10 S l

SYNOPSIS PAPISMI,

THAT IS,

A GENERALL VIEW OF PAPISTRIE: WHEREIN THE WHOLE MYSTERIE OF INIQVITIE, AND SVMME OF ANTICHRISTIAN DOCTRINE IS SET DOWNE, WHICH is maintained this day by the Synagogue of Rome, *againſt the Church of Chriſt.*

TOGETHER WITH AN ANTITHESIS OF THE TRVE CHRISTIAN FAITH, AND AN ANTIDOTVM OR COVNTERPOYSON OVT OF SCRIPTURE, againſt the Whore of Babylons filthy cup of abominations.

CONFVTED BY SCRIPTVRES, FATHERS, COVNCELS, IMPERIAL CONSTITVTIONS, PONTIFICIAL DECREES, their owne Writers, and our Martyrs, and the conſent of all Chriſtian *Churches in the world.*

DIVIDED INTO FIVE BOOKES OR CENTVRIES, THAT IS, ſo many hundreds of Popiſh hereſies and errours.

NOW THIS FOVRTH TIME PERVSED AND PVBLISHED BY the former Author, and augmented with diuers neceſſarie additions, to be ſeene in the end of the Preface.

THERE ARE ALSO ANNEXED IN THE END 3. TABLES, 1. OF the Controuerſies and queſtions, 2. of the Scriptures, 3. *of the matters.*

1. CORINTH. 11. 9.
There muſt be hereſies, that they which are approued amongſt you, might be knowne.

TITVS, 3. 10.
A man that is an heretike, after the firſt and ſecond admonition, auoid.

AVG. DE VERA RELIG. CAP. 6.

Eccleſia Catholica vtitur gentibus ad materiam operationis ſuæ, hæreticis ad probationem doctrinæ ſuæ, ſchiſmaticis ad documentum ſtabilitatis ſuæ: alios inuitat, alios excludit, alios relinquit, omnibus tamen gratiæ Dei participandæ dat poteſtatem: ſiue illi informandi adhuc, ſiue reformandi, ſiue recolligendi ſint.

The true Catholike Church doth vſe the Gentiles as matter to worke vpon: heretikes for the triall of their doctrine, ſchiſmatikes to proue their conſtancie: the firſt ſhe inuiteth, the ſecond ſhe excludeth, the third ſhe leaueth, yet to them all ſhee offereth the grace of God: in instructing the Gentiles, reforming of heretikes, and bringing home againe ſchiſmatikes.

AT LONDON,
Imprinted by FELIX KYNGSTON, for THOMAS MAN, and are to
be ſold by HENRY FETHERSTON, dwelling at the Signe of the Roſe
in Pauls Church-yard, 1613.

MVSEVM
BRITAN
NICVM

30m.

AD OMNIPOTENTEM DOMINVM, DEVM OPTIMVM MAXIMVM, MVNIFICENTISSIMVM, ET Benignissimum Seruatorem nostrum, Dominum Iesum Christum: *Eucharisticon.*

Clementissime Domine) Noachus bonus ille seruus tuus, cum ex Arca ex grauissimis vndarum & fluctuum periculis elapsus, saluus in terram euasisset, sacrificium grati animi testimonium obtulit: Moses fidelis tuus Minister, superato maris profundo, & dissipatis Pharaonis insidijs, in litus egressus Canticum laudis tibi cecinit: Ego itidem ad istorum exemplum licet seruus tuus indignissimus, post varia discrimina, post multos exantlatos labores, tanquam naufraga puppis scopulos minaces prætervecta, ad operis istius exitum veluti ad portum appellens, tuæ Maiestati humiles gratias teneor persoluere: Equidem huic operi sustinendo vires meas longe impares, quod & tu nosti (Domine) & ego lubens agnosco, vt succumbendum mihi hic necessario fuerit, nisi tu subleuasses: huic operi pertexendo nullo modo ingeniolum meum suffecisset, nisi tu acumen indidisses: [illegible] iam in huius operis successu, & oneris illius leuamine expertus sum, quod gratiose in Euangelio tuo promisisti: Venite ad me omnes, qui laboratis, & onerati estis, & ego reficiam vos. *Quod olim strenuus ille tuus athleta Sampson de socijs suis dixerat, idem ego verius de meipso proferre possum:* si non arassem vitula tua, non inuenissem ænigma hoc: *Nec ego, nisi tuo auxilio suffultus aliquid in hoc negotio præstitissem: Tu Domine,* habes clauem Dauidis, qui aperis, & nemo claudit: *Tu mihi aperuisti fores, & reserasti ianuam, qua mihi ad secreta fidei mysteria, tanquam in domus abdita penetralia aditus patefactus est: Tuæ igitur bonitati, gratias, quas potest mea tenuitas, habeo maximas, cuius solius auspicijs ad hoc opus ingressus sum, cuius auxilio adiutus ad hunc qualemcunque exitum idem perduxi: Dico igitur cum Propheta:* Lauda anima mea Dominum, laudabo Dominum in vita mea, psallam Deo meo, quamdiu futurus sum.

Matth.11.28.

Iudic.14.18.

Apocal.3.7.

Psal.146.1.

Si quid in istius operis penso absoluendo peccauerim, si alicubi vel incuria, vel ignorantia titubauerim (sicut me vtrobique errasse ingenue fateor) pro infinita tua misericordia mihi condona Domine: Tibi animus meus innotescit, tibi intimi cordis recessus patent, tu scrutaris renes meos: tu nosti Domine, me veritatis maximè indagandæ & propagandæ studio inductum hoc opus suscepisse: Tuo lumine præeunte me veram inuenisse viam spero, & in recto tramite vestigia fixisse: si alicubi à trita semita deuiatum sit, tu lux mundi splendidissima, & dux tutissimus me in viam reuocabis: & illud Apostoli tui me consolatur: Qui perfecti sunt hoc sentiunt, si quid aliter sentitis, hoc quoque vobis Deus reuelabit.

Philip.3.15.

Nunc post hanc qualemcunq; gratiarum actionem, & errorum humilem deprecationem, pergo bona tua cum venia, vota & postulata mea in tuæ clementiæ veluti gremium & sinum effundere & expromere. Primo Maiestatem tuam suppliciter rogo, vt Euangelicæ veritati, cuius me defensorem & vindicem in hoc opere, tuo nutu & iussu euocatus profiteor, prosperum successum, & amplos progressus digneris dare: vt veritas passim præualeat & dominetur, & Papistica superstitio indies decrescat, & diminuatur. Ecclesiæ tuæ fines dilata, funes extende, hostes subiuga, Satanæ impetus reprime, Papistarum nefarios conatus cohibe. Agimus tibi pro rege nostro Iacobo gratias maximas, quod illum ex tot pontificiorum coniurationum periculis incolumem seruaueris: & diutissime precamur illum Ecclesiæ tuæ Anglicanæ saluum velis: vt tanquam alter Zorobabel Ecclesiæ ædificium, cuius ab alijs principibus fundamenta iacta sunt, omnibus suis numeris absolutum reddat. Iudicium illius confirma, mentis oculos illumina; zelo & feruore pietatis animum illius magis magisq; accende: vt sub Iosuæ istius nostri ductu & imperio, fidelibus tuis Ministris verbi præpotentis buccinis clangentibus muri Romanæ illius Ierichuntis & Babylonis penitus corruant.

Pro meipſo tam homuncione obſcuro & infimo preces vehementes fundo, vt cum, poſtquam in arenam hanc deſcenderim, me multorum telorum ictibus obiecerim, & paſſim tanquam in faciem meam maledictorum ſagittæ immanes volitent: ſic imbecillem pugilem tuum gratia tua corrobores, ſpiritu fortitudinis induas, vires adaugeas, vt tam ſpe mercedis humanæ neglecta, cui tam multi aſperſi ſuccidere ſolent, & ſpretis minis, quibus tam facile terremur, inuicto animo in veritatis tuæ profeſſione ad ipſum extremum ſpiritum perſiſtam: fac Domine Ieſu, vt me diuinæ tuæ maieſtati, totum me, penitus in ſeruitutem dedam, nec hominibus placere ſtudeam. Mihi ſeruorum tuorum minimo concede, quod olim obtinuit propheta: Vt adamantem & ſilicem dedi faciem tuam, ne timeas illos, nec metuas à facie eorum. *Fac, illud ſemper mediter & cogitem, & illius recordatione omni tempore erigam meipſum, & refocillem; quod populo tuo propheta edixerat:* Vos ergo confirmamini, neque ſint remiſſæ manus veſtræ, merces erit operi veſtro. *Ad hanc mercedem anhelantes & ſuſpirantes facile mundana omnia à tergo relicta veluti ſub pedibus conculcant. Cuius mercedis glorioſis tuis meritis nobis comparatæ & acquiſitæ nos in regno tuo, pro immenſa tua bonitate participes facere digneris Clementiſſime Domine Ieſu, Cui cum Patre & ſpiritu ſancto ſit omnis honor & gloria in ſecula ſeculorum: Amen.*

Ezech.3.9.

2.Chron.15.7.

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE IAMES, BY THE GRACE OF God King of great Brittaine, France and Ireland, defender *of the true Chriſtian faith, &c.*

I Now preſent vnto your Maieſty (moſt gracious Soueraigne) this [a] third time this Treatiſe, in the which are handled all the Controuerſies of religion, wherein Proteſtants diſſent from Papiſts: thrice formerly I exhibited the ſame likewiſe, in the three former editions to our late renowned Soueraigne of bleſſed memory Queene *Elizabeth*: and now it of right belongeth to your Maieſty, the true heire both of her Crowne and vertues: Her Highneſſe while ſhee liued, brought vs peace, and true religion with it: your Maieſty hath procured continuance of both. Concerning the firſt, I may ſay (but more truly) as *Tertull.* in his time of the Roman Empire: *Re vera orbis cultiſſimum huius Imperij rus eſt, eradicato omni aconito hoſtilitatis, et rubo ſubdola familiaritatis, conſitum & amœnũ ſuper Alcinoi pometum & Midæ roſetum*: Indeed *Brittain* is as the tilth field of your Empire, poyſonfull hoſtility being rooted out, and crafty familiarity, well planted and pleaſant beyond *Alcinous* orchard, or *Midas* garden, &c. Publike hoſtility (God be thanked) wee feare not, if ſubtile inſinuating, and fawning familiarity might as well be ſhunned: And of the other, the eſtabliſhment of true religion; I may alſo ſay with *Auguſtine*, *Modo nemo inſultat Chriſtianis aut ſi inſultat non publice inſultat; ſic loquitur mala, vt plus timeat audiri, quàm velit credi*: Now no man inſulteth againſt Chriſtians, or if he inſult, he inſulteth not publikely, ſo that he is more afraid to be heard, then willing to be beleeued, &c. By your Chriſtian care this land is lightened with the knowledge of the Goſpell, as the Sunne with *his bright beames doth illuſtrate the creature.* Oppoſitions there are againſt the truth, but with like ſucceſſe, as they which kicke againſt the prick; and as children runne one at another with reeds in ſtead of ſpeares: Papiſts obiect againſt the truth, *ſubtilly*, but not *ſoundly*, ſometimes *wittily*, but not *pithily*, they fight with vaine ſophiſtry, not true *Theologie*: as *Auguſtine* hath an elegant ſpeech: *Videte acumen, ſed vitreum, quaſi lucet vanitate, ſed frangitur veritate:* See his wit, but brittle as glaſſe, it ſhineth with vanitie, but is broken with the verity.

[a] Firſt ſent into Scotland by the Kings Printer, after preſented at his Maieſties firſt comming to Hinchinbroke.

Lib. de pallio.

In Pſal. 88. concion. 2.

καταλάμπων ταῖς ἀκτῖσι τὴν κτίσιν. Agapet. lib. ad Iuſtinian.

De verb. Apoſt. ſerm. 11.

Tertullian complained thus of the iniquity of his times: *Omne animi bonum, aut naſcitur, aut eruditur, aut cogitur —— bona iam nec naſci licet, ita corrupta ſunt ſemina, nec erudiri, ita deſerta ſunt ſtudia, nec cogi, ita eneruata ſunt iura*: Euery good gift of the mind either groweth, is learned, or compelled — but now good things, are neither ſuffered to grow the ſeed is ſo corrupted, nor yet can be learned, good ſtudies are ſo neglected, nor vrged, the lawes are ſo weakened, &c. The two firſt are moſt true of the Romane ſectaries and Popes diſciples: their ſeed and doctrine is corrupt, that grace cannot grow, the ſtudie of Scriptures neglected, that they cannot learne: yet the third wee truſt they ſhall not find, but that authority ſhall conſtraine them, whereunto their owne diſpoſition will not encline them. Now for the reſt of your Maieſties ſubiects, who loue the truth, but fully vnderſtand it not. I haue framed this treatiſe, that they may be acquainted with the queſtions of religion controuerted betweene vs and the Papiſts, that hauing weighed the reaſons alleaged on both ſides, they may follow the Apoſtles rule: *trie all things, and keepe that which is good.* And thus ſhall it come to paſſe, that if they be φιλομαθεῖς, deſirous to know and learn,

Lib. de pudicit.

1. Theſſ. 5. 21.

Lib. 4. de fid. orthod. c. 18.

they ſhall be πολυμαθεῖς, attaine to much learning and knowledge of the truth, as *Damaſcene* well ſaith:

Lib. 1. de monogam.

a Antilogie Hexapl. on Geneſ. Exod. Dan. Romans dedicated to his Maieſty.

b *Eccleſia triumphans* dedicated to the Q. Harmonie on 1. Samuel to P. H. 2. Centurie of this booke to P. Ch. Epithalamium to the Prince and princeſſe Palatine.

Epiſtol. 29.

Ibid.

Tertul. lib. de pudicit.

Serm. 59.

Serm. 59.

[illegible] &c. Oration. de defunt.

2. Sam. 12. 5.

2. Chron. 19. 7.

Lib. 2. epiſt. 2.

But as your Maieſties Chriſtian deſire and endeauour hath been firſt to maintaine the *veritie* of doctrine, ſo I truſt it is your ſecond care alſo to prouide for purity of manners and diſcipline: for both theſe doe ſtand and fall together: as that ancient writer ſaid of one: *Primo regulam adulterans fidei & ita ordinem adulterans diſciplinæ*: Firſt he adulterateth the rule of faith, and ſo alſo corrupteth the order of diſcipline, &c. And heere I truſt your excellent Maieſtie will giue a faithfull ſubiect leaue, out of his loue and dutie freely to diſcharge his conſcience: I haue [a] diuers times heretofore preſented my ſelfe in this manner to your Highneſſe, neither ſtaying heere did I take my ſelfe fully to haue ſatisfied my duty, vntill I had offered my ſeruice in this kind to all your royall yſſue and [b] neareſt allies. This hauing by Gods gracious aſſiſtance, and your princely acceptance in ſome ſort performed, I now reſolue to reſt, and no more by my writing to importune or trouble your Maieſty: And therfore as the laſt words of welwillers are moſt regarded, and beſt remembred; ſo I truſt this my laſt writing to your Maieſty ſhall find the like entertainement. Giue me leaue (my Soueraigne Lord and King) to ſay as *Ambroſe* did to that great Emperour *Theodoſius*: *Neque imperiale eſt libertatem dicendi negare, neque ſacerdotale, quod ſentiat, non dicere*: It is neither princelike not to giue liberty to ſpeake, nor prieſtlike not to vtter what he thinketh: And that other ſaying of his I hope your Maieſty will not miſlike: *Audire eum, quem pro te audiri velis*: You will not refuſe to heare him, whom you would haue heard (in his prayer to God) for your ſelfe. There is then ſomewhat yet both in the Church & Commonwealth, which hath need of your princely cure, where *the remedy is refuſed*, the *maladie ſtill remaineth*, as one excellently ſaith: *Remedia vacabunt, cum crimina indulgentur, & crimina manebunt, ſi remedia vacabunt*: In the Commonwealth in many places there is heard the cry of oppreſſion, by encloſures, diſpeopling and deſolation of townes, taking away of commons, ouerthrowing of ancient tenures and copiholds, and ſuch like: They which enrich themſelues by ſuch meanes, conſider only what they gaine, they regard not what other loſe: *Ambroſe* ſaith well vnto ſuch, *Fructus te putas poſſe capere gemitibus alienis, non compungeris Chriſtiane, cum vides in hoſpitio tuo lachrymas alienas*: Doſt thou thinke to gaine by other mens groanes, art not thou pricked in thy heart O Chriſtian, when thou ſeeſt other mens teares in thy houſe: Your Maieſties prudent and pious care hath ceaſed *hoſtility* abroad, but there is *rapacity* at home: you haue moſt happily quieted the lawleſſe borderers and outriders without, and we doubt not but you will ſee alſo in good time vnto the pitileſſe diſorderers and intiders within: *Ambroſe* doth moſt grauely tax ſuch in this manner: *Aiunt lupos leonum ſequi veſtigia, vt aliena rapina ſatientur, ſic iſti auaritiæ lupi prædonum veſtigia ſubſecuti ſunt, vt quod illorum rapacitati ſupereſſet, ipſorum cederet feritati*: They ſay that the Wolues follow the Lions, to ſatiſfie themſelues with the rapine of others, ſo theſe couetous Wolues, ſucceed the robbers, that what remained after their rauening, may ſerue for their cruell raking, &c.: So it is a pitifull caſe, that what was free from the theeuiſh borderers, ſhould bee ſpoyled by peeuiſh oppreſſors: They are by *Damaſcene* well reſembled to *the fire, which deuoureth and conſumeth all*; and to a violent ſtreame, that carrieth all things along with it: your Highneſſe princely equitie onely as water can quench this fire, and as with the flood-gate and ſluce of iuſtice ſtay the current of theſe raging waters: and with *Dauid* giue ſentence againſt them, that hauing many ſheep, do take from the poore that one which they haue: your Maieſtie as another *Iehoſaphat* hath often charged your reuerend Iudges, to execute iuſtice without reſpect of perſon, or receiuing of reward; that your ſubiects may bee deliuered from wrong and oppreſſion: and ſo I truſt, (and God ſo grant,) that we ſhall haue no occaſion to complaine of corrupt Iudges, as *Cyprian* did in his time: *Inter leges ipſas delinquitur, ſedet iudex, & ſententiam vendit: qui ſedet crimina vindicaturus, admittit, & vt reus innocens pereat, fit nocens iudex: conſenſere iura peccatis, & cœpit licitũ eſſe quod publicum eſt*: In the middeſt of the lawes offences are committed; the Iudge ſitteth, and ſelleth his ſentence: hee that ſitteth to puniſh offenders, is himſelfe an offender, to make the innocent guilty, hee firſt becommeth a nocent Iudge, ſo the lawes ſeeme to conſent with ſinnes, and that is taken to be lawfull, which is publike.

Geneſ. 18. 27.

I will heere ſay with *Abraham, behold now I haue begun to ſpeake vnto my lord*, I will craue leaue to touch one other great enormity and that among great perſons, euen of the Nobility: with whom it is too common to decide their quarrels by the ſword, and by ſingular combates to end their ſtrife and life together: they thinke it a diſhonour not to entertaine a challenge ſent vnto them: but the Scripture ſaith otherwiſe, *It is a mans glory to paſſe by an offence*: they which are prouoked thinke by this meanes to right their wrong, and declare their innocency: but the Wiſe man giueth other aduiſe, *goe not forth haſtily vnto ſtriſe, leſt thou know not what to doe in the end thereof*: the euent is an vncertaine euidence: neither hath innocencie alwaies the maſtery: ſuch then ſinne of preſumption, and are found to be tempters of God, preſuming of his helpe, which hee hath not promiſed: as there is extant an wholeſome decree of this matter: *Monomachiam non aſſumimus — nuſquam vt pro lege teneatur, diuina ſanxit authoritas, cum hoc & huiuſmodi ſectantes deum ſolummodo tentare videantur*: Wee admit not of monomachies or ſingular combats, for although we reade of ſome that did vndertake them, as *Dauid* with *Goliah*, yet no where is it appointed as a law by diuine authority: but they which follow ſuch things ſeeme only to tempt God, &c. This was the reſcript of *Nicolaus* Biſhop of Rome to *Carolus* the French King, who ſuſpecting his wife *Theoberga* of adultery, deſired to haue it tried by the ſpecial combate of two champions, but his demand was reiected as vnchriſtian and vnreaſonable. The like practiſe was condemned in a generall Councell * when as certaine ſouldiers being hired, did vſe to combate together to ſhew their valor, & ſo many were ſlaine: Such an abuſe of the ſword players *Cyprian* long before reproued: wherin *Homo occiditur in hominis voluptatē, vt quis poßit occidere, peritia eſt, ars eſt, ſcelus non tantū geritur, ſed docetur*: Man was killed for mans pleaſure, and it was counted an act and skill to bee able to kill a man, and ſo (ſaith he) a wicked act is not only practiſed, but preſcribed and taught, &c: This exorbitant courſe can onely be reduced to order, by your Maieſtes ſtraite edicts and lawes to be made on that behalfe: as if the Cornelian law were reuiued, *Quæ non minus eum qui occidendi hominis cauſa cum telo fuerit, quam eum qui occiderit, puniat*: Which as wel puniſhed him, that was found to haue a weapon of purpoſe to kil a man, as him that killed him, &c. But this motion may ſeeme heere to be ſuperfluous, ſeeing your Maieſty hath already by your princely a proclamation taken ſome order herein; thus wiſely taxing the preſumptuous and prepoſterous attempts of ſome in this kind: *No quarrell of any ſubiect can be lawfull except in defence of their Prince and country: the reuenging of all priuate wrongs only belonging to vs vnder God, into whoſe hands he hath put the ſword for this purpoſe.*

prou.19.11.

Prou.25.8.

Decret.part. 2.c.2.q.5.c.27.

Againſt ſingular combats.

* *Ad oſtentationem virium temerarie congrediuntur vnde mortes hominum ſequantur.* Lateranenſ. part.1.c.6.

Lib.2.epiſt.2.

Citat.c.33. diſt.3.c.19.

a Set forth at Hinchinbrook. Octob.15.

Now may it pleaſe your Maieſty, that I may moue ſome things touching matters Eccleſiaſticall, as more properly belonging to mine owne element and profeſſion: As for thoſe reuerend perſons, which are preferred to the chieſe places of the Church, wee haue no occaſion to complaine; nay, wee haue cauſe to reioyce, and to giue God and you thankes, for ſo well prouiding for this Church, in furniſhing the ſame with ſuch learned Biſhops, diligent Preachers, and faithfull Paſtors, as this age hath not afforded better: that we may heere ſay with *Ambroſe*, *Non mirum ſi is qui in pontificio primatus honorem obtinet, obtineat etiam in prædicando primatus eloquium*: It is no maruell, if he, that hath the prioritie of honor in the pontificall dignity, haue alſo in preaching the primacie of ſpeaking, &c: Yet ſome other things there are, which require your princely helpe: Firſt the people in many places yet want inſtruction being deſtitute of ſufficient teachers, and teachers are wanting becauſe of ſcant maintenance: In diuers Churches that ancient complaint of *Ambroſe* may be taken vp: *Eget in ſede presbyter, in altari leuita, in lectione lector — mendicat infelix Clericus in plateis — totum, quod leuitarum eſt, in vſus ſuos vendicant alij*: The Presbyter wanteth in his ſeate, the Leuite ſtarueth at the altar, the reader faileth in his reading — the poore Clergie man beggeth in the ſtreet — all that, which is the Leuites (namely the tithes) others take to their owne vſe, &c. This inconuenience might eaſily be helped, if your Maieſties lawes yet in force, were executed: which make all appropriations of Churches to be void, where the vicar is not *conuenably endowed, to informe the people, and keepe hoſpitalitie*: But I leaue this to your Maieſties princely and prudent conſideration: *who is an Angell of God* (as the woman of Tecoah ſaid to *Dauid*) *in hearing of good and bad.* Now as ſome may complaine of want, ſo of others I would *Hieromes* complaint might not be renewed, *De dignitate transfertur ad dignitatem, de cathedra ad cathedram, de ſuperbia ad ſuperbiam.* Concerning the adminiſtration of the diſcipline of the Church a common

Serm.48.

Ambroſ.de 7. ordinib. Eccleſ.

Againſt the penurious maintenance of Miniſters.

An.4.Henr.4. c.12.

2.Sam.14.17.

Againſt ambition in Clergie men.

Hierom.ad Oceano.

common complaint there is, that many inferiour officers conuert the Eccleſiaſticall cenſures to their owne aduantage, and ſo make a gaine of the ſinnes of the people, and turne the keyes of the Church rather to the ᵃ vexation, then reformation of your Maieſties ſubiects: I would commend vnto ſuch *Hieromes* aduice, *Ne lucrum ſeculi quaras in Chriſti militia:* Seeke not the lucre of the world in Chriſts warfare: I doubt not, but that our reuerend gouernours of the Church will in their ſeuerall iuriſdictions haue a care of theſe things: But yet ſeeing the chiefe ſtroke in ſuch matters muſt proceed from your Maieſties royall authority, which we neither with Papiſts vtterly exclude, nor with ſchiſmatikes too narrowly confine, I am bold thus to write.

ᵃ Some may bee offended with this ſpeech, but I ſay with *Auguſtine, liberaui animam meam.*

And for as much, as the King is *cuſtos vtriuſque tabulæ*, as your Maieſty doth profeſſe your ſelfe to be: as I haue diſcouered ſome tranſgreſſions of the ſecond table, which haue need of your princely cure; ſo I beſeech your highneſſe to giue me leaue, to touch one or two principall breaches of the firſt table, which do abound in this land; namely, the vſual cuſtome of ſwearing, and taking in vaine the holy name of God, and the profanation of the Lords day. Concerning the firſt, God grant, that this land by repentance may eſcape the iudgement denounced by the Prophet *Ieremie; The land is full of adulteries, and becauſe of ſwearing the land mourneth.* Among the Romaniſts this fault was diuerſly cenſured: If he were a noble man, that was faultie herein, hee payed a pecuniarie mulct: if a Clergie man, he was degraded: if an ordinarie man, he was excommunicate, or faſted bread and water, or if he corrected not his fault, he was caſt into priſon, or ſent to the gallies: But our righteouſneſſe ſhould exceed the righteouſneſſe of the Scribes and Phariſies. Some may in their haſt herein ſhew their infirmity: but to make a cuſtome of ſwearing, and to doe it, as in a brauerie, can haue no excuſe: ſuch remember not that wiſe counſell, *accuſtome not thy mouth to ſwearing, neither take vp for a cuſtome the naming of the holy one, &c.* Concerning the ſanctifying of the Lords day, the Prophet teacheth vs *to conſecrate it as glorious to the Lord, not doing our owne waies therein, or ſeeking our owne will.* But now many quite contrarie make it a day, wherein to ſerue their owne turne and pleaſure, ſpending it in riotous and exceſſiue drinking, and in vaine ſports and delights, many not forbearing to trauell with their beaſts and carts vpon that day, without any great neceſſity: *Ambroſe* well ſheweth how this day ſhould be beſtowed: *All the day let vs be occupied in prayer or reading: he which is vnlearned, let him reſort to ſome holy man, to be inſtructed by his conference: let no worldly buſineſſe hinder diuine: let not table play call away the mind, nor the pleaſure of hunting withdraw the ſenſe.* This ſeemeth to haue been the vſe of Chriſtians then in hallowing the Sabbath: herein it were to bee wiſhed that your Maieſties ſubiects both in Court and countrie would follow the preſident of theſe times: And as your Highneſſe is a conſpicuous example to all the land, in the intermiſſion of your princely recreation vpon that day; ſo of late the * ſecond city in this kingdome, (to the honor of God, and due commendation of thoſe Chriſtian citizens be it ſpoken) hath to the ioy of many taken order, that their ordinary cariers in their iourney ſhould haue allowance to reſt vpon that day.

Ierem. 23. 10.

Lateranenſ. ſub Leone. ſeſſ. 9. Can. Pœnitent. 30.

Eccleſiaſtic. 23. 9.

Iſay 58. 13.

Toto die ſit nobis oratio vel lectio, — non ludus tabulæ meridiem auocet, non voluptas venandi ſenſum abducat. Serm. 33. Againſt profaining of the Lords day.

* The Citie of Norwich.

In all theſe things which I haue mentioned, God I truſt will direct your royall heart to doe that which ſhall be moſt to his glory, the good of his Church, the diſcharge of your princely duty, and your endleſſe comfort; that by a ſpeedy reformation of theſe and the like ſins, Gods ᵃ iudgements, which haue ſhewed themſelues already in ſome part of this land may be ſtayed: Then may your Highnes confidently pray vnto the higheſt Maieſty with faithfull *Nehemiah*, and ſay, *Remember me according vnto this, and pardon me according to thy great mercy.* And thus crauing pardon for my boldneſſe, aſſuring my ſelfe that your Maieſty better approueth thoſe, which ᵃ *vtter the truth in loue, then vſe* ᵇ *flattery by deceit*: I end with the praier which *Tertullian* was wont to make for the Emperor: *I wiſh vnto your Maieſty long life, a ſecure gouernment, a ſafe houſe, valiant armies, a faithful Senate and counſellers, a good people, a quiet world, & whatſoeuer King or ſubiect can deſire:* Which the gracious God grant for our bleſſed Lords ſake Chriſt Ieſus: to whom bee praiſe for euer.

ᵃ Raging fires and inundation of waters more frequent in theſe late yeeres, then in former times.

Nehem. 13. 22.

ᵃ ἀληθεύοντες ἐν ἀγάπῃ.

ᵇ κολακεύοντες ἐν δόλῳ.

Precantes ſumus illis vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæſaris vota ſunt. Apologet.

Your Maieſties moſt loyall ſubiect,

ANDREVV WILLET.

TO THE RIGHT VERTVOVS, MOST EXCELLENT AND NOBLE PRINCESSE QVEENE ELIZABETH OVR DREAD SOVERAIGNE, by the grace of God, Queene of England, France and *Ireland, defender of the Faith, &c.*

CHriſt Ieſus, the Prince of Princes, by whom Kings and Queenes doe raigne, who hath put the royall Scepter into your princely hand, vnder him to gouerne his people righteouſly, grant your maieſty long to ſit, and many happy yeeres ſtill to raigne ouer vs in all godlineſſe and peace, to his glory, your endleſſe comfort, and the true ioy of all your ſubiects.

This Epiſtle onely of the former edition, I thought good ſhould ſtand, that the memorie of this Bleſſed Queen ſhould ſtill liue and remaine among vs.

Moſt gracious and dread Soueraigne, I haue preſumed now this third time, to preſent this generall Treatiſe to your ſacred Maieſty: wherein is contained the whole ſumme of that holy faith & religion, which your Highneſſe maintaineth, and the Church of England profeſſeth, which your royall Scepter vpholdeth, and this Chriſtian Realme beleeueth. Moſes *built vnto the Lord a tabernacle of tents,* Salomon *reared a temple made with hands: God hath raiſed vp your Maieſty to build him a ſpirituall houſe, to reforme religion, and to reſtore the ruines thereof: as the Prophet* Iſay *ſaith,* Vocaberis inſtaurator ruinæ, & reſtitutor ſemitarum: *You ſhall be called a repairer of the breaches, and a reſtorer of the decayed pathes: As by* Moſes *rod,* Eliſhas *ſtaffe,* Zorobabels *ſtone of tinne; ſo by your Highnes Scepter hath the Lord wrought wonders in this nation.*

Eſay 58.12.

The Prophet Dauid *maketh theſe three the ſupporters of Princes thrones,* Veritie, Clemencie, Equitie: *as he thus ſweetly ſingeth:* Proſper with thy glory, ride on, becauſe of the word of truth, of *meekneſſe,* of *righteouſneſſe. Theſe whether as the braſen oxen, that held vp the ſacred Lauer in the Temple, or the yuorie Lions that ſupported* Salomons *Kingly ſeate, or as the fierie horſe that drew* Eliahs *chariot, are the maintainers and vpholders of the Princely ſtate: by theſe your royall Throne was firſt* erected, *and is ſtill* maintained, *and ſhall for euer be* preſerued.

Pſalm.45.4.

One thus commendeth the chaſtitie of Teuta *Queene of Illyricum,* Teuta Illyricorum regina, vt longo tempore viris fortiſſimis imperaret miraculo meruit caſtitatis: Teuta *by her miraculous chaſtitie obtained, that ſhe a long time a valiant people gouerned. The ſame thus writeth of* Moſes *clemencie:* Omnium manſuetiſſimus prædicatur, & ideo per 40. annos principatum obtinuit: Moſes *is reported to haue been a man of a moſt meeke ſpirit, and therefore his gouernment continued fortie yeeres. Another thus writeth of the ſingular temperance of the good Emperour* Valentinian: Etiam ludo iuuentutis putauit abſtinendum: *He in his ſporting youth vſed to abſtaine. And againe,* Cœpit ita frequentare ieiunium, vt plerunque ipſe impranſus conuiuium ſolenne ſuis comitibus exhiberet: *He vſed ſo often to abſtaine, that when he feaſted his Nobles, he himſelfe faſted. If theſe three vertues then,* Chaſtitie, Clemencie, Abſtinencie, *as ſhining Diamonds adorne the Princely dignitie, and as moſt ſtedfaſt props vphold their regall authoritie; we doe well ſee them all (I ſpeake not with flatterie, but that God may haue the glorie) with a long and proſperous raigne by the Lords mercie crowned in your princely Maieſtie.*

Hierom.lib.1. aduerſ.Iouinian.

Hierom.ad Theophil.

Ambroſ orat. funeb.in Valentin.

But among all other Princely vertues, and royall ornaments, theſe doe ſhine as Starres, and gliſter like precious ſtones ſet in gold, Clemencie *and* Pietie: *the one in* Humane *matters, the other in* Diuine: *that toward the inferiour* comminaltie; *this toward the ſupreame and higheſt* Maieſtie. *For the firſt,* Dauid *is ſet foorth as an example, of whom* Ambroſe *ſaith,* Diligi à ſubiectis, quàm timeri maluit: *He had rather be affected of his ſubiects, then feared. The ſame author alſo thus reporteth of the good Emperor* Theodoſius: Maluit ſibi homines religione, quàm

Lib.2.offic.c.7

De obit.Theodoſ.

timore aſtringere; *He had rather binde men by true deuotion, then by a fearefull diſpoſition. The Emperour* Iuſtinian *is much commended for his ſaying*; Nihil tam peculiare imperialis Maieſtatis, quam humanitas, per quam ſola Dei ſeruatur imitatio: *Nothing ſo well beſeemeth the Imperiall* Maieſtie, *as princely* Humanitie, *wherein only is ſeene the imitation of the* Deitie: *This diuine qualitie to haue raigned in your* Maieſtie, *all your louing ſubiects with all thankes doe acknowledge, and your Highnes whole Realme to the glorie of God, and the comfort of all Chriſtian nations hath had moſt ioyfull experience. We may more truly pronounce of theſe daies, then he, which firſt ſpake the words*, Nemo iam diuum Auguſtum, nec Tiberij Cæſaris prima tempora loquitur: *No man need now to wiſh for* Auguſtus *moderate raigne, or for* Tiberius Cæſars *firſt gentle daies: He further ſaith*; Conditum immo ſtrictum apud te ferrum eſt, ſumma parſimonia etiam viliſſimi ſanguinis: *The ſword lieth by you ſhut vp, nay bound in his ſcabberd, the vileſt blood is ſpared, &c. He is bold yet to ſay more*; Difficile hoc eſſet ſi non naturalis iſta bonitas fuiſſet; nemo poteſt diu perſonam ferre fictam: *This had been very hard, but that this goodneſſe is in you by nature; for no man can long faine another perſon. He was much deceiued that firſt vttered this: for he much altered from that he was, to whom he thus writeth, being ſoone changed from Clemencie to crueltie; of a mercifull Emperour, he became eſtſoones a beaſtly perſecutor: But we may more truly ſay, hauing a moſt ſweete taſte of your Highnes benignitie, now more then fortie yeeres; a perſon aſſumed cannot be long continued: this muſt needs be not only a naturall* inclination, *but a ſpirituall and gracious* diſpoſition.

Cod.lib.5.tit. 16.leg.27.

Senec.lib.1.de Clement.ad Neronem.

What though ſome contrary ſpirits complaine of Crueltie, *becauſe ſome haue ſuffered in* Equitie, *for that, which they haue offered and attempted in* Treacherie: *As one of them boldly ſteppeth forth, and as impudently ſaith*, That the rage of the Caluiniſts (*he meaneth Proteſtants*) in few yeeres haue conſumed more Catholikes (*he ſhould ſay Papiſts*) then there haue ſuffered Proteſtants among them: *which is a moſt ſlanderous vntruth, and vniuſt accuſation: your Maieſtie may call heauen and earth to record, againſt theſe falſe witneſſes: All Chriſtian nations can* teſtifie, *this whole Land is able the ſame to* iuſtifie; *that none of them by your Highnes godly lawes haue dyed for* Religion, *but for their* Rebellion, *not for their* Profeſſion, *but their* Practiſing, *not for* Contempt *of the truth, but their* Attempts *againſt the State. God be bleſſed for this peaceable gouernment, and* Alcyon *daies, and long may this Land enioy your princely light, and your louing ſubiects the beames of your Highnes fauour; that as in the comfortable Sun-ſhine, we may ſtill walke and refreſh our ſelues in the brightnes thereof, and that to whom they haue ſhined, they may yet ſhine more: And as* Iehu *ſaid to* Iehonadab; Is thine heart vpright, as my heart is toward thee? and Iehonadab anſwered, yea doubtleſſe: then giue me thine hand, and when hee had giuen him his hand, he tooke him vp to him into the chariot: *So ſuch faithfull* Iehonadabs *whoſe hearts are aright, God ſend many to your Maieſtie, as he hath, and yet doth; to whom your Highnes may ſtill extend the right hand of fauour. God grant that your faithfull ſubiects both high and low, may long liue vnder the ſhadow of your princely fauour, and may ſtill reioyce, as the chirping birds in the branches of a ſpreading tree, in the defence of your proſperous ſtate: and as to the ſtone of tinne in* Zorobabels *hand, ſo to Gods Scepter vpon your princely ſhoulder, with ſhoutings may crie*, Grace, grace vnto it; *and as he ſaith*, Vt te procedente, tanquam ad clarum & beneficum ſydus certatim aduolent: *And at your Highnes comming forth, your louing people may ſtill flock vnto you, as to a benigne and comfortable aſpect of Starres.*

Bellarm.lib.3. de Roman. pontif.c.7.

2.King.10.15.

Zach.4.7.10.

Senec.lib.1. de clim.c.3.

Concerning the ſecond princely ornament of Pietie and true Religion, there can be nothing, whereby Imperiall States are more ſafely preſerued, and the princely throne more ſurely eſtabliſhed: as the Lord himſelfe ſaith, of that thrice vertuous King Ioſias: Did he not eate and drinke and proſper, when he executed iudgement? *and was not* this becauſe he knew me ſaith the Lord? *That ſaying is excellent which is inſerted into the law*: Nihil eſt quod lumine clarius præfulgeat quàm recta fides in principe; nihil eſt, quod ita nequeat caſui ſubiacere quàm vera religio: *There is nothing that ſhineth more brightly in a Prince, then the right faith; nothing leſſe caſuall, then true religion. Among all other honours, which God hath vouchſafed to your Highnes, this is the greateſt, that he hath made you a nurſing Mother to his Church, a chiefe patroneſſe of the Goſpell, and a defender of the true faith: How may your Maieſtie reioyce in this, yea and all true Chriſtians through the world haue cauſe to ioy therein; that by the Goſpell (ſet forth by your authoritie) ſo many ſoules are conuerted to God, that ſhould otherwiſe haue periſhed in ignorance; ſo many liues ſaued, that ſhould haue bin loſt for the defence of the truth; ſo many hereſies diſcouered, wherewith the world hath bin deluded: So that in this behalfe we may well ſay of your Maieſtie as the*

Ier.22.15.16.

Cod.lib.1.tit. 1.leg.4.

wiſe man in the Prouerbs, Many daughters haue done vertuouſly, but you ſurmount them all: *and as Ambroſe ſpake to* Theodoſius: Etſi in alijs quoque laudabilis, tamen apex tuorum operum pietas ſemper fuit: *Although in other things you are moſt commendable, yet your piety is the grace of all your workes.* Prou.30.29. Epiſt.28.ad Theod.

God hath not forgotten your faithfull ſeruice to his Sonne Chriſt, but richly rewarded the ſame in earth, reſeruing further an euerlaſting crowne for the ſame in heauen: from hence commeth the peace and proſperity, the length and diuturnitie, *the fame and magnificencie of your happie raigne: in you is fulfilled, that which was ſpoken of the Prophet* David, Becauſe the King truſted in the Lord, and in the mercy of the moſt higheſt hee ſhall not ſlide: *and as hee propheciéth of the raigne of* Salomon: The Kings of Tarſhiſh, and of the Iles, ſhall bring preſents, the Kings of Seba and Sheba ſhall bring gifts. *In like manner hath God honoured your Highnes, making your name famous in remote Kingdomes, ſo that both Sheba from the South, and Tarſhiſh from the Northerne ſeas, doe preſent themſelues before your Highneſſe: and therefore wee doubt not, but that you do moſt thankfully confeſſe with that Chriſtian Emperour* Iuſtinian; Per Chriſtum iura imperij ſuſcepimus, &c. *By Chriſt, we haue receiued our Empire: and againe,* Faciat nos ſecundum voluntatem eius regere: *God grant I may gouerne according to his will.* Pſal 21.7. Pſal.72.10. Lib.1.Tit 3. lex.2. Ibid.leg.1.

But yet notwithſtanding this great honor abroad, there yet remain ſome diſloyall perſons at home, who miſlike the ſincerity of religion, and preferre the obſcurity of ſuperſtition; whoſe daſled eyes the owle-light of Rome doth better pleaſe, then the Sun-ſhine of the Goſpell. When the Iſraelites went out of Egypt, there was not a dogge to moue the tongue againſt them; in the building of Salomons *temple, the noyſe of a hammer was not heard: but we ſince we haue left the Egyptian darkeneſſe, are continually barked againſt, and the building of the ſpirituall temple is hindred with the noyſe of contrary hammers. To ſtop therefore the clamour of theſe mouthes, and to ſtay the beating of theſe hammers: I haue brought the whole body of Papiſtry in this booke into euery mans view, confuting the ſame, by Scriptures, Councels, Decrees, our Martyrs, and their owne writers. This I thought to be my part, that as vnder your Highneſſe peaceable raigne, I haue growne vp to this ſmall light and knowledge of the truth, (hauing been a ſimple Preacher thereof now theſe eighteene yeeres) ſo, though not as a chiefe builder, yet as a ſeruer and vnder labourer, I might bring ſomewhat toward the building of the Lords houſe.* Exod.11.7.

And now it is high time (may it pleaſe your Maieſty) that euery man ſhould arme himſelfe to fight for, and defend the truth: ſeeing, as ſerpents, when the ſunne beginneth to decline, creepe out of their holes; ſo, many falſe ſeed-men in this cold and declining age of the world, are diſperſed in corners to corrupt Religion, and to ſow falſe doctrine. They imagine that Religion was but the heat of your Maieſties youth, who ſhall well vnderſtand, that the Lord hath made you as the Cedars of Libanus, that are tall, and ſtoope not, greene and flouriſhing, and fade not; and one of thoſe of whom the Prophet ſpeaketh: Adhuc abundabunt in canitie, *They ſhall bring forth more fruit in their age. Now then it behoueth your Maieſty to be bold in Chriſts cauſe, to proceed in your moſt Chriſtian courſe, to confirme what is decaying, to remoue what is letting, to ſupply what is wanting in Gods houſe: as* Ambroſe *well ſaith,* Non in principijs perfecta quæruntur, ſed de principijs, ad ea quæ perfecta ſunt peruenitur: *In the beginning we ſeeke not perfection, but from the beginning we proceed to perfection. And the ſame Father elſewhere asking the queſtion, why God in the creation, as ſoone as he had made the creatures,* ornatus congruos non dedit, *did not produce them with their ornaments, as the Heauen with Starres, the earth with flowers, giueth this anſwere:* Imitatores nos ſui Deus eſſe voluit vt prius faciamus aliquid, poſtea venuſtemus: *which eſpecially may be applied to Princes: that they herein ſhould be like vnto God; firſt to lay the foundation, then to adde perfection; firſt to produce the* creature, *then to giue it his* feature: *as in a beautifull picture, firſt the lineaments are* deſcribed, *then the ornaments* added. *If either your Maieſties earth, that is, the ciuill adminiſtration want flowers, or the Heauenly State Starres, and ſhining ornaments, your Highneſſe is to play Gods part in earth to ſupplie them: The lampes of the Temple wax dim, where oyle faileth, and the Word is precious yet in many places, where the maintenance of the Miniſter is ſhort: your Princely care next vnder Gods prouidence, is onely able to helpe this, and your Maieſties moſt Chriſtian deſire hath therein well appeared, that the mouth of the Oxe be no more muſled, that treadeth out the corne; nor the Leuite any longer conſtrained to ſerue in* Micahs *houſe for meate and drinke and a ſuite of apparell. So many Foxes then would not breake into the vineyard, if the vines wanted no keepers: neither would the enemie bee ſo bold if euery watchtower had his skilfull and carefull watchman.* Pſal.92.15. Hexemer.lib.1.cap.7. Deut.25.10. Iudg.17.10. Cantic.2.15. Ezech.33.8.

But I preſume too farre, thus to trouble your Maieſties eares: I know not whether euer I may haue the like occaſion to ſpeake vnto your highneſſe, and therefore I haue been bold thus to write: from the Lord we doe hope yet for a bleſſing, and of your Maieſty we are perſwaded all good: and we nothing Cod. lib. 1. tit. 6. leg. 42. *doubt, but that you are reſolued both to doe and ſay with that Chriſtian Empirour* Iuſtinian: Omnia, quæ ad Dei placitum fieri properamus, legibus conſtituere, & operibus adimplere deſideramus: *Whatſoeuer is to Gods glory, we are ready by our lawes to* will, *and in our workes to* fulfill.

Nothing now remaineth, but that I moſt humbly crauing pardon for my preſumptuous boldneſſe, and tedious Preface, doe with all Chriſtian people commend your ſacred Maieſty to Gods bleſſed pro- Senec. de Breuitat. vitæ. *tection: we pray as ſometime the people for* Auguſtus Cæſar *did:* Patere illum generi humano iam diu ægro & affecto mederi; ſydus hoc quod præcipitato in profundum & demerſo in tenebras orbi refulſit, ſemper luceat: *Suffer our Prince to liue to heale and repaire the ſicke and weake ſtate of the Land; let the Starre alwaies giue light that hath ſhined to the world drowned in darkeneſſe: Or as the Chriſtians were taught to pray for their Emperour; ſo for your Maieſty* Concil. Rhemenſ. can. 40. *we lift vp our voice to Heauen:* Suis temporibus in hoc ſeculo cum omni felicitate cuſtodiat Deus, & in futuro cum ſanctis Angelis regnare faciat: *God keepe your Highneſſe with all felicity, long to rule in this world, and in the next to raigne with Angels through Chriſt, Amen.*

Your Maieſties moſt humble Subiect,

ANDREVV WILLET.

THE PREFACE TO THE CHRISTIAN READER.

IT may ſeeme ſtrange (good Chriſtian Reader) that the Goſpell hauing been taught amongſt vs by Gods eſpeciall goodneſſe and mercy, now theſe foure and fiftie yeeres, with great euidence of truth, plaine demonſtration out of Scripture, and moſt apparant conuiction of the aduerſarie, that there yet ſhould bee found among vs, whoſe eares are open to heare, and their hearts more ready to beleeue lies, then to receiue the truth. What elſe ſhould bee the reaſon hereof, I cannot iudge, but that which the Apoſtle rendreth: *Becauſe they receiued not the loue of the truth, that they might be ſaued, God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies*, *2. Theſſal.2.11.* And therefore we may ſay of them, as *Hierome* of ſome in his time: *Vnum tibi confiteor, mores eorum optimè noui, facilius eos vinci poſſe, quàm perſuaderi*: I will confeſſe one thing vnto you, I know their manners very well, they may be ſooner ouercome, then perſwaded: *aduerſ. Luciferian.* For if our Sauiour Chriſts rule doe hold, as it muſt needs ſtand: *Ex fructibus eorum cognoſcetis, &c.* Yee ſhall know them by their fruites, Matth. 7.16. how can that Religion bee iudged to bee good, that bringeth forth ſuch bad fruits as trecherie, conſpiracies, practiſes againſt Prince and countrie, which things are ſo notoriouſly knowne, and ſo freſh in euery mans memory, that for proofe heereof I need not deſcend to particulars. What aileth then theſe men, that they cannot conſent in religion with vs? we build our faith onely vpon the Scriptures, wee ſeeke onely the glory of Chriſt, abaſing our ſelues, and our corrupt nature, onely extolling grace: which of theſe can offend them: they enioy their liuings, whereas Proteſtants were denied their liues; they haue liberty, wee were kept in thraldome and miſerie; they grow rich and purchaſe, the Proteſtants could not hold their owne. I cannot ſee then, what it is, that ſhould diſcontent them: did not the Prophet *Ezechiel* well propheſie of ſuch: *They doe eate the good paſture, and tread downe the reſt with their feet: they haue drunke of the deepe waters, and troubled the reſidue with their feet.* They are not content themſelues to eate the fat, and drinke the ſweet of the land, but ſome of them (for I accuſe not all) haue laboured and practiſed to diſturbe our peace, and to trouble our quiet ſtate. But let not vs (good brethren) be offended at theſe things. Firſt, let vs not bee aſtoniſhed, as though ſome ſtrange thing had befallen vs: for Saint *Paul* hath ſaid, That hereſies muſt be among vs, that they which are approued may be knowne: in time of perſecution *exercebant patientiam Eccleſia*, they did proue the patience of the Church: but now as *Auguſtine* ſaith, *exercent ſapientiam*, they doe exerciſe the wiſedome of the Church. Let not the number and multitude offend vs of thoſe which doe band themſelues againſt the Church: for ſo it muſt be, *Chriſts flocke is but a little flocke.* Let vs not bee afraid of their wiſedome, power or ſtrength: the Scripture teacheth vs, that they in their generation are wiſer then the children of light: yet the Lord our God, that is with vs, and fighteth for vs, is wiſer and ſtronger then they. Let them not deceiue vs with a ſhew of holineſſe: *for Satan can transforme himſelfe into an Angell of light:* neither let it moue vs becauſe they endure ſome trouble and loſſe of their goods, and impriſonment of their bodies for their religion (which is falſly ſo called) for Saint *Peter* ſaith, That men may ſuffer as euill doers, and ſo doe theſe. And Saint *Auguſtine* ſaith, *Si pœna martyres faceret, omnes carceres martyribus pleni eſſent, omnes catena martyres traherent*: If the puniſhment onely, and not the cauſe made Martyrs, all priſons ſhould be full of Martyrs, and all that are bound with fetters and chaines ſhould bee Martyrs. But let vs (not ſtumbling at any of theſe ſtones) be conſtant in the faith, and goe forward in the profeſſion of the Goſpell, which is grounded vpon the Scripture, ſealed with the blood of Martyrs, waited and attended vpon theſe many yeeres, as the miſtriſſe with the handmaid, with peace, proſperity, and abundance of all bleſſings. With them there is no peace to be had: their owne Doctors teach, that no reconciliation can bee made betweene vs: and indeed ſo it is, for there is no fellowſhip betweene light and darkeneſſe. The Iſraelites were commanded, not to ſowe their ground with diuers ſeeds, nor to plough with an Oxe and an Aſſe. What is this elſe, but that the Church of God cannot conſiſt of beleeuers and Idolaters, of true Chriſtians and hypocrites, Catholikes and Heretikes, Proteſtants and Papiſts? Their ſeed and ours is diuers: they ſow the doctrine of men, and humane traditions: wee ſow the ſeed of Gods word, The Oxe is onely fit for the Lords plough, that chaweth the cud, and diuideth the hooſe; the Aſſe doth

Geneſ.49.17.
Ezech.39.18.
1.Cor.11.19.
Luk.12.32.
2.Cor.11.14.
1.Pet.4.15.
In Pſal.34. Conc.2.
Bellarm.de laicis.lib.3. cap.19.
Deut.22.10.

Homil.35. neither: Who is he that deuideth the hooſe and chaweth the cud? *Auguſtine* telleth vs, *Fiſſa vngula*
pertinet ad diſcernendum quid dextrum, quid ſiniſtrum: ruminatio pertinet ad eos, qui cogitant poſtea
quid audierint. He diuideth the hooſe, that diuideth and diſcerneth what is good, and what euill:
and they chaw the cud, that doe meditate of that, which they heare out of the word. But ſuch are
not the common Catholikes among the Papiſts: for they doe not allow euery one, the miſtriſſe, the
maid, the ploughman and artificer to talke of Scripture, or moue queſtions and doubts in Religion:
Rhemiſt. Prefat. ſect. 7. and ſo make them Aſſes, not Oxen to chaw the cud. They ſay it belongeth not to euery Christian,
to diſcerne betweene true and falſe doctrine, but they muſt take their faith of their ſuperiours, and
Rhemiſt. 1. Ioan 4. ſect. 1. obey them in all things: and ſo neither would they haue them diuide the hooſe, taking from them
Dan. 2. 33. their diſcerning iudgement. There is no agreement therefore to bee looked for at their hands: no
more then iron or clay can be tempered together. Their old veſſels cannot receiue the new liquor
of the Goſpell: but they muſt first become new themſelues: they muſt firſt put off their beggerly
ragges of popiſh ceremonies and ſuperſtitions, or elſe they ſhal neuer put on Chriſt: And to be ſhort,
Ier. 25. 19. *Reuertantur illi ad te, ne tu reuertaris ad illos*: Let them returne vnto vs, we wil not returne to them,
as the Lord ſaith to *Ieremie*.

But leſt now wee ſhould be thought to ſpeake without booke, deepely charging our aduerſaries
with hereſies, lies, falſe doctrine, and prouing nothing: wee will take ſome paines to ſet downe ſome
principall opinions of the Papiſts, which haue in the purer ages of the Church been condemned for
hereſies.

1 *Marcellina* the companion of *Carpocrates* the arch-heretike, worſhipped the Images of Ieſus and
Paul, and offered incenſe vnto them, *Auguſt. hæreſ.* 7. So the Papiſts do worſhip the Images of Saints,
and in the ſecond Nicene Councell it was decreed, that the image of God ſhould be worſhipped with
the ſame honour that God himſelfe was.

2 The *Heracleonites* did annoint their ſicke which lay a dying, with oyle and balme, *Hæreſ.* 16. So the
Papiſts haue found out extreame Vnction and made it a Sacrament.

3 The *Caiani* did hold, that the ſin of *Iudas* in betraying Chriſt, was a benefit to mankind, *Hæreſ.* 18.
The Papiſts come ſomewhat neere: one of them affirmeth, that the Iewes had ſinned mortally, if they
had not crucified Chriſt. *Ex Iuel. defenſ. apolog. p.* 676.

4 The *Pepuziani* iudged heretikes, becauſe they permitted women to be Prieſts, *Hæreſ.* 27. So it was
decreed in the Florentine Councell among the Papiſts, that in the caſe of neceſſity, not onely a lay
man, but an heretike, pagan, and a woman too, may baptize.

5 The heretikes called *Angelici* were condemned, becauſe they worſhipped Angels, *Hæreſ.* 39. So
the *Rhemiſts* teach, that Angels may be worſhipped, *Annot. in Apoc.* 3. *ſect.* 6.

6 There was a ſect of heretikes that walked with bare feet, becauſe God ſaid to *Moſes*, put off thy
ſhooes, &c. *Hæreſ.* 68. And ſo are there of Friers that goe barefoot, as the Friers Flagellants, and
Franciſcans

7 The *Priſcilianiſts* did make the Apocrypha, that is, bookes not Canonicall of equall authority
with Scripture, *Hæreſ.* 70. So doe the Papiſts, the bookes of *Tobie, Iudith, Machabees*, and others,
which are not found in the Canon of the Hebrew, they make them bookes of Canonicall Scripture,
and part of the word of God: yea, they ſay, that whatſoeuer the Paſtors of the Church doe teach
beſide Scripture in the vnity of the Church, is to be taken for the word of God, *Rhem. Annot.* 1.
Theſ. cap. 2. *ſect.* 12.

8 An arch-heretike called *Marcus*, did hold that Chriſt did not verily ſuffer and indeed, but in
ſhew onely and appearance, *Hereſ.* 14. The *Apollinariſts* alſo affirmed, that Chriſt toke humane fleſh
without a ſoule, *Hæreſ.* 55. I pray you, how farre are the Papiſts from theſe hereſies? for they affirme
that Chriſt ſuffered not in ſoule: Nay the *Rhemiſts* hold, that it is a blaſphemous aſſertion ſo to ſay,
Annot. Hebr. 5. *v.* 7. What is this elſe, but with *Marcus* to ſay, that Chriſt ſuffered but in ſhew,
and that he felt nothing in ſoule, when hee cried out vpon the Croſſe, My God, my God, why haſt
thou forſaken me? for if there were no ſuch matter indeed, Chriſt muſt haue vttered thoſe words only
in outward ſhew and pretenſe. Againe, they cannot ſhift off handſomely from them the *Apollinariſts*
hereſie: for why did Chriſt take vpon him our fleſh and ſoule, but to redeeme man, that was
loſt both in body and ſoule? and therefore hee muſt needs haue ſuffered both in body and ſoule: for
if there were no vſe of the humane ſoule in the worke of our redemption, you might as well ſay with
Cont. Felician. cap. 13. the *Apollinariſts* that Chriſt had no ſoule at all. Thus *Auguſtine* reaſoneth: *Si totus homo perijt,*
totus beneficio ſaluatoris indiguit; ſi totus beneficio ſaluatoris indigebat, totum Chriſtus veniendo ſaluauit:
If the whole man both in body and ſoule were loſt, hee wholly had need of a Sauiour: and
if hee wholly needed a Sauiour; Chriſt by his comming did wholly ſaue him. *Ergo*, it followeth that
Chriſt muſt wholly haue died and ſuffered in body and ſoule to redeeme man, that was wholly loſt
in body and ſoule.

9 The *Anthropomorphites* did imagine, that God was in ſhape and proportion like a man, *Hæreſ.* 50.
Doe not our *Rhemiſts* ſauour ſtrongly of this hereſie, which allow the Image of God to bee pictured
like an old man with gray haires in their Churches? *Annot. Act. cap.* 17. *v.* 29.

10 The heretikes *Abeliani*, thought it not lawfull for their ſect to liue without wiues, and yet they
neuer vſed, nor kept company with their wiues, *Hæreſ.* 87. Doe not the Papiſts come neere them,

which hold that their Prieſts which were married before orders, ought not afterward to haue acceſſe to their wiues, yet are they their wiues ſtill, neither is the marriage knot diſſolued betweene them? *Rhemiſt.: Act.21.ſect.1.*

11 The *Pelagian* hereſies did hold three pernicious opinions. Firſt, that a man may bee perfect in this life and keepe all the Commandements, *Hereſ.*88. So the *Rhemiſts* ſay, it is poſſible to keepe all the precepts of the Law, *Annot. Iohan.14 ſect.1.* Secondly, the *Pelagians* ſay, that grace is giuen vnto men only to this end, that they may more eaſily do thoſe things which they are commanded to do by their owne freewil, *Hereſ.*88. So the *Rhemiſts* ſay, that a man was neuer without freewill, but hauing the grace of Chriſt, it is truly made free. *Annot. Iohan.8. ſect.2.* What is this elſe, but that his free will is made more free, and that grace helpeth him not wholly to worke, but more eaſily only? Thirdly, the Pelagians hold, *Gratiam Dei non ad ſingulos actus dari*: That the grace of God is not needfull to be giuen at euery aſſay, but that their free will in moſt things is ſufficient, *Auguſt. Epiſt.* 106. So the Rhemiſts ſay, that though the Gentiles beleeued ſpecially by Gods grace, yet they beleeued alſo of their owne free-will, *Act.13.ſect.2.* What ſay they elſe but that a man may beleeue by his owne free will without grace?

12 The Manichees condemned the eating of fleſh, as being vncleane and impure, *Hereſ.46.* So the Papiſts alſo forbid at certaine times the eating of fleſh. And heerein they perhaps differ from the *Manichees*: They held that fleſh was vncleane by creation: The Papiſts by reaſon of the curſe: for God curſed the earth, and not the waters (ſay they) and therefore vpon faſting dayes fiſh is preferred before fleſh, *Durand. lib.6. capit. de alijs ieiunijs.* So they both agree in this, that fleſh is a thing impure and vncleane: for if they had not ſo thought, why did not that popiſh Biſhop of London *Stokeſlye*, rather ſuffer the pigge to be eaten, which was found in one *Frebarnes* houſe in Lent time, his wife being great with child longing for a peece thereof, then command it as an vncleane thing to be buried in Finsbury fields, and ſo the good creature of God to be ſpoyled and loſt?

Frebarne.
Fox.p.1585.

There was alſo another moſt blaſphemous opinion of the *Manichees*: for they held that the parts and members of Chriſt were diſperſed euery where, and that in their meats & drinks, they did deliuer the members of Chriſt which were tyed and bound in the creatures. *Tales* (ſaith *Auguſtine*) *ſunt electi eorum, vt non ſint ſaluandi à Deo, ſed ſaluatores Dei; liberant enim membra Chriſti, cum manducant*: The elect amongſt them (for ſo they call their principals) doe make themſelues the Sauiours & redeemers of God, for they do ſet at liberty (as they imagine) the members of Chriſt, hee is not their Sauiour. Compare now the opinion of the Papiſts with theſe heretikes: ſee if they bee not coſin germanes: for as they made themſelues, *ſaluatores Chriſti*, ſauiours of Chriſt: ſo it is a ſaying among the Papiſts, that *Sacerdos eſt creator creatoris ſui*: The Prieſt at Maſſe, which by fiue words ſpeaking maketh the body of Chriſt, is a maker, ſay they, of his maker, a creator of his creator, *Ex Iuell. lib. artic. pag.615.* But herein the Papiſts goe beyond the *Manichees*, for they deliuered the body and members of Chriſt from the priſon of the creatures, and ſent them vp to heauen: the Papiſts bring them downe from heauen, and cloſe them in the creature, vnder the ſhape of bread and wine.

Auguſt. in
Pſalm.104.

Thus farre we thought good to ſhew, how neere the Papiſts come to the heretikes of olde time: that it might appeare to the world, that we do not vniuſtly charge them with hereſie, & that we haue good cauſe to ſhunne and abhorre their poyſoned doctrine. Many other hereſies I could haue produced; which are reuiued by our aduerſaries, and raked againe as it were out of their graues, where they did quietly reſt: But that I am not of purpoſe now to deale in this matter: which in a ſeuerall Treatiſe annexed I haue handled more at large.

In Tetraſtilon

I haue only by the way giuen a taſt of the bitter and ſowre doctrine of Popery: that our countrymen, which haue beene any thing that way infected, may take warning, that if they haue ſipped of the whore of Babylons cuppe of fornication, they ſhould leaue off, before they haue drunke more deepely, leaſt they in the end be conſtrained to draw out the very dregs thereof, and to bee drunken with their intoxicate cup. If they wil in time be warned, they may: a word to a wiſe man is ſufficient: and if they be wiſe, they will alſo take heede in time, I ſay vnto them, as *Auguſtine* did ſometime to the Donatiſts: *Si ſapitis, bene & rectè, ſi autem non ſapitis, nos veſtri curam geſſiſſe non pœnitebit, quia etſi cor veſtrum ad pacem non conuertitur, pax noſtra tamen ad nos reuertitur*: If you will bee learned, it is wel, and as we wiſh: but if you wil not, it repenteth vs not, that we haue had ſome care of you: for although your hart be not cōuerted to the peace of the Goſpell, yet our peace returneth to vs againe.

Contra Petilianum.3.59.

Heere by the way, I muſt remember my ſelfe of one thing, which I had almoſt ouerſlipped. Euery where both in this Preface and in this whole booke, ſpeaking of our aduerſaries, I call them Papiſts, as we are known by the name of Proteſtants: I ſuppoſe our Engliſh Romaniſts wil take no offence, or griefe hereby ſo to be called: although I haue heard that ſome of them hold great ſcorn to be named Papiſts, yet I ſee no reaſon, why they ſhould ſo do. The Rhemiſts like this name wel enough, becauſe it is not deriued from any one man, but from their Popes and chiefe Biſhops, to whom (ſay they) we are bound to cleaue in Religion, and obey in all things: So to be a Papiſt (ſay they) is to be a Chriſtian man, a child of the Church, and a ſubiect to Chriſts Vicar. Seeing then this name pleaſeth their ghoſtly Fathers of Rhemes ſo well, there is no reaſon why they ſhould miſlike it: and therefore wee will vſe it ſtill, as beſt expreſſing their profeſſion, who are pinned vpon the Popes ſleeue for their faith and religion. As likewiſe the name of Proteſtants we refuſe not, which name I thinke, though elſewhere

Annot. Act.11.
ſect 4.

before in vſe, yet in England took beginning in K. *Henry* the eights daies, when there was a generall Fox.p.108.3. proteſtation made in the name of the King, the whole Councell and Clergie of England, againſt the Pope: In the which proteſtation, thus we find: *England hath taken her leaue of popiſh crafts for euer, neuer to be deluded with them hereafter: Romane Biſhops haue nothing to do with Engliſh people: the one doth not traffique with the other: at the leaſt, though they will haue to deale with vs, we will none of their merchandiſe, none of their ſtuffe.* Thus we ſee how a Papiſt and a Proteſtant are defined: a Papiſt is hee that cleaueth to the Pope in religion, and is obedient to him in all things: a Proteſtant is he, that profeſſeth the Goſpel of Ieſus Chriſt, & hath renounced the Iuriſdiction of the Sea of Rome, & the forced & vnnaturall obedience to the Pope. Theſe names therefore as beſt fitting both our profeſſions, ſeeing no cauſe to the contrary, I purpoſe euery where to vſe and retaine throughout this Treatiſe.

I would heere finiſh and make an end of this Preface, but that firſt I muſt make the reader acquainted with the order and method, which I haue followed in ſetting downe the controuerſies: The whole body therfore of the controuerſies betweene the Papiſts and vs, our worthie and learned countriman *D. Whitakers* hath digeſted and diſpoſed into a ſingular Method, the which I haue propounded to my ſelfe throughout this diſcourſe to obſerue.

The hereſies and errors therefore of Popery, do either impugne the offices of Chriſt, with his benefits and merits, or his perſon: the moſt of them are of the firſt kind, ſome errours they maintaine againſt his perſon but not many.

Firſt, the name of Chriſt ſheweth his offices: for it ſignifieth annointed: he was annointed to bee our Prophet, King and Prieſt: Ieſus betokeneth a Sauiour, & ſetteth forth the benefits of our redemption & ſaluation. Firſt then of his offices, and then of the benefits that do ariſe and ſpring thereof.

The firſt office of our Sauiour Chriſt, is to be our heauenly teacher and Prophet. His heauenly doctrine is contained no where elſe but in the Scriptures. The firſt generall controuerſie then muſt bee of the Scriptures: where there ariſe many queſtions: as of the Canonicall bookes of the Scripture: of the vulgar tranſlation of Scripture, of the perſpicuity, and plainnes, authority, interpretation and perfection of Scripture, with ſuch other.

The ſecond office of Chriſt is to be our King: and becauſe his kingdome is his Church: here we are to handle the controuerſies about the Church: which is either the Church Militant vpon earth, or the Church Triumphant in heauen.

The Church militant is to bee conſidered, either in generall, where theſe queſtions are mooued, what the Church is, whether it be viſible or not, by what marks it is knowne, whether it may erre, what authority it hath. Then the parts of the Church, which are either aſſembled and gathered together, as in generall Councels: where theſe doubts muſt be diſcuſſed, whether general Councels be neceſſary, by whom they ought to bee ſummoned, whether they can erre, whether the Pope bee aboue Councells or not, & ſuch like: Or elſe the parts of the Church are ſeuerally to be conſidered, and they are of three ſorts, either the cheefe parts, the middle and meane parts, the loweſt and baſeſt parts of the Church: The cheefe member they make to be the Pope: where there are many queſtions and of great waight, as whether the regiment of the Church be Monarchical, whether *Peter* were appointed head of the Church, whether the Pope be *Peters* ſucceſſor, whether hee may erre, whether the Pope be Antichriſt, with ſuch other. The middle parts, are their Clerkes, which are either ſecular, as they call them, which haue any eccleſiaſticall function, where wee muſt enquire of their election and degrees of their ſingle life, and ſuch like; the Regular Clerkes are their Monkes, and other of that profeſſion, where we muſt entreat of vowes, of their ſolitary life, their habite, their Canonical houres, with other matters. The loweſt members are the lay men: where the queſtions about the Ciuill Magiſtrate muſt be handled: as whether he may put heretikes to death, whether he haue any power and authority in Eccleſiaſticall matters, and hitherto of the Militant Church.

The Triumphant Church conſiſteth either of Angels, or other Saints departed: Concerning the Angels, we diſſent about the orders and degrees of them, about their miniſtery and office, and whether they are to be prayed vnto.

Concerning the Saints departed, there are many queſtions in controuerſie, as of Purgatory, Limbus patrum, whether they are to be prayed vnto, of their Reliques, Images, Temples, Holy daies, and ſuch like.

The third office of Chriſt is his Prieſthood, whereof there are two parts, his interceſſion, where we muſt enquire, whether Chriſt be the only Mediator of interceſſion, and his ſacrifice, where the maine and great controuerſie concerning the Sacraments doth offer it ſelfe: for by the Sacraments the power and efficacie of the death of Chriſt is deriued vnto vs.

Here firſt we muſt intreat of the Sacraments in generall, as of their number, their efficacie, the difference betweene the Sacraments of the old and new Teſtament: then in particular, as of Baptiſme, and the ſeuerall queſtions thereto belonging, of the Lords Supper, where alſo the great controuerſie about their Idolatrous ſacrifice of the maſſe, and other neceſſary queſtions muſt be handled. Then follow in order fiue other popiſh Sacraments to be conſidered of, Confirmation, Penance, Extreame vnction, Orders, Matrimony. And theſe are the controuerſies concerning the offices of Chriſt.

The controuerſies which concerne the benefits of our redemption, with other ſeuerall queſtions, are theſe. Firſt of the ſtate of man in paradiſe before his fall: where we are to diſcuſſe of the ſtate of

Adams ſoule, and of his body, whether it were created immortall, of Paradiſe, whether it were a place knowne, and yet remaining. The ſecond Controuerſie is concerning *Adams* fall, where the queſtions are handled, of *Adams* tranſgreſſion, and of originall ſinne, with the ſeuerall parts thereof. The third Controuerſie conſiſteth of the reparation of mankind: where theſe principall queſtions are decided, of Predeſtination, of Grace, Free will, Faith, Iuſtification, Good works.

Laſtly, there remaine ſome queſtions about the perſon of Chriſt, as whether hee bee αὐτόθεος, that is, God of himſelfe, whether he encreaſed in wiſedome, whether he ſuffered in ſoule, whether he merited for himſelfe, with ſuch other.

Thus haue we the ſumme and body of Antichriſtian doctrine, which wee purpoſe by the grace of God to go through, beginning at the firſt, and ſo proſecuting euery particular queſtion, till wee are come to the laſt. My purpoſe is not to ſet downe all the hereſies, which impugne the Chriſtian faith, but onely thoſe which are maintained by the Church of Rome this day; who are the chiefe troublers and diſquieters of the peace of our Church: I ſay therefore with *Auguſtine, Omnis Chriſtianus Catholicus iſta non debet credere, ſed non omnis, qui iſta non credit, conſequenter ſe debet Chriſtianum credere:* Euery true Chriſtian is bound not to beleeue theſe things, but yet not ſtraightway euery man, that beleeueth them not; muſt hold himſelfe to be a good Chriſtian, for there are many errors and hereſies in the world beſide papiſtry: But this we haue only choſen to deale againſt in this treatiſe, as being moſt dangerous to our ſtate, more plauſible to carnall men, and moſt like to infect. I haue now this fourth time, for thy benefit, Chriſtian Reader, peruſed, corrected, and augmented this worke, and publiſhed it for thy vſe. The ſecond edition was in theſe foure points enlarged more then the former: firſt, I haue anſwered more obiections of the aduerſarie, and propounded more arguments for the truth: Secondly, I haue added the Canons of the ancient Councels throughout for the more liuely euidence of truth: Thirdly I haue adioyned to euery place of greateſt waight the ſeale and teſtimony of the holy Martyrs. Fourthly, this book containeth one hundred more of popiſh Errors then the firſt: where I haue breefly touched *Bellarmines* chiefe arguments in ſome maine controuerſies of our Faith, as he hath lately cauſed them to bee publiſhed in the third volume of his controuerſies: which came forth ſince the firſt edition of this booke. In this third edition I haue performed more then in the former, in theſe foure points: Firſt I haue anſwered all ſuch places of waight, which our aduerſaries alleage out of Scripture, and remoued many more obiections of the aduerſarie then before. Secondly, I haue inſerted more teſtimonies of the Fathers for the proofe of the truth, & anſwered their ſhew of the Fathers in ſome principall controuerſies: Thirdly, I haue conuinced them by the Lawes Imperiall, and their owne Pontificall decrees, and by their own writers. Fourthly, I haue adioyned a confutation of *Bellarmines* firſt booke of Indulgences and Iubilee pardons, and added one Centurie more: ſo that the whole is increaſed to fiue Centuries, that is, ſo many hundreds of popiſh errors and hereſies.

In this fourth edition I haue in theſe foure things enlarged this worke. 1. I haue inſerted certaine queſtions not handled before: as of popiſh equiuocating: *Controu.* 3. *Centur.* 1. Of our iuſtification as well by Chriſts actiue as paſſiue obedience: *Centur.* 4. and diuers other: 2. I haue thoroughout confuted the arguments of the Doway tranſlators, which they produce in defence of their errors in their late edition of a part of the old teſtament. 3. I haue in euery queſtion adioyned the conſent, of the Eaſt, and South Churches, and of the reformed Churches in the weſt, ſetting downe alſo the opinion of ſome chiefe writers of the Romane Church. 4. I haue made theſe additions: there is in the end of this worke a catalogue of the principall charitable workes, which haue bene done in the cities of London, Cambridge, and Oxford ſince the times of the Goſpel: beſide two tables, one of the places of Scripture, the other of the chiefe matters handled in this booke.

This, through Gods gratious aſſiſtance I haue performed in this worke, and throughout the ſame, as neere as I could, I haue followed *Auguſtines* rule, *Ita ſtylo, ſi potuero moderabor, vt huic operi in Dei voluntate peragendo, nec ea, quæ ſuperſint dicam, nec ea quæ ſatis ſunt prætermittam:* My care hath beene ſo to temper my ſtyle, that neither things ſuperfluous ſhould be inſerted, nor things neceſſary omitted. Theſe my labours, farre beyond my ſtrength, though not aboue my hope, by the Lords extraordinary aſſiſtance (I muſt needs confeſſe) I haue brought to an end. Recompence I looke for none, but thy good acceptation (Chriſtian Reader:) it is the good of Gods Church, which I ſeeke: other encouragement (the Lord helpe) in theſe daies we haue ſmall: I now commend my ſelfe to thy prayer, my labours to thy diligent reading (Chriſtian brother) and both you and them to Gods good bleſſing: who giue vs grace to diſcerne truth from error, and hauing diſcerned them, power to ſhun the one, and embrace the other: that as he well ſaith, *Speremus, quæ Chriſtus promiſit, & ſequamur quò præceſſit:*) that hoping and truſting here to that which Chriſt hath promiſed, wee may follow at length, whether hee is preceded and gone before vs: Amen. *Dat. Barleiæ. Ibid. Octobr.* *Anno.* 1613.

Lib. 17. de ciuitat. Dei. c. 1.

Auguſt. de ſalutarib. document. c. 13.

Your hearty welwiller and ſeruant to you all
in Chriſt. AND. WILLET.

Adams ſoule, and of his body, whether it were created immortall; of Paradiſe, whether it were a place knowne, and to be found at this day. The ſecond Controuerſie is concerning Adams fall, where the queſtions are handled of Adams tranſgreſſion, and of originall ſinne, with the ſeuerall parts thereof. The third controuerſie is concerning the reparation of mankind: where theſe principall queſtions are diſcuſſed, of Predeſtination, of Grace, Free will, Faith, Iuſtification, Good works.

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Lib. 17. de ciuitat. Dei. c. 1.

Auguſt. de ſalutarib. docu-ment. c. 15.

[illegible] Dat. Barleiæ. Kal. Octobr.

Anno. 1613.

Your hearty welwiller and ſeruant to you all
in Chriſt. Andr. Willet.

THE
FIRST BOOKE
OR CENTVRIE:

WHERIN ARE HANDLED THESE CHIEFE AND PRINCIPALL CONTROVERSIES OF THE SCRIPTVRES, the Church, generall Councels, the Pope, the Clergy, *Monkes, and the Ciuill Magiſtrate.*

IOHN 5. 39.

Search the Scriptures, for in them ye thinke to haue eternall life, and they are they, which doe teſtifie of mee.

AT LONDON
Imprinted by FELIX KYNGSTON, for THOMAS
MAN, and are to be ſold by HENRY FETHERSTON
at the ſigne of the Roſe in Pauls Church
yard. 1613.

REVERENDISSIMIS IN CHRISTO PATRIB. GEORGIO PROVIDENTIA DIVINA ARCHIEPISCOPO CANTVARIENSI

dignisſimo, totius Angliæ Primati & Metropolitano, Regiæ
Maieſtati à Conſilijs: & IOANNI *eadem prouidentia*
Epiſcopo Londinenſ. dignisſimo, diœceſano ſuo,
ſalutem in Domino ſempiternam.

Venerandi patres, & colendiſsimi Domini) quoties veſtram intueor tum morum & vitæ integritatem, tum paſtoralem in verbo prædicando diligentiam, mihi occurrit illud Hieronymi minus eſt tenere ſacerdotium quam mereri: *vt vterq; veſtrum non tam Epiſcopali dignitate donati, quam digni merito ab omnibus cenſeamini. Bene noſtis à paſtoribus officij ſui rationem reddendam, & neglecti gregis periculum graue eſſe, vt Ambroſius bene,* ampliores pœnas luit, cui numeroſior regendorum populorum fuerit cura commiſſa: *Quanquam vos non pœnæ vitandæ causâ, ſed officij faciendi ſtudio inducti, & præmij obtinendi ſpe inuitati gregi Dominico inuigilatis: vt iterum vere ille,* voluntarius Miniſter habet præmium, coactus diſpenſat obſequium.

Tom. 3. epiſt. ad Pammach.
De dignitat. Epiſcopal c. 3.
Ambroſ. ſer. 14 in Pſal. 119.

Ecce iam quarta editione liber iſte ornatus dixerim, an auctus magis exit in publicum: quid amplius in hac noua illius expolitione, quam in cæteris, præſtiterim, præfatio præcedens indicat: vt verè hic mihi cum Tertulliano dicere liceat: ſemitractatam materiam abſtuli mecum, plenius eam de ſtylo iam renuntiaturus; *In hoc opere mihi ille ſcopus ſi non vnicus, præcipuus tamen propoſitus eſt, vt papiſtica dogmata, quod ſciam, omnia, non ſolum in conſpectum omnium producerem, ſed ad examen adducerem, non oculis ſolum, ſed iudicio & cenſuris ſubijcerem: præſcriptiones ſuas & traditiones nobis obtrudunt: ſed cum Tertulliano hic pronuntio,* veritati cæcitas hæreticorum nulla præſcribit: *antiquitatem vrgent: iterum dico cum eodem patre:* Laudatis ſemper antiquitatem, & nouè de die viuitis, per quod oſtenditur, dum à bonis maiorum ſtatutis deceditis, ea vos retinere & cuſtodire, quæ non debuiſtis, aut quæ debuiſtis, non cuſtodire: *Quis enim, in hiſce controuerſijs vel mediocriter verſatus ignorare poteſt? multa à pontificijs hodie defendi, quæ ab antiquitate, & puriorum temporum ſimplicitate plurimum abhorrent: Sed iterum obganniunt: Quid facitis? num veritati nos hoſtes & inimicos tenetis, qui de Deo & Trinitate & reliquis fidei articulis orthodoxè ſentimus & prædicamus: reſpondeo cum eodem patre;* Non tenebit perfectam veritatem, qui aliquam veritatis excluſerit portionem: *Multa verè docent fateor, ſicut & olim Phariſæi, qui ſedebant in Moſis cathedra, ſed plura habent falſa: At nos inquiunt ſacras recipimus ſcripturas, & hic nobis reſponſum paratum habet Tertullianus:* Miſereor tui Marcion fruſtrà laboraſti, Chriſtus enim Ieſus in Euangelio tuo, meus eſt: *Idem nos papiſtis reſpondemus: fidem, quam docent & tradunt ſcripturæ noſtram eſſe: illas totas à noſtris partibus ſtare: Atque multo nos rectius hoc in pontificios retorquemus: nobis ideo papiſticæ ſuperſtitionis capita diſplicere, quia ſcripturis aduerſantur: & Euangelicam nos amplexari veritatem, vtpote ſacroſanctis ſcripturis conſonam & concordem: vt vere eiuſdem patris verbis profiteamur:* Cur dubitemus dicere, quod ſcriptura non dubitauit exprimere, cur hæſitabit fidei veritas, in quo nunquam hæſitauit ſcripturæ authoritas: *Sed videor mihi aduerſum me & ſcripta mea ſic muſsitantes papicolas audire: Tu quid facis? nouas nobis indies iſtius libri editiones excudis? ſententiam mutas, multa addis de nouo, alia expungis, nihil certi tenes: Et hic habeo, quo ipſorum obſtruam os, ſic ſuggerente Auguſtino:* Illius ſcripta ſumma authoritate digniſſima, qui nullum verbum, non quod reuocare vellet, ſed quod reuocare deberet, emiſit: hoc quiſquis non eſt aſſecutus, ſecundas habuit partes modeſtiæ, qui primas habere non potuit ſapientiæ, vt qui non valuit non pœnitenda dicere, pœniteat, quæ cognouerit dicenda non fuiſſe. *Ego*

Lib. de fuga.
Lib. de Trinit.
Apologet.
Lib. de Trinit.
Lib. 3. cont. Marcion.
Lib. de Trinit.
Epiſtol. 17.

itidem qui in primis conſiſtere nequeo, ſatis me aſſecutum credo, ſi in ſecundis locus datur: neque pudet me emendare, ſi quid poſtea ad veritatem [illegible] *videatur* [illegible] *ingenue fateri*: Si illi libri, qui in [illegible] corrigi non poſſunt, ego, quoniam viuo, adhuc poſſum. Ibid.

Ad vos autem [illegible] *Eccleſia Anglicana* [illegible] *qui in* [illegible] *ce-re* [illegible] *vigent,* [illegible] *diſciplina etiam exactius adminiſtranda, operam veſtram prebeatis: Eſt enim & hic opus conſilio & auxilio veſtro: audiuntur paſſim querelæ, Eccleſiæ* [illegible] *in locis, ad lucri potius captationem, quam ad morum emendationem viam aperire: Norunt nonnulli periti Clauigeri, nunc diſciplinæ fræna laxare, nunc reſtringere, prout ipſorum commodo proſpectum fuerit: Reperio Tertullianum ſic olim de ſua ætatis moribus conqueſtum:* Vtrobique de ſollicitudine & negligentia ludunt, præcauendo vaniſſime, quibus parcunt, & parcendo ineptiſſime, quibus præcauent: præcauent, quaſi nolint admitti aliquid, indulgent, quaſi velint admitti: quando ſi admitti nolint, non debent indulgere, ſi indulgere velint, non debent præcauere — crimina non capiunt & indulgeri, quaſi modica, & præcaueri tanquam maxima: *Sed nolo hanc cicatricem refricare, manum leniter admouiſſe ſufficit: Speramus vobis, cæteriſque ſacri veſtri ordinis epiſcopis hanc mentem inditurum Deum, vt & doctrinæ puritati, & diſciplinæ integritati conſeruandæ conſulatis: pergite igitur (Reuerendiſſimi præſules, & paſtores fideliſſimi) in curſu feliciter incepto, bonos amate, pios fouete, religioſis fauete, ſuperſtitioſos ſupprimite, virus papiſticum, quod paulatim iam ſerpere cœpit, non ſinatis graſſari in eccleſia ad multorum perniciem: animis inuicti eſtote, vultus attollite, manus veſtras confirmate: habetis Christum non præſentem ſolum ſed præſidentem conſilijs veſtris, potentiſſim. regum Regem authorem, & pijſſimum Regem Iacobum adiutorem: Cui Rex Chriſtus multos annos. Hæc veſtra ſollicitudo & diligentia à Domino noſtro abunde compenſabitur, vt ait D. Petrus:* cum apparuerit princeps paſtorum, percipietis immarceſſibilem gloriæ coronam: *quam Deus noſter fidelibus omnibus ſeruis ſuis retribuet per Chriſtum Ieſum clementiſſimum Dominum noſtrum, & potentiſſimum ſeruatorem, &c. Cui ſit omnis laus honos & gloria in ſecula: Eliæ. Octob. 22. 1613.*

Lib. de pudicit.

1. Pet. 5.4.

Veſtræ reuerentiæ obſeruantiſſimus

ANDREAS WILLET.

THE FIRST BOOKE OR CENTVRIE CONTEINING THE CONTROVERSIES OF RELIGION, WHICH ARISE IN QVESTION BETWEENE THE CHVRCH OF God and the Papiſts, about the word of God conteined in the Scriptures, and the Church Militant here vpon earth, with the parts and members thereof.

THE FIRST GENERALL CONTROVERSIE *of the holie Scriptures.*

ACcording to the method which I haue propounded to my ſelfe (God aſſiſting me by his ſpirit) to obſerue throughout this whole Treatiſe of the Controuerſies, and as I haue ſet it downe in the end of the Preface, In the firſt place we are to entreate of ſuch matters as concerne the Propheticall office of Chriſt. He is our Prophet, our heauenly teacher, and Doctor, Matth. 23. verſ. 8. from him proceedeth all holy knowledge: we haue not ſeene God, nor the high things of God: *But the onely begotten ſonne, which is in the boſome of the father, hee hath declared him.* Iohn 1. 18. Wherefore all the true ſheepe of Chriſt *will heare his voyce,* Iohn 10. 3. His voyce is not elſe where heard but onely in the Scriptures: We muſt heare *Moſes and the Prophets,* Luke 16. 29. and as Saint *Ambroſe* well ſaith, *Qui vult ad Chriſti peruenire myſterium, non ingreditur ad illud, niſi per euangelica ſcripturæ ſecretum:* No man can attaine to the knowledge of Chriſt, but by the ſecret of euangelicall Scriptures. First of all therefore this great and moſt famous controuerſie betweene vs and our aduerſaries concerning the Scriptures muſt be handled: which is diſtributed into ſeuen ſeuerall queſtions. Serm. 57.

1 Concerning the Canonicall Scripture, what bookes are to bee receiued into the ſacred Canon, what bookes to be reiected and counted apocryphall.

2 Concerning the authenticall Edition of the holy Scriptures, whether the Hebrew, Greeke, or Latine tranſlation is chiefly to be followed.

3 Whether the Scriptures ought to be tranſlated into the vulgar and Engliſh tongue; and whether publike prayers and diuine ſeruice ought to be vſed in the ſame tongue.

4 Whether the Scriptures are authorized by the Church, and not rather ſo knowne to be of themſelues.

5 Concerning the perſpicuitie and plaineneſſe of the Scripture, whether it be ſo hard, that the common people may not ſafely be admitted to the reading thereof.

6 Concerning the interpretation of Scripture: which queſtion is diuided into three parts: firſt, whether the Scripture admit diuers ſenſes and expoſitions: ſecondly, who hath the chiefe authoritie to expound Scripture; thirdly, what meanes ought to be vſed in expounding of it.

7 Concerning the perfection of the Scripture, three parts of the queſtion. Firſt, whether the Scriptures be neceſſarie: ſecondly, whether they be ſufficient to ſaluation; thirdly, whether there bee any traditions beſide neceſſarie to ſaluation.

THE FIRST QVESTION CONCERNING the Canonicall Scripture.

Of the ſtate of the firſt Queſtion.

WE haue not in this place profeſſedly to deale with thoſe heretikes, which denie either the whole Scripture, or any part thereof: but onely with our aduerſaries the Papiſts, that holding all thoſe bookes to be Scripture, which we doe acknowledge, doe adde vnto them other bookes which are not canonicall: ſo that they offend not as other heretikes, in denying any part of the Scripture, but which is as bad, in adding vnto it; for both theſe are accurſed, Reuel. 22. 18. And here I could haue wiſhed that they would haue followed S. *Hieromes* counſell, writing thus vnto *Læta*; as touching the canonicall bookes of the olde Teſtament, which after he had reckoned vp, as we now hold them, giueth this caueat concerning the Apocrypha: *Caueat omnia Apocrypha, & ſi quando ea, non ad dogmatum veritatem, ſed ad ſignorum reuerentiam legere voluerit, ſciat non eorum eſſe, quorum titulis prænotantur, multaque his admixta vitioſa, & grandis eſſe prudentiæ aurum in luto quærere*: Let her take heede of all the Apocrypha, which if ſhee will reade, not for the trueth of doctrine, but reuerence of the ſtorie, let her know, that they are not their writings, whoſe title they beare, and that many corrupt things are intermingled; and herein lieth great wiſedome, how to gather gold out of durt. *Hieron. ad Latam.*

Firſt of all briefly before we proceed, let vs ſee who they were that did offend in the firſt kind, namely, in denying and detracting from Scripture. Some heretikes generally reiected the whole Scripture, ſome certaine parts thereof. The *Sadduces* receiued no Scripture, beſides the fiue bookes of *Moſes*; the *Maniches* condemned the whole old Teſtament, and ſo did wicked *Marcion*.

The bookes of *Moſes* the *Ptolemaits* refuſed, the booke of the Pſalmes the *Nicolaitaines*, and the *Anabaptiſts* in our dayes: there wanted not which condemned the booke of the Preacher & the Canticles as wanton and laſciuious bookes: and the *Anabaptiſts* are not here behinde with their parts. The holy and excellent booke of *Iob* hath alſo found enemies, and ſome of the Rabbines, which doe thinke that the ſtorie is but fained: which hereſie is confuted, Ezech. 14. 14. for there *Noah, Iob, Daniel*, are named together: ſo that it is manifeſt, that ſuch a man there was. Wicked *Porphyrie* refuſeth *Daniel* as forged.

The new Teſtament the *Maniches* moſt impiouſly affirmed to be full of lies. *Cerdon* the heretike condemned all but *Lukes* Goſpell. *Cerinthus* receiued none but *Markes*. The *Valentinians* could away with none but *Iohns* Goſpell. The *Alogians* of all other hated *Iohns* writings. The *Ebionites* onely admitted *Matthewes* Goſpell. The Acts of the Apoſtles the *Seuerian* heretikes contemned. The *Marcionites* the Epiſtles to *Timothie*, to *Titus*, to the Hebrewes. The *Ebionites* could not away with any of S. *Pauls* works. But the Church of God hath euen from the Apoſtles time acknowledged and receiued all the bookes of the new Teſtament, as they now ſtand together, as by *Origen* a moſt auncient Writer of the Church is in theſe words confeſſed: *Sacerdotali tuba primus in Euangelio ſuo Matthæus increpuit; Marcus quoque, Lucas & Ioannes ſuis ſingulis tubis ſacerdotalibus cecinerunt, &c.* Firſt *Matthew* ſoundeth forth his euangelicall trumpet; then follow *Marke, Luke* and *Iohn*, ſinging with their Prieſtly trumpets; *Peter* alſo ſendeth forth the trumpet of his two Epiſtles; *Iames* alſo and *Iude*, and *Iohn* maketh melodie with his trumpet in his Epiſtles, and the Apocalypſe, and *Luke* in the Acts of the Apoſtles: *Et Paulus in quatuordecim epiſtolarum ſuarum fulminat tubis*: And *Paul* thundereth out in the trumpets of his fourteene Epiſtles. Vnto theſe former heretikes adde the *Zuinckfeldians* and *Libertines* that refuſe to be iudged by the Scripture, calling it a dead letter, and flie vnto the inward and ſecret reuelations of the ſpirit. And by your leaue, the Papiſts are not farre from this hereſie ſome of them: although the Ieſuite crie neuer ſo much with open mouth, that wee belie them, *De verbo Dei lib. 1. cap. 1.* Take but a little paines to peruſe that worthy learned mans and reuerent Fathers defence of the Apologie, *p. 521.* there you ſhall finde how that *Lodouicus*, a Canon Lateran in Rome, ſaid in the Councell of Trent, that the Scripture is but *mortuum atramentum*, dead inke. The Biſhop of Poitiers ſaid, that it was but *res inanimis & muta*, a dead and dumbe thing. *Albertus Pighius*, that the Scriptures were but *muti Iudices*, dumbe Iudges. *Eckius* calleth it *Euangelium nigrum, & theologiam atramentariam*, the blacke Goſpell and inkie diuinitie: and it is *naſus cereus*, a noſe of waxe, ſaith he. And now in commeth *Hoſius* with his part: that it is but loſt labour which is beſtowed in the Scripture: for the Scripture is a creature, and a certaine bare letter. But the Ieſuit ſaith, that wee abuſe the name of that man, for thoſe are not his owne words, but he reporteth them of *Zuinckfeldius*. Be it ſo for this time, though M. *Iewell* beſtow ſome paines to proue them to be according to his own meaning. Though theſe ſhould not be *Hoſius* owne words, yet theſe are not much better, yea farre worſe, who ſpeaking of *Dauids* writing of the Pſalmes, ſaith thus, *Quid ni ſcriberet, ſcribimus indocti doctique poëmata paſſim*, why might not he write (ſaith he) being a temporall Prince, as *Horace* ſaith, we write ballads euery bodie both learned and vnlearned? *Hoſ. lib. 2. cont. Brentium.*

Homil. 7. in Ioſu.

I pray you now how much doe theſe Papiſts differ from the Libertines and *Zuinckfeldians*, vnleſſe it be in this, that the Libertines cleaue to ſecret reuelations; the Papiſts are pinned vpon the Popes ſleeue, affirming that it is no Scripture nor Goſpell without the determination of the Church. Nay one of them ſaith, *Determinatio Eccleſiæ appellatur Euangelium*, the determination of the Church is called the Goſpell, *Iohannes Maria*. Will you yet heare of greater impietie? *Anno Domini.* 1240. or thereabout, there was a booke ſet forth by the Friers, called *Euangelium æternum*, full of their owne fables, and abominable errors: they taught that Chriſts Goſpell was not to be compared vnto it, and that the Goſpell of Chriſt ſhould be preached but fiftie yeeres. This booke with much adoe was condemned by the Pope, (but after long diſputation) and it was burnt ſecretly, leaſt the Friers ſhould haue beene diſcredited: and withall, the booke of *Gulielmus de S. amore*, which hee had written againſt the Friers, and therein diſputed againſt their Goſpell, was commanded to be burned with the other. Beſides theſe heresies,

Fox. pag. 322. ex Mat. Pariſienſ.

teries, their opinion also is to bee reiected, that thinke that the holy Writers might in ſome things be deceiued, as miſtaking one thing for another, or failing in their memorie. To this opinion *Eraſmus* enclined, whom *Bellarmine* taketh paine to confute, *lib.* 1. *cap.* 6. He might as well haue turned his argument vpon *Melchior Canus* their owne champion, who thinketh that *Stephen*, *Acts* 7. in telling ſo long a ſtorie, might forget himſelfe in ſome things, *Can. lib.* 2. *cap.* 18. But wee herein miſlike both *Eraſmus* conceit, and *Canus* his fancie, and who elſe haue ſo thought of the Scriptures; and ſay rather with Saint *Auguſtine*: *Tantummodo ſcripturis canonicis hanc debeo ſeruitutem, &c.* I doe onely to the canonicall Scriptures owe this ſeruice and obedience, which I doe ſo follow, that I thinke the Writers thereof erred not any whit at all. And againe, *Omnem falſitatem abeſſe ab Euangeliſtis decet, non ſolum eam, quae mentiendo promitur, ſed etiam eam quae obliuiſcendo*: All falſitie, it is fitting to be farre off from the Euangeliſts, not onely that which is drawne out in lying, but alſo in forgetting, *lib.* 2. *de conſen. Euangeliſt. c.* 12. And I ſay alſo with *Hierome*, who, whereas ſome accuſed S. *Matthew* of forgetfulneſſe, as though he ſhould haue named *Ieremie* for *Zacharie*, Matth. 27. 9. thus writeth: *Abſit hoc de pediſſequo Christi dicere, &c.* Farre be it from me ſo to ſay of the follower of Chriſt, who in alleaging the Prophets, hunted not for words or phraſes, but had a care to ſet downe the ſenſe and doctrine: for hee thinketh that place there cited to be taken, though not word for word, out of *Ieremie*. But now to the queſtion.

Epiſt. 19.

Hieron. ad Pammach.

CERTAINE QVESTIONS ABOVT SOME of the Canonicall bookes of Scripture.

THe bookes of Scripture whereof we now intreate, are of three ſorts: ſome are both by vs and our aduerſaries iudged to be Canonicall, as all the bookes of the new Teſtament, wholly as they ſtand: and all thoſe bookes of the olde Teſtament, ſo many as are found in the Hebrew: Some are both of vs and our aduerſaries reiected, and thruſt out of the Canon: what bookes they are, ſhall bee declared in the next ſection.

A third ſort there is, which our aduerſaries would gladly bring into the number of the bookes of ſacred Scripture, but we herein doe by warrant of Gods word reſiſt and withſtand them: and of theſe alſo afterward.

Concerning the firſt kinde, namely ſuch bookes, as are both by them and vs acknowledged for Canonicall, there is no queſtion betweene vs for the authoritie of them: onely about the booke of the Preacher, there ariſeth ſome controuerſie betweene *Bellarmine* and vs, whom eſpecially I purpoſe to trace throughout this Treatiſe. We are agreed, of the booke it ſelfe, that it is Canonicall; of the Author, that he was *Salomon*: but theſe two points we varie about: firſt, *Bellarmine* thinketh that *Salomon* made that booke before his fall: wee thinke he ſet it forth after, as a token of his repentance: ſecondly, he thinketh that *Salomon* was a reprobate, and a caſt-away for euer: we hold the contrarie: let vs firſt examine his arguments, and then ſet downe our owne.

The Papiſts.

THat this booke of the Preacher was compoſed by *Salomon*, before he fell: thus the Ieſuite would proue it.

Argum. 1. The Preacher ſaith, that his wiſedome remained yet with him, chap. 2. ver. 9. But it is not like, that the heauenly gift of wiſedome continued with him, after his heart was turned from God to Idolatrie: *Ergo*, it is like this booke was made before his fall, while hee was in the ſtate of wiſedome, *lib.* 1. *de verb. cap.* 5.

Eccleſ. 2. 9.

Anſwer. 1 *Salomons* wiſedome was not onely in diuine, but in humane things, and in the knowledge of nature: for he ſpake of trees, of hearbs, of beaſts and fowles, and therefore he is ſaid to excell in wiſedome the children of the Eaſt, and the wiſe of Egypt, whoſe knowledge was in naturall things, 1. King. 4. verſ. 30. 33. And this wiſedome might remaine with *Salomon*, in the middeſt of pleaſure, as we ſee it was not denied to the vitious and idolatrous heathen Philoſophers: yea, and *Salomon* ſaith of himſelfe, that he thought to giue his heart to wine, and yet to leade his minde in wiſedome, chap. 2. verſ. 3. ſo that it ſeemeth, that the gift of wiſedome did not wholly faile him, no not in his fall.

1. King. 30. 33.

2 And what if it were granted, that the ſpirit of wiſedome departed from him all the time of his dotage? Why might it not returne to him againe afterwards, when hee began to repent him of his fall: as the ſpirit of ſtrength and fortitude being gone from *Sampſon*, for a while, came to him againe.

3 Or thus rather the place may be vnderſtood: *I was great, and encreaſed aboue all (ſaith he) that were before me in Ieruſalem, alſo my wiſedome remained with me*: that is, he maketh a large and ample confeſſion of his ſinne, that while hee was in honour and wealth, with wiſedome, euen then his heart was enticed from the true worſhip of God, euen in the middeſt of Gods bleſſings: ſuch was his vnthankfulneſſe to God, and forgetfulneſſe of his benefites. So then the time of the continuance of his wiſedome, is not to be referred to the inſtant of making this booke, but hath reſpect to his fall: for he ſaith, that his honour, riches, and wiſedome continued yet, *(I was encreaſed:)* but it is to be thought, that as he being drowned in pleaſure, decayed in wiſedome; ſo alſo his credit and ſubſtance was empaired, which were giuen him as handmaides to waite of his wiſedome.

Argum. 2. *Salomon* doted when he was an olde man, 1. King. 11. 4. to what time then will you aſſigne then his repentance? Againe, if this booke had beene made after his fall, it is like, that whereas he maketh a particular rehearsall of all his pleasures, hee would not haue omitted his pleasure and delight in such a multitude of wiues and concubines: And is it like, that he being besotted with the loue of so many women, could endite such excellent sayings? *Bellarm. ibid.*

Ans. 1. *Salomon* was olde when he gaue himselfe vnto women, yet it is like he was older, when hee weaned himselfe from his pleasure, and returned vnto God by heartie repentance: for there are diuers degrees of olde age. Secondly, it was not necessarie that *Salomon* should reckon vp all his pleasures: neither indeed doth hee: for hee spake of trees, and beasts, and fowles; in the knowledge whereof, no doubt it was a great delight vnto a wise man, to be occupied and exercised in: yet thereof hee maketh no mention in the 2. chap. Neither is hee altogether silent concerning his delight in women: for hee saith, *I prouided me men singers, and women singers, the delites of the sonnes of men*, vers. 8. And, *I haue gotten me men seruants, and maides, and had children borne in my house*: or as the Latine text readeth, I had a great houshold. He may in this place haue relation to the multitude of his wiues and concubines: why not? 3. To the third point, we answere: wee say not, that at the same time, while *Salomon* gaue his minde to pleasure, that he wrote this booke; but afterwards, when hee was come to himselfe, and awaked out of his long sleepe.

Argum. 3. Both 1. King. c. 4. 32. and Ecclesiastic. 47. where mention is made of *Salomons* acts; first, his bookes and writings are mentioned, and then his amorous passions. *Bellarm. lib.* 1. *de verb. Dei. c.* 5. *sec. Sed nec illud, &c.*

Answer. 1. The sequell or consequence of this reason is denied, for alwayes that which is first recorded in Scripture, was not first done. Infinite examples there are thereof: as Genes. 2. the creation of woman is set downe after the institution of the Sabbath, yet was shee created the day before, the same day of *Adams* creation. 2 Neither are all *Salomons* sayings and writings spoken of in the first place: it is said, *he spake three thousand prouerbs, and his songs were a thousand and fiue*: We graunt, he vttered manie prouerbs and parables, and made many songs before his fall; but it followeth not therefore, that he made none after. 3 Yea, there is expresse mention made of *Salomons* words, euen after his fall, 1. King. 11. 41. therefore some things he both spoke and writ after his fall.

The Protestants.

AT what time the booke of Ecclesiastes was written by *Salomon*, though it be no materiall point of our faith to know; yet because the truth euery where, so much as by diligent endeuour may be attained vnto, is to be sought out: It shall appeare by these reasons following, that both it is most like and probable, that it was indited after *Salomons* fall, and that it is most safe so to thinke, because there can no other time be assigned for *Salomons* repentance, as it shall euen now be shewed.

Argum. 1. First, it is made manifest by the inscription and title of the booke: *the words of the Preacher*; for whence is it, that *Salomon* being a King, to whom it pertaineth not to teach the people, but to the Leuites and Priests, doth giue himselfe so strange a stile? It is not because by his writing he preacheth: for then in his two other bookes of the Prouerbs and Canticles, by the same reason, hee might haue so named himselfe: but of a King he is now become a Preacher, preaching vnto the people by the example of his conuersion. The word קהלת *choheleth* properly signifieth *Ecclesiasten, seu Ecclesiasticum*, a Churchman, or a man of the congregation: And so *Salomon* calleth himselfe, either because hee was now restored, and made as it were a man of the Church againe: or because publikely hee had some speech, after his returning to God, as is the manner of these, which publikely shew repentance for their sinne, *sic Iunius in hunc locum.*

Argum. 2. The Preacher in this booke doth euery where vrge his owne experience: *as I turned mee to behold*, 2. 12. *I haue seene vnder the sunne*, 3. 16. *I haue seene all things in the dayes of my vanitie*, 7. 17. He also professeth as much, that he sought in his heart by his owne experience to finde out, wherein consisted the chiefe goodnesse of men vnder the sunne, 2. 3. And hauing runne thorough the course of all things in his owne knowledge and experience, hee at the length, as a man of much obseruation and great continuance concludeth *Vanitie of vanities*, (saith the Preacher) *all is but vanitie*, chap. 12. 8. *Ergo*, it is like that *Salomon* wrote this booke, being now thorough aged, and of long experience: wisedome indeede goeth not by yeeres, but experience is the daughter and ofspring of olde age.

Eccles. 2. 12. c. 7. 17.

Eccles. 12. 8.

Argum. 3. Further, the Preacher saith, he sought in his heart to giue himselfe to wine, and to apprehend folly, Eccles. 2. 3. But when else did he lay hold on folly, then, when hee fell into the snares of women, and was seduced to Idolatrie? *Ergo*, this booke was made after his fall. It will here I know be answered, that there is no such thing in the Text, as I haue alleaged: Indeed, in the vulgar Latine there is not, which translateth cleane contrarie to the Hebrew: for in stead of, *Cogitaui pertrahere animum ad vinum, & prehendere stultitiam*, I thought to draw my selfe to wine, and to apprehend folly: it is read, *Cogitaui abstrahere me à vino, & deuitare stultitiam*: I bethought to withdraw my selfe from wine, and to shunne folly; quite contrarie. But *Bellarmine* taketh vpon him to iustifie the vulgar translation, and saith, that the Hebrew letter ב *beth*, signifieth in construction as well *from* as *to*; and therefore we may as well reade from wine, as to wine: and this is more agreeable to the Text, saith he, because it followeth, *and to leade my heart in wisedome, &c.*

Eccles. 2. 3.

Lib. 2. de verb. cap. 9. resp. ad arg. 3.

Ans. 1. The Iesuite, that maketh himselfe so skilfull in the signification of the Hebrew, should haue quoted some place, where this letter ב, following in construction the word משך *mashach* that signifieth to draw, is translated *from*: but that can he not finde, but the contrarie: as Iudg. 4. 6. *Deborah* biddeth

Iudg. 4. 6.

Barack drew the people not from, but to the mount Tabor. 2. But hee ſaith nothing of the other word *vn achaz*, which neuer ſignifieth, *deuitauit*, hee ſhunned, but the contrarie, *apprehendit*, hee apprehended. 3. This reading agreeth better with the Text: for the Preacher ſaith, that euen while his wiſedome remained with him, hee gaue himſelfe to wine and pleaſure: as afterward in the tenth verſe.

*Argum.*4. Laſtly, we hold it a very firme and ſure thing, that *Salomon* recouered his fall, and was reſtored to fauour before he dyed: as in the next place it is to be ſeene: and that this booke was ſet forth as a ſeale and ſure ſigne of his repentance, which it could not be, if it were written before, and not after his fall. And of this iudgement is S. *Hierome*, that the booke of Eccleſiaſtes was written after *Salomons* fall, and to that purpoſe he expoundeth thoſe words, 2.Chron.9.29. *The reſt of the workes of Salomon firſt and laſt, are written in the booke of Nathan the Prophet, &c. Priorum antequam præuaricatus, poſteriorum poſt quam præuaricatus:* His firſt workes were thoſe before his fall, and his laſt after his fall. But what workes of account were more like to follow after his fall, then his repentance, and the writing of this booke? and therefore in the ſtorie of the Kings it is ſaid, *The reſt of the words of Salomon*, 1.King.11.41. Wherefore *Salomon* euen after his fall vttered many wiſe words, and his wiſedome returned vnto him: and it is like to haue beene ſome notable thing, that *Salomon* did in his latter time, ſeeing that three Prophets, as *Nathan*, *Abiah*, *Ieedo* in their bookes made mention thereof: as in 2.Chron.9.29.

2.Chron.9.29.

2.King.11,41.

The Papiſts.

THe ſecond point of the difference here betweene *Bellarmine* and vs, is, that he thinketh, *Salomonem a Deo reprobatum fuiſſe*, that *Salomon* was reprobate of God: though (he ſaith) he is not ignorant, that the Iewes and *Hierome* alſo are of a contrarie opinion, yet he rather followeth *Auguſtines* iudgement herein, who ſhould ſo write (as he ſaith) *in Pſal.*126. that *Salomon* was reiected of God. Other arguments beſide the credit of *Auguſtines* name, he vſeth none, *Bellarm. de verb. dei lib.*1.*cap.*5.

Anſ. I thinke the Ieſuite doth greatly miſtake and miſconſter *Auguſtine* in the place alleaged: he ſpeaketh there indeede of the fall of *Salomon*, not of his finall reprobation: *Quid mirum* (ſaith he) *ſi in populo Dei cecidit Salomon? in paradiſo non cecidit Adam?* What marueile is it if *Salomon* fell among the people, or in the Church of God? did not *Adam* fall in paradiſe? If *Salomon* were no more reprobate then *Adam* was, nor his fall more dangerous then his, *Salomon* was no caſt-away at all. *Auguſtine* addeth further: *Iſte Salomon ædificauerat templum domini, in typo futuræ eccleſiæ, & corporis Chriſti*: This *Salomon* built the temple of the Lord, to be a type of the Church, and bodie of Chriſt to come: *ibid. in Pſal.* 126. Hence then a reaſon may be framed thus: you cannot ſhew me in all the Scripture, that a reprobate was euer appointed of God to be a figure of Chriſt or his Church: But *Salomon* was a figure of Chriſt, as it is euident throughout the whole 45. Pſal. and the temple he built, as a figure of Chriſts bodie. Ioh. 2. *Ergo.*

*Argum.*2. Againe, ſaith *Bellarmine*, the Scripture maketh no mention of the repentance of *Salomon*, and therefore it is like he repented not.

*Anſ.*1. Though in matters of faith, and points of doctrine an argument may be taken negatiuely from the Scripture, yet not ſo in matters of fact: it is a good conſequent, this doctrine is not found in Scripture, and therefore ought not to be receiued: yet it followeth not, this or that thing is not mentioned to haue beene done in the ſtorie of Scripture, therefore it was not done: for Chriſt did many workes and miracles which are not remembred in the Goſpell: doth it follow therefore, that he did no more, becauſe no more are ſpoken of in the Goſpell? 2. I may then frame you the ſame anſwere, which your Maſter of Sentences maketh to that place of *Ambroſe*, who ſpeaking of S. *Peters* repentance, ſaith, *Lachrymas eius lego, ſatisfactionem non lego:* I reade of his teares, not of his ſatisfaction. Your Maſter thus anſwereth: *Multa facta ſunt, quæ ſcripta non ſunt:* Many things haue beene done, that are not written. Though the Maſters anſwer be not ſufficient there, becauſe ſatisfaction is with them an eſſentiall point of penance, and pertaineth to doctrine, and is not conſidered as a meere matter of fact: yet may it very well ſerue our turne in a matter of fact onely, as touching *Salomons* repentance. 3. And yet we doe affirme, that this act of *Salomons* conuerſion and repentance, is not altogether without euidence of Scripture, as now followeth to be ſhewed.

Mag.lib.4.d.17.

*Argum.*3. I will adioyne ſome other reaſons, which are vrged againſt *Salomons* finall recouerie: as *Lyranus* obiecteth that place. 2. King. 23. 13. where it is ſaid that *Ioſias* defiled the places, which *Salomon* had built for *Aſhtoroth* and *Chemoſh*: if he had truly repented, hee would haue deſtroyed idolatrie: *Lyran. in* 2. *Sam. c.*7. *Thoring.* the replier vpon *Burgenſis*, doth inſiſt vpon that place. 1. King. 11. 31. where the Lord ſaith he would rent the kingdome out of *Salomons* hands, *becauſe they haue forſaken me:* but this puniſhment was not inflicted while *Salomon* liued, it fell vpon his ſonne, which the Lord would not haue executed after *Salomons* repentance.

2.King.23.13.

1.King.11.31.

Anſ. Contra 1. *Burgenſis* anſwereth, that *Salomon* might repent *prope mortem*, ſo neere his death, as that he could not aboliſh idolatrie vtterly. And further: like as, though *Manaſſes* repented, yet he pulled not downe his idolatrous Altars, which remained vntill *Ioſias* time, 2.King.23.12. ſo *Salomon*, though he repented, could not aboliſh at once all the monuments of idolatrie: yea, they remained euen in *Hezekiahs* time, who was a moſt zealous King.

2. As though *Dauid* repented him, yet the temporall chaſticements threatned were not committed, as of the ſword, and the defiling of his wiues, 2.Sam.12.10.11. ſo notwithſtanding *Salomons* repentance,

ſome outward iudgements were executed for the demonſtration of Gods iuſtice, and the good example of others.

The Proteſtants.

THat *Salomon* was not reiected or reprobate of God, but choſen rather and elected, thus by Scripture we make it plaine.

2.Sam.12.24. *Argum.*1. I vrge thoſe places of Scripture, 2.Sam.12.24. it is ſaid, that God loued *Salomon*, and thereupon the Prophet called him *Iedidijah*, beloued of God: but whom God loueth, hee loueth to the end. 2.Sam.7.14. Againe, 2.Sam.7.14. there the Prophet thus ſpeaketh in the name of the Lord concerning *Salomon*: *I will be his father, and he ſhall be my ſonne: if he ſinne, I will chaſten him, &c. but my mercie ſhall not depart away from him, as I tooke it from Saul, whom I haue put away before me*: the reaſon is gathered thus: *Salomon* was not caſt away as *Saul* was, *Saul* was caſt away for euer. *Ergo*, ſo was not *Salomon*.

2.Chro.11.17. *Argum.*2. Reade 2. Chron.11.verſ.17. *Rehoboam* (ſaith the text) *for three yeeres walked in the way of Dauid and Salomon*, that is, in the true worſhip of God: *Dauids* way and *Salomons* way, are here ioyned together, and taken for all one: but *Dauid* died the ſeruant of God: *Ergo*, alſo *Salomon*. Neither can any man here ſay, that *Salomons* way is here iudged by the beginning, not by the end: for God meaſureth the righteouſnes of men by the end, not by the beginning: he iudgeth them as he findeth them, he regardeth not what they haue beene, Ezech.18.24. Ezech.18.24.

*Argum.*3. Though theſe places of Scripture are euident enough to conuince the matter in hand, yet we will vnto theſe adioyne this reaſon: Can any man ſhew me, when, and where, God vſed a reprobate as his inſtrument, and pen-man to write Scripture, or as a type and figure of Chriſt? but *Salomon* was both a writer and regiſtrer of Scripture, and a moſt liuely type of Chriſt: *Ergo*, he was no reprobate. The propoſition of this argument is apparantly grounded vpon Scripture, as Rom. 8. 14. Rom.8.14. *As many as are led by the ſpirit of God, are the ſonnes of God*: but the Prophets which were the writers and pen-men of Scripture, ſpake as they were moued by the holy Ghoſt, 2.Pet.1.21. 2.Pet.1.21. and ſo were led by the ſpirit: *Ergo*, they were the ſonnes of God, and ſo not reprobates. Now wherein *Salomon* was a type of Chriſt, is thus declared by *Origen* in his prologue vpon the Canticles: *In plurimis Salomonem Chriſti typum ferre, &c.* That *Salomon* in many things did beare the type of Chriſt, is not to be doubted: firſt, in that he is called peaceable: ſecondly, in that the Queene of the South came vnto him from the ends of the earth: and Chriſt is the true Eccleſiaſtes, or Preacher, who tooke vpon him the forme of a ſeruant, that he might congregate and gather together his Church: *A congregando enim eccleſiam eccleſiaſtes dicitur*: For he is named of the Church, of gathering the Church together. And thus it appeareth how *Salomon* was a type of Chriſt.

Ioh.12.26. Againe, our Sauiour Chriſt ſaith, *Where I am, there alſo ſhall my miniſters be.* Ioh. 12. 26. but the writers of Scripture were in this eſpeciall ſeruice the principall miniſters of Chriſt: *Ergo*, they reſt with Chriſt and are not caſt-awaies.

ὕστερον ἐγὼ μετενόησα. Pro.24.32. We haue yet further euidence. 1. *Cyrillus* thus teſtifieth, *Salomon alſo fell, but what ſaith he (afterward I repented)* he thinketh that *Salomon* repented after his fall: alleaging that Scripture, Prouerb.24.32. *Then I beheld and conſidered it well, I looked vpon it, and receiued inſtruction*: but *Cyrill*, following the Septuagint, as it ſeemeth, readeth ſomewhat otherwiſe.

Diſput. cum Herban. Iud. f.30. Lutet. anno 1586. Χεῖρα αὐτῷ σωτηρίας δέδωκεν. Damianus a Goes de morib. Æthiopũ. 2 *Gregentius*, Archbiſhop of Tephar, among the Homerites in Aethiopia, though he thinketh that *Salomon* ſhewed no repentance before he died; yet is of opinion, that Chriſt deſcending to hell (which was the errour of that time) *did giue vnto him the hand of ſaluation*, together with the reſt, which were thence deliuered: he thinketh that in the end he was ſaued. The Aethiopick Church at this day holdeth the ſame opinion, though the grounds thereof are ſomewhat fabulous: as *Zagazaber*, an Aethiopicke Biſhop, telleth how the Queene of Saba, called *Maqueda*, comming to heare the wiſedome of *Salomon*, conceiued by him, and had a ſonne, called firſt *Melech*, and afterward *Dauid*, whom after ſhe had brought vp twentie yeares, ſhe ſent backe to *Salomon*, who inſtructed him in the law of God, and ſo returned him to his mother: now *Salomon* had raigned twentie yeeres, 1.King.9.10. before the Queene of Saba came vnto him: and they affirme, that twentie yeeres after that the Queenes ſonne was inſtructed by *Salomon* in the true worſhip of God, which muſt be in the end of his raigne. Theſe fabulous fictions I thinke not worth the rehearſall: I onely touch them, to ſee what honourable opinion to this day, that great and mightie Chriſtian nation doth hold of *Salomon*.

Annotat.ibid. 3 *Iunius*, doth proue *Salomons* finall repentance and ſaluation, by the place before alleaged, 2.Chron. 11.17. and by the compoſing of the booke of Eccleſiaſtes, as a teſtimonie of his repentance.

Addit. in 2. Sam.c.7. Gloſſ. in 43. Ezech. 4 *Paulus Burgenſis* holdeth againſt *Lyranus*, following the common opinion of the Iewes, that *Salomon* repented before his death, and ſo doth the ordinarie gloſſe.

Now then, whereas diuers opinions haue beene rehearſed touching *Salomons* ſtate. 1. *Bellarmine* agreeing with *Lyranus*, thinketh he was a reprobate. 2. *Gregentius*, that he was deliuered with the reſt of the fathers. 3. *Burgenſis*, that he repented, yet ſo neere his death, that he could ſhew no fruites thereof. 4. But the ordinarie gloſſe, *Iunius* and others, hold him to haue repented, and as a monument of his repentance, to haue written the booke of Eccleſiaſtes. I hold this latter opinion to be moſt ſafe; which is grounded, as hath beene ſhewed, vpon theſe places of Scripture.

2.Sam.7.15. *Burgenſis* vrgeth that place, 2.Sam.7.15. *My mercie ſhall not depart from him, as I tooke it from Saul*: the ordinarie gloſſe preſſeth that text, Prou.24.32. reading thus, as *Cyrillus* did before, *at the laſt I repented,*

pented, and receiued inſtruction. The Iewes doe inferre ſo much out of theſe words: *I am more fooliſh then any man, and haue not the underſtanding of a man in mee:* as *Lyranus* noteth vpon that place. *Hierome* collecteth as much out of theſe words, *the reſt of Salomons workes firſt and laſt:* by his laſt workes vnderſtanding ſuch things as hee did after his fall, as his repentance: the moſt euident places of all are theſe, which *Iunius* inſiſteth vpon before mentioned: but ſufficient of this by matter, now I will proceede. Prouerb. 30.2. 2.Chro.9.29.

OF THE APOCRYPHAL BOOKES of Scripture.

The Papiſts.

1.Errour.

THere are certaine bookes annexed to the olde Teſtament, which the Papiſts themſelues doe not acknowledge for canonicall, as the Prayer of *Manaſſes*, the two bookes of *Eſdras*, commonly called the third and fourth of *Eſdras:* alſo other which are not vſually in our Engliſh Bibles, as an appendix to the booke of *Iob*, the 151. Pſalme, a Preface to the lamentations of *Ieremie*, the third and fourth booke of the *Machabees*, a booke called the *Paſtor*. None of all theſe bookes are found in the Hebrue: one of them onely is tranſlated out of the Syriake, namely, the appendix to *Iob:* ſome of them are extant in Latine onely, as the Prayer of *Manaſſes*, the third and fourth of *Eſdras*, the reſt are in Greeke. Of all the other, the bookes of *Eſdras* are worthie of leaſt credit, being ſtuffed full of vaine fables, fitter to feed curious eares, then tending to edification: as *cap. 4. 6. lib. 4.* there is a tale put in of two great fiſhes, *Henoch*, and *Leuiathan*, which no waters could hold: chap. 4. 41, he ſaith, that the ſoules are kept in the wombe of the earth: in the 14. chapter, he reporteth how the bookes of Scripture being loſt in the captiuitie, were reſtored by *Eſdras*, and how after be had drunke off a cup of water, but as fire in colour, giuen him by the Angell, he ſpake fortie daies together and ceaſed not: in which ſpace fiue Scribes wrote from his mouth 204. bookes: theſe and ſuch like tales that booke is full of. All theſe afore-ſaid bookes are as well by our aduerſaries, as our ſelues reiected: ſo that they themſelues dare not allow all that is extant in their Latine vulgar tranſlation: yet our *DoWay* men tell vs, that the prayer of *Manaſſes* is neither receiued for canonicall of the Church nor refuſed: *annot. in 2. Chron.* 33.14. but if it be not receiued, how is it not refuſed? either it is canonicall, and ſo receiued, or not canonicall, as it is in deed; and ſo of the the true Church of God out of the canon receiued.

Other bookes alſo there were, ſome annexed to the old Teſtament, ſome to the new, which were deuiſed by Heretikes, but now are not extant, whereof there is no queſtion betweene vs: as another booke of *Geneſis*, called μικρογένεσις, *Geneſis* the leſſe, whereof *Hierome* maketh mention, *tom. 4. de 42. manſionib.* Likewiſe the booke of *Henoch*, which, as *Auguſtine* ſaith, *ob nimiam antiquitatem reijcitur*, is reiected becauſe it is too olde: *lib. 18. de ciuitat. dei. cap.* 38.

Gelaſius alſo in his Decretall, reciteth certaine Apocryphal bookes of the olde Teſtament: as one of the daughters of *Adam*, another of *Ogias*, a Giant, that ſhould fight with the Dragon after the flood: a booke alſo called the repentance of *Iamnes* and *Mambres: Decret. p. 1. d. 15. c. 3.*

Theſe bookes alſo were forged in the new Teſtament: as the goſpell of the twelue Apoſtles, the goſpell of *Thomas*, another goſpell of *Matthias:* mentioned by *S. Ambroſe proem. in Luc.* S. *Hierome* alſo, *Catolog. ſcriptor.* maketh mention of theſe bookes: the acts of *Peter*, the goſpell of *Peter*, the preaching of *Peter*, the reuelation of *Peter:* a goſpell to the Hebrewes: an Epiſtle of *Barnabas:* the peregrinations of *Paul* and *Tecla*.

Gelaſius in his Decretall, reckoneth vp a great number of ſuch like forgeries: as the iourneyes of *Peter*, the acts of *Andrew*, the acts of *Philip*, the acts of *Peter*, the acts of *Thomas:* alſo the goſpell of *Thaddaus*, the goſpell of *Thomas*, the goſpell of *Barnabas*, the goſpell of S. *Andrew:* likewiſe certaine forged reuelations, as of *Paul*, of *Thomas*, of *Stephen:* with many ſuch other, as may be ſeene in that place, as it is alleaged by *Gratian*, *Decret. p. 1. d. 15, cap. 3.* But of theſe and ſuch like there is no controuerſie betweene vs.

The queſtion betweene vs then is concerning theſe bookes: firſt, certaine peeces ioyned to canonicall bookes, as ſeuen chapters of *Eſther*; certaine ſtories annexed to *Daniel*, as of *Bell* and the Dragon, of *Suſanna*, the ſong of the three children: alſo the Epiſtle of *Baruch* ioyned to *Ieremie*. Then follow certaine whole bookes, as *Tobie*, *Iudith*, the Wiſedome of *Salomon*, *Eccleſiaſticus*, two bookes of the *Machabees:* theſe ſixe bookes, with the other three appendices or peeces of bookes the Papiſts hold to be canonicall, and of as firme authoritie as any part of the Scripture. Arguments they haue none, beſide certaine teſtimonies of ſome Fathers and Councels, which we purpoſe not to deale withall, leauing them to our learned countrie men, who haue taken in hand to diſcuſſe theſe controuerſies to the full, *Bellarm. de verb. dei lib. 1. cap. 4.*

The Proteſtants.

WE are agreed concerning the new Teſtament, that all the bookes thereof as they ſtand, are to be receiued of all for Scripture: for as for thoſe forged goſpels of *Thomas*, S. *Andrew*, of *Nichodemus*, and the like, though the Church were troubled with them in times paſt, yet their memorie being now worne out, there is no queſtion of them. Concerning the bookes on both ſides acknowledged, if ſome one man ſeeme to doubt of ſome one part, as *Luther* is thought to doe of the Epiſtle of *Iames* and *Iude*, it ought no more to preiudice vs, then *Caietanus* opinion doth hurt them, who called more bookes in queſtion then *Luther* did, as the Epiſtle of *Iames*, of *Iude*, the ſecond of *Peter*, the ſecond and third of *Iohn*, the laſt chapter of *Marke*.

2.Pet.3.15.

We differ not then in the new Teſtament, vnleſſe it be concerning the author of the Epiſtle to the Hebrewes, which our aduerſaries ſtoutly affirme to be S.*Pauls*, which we denie not, neither certainly can affirme it, ſeeing in ſome Greeke copies it is left out, and in the Syriack tranſlation: ſome would proue S.*Paul* to be the author of this Epiſtle, by that place, 2.Pet.3.15. where the Apoſtle maketh mention of S.*Pauls Epiſtles*, which *according to the wiſdome giuen vnto him he wrote to you*: that is, the Hebrewes, for vnto them S.*Peter* writeth both the firſt, 1.Epi.1.1. and the ſecond Epiſtle, 2.Epi.3.ver.1. I finde alſo that many excellent godly learned men of ancient time, as *Hierome, Auguſtine, Ambroſe*, and before them *Origen hom.8.in Geneſ.* with others, haue taken S.*Paul* for the author of this Epiſtle. And among the late famous witneſſes of Gods truth, and holy Martyrs (to whoſe iudgement I attribute as much, if not more, as to any mans beſide) that bleſſed man Maſter *Philpot*, doth cite S.*Paul* to the Hebrewes, in a certaine Epiſtle of his written to the Chriſtian congregation, *Fox.*p.1832. and againe, in another Epiſtle to certaine godly brethren, pag.1385.col.2. But it mattereth not who was the author, ſeeing we receiue it as canonicall: for the title is no part of the booke, and ſo neither of Scripture: and we receiue many bookes in the olde Teſtament, the authors whereof are not perfectly knowne. And of this matter, thus further writeth S.*Hierome: Catalog. ſcriptor. Epiſtola, quæ fertur ad Hebræos, &c.* The Epiſtle to the Hebrewes is not thought to be *Pauls*, becauſe of the difference of the phraſe and ſtile: but either the Epiſtle of *Barnabas* according to *Tertullian*, or of *Luke* or *Clement*: or ſurely, becauſe *Paul* writ to the Hebrewes, he cut off the title of his name, becauſe it was enuied amongſt them: he writeth as an Hebrew to the Hebrewes, that is in his owne tongue moſt eloquently. Thus *Hierome* reporteth many opinions, ſetting downe nothing certainly himſelfe.

But here by the way, if I might be ſo bold, I would ſpurre a queſtion to our Romane Diuines, that whereas it was decreed (as they would beare vs in hand) by the Apoſtles, *can. Apoſtol.* 84. that the two Epiſtles of *Clement*, and his precepts or conſtitutions contained in eight bookes, ſhould be counted amongſt the canonicall bookes of the new Teſtament: for theſe are the words of the canon, *Sint omnibus vobis Clericis & laicis, ſacri & venerandi libri, &c.* Let theſe be accounted of all both Clerkes and lay men, as holy and reuerend bookes: and then are reckoned vp the bookes of the olde Teſtament, and afterward of the new, amongſt the which, the foreſaid workes of *Clement* are numbred. If thoſe bee the right canons of the Apoſtles, as we are made to beleeue they are, how dare our aduerſaries doe contrarie to this decree? we will giue them leaue to pauſe a while of this matter, and in the meane time proceede.

Epiſt.ad Lætam.

Contra Fauſt. lib.11.2.

So then all the queſtion betweene vs, is about the Apocrypha of the olde Teſtament: they are called Apocrypha, becauſe they are hid and obſcure, not becauſe their authors are vnknowne: for as I ſaid, we know not by whom certaine Canonicall bookes were written. Neither are they ſo called becauſe of ſome vntruthes contained in them contrarie to Scripture, as the moſt of them haue, as we heard before out of S.*Hierome: Multa his admixta vitioſa*: That there are many falſe things mixed in theſe bookes: for it followeth not, that euery booke which hath no vntrueth or lye, ſhould ſtraightwaies be taken for Scripture: but they are therefore iudged and called Apocrypha, becauſe they were not in former time receiued into publique and authenticke authoritie in the Church, neither to be alleaged as grounds of our faith, though they may be read for example of life, and may haue other profitable vſe, as S.*Hierome* well ſaith, *Legat ad ædificationem plebis, non ad authoritatem Eccleſiaſticorum dogmatum confirmandam*: The Church readeth them for the edifying of the people, not the confirmation of doctrine: *Præfat. in Prouerb.* And S.*Auguſtine* ſheweth why they are ſo called, *Quia nulla teſtificationis luce declarati, de neſcio quo ſecreto, neſcio quorum præſumptione prolati ſunt: Becauſe they were publiſhed with no light of authoritie, but hatched in ſecret by ſome mens, I know not whoſe preſumption.* But the Canonicall Scripture onely hath this priuiledge to giue rules of faith, and thereupon it hath the name, that wee may be bold to beleeue and ground our faith vpon the Canonicall and holy Scripture, which is the onely word of God. Wherefore out of this number of Canonicall Scripture we exclude all the bookes afore named, and therefore let not the reader be deceiued, that although they be ioyned in one volume with the Scripture, to thinke that they are for that, of the ſame authoritie and credite with the reſt: firſt, wee will ſhew our reaſons in generall, and afterward come to the particular bookes in order.

2.Pet.1.19.

1 All Canonicall Scripture in the olde Teſtament was written by Prophets: We haue a ſure word of the Prophets, ſaith S.*Peter*, 2.1.19. and S.*Paul*, Rom.16.26. calleth them the Scriptures of the Prophets: and S.*Auguſtine* ſaith, *Quas itaque ſcripturas dicimus, niſi canonicas, legis & prophetarum? de vnitat. eccleſ. cap.16.* We acknowledge no Canonicall Scriptures of the olde and new Teſtament, but the law and the Prophets: But none of thoſe bookes aforenamed, of *Tobias, Iudith* and the reſt, were written by the Prophets: for they were all written ſince *Malachies* time, who was the laſt Prophet, as the Church complaineth, Pſalm.74.9. *There is not one Prophet, nor any that can tell vs how long*: *Ergo* none of theſe bookes are Canonicall.

Rom.3.2.

2 All the Canonicall bookes of the olde Teſtament, were acknowledged of the Iewes and Hebrewes, for they were then onely the Church of God, and where ſhould Scripture be found but in the Church? *To them*, ſaith S.*Paul*, *were committed the oracles of God*, Rom.3.2. But the Iewes receiued none of theſe bookes into the Canon of the Scripture. For moſt of them were written in the Greeke, but none of them in the Hebrew tongue. And this ſome of the Papiſts cannot denie. *Ergo* they are not Canonicall. Here

alſo S. *Auguſtine* thus writeth, *Chaldæi literæ, quibus Chriſtus prophetatus eſt, apud Iudæos ſunt*: All the bookes which propheſied of Chriſt, are kept amongſt the Iewes, in *Pſalm. 56.* and S. *Hierome* vpon theſe words of the Parable, *All mine are thine*, Luke 15. thus writeth to the ſame purpoſe, *Omnia intelligimus, legem, prophetas, eloquia diuina: By all we vnderſtand, the law and Prophets, and the diuine ſayings*: the Iewes then had all the Scriptures, but they had none of theſe Apocrypha, therefore they are no part of Scripture.

Tom. 4 de filio prodigo.

Canus a Papiſt anſwereth, *Non reiectos fuiſſe hos libros à Iudæis, ſed non receptos*: that theſe bookes were not reiected of the Iewes, but onely not receiued, *lib. 1. Annot.* *Anſ. 1.* This is but a quaint diſtinction, for that thing, which a man knoweth, and yet receiueth not, nor alloweth: what doth he elſe, but reiect it? As our Sauiour Chriſt ſaith, *He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad*, Luke 11.23. The Iewes therefore in that they receiued not, nor acknowledged thoſe bookes, refuſed and reiected them. Secondly, how could they otherwiſe chuſe but reiect thoſe bookes, and ſunder them from the reſt of the Scripture, which were written in a ſtrange tongue, and not in Hebrew, wherein the reſt of holy Scripture was written? And what opinion the Iewes haue of theſe books, S. *Hierome* further witneſſeth thus: *Arguunt nos Hebræorum ſtudioſi, & imputant nobis quod contra ſuum canonem latinis auribus iſta transferre: The ſtudious Hebrewes finde fault with vs, and blame vs for tranſlating into Latine, bookes contrarie to their canon: præfat. in Tobiam.* The Iewes then did not onely not receiue theſe Apocryphall bookes, but reiected them alſo: and of this iudgement is *Arias Montanus*, one of their owne Church, that no bookes of the olde Teſtament not extant in the originall Hebrew, are Canonicall. Further, *Bellarmine* confeſſeth, *Hi omnes libri ſimul reijciuntur ab Hebræis, &c.* All theſe bookes are together reiected of the Hebrewes: *lib. 1. de verb. dei. c. 10.* And *Coſterus* a Ieſuite ſaith, *In canone Hebræorum non habentur, &c. They are not in the canon of the Hebrew, Enchirid. c. 1.* Of the ſame iudgement is *Caietane* and *Tolet*, two of their owne, and of great account among them, which were Cardinals in their time. The firſt ſaith, *that the Iewes teſtifie, nullos alios apud patres fuiſſe canonice ſacros, &c. That no other bookes were receiued of the fathers for canonicall*: beſide, thoſe which are by them acknowledged, *comment. in Rom. c. 3.* The other affirmeth, *oracula diuina in ſacris ſcripturis contenta commiſſa, &c.* That the diuine oracles conteined in the Scriptures, were committed vnto the Iewes: therefore it is an vnaduiſed ſpeech of the Doway tranſlaters, to ſay, *the Churches canon is of more authoritie then the Iewes*: For were not the Iewes then the Church of God, when the Hebrew Scriptures were firſt receiued into the canon: and had not the Church of the olde Teſtament the ſame intereſt in the Scriptures, which the Church of the new Teſtament hath: and was the authoritie of the Prophets leſſe, in declaring which were the canonicall bookes in thoſe times, then of the Church afterward? S. *Paul* putteth this matter out of doubt, teſtifying, that vnto the Iewes were committed the Oracles of God: how dare they then contradict the Apoſtle, in ſaying they were not committed?

Luke 11.23.

Doway bible, p.489.

3 There is no Scripture of the olde Teſtament, but it hath approbation of the new: for as the Prophets beare witneſſe to Chriſt, ſo he againe doth witneſſe for the Prophets, and therefore it is a true propoſition of *Caietane*, though he be controuled & checked of *Catharinus* another Papiſt for it, that there is no Scripture, which was not either written or approued by the Apoſtles: but in the whole new Teſtament you ſhall not finde one teſtimonie cited either in the Goſpell or the Epiſtles out of any of the Apocrypha, as out of other bookes of Scripture: therefore hauing no approbation of the new Teſtament, we conclude, they are none of the olde.

Bellarmine anſwereth, that the Apoſtles haue declared thoſe bookes to be Canonicall, *lib. 1. de verbo. cap. 10.* *Anſwer. 1.* *Catharinus* herein is contrarie to *Bellarmine*. For he ſaith, that the Church hath receiued certaine bookes for Canonicall, *Quos nec ſcriptos ab Apoſtolis, nec approbatos fuiſſe conſtat*: Which it is certaine, were neither written, nor approoued by the Apoſtles, *lib. 1. Annot.* Secondly, they are neuer able to ſhew, when and where the Apoſtles declared theſe bookes to be Canonicall, for as much as they are not cited, neither in the Goſpels, nor Epiſtles, written by the Apoſtles, which onely are their authenticall writings. And therefore we againe conclude, that becauſe the new Teſtament doth not giue any witneſſe to any of theſe bookes, as it doth to the law and the Prophets, *Quibus Chriſtus* (as *Auguſtine* ſaith) *perhibet teſtimonium, ut teſtibus ſuis*: Vnto the which Chriſt giueth teſtimonie, as his witneſſes, *lib. 2. contra. Gaud. cap. 23.* Therefore they are no part of the olde Teſtament: As *Hierome* then ſaith of the interpretation of Scripture, *Sit illa vera interpretatio quam Apoſtoli probauerunt: Let that be the true interpretation which the Apoſtles haue approued*, ſo thoſe are the very authenticall Scriptures, which haue the teſtimonie and approbation of the Apoſtles.

Præfat. in Euangel.

4 It ſhall appeare in the ſeuerall diſcourſe of the particular bookes, that there is ſomewhat euen in the bookes themſelues to be found, that barreth them from being Canonicall.

OF THE BOOKE OF BARVCH.

The Papiſts.

THis is their beſt reaſon for the authoritie of this booke, becauſe *Baruch* was *Ieremies* Scribe: and therefore *Baruch* cannot be refuſed, vnleſſe alſo we doubt of *Ieremie. Bellarm. lib. 1. de verbo Dei. cap. 8.*

The Proteſtants.

THis booke was neither written by *Ieremie* nor *Baruch*: firſt, becauſe it is in Greeke: if either *Ieremie* or *Baruch* had written it, it is moſt like they would haue written in Hebrew. Secondly, the phraſe and manner of ſpeech ſheweth, that it was neuer written in Hebrew: for in this 6. Chapter in the Epiſtle of *Ieremie*, verſ. 2. it is ſaid, that the Iſraelites ſhould be in captiuitie ſeuen generations, that is 70. yeeres, but it cannot be found in any Hebrew booke, that a generation is taken for the ſpace of 10. yeeres.

I will adde vnto this a matter of experience concerning this booke: One *Edward Freeſe* a conſtant Martyr, reading this place in the 6. of *Baruch*, *wherefore when you ſee the multitude of people worſhipping them behind and before, ſay in your hearts, it is thou, O Lord, that ought onely to be worſhipped*. By this place, the ſaid Martyr ſaith, he was ſeduced to heare Maſſe, and therefore his conſcience gaue him, that it was no Scripture, *Fox* pag. 1980. col. 1. Concerning this booke alſo, *S. Hierome* writeth thus: *Praefat. in Ieremiam: Librum Baruch Notarij eius, qui apud Hebraeos nec habetur, nec legitur, praetermiſimus*: I haue pretermitted the booke of *Baruch Ieremies* Scribe, which the Hebrewes neither haue nor reade. But if it had beene one of the Canonicall bookes, *Hierome* would not haue paſſed it ouer. We want not alſo the teſtimonie of our aduerſaries: for *Iohannes Driedo*, a writer of their owne, refuſeth this booke to be Canonicall. *lib. 1. de ſcripturis & dogmatib. Eccleſiaſtic.* [illegible]

OF THE SEVEN APOCRYPHAL Chapters of Eſther.

The Papiſts.

ONe of their chiefe Arguments, beſides teſtimonies and authorities, which would make too great a Volume, is this (which is common alſo to the reſt of the Apocrypha) they are read in the Church, and haue beene of auncient time: *Ergo* they are Canonicall. I anſwere, that it is no good argument. *Hierome* ſaith plainely, *Legit Eccleſia, ſed eos inter Scripturas Canonicas non recipit, Praefat. in libr. Salomon.* The Church indeede (ſaith he) readeth them, yet for all that they are not Canonicall. And *Auguſtine* was wont to reade vnto the people the Epiſtles of the Donatiſts, and his anſweres vnto them, *Epiſt.* 203.

The Proteſtants.

THe moſt of our reaſons againſt the authoritie of the 7. Chapters added to *Eſther*, (for of the 10. firſt Chapters, which are found in the Hebrew, wee make no doubt at all) are drawne from the matter of the booke it ſelfe.

1 In the ſecond of the Canonicall *Eſther*, ver. 16. it is ſaid that the conſpiracie of the two Eunuches againſt the King, was in the ſeuenth yeare of *Aſſuerus*: but in the 11. Chap. ver. 2. of the Apocryphal *Eſther*, we reade that *Mardocheus* did dreame of this conſpiracie in the ſecond yeare. *Bellarmine* anſwereth, that both are true; for the dreame was in the ſecond yeare, and the conſpiracie in the ſeuenth; ſo belike, there was fiue yeares betweene. But in the Apocryphal ſtorie, chap. 12. 2. it is ſaid, *that at the ſame time*, the conſpiracie was enterpriſed by the two Eunuches, which muſt haue relation vnto the ſecond yeare before expreſſed, chap. 11. 3. Againe, at that time *Mardoche* was a great man, and an officer in the Kings houſe, when he had this dreame, chap. 11. 3. which could not be before the exaltation and aduancement of *Eſther*, which was in the 7. yeare, *Eſther* 2. 16.

2 The true hiſtorie of *Eſther* ſaith, that *Mardocheus* had no reward at that time of the King, chap. 6. 3. but the forged ſtorie ſaith, chap. 12. that at the ſame time the King gaue him great gifts, which cannot be meant of that great honour, as *Bellarmine* coniectureth, which afterward was beſtowed vpon *Mardoche*: for then *Haman* (being hanged the ſame day that *Mardoche* was aduanced to honour, *Eſther* 6. 7.) could worke him no deſpite, whereas the forged ſtorie ſaith, that after the King had rewarded him, then *Haman* began to ſtomacke him, becauſe of thoſe two Eunuches.

3 Againe, the ſtorie which is added, was written many yeares after *Mardocheus* and *Eſthers* death, vnder the raigne of *Ptolomeus* and *Cleopatra*, as it appeareth, chap. 11. 1. It is not like therefore to bee a true ſtorie. *Bellarmines* ridiculous coniecture is this, that there were two ſtories written in Hebrew of *Eſther*, the one compendious and ſhort, which we now haue: the other more large, which might bee tranſlated by *Lyſimachus* there ſpoken of, chap. 11. whoſe tranſlation we now onely haue, the originall being periſhed. And it might be, ſaith hee, that theſe 7. chapters were ſometimes written in Hebrew, *ſed caſu aliquo excidiſſe*, by ſome miſchance were loſt. *Anſw.* Firſt, the Text ſaith not that *Lyſimachus* tranſlated any ſuch Hebrew ſtorie, but onely the Epiſtle of *Phurim*. Secondly, this cannot bee that ample and large ſtorie imagined, being ſhorter, and not ſo full as the canonicall *Eſther*. Thirdly, it is not like that theſe chapters, of this other ſtorie, which he imagineth, was euer written in Hebrew: for they were more like to bee kept in the Hebrew tongue, then in the Greeke: for ſo much as there was neuer any people more carefull in keeping any thing, then the Iewes were of their Hebrew Scriptures. Theſe therefore are but bare, and light coniectures to make canonicall Scripture.

4 Beſides, the falſe ſtorie ſaith, that *Haman* was a Macedonian, chap. 16. verſ. 10. the true ſtorie ſaith, he was an Agagite or Amalekite, chap. 8. 3. how can theſe two agree? Nay, the forged booke ſaith, that *Haman* would haue deſtroyed the King, and ſo conueyed the kingdome of the Perſians to the Macedonians, which could in no wiſe be: for the kingdome of the Macedonians was not yet ſpoken of: and ſo it continued in ſmall or no reputation, till *Philippus* the father of *Alexander*, in the 20. yeare of whoſe raigne, and not before, the Perſians began to ſuſpect the Macedonians: *Diodor. lib.* 16. which was about the 23. yeare of the raigne of *Ochus*, one of the laſt Kings of Perſia, after whom *Arſes* raigned three

yeares, and *Darius* fiue. Now if the Perſian Monarchie continued 220. yeares, as *Bellarmine* graunteth, *Mardoche*, which was one of them that went into captiuitie with *Iechoniah*, Eſther 2.6. muſt be almoſt 300. yeares olde, allowing but 130. yeares to the Perſian Monarchie, which was moſt like to bee the true period of that gouernment, as is ſhewed elſe-where; then was *Mardoche* welnigh 200. yeares olde, if he ſuruiued to ſee the riſing of the Macedonian kingdome.

Hexapl. in Daniel. c. 9 qu. 43.

Bellarmines beſt anſwere here is, that *Mardoche*, though not yet borne, might be ſaid to be caried into captiuitie, not in himſelfe, but in the loynes of his fathers, or other progenitours; as *Zorobabel* is ſaid to haue returned of the captiuitie, which *Nabuchadnezzar* had caried away, Ezra. 2.2. and yet hee was borne in the captiuitie, Matth. 1.12. alſo *Iosephs* two ſonnes are ſaid to haue gone downe into Egypt with *Iacob*, being numbred among the ſeuentie ſoules, and yet they were borne in Egypt, Geneſ. 46. *Bellar. cap. 7. in fine.*

Anſwere 1. *Zorobabel* is not ſaid to haue beene one of them, that were caried into captiuitie, but of the captiuitie, which *Nabuchadnezzar* caried away: for ſo he might be, becauſe he was the oſpring of that captiuitie: one of theſe captiues he was not, but of the captiuity he was, which continued 70. yeares. Neither is it ſaid, that the ſoules which came with *Iacob* into Egypt were ſeuentie, but ſixtie ſixe, Geneſ. 46.26. Then it followeth, Ver. 27. *Euery ſoule of the family of Iacob, which came into Egypt, are ſeuentie*, in the which number the two ſonnes of *Ioſeph are comprehended*, which belonged to the family of *Iacob*, which came into Egypt, where the relatiue (*which*) may as well be referred to *Labeth*, the houſe or family of *Iacob*, as to *Nepheſh* the ſoule: therefore neither of thoſe inſtances can ſerue his turne. 2. And bee it admitted, that *Mardoche* was borne in the captiuitie; In *Bellarmines* account, hee could not be vnder 200. yeares olde, if he liued to the end of the Perſian Monarchie, when the Macedonians began to bee feared of the Perſians. 3. And ſeeing *Bellarmine* is of opinion, that *Mardoche* liued in the time of *Artaxerxes Longimanus*, when he ſuppoſeth *Mardoche* to haue beene 165. yeeres olde, and from thence to the end of *Ochus* raigne, hee counteth aboue 100. yeeres, when, and not before, the Macedonians grew to be famous, and feared of the Perſians: how could this be in *Mardoche* or *Hamans* time. This exception to this Apocryphal booke, can no way be healed vp.

Gen. 46.26.27.

5 Other contradictions there are betweene thoſe two ſtories of *Eſther*: the falſe ſtorie ſaith, that when *Eſther* came in to the King, that he looked fiercely vpon her, in ſo much, that ſhee fell downe as dead, chap. 15.10. but the true ſtorie witneſſeth, that at the firſt the King held vp his Scepter to the Queene in token of fauour, and well accepted of her comming. The falſe ſtorie, that *Haman* went about to hurt *Mardoche*, becauſe of the two Eunuchs, whoſe conſpiracie he had reuealed, chap. 12.6. But the true ſtorie ſaith, that he began to ſtomacke *Mardoche*, becauſe he would not bow the knee to him, nor doe him reuerence, Eſther 3.2. *Vide plura apud Whitak. quaeſt. 1. cap. 18. de Scriptur. Saint Hierome* with the reſt of the Apocrypha, which are not extant in the Hebrew, excludeth theſe chapters of *Eſther* out of the canonicall Scripture, *tom. 4. Paulino*: and in his preface to the bookes of the Kings. Neither doe we here want the teſtimonie of our aduerſaries, for both *Nicholaus Lyranus*, and *Dionyſius Carthuſianus* in their commentaries vpon this booke, and *Sixtus Senenſis, lib. 1. & 8. bibliothec.* doe refuſe this appendix of *Eſther*, as not being canonicall.

OF CERTAINE CHAPTERS annexed to Daniel.

There are three parcels ioyned to *Daniel*, the Song of the three children, the ſtorie of *Suſanna*, of Bel and the Dragon, in the vulgar Latine, which are not any part of canonicall Scripture.

1 They are neither extant in Hebrew at this day, nor are like to haue been tranſlated out of Hebrew into Greeke: but compiled firſt in Greeke, and therefore not written by *Daniel*: for verſ. 54. 58. of the ſtorie of *Suſanna*, where one of the Elders ſaith, hee ſaw her vnder a Lentiske tree, the other vnder a Prune tree: he vſeth a certaine paronomaſie or alluſion vnto the Greeke words: which cannot ſtand in the Hebrew, as of the tree σχῖνον, he ſaith the Angell of the Lord σχίσει, ſhall cut you in two: and ſo of the tree πρῖνον, πρίσαι, ſhall deuide thee in two. As if a man ſhould thus allude in Engliſh: thou waſt vnder the Prune tree: the Lord ſhall prune thee. This alluſion is not in the Hebrew, as the learned haue very well obſerued, but onely in the Greeke. This exception was taken long agoe againſt this booke by *Iulius Africanus*, who liued vnder *M. Aurelius Antoninus*, and hereof did write an Epiſtle to *Origene*: from whom *Bellarmine* borroweth his anſwere which here followeth: *Hierom. catalog. ſcriptor.* Who alſo reporteth of a certaine learned Iew, that becauſe of this alluſion, doubted not to ſay, that this booke was compiled by ſome Greeke: for the alluſion (ſaith he) is in Greeke, as if a man ſhould ſay in Latine, *De ilice arbore, ilicò pereas, & à lentiſco, non lente pereas*: and as if in Engliſh a man ſhould thus ſay, thou waſt vnder a firre tree, the Lord ſhall fire thee, or vnder a Pare tree, he ſhall pare thee.

Præfat. in Daniel.

Bellarmine anſwereth, that *Daniel* neither named the Lentiske tree, nor the Prime tree, but ſome other, that might haue an alluſion to cutting, as the names in Greeke haue: and that the Greeke tranſlator kept not the word, but the ſenſe. *Bellarm. cap. 9. Anſw.* Firſt, the Ieſuite, that is ſo full of his coniectures, ſhould likewiſe haue geſſed, what trees they were, and how they are called in Hebrew, that *Daniel* named: ſo ſhould his coniecture haue ſeemed more probable. Secondly, if his imagined Hebrew ſhould name one tree, the interpreter ſhould ſet downe another, to keepe the alluſion ſtill, one of them [illegible] proceedeth an vntruth, and so both of them could not bee Scripture, which faileth not in the least [illegible].

2 The particular time is not knowne when this storie should be done: yet it is certaine, it was in the captiuitie; for *Susanna* dwelt in Babylon: but *Daniel* could not then be so young a childe as the storie maketh, for he was caried away in the first captiuitie with *Iehoiakim*, as it is, Dan.1. And *Ezekiel*, that liued about that time, doth speake of the great prudence and sage wisedome of *Daniel*, Ezech. 28. 3. and ioyneth him with *Noah* and *Iob*, chap.14. All this proueth that *Daniel* could not be so very a babe in the beginning of the captiuitie, as the storie maketh him.

Bellarmine answereth, that *Ezechiel* maketh mention of *Daniel, viuentis adhuc in aetate puerili*, being but a childe: being euen then famous amongst the people for the deliuering of *Susanna*, and for his interpretations of dreames. *Answer.* But the contrarie is easily proued, that *Daniel* was no childe, when *Ezechiel* gaue this testimonie of him. 1. He is ioyned with *Noah* and *Iob*, and the text saith, *They shall saue neither sonnes nor daughters*: which could not bee true of *Daniel*, being himselfe but a childe. And though, as the Iesuite saith, it be but a supposition, that if these three were among them, &c. yet would not the Prophet suppose a thing impossible, as if a childe might haue both sonnes and daughters. 2. Againe, the word which the Prophet vseth, saying (if these three men, &c.) [illegible], is neuer giuen to any childe in Scripture, but is alwaies spoken of the elder sort: as 1.Sam.17.12. *Isai senex veniens inter homines*: *Isai* was counted olde among men. Likewise, Esay 32.9. *Rise ye women or mothers, and heare ye daughters*: the word is [illegible] *nashim*, which is the plurall number of [illegible] the first letter radicall taken away. Wherefore it appeareth by the vse and acceptation of this word, that *Daniel*, who is by the Prophet counted among the elder men, could at that time be no childe.

3 Further, this Historie of *Susanna* supposeth, that the Iewes being in captiuitie, had their tribunall seates of iudgement among themselues, and that it was in their power to inflict capitall punishment, which is not like, seeing that in their owne country afterward, being in subiection to the Romanes, they could put none to death, Iohn 18. 31. And beside, this narration yeeldeth another reason and occasion, vers.64. how *Daniel* came to be famous, and the people began to take notice of him, namely for deliuering of *Susanna*, then is alleaged by *Daniel* himselfe. Dan.1.

4 In the storie of *Daniel*, it is said, that he was sixe dayes in the Lions denne: but the true storie saith, he was there but one night, chap.6. The Iesuite answereth, he was twice in the Lions denne, or rather, he thinketh there were two *Daniels*, the one of the Tribe of *Iuda*, which was that great Prophet: the other of *Leui*, which was the principall in those two stories of *Susanna*, and of Bel and the Dragon. But this is a poore shift, to inuent another *Daniel*, whom the Scripture neuer knew: and if it were so, why are all their acts ioyned together, as if one *Daniel* had done and writ them all?

Other exceptions were taken in times past, as S. *Hierome* reporteth, by a certaine learned Iew spoken of before, against these forged pieces of *Daniel*: as against the Song of the three children: *Tantum otij fuit trib. illis pueris, &c.* Had the three children such leasure, in the middest of the furnace to make verses, and to stirre vp all creatures to the praise of God? And as for the storie of Bell, what great miracle was it to finde out the deceit of the Priests, or to kill the Dragon, with gobbets of pitch, which were done rather by a cunning wit, then a propheticall spirit? And concerning the taking vp of *Habbacucke*, saith he, where can the like example be shewed in all the olde Testament, that any of the Saints was caried in his body, and did flie in the ayre: whereas *Ezechiel* (saith hee) was transported in spirit; and *Paul* dare not affirme, that he was rapt vp in his body? Thus then that Iew opposed, as *Hierome* hath the storie, *præfat. in Danielem.*

Vpon these and such like reasons, S. *Hierome* doubteth not to call the storie of Bell and the Dragon fables: *præfat. in Daniel.* and so doth S. *August. de mirabilib. lib.2. cap.32.* *Bellarmines* answere is, that by fables, *Hierome* vnderstandeth, histories, *cap.9.* which is a very simple answere, and vntrue: for *Hierome* in the same place further thus writeth: *Quas fabulas, &c. nos veru anteposito, easq; iugulante subiecimus*: Which fables, because they are so well knowne, we haue added, that is translated, but marked them with a dash stroke or crosse line to cut the throat of them: for *Hierome* vsed this marke in his translation, thereby signifying what he would haue put out. If *Hierome* calling them fables, should meane stories, why did he thus write? And *Augustine* in the place alleaged giueth a reason, why hee will not collect any wonders, or miracles out of these bookes, because he counteth them fables: if he had vnderstood stories, he would not haue pretermitted them.

But what opinion S. *Hierome* had of these fabulous stories, it is cleare by *Ruffinus* inuectiue, who blameth him, for that he cut off from the Scriptures the storie of *Susanna*, an example of great chastitie, and the Song of the three children. And *Ruffinus* in the same place, rather being stirred in choler, than speaking of iudgement, thus argueth the case with *Hierome*: First, saith he, it is not to be doubted, but that *Peter* sitting 24. yeeres at Rome, did deliuer vnto the Church all the bookes of Scripture, and these among the rest: but it is not like he would commend vnto them false bookes. Secondly, the Apostle biddeth vs to take heede of Iewish fables, and must wee now bee sent to the Iewes to learne, which are the Scriptures? Thirdly, thus the holy martyrs are held to haue beene in error, which did vse to sing in the Church, the Song of the three children.

These & such like arguments *Ruffinus* vseth in his inuectiues against *Hierome*: to the which *Hieromes* answere may be thus gathered, though I find not in any one place these arguments by him confuted.

To the first: it is denied, that *Peter*, of whoſe ſitting at Rome ſo many yeeres it may bee doubted, did not commend any of the Apocryphall bookes to the Church, as parcell of the Scripture: for *Hierome* thus writeth, *Apoſtolici viri ſcripturis vtuntur Hebraicis, &c.* The Apoſtolike men vſe none but the Hebrew Scriptures. It is manifeſt, that thus did the Apoſtles and Euangeliſts: but the Apocrypha are not in the Hebrew.

Apolog. 2. in Ruffinum.

To the ſecond: the ſame Apoſtle, which biddeth vs take heede of Iewiſh fables, yet referreth vs vnto them for the diuine oracles: Rom. 3. 2. yea, and *Origene*, as *Hierome* ſaith, whom *Ruffinus* did ſo extoll, did conferre with the Iewes for the vnderſtanding of the Hebrew Scriptures, as he confeſſeth, that he learned of one *Huillus* a Iew what is vnderſtood by *Ariel*, in the 29. of Eſay, verſ. 1. *apolog. 1 cont. Ruffin.*

To the third: it followeth not, though they be read in the Church, that therefore they are Scripture; the Church readeth them for the edifying of the people, as *Hierome* ſaith, not for the confirmation of doctrine. And as touching the martyrs, they might haue their errors, as their ſinnes: neither ought we to embrace the errors of martyrs: *Defendamus ergo peccata* (ſaith *Hierome*) *quia qui poſtea martyres, prius peccatores fuerunt*: Wee might as well maintaine their ſinnes, becauſe they, which afterward became martyrs, firſt were ſinners. Thus we ſee how *Ruffinus* chalenged S. *Hierome* for leauing out of the Apocrypha, and how S. *Hierome* defendeth himſelfe: and yet it may ſeeme ſtrange, that *Ruffinus* ſhould blame *Hierome* for this, whereas, hee himſelfe in the Creede which goeth vnder his name, which is to be found both amongſt *Cyprian*, and *Hieromes* workes, doth exclude the bookes of *Tobie, Iudith, Macchabees, Eccleſiaſticus*, the Wiſedome of *Salomon*, out of the number of the ſacred Scriptures. But thus much of this controuerſie betweene theſe two ancient Writers.

Pammachio & Oceano.

Laſtly, we haue here the teſtimonie of our aduerſaries, for *Ioannes Driedo*, a Popiſh writer, refuſeth theſe pieces annexed to *Daniel*, as being no part of the Scripture: *lib. 1 de ſcriptur. & dogmatib. eccleſiaſtic. cap. vltimo.*

OF THE BOOKE OF TOBIE.

1 THis booke is not found in the Hebrew, in the which tongue all the oracles of God were kept. *Ergo*, it is worthily doubted of. *Iunius* maketh mention of two Hebrew editions of this booke, but tranſlated into the Hebrew by ſome for exerciſe ſake: and if the originall had beene Hebrew, one edition had beene ſufficient, there needed not two diuers copies. In *Hieromes* time it was alſo extant in the Chalde tongue, which is now wanting: *præfat. in Apocryph.*

2 Our aduerſaries themſelues confeſſe, that in *Hieromes* time it was not receiued for canonicall. The Ieſuite anſwereth; that it might be doubted of before it was determined in a generall Councell; to whom (ſaith he) it appertaineth to define of canonicall Scripture: As though this were not a greater doubt, whether a Councell hath any ſuch authoritie to determine, which bookes ought to bee receiued for canonicall, for *Canus* a Papiſt maketh a queſtion of it, *lib. 2. cap. 8.* And the Ieſuite himſelfe ſaith that the Church cannot, *Facere canonicum de non canonico*, Make a booke not canonicall to bee canonicall, but onely to declare thoſe to be canonicall, which are ſo indeede. Wherefore the Papiſts take too much vpon them, to make this booke within the Canon, being of it ſelfe not canonicall, and ſo adiudged by antiquitie.

3 There is ſome contradiction in the ſtorie, as it is tranſlated in the vulgar Latine, for chap. 3. ver. 7. the Text ſaith, that *Sara* dwelt in Rages, a Citie in Media: but chap. 7. 1. ſhee is ſaid to dwell in Ecbatane: and from thence *Tobie* ſendeth the Angell to Rages, to receiue the money of *Gabael*.

Bellarmine anſwereth, that there might be two Cities of the ſame name (Rages) one where *Sara* dwelt with *Raguel*, another where *Gabael* dwelt: or ſhe might be ſaid to dwell in Rages, becauſe ſhe dwelt neere vnto it, *Bellarm. cap. 11.*

Anſwer. Firſt, who ſeeth not what beggerly ſhifts theſe are: as before the Ieſuite found out two *Daniels*, ſo here he hath found vs out two cities: but none of theſe ſhifts can ſerue his turne: for whether he ſay, that *Sara* dwelt in his new found citie, or neere vnto Rages, both are falſe, if that be true in the 7. chapter, that ſhe dwelt in Ecbatane. Secondly, all this buſineſſe the Ieſuite is put to, becauſe hee will not confeſſe an errour in the Latin tranſlation, which in ſtead of Ecbatane, readeth Rages, chap. 3. 7. as by examining of the Greeke text may eaſily appeare: And thus *Michael Medina* diſſolueth this doubt, whoſe iudgement though *Bellarmine* miſlike, yet in the end he muſt bee faine to agree to him: or elſe thoſe places will neuer bee reconciled. Our countrimen of Doway doe finde another ſalue for this ſoare: they ſay that *Sara* is ſaid to dwell in Rages, becauſe ſhe dwelt in that Prouince, whereof Rages was the head city: for when they came where *Raguel* dwelt, *Tobias* ſtayed there, and the Angell went to the city of Rages, where *Gabelus* dwelt &c. as we may ſay ſuch an one dwelleth in Yorke or Lincolne, that dwelleth in one of thoſe ſhieres: *Annot. in Tobi. 13. 7. p. 994.*

Contra. 1. If one ſay, ſuch an one dwelleth in Lincolne a city of England, will not any take it, that he dwelleth in the city, not in the countrey or ſhiere of Lincolne? And ſo *Sara* is ſaide, chap. 3. 7. to dwell in Rages a city of the Medes; not in the Prouince but the city. 2. As *Sara* dwelleth in Rages a city of the Medes, ſo is it ſaid, chap. 8. 3. *Go to Gabelus into Rages a City of the Medes*: Why ſhould the city of Rages bee heere vnderſtood, as our Doway Gloſſemen note, and the Prouince of Rages before, in both places the City of Rages being expreſly mentioned. Thirdly if *Raguel* then the Father of *Sara* dwelt in Rages, and *Gabelus* dwelt there alſo, then needed not the Angell haue taken ſuch a long iourney to goe from *Raguels* houſe to *Gabelus*, as it is deſcribed, chap. 9. How *Azarias* (as the Angell called himſelfe,) was willed to take with him two Cammels and a ſeruant to accompany him. Fourthly the error then is in the vulgar Latine which chap. 3.7. as is before noted, for Ecbatane putting in Rages: and to mend the matter, the vulgar Latin, chap. 5.8. maketh this City of Rages to bee ſituate in mount Ecbatane, and ſo Ecbatane and Rages ſhould be one City: whereas in the originall copie they are two diſtinct cities: for *Gabael*, or *Gabelus*, as the latine readeth dwelt in Rages, chap. 9.3. and *Raguel* in Ecbatane. chap. 7.1. This obiection, though it maketh nothing againſt the credit of this ſtory, which we impugne by other arguments, yet it much ſhaketh the authority of their vulgar Latin.

4. He that readeth the booke it ſelfe ſhall finde that both the ſtile, and the matter is not ſuch as beſeemeth canonicall Scripture: as chapter. 3. 8 the euill ſpirit named *Aſmodeus*, a worde not found in the canonicall Scripture, ſee *Iunius* vpon that place. Chap. 5. 12. the Angell is made to ſay he was of *Azarias* ſtocke. 6. 1. in the vulgar Latin, but not in the Greeke, *Tobie his dogge followed him*, a matter not beſeeming the grauity of Scripture. Chap. 12. 15. *Raphael* one of the ſeuen Angels: ſee *Iunius* vpon that place, Chap. 8. 3, the diuell driuen away with the ſmell of a broyled liuer.

Præfat in Prouerb. 5. *Hierome* of the booke of *Tobie*, thus writeth, *Legit quidem eccleſia, ſed inter Canonicas ſcripturas non recipit*: The Church readeth them, but receiueth them not into the number of Canonicall Scriptures.

Our Gloſſemen of Doway doe their good will to remoue ſome of theſe doubts: Firſt concerning *Tobies* dogge, they tell vs, that it diſgraceth not the ſacred hiſtorie, that a ſmall matter being true, is alſo recorded with the reſt, as not one iot of the Law muſt be omitted: and it is by *Beda* and ſome others expounded myſtically, *Annot. in Tobie.* 11. *v.* 9. Secondly likewiſe the driuing away of the Diuell with the liuer of a fiſh: they ſay that Diuels that would haue made themſelues equal with God, are iuſtly made ſubiect to creatures: God concurred heere with natural cauſes, whoſe pleaſure is ſome time to vſe meanes naturally vnapt, as Chriſt gaue ſight to the blind by putting clay to his eies: ſo the Angell by Gods appointment vſed this meanes to expell the Deuill. *Annot. in chap.* 6. *v.* 6. And further, it myſtically ſignified Chriſts paſſion, whereby the Diuell was expelled out of mens hearts. *Annot. cap.* 5. *v.* 2.

Contra. firſt, 1. If this were any of the ſacred hiſtories, the mention of the ſmalleſt matter were not ſuperfluous: but that remaineth yet to bee proued, thus they begge ſtill the thing in queſtion. Secondly, and ſo it is true that not one iotte of the Law muſt be omitted: but I hope they will not make the wagging of *Tobies* dogs taile any part of the Law. Thirdly, neither can any myſticall matter be ſoundly picked, I would thinke out of the wagging of a dogs taile. Fourthly let them ſhew vs, where in any part of the canonicall Scripture any ſuch ridiculous or toyous thing is expreſſed, admitte ſuch a thing were true, yet the report of euery true thing beſeemeth not the grauity of Scripture.

Secondly, firſt God hath indeed ſubdued Diuels to faithfull men, *Luke* 10. 20. but that this is laide as a puniſhment vpon them for their pride to be ſubiect to a fiſhes liuer, we doe not finde. Secondly, if you can prooue that this was a meanes appoined of God, then no doubt he concurred with his owne ordinance, but ſtill they thus take for granted, the maine point in queſtion. Thirdly, that inſtance of laying clay to the blind mans eye is nothing like: for a corporall meanes though vnlike, was applied to a corporall infirmity, but heere a ſpirituall euill is cured, which cannot be helped but by ſpirituall meanes, as the Apoſtle ſaith, *the weapons of our warfare are not carnall &c.* Fourthly, neyther are they myſteries, that are collected out of thoſe Apocryphall bookes, but mens fancies. 2.Cor.10.4.

OF THE BOOKE OF IVDITH.

AN eſpeciall argument againſt this booke is, that the hiſtorie cannot be aſſigned to any time.

1 It is pretie ſport to ſee how the Papiſts doe moyle themſelues about this point: and cannot agree amongſt themſelues. Some hold that this ſtorie fell out after the captiuitie in *Cambyſes* time, as *Lyranus*, and *Driedo*: ſome in *Darius Hiſtaſpis* raigne, as *Gerardus Mercator*: ſome would haue it before the captiuitie in *Sedechias* time, as *Genebrard*: ſome in *Ioſias* time, as *Iohan. Benedictus*: but the Ieſuite confuteth them all, and bringeth the ſtorie to *Manaſſes* raigne: but hereunto exception alſo may be taken.

2 It appeareth that this ſtorie could not be after the captiuitie, for we reade not of any *Nabuchadnezar* afterwads, for the kingdome was tranſlated from the Aſſyrians to the Perſians and Medes. Againe, it could not be before, either in *Ioſias* time, *Sedechias*, or *Manaſſes*: firſt, becauſe in the 5. chapter, verſ. 18. it is ſaid, that the Temple had been deſtroyed and caſt downe, which could not be in any of thoſe Kings raignes. It is but a ſhift of *Bellarmines*, to ſay thoſe words were foyſted into the text: it is rather to be thought, that the Ieſuite is put to his trumps, not hauing elſe what to anſwere. Secondly, *Iudith* being at this time in the flower of her age, and liuing afterward many yeeres till ſhe was one hundred and fiue yeere old, all which time, and many yeeres after her death, the booke ſaith in the laſt

chapter, the land had reſt: this cannot agree with *Manaſſes* time: for within fortie yeeres, or not much aboue, the land fell into great trouble, ſtraight after *Ioſias* death. Where then is this long time of reſt? And the Ieſuite that ſtill groundeth vpon impoſsibilities and vnlikelihoods, that *Iudith* was at this time fortie yeere old, which was (ſaith he) in the beginning of *Manaſſes* raigne, and ſo to die about ſeuen yeeres before *Ioſias*: yet for all his ſcanning is driuen to this ſhift, that the many yeeres peace after her death muſt be vnderſtood of poore ſeuen yeeres. Thirdly, if all this happened in *Manaſſes* time, whom the King of Aſſur tooke and carried away priſoner, and had much troubled and afflicted the countrie of Iudea: what need had *Holofernes* to enquire ſo curiouſly of *Achior* the Ammonite of the countrie, their citie, people, Kings, and ſuch like: ſeeing they had knowne the countrie too well before in ſpoyling and waſting of it, as the Iewes by wofull experience had felt? And this is *Bellarmines* owne reaſon againſt their opinion that hold *Iudith* to haue liued after the captiuitie: *argum.* 8. becauſe *Holofernes* needed not then to haue enquired of the people, and of the countrie, ſeeing the Perſians could be ignorant of none of theſe things, ſaith he, when as they had diſmiſſed the Iewes thither a little before. But this reaſon holdeth ſtronger againſt *Bellarmine*: for what need any ſuch inquiſition after this people, ſeeing the King of Aſſur had ſent his hoſt and Captaines thither before to fetch *Manaſſes* to Babylon?

Iudith cap.5.

S. *Hierome* ſaith, that this booke of *Iudith*, as the other of *Tobie*, were not receiued of the Church into the Canon of the Scriptures: *præfat. in Prouerb.* And *Auguſtine* againe thus affirmeth out of S. *Hierome*: *Librum Iudith Iudæi in canonem ſcripturarum non recepiſſe dicuntur, & minus authoritatis habet ad ea roboranda, quæ in contentionem veniunt*: The Iewes are ſaid, not to haue receiued the booke of *Iudith* into the canon of the Scriptures, and it is of ſmall authoritie to ſtrengthen any doctrine, that commeth in queſtion: *De ciuitat. dei*, 18.26. Yet although exception bee taken to this booke as not canonicall, the truth of the hiſtorie in generall, as likewiſe of the other of *Tobie*, is not by vs denied: ſome ſuch things might be done, and as *Hierome* ſaith of this booke, though it be not ſufficient to confirme any doctrine which is controuerted, *inter hiſtorias computatur*, it is notwithſtanding reckoned among the hiſtories: the ſubſtance of the ſtorie may be true, though the writer faile in the circumſtances, as of time, place and manner: and therefore it deſerueth not the credit and authoritie of canonicall Scripture, which is no way defectiue.

Our Doway commentors doe thus labour for the credit of this booke: 1. In the 8. chapter, verſ. 25. *Iudith* ſpeaking of ſuch things, as had formerly happened vnto her people, ſaith, *they were deſtroyed of the deſtroyer*: which words are cited by S. *Paul*, 1. Cor. 10. 10. and are not to be found neither Numb. 11. nor 14. nor in any place of the old Teſtament but only here, which argueth this booke to be canonicall.

1.Cor.10.10.

2 Concerning the time, it ſeemeth probable, that theſe things happened when *Manaſſes* was in priſon in Babylon, or newly reſtored, &c. from which time they had no warres till the raigne of *Ioachas* about 80. yeeres, conformable to the long peace mentioned, chap. 16. verſ. 30. *in the argument of the booke*, &c.

3 Whereas *Holofernes* demandeth of *Achior*, what manner of people the Iewes were, chap. 5. 3. he could not be altogether ignorant of ſo famous a people, as the Iewes; but in his rage marueiling at their attempt, demandeth more particularly of their abilitie to reſiſt him: as for the like reaſon, verſ. 28. they knowing *Achior* well enough, yet in their rage demaund who he was, that dare ſay ſuch things: *annot. in cap. 5. 3. 28.*

4 Whereas *Iudith* thus praieth, chap. 9. 13. *let him be caught with the ſinne of his eyes in me, &c.* they ſay, that *Holofernes* might bee moued with her beautie and ſweete ſpeech, and yet not ſinne: *annotat. ibid.*

5 Whereas chap. 10. 12. as they tranſlate out of the vulgar Latine: ſhe thus ſaith, *I know it ſhould come to paſſe, that they ſhould be giuen you for a ſpoile*: theſe things (ſay they) ſhe ſpeaketh conditionally, as it was like to come to paſſe, if God ſent not other meanes: *annot. ibid.*

6 Againe, whereas *Iudith* ſaith to *Holofernes*, chap. 11. 4. *If thou wilt follow the words of thine handmaid, God will doe with thee a perfect thing*: this was true in her meaning, though not in *Holofernes* vnderſtanding, &c. and was no leſſe lawfull, then that *Ioſua* did in deceiuing the citizens of Hay: *annot. ibid.*

Contra. 1. This word *deſtroyer*, though it bee not extant in theſe places giuen in inſtance, yet is it found Exod. 12. 23. *I will not ſuffer the deſtroyer* ὀλοθρεύοντα *to come*: from thence the Apoſtle might take the word: for it was ſome Angell good or bad, whoſe miniſterie God vſed in the execution of his iudgements. 2. Neither is this word or phraſe found in this place of the booke of *Iudith*, 8. 25. in the originall: but both it and three verſes together are foiſted in, and many additions, diminutions, & alterations are found in this place beſide, and throughout the booke which the Septuagint haue not.

2 This ſtorie could not fall out in *Manaſſes* time when he was in priſon, or reſtored, for the reaſons before alleaged: becauſe the Temple had been caſt downe to the ground, chap. 5. 18. (as it is in the originall text, though it be left out in the Latine) which was not done in *Manaſſes* raigne: neither were there 80. yeeres from *Manaſſes* impriſonment, or deliuerance to *Ioachaz*, or *Iehoachas* reigne the ſonne of *Ioſias*, for *Amon* the ſonne of *Manaſſes* and *Ioſias* raigned betweene them but 33. yeeres, *Amon* two yeeres, and *Ioſias* 31. yeeres: and *Amon* being the eldeſt ſonne of *Manaſſes*, borne before his fa-

2.Chro.33.21.
chap.34.1.

2.Chron.33.6. 2.Chron.33.21 thers impriſonment (becauſe mention is made of his ſonnes before) was but 22.yeeres when he began to raigne; which being put to the former ſumme of 33.maketh but 55.yeeres: neither can it be Iudith 16.28. cap.10.18. true, in this account, that all the daies of *Iudiths* life (which was 105.yeeres in all, and 69.after this exploit) there was none that troubled Iſrael, nor many yeeres after her death: for after thoſe 55.yeeres expired, there fell out moſt troubleſome times after the death of *Ioſias*. And whereas *Bellarmine* would helpe out the matter, by referring this ſtorie to the 16.yeere of *Manaſſes* raigne, ſo that 39. yeeres ſhould remaine, this cannot be, for the reaſon aforeſaid taken from the age of *Amon*, moſt like to be *Manaſſes* eldeſt ſonne.

3 Among other queſtions, *Holofernes* asketh *Achior*, *What king the Iewes had*, chap.5.3. which had been a very idle queſtion, if *Manaſſes* were either then in priſon, or deliuered and reſtored to his kingdome: how could he be ignorant then, who was their King? That other queſtion touching *Achior* in the end of the chapter, is not found in the originall, though the Latine haue it.

4 This is new Doway doctrine, that *Holofernes* might be caught with the beautie of *Iudith*, and Rom.7.7. luſt after her yet without ſinne: whereas the Law ſaith, *Thou ſhalt not luſt*: for he deſired her but as his concubine, to entreat her *as one of the daughters of the children of Aſſur, which remaine in the Court* Iudith 12.19. *of Nabuchadnezar*. And if it be ſaid, ſhe meant, that he might deſire her as his wife, ſhe either intended to be his wife, which was contrary to the law for a daughter of Iſrael to marrie to the vncircumciſed; or ſhe intended it not, and ſo diſſembled in her prayer, and ſo ſhould haue offended either way.

5 For *Iudith* ſpeaketh not conditionally, but ſimply giueth this as a reaſon, why ſhe fled; becauſe her people ſhould be giuen into his hand: *I know* (ſaith ſhe) *it would come to paſſe, that they ſhould be giuen, &c.* but ſhe knew no ſuch thing, but hoped and firmely beleeued the contrary: ſhe ſpeaketh then againſt her knowledge, and cannot be excuſed from diſſembling.

6 If *Iudith* meane according to her ſpeech, it was not true in any vnderſtanding, for ſhe ſaith, verſ.6. *My Lord ſhall not faile of his purpoſe*: if ſhe meane otherwiſe then ſhe ſpeaketh, then ſhe told a lie, and yet proteſted before againſt it, verſ.5. *I will declare no lie to my Lord this night*: yea ſhe doth not equiuocate only with *Holofernes*, but ſhe alſo taketh Gods name in vaine, verſ.17. *I will pray vnto God to reueale vnto me when they ſhall commit their ſinnes*: and yet no ſuch matter. And that inſtance of *Ioſua* is much vnlike: if they can make no difference betweene lying ſpeech, and politike ſtratagems of warre, betweene diſſimulation in behauiour, and vntruth in words, they haue very dimme eyes to diſcerne.

OF THE BOOKE OF WISEDOME.

The Papiſts.

OVr aduerſaries reaſon thus: They ſay that S.*Paul*, Rom.11.34. vſing this ſpeech; *Who hath knowne the Lords minde, or beene his counſellor?* doth alleage it out of the fourth chapter of this booke, verſ.13. *Ergo*, it is canonicall. We anſwere: Firſt, the Apoſtle ſeemeth not in that place to cite any teſtimonie, though the words which he vſeth may elſewhere be found. Secondly, though the like words are read in the booke of Wiſedome, yet it is not neceſſarie the Apoſtle ſhould borrow them from thence, but rather they are alleaged out of the 40.of Eſay 13. where the Prophet ſaith, *Who hath inſtructed the ſpirit of God, or was his counſellor?* And this alſo is the opinion of the Rhemiſts, that Saint *Paul* in that place vſeth the Prophets words.

The Proteſtants.

OVr reaſons againſt the authoritie of this booke are theſe and ſuch like.

1 Becauſe this booke is not found in the Hebrew, but written only in Greeke: wherefore it is not canonicall, ſeeing the Iewes had all the oracles of God.

2 *Philo* a Iew is thought by the Papiſts themſelues to be the author of this booke, who liued after Chriſt in the time of *Caligula*; neither himſelfe was a Chriſtian or beleeued in Chriſt: therefore an vnlike man to bee a writer of canonicall Scripture. *Bellarmine* ſaith it was another *Philo*, who was more ancient. Indeed *Ioſephus* maketh mention of a *Philo* before this time, but hee was an Heathen and no Iew: But this booke was held to be, *Philonis Iudei*, *Philo* the Iewes, as S.*Hierome* witneſſeth, *praef.in Prou.* and S.*Auguſt.lib.*17.*de ciuit.cap.*20.

Wiſd.8.20. 3 In the 8.chap.verſ.20. *Salomon* is brought in thus ſpeaking: *yea rather being good, I came to an vndefiled bodie*: doth not this ſauour both of that Platonicall conceit of the being of ſoules before they come into the bodie? and beſide, how can the ſoule come into an vndefiled body, which is in the firſt conception defiled with ſinne? as *Dauid* ſaith, Pſal.51.5.

4 If this booke were written by *Salomon*, why is it not extant in Hebrew? For *Salomon* wrote in Hebrew and not in Greeke. Many of the Papiſts alſo doe prooue, that it was not written by *Salomon*: for though *Salomon* in the ſecond chapter bee brought in praying vnto God; that is no good argument to prooue *Salomon* the author, for the author might ſpeake in the perſon of *Salomon*. S.*Hierome* doubteth not to call this booke, *Pſeudepigraphum*, falſely intituled: and againſt *Vigilantius*: *De Salomone ſumis teſtimonium quod Salomonis non fuit*: You bring a ſaying out of *Salomon*, which was none of *Salomons*. And S.*Auguſtine*: *Propter nonnullam eloquij ſimilitudinem, vt Salomonis dicatur, obtinuit conſuetudo*: Cuſtome hath ſo preuailed, that it is called *Salomons*, for the likenes of

ſtile and ſpeech: *de ciuitat.lib.*17.*cap.*20. If this booke then were none of *Salomons*, and yet beareth his name, it cannot be canonicall Scripture wherein there is any vntruth.

OF THE BOOKE CALLED Eccleſiaſticus.

The Papiſts.

THey haue none but common and generall arguments for the authoritie of this booke, as that it was of old read in the Church, and diuers of the Fathers alleaged teſtimonies out of it. All this prooueth not, as wee haue ſhewed before, that it was canonicall, but that it was well eſteemed and thought of, becauſe of many wholeſome and good precepts which are contained in it. And for further anſwere, we ſay, that it followeth not, becauſe the Fathers doe quote Eccleſiaſticus in their writings, that therefore it is canonicall. Firſt, the Fathers alleage alſo the teſtimonies of the Heathen Philoſophers and Poets, and yet they are nothing leſſe then canonicall. Secondly, *Hierome* ſaith, *Legit Eccleſia, &c.* The Church readeth them, but yet doth not take them for canonicall: as then the Church doth reade them, and yet maketh them no Scripture, ſo the Fathers in their writings may vſe them. Thirdly, if it ſhall be ſaid, that the Fathers doe cite this booke as canonicall: to this I anſwere, that therein they may be deceiued as *Auguſtine* was, who ſometime alleageth Eccleſiaſticus vnder the name of a Prophet, *lib. cont. Pagan.*6. and calleth the booke Propheticall, *lib.*2.*de Geneſ.cap.*5. But this his opinion he retracteth: *lib.*1.*Retract.*10. Or elſe the Fathers doe alleage theſe bookes not as canonicall, but as *Hagiographa*, that is, holy writings, ſuch as were inferiour to the Scriptures; but yet to be preferred before other mens writings: as *Hierome* ſaith the Hebrewes did count the bookes of *Tobie* and *Iudith* among the *Hagiographa*, and yet did cut them off from the Scriptures.

Præfat.in Prouerb.

Præfat.in Tobiam.

The Proteſtants.

WE doe thus improue the authoritie of this booke.

1 The author in the Preface ſaith, that he tranſlateth in this booke ſuch things, as before were collected by his grandfather in Hebrew, and excuſeth himſelfe, becauſe that things tranſlated out of the Hebrew doe loſe their grace, and haue not the ſame force: ſo then it appeareth that this booke cannot be canonicall being imperfect: Neither was his grandfathers worke (which is now loſt) to be thought any part of the Scripture, ſeeing he was no prophet himſelfe, but a compiler and a collector of certaine things out of the prophets.

2 He exhorteth his countrey men to take it in good worth, and ſo craueth pardon: but the ſpirit of God vſeth not to make any ſuch excuſe, whoſe workes are moſt perfect, and feare not the iudgement of men.

3 This booke ſaith, chap.46.verſ.20. that *Samuel* prophecied after his death, and from the earth lift vp his voice. Whereas the canonicall Scripture ſaith not that it was *Samuel*, but that *Saul knew* (that is, ſo imagined or thought) *that it was Samuel*, 1.Sam.28.14. And *Auguſtine* thinketh it was *phantaſma Samuelis*, but a ſhew onely and repreſentation of *Samuel*, and an illuſion of the diuell, *lib. ad Dulcitium, quaſt.*6. For it is not to bee thought, that the diuell can diſeaſe the ſoules of any men, much leſſe of Saints departed. See more of this, *controuerſ.*9.*quaſt.*1.*part.*2. S. *Auguſtine* ſaith, that Eccleſiaſticus is thought to be *Salomons*, as before he ſaid of the other booke called the *Wiſedome of Salomon: Propter nonnullam eloquij ſimilitudinem:* For ſome likenes of the phraſe, *lib.*17.*de ciuit. Dei, cap.*20. S. *Hierome: Hac duo volumina legat ad ædificationem plebis:* Theſe two bookes the Church may reade for edifying of the people, not any confirmation of doctrine: *præfat. in Prouerb.* In the 84. Canon of the Apoſtles, there are onely three bookes aſcribed to *Salomon*, the Prouerbs, Eccleſiaſtes, and the Canticles; but as for this booke the Canon giueth this caueat, *Extrinſecus addiſcant iuuenes ſapientiam eruditi Sirach:* Let the young men learne the wiſedome of learned *Sirach*, beſide and without the Canon. *Gelaſius* Biſhop of Rome in his decree of the canonicall Scripture, doth bring in onely two bookes vnder *Salomons* name, the Prouerbs, and Eccleſiaſtes with the Canticles, both which hee maketh one booke. And thus haue wee the teſtimonie of our aduerſaries owne authors againſt them.

Ecclesi.46.20.

See this place obiected against, and anſweted, Retection p.4.

4. Now then whereas *Bellarmine* would haue *Salomon* the author of this booke, as to that purpoſe he aledgeth *Gregory* with other Fathers, chap.14. and yet denieth not but that *Ieſus Sirach* was alſo the writer thereof, gathering *Salomons* ſentences together: the one affoording the matter, and the other the forme: heereunto we anſwere: firſt that ſome of the Fathers may count it *Salomons* booke, for ſome likenes or ſimilitude of phraſe or matter, as we heard before out of *Auguſtine* and not otherwiſe. Secondly thoſe ſentences were not collected out of *Salomons* workes, but partly as the Author confeſſeth, they were his Grandfathers obſeruations, out of the Law and Prophets, as hee ſaith in the preface, partly it was his owne worke, wherein he hath powred out the wiſedome of his owne heart, chap.50.27. it was not then the wiſedome of *Salomon*.

OF THE TWO BOOKES OF THE Macchabees.

OVr Arguments againſt the authority of this booke are theſe enſuing, for our aduerſaries bring nothing on their parte, but ſuch arguments drawen from teſtimonies authorities, as doe generally ſerue for all the Apocrypha, which are anſwered afore.

2.Macch.12,43 1 *Iudas* is commended, 2. booke chap. 12. for offering ſacrifice for the dead: which was not commanded by the law. And againe, they were manifeſt idolaters: for there were found Iewells vnder their coates conſecrate to the Idols of the Iamnites. And our aduerſaries grant themſelues, that prayer is not to be made for open malefactors dying impenitently. *Bellarmine* ſaith, that *Iudas* did godly thinke, that they might repent them at the very point of death. *c. 15. ad obiect.* 1. *Anſw.* By this reaſon a man may pray for the wickedeſt man, that dyeth, if he haue a conceit, that hee might repent in the very inſtant of death: but this is contrary to their owne Canons: *Decret. par. 2. cauſ.* 24. *qu. 2 c. 4. Gelaſ. Nobis fas non eſt aliud decernere praeter id in quo dies ſupremus quemque inuenit.* We ought not to iudge otherwiſe of a man, then as his laſt day findeth him.

2. *Lib. 2. cap. 2.* many things are reported of the Arke, the holy fire, the altar, the tabernacle, which ſhould be hidde by *Ieremy* in a caue, and that the Lord would ſhew the people theſe things at their returne. Heere are many things vnlikely and vntrue. Firſt, it is found, ſaith the text, in the writings of *Ieremy*: but no ſuch ſtory is there found. Secondly, *Ieremy* was in priſon till the very taking of the Citie, and the Citie being taken the Temple was ſpoyled, the holy things defaced and carried away, how could they then be conueyed by *Ieremy*? Thirdly in their returne they found neither arke nor fire, nor any ſuch thing. But, ſaith the Ieſuite, the Iewes in their conuerſion to God in the end of the world may haue them againe: as though when they ſhall beleeue in Chriſt, they will any more looke backe to the ceremonies or rites of the law: for what vſe then I pray you ſhal they haue of altar or ſacrifice or any ſuch like?

1.Macch.6.16. 3 There is a great diſagreeing in the ſtory betweene the two bookes concerning the death of *Antiochus, lib. 1. cap. 6. v. 6. 16.* It is ſaide that *Antiochus* died for greefe in Babylon, hearing of the good ſucceſſe of the Iewes, *lib. 2. 1. ver. 16.* 2.Macch. 1.16. *Antiochus* was with the reſt of his ſouldiers ſlaine in the Temple of Nanea, and his head cut off and throwen forth. Chap. 9. the ſame *Antiochus* falling ſicke by the way dyed with a moſt filthy ſtinking ſmell, conſumed of wormes: thus, *this murtherer and blaſphemer*, ſaith the text, 2. *lib. 9. 28. died a miſerable death in a ſtrange country among the mountaines.* How could this man dye thrice, in Babylon, in Nanea, and by the way in a ſtrange countrey? It is confeſſed by the Ieſuite, that it was the ſame *Antiochus*, who ſaith hee loſt his armie in the temple, and ſickned by the way, and dyed at Babylon. But the ſtorie ſaith, that their heads were cut off: I thinke then he could not liue, and that he died in a ſtrange Countrey, therefore not at Babylon in his bed. Theſe things hang not together.

2.Macch.2.23. 4 Further, the Author of theſe bookes ſaith, that he abridgeth the ſtorie of one *Iaſon* a Syrenean, *lib. 2. cap. 2. ver. 23.* who was an Heathen: but the ſpirit of God vſeth not, neither needeth to borrow of prophane Writers. He ſaith that this worke was not eaſie but painefull to him, but required ſweating and watching, verſ. 26. But to the holy writers of Scripture, though their owne labour and diligence was not wanting, yet was not the worke hard or moleſtious vnto them. 2.Macch.15.39. Laſtly, the Author (ſaith he) writeth for pleaſure and recreation of the Reader, and craueth pardon if hee haue not done well, *lib. 2. 15. 39.* But to reade for pleaſure is no end of Scripture: neither doth the ſpirit of God vſe any excuſe either for matter or manner.

Our aduerſaries ſay, that S. *Paul* likewiſe confeſſeth, that he was rude in ſpeaking, 1. Cor. 11. 6. We anſwere, hee ſo ſaith, becauſe the falſe Apoſtles ſo gaue out of him, not that hee was ſo indeede: and yet in that place S *Paul* doth not excuſe himſelfe, for his not ſufficient handling of his matter, as this Author doth. Neither is that ſpeech of Saint *Luke* any thing like: for there the Euangeliſt doubteth not to ſay, that he had attained to an exact knowledge of all things. Vpon theſe premiſſes wee conclude, that theſe bookes of the Machabees are not Canonicall: nor to be taken for any part of holy Scripture, though wee denie not, but that there may be ſome profitable vſe of them for the ſtorie.

1.Macch.4.52. 5. 1. *Macchab. cap. 4. 52. Iudas* is ſaid to haue purged the Temple the 25. day of the moneth Chaſleu, in the yeare 148. which was one yeare before *Antiochus* death, who died in the 149. yeare. 1.Macch.6 16. 1. *Macchabes 6. 16.* yet he is ſaid to haue clenſed the Temple two yeares after *Antiochus* death. 2.Macch. 10.2. 2. *Macchab. 10. 2.* or as ſome Greeke Copies read two yeares ſixe moneths: Againe *Iudas* is ſaide to haue beene 1.Macc.9.3.18. killed in the 152. yeare. 1. *Macchab. 9. 3. 18.* and yet he is brought in, writing an Epiſtle in the yeare 2.Macch. 1.10. 188. 2. *Macchab. 1. 10.* which was 36. yeare after his death, how can theſe things agree?

Bellarmine anſwereth, firſt: that the purging of the Temple was made before the death of *Antiochus*, though the narration thereof be ſet downe after: and thoſe two yeares muſt bee reckoned not from *Antiochus* death, but from the prophanation of the Temple. Secondly, he ſaith that the number of 188. yeares muſt be ioyned with the former Epiſtle written in the time of *Demetrius*, not vnto the latter: and ſo Epiſtles vſe to beare date in the end, and not in the beginning. *Bellar. cap. 15.*

Contra. 1. The two yeares can not beginne from the time of the prophanation of the Temple which was more then three yeares from the 145. yeare the 15. of Chasleu. 1. *Macchab.* 1.57. to the 148. yeare the 25. of Chasleu, chap. 4.52. And whereas the most Greeke Copies read 190 yeares and fiue moneths, this number can haue no reference to the time of the prophanation: for the Temple was purged the same day of the moneth, euen the 25. of Chasleu, 2. *Macchab.* 10. 6. Vpon the which day of the moneth it had beene before polluted. 1. *Macchab.* 1. 62. then can there not be fiue moneths aboue the euen yeares.

2. Neither the vulgar Latine nor the Greeke originall doe so distinguish and diuide the date from the Epiſtle: and it is vnlike that the former Epiſtle making mention of the deliuerance of the people vnder *Demetrius* in the yeare 169. should beare date 19. yeares after, the yeare 188. and deferre so long the keeping of their feast in remembrance of the deliuerance? beside what a preposterous courſe were this, firſt to ſet downe an Epiſtle dated anno. 188. and afterward to bring in an Epiſtle written by *Iudas* 36. yeares before: neither is the date of Epiſtles alwaies added in the end, ſometime it is prefixed in the beginning as 1. *Macchab.* 14.27. Wherefore it is euident that he which wrote this ſecond book differeth much from the hiſtory of the firſt, which is written more iudiciouſly for the truth and more aduiſedly and prudently for the circumſtance of time, in both which this variable and vncertaine writer fayleth.

6. Laſtly, 2 Macchab. c. 14. v. 42. *Razis* is commended for killing of himſelfe, contrary to the Scripture. *Bellarmine* anſwereth, that he is commended not for his godly, but manfull act: he is ſaid to haue died manfully.

Anſw. 1. The word is ἀνδρείως. nobly, valiantly: which very word is vſed, Act. 17. 11. where the Diſciples of Berea are ſaid to be more noble, then they of Theſſalonica, that is, more religious and godly: for as the Apoſtle ſaith, godlineſſe is great riches, ſo is it true nobility: neither ſhall any man finde any nobilitie in Scripture to be commended without godlines. Wherefore this author, if hee ſpeake according to the phraſe of Scripture, commending nobility, meaneth alſo godlineſſe; otherwiſe, as *Auguſtine* ſaith, *Sic fortes laudare ſolet hiſtoria gentium*: The hiſtories of the Gentiles doe vſe ſo to commend the valour of their men. 2. *Auguſtine*, when the Donatiſts alleaged the example of *Razis* in defence of their madneſſe, which killed themſelues, thus doubteth not to anſwer, denying the authorie of the booke: *Non habent Iudæi hunc librum, ſicut Moſis & Prophetarum*: The Iewes doe not account of this booke, as of *Moſes* and the Prophets, *Lib. 2. cont. Gaudent. ad cap. 24.*

And that the authority of theſe bookes hath alwaies beene vncertaine it may appeare: for that the number of them is not agreed vpon, ſome making but one, ſome two, ſome three Canonicall: *Gelaſius* in his Canon, holdeth but one of the Macchabees Canonicall: the 84. Canon of the Apoſtles reciteth three Canonicall bookes, the Papiſts generally hold but two: and thus our aduerſaries owne authorities doe not make for them.

Thus haue we ſeene in particular, what credit is to be giuen to theſe Apocriphall books, that they are not to be receiued into the Canon of the Scripture: and now of them all in generall, that they are not to be held to be any part of the Scripture, beſide the arguments before ſet downe, we haue foure moſt euident teſtimonies of antiquity.

The firſt of S. *Hierome*; who bringeth all the Canonicall bookes to the number of the Hebrue Alphabet, making them but two and twenty in all: for as, ſaith he, there are but two and twenty Hebrue letters, whereby a man learneth to ſpeake, and expreſſe his minde; ſo are there ſo many bookes of Scripture, whereby we are trained vp to holy knowledge. And theſe are the bookes: fiue of Moſes, Geneſis, Exodus, Leuiticus, Numbers, Deuteronomy: eight of the Prophets, Ioſua, the Iudges with Ruth, Samuel, the Kings, Eſaias, Ieremias, Ezechiel, the ſmall Prophets: then nine, which he calleth, *Hagiographa*, holy writings: as Iob, the Pſalmes, the Prouerbs, Eccleſiaſtes, the Canticles, Daniel, the Chronicles, Eſra, with Nehemiah, Eſter: which make in all two and twenty. Some, ſaith he, make Ruth, and the Lamentations two ſeuerall bookes, and ſo number them foure and twenty, to anſwere the foure and twenty Elders in the Reuelation: *Sciamus, quicquid extra hos eſt, inter Apocrypha eſſe ponendum*: Let vs knowe, that whatſoeuer booke is not among theſe, is to be placed amongſt the Apocrypha: *Hieron. præfat. in lib. Regum.*

The ſecond authority is of S. *Cyprian*: who after hee had rehearſed the Canonicall bookes, then addeth further: *Sciendum eſt, quod & alij libri ſunt, qui non Canonici, ſed Eccleſiaſtici à maioribus appellati ſunt*: We muſt know, that there are other bookes beſide, not Canonicall, but Eccleſiaſticall ſo called: as the wiſedome of Salomon, Eccleſiaſticus; the books of Tobie, Iudith, Macchabees: *Cyprian, in ſymbolum.*

The third authority is from the 84. Canon of the Apoſtles, where none of the Apocrypha are named amongſt the bookes of the olde Teſtament, but three books of the Macchabees only, which are not all held to be Canonicall of the Papiſts.

The fourth and moſt pregnant witneſſe is the Councell of Laodicea, in the 59. Canon: *Quæ oportet legi & in authoritatem recipi, hæc ſunt*: The bookes that ought to be read and receiued into authority, are theſe, and then the two and twenty bookes Canonicall are rehearſed, no mention at all being made of any of the Apocrypha. This Councell though it were prouinciall, yet is ratified by their owne

Canons, *decr. p. 1. diſt. 16. c. 11.* and was confirmed in the ſixth generall Councell, *Can. 2.* as *Gratian* alſo witneſſeth, *decr. p. 1. diſt. 16. c. 7.* And the Pope is ſworne to obſerue the eight generall Councels; whereof the Trullane being the ſixth is one. *decr. p. 1. diſt. 16. c. 8.* And ſo it was decreed in the Councell of Conſtance, *ſeſſ. 39.* and in the Councell of Baſile, *ſeſſ. 38.* that the new elected Pope ſhould take his oath not to violate the faith of the eight generall Councels: Wherefore how is not the Pope forſworne in receiuing the Apocrypha into the number of the Canonicall Scripture, contrary to the 59. Canon of the Councel of Laodicea, which was confirmed in the ſixth Trullan, *Can. 2.* which Councell, and euery Canon thereof, the Pope is ſworne to obſerue: and thus the edge of their owne weapons is turned vpon their owne head.

Now in the laſt place concerning the number of the Canonicall Scriptures, let vs ſee the iudgement and conſent of other Churches, as of the Eaſt and Greeke Church, the South AEthiopike or Abyſſine Church, the reformed Churches in the Weſt, and of the teſtimonie of ſome of the Romane and Latine Church, which euidence of witneſſes I will produce throughout this worke.

The Greeke Church to this day herein followeth the iudgement of auncient Greeke Fathers, as *Athanaſius in Synopſ. Greg. Nazianzene lib. de genuin. ſcriptur. Epiphan. Cyrill* quoteth foure and *Damaſcene*, who, as *Hierome* before, counteth but 22. books of the old Teſtament canonicall: the other, as of Eccleſiaſticus, the Wiſdome of *Salomon*, he acknowledgeth to be worthie books, but they were not numbred among the propheticall writings, [illegible]. *Neither were they placed in the Arke,* as other Canonicall bookes were.

Lib. 4. de fide. orthod. c. 18.

The AEthiopians and Abyſſines do only hold the Hebrew Scriptures of the olde Teſtament to bee authenticall, as they teſtifie, which haue written of their religion.

Damianus a Goes de Iud. legat. artic. 11. Villamont. lib. 2. c. 23.

The reformed Churches hold the ſame number of canonicall bookes with *Hierome* and *Damaſcene*: as the confeſſion of Belgia, Artic. 3. the French Church, Artic. 4. the confeſſion of Wittenberg, Art. 30. the Engliſh Church, Art. 6. And of the Latine Church: *Cliſtoneus* ſubſcribeth to *Damaſcene*: ſee the iudgement of *Caietane, Arias Montanus, Tolet* before, of the Apocryphall books in generall.

Annot. in 18. lib. 4. Damaſ.

THE SECOND QVESTION CONCERNING THE authenticall and moſt approoued Edition of the Scriptures.

The Papiſts.

1. Error.

WHereas it is confeſſed that the Hebrue Edition of the old Teſtament is the moſt auncient, in the which tongue the Scriptures were committed to writing by the Prophets; and that the new Teſtament was written in Greeke by the Apoſtles and Euangeliſts: yet our aduerſaries doe generally holde, as it was decreede in the *Tridentine* Chapter, *Seſſ. 4. decret. 2.* That in all ſermons, readings, diſputations, controuerſies, the vulgar Latine tranſlation ſhould be taken for authentike before the Hebrue or Greeke, and that no man ſhould preſume vpon any occaſion, to reiect it or appeale from it.

The Proteſtants.

WE doe truely affirme, that although there are diuers Editions of the olde Teſtament beſides the Hebrue, and ſome of them very auncient, as the tranſlation of the *Septuagint*, compiled by ſeuenty two ancients of the Iewes, at the inſtigation of *Ptolomeus Philadelphus* King of AEgypt, 300. yeares before Chriſt; and after Chriſt there were other tranſlations in Greeke made by *Aquila Symmachus, Theodoſion*, and others; alſo a Chaldee Paraphraſe compiled by the Iewes, and laſt of all diuers Latine tranſlations; the which as *Auguſtine* ſayth, in his time were ſo many, that they could not be numbred; and S. *Hierome* ſaith, *Apud Latinos tot ſunt exemplaria, quot codices*: The Latines haue ſo many tranſlations as bookes, *præfat. in Ioſu.* Yet of all the reſt the Hebrue being the moſt ancient, and the mother of the reſt, and freeſt from corruptions, ought to bee receiued as moſt authentike. And for the new Teſtament, though there be a Syriacke tranſlation very ancient, yet the Greeke ought to be preferred (being the ſame tongue wherein the Apoſtles and the Euangeliſts wrote) to be the onely authentike copie.

The queſtion then betweene our aduerſaries and vs, is not about any other tranſlation of the olde and new Teſtament, but the vulgar Latine, as it is read in their Churches and vſed amongſt them. As for the Chaldee Paraphraſe they themſelues confeſſe, that it is ſtuffed with Iewiſh fables: *Bellarm. lib. 2. c. 3.* And the Syriake is by him confeſſed not to be ſo ancient, as the times of *Athanaſius, Epiphanius, Hierome*: and therefore not to bee compared either with the Greeke or Latine tranſlation. And as for the Greeke tranſlations of the olde Teſtament, of them all the tranſlation of the *Septuagint*, was of greateſt account; who are ſaid to haue beene put apart in 72. celles, and to haue all agreed in their tranſlation: But S. *Hierome* holdeth this to be a fable, of the 72. celles, the ruines whereof a long time after were ſhewed at Alexandria, ſeeing that neither *Ariſteus*, who was a chiefe man about King *Ptolomie*, that ſet the 70. interpreters on worke, nor *Ioſephus* maketh any mention thereof. And as touching the interpreters themſelues, he ſaith, *Aliud eſt vatem agere, aliud interpretem*: It is one thing to be a Prophet, another to be an interpreter. And as for the tranſlation, he ſaith, *Germana illa & antiqua tranſlatio corrupta & violata eſt*: That auncient and true tranſlation of the *Septuagint*, is corrupted and violated, which as *Hierome* ſaith, was agreeable to the Hebrew: but ſo is

Apolog. 2. in Ruffin.

not the Greeke copie now extant, which is full of corruptions, and ſeemeth to be a mixt and confuſed tranſlation of many: wherefore our aduerſaries doe labour to iuſtifie their Latine tranſlations: ſome of their arguments, let vs ſee.

The Papiſts.

*Arg.*1. THe Latine Church hath vſed the vulgar Latine tranſlation for the ſpace of eight hundred, or nine hundred yeares, & it is not like that the Church all this while was without the true Edition of the Scriptures. *Ergo* it is onely authenticall. We anſwere, firſt, by this argument it followeth that this vulgar Latine being generally vſed, was preferred before other Latine tranſlations, which were at the firſt in great number, not that therefore it is more authentike then the Hebrew in the olde, and the Greeke in the new Teſtaments. Secondly, there were other Churches beſides the Latine all this while, as amongſt the Greekes famous congregations and Churches: that bee it in the Latine Church, the vulgar tranſlation was receined being erroneous; yet the whole Church continued not in that error, which were not ſo tyed and bound to the Latine tranſlation. Thirdly, if men all this while (knowledge decreaſing, and a way being in preparing for Antichriſt) were negligent in correcting and amending the common tranſlation, this is no good argument to make it authenticall.

*Argum.*2. As the Hebrewes had an authentike tranſlation in their owne tongue, and the Grecians in theirs, why ſhould not the Latine Church haue it alſo authenticall in Latine? We anſwere, firſt, it is no good reaſon, becauſe the Lord did conſecrate the Hebrew and Greeke tongue, and therein would haue his word written, that therefore he would or ſhould alſo haue made the Latine as well authenticall, as they. Secondly, if the Latine Church muſt haue an authentike tranſlation, why ſhould not other Countries likewiſe haue their authenticals? The Armenians had the Scriptures of olde tranſlated by *Chryſoſtome*, the Sclauonians by *Hierome*, the Gothes by *Vlphilas*; why ſhould not theſe alſo as well be authenticall? And ſo looke into how many tongues the Scriptures ſhould be tranſlated, ſo manie authenticall tranſlations ſhould there be.

*Argum.*3. They ſay that all other tranſlations which are come forth ſince, are erroneous, and much differ amongſt themſelues. *Anſw.* Firſt, this is no reaſon to prefer it before the Hebrew and Greeke, though it were better then all other tranſlations. Secondly, they charge vs falſly, that our tranſlations are diſſonant and erroneous: for their diſagreement is not in ſuch ſubſtantiall points, and where any of them doe ſwarue from the originall, we allow them not: and yet there is not the meaneſt of them, but may iuſtly compare with theirs, yea and bee preferred before it. Thirdly, if their tranſlation were ſo pure, as they ſay *Beza* himſelfe maketh it, hee would not haue ſet forth a new Edition: and hee preferreth it in ſome places before other tranſlations, but is farre off from making it authenticall, and ſo are we.

*Argum.*4. The Hebrew Text of the olde Teſtament in many places is impure and corrupt, and the Apoſtles diuers times in citing the olde Scriptures, doe follow the *Septuagint*, and not the Hebrew. *Ergo* it is not authenticall. *Bellarmine* to proue the Hebrew to bee corrupt, giueth an inſtance of fiue places: the three principall I will ſet downe: firſt, Iſai 9. the Latine hath, *his name ſhall be called wonderfull*: In the Hebrew, *vocabit nomen eius*, he ſhall call his name, which *Caluine* himſelfe confeſſeth, not to be ſo good a reading. *Anſwer.* Firſt, there is no great difference in the ſenſe, to ſay his name ſhall be called, or hee or they ſhall call his name: for it is obſerued by the learned in this tongue, that verbs of the third perſon are often taken imperſonally among the Hebrewes, *ſic Vatablus*. Secondly, the ſame letters in the Hebrew doe ſerue for both theſe words, the alteration is in the pricks or points: which as *Bellarmine* himſelfe ſaith, *Extrinſecus addita ſunt, nec mutant textum*, were added outwardly, that is, by other writers and interpreters of Scripture, and doe not change the text, which conſiſteth of the letters, not of the poynts. Secondly, he obiecteth that place, Pſal. 21.16. the Latine hath, *foderunt manus*, they pierced my hands: but the Hebrew is, not *Caru*, they pierced, but *Caari, tanquam leo*, as a lyon: but the former reading of all Chriſtians is approued.

Anſwer. Firſt, this is the onely place of moment, which can be obiected: *Bellarmine* alſo here doth furniſh vs with an anſwere: that theſe two words being ſo like in ſound, and in the characters might eaſily be miſtaken either by the negligence of the writers and pen-men, or by the *Rabbins*, whom ſome thinke firſt to haue added the prickes. 2. Diuers learned men of both ſides doe teſtifie, that there be many Hebrew copies to be found, which haue *Caru*, not *Caari*: *ſic Andradius, Galatinus: Ioannes Iſaachus lib.*2. *cont. Lindan.*

The third place is that, Pſal. 19. where the Latine hath, as S. *Paul* doth cite the place, *Their ſound is gone forth*: but the Hebrew ſaith, their line is gone forth. *Anſwer.* Indeede the Hebrew word ſo ſignifieth, but the *Septuagint*, whom the Apoſtles follow, doe interpret according to the ſenſe: for the glorious workmanſhip of the heauens, as with a noiſe or ſound doth ring in euery mans eare, and ſet forth the power of God, as *Iob* ſaith, *How little a portion doe we heare of him, and who can vnderſtand the thunder of his power?* Iob 26.14. The works of God doe as it were thunder out the power of God. And this reading, for *line* to put *ſound*, agreeth vnto the next words following, *And their words vnto the end of the world*: Which being prophetically ſpoken of the preaching of the Apoſtles, S. *Paul* ſo alleageth that place, hauing reſpect to the accompliſhment of the prophecie. But this is no good argument to iuſtifie the Latine tranſlation before the Hebrew, becauſe the Latine followeth the *Septuagint*, which the Apoſtle approueth: for firſt, by this reaſon alſo the *Septuagint* ſhould be authenticall, which Iob 26.14.

they themſelues will not graunt. Secondly, S. *Hierome* ſheweth the cauſe, why the *Apoſtles* ſometimes followed the *Septuagint*: *Vbicunq; loquuntur ad populos, his teſtimonijs vtuntur, quæ iam fuerant in gentibus diuulgata*: So often as they ſpeake to the people, they vſe ſuch teſtimonies, as were commonly knowne amongſt the Heathen: as the tranſlation of the 70. was. Another reaſon thereof was, that when the Apoſtles alleage any teſtimonie out of the olde Teſtament, *non verba ſecutos eſſe, ſed ſenſum*: that they follow not ſo much the words, as the ſenſe; and therefore where the *Septuagint* keepe the ſenſe, though not the words, the Apoſtles doe not refuſe them, becauſe the tranſlation was ſo well knowne, as in this place now in queſtion: *Sed vbi 70. ab Hebraeis diſcrepant*, But where the 70. doe differ from the Hebrew, the Apoſtles expreſſe the Hebrew ſenſe, &c.

Tradit. in Gen. 46.

Hieron. Algaſ. quæſt. 2.

We anſwere further: firſt, that the Ieſuite hath not proued, nor yet is euer able to proue the Hebrew fountaines to be corrupt: For by whom is it like the Scriptures ſhould haue beene corrupted? not by the Iewes, as *Gregorie* thus ſheweth: for either the Iewes before Chriſt ſhould haue corrupted them, then Chriſt would not haue ſuffered them to goe vnreproued; and bidding the people to ſearch the Scriptures, he would haue giuen ſome caueat to take heede of their corruptions: or elſe the Iewes ſince Chriſt ſhould haue played this falſe play: but that is not ſo, becauſe the moſt euident propheſies alleged by Chriſt and the Apoſtles, touching the Meſſiah, are found in their bookes. To this purpoſe *Hierome* alleageth out of *Origene*. Adde hereunto that teſtimonie of *Philo*, as he is cited by *Euſebius*: *Iudaeum centies potius moriturum, &c.* That a Iew would rather die an hundred times, then ſuffer the law to be changed in any one point. Neither could the Hebrew Scriptures be corrupted by any other, becauſe our bookes doe agree with the authenticall copies which the Iewes haue. Secondly, where they are faultie, it is to be imputed to the negligence, or vnskilfulneſſe of thoſe through whoſe hands they haue paſſed, and no otherwiſe. Thirdly, that the Apoſtles alleaged the *Septuagint*, it maketh not for the Latine, and they alleaged it not as better then the Hebrew, but becauſe the Greeke tongue was then more vniuerſally knowne. Fourthly, neither did the Apoſtles in citing Scripture alwaies, tye themſelues to the vulgar *Septuagint*: as for example ſake may appeare in thoſe places, Mica. 5. 2. cited Mat. 2. 6. Ierem. 31. 13. cited Mat. 2. 18. Eſay 9. 2. alleaged Mat. 4. 15. 16. Eſay 42. 1. rehearſed Mat. 12. 18. but the Apoſtles as they being directed with the ſpirit, were able to write Scripture, ſo alſo to recite and alleage Scripture. Fifthly, for thoſe fiue places which the Ieſuit ſaith are faultie in the Hebrew, we are able to ſhew almoſt fifty times fiue places in the Latine, and therefore by this reaſon they haue gained nothing. Theſe are the Ieſuites arguments, *de verb. dei lib. 2. cap. 10.* and ſome of our Rhemiſts in their preface to the new Teſtament.

Hieron. in 6. Iſay.

Euzeb. lib. 8. cap. 2. de præp. Euangel.

Bellarmine alſo taketh the like exception againſt the Greeke of the new Teſtament, ſhewing in ſome places, that the Latine text is leſſe corrupt. Firſt, ſaith he, 1. Cor. 15. 47. the Greeke hath, *the ſecond man is, the Lord from heauen*: the Latine more truly, *is from heauen heauenly*.

Lib. 2. de verbo, cap. 7.

Anſ. 1 How can the trueth of the Latine be tried, but by the Greeke, out of the which it was tranſlated? which being more ancient, muſt firſt be beleeued. 2. The firſt reading is moſt agreeable to the text, and ſo readeth *Damaſcen lib. 3. de fide. cap. 12.* prouing by this place Chriſt to be God, and man; which could not be ſo well gathered, if we ſhould not reade, *The Lord from heauen.* 3. The Syriake tranſlation alloweth the firſt reading according to the Greeke.

Secondly, 1. Cor. 7. 33. the Greeke hath, *there is a difference betweene a wife and a virgin*, or they are diuided: the Latine much better, ioyneth it to the verſe before, *the man that is maried, is diuided*, that is, diſtracted about many things.

Anſ. 1. The former reading is approued by the Syriake tranſlation, by *Theophylact*, and *Baſil*, as *Beza* ſheweth vpon this place: and S. *Hierome* alloweth it writing againſt *Heluidius*, though elſewhere he diſſent from himſelfe. 2. It is more agreeable to the text, for the Apoſtle ſheweth how they are diuided: *The vnmaried careth for the Lord, the maried for the things of the world.*

Thirdly, Rom. 11. 12. the Greeke hath, ſeruing the time, καιρῷ the Latine much better κυρίῳ ſeruing the Lord.

Anſ. The beſt Greeke copies haue alſo κυρίῳ, ſeruing the Lord, as appeareth in the Syriake tranſlation: and who ſeeth not, that it might rather be a ſcape of the writer, taking one word for another, then a fault in the text. Thus we ſee that *Bellarmine* by theſe exceptions hath gained nothing for the Latine, nor yet empaired the credit of the Greeke. And be it granted, that ſome ouerſights might be committed through the ignorance of the Scribes and Notaries, yet the authoritie of the originall is ſound ſtill: and for one ſcape in the Greeke, it is an eaſie matter to ſhew twentie in the Latine.

The Proteſtants.

Argum. 1. IF the Latine tranſlation bee authenticall, as it was decreed in the Councell of Trent, then it muſt haue beene ſo from the beginning, ſo ſoone as there was any Latine tranſlation: for the Councell had not authoritie to make that authenticall, which was not, but onely to declare it ſo to be. But the Latine tranſlation, for the ſpace of 600. yeeres after Chriſt, was not receiued as authenticall: for we find that the Latine writers, as *Lactantius, Hilarius, Ambroſius, Hieronymus, Auguſtinus*, and others, did not vſe the ſame Latine tranſlation: *Ergo*, this vulgar Latine hauing not been alwaies, ſince it was extant, authenticall, neither ought it to be now.

Argumen. 2. That edition which was made, and framed, and firſt written by the Prophets, Apoſtles, Euangeliſts, is to be prefered before that, which was not ſo written by any Prophet or Apoſtle.

Contra. 1. The two yeares can not beginne from the time of the prophanation of the Temple which was more then three yeares from the 145. yeare the 15. of Chaſleu. 1. *Macchab.* 1.57. to the 148. yeare the 25. of Chaſleu. chap. 4.52. And whereas the moſt Greeke Copies read fortie yeares and fiue moneths, this number can haue no reference to the time of the prophanation: for the Temple was purged the ſame day of the moneth, euen the 25. of Chaſleu, 2. *Macchab.* 10. 6. Vpon the which day of the moneth it had beene before polluted. 1. *Macchab.* 1. 62. then can there not bee fiue moneths aboue the euen yeares.

2. Neither the vulgar Latine nor the Greeke originall doe ſo diſtinguiſh and diuide the date from the Epiſtle: and it is vnlike that the former Epiſtle making mention of the deliuerance of the people vnder *Demetrius* in the yeare 169. ſhould beare date 19. yeares after the yeare 188. and deferre ſo long the keeping of their feaſt, in remembrance of their deliuerance? beſide what a prepoſterous courſe were this, firſt to ſet downe an Epiſtle dated anno. 188. and afterward to bring in an Epiſtle written by *Iudas* 36. yeares before: neither is the date of Epiſtles alwaies added in the end, ſometime it is prefixed in the beginning as 1. *Macchab.* 14.27. Wherefore it is euident that he which wrote this ſecond book differeth much from the hiſtory of the firſt, which is written more iudiciouſly for the truth and more adiuſedly and prudently for the circumſtance of time, in both which this variable and vncertaine writer fayleth.

6. Laſtly, 2. Macchab. c. 14. v. 42. *Razis* is commended for killing of himſelfe, contrary to the Scripture. *Bellarmine* anſwereth, that he is commended not for his godly, but manfull act: he is ſaid to haue died manfully.

Anſw. 1. The word is εὐγενῶς, nobly, valiantly: which very word is vſed, Act. 17. 11. where the Diſciples of Berœa are ſaid to be more noble, then they of Theſſalonica, that is, more religious and godly: for as the Apoſtle ſaith, godlineſſe is great riches, ſo is it true nobility: neither ſhall any man finde any nobilitie in Scripture to be commended without godlines. Wherefore this author, if hee ſpeake according to the phraſe of Scripture, commending nobility, meaneth alſo godlineſſe; otherwiſe, as *Auguſtine* ſaith, *Sic fortes laudare ſolet hiſtoria gentium*: The hiſtories of the Gentiles doe vſe ſo to commend the valour of their men. 2. *Auguſtine*, when the Donatiſts alleaged the example of *Razis* in defence of their madneſſe, which killed themſelues, thus doubteth not to anſwer, denying the authorie of the booke: *Non habent Iudæi hunc librum, ſicut Moſis & Prophetarum*: The Iewes doe not account of this booke, as of *Moſes* and the Prophets, *Lib. 2. cont. Gaudent. ad cap. 24.*

And that the authority of theſe bookes hath alwaies beene vncertaine it may appeare: for that the number of them is not agreed vpon, ſome making but one, ſome two, ſome three Canonicall: *Gelaſius* in his Canon, holdeth but one of the Macchabees Canonicall: the 84. Canon of the Apoſtles reciteth three Canonicall bookes, the Papiſts generally hold but two: and thus our aduerſaries owne authorities doe not make for them.

Thus haue we ſeene in particular, what credit is to be giuen to theſe Apocriphall books, that they are not to be receiued into the Canon of the Scripture: and now of them all in generall, that they are not to be held to be any part of the Scripture, beſide the arguments before ſet downe, we haue foure moſt euident teſtimonies of antiquity.

The firſt of S. *Hierome*; who bringeth all the Canonicall bookes to the number of the Hebrue Alphabet, making them but two and twenty in all: for as, ſaith he, there are but two and twenty Hebrue letters, whereby a man learneth to ſpeake, and expreſſe his minde; ſo are there ſo many bookes of Scripture, whereby we are trained vp to holy knowledge. And theſe are the bookes: fiue of Moſes, Geneſis, Exodus, Leuiticus, Numbers, Deuteronomy: eight of the Prophets, Ioſua, the Iudges with Ruth, Samuel, the Kings, Eſaias, Ieremias, Ezechiel, the ſmall Prophets: then nine, which he calleth, *Hagiographa*, holy writings: as Iob, the Pſalmes, the Prouerbs, Eccleſiaſtes, the Canticles, Daniel, the Chronicles, Eſra, with Nehemiah, Eſter: which make in all two and twenty. Some, ſaith he, make Ruth, and the Lamentations two ſeuerall bookes, and ſo number them foure and twenty, to anſwere the foure and twenty Elders in the Reuelation: *Sciamus, quicquid extra hos eſt, inter Apocrypha eſſe ponendum*: Let vs knowe, that whatſoeuer booke is not among theſe, is to be placed amongſt the Apocrypha: *Hieron. præfat. in lib. Regum.*

The ſecond authority is of S. *Cyprian*: who after hee had rehearſed the Canonicall bookes, then addeth further: *Sciendum eſt, quod & alij libri ſunt, qui non Canonici, ſed Eccleſiaſtici à maioribus appellati ſunt*: We muſt know, that there are other bookes beſide, not Canonicall, but Eccleſiaſticall ſo called: as the wiſedome of Salomon, Eccleſiaſticus; the books of Tobie, Iudith, Macchabees: *Cyprian, in ſymbolum.*

The third authority is from the 84. Canon of the Apoſtles, where none of the Apocrypha are named amongſt the bookes of the olde Teſtament, but three books of the Macchabees only, which are not all held to be Canonicall of the Papiſts.

The fourth and moſt pregnant witneſſe is the Councell of Laodicea, in the 59. Canon: *Quæ oportet legi & in authoritatem recipi, hæc ſunt*: The bookes that ought to be read and receiued into authority, are theſe, and then the two and twenty bookes Canonicall are rehearſed, no mention at all being made of any of the Apocrypha. This Councell though it were prouinciall, yet is ratified by their owne

Canons, *decr. p. 1. diſt. 16. c. 11.* and was confirmed in the ſixth generall Councell, *Can. 2.* as *Gratian* alſo witneſſeth, *decr. p. 1. diſt. 16. c. 7.* And the Pope is ſworne to obſerue the eyght generall Councels, whereof the Trullane being the ſixth is one, *decr. p. 1. diſt. 16. c. 8.* And ſo it was decreed in the Councell of Conſtance, *ſeſſ. 39.* and in the Councell of Baſile, *ſeſſ. 38.* that the new elected Pope ſhould take his oath not to violate the faith of the eight generall Councels: Wherefore how is not the Pope forſworne in receiuing the Apocrypha into the number of the Canonicall Scripture, contrary to the 59. Canon of the Councel of Laodicea, which was confirmed in the ſixth Trullan, *Can. 2.* which Councell, and euery Canon thereof, the Pope is ſworne to obſerue: and thus the edge of their owne weapons is turned vpon their owne head.

Now in the laſt place concerning the number of the Canonicall Scriptures, let vs ſee the iudgement and conſent of other Churches, as of the Eaſt and Greeke Church, the South AEthiopike or Abyſsine Church, the reformed Churches in the Weſt, and of the teſtimonie of ſome of the Romane and Latine Church, which euidence of witneſſes I will produce throughout this worke.

The Greeke Church to this day herein followeth the iudgement of auncient Greeke Fathers, as *Athanaſius in Synopſ. Greg. Nazianzene lib. de genuin. ſcriptur. Epiphan. Cyrill* quoteth foure: and *Damaſcene*, who, as *Hierome* before, counteth but 22. books of the old Teſtament canonicall: the other, as of Eccleſiaſticus, the Wiſdome of *Salomon*, he acknowledgeth to be worthie books, but they were not numbred among the propheticall writings, [illegible] *Neither were they placed in the Arke*, as other Canonicall bookes were. Lib.4.de fide. orthod.c.18.

The AEthiopians and Abyſsines do only hold the Hebrew Scriptures of the olde Teſtament to bee authenticall, as they teſtifie, which haue written of their religion. Damianus a Goes de Iud. legat. artic. 11. Villamont. lib. 2.c.23.

The reformed Churches hold the ſame number of canonicall bookes with *Hierome* and *Damaſcene*: as the confeſſion of Belgia, Artic. 3. the French Church, Artic. 4. the confeſſion of Wittenberg. Art. 30. the Engliſh Church, Art. 6. And of the Latine Church; *Clictoueus* ſubſcribeth to *Damaſcene*: ſee the iudgement of *Caietane*, *Arias Montanus*, *Tolet* before, of the Apocryphall books in generall. Annot. in 18. lib.4. Damaſ.

THE SECOND QVESTION CONCERNING THE authenticall and moſt approoued Edition of the Scriptures.

The Papiſts.

2.Error. WHereas it is confeſſed that the Hebrue Edition of the old Teſtament is the moſt auncient, in the which tongue the Scriptures were committed to writing by the Prophets; and that the new Teſtament was written in Greeke by the Apoſtles and Euangeliſts: yet our aduerſaries doe generally holde, as it was decreede in the *Tridentine* Chapter, *Seſſ. 4. decret. 2*: That in all ſermons, readings, diſputations, controuerſies, the vulgar Latine tranſlation ſhould be taken for authentike before the Hebrue or Greeke, and that no man ſhould preſume vpon any occaſion, to reiect it or appeale from it.

The Proteſtant.

WE doe truely affirme, that although there are diuers Editions of the olde Teſtament beſides the Hebrue, and ſome of them very auncient, as the tranſlation of the *Septuagint*, compiled by ſeuenty two ancients of the Iewes, at the inſtigation of *Ptolomæus Philadelphus* King of AEgypt, 300. yeares before Chriſt; and after Chriſt there were other tranſlations in Greeke made by *Aquila Symmachus*, *Theodoſion*, and others; alſo a Chaldee Paraphraſe compiled by the Iewes, and laſt of all diuers Latine tranſlations; the which as *Auguſtine* ſayth, in his time were ſo many, that they could not be numbred; and S. *Hierome* ſaith, *Apud Latinos tot ſunt exemplaria, quot codices*: The Latines haue ſo many tranſlations as bookes, *præfat. in Ioſu*: Yet of all the reſt the Hebrue being the moſt ancient, and the mother of the reſt, and freeſt from corruptions, ought to bee receiued as moſt authentike. And for the new Teſtament, though there be a Syriacke tranſlation very ancient, yet the Greeke ought to be preferred (being the ſame tongue wherein the Apoſtles and the Euangeliſts wrote) to be the onely authentike copie.

The queſtion then betweene our aduerſaries and vs, is not about any other tranſlation of the olde and new Teſtament, but the vulgar Latine, as it is read in their Churches and vſed amongſt them. As for the Chaldee Paraphraſe they themſelues confeſſe, that it is ſtuffed with Iewiſh fables: *Bellarm. lib. 2. c. 3.* And the Syriake is by him confeſſed not to be ſo ancient, as the times of *Athanaſius*, *Epiphanius*, *Hierome*: and therefore not to bee compared either with the Greeke or Latine tranſlation. And as for the Greeke tranſlations of the olde Teſtament, of them all the tranſlation of the *Septuagint*, was of greateſt account; who are ſaid to haue beene put apart in 72. celles, and to haue all agreed in their tranſlation: But S. *Hierome* holdeth this to be a fable, of the 72. celles, the ruines whereof a long time after were ſhewed at Alexandria, ſeeing that neither *Ariſtæus*, who was a chiefe man about King *Ptolomie*, that ſet the 70. interpreters on worke, nor *Ioſephus* maketh any mention thereof. Apolog. 2. in Ruffin. And as touching the interpreters themſelues, he ſaith, *Aliud eſt vatem eſſe, aliud interpretem*: It is one thing to be a Prophet, another to be an interpreter. And as for the tranſlation, he ſaith, *Germana illa & antiqua tranſlatio corrupta & violata eſt*: That auncient and true tranſlation of the *Septuagint*, is corrupted and violated, which as *Hierome* ſaith, was agreeable to the Hebrew: but ſo is not the Greeke copie now extant, which is full of corruptions, and ſeemeth to be a mixt and confuſed tranſlation of many: wherefore our aduerſaries doe labour to iuſtifie their Latine tranſlations: ſome of their arguments, let vs ſee.

The Papiſts.

Arg. 1. THe Latine Church hath vſed the vulgar Latine tranſlation for the ſpace of eight hundred, or nine hundred yeares, & it is not like that the Church all this while was without the true Edition of the Scriptures. *Ergo* it is onely authenticall. We anſwere, firſt, by this argument it followeth that this vulgar Latine being generally vſed, was preferred before other Latine tranſlations, which were at the firſt in great number, not that therefore it is more authentike then the Hebrew in the olde, and the Greeke in the new Teſtaments. Secondly, there were other Churches beſides the Latine all this while, as amongſt the Greekes famous congregations and Churches: that bee it in the Latine Church, the vulgar tranſlation was reteined being erroneous; yet the whole Church continued not in that error, which were not ſo tyed and bound to the Latine tranſlation. Thirdly, if men all this while (knowledge decreaſing, and a way being in preparing for Antichriſt) were negligent in correcting and amending the common tranſlation, this is no good argument to make it authenticall.

Argum. 2. As the Hebrewes had an authentike tranſlation in their owne tongue, and the Grecians in theirs, why ſhould not the Latine Church haue it alſo authenticall in Latine? We anſwere, firſt, it is no good reaſon, becauſe the Lord did conſecrate the Hebrew and Greeke tongue, and therein would haue his word written, that therefore he would or ſhould alſo haue made the Latine as well authenticall, as they. Secondly, if the Latine Church muſt haue an authentike tranſlation, why ſhould not other Countries likewiſe haue their authenticals? The Armenians had the Scriptures of olde tranſlated by *Chryſoſtome*, the Sclauonians by *Hierome*, the Gothes by *Vlphilas*; why ſhould not theſe alſo as well be authenticall? And ſo looke into how many tongues the Scriptures ſhould be tranſlated, ſo manie authenticall tranſlations ſhould there be.

Argum. 3. They ſay that all other tranſlations which are come forth ſince, are erroneous, and much differ amongſt themſelues. *Anſw.* Firſt, this is no reaſon to prefer it before the Hebrew and Greeke, though it were better then all other tranſlations. Secondly, they charge vs falſly, that our tranſlations are diſſonant and erroneous: for their diſagreement is not in ſuch ſubſtantiall points, and where any of them doe ſwarue from the originall, we allow them not: and yet there is not the meaneſt of them, but may iuſtly compare with theirs, yea and bee preferred before it. Thirdly, if their tranſlation were ſo pure, as they ſay *Beza* himſelfe maketh it, hee would not haue ſet forth a new Edition: and hee preferreth it in ſome places before other tranſlations, but is farre off from making it authenticall, and ſo are we.

Argum. 4. The Hebrew Text of the olde Teſtament in many places is impure and corrupt, and the Apoſtles diuers times in citing the olde Scriptures, doe follow the *Septuagint*, and not the Hebrew. *Ergo* it is not authenticall. *Bellarmine* to proue the Hebrew to bee corrupt, giueth an inſtance of fiue places: the three principall I will ſet downe: firſt, Iſai 9. the Latine hath, *his name ſhall be called wonderfull*: In the Hebrew, *vocabit nomen eius*, he ſhall call his name, which *Calvine* himſelfe confeſſeth, not to be ſo good a reading. *Anſwer.* Firſt, there is no great difference in the ſenſe, to ſay his name ſhall be called, or hee or they ſhall call his name: for it is obſerued by the learned in this tongue, that verbs of the third perſon are often taken imperſonally among the Hebrewes, *ſic Vatablus.* Secondly, the ſame letters in the Hebrew doe ſerue for both theſe words, the alteration is in the pricks or points: which as *Bellarmine* himſelfe ſaith, *Extrinſecus addita ſunt, nec mutant textum*, were added outwardly, that is, by other writers and interpreters of Scripture, and doe not change the text, which conſiſteth of the letters, not of the poynts. Secondly, he obiecteth that place, Pſal. 21. 16. the Latine hath, *foderunt manus*, they pierced my hands: but the Hebrew is, not *Caru*, they pierced, but *Caari, tanquam leo*, as a lyon: but the former reading of all Chriſtians is approued.

Anſwer. Firſt, this is the onely place of moment, which can be obiected: *Bellarmine* alſo here doth furniſh vs with an anſwere: that theſe two words being ſo like in ſound, and in the characters might eaſily be miſtaken either by the negligence of the writers and pen-men, or by the *Rabbins*, whom ſome thinke firſt to haue added the prickes. 2. Diuers learned men of both ſides doe teſtifie, that there be many Hebrew copies to be found, which haue *Caru*, not *Caari*: *ſic Andradius, Galatinus: Ioannes Iſaachus lib. 2. cont. Lindan.*

The third place is that, Pſal. 19. where the Latine hath, as S. *Paul* doth cite the place, *Their ſound is gone forth*: but the Hebrew ſaith, their line is gone forth. *Anſwer.* Indeede the Hebrew word ſo ſignifieth, but the *Septuagint*, whom the Apoſtles follow, doe interpret according to the ſenſe: for the glorious workmanſhip of the heauens, as with a noiſe or ſound doth ring in euery mans eare, and ſet forth the power of God, as *Iob* ſaith, *How little a portion doe we heare of him, and who can underſtand the thunder of his power?* Iob 26. 14. The works of God doe as it were thunder out the power of God. And this reading, for *line* to put *ſound*, agreeth vnto the next words following, *And their words vnto the end of the world*: Which being prophetically ſpoken of the preaching of the Apoſtles, S. *Paul* ſo alleageth that place, hauing reſpect to the accompliſhment of the prophecie. But this is no good argument to iuſtifie the Latine tranſlation before the Hebrew, becauſe the Latine followeth the *Septuagint*, which the Apoſtle approueth: for firſt, by this reaſon alſo the *Septuagint* ſhould be authenticall, which Iob 26.14.

they

Tradit. in Gen. 46.

Hieron. Algaſ. quæſt. 2.

they themſelues will not graunt. Secondly, S. *Hierome* ſheweth the cauſe, why the Apoſtles ſometimes followed the *Septuagint: Vbicunq; loquuntur ad populos, his teſtimonijs vtuntur, quæ iam fuerant in gentibus diuulgata:* So often as they ſpeake to the people, they vſe ſuch teſtimonies, as were commonly knowne amongſt the Heathen: as the tranſlation of the 70. was. Another reaſon thereof was, that when the Apoſtles alleage any teſtimonie out of the olde Teſtament, *non verba ſecutos eſſe, ſed ſenſum:* that they follow not ſo much the words, as the ſenſe: and therefore where the *Septuagint* keepe the ſenſe, though not the words, the Apoſtles doe not refuſe them, becauſe the tranſlation was ſo well knowne, as in this place now in queſtion: *Sed vbi 70. ab Hebraïs diſcrepant*, But where the 70. doe differ from the Hebrew, the Apoſtles expreſſe the Hebrew ſenſe, &c.

Hieron. in 6. Iſay.
Euzeb. lib. 8. cap. 2. de præp. Euangel.

We anſwere further: firſt, that the Ieſuite hath not proued, nor yet is euer able to proue the Hebrew fountaines to be corrupt: For by whom is it like the Scriptures ſhould haue beene corrupted? not by the Iewes, as *Gregorie* thus ſheweth: for either the Iewes before Chriſt ſhould haue corrupted them, then Chriſt would not haue ſuffered them to goe vnreproued; and bidding the people to ſearch the Scriptures, he would haue giuen ſome caueat to take heede of their corruptions: or elſe the Iewes ſince Chriſt ſhould haue played this falſe play: but that is not ſo, becauſe the moſt euident propheſies alleaged by Chriſt and the Apoſtles, touching the Meſſiah, are found in their bookes. To this purpoſe *Hierome* alleageth out of *Origene*. Adde hereunto that teſtimonie of *Philo*, as he is cited by *Euſebius: Iudæum centies potius moriturum, &c.* That a Iew would rather die an hundred times, then ſuffer the law to be changed in any one point. Neither could the Hebrew Scriptures be corrupted by any other, becauſe our bookes doe agree with the authenticall copies which the Iewes haue. Secondly, where they are faultie, it is to be imputed to the negligence, or vnskilfulneſſe of thoſe through whoſe hands they haue paſſed, and no otherwiſe. Thirdly, that the Apoſtles alleaged the *Septuagint*, it maketh not for the Latine, and they alleaged it not as better then the Hebrew, but becauſe the Greeke tongue was then more vniuerſally knowne. Fourthly, neither did the Apoſtles in citing Scripture alwaies, tye themſelues to the vulgar *Septuagint:* as for example ſake may appeare in thoſe places, Mica. 5. 2. cited Mat. 2. 6. Ierem. 31. 13. cited Mat. 2. 18. Eſay 9. 2. alleaged Mat. 4. 15. 16. Eſay 42. 1. rehearſed Mat. 12. 18. but the Apoſtles as they being directed with the ſpirit, were able to write Scripture, ſo alſo to recite and alleage Scripture. Fifthly, for thoſe fiue places which the Ieſuit ſaith are faultie in the Hebrew, we are able to ſhew almoſt fifty times fiue places in the Latine, and therefore by this reaſon they haue gained nothing. Theſe are the Ieſuites arguments, *de verb. dei lib. 2. cap.* 10. and ſome of our Rhemiſts in their preface to the new Teſtament.

Lib. 2. de verbo, cap. 7.

Bellarmine alſo taketh the like exception againſt the Greeke of the new Teſtament, ſhewing in ſome places, that the Latine text is leſſe corrupt. Firſt, ſaith he, 1. Cor. 15. 47. the Greeke hath, *the ſecond man is, the Lord from heauen:* the Latine more truly, *is from heauen heauenly.*

Anſ. 1 How can the trueth of the Latine be tried, but by the Greeke, out of the which it was tranſlated? which being more ancient, muſt firſt be beleeued. 2. The firſt reading is moſt agreeable to the text, and ſo readeth *Damaſcen lib. 3. de fide. cap.* 12. prouing by this place Chriſt to be God, and man; which could not be ſo well gathered, if we ſhould not reade, *The Lord from heauen.* 3. The Syriake tranſlation alloweth the firſt reading according to the Greeke.

Secondly, 1. Cor. 7. 33. the Greeke hath, *there is a difference betweene a wife and a virgin*, or they are diuided: the Latine much better, ioyneth it to the verſe before, *the man that is maried, is diuided*, that is, diſtracted about many things.

Anſ. 1. The former reading is approued by the Syriake tranſlation, by *Theophylact*, and *Baſill*, as *Beza* ſheweth vpon this place: and S. *Hierome* alloweth it writing againſt *Heluidius*, though elſewhere he diſſent from himſelfe. 2. It is more agreeable to the text, for the Apoſtle ſheweth how they are diuided: *The vnmaried careth for the Lord, the maried for the things of the world.*

Thirdly, Rom. 11. 12. the Greeke hath, ſeruing the time, καιρῷ the Latine much better κυρίῳ, ſeruing the Lord.

Anſ. The beſt Greeke copies haue alſo κυρίῳ, ſeruing the Lord, as appeareth in the Syriake tranſlation: and who ſeeth not, that it might rather be a ſcape of the writer, taking one word for another, then a fault in the text. Thus we ſee that *Bellarmine* by theſe exceptions hath gained nothing for the Latine, nor yet empaired the credit of the Greeke. And be it granted, that ſome ouerſights might be committed through the ignorance of the Scribes and Notaries, yet the authoritie of the originall is ſound ſtill: and for one ſcape in the Greeke, it is an eaſie matter to ſhew twentie in the Latine.

The Proteſtants.

Argum. 1. IF the Latine tranſlation bee authenticall, as it was decreed in the Councell of Trent, then it muſt haue beene ſo from the beginning, ſo ſoone as there was any Latine tranſlation: for the Councell had not authoritie to make that authenticall, which was not, but onely to declare it ſo to be. But the Latine tranſlation, for the ſpace of 600. yeeres after Chriſt, was not receiued as authenticall: for we find that the Latine writers, as *Lactantius, Hilarius, Ambroſius, Hieronymus, Auguſtinus*, and others, did not vſe the ſame Latine tranſlation: *Ergo*, this vulgar Latine hauing not been alwaies, ſince it was extant, authenticall, neither ought it to be now.

Argumen. 2. That edition which was made, and framed, and firſt written by the Prophets, Apoſtles, Euangeliſts, is to be prefered before that, which was not ſo written by any Prophet or Apoſtle.

But ſuch are the Hebrew in the old Teſtament, and the Greeke edition in the new, by the confeſſion of our aduerſaries, *Bellarmin.cap.7.lib.2.* Such is not the Latine, for it is vncertaine by whom it was written: for the Ieſuite confeſſeth that it is not all of *Hieromes* edition: as the booke of the Pſalmes, Wiſedome, Eccleſiaſticus, the Macchabees, which they thinke were not tranſlated by *Hierome*. But let vs grant that the whole was of *Hieromes* doing, yet was he no Prophet nor Apoſtle: ſaith he, *aliud eſt vatem eſſe, aliud interpretem*: It is one thing to be a Prophet, another to be an interpreter. Wherefore it is no reaſon, that *Hieromes*, or whoſe tranſlation elſe ſo euer ſhould be receiued before the writings of the Prophets and Apoſtles.

But ſay our aduerſaries, if we had a perfect copie of the Hebrew and Greeke editions, wee confeſſe they were to be preferred: but now they are full of faults, and greatly corrupted. Wee anſwere: firſt, the Ieſuite himſelfe diſputing againſt *Canus* and *Lindanus*, two Archpapiſts, that though there may be ſome ſcapes in the tranſlations by the fault of ſome Libraries and imperfect copies, yet concerning the doctrine of faith and manners, ſaith, there is no corruption in them, *lib.2.cap.2.* Secondly, though there may be, and are, ſome words falſly written, and by error thruſt into the text, yet they ſhall neuer proue that they are more corrupt, the Hebrew and Greeke, then the Latine: for it followeth no more, that becauſe of ſome ſcapes the Latine is to be preferred before them, then that a cloake altogether patched and ragged, is better then a cloake of veluet that hath but one piece.

Argum.3. The Ieſuite himſelfe, and other Papiſts confeſſe, that in ſome caſes it is very neceſſarie to haue recourſe to the originall: as when ſome word ſeemeth to be miſtaken by the writer, as where *cecinit* is read for *cecidit*: *dorix*, for *vorax*: *cor*, for *coram*: or when the Latine copies doe varie, as Ioſ.5. ſome Latine bookes haue, *Quibus iurauit, vt oſtenderet eis terram*, vnto whom hee ſware that he would ſhew them the land: that hee would not ſay ſome other, and this (ſaith *Bellarmine*) is the truer reading being agreeable to the Hebrew. Thirdly, when the ſentence is ambiguous, as Luke 2. *Pax hominibus bonæ voluntatis*, Peace vnto men of good will: the originall ſheweth, that (good will) is to be referred to peace: peace or good will vnto men, not vnto men of good will. Fourthly, and laſtly, the force and propertie of the words is better vnderſtood in the originall, *Bellarm.lib.2.cap.11.* *Ergo*, by the Ieſuites confeſſion, the originall or fountaines are more certaine and ſure without doubtfulneſſe and ambiguitie, therefore more authenticall then the Latine.

Argum.4. S. *Hierome* himſelfe findeth fault in diuers places with the vulgar Latine, as it now ſtandeth: and therefore it is not authenticall, nor yet any of *Hieromes* tranſlation.

Bellarmine anſwereth, that all the olde Teſtament, beſide the Pſalmes, the Wiſedome of *Salomon*, Eccleſiaſticus, the Macchabees, are of *Hieromes* tranſlating, and that theſe reaſons may be giuen, why notwithſtanding there are ſome places remaining in the tranſlation, which *Hierome* found fault with. Firſt, through the negligence of the Notaries. Secondly, becauſe of the diuers acceptions of the Hebrew words, *Hierome* ſometime taking one ſignification, ſometime another. Thirdly, becauſe *Hierome* might afterwards correct and amend the place himſelfe, otherwiſe, then he firſt found fault.

Anſ. I will now produce ſome few places out of *Hieromes* tranſlation, wherein none of theſe former ſhifts ſhall ſerue their turne.

Matth.5.22. S. *Hierome* readeth: he that is angry with his brother without a cauſe, *licet* (ſaith he) *in pleriſque Latinis codicibus, ſine cauſa, additum non ſit*, though in many Latine bookes, this (without a cauſe) is not added: and ſo is it left out in the vulgar Latine.

Hieron. Amando.

Matth.6.34. *Hierome* readeth, ſufficient for the day is, *afflictio*, the affliction or griefe thereof; rather, then *malitia*, the malice thereof, as in the vulgar Latine.

Hieron. Minerio.

1.Cor.15.51. This (ſaith he) which is read in the Latine, *Wee ſhall all riſe, but not all be changed*, is not found in the Greeke: yet ſo readeth the Latine.

Dial.1.aduerſ. Pelagian.

2.Chron.35. *Ioſias* was buried *in Mauſolæo patrum*, in the Mauſoleum or tombe of his fathers; ſo readeth the vulgar Latine: but *Hierome* ſaith, *Iſta vox profana, & gentilis*: This is a prophane, and heatheniſh terme.

Ibid.

1.Tim.3.2. *Hierome* readeth, *qui poſſit docere*, that is able to teach: the vulgar, a Doctor, or teacher, or *docilis*, teachable: which *Hierome* in the ſame place calleth, *Latinam ſimplicitatem*, the ſimplicitie or ignorance of the Latine tranſlator.

In theſe places alleaged, the tranſlation whereof *Hierome* reproueth, it may eaſily appeare, that the fault was neither in the Notarie or pen-man, nor yet is the diuers ſignification of the word the cauſe; neither did *Hierome* correct his iudgement afterward, reſtoring that to the firſt reading which he had corrected: as may appeare moſt ſufficiently by this one place, Rom.12.3. where he ſaith, *Male in Latinis codicibus legitur, ſapere ad ſobrietatem*: It is an euill reading in the Latine, to vnderſtand according to ſobrietie: for ſobrietie he readeth chaſtitie. So likewiſe, to ſhew that he was no changeling, 1.Tim.2.15. he ſaith, *Non vt male habetur in Latinis codicibus ſobrietas eſt legenda*: We muſt not read ſobrietie, as it is euill tranſlated in the Latine, but chaſtitie: S. *Hierome* would neuer haue called the authenticall tranſlation, ſimple, vnlearned, euill, prophane, as hee doth this vulgar Latine, as wee haue ſeene in theſe places.

Lib.1.aduerſ. Iouinian.

Ibid.

Argum.5. There are many and great errors in the vulgar tranſlation, and contrary to the originall: *Ergo* it is not authentike. Some of the places we will quote, as Geneſ.3. *ipſa conteret*, for *ipſum*, ſhee ſhall breake the Serpents head, where wee doe reade that not the woman, but her ſeede ſhall breaketh his head. Geneſ.6.verſ.6. for figmentum cordis malum, the thoughts of mans heart are euill, they reade, *intenta ad malum cogitatio*, inclined to euill: and ſo extenuate originall ſinne. Geneſ.8.4. for *the ſeuenteenth day* the vulgar Latine readeth the *ſeuen and twentieth day*: Eccleſ.16.14 for *ſecundum opera*, a man ſhall receiue according to his workes, they reade after the merite of his workes. Eſdras 9. verſe 8. the vulgar Latine hath *paxillum*, for *pauillum*. Prou.18.verſ.11. *lapides ſeculi*, ſtones of the world: for *lapides ſacculi* ſtones of the bagge. And though *Bellarmine* here acknowledge a fault in the copies by miſtaking ſome letter, yet are thoſe words retained in the vulgar Latine ſtill without correction. In their Latine tranſlations of the Pſalmes there are many corruptions: Pſal.2.verſ.12. *Apprehendite diſciplinam*, apprehend diſcipline or inſtruction, for *Oſculamini filium*, Kiſſe the ſonne. And thus an euident place againſt the Iewes for the ſecond perſon in Trinity, is obſcured and ouerthrowne by the corrupt Latine text. Pſal.67.verſ.13. *Si dormiatis inter medios cleros*, though ye ſleepe between two lots, without any ſenſe: the Hebrew thus, *inter ollas*, though you haue lien amongſt the pots, as being blacke with affliction. It is pretie ſport how *Bellarmine* and the reſt, that would in all things iuſtifie the vulgar Latine tranſlation, how he runneth himſelfe out of breath, to finde out ſome likely expoſition of this place; and in the end hee thus playeth the interpreter, *If ye ſleepe betweene two lots*, that is, if ye preachers abide in the midſt betweene two lots, the heauenly, and the earthly, neither giuen wholly to action, nor wholly to contemplation; then ſhall the Church be like a Doue, &c. A goodly expoſition ſure, they muſt ſleepe betweene two lots, action and contemplation, that is, they muſt come at neither, but ſleepe betweene both: the words will rather enforce this ſenſe, if wee take his expoſition. And indeed of this ſort were moſt of their fat bellied Monkes and Friers, neither ſeene in contemplation of knowledge, nor action of good life. Verſ.23. of the ſame Pſalme they reade, *conuertam in profundum maris*, I will turne them into the bottome of the ſea; for *reducam profundo maris*, I will bring them from the depth of the ſea, cleane contrarie. Pſal.132.15. *viduam eius benedicam*, I will bleſſe his widow; for *victum*, I will bleſſe his victuals. Many ſuch ouerſights are committed in the vulgar Latine tranſlation of the old Teſtament; which are for the greateſt part of three ſorts, either in adding to the originall, or ſubtracting from it, or in changing and altering it. I will giue inſtance of all theſe only in the booke of the Iudges, and thereby we may ſee what is done in the reſt.

For theſe places haue additions: Chap.1.11. *which is the citie of letters*: verſ.35. mount Horeb, *which is interpreted witneſſing*: chap.4.5. vnder a palme, *which was called by her name*: chap.9.25. *dum illius praeſtolentur aduentum*, while they ſtaied *his comming*: chap.9.40. *Abimelech* purſued him, *& in vrbem compulit*, and draue him into the citie: chap.14.11. when *the citizens of that place* ſaw him: chap.15.9. and they were ſpread abroad in *the place which was afterward called* Lochi.

Theſe places are defectiue: Chap.1.24. *they ſaw a man*: here wanteth *ſpies*: verſ.35. *and* (*the Amorite* wanting) *dwelt in the mount*: chap.2.18. *and the Lord was with the Iudge, and deliuered them out of the hands of their enemies all the daies of the Iudge*: all theſe words are wanting: Chap.4.10. *he went vp* (*on his feete* wanting): chap.6.2. *for feare of the Madianites* wanting: chap.8.10. *Zeba and Salmona were* (*in Karkar*, wanting) chap.11.12. was buried (*in Ailon*, wanting) *in the countrey of Zebulon*.

Theſe places with others are changed: Chap.1.5. *when ſhe had ſighed ſitting vpon her aſſe*, for, *when ſhe had lighted downe from her aſſe*: verſ.16. *the kinſman of Moſes*, for, *the father in law of Moſes*: chap.5.8. *God hath choſen new battels*, for, *they choſe new gods*: chap.6.31. *he that is his aduerſarie* (for, *he that will contend for him*) *let him die ere the morning*: chap.7.19. *three hundred men with him*, for, *an hundred men*: chap.9.34. *they lay in waite againſt Sichem, in foure places*, for, *in foure bands*: chap.10.12. *Amaleke and Canaan*, for, *the Amalekites and Maonites*: chap.11.26. *the cities by Iordane*, for, *the cities by the coaſts of Arnon*. Many ſuch corruptions are to be ſeene euery where in the Latine tranſlation of the old Teſtament.

So in the new Teſtament there are alſo many falſe readings. Matth.24.6. *Opiniones praeliorum*, for, *rumores*. Chap.20.9. *acceperunt ſingulos denarios*, for, *ſinguli denarios*: they tooke euery peny, for, euery man a peny. Chap.21.30. *Eo domine*, for, *ego domine*, I goe Lord, for, I Lord. Luke 1.28. *plena gratia*, for, *gratis dilecta*, haile Mary full of grace, for, freely beloued. Luke 15.8. *euertit domum*, for, *euerrit*: ſhe ouerthrew the houſe, for, ſhe ſwept the houſe. 1.Cor.15.verſ.51. *non omnes immutabimur*, we ſhall not all be changed, for, *omnes immutabimur*, we ſhall all be changed. Epheſ.2.10. *creati in bonis operibus*, created in good workes, for, *ad opera bona*, created vnto good workes. Rom. chap.16.23. *Gaius hoſpes meus & vniuerſa Eccleſia*, for, *vniuerſae Eccleſiae*: *Gaius* mine hoſt, and the whole Church, for, of the whole Church. 1.Cor.9.22. *vt omnes ſaluos facerem*, *pro*, *vt omnino aliquos ſaluos facerem*, that I might ſaue all, for, that I might ſaue ſome. Heb.12.8. *Ergo adulteri, non filij eſtis*, *pro*, *ſpurij & adulterini*: wherefore ye are adulterers, and not children, for, ye are baſtards, and not children. An hundred more errors and ouer, you may finde noted in the readings of our learned countriman *D. Whitak.2. queſt. de ſcript.10.11.12. cap.* Theſe I haue ſet downe for a taſte.

And as the vulgar Latine is imperfect and full of corruptions, and maketh the Scriptures darke and obſcure: ſo on the contrary ſide, the originals of the Hebrewe and Greeke are exceeding profitable, and doth bring great light and perſpicuitie to the Scripture: for neuer were the Scriptures better tranſlated, or more plainely vnderſtood, then ſince they were tranſlated out of the originals. Heare the iudgement of a reuerend and learned man ſometime a Biſhop in this land: who in a certaine conference and diſputation of the Biſhops, when ſome of them ſtood mightily for vnwritten tradition, ſtanding vp made an oration, vſing among other theſe words: *The Germanes haue made the text of the Bible ſo plaine and eaſie by the Hebrew and Greeke tongues, that now many things may be better vnderſtood without any gloſſes at all, then by all the Commentaries of the Doctors, B. Fox.* Fox pag.1183.col.1.

Laſtly, we will rehearſe *Auguſtines* iudgement: *Vtcunque eſt, ei linguæ magis creditur, vnde eſt in aliam per interpretes facta tranſlatio:* Howſoeuer the caſe ſtandeth (ſaith hee) wee ought to giue more credit to that tongue, out of the which other are tranſlated, *lib.15.de ciuit.cap.13. Ergo,* the Hebrew in the old Teſtament, and the Greeke in the new, out of the which the Latine and all other tranſlations haue iſſued, ought to haue the onely preheminence. To this agreeth S. *Ambroſe, lib de incarnat. cap.8. Ita in Græcis codicibus inuenimus, quorum prior eſt authoritas:* So wee finde in the Greeke copies, whoſe authoritie is to be preferred. *Et lib.2.de ſpiritu, cap.6. Si quis de Latinorum codicum varietate contendat, Græcos inſpiciat codices:* If any man doe take exception againſt the diuerſitie of the Latine bookes, let him looke into the Greeke. And S. *Hierome ad Lucinium: Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita nouorum Græci ſermonis formam deſiderat:* As the credit of the old Teſtament muſt be examined by the Hebrew volumes, ſo in the new by the Greeke. And this authoritie of Saint *Hierome* is ratified and allowed by their owne decrees: *Gratian.decr.p.1.d.9, cap.6.* And to this purpoſe *Franciſcus Mirandula* made an oration to *Leo* 10. and the Councell of Laterane, that the Scriptures might be conferred with the originall copies. So alſo *Iſidor.in præfat. ad Concil. Quod ſi veritas quærenda eſt, Græcorum ſequamur ſtylum, eorumq́ imitemur editiones & exemplaria. Et poſtea: Vnitas & veritas ab ipſis quærenda eſt, quorum lingua edita eſſe noſcuntur:* If we ſeeke for the truth, let vs follow and imitate the Greeke copies and examples. And afterward: The truth is to be ſought for at their hands, in whoſe tongue or language it is ſet foorth. This he ſpeaketh of the true originall copies of the Councels to be had from the Greeke. And the ſame reaſon alſo ſerueth for the authentike originals of the holy Scriptures. Thus haue we their owne teſtimonies againſt them.

Concerning the iudgement of other Churches: firſt, the Eaſt Church doth not acknowledge as authenticall the Latine tranſlation. The Chriſtians of the Eaſt ſay, *that the Popes of Rome haue wholly corrupted and changed the Goſpell and other bookes of our religion.* The King of Moſcouia ſaid, *The chapters, which thou citeſt out of the Apoſtolicall Epiſtles and Goſpels, agree not with ours.* Secondly, the South and Ethiopike Church, are as farre from authorizing the Latine Bible, which it ſeemeth they had neuer ſeene, as may appeare by the queſtions, which *Aluares* reporteth to haue been propounded vnto him by *Preſter Iohn,* touching the number of S. *Pauls* writings. Thirdly, the vulgar Latine is reiected generally by the reformed Churches of the Proteſtants in the Weſt: as the Church of Heluetia thus confeſſeth: *We acknowledge that interpretation of Scripture for authenticall, which is taken from the Scriptures themſelues, that is, from the phraſe of that tongue, wherein they were written.*

Nicholas lib.4. cap.36.
The anſwere to Rohit.
Aluares c.31.
Latter confeſſ. of Heluetia. cap.2.

Laſtly, we haue plentifull teſtimony from ſome of our aduerſaries themſelues of the Latin Church. *Sixtus Senenſis* ſaith, that *Sanctus Pagninus, when he had perceiued the corruptions of the old vulgar tranſlation, did by the counſell of Leo the tenth conſult with the beſt Hebrew copies, and turned them into Latine. Galatinus* doth witneſſe, *that the Hebrew ſcripture is much more perfect, then the Latine:* and *Azor* the Ieſuite confeſſeth, that many of their writers ſince the Councell of Trent, as *Vega, Canus, Payna, Lindanus,* haue noted many errors in the vulgar Latine edition, *not only by the fault of the writer, but by the ignorance of the Interpreter.*

Bibliothec. lib.4.p.101.
Præfat. ad libr. de arcan. fidei.
Azor inſtit. Mor. par.1. lib.8.

THE THIRD QVESTION: CONCERNING the vulgar tranſlation of Scripture.

The Papiſts.

THey do not abſolutely condemne the tranſlation of the Scriptures into the vulgar tongue, whatſoeuer they haue thought in times paſt: neither would they generally haue euery man permitted to reade the Scripture, but ſuch only as haue eſpeciall licence from their Ordinarie, hauing the teſtimonie of their Curates that they bee humble and deuout perſons, *Rhemenſ. præfat. ſect.6.* So then they hold it dangerous for all men to reade Scripture, and they would not willingly licence any, but their Pope-holy deuout Catholikes: they are like to make a mad peece of worke, that goe about to pick their faith out of Scripture, ſay the Rhemiſts, *annot.*1.Cor.1.5. This then is their opinion, that it is neither neceſſarie nor conuenient for all men to haue acceſſe to the Scriptures: we will ſee ſome of their reaſons. So *Bellarm.lib.2.de verb.Dei.cap.13.*

*Argum.*1. From the time of *Eſdras* till Chriſt, and in our Sauiours time, the Scriptures were not in the vulgar tongue, but only in the Hebrew, which the Iewes vnderſtood not after the captiuitie: *Ergo,* it is not now neceſſarie to haue them in the vulgar tongue. That the people vnderſtood not Hebrew, the Ieſuite proueth out of the 8. of *Nehemiah:* where it is ſaid, that *Eſdras* did expound the law to the people, becauſe they vnderſtood it not. We anſwere, that the text ſaith cleane contrarie, that he read the law before the people that vnderſtood it, verſ.3. and they might giue the ſenſe, though the people vnderſtood the language. Concerning the places obiected out of the Goſpell, to prooue the Iewes ſpake another language then Hebrue, as it appeareth by thoſe ſpeeches Marc.5. *Talitha cumi,* Matth.27. *Golgotha,* which ſauour not of the Hebrue tongue. We anſwere, that although they ſpake

Nehem.8.7.

not pure Hebrue, but many ſtrange words were vſed, yet they vnderſtood the Hebrue; for why elſe doth Chriſt bid the people to ſearch the Scriptures? And they were not the Iewes, but the Roman ſouldiers that vnderſtood not the voice of Chriſt vpon the croſſe, ſaying, he called for *Elias*. And whereas *Bellarmine* further would gather by that place, Iohn 7.49. *This people, that know not the law*, that the Iewes vnderſtood not the Scriptures in the Hebrue tongue; it is a meere cauill: firſt they note the ignorance of the people not in the letter of the law, but the ſenſe thereof, which the Phariſies had obſcured by their traditions, and therfore Mat.23. they are ſaid to haue ſhut vp the kingdom of Heauen. Secondly, it is euident, Luk.4.18. that the people vnderſtood the reading of the law: for when Chriſt had read the text, without further conſtruing, or tranſlating of it, he ſhut the book and ſaid to the people, *This day is this Scripture fulfilled in your eares*. Again, Act.15.21. *Iames* ſaith, that *Moſes* is preached, becauſe he is read: in what ſenſe can reading be called preaching, if it be not vnderſtood. And yet it is more euident, that the people vnderſtood the Hebrew tongue, Act.22.2. for when they heard that *Paul* ſpake Hebrew, they kept ſilence. What dare not now theſe fellowes affirme, thus contrarie to Scripture not being aſhamed to ſay, that the Iewes vnderſtood not Hebrew?

Act.15.21.

Act.12.2.

But whereas *Bellarmine* telleth vs, that the Iewes to this day doe reade in their Synagogues the Scriptures in the Hebrew tongue, which the vulgar ſort vnderſtand not, chap.15. *Argum.*1: we anſwer, that wee are not to regard the blinde inſtances and traditions of that obſtinate and peruerſe people (though it is certaine, that the Iewes generally doe better vnderſtand the Hebrew, then in the Romiſh Church the people Latine) for the Romaniſts themſelues doe reiect the vſages of the Iewes, and condemne their Thalmudical fables: *Gregorie 9.* did adiudge all their Thalmudical volumes to the fire, *anno* 1230. the like did diuers Popes: *Paulus* the 4. at the laſt reuiued the ſame decree, *anno* 1559. at what time by order from the Romane Inquiſition, out of the Iewes Library at Cremona, there were burned at one time twelue thouſand Thalmudicall bookes: as *Senenſis* one of their owne writers reporteth.

Senenſ. Bibliothec. lib.2.§.tradit. p.125.

*Argum.*2. The Apoſtles (ſaith the Ieſuite) wrote their Epiſtles only in Hebrew or Greeke, and not in the vulgar tongues of the nations to whom they preached: *Ergo*, it is not neceſſarie that the Scriptures ſhould be in the vulgar tongue. We anſwere, firſt, it had been an infinite labour for the Apoſtles, to haue left their writings in euery language; neither was it neceſſarie, ſeeing out of the originals they might be tranſlated into euery language. Secondly, they preached the ſame things vnto the Gentiles in their owne tongues, which they afterward left in writing. Thirdly, the Greeke tongue, wherein they wrote, was vniuerſally knowne, and few countries were ignorant of it, eſpecially in the Eaſt parts. But it is moſt certaine, that the Apoſtles did write to no Churches in the Greek tongue, which vnderſtood it not. And whereas the Ieſuite giueth an inſtance, of the Epiſtle written to the Romanes, whoſe vulgar tongue was Latine and not Greeke, and the Epiſtles of *Iames* and *Peter* written to the diſperſed Iewes: it can be no queſtion, whether the Romanes vnderſtood Greeke, the language being ſo common, and moſt of them being Grecians, as may appeare by their names, yet reſiant at Rome, to whom hee writeth: and how could the Iewes, being diſperſed among the Gentiles, be ignorant of the Greek tongue, ſeeing now alſo they ſpeake the languages of thoſe countries, where they are diſperſed?

Bellarmine argum.2.

*Argum.*3. There is no cauſe (ſay they) why the Scriptures ſhould be tranſlated: if it be for the vnderſtanding of the people, they vnderſtand them not being tranſlated neither. Wee anſwere: many things they may eaſily vnderſtand: and for the harder places, they are neerer the vnderſtanding of them being tranſlated, then before: for then they haue two great lets, the tongue vnknowne, and the obſcure and hid ſenſe; now they need not to labour for the tongue, but only for the ſenſe.

Bellarm. lib.2. cap.15. argum.5.

*Argum.*4. The Scriptures are occaſion of offence and hereſie, being not right vnderſtood. *Ergo.* And here *Bellarmine* telleth vs a tale of a certaine woman in England that ſtood vp in the Church when ſhe heard the 25. Chapter of Eccleſiaſticus read and ſaid, Is this the word of God, nay it is the word of the Diuell? We anſwere: firſt, becauſe many ſurfet of meates and drinkes, it is no reaſon that ſober men ſhould be forbidden the vſe of them: no more for heretikes and wicked mens ſakes ought the people of God to be barred from Scripture. Secondly, more haue periſhed by ignorance in Scripture, then by miſ-vnderſtanding it: and the Scripture was ordained of God to meete with offences, and to confute hereſies, 2.Tim.3.16. Wherefore theſe men make themſelues wiſer then God, that thinke the Scripture is an occaſion of thoſe diſeaſes, for the which it is appointed a remedie. The like blinde reaſon ſometime a popiſh Frier vſed againſt Maſter *Latimer*, in his frierly ſermon; If the rude people, ſaith he, ſhould heare the Scriptures read in Engliſh; the ploughman when he heareth, that *he which holdeth the plough, and looketh backe, &c.* would thereupon ceaſe to plough any more: and the baker when he heareth it read, *a little leauen corrupteth the whole lumpe*, might be moued not to vſe leauen at all: and when the Scripture ſaith, *If thine eye offend thee plucke it out*, the ignorant might be perſwaded to pull out their eyes: and therefore it was not good to haue the Scriptures in Engliſh. To this frierly reaſon, Maſter *Latimer* vouchſafed no other anſwere but this: he would wiſh the Scriptures no longer to be in Engliſh, till either the ploughman were thereby perſwaded not to plough, or the baker not to bake: *Fox* p.1734.col.2.

Rhemiſt. præfat. ſect.13.

Now concerning *Bellarmines* tale, though we need not beleeue it vnleſſe we will, ſeeing hee hath it but by hearesay: yet if any fooliſh woman ſhould be ſo ſimple, as to be offended with the reading of the Scriptures, which ſhe vnderſtandeth not, (and yet this was no part of the canonicall Scripture, but out of the Apocryphall bookes whereat offence was taken) this can be no preiudice to ſo holy an exerciſe no more, then the exclamation of the Pythoniſſe, Act. 16. was vnto S. *Pauls* preaching. But the Ieſuite pleaſeth himſelfe in this tale, becauſe he miſliketh, that women ſhould be acquainted with the Scriptures: and yet can he not be ignorant how *Aquila*, and *Priſcilla* his wife expounded to *Apollos* the way of God more perfectly, Act. 18. And *Ruffinus* that tranſlated ſome of *Origenes* homilies giueth this as a reaſon: *Hoc beneficij procreabit hæc lectio, vt prophetia peruenire non ſolum ad viros, verum etiam ad religioſas fœminas poſſit:* This benefit, ſaith he, ſhall come by this reading or tranſlation, that the knowledge of this propheſie not onely men, but women alſo may attaine vnto: *Prefat. in hom. Origen. in Pſal. 36.* In thoſe dayes women vnderſtood the Latine tongue, and were acquainted with the Scriptures tranſlated into that language.

The Proteſtants.

WE doe beleeue and hold that it is requiſite, expedient and neceſſarie for the Scriptures to be vttered and ſet forth in the vulgar and common ſpeech, and that none vpon any occaſion ought to bee prohibited the reading thereof for knowledge and inſtructions ſake: and that Chriſtian Magiſtrates ought to prouide, that the people may haue the Scriptures in their mother and knowne tongue. Wherefore great wrong was offered to the people of England, that diuers 100. yeeres, till King *Henrie* the eight, could not be ſuffered to haue the Scriptures in Engliſh. And how, I pray you, did the Papiſts ſtorme, when as *Tindals* tranſlation came forth? ſome affirming that it was impoſſible to haue the Scriptures tranſlated into Engliſh: ſome that it would make the people heretikes: others that it would cauſe them to rebell, *Fox* pag. 117. col. 1. What foule and ſhamefull ſlanders were theſe? And whereas the late Tridentine chapter would not ſeeme abſolutely to condemne the vulgar tranſlation of Scripture, but permitted the ſame by licence of the ordinarie to the lay ſort, and of the ſuperiour to the regulars: yet ſince this libertie hath beene reſtrained: for *Clemens* the 8. would giue no more faculties to Biſhops and Inquiſitors, to graunt faculties of reading the Bible: and in Spaine no Bibles or any part of them in the vulgar tongue are permitted at all: as *Azarius* the Ieſuite teſtifieth. But for the vulgar tranſlations of Scripture we reaſon thus.

Argum. 1. It is Gods commandement, that the Scriptures ſhould be read before the people, that they may learne to feare God, Deut. 31. verſ. 11. 12. The people are commanded to write the law vpon their gates, and in their houſes to conferre and talke with their children, and teach them the law, Deut. 6. 6. 7. 8. And our Sauiour biddeth the people ſearch the Scripture, Ioh. 5. verſ. 39. *Ergo* what God hath commanded, no man ought to prohibite or forbid: the people therefore muſt not be kept from reading of the Scripture.

Azar. inſtit. mor. par. 2. lib. 8. c. 26.

Deut. 31. 11.

Argum. 2. Without Scripture there is no faith; faith is neceſſarie for all people: *Ergo* the knowledge of the Scripture: that faith commeth by the Scriptures, reade Iohn 20. 31. theſe things are written, that ye might beleeue Ieſus Chriſt to bee the ſonne of God. Againe, the weapons of Chriſtian men are not denied to any, whereby they ſhould fight againſt their ſpirituall enemies: but the word of God is a ſpeciall part of our harneſſe, and a principall weapon, euen the ſword of the ſpirit, *Ergo.*

Iohn 20. 31.

Ephes. 6. 17.

Argum. 3. The Goſpell may be preached in the vulgar tongue, as our bleſſed Sauiour and the holy Apoſtles taught the people: *Ergo* the word of God may be read and written in the vulgar tongue. The propoſition our aduerſaries grant, that Sermons may be made in the vulgar tongue: but it followeth not, ſay they, that therefore Scripture ſhould be in the mother tongue, *Rhem.* 1. Cor. 14. 18. But I pray you how can the Preacher alleadge Scripture in his Sermon, vnleſſe it bee recited in the vulgar tongue? or how ſhould the people know they preach the word, vnleſſe they may compare their doctrine with Scripture, as the Berrœans did, Act. 17.

Argum. 4. I will adioyne the teſtimonie of three godly learned Martyrs, vnto whoſe iudgement, I thinke as much ought to bee giuen, as vnto any mans beſide, who ſealed the trueth they profeſſed with their blood: theſe three Martyrs are *Tindal, Lambert, Bradford.* *Tindal* was the firſt, that in theſe laſt times tranſlated the new Teſtament into Engliſh. This holy Martyr ſaith, that the very cauſe why the Papiſts would not haue the Scriptures tranſlated, was this, that the people might bee kept in ignorance ſtill, and ſo they might tyrannize ouer their conſcience by their ſuperſtitious doctrines, *Fox.* pag. 1077.

Lambert ſaith, that there can bee no reaſonable cauſe to withhold the Scriptures from the people, being the foode of their ſoules, eſpecially when they deſire it, no more then bodily foode ought to be kept from thoſe that hunger after it, pag. 1116. col. 1.

Bleſſed *Bradford* ſaith, that it was plaine robberie to take from the people the Engliſh ſeruice: to whom one *Willerton* replyed, that the people ought to learne at the Prieſts hands: to whom he anſwered, then will you bring the people to crucifie Chriſt againe, and let *Barrabas* goe, if all muſt be learned at the Prieſts hands, for ſo the Prieſts then perſwaded the people. pag. 1612.

Argum. 5. We haue the practiſe of the Church of God in times paſt for our warrant: for in *Chryſoſtomes* time the people had vulgar tranſlations: whereupon he exhorteth them to get them Bibles, or at the leaſt the new Teſtament, the Actes of the Apoſtles, the Goſpels, *Homil. 9. Epiſt. ad Coloſſ.* And he is held to haue tranſlated the Scriptures into the Armenian tongue, *Hierome* into the Dalmatike, *Vulphilus* into the Gothike, *Methodius* into the Sclauonian language. And here ſo many hundred yeeres agoe in England King *Alured* tranſlated the Pſalter: a copie whereof was found in Crowland Abbey, called S. *Guthlakes* Pſalter, as Maſter *Lambert* witneſſeth: and *Beda* our learned country man tranſlated

S. Iohns Goſpell, *Fox* pag. 1115. col. 2. The Rhemiſts alſo confeſſe that more then 300. yeeres agoe the Italians had the Bible tranſlated, and the French men aboue 200. yeeres agoe, *Præfat. in Teſtam. 4 ſect.* Why ſhould not the people of God haue the ſame liberty now freely to reade the Scriptures, as they haue had in times paſt?

Bellarmine anſwereth, that hee denieth not, but that the Scriptures were in times paſt extant in the vulgar tongue, yet not vniuerſally to all, but to ſuch as might profit by reading of them. Our Rhemiſts alſo ſay, that *Chryſoſtome*, when he exhorted the people to reading of Scripture, ſpake as a Pulpit man, not as giuing a rule in ſchooles, *præfat. in Teſtam. ſect.* 14. And *Bellarm.* addeth, that it was not his meaning that they ſhould all reade Scripture, but ſuch as might doe it ſafely, *lib. 2. c. 16. reſponſ. ad argum.* 7.

Anſwer. Firſt, ſeeing in times paſt, great and populous nations had the Scriptures tranſlated, as the Armenians, Sclauonians, into their vulgar tongue, how is it like that any man was forbidden the reading of them? As wee doe proue vnto them, that theſe nations had the Scriptures in their owne tongue, ſo if they can ſhew vs any prohibition to haue beene made in thoſe countries, to bar any from reading of Scripture (which they are neuer able to doe) they ſhould ſay ſomewhat. 2. That *Chryſoſtomes* meaning was, that all men ſhould be exerciſed in reading of Scripture, it doth eaſily appeare: for he ſo exhorteth in his Sermons, vnto the which all the people of all conditions reſorted, therefore he ſpake to all: yea, he would haue boyes and children to reade Scripture. And though *Chryſoſtome* were now in the Pulpit, what of that? He would not (I thinke) ſay one thing in the Pulpit, and another thing in ſchooles: he would not ſpeake otherwiſe, then he thought; or make the Pulpit a place to vtter lies in. 3. Whereas Chriſt giueth libertie to all to ſearch Scripture, yea commandeth them ſo to doe, with what authoritie can they reſtraine this libertie? And if euery man muſt be readie to render a

1. Pet. 3. 15. reaſon of his faith and hope, 1. Pet. 3. 15. then euery man ought to ſtudie the Scriptures, thereby to learne to giue account of his faith. What profiteth it a man to haue meate, and not to eate it, apparell and not to weare it? ſo what good doth it to haue Scriptures, and not to reade them?

4 But *Azarius* the Ieſuit hath another anſwer: he confeſſeth that the Greek and Latin tongue were then generally knowne, when the Scriptures were firſt tranſlated into them, and then the people might ſafely bee admitted to the reading of Scripture, which they cannot doe now not vnderſtanding theſe tongues: to this purpoſe this Iudaſited Rabbin. But he hath ſaid nothing to the purpoſe: true it is, that the people reading the Scripture in a tongue, which they know not, cannot profit by it: why then ſhould not the Scripture bee now conuerted into the vulgar tongue which the people may vnderſtand, as was vſed in former times: as the Armenians, Sclauonians, Gothes had the Scriptures tranſlated: yea, *Theodoret* ſaith, that *libri Hebraici conuerſi erant in omnes linguas*, The Hebrew books were turned into all languages, which are vſed to this day.

Azar. inſtitut. Moral. par. 1. lib. 8. c. 26.

Theodoret ſerm. 5. de Græcor. affect.

Let vs heare *Auguſtines* opinion: *Lectiones diuinas* (ſaith he) *& in Eccleſia, ſicut conſueſtis, audite, & in domib. veſtris relegite.* I would haue you both to attend vnto the publike readings in the Church, and in your houſe to reade ouer againe the holy leſſons: but how could the people reade them at home, if they were not in their vulgar tongue?

But *Auguſtine* was but one man, heare then the conſent of whole councels. *Turon. ſub Carolo. can.* 17. *Homilias Epiſcopus transferre ſtudeat in ruſticam Romanam linguam, aut Theotiſcam, quo facilius cuncti poſſint intelligere, quæ dicuntur:* The Biſhop muſt haue a care to tranſlate the Homilies into the Countrey, Latine or vulgar tongue, that all men may the better vnderſtand what is ſaid. If it bee anſwered, that Sermons and Homilies may be read and preached in the vulgar, but not the Scriptures; we oppoſe another decree. *In eccleſijs parochialib. per ſingulos dies dominicos presbyteri clara voce ac intelligibili ac verbis maternis annuncient* 10. *præcepta decalogi, et articulos fidei:* In the Pariſh Churches euery Lords day, let the Presbyters declare with a loud and intelligible voice, and in the mother tongue, the ten commandements, and articles of the faith: ſynod. *Senonenſ. decret. morum* 11. And it was alſo decreed, ſynod. *Auguſten. cap.* 25. That the Angels ſalutation, and the Lords prayer ſhould be ſaid in the vulgar tongue. Thus wee ſee that thoſe Popiſh Prelates that liued 40. or 50. yeeres agoe, were not altogether ſo Popiſh and vnreaſonable, as our Romaniſts in theſe dayes are. I will alſo oppoſe againſt them their owne Maſter of Sentences, who preſcribing the office and dutie of a lector, thus ſaith, *Vim accentuum ſciat, diſtincte legat, ne intellectum auditoribus auferat, &c.* Let him know the accents, and reade diſtinctly, that hee hinder not the vnderſtanding of the hearers: let him marke what muſt be read indicatiuely, what with an interrogation, and keepe his diſtinctions; which if hee doe not, he troubleth the peoples vnderſtanding, and moueth other to laughter: *Mag. lib. 4. diſ. 24. d.* But what neede theſe precepts of obſeruing the accents, and keeping diſtinctions, where no man vnderſtandeth what is read: or what neede they feare the hindring of the peoples vnderſtanding, where nothing is vnderſtood? Wherefore it appeareth by this, that it ſtandeth with their Maſters minde, to haue the Scriptures read in the vulgar tongue. But here the Reader is further to be aduertiſed of two other points wherein the Romiſh tranſlators faile, in their vulgar editions of the Scripture, both in obſcure and corrupt tranſlating.

Anno 1528.

Anno 1548.

Firſt, they doe retaine many obſcure termes and words in their tranſlations: as the Rhemiſts vſe theſe and ſuchlike: as *Archiſynagogue, Azymes, character, Didrachme, Euro aquilo, exinanited, Neophyte, paraclete, paraſceue, repropitiate, reſuſcitate*; For, *chiefe of the ſynagogue, vnleauened bread, a marke, tribute money, a North-Eaſt winde, abaſed, a young ſcholler, the comforter, the preparation, make* *reconciliation, raiſe vp,&c.* The Doway wiſemen doe affect the like obſcuritie in their late tranſlation of the Bible: as they read, *Rhamnus, prepuce, hoſtes, victimes, holocauſt, excelſes, bread of propoſition*, and ſuch like, for the *bramble, fore-skinne, ſacrifices, burnt offering, high places:* This their affected obſcuritie, they would iuſtifie by theſe reaſons.

1 Becauſe many Hebrew words, as *Amen, Alleluia*, are retained both in the Greeke and Latine vntranſlated.

2 The words tranſlated may miſſe of the ſenſe of the holy Ghoſt.

3 The words of Scripture are more ſacred.

4 Proteſtants themſelues leaue many words vntranſlated, as Penticoſt, Ephod, Proſelyte, Sabbath.

5 Theſe words may in ſhort time grow familiar, which at the firſt ſeeme ſtrange. To this purpoſe, they of Rhemes in their preface to the new Teſtament, and they of Doway ſeconding them, in their preface to the Bible.

Contra. 1. Thoſe Hebrew words which the Apoſtles retained in the new Teſtament, by the direction of the ſpirit, we alſo retaine in our Engliſh tranſlations, hauing therein the practiſe of the Apoſtles for our warrant: for they may as well be kept vntranſlated in one tongue as well as in another: but for the vſing of other words vntranſlated, there is not the like warrant, and therefore not the like reaſon.

2 They pretend ſinceritie, in not tranſlating ſome words, but in deede they affect obſcuritie: as the ſenſe of the holy Ghoſt is kept in the tranſlation of other words, ſo why not in theſe? and if the Latine expreſſe the Hebrew in fit words, why may not other tongues alſo finde out fit words to ſignifie the ſame?

3 The words of the original, are not more ſacred in themſelues, but to them that vnderſtand them, and in reſpect of God, the ſanctifier of that tongue, and conſecrator thereof for his diuine oracles: the Latine words are no more Scripture words, then the words of the Engliſh, or any other tranſlation.

4 Thoſe words which cannot well bee tranſlated, the Proteſtants keepe ſtill: the ſame reaſon is not, of thoſe words, which may fitly be tranſlated and interpreted, as their obſcure termes may.

5 So may all the words of Scripture, though not tranſlated, in time grow familiar to them that will learne the tongue: but who ſeeth not, that it would be a great eaſe to the people, to haue as many words tranſlated to their vnderſtanding, as may be? for otherwiſe it would be a double labour, firſt to ſearch for the meaning of the word, and then for the ſenſe of the place.

Secondly, they tranſlate as obſcurely and darkly, ſo corruptly and vntruly; wherein they challenge our tranſlations, but vniuſtly: their accuſation herein ſhall bee returned vpon their owne heads: but firſt let vs take a view of the places which they obiect in our tranſlations. Iohn 3,8.

1 Iohn 3. 8. We (ſay the Rhemiſts) tranſlate *The ſpirit breatheth*, leauing it indifferent to ſignifie holy Ghoſt, or wind, the Proteſtants tranſlate *wind*.

2 Luke 8. *They were filled*. The Proteſtants adde of their owne: *with water*. Luk.8.23.

3 Luk.22. *This chalice, the new Teſtament:* not *is the new Teſtament*, as the Proteſtants. Luk.22.20.

4 Marke 13.19. *Thoſe dayes ſhall be ſuch tribulation:* not in thoſe dayes. Mark.13.19.

5 Iames 4.6. *And giueth greater grace, &c.* not the *Scripture giueth greater grace*, we leaue it in- Iam.4.6.
different, the Scripture or the holy Ghoſt, both going before.

6 We reade, a woman a ſiſter, 1.Cor.9.5. not *a wife a ſiſter*. 1.Cor.9.5.

7 *Hell of fire*, Matth.5.19. not *hell fire*, as the Proteſtants.

8 Luk.2.15. Let vs *ſee this word that is done*, not *this thing, &c.* Thus the Rhemiſts obiect in their Luk.2.15.
preface to the new Teſtament.

9 The Doway men do obiect theſe places in their preface likewiſe, Gen.4.15. *The luſt thereof ſhall* Gen.4.15.
be vnder thee: Whereas the Proteſtants applying it to *Abels* ſubiection to *Cain*, read thus, *Vnto thee his deſire, &c.*

10 Geneſ.14.18. *For he was a Prieſt, &c.* Proteſtants read, *and he was, &c.* Whereas in other pla- Gen.14.18.
ces, they tranſlate the Hebrew particle *Vau*, for.

11 Geneſ.31.19. For Idols, Proteſtants tranſlate images. Gen.31.19.

Contra 1. The word ſignifieth *ſpirit*, but thereby the wind is vnderſtood, becauſe mention is made of the ſound thereof; and it is ſo tranſlated, to take away all ambiguitie: becauſe it followeth, *ſo is euery one that is borne of the ſpirit*, that is, of the holy Ghoſt.

2 Matth.8.24. It is ſaid, *The ſhip was couered with waues:* That word is inſerted then, by warrant of that place, for the better explanation.

3 The word *is*, is inſerted by S. *Pauls* warrant, who ſo readeth, 1.Cor.11.25.

4 The meaning is, that in thoſe dayes ſhall be great tribulation: as Matth.24.21. *Then ſhall there be, &c.* We expreſſe the Hebraiſme after our Engliſh phraſe: but if they will bee ſo ſtrict to keepe the very words: why doe they put in *tales*; *ſuch* tribulations which is not in the text.

5 The word Scripture is inſerted in another character: the ſpirit cannot be vnderſtoode, which was before mentioned: *The ſpirit luſteth after enuie:* That ſpirit cannot be ſaid to giue greater grace.

6 It were ſuperfluous and idle, to reade a ſiſter a woman, for the word *ſiſter* implieth a woman: therefore they inuert the order of the words, reading *a woman a ſiſter:* the Syriake interpreter, readeth, as we doe, *a ſiſter a wife*.

7 We, in tranſlating *hell fire*, for *hell of fire*, doe therein expreſſe the common ſenſe of the phraſe,

as it may be beſt vnderſtood : the hebraiſme doth not ſo well fit our engliſh phraſe : the like libertie they tooke themſelues in reading, Deut. 33. 2. *a fierie law*, as if the words in the originall were a *law of*
Deut. 33. 2. *fire* : wheras they are, *eſh dath*, *a fire of a law*, as if we ſhould ſay, a lawmaking fire.

8 The Hebrew word דבר *dabhar*, ſignifieth indifferently a word, or a thing done : as it is vſed, Gen.
Geneſ. 18. 14. 18. 14. *is there any word hard to God* : yet they there read, *is there any thing*, which is the meaning : and ſo is it taken heere, as the participle [illegible] *done*, ioyned vnto it ſheweth.

9 The vulgar reading in the Latine, is very faulty. 1. The Hebrue prepoſition *eel*, doth not ſignifie vnder, but towards : as the *Septuagint* reade [illegible] *to be toward thee* : how can the deſire of ſinne be ſaid to bee toward one. 2. The affix is of the maſculine, *his deſire*, where as the word *Chatath* ſinne is of the feminine : it hath not then relation to ſinne. 3. In this ſenſe, it ſhould bee in a wicked
Geneſ. 3. 16. mans power, ſuch as *Cain* was to haue dominion ouer ſinne. 4. In the ſame phraſe, chap. 3. 16. the ſubiection of the woman toward her husband is expreſſed : *thy deſire ſhall be turned, &c.* And ſo here it is moſt fitly referred to *Abels* ſubiection to *Cain*, as the elder brother, not to the ſubiection of ſinne, which is improperly ſaid to haue a deſire.

10 Though ſometime the Hebrew particle *vau*, be tranſlated for, it followeth not it ſhould bee
1. Sam. 19. 13. ſo euery where : the *Septuagint* doe not tranſlate it, *for he was*, but expreſſe it by the particle δὲ, *erat autem*, but he was, not *erat enim*, for he was : and *Vatablus* their owne interpreter readeth, *& erat*, and he was, ſo alſo *Pagnin*, and *Montanus*.

11 Why may not *teraphim* in that place be as well tranſlated *images*, as they themſelues thinke it may be ſo engliſhed, 1. Sam. 19. 13. where it is ſaid, *Michal tooke a ſtatua or image, and put it on vpon the bed, &c.*

Now on the other ſide, let vs take a view of their goodly tranſlations : it would fill a whole volume by it ſelfe, to ſet downe all their groſſe ſcapes, and corruptions herein : but theſe for example ſake ſhall ſuffice.

Geneſ. 3. 15. 1 Geneſ. 3. 15. They read according to the vulgar Latine, *ſhe ſhall bruiſe thy head*, whereas in the Hebrue, it is put in the neuter, *ipſum*, *it ſhall breake, &c.* And ſo read *Montanus*, *Pagnin*, *Vatablus* : the ſeptuagint reade in the maſculine, *he ſhall breake, &c.* that is Chriſt.

Geneſ. 4. 13. Geneſ. 4. 13. *My ſinne is greater then i may deſerue pardon* : whereas there is not a ſyllable in the Hebrue, that ſignifieth to merit or deſerue : neither doe the ſeptuagint, or any other interpretor ſo tranſlate.

Geneſ. 6. 4. 3 Geneſ. 6. 4. *All the cogitations of their heart was bent to euill* : for, *all the imagination of the thoughts of their heart, are onely euill* : which is more then inclined or bent to euill : which tranſlation extenuateth originall ſinne.

2. Sam. 21. 19. 4 2. Sam. 21. 19. *Adeodatus the ſonne of the forreſt, a broderer* : for, *Elhanan the ſonne of Iaare-oregim* : as *Montanus*, *Pagnin*, *Vatablus* their owne tranſlators reade according to the Hebrew : *Iunius* alſo and our Engliſh.

1. Chron. 2. 55. 5 1. Chron. 2. 55. *Theſe are the Cinites which came of the heate of the father of the houſe of Rechab* : without any ſenſe, for, which came of Hamath *the father, &c.* as the *Septuagint*, *Montanus*, *Pagnin*. *Vatablus reade* : *Iun.* Eng.

1. Chron. 4. 22. 6 1. Chron. 4. 22. *And hee that made the ſunne to ſtand, and the man of lying, ſecure and burning, which were Princes in Moab* : for, *and Iokim*, *and* the men of Chozeba, and *Ioaſh* and *Saraph*, which had the dominion in Moab : as the *Septuagint*, *Montanus*. *Pagnin*. *Vatab*. *Iun*. Eng.

1. Chron. 7. 18. 7 1. Chron. 7. 18. *And his ſiſter Queene bare Goodliman* : it is not like that Gilead had a Queene to his ſiſter : for, *and his ſiſter Molecheth bare Iſhod*. *Sept*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

Iob 1. 5. 8 Iob 1. 5. *Leſt my ſonnes haue ſinned, and bleſſed God in their hearts* : as though it were a ſinne to bleſſe God : though the Hebrew word ſignifie both to bleſſe and curſe : yet neither the Latine nor Engliſh word will beare it. The *Septuagint* doe read, *leſt they haue thought euill in their hearts* : ſo alſo *Vatablus*, *leſt they haue curſed*. *Montanus*.

cap. 5. 7. 9 Iob 5. 7. *Man is borne to labour, and the bird to flight* : for, *man is borne to labour as the ſparkes flie vpward* : *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap. 6. 6. 10 Cap. 6. 6. *Can a man taſte that which being taſted bringeth death* : for, *is there any taſte in the white of an egge*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Engliſh.

cap. 6. 16. 11 Cap. 6. 16. *They which feare the hoare froſt, ſnow ſhall fall vpon them* : for, *which are blackiſh* (namely the brookes which he ſpake of) *with yce, and wherein the ſnow is hid*. *Montanus*, *Pagnin*. *Vatablus*. *Iunius*. Eng.

cap. 9. 13. 12 Cap. 9. 13. *Vnder whom they ſtoope, that carrie the world* : *that is* (ſay they) the Angels : for, the *helpers or patrons of pride doe ſtoope*. *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap. 9. 26. 13 Cap. 9. 26. *They haue paſſed by, as ſhips carying fruits, &c.* for, as the *moſt ſwift ſhips* : *Montan*. *Vatab*. *Iun*. Eng.

cap. 11. 12. 14 Cap. 11. 12. *He thinketh himſelfe borne free, as a wilde Aſſes colt, &c.* for, *man borne is like a wild Aſſe colt* : that is, without vnderſtanding, *Septuagint*, *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap. 21. 2. 15 Cap. 21. 2. *Heare my words and doe penance* : for, *heare my words, and this ſhall bee in ſtead of your conſolations*. *Septuagint*, *Montan*. *Pagnin*. *Vatab*. *Iun*. Eng.

cap. 21. 33. 16 Cap. 21. 33. *He hath been ſweet to the valley of Cocytus* : which they ſay is a riuer of hell : for, *the clots or turfes of the valley ſhall be ſweet vnto him, Septuagint, Montan. Pagnin. Vatab. Iun.* Eng.

17 Cap. 22. 30. *The innocent ſhall bee ſaued:* for, *the innocent ſhall ſaue the iland; Montan. Pag. Vatab. Iun.* Eng. cap.22.30.

18 Cap. 24. 11. *They haue reſted at noonetide among the heapes,* for, *they that make oyle betweene their walles. Montan. Pagnin. Vatab. Iun.* Eng. cap.24.11.

19 Cap. 24. 19. *Let him paſſe from ſnow waters to exceeding heate:* for, *as the drie ground and heate conſume the ſnow waters: Mont. Pagnin. Vatab. Iun.* Eng. cap.24.19.

20 Cap. 26. 5. *The gyants groane vnder the waters:* for, *the dead things are formed vnder the waters, Montanus, Pagninus, Vatablus, Iunius,* Engliſh. cap.26.5.

21 Cap. 28. 4. *The torrent diuideth from the pilgrim people:* for, *the flood breaketh out againſt the inhabitant: Montanus, Pagninus, Vatablus, Iun.* But that they would picke out ſomewhat here for pilgrimage. cap.28.4.

22 Cap. 28. 18. *High and eminent things ſhall not be mentioned, &c.* for, *no mention ſhall bee made of Corall, or of the Gabiſh. Montan. Pagnin. Vatab.* Eng. cap.28.18.

23 Cap. 28. 19. *Neither ſhall it be compared to the cleaneſt dying:* for, *it ſhall not bee valued with the moſt pure gold. Montan. Pagnin. Vatab. Iun.* Eng. cap.28.19.

24 Cap. 31. 18. *From mine infancie mercy hath growne vp with mee, and from my mothers wombe it came forth with me:* for, *from my youth he hath growne vp with me, as a father* (that is, the fatherleſſe) *and from my mothers wombe I haue been a guide vnto her:* that is, to the widow, *Septuagint, Montanus, Pagnin. Iunius,* Engliſh. cap.31.18.

25 Cap. 32. 21. *I will not make God equall to man:* for, *I will not giue titles to man. Montan. Pagnin. Vatablus, Iunius.* cap.32.21.

26 Cap. 33. 23. *If there ſhall be an Angel ſpeaking for him:* for, *a meſſenger:* ſo alſo the *Septuag.* and *Vatab.* tranſlate a meſſenger, not an Angel. cap.33.23.

27 Cap. 33. 25. *His fleſh is conſumed with puniſhments:* for, *his fleſh ſhall be as freſh as of a childs: Montan. Pagnin. Iunius,* Engliſh tranſlation. cap.33.25.

28 Cap. 37. 11. *Corne deſireth clouds:* for, *he maketh the clouds to labour to water, &c. Montan. Pag. Vatab. Iun.* Engliſh. cap.37.11.

29 Cap. 41. 16. *When hee ſhall bee taken away, the Angels ſhall feare:* for, *the mighty are afraid of his excellency: Montan. Pagnin. Vatab. Iun.* Eng. cap.41.16.

30 Cap. 42. 14. *He called the name* of one (of his daughters) *Dies, the name of the ſecond Caſſia, the name of the third Cornuſtibij:* for *Iemimah, Kezaab, Keren-happuch: Montan. Pagnin. Vatab. Iun.* Eng. cap.42.14.

If their vulgar tranſlation be ſo full of corruptions in this one booke of *Iob*, we may eaſily gueſſe how corrupt the whole is.

Let vs ſee the iudgement and practiſe of other Churches, concerning vulgar tranſlations of Scripture. 1. The Eaſt Church haue the Scriptures read in the vulgar tongue, or ſuch a language, as is vnderſtood of all: the [a] Prieſts in Armenia reade the Goſpell in the Armenian tongue, which euery one vnderſtandeth: ſo likewiſe teſtifieth [b] *Villamont*, that the Armenians, though they can ſpeake diuerſe languages, yet they vſe the Armenian tongue in diuine ſeruice, which is vnderſtood both of men and women: [c] *Theuet*, writeth of the Muſcouites, that the Prieſts euery Sunday read the Goſpell and the Epiſtles of the Apoſtles in a language that they vnderſtand.

[a] Belon lib.3. cap.12.
[b] Lib.2.cap.23.
[c] Coſmogr.lib. 9.cap.12.

2 So alſo the South Church haue the Scriptures read in the [d] Tigique, that is the Abyſſine language, the firſt country that receiued the doctrine of the Goſpell: The [e] Abyſſine language commeth neare the Arabicke: and is generally vnderſtood.

[d] Theuet. Coſmogr.lib. 2.cap.14.
[e] Aluar.lib. 2.cap.vltim.

3 The ſame is the generall practiſe of the reformed Churches of the Weſt, *the confeſſion of Bohemia.* cap. 2. *The Scripture is rehearſed to the hearers in the common and mother tongue which all vnderſtand:* confeſſion of Auſpurge. *This is not only commanded by S. Paul to vſe a tongue that the people vnderſtand, but mans law alſo hath appointed it.* And herein it is well knowne, that all other reformed Churches concurre with the reſt.

2. Artic. edition Wittemberg. anno 1531.

4 We want not alſo here the teſtimony of ſome of the Latine Church, *Eſpenceus*, a learned Popiſh Biſhop: *Iudei filios ſuos quinquennes ad ſacra biblia adaptabant, &c.* The Iewes did fit and apply their children at fiue yeeres of age to the ſacred Bible, and they did attribute the chiefe place in the inſtructing of children to the Scriptures, where they began, &c. *Pudeat igitur Chriſtianos, &c.* Let it bee a ſhame for Chriſtians to ſhake of this care, &c. So *Agrippa, Ioſua legit omnia verba legis, &c. Ioſua* read all the words of the Law, before a multitude of men, women and children: and *Chryſoſtome would haue the wiues with their husbands to diſpute and conferre thereof.* Adde hereunto the teſtimony of *Lorinus* the Ieſuite: *The more noble of Theſſalonica were women, and men not a few,* Act. 17. 11. *who in examining the volume of the Scriptures, did that which Chriſt had moued the Iewes to doe, to ſearch the Scriptures, which is as Chryſoſtome, and Euthymius doe obſerue, not ſimply to reade,* but throughly *to ſift and diſcuſſe them.*

Comment. in 2. Timoth. 3. pag. 116.
De vanit. cap. 100.
Comment. in Act. 17. 11.

AN APPENDIX OR PART OF THIS QVEſtion, concerning publike prayers and diuine ſeruice in the vulgar tongue.

The Papiſt.

4.Error. IT was decreed in the Tridentine Councell, that the ſeruice of the Church which they call the Maſſe, ſhould not be celebrated in the vulgar tongue, *ſeſſ.22.cap.*8. And it is the common practiſe euery where of the Romiſh church to vſe the Latine tongue onely. We muſt be content (ſay they) with thoſe three tongues which God honoured vpon the croſſe: namely, the Hebrew, Greeke, and Latine. This libertie onely they grant, that their prieſt may expound ſome things, as he readeth, and ſhew the meaning to the people.

*Argum.*1. Thus they argue: The maieſtie and grauitie of the ſacred buſineſſe, doe require alſo to be vttered in a ſage, ſanctified and graue language: *Ergo* not in the vulgar. *Bellar.lib.*2.*cap.*15.*argum.*7. We anſwere, the grauitie, reuerence and holineſſe conſiſteth not in words, phraſes, and ſounds, though neuer ſo eloquent, but in the things themſelues. Neither is any tongue that is vnderſtood, before the Lord counted barbarous: for S. *Paul* ſaith, that hee is a barbarian, and ſpeaketh barbarouſly in the Church, that cannot be vnderſtood, 1.Cor.14.11. And Acts 2.11. the very ſtrangers and barbarians heard the Apoſtles vtter in their languages the wonderfull things of God: they thought the tongue no diſgrace to thoſe holy myſteries they vttered.

Pope *Nicholas* 1.*Epiſt.ad Michaelem Imperator.Conſtantinop.* writeth thus of this matter, the Emperour in a certaine Epiſtle to the Pope had termed the Latine tongue barbarous: whom hee anſwereth thus: *Omnis operis derogatio, redundat ad opificis iniuriam: ô furorem, qui nec linguæ nouit parcere quam Deus fecit: in eo ipſo, quo verum Deum colit lingua Latina, quantum barbaram, vel Scythicam linguam antecedit, agnoſcitur:* The diſgracing of the worke, tendeth to the iniurie of the worker: What madnes is this, not to ſpare that tongue which God hath made? and herein, how farre the Latine tongue exceedeth the Barbarians and Scythians language, it is ſeene, becauſe it worſhippeth the true God. By theſe two reaſons, whereby he proueth the Latine tongue not to be barbarous, we likewiſe affirme neither the Engliſh tongue, nor any other vulgar language of Chriſtians to be barbarous: both becauſe they are the gifts and workes of God, and becauſe the true God is by thoſe vulgar tongues acknowledged and worſhipped.

Bellarm.lib.2. de verb.c.16. reſ.ad arg.2. *Argum.*2. Leuit.16.verſ.17. The people is commanded to ſtand without, till the prieſt went in and made attonement for them: they vnderſtood not the prieſt, for they heard him not: *Ergo* it is not neceſſarie the people ſhould vnderſtand the Miniſter. We anſwere: Firſt, that was a type of our Sauiour Chriſt, who euen ſo aſcended into heauen, as the high Prieſt did into the holie place: but types and figures proue nothing, ſauing wherein they are types, and whereunto they are deſtined and appointed. Secondly, they vnderſtood not the Prieſt, becauſe they heard him not: but they cannot proue that the Prieſt vttered any thing in their hearing at any time, which they vnderſtood not.

Rhemiſt.annot.1.Cor.c.14 ſect.14. *Argum.*3. We muſt onely vſe thoſe tongues in holie affaires, which were ſanctified in the croſſe: that is, Hebrew, Greeke, and Latine. We anſwere: Thoſe tongues were not then vſed for any ſuch purpoſe, but that the death of Chriſt might by thoſe common and vniuerſall tongues bee the further ſpread abroad. And ſurely if they would proue that theſe tongues were hereby ſanctified, me thinkes *Pilate* was no fit inſtrument of that ſanctification, by whoſe appointment the title was written: why then are not all tongues as well ſanctified, wherein the holy Ghoſt ſpake, as theſe which were written by *Pilate?* Thirdly, doth not the Apoſtle ſay, that euery tongue ſhall confeſſe that Ieſus Chriſt is the Lord, &c. 2.Philip.11. Seeing God hath ſanctified euery tongue and language for the confeſſion of the faith, how dare you goe againſt Gods ordinance? Laſtly, if thoſe three tongues only were conſecrated vpon the croſſe, why did Pope *Nicholas* the 1. when he had decreed that ſeruice ſhould bee ſaid in the Latine tongue, yet diſpenſe with the Sclauonians and Polonians, to haue it in their owne vulgar tongue?

The Proteſtants.

WE doe affirme, that as it hath been the commendable vſe of all ancient Churches, to haue the ſeruice in the vulgar tongue, that the people might vnderſtand, and be better ſtirred vp to deuotion: ſo the ſame godly vſe ought for euer to remaine and be retained in the Church of God.

1.Cor.14.26. *Argum.*1. This is moſt agreeable to S. *Pauls* doctrine, 1.Cor.14.verſ.26. who would haue all things done to edifying: but by an vnknowne tongue no man is edified: and he ſaith, hee had rather ſpeake fiue words to be vnderſtood, then tenne thouſand otherwiſe. Some of the Papiſts ſay, that Saint *Paul* ſpeaketh of preaching eſpecially and but *obiter* of praying: ſo *B.Brookes, Fox* pag.1879. But in the 14.verſe he ſpeaketh namely of prayer, and in the 16. of the peoples ſaying Amen, which was not giuen at ſermons, but in the end of prayers: this is but a weake anſwere. The Rhemiſts and the Ieſuite ſay, he meaneth certaine extraordinarie Hymnes and giuing of thankes, whereof S. *Paul* ſpeaketh Epheſ.5.19. *Anſw.* S. *Paul* ſpeaketh generally of all publike exerciſe in the Church, whether of prayer, preaching, ſinging, that it ſhould all be done in a knowne tongue: for he vſeth the generall termes of ſpeaking, φωνῆς, and of the voyce, as verſ.11. *If I vnderſtand not the power of the voyce* (he ſaith not of the ſong or preaching) *I ſhall be to him that ſpeaketh, a barbarian*: ſo he miſliketh not onely preaching, or ſinging, but any kinde of ſpeaking in the Church in a ſtrange tongue. And againe, S. *Pauls* reaſon is generall againſt all exerciſes in the Church ordinarie or extraordinarie in an vnknowne tongue, becauſe he would haue all things referred to the edification of the Church. *Bellarmine* againe thus anſwereth, that the reaſon is not alike, for theſe extraordinarie ſongs and prayers, which were vſed in thoſe times, and for the ordinarie ſeruice: for the end of thoſe ſongs, was the inſtruction and conſolation of the people: but that is not the end of our ordinarie prayers, but the ſeruice and worſhip of God: *Bellarm. cap.* 16. *ad obiect.* 1. *Anſw.* How is not the Ieſuite aſhamed thus to contradict the Apoſtle, who ſaith directly that the Scriptures are written for our comfort and conſolation, Rom. 15. 4. yet he ſaith the end of reading the Scriptures in the diuine office is not for conſolation. Secondly, as though the worſhip or ſeruice of God, can be ſeuered from the inſtruction and conſolation of the people; or can God be rightly worſhipped by that, which giueth no inſtruction to the worſhipper? Thus would the Ieſuite bring in againe, a Samaritane ſeruice or worſhip: *for they* (as our Sauiour ſaith) *worſhip they know not what*, and ſo doe the Papiſts: *but we*, ſaith he, all true worſhippers, *worſhip that we know*, Iohn 4. 22. and conſequently wee know that wee worſhip. This place of Saint *Paul* is too euident and plaine, then that it may bee ſo eaſilie wreſted and depraued by their hereticall and deceitfull gloſſes.

Out of this place of the Apoſtle, which maketh ſo directly againſt prayer in a ſtrange tongue, theſe arguments may be gathered. Firſt, no language not vnderſtood ought to be vſed in the Church, becauſe it edifieth not, and they ſhould ſpeake in the aire, that is, vainly, to no purpoſe, *verſ.* 9. *Ergo*, ſeruice in the Latine tongue is vnprofitable where it is not vnderſtood. So ſaith S. *Ambroſe*: *Si ad edificandam eccleſiam conuenitis, ea debent dici quæ intelligunt audientes*: If you come together to edifie the Church, thoſe things muſt bee ſpoken which may bee vnderſtood. Secondly, he that ſpeaketh with a ſtrange tongue, muſt keepe ſilence if there be no interpretor, *verſ.* 28. *Ergo*, Latine ſeruice muſt bee abandoned, vnleſſe they will interprete it, which were a loſt labour, ſeeing they may haue it as well in Engliſh. Againe, S. *Ambroſe*: *Tacere debet in eccleſia, qui lingua loquitur, quam ſolus ſcit*: He muſt hold his peace in the Church, which ſpeaketh with a tongue, which he only vnderſtandeth. Thirdly, he that ſpeaketh in a ſtrange tongue is as a Barbarian, or an alien to the hearer that vnderſtandeth not, *verſ.* 11. but it were abſurd, that the Miniſter of the word or Sacraments ſhould be an alien to the people. *Ergo.* So S. *Ambroſe*: *Non competit fidelibus audire linguas, quas non intelligunt, ſed infidelibus, qui non ſunt digni intelligere*: It is not meet for beleeuers to heare thoſe tongues, which they vnderſtand not, but for vnbeleeuers, who are not worthie to vnderſtand. Fourthly, no prayer or giuing of thankes ought to be vſed in the Church, vnto the which the people cannot ſay Amen, *verſ.* 16. but they cannot ſay Amen to Latine prayers, becauſe they know them not. *Ergo.* Fifthly, if it were not lawfull to vſe the miraculous gift of tongues, ſuch as this was in the Apoſtles time, without interpretation: much leſſe is the Latine to be vſed, which may be pronounced and read without a miracle. *Argum. Proteſtant. diſput. Weſtmonaſt. pag.* 2120. *apud Fox.*

In 14. 1. ad Cor.

Argum. 2. Who ſeeth not that prayers made with the vnderſtanding are more comfortable and fruitfull; the other nothing to profit at all, nor yet to be auaileable before God? Howſoeuer our aduerſaries ſay, that the heart and affection may pray, though the vnderſtanding pray not, yet Saint *Paul* ſaith, they ſpeake in the aire: their prayer is but winde, 1. Cor. 14. 9. and mine vnderſtanding (ſaith the Apoſtle) is without fruite, *verſ.* 14. Therefore not amiſſe did that godly Martyr M. *Wiſehart* compare the ridiculous geſtures of the prieſt at Maſſe, being not vnderſtood of the people, to the playing of an Ape: *Fox pag.* 1156. *col.* 1. And one *Iohn Riburne* was vniuſtly troubled of *Longland* Biſhop of Lincolne *anno* 1530. for ſaying, if we had our *Pater noſter* in Engliſh, one ſhould ſay it nine times, againſt once now: *Fox* pag. 898. col. 1. And was not that ghoſtly and Biſhoplike counſell thinke you of the Biſhop of *Canaillon* to the Merindolians in France? that it was ſufficient to know their *Pater noſter*, and Creed in Latine: it was not neceſſarie to ſaluation to vnderſtand or expound the articles of faith (for there were many Biſhops, Curats, yea Doctors of Diuinitie, whom it would trouble to expound the Creed or *Pater noſter*. *Fox Martyrolog.* pag. 866. col. 1.

1. Cor. 14. 9.

Fox pag. 1156. col. 1. of the laſt edition, anno 1610.

Bellarmine anſwereth, that a prayer in an vnknowne tongue may be profitable, if there bee the intention of the heart, for the prayer is made vnto God, and it is ſufficient if hee vnderſtand it: wee ſee alſo, that they which are abſent, who neither heare, nor vnderſtand our prayers, yet may be profited by them: neither is the inſtruction or edification of the people any end of prayer, but it is a part of ſeruice that belongeth vnto God: *Bellarm. cap.* 16. *reſp. ad* 2. & 4. *obiect.* Againe, ſaith he, the Apoſtle doth not ſay, that his prayer is without fruite, but only his minde or vnderſtanding, but his ſpirit and affection is profited: for he ſaith, thou verily giueſt thankes well: and the Apoſtle ſpeaketh of ſuch a tongue as none doe vnderſtand in the Church: but the Latine, though the common people vnderſtand it not, yet many that know the language doe.

Anſw. The heart cannot be neere vnto God without faith, whatſoeuer intention it hath; but faith is ioyned with knowledge: he then that praieth, he knoweth not what, can haue no faith or hope of thoſe things, which hee knoweth not. And if it were ſufficient, that God vnderſtood our praier, then need not the praier to be vttered by the voice, becauſe God knoweth the thoughts of the heart. Secondly, they which are abſent vnderſtand not the praiers made for them, becauſe they know them not: and they are prayed for, they pray not: but the people is preſent, within hearing of the voyce, and they all offer vp one prayer, therefore they ought to vnderſtand it. Thirdly, it is an abſurd anſwere, that publike reading is not for the peoples inſtruction: it hath no vſe nor end, in reſpect of God, who neede not to receiue any information, or to haue his memorie renued by reading of ſtories: wherfore it is either in vaine, or elſe the end thereof is the peoples inſtruction. And if prayer bee a part of Gods worſhip, which muſt proceede from the loue of God, and God is to be loued, with all our heart, our ſoule and minde, Matth. 22.37. then our prayers muſt not bee made with a bare intention onely, but with knowledge and vnderſtanding: for God requireth both the heart, the minde and the ſoule. Further, where the Apoſtle ſaith, *My ſpirit praieth, but my minde is without fruite*, he doth not ſo ſpeake, as though the ſpirit (that is the affection) could pray without the vnderſtanding: but by the ſpirit is vnderſtood the ſpirituall gift of ſpeaking with tongues, as *Hierome, Sedulius, Primaſius* expound this place, as they are cited by *Eſpenſæus: de Chriſt. Mediator pag. 234. g.* So that the meaning is this, he for his owne part, that hath the gift of tongues, prayeth or giueth thanks well, knowing and vnderſtanding what he prayeth; but the vnderſtanding of other, that heare, is not edified. Fifthly, therefore the Apoſtle miſliking that any ſhould ſo pray, not being vnderſtood of others, I will pray with the ſpirit, and I will pray with the vnderſtanding alſo, verſ. 15. And that the affection cannot bee good in prayer without the vnderſtanding, and that ſuch prayer is without fruite, Saint *Ambroſe* expounding this place, ſaith: *Quem fructum habere poteſt, qui ignorat quæ loquatur?* What fruit can he haue, who knoweth not what he ſpeaketh? Sixthly, neither were theſe ſtrange tongues vnderſtoode of none in the Church, for there was alſo the gift of interpretation, as well as the gift of tongues, verſ. 27. and yet manie times your Latine ſeruice is vnderſtood of none in the Church, no not of the Prieſt that ſaieth it: as may appeare by that Prieſt that ſpake falſe Latine, when hee baptized, ſaying: *In nomine patria, filia, & ſpiritu ſancta*: Which baptiſme was called into queſtion: and for better reſolution, they were faine to poſt vp to Rome to Pope *Zacharie*, who after much conſultation determined that notwithſtanding the falſe Latine, the baptiſme was good: *Decret. par. 3. diſtinc. 4. cap. 86.* And that many Popiſh Prieſts are no better Clerkes now a daies, then they were in thoſe times; let vs heare what *Eraſmus* ſaith: *Quanquam ſacerdotum vulgus hodie magni faciat ſua verba, quæ nec ipſi qui ſonant intelligunt*: Though now a daies the moſt ſort of Prieſts doe ſo magnifie their Latine words, which they vnderſtand not, that ſpeake them: *Præfat. in Hieron. epiſt. Paulino tom. 4.*

Argum. 3. In the time of the Law, all things pertaining to their publike prayer, benedictions, thanksgiuings, ſacrifices, were celebrated in their vulgar tongue, 2. Chron. chap. 29. *Ezechias* commanded the Leuites to praiſe God with the Pſalmes of *Dauid* and *Aſaph*, which no doubt were in the Hebrew tongue: If they did ſo in the ſhadowes of the Law, much more ought we now, who, as our Sauiour ſaith, ought to pray, *ſpiritu & veritate*, in ſpirit and trueth. *Argum. Proteſtant. diſput. Weſtmonaſt.*

We will conclude with *Auguſtine*: *Quare dicta ſunt, niſi vt ſciantur? quare ſonuerunt, niſi vt audiantur? quare audita ſunt, niſi vt intelligantur? Tract. in Iohan. 21.* Why are things ſpoken in the Church (ſaith he) but to be knowne? why are they pronounced but to be heard? why are they heard but to be vnderſtood? *Ergo*, Leſſons, and Scriptures, and publike prayers muſt bee vſed in a knowne tongue, ſo becauſe to be vnderſtood.

It was thus alſo decreed not long ſince in a generall Councell: *Concil. Lateranenſ. ſub Innocent. 3. cap. 9. Quoniam in plerisque partibus intra eandem ciuitatem permixti ſunt populi diuerſarum linguarum, diſtrictè præcipimus, vt pontifices huiuſmodi ciuitatum, prouideant viros idoneos, qui ſecundum diuerſitates rituum & linguarum diuina officia illis celebrent, & eccleſiaſtica ſacramenta miniſtrent*: Becauſe in many places, in one and the ſame Citie there be mixed together people of diuers languages, we doe ſtraightly charge the Biſhops of thoſe Cities to prouide able men, to celebrate diuine ſeruice, and miniſter the Sacraments of the Church vnto them, according to the diuerſitie of their rites and languages, &c. What could be ſaid plainer, for the celebrating of diuine ſeruice in the vulgar tongue? *Bellarmine* that would anſwere this authoritie, that *Innocentius* decree is to be vnderſtoode onely of the Greeke and Latine tongues, and of no other; and that he would haue the ſeruice of the Church celebrated in theſe two tongues and no other, *Reſp.* 1. This appeareth to bee a weake anſwere, for the decree maketh mention of people *diuerſarum linguarum*, of diuers languages; and therefore he would haue the diuine office celebrated according to the diuerſitie of their tongues. But diuers tongues imply not a dualitie onely of two, but a pluralitie of many. 2. This Canon prouideth, that ſeruice ſhall be ſaid in diuers languages, becauſe of the diuerſitie of the people: but what neede this prouiſion, if that the vnderſtanding of the people ſhould not be reſpected? for otherwiſe one language might ſerue diuers people. 3. A little before, if the Ieſuite be remembred, hee ſaid, that many hundred yeeres agoe, long before *Innocentius* time, neither the Greeke in Grecia, nor the Latine in Italy were the vulgar tongues, nor commonly vnderſtood, chap. 15. and yet now he graunteth, that *Innocentius* would haue Greeke and Latine Seruice, becauſe of the diuerſitie of the people, that is, to their vnderſtanding: ſo *Bellarmine* neither agreeth with himſelfe, nor with their owne Canon.

Laſtly, in the defence of this truth, that prayers ought to be vſed in the vulgar tongue, *Iohn Ardeley,* and *Iohn Simſon* gaue their liues. *Fox pag. 1438. col. 1.* and *Iohn Hallingdale, pag. 1837. col. 2.* See the confeſſion alſo of Maſter *Rogers* before *Wincheſter*, pag. 1350. col. 1. and of Maſter *Bradford*, pag. 1469.

1469. col. 2. holy Martyrs. Let the Papiſts ſhew the like conſtancie in their Popiſh profeſſours if they can.

We will alſo adioyne here the teſtimonie of other Churches. 1. The Eaſt Churches doe celebrate diuine ſeruice in a tongue, which is vnderſtood of all. *The Armenians in their diuine Seruice*, Maſſes, Prayers and Ceremonies vſe the Armenian tongue, which is vnderſtood both of men and women throughout all their Countrey. The Georgians doe celebrate the Liturgie in their owne language, to the end the common people may be able to vnderſtand them: what the vſe of the Muſcouites is herein, is ſhewed in the next queſtion before.

Villamont lib. 2. c.23.
Nicholas lib. 4. c.16.

2 Of the Ethiopicke Church *Theuet* thus reporteth: *I haue ſeene many Biſhops, and haue heard their Maſſes, which they ſay in the Abyſſine language, which is very neere the Arabike*, which is the tongue of the Countrey.

Coſmogr. lib. 2. c.14.

3 The reformed Churches doe conſent herein: *Confeſſion* of Heluetia: *Let all ſtrange tongues keepe ſilence in the holy aſſemblies, and let all things be vttered in the vulgar tongue, which is vnderſtood of all men in the companie.* Confeſſion of Wittemberg. c. 27. *This ſinging, becauſe it was vſed in a tongue not commonly knowne, had no godly vſe*: and afterward in the ſame Chapter: *They doe therefore godly, who doe ſo appoint the diſpenſation of the Sacraments, ſinging of Pſalmes, reading of holy Scriptures, that the Church may vnderſtand, that which is ſaid and read, &c.* Confeſſion of Sweueland, chap. 24. *No man ſhould ſpeake with tongues in the congregation without an interpreter.* The ſame is the confeſſion of our Engliſh Church. *We make our prayers in that tongue, which all our people, as meete is, may vnderſtand, &c. euen as all the holy fathers and Catholike Biſhops, both in the olde and new Teſtament, did vſe ſo to pray themſelues, and taught the people to pray too, &c.*

Latter. confeſ. c.22. Harman. p.465.
Harm. p.476.
Harman. p.539.
Artic. 26.

4 Yea, and ſome of the Romane Church haue commended Seruice in the vulgar tongue as more profitable. *Lyranus* ſaith, *if the people doe vnderſtand the prayer or benediction, Melius reducitur in Deum & deuotius reſpondet Amen*: They are better brought vnto God, and doe more deuoutly anſwere Amen: *ſo Caietane, by this doctrine of the Apoſtle, is gathered, Quod melius eſt ad aedificationem eccleſiae, &c.* That it is better for the edifying of the Church, that publique prayers in hearing of the people, ſhould be ſaid in the common tongue: ſo likewiſe *Faber, Maxima pars hominum, &c.* The greater part of men that pray now a-dayes, I cannot tell whether in the ſpirit, they pray not certaine in the minde, for they pray in a tongue, which they vnderſtand not; but *Paul* doth ſpecially allow, that the faithfull ſhould pray with their ſpirit and mind; that is, vnderſtanding, &c.

In 1.Cor.14.
In 1.Cor.14.
In 1.Cor.14.

THE FOVRTH QVESTION: OF THE authoritie of the Scriptures.

The Papiſts.

THe Papiſts of former times doubted not to ſay, that the Scripture is not authenticall without the authoritie of the Church; ſo *Echius* ſaith, ſo *Pigghius*, that the authoritie of the Scripture dependeth of the authoritie of the Church neceſſarily. *Hermannus* a Papiſt moſt impudently affirmeth, that the Scripture ſhould bee of no more credite then *Æſopes* fables, without the approbation of the Church: a foule blaſphemie. But our Papiſts of later time, being aſhamed of their fore-fathers ignorance, they ſay that the Scriptures in themſelues are perfect, ſufficient, authenticall, but that to vs it appeareth not ſo; neither are we bound to take them for Scripture without the authoritie of the Church: ſo *Canus, Bellarmine, Stapleton.* So that (ſay they) in reſpect of vs the Church hath abſolute authoritie to determine, which is Scripture, which not. *Ex Whitacher. quaeſt. 3. de Scriptur. cap. 1.*

5.Error.
Echius enchirid. loc. de authorit. eccleſ.
Pigghius lib. 1. de Hierach eccleſ. cap. 2.
Can. loc. com. lib. 2. cap. 8.
Stap. lib. 9. doc. princip. cap. 1.

Argum. 1. There is no more certaine authoritie, then of the Church: *Ergo* the Church muſt determine of Scripture, *ſic Stapleton.* We anſwere. Firſt, the Maieſtie of the Scriptures themſelues is more certaine, and the inward teſtimonie of the ſpirit, without the which wee cannot be perſwaded of the truth and authoritie of the Scripture. Secondly, if they meane by the Church, the Synagogue of Rome, it hath nothing to doe to iudge of Scripture, being the ſeate of Antichriſt: neither is the authoritie of that Church to be credited, but rather ſuſpected and miſtruſted.

Argum. 2. There are certaine writings of the Prophets and Apoſtles not Canonicall; and other writings of ſome that were no Prophets, made Canonicall: *Ergo* the Church hath authoritie to iudge of Scripture, *ſic Stapleton.* For the firſt, where he obiecteth that there are many writings of the Prophets, as of *Salomon, Nathan, Ahija, Iddo*, 2. Chron. 9.29. that are loſt, and if they were extant, ſhould not be receiued: We anſwere. Firſt, it is not to be doubted of, but ſome part of the Canonicall Scripture is loſt. Secondly, how proueth hee that if they were extant, they were not to be acknowledged for Scripture?

2.Chron.9.29.

Stapleton further obiecteth, that Saint *Pauls* Epiſtle written to the Laodiceans whereof mention is made, Coloſſ. 4. 16. was neuer receiued into the Canon. We anſwere, there is no ſuch Epiſtle mentioned in that place ſent to the Laodiceans, but from Laodicea, as it is in the Originall, which was not like to haue beene of the Apoſtles writing to them, who at that time had not ſeene the Laodiceans, Coloſſ. 2. 1. but an Epiſtle rather written by them to the Apoſtle; which S. *Paul* would haue the Coloſſians reade, becauſe it might conteine ſomewhat, which did concerne them: that Epiſtle therefore, that carrieth S. *Pauls* name to the Laodiceans, is but a forged, and baſtard writing, and therefore wor-

Coloſſ. 4.16.
Coloſſ. 2.1.

thily

their number out of the canon. This was the iudgement also of a generall Councell, *Nicen. 2. action 6. tom. 5. Inter epistolas diuini Apostoli, quaedam fertur ad Laodicenses, quam patres nostri tanquam alienam reiecerunt*: Amongst the Epistles of the diuine Apostle there is one counted, bearing the name to the Laodiceans, which our fathers haue reiected as a baſtard and forraine writing. Their ſentence is that this Epiſtle was fained, and neuer written by S. *Paul*.

To the ſecond, that bookes not made by Prophets are iudged canonicall, as of *Toby, Iudith*: Wee anſwere, that theſe bookes ought not to be canonicall, neither that euer they were ſo taken, till of late it was decreed by Councels of no great antiquitie: for in the Laodicene Councell and other ancient Councels they were deemed not to be canonicall, as hath been ſhewed before, Error 1.

Argum. 3. Certaine bookes of the new Teſtament before doubted of, as the Epiſtle to the Hebrewes, the Apocalypſe, the ſecond Epiſtle of *Peter*, the ſecond of *Iohn*, are receiued into authoritie by the Church; and other bookes, as the Goſpell of *Thomas, Matthias, Andrew, Peter*, were reiected by the authoritie of the Church. We anſwere: Firſt, we denie not but that the Church is to diſcerne betweene the true Scriptures and forged bookes: but this ſhe doth not of her owne authoritie, but following the direction of Gods ſpirit ſpeaking in thoſe writings: for the Church looking into the ſacred and diuine matter of the Apoſtles writings, was moued to acknowledge them for the word of God though of ſome they were doubted of: and finding the other to be fabulous bookes, did by the direction of the ſame ſpirit reiect them. Secondly, *Auguſtine* and *Hierome* thinke that the canon of Scripture might be confirmed in the Apoſtles time, *Iohn* being the ſuruiuer of them all, who both acknowledged the true writings of the Apoſtles, and condemned the contrarie. If it be ſo (the ſpirit of God in the Apoſtles hauing determined this queſtion alreadie concerning the canonicall Scripture) the Church hath no authoritie to alter or change that decree. Concerning this matter S. *Auguſtine* writeth thus vnto S. *Hierome, epiſt.* 19. *Veritas diuinarum ſcripturarum, &c. non a quibuſlibet, ſed ab ipſis Apoſtolis, ac per hoc in canonicum authoritatis culmen recepta, ex omni parte verax & indubitata perſiſtit*: The truth of the diuine Scriptures was receiued into the canon of authoritie by none other but the Apoſtles themſelues, and therefore is vndoubtedly true. The Apoſtles then by the ſpirit of God haue ſet downe the canon of the Scriptures, which the Church is bound to receiue, and beleeue: it hath no authoritie to make the canon of the Scriptures.

Argum. 4. The Church is more ancient then Scripture, and was before it. *Ergo*, it is of more authoritie then Scripture: *Argum. Eckij Enchirid. & Hoſ. lib. 3. de authoritate ſcripturæ.*

Anſw. 1. We graunt, that the Scriptures, that is the word written, haue not been from the beginning: yet though there were a Church before the Scriptures, that is the word written, the word of God notwithſtanding was before the Church, which is the ſame now written, that was before vnwritten. 2. Neither is the argument good, for alwaies that, which is more ancient, is not of greateſt authoritie: for *Iohn Baptiſt*, in reſpect of his office came before Chriſt, yet was not his authoritie greater.

The Proteſtants.

We doe not deſpiſe the ſentence of the Church, as our aduerſaries doe falſly charge vs: nay we doe reuerence the iudgement of the Church of God, and beare it with all obedience, to whom we confeſſe it belongeth. 1. As a faithfull keeper or treaſurer, carefully to preſerue and keepe the holie Scriptures from being violated or corrupted by heretikes or other enemies of Scripture. 2. According to her ſpirituall cunning, to diſcerne the Scripture from other forged and baſtard writings, as the Goldſmith doth the gold from other adulterate mettall. 3. To propound and preach, and hold out the light of Gods truth to the people. 4. To interpret and expound Scripture according to the analogie of faith: *Whitak. quaeſt. 3. cap. 2. de ſcriptur.* We confeſſe alſo as much, as hath bin in former times decreed by the Papiſts themſelues: *Penes eccleſiam eſt diſcernendi authoritas ſcripturas veras ab adulterinis: ſic etiam poteſtatē habet interpretandi, atque adeo ex eiſdem ſcripturis eliciendi & explanandi dogmata*: The Church hath power to diſcerne true Scripture from falſe, alſo to interpret the Scripture, and out of the ſame to deriue and explane precepts of religion, that is to preach, &c. But the Church ought not to ſet the Lords ſtamp vpon falſe coine, as the Papiſts doe in making Apocryphall bookes canonicall. Neither doe we only beleeue the Scripture, because of the Churches teſtimonie, nor chiefly, but becauſe the ſpirit of God doth ſo teach vs, and the Scriptures themſelues doe teſtifie for themſelues: ſo that euery man is bound to acknowledge the Scripture, though there were no publike approbation of the Church: *Fulk. 2. Galat. 6. Whitaker. quaeſt. 3. cap. 2. de Scripturis.* We doe reaſon thus.

Interrelig. Cæſares cap. 11. anno 1548.

Argum. 1. The Ieſuite doth reaſon ſtrongly for vs: he bringeth fiue arguments to proue the Scripture to be the word of God: *veritas vaticiniorum*, the conſtant and perpetuall truth of the Prophecies: *incredibilis ſcriptorum conſpiratio*, the wonderfull harmonie and conſent of holie writers of the Scripture: *teſtis eſt Deus ipſe*, the ſpirit of God is a principall witneſſe vnto vs: *teſtis eſt ipſa Scriptura*, the Scripture it ſelfe beareth witneſſe, as 2. Tim. 3. all Scripture is giuen by inſpiration: *teſtis eſt diuinorum numerus infinitus miraculorum*: laſtly, the many and great miracles wrought by the Prophets and Apoſtles doe teſtifie for the trueth thereof. See this place excepted againſt and anſwered, Retect. p. 98. He maketh no mention heere of the teſtimonie of the Church, but ſaith the ſame that we hold, that the ſpirit of God inwardly working in our hearts by the Scriptures themſelues, which wee finde to be moſt perfect, conſonant, true, of ſingular maieſtie, doth teach vs which is the word of God: *Bellarm.de verbo Dei lib.1.c.2.*

Theſe arguments or inducements, which do ariſe of the conſideration of the Scriptures themſelues (as *Bellarmine* here ſetteth downe ſome, and other may be added vnto them) are more forcible to perſwade vs, that it is the word of God, then the bare teſtimonie of the Church. Firſt, *doctrinæ maieſtas*, the ſingular maieſtie of the Scriptures, in the bookes of the Prophets and Apoſtles, and of the heauenly doctrine therein contained: wherein none of the writings of the Philoſophers or Orators, are to be compared vnto them. Secondly, beſide the maieſtie of the matter, the puritie of ſtile, grauitie and diuineneſſe of ſpeech, doth commend the excellencie of Scripture. Thirdly, the antiquitie of theſe holy writings, ſheweth them to be diuine: for the bookes of *Moſes* are found to bee more ancient, then all the writings in the world. Fourthly, the propheticall predictions and prophecies, which afterward were accompliſhed, yea the very names of certaine men were ſet downe many yeeres before they were borne, as *Ioſias* 1.King.13.2. *Cyrus*, Eſay 44.28. Fifthly, the wonderfull and ſtrange miracles, which were wrought by the Prophets and Apoſtles. Sixthly, the teſtimonies alſo of Martyrs, which gaue their liues in defence of the holie doctrine ſet foorth in Scripture, doe euidently declare, that they are diuine writings. Seuenthly, the enemies of the Scriptures, which haue attempted all meanes to extinguiſh them, and could not preuaile, doe ſet foorth the maieſtie, and authoritie thereof. Eightly, the writers alſo of the Scriptures the Prophets and Apoſtles, doe not a little moue vs: who were but ſimple and plaine men, as ſhepheards, heardmen, fiſhermen, before they were called and ſet apart of God for this worke: whereby it is apparant, that God who inſpired them with ſo great grace, was the author of the Scriptures: *Hæc Caluin lib. inſtitut.1.cap.*8. Theſe aforeſaid motiues doe eaſilie conuince, that the Scriptures are no humane, but diuine writings: and they are more able to moue vs, then the bare teſtimonie of the Church: yet perſwade vs they cannot, which is the only worke of the ſpirit, but onely prepare our hearts, and ſtirre vs vp: *Ergo*, much leſſe is the authoritie of the Church able to doe it.

*Argum.*2. The Scripture giueth authoritie to the Church: *Ergo*, the Church giueth not authoritie to the Scripture: the firſt wee prooue by our aduerſaries owne confeſſion: for being asked, how they know that the Church erreth not, they alleage ſuch places of Scripture, as Matth.28.20. *I am with you to the end of the world*, and the like: how then doth the Church giue authoritie to Scripture, ſeeing it taketh her warrant and authoritie from thence? The Ieſuite himſelfe ſaith, that *nihil eſt certius vel notius ſcripturis*, nothing is more certaine or notoriouſly knowne then Scripture. And againe, *ſacra Scriptura eſt regula credendi certiſſima*, the holy Scripture is the moſt certaine rule of faith: *Bellarm.de verbo*, 1.2. If the authoritie of Scripture then be moſt certaine, what reaſon is it, that they ſhould depend vpon the iudgement of the Church, which is nothing ſo certaine? The leſſe certaine ought rather (and ſo doth indeed) depend of the more certaine; the Church vpon the Scripture, not contrariwiſe; for the Scriptures are the foundation of the Church, Epheſ.2.20.

Math.28.20.

Epheſ.2.20.

*Argum.*3. To beleeue the Scripture is a worke of faith: the Church cannot infuſe faith into vs, but the ſpirit of God: *Ergo*, the ſpirit of God not the Church teacheth vs to beleeue Scripture, *argum. Whitack.*18.

Againe, if the Scriptures depend vpon the approbation of the Church, then the promiſes of ſaluation and eternall life contained in the Scriptures doe ſo likewiſe: but it is abſurd to thinke that the promiſes of God doe ſtand vpon the allowance of men: *Ergo*, neither the Scriptures, *argum. Caluini, lib.*1 *inſtitut.cap.*7.

*Argum.*4. The Scripture is the chiefe iudge, and ought ſo to be in all controuerſies: we may appeale from the Church to the Scripture, not from the Scripture to the Church: the Church is ſubiect to the Scriptures, the rule of faith is in the Scriptures, not in the Church: for the companie of the faithfull, which is the Church, are ruled by faith: they doe not ouerrule faith: neither are a rule thereof: the Church is a point of beleefe, as in the Creed, not a rule or meaſure thereof: *Ergo*, the Church is not the chiefe iudge of Scripture, but it ſelfe to be iudged by Scripture.

*Argum.*5. We haue euident places of Scripture, Iohn 5.34. ſaith Chriſt, I receiue no witneſſe of men: but the Scripture is the voice of Chriſt, and of the ſame authoritie. *Ergo*. verſ.36. I haue a greater teſtimonie then of *Iohn*, the Scriptures doe teſtifie of me. verſ.9. The teſtimonie of the Scriptures is greater then the record of *Iohn*: *Ergo* then of the Church. 1.Iohn 5.6. The ſpirit beareth witneſſe, that the ſpirit, that is, the doctrine of the ſpirit, is the truth. And verſ 9. If wee receiue the witneſſe of man, the witneſſe of God is greater: *Ergo*, not the iudgement of the Church, but the witneſſe of the ſpirit doth certifie and aſſure vs of the truth and authoritie of Scripture.

Iohn 5.34.

1.Iohn 5.6.

I will adde one ſaying out of *Auguſtine*: *Mihi certum eſt, nuſquam a Chriſti authoritate diſcedere, non enim reperio valentiorem. Contra Academic.lib.*3.*cap.*20. I am reſolued for no cauſe to leaue the authoritie of Chriſt (ſpeaking in the Scriptures) for I finde none more forcible: *Ergo*, the authoritie of Scripture is aboue the Church, which is denied by the Rhemiſts, *annot.*2.*Gal.ſect.*2. I will heere vrge them with their own authoritie: *Thomas Aquinas* hath this diſtinction: that God worketh two waies; firſt by mediate cauſes, as the Prophet ſaith, Pſal.138. Thou haſt made me, that is, by the work of nature: ſecondly, hee worketh ſome things immediatly, as miracles: ſo hee ſaith, *Deum hominis intellectum per alias literas mediatè inſtruere, per ſacras immediatè*: God inſtructeth man mediatly by other wri-

Excitation. Eſpenſæ in 2.Tim.p.12.

tings, but immediatly by the Scriptures: as miracles then are Gods works immediatly, ſo are the Scriptures his words. Then as miracles of themſelues are knowne to be Gods works, as the Magicians in Ægypt could ſay, *digitus Dei eſt*, it is the finger of God; ſo are Scriptures knowne to bee Gods writings: for if we ſhould neede the teſtimonie of men to perſwade vs of the word; then God thereby doth not immediatly inſtruct vs, as *Thomas Aquinas* here ſaith. So then, as the Lawes of Emperours, though they were, *ſine die et conſule*, without the date of the day and the Conſull, were notwithſtanding authentike, becauſe they were imperiall, *Cod. lib. 1. tit. 4. leg. 1. Iuſtinian.* Much more the holy Scriptures ought of themſelues to beare credite, becauſe they are diuine.

Laſtly, let vs ſee the confeſſion of the holy Martyrs, whoſe iudgement in matters of faith, though our aduerſaries regard it not, yet is of vs much to be regarded, ſeeing they doubted not to ſpend their liues in defence of their faith.

Maiſter *Philpot* thus anſwereth to *Morgans* argument, who vrged that the Church was before Scripture, and therefore aboue Scripture: that the word of God conſiſted not onely in letters and externall writing, but it was the word, wherewith the hearts of the Patriarches, Prophets and Apoſtles were inſpired, euen before it was written, as the ſalutation of the Angell was the Scripture of Chriſt, and word of God, euen before it was written: *ſic Philpot.* pag. 1288. col. 2. *diſput. conuocat.*

Maiſter *Bradford* ſaith, that the Church is a meane more ſpeedily to bring vs to know the Scriptures: as was the woman of Samaria a meane to bring the Samaritanes to know Chriſt: but as they, when they had heard Chriſt, beleeued not ſo much becauſe of her report, as for that they heard him themſelues ſpeake: ſo after that Scriptures are diſcerned, and ſhowed to vs by the Church, we beleeue them to be the word of God, not becauſe the Church ſaith ſo, but for that indeede wee finde them to be ſo, as true ſheepe acknowledging the voice of our ſhepheard Chriſt Ieſus ſpeaking therein, *hac ille:* pag. 1467. col. 1.

Maſter *Glouer* Martyr, to this argument propounded, the Church ſheweth which is the word of God, *Ergo* it is aboue the word, anſwereth thus: this is no good reaſon, for by the ſame argument *Iohn Baptiſt* ſhall be aboue Chriſt, becauſe he ſhewed Chriſt: and he that telleth one which is the King, ſhould be aboue the King. pag. 1555. col. 1.

Robert Drakes Martyr, being asked how he knew the Scriptures to be the word of God, anſwered: by the holy doctrine which it containeth, teaching ſaluation by Chriſt, and giuing precepts of holineſſe, to withdraw vs from a wicked life. *William Tims* anſwered, that the olde Teſtament doth giue witneſſe to the new, and one of them doth teſtifie for another: whereby it appeareth, they are the verie word of God. *Fox* pag. 1732. col. 1. All thoſe holy Martyrs died in this confeſſion of their faith: therefore bleſſed be God that hath not left his truth without ſuch excellent witneſſes, in thoſe crooked and euill daies.

Reſponſ. Robin.

De Iudor. legat. art. 1.

For forraine teſtimonies. 1. Firſt, the Eaſt Church doth aſcribe the ſupreame authoritie to the Scriptures. 1. *The King of Muſconia thus ſaid, if the Goſpell had not beene written, how could the word of God haue been underſtoode, and if the Apoſtles had not reduced into writing their delegation and commiſſion, how had it beene knowne to the world, that they were ſent to men.* 2. *Damianus a Goes* writeth of the Abyſſines in Africa, that they haue certaine writings beſide the Scriptures, but they held the Scriptures ſufficient without them, and denie not the name of true Chriſtians to thoſe which haue not thoſe bookes, &c. Thus they make the Scripture abſolute in it ſelfe, without the decrees and ordinances of men.

Harmon. p. 7.

Harmon. p. 9.

3 The reformed Churches of the Weſt herein concurre: the confeſſion of Bohemia, chap. 1. *The holy Scripture is true certaine, and worthie to be receaued, &c. Firſt, becauſe it is inſpired and taught of the holy Ghoſt, &c.* And afterward: *This perſwaſion and beliefe concerning holy Scripture, namely, that it is taught and inſpired of God, is the beginning and ground of our Chriſtian profeſſion.* French confeſſion, artic. 4. *Wee acknowledge theſe bookes to be canonicall, &c. not onely for the common conſent of the Church, but much more for the teſtimonie and inward perſwaſion of the ſpirit, &c.* Confeſſion of Belgia, artic. 5. *We beleeue all thoſe things, which are contained in the Scriptures, not ſo much, becauſe the Church alloweth, and receaueth them for canonicall, as for that the holy Ghoſt beareth witneſſe unto our conſcience, that they came from God, &c.* The Engliſh confeſſion, artic. 10. *Whereupon* (namely the Scriptures) *is built the Church of God, they be the ſure and infallible rule, whereby may be tried, whether the Church doth ſwarue, &c.* The Church then is tried by the Scriptures, not the Scriptures by the Church.

In 1. Timoth. 3. ſuper illa verba omnis ſcriptura.

Salmeron commentar. in Roman. proem part. 3. diſpu. 3.

Thuanus hiſtor. part. 2. lib. 7. an. 1551.

4 *Anſelme* ſaith: *That the Scripture arcem ſuper cæteras authoritatis obtinet: Hath the higheſt authoritie aboue other writings:* Then the writings and decrees of the Church being inferiour in authoritie, cannot be the Iudge of the Scriptures. *Salmeron* alloweth that ſaying of the Author of the imperfect worke; *To them that will know, which is the Church, Non eſt alius modus, niſi tantummodo per Scripturas. There is no other way but onely by the Scriptures. Pictauius* thus reſolued at the Councell of Trent: *Who doubteth the ſacred Scripture, Solam eſſe iudicem, &c.* To be the *onely Iudge of all controuerſies of religion.* Then it will follow that this controuerſie, which are the canonicall Scriptures, muſt be decided by the Scriptures themſelues.

THE FIFTH QVESTION CONCERNING THE perſpicuitie and plaineneſſe of the Scripture.

The Papiſts.

OVr aduerſaries doe hold, that the Scriptures are moſt hard, difficult, and obſcure. *Bellarmine* ſaith, *Neceſſario fatendum eſt, Scripturas eſſe obſcuriſſimas,* It muſt needes be graunted that the Scriptures are moſt obſcure, *de verbo Dei, lib. 3. cap. 1.* They doe not onely affirme that ſome things are obſcure in the Scriptures: but that they are all hard, and doubtfull, and vncertaine, and compare them therefore to a leaden rule, which may be turned euery way, *Petrus a Soto.* And to a noſe of wax, *Lindanus* a Papiſt, *ex Tilmanno de verbo Dei, error.* 5. Our Rhemiſts ſay, it is all one to affirme ſome things to be hard in a writer, and the writer to be hard: ſo they conclude, that the Scriptures are both in reſpect of the matter and manner, very hard, and therefore daungerous for the ignorant to reade them. *Rhemenſ. annot. in* 2. Pet. 3. verſ. 16. 6. Error.

Argum. 1. They obiect that place, 2. Pet. 3. 16. where the Apoſtle ſaith, ſpeaking of S. *Pauls* Epiſtles, that many things are hard. *Ergo,* the Epiſtles of S. *Paul* are hard, and ſo the Scriptures: this is *Bellarmines* argument. We anſwere. Firſt, he ſaith not, that *Pauls* Epiſtles are hard, but many things, which he entreateth of. Secondly, they are hard not to all, but the vnſtable and vnlearned doe peruert them. Thirdly, we denie not, but that ſome places in the Scripture are obſcure, and haue neede of interpretation: but it followeth not, that therefore the whole Scripture is obſcure: and becauſe of ſome hard places, that the people ſhould be forbidden the reading of all. 2. Pet. 3. 16.

Argum. 2. The Scriptures are obſcure both in reſpect of the matter and manner: firſt, the matter is high and myſticall: as of the Trinitie, of the incarnation of the word, of the nature of Angels, and ſuch like. We anſwere, theſe myſteries may bee conſidered three diuers waies. 1. In their owne nature: ſo are they hard indeed, for by humane reaſon, we cannot attaine to the depth of them. 2. In reſpect of their handling in the Scripture: ſo are they not obſcure, for all theſe things are plainely declared in the word, as the nature of ſuch deepe myſteries will afford. 3. In reſpect of vs: ſo muſt they needes be obſcure, if men bee not contented with the knowledge in the word, but curiouſly ſearch further. *Luther* therefore doth aptly diſtinguiſh of theſe things, hee ſaith that, *res Dei,* the things of God are obſcure, the very depth of his myſteries cannot be comprehended of vs: but, *res Scripturæ,* theſe things, as they are opened in Scripture, are plaine, if wee will content our ſelues with that knowledge.

Secondly (ſaith *Bellarmine*) the manner of handling is hard and obſcure: there are many tropes, metaphors, allegories, Hebraiſmes, which cannot eaſily be vnderſtood. We anſwere. Firſt, many of theſe are rather ornaments of the Scripture, as tropes, metaphors, then impediments to the reader. Secondly, though the phraſe of Scripture ſeeme hard at the firſt, yet by further trauell in the Scriptures it may become eaſie and plaine: for all things are not vnderſtood at the firſt. Thirdly, we denie not but that ſome places are obſcure, and had need to be opened.

Argum. 3. If the Scriptures be not hard, what neede ſo many Commentaries, and expoſitions, *Rhemiſt.* 2. Pet. 3. 16. & *Bellarm. lib. 3. de verb. Dei, cap.* 1. We anſwere. Firſt, ſo many Commentaries are not requiſite, ſome may be ſpared. Secondly, expoſitions are needefull for the vnderſtanding of darke places; but many things are plaine enough without expoſitions, and may be vnderſtood of the ſimple. Thirdly, expoſitions alſo of the plaineſt places are needfull, not ſo much for the explication of the meaning, as application for manners.

Argum. 4. Becauſe that place, Geneſ. 4. 23. How *Lamech* ſaith, *I would ſlay a man in my wound, &c.* is hard: as likewiſe, that place, Geneſ. 11. 12. where *Cainan* is put in by the *Septuagint,* whom *Luke* followeth, which name is not in the originall: and Geneſ. 36. 2. *Eſaus* wiues are ſet forth by other names, then Geneſ. 28. hereupon, by reaſon of the difficultie of theſe places, they inferre the Scriptures to be hard: *Doway tranſlators,* in their ſeuerall annotations vpon theſe places. Gen. 4. 23. Gen. 11. 12. Gen. 36. 2.

Confut. 1. It followeth not, becauſe ſome places in the Scriptures are hard to be vnderſtood, therefore, all the Scriptures are obſcure: we deny not, but that ſome places are profound, and of deepe ſenſe, yet other, and they the moſt, which concerne faith and manners, are plaine and eaſie to be vnderſtood, and fit for the capacitie of the meaneſt, that will apply his heart.

2. The places giuen in inſtance, are not of ſuch inextricable difficultie, as that the Reader ſhould be diſcouraged from the reading of ſuch places: in the firſt place *Lamech* vaunteth himſelfe vpon hope of *Caines* impunitie, that hee will not take the leaſt wrong at any mans hand, but ſlay and kill in his wrath, and yet hope to goe vnpuniſhed: for the ſecond, it is moſt like, that S. *Luke* in a matter of no greater weight, would not diſſent from the *Septuagint,* being a tranſlation ſo generally receiued: leſt he might haue thereby offended, and brought a preiudice to the whole ſtorie of the Goſpell: touching the third, it is not vnuſuall for the ſame perſons to bee knowne by diuers names, and ſo is it like *Eſaus* wiues were called. See *Iunius* vpon that place. 7. Error. See further for theſe places Hexapl. vpon Geneſis.

The Proteſtants.

WE doe not hold that the Scripture is euery where ſo plaine and euident, that it need no interpretation, as our aduerſaries doe ſlander vs, and therefore here they doe fight with their own ſhadow. *Bellarm.lib.3.de verbo, cap.1.* Wee confeſſe, that the Lord in the Scriptures hath tempered hard things and eaſie together, that we might be exerciſed in the Scriptures, and might knocke and labour by prayer and ſtudie, for the opening of the ſenſe: and that there might bee order kept in the Church, ſome to be hearers, ſome teachers and expounders, by whoſe diligent ſearch and trauell, the harder places may be opened to the people. But this we affirme againſt our aduerſaries: firſt, that all points of faith neceſſarie to ſaluation, are plainely ſet forth in the Scriptures. Secondly, that the Scriptures may with great profit be read of the ſimple and vnlearned, notwithſtanding the hardneſſe of ſome places, which in time alſo (vſing the means) they come to the vnderſtanding of, *Ex Fulk. annot. 2. Pet. 3. 16. Whitacher. quæſt. 4. cap. 1.*

Deut.30.11. *Argum.* 1. Firſt, that which we maintaine is euident out of the Scripture, Deut. 30. 11. *The commandement, which I command thee, is not hid from thee, nor farre off.* And as it followeth, *Thou needeſt not aſcend to the heauens, or goe beyond the ſea: the word is neere vnto thee, euen in thy mouth and heart, to doe it. argum. Brentij. Ergo* the Scriptures are plaine. The Ieſuite anſwereth, that it is meant onely of the decalogue and the ten commandements, that they are eaſie, not of the whole Scripture. As though if the commandements be eaſie the reſt of the Scriptures be not likewiſe, as the Prophets and hiſtoricall bookes, being but commentaries and expoſitions of the decalogue. *S. Paul,* Rom. 10. 6. vnderſtandeth this place of the whole doctrine of faith, who better knew the meaning of *Moſes* then the Ieſuite. Againe, the Prophet *Dauid* ſaith, *Thy word is a lanterne to my feet, and a light to my paths:* which is not to be vnderſtood onely of the commandements and precepts in Scripture, but of the whole word of God, as *Auguſtine* expoundeth it: *Quod ait lucerna pedibus verbum tuum, verbum eſt, quod ſcripturis omnibus ſanctis continetur:* where he ſaith, thy word is a lanterne to my feete, he vnderſtandeth the word of God, which is contained in all the holie Scriptures, *Auguſt. concion. 23. in Pſalm.* 118.

Pſal.119.105. 2.Pet.1.19. *Argum.* 2. The Prophet *Dauid* ſaith, Pſalm. 119. 105. *Thy word is a lanterne vnto my feet, and a light vnto my path:* and S. *Peter* compareth the word of the Prophets to *a light that ſhineth in a darke place,* 2. Pet. 1. 19. The Scriptures then are eaſie, cleare and plaine: *Bellarmine* telleth vs that the Scriptures are called a light, *non quia facile intelligantur, &c.* Not becauſe they are eaſily vnderſtood, but being once vnderſtood, then they doe lighten and illuminate the minde, and ſhew the way vnto Chriſt: cap. 2. *reſponſ. ad argum.* 2. & 4. *Contra* 1. Yes the Scripture is bothwaies a light, both for inſtruction and vnderſtanding, and then for ſpirituall direction: as *Dauid* ſheweth, both it is a lanterne to the feet for inſtruction, and a light to the path for direction. 2. Like as a lanterne is both eaſie to be ſeene, and being ſeene directeth; ſo is the Scripture eaſie to be vnderſtood, and being vnderſtood it guideth: for it giueth wiſedome to the ſimple,

Pſal.19.7. Pſal. 19. 7. But if it were ſo hard and obſcure, it ſhould be without the reach and compaſſe of the ſimple.

2.Cor.4.3. *Argum.* 3. 2. Cor. 4. 3. If our Goſpell be hid, it is to them onely that are loſt: *Ergo* the Scriptures are plaine to the faithfull. The Ieſuite anſwereth, S. *Paul* ſpeaketh of the knowledge of Chriſt, not of the Scriptures. Firſt it is manifeſt out of the ſecond verſe, that S. *Paul* ſpeaketh of that Goſpell, which he preached to the Corinthians, which is the ſame hee wrote vnto them: wherefore if the Goſpell preached were eaſie and plaine, why is not the Goſpell written by him, I meane the doctrine of faith, being the ſame which he preached? Secondly, if they grant that the knowledge of Chriſt is eaſie, wee aske no more: for this is that we ſay, that the doctrine of faith and ſaluation is plainely expreſſed in Scripture.

Eſay 29.11. Apoc.5.5. *Argum.* 4. This is the difference betweene the new Teſtament and the old: the old is compared to a claſped booke, Eſa. 29. 11. the new to a booke opened, Apoc. 5. 5. The knowledge of Chriſtians farre exceedeth the knowledge of the Iewes: it is lawfull for them to reade the Scriptures, much more for all Chriſtians. The Ieſuite anſwereth that our knowledge is greater then theirs, not in all Scripture, but in the myſteries of our redemption onely. We anſwere, this is all we deſire: for if the myſtery of ſaluation and redemption be plainely opened in the Scripture, why ſhould not the people bee admitted to the reading of the word, to be confirmed in the knowledge of their redemption? Who ſeeth not what ſilie anſwers theſe be? *Auguſtine* thus writeth of this matter, *In iis (inquit) quæ apertè in ſcripturis poſita ſunt, inueniuntur ea omnia, quæ fidem continent, moreſque viuendi: De doctrin. Chriſtian. lib. 2. cap. 9.* The plaine and eaſie places of Scripture containe all things neceſſarie vnto faith and good life: *Ergo,* the doctrine of ſaluation in the Scriptures is not hard and difficult, but eaſie of good Chriſtians to be vnderſtood.

Toletan. 5. cap. 16. it was thus decreed: *Qui apocalypſin Iohannis à Paſcha vſque ad Pentecoſten Miſſarum tempore in eccleſia non prædicauerit, excommunicationis ſententiam habebit:* Hee that refuſeth to preach to the people in the time of diuine ſeruice from Eaſter to Whitſuntide the Apocalypſe of S. *Iohn,* ſhall haue the ſentence of excommunication. By this appeareth, that this Councell deemed not the reſt of the Scripture ſo very hard, ſeeing they ſo ſtraightly enioyne the reading and preaching of the hardeſt booke in Scripture to the people: which ſome reformed Churches euen at this day doe forbeare the reading of.

Further, if that by the Emperiall law it was prouided, *Vt ad omnium notitiam, conſtitutiones valeant peruenire:* That the conſtitutions ſhould come to euerie mans knowledge: *Cod. lib. 1. tit. 1. lege 3. Iuſtinian:* And againe, *Conſtitutionum noſtri codicis iubar omnibus clareat. leg. 3.* That as the Sun beames our conſtitutions ſhould ſhine vpon all. How much more comfortable and perſpicuous to all is the Sunne light of the Scriptures?

I will alſo vrge them with their owne decrees: *Decret. par. 1. diſt. 38. cap. 9. Ignorantia ſcripturarum ignoratio Chriſti:* The ignorance of the Scripture, is the ignorance of Chriſt. If then the people be kept from the knowledge of Scripture, they cannot attaine to the knowledge of Chriſt.

Heare alſo what a writer of your owne alleageth to this purpoſe out of *Proſper, Paruuli, magni, fortes, infirmi habent in ſcripturis vnde alantur & ſatientur:* Great and ſmall, ſtrong and weake, may finde nouriſhment in the Scriptures. And in the ſame place he hath theſe verſes.

Quæ mollit animos paruulis non ingrata annis, Eſpenſ.in 2. Tim.p.117.B.
Lacte rigans paruos, pane cibans validos.

Which may be tranſlated thus.

No age ſo young, no wit ſo ſmall,
which Scripture doth not fit:
There's milke for babes, and yet withall
there's meate for ſtronger wit.

If then children and little ones, and men of ſimple wit may be admitted to the reading of Scripture, it ſeemeth not that it ſhould be ſo difficult and obſcure, as they would beare vs in hand.

I will in the laſt place adde the iudgement of a reuerend and learned man, that faithfull martyr, and bleſſed ſeruant of God *D. Tailor,* who in an epiſtle of his confuteth a certaine ſermon made by a Popiſh Prieſt in Hadley, whereof the ſaid *D. Tailor* was Paſtor: he ſaith, the Scripture is full of darke ſentences: but indeed it is called of *Dauid,* a candle to our feet, and a light to our ſteps. Our Sauiour Chriſt calleth his word the light, which euill doers doe flie from, &c. *Fox* pag. 1528. col. 2. pag. 1388. col. 2. edit. 1610.

Concerning forrain teſtimonies. 1. Seeing the Eaſt Church do cauſe the Scriptures to be read in the vulgar tongue, as hath been ſhewed before touching the vſage of the Armenians, and Muſcouites, err. 3. 2. And ſeeing the ſame is the vſage of the South and Abyſſine Church to haue the Scripture read in the Tigique language, which is vnderſtood of all: no doubt their opinion is, that the Scriptures are alſo to be vnderſtood of the common people: eſpecially ſeeing; as *Theuet* reporteth, there are few preachers among the Muſcouites, but they content themſelues with the Lectures of the Goſpell and Epiſtles euery Sunday, in a language, which their people vnderſtand. Aluares deſcript. Ethiop. cap. 30. Coſmogr. lib. 9. cap. 12.

3 The reformed Churches of the Weſt: the confeſſion of Belgia, artic. 3. *Euen the blind may cleerly behold, and as it were ſee the fulfilling and accompliſhment of all things, which were foretold in theſe writings:* Harmon. p. 11. ſection 1. confeſſion of Bohemia, cap. 10. *By an ancient cuſtome, they doe write, in the vulgar and other tongue, which may be vnderſtood of all; not onely thoſe parts which are appointed to be read out of the Goſpell at certaine times, but alſo all other pieces of holy Scripture, and doe exhort the people with an earneſt deſire to heare the word of God.* Harmon. ſect. 7. pag. 206. Heluet. cap. 22. *It is lawfull for all men priuately at home to reade the holy Scriptures, and by inſtruction to edifie one another in the true religion, &c.* Harm. ſect. 15. pag. 464.

4 The Romaniſts here alſo are witneſſes: *Eſpenceus* produced before, yet more plainely teſtifieth for the cleereneſſe and plaineneſſe of Scripture, approuing that note aſcribed to *Hierome* and *Primaſius* vpon that place, Coloſſ. 3. *Let the word of God dwell plentifully, &c. Hic oſtenditur, &c. Here it is ſhewed, that lay men ought to haue the word of God not ſufficiently onely, but abundantly, and mutually to reade amongſt themſelues:* Eſpenc. in 2. Tim. p. 156. *Acoſta* the Ieſuite ſaith, *this is wonderfull in the ſcripture: neminem eſſe tam rudem & imperitum &c.: That none are ſo rude and vnskilfull, but if hee reade humblie, may finde there many profitable things.* Acoſta lib. 2. de Chriſt. Reuel. c. 2.

THE SIXTH QVESTION: CONCERNING the interpretation of Scripture.

THis queſtion doth diuide it ſelfe into three parts: Firſt, concerning the diuers ſenſes of the Scripture. Secondly, to whom the chiefe authority to expound Scripture is committed. Thirdly, what meanes muſt be vſed in the interpretation of Scripture.

THE FIRST PART OF THE SIXTH QVESTION: of the diuers ſenſes of Scripture.

The Papiſts.

THere are two ſtrange aſſertions of our aduerſaries concerning this matter. Firſt, they affirme that the Scripture may haue diuers ſenſes and meanings in the ſame place. 7. Error. The ſenſe of the Scripture is either literall (ſay they) and hiſtoricall, which is the firſt and moſt proper ſenſe; or ſpirituall, that is an higher ſenſe deriued out of the other. The literall ſenſe, which there is gathered directly, and immediately out of the words; the ſpirituall, which hath another reference, then to that, which the words doe properly ſignifie. The literall is of two ſorts, either plaine and ſimple, or elſe figuratiue; as where Chriſt ſaith, *I haue other ſheepe which are not of this folde, &c.* Iohn 10. Whereby he vnderſtandeth other people beſide the Iewes. Iohn 10.16. The ſpirituall is of three kinds; Allegoricall, Tropologicall, Anagogicall

gogicall : they shew by particular instance and induction, that the Scripture beside the literall sense may haue these also.

Galat.4.24. The Allegoricall sense is, when besides the plaine historicall and literall meaning, somewhat is signified, which by an allegorie is referred vnto Christ, or the Church, as Galat.4. beside the truth of the story of the bond and free woman, S. *Paul* applieth it vnto the two Testaments : *Ergo*, one place may haue more senses than one.

Deut.25.4. The Tropologicall sense is, when as there is somewhat signified appertaining to manners, as Deut. 25. *Thou shalt not musle the mouth of the oxe that treadeth out the corne* : this by S. *Paul* is applied to the ministers of the Gospell, 1.Cor.9. *Ergo*, the Scripture hath diuers senses.

Psal.95.11. The Anagogicall sense is, when the place is applied to decipher and set forth the kingdome of heauen and eternall things, as Psal. 95. *I sware vnto them if they should enter into my rest* : this is literally vnderstood of the rest in Canaan, and spiritually of life eternall : *Ergo*, many senses. Thus reasoneth *Bellarm. lib.3. de scriptur. cap.3.*

The Doway translators doe here concurre with *Bellarmine*, that there are three spirituall senses beside the literall : the Allegoricall, Morall, Anagogicall, &c. As Ierusalem signifieth literally the head citie of Iurie, Morally the soule of man, Allegorically the Church militant, as Hebr.12. and Anagogically the Church triumphant, Apoc.21. *annot. in Gen.1. pag.4.*

2.Sam.7.13.14. They giue instance of this place, 2.Sam.7.13. *I will establish his kingdome*: which words they would haue vnderstood of Christ : but verse 14. *if he shall doe any thing vniustly, &c.* this cannot bee said of Christ, but of *Saul* : whereupon they inferre, *so this place* hath many literall senses.

Contra. 1. When diuerse things are inferred, out of one place of Scripture, as an allegoricall, or anagogicall mystery : if it be intended by the spirit, it is part of the literall and direct sense : when one is contained within another ; and so the whole sense is partly historicall and literall, partly allegoricall : but if it be an allegorie deuised by man, it is no part of the sense at all. 2. We denie not but that the same word or sentence being found in diuerse places of Scripture, may haue diuerse literall senses : as *Ierusalem*, giuen in instance, but not in one and the same place : and yet they are deceiued in this allegation ; for Ierusalem is taken for the triumphant Church, Heb.12.22. It is called celestiall Ierusalem, where an innumerable company of Angels is : likewise in the same place of Scripture, one clause may be vnderstood literally, as of *Salomon*, another typically, as of Christ ; and yet one and the same sentence or clause in that place shall not haue two diuerse senses. 3. They are contrary to themselues : for in one place they tell vs, there are three spirituall senses beside the literall : and in another, that there are two literall senses, whereof the one is anagogicall concerning Christ : so that place, Deuter.25.4. *Thou shalt not musle the mouth of the oxe, &c.* : they say hath two literall senses ; it is ment of spirituall labourers, and of oxen ; whereof one is the tropologicall and morall sense.

The Protestants.

We affirme that of one place of scripture there can bee but one sense, which wee call the literall sense, when as the words are either taken properly, or figuratiuely to expresse the thing which is meant : as in this place, *The seed of the woman shall breake the Serpents head* : the literall sense is of Christ, who should triumph ouer Satan, though it be spoken in a borrowed and figuratiue speech. There can be therefore but one sense, which is the literall : as for those three kinds, they are not diuerse senses, but diuerse applications onely and collections out of one and the same sense : as S. *Ambrose* saith *in 17. cap. Luc. Non vna tantum figura, sed multiplex in scripturis esse consueuit, vt vnus sermo plures species comprehendat* : The Scripture is accustomed to afford not one, but diuers figures, that one saying may comprehend diuers kinds vnder it : that is, diuers speciall senses, or applications of one generall sense.

Argum. 1. It shall appeare by a seuerall induction of all these kinds : In the first example of the Allegoricall sense, Galat.4. the Apostle saith not that there is a double sense, but that it may bee allegorically applied, which is historically set downe. There is then but one sense of the place, part whereof consisteth in the storie, part in the allegorie : so that the whole sense is contained in them both. Concerning the second example of the Tropologicall : there is not a twofold sense of that place, but one whole generall sense, that as the mouth of the oxe was not to bee musled, so the minister of the Gospell must be prouided for. Likewise of the Anagogicall kinde : it is not one sense to vnderstand the rest of Canaan, another of the kingdome of God : but there is one whole sense, that as they for their Idolatrie were depriued of the land of promise ; so we should take heed lest by our disobedience we lose the hope of the kingdome of heauen. So we conclude that those are not diuerse senses, but one sense diuersly applied ; the one sense hauing a subordination vnto the other.

Argum. 2. The literall sense is the onely sense of the place, because out of that sense onely may an argument strongly be framed : wherefore seeing allegories and tropes doe not conclude, they are not the senses of the place. An Allegorie or type may be part of the literall sense, and then it concludeth : but when an allegorie is framed beside the literall sense, it concludeth not ; and therefore is no part of the sense : as to reason thus, the oxes mouth must not be musled : *Ergo*, the Minister must be maintained, it followeth well, because it is part of the sense. But allegories deuised beside the sense proue not, though they may illustrate.

Argum. 3. That properly is the sense of the place, which the text alwaies yeeldeth : for no text of

Scripture is without his ſenſe: but the ſpirituall ſenſe is not in euery place to be found, but the literall ſenſe alwaies. And this the Ieſuite confeſſeth: *Non inuenitur ſpiritualis ſenſus in omnibus ſententiis ſcripturæ*: The ſpirituall ſenſe is not found in euery ſentence of Scripture: *Ergo* it is not the ſenſe properly.

Here alſo I will vrge the Ieſuite with his owne teſtimonie: *Spirituales ſenſus licet ædificent, & tamen non ſemper conſtat, an ſint à ſpiritu ſancto intenti*: The ſpirituall ſenſes, though they may edifie, yet it is not alwaies certaine, whether they be intended by the ſpirit: but the literall ſenſe is certaine alwaies to be the ſenſe of the ſpirit. *Bellarm. cap. 3.* The literall ſenſe therefore is the only ſenſe, because it is the ſenſe of the ſpirit.

I will alſo oppoſe againſt them their owne decrees: *Sext. decretal. lib. 5. tit. 2. c. 3. Nec huiuſmodi q. Gloſſæ non fiant, niſi forſan per quas verbi ſenſus, vel conſtructio, quaſi grammaticaliter ad literam, vel intelligibilius exponatur*: Let there be no gloſſes made, but ſuch, whereby the ſenſe or conſtruction of the word may be grammatically expounded according to the letter. This decree alloweth none but the grammaticall and literall ſenſe.

The Papiſts.

Their other aſſertion is this, that it is lawfull to allegorize ſcripture both in the old and new Teſtament, *Bellarm. lib. 3. cap. 3.* They reaſon thus, *Rhemiſt. annot. Hebr. 4. verſ. 5.* The Apoſtle applieth the reſt of the Sabbath to the eternall reſt: *Ergo*, the like applications of the Fathers are lawfull. See *Annot. Hebr. 7. 2.* The Apoſtle (ſay they) findeth great myſteries, euen in the very names: *Ergo*, it is lawfull to make allegories.

8. Error.
Heb. 4. 5.

The Proteſtants.

We ſay it is dangerous to make allegories of Scripture, without the warrant and direction of Gods ſpirit. This was the occaſion that diuers of the ancient Fathers greatly erred: as the Ieſuite himſelfe giueth an inſtance of *Origen*, who doth allegorize the ſtorie of Geneſis concerning the terreſtriall paradiſe. And it is much to be wondred at that our aduerſaries doe ſo much ſtand for the allegorizing of Scripture, beyond the literall ſenſe, ſeeing that, contrarie to their owne iudgement, who ſo much eſteeme of tropes and allegories, in theſe words of Chriſt, *hoc eſt corpus meum*, they ſtand only vpon the literall and verball ſenſe, admitting no trope, figure or allegorie at all. I will put them in minde here of a ſaying of an old popiſh Biſhop, aboue two hundred yeeres agoe: The words in Scripture (ſaith he) muſt not be iudged by the ſenſe which they make, but the ſenſe whereof they are made; the conſtructions in Scripture are not bound to *Donates* rules, where faith is farre placed from the capacitie of reaſon: *Sic Iohann. Treſnant. Epiſcop. Hereford. Fox* pag. 465. How well the Papiſts now a daies doe follow this rule it appeareth by the former example.

To their arguments our learned countrie man *D. Fulke* anſwereth: Firſt, it followeth not, becauſe it was lawfull for the Apoſtles, gouerned by the ſpirit, to make allegories, that it is therefore lawfull for others. Secondly, when the fathers or any other writers can be aſſured of the ſame ſpirit, which the holy writers had, and of the like dexteritie in vnderſtanding and expounding Scripture, they may likewiſe be bold to make allegories.

Let vs heare what *Auguſtine* ſaith of this matter: *Sicut mihi multum errare videntur, qui nullas res geſtas aliquid aliud præter id, quod eo modo geſtæ ſunt, ſignificare arbitrantur: ita multum audere, qui prorſus ibi omnia ſignificationibus allegoricis inuoluta eſſe contendunt*: As they are much deceiued, which think that the ſtories in the Scripture doe ſignifie no other thing, but that which was done: ſo they are too raſh and bold, that would draw all things to allegories, which they reade in Scripture. *Ergo*, it is not lawfull for any to inuent allegories of Scripture, as it ſeemeth good to themſelues.

Concil. Bracarenſ. 1. can. 30. it was thus decreed: *Placuit, vt nihil veteris teſtamenti poeticè compoſitum in Eccleſia pſallatur*: It ſeemeth good to vs, that no part of the old Teſtament ſhould be ſung in meeter in the Church, or compoſed after a poeticall manner. But what doe they elſe but follow poeticall fictions, that draw the Scripture as they liſt, to imagined allegories? *Synod. Auguſt. c. 13. Concionator ſe ad captum auditorum demittat, nunc Catechiſtam agat, nunc interpretem ſcripturarum, nunc vitiorum reprehenſorem, nunc doctorem myſteriorum*: The Preacher muſt applie himſelfe to his auditors capacitie, ſometime playing the Catechiſt, ſometime interpreting Scriptures, otherwhile reprehending vice, and againe vnfolding myſteries, &c. He muſt then vnfold myſteries, not allegorize Scripture at his pleaſure, and make more myſteries.

Let them heare alſo their owne decrees: *Decr. par. 1. d. 37. c. 4. Pſeudoprophetas nos debemus accipere, qui aliter ſcripturarum verba accipiunt, quàm ſpiritus ſanctus ſonat*: Wee vnderſtand them to bee falſe prophets, which doe take the words of Scripture otherwiſe, then the ſpirit ſoundeth. And againe, *ibid. cap. 14. Clemens 1. Multas quidem, vt audiuimus veſtrarum partium ingenioſi homines ex iis, quæ legunt, veriſimilitudines capiunt*: Certaine wittie conceited men in your parts, as I heare, do gather ſimilitudes and reſemblances out of that which they reade, &c. which vſe is forbidden in this decree: the former canon calleth them, *imagines, vmbras, phantaſmata*: ſhadowes, and phantaſies. And I wiſh in my heart, that in handling of Scripture, this age of ours were not too much giuen to follow ſuch wittie rather then pithie conceits and phantaſies.

This peremptorie boldnes of allegorizing Scripture, which the Romaniſts are addicted vnto, is not much vnlike the blind practiſe of the Iewes, who, as *Buxdorſius* writeth, are bound to giue as great beleefe to the myſticall and allegoricall expoſitions of the Rabbines, as to the law of *Moſes*.

Buxdorſius Synag. Iudaic. cap. 1. pag. 62.

THE SECOND PART OF THE SIXTH QVEſtion: to whom the chiefe authoritie to expound Scripture is committed.

The Papiſts.

9.Error. IT was decreed in the Councell of Trent, that Scripture ſhould be expounded, as the Church expoundeth it, and according to the common and conſonant conſent of the fathers, *Seſſ.4.* The Rhemiſts ſay, that the ſenſe of the Scriptures muſt be learned of the fathers & paſtors of the Church, *Pref.ſect.18.* If the fathers agree not, the matter is referred to a generall Councell: if there it be not determined, we muſt haue recourſe to the Pope and his Cardinals. The Ieſuite dare not referre the matter to the Pope alone to expound Scripture, but ioyneth the Colledge of Cardinals with him, *Bellarm.lib.3.de ſcript.cap.3.*

Deut.17.9. *Argum.*1. They obiect that place Deut.17.9. where the people are commanded to reſort vnto the Prieſt or Iudge in doubtfull matters: *Ergo,* there ought to be a chiefe and ſupreme Iudge in Eccleſiaſticall matters, *Bellarmine.* We anſwere: Firſt, here the ciuill Magiſtrate and the Iudge are ioyned together, as verſ.12. Wherefore if they will gather hereby, that the Pope muſt be ſupreme Iudge in all Eccleſiaſticall matters, then the Emperour ought to be as well in ciuill. *Bellarm.* anſwereth, that by the Iudge is vnderſtood the chiefe Prieſt: or if it be taken for the ciuill Iudge, he is but to execute the ſentence giuen by the Prieſt. *Contra.*1. It appeareth in the 12.verſe, that the high Prieſt and the chiefe Iudge are not all one: *that man, that ſhall not hearken to the Prieſt, &c. or vnto the Iudge,* howſoeuer the vulgar Latine reade otherwiſe. 2. We graunt that the Prieſts office was to declare to the Iudge the word of God, but not to giue ſentence: for the Prieſt had not to doe with matters of blood, which are named amongſt other cauſes, verſ.8. Secondly, the text ſaith, they ſhall come to the Prieſts, verſ.9. aſſigning many, not to one only Prieſt. Thirdly, they muſt iudge according to the law, verſ.11. not as they liſt themſelues. *Bellarmine* ſaith, that this is no condition, *if they ſhall iudge according to the law;* for then the people ſhould iudge the ſentence of the Prieſt: but it is a promiſe, &c. *Contra.*1. Wee ſay not that the people ſhould iudge of the ſentence of the Prieſt, but the law of God it ſelfe: as the Diſciples by the Scriptures did examine the Apoſtles preachings, Act.17. who were not inferiour in office in the Goſpell to the Prieſts in the law. 2. Neither had the Iudges any ſuch promiſe not to erre in iudgement, but ſo farre forth as they followed the law: for there were among them vnrighteous Iudges, as *Abimelech* Iudg.9. and the two Elders, that condemned *Suſanna,* which booke is good ſcripture with them. Yea and diuers of the high Prieſts were in great error, as *Aaron* in making the golden Calfe, *Vrias* in making an idolatrous altar, 2.King.16.15. the prieſts and prophets ſentenced *Ieremie* to die: the iudgement then of the high prieſt was not to be obeyed otherwiſe, then if he iudged according to the law: as their ordinarie Gloſſe obſerueth vpon that place: *Note, that it is not ſaid vnto thee thou ſhalt obey, niſi docuerint ſecundum legem, vnleſſe they teach according to the law.* Fourthly, here is no mention made of doubts in interpreting Scripture, but of controuerſies that may fall out betweene man and man, either eccleſiaſticall to be decided by the Prieſt, or ciuill by the Magiſtrate. Fifthly, we grant that in euery countrey there ought to be a ſupreme and high ſeate of iudgement for the determining of controuerſiall matters betweene men: but it followeth not that there ſhould be a ſupreme Iudge ouer the whole Church, eſpecially in ſuch matters as this concerning the ſenſe of the Scriptures, which is not committed to the iudgement of men, neither is any ſuch controuerſie named in that place, verſ.8.

*Argum.*2. Eccleſiaſt.12.11. The Wiſe man compareth the words of the wiſe to nailes which are faſtened, giuen by one paſtor. In this place *Salomon* teacheth, that men ought to reſt in the ſentence of the chiefe paſtor, without any further inquirie or ſearch. And if the chiefe paſtor in the old Teſtament had ſuch authoritie, much more the chiefe Prieſt in the new: *Ergo,* we ought to reſt in the ſentence and iudgement of the Pope with his aſſiſtants, *Bellarm.cap.4.argum.3.*

We anſwer, the wiſe men are here vnderſtood to be the Paſtors & Miniſters of Gods word, but this one paſtor ſignifieth neither the high Prieſt in the old law, nor the Pope in the new, but Ieſus Chriſt the high ſhepheard for our ſoules. What great boldnes is this to attribute that to the Pope, which is only proper to Chriſt?

*Argum.*3. They alſo picke out ſome places in the new Teſtament, as Matth.16.19. To thee will I giue the keyes of the kingdome of heauen. Chriſt ſaith ſo to *Peter: Ergo* the Pope hath authoritie to expound Scripture. We anſwere: firſt, by the keyes here is meant commiſſion to preach the Goſpell, not only to expound doubts. Secondly, they were giuen to all the Apoſtles, not to *Peter* only, Matth. 28.verſ.18.19. *Concilio Aquiſgranenſ.cap.9.ex Iſidor. Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt:* The reſt of the Apoſtles were receiued together with *Peter,* into the ſame fellowſhip of dignitie and authoritie or power. Thirdly, the Pope is not ſucceſſor of *Peter,* no more then any other godly Biſhop, nor ſo much, vnleſſe he follow *Peters* ſteps: As S. *Hierome* ſaith to *Damaſus,* as it is alleaged in your owne decrees: *Decr.p.2.cauſ.24.qu.1.c.14. Petri & fidem & ſedem tenes:* You hold both *Peters* ſeate and faith. So they abuſe that place, Matth.18.17. *He that will not heare the Church, &c. Ergo,* the Biſhops and chiefe paſtors muſt expound the doubts in Scripture. *Anſ.* Firſt, our Sauiour ſpeaketh here of the diſcipline of the Church, of corrections and admonitions, not of interpreting Scripture, which dependeth not vpon the will and phantaſie of Pope, Cardinals, or popiſh Councels, but muſt be tried by the Scriptures themſelues. Secondly, we muſt giue eare to the Church, but with a double condition: firſt, we muſt be ſure it is the Church of God, as our Sauiour himſelfe expoundeth, verſ. 20. *Where two or three are gathered together in my name, &c.* ſo that euery congregation is not the Church, but that which is aſſembled in the name and authoritie of Chriſt. Secondly, we muſt not heare them, contrarie to the Scriptures, but ſo long as they doe teach the doctrine of Chriſt: for otherwiſe an Angell from heauen is not to be heard, 1. Galath. 1. 8.

Argum. 4. Our Sauiour ſaith, Matth. 23. 2. *The Scribes and Phariſies ſit in Moſes chaire, all things that they bid you obſerue, that obſerue and doe:* We muſt ſtand then to the iudgement and interpretation of the Prelates of the Church, *Bellarm. c. 5. teſtimon.* 3. Math. 23. 2.

Contra. To ſit in the chaire of *Moſes*, is not to ſucceed in the place of *Moſes*, but to teach according to the law of *Moſes*: the Phariſies then teaching doctrines not agreeable to that law, did not therein ſit in *Moſes* chaire: this place then proueth not an *infallibilitie* of iudgement in the Prelates of the Church to interpret Scripture, nor a neceſſitie of obedience: here we will appoſe vnto *Bellarmine* the iudgement of their owne writers: *Stella* thus interpreteth that place, they ſit in *Moſes* chaire, *Cum bona docebant, &c.* When they taught good things, ſuch as *Moſes* preſcribed. *Ianſenius. Non eſt illis obediendum, &c.* They muſt not be obeyed, when they teach any thing contrarie to that chaire. So alſo *Maldonat* the Ieſuite, *De doctrina legis & Moſes loquitur*, He ſpeaketh of the doctrine of the law, and of *Moſes*. Concord. in Matth. 23. 2. cap. 120. Maldonat. commentar. in hunc locum.

Argum. 5. S. *Paul* went to Ieruſalem to conferre with S. *Peter*, *Iames* and *Iohn*, otherwiſe he ſaith he ſhould haue runne in vaine: *Ergo*, the iudgement of faith belongeth to *Peter*, and *Peters* ſucceſſor, *Bellarm. cap.* 5.

Anſw. Firſt, S. *Paul* went not vp to Ieruſalem of neceſſitie, as though he needed to haue his doctrine confirmed by the former Apoſtles: for he himſelfe ſaith contrarie, Galat. 2. 6. They that ſeemed to be the chiefe communicated nothing with me. And againe, *Peter* was rather confirmed by him, whom he openly rebuketh for a certaine ſlip of infirmitie, verſ. 12. but he ſpeaketh in reſpect of others, that ſaid he taught contrarie to the Apoſtles, leaſt he ſhould haue runne in vaine. Secondly, S. *Ambroſe* ſaith to this purpoſe, that *Paul* went vp to Ieruſalem to ſee *Peter*, not of neceſſitie, *Neque vt aliquid ab eo diſceret, qui iam ab authore didicerat, ſed propter affectionem Apoſtolatus, & propter concordiam*; Neither to learne any thing of him, who had learned of Chriſt the author himſelfe, but for loue vnto his fellow Apoſtle, and for concord ſake. *Ambroſ. in hunc locum.*

The Proteſtants.

WE haue a more compendious way to come to the vnderſtanding of the Scripture: It were too long when wee doubt of any place to ſtay till wee haue the generall conſent of the Paſtors of the Church, or to expect a generall Councell, or goe vp to Rome. And it were too much to trouble the Popes grauitie with euery queſtion: the Lord hath ſhewed vs a more eaſie and readie way, ſo that we neede not aſcend to heauen, or compaſſe the earth, or paſſe the Alpes: but the word of God is amongſt vs, the Scriptures themſelues and the ſpirit of God opening our hearts, do teach vs how to vnderſtand them. And yet we ſay not, as they doe falſly charge vs, that wee allow euery priuate mans interpretation of Scripture; and refuſing the iudgement of the Paſtors of the Church, place the gift of interpretation in euery mans particular breaſt, *Bellar. de verb. dei. lib. 3. cap.* 4. But we denie, that the interpretation of Scripture is aſſigned to any ſucceſſion of Paſtors, or tied to any place or Perſons: and yet grant that it is the office of the Paſtors and Miniſters, to whom the diſpenſation of the word is committed, not of priuate men to expound Scripture according to the ſenſe and meaning of the ſpirit; and to diſcerne betweene the orthodoxall and hereticall interpretations: yet they are but the inſtruments; the ſpirit of God ſpeaking in the Scriptures is the interpreter of himſelfe: and in this vnderſtanding wee conſent to a decree of one of your owne Synodes: *Synonenſ. ſynod. decret. 4. de fide: Eccleſia catholicum ſenſum ab haeretico, germanum ab adulterino diſcernit*: The Church doth diſcerne the Catholike ſenſe from the hereticall, the true from the falſe. It hath no power to make or coyne interpretations beſide Scripture, but to diſcerne and diſtinguiſh. Our arguments now follow.

Argum. 1. That onely hath power to giue the ſenſe of Scripture, which doth beget vs faith: the ſpirit onely by the Scriptures begetteth faith, Rom. 10. 17. faith commeth by hearing the word: *Ergo*, the ſpirit of God is the onely interpreter of Scripture. The propoſition alſo is cleere: for ſeeing the Scripture is the true ſenſe and meaning thereof, if any ſhould giue the ſenſe of the Scripture, but that which worketh faith, then vpon him ſhould our faith bee grounded. If the Pope therefore giue the ſenſe of Scripture, and our faith ariſeth of the Scripture vnderſtood, then our faith is builded vpon the Popes ſenſe, *argum. Whitach. 2. & 9.* Rom. 10. 17.

Argum. 2. The Scriptures cannot bee interpreted, but by the ſame ſpirit, wherewith they were written: but that ſpirit is found no where but in the Scriptures. *Ergo.* The firſt part the Papiſts themſelues graunt: the ſecond is thus proued. The ſpirit of the Apoſtles is not giuen by ſecret inſpiration, that fauoureth of Anabaptiſme: where is it then to be found: whether is it like that Saint *Peters* ſpirit ſhould be found in the Popes chaire, or in his Epiſtles? or if they haue S. *Peters* ſpirit, where is S. *Pauls* found but in his writings? Yet it is all one ſpirit, and appeareth not elſewhere but in the Scriptures; 1.Cor.2.15. where euery man may find it as well as the Pope: *The ſpirituall man iudgeth all things.* 1.Cor.2.15. *You haue an oyntment from him that is holy, and you haue knowne all things*: 1.Ioh.2. verſ. 27. *You neede not that any man teach you.* By theſe places it is euident, that euery faithfull man by the ſpirit of God according to the meaſure of his gift, and qualitie of his calling, may vnderſtand the Scriptures. To this beareth witneſſe that decree, *Synod. Colonienſ. part. 2. cap. 4. Presbyteri in lege domini meditentur die & nocte, & iudicia diuina exquirant & ſcrutentur non propria præſumptione, aut humano ſenſu; ſed ſpiritu ſancto dictante, &c.* Let the Preachers and Presbyters meditate in the law of God day and night, and ſearch and try out the diuine iudgements, not by their owne preſumption, or humane ſenſe, but according to the direction of the ſpirit. This Canon referreth Preachers for the vnderſtanding of Scripture, not to the Pope or Cardinals, but to the ſpirit of God as the author; and the diligent ſearching of Scripture as the meane.

Argum. 3. The doctrine of the Church muſt be examined by the Scriptures: *Ergo*, the Scriptures are not to ſtand to the iudgement of the Church. The former part is prooued by the example of the Act.17.11. Berreans, Act. 17. 11. If they did well in examining *Pauls* doctrine, much more may the decrees of the Pope, Church, Councels, be examined by the Scriptures. But they knew not whether *Paul* was an Apoſtle or not, therefore they might examine his doctrine, ſaith the Ieſuite. *Anſw.* Firſt, they could not be ignorant of his Apoſtleſhip, who was famous throughout the Churches. Secondly, they doubted onely whether *Paul* was an Apoſtle; but wee are ſure the Pope is none, neither ſucceſſour of any Apoſtle, but very Antichriſt: *Ergo*, we haue more iuſt cauſe to examine his decrees. Thirdly, if Saint *Pauls* Apoſtleſhip might be doubted of, much more may the Popes authoritie be called into queſtion.

Epheſ.2.20. *Arg.* 4. S. *Paul* ſaith, We are builded vpon the foundation of the Prophets and Apoſtles, Epheſ. 2.20. The Pope nor his Church are not the foundation of the Saints: *Ergo*, we are not to build vpon them nor their interpretation. *Bellarmine* denieth the aſſumption or ſecond part, and ſaith, that the teſtimonie of the Church is a ſecond foundation: for wee know not which is the word but by the Church. *reſp. ad arg.* 13. *Anſw.* 1. The Ieſuite ſpeaketh abſurdly, in ſaying the Church is the foundation, the Church is the building: and the building and foundation cannot be all one. Secondly, 1.Cor.3.11. there cannot be diuers foundations: as the Apoſtle ſaith, 1.Cor.3.11. Other foundation can no man lay, then that which is laid, Ieſus Chriſt. If it ſhall be obiected, how then are Apoſtles ſaid to be foundations? I anſwere; the perſon of the Apoſtles is not the foundation, but their doctrine, which is the faith in Ieſus. Thirdly, it is another vntruth, that the Scriptures are not knowne but by the teſtimonie of the Church: as partly hath bin ſhewed before, and ſhall more afterwards, as Chriſt ſaith, Iohn 5.34. Iohn 5. 34. He did not receiue the teſtimonie of men, his owne works did witneſſe of him; ſo the efficacie of the ſpirit ſpeaking in the Scriptures doth teſtifie of it, that it is the word.

Arg. 5. If the Pope haue authoritie to iudge of Scripture, and that the ſenſe of the Scripture without his approbation is not authenticall, then it would follow, that the Pope is aboue Scripture, which were not onely a great abſurditie, but a grieuous blaſphemie.

Bellarmine. To be ſaid to iudge of the Scripture, may be taken two waies, either to iudge whether the Scripture be true or no: and who ſo thus iudgeth, ſhould be aboue Scripture; but ſo doth not the Pope: Or elſe to iudge of the ſenſe of Scripture, which is not to be aboue Scripture, but aboue the priuate iudgements and interpretations of men, *ſic Bellarmin. lib. 3. cap. 10. reſponſ. ad argum.* 14.

Anſw. Firſt, to expound and giue the ſenſe of Scripture, by the Scripture it ſelfe, is not to bee a iudge of Scripture, or ſuperiour to it, but to be ſubiected rather vnto it and ordered by it; but the Pope in taking vpon him abſolute authoritie to expound Scripture, doth make himſelfe ſuperiour to it, in as much as the Scripture is not the letter, but the ſenſe thereof: hee therefore that ouerruleth the ſenſe, ouerruleth Scripture. Secondly, againe, hee that may giue the ſenſe to Scripture, as it pleaſeth him, may at his pleaſure make the Scripture true or falſe; for the Scripture is the ſenſe: the Pope for the moſt part giueth a falſe ſenſe of Scripture, and ſo maketh the Scripture falſe: and thus is he become a Iudge of Scripture after the firſt way, which the Ieſuite denieth.

Now let *Auguſtine* ſpeake: *Nouit charitas veſtra omnes nos vnum magiſtrum habere, & ſub illo condiſcipulos eſſe, nec ideo magiſtri ſumus, quia de ſuperiore loco loquimur vobis, ſed magiſter eſt omnium, qui habitat in nobis omnibus, &c.* You know brethren (ſaith he) that we are all fellow ſchollers vnder one maſter, and though we ſpeake to you out of an higher place, yet are we not your maſter, he is the teacher and maſter of vs all that dwelleth in vs all, &c. *Ergo*, the ſpirit of God ſpeaking in the Scriptures, is the chiefe and beſt interpreter thereof.

I will enforce againſt them firſt their Imperiall lawes, then their owne pontificiall conſtitutions, which order I purpoſe God willing to obſerue throughout.

Firſt, *Iuſtinian* hath this law, *Cod. lib. 1. tit. 17. leg. 11. Quis legum ænigmata ſoluere idoneus eſſe videbitur, niſi is, cui ſoli legiſlatorem eſſe conceſſum eſt?* Who is thought more fit to open the darke ſentences of the law, but he that hath authoritie to make them? And therefore he concludeth, *Tam conditor, quam interpres legum ſolus Imperator iuſte cenſebitur.* The Emperour onely is of right taken to bee both the maker, and interpreter of the law. As then the Imperiall lawes muſt be interpreted by the Emperour that made them; so the diuine lawes by the ſpirit of God that gaue them: ſo alſo ſaith your owne law, *decret. Gregor. lib. 5. tit. 39. c. 31. Innocent. 3. Vnde ius prodijt, interpretatio quoque procedat:* Let the interpretation proceede from whence the law commeth.

Secondly, ſearch further your owne decrees, *part. 1. diſt. 20. praefat. Diuinarum tractatores ſcripturarum in ſacrarum ſcripturarum expoſitionibus ei praeponuntur.* The interpreters of Scripture for the expoſition thereof, muſt be preferred before the Popes: *Ergo*, all reſteth not in the Popes breaſt.

Let vs laſtly heare the iudgement of an holy Martyr, that maintained this trueth with the loſſe of his life; who being demanded of *Boner*, denied that the Pope had any authoritie to expound Scripture; adding further, what a goodly expoſition did the Pope make of Scripture, when hee ſet his foote vpon the Emperours necke, and ſaid, *Thou ſhalt walke vpon the Lyon and the Aſſe, the young Lyon and the Dragon: ſic Roger Holland. Fox* pag. 2040. col. 2. His reaſon is this, the Pope miſconſtrueth Scripture, and expoundeth it as he liſt. *Ergo*, this authoritie is not giuen him of God. Pag. 1841. laſt edit.

That the Pope with his adherents hath no ſuch authoritie to interpret Scripture, it is the opinion alſo of other forrain Churches. 1. *Nilus* Archbiſhop of Theſſalonica, thus deliuereth the iudgement of the Greeke Church: *That Peter in the aſſemblie at Ieruſalem tooke not vpon him the primacie, but both he and the reſt condeſcended vnto the opinion of S. Iames.* The Muſcouites denie that *Peter* was the true Biſhop of Rome, or that he was the only head of the militār Church: the ſame they beleeue of the Biſhop of Rome, &c. The Pope then hath no ſuch ſoueraigne power from *Peter* to expound Scripture. Nilus de cauſ. diſſenſ. Eccleſ. lib. 5. 1. Sacranus Elucid. cap. 2.

2 The Ethiopike Church conſenteth: *Preſter Iohn* ſaid to *Aluares*, who had confeſſed that they were obliged to all, which the Pope commanded: *If the Pope would vſurpe ſo great prerogatiue, as to vſe toward them an vnlawfull commandement, they would not make any reckoning of it.* And *if by ſuch meanes their Abuna* (who is their Church Biſhop) *would preſume ſo farre, they would burne the copie of ſuch commandement.* Aluares deſcript. Ethiop. cap. 29.

3 The reformed Churches make the Scripture interpretor of it ſelfe: the former confeſſion of *Heluetia artic. 1. The interpretation of the Scripture is to be taken onely from her ſelfe, that her ſelfe may bee the interpretor of her ſelfe, the rule of faith and charity being the guide:* confeſſion of Bohemia, cap. 1. *The ſpirit himſelfe, openeth and diſcloſeth the meaning, how it ought to be underſtood.* confeſſion of Wittemberg, chap. 30. *Wheras they ſay that the right of expounding Scripture lieth in the power of the chiefe Biſhops, it is euident that the gift of expounding Scripture is not of mans Wiſedome, but of the holy Ghoſt, &c.* confeſſion of Auſpurg, artic. 7. *The Church hath the gift of interpretation, that is, of vnderſtanding the heauenly doctrine, but that it is not tied to the name or degree of Biſhops, &c. But thoſe that are learned in the Word of God, and borne againe by his ſpirit in what place ſoeuer they bee, they aſſent vnto the Word of God, and vnderſtand the ſame, ſome more, ſome leſſe, &c.* Harmon. ſect. 1. pag. 5. Harmon. pag. 6. Harmon. ſect. 11. pag. 371.

4 Concerning the teſtimonie of the popiſh writers, it is alleaged before, as of *Stella*, *Ianſenius*, and *Maldonat*, in the anſwere to the 4. argument.

THE THIRD PART OF THE SIXTH QVESTION: concerning the meanes or method to be vſed in interpreting of Scripture.

The Papiſts.

OVr aduerſaries preſcribe this method and courſe to be taken in expounding of Scripture, which conſiſteth in foure rules: the generall practiſe of the Church, the conſonant interpretation of the Fathers, the decrees of generall Councels; laſtly, the rule of faith, conſiſting partly of the Scriptures, partly of traditions vnwritten, *Stapleton.* Concerning the three firſt, wee haue already touched them in part: they appeare to be inſufficient. Firſt, the Councels and Fathers he made chiefe interpretors of Scripture before, and now they are but meanes: what other chiefe iudge then is there to vſe theſe meanes? ſurely none but the Scriptures. Secondly, theſe meanes are moſt vncertaine, the practiſe of the Church is often changed, Fathers agree not in their expoſitions, and Councels cannot alwaies be had. 10. Error.

Concerning the rule of faith conſiſting of vnwritten verities: hee groundeth it falſly vpon that place Rom. 12. 6. *Let vs propheſie according to the rule of faith*, and Galat. 6. 16. *As many as walke according to this rule.* This rule was a certaine platforme of religion, giuen by the Apoſtles before the Scriptures were written, according to the which (ſay they) the Scriptures were afterward compiled by the Apoſtles, *Rhemenſ. in Rom. 12. 6. Anſwere:* Saint *Paul* meaneth no other rule, but that which is ſet downe in his writings; no other forme of doctrine but that contained in his Epiſtles, as in the 6. to the Galathians, ſpeaking of this rule, he alludeth to the former verſe, where he ſaith, he reioyced in nothing but in the Croſſe of Chriſt: his rule therefore is to receiue Chriſt onely without the ceremonies or workes of the law: againſt the which hereſie he diſputeth in the whole Epiſtle. But of all other it is a great blaſphemie to ſay that the Apoſtles ſet downe the Scriptures by a rule, as though the ſpirit of God, by whom they ſpake, had need of any ſuch direction. So then no vnwritten rule can giue a direction to the written word, but the written word rather giueth a rule to all other things, as one of your owne Popes confeſſeth: *Cum ex ſcripturis integram quis & firmam regulam ſuſceperit veritatis, &c.* When a man hath gathered a firme and certaine rule of truth out of the Scriptures, then may he compare with it other liberall arts, &c. Concerning alſo theſe foure waies of theirs, Rom. 12. 6. Galat. 6. 16. Clemen. 1. decret. p. 1. d. 37. cap. 14.

I will appoſe them againe with their owne authoritie: *dist.9.1.&20.c.3. Innocentius* 1. the decree ſtandeth thus, which I will onely ſet downe tranſlated, becauſe it is long: *If there bee any cauſe which cannot be aſſoyled by the bookes of the old Teſtament, the foure Euangeliſts and writings of the Apoſtles, then haue recourſe to the diuine writings in Greeke: if nothing be found there, then to the Canons of the Apoſtolike See: if not there, then to the Catholike ſtories of the Church: if neither there, conſider the practiſe of the Saints: if yet the queſtion cannot be diſſolued, gather the elders of the prouince, and aske them, &c.* Out of this decree I gather three things: firſt that the meanes here preſcribed, are not to be vſed, but where the Scripture is ſilent: and therefore where any thing may be decided by Scripture, theſe helpes are ſuperfluous. Secondly, in the laſt place we are not referred to the Pope and his Cardinals, but to the Elders, that is, the Biſhops, Paſtors and Miniſters of euery Prouince. Thirdly, hee ſendeth vs to the Greeke originall of the Scriptures, which is one of the meanes that we doe preſcribe.

The Proteſtants.

When we ſay that the Scriptures muſt expound themſelues, our meaning is, that by certaine compendious and readie meanes, we ſhould labour to vnderſtand the Scriptures by themſelues: the meanes are eſpecially theſe foure: Firſt, to haue recourſe to the Originall tongue, as in the old Teſtament to the Hebrue; in the new, to the Greeke: as 1. Tim. 2. 15. *Through bearing of children they ſhall be ſaued, if they continue in faith and loue:* in the Engliſh it is doubtfull whether this clauſe, *if they continue in faith*, be referred to children, or to thoſe that beare them; but reade the Greeke and the doubt is remoued: for bearing of children is all one word in the originall τεκνογονία, ſo that it muſt needs be vnderſtood of the women, for the word τεκνογονία, bearing of children is in the ſingular number, that which followeth of the plurall, and it is but an action, not a perſon; ſo that it ſhould be improperly ſaid, if they continue, that is, the bearing of children.

Stapleton obiecteth againſt this meane: that it is not now needfull, ſeeing there is a perfect and abſolute tranſlation authoriſed by the Councell of Trent, he meaneth the vulgar Latine. We anſwere: firſt, it is no perfect, but an erroneous tranſlation, and very corrupt. Secondly, if it were neuer ſo perfect, yet for more certainty, it is profitable to ſearch the originall: euery man will truſt his owne skill, rather then another mans. Thirdly, the Councell did fondly in authoriſing an old blinde tranſlation, before the authenticall copies of the Hebrue and Greeke. For the Greeke originall, we haue the decree of *Innocentius* the firſt, before repeated: and for recourſe to bee had to the Hebrue, wee haue the practiſe of their owne Maſter of Sentences: who in deciding of a certaine queſtion, in the ſecond of Geneſis, whether we ſhould reade *conſummauit Deus*, or *compleuit*, God did conſummate, or accompliſh his workes vpon the ſeuenth day, reſolueth vpon the latter reading: *Quod habet Hebraica veritas*, which is, ſaith he, according to the Hebrue veritie. *lib. 2. d. 15. g.*

1.Pet.4.8.

2 Secondly, the ſcope of the place, the circumſtance of it, with that which goeth before, and commeth after, muſt be weighed, which will bring great light to the place we haue in hand: an example we haue 1. Pet. 4. 8. *Loue couereth the multitude of ſinnes:* the Papiſts gather out of theſe words, that loue doth iuſtifie vs before God, and taketh away our ſinnes: but by the circumſtance of the place, the Apoſtle ſaying immediately before: *Haue feruent loue among you*, it is euident he vnderſtandeth brotherly loue amongſt our ſelues, whereby faults are buried, forgiuen, and forgotten.

Stapleton obiecteth, that this is but an vncertaine way, and many times faileth: for the Scripture paſſeth many times from one matter and argument to another: how then can it helpe to conſider the circumſtance of the place being of a diuerſe matter? We anſwere, we ſay not that any of theſe meanes ſerueth for euery place, but when one faileth, to vſe another: when the circumſtance helpeth not, to runne to the originall; if there we find no ſuccour, to compare places together; and when we may, to vſe them all or the moſt. This rule of examining the circumſtances, as the precedence, and conſequence of a text, may be alſo warranted by their owne practiſe: So *Nicholas* the fourth, in expounding of the rule of S. *Francis* giueth this precept: *Sext. decretal. lib. 5. tit. 12. c. 3. Vtriuſque iuris argumenta nos docent, ea, quæ in principio ad medium & finem; illa vero, quæ in medio, ad principium & finem; & quæ in fine ad vtrumque vel eorum alterum ſæpe referri:* The reaſon of both lawes doth teach vs, that the beginning muſt be referred to the middeſt and the end; the middeſt to the beginning and the end; the end vnto both the other, or the one of them at the leaſt, &c. If they themſelues then are ſo curious in the ſifting out of the meaning of their ſuperſtitious Father, which what face can they blame our diligence in ſearching the ſenſe of the Scripture.

Iam.2.21.
Rom.4.2.

3 Thirdly, the conference of places is very profitable, as Iames 2. 21. *Abraham* was iuſtified by workes, compare it with that place, Rom. 4. 2. there S. *Paul* ſaith flatly, that *Abraham* was not iuſtified, by workes. Wherefore ſeeing one Apoſtle is not contrary to the other: wee muſt needs gather, that this word iuſtified is diuerſly taken: *Paul* ſaith that *Abraham* was not iuſtified, that is, made righteous before God by his workes; *Iames* ſaith he was iuſtified, that is, declared to be iuſt before men, and ſo *Thomas Aquinas* expoundeth it.

Stapleton obiecteth, that this meanes in comparing of places is of it ſelfe many times of ſmall force. *Anſw.* As though we affirme that theſe meanes muſt bee vſed aſunder, and not rather ioyntly together, and where one faileth, another to helpe. Secondly, ſome things are found but once in the Scriptures. *Anſwere*, they are then either very plaine, or not greatly neceſſarie. Thirdly, heretikes haue erred in comparing of Scripture. *Anſw.* they compared them not diligently, nor with a ſincere minde, but corruptly and negligently.

Bellarmine obiecteth, that the Scripture cannot interpret, or bee Iudge of it ſelfe: for which one place receiueth diuerſe ſenſes, *non poteſt dicere, &c.* The Scripture cannot ſay which is the true ſenſe: and in the Common-wealth, the Law and the Iudge are two diſtinct things, &c. cap. 9.

Contra 1. It is vntrue that the Scripture cannot ſay or ſhew, which is the true ſenſe: the Apoſtle often vſeth this phraſe, *The Scripture ſaith,* Rom. 9. 17. 11. 2. Therefore the Scripture both ſaith and ſpeaketh to the faithfull, that haue eares to heare the voice of the Scripture. 2. Wee denie not but as in the Common-wealth there is the Iudge and the Law; ſo in the Church, there is the Scripture and interpreter of Scripture: who although he hath not like authoritie ouer the diuine law, as the Iudge ouer an humaine; yet as the Iudge muſt fetch the interpretation of the Law out of the Law it ſelfe; ſo he that interpreteth muſt expound Scripture by Scripture.

Let vs heare what that reuerend and learned man, and conſtant Martyr, B. *Cranmer* thinketh of this meane in comparing and conferring of Scripture: *I wonder,* ſaith he, *that you doe attribute ſo little to the reading of Scripture, and conferring of places, ſeeing the Scriptures doe ſo much commend the ſame, as* Ioh. 5. *Scrutamini ſcripturas,* ſearch the Scriptures, *Fox.* pag. 1460. *in diſput. Oxonienſ.* This reuerend fathers iudgement, I dare ſet againſt either *Stapletons* opinion, or any others of that ſide: nay, put the ſentence of their whole Church in one balance, it ſhall not bee able, in this, or any other point of the Chriſtian faith, to weigh againſt the faith of theſe holy Martyrs in the day of Iudgement, but ſhall be found lighter then vanitie.

page 1327. col. 2. edi. 1610.

Leo the firſt alſo ſometime Biſhop of Rome, whoſe iudgement our aduerſaries, I thinke, dare not refuſe, thus writeth of this meane in hauing recourſe to the Scripture, *Epiſtol. decretal.* 10. *cap.* 1. *In hanc inſipientiam cadunt hæretici, qui cum ad cognoſcendam veritatem aliquo impediuntur obſcuro, non ad propheticas voces. Apoſtolicas literas, nec ad Euangelicas authoritates, ſed ad ſeipſos recurrunt, &c.* Such is the fooliſhneſſe of heretikes, that when as by ſome darke place they are hindred from knowing the truth: they will not reſort to the Prophets and Apoſtles writings, but truſt onely to themſelues, &c. His counſell is, if we meete with any darke place in Scripture, to reſort to none other but to the Prophets and Apoſtles for the vnderſtanding thereof. And *Clemens* the firſt ſaith, as hee is cited by *Gratian. decr. p.* 1. *tit.* 37. *c.* 14. *Ex ipſis ſcripturis debemus ſenſum capere veritatis:* We muſt take the ſenſe of the Scripture, from the Scriptures themſelues.

4 The fourth rule is the analogie and proportion of faith, which is nothing elſe but the ſumme and grounds of religion gathered out of Scripture, ſuch as are contained in the Creede, the Lords Prayer, the ten Commandements, and in our whole Catechiſme. We muſt take heede that in the interpretation of Scripture we ſwarue not from this rule of faith, nor impugne any principle of Religion. Wherefore the Papiſts interpretation of thoſe words of Chriſt we doe reiect, *Hoc eſt corpus meum,* this is my bodie: who would haue the very fleſh of Chriſt preſent in the ſacrament: for this is againſt the article of the Creede, that Chriſt is aſcended into heauen, and there ſitteth till his comming againe in iudgement.

Concerning theſe meanes, thus writeth *Auguſtine, Rariſſimè inuenitur ambiguitas in verbis proprijs, quam non aut circumſtantia ipſa ſermonis qua cognoſcitur Scripturarum intentio, aut interpretum collatio, aut præcedentis linguæ ſoluat inſpectio, de doctrin. Chriſt. lib.* 3. 4. There is almoſt no ambiguitie in any word properly vſed (that is not metaphoricall or borrowed) which may not either by the circumſtance of the place, the conference and comparing of interpreters, or by looking into the Originals, eaſily be taken away. *Auguſtine* we ſee approoueth this methode, though our aduerſaries like it not. So alſo in your owne decrees: *decr. p.* 2. *cauſ.* 24. *qu.* 3. *c.* 22. *Quicunque aliter ſcripturam intelligit, quam ſenſus ſpiritus ſancti flagitat, quo ſcripta eſt, hæreticus appellari poteſt:* He that otherwiſe vnderſtandeth Scripture, then after the meaning of the ſpirit wherewith it is written, is an heretike, &c. Wherefore the Scripture out of Scripture muſt bee expounded: for where elſe is the ſpirit of the Scripture to be found, but in the Scripture.

Beſides theſe meanes, which I haue ſhewed, prayer muſt bee vſed before wee enterpriſe any thing, that the Lord would direct vs. And they which cannot ſo eaſily take this courſe, which is preſcribed, ſhall doe well to ſeeke helpe of learned and godly expoſitors, or to conſult with their Paſtors and Miniſters.

Concerning forraine teſtimonies, that the interpretation of Scripture muſt bee agreeable to the Scripture it ſelfe, and taken out of it. 1. *Ieremie Oecumenicus* Patriarch, in the name of the Greeke Church, thus teſtifieth: *Let theſe things ſuffice you, which as you ſee doe beſt accord and agree with the Scriptures, vnto vs diuinely giuen, according to the interpretation and expoſition of the moſt wiſe and holy fathers inſpired of God, &c.* And a little after: *Some of you will demaund, by what meanes we may attaine vnto this, that ſhall be doe by the aide and aſſiſtance of God, if he attempt nothing, and follow but that which hath beene ordained by the Apoſtles and holy Councels, &c.* 2. The Abyſſines beleeue, *that there is not any power, Councell, or whatſoeuer to make lawes, &c. much leſſe any doctrine, which is not grounded vpon the Scripture.* The ſame author relateth, that the Abyſſines haue certaine writings beſide the Scripture, of great authoritie among them, called *Manda* and *Abetilis,* which they ſuppoſe to haue beene compoſed by the Apoſtles at Ieruſalem; and *Preſter Iohn* asked *Aluares,* whether hee had ſeene that booke: yet they

Reſponſ. ad proteſt. Germ. ſelp. 1. in concluſ.

Damianus a Goes de ndor. leg. art. 11.

Aluares c. 29.

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make the Scripture ſufficient without theſe bookes: whereby it appeareth, that they preferre the Scripture it ſelfe before all by interpretations.

3 The reformed Churches: Heluetia, latter confeſſion, chap.2. thus approueth of theſe meanes of Harm.ſect.1. pag.1. interpreting Scripture: *We acknowledge that interpretation of Scripture for authenticall, which is taken from the Scriptures themſelues, that is the phraſe of that tongue, in the which they were written, they being alſo weighed according to the circumſtances, and expounded according to the proportion of places like or vnlike, or of more and plainer, according with the rule of faith and charitie, &c.* Here all thoſe foure rules are approued before ſet downe. Confeſſion of Wittemberg, chap.30. Harm.p.15. *The true meaning of Scripture is to be ſought in the Scripture it ſelfe, and among thoſe, that being raiſed vp by the ſpirit of God, expound Scripture by Scripture, &c.*

4 Some teſtimonies of the Romane Church are produced before, as of *Leo* 1. *Clement.*1. *Gratian*: whereunto I will adde that obſeruation of *Arias Montanus* of the Phariſies, who interpreting that Comment. in Matth.23. place Matth.23. *how they ſhut vp the kingdome of heauen*, thus writeth: *They did ſo abridge the obſeruation of their owne ceremonies, &c. that they would not permit that any, vel de ſacris ſcripturis cogitarent, ſhould ſo much as thinke of the ſacred Scriptures, but according to the preſcript of their interpretations.* Theſe Phariſies, as the Papiſts now, would not haue men to haue recourſe to the Scriptures, but to relie vpon Greg.Moral. in Iob, lib.18. cap.14. their interpretations only. *Eſpencæus* alloweth that ſentence of *Gregorie*: *Qui verè loqui deſiderant, à ſacris literis ſumant, &c.* They who will ſpeake truth, let them take out of the ſacred Scriptures, what they will ſpeake, that whatſoeuer they ſpeake, they may reduce to the foundation of the diuine authoritie.

THE SEVENTH QVESTION: CONCERNING the perfection and ſufficiencie of Scripture.

11.Error. THis queſtion is diuided into three parts. Firſt, whether the Scriptures bee abſolutely neceſſarie. Secondly, whether they bee ſufficient without vnwritten traditions. Thirdly, whether there bee any traditions of faith and manners beſide the Scriptures.

THE FIRST PART OF THE NECESSITIE of the Scriptures.

The Papiſts.

THe Ieſuite laboureth to proue that the Scriptures are not ſimply neceſſarie: which we denie not, for meate is not ſimply neceſſarie, for God may preſerue man without: ſo in reſpect of God nothing is ſimplie neceſſarie: God is not neceſſarilie tied to vſe this or that meanes. But his arguments doe tend to this end, to ſhew that the Scriptures are not neceſſarie at all, and may be ſpared in the Church (ſo ſaith *Petrus à Soto*) the Scripture was not alway extant, and it is not neceſſarie vnto faith; and the Scripture is not now ſo neceſſarie ſince Chriſt, as it was afore: *Tilman, de verb.dei, error* 17.

*Argum.*1. There was no Scripture from *Adam* to *Moſes*, for the ſpace of two thouſand yeeres, and yet true religion was kept and continued; and why might not true religion be as well preſerued 1500 yeeres after Chriſt without Scripture, as afore? *Bellarmine de verb.dei, lib.*4.*cap.*4.*argum.*1.

We anſwere: It followeth not, becauſe in times paſt God taught his Church immediatly by a liuely voyce, and other extraordinarie meanes, as viſions, reuelations, propheſies, that the written word is not neceſſarie now, when all other meanes ceaſe: for the Lord ſaw it good, that his word ſhould bee left in writing, that we might haue a certaine rule of our faith in this corrupt and ſinfull age. And what elſe is this, but to controll the wiſedome of God, ſaying, it is not neceſſary or needfull for the Church, which the Lord ſaw to be needfull: for if the Lord had thought it as good for vs to be taught without Scripture, as in that ſimple and innocent age of the world (I meane innocent in reſpect of vs) he would not haue moued and ſtirred vp his Apoſtles to write.

*Argum.*2. After the time of *Moſes*, when the law was written, yet there were many that feared God amongſt the Gentiles, which had not the Scriptures, as *Iob*, and the other his friends: *Ergo*, the Scripture not neceſſarie. The Iewes alſo themſelues vſed traditions more then Scriptures, as Pſalme 44. verſ.1,2. The fathers did report the workes of God to their children: by the negligence alſo of the Prieſts the law was loſt, as 2.King.22. we reade that the volume of the law was found, which had been miſſing a long time: *Bellarm.ibid.*

We anſwere: firſt, euen the faithfull amongſt the Gentiles did reade the Scripture, as the Eunuch Act.8. had the booke of the Prophet *Iſay*. Secondly, the Iewes declared the workes of God vnto their children, but the ſame were alſo written, as how the heathen were caſt out before them, and of their deliuerance out of Egypt: thoſe were the things they heard of their fathers, as wee reade Pſal.44. and 78. yet all theſe things are recorded in the bookes of *Moſes*. Thirdly, what though the Prieſts were negligent in preſeruing the Scriptures, it is no good argument to proue that therefore they are not neceſſarie, neither was the whole booke of the law loſt, but either *Moſes* owne manuſcript, or the booke of Deuteronomie. Yet he hath proued nothing.

*Argum.*3. The Church after Chriſt wanted the Scriptures many yeeres: *Ergo*, they are not neceſſarie, *Bellarm. ibid.*

We anſwere, it is a great vntruth: for the old Teſtament the Church could not be without, and the new Teſtament was written not long after in the age of the Apoſtles: whoſe liuely voyce and preaching were vnto them, as their writings are now to vs. See now what ſtrong arguments they bring, the Scriptures were not neceſſarie in the time of the Patriarkes, when God taught them by his owne voyce; they were not neceſſarie in the time of the Prophets and Apoſtles, when they had men inſpired of God to teach them: *Ergo*, they are not now neceſſarie, when neither God teacheth from heauen, neither haue we any Prophets or Apoſtles to inſtruct vs by heauenly reuelations: nay rather because they were not neceſſarie then, when they had other effectuall meanes, notwithſtanding they are neceſſarie now, ſeeing there is no other way of inſtruction left vnto vs.

*Argum.*4. If the writing of the Scriptures were neceſſarie, then Chriſt would not haue omitted to haue giuen his Apoſtles charge and commandement ſo to doe: but this hee doth not; neither doe the Apoſtles make mention of any ſuch charge that was giuen them, but only to preach: *Bellarmine cap.*4. *argum.*2.

*Anſw.*1. It was not needfull that our Sauiour Chriſt ſhould giue his Apoſtles charge concerning all neceſſarie things to bee done in the Church, ſeeing hee was to ſend them the holy Ghoſt who ſhould leade them into all truth: and therefore our Sauiour telleth them, that hee had many things to ſay, but they could not beare them, but the ſpirit afterward ſhould teach them, Iohn 16.12.13. The inſtitution of Deacons, Act.6. the forbidding of things ſuffocated, Act.15. for a time were neceſſarie, yet herein they receiued no inſtruction from Chriſt, who referred them to the direction of the ſpirit. Secondly, Chriſt notwithſtanding did alſo giue them a charge to write, both by way of implication, where he biddeth them teach all nations, Matth.28. which was impoſſible to be done by their liuely voyce, and therefore muſt be ſupplied by their writing: as alſo directly *Iohn* is charged to write to the Churches, Apocal.1.11. And this being the laſt booke which is commanded to be written, it is not to be doubted of, but that the reſt were written by the ſame authoritie. Thirdly, the Ieſuite himſelfe ſaith: *Apoſtoli non niſi neceſſitate quadam coacti.* The Apoſtles did not write, but thereunto moued of neceſſitie. But if the Scriptures were not neceſſarie, there ſhould be no neceſſitie of writing.

Iohn 16.12.13.

Reuel.1.11.

The Proteſtants.

THat the Scriptures are neceſſarie for the people of God, the reading, preaching, and vnderſtanding whereof is the onely ordinarie meanes to beget faith in vs, wee thus proue out of the Scriptures themſelues.

*Argum.*1. Theſe Scriptures containe neceſſarie knowledge to ſaluation, which cannot be learned but out of the Scripture: *Ergo*, they are neceſſarie. The knowledge of the law is neceſſarie; but that only is deriued from the Scripture: as the Apoſtle witneſſeth, Rom.7.7. he had not knowne luſt to be ſinne, vnleſſe the law had ſaid, Thou ſhalt not luſt. And if the right knowledge of the law is not learned, but out of Scripture; much more the knowledge of the Goſpel which is more high and myſticall, and more ſtrange vnto our nature.

Rom.7.7.

*Argum.*2. That whereby we are kept from error and doubtfulnes in matters of faith is neceſſarie: but this is performed by the Scripture. *Ergo.* Firſt, the Scripture keepeth vs from error: Matth.22.29. *Ye erre, not knowing the Scriptures* (ſaith our Sauiour.) The ignorance of Scripture was cauſe of their error. Secondly, if our knowledge were only builded vpon tradition without Scripture, we ſhould be doubtfull and vncertaine of the truth: ſo S. *Luke* ſaith in his Preface to *Theophilus*, I haue written (ſaith he) that *thou mighteſt be certaine of thoſe things, whereof thou haſt been inſtructed.* Hence wee conclude, that although we might know the truth without Scripture, as *Theophilus* did, yet wee cannot know it certainly without it.

Math.22.29.

*Argum.*3. If the Scriptures be not neceſſarie, then we may be without them; but this cannot be: *Ergo*, the Scriptures cannot be ſpared: for then God had done a needleſſe and ſuperfluous worke in ſtirring vp the Prophets and Apoſtles to write. S. *Paul* ſaith, that *whatſoeuer is written, is written for our learning, that through patience and conſolation of the Scriptures we might haue hope*, Rom.15.4. The Lord ſaw in wiſedome that his people could not bee without the Scriptures, which are neceſſarie for their learning, for their comfort, and to ſtrengthen their hope: how then dare our aduerſaries ſay, that the Scriptures are not neceſſarie, ſeeing theſe things wrought in vs only by the Scriptures, knowledge, conſolation, hope, are moſt neceſſarie.

Rom.15.4.

*Argum.*4. The knowledge of eternall life is neceſſarie; but that commeth only by the Scriptures, Iohn 5.39. *Search the Scriptures, for in them you thinke to haue eternall life*: *Ergo*, they are neceſſarie. Againe, to be made wiſe vnto ſaluation, and perfect to euery good work, are neceſſary: but theſe things the Scripture worketh, 2. Timoth.3.15,17. Further, a man cannot walke in darkneſſe without light, ſo that light in darkneſſe is neceſſarie: but the Scriptures are light in a darke place, 2.Pet.1.19. Laſtly, our Sauiour himſelfe ſaith to *Martha*, Luke 10.42. *vnum neceſſarium*, one thing is neceſſarie, namely that which *Mary* had choſen, to heare the word and voyce of Chriſt, who elſewhere ſpeaketh not but in Scripture, Iohn 5.39. they teſtifie of me, and verſe 46. *Moſes* wrote of me: *Ergo*, the knowledge of the Scriptures is neceſſarie.

Iohn 5.39.

2.Tim.3.15.

2.Pet.1.19.

Ioh.5.39.46.

Let *Auguſtine* now put in his verdict: *Illud credo, quod etiam hinc diuinorum eloquiorum clariſſima au-*

thoritas

[illegible] esse, si homo illud sine dispendio salutis ignoraret. August. de peccator. merit. & remiss. lib. 2.36. I thinke (saith he) that euen concerning this matter (speaking of the Originall or beginning of the soule) the Scriptures would not haue been silent, if we might not safely be ignorant of this matter, without danger of saluation, &c. *Ergo* whatsoeuer is necessarie to saluation, is onely to bee found in Scripture (for other matters there not expressed, there is no danger in not knowing them) therefore the Scriptures by this Fathers iudgement are most necessarie. Let vs heare a testimonie of their owne.

Concil. Lateranens. sub Innocentio 3. *cap.* 10. we find this decree: *Inter caetera, quae ad salutem spectant populi Christiani pabulum verbi Dei permaxime noscitur sibi necessarium, quia sicut corpus materiali, ita anima spirituali nutritur cibo.* Among other things which concerne the saluation of Christian people, the food of the word of God is knowne to bee most necessarie; for as the body is fed with materiall food, so the soule with spirituall, &c. the food therefore of Gods word is most necessarie. And least it might be imagined, that the word vnwritten is as well here vnderstood, as the word written: let it be considered what *Gelasius* Bishop of Rome writeth in his decretals, *Epistol. ad Euphemium. Fides ex auditu, auditus per verbum Dei, illud i. verbum, quod confessioni B. Petri Apostoli portas inferi numquam praevalituras esse promisit*: Faith commeth by hearing, hearing by the word of God: that is, that word which promised that the gates of hell should not preuaile against the confession of *Peter*, &c. And this is the word written; the necessity then of the word of God, is the necessity of the word written.

Respons. Ro-hit. Here we haue the testimonie of forraine Churches for the necessitie of Scripture: 1. For the Greeke Church; the King of Moscouia said, *If the Gospell had not been written, how could the word of God haue been vnderstood.*

Damianus a Goes de iudeor. legat. artic. 11. 2 The Abyssines haue certaine writings beside the Scriptures, which they call *Manda* and *Abtilas*, whereof they make great account; *but they doe beleeue that the holy Scripture is sufficient to saluation without these*; they hold then the Scriptures onely to be necessarie.

Harmon. p. 2. 3 The reformed Churches in the West; confession of Heluetia, the latter, chapt. 1. *We iudge that from these Scriptures is to be taken true wisedome and godlinesse, the reformation and gouernment of Churches, also the instruction in all duties of pietie, &c.* But those instructions and directions are most necessarie: confession of Belgia, artic. 2. *Afterward God himselfe for that exceeding tender carefulnesse* Harmon. p. 10. *which he hath of his, and their saluation, gaue in commission to his seruants the Prophets and Apostles, that they should put those his oracles in writing, and hee himselfe also wrote the two Tables of the Law with his owne finger, &c.* But if the Lord had not seene, that the Scriptures were necessarie, his tender carefulnes should not haue so much appeared, in causing them to be written: 2. of Bohemia, cap. 1. *Without the reuelation of Scripture, there is no wholesome knowledge, no faith nor accesse to God.*

Artic. 37 aduers. Luther. Oecolomp. Bibl. lib. 1. p. 44. 4 The testimonie of the Romanists is not here wanting. *Roffensis*: The Scripture *is a certaine conclaue of all truthes, Quae Christianis omnibus necessaria sunt*: which are necessarie for all Christians: *Eckius*; *whatsoeuer things are necessarie to saluation, praescripta sunt omnia*, They are all written in the Scriptures.

THE SECOND PART OF THE SEVENTH question, of the sufficiencie of Scripture.

The Papists.

12. Error. THey doe strangely affirme, that the Scriptures containe not all things necessarie to bee knowne concerning faith and manners, and that they are not sufficient without traditions, *Bellarmine cap.* 3. 4. *Lindanus* a Papist saith, that the Scriptures containe not all things necessarie to saluation. *Andradius*, that their approued traditions are of equall authoritie with the Scripture, *Ex Tilmanno, de verbo error.* 2.

Argum. 1. The Iesuite thus reasoneth against the sufficiencie of Scripture: There are diuers books of Canonicall Scripture lost and perished: *Ergo* that part of Canonicall Scripture which remaineth, is not sufficient. That much is lost, he thus proueth, 1. *Chron. cap. vlt.* mention is made of the bookes of *Nathan* and *Gad*. 2. Chron. 9. of the bookes of *Abijah* and *Ieedo*: and in the new Testament, Col. 4. of the Epistle of S. *Paul* to the Laodiceans: all those bookes are lost.

Answ. 1. S. *Augustine* thus answereth, those bookes of the Prophets, which are named in the Kings, are not found in the Canon, for what cause, saith he, I know not, *Nisi quod existimo prophetas illos, alia sicut homines, historica diligentia; alia sicut prophetas inspiratione diuina scribere potuisse*: But that I thinke, that those Prophets might write some stories as men, and some things as Prophets, by the inspiration of the spirit, *lib.* 36. *de ciuitat. Dei c.* 38. Thus *Augustine* thinketh that those books now wanting, were no part of the Canonicall Scripture. But we denie not, but that some bookes are now wanting, which were part of Canonicall Scripture, and yet that which remaineth is sufficient: as some of *Salomons* bookes are perished, which he wrote of hearbs and plants, and many of his Prouerbs: the Lord saw that they were not so greatly necessarie for vs to saluation, as containing matter of storie rather then of doctrine. Secondly, there is not so much wanting, as the Iesuite would beare vs in hand: for the bookes of the Prophets which he nameth, are the same with the bookes of the Chronicles and of the Kings, which no doubt were written by those Prophets. And as for the Epistle of S. *Paul* to the

Laodiceans, there was neuer any ſuch: The text is, Written from the Laodiceans; it was the Epiſtle rather of the Laodiceans to Saint *Paul*, vnto the which happily he maketh anſwere in the Epiſtle to the Coloſſians, and therefore he would haue it read alſo in their Church. And this is Saint *Hieromes* iudgement concerning this Epiſtle: *Legunt quidam & epiſtolam ad Laodicenſes ſed ab omnibus exploditur*: Some doe read the Epiſtle to the Laodiceans, but it is refuſed of all men; *catalog. ſcriptor.*

Argum. 2. There are two things in Scripture, the letter and the ſenſe: the firſt is knowne to all that can reade, but the ſecond is not had without tradition: *Ergo*, the Scriptures are not ſufficient, *Bellarm.*

Anſw. Firſt, the ſenſe of the Scriptures is contained in the Scriptures themſelues, and if it bee not there to be found, it is not the ſenſe of the Scriptures. And of this matter your owne *Clemens* giueth a good rule, as he is alleaged by *Gratian*: *Decret. par.* 1. *diſt.* 37. *cap.* 14. *Non ſenſum, quem extrinſecus adulteratis alienum & extraneum debetis quærere, &c. ſed ex ipſis ſcripturis ſenſum capere veritatis*: You muſt not ſeeke for a ſtrange ſenſe without, which you may adulterate at your pleaſure, but out of the Scriptures themſelues the ſenſe of truth muſt be had. Secondly, the Ieſuite is intangled in his owne ſpeech: for he ſaith, *Duo eſſe in ſcriptura, voces ſcriptas, & ſenſum.* There are two things in Scripture, the written words, and the ſenſe: *Ergo*, the ſenſe of Scripture (by his owne confeſſion) is in the Scripture.

Argum. 3. There are many points which we ought in no wiſe to bee ignorant of, which the Scripture ſpeake either obſcurely of, or not at all.

Firſt, theſe things are obſcurely and doubtfully ſet downe in Scripture, the equalitie of the perſons in Trinitie, the proceeding of the holy Ghoſt, from the Father and the Sonne; the doctrine of Originall ſinne.

We anſwere: firſt, if theſe things be found at all in the Scriptures, it is ſufficient concerning the queſtion we haue in hand. Secondly, the Scripture doth manifeſtly declare the truth in all theſe points, the qualitie of the perſons is directly proued, 1. Ioh. 5. 7. There are three, which beare record in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one: the proceſſion of the ſpirit, John 15. 26. The ſpirit is there ſaid to be ſent from the Father and the Sonne; and Iohn 14. 26. Whom the Father will ſend in my name: Originall ſinne is deſcribed plainely by the Apoſtle, Rom. 5. 12. though the name be not found in Scripture: By one man ſin entred into the world, and death by ſin, for as much as all men haue ſinned.

Iohn 15. 26.
Iohn 14. 26.
Rom. 5. 12.

Secondly, there are diuers things neceſſarie to bee knowne, not at all declared in Scripture: theſe examples he ſetteth downe. It is neceſſarie to beleeue that the Canonicall Scriptures are contained in the old and new Teſtament. And not onely ſo, but to know which bookes are Canonicall, as that the Goſpell of *Marke* and *Luke* are Canonicall, and ſo of the reſt: yea it is neceſſarie to know that theſe are the very Goſpels which were written by S. *Marke* and *Luke*, and ſo of the reſt of the Scripture: but theſe things cannot be knowne out of the Scriptures themſelues, but by tradition. *Ergo* the Scriptures containe not all neceſſarie knowledge.

Anſwere: Firſt, the Scriptures doe giue teſtimonie of themſelues, the old Teſtament giueth witnes to the new, and the new againe to the olde. All Scripture is giuen, ſaith S. *Paul*, by inſpiration: and the harmonie and conſent of Scripture, the propheticall predictions, the holy precepts, the chaſt and pure ſtile, doe euidently ſhew, that they are the writings of the holy Ghoſt: and the iudgement and ſentence of the Church concerning Canonicall Scripture, if it be right, muſt and doth ariſe, and is grounded vpon theſe conſiderations drawne out of the Scriptures themſelues.

Secondly, likewiſe to know euery particular booke of Scripture to be Canonicall, it is not ſimply neceſſarie to ſaluation, ſeeing many godly learned men haue doubted of ſome bookes, who (God forbid) but might notwithſtanding be ſaued. Againe we anſwere, that thoſe very particular bookes, as the Goſpels of *Marke* and *Luke* are receiued, the Goſpels of *Bartholmew* and *Thomas* refuſed, not ſo much becauſe the Church hath ſo determined, but becauſe their determination agreeth with the truth it ſelfe: ſeeing thoſe forged goſpels are found to be full of fables, and therefore worthy of ſmall credit: the other are pure, chaſt, and diuine writings. So S. *Auguſtine* ſaith: *In Apocryphis licet inuenitur aliqua veritas, tamen propter falſa multa, nulla eſt canonica authoritas*: In the Apocryphall books, though ſome things be true, yet becauſe there are many falſe, they are not of any canonicall authority: *Lib.* 15. *de ciuitat. dei. cap.* 23.

Thirdly, we anſwere, that it is not neceſſary to know the author of euery booke, for as much as there are diuers bookes of Scripture whoſe authors are not knowne: it is enough to beleeue them to bee Scripture.

Further ſaith the Ieſuite, it is neceſſarie to know that *Mary* continued a perpetuall virgin. We anſwere, the Scripture ſaith euery where ſhe was a virgin, neither maketh mention of any children ſhee had: and therefore out of the Scripture we gather, that ſhe ſo continued. And thus doth S. *Hierome* anſwere *Heluidius*: *Vt hæc, quæ ſcripta ſunt, non negamus, ita ea, quæ non ſunt ſcripta renuimus*: As we denie not, what is written, ſo we refuſe what is not written. That God was borne of a virgin we beleeue, *quia legimus*, becauſe we reade ſo in Scripture: but that *Mary* was married afterward, wee beleeue not, *quia non legimus*, becauſe we doe not reade it. Secondly, *Baſil* ſaith that it is ſufficient to know ſhe was a virgin before the birth of Chriſt. Laſtly, to know that the Paſch or Eaſter muſt be kept vpon the Lords day is neceſſary. *Anſ.* There is no ſuch neceſſity in it to ſaluation, neither needed the Church ſo much to haue contended about it in times paſt: theſe are the mightie weapons, which our aduerſaries vſe. That this day is meeteſt to be kept (as it is) vpon the Lordsday, S. *Auguſtine* doth ſhew it out of Scripture, *Epiſt. 118. Quo die dominus crucifixus, & ſepultus, & reſurrexit, in Euangelio manifeſtum, &c.* It is manifeſt in the Goſpell, what day our Sauiour was crucified, buried, and roſe againe: *Et vniuerſo orbi perſuaſum eſt Paſcha ſic celebrari oportere:* and the whole world was perſwaded, that the Paſch ought to be celebrated after that manner.

Vnto thoſe obiections which the Ieſuite maketh, I will adde alſo one other, which ſometime was obiected to that excellent learned man, and famous martyr Maſter *Philpot*, by Maſter *Chriſtopherſon*: How doe you know that Chriſt is *homouſios*, that is, of one ſubſtance with his father, but by the determination of the Church? *Anſ.* I doe know it by Scripture, Heb. 1. 3. Chriſt is ſaid to be the expreſſe image of Gods ſubſtance. *Obiect.* Nay hee ſaith, but *expreſſa imago ſubſtantiæ*, and an image is an accident. *Anſw.* Yes, the text is *ſubſtantiæ illius*, of his, that is Gods ſubſtance: and ye know that in God are no accidents. Neither is this the onely place for this purpoſe, but we haue other: as our Sauiour himſelfe ſaith, *Ego & pater vnum ſumus*, I and my father are one: *ſic Philpot. Fox pag. 1820. col. 2.*

Heb. 1.3.

The Proteſtants.

WE doe not affirme, as our aduerſaries charge vs, that all things neceſſarie to ſaluation, are expreſly contained in Scripture, that is, in ſo many words: but this wee hold, that all things which are neceſſarie to be knowne of vs, are either expreſly declared in Scripture, or neceſſarily concluded out of Scripture, and ſo contained in them. We alſo grant, that it was not Goſpell only which was written, but all that Chriſt and his Apoſtles taught by liuely voyce: the whole ſumme whereof and ſubſtance is contained in the written word: and ſo we conclude, that nothing neceſſarie to ſaluation either concerning faith or manners, is elſewhere to be found but in the holy Scriptures.

Argum. 1. S. *Paul* ſaith: If we, or an Angell preach vnto you otherwiſe then that which we haue preached, let him be accurſed: *Ergo*, the Scripture containeth all things neceſſarie.

Firſt, the Ieſuite anſwereth, that S. *Paul* ſpeaketh not only of his writings, but alſo of his preachings which were not written.

We anſwere, that the ſumme of all S. *Pauls* preachings, is contained in his Epiſtles and other holy writings: for S. *Paul* confirmed his doctrine out of the Scriptures, as Act. 17. 10. the Berreans examined his doctrine by the Scriptures, and found it to be conforme, and to agree in all things.

Act. 17.10.

Secondly, he condemneth thoſe which preach any thing, not beſides or otherwiſe, but contrarie: and therefore not any other doctrine beſides Scripture is forbidden, but that which is contrarie. We anſwere, whatſoeuer is impoſed as neceſſarie to ſaluation beſide the Scripture, *præter Scripturas*, is alſo *contra Scripturas*, contrarie to Scripture; as are [illegible] traditions, which they lay a neceſſitie vpon, both beſide and contrarie to Scripture. 2. Neither did thoſe falſe Apoſtles, againſt whom S. *Paul* writeth, ſo much bring in another or contrarie Goſpell, as the Apoſtle ſaith verſ. 7. as they did labour to corrupt and peruert that Goſpell, which S. *Paul* taught. Therefore all traditions whether *præter*, or *contra*, beſide or contrarie to Scripture, are notably by this place ouerthrowne. And as S. *Auguſtine* ſaith, *Qui præter graditur fidei regulam, non accedit in via, ſed recedit a via*: Hee that paſſeth beſide the rule of faith, doth not goe in the way, but departeth from the way. So that, as he doth not onely goe out of the way, which goeth againſt it, but hee alſo that goeth beſide it: ſo not onely traditions and ceremonies apparantly contrarie to Scripture, but euen them alſo, which haue a ſuperſtitious ſhew of holineſſe, are againſt it.

Argum. 2. Ioh. 20. 31. *Theſe things are written, that ye might beleeue that Ieſus Chriſt is the ſonne of God, and that in beleeuing ye might haue life through his name*: *Ergo*, the Scripture containe all things neceſſarie to ſaluation: for they ſuffice to worke in vs faith, and faith bringeth vs to eternall life.

Ioh. 20.31.

Firſt, *Bellarmine* anſwereth, that *Iohn* ſpeaketh onely of that which he had written. *Anſw.* If this one Apoſtles writings were able to worke faith, the whole body of Scripture much more: but he rather ſpeaketh of all other holy writings of the Apoſtles, for hee was the ſuruiuer of them all, and acknowledged their writings and approued them. Secondly (ſaith he) the Apoſtle ſaith not that thoſe writings onely ſuffice, but they are profitable, and referred to this end, to worke faith. *Anſ.* The Scripture is not one of the meanes, but the ſole, whole, and onely meanes: for if they perfectly worke faith, what neede any other helpes: but the firſt is true; for they doe beget in vs a perfect faith, which ſhall bring vs to eternall life: *Ergo*, they are the onely meanes of faith.

Argum. 3. The whole Scripture (ſaith S. *Paul*) is profitable to teach, to improoue, to correct, and inſtruct in righteouſneſſe, 2. Tim. 3. 16. *Ergo*, it containeth all things neceſſarie: for what elſe is requiſite beſides theſe foure, to teach the right faith, improue error, to inſtruct in righteouſneſſe and vertue, and to correct vice?

2. Tim. 3. 16.

Firſt they anſwere, the Apoſtle meaneth as well euery booke of Scripture, as the whole: euery part therefore hath this perfection as well as the whole. But you will not ſay, that euery booke containeth all things neceſſarie to ſaluation: therefore this perfection is not ſo to be taken, *Bellarmine*.

We anſwere: Firſt, S. *Paul* vnderſtandeth the body of Scripture, as verſ. 15. thou haſt knowne the Scriptures, he ſpeaketh of them all. Secondly, if euery part had theſe vtilities, you might as well conclude that euery word and ſillable hath them, for they are parts of Scripture. Thirdly, it appeareth by theſe foure great vtilities here ſet downe, that the Apoſtle meaneth not any part or parts of Scripture, but the whole, for euery part of Scripture is not profitable for all theſe ends, but the whole.

Secondly, they ſay it followeth not: the Scripture is profitable, therefore ſufficient, they alſo grant it is profitable. *Anſ.* But we conclude out of *S. Paul*, that the Scripture is not onely profitable, but ſufficient, as it followeth, verſ.17. That the man of God may be abſolute, perfectly inſtructed to euery good worke. If then the Scriptures are able perfectly to inſtruct vs, then are they ſufficient, then neede we no other helpes.

Neither are the Scriptures ſufficient only to inſtruct the ignorant and vulgar ſort, but euen the learned, and ſuch as are the teachers of others: *That the man of God* (ſaith the Apoſtle) *may be abſolute, &c.* that is, the Preacher of the Goſpell. To this agreeth the 67. Canon, *Concil. Cabil. ſub Carolo: Quid generaliter ab omnibus, & in omnibus ſequendum ſit, quid vitandum, qualiter intra ſanctam eccleſiam ſit viuendum, qui plenius noſſe deſiderat, ſanctarum ſcripturarum prata percurrere non deſiſtat:* What is of all men, in all caſes to be followed, what to be auoyded, how a man ſhould liue and behaue himſelfe in the Church of God, hee that is deſirous more fully to know, let him not ceaſe to trace the pleaſant fields of the holy Scriptures, &c. The Scriptures then doe teach all men, in all caſes both concerning faith and manners, what is to be done, what to be left vndone.

Further, *Auguſtine* thus writeth, *in Pſal.66. Ne putetis* (ſaith he) *ex alijs Scripturis petendum, quod forte hic deeſt:* Thinke not (ſaith he) that it is to be found in any other writings if it bee not in Scripture. And in another place: *In Euangelio quæramus, nam ſi ibi non inuenimus, vbi inueniemus?* Let vs (ſaith he) ſeeke to be reſolued in the Goſpell, if we finde not there, where ſhall wee finde it? *Ergo*, by the iudgement of *Auguſtine* there is no trueth neceſſarie to be knowne, which is not to be found in the Scripture.

I forbeare to vſe other teſtimonies of the Fathers, as that of *Origen: In Euangelijs omnis veritas, & omnis manifeſtatio veritatis:* In the Goſpels is all truth, and manifeſtation of truth, *Hom.9. in Exod.* And that of *Ambroſe: Quod non legi vſurpare non debeo:* I dare not vſe, or receiue, that which I read not, *lib. de incarnat. cap.9.* I will ſpare to cite the Fathers on our ſide, becauſe I omit the teſtimonies, which our aduerſaries vſe; profeſſing in this treatiſe chiefly to deale with the Scriptures: I will at this time onely vrge againſt them ſuch euidence, as I finde both in the Emperiall, and pontificiall conſtitutions.

Firſt *Iuſtinian. Cod. lib.1. tit.2. leg.1.* thus decreeth concerning the authoritie of his conſtitutions, that they ſhould onely be vſed in deciding of all cauſes, *Quia recitatio conſtitutionum codicis noſtri ſufficiat:* Becauſe the allegation onely of the conſtitutions of our Codex is ſufficient, &c. If then the Emperours Codex be ſufficient for all ciuill cauſes [illegible] thinke that the diuine Codex is leſſe ſufficient for ſpirituall?

Againe, *Cod. lib.9. tit.29. leg.1.* the Emperours, *Theodoſ. Gratian. Valentinian.* enacted this law: *Qui diuinæ legis ſanctitatem, aut neſciendo omittunt, aut negligendo violant, &c.* They are guiltie of ſacriledge, that either of ignorance omit, or of negligence violate the diuine law, &c. Then muſt our aduerſaries be guiltie of ſacriledge, which doe omit and neglect the Scriptures, by following vnwritten traditions.

Secondly, out of your owne Canons, *Extrauag. commun. lib.1. tit.3. cap.1. Bonif.8.* thus writeth: That none ſhould be receiued as a Legate of the Apoſtolike ſea, *niſi fide doceat oculata:* vnleſſe he demonſtrate it or make faith to the ſight, that is, by ſome writing: for it is the manner of that ſea to doe no ſuch thing, *ſine ſignatis apicibus*, without ſigned letters. If then in humane matters, there muſt be *fides oculata*, and *ſignati apices*, a faith in ſight, and ſigning of writings, how much more needefull is it in diuine?

Yet more directly, Ioh.22. *Extrau. lib.5. tit.8. c. vinc. Diuina exempla debent eſſe actionum noſtrarum regula:* The diuine examples in Scripture (for ſo he meaneth, as it followeth in the Canon) muſt be an example of our acts.

Laſtly, the trueth of the doctrine that the Scripture containeth all things neceſſarie to ſaluation, hath been ſealed with the blood of Martyrs: this was one of the articles obiected againſt Doctor *Taylor, Fox* pag.1522. col.2. And in teſtimonie whereof (ſaith *Bradford*) I giue and render my life, *epiſtol. ad Londinenſ. pag.*1626. col.1. p.1383. col.2. p.1476. col.2. edit. vlt.

To this alſo giueth teſtimonie, that valiant ſouldiour of Chriſt M. *Haukes* martyr: Is not the Scripture (ſaith he) ſufficient for my ſaluation? Yes, ſaith one of *Boners* Chaplaines, it is ſufficient for our ſaluation, but not for our inſtruction. He anſwered, God ſend me the ſaluation, and you the inſtruction, *Fox* pag.1586. col.2. p.1441. col.1.

For this article alſo that the word of God doth containe ſufficient doctrine to ſaluation, the townſhips of Winſon and Mendleſam in Suffolke were perſecuted, pag.1913. c.1. What neede wee doubt then of this doctrine which is proued by Scripture, grounded vpon reaſon, and confirmed by the blood of the Saints? p.1736. col.1. edit.1610.

Touching the ſufficiencie of Scripture: firſt, the Greeke Church herein followeth the iudgement of *Damaſcene*, one of their writers: *We receiue whatſoeuer is deliuered by the Law and the Prophets, the Apoſtles and Euangeliſts*, οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες, *ſeeking for nothing out of or beyond them.* So *Lombard* Lib.1. de fid. orthod. c.1.

faith,

Lib.1.distinct.11.6. Damianus a Goes de iudeo legat.c.11. faith, that the Grecians therefore hold the proceeding of the holie Ghost only from the Father, *because that the Gospell, which containeth wholly the faith, maketh mention of the Father only.*

Harm.p.1. 2. The Ethiopike Church holdeth the scripture to be sufficient without any other traditions, yea without their *Manda* and *Abetilis*, bookes among them in next account to the Scriptures.

3 The reformed Churches agree: The later confession of Heluetia, chap.1. *In this holy Scripture the vniuersall Church of Christ hath all things fully expounded whatsoeuer belong both to a sauing faith, and also to the framing of a life acceptable to God.* Harm.p.9. sect.1. Bohemia, chap.1. *In this booke, all things as are necessarie to doctrine, &c. are fully, and absolutely, &c. comprehended.* French confession, artic.2. *It is the summe of all truth, containing whatsoeuer is required for the worship of God, and our saluation.* Harm.sect.1. p.11. Confession of Belgia, artic.7. *We beleeue, that this holy scripture doth most perfectly containe all the will of God, and that in it all things are abundantly taught, whatsoeuer is necessarie to be beleeued of man, to attaine saluation.* Harm.p.13. sect 1. Wittemberg, chap.30. *It is a plaine case, that all things which are needfull to be knowne to saluation, are contained in the Prophets and Apostles writings.* Harm.sect.19. p.603. Confession of Sweueland, in the conclusion: *Let all things stay and rest vpon the Scriptures, which teach whatsoeuer is good.*

4 Some witnesses we haue of the Romane Church, for the sufficiencie and perfection of Scripture. Sum.par.1. qu.36.art.2. col.1. *Thomas Aquinas: De Deo dicere non debemus, &c.* Wee must not speake any thing of God, which is not found in the Scripture, either in the words, or sense, &c. Marsil.patau. defens.pac.p.2. cap.28. *Marsilius* out of *Augustine: Nulli scripturæ vel sermoni fidem præstare tenemur, de necessitate salutis, &c.* We are bound to giue no faith to any speech or writing, of any thing necessarie to saluation, but to the Canonicall, &c. In 2.Timoth. p.121. a. *Espensæus* speaking of the Scripture, saith: *Non qualitercumq; bonum facit, sed perficit, &c.* It doth not make one good howsoeuer, but perfectly good, which is the last and greatest profiting, *ad perfectionem perducere*, to bring vnto perfection. If the Scriptures bring to perfection, then are they sufficient of themselues, complete and absolute.

THE THIRD PART OF THE SEVENTH QVEstion: whether there be any traditions, beside Scripture concerning faith and manners.

The Papists.

23.Error. THey vnderstand by this word tradition, doctrine, precepts, and ceremonies, with other vsages of the Church, which are not written in the Scriptures. They doe not say that all their traditions are necessarie, but they make diuers kindes of them: some are vniuersall, obserued in the whole Church, some particular: some are free, some necessarie: some are Apostolicall, inuented by the Apostles, some Ecclesiasticall by the Church. So thus they conclude, all traditions decreed in Councels, and iudged Apostolicall, and whatsoeuer the Church of Rome receiueth as Apostolicall, are not to bee doubted, but to be Apostolicall indeed. Secondly, all Apostolicall traditions are of equall authoritie with the writings of the Apostles, *Bellarm.lib.4.cap.2.& 9.* The Tridentine Synode thus also professeth: *Pari pietatis affectu suscipit & veneratur, &c.* With like pious affection it receiueth and worshippeth the books of the old and new Testament, and the traditions, &c. *Sess.4.decr.2.* And they are that part of the word of God which is vnwritten, as well as the Scriptures are that part which is written. Let vs see what arguments they bring for these traditions.

Argum.1. They giue an instance of certaine traditions, as the baptisme of infants, and the not rebaptising of those, which were before baptised by heretikes. We answere, these two customes of the Church are grounded vpon Scripture: for as children were in the time of the law circumcised, so are they now vnder the Gospell baptised: and that promise, Genes.17. *I will be thy God, and the God of thy seed:* as it belonged to them and their children, so doth it appertaine to vs and our children.

Ephes.4.5. Concerning the other point, that they whom heretikes haue once baptised, ought not to bee baptised againe: S. *Augustine* doth proue it out of the Scripture, Ephes.4.5. *There is one faith, one baptisme, Ergo* not to be repeated.

But now they come in with other traditions, as the Lenten fast, which they vse most fondly and superstitiously: the eight Ecclesiasticall orders, Bishops, Priests, Deacons, Subdeacons, Acolythists, Readers, Exorcists, Doore-keepers, the worshipping of Images, with many other: these they would face vs out to be Apostolicall traditions, and to haue been vniuersally obserued, which are but their vaine brags, and Thrasonicall crakes: they shall neuer proue them vniuersall, much lesse Apostolicall. And because they finde no scripture to establish these their superstitious phantasies by, they flie vnto tradition, which is their only hauen, where they hope to finde succour, but all in vaine: *Bellarm.lib.4.cap.9. Consul.Whitacher.quæst.6.cap.4.*

Argum.2. They proceed and alleage Scripture for their traditions, as that place Iohn 16.12. John 16.12. *I haue many things to say, but you cannot beare them now: Ergo,* say they, there are many traditions not written.

We answere: First, it followeth not, because Christ declared not all things at that time, that therefore he kept them from his Apostles altogether. Nay, whatsoeuer afterwards the Apostles learned of the spirit of God, they had heard before of Christ: for it was the office of the spirit, partly to put them John 14.26. in remembrance of Christs sayings, Ioh.14.26. which they had heard before, but vnderstood them not, out, and ſo forget them, partly they were taught of the Spirit, whatſoeuer was neceſſarie, who ſhould leade them into all truth, and teach them things to come, which are the ſame things which the Apoſtles did both preach and write. Wherefore theſe things, which Chriſt forbeareth to ſpeake, are the ſame things, which were afterward taught by the Spirit, and are contained in the Apoſtles writings. Secondly, if there were other matters, which Chriſt vttered not, how followeth it, nay what great preſumption is it to ſay, that thoſe trifles and apiſh toyes, which the Papiſts vſe in their Idolatrous ſacrifice, and their other beggerly ceremonies (which boyes may well laugh at) are thoſe profound matters, which the Apoſtles were not then able to conceiue.

Argum. 3. This of all other, they take to bee an inuincible place, 2.Theſſ.2.15. *Keepe the inſtructions or traditions, which ye haue been taught either by word, or by Epiſtle: Ergo*, there are traditions beſide Scripture.

2.Theſſ.2.15.

We anſwere, when S. *Paul* wrote this Epiſtle, all the Scriptures were not written: wherefore beſides theſe two ſhort Epiſtles, which doe not containe the ſumme of the Goſpell, nor all neceſſarie precepts, he by his preaching ſupplied what was wanting, and ſo declared vnto them the whole myſterie of the Goſpell, as he ſaith, 1.Theſſ.2.2. theſe he calleth his traditions, becauſe yet hee had not written his other Epiſtles, wherein thoſe inſtructions and traditions are contained. This then is but a weake argument: the Theſſalonians had other inſtructions and traditions, beſide the two Epiſtles written vnto them: *Ergo*, they had other traditions, beſide all the writings of S. *Paul* and the other Apoſtles. This is their maine and waightie argument. And further, it is not onely the Apoſtles phraſe, but the vſe of the Fathers, to call the Scriptures a tradition: as S. *Cyprian epiſt. ad Pompeium: Si aut in Euangelio præcipitur, aut in Apoſtolorum epiſtolis, aut actibus continetur, obſeruetur etiam & hæc ſancta traditio*: If it be either commanded in the Goſpell, or contained in the epiſtles or acts of the Apoſtles, let this tradition alſo be obſerued. Likewiſe S. *Ambroſe: Corpus Chriſti traditiones ſunt ſcripturarum.* The bodie of Chriſt are the traditions of the Scriptures: *lib.5. in Luc.* And *Ambroſe* ſo vnderſtandeth that place of S. *Paul* obiected, 2.Theſſ.2.15. *Stand faſt, and keepe the traditions, In traditione Euangelij ſtandum & permanendum monet*: He admoniſheth them to ſtand in the tradition of the Goſpel, &c.

1.Theſſ.2.2.

2.Theſſ.2.15. Ambroſ. in hunc locum.

The Doway tranſlators doe thus deliuer their opinion, concerning traditions: The hiſtorie of the creation of the world, and ſo for 2400 yeeres, vntill *Moſes* time, he knew partly by reuelation, partly by tradition from the Fathers, which were of great authoritie, before there were Scriptures, and ſince Scriptures were written, they are alſo neceſſarie for three ſpeciall cauſes: firſt, wee are only aſſured by traditions, which are the bookes of Scripture, &c. Secondly, for the true vnderſtanding of Scripture wee are referred to the Church. Thirdly, for things not expreſſed particularly in holy Scripture, the Scripture and Fathers do commit vs to traditions, and to the iudgement of the Church, as our Sauiour ſaith, *he that heareth you, heareth me.* To this purpoſe, the Doway Colledge, *annot. in Geneſ. c.1.*

Contra. 1. It followeth not, becauſe traditions were neceſſarie, before any Scriptures were written: and when as the Church had Prophets, that receiued reuelations, which approued the traditions, that therfore traditions now alſo haue a neceſſarie vſe, the Scriptures being written, and prophecie with reuelations ceaſed.

2 Traditions are not neceſſarie for any of theſe three cauſes: firſt, the Scripture is euidently proued by the Scripture to be the word of God: the teſtimonie of the Church only prepareth a way, but the ſure and certaine knowledge is wrought in the heart by the holy Ghoſt out of the Scripture it ſelfe: as is ſhewed before, Error 5. ſo likewiſe the Scripture is able to interprete it ſelfe: ſee before Error 9. neither are there any things neceſſarie to be knowne vnto ſaluation, which are not warranted by the word of God, as ſhal afterward be proued. And ſo the paſtors, not ſwaruing from the rule of Chriſt, are to be heard, as Chriſt himſelfe: but whoſoeuer preacheth otherwiſe, though he be an Angel, is accurſed.

Galath.1.8.

3 They are contrary to themſelues: for elſewhere they giue this note, vpon that fact of *Nadab* and *Abihu*, in offering of ſtrange fire: *We are inioined by this to be contented with the doctrine of the holy Ghoſt, and to abhorre hereſies, the fautors whereof adde falſehood to Gods word, and preferre their owne wicked inuentions before the true ſenſe of holy Scripture, &c.* And againe, *Vnwritten traditions are contained, implied, included in the Scriptures.* Here they ſeeme to allow of nothing, which is not implied, and included in Scripture, and whatſoeuer is added to the true ſenſe of holie Scripture. If they will ſtand then to their owne words, vnwritten traditions haue no place.

Annot. in Leuit.10.2.
Annot. in Deut.c.4.v.2.

The Proteſtants.

First, we grant that all things are not written which our Sauiour Chriſt and the Apoſtles taught, and that it was the Goſpell, which they preached, as well as this which is written: yet in ſubſtance they preached the ſame Goſpell, which now is expreſſed in the Scripture: neither was there any neceſſarie precept deliuered in their ſermons, which is not now to be found in the Scriptures. Secondly, we denie not but there were certaine rites and orders ordained by the Apoſtles in diuers Churches, which were not committed to writing, becauſe they were not to continue & endure for euer in the Church; as this precept, Acts 15. that the Gentiles ſhould abſtaine from ſtrangled, and from blood. Thirdly, we alſo grant that the Church may vſe externall rites and orders either left by tradition, or ordained by the Church for decencie and comelineſſe, and tending to edification. But wee conſtantly affirme, that there are no traditions in the Church of God neceſſarie to ſaluation beſide ſcripture: wherein all things are contained neceſſarie to ſaluation, both concerning faith and manners.

Deut.12.32. Reuel.22.18. *Argum.*1. It is not lawfull, as to take ought from the word of God, ſo to adde any thing vnto it, Deut. 12.32. Apocal. 22.18. But they which bring in traditions neceſſarie beſide the Scriptures, doe adde vnto them. *Ergo.*

To the propoſition the Ieſuite anſwereth: that all addition to the word of God is not forbidden, for the Prophets did write after *Moſes*, and the Apoſtles after the Euangeliſts. Wee anſwere: firſt, that thoſe holy men had authoritie from God to compoſe ſcripture: if the Papiſts haue the like Apoſtolike authoritie for their traditions, let them ſhew it, and we will beleeue them. Secondly, the Prophets did but explaine *Moſes*, and expound the law, and the Apoſtles did as it were ſet foorth their Commentaries vpon the Goſpell; this therefore was no addition, becauſe they did not derogate from the perfection of the ſcriptures any way.

To the aſſumption they anſwere: that their traditions are but expoſitions of the ſcripture. We anſwere, their traditions are cleane contrarie to ſcripture, as the worſhipping of Images, and the ſacrifice of their Maſſe; and they adde to ſcripture, making it vnperfect, ſaying, It doth not containe all things neceſſarie to ſaluation. Wherefore they cannot eſcape that curſe, which they runne into, that adde to the word of God.

Math.15.3. *Argum* 2. All traditions among the Iewes beſides the law were condemned, Matth. 15.3. *Ergo*, all vnwritten traditions now muſt be aboliſhed. The Ieſuite anſwereth: Firſt, Chriſt condemned not the ancient traditions of *Moſes*, but thoſe, which were newly and lately inuented. *Anſw.* Firſt, the Scripture maketh no mention of any ſuch traditions of *Moſes*; Chriſt biddeth them ſearch the Scriptures, not runne vnto traditions. Secondly, theſe ſeemed to be ancient traditions, bearing the name of Elders traditions, and they were in great authoritie amongſt the Iewes; moſt like, becauſe of ſome long continuance.

Secondly (ſaith he) Chriſt findeth fault with wicked and impious traditions. *Anſw.* Firſt, their traditions were not openly and plainly euill and pernicious, but had ſome ſhew of holineſſe, as the waſhing of pots, and tables, and beds. I would the Papiſts did not heere take themſelues by the noſe, whoſe traditions come neerer to open impietie, and blaſphemie, then theirs did. Secondly, Chriſt in oppoſing the ſcripture againſt traditions, therein condemneth all traditions not written vrged as neceſſarie, beſides the ſcripture.

Acts 20.27. *Argum.*3. If *Paul* preaching the whole Goſpell, Acts 20.27. did ſay none other things then *Moſes* and the Prophets; then all things neceſſarie to ſaluation are contained in the ſcriptures. For it cannot be ſaid to be a whole and perfect Goſpell, if any thing neceſſarie to ſaluation bee wanting. But

Acts 26.22. *Paul* preached nothing, but out of *Moſes* and the Prophets, Acts 26.22. *Ergo*, much more now is the ſcripture a perfect rule of faith; wee hauing beſide *Moſes* and the Prophets, the holy writings of the Euangeliſts and Apoſtles. So that wee further reaſon thus: If *Moſes* and the Prophets were ſufficient without any other helpes for the times of the law, much more ſufficient is the new Teſtament together with the old now. But the firſt is true, therefore the ſecond. The conſequence of the firſt propo-

Math.13.17. ſition cannot be denied: for we ſee now more then the Prophets did, Matth. 13.17. and if the old Teſtament then was ſufficient, much more the new together with the old. The ſecond part is thus pro-

Luc.16.29. ued, Luke 16.29. The rich mans brethren are ſent to *Moſes* and the Prophets, which were more ſufficient to inſtruct them, then if one ſhould come from the dead: ſo that the written word is to be preferred before vnwritten reuelations. And *Abraham*, in ſaying, *heare them*, teſtifieth, that they contained ſufficient inſtruction vnto life: *Ergo*, much more the Goſpell now.

*Argum.*4. The Scriptures were written, to be a rule and meaſure of our faith: And they being the worke of God, whoſe works are all perfect, muſt needs alſo be a perfect rule of our faith: and ſo containe all things neceſſarie to faith: for the rule and meaſure muſt not come ſhort of that which is meaſured.

*Bellarm.*1. The Scripture was not ordained eſpecially to bee a rule of our faith: but onely to bee, *commentarium quoddam*, as a remembrancer to nouriſh and preſerue ſound doctrine by preaching: for if it were to that end, it ſhould containe only ſuch things as belong vnto the faith; but now it containeth many things beſide.

*Anſw.*1. That the Scriptures were not written, to be a rule of our faith, it is a bold and vntrue aſſertion contrarie to Scripture: the Scriptures doe teach and ſhew vs eternall life, Iohn 5.39. but it is

Iohn 3.16. eternall life to beleeue in Ieſus Chriſt, Ioh. 3.16. *Ergo* the Scriptures doe teach and giue rules of our faith and beleefe: yea S. *Paul* doth in direct termes, call the doctrine of Chriſt crucified, which is ſet

Gala.6.15.16. forth in Scriptures, a rule, Gal. 6.15.16.

*Bellarm.*2. Againe wee ſay, that the Scripture is a rule of faith (though this be not the chiefe end thereof) yet not a totall and abſolute rule, but in part only: the word of God is one part or peece of the rule, vnwritten traditions another.

Prou.1.1. *Anſwere* 1. That it is the chiefe end of Scripture to be a rule of faith and good manners, the wiſe man ſpeaketh plainlie, Prou. 1.1. The prouerbs of *Salomon to know wiſedome and vnderſtand the words of knowledge, to receiue inſtruction to doe wiſely.* This is the end of Scripture, to know true wiſedome, and to doe wiſely: And leſt they ſhould ſay, that this is the end only of that booke, S. *Paul* ſheweth the

1.Tim.3.16. ſame generally to be the end & vſe of all Scripture, 1. Tim. 3.16. 2. If the Scripture be a rule, then is it a perfect rule: for God leaueth not any of his works vnperfect. *I know* (ſaith the Preacher) that *whatſo-*

euer God doth, it ſhall be for euer: to it can no man adde, and from it can no man diminiſh: Ecleſ. 3. 14. But the Scripture is one of Gods works: *Ergo*, it is perfect: Yea S. *Paul* ſaith plainly, that the Scriptures are able to make the man of God perfect to euery good worke: *Ergo*, themſelues are much much perfect. 3. It is no good argument which the Ieſuite vſeth, the Scriptures containe more then belongeth to faith, or then is neceſſarie to be beleeued: *Ergo*, they are not properly a rule of faith. Wee anſwere. 1. Though the Scriptures be profitable to other ends, then to inſtruct in faith and good manners, yet this is the chiefe and priticipall, as wee haue ſhewed: and though many things in Scripture declared hiſtorically, are not properly of the ſubſtance of faith; yet there is nothing therein contained, which may not bee referred to faith and good manners, as profitable and helping to one of thoſe ends. 2. This argument may bee returned vpon the Ieſuites owne head: for if the Scripture ſpeake of many things which are not of the neceſſity of faith, much leſſe is it ſilent in all neceſſarie points of faith: if it abound in things not neceſſarie, *Non deficit in neceſſarijs*, much leſſe doth it faile in neceſſarie.

Eccleſ 3.14.

Laſt of all, although we might multiplie many arguments, but theſe I truſt, ſtrongly concluding out of Scripture, may ſerue as a ſufficient bulwarke againſt all Popiſh paper bullets; let vs heare in the knitting vp the iudgement of *Auguſtine*. *In his rebus, inquit, in quibus nihil certi ſtatuit Scriptura, mos populi Dei, vel inſtituta maiorum, pro lege tenenda. Epiſt.* 86. In all thoſe things (ſaith he) ſpeaking of externall rites, and ceremonies, of the which we haue no certaine rule out of Scripture, the cuſtome of the people of God, and the godly conſtitutions of our forefathers muſt ſtand for a law, &c. But concerning matters of faith and good manners the Scriptures doe giue certaine rules: as in another place: *In ijs quæ aperte in Scriptura poſita ſunt, inueniuntur illa omnia, quæ continent fidem, moreſque viuendi. de doctrina Chriſt.* 2. 9. All things appertaining to faith, and the rule of life, are plainely expreſſed in the Scripture: *Ergo*, by the ſentence of *Auguſtine*, traditions beſides Scripture haue nothing to doe with the doctrine of faith and manners, but doe conſiſt onely in externall rites and cuſtoms of the Church.

This doctrine alſo that no traditions concerning either faith are manners as to be receiued beſides Scripture, wanteth not the glorious conſent of Martyrs. Sir *Iohn Borthwicke* knight was condemned by the Cardinall of *Scotland*, for affirming, amongſt other things, that the Pope ought not to obtrude vpon the Church any lawes of faith beſide or contrary to the Scripture: for as the Prophets (ſaith he) alwaies in the beginning of their prophecies, ſaid *The Word of the Lord*, ſhewing thereby, that they preached not their owne phantaſies, but the word of God; and as our Sauiour bad his Apoſtles preach, Matth. 28. not what they would themſelues, but what he commanded them: ſo now nothing ought to be taught in the Church beſide the word of God contained in Scripture, *Fox.* pag. 1151. col. 1. See the confeſſion alſo of *Iohn Fortune* Martyr, that he would not beleeue vnwritten verities, which agreed not with written verities. *Fox.* pag. 1918. col. 2.

Pag. 1151. col. 2.
Pag. 1741. col. 1. edit. 1610.

Let vs alſo ſee the conſent of antiquitie: *Concil. Florentin. general. Seſſ.* 7. *Andreas Coloſſen.* being choſen a champion for the Latine Church, thus ſpeaketh vnto the Greeke diſputers, which ſaid ſpeech was approued of the whole Councell: *Velim a vobis (ampliſſimi patres) doceri an ſacratiſſim. euangelium perfectiſſim, religionis noſtræ doctrinam præ ſe ferat: Equidem vos nihil aliud puto pro veſtra ſumma pietate reſponſuros, quam conſummatiſſimam fidei noſtræ ſcientiam in ipſo concluſam eſſe*: I would gladly learne af you (honorable Fathers) whether the moſt holy Goſpell doth not ſet forth the moſt perfect doctrine of our religion, I thinke you will make no other anſwere (ſuch is your pietie) then that therein, the moſt abſolute knowledge of our faith is contained.

Further for the Imperiall conſtitutions: *Cod. lib.* 1. *tit.* 18. *lex. Vnic. Gratian. Valentinian. omnes ſciant nemini quicquam, quam quod ſcriptis probauerit, eſſe credendum*: Let all men know, that no man is to be credited in any thing, vnleſſe he proue it by writing: Likewiſe, *lib.* 3. *tit.* 1. *leg.* 8. *Conſtantin. placuit in omnibus rebus præcipuam eſſe iuſtitiæ ſcriptæ rationem*: It ſeemeth good to vs, that in all matters greateſt regard be had vnto the written law. As then in ciuill matters, the written law only tooke place, ſo alſo in diuine, the ſacred writings ſhould onely he heard: and the rather, becauſe there is greater danger, and more vncertainty in vnwritten Scriptures, then vnwritten lawes.

Here alſo your owne decrees: *decr. p.* 2. *cauſ.* 24. *qu.* 3. *c.* 30. *Leo.* 1. *Qui non ad propheticas voces, non ad apoſtolicas literas, nec ad euangelicas authoritates, ſed ad ſeipſos recurrunt, ideo Magiſtri erroris ſunt*: They which doe not runne to the propheticall ſayings, Apoſtolicall writings, and Euangelicall authorities, but haue recourſe to themſelues, become the maſters of errors, &c. Therefore Papiſts be maſters of errors, becauſe they doe not in all things referre themſelues to the Scriptures. I would therefore they were reſolued to follow the voice of the Scriptures, and leaue their blind traditions, as once one of their owne Popes bethought himſelfe, Iohn 22. *extrau. tit.* 7. *c.* 1. *Dignum eſt, vt adulterinas plantationes, quas non pater cæleſtis, ſed humanæ temeritatis audacia plantauit, Apoſtolici culminis cenſura diuellat*: It is meete, that ſuch plantations, as not the heauenly father, but humanie raſhneſſe hath planted, ſhould be rooted out by the Apoſtolicall cenſure. If the Pope would thus do, as he ſaith, he ſhould be an Apoſtolike man indeede.

For forraine teſtimonies. 1. *Damaſcene* ſhall ſpeake herein for the Greeke Church: it is not poſſible λέγειν τι περὶ θεοῦ παρὰ τὰ [illegible], &c. *To ſpeake any thing of God, beſide theſe things*; which are diuinely manifeſted in the old and new Teſtament: The Moſcouites told, *that the ſayings, ſtatutes, writings, canons*

Damaſ. de fid. orthod. lib. 1. cap. 2.
Sacranus de relig. Ruth. cap. 2.

canons and determinations of the Councels of the Church of Rome are nothing.

Damianus a Goes de leg. Iudor.

2 *Zaga Zabo* an Ethiopian Bishop, affirmed, *that neither our Patriarke nor Bishops doe beleeue, that either of themselues or in councell, they can make any lawes, vnto which any man should bee bound vpon paine of mortall sinne.*

Harm. sect. 1. p. 5.

Harm. sect. 2. p. 6.

Harm. sect. 1. p. 17.

Harm. 16. p. 468.

Harm. p. 518.

Harm. p. 523.

3 Let vs see the consent of the reformed Churches in the West. In the former confession of Helvetia, artic. 1. *As for the traditions of men, although neuer so glorious, and receiued, &c. We answere with that saying of our Lord, they worship me in vaine, teaching the doctrines of men.* Confession of *Basil*, artic. 10. *As no man can command those things which Christ hath not commaunded; so likewise no man can forbid those things, which he hath not forbidden, &c.* Sueueland, artic. 1. *We charge our Preachers, that they should hence forth broach nothing to the people in any Sermon, which either is not taught in the Scriptures of God, or hath not sure ground thereon.* Auspurg. artic. 4. of abuses, &c. *The Church hath her traditions, that is, she appointeth at what times, and where the Church shall come together, for this ciuill end it is lawfull to make traditions; but men are not content with this end, but they ioyne superstitious opinions to traditions, &c.* Bohemia, cap. 15. *Humane traditions and constitutions, must alwaies be kept with this caueat, that they be not taken for foundations, whereupon saluation must stay it selfe, or for a worship which is appointed of God, &c.* English confession, artic. 15. *Such ceremonies as we saw were either superstitious, or contrary to the holy Scriptures, whereof there be an infinite number now a daies, where the Romane religion is vsed, these I say we haue vtterly refused.*

Annot. in 2. cap. lib. de orthod. fid. Damascen.

Canus loc. theolog. lib. 3. cap. 5.

4 Of the Romane Church *Iodocus Clicthoueus* approoueth the former sentence of *Damascene: nos de Deo quicquam astruere non debere, &c:* That we ought not to affirme any thing concerning God, beside that which the holy oracles of both the Testamēts haue opened vnto vs. The Romanists themselues haue abrogated diuerse traditions, which were held Apostolicall: as *Canus* confesseth, *that the thrice dipping in Baptisme, quæ traditio ab Apostolorum canone fluxisse videtur:* which tradition seemeth to haue issued from the Canon of the Apostles, is abolished by a contrary custome. The 1. Canon of the Apostles prescribeth that a Bishop should bee ordained by three or two Bishops at the least, yet they allow in some cases one Bishop onely to ordaine with two Abbots in stead of Bishops. *Bellarm. lib. 4. de Eccles. cap. 8.* Other traditions there are, which they count Apostolicall, deliuered in the Canons of the Apostles: As Can. 6. that a *Bishop or Presbyter should not put away his wife; sub obtectu religionis:* Vnder the pretence of religion. Can. 7 *nequaquam seculares curas admittant:* that no Clergie man should assume, or take vpon him any secular cures. Can. 9. That no Clergie man *sacra oblatione non communicet:* Should not communicate in the oblation. Can. 67. The saturdaies feast is forbidden. Can. 66. He that hath defloured a virgin, is charged to marrie her and none other. Can. 67. The Baptisme by Hereticks is condemned. These and many other of the Canons are not now in force among the Romanists; yea one of them confesseth; that *ex quatuor & octaginta Apostolicis canonibus:* That of 84. Canons Apostolicall, gathered together by *Clemens* and the Disciples of the Apostles; *vix sex aut octo Latina Ecclesia obseruat.* The Latine Church scarce obserueth sixe or eight. *Michael Medina.*

Lib. 6. de sacror. hom. continent. cap. 106

Thus we see, that they themselues, which vrge the necessity of Apostolicall traditions, and make them equall to the word of God; insomuch that they call them the word vnwritten, doe refuse them at their pleasure, and make small account of them; and so herein in their practise are contrary to their opinion.

THE

THE SECOND GENERALL CONTROVERSIE, CONCERNING THE CHVRCH.

HAuing now finiſhed the queſtions betweene our aduerſaries and vs, concerning the Scriptures, and word of God; which all doe belong to the Propheticall office of Chriſt: in the next place ſuch controuerſies are to be handled, as doe concerne the Kingly office of Chriſt. And ſeeing the Church of Chriſt is his kingdome, where he ruleth and raigneth, we muſt intreat of the Church: and firſt in generall of the whole; then in ſpeciall of the parts and members. This preſent controuerſie concerning the Church in generall ſtandeth vpon fiue principall queſtions.

1. Of the definition of the Catholike Church: two parts of the queſtion. Firſt, whether wicked men and infidels be true members of the Church. Secondly, whether the Catholike Church be inuiſible.

2. Whether the Catholike Church may erre; and whether the viſible Church may faile vpon earth.

3. Concerning the true notes and markes of the Church.

4. Of the authoritie of the Church two parts. Firſt, whether the Church haue authoritie in matters of faith beſide the Scriptures, and whether we ought to beleeue in the Church. Secondly, concerning the ceremonies of the Church.

5. Whether the Church of Rome be the true Church: two parts. Firſt, whether it be the Catholike Church. Secondly, whether the Church of Rome be a true viſible Church: of theſe now in their place and order.

THE FIRST QVESTION: OF THE definition of the Catholike Church.

The Papiſts.

THe Catholike Church (ſay they) is a viſible companie of men, profeſſing the ſame Faith and Religion, and acknowledging the Biſhop of Rome to be their chiefe Paſtor, and the Vicar of Chriſt vpon earth. *Bellarmin. de Eccleſ. lib.* 3. *cap.* 2. *Caniſius capit. de praecept. Eccleſ. articul.* 9. *Lindanus lib.* 4. *cap.* 84.

The Proteſtants.

THe Catholike and vniuerſall Church is the inuiſible companie of the faithfull elected and choſen to eternall life, Iohn. 10. 16. A particular Church is a member of the vniuerſall and Catholike Church, and it is a viſible companie and congregation of men, amongſt whom the pure word of God is preached, and the Sacraments rightly adminiſtred; in the which viſible congregation, there may be and are many hypocrites, euill and vnfaithfull men found, and ſhall be to the end of the world. So then betweene the vniuerſall and particular Church, there is a treble difference. Firſt, the one is diſperſed ouer all the world; the other in ſome one Countrey, Citie, or any certaine place. Secondly, the vniuerſall conſiſteth onely of the elect; the particular both of good and bad. Thirdly, the Catholike is inuiſible; the other is viſible and to be ſeene.

Math. 3.12.
Matth. 13.47.
2.Tim. 2.20.

The queſtion betweene vs and our aduerſaries, is about the vniuerſall Catholike Church, which they doe falſly define in three points. Firſt, they hold that wicked men are true members of the Catholike Church. Secondly, they allow not this diſtinction of the Church viſible and inuiſible, but doe affirme that the Catholike Church is viſible. Thirdly, they make the Catholike Church to be in ſubiection to the Biſhop of Rome. Concerning this laſt point, it belongeth to the controuerſie of the Biſhop of Rome, and therefore we will not touch it in this place. The other two are now to be handled in this queſtion as two parts thereof.

1.Cor. 12.12.

THE FIRST PART OF THIS FIRST QVEſtion, whether wicked men and Infidels may be true members of the Church.

The Papiſts.

14. Error.

They affirme that not onely the predeſtinate, but euen reprobates alſo may belong vnto the Church, and be true members thereof. *Bellarmin.lib.3.de Eccleſ.cap.7.* But they denie that the elect which are vnborne, and not yet called, doe appertaine to the Church of Chriſt. *Rhemiſts annot. in 2.Tim.3.Sect.10.* This then is generally their opinion, that there is no internall grace or vertue required in the members of the Church, but onely the externall and publike outward profeſſion. *Bellarmin.cap.2.* And therefore they doubt not to ſay, that euen wicked men and reprobates remaining in the publike profeſſion of the Church, are true members of the body of Chriſt. *Rhemiſts annot. in Iohan.15.Sect.1.*

Bellarmine further thus deliuereth his opinion, that profeſſed Infidels, and ſuch as are not baptized, Heretikes, Schiſmatikes, excommunicate perſons, are not of the Church, neither doe belong vnto it, and that, *pertinere ad eccleſiam*, that thoſe doe belong to the Church, they which are not predeſtinate, they which are not perfect, manifeſt ſinners, and cloſe Infidels or Atheiſts, *lib.3.de eccleſ.c.2.in fine.* And of thoſe eight ſeuerall degrees, he hath large tractates in eight following chapters: concerning the which, our opinion briefly is this.

1 They which are yet Infidels, and not admitted to baptiſme, are no parts of the viſible Church, becauſe they doe not ioyne vnto it.

2 Nor yet heretikes, becauſe they are gone out of it.

3 Schiſmatikes are cut off from that particular Church, from the which they deuide themſelues: yet may make by them ſelues a particular viſible Church, if they retaine the puritie of doctrine, and right vſe of the Sacraments.

4 Excommunicate perſons (if they bee rightly cenſured) are not actually parts of the viſible Church, but *potentia*, they haue a poſſibility vpon their repentance of returning vnto it againe; yet all theſe may belong to election, and ſo be members of the inuiſible Church.

Concerning the reſt. 1. They which are not predeſtinate, may belong to a particular viſible Church, as *Iudas*, while he followed Chriſt, but of the true inuiſible Church, they are no members.

2 They which are not perfect, may belong both to the viſible and inuiſible Church.

3 Manifeſt ſinners, though *de facto*, in fact they are parts of the viſible Church, yet *de iure*, of right they are not.

4 Cloſe Infidels, may be counted of a viſible Church, becauſe they are not diſcerned: but vnto the true Church they belong not, as long as they remaine in their infidelitie.

All theſe may be ſorted out, and reduced to theſe heads. 1. Some are both of the viſible and inuiſible Church, as they which are actually called to the faith. 2. Some are neither of the one, nor the other, as infidels and heretikes not elected. 3. Some are of the inuiſible onely, as all yet vnborne and vncalled, yet elected. 4. Some are onely of the viſible Church, and not of the inuiſible: as hypocrites, that liue in the outward ſocietie of the Church.

And to be of the viſible Church, is diuerſly taken. 1. Some may be of one particular viſible Church, though diuided by ſome difference from another, as Schiſmatikes. 2. Some may bee of the viſible Church *potentia*, in poſſibilitie, though not in act, as excommunicates. 3. Some may bee of the viſible Church *de facto*, in fact, not *de iure*, of right, as notorious wicked perſons, which deſerue to bee cut off. We will now ſee ſome of their arguments, that the wicked and reprobates may be true members of the Church and body of Chriſt.

Math.3.12. Math.13.47. 2.Tim.2.20.

Argum.1. They firſt alleage certaine places of Scripture, as Matth.3.12. The Church is compared to a barne floore, where there is both chaffe and corne. Matth.13. to a net caſt into the ſea, where all manner of fiſh are gathered together. 2.Tim.2. to a houſe, wherein there bee veſſels of honour and diſhonour: *Ergo*, both good and bad are members of the Church, *Bellarm.cap.7.lib.3.*

We anſwere. All theſe places muſt be vnderſtood of the viſible Church: which is knowne by the publike preaching of the word, and right adminiſtration of the Sacraments, and therefore Matth.3. compared to a fanne, and Matth.13. to a draw net; the Apoſtles, Paſtors and Teachers are the fiſhermen. Wherefore wee denie not but that wicked men may bee in the Church, but not of it: yea, they may bee members of the viſible Church for a time, but cannot bee truely ingraffed into the body of Chriſt. *Fulk annot.Iohan.15.Sect.1.*

1.Cor.12.12.

Argum.2. The Church (ſay they) is compared to a body, 1.Cor.12. as in the body there are ſome parts, which haue neither ſenſe nor life: ſo in the Church there are ſome members, which haue neither faith nor charitie, which is the life of the Church: *Ergo*, wicked men may bee right members of the Church: *Bellarm.cap.10.argum.4.* There may be alſo ſome fruitleſſe branches in the vine, and ſo euill men may be members of Chriſt. *Rhemiſt.annot.15.Iohan.1.* *Euery branch not bearing fruit in mee ſhall be caſt forth: Ergo*, there may be fruitleſſe branches in Chriſt.

Wee anſwere to the firſt, who would haue ſaid, as the Ieſuite doth, that there are parts in the bodie, that receiue neither life nor ſenſe of the body? doth hee meane the nailes and haires, as he ſeemeth to giue inſtance in the end of the 2. Chapter? but they are no parts of the bodie but excrements (he is ſo deepe in his ſophiſtrie, that hee hath forgotten Philoſophie) and yet they receiue ſome gift from the bodie, for they grow and encreaſe; but the wicked receiue no grace at all from the Church. The Rhemiſts yet are more reaſonable, that ſay the wicked in the Church, are as ill humors and ſuperfluous excrements in the body, rather then liuely parts thereof, 1. *Iohan.* 2. *Sect.* 10.

To the ſecond: is a dead bough or a branch, I pray you, any part of the tree? I thinke not: the tree cannot conueniently ſpare any one of the parts thereof: but the dead parts are hurtfull and cumberſome, and it doth the tree good to cut them off. But that they haue preuented vs, we would haue vſed no better argument againſt them, then this drawn from the reſemblance of a mans body: for as what is in the body receiuing no life nor power from the body is not properly a part of the body, howſoeuer it ſeeme to bee ioyned to the body: ſo the wicked, although they bee in the outward face of the Church, yet becauſe they are not partakers of the ſpirituall life thereof by Chriſt, are not truely to bee iudged members of it.

Argum. 3. If wicked men ſhould not be right members of the Church, but the faithfull and predeſtinate, we ſhould be vncertaine which is the true Church: which is not to be admitted, becauſe the whole doctrine, and all the principles of Religion do depend of the teſtimonie of the Church. *Bellarm. lib.* 3. *cap.* 10.

We anſwere. Firſt, although it is neceſſarie that the true Church ſhould bee certainly knowne, yet not for that cauſe, which the Ieſuite pretendeth: for the religion of Chriſtians is grounded vpon the Scriptures, and although the true Church doth giue a notable teſtimonie thereunto, yet doth not our faith depend vpon their witneſſe, teſtimonie, or allowance. Secondly, the true viſible Church is certainly knowne by the preaching of the word, and the right vſe of the Sacraments: ſo that wee doubt not but there is the true Church, where we finde theſe markes: neither is it needfull to know the eſtate of euery particular member thereof; for ſo long, as all actions in the Church are directed and ordered by the rule of Gods word, we need not to doubt to commit our ſelues to that Church, howſoeuer otherwiſe men doe ſtand before God: and yet, ſo much as is neceſſary: the faithfull may be iudged and knowne by their fruits.

Thirdly, though we admit that wicked men are members: yet the vncertainty remaineth ſtill: for they themſelues hold that neither men not baptized, or perſons excommunicate, or heretikes can bee of the Church: but many may liue in the Church, whom we know not to be baptiſed, which may bee *ipſo facto*, by the deede doing excommunicate without publike ſentence, and heretikes alſo: Wherefore euen amongſt themſelues they are vncertaine, who are members of the Church.

Argum. 4. There is but one Church; the wicked, which outwardly profeſſe Chriſt, are of ſome Church: *Ergo*, of this one Catholike Church: *argum. D. Day epiſcop. Ciceſt. Anſwere*, there is but one true Church, but alwaies vnto the ſame was ioyned in the world a falſe and malignant Church: theſe two Churches were repreſented in the beginning in *Cain* and *Abel*, and ſo haue continued. *Obiect.* I grant you, in the law, before Chriſts comming there were two Churches, but not ſince Chriſts comming. *Anſwere.* Yes that there was, for was there not a Iudas in the new law, and a *Simon Magus*? *Obiect.* But you cannot find me two Churches after Chriſt was aſcended. *Anſwere.* Yes, S. *Paul* ſaith that Antichriſt with his falſe generation ſhall ſit in the temple, 2. Theſ. 2. which is not the true, but the falſe Church, *reſponſ. Philpotti, Fox.* pag. 1818.

The Proteſtants.

WE hold that the Catholike Church conſiſteth onely of the predeſtinate, and comprehendeth the vniuerſall number of all thoſe which ſhall be ſaued; not onely thoſe now liuing on earth, but all that haue been ſince the beginning of the world: of this Church S. *Paul* was, euen being a perſecutor, for he was neuer a member of the Diuell nor reprobate, as *Iohn Huſſe* ſaith, *articul.* 2. Of this Church *Iudas* the traitor neuer was, though he were reputed for a Diſciple of Chriſt for a while, *Huſſ. articul.* 7. Therefore the wicked and reprobate though they liue in the outward aſſemblie of Chriſtians, are no more the true members of Chriſt, then the tares in the field may bee counted wheate or good corne.

Fulk. annot. 1. Iohan. 2. Sect. 10.
Fox. pag. 609.

Argum. 1. The true members of Chriſt are alſo his ſheepe: the wicked are not the ſheep of Chriſt: *Ergo*, neither his members.

The ſheepe of Chriſt heare his voice; the wicked doe not heare his voice: *Ergo*, If they ſhall anſwere, that hypocrites and wicked men doe heare Chriſts voice, ſo long as they continue in the outward profeſſion of Chriſtians, wee thus improue it: Chriſts ſheepe doe follow him in life and example, Iohn 15.4. but ſo doe not they. If it ſhall bee yet anſwered, that they may alſo a while walke in Chriſts ſteps: this is not enough, for all Chriſts ſhall be ſaued, verſ. 9. Wherefore the Goſpell vnderſtandeth ſuch followers, as continue to the end. *Bellarmine* would ſeeme here to anſwere with a diſtinction, that ſometimes in the Scripture ſheep are taken both for the good and bad, as where Chriſt ſaith to *Peter*, *Feede my ſheepe*: ſometime for the predeſtinate onely, as Iohn 10. *My ſheepe heare my voice, cap.* 7. *reſ. ad argum.* 5. *Contra.* It is enough that he confeſſeth in this place of *Iohn*, the predeſtinate onely to be vnderſtood by ſheepe: for it followeth in the ſame chapter, verſ. 16. *There ſhall bee*

Iohn 10.3.
Iohn 15.4.
Ioh. 10.16.

one ſheepefold, and one ſhepheard: therefore if the ſheepe only be in the ſheepfold, and the predeſtinate onely be the ſheepe; then they onely belong to the ſheepfold.

Epheſ.5.23.

Epheſ.5.26.27.

*Argum.*2. Chriſt is the head of his Church, and all the parts thereof; but he is not the head of the wicked and reprobate: *Ergo.* The Ieſuite graunteth that hee is the head, euen of thoſe parts that ſhall periſh, *Bellarm. cap.*7. We thus anſwere, Chriſt is the head only of thoſe, for whom he gaue himſelfe, Epheſ.5.23.25. but he gaue not himſelfe for the wicked: *Ergo.* If this be denied, wee thus proceede; Chriſt died onely for thoſe whom he ſanctifieth and cleanſeth, to make them a glorious Church without ſpot and wrinckle, Epheſ.5.26.27. But this cannot agree in any wiſe to the wicked: *Ergo.*

Epheſ.3.15.

Ioh.11.52.

*Argum.*3. The Church of God is the whole familie of the children of God in heauen and earth, Epheſ.3.15. they both make but one Church; the wicked are not of this familie: for who would ſay that the Saints in heauen, and wicked and reprobate men vpon the earth, are fellow ſeruants, and of one houſhold? *Ergo,* they are not of the Catholike Church. Likewiſe Ioh.11.52. The end of Chriſts death was to gather together in one the children of God, &c. But the wicked are not the children of God: *Ergo,* they belong not to the congregation which Chriſt hath gathered together.

Bellarmine anſwereth here by a diſtinction: that ſome are ſaid to be the ſonnes of God and members of Chriſt, according to their preſent iuſtice; ſome according to Gods predeſtination: the wicked may be the firſt way the ſonnes of God, and the members of Chriſt, *Bellarm. cap.7.reſp. ad argum.6.*

Rom.8.17.

Ioh.10.28.

*Contra.*1. This diſtinction is contrarie to the Apoſtle, Rom.8.17. *The children of God are alſo heires*: but the wicked are not heires; therefore they are not children. 2. The Ieſuite doth not anſwere to the point in queſtion: for our aſſertion is, that the wicked cannot be the true members of Chriſt: he anſwereth, they may bee ſo called after a ſort, according to their preſent ſtate, which is in ſhew onely, and outward appearance, not in deed and in truth: for they that doe beleeue in Chriſt, and are indeed his ſheepe, ſhall neuer periſh, Iohn 10.28. And againe, verſ.26. *Ye beleeue not, becauſe ye are not my ſheepe.* Wherefore faith and beleefe maketh men Chriſts ſheepe, contrary to that which the Ieſuite affirmed before, that there is no internal grace, or vertue required to make a member of Chriſts Church.

1.Ioh.2.19.

*Argum.*4. Of all other that is a moſt euident place, 1.Iohn 2.19. *They went out of vs, but were not of vs*: *Ergo,* heretikes and reprobates are not of the Church. *Bellarmine* anſwereth: though they were not of vs, that is, of the Church, *animis & voluntate,* in ſoule and mind, and purpoſe of heart: yet they were of vs, *externa profeſſione,* in externall profeſſion. And hee hath this diſtinction beſide: that one may be ſaid to be the true child of God, and a member of the body of Chriſt two waies: *Veritate eſſentiæ vel formæ*: in the truth of the eſſence or forme: and *veritate finis*: In the true end, which is the partaking of euerlaſting life: ſome may in reſpect of their preſent grace and charitie bee the firſt way members of the Church, and not the ſecond: *cap.8.reſponſ. ad argum.16.*

Ioh.15.5.

*Contra.*1. If they are not ioyned to the Church in ſoule and affection, but onely in externall profeſſion, they are not true and liuely members of the Church: for as the Apoſtle ſaith, *If they had been of vs, they would haue continued with vs*: for the true branches doe abide and remaine in the vine, Iohn 15.5.

1.Iohn 3.9.

2. The eſſence and forme of a Chriſtian can not be loſt: for *he that is borne of God ſinneth not, becauſe his ſeed remaineth in him*: like as he which hath receiued the eſſence and being of a man, and is borne of his parents, cannot be vnborne againe of humaine ſeed: ſo he that is once borne of the heauenly ſeed, is the ſonne of God, and ſo continueth to the end.

Let *Auguſtine* ſpeake for vs both: *Illa columba, vnica, pudica, caſta, ſponſa ſine macula & ruga non intelligitur, niſi in bonis, iuſtis, ſanctis*: That louely doue (ſaith he) the chaſte, vndefiled, and vnſpotted ſpouſe (that is the Church of God) is onely vnderſtood of thoſe that are righteous, faithfull, holy: *Ergo,* the wicked are not of the Church, which is the ſpouſe of Chriſt.

Concil. Vormatienſ. in præfation. concil. Eccleſiam catholicam pretio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam: That Catholike Church, which is redeemed by his blood, wee beleeue ſhall raigne with him eternally, &c. The wicked therefore and reprobates are no members of the Catholike Church, for they ſhall not raigne with Chriſt.

Wee want not here the teſtimonie of our aduerſaries: *Ioannes de Turre cremata lib.4. de Eccleſ. par.2.cap.*20. holdeth, that they which haue no faith nor no inward grace, doe not belong to the Church.

So the Maſter of the Sentences out of S. *Auguſtine* affirmeth: *Illi ad templum dei non pertinent, qui cognoſcentes deum, non ſicut deum glorificant*: They belong not to the temple of God, which knowing God, doe not glorifie him as God, *lib.1.d.37.e.*

Hereunto agree their owne decrees, *Decr.p.2.cauſ.24.queſt.3.cap.8. Ad eccleſiam non pertinent illi, qui in eius vnitate corporaliter miſti, per peſſimam vitam ſeparantur*: They belong not to the Church of Chriſt, which being corporally mixed in the ſociety thereof, are ſeparated by an euill life. Againe, *Cauſ.33.queſt.3.diſt.1.de pœniten.cap.70. Qui peccator eſt, & aliqua ſorde maculatus, de eccleſia Chriſti non poteſt appellari, &c.* Hee that is a ſinner, and polluted, cannot bee called of the Church, which is without ſpot, &c.

Laſtly, this doctrine, that the faithfull onely are the true members of the Catholike Church, which is the myſticall bodie of Chriſt, hath the witneſſe and approbation of holy martyrs. This was one of the articles for the which *Iohn Hus* was condemned in the Councell of Conſtance, for ſaying that the Catholike Church is the vniuerſall companie of the predeſtinate: grounding his opinion vpon that place of S. *Paul* Epheſ.5. *Chriſt ſo loued the Church, that he gaue himſelfe for the ſame*: but he gaue himſelfe only for the faithfull, *Fox* pag.610. artic.8. *Luther* openly proteſted before the Emperour at Wormes, that he would not conſent to the Councell of Conſtance, becauſe it condemned this article propounded by *Iohn Hus*, *That the Catholike Church is the communion of the predeſtinate*, & ſo aboliſheth, ſaith he, this article of our faith; *I beleeue the holy Church vniuerſall*: and ſaith further, he was readie to ſpend his blood, rather then to reuoke any truth agreeable to Gods word, pag.832. See the confeſſion alſo of *Richard Fenrus* a French martyr, That the congregation of Chriſt conſiſted in the number of the elect, *Fox* pag.912. col.1.

This alſo was the faith of the Merindolians, That the catholike Church was the fellowſhip of Gods elect: who for this and other points of their Chriſtian faith, were perſecuted, and their countrie deſtroyed, *Fox* pag.954. col.1.

Pag.870.col.1.

That the faithfull only are the members of Chriſt: it is affirmed by Doctor *Ridley*, and Maſter *Latimer* martyrs, according to the Scripture, If any man haue not the ſpirit of Chriſt, the ſame is none of his, Rom.8.9. And the Church of Chriſt ſtandeth only of liuing ſtones, that is, true Chriſtians, not only outwardly in name and title, but inwardly in heart and truth, *reſponſ. ad articul. Antonij* 7.

Rom.8.9.
1.Pet.2.5.
Fox p.1562. col.1.

The blood of theſe holy martyrs doth giue a liuely teſtimonie vnto the truth, and doth notablie confirme vs therein.

Let vs ſee the teſtimonies of other Churches: 1. For the Eaſt Church, *Nilus* Archbiſhop of Theſſalonica ſaith, *Chriſt builded his Church vpon the faith and doctrine of Peter, and vpon thoſe which ſhall bee keepers and obſeruers of ſuch confeſſion*: he requireth faith to the conſtitution of the Church and the members thereof. The Ruthomans and Muſcouites doe ſay, that the Pope is an heretike, and doe excommunicate him and his Clergie, at ſuch times as they celebrate the Lords Supper, as *Sarranus* reporteth, they take it not ſufficient to be a true member of the Church, to be in the viſible ſhew thereof, as the Pope and his Clergie are.

De Primat. lib.1.
Elucidat. c.2.

2 The ſame is the iudgement of the Chriſtian Ethiopians: the vniuerſall hiſtories of the Indies make mention that the Pope ſent *Onicdo* a Spaniard, to draw the Abyſſines or Ethiopians to acknowledge the Romane Church; but the Emperour *Claudius* of Ethiope, then raigning, chaced him away, and *Onicdo* was compelled to hide himſelfe.

Chapt. of Ethiopia.

3 The reformed Churches conſent that the faithful are only members of the Church. Heluetia, the latter confeſſion, chap.17. *The Church is a companie of the faithfull gathered out of the World, a communion of Saints, &c.* Confeſſion of Baſil: *We beleeue an holy Chriſtian Church, that is a communion of Saints, a gathering together of the faithfull in ſpirit, &c.* Bohemia, chap.8. *He that walketh in this life according to theſe commandements, is a true and liuely member of the holy Church, which bringeth foorth the fruit of faith and loue: but he that loſeth the ſpirit of faith and loue, muſt needs be a dead member.* French confeſſion, artic.26. *We affirme out of the word of God, that the Church is a companie of the faithfull, which agree together in following the Word of God, and embracing true religion.* Belgia, artic.28. *This holy companie conſiſteth of thoſe that are to be ſaued.* Artic.29. *Hypocrites together with the good are mingled in the Church, though properly they doe not pertaine to the Church.* Confeſſion of Auſpurg: *To ſpeake properly, the Church of Chriſt is a congregation of the members of Chriſt, that is of the Saints, which do truly beleeue, and rightly obey Chriſt.* Saxonie, artic.11. *Out of mankinde the Lord doth gather vnto himſelfe a Church, to which in all eternitie he might communicate his wiſedome, goodneſſe, &c.* Sweueland, artic.15. *The Church is a fellowſhip and companie of thoſe, which addict themſelues vnto Chriſt, and doe altogether reſt and truſt in his protection.*

Harm. ſect.10. p.306.
Harm. ſect.10. p.314.
Harm. p.316.
pag.320.
Harm. ſect.10. p.324.
Harm. ſect.10. p.334.

4 For the Romaniſts and Latine Church, beſide the ſentence of *Ioannes de Turre cremata* and *Gratian* in the decrees before alleaged, we ſhall need no other euidence, then of *Bellarmine* himſelfe; who thus affirmeth, *that the Church is a liuing body conſiſting of a ſoule and body*, the ſoule is the inward graces of the ſpirit, the body the externall and outward profeſſion: ſome are both of the ſoule and body of the Church, as they which are perfect: ſome of the ſoule, but not the body, as the excommunicate if they haue faith: ſome of the body, and not of the ſoule, as hypocrites, which haue no inward vertue, but to communicate only in the externall profeſſion: and they are as the haires and nailes, and euill humours in the body, *Bellarm. lib.3. de Eccleſ. cap. 2. in fine.* By his owne confeſſion the wicked cannot bee true members of the Church, as the ill humours are no part of the bodie.

THE SECOND PART OF THE QVESTION, whether the Catholike Church be inuiſible.

The Papiſts.

They doe affirme that the Catholike Church is, and hath been alwaies viſible: not ſo viſible, becauſe it might be ſeene, but that it hath been alwaies actually viſible, and not ſeene only vnto the members of the Church, but notoriouſly knowne to the whole world, *Rhemenſ. annot. in Matth. cap.5. ſect.3.* Neither doe they meane any particular Church ſo to haue been viſible, but the vniuerſall Catholike

15. Error.

tholike Church, which they define to be a viſible congregation of all faithfull men, *Caniſius cap. de fide & Symbol. articul.* 18. *Bellarm. lib.* 3. *de Eccleſ. cap.* 12. *ration.* 7.

Argum. 1. The foundation of the Church is viſible: therefore the Church is viſible. The propoſition they proue thus: for whether wee affirme Chriſt, or *Peter* to be the foundation of the Church: both of them are now viſible in him, which is the Vicar of Chriſt, and *Peters* ſucceſſor.

Epheſ. 2. 20.

We anſwere: Firſt, wee vtterly denie either *Peter* to be the foundation of the Church, or elſe the Pope to bee his lawfull ſucceſſor: for *Peter* is no more the foundation of the Church, then all the Prophets and Apoſtles, Epheſ. 2. 20. whoſe doctrine is the foundation, not their perſons. And as for the Pope, wee care not ſo much for outward ſucceſſion in place, which notwithſtanding they cannot proue to haue been perpetuall without interruption, as wee doe require a ſucceſſion of faith and doctrine. Secondly, wee affirme that Chriſt is the foundation, but not the viſible beholding of Chriſt with the carnall eyes, but beleeuing in his name: for when *Peter* had vttered that notable confeſſion of Chriſt, he ſaid that fleſh and blood had not reuealed it, but his father in heauen: but if the beholding of Chriſt had giuen *Peter* a ſight of the foundation, then fleſh had reuealed it vnto him, his carnall eyes had brought him to Chriſt. Thirdly, wee may much better returne this argument vpon themſelues: that becauſe the foundation of the Church, which is faith in Chriſt, is inuiſible, therefore the Church is inuiſible.

Matth. 18. 17.
Acts 15. 4.
Philip. 3. 6.

Argum. 2. They heape vp many places of Scriptures, but to ſmall purpoſe, as Matth. 18. Tell the Church. Acts 15. When they came to Ieruſalem, they were receiued of the Church. Philip. 3. 6. *Paul* perſecuted the Church. How could the Church be perſecuted? how could it receiue the Apoſtles, if it were not viſible? *Bellar. cap.* 12.

We anſwere: what goodly reaſons here be? a particular Church, ſuch as was at Ieruſalem may bee ſeene: *Ergo*, the catholike and vniuerſall. Secondly, a particular Church may bee ſometime viſible: *Ergo*, alwaies. Thirdly, the Church is viſible vnto the faithfull, as in time of perſecution, for to *Paul* it was not knowne, when he perſecuted it, but only to the brethren: *Ergo*, it is viſible to the world. For theſe three points they muſt prooue, that the Catholike Church not a particular is viſible, that the Church is not ſometime but alway viſible, yea and to the world, or elſe they ſay nothing. For ſhame maſters make better arguments.

Pſal. 19. 4.
Matth. 5. 14.

Argum. 3. He hath ſet his tabernacle in the Sunne, Pſal. 19. The Church is as a citie vpon an hill, Matth. 5. *Ergo*, it is alwaies viſible, *Bellarm. ibid, Rhemiſt. Mat.* 5. *ſect.* 3.

We anſwere, to let it paſſe, that the text is not well alleaged out of the 19. Pſalme, the words are according to the originall, *he hath ſet in them*, that is in the heauens, *a tabernacle for the Sunne*, not as hee readeth according to the vulgar Latine. Firſt, the Apoſtles themſelues, euen at this time, when Chriſt ſpake theſe words vnto them, were not ſo *in ſole*, or *in monte*, in the Sun, or vpon the hill, that they were ſeene of the world, nay they were not ſeene nor acknowledged of the Scribes and Phariſies in Iewrie: the Church is ſeene of the faithfull, it is viſible to them that ſearch for her out of the Scriptures: they that can ſee the mountaine, ſhall ſee the citie, the mountaine is Chriſt, the citie is the Church. No marueile if the Church be not alwaies viſible to the world, for they ſee not, neither doe they know Chriſt. Secondly, the Church is ſaid to be on a hill: becauſe the truth ſeeketh no corners, heretikes and falſe teachers flie into the deſert and into ſecret places, Matth. 24. verſ. 26. but the truth is not aſhamed: the Apoſtles confeſſed Chriſt, euen before Kings and Princes, Mark. 13. 19. So *Auguſtine* expoundeth it, *Cont. Fauſtum, lib.* 13. *cap.* 13.

Matth 24. 26.
Mark. 13. 19.

Argum. 4. Chriſts Church is alway viſible. *Dic eccleſiæ*, ſaith he, Tell it to the Church. But how can a man goe vnto that Church, which he knoweth not? *argum. Boner. pag.* 1691. *Marci Antonij obiect.* 6.

Anſw. 1. In the times of the Apoſtles, when the Church was perſecuted, they were faine to congregate themſelues in houſes and priuie places: who though they were not knowne by any externall pompe, yet were they knowne among themſelues, and redreſſed things that were amiſſe, euen in their ſecret aſſemblies. Neither were they altogether vnknowne of the world: for how could they then haue perſecuted them, though they were not regarded? *reſponſ. Rob. Smithi.* Martyr.

2 The fault why the Church is not ſeene, is not becauſe it is not viſible, but becauſe mens eyes are dazeled, and cannot ſee, vnleſſe they looke for it, by the light of Gods word, *reſponſ. Brad. pag.* 1616. *col.* 1. *D. Ridley ad* 6. *obiect. Marc. Antony, p.* 1719.

Further for the viſibility of the Church, the Doway Diuines doe thus reaſon.

1 The Church had a continuall ſucceſſion of rulers, as well ſpirituall as temporall: therefore alwaies viſible. *Doway bibl. p.* 35.

2 Theſe points of doctrine (as of one God, of the reſurrection, finall iudgement, eternall ioy, and the reſt) taught no doubt by *Noe* and his ſonnes, ſhew cleercly a viſible Church, conſiſting of good and bad, *p.* 48.

3 Multitude of progenie promiſed to *Abraham*, pertaineth to the Church of Chriſt, *p.* 205. *in the margin:* to ſay therefore that the Church of Chriſt ſometime conſiſteth of few or inuiſible perſons, were to ſay, that God kept not promiſe with *Abraham*, and to make the body and thing figured more obſcure, then the ſhadow and figure, *p.* 206.

4 Yea, in the fifth age of the world, which was from the foundation of the temple, to the captiui-

tie

in Babylon, the Church and religion continued ſtill, and was no leſſe conſpicuous then before: which they would proue by diuers principall articles of religion, as among the reſt, the Lenten faſt, reliques, adoration of images, merit of good works, *p.914.935.936. in the margin.*

*Contra.*1. They ſpeake of the ſtate of the Church vntill the flood: which if it ſhould at that time be granted to be viſible, it followeth not that alwaies it was ſo. 2. Neither was the Church then viſible and notoriouſly knowne in the world, ſeeing that it was brought to ſuch a paucitie and ſmall number, as that it conſiſted only of eight perſons in *Noahs* family, and thoſe not all true and faithfull members of the Church: this argument maketh rather againſt their viſibility of the Church. 3. There was a ſucceſſion of the Fathers in the Church, to preſerue Chriſts line, but that continued ſtill in one family, and what is that, to make *Not* the Church viſible and notorious to all the world? Theſe few faithfull men were knowne to themſelues, and ſo to them the Church was viſible, but not to the world.

2 The ſucceſſion and preſeruation of true religion, proueth a continuance of the Church, and a diſcerning thereof to the true members, but not an outward viſibilitie to the world.

3 *Abrahams* ſpirituall ſeede, that is, a number of faithfull people hath beene alwaies in the world, but not alwaies viſible to the world: the promiſe is fulfilled, and the inuiſible Church ouer the world diſperſed, that the Lord promiſed to *Abraham*, but not a glorious viſible Church alwaies to continue.

4 It is a great vntruth, to ſay, that the Church in that age was no leſſe conſpicuous then before: where was the conſpicuouſneſſe of it, when in the dayes of *Ahaz* and *Manaſſes*, both *Iſrael* and *Iudah* fell to idolatrie? Againe, ſuch articles of religion, as adoration of images, and of reliques, merits and ſuch like, are notes of a falſe and declining Church, not of a true Church: and though vnder the law one particular Church, as of the Iſraelites had beene viſible: yet from the viſibilitie of a particular nationall Church, to the vniuerſall Catholike Church, diſperſed ouer the world: the argument followeth not.

The Proteſtants.

Concerning the Catholike Church, wee hold, that becauſe it is an article of our faith, it is alwaies vnto the world inuiſible, and not to be eſpied but by the eyes of faith: *Fulk* Matth.5.ſect.5.

Concerning particular Churches, if by viſible, they vnderſtand that which may bee ſeene, ſo wee grant they are alwaies viſible, *Fulk* Act.11.verſ.24. If for that which is actually viſible: wee ſay it is not ſo alwaies viſible to the world, nay it may ſometimes be ſo hid and ſecret, that the members know not one another, *Fulk* in Matth.5.ſect.3.

*Argum.*1. To the Hebrewes it is thus written, chap.12.verſ.18, 23, 24. *You are not come to the mountaine, which might be touched, but to the citie of the liuing God, the celeſtiall Ieruſalem, &c. Ergo,* the Church is inuiſible, and here oppoſed to the viſible hill of Sinay. Heb.12.23.24.

Bellarmine anſwereth, that this is vnderſtood of the triumphant Church in heauen, not of the militant vpon earth, chap.15.

To this we make anſwere, the Apoſtle vnderſtandeth the whole vniuerſall Church in heauen and earth, which both make but one family, Epheſ.3.15. for here hee nameth not onely the ſpirits of iuſt men which are in heauen, but the faithfull vpon earth, whoſe names are written in heauen; the congregation (ſaith he) of the firſt borne: the words are πανηγύρει and ἐκκλησίᾳ, a gathering together, collection or congregation, which muſt needes be vnderſtood of men vpon earth. Againe (ſaith hee) ye are come, not ye ſhall come: they had now left the ſmoking mountaine Sinay, and were come to Sion, the Church vnder the Goſpell. Wherefore this is a moſt firme and inuincible argument: the Catholike Church is the vniuerſall number of Gods choſen in heauen and in earth: *Ergo,* inuiſible.

*Argum.*2. We will giue an inſtance: In the dayes of *Elias* the Church was not viſible, for hee complaineth and ſaith that hee was onely left alone, 1.King 19.10. *Ergo,* the Church is not alway viſible. 1.King.19.10.

The Rhemiſts anſwere: Firſt, at that time the Church was viſible in Iudea, the ſouldiours were numbred aboue ten hundred thouſand, 2.Chro.17. We anſwere. Firſt, belike they haue taken a more exact account of them then the Lord himſelfe: for he (ſaith he) had reſerued 7000. 1.King.19.18. that had not bowed their knees to *Baal*: they ſay there were ten hundred thouſand. Againe, *Elias*, if hee had knowne ſuch a number, could not haue beene left ſo comfortleſſe, as in griefe of heart to deſire to die. But be it granted that the Church was viſible in Iudea at this time, though it were not ſo to *Elias*: yet where was that viſible Church in the dayes of *Achaz* and *Manaſſeh*, when Iudea fell alſo to idolatrie. Annot. in Rom.11.ver.4. 1.King.19.18.

Bellarmine alſo anſwereth, as the Rhemiſts doe, that in *Elias* time the Church was viſible in Iudea, and therefore God ſaith directly, that he had left 7000. in Iſrael: whereby thoſe tribes are vnderſtood which were vnder the King of Samaria, *cap.10. reſp. ad argum.*3.

Anſw. Firſt, they cannot ſhew vs of any Prophet notwithſtanding at this inſtant in Iudea. Secondly, I will aske the Ieſuite, theſe 7000. in Iſrael were they not of the Church? it cannot be denied: *Ergo,* the Church is not alwayes, and in all places viſible, as they would beare vs in hand: for they were not knowne to *Elias*, who complaineth that he was left alone. Thirdly, S.*Paul* vrgeth this example, to ſhew, *that there is a remnant ſaued through the election of grace* vnknowne to the world, they may as well ſay, that this place is impertinently alleaged by the Apoſtle. And further, ſeeing *Iſrael* belonged to the couenant alſo, and yet was fallen away from the viſible profeſſion of the true worſhip. The like alſo might happen to *Iudah*, as it did in the raigne of *Achaz* and *Manaſſeh*.

Some other doe anſwere thus: They grant that the Church before Chriſt might be inuiſible; but not the Church ſince Chriſt: for hee ſaith, *ædificabo eccleſiam*, I will build my Church; not that I doe build, or haue built it: *ſic Hetbut epiſcop. Eboracenſ.*

Bellarmine alſo ſaith, that the Church of the Iewes was but one particular Church, and though it had failed altogether, yet the vniuerſall Church through the world had not failed; for out of the Church of the Iewes, there were found many faithfull, as *Melchiſedech, Iob*, and afterward *Cornelius*, *Bellar. c. 16. reſp. ad argum. 3.* The Rhemiſts alſo ſay, *That there is great difference betweene the Church of the Chriſtians, and of the Iewes*: ours reſting vpon better promiſes then theirs. *Annot. in Rom. 11. verſ. 4.*

Anſw. By ſtanding thus ſtrictly vpon the future tenſe, you may as well proue that Chriſts Church was not at all before his comming, as that it was not viſible before. But Chriſts meaning is this rather, that there is no building in the Church but by Chriſt onely: for *Paul* and *Apollos* be but waterers, *ſic Bradford Martyr. Fox* pag. 1616. col. 1.

p.1468. col. 1.

Further, to *Bellarmine* we anſwere, that the viſible Church was tied then to the nation of the Iewes, as it is now onely among the Gentiles: and if it failed in that nation, it could not haue elſe where been found. True it is, ſome faithfull men were then found among the Gentiles, but there was no viſible Church then among them, as they count, a viſible; that is, flouriſhing, famous and knowne in the world: yet *Melchiſedech* was one of the ſame Church, being held to be *Sem*, *Cornelius* alſo was in thoſe times, when the Iewes being reiected, the viſible Church began to bee among the Gentiles. To the Rhemiſts alſo we ſay, that the Church of the Iewes had as ample promiſes for their continuance, vntill the firſt comming of Chriſt, as the Chriſtians haue for their Church to his ſecond comming: neither hath the Church of God ſince Chriſt, any ſuch promiſe, for their viſible flouriſhing and glorious ſtate in the world: but the contrarie rather, as it is propheſied, Apocal. 12. that the woman, which ſignified the Church, ſhall flie into the wilderneſſe.

Argum. 3. To beleeue that there is an holy Catholike Church is an article of our faith: *Ergo*, it is inuiſible. *Bellarmine* anſwereth, Firſt, the holineſſe of the Church is inuiſible. Wee reply, ſo the Church is partly viſible, partly inuiſible by his confeſſion. Firſt, why then doe ye define the Catholike Church to be a viſible congregation, if it be not wholly and altogether viſible? they know that *definitio* muſt *conuenire definito*, the definition muſt agree wholly to that which is defined: but now it is not: for they ſay, the catholike holy Church is partly viſible as it is a Church, partly inuiſible as it is holy. Secondly, doe we not ſay in the Creede, *Credo Catholicam*, as well as *Credo ſanctam*, I beleeue a Catholike Church, as well as I beleeue the holy Church? then it is alſo inuiſible, as it is catholike, becauſe this alſo is part of the article. See I pray you what ſhifting is here.

Secondly, he anſwereth, that ſome thing is ſeene in the Church, ſome thing beleeued: for wee ſee that viſible company of men, which make the Church; but whether that company be the true Church, we doe not ſee it, but beleeue it.

We reply againe: firſt, the Ieſuite hath not yet proued that ſome thing is ſeene in the Church, ſome thing beleeued: but one thing is ſeene, namely the congregation as they are men, another thing is beleeued, that they are the Church: the ſight and beliefe now by his owne confeſſion are not both in the Church. Secondly, we denie that the vniuerſall companie of the Catholike Church, which is the number of the predeſtinate, can be ſeene; therefore all is beleeued, and nothing ſeene. Thirdly, hee ſaith, that by faith we know which is the true Church: *Ergo*, by faith wee know which are the members of the Church: *Ergo*, by faith the members doe know themſelues to be of the Church; therefore faith is requiſite in the true members of the Church: then vnfaithfull men cannot be true members of the Church: which point the Ieſuite ſtrongly before maintained againſt vs. *Mendacem oportet eſſe memorem*, a lier had neede haue a good memorie, leaſt he tell contrarie tales, and ſo hath the Ieſuite here: for before he denied that faith was requiſite to make a true member of the Church; here he ſaith, that without faith a member cannot be knowne, much leſſe therefore made.

Lib. 3. de Eccleſ. cap. 15. reſp. ad arg. 6. cap. 10. lib. 3. de Eccleſ.

Argum. 4. The Rhemiſts confeſſe in theſe very words, that *in the raigne of (their imagined and ſuppoſed) Antichriſt the externall ſtate of the Romane Church, and publike entercourſe of the faithfull with the ſame ſhall ceaſe, and that there ſhall be onely a communion in heart with it, and practiſe in ſecret. Annot. in 2. Theſſ. 2. ſect. 10.* Where then (I pray you) ſhall be your *tabernaculum in ſole, ciuitas in monte, candela ſplendens in domo*: your tabernacle in the Sunne, your citie in a mountaine, your candle ſhining in the houſe, that is (ſay you) in the world? Matth. 5. ſect. 3. *Ergo* out of their owne words we conclude, that the Church ſhall not alwaies be viſible, and [illegible]ouſly knowne in the world.

We muſt not here ouerpaſſe the ſentence and iudgement of the holy Martyrs, whoſe witneſſe is in ſtead of many arguments.

Maſter *Bradford* reaſoneth thus: As *Eue* was of the ſame ſubſtance that *Adam* was of; ſo is the Church of the ſame ſubſtance that Chriſt was of, fleſh of his fleſh, bone of his bones, Epheſ. 5.30. Looke therefore how Chriſt was knowne when he was vpon earth, ſo is his Church: but Chriſt was not knowne by any externall pompe in the world, but being conſidered according to the word of God: *Ergo*, ſo is his Church, *Fox* pag. 1613. col. 2.

Epheſ. 5.30.

p.1465. col. 1.

This was one of the articles for the which Bishop *Farrar* was condemned, for denying that the Church was alwaies visible vpon earth, *Fox*, pag. 1554. col. 2. articl. 6.

M. *Robert Glouer* Martyr giueth an instance of *Elias* times, when the Church lay hid and was not apparant, no not to the Prophet. It was answered him that *Elias* complained onely of the ten tribes that fell from *Dauids* house. He replyeth, that they were not able to shew any Prophets that the other two tribes had at the same time, *Fox*, pag. 1712. col. 1. Pag.1411. 2.15.

M. *Philpot* confesseth the Church to be visible, and inuisible, the vniuersall Catholike Church is inuisible, consisting of the elect of God only; the visible consisteth of good and bad, and is knowne by the word of God and Sacraments, pag. 1824. col. 2. Pag.1554. 2.67.

Lastly, we will conclude with *Augustine*, *Aliquando in sola domo Noah Ecclesia erat: in solo Abraham Ecclesia erat: in solo Loth & domo eius Ecclesia erat: in solo Henoch Ecclesia erat*: Sometime the Church was onely in *Henochs* house, sometime onely in *Noah*, sometime in *Abraham* alone, in *Lot* and his house, &c. How then hath the Church been alwaies so visible and notoriously knowne to the world, when it hath lien hidden sometime in one house, yea in one man? Pag.1656. 1.70. Enarrat. in Psal. 128.

Interrelig. Caesarea. cap. 9. Ecclesia, quatenus constat membris talibus quae secundum charitatem viuunt, sanctorum est tantum, & eatenus spiritualis & inuisibilis: The Church as it consisteth of such members, which liue after the rule of charitie, is onely of the Saints and so spirituall onely, and inuisible, &c. Behold here wee haue the testimonie of our aduersaries themselues, sitting in Councell for the inuisibility of the Catholike Church. To this their owne decrees also doe giue consent: *Decret. 3. dist. 2. cap. 63. Societas corporis & membrorum Christi Ecclesia in praedestinatis*: The society of the body and members of Christ is the Church consisting of the Predestinate, &c. If the Church consist of the elect onely, then is it not visible to men, but onely to God; for hee onely knoweth who are his, 2. Tim. 2. 19.

Our forraine testimonies are these. 1. That the Church which is most flourishing and visible is not the true Church; the East Churches are of opinion with vs: *The Patriarke of Ierusalem, as I haue seene, saith Theuet, did excommunicate out of the body of their Church, as well the Pope of Rome, as also all Christian Princes, (to wit those of the Romane Church.)* Villamont. *The Syrians doe boast themselues to be the first Christians of the world, because that S. Peter had his seate seuen yeeres in Antioch*: yet both Ierusalem and Antioch are vnder the tyrannicall gouernment of the Turke, hauing no free exercise of religion: this notwithstanding, they hold themselues rather to bee the Church then the glorious visible Church of Rome. So likewise *Ieremie* stileth himselfe Oecumenicall Patriarke; and the Diuines of Tubing in their letters doe call the Patriarke of Constantinople Oecumenike, yet is the state of that Church in great miserie, and continually in persecution. Cosmog. lib. 9.

For the South and Ethiopike Church, *Aluares* reporteth, that in his conference with *Prester Iohn*, he preferred the Church of Constantinople and Alexandria before the Romane Church: and the Abyssines do hold of the Church of Alexandria, and in their Leiturgie next after their Prince, they pray for the Patriarke of Alexandria; and yet this city with all the Christians there, haue small liberty of their profession. Resp. ad Protestant. Germ. in conclus. artic. Theolog. Descript. Aethiop. cap. 29. Leitur. Ethiop.

3 Let vs see the iudgement of the reformed Churches: Heluetia, latter confession, *Of those* (that is the faithfull and Saints) *which make the Church, is the article of the Creed wholly to be vnderstood, I beleeue the Catholike Church*: the Church then is a matter of faith to be beleeued, not of the eye to be seene. Saxonie, artic. 11. *In the time of Mary these were the Church, Zacharie, Simeon, Ioseph, Marie, Anna, &c. and did not heare the Sadduces and Pharisies, &c.* The Church then was obscure, and not knowne vnto the world. Harm. sect. 10. pag. 306. Harm. sect. 10. pag. 316.

4 For the Romanists: we haue heard the opinion of the Rhemists before: the same is the sentence of *Suarez* the Iesuite, that *in the time of Antichrist, omnem cultum diuinum cessaturum*, all diuine worship shall cease. Another principall Iesuite, subscribeth vnto that sentence of *Hierome*, that in the *time of the Arrians, Ecclesiae nauem pene fuisse obrutam*: The ship of the Church was almost sunke. And of *Hilarie*, that the Church was not at that time to be sought: *in tectis & exteriori pompa*: In the house tops, and in outward pompe: *sed potius in carcerib. & speluncis*: but in the prisons, and dens: what was become then of the visible conspicuousnesse of the Church? Tom. 2. qu. 59. artic. 6. sect. 6. Gregor. Valent. Analys. lib. 3. cap. 4. §. 4.

THE SECOND QVESTION: WHETHER the Church may erre.

This question is diuided into two parts. First, whether the Catholike Church may erre at all, or not? Secondly, whether the visible Church vpon earth may fall away from God into Idolatrie and Apostasie. 16. Error.

THE FIRST PART, WHETHER THE CATHOlike Church may erre in doctrine.

The Papists.

They doe teach that the Catholike Church cannot possibly erre, not onely in matters absolutely necessarie to saluation, but not in any thing, which it imposeth and commandeth, whether it bee contained in the word of God or not: yea that it cannot erre in thoſe things, which beſide the word of God in the holy Scriptures, are commanded. And by the Church here they doe meane not onely the Paſtors and Biſhops, but the whole company of the faithfull; ſo that neither that which all the Paſtors of the Church doe teach, can be erroneous, nor what is receiued generally of the whole Church, *Bellarmin.de Eccleſ.lib.3.cap.14.Rhemiſt.annot.in Iohan.14.verſ.16.*

1.Tim.3.15.
Bellarm.lib.3.cap.14.
Epheſ.5.27.

*Argum.*1. The Church (ſay they) is the pillar of truth, 1.Tim.3. *Ergo*, it cannot erre. We anſwere: firſt, it is no otherwiſe the pillar of truth, then a Virgin without ſpot and wrinckle, Epheſ.5.27. As that place doth not priuiledge the Church from all ſinne and imperfection of life; ſo neither doth this place exempt her from all error in doctrine. Secondly, ſhe is called the pillar of truth in reſpect of vs, becauſe the truth is preſerued in the true Church, and is not elſe where to be found: not becauſe the truth dependeth vpon the Church: for S. *Paul* ſendeth not *Timothie* in this place to learne of the Church, as though it could not poſſibly be deceiued; but (ſaith hee) theſe things haue I written, that thou maieſt know how to behaue thy ſelfe in the houſe of God, verſe. 14.15. *Ergo*, the word of God is the rule of truth, and the Church hath no warrant to be kept from error, but as ſhe is led and gouerned by the word of God. Thirdly, the argument followeth not, for *Peter* was a pillar and yet erred, Gal.2.9.11.

1.Tim.3.14.
Galat.2.9.

Matth.16.18.
Epheſ.4.12.
Ioh.17.17.

*Argum.*2. They heape many arguments together. The Church hath the ſpirit of God, to leade it into all truth, the gates of hell ſhall not preuaile againſt it, Matth.16. God hath giuen it Apoſtles, teachers, Euangeliſts, to keepe it in the truth, Epheſ.4. Chriſt hath prayed for the Church that it may be ſanctified in the veritie, Iohn 17. Chriſt prayed that *Peters* faith ſhould not faile; *Ergo*, the Church cannot erre, *Rhemenſ.annot.1.Tim.3.15.*

Ioh.17.20.

We anſwere; euery one of the elect hath the ſpirit of God, neither ſhall the gates of hell preuaile againſt the faith of any one of the elect to ouerthrow it: Chriſt prayeth for euery one, that ſhould beleeue in him, that they may be ſanctified in the truth, Iohn 17.20. Wherefore it followeth as well by theſe arguments, that no one faithfull man can fall into errour. The Paſtors and teachers ſo long as they follow the Apoſtles doctrine, may keepe the Church from errour: but it is not gathered out of that place, Epheſ.4. that the paſtors, if they ſwarue from Gods word, cannot erre: But rather the contrarie; and therefore the Apoſtle addeth farther, verſ.14. that we ſhould not bee carried about with euery wind of doctrine, but follow the truth in loue, verſ.15. The Church then, ſo long as it followeth the truth, and is not carried with wind of doctrine, cannot erre.

Epheſ.4.14.15.

Concerning *Peter*, Chriſt prayed for him that his faith ſhould not faile in that grieuous tentation, which he fell into. Secondly, he prayed not for him as gouernour of the Church, but as he prayeth for euery faithfull man, Ioh.17.23. Thirdly, for all this prayer *Peter* erred, Gal.2.

Pag.617.2.60.

*Argum.*3. This argument was vſed in the Councell of *Baſil*: the Church is without ſpot and wrinckle, Epheſ.5.27. *Ergo*, without error, *Fox* pag.672.col.1.*ex Aenea Siluio.*

Reuel.7.14

We anſwere: firſt, S. *Paul* ſpeaketh there of a glorious Church, ſuch as ſhall be in the kingdome of heauen, not of the Church, as it is vpon earth: ſo Reuel.7.14. The elders which ſate round about the throne, which are the Saints in heauen, were ſeene in long white robes, which they had waſhed white in the blood of the Lambe.

2 It followeth out of this place, that the Church is as well without ſinne, as free from error: which the diuines in the Councell did alſo grant. But ſeeing by their owne confeſſion euery member of the Church, being clothed in this mortall fleſh ſinneth, how can the Church bee without ſinne? If the Church conſiſt of men, and all men are ſinners, how is the Church free? If all the parts and members bee ſinfull, how is not the whole alſo polluted with ſinne? If all the parts of the bodie bee ſicke and diſeaſed, how can the whole be ſound? The Church alſo is not aſhamed to confeſſe her ſelfe to be blacke, Cant.1.5. ſhe ſhall bee made beautifull and glorious without all ſpot and blemiſh in the kingdome of God: and euen now alſo is made righteous and iuſt before God through Chriſt, not becauſe ſhe hath no ſinne, but becauſe it is remitted: and although ſome errours and imperfections remaine, yet ſhall they be no hinderance to her ſaluation.

Cant.1.5.

The Proteſtants.

THis queſtion, whether the Church may erre, muſt be vnderſtood with a double exception: firſt, that the vniuerſall Catholike Church of Chriſt erreth not, *Caluin.inſtitut.lib.4.cap.8.ſect.*11.12. But there is no viſible Church in the earth, which may not erre, as well in faith as in manners: this poſition was maintained by M. *Bucer*, in open diſputation at *Cambridge*, *Fox*, pag.1388. Secondly, the true Church of God may erre in ſome points not neceſſarie to ſaluation, but cannot fall cleane away from God into any damnable errour, *Calu. ibid. Fulk. annot in* Epheſ.5.verſ.29. And in this ſenſe is the Church called, *Religionis & fidei perpetua mater*: A perpetuall mother and preſeruer of faith and religion, *Cod.lib.1.tit.5.l.14.Leo & Anthem.* That the Church may erre as we ſay, we doe ſhew it thus: and by the Church, we vnderſtand the whole company and congregation, the paſtors with the people.

1 When our Sauiour Chriſt ſuffered, the Church erred in faith: *Ergo*, it may erre: the propoſition is thus proued. The Church was either in the Scribes and Phariſies, or elſe in the Apoſtles: but both of them erred: they in putting Chriſt to death, the other in their incredulitie, not beleeuing rightly

in the reſurrection of Chriſt. *Bellarmine* anſwereth: firſt, that the Phariſies were priuiledged not to erre, only till the comming of Chriſt. We replie againe: firſt, after Chriſt was come they ſate in *Moſes* chaire, and Chriſt biddeth they ſhould bee heard, Math. 23. 2. If they erred not afore, neither could they now; for they were not diſplaced out of *Moſes* chaire: but the truth is, they neuer had any ſuch priuiledge not to erre. Secondly, the Maſter of Sentences ſeemeth herein to bee of another opinion, who thus ſaith, anſwering to a certaine obiection, whether circumciſion ceaſed to be in force ſtraight after the inſtitution of Baptiſme: *In Chriſti morte terminata eſſe legalia omnia*: That all the legall rites were determined in Chriſts death, and from that time Circumciſion ceaſed, *lib. 3. diſt. 3. K.* If that al the Legall were in force till Chriſts death, then the Prieſthood alſo: wherefore what priuiledge they had before, they held it till then. Thirdly, if the Phariſies were now prone to error, then by our aduerſaries owne confeſſion, they ceaſed to be the Church: *Ergo*, the Church was not now viſible, for in them it was not: and the Apoſtles fled from Chriſt, and ſhifted for themſelues: how could then the Church be viſible to the world?

Lib. 3. de eccleſ. cap. 17.
Math. 23. 2.

Secondly, the Ieſuite anſwereth concerning the Apoſtles. Firſt, the Apoſtles were not yet entred into their office and Biſhopricke, but only appointed to it, and therefore they might erre. Wee replie againe: firſt, they were not only appointed Apoſtles, but partly already they had exerciſed their Apoſtleſhip: for they were ſent forth to preach the Goſpell, and had power and commiſſion to worke miracles, and heale diſeaſes, Math. 10. How then is not the Ieſuite aſhamed to ſay, that they were not yet Paſtors nor Apoſtles? Secondly, if the Phariſies erred, and the Apoſtles erred, then all the world was in error: *Ergo*, by their ſaying at this inſtant there was no Church vpon the earth, which is a great abſurditie, for the Church erreth not, they ſay.

Thirdly, (ſaith the Ieſuite) the Apoſtles erred not in faith: they were reproued for not beleeuing the reſurrection: which beliefe becauſe they had not yet receiued, they could not loſe it. We replie. Firſt, though they had not erred in any materiall point, yet if there were any error at all in them, it is ſufficient for our purpoſe: that they erred it is manifeſt, for they fled away from Chriſt. Secondly, he excuſeth them for their infidelitie concerning the reſurrection, becauſe this faith they had not yet receiued. But had not Chriſt (I pray you) often inſtructed them of this matter? and if this were no ſuch error in them, then Chriſt was too ſharpe in reprouing them for their infidelitie. Thirdly, it appeareth, that they wholly were deceiued concerning the Meſsiah, Luk. 24. 21. the two Diſciples ſay, they truſted that it had been he that ſhould haue deliuered Iſrael: ſee then what weake anſweres theſe are: did theſe fellowes thinke that their gloſes ſhould not be examined? or that their dreames ſhould be taken for oracles?

Fourthly, ſome of the Papiſts affirme, that the true faith in the paſsion of Chriſt onely remained in the virgin Maries breaſt: *Alexand. Halenſ. Iohan. de turre cremat.* If this be true, then is *Bellarmines* opinion falſe, that the Apoſtles at that time kept the faith. But it is moſt like that they are all deceiued, and that both *Mary* and the Apoſtles at that time were in great feare and doubt, and their faith ſhaken. That the Apoſtles wauered, we haue alreadie ſhewed: and yet there was greater cauſe, that they ſhould be ſtable in faith, who were alſo to be preachers of faith, then *Mary* who was a beleeuer only, not an Apoſtle or preacher of the Goſpell.

Halenſ. 3 p. qu. vlt. art. 2.
Turrecrem. lib 1. de eccleſ. cap. 30.

Argum. 2. The Church of the Iewes erred before our Sauiour Chriſts comming: *Ergo*, the true Church may erre.

The propoſition is proued: In the time of the raigne of good Kings, they did offer ſacrifice vpon hill altars, but onely to the Lord, which was an error, 2. King. 12. 3. 14. 4. The feaſt of the Paſſeouer was not kept ſo preciſely according to Gods word at any time before, no not in the raigne of the beſt Kings, as it was in the eighteenth yeere of *Ioſias* raigne, 2. King. 23. 22. The feaſt of Tabernacles had not been ſo ſolemnely and truly kept from the daies of *Ioſua*, as it was in *Nehemiahs* time, Nehem. 8. 18. *Ergo*, all this while the Church of the Iewes erred ſomewhat in the externall worſhip of God: *Fulk* Epheſ. cap. 5. ſect. 10.

2. King. 12. 3. 14
2. King 23. 22.
Nehem. 8. 18.

Argum. 3. We reade of famous Churches that erred both in faith and manners after our Sauiour Chriſts comming in the fleſh, euen in the Apoſtles time: *Ergo*, the true Church may erre. The firſt part is thus prooued: the Church of the Corinthians erred in manners: they went to law among heathen Iudges, chap. 6. which was a generall fault among them: *Is it ſo, that there is not a wiſe man among you?* verſ. 5. They erred alſo in iudgement. It will be anſwered, that the error, or hereſie rather, concerning the reſurrection was not generall: for the Apoſtle ſaith, *How ſay ſome among you that there is no reſurrection of the dead?* chap. 15. verſ. 13. But that error and abuſe in the receiuing of the Lords Supper ſeemeth to haue been more vniuerſally ſpred: *Euery man* (ſaith the Apoſtle) *when they ſhould eate, taketh his owne ſupper afore, and one is hungry, another is drunken*, chap. 11. 21. Euery man, ſaith he, that is, very many, yea and the moſt among them. The Church alſo of the Galathians was (in no ſmall part thereof) infected with this error, that the ceremonies of the Law ought neceſſarilie to be kept together with the Goſpell: and therefore S. *Paul* vpbraideth in a manner the whole Church: *O ye fooliſh Galathians, who hath bewitched you?* &c. chap. 3. 1. *Ergo*, theſe Churches, being notwithſtanding the Churches of Chriſt, erred.

1. Cor. 6. 5.
1. Cor. 15. 13.
1. Cor. 11. 21.
Galath. 3. 1.

Bellarmine anſwereth, confeſſing that theſe Churches had their errors (yea hee is more liberall in granting this, then we would haue him) for hee ſlandereth the whole Church of Corinth, as though they denied generally the reſurrection of the dead, which they did not: S. *Paul* only chargeth ſome of them, that is, the falſe brethren, with this error, as it may appeare *1. Cor. chap. 15. verſ. 12.*

Bellarmines laſt refuge therefore is this, that error may be in a particular Church, but not in the vniuerſall Catholike Church: *de eccleſ. lib. 4. cap. 2. obſeru. 3.*

Anſwere: Firſt, thus *Bellarmine* himſelfe is conſtrained to vſe *Caluines* diſtinction which he miſliked before: who confeſſeth that a particular Church may fall into dangerous error, but not the vniuerſall, *de eccleſ. lib. 3. cap. 14. princip. cap.* Secondly, the Ieſuite hath granted, as much as we would deſire: for if euery particular Church bee ſubiect to error, then the viſible Church is, for the viſible Churches muſt needs be particular: for vniuerſall things are not ſubiect to the ſenſe, but to the vnderſtanding: this then hee hath granted, that a particular Church may erre; but the Italian, Spaniſh, French, and ſo of the reſt, are but particular Churches: *Ergo*, they may erre. Thus we haue the Ieſuites owne confeſſion, that particular viſible Churches may erre.

Contr. 2. Epiſt. Pelag. lib. 4. cap. 7.

Auguſtine ſaith, *Quomodo erit eccleſia in iſto tempore, perfecta ſine macula & ruga, cuius membra non mendaciter confitentur ſe habere peccata?* How can the Church be perfect in this life, without ſpot or wrinckle, whoſe members doe truly confeſſe, that they are not without ſinne? *Ergo*, the Church ſinneth and is imperfect, and why not ſubiect to error? But in the Councell of *Baſil* it was denied, as yee haue heard, that the Church could ſinne.

We haue their owne teſtimonies againſt them: as before for particular men, of their ſide, wee haue heard the opinion of *Alexander. Alenſ. 3. par. quæſ. vltim. artic. 2.* and of *Iohannes de Turrecremata, lib. 1. de eccleſ. c. 30.* That at the paſſion of Chriſt the true faith only remained with *Mary*: Hereupon it will follow, that the Church that then was, erred and failed in faith; vnleſſe they will ſay, that *Mary* only was the Church.

But let vs heare the iudgement of their owne Church againſt them: *Decretal. Gregor. lib. 5. tit. 39. c. 28. Innocent. 3. Iudicium Dei veritati quæ non fallit, nec fallitur, ſemper innititur; iudicium autem eccleſia nonnunquam opinionem ſequitur, quam & fallere ſæpe contingit, & falli, propter quod contingit interdum vt qui ligatus eſt apud Deum, ſit apud eccleſiam ſolutus, &c.* The iudgement of God is grounded vpon the truth, which neither deceiueth, nor is deceiued; but the iudgement of the Church is many times ruled by opinion, which both may deceiue, and be deceiued: whereupon it ſometimes falleth out, that he, which is bound before God, is looſed with the Church; and he that is free before God, is bound by the Church, &c. Behold then a teſtimonie of one of your moſt learned Popes, that the Church may erre in iudgement. But it will be here anſwered, that he ſpeaketh of the diſcipline of the Church, not of doctrine. *Anſw.* But *Bellarmine*, to proue that the Church erreth not, obiecteth that place, Matth. 18. *dic eccleſie*, tell it to the Church: and he that heareth not the Church, let him be as an heathen and Publicane. But this were an hard matter, ſaith he, to binde men to heare the Church if it might erre: *Bellarm. c. 14.* Now this place is vnderſtood altogether of diſcipline: wherefore his meaning is, that the Church cannot erre in the keyes: and indeed, ſo long as it followeth Gods word, it cannot, as our Sauiour ſaith, *What ſoeuer you binde in earth ſhall be bound in heauen*: but otherwiſe it may erre in the keyes; ſo that ſometime, that which the Church bindeth in earth, may bee looſed in heauen: as *Innocentius* in this Canon confeſſeth.

Shall we now in the laſt place to this doctrine put to the ſeale of the holy witneſſes of Gods truth: Maſter *Bilney* being demanded, what he thought of the Church, whether it might erre or not: anſwered, that the Catholike Church can by no meanes erre in faith; for it is the whole congregation of the elect; otherwiſe he granted not, *Fox* pag. 1000. artic. 4. The like confeſſion made *Iames Bainham* martyr, pag. 1028. But concerning the viſible paſtors and teachers of the Church, we haue the ancient confeſſion of *Walter Brute*, who liued about two hundred yeeres agoe, that they may all erre, and haue erred: yea *Peter* erred (ſaith he) Gal. 2. and was therefore reproued of S. *Paul*, only the Scriptures are priuiledged from erring, *Fox* pag. 477. col. 2.

Pag. 912. 1. 40.
Pag. 937. 2. 20.
Pag. 440. 1. 50.

That the viſible Church with the prelates and paſtors may erre: firſt, it is the opinion of the Eaſt Churches: The Patriarke of Ieruſalem (as we ſaw before) excommunicateth the Pope. The Ruthemans and Muſcouites doe ſay, *that the Pope is an heretike, and doe excommunicate him and his Clergie.*

Theuet Coſmog. lib. 9.
Sarran. Elucid. cap. 2.

2 *Preſter Iohn* ſaid to *Aluares*, that if their Abuna, who is the *primate of the countrie, ſhould vſe toward them any vnlawfull commandement, they would burne the copie of ſuch commandement.* Hee holdeth then, that he may erre.

Deſcript. Ethiop. cap. 29.

3 The reformed Churches hold, that the viſible Church may erre. Heluetia, the latter confeſſion, chap. 17. *Whereupon it is called the piller and foundation of truth, that doth not erre, ſo long as it relieth vpon the rocke Chriſt, &c. and no marvell if it doe erre, if it forſake him, who is the alone truth.* Wittemberg, artic. 32. *This Church is ſo gouerned of the holy Ghoſt, that although he ſuffereth it to be weak in this earth, yet he doth alwaies preſerue it, that it doe not periſh by errors, or by ſinnes*: it may then erre, as it is ſubiect alſo to ſinne, it cannot periſh by error or ſinne. Auſpurg, artic. 5. *Surely men doe flatter and deceiue themſelues too much, if they thinke there be no faults conueied into the Church, by the deſires of couetous men, and by thoſe labyrinths and obſcurities of the doctrine and traditions of the ſchoolemen, &c.*

Harm. ſect. 10. pag. 308.
Pag. 532.
Harm. ſect. 18. pag. 554.

4 Of the Romane Church, diuers doe hold, *that any particular Church may erre. Waldenſ. doctrin.*

fid.

[illegible] lib.3.c.29. *Turrecremat. ſumm.de eccleſ.lib.1.c.91. Eckius, Enchirid.loc. commun. tit.3. Hoſius confeſſ.catholic.fidei.c.14.* And ſome of theſe, as *Turrecremat. Walden.* giue inſtance for example ſake of particular Churches, as the *Epheſian, Romane*: and *Pighius* ſaith, *Quis per Eccleſiam Romanam vnquam intellexit vniuerſalem Eccleſiam?* Who euer vnderſtood by the Romane Church the vniuerſall Church? *Hierarch.Eccleſiaſt.lib.6.c.3.*

THE SECOND PART, WHETHER THE whole Church may faile vpon the earth.

The Papiſts.

They hold that it is impoſſible that the whole Church ſhould vtterly faile vpon the earth, and fall away from God; but that there ſhall alwaies be a viſible and knowne Church vpon the earth, hauing a perpetuall ſucceſſion of Paſtors and Doctors, where the true worſhip of God ſhall bee preſerued and kept, *Bellarmin.lib.3.de Eccleſ.cap.13.* 17.Error.

Argument.1. Theſe and ſuch places of Scripture they ſtand vpon. *The gates of hell ſhall not preuaile againſt it. I will be with you vnto the end of the world. His throne ſhall be as the Sunne, and endure as the Moone*: *Ergo*, the viſible Church ſhall not faile vpon earth, *Bellarmin.ibid.* Math.16.18. Math.28. Pſal.88.36.37.

We anſwere: that theſe places muſt be vnderſtood of the Catholike and vniuerſall Church, whereof not alone, but euery true particular Church is a part. This Church is the ſpouſe of Chriſt, this Church ſhall not periſh, this is the kingdome of Chriſt, with this Church will he alway be preſent to the end of the world: we denie not but that the inuiſible Church ſhall continue vpon the earth ſo long as the world endureth. Secondly, theſe places are vnproperly vnderſtood of the viſible Church, for therein are both good and bad: how then can that be the ſpouſe of Chriſt, where there are many infidels and wicked ones, which haue not eſpouſed themſelues vnto him? How can it bee called his kingdome, whereas it is not of all acknowledged? But in the true Catholike Church all and euery one are eſpouſed to Chriſt: all and euery one haue the kingdome of God within them, as it is Luke 17. Luk.17.21.

Argument.2. Likewiſe they doe abuſe that place of S.*Paul*, Epheſ.4.11. *He gaue ſome to bee Apoſtles, ſome Euangeliſts, ſome Paſtors and teachers, for the gathering together of the Saints*: *Ergo*, the Church ſhall alwaies bee viſible till all the Saints are gathered together, *Bellarmin.cap.13.Rhemiſt.Epheſ.4.* [illegible] Epheſ.4.11.

We anſwere: this place proueth that the Church hath neuer wanted Paſtors and teachers for the continuance of the truth, neither ſhall euer be without them, as the Lord ſaid by the Prophet, Eſay 59. verſ.21. *My ſpirit which is vpon thee, and my words which I haue put into thy mouth, ſhall not depart out of thy mouth, nor the mouth of thy ſeed for euer.* We therefore denie not but that in all ages, yea in the moſt ignorant times of Poperie, God raiſed vp faithfull teachers vnto his Church: although they were not mitred and crozierd Biſhops, neither could ſhew any outward pompe, or boaſt of any glorious ſucceſſion: Such were *Guilielmus de S.Amore, Arnoldus de noua villa, anno 1240. Berengarius, Ioachim Abbas*, in the time of *Innocentius* the 3. *Wickliff, Brute, Swinderby, Badby*, and others about *anno 1400.* with many which were not knowne to the world: for the truth neuer in any age wanted witneſſes. Eſay 59.21.

By the continuance of the truth and right faith wee gather, that there haue beene alwaies faithfull teachers, though not notorious to the world, and ſhall be: but who they were, and where they liued, what pompe, what authoritie they were of, it is not materiall to know: wherefore an outward viſible ſucceſſion of Biſhops and Paſtors is not neceſſarie for the continuance of the truth: neither can it bee concluded out of this place.

Argument.3. Thus they reaſon, there haue beene alwaies ſome faithfull men, which haue outwardly profeſſed their faith: for if they diſſembled or cloaked their profeſſion, then were they not faithfull: *Ergo*, the Church hath beene alwaies viſible, as in the time of perſecution, *Bellarmin.ibid.*

We anſwere: firſt, the Ieſuite doth cleane peruert and change the ſtate of the queſtion: for he defineth a viſible Church, to be *multitudo congregata, in qua ſint prælati et ſubditi*; a multitude or companie gathered together, where there are both Prelates and Biſhops, and people obedient vnto them. And now he giueth an inſtance of perſecution, wherein ſome faithfull Chriſtians may giue an outward profeſſion of their faith: where is now that multitude congregate together? where is that iuriſdiction of Prelates? where is that viſible and glorious ſucceſſion? We denie not but that in time of perſecution the faithfull may be knowne to themſelues, and yet ſometime they are not: for in Iſrael there were ſeuen thouſand faithfull beſide *Elias*, yet he knew none of them. But it followeth not, that therefore the Church is then viſible to the world, and notoriouſly knowne to men, as the Rhemiſts ſay, *in Matth.5.Sect.3.& Act.11.Sect.3.* Thus they flie manifeſtly from the queſtion.

The Proteſtants.

WE denie not, but that the Catholike vniuerſall Church, as it hath hitherto continued ſince the beginning of the world, ſo ſhall it endure to the end: the Lord ſhall neuer want vpon earth a companie of faithfull men, which ſhall truely ſerue him: though it be not neceſſarie, neither hath alwaies beene ſeene, that they ſhould be in any one place. A viſible Church we define to be a congregation

gation of men, amongſt whom the word is truly preached, and the Sacraments adminiſtred. Such a Church hath not alwaies beene, neither can we be aſſured that it ſhall alway be found vpon the earth, wherein the worſhip of God publikely and viſibly is practiſed.

2.King.16.3.
2.King.21.2.

*Argum.*1. In the raigne of *Ahaz* King of Iuda, there was no viſible Church, where the pure worſhip of God was practiſed; for both Iſrael vnder *Pekah*, and Iuda vnder *Ahaz*, fell to Idolatrie, and followed the cuſtome of the Gentiles: yea, *Vriah* the high Prieſt conſented with the King to ſet vp Idolatrie. Likewiſe in the dayes of *Manaſſeh*, who did euill after the abomination of the heathen, there was no place where God was publikely worſhipped: for Iuda was corrupted, Iſrael was carried away captiue: *Ergo*, there was a time when there was no viſible Church.

Bellarmine cannot here ſhift vs off with that anſwere, which hee maketh to the obiection of *Elias* time; that he complaining of the ſmall number of the faithfull, meant it of Iſrael onely: for at the ſame time, the true worſhip of God was exerciſed in Iudea: for this was ſufficiently anſwered before, 1. *queſt.* 2. *part* of this Controuerſie, *in argum. proceſ.*

The Ieſuite then hath another ſtarting hole; there is not the like reaſon betweene the Church of the Iſraelites then, and of Chriſtians now, for theirs was but a particular Church; and therefore though it failed with them, yet were there many faithfull among the heathen to bee found, as *Melchiſedech* and *Iob*: but the Church of Chriſtians, is an vniuerſall Church; *lib.* 3. *Bellarm. cap.* 16. *reſpond ad argum.* 3.

Anſw. Firſt, I demaund of them, was not the Church of the Iewes then the Church of Chriſt, as the Church of Chriſtians is now: but the Church of Chriſt was alwaies Catholike: *Ergo*, ſo was that Church then: and though it were viſible onely then among the Iſraelites, yet all the faithfull in the world were members of the ſame Church, that the Iſraelites belonged vnto: *Ergo*, there is no ſuch difference betweene theſe Churches, as the Ieſuite ſuppoſeth. Secondly, what tell you me of certaine beleeuers among the Gentiles? that is not the queſtion: for wee doubt not but that the inuiſible Church of Chriſt hath beene in all times and places: hee ſhould haue proued, that there was another viſible Church to be found among the Gentiles, beſide that of the Iſraelites: which could not be, ſeeing that at Ieruſalem onely the ſacrifices were to be offered, and the law was onely and the Prophets among them, which then were the eſſentiall notes and markes of the Church. Thirdly, yet will the Ieſuite finde it an hard matter to finde any faithfull men at this time among the heathen, when there was none in Iſrael. In *Melchiſedechs* time, there was *Abraham*, and when *Iob* liued, there were manie excellent men in Iſrael, if as ſome thinke, he liued about the time of *Moſes*: but whom can he name now among the Gentiles, that were true worſhippers, when as Iſrael and Iuda were giuen to Idolatrie? We conclude then, that ſeeing we can aſſigne a time, when as the Church was not viſible among the circumciſed Iſraelites, and among the vncircumciſed it could not be, that there was a time when as the viſible Church failed vpon earth. *Auguſtine* ſaith, *Eccleſia Catholica, non ſolum poſt aduentum Domini & ſaluatoris noſtri prædicata eſt, ſed etiam ab initio mundi multis figuris & ſacramentis deſignata*: The Catholike Church began not ſo to bee called after the comming of our Lord and Sauiour Chriſt, but was from the beginning of the world by many figures & ſacraments deſcribed, *Serm.* 217. *Auguſtine* here ſaith, that the Church before Chriſts comming was *Catholica*, Catholike or vniuerſall. *Bellarmine* ſaith, *Eccleſia Iudæorum non erat vniuerſalis*, The Church of the Iewes was not vniuerſall or Catholike. Out of *Auguſtine* I conclude thus, the Church of the Iewes before Chriſt was the Catholike and onely viſible Church of the world, but it ſometime failed: *Ergo*, the viſible Church may faile vpon earth.

*Argum.*2. In the paſſion of our Sauiour there was no viſible Church, ſuch a Church we ſtill meane, as where there are *Prælati & ſubditi, paſtores & oues*, Prelates and people, Paſtors and ſheepe. Wee proue it thus.

1 The viſible Church was not amongſt the Phariſees and Prieſts, for they ſhamefully and wickedly erred, *Bellarm. c.* 17. It was not amongſt the Apoſtles, for they alſo erred; therefore after the Papiſts opinion, they were not the Church: for the Church (ſay they) erreth not. Secondly, hee ſaith, they were yet but materiall parts, not formall, that is, not Biſhops or Paſtors: how then could there bee a viſible Church, which was without the formall and principall parts, that is, Paſtors and Biſhops: *Ergo*, there was then no viſible Church.

Math.24.15.
2.Theſſ.2.3.

*Argum.*3 When the abomination of deſolation ſhall ſtand in the temple, and there ſhall bee a generall defection and apoſtaſie from the faith, then ſhall the viſible Church faile vpon earth. But the firſt is true, Matth. 24. 15. 2. Theſſ. 2. 3. *Ergo.*

Lib.3.c.16.reſ. ad argum. 5.

To the firſt place the Ieſuite anſwereth, that it muſt be vnderſtood of the deſtruction of the temple, *lib.* 3. *c.* 16. *reſp. ad argum.* 5. But the Rhemiſts more liberall then ſo, affirme that it ſhall bee eſpecially accompliſhed in Antichriſts time, when as the ſacrifice of the Maſſe ſhall vtterly be aboliſhed, *Annot. in Mat.* 24. *ver.* 15.

To the next place concerning that defection and apoſtaſie, which S. *Paul* ſpeaketh of, firſt he ſaith, that it ſhall be a defection from the Romane Empire: but the Rhemiſts ſay, it ſhall be a defection from moſt points of Chriſtian religion. Secondly, the Ieſuite anſwereth, that though it be a defection from the Romane faith, yet it ſhall not be generall but particular. But the Rhemiſts better aduiſed grant it ſhall bee a reuolt of kingdomes, peoples, prouinces: and the publike entercourſe of the faithfull with the Church of Rome ſhall ceaſe, they ſhall onely communicate with it in heart, *Ament. in 2. Theſ. 2. ſect. 6.*

Now out of their owne words wee conclude: there ſhall bee a time whereas the publike ſeruice of God ſhall ceaſe, there ſhall be deſolation in the Churches and temples of Chriſtians; there ſhall bee then no publike entercourſe with the Church, but a priuate communicating in heart: *Ergo*, there ſhall be a time when there ſhall be no outward viſible Church notoriouſly and famouſly knowne: *Ergo*, our aduerſaries are in an error, and are condemned by their owne Church.

In the laſt place let vs ſee how this doctrine hath beene ſealed: Maſter *Philpot* that bleſſed martyr, by that place of S. *Paul*, 2. Theſſ. chap. 2, verſ. 3. *Chriſt ſhall not come, except there be a departing firſt*, ſheweth, that there ſhould be an vniuerſall departing from the faith, for ſo the word ἀποστασία properly ſignifieth, and we call him apoſtata that forſaketh the faith: in which ſenſe the word is vſed, 1. Timoth. chap. 4. verſ. 1. When this vniuerſall departing from the faith fell out in the world, which came to paſſe when Antichriſt was reuealed, and the man of ſinne diſcloſed, as the Apoſtle there ſaith: what was then become of the viſible Church? I thinke it failed when the profeſſion of the faith failed.

2. Theſ. 2. 3.
Fox pag. 1802.
Examina. Tert. p. 1632. [illegible] edit. 1610.
1. Tim. 4. 1.

Let vs ſee antiquitie for this matter: The Emperour *Conſtance*, who fauoured the Arians, thus cunningly ſaid to *Liberius* Biſhop of Rome: *Quota pars es orbis terrarum, quod ſolus vindicas hominem nefandiſſimum?* I pray thee how many parts of the world art thou, that thou dareſt alone ſuccour this naughtie man? meaning *Athanaſius*. *Liberius* anſwereth: *Non eo quod ſum ſolus fidei cauſa minuitur, nam & antiquitus tres ſoli reperti ſunt reſiſtentes praecepto regis*: The cauſe of faith is not therefore impaired becauſe I am alone, for ſometimes there were onely three found, which reſiſted the Kings wicked commandement, Dan. 3. When the true worſhip of God was only found amongſt three perſons, it is apparant that the viſible Church of God failed vpon earth. Thus haue we an authoritie of one of the Biſhops of Rome againſt them.

Theodor. lib. 2. cap. 16.

That the viſible Church may faile, it is thus proued by forraine teſtimonies. 1. By our aduerſaries owne confeſſion; if the Romane Church, which they hold to bee the Catholike and viſible Church, may faile, then it will follow, that the viſible Church may faile: but the firſt is true in the iudgement of the Eaſt Churches. The Patriarch of Ieruſalem doth excommunicate out of the body of the Church the Pope of Rome. The Ruthenians and Muſcouites doe ſay the Pope is an Heretike. The Neſtorians and other Indians doe call the Pope a Biſhop vnapproued.

Theuet. Coſmogr. lib. 9.
Sacranus Elucid. c. 2.
Theuet. Coſm. lib. 10. c. 5.

2. The Ethiopians in their Leiturgie pray for the chiefe of the Church of Alexandria, and for the Biſhops, Prieſts and Deacons of the right faith, &c. whereby it is euident, that they take not the Church of Rome to be a viſible Church, which they exclude out of their prayers.

Leiturg. Ethiop.

3. The iudgement of the reformed Churches is this: *Heluetia*, later confeſſion, 17. chap. *It falleth out ſometime, that God in his iuſt iudgement, ſuffereth the truth of his word, the Catholike faith and his owne true worſhip to be ſo obſcured and defaced, that the Church ſeemeth almoſt quite raſed out, and not ſo much as a face of a Church to remaine, as we ſee fell out in the dayes of Eliah and other times, and yet in the meane time, the Lord hath in this world, euen in this darknes his true worſhippers, &c.* Belgia, artic. 27. *This Church God doth defend againſt all the force and furie of the world, although for a ſmall time, it may ſeeme to be very little, and as it were vtterly extinguiſhed in the ſight of man, &c.*

Harm. ſect. 10. p. 114.
Harm. ſect. 10. p. 321.

4. We want not here the teſtimonie of the Romaniſts themſelues, *Ribera* the Ieſuite confeſſeth, that vnder Antichriſt, *Romam deſertum iri a fide, &c.* That Rome ſhall fall from the faith, and become an habitation of diuels. *Suarez, omnem cultum diuinum ceſſaturum*, that then all publike worſhip ſhall ceaſe. The ſame *Suarez* confeſſeth, that in the time of Antichriſt, *the Church ſhall remaine in the elect onely, who ſhall not be ouercome, Ibid.* but the viſible Church conſiſteth not onely of the elect. If then the Romane Church be the viſible Church (in their opinion) and the Romane ſhall faile: it followeth, that the viſible Church may faile.

In Apocal. com. 8. ſect. 4.
Tom. 2. qu. 59. art. 6. ſect. 8.

THE THIRD QVESTION: OF THE NOTES and markes, whereby the true Church may be diſcerned and knowne.

FIRST OF THE FALSE AND ERRONEOUS NOTES OF THE CHURCH.

OVr aduerſaries doe deuiſe many notes, whereby their Church is deſcribed, as *Bellarmine* reckoneth vp fifteene in order, too many (certaine) to be found in a good Church: but there are ſixe principall which they doe moſt ſtand vpon; Antiquitie, vniuerſalitie, ſucceſſion, vnitie, the power of miracles, the gift of propheſie. We will firſt touch theſe in order, and then come to ſpeake of the true and infallible notes of the Church.

Of Antiquitie. Note 1.

THe Papiſts make great bragges of the long continuance of their Church: yea, that they can ſhew the deſcent of their Church from *Adam*, *Rhemiſt. annot. in Act.* 28. *ſect.* 5. But (alacke) ſilly men, they muſt come ſhort of our Sauiour Chriſt and the Apoſtles time, by fiue or ſixe hundred

18. Error.

yeeres, for the moſt of the opinions which they now hold. Let vs examine their reaſons.

In any great change of religion (ſay they) the authors of the ſect, the time when it began, the perſons that oppugned it may be knowne: but no ſuch thing can be ſhewed of our Church (ſay they) as we can ſhew of yours: we can tell them the yeere, the places, and ring-leaders of their reuolt, ſay our Engliſh Rhemiſts, *annot. in 2. Iohn 2. ſect. 5. Bellar. lib. 4. de Eccleſ. cap. 5.*

We anſwere: firſt, no marueile if Papiſtrie herein doe much differ from other hereſies: they, as the hereſies of the Arrians, Pelagians, Donatiſts, becauſe they were not long to continue, ſuddenly brake out, and ſuddenly againe were extinguiſhed: But Papiſtrie, being the prop and pillar of Antichriſts kingdome, by whom the world muſt be deluded many yeeres, was at the beginning to worke cloſely and ſecretly, not breaking out at once into open impietie and blaſphemie, but vnder pretence of holineſſe to ſet abroach her deadly poyſon: therefore [a] *S. Paul* calleth it a myſterie of iniquitie, which began euen to worke in his daies. And ſo ſaith [b] *S. Hierome: Nunc quoque myſterium iniquitatis operatur, & garrit vnuſquiſque, quod ſentit.* Euen now the myſterie of iniquitie beginneth to worke, and euerie man doth vtter his owne fancies.

And whereas you alleage, that the Authors of euery hereſie may bee aſſigned, which cannot bee ſhewed, you ſay, of your profeſſion: *Bernard* would haue told you otherwiſe, if you had conſulted with him: for thus he writeth of the heretikes called *Apoſtolici: Quære ab his ſuæ ſectæ authorem, neminem dabunt:* Aske of them the author of their ſect, they can name none: which hereſie had not it proper author from amongſt men, as the Manichees had *Manes*, the Sabellians *Sabellius*, the Arrians *Arrius*, &c. But with what name will you call this hereſie? ſurely with none: [c] *non eſt ab homine illorum hæreſis*, their hereſie is not of men, &c. yet is it not by reuelation, *ſed per immiſſionem & fraudem dæmoniorum*, but by the fraud and deceit of the diuell. Thus farre *Bernard*. Thus we ſee, that the heretikes called Apoſtolicall, could name no author of their ſect, yet were they heretikes: ſo the Papiſts, that haue ſo much in their mouthes, the Sea Apoſtolike, Apoſtolicall men, Apoſtolicall traditions, &c. and ſo ſhew themſelues to be the *Apoſtolici* of theſe daies: though the authors of their ſuperſtitions lay hid, yet this were not ſufficient to cleere them of hereſie.

Secondly, we alſo anſwere, that all theſe things, the authors of their ſects, the time, the perſons that withſtood them, may manifeſtly be detected: firſt, concerning the time, we haue a manifeſt prophecie, [d] Apocal. 20. that Sathan ſhould be bound a thouſand yeeres, and afterward ſet looſe: when no doubt Antichriſt ſhould begin to ſhew himſelfe to the world. Concerning this ſpace of a thouſand yeeres, there are two probable opinions: ſome thinke they are to begin immediatly after our Sauiour Chriſts time, and ſo counting a thouſand yeeres, all which time Sathan muſt be bound; then Antichriſt ſhould begin to appeare. Thus [e] *Iohn Wickliffe* expoundeth it. Others ſay, the thouſand yeeres ought to begin after the three hundred yeeres expired of perſecution; for all that while it is moſt like Sathan was let looſe, when he raged with open mouth like a Lion againſt the Church and Saints of God. Of this opinion was [f] *Walter Brute* ſomewhat after *Wicliffes* time: who by this meanes maketh the prophecie of *Daniel* of 1290. daies, and that in the Apocal. 12. of 1260. daies, to agree with the thouſand yeeres of Sathans binding (a few yeeres excepted, which in the computation of hundreds and thouſands make no great oddes:) for taking euery day for a yeere, we ſhall come to 1290. yeeres after Chriſt: when the thouſand yeeres muſt be expired, beginning from the three hundred yeeres of perſecution. If we count the thouſand yeeres from Chriſt, wee ſhall come to the time of *Hildebrand*, called *Gregorie* the 7. who was Pope of Rome a thouſand yeeres after Chriſt and vpward: by whom the mariage of Miniſters is thought firſt to haue beene forbidden. If wee begin after the ceaſing of perſecution, which continued three hundred yeeres, we ſhall fall into the yeere 1300. about the time of [g] *Iohn Wickliffe*, when the great rabble of Monkes and Friers began to ſwarme, and ſuperſtition to encreaſe.

But we will take a little paine briefly to touch the authors of many ſuperſtitions in Poperie, and of ſome of their erroneous and hereticall opinions. *Anno* 420. *Zoſimus* Biſhop of Rome did chalenge a prerogatiue aboue other Churches, that it might be lawfull to make appeales from other Churches to that Sea: and to ſet the better colour vpon it, hee falſly alleaged a decree of the Nicene Councell, but there was no ſuch thing found there: wherefore it was decreed in the Councell of Carthage at that time, that none ſhould appeale ouer the ſeas to Rome.

Boniface the 3. purchaſed of the wicked Emperour *Phocas* the title of vniuerſall Biſhop. Tranſubſtantiation was firſt concluded againſt [i] *Berengarius*, *anno* 1062. vnder *Leo* the 9. but not publikely enacted before *anno* 1216. vnder *Innocentius* the 3. The Dominicke Friers brought in the ſame time, and their ſect eſtabliſhed by *Innocentius* the 3. Auricular confeſſion alſo was brought in *anno* 1215. vnder the ſame Pope. [k] *Teleſphorus* brought in the Lenton faſt. *Calixtus* inſtituted the foure Ember faſts in the yeere: [l] *Hyginus* brought in Chriſme. We can alſo ſhew by whom euery peece of their blaſphemous Maſſe hath been patched together: Marriage was firſt prohibited by *Nicholas* the ſecond, *Alexander* the ſecond, *Gregorie* the ſeuenth, about the yeere 1070. The Communion in one kind [m] forged, vrged, and decreed in the Councell of Conſtance, not aboue two hundred yeeres agoe. By theſe few examples it may appeare that it is falſe which the Ieſuite ſaith, that the authors of their ſects and hereſies cannot be ſhewed.

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[a] 2.Theſſ.2.7.

[b] Aduerſus Pelag.dialog.2.

[c] Serm.66.in Cantic.

[d] Apocal.20.3.

[e] Fox pag.426.

[f] Fox pag.480.

[g] Fox pag.101.

[h] This place is thus obiected againſt: how are theſe hereticall opinions, whereof ſuch ancient authors are produced? *Anſw.* Their ſuperſtitions may haue auncient authors, for the myſterie of iniquitie began in S. *Pauls* time, their hereticall opinions are of latter time. See further. *Retect.* p.69.

[i] Fox Martyrol.pag.1247.

[k] Kemnit.exam. de confeſſ.

[l] Obiect. How is *Syluester* then affirmed to be the author afterward? *Anſw.* *Hyginus* is confeſſed by ſome of them to be the firſt author, and by others *Syluester*: This is affirmed out of their opinion. See further. *Retect.* p.77.

[m] Not firſt then thought vpon, or defended, but firſt by a generall decree impoſed and enforced. See this obiection further anſwered. *Retect.* p.8.

Now wee will briefly declare what oppugners and gainsayers they haue had in all ages, since their groſſe opinions began to bee receiued: Such were *Bertramus* and *Berengarius* about Pope *Hildebrands* time, that mightily impugned the groſſe opinion of Tranſubſtantiation, *Robertus Gallus* 1291. *Robertus Groſthead* Biſhop of Lincolne, who was called *malleus Romanorum*, the maller or hammer of the Romans, *anno* 1250. *Franciſcus Petrarcha* 1350. *Iohannes de Rupe ſciſſa*, who prophecied againſt the Pope 1340. with many other, which ceaſed not to crie out againſt the abominable vices and erroneous opinions of the Church of Rome. Wherefore it is a great vntruth, which the Ieſuite doth ſo ſtiffly auouch, that we cannot ſet downe the pedegree and deſcent of their Church and faith, and how it hath continually been reſiſted.

Fox præfat.

Now whereas they ſay, that they can name the ring-leaders of our ſect: we haue none other maiſters and authors of our faith, then our Sauiour Chriſt and his Apoſtles, by whoſe holy writings we refuſe not to be tried. But you flie from the light, you diſgrace the Scriptures, making them imperfect, and inſufficient: this the true Diſciples of Chriſt would not doe: you are the Diſciples of Chriſt, as the Phariſies bragged that they were the Diſciples of *Moſes*. And as then the true Church was not in thoſe that ſat in *Moſes* chaire, though they could alleage great antiquitie, but in Chriſt and his Apoſtles: ſo is not now the true Church to be diſcerned by cuſtome or number of yeeres, but by that truth which was taught and preached by our bleſſed Sauiour, and his apoſtles. *Auguſtine* alſo ſaith, *Poſſunt etiam latrones & adulteri pro ſe antiquitatem aſſerere*: Theeues and adulterers can alſo alleage antiquitie for themſelues, *quæſt.ex vtroq.teſtam.* 114. Antiquitie therefore is not a perpetuall note of the Church.

Here *Bellarmine*, whereas we alleage, that our Church is moſt ancient euen from the Apoſtles time, though it hath a long time been hid, and not been notoriouſly knowne in the world, as the malignant Church hath been; doth thus reply againſt vs: That if the true Church of Chriſt hath been ſo many yeeres buried in ſilence, it ſhould be in more miſerable caſe, then the people of the Iewes, which haue had alwaies their Synagogues: and where is then that glory of the Church of Chriſt ſpoken of by the Prophets? *Bellar.lib.4.de Eccleſ.cap.5.in fine.*

Anſw. 1. As for the Iewes, though their name and nation yet remaineth, yet they are a people ignominious through the face of the earth, and as vagabonds doe wander from one nation to another, and therefore are not to be compared to the Church of Chriſt, which though it were in the firſt times obſcured in the cruell perſecutions of the Emperours, and ſince defaced through the ambition of the Biſhops of Rome, yet hath been ſince Chriſts time, for many yeeres a glorious and flouriſhing Church throughout the world. 2. Concerning the glory of Chriſts Church, foretold by the Prophets, it was rather ſpirituall in the propagation of the faith, and preaching of Chriſt to the Gentiles, 1.Tim.3.16. then temporall in the outward glittering ſhew: and yet the Church alſo was outwardly glorious from the time of *Conſtantine* for many hundred yeeres after. The ſpirituall beautie of the Church hath and ſhall continue to the end of the world: the temporall glory it alwaies enioyed not, as in the perſecutions vnder the Romane Emperours, and ſince vnder the Italian Biſhops; though in the middeſt of the hot perſecutions both then and ſince the true members of Chriſt ſhewed themſelues, as partly I haue touched before, in the ſecond part of this anſwere to their note of antiquitie, that for the ſpace of theſe fiue or ſixe hundred yeeres, there haue not wanted ſome of our Church that haue taſted of their perſecutions.

1.Tim.3.1

But ſaith *Bellarmine* againe, moſt of your Euangelicall Doctors came out of our Church, as *Luther* confeſſeth himſelfe that he had been a Monke. *Anſw.* 1. And from whence, I pray you, ſprang our Sauiour Chriſt and his Apoſtles? came they not of the Iewes? and were not his Apoſtles taken out of the Iewiſh Church, that was then ſo corrupted in religion? 2. As vnder the gouernment of the high Prieſts and Scribes, there were notwithſtanding many deuout men, that expected the comming of the *Meſſia*, as *Zacharie*, and *Simeon*: ſo we doubt not, but that in Poperie there were many, and ſome of them Monkes, that had a taſte of the Goſpell, and loathed the corruptions of the Romiſh Church.

But concerning this note of antiquitie, that it is no ſufficient marke of the Church, wee can vrge them with both their lawes. *Iuſt.Cod.lib.8.tit.53.l.2. Conſtantin. Conſuetudo non valet, quæ rationem vincit aut legem*: That cuſtome or antiquitie is of no worth, which goeth againſt reaſon or law. But ſuch is your antiquitie againſt the law of the word of God. *Ergo.*

Secondly, out of your owne law, *Decr.p.1.d8.cap.4. Veritate manifeſtata, cedat conſuetudo veritati*: After the truth is manifeſted, let cuſtome giue place to the truth. *Cap.5. Gregorius* 1. *Chriſtus dixit, Ego ſum veritas, non conſuetudo*: Chriſt ſaid, I am the truth, not the cuſtome. *Cap.8. Conſuetudo ſine veritate, vetuſtas eſt erroris*: Cuſtome without truth, is the oldneſſe of error. Likewiſe, *Decret.Gregor.lib.1.tit.4.cap.11. Conſuetudo non derogat iuri diuino*: Cuſtome doth not preuaile againſt the diuine law.

By all theſe decrees it is manifeſt, that cuſtome and antiquitie vnleſſe it bee propped vp with truth, and agreeable to the law of God, is of no force. Such antiquitie vnleſſe you can ſhew for your Church, as we are ſure you cannot, you are able to ſay iuſt nothing.

Laſtly, let them ſpeake that haue ſealed this doctrine with their blood: firſt, Maſter *Philpot* denieth that truth ought to be meaſured by antiquitie: *Ex diuinis nulla occurrit præſcriptio*: Preſcription hath no place in matters belonging to God, pag. 1805. exam. 5. c. 2.

Pag.1639. col.1.10.

Pag.1473.
col.1.60.
Pag.1653.
col.1.50.

Maſter Bradford alſo ſaith, that theſe three notes of the Popes Church, vnitie, antiquitie, conſent, may as well be in the diuels Church as in Gods Church: as for example, the Idolatrie of the Iſraelites had them all three, pag. 1682. col. 1.

Secondly, the ſame bleſſed Martyr Philpot plainly auoucheth, that his religion was older then the Papiſts by a thouſand yeeres, pag. 1842. exam. 11. [illegible]

Roger Holland Martyr, thus alſo with great boldneſſe proteſted: The antiquitie of our Church is not from Pope *Nicholas* or Pope *Ioane*; but euen from the beginning from the time that God ſaid to *Adam, The ſeed of the woman ſhall breake the Serpents head.* Moreouer of our Church haue been the Apoſtles, Euangeliſts, Martyrs, and confeſſors of Chriſt, that haue been at all times, and in all ages perſecuted for the teſtimonie of the word of God. But for the vpholding of your Church, what antiquitie can ye ſhew? your idolatrous Maſſe is not yet 400. yeere old, and ſome of your Maſſes are yonger, as that Maſſe of S. *Thomas* the traitor: *hæc Roger Holland* p. 2040. col. 1.

Pag.1850.
col.2.50.

Whereas then we here ioyne in iſſue with our aduerſaries in theſe two points, that neither antiquitie is alwaies a ſure note of the Church, and that antiquitie for the moſt and chiefeſt points of their doctrine is not of their ſide. 1. For the firſt, wee haue the iudgement of other reformed Churches with vs: Heluetia, latter confeſſion, cap. 17. *We condemne all ſuch Churches as ſtrangers from the true Church of Chriſt, who are not ſuch as they ought to be; howſoeuer they brag of ſucceſſion of Biſhops, of vnitie, antiquitie:* Auſpurge. *No cuſtome is to be allowed, which is contrary to the word of God.* Bohemia, cap. 15. they thus alleage out of the Canons, *Wee praiſe cuſtome, yet that onely which is knowne to vſe nothing contrary to the Catholike faith.*

Harm. ſect. 10.
pag.311.
Sect.14.p.444.
Diſtinct.8.11.
c.conſuetud.
pag.520.

Concerning the other point, that true antiquity is not of our aduerſaries ſide. 1. The Greeke Church teſtifieth: for the Grecians affirme, *that their Church is the Princeſſe of other Churches, and hath borne the firſt prerogatiue in the orthodoxall verity:* The Syrians boaſt themſelues to be the firſt Chriſtians in the world, becauſe that *Peter* had his ſeate ſeuen yeeres at Antioch before euer he went to Rome.

Anſwere to the Councell of Auſpurg. cap.13.
Villamont voiages.lib.2. cap.22.
Aluares deſcript.Ethiop. cap.29.

2 So alſo *Preſter Iohn* ſaid to *Aluares, that the Church of Antioch was in a maner the chiefeſt, vntill the Councell of Pope Leo,* and therefore he asked him, *why they had diuided the Churches of Antioch and Rome, &c.* So both the Eaſt and South Church, do giue the priority and priuiledge of antiquity vnto the Church of Antioch before Rome.

3 And further, that the now Romane religion faileth of antiquitie in many chiefe points, it is the confeſſion of their owne writers; as that the celebration of publike prayer in an vnknowne tongue, is againſt the practiſe of the ancient primitiue Church, (and therefore a meere innouation) is confeſſed by *Bellarmine*; who alleageth out of *Hierome,* that *in Eccleſiis vrbis Romæ, &c.* In the Churches of the citie of Rome, as a thunder-heauen, the people were heard ſounding, Amen. And Eraſmus maruelleth *how this change came in.* Another confeſſeth, *that in former times the election of the Pope was confirmed by Chriſtian Emperours, &c.* and he ſaith of the contrary in that the Emperours approbation is not now required, *noua rerum facies irrupit:* A new face or faſhion of things is broken in: neither can the Romane Church ſhew antiquitie for the inhibiting of Miniſters marriage, which *Eſpencæus* ſheweth in time paſt to haue been lawful by a Canon of the Synod Gangrenſ. *meminit Canon Epiſcoporum coniugij, &c.* The Canon maketh mention of the mariage of Biſhops at that time lawfull. The cuſtome of receiuing of the Euchariſt in one kind began to be generall not long before the Councell of Conſtance, as *Gregor. de Valent.* confeſſeth. Many ſuch innouations are to bee ſeene in the doctrine and practiſe of the Romane Church, whereof they haue no ſhew of antiquitie, by their owne confeſſion, as is to be ſeene throughout in this Tractate.

Bellarm.lib.2. de verb.Dei. cap.16.
Eraſm.in 1. Cor.14.
Hieron.Balb. epiſc.p.29.30.
Eſpenc.lib.1. de continent. cap.4.pag.30.
Valent.de legitim. vſu Euchar.cap.10.

Of Vniuerſality. Note 2.

19.Error.

OVr Church is vniuerſall, ſay they, both in reſpect of time, perſon, and place, it hath alwaies been in the world, in all countries and nations it hath flouriſhed: *Ergo,* it is the true Church.

That it is vniuerſall, they firſt proue by the name of Catholike, which is, ſay they, by Gods prouidence appropriate to them, which name they affirme without ground to haue been impoſed by the Apoſtles vpon true beleeuers, *Rhem. in Act. cap. 11. ſect. 4. Bellar. lib. 4. de eccleſ. cap. 4.* ſo the Doway Bible: pag. 22.

Act.11.26.

We anſwere: firſt the name of Chriſtians is a more honourable title then the name of Catholikes: for it is manifeſt, Act. 11. 26. that this name was vſed in the Apoſtles time, and by the Apoſtles themſelues allowed: but it is not certaine that the name Catholike came from the Apoſtles. Againe, many hereticks chalenged this name to be called Catholikes, who did not ſo eaſily obtaine to bee called Chriſtians: as *Cod. lib. 1. tit. 8. leg. 6. Theod. Gratian,* It is decreed, that the Neſtorian heretikes, *non abutantur nomine Chriſtianorum,* ſhould not abuſe the name of Chriſtians: the law ſaith not Catholikes. But this ancient and honourable name the Papiſts doe deſpiſe: for in Italie and at Rome it is vſed as a name of reproch, to ſignifie a dolt or a foole, *Fulk. in Act. 11. 26.*

2 We ſay that you doe vſurpe this name, as the Donatiſts in *Auguſtines* time would bee called Catholikes: for what is the name of Catholike, without the Catholike doctrine? They are the true Catholikes that profeſſe the ancient and Apoſtolike faith: to vs therefore, bee it knowne to you, this

name

[illegible] thanke you (O ye Papiſts) yet we haue better arguments to proue our Church by, then by ſyllables and titles. *Quaſi nos* (ſaith *Auguſtine*) *huius nominis teſtimonio* [illegible] *ad demonſtrandam Eccleſiam, & non promiſsis Dei*: As though wee (ſaith hee) doe leane vpon the name to proue our Church by, and not rather vpon the promiſes of God. And S. *Hierome* ſaith, *lib. 3. aduerſ. Pelag. Quid ſi te alius Catholicum dixerit, ſtatimne aſſenſum tribuemus? ſtultiſsimum eſt,* [illegible] *per ſola nominis alterius pendere iudicio*: What if another man call thee Catholike, ſhall I giue conſent: it is a moſt fooliſh point, concerning my faith to depend of another mans iudgement. So I ſay, it is a vaine thing for them to proue their faith, by the calling and naming of others.

Now then, although we yeeld ſo much of this name, that heretikes alſo haue challenged to themſelues, yet this title as it was firſt taken, doth alſo appertaine to vs: for the Imperiall law ſaith, which was made by *Theodoſius* and *Valentinian* &c. that they which hold the equalitie of the Trinitie ſhould be called Catholike Chriſtians, *hos iubemus amplecti Chriſtianorum Catholicorum nomen*: We will haue them called Chriſtian Catholikes, *Cod. lib. 1. tit. 4. l. 1.* But I truſt our aduerſaries cannot ſay, but that we beleeue concerning the Trinitie as ſoundly as they themſelues. Therefore wee alſo doe make challenge of right to this title.

Secondly, they proue their vniuerſalitie, by the multitude of people that haue receiued the Romiſh faith, and their Church (*ſay they*) hath repleniſhed the greateſt part of the world. They would proue this by the propagation of the Church, in the Apoſtles time, in *Tertullian, Ireneus, Hierome, Auguſtines* yea and afterward in *Gregories* daies: yea and now alſo beſides many great countries in Europe, they haue of their Church in India, America, and the vnknowne parts of the world, *Bellarm. cap. 7. nota. 4.* So they of Doway, *multitude of progenie promiſed to Abraham pertaineth to Chriſt*, pag. 205.

We anſwere: firſt, the truth is not alwaies to be meaſured by the iudgement or opinion of the multitude: Follow not a multitude, ſaith the Scripture, to doe euill: the greateſt part is not the beſt. Chriſt calleth his flocke *puſillum gregem*, a little flocke: *Feare not little flocke* (ſaith he): Saint *Hierome* ſaith, *Multitudo ſociorum nequaquam te Catholicum, ſed hæreticum eſſe monſtrabit*: The multitude of your fellowes doth not therefore proue you a Catholike, but rather an heretike, *lib. 3. aduerſ. Pelagian.* And S. *Auguſtine*: *Non omnes hæretici per totam faciem terræ, ſed tamen hæretici per totam faciem terræ, alybi, alybi*: All heretikes are not diſperſed ouer the face of the earth, yet heretikes are, ſome here, ſome there, *Homil. de paſtorib.* Thus we ſee that heretikes may as well ſtand vpon vniuerſalitie, as Catholikes.

The like alſo hath the Ciuill law, *Cod. lib. 1. titul. 20. l. 1. Iuſtinian*: *Neque ex multitudine authorum, quod melius æquiuſque eſt, iudicatote, cum poſsit vnius forſan, & deterioris ſententia, & multos & maiores aliqua ex parte ſuperare*: Neither by the multitude of authors iudge ye what ſtandeth beſt with equitie, when as perhaps the ſentence of one that is inferiour, may in ſome reſpect goe beyond the greater and higher ſort, &c. As then equitie in ciuill cauſes goeth not by multitude, ſo neither veritie in diuine.

Heare alſo one of your owne Popes teſtimonie, *Nicholaus 1. ad Michael. Imperator. Numerus puſillus non obeſt, vbi abundat pietas; nec multiplex prodeſt, vbi abundat impietas: nolite igitur gloriari in multitudine, quia non multitudo, ſed cauſa, damnationem, vel iuſtificationem adducit*: A ſmall companie hindreth not, where pietie aboundeth, neither doth a great companie further, where impietie aboundeth; glorie not therefore in multitude, for not the multitude, but the cauſe iuſtifieth or condemneth. The multitude promiſed to *Abraham* and performed to Chriſt is great in it ſelfe: as there were ſealed of the 12. tribes 144. thouſand, Reuel. 7. 8. but yet in reſpect of the number of the wicked, Chriſts flock is but a ſmall one.

Secondly, you haue nothing to doe with the Church which was propagated in the Apoſtles time, not for the ſpace of fiue or ſixe hundred yeeres after Chriſt: it was not your Church, for the moſt of your hereſies are more lately ſprung vp then ſo. And you need not bragge of your vniuerſalitie now; for the Turke (I trow) hath a larger dominion then the Pope, and Mahometiſme is as largely ſpred as Papiſtrie, and further too. And for Europe, I hope you need not make your boaſt: the Pope had neuer leſſe iuriſdiction then he hath now, and I truſt euery day ſhal haue leſſe. But many (you ſay) in the new found countries haue been conuerted to your religion. Indeede, if you had had grace, ſuch an opportunitie being offered as the Spaniards had, you might haue wonne that ſimple people to Chriſt. But you thirſted more for their gold, then for their ſoules health: it is notoriouſly knowne to the world what extreame crueltie hath been wrought vpon that innocent people. Was that a Catholike part of the Spaniards to keepe dogs of purpoſe, to woarie and deſtroy the inhabitants, to vſe them as horſe and beaſts, to plough, to carrie, to digge? Thus by your crueltie, there were out of one ſmall Iland called Hiſpaniola, which was well peopled and inhabited, deſtroyed and rooted out in ſhort time, two millions of men and women: the ſtorie of *Benzo* an Italian, is abroad to be ſeene of this matter: you haue none or few of your Popiſh Catholikes in thoſe countries, but of your owne brood that haue been ſent thither. But enough of this.

Thirdly, we nothing doubt, but that our faith, the truth of the Goſpell hath bin long ſince knowne and publiſhed to the whole world.

Thoſe two conditions, which the Ieſuite putteth in, to make the Church vniuerſall, doe helpe vs very well: the firſt is, that it is not neceſſarie, that all countries wholly ſhould profeſſe the Chriſtian faith;

but it sufficeth if there be some of the Church in euery countrie. The second, it is not requisite, that this vniuersalitie of the Church should be all at one time; but if it be dispersed and spread in diuers ages, one countrie to be ioyned to the Church after another, it is enough.

Now keeping these two conditions, we shall easily proue our Church to be vniuersall: for there are no countries in Europe and few in the whole world, wherein there are not some of our faith, namely, that abhorre worshipping of images, doe onely hope to be saued by faith in Christ without merits, and beleeue in the rest, as wee doe. And againe, taking one age after another, wee shall easily make it good, that our faith at times hath spred it selfe ouer the whole world.

Now let vs set to the seale of this our answere, the testimonie of the holy Martyrs.

Pag.1656.2.40 Blessed *Philpot* first denieth that vniuersalitie, vnlesse it be ioyned with veritie, is a sufficient note of the Church, *Fox pag. 1656.* For the Church of God hath not for the most part the greatest multitude, for it is the broad way that leadeth to destruction, and many there be that finde it; *so Richard Wood-*

Pag.1810.2.60 *man martyr, pag. 1996. col. 2.*

Secondly, Master *Philpot* denieth that vniuersalitie is a note of the Romish Church: for the faith which that Sea now maintaineth, hath not consent of all nations, neither at that time had: for the Greeke Church, and a good part of Christendome beside, neuer receiued their seruice in an vnknowne tongue, neither yet your Transubstantiation, your receiuing alone, your purgatorie, your images: *so Roger*

Pag.1851.1.10 *Holland* martyr, pag. 2040. col. 2.

Thirdly, saith Master *Philpot*, our Church is rather to be counted vniuersall, though it were but in tenne persons, because it agreeth with the faith which the Apostles vniuersally did plant: for Christs Church is not so much called Catholike, because it is vniuersally spred ouer all nations, for so it was

Pag.1657.2.16 & p.1656.2.91 not in the Apostles time, but because the doctrine which they had receiued of Christ, was perfect, and appointed to be preached to all the world. So saith *Augustine, Ecclesia ideo dicitur Catholica, quia vniuersaliter perfecta est, & in nullo claudicat*: The Church is called Catholike, because the doctrine thereof is vniuersally perfect, and faileth not in any point, *lib. de Genes. cap. 1.*

Now further, if vniuersalitie, and multitude, were a note of the true Church: other Churches, which exceed in largenesse the Papall iurisdiction will lay claime to it, before the Romanists: first, In the East, the Grecians, Armenians and Syrians, and other nations professing Christianitie, in the Northerne and Easterne countries, doe farre in number exceed the Pope-catholikes: the Empire onely of the king of Muscouia doth extend toward the East, almost to the kingdome of Persia. Secondly, in

Villamont lib.2.cap.14. * Præf. in Anaph. Basilij. Africa the kingdome of the Abyssines, who are also (as * *Masius* thinketh) the Cophites and Iacobites containeth more then fourtie kingdomes.

Thirdly, concerning the name Catholike and vniuersall, it cannot bee peculiar to the Romane Church, which should be but one particular Church, and a part of the Catholike Church, if it were a true Church: the Catholike Church is that which is dispersed ouer all the world, and in all nations, though not at one & the same time, some haue bin found belonging to this true Catholike Church.

Harm.sect.10. p.307. Thus the Protestants of Heluetia, in the latter confession, chap. 17. *There is but one Church which wee therefore call Catholike, because it is vniuersall, spread abroad through all the parts and quarters of the world, and reacheth vnto all times, and is not limited within the compasse either of time or place.* Bohe-

Sect.10.p.317. mia, chap. 8. *This is to be thought of any Christian fellowship, whether it be great or small, that it selfe alone is not the holy Catholike Church, but only one part thereof, as the Apostle writeth of the Church of Corinth*, 1. epist. chap. 12. *Ye are the body of Christ and members of him euery one for his part.* English

Sect.10. p.321. confess. art. 4. *We beleeue that there is one Church of God, and that the same is not shut vp (as in times past among the Iewes) in some one corner or kingdome, but that it is Catholike and vniuersall, dispersed*

Harm.sect.19. p.596. *through the whole world.* Saxonie in conclus. *We desire that the whole true Church of God, that is the faithfull and learned, wheresoeuer they are, may vnderstand what we say, who no doubt will be witnesses with vs; that this doctrine is the consent of the true Catholike Church of God.*

Walden. doctrin. fid. tom. 1. lib. 2. cap. 19. Hierarch. Eccles. lib. 8. c. 3. Fourthly, and that the Romane and Catholike Church are not all one: some of their owne writers confesse, as *Waldensis* affirmeth: *Errare posse particularem, &c.* that a particular Church may erre: as *for example, the Africane and Romane Church.* *Pighius* saith, *Quis per Romanam vnquam intellexit vniuersalem ecclesiam*: *Who by the Romane euer vnderstood the vniuersall,* that is, the Catholike Church.

The third Note, of succession.

20. Error. THey make great boast of the long and perpetuall succession of their Popes from the Apostles for the space of these fifteene hundred yeeres and more: condemning all Churches which cannot shew the like order of succession, *Bellarm. cap. 8. Rhemist. annot. in Ephes. vers. 13.* And further, saith *Bellarmine*, there are two things requisite in lawfull Pastors and Bishops, succession, and ordination: for first they must succeed either immediatly some Apostle, as *Clement* did *Peter*; or some consecrated by the Apostles, as *Ignatius* succeeded *Euodius*, whom *Peter* made a Bishop; or must bee consecrated by him that hath the Apostolike authoritie: but such succession, you can shew none in your Church, either from Apostle, or Apostolike men.

Secondly, ordination is requisite in a lawfull Bishop, that hee bee ordained of three Bishops, which were ordained of others, and they of others before them, till they come to the Apostles: thus

Iames was ordained Biſhop of Ieruſalem by *Peter, Iames* and *Iohn*: *Anacletus epiſt.* 2. according to the firſt canon of the Apoſtles: neither can you ſhew ſuch ordination of your Biſhops: *Ergo*, you haue no true Paſtors, nor lawfull Biſhops, and ſo conſequently no Church, *Bellar. cap.* 8.

Anſw. Firſt, as touching ordination, then concerning ſucceſſion. 1. That there ought to be in euery Church a comely ordination and conſecration of the Biſhops, Paſtors, and Miniſters, and that according to the example and rule of the Apoſtles, wee denie not; and ſuch wee doubt not, but our Church hath. But ſuch ordination, as the Ieſuite requireth, is not neceſſarie, that euery lawfull Biſhop muſt proue his ordination by three other ſucceſſiuely from the Apoſtles time: as thus it is ſhewed. Firſt, if you will credit S. *Hierome*, he ſaith, *Olim idem erat presbyter & epiſcopus*: In the beginning a Biſhop and Prieſt were all one: and before that ſchiſmes entered into the Church, *communi presbyterorum concilio eccleſiæ gubernabantur*, the Churches were gouerned in common by the whole presbyterie, &c. Which ſentence of his is allowed in your owne canons, *Decret par.* 1. *diſt.* 95. *cap.* 5. If it be thus, that this diſtinction of Biſhops and Prieſts was not brought in in the Apoſtles time, but afterwards, then can no ſuch ordination be ſhewed from the Apoſtles time. Secondly, notwithſtanding the Canon which goeth vnder the name of the Apoſtles, it ſeemeth the practiſe of the Apoſtles, and of the Church was otherwiſe a long time: for *Timothie*, whom you hold to haue bin a Biſhop, was ordained by the impoſition of the hands of the whole presbyterie or eldership, which was not the aſſemblie of Biſhops onely, as *Bellarmine* would expound it, but of other paſtors alſo, as *Hierome* doth interpret it, *epiſt. ad Euagrium*: and the Rhemiſts alſo in the ſame ſenſe tranſlate it, the prieſthood, and in their annotations ſhew the ancient practiſe of the Church agreeable to this place of S. *Paul*, when as the reſt of the prieſthood lay on their hands together with the Biſhop. And your owne Canons to this purpoſe approue the ſentence of S. *Hierome*: *Senatum Romani habebant, cuius conſilio cuncta agebant, & nos habemus ſenatum noſtrum cœtum presbyterorum*: The Romanes had their Senate, by whoſe counſell they did all things, and we haue our Senate the company of Presbyters, *Decret part.* 2. *cauſ.* 16. *cap.* 7. And S. *Ambroſe* thus writeth plainly: *Non per omnia conueniunt ſcripta Apoſtoli ordinationi, quæ nunc eſt in eccleſia*: The writings of the Apoſtle doe not in euery point anſwere the ordination now vſed in the Church, *in* 4. *ad Epheſ.* How then is the Ieſuite able to proue their manner of ordination from the Apoſtles time? The practiſe alſo of their owne Church is contrary: as *Decr. par.* 1. *d.* 65. *cap.* 2. *Martinus* thus decreeth: That at the ordination of a Biſhop, *adeſſe oportet omnes, qui ſunt in prouincia ſacerdotes*, all the other Biſhops of the prouince muſt bee preſent, whom the Metropolitane muſt ſummon by his letters: and if all come together it is well; but if this cannot be, yet moſt of them muſt come: but they that cannot come, muſt bee preſent by their letters, that ſo the Biſhop may be ordained, *omnium facto conſenſu*, by a generall conſent of all. And then he concludeth thus: *Si aliter factum fuerit, &c.* But if it be done otherwiſe, then I haue preſcribed, ſuch ordination is of no force. Likewiſe, *diſtin.* 66. 1. *Anicetus*: *Archiepiſcopus ab omnibus ſuæ prouinciæ Epiſcopis ordinetur*: An Archbiſhop muſt be ordained of all the Biſhops in the prouince, &c. By theſe Canons a preſence of more then three Biſhops is required. Thirdly, whereas the Ieſuite ſaith, that *Iames* after this manner was conſecrated by three, *Peter, Iames* and *Iohn*, out of *Anacletus*, hee ſpeaketh he knoweth not what, & is too much confident vpō his counterfeit *Anacletus*: for this *Iames* the Apoſtle named in the 2. to the Galathians with *Peter* and *Iohn*, is the ſame which is held to haue bin Biſhop of Ieruſalem: for the other *Iames* was ſlaine long before by *Herod*, Act. 12. and this the Ieſuit elſewhere confeſſeth, *lib.* 1. *de Rom. pontifice cap.* 18. but now he bringeth in a third *Iames* to be Biſhop of Ieruſalem. And if *Iames* muſt needs be ordained by three, how commeth it to paſſe, that S. *Peter*, againſt the Canon of the Apoſtles, himſelfe alone appointed *Clement* his ſucceſſor, ſaying thus, *Clementem hunc Epiſcopum vobis ordino*? I ordaine *Clement* your Biſhop? *Decr. par.* 2. *cauſ.* 8. *quæſt.* 1. *cap.* 2. If it be anſwered, *Peter* was an Apoſtle, and more then a Biſhop, and therefore might ordaine alone; why then did he not as well alone ordaine *Iames* Biſhop of Ieruſalem? vnleſſe you will ſay, that it was the chiefe biſhopricke, and therefore required the preſence of more Apoſtles. This vnleſſe you will ſay, you can ſhew no reaſon of *Peters* ſole ordaining *Clement*.

1.Tim.4.14.

Fourthly, whereas *Bellarmine* obiecteth, that as in the old law the Prieſthood went by carnall generation and lineall deſcent from *Aaron*; ſo in the new it muſt bee deriued by ſucceſſion from the Apoſtles. Wee anſwere: firſt, that our Sauiour Chriſt and his Apoſtles could ſhew no lineall deſcent from *Aaron*, neither had their ordination from his ſucceſſors; and yet were the true paſtors of the Church. *Bellarmine* anſwereth, that Chriſt began a new Prieſthood after the order of *Melchiſedech*, and therefore hee was not tied to the lineall deſcent: but from Chriſt and his Apoſtles a ſucceſſion muſt now neceſſarily be ſhewed. *Contra.* To grant this difference for this time, though indeed Chriſt came not to diſſolue *Moſes* law, but to fulfill it; yet this we ſay further, that both before Chriſt there were true Paſtors and Prophets, which were not ordained by the Prieſts of *Aaron*; and ſince Chriſt, that receiued not their ordination ſucceſſiuely from the Apoſtles. Firſt in the old law, when the ordinarie Prieſthood was corrupted, God raiſed vp Prophets from other tribes, that receiued not from the Prieſts their ordination and allowance; ſuch an one was *Amos*, who was among the heardſmen, and as *Hierome* ſaith, *Ruborum moras diſtringens ſubito propheta effectus*: was made a Prophet as hee gathered wild blackberries. After the ſame manner, in the corrupt times of the Goſpell, the Lord hath raiſed vp faithfull Miniſters to his Church, that could ſhew no ſucceſſion from the degenerated Clergie.

Ad Heliodor.

Clergie. Againe, ſince our Sauiour Chriſt S. *Paul* was appointed an Apoſtle, who had not his ordination from the other Apoſtles, but was immediately called by Chriſt: yet the Ieſuite telleth vs that he was ordained of the other Apoſtles, and quoteth Act. 9. Act. 13. *Contra.* 1. Act. 9. 17. *Ananias* layeth his hands vpon *Saul* to receiue his ſight and to baptize him, but not to make him an Apoſtle: for *Ananias* himſelfe was but a Diſciple, no Apoſtle; how then could he ordaine an Apoſtle? Secondly, Act. 13. 3. The Prophets at Antioch named in the firſt verſe laid hands vpon *Saul* and *Barnabas*, not thereby giuing them ordination of Apoſtles, but ſeparating and ſanctifying them for that eſpeciall worke: for if this impoſition were an ordination, and that office alſo by *Ananias*, by this reaſon he ſhould be twice ordained: and againe here were none but Prophets at Antioch, no Apoſtles; how then could they ordaine Apoſtles? Thirdly, if S. *Paul* were ordained by the Apoſtles, then he himſelfe was no Apoſtle, for the Apoſtles had no authority to make new Apoſtles, but all Apoſtles were immediately deſigned from God. Fourthly, the Apoſtle himſelfe ſaith, he was no Apoſtle of men, or by men, but by Ieſus Chriſt, Galath. 1. 1. And againe he did not communicate with fleſh and blood, neither went vp to the other Apoſtles, but after three yeeres, verſ. 16. 17. immediately after his calling from heauen preaching Chriſt. Here is no ordination from the Apoſtles, hee was acknowledged by them, and receiued into the number of the Apoſtles, but not ordained.

Act. 13. 3.

Galath. 1. 1.

If it be anſwered, that this example of S. *Paul* was extraordinarie, but now in the Church an ordination ſucceſſiuely from the Apoſtles muſt be ſhewed:

We reply againe, that we alleage not this example, as though we did expect the like extraordinary calling now, or refuſe ordination deriued from the Apoſtles, but to this end, that if S. *Paul* were made an Apoſtle, without the ordination of the lawfull Apoſtles; much more may the Lord raiſe vp new Paſtors to his Church without ordination from the vſurpers of the Apoſtles. Secondly, wee alſo hold that an ordination from the Apoſtles, is alwaies neceſſarie in the Church, but not ſuch as they meane by locall ſucceſſion, and outward tradition: but a lawfull conſecrating and ordaining of Paſtors and miniſters by the authority of Chriſt and his Apoſtles, according to the word of God committed to the faithfull diſpenſers in euery true Church and congregation of Chriſt; which ordination our Church hath. As for their ſuperſtitious ordination, wee refuſe it as ſuperfluous and vnneceſſarie: there may bee lawfull Biſhops and Paſtors without it, as there were Prophets in the Law not of *Aaron*: yea and much more, for the Prieſthood of *Aaron* was of Gods inſtitution, ſo is not your Popiſh conſecration: And Saint *Hierome* here ſaith with vs, *Non facit Eccleſiaſtica dignitas Chriſtianum*: The Eccleſiaſticall dignitie maketh not a Chriſtian, as he ſheweth by the example of *Amos*: and thus much concerning ordination. Now in the next place of *Bellarmines* obiection for ſucceſſion.

We anſwere: firſt, they cannot ſhew ſuch an entire and perpetuall ſucceſſion, without any interruption, or diſcontinuance for ſo many yeers: for ſometime there were two, ſomtime three Popes together: and this ſchiſme continued 29. yeeres, till the Councell of Conſtance, where three Popes were depoſed at once, *Benedict.* 13. the Spaniſh Pope, *Gregorie* 12. the French Pope, and *Iohn* 23. the Italian Pope. Beſide there are many other doubts in their ſucceſſion: Firſt, whether *Peter* were Biſhop of Rome or not, whereof more ſhall be ſaid afterward in the controuerſie of the Biſhop of Rome: and your owne Canons affirme, that *ambo Eccleſiam Romanam conſecrarunt*: both *Peter* and *Paul* did conſecrate the Romane Church; you muſt ſhew then a ſucceſſion from both. Secondly, it is vncertaine who ſucceded *Peter*; your decrees hold, that he ordained *Clement*, as wee haue ſeene before: others affirme that *Linus* was *primus poſt Petrum Epiſcopus*, the firſt Biſhop after *Peter*, as *Dorotheus*, *Euſeb. lib.* 3. *c.* 4. *Hieron in catalog. &c.* How then can you deriue your ſucceſſion from *Peter*? Thirdly your ſucceſſion hath been interrupted and broken off, as when Pope *Ioane* ſtept into the Papall chaire, and a woman managed the affaires of your Church, ſay alſo that ſhe was S. *Peters* ſucceſſor; ſo then they themſelues cannot ſhew that ſucceſſion, which they boaſt of.

Decr. par. 1. d. 22. cap. 2. Anacletus.

2 If ſucceſſion be ſo ſure a note of the Church, it is found alſo in other Churches beſides, as in Conſtantinople where hath been a perpetuall ſucceſſion (as *Nicephorus* ſaith) from S. *Andrew*, and where *Ieremiah* is at this day Patriarch, at *Alexandria* from S. *Marke*, where *Melitius* alſo hath at this time his Patriarchall ſeate: in other Churches alſo of Grecia, they haue yet their Metropolitanes; as at Theſſalonica, where *Gabriel* now ſitteth, at Epheſus alſo and Corinth; as it may appeare by theſe reuerend Patriarches and metropolitanes authentike letters directed vnto our Churches here in the Weſt, in the yeere 1593. in the behalfe of *Iacomo Milaita*, a Grecian of Pathmos, who collecteth for his ranſome. Other Churches therefore wee ſee may alleage ſucceſſion, as well as the Church of Rome.

The Ieſuite here is driuen to his ſhifts, and hath nothing to ſay, but this: that the argument followeth negatiuely, that where there is no ſucceſſion, there is no Church: not affirmatiuely, that where any ſucceſſion can be ſhewed, there ſtraightwaies it ſhould follow there is a true Church: So by the Ieſuites owne confeſſion he hath made but a bad argument for the Church of Rome: wee haue a perpetuall ſucceſſion of Popes from the Apoſtles time: *Ergo*, we are the Church. It followeth not, ſaith the Ieſuite: we grant it. Why then a little before did hee call it *inſolubile argumentum*, an inſoluble and vnanſwerable argument?

3 Thirdly, we ſay, that a ſucceſſion of perſons in the ſame place, without ſucceſſion of doctrine,

which they cannot ſhew, is nothing worth. A ſucceſſion of the Apoſtolike faith and doctrine proueth a continuance of Paſtors and teachers, and not contrariwiſe. We haue the Apoſtolike faith, and therefore wee doubt not but that there haue beene continually in the Church faithfull teachers, by whom that doctrine hath beene preſerued and kept: though they were not famous, nor carried a glorious ſhew in the world. For that outward ſucceſſion is not neceſſarie, neither ſo much to bee ſtoode vpon. *Auguſtine* when he had alleaged ſucceſſion againſt heretikes, concluded thus: *Quanquam non tantum nos de iſtis documentis praeſumamus, quam de Scripturis ſanctis*: although (ſaith he) wee preſume not ſo much vpon theſe documents as of holy Scripture.

Epiſt. 165.

Wherefore briefly to ioyne iſſue with them: firſt we ſay that they themſelues can ſhew no ſuch ſucceſſion in place from S. *Peter*, as they pretend, as we haue ſhewed before. Secondly, though they did ſucceede in place, yet not ſucceeding in faith and holineſſe, it is nothing: as *Symmachus* your owne Biſhop ſaith, thus *Petrus haereditatem innocentiae tranſmiſit ad poſteros*: that S. *Peter* did leaue to his ſucceſſors the inheritance of his innocencie: *decr. p.1. diſt.40.c.1.* Therefore hauing left his innocencie, they haue left the ſucceſſion. Thirdly, whereas diuers of the Fathers commend the ſucceſſion of that Sea from the Apoſtles, it was for that they kept alſo the Apoſtolike faith: as *decr. p.2. cauſ.24.qu.1.c.25. Hierome* thus writeth to *Damaſus*, *Petri & fidem & ſedem tenes*: You hold both the ſeate and faith of *Peter*. Fourthly, a ſucceſſion in doctrine is ſufficient to proue a Church, though in reſpect of the time and place, the ſucceſſion bee interrupted: ſo the Apoſtle ſaith: *Cui ſeruio a progenitoribus*: whom I doe ſerue from my progenitors, meaning *Abraham*, *Iſaack* and *Iacob*, the firſt Fathers of the faith, for we doubt his immediate progenitors did ſauour of the leauen of the Phariſees: As the Apoſtle proueth his faith by a diſcent though interrupted from his progenitors, ſo wee ſhewe our Church, by ſucceeding the Apoſtles in doctrine.

2.Tim.1.3.

Laſtly your owne decrees do helpe vs well, *decr. p.1. diſt.40.c.12. Non cathedra facit ſacerdotem, ſed ſacerdos cathedram, non locus ſanctificat hominem ſed homo locum, non omnis ſacerdos ſanctus, ſed omnis ſanctus ſacerdos*: The chaire maketh not a Biſhop, but a Biſhop the chaire; the place doth not ſanctifie the man, but the man the place; euery Prieſt is not holy, but he that is holy is a Prieſt, &c. Wherefore where there is no epiſcopall chaire by ſucceſſion, holineſſe of life and ſinceritie of doctrine may erect an Apoſtolike chaire.

Here wanteth nothing but the ſeale, I meane the blood of Martyrs giuen in teſtimonie of this and other points of our faith.

Bl. *Philpot* thus anſwereth to the argument of ſucceſſion: that it is no infallible note of the Church; for there may be a ſucceſſion of Biſhops where is no Church, as at Antioche, Ieruſalem: But if you put to ſucceſſion of Biſhops ſucceſſion of doctrine withall, as it was in *Auguſtines* time when he vſed this argument againſt the Donatiſts, it is a good proofe. *Obiect.* Why? will you not haue the Church to be certaine? by whom then will you bee iudged? *Anſwere.* I denie not, but that the Church is certaine, but not neceſſarily tyed to one place longer then it abideth in the word, by which all controuerſies ought to be iudged, *ſic Philpot pag.*1825.

p.1656.2.60.

Bl. *Bradford* being preſſed with this argument, that he could not goe vpward and ſhew a ſucceſſion of Biſhops, as they could, he might make a leape downward, but vpward hee could not goe: maketh this anſwere. 1. The miniſterie of Gods word, and miniſters be an eſſentiall point: but to tranſlate this, ſaith he, to the outward glorious ſucceſſion of Biſhops, is a plaine ſubtiltie.

2. S. *Stephen*, Acts 7. being accuſed to teach new and falſe doctrine, goeth not vpwards to proue his faith, but beginneth at *Abraham*, and ſo goeth downwards till *Iſaias* time, and the captiuitie: from whence he maketh a great leape vntill the time he was in, which was about 400. yeeres: On this ſort can we proue our faith, and ſo can you neuer doe yours, *ſic Bradford* pag.1614.col.1.

p.1463.2.80.

Our Countrymen of Doway doe thus argue: there was a perpetuall ſucceſſion of ſpirituall gouernours in the Church during the law of nature: as from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *Moſes*, *p.*206. ſo likewiſe, *p.19. p.*115. whereupon they inferre, that much more now ſince Chriſt, the Church hath had a perpetuall ſucceſſion.

Contra. 1. The argument followeth not, from the times of the law of nature and afterward, to the time of the Goſpell: for vntill Chriſt, a lineall deſcent was to continue, to preſerue the line of Chriſt, which lineall ſucceſſion is not now neceſſarie. 2. And euen then that genealogie of Chriſt was continued in many obſcure families, not outwardly famous and knowne in the world: ſo there hath bin alwaies ſince Chriſt, a ſucceſſion of faithfull Paſtors in the Church, though not glorious in the eye of the world, & tyed to one place. This argument then proueth not an externall locall ſucceſſion of Biſhops.

If ſucceſſion Epiſcopall were a ſure note of the Church, the Grecians and Ethiopians can ſhew a ſucceſſion from the Apoſtles, as well as the Romaniſts. 1. The Greeke Church doe ſtand vpon the perpetuall ſucceſſion of their chiefe Biſhops of Conſtantinople, euen from the Apoſtles time: and therefore, when as Pope *Eugenius* at the Councell of Florence, where the Patriarke of Conſtantinople died, would haue had the Grecians to elect a new Patriarke, that might there by the Pope be confirmed, they vtterly refuſed, ſaying, *That their Patriarke could not bee elected out of Conſtantinople*: whereby it is euident, that they ſtand vpon an entire ſucceſſion, without any dependance of the Pope. The Syrians doe alſo vrge a ſucceſſion at Antioch from S. *Peter*.

Surius trac.4. Concil.p.469. Villamont. voiag.lib.2. c.22.

2. The Ethiopians alſo doe depend vpon the Patriarke of Alexandria, who pleadeth a ſucceſſion from

Leiturg. Aethiop. from S. *Marke*: and therefore they vſe after their Prince to pray for the chiefe of the Church of Alexandria.

3. Yea, ſome of the Romaniſts confeſſe, that Peter had no more power giuen him of Christ, then the reſt of the Apoſtles. *Nihil dictum eſt ad Petrum* [illegible]: *Nothing was ſaid to Peter, which was not ſaid to the reſt of the Apoſtles: for as it was ſaid to Peter, Whatſoeuer thou bindeſt, &c. ſo it was ſaid to them, whatſoeuer ye binde, &c.* Whereupon it followeth, that the other Apoſtles left as much vnto the Biſhops their ſucceſſours, as Peter did to his: and ſo *Barlaam* confeſſeth for the Greeke Church, *That the other Apoſtles haue left ſucceſſours behinde them, among whom none was firſt, or laſt, but all equall, and of the ſelfe ſame order*: as hee allegeth out of *Denis* the Areopagite his Epiſtle to *Demophilus* a Monke, how he calleth the *Biſhops the ſucceſſours of the Apoſtles*.

Cuſanus lib. 2. Concord. c.13.

De princip. c.3.

4. The reformed Churches ſtand vpon a ſucceſſion in true doctrine, not of perſons or place. Wittemberg. c.30. *The holy Ghoſt is at libertie, and is not tyed to a certaine ſort of perſons, but giueth gifts to men according to his good pleaſure.* Saxonic artic. 12. *Amongſt men God would at all times haue a companie, whereunto he deliuered the doctrine concerning his Sonne [and] wherein the Sonne himſelfe did institute and preſerue a miniſtrie, to keepe and ſpread abroad that doctrine.* Heluetian. 2. latter confeſſion. *The Apoſtles, &c. after ordained Paſtors and Doctors in all Churches, by the commandement of Chriſt, who by ſuch as ſucceeded them, haue taught and gouerned the Church vnto this day.* Such a ſucceſſion and continuance of faithfull Paſtors not in place, but in office, in preaching the truth, the Church of God alwaies had.

Harm. ſect. 1. p. 14.

Sect. 10. p. 324.

Harm. ſect. 11. p. 334.

The fourth Note, of Vnitie.

21. Error.

OVr aduerſaries doe ſtand much vpon Vnitie: which they thinke is the glorie of their Church: they doe embrace vnitie amongſt themſelues, and all ioyne in obedience to their head. Their vnitie alſo is ſeene, ſay they, in the wonderfull conſent of all their writers in matters of Religion: and the notable agreement and concord in the decrees of their Popes and Councels. But as for vs, and our Church, they ſay, it is full of rents, ſchiſmes and diuiſions. *Bellarm. cap. 9.* So alſo the Doway Tranſlate-latines, *do tell vs of ſects in England*, diuers from *Luther*, and each one from the reſt: euery meane Preacher arrogateth to be his owne Iudge, contemneth to ſtand to *Luther*, or *Caluine*, &c. whereas the ſimpleſt Catholike in the world hath the ſame faith in all points with the whole Church, &c. p.50.

Firſt, of the vnitie of their Church, and then of the vnitie of ours. Their vnitie, they ſay, is partly ſeene in their obedience, and louing ſocietie and fellowſhip, partly in their Religion and doctrine.

Firſt, for their concord and loue one toward another: we will take ſome paines, a little to decipher it. About the yeere of the Lord 900. there was pretie ſport amongſt the Popes, nine of them one after another. *Stephen* the ſixth abrogated all his predeceſſor *Formoſus* decrees: and not content with that, he tooke vp his body which was buried, and cut two fingers of his right hand off, and commanded his body to be buried againe. After him ſucceeded Pope *Rhomanus*, *Theodorus* the ſecond, *Iohn* the tenth, who ratified and confirmed the doings of *Formoſus*. After them followed Pope *Sergius*, who diſanulling all their acts, tooke vp againe the body of *Formoſus*, cut off his head, and commanded his body to be throwne into Tiber, the great riuer in Rome. Was not here great amitie and loue, thinke you, amongſt the Popes? *ex Polychron.*

Another notable example of their vnitie we haue in Pope *Vrbanus* time the 6. againſt whom ſtood vp a contrarie Pope in Fraunce named *Clement*: it is worth the noting, what coyle theſe two Popes kept: betweene whom many battailes were fought, many thouſands ſlaine. Pope *Vrbanus* beheaded fiue Cardinals together after long torments. Biſhop *Aquilonenſis*, becauſe he did ride no faſter, was had in ſuſpition, and ſlaine and cut in peeces by *Vrbans* ſouldiers, at his commandement. Behold here I pray you the vnitie of theſe Catholikes.

Theoderic. Niem. de ſchiſmat.

Wee will adioyne one other example, no longer ſince then in King *Henrie* the eights time. The Duke of Bourbon being the leader of the Emperours Armie, laide ſiege to Rome, and ſacked it: the Souldiers brake in vpon the Pope, which was *Clement* the ſeuenth being at Maſſe, ſlew diuers of the Prieſts, and one Cardinall called *Sanctorum quatuor*: they laid ſiege to the Caſtle of S. Angell, ſo long till the Pope yeelded himſelfe. The Souldiers dayly that lay at the ſiege, made ieſts of the Pope: ſometimes they had one riding like the Pope with a whore behind him, ſometimes he bleſſed, ſometimes he curſed; ſometimes with one voice they would call him Antichriſt. See, here is their Catholike obedience to their chiefe Biſhop. Thus much concerning their vnitie and concord in life.

Ex paralip. Abbat. Vrſp.

Let vs likewiſe take a veiw of their vnitie in doctrine. Wee heard before how Pope *Stephen* and *Sergius* aboliſhed the decrees of *Formoſus*: how then ſaith the Ieſuite, that the decrees of Popes doe conſent together? The Councell of Baſill, and Conſtance before that decreed, that the Pope ſhould be ſubiect to generall Councels: but this Canon was afterward reuerſed, and now generally the Papiſts hold the contrarie, that the Pope is aboue Councels.

Let vs ſee the conſent of their writers: *Bellarmin. lib. 1. de verbo, cap. 12.* maintaineth againſt *Lyranus*, *Driedo*, *Genebrard*, and others, that *Iudith* was in *Manaſſes* time. Againſt *Alphonſus de Caſtro*, that heretikes are no members of the Church. *Lib. 3. de eccleſ. ca. 4.* Againſt *Iohannes de turre cremata*, that faith is not neceſſarie to make one a member of the Church. *Lib. 3. de Eccleſ. cap. 10.* And euery where the Ieſuite taketh great libertie to confute and controll other his fellow Papiſts: belike hauing found out ſome ſtarting holes that they either knew not, or were aſhamed to creepe into, as the Ieſuite doth: See more of their diſſentions in opinion, *Tetraſtyl. Papiſt. pillar 4.*

But (ſaith he) wee denie not, that wee haue diſſentions, but they are not in materiall points, but in ſuch things as appertaine not to faith. I maruell he bluſheth not thus to ſay, himſelfe knowing the contrarie. Is it* not a ſubſtantiall point and belonging to faith, to know which bookes are canonicall Scripture, which are not? but in this queſtion they doe much diſagree. *Caietanus* the Cardinall ſaith, that we muſt acknowledge no Scripture, but that which was either written or approued by the Apoſtles. But *Catharinus* a Papiſt doth reiect that opinion. *Hugo Cardinalis, Arias Montanus,* doe hold no bookes of the old Teſtament to be Canonicall, which are written only in Greeke: the Papiſts now generally hold the contrarie: *Ex Whitach. 1. contr. 1. qu. cap. 6.* *Bellarmine* ſaith, that all thoſe opinions which the Church holdeth, as articles or precepts of faith, were deliuered by the Apoſtles: and that the Church muſt not now ſeeke for new reuelations, but content her ſelfe with the Apoſtolike traditions and doctrine. *de Scriptur. lib. 4. c. 9.* Out of the which words it doth neceſſarily follow, that the Church is not now to found any new article of faith: but this generally is denied by the Papiſts: and *Stapleton* an Engliſh Papiſt, is not aſhamed to ſay, that the Church may adde more bookes to the Canonicall Scripture, by her abſolute authoritie.

* See the exception to this place anſwered: Retect. pag. 69.

Further, to beleeue that the virgin *Mary* was without ſinne, yea conceiued without originall ſinne, is now amongſt the Papiſts receiued for an article of faith: and therefore in Paris none are admitted to be Doctors of Diuinitie, which doe not firſt confirme this article by their oth. Yet this was a great queſtion betweene the Scotiſts and Thomiſts, and a great and hot contention aroſe about this controuerſie, *anno* 1470. betweene the Dominicke Friers, who affirmed that ſhe was conceiued in ſinne, and the Franciſcanes, that held the contrarie. But theſe Franciſcanes had the vpper hand, and foure of the other order were condemned and burned for it at Berne: and yet for all this our aduerſaries will ſay ſtill, that they varie not in matters of faith. Thus wee haue ſeene what is to be thought of popiſh vnitie.

Caſpar. Peucer. Chro. lib. 5.

Now to anſwere briefly to their falſe accuſation, whereby they charge vs with manifold ſchiſmes and diſſentions: yea *Bellarmine* is not aſhamed to ſay, that an hundred ſeuerall ſects are ſprung vp amongſt vs, *cap. 10. lib. 4. de Eccleſ.*

1 We ſay with S. *Paul, Oportet hæreſes eſſe,* 1. Cor. 11. There muſt be hereſies and diuiſions in the Church. And it is a ſigne we haue the truth, when the diuell goeth about by ſchiſmes and contentions to hinder the preaching thereof. We anſwere to you, as *Auguſtine* did to the Pagans: *Non proferant nobis quaſi concordiam ſuam: hoſtem quippe, quem patimur, illi non patiuntur:* Let them not boaſt of their concord, and caſt in our teeth the diſſention of Chriſtians: the enemie aſſaulteth not them as he doth vs: *Quid ibi lucri eſt, quia litigant, vel damni ſi non litigant:* The diuell ſhall get nothing if they ſhould diſagree, nor loſe any thing by their agreement: for he hath ſure hold enough of them alreadie, conſenting all in Idolatrie. But amongſt Chriſtians hee laboureth to hinder the truth by diſcord, becauſe he cannot otherwiſe withdraw them from the true religion. Hearken now (O yee Papiſts) if you conſent together, it is in euill: ſo long it pleaſeth the diuell well enough: hee ſhould deſtroy his owne kingdome in ſowing diſſention amongſt you, for you fight for him. He vſeth to caſt fire brands amongſt good Chriſtians, to withſtand by this meanes the proceeding of the Goſpell.

1. Cor. 11. 19.

2 It is a great ſlaunder, that there are ſo many diuiſions amongſt vs; an hundred ſaith the Ieſuite, but he ſhall neuer proue tch. He might haue bethought himſelfe of a full hundred of ſects amongſt his owne darlings the Monkes and Friers, as maſter *Fox* hath truly gathered the number, pag. 260. See more *Tetraſt. papiſt. 4. pil.* where you ſhal find ſome hundreds of diuers opinions and diuiſions among Papiſts. And whereas *Bellarmine* taketh vpon him, to proue the Proteſtants guiltie of twenty ſeuerall hereſies, *cap. 9.* I haue reſerued the confutation thereof to another place in the treatiſe of the Pillars of Papiſtrie annexed to this booke: where in the ſecond pillar, par. 3. I haue anſwered the Ieſuites obiections of hereſie, and repaied them with fourtie hereſies, more properly incident to their Church, then his twentie are into ours.

3 Thoſe few ſchiſmes and diſſentions, which we haue (and yet too many, we muſt needs confeſſe) are not about points of faith, and articles of Religion: but concerning ſome things belonging to diſcipline and Church gouernment; which matters we denie not, but haue been ſomewhat too hotly and eagerly followed of ſome amongſt vs: but God be thanked, this contention hath not been purſued by fire or death, as the Franciſcanes did perſecute the poore Dominicks: nor yet to the pronouncing of each other heretikes, as *Eugenius* your Pope was condemned as an heretike in the Councell of Baſil. Some among vs indeed, aſcribe too little to *Luther, Caluine, Beza,* and ſuch other worthie inſtruments: but they are ſuch as are beſotted with your ſchoole Diuinitie, and dote vpon your ſchoole Diuines a little too much, which men of ſounder iudgement doe miſlike amongſt vs.

Now, that it may appeare what vnitie is in the popiſh Church, I will giue an inſtance in their head, I meane the Popes, and that out of their owne Canons.

Whereas then diuers of them haue decreed, not to tranſgreſſe the decrees of their predeceſſors, as *Decret. 2. cauſ. 25. queſt. 1. cap. 7. Zozimus: Contra ſtatuta patrum condere, vel mutare aliquid, nec huius quidem ſedis poteſt authoritas:* No not this Sea hath authoritie to change the decrees of the fathere. And *diſt.2.cap.4.Gregor. Si ea deſtruerem, quæ anteceſſores &c. non conſtructor, ſed euerſor eſſe comprobarer*: If I ſhould reuerſe what our predeceſſors haue decreed, I ſhould not be a builder vp, but a puller downe,&c. And not only the Canons of Religion but other Ciuill conſtitutions of their predeceſſors ought to be kept: *quæſt.25.cap.1.Leo 4. Quod patres ſiue in ſanctis canonibus ſiue in humanis affixere legibus &c.* We will not tranſgreſſe, whatſoeuer our fathers haue fixed either in the ſacred Canons or other humane lawes. Yet notwithſtanding theſe conſtitutions the Popes themſelues haue one diſſolued anothers decrees, both in ciuill and religious matters.

Concerning ciuill and outward matters: *Clemens* 5. reuerſeth *Bonifacius* 8. his Conſtitution, as touching taxes and impoſitions laid vpon the Church. *Clem.lib.3.tit.17.cap.1. Ioannes 22. Extrau. tit.9.cap.1.* reuerſeth the conſtitution of *Clemens* 5. which hee made againſt Iuſtings and Tournements. The ſame *Clemens* abrogateth the conſtitutions of *Benedict* 11. againſt the preaching Friers, *Clem.lib.3.tit.7.2.1. Benedict.* 11 likewiſe correcteth the decrees of *Bonif.* the 8. as touching the immunities of the preaching Friers, *Extrau.com.lib.5.tit.7.cap.1. Bonifac.* 8. reuoketh whatſoeuer *Celeſtinus* had decreed. *Extrau. Ioann.tit.7.* And thus one of them is ſtill euen with another. *Bened.* 11. reſtoreth the Cardinals, whom *Boniface* 8. had depoſed and condemned: *Extrau.commun.lib.5.tit.4. cap.1. Ioann.*22.checketh the decrees of *Gregor.* 10. and *Boniface* 8. as touching the reſeruation of benefices.

The like agreement is found amongſt them in matters of religion. *Ioann.*22. determineth againſt *Nichol.*4. that Chriſt was no begger, but had a propertie in thoſe things he had. *Extrau.Ioan.tit.14. cap.4.* The ſame *Ioannes* 22. diſſolueth the ſect of the Fraticelles confirmed by *Celeſtinus*: *Extrau. Ioann.tit.7.* The ſame Pope ratifieth the ſect of the Beguines diſſolued by *Clem.5. Extrau.commun.lib.3. tit.9.cap.1.*

If ſuch be the vnitie of the heads, as we haue ſeene, one of them ſtill oppoſing himſelfe againſt another, *Iohn* againſt *Clement*, *Clement* againſt *Benedict*, *Benedict* againſt *Boniface*, *Boniface* againſt *Celeſtine*, and they all againſt their predeceſſors, *Zoſimus, Gregorie, Leo, &c.* what ſhall wee thinke of the reſt of the bodie, if the head be thus diuided? And this is the vnitie of the Popiſh Church, which they doe ſo much bragge of.

Pag.1473.1.60

Laſtly, let vs adde the ſeale of our doctrine: Maſter *Bradford* ſaith, that vnitie is no ſure note of the Church: for the idolatrous Iſraelites might haue pretended this argument for themſelues. *Brad.*pag. 1623.col.1.

Pag.1588.2.70

Maſter *Latimer* martyr ſaith, that a deforme diſagreement is better in the Church, ſo Chriſt be preached, then vniforme ignorance agreeing in Idolatrie, alleaging *Hieromes* example, whoſe tranſlation of the Bible cauſed diſſention in a Chriſtian congregation: yet *Hierome* ſaith, *Sed ego in tali opere nec eorum inuidentiam pertimeſca, nec ſcripturæ veritatem poſcentibus denegabo*: But neither I (ſaith he) will feare their enuie in ſo profitable a worke, nor yet withhold the truth of the Scripture from thoſe which deſire it. *Hieron. prolog. ſup. Canonic. epiſtol. See Latimer. epiſt. ad D. Ed. Baynton, pag.* 1750. col.1.

Pag 1851.1.20.

Roger Holland alſo thus teſtifieth: As for the vnitie which is in the popiſh Church, what is it elſe but treaſon, murther, poyſoning one another, idolatrie, ſuperſtition? What vnitie was there in your Church, when there was three Popes at once? where was your head of vnitie, when you had a woman Pope? *Fox* pag. 2040.col.2.

Harm.ſect.10. pag.311.

Concerning this note of vnitie obiected by the Papiſts, wee affirme three things: firſt, that it is no neceſſarie note of the Church: as herein the latter confeſſion of the Heluetians agreeth with vs, chap. 17. who refuſe, *ſucceſſion, vnitie, antiquitie*, as infallible markes of the Church: and there is more vnitie and conſent of doctrine to bee found, both in the Eaſt Churches that follow the faith of the Grecians, and in the Ethiopike Churches, where fourtie kingdomes vnder *Preſter Iohn*, are of the ſame faith and religion.

Harm.ſect.10. peg.310.

Sect.10.p.320.

Pag.494.

Pag.499.

Harm.ſect.17. pag.517.

Secondly, this vnitie is not neceſſarie in all ceremonies and outward rites, it is ſufficient, if there be a conſent of doctrine. Heluetia, chap.17. *We may not denie but that God was in the Church planted by the Apoſtles, howſoeuer there were ſtrifes and diſſentions in it.* Auſpurg: *Vnto the true vnitie of the Church it is ſufficient to agree vpon the doctrine of the Goſpell, and the adminiſtration of the Sacraments, neither is it neceſſarie that humane traditions, &c. ſhould be alike in all places.* And againe, art.4. they thus inferre out of *Auguſtine*: *This whole kinde of things hath free obſeruation, and Irenæus ſaith, the diſagreement of faſting doth not breake off the agreement of faith: ſo alſo Pope Gregorie in the twelfth diſtinction, inſinuateth, that ſuch diuerſitie doth not hurt the vnitie of the Church.* Againe, in the latter confeſſion of Heluetia, chap.27. *Becauſe there is found diuerſitie of rites in the Churches, let no man ſay therefore, that the Churches doe not agree.* Socrates ſaith, *It is not poſſible to ſet downe in writing all the ceremonies in Churches, which are throughout cities and countries, &c. and wee, at this day hauing diuers rites in the celebration of the Lords Supper and in certaine other things in our Churches, yet doe we not diſagree in doctrine and faith, &c. neither is the vnitie of our Church cut aſunder.*

Thirdly, vnitie euen in points of doctrine the Romane Church hath not, which they ſo much boaſt of: as *Eraſmus* is a ſufficient witneſſe in his *Annotations in* 1. *Cor.* 7. which worke was authoriſed by *Leo* the 10: there he ſheweth how diuers Popes haue been contrarie in their iudgement, one to another: as *Iohn* 22, and Pope *Nicolas*, whether Chriſt had any thing proper, or onely in common, the one iudicially decreeing it, the other condemning it: *Celeſtinus* 3. alloweth diuorce in the caſe of hereſie. *Innocentius* 3. decreeth the contrarie: Pope *Pelagius* ordained that certaine Subdeacons of *Sicilia* ſhould put away their wiues, which they had lawfully married before that conſtitution: *Gregory* the 1. abrogateth that decree: *Alexander* 3. by his reſcript ſheweth, that marriage conſummate with one, and contracted with another before, was iudged to be lawfull by ſome of his predeceſſors, which *Innocentius* condemned as adulterous: he addeth further, that *Iohn* 22. was forced by the Vniuerſitie of Paris to correct his errour, that the ſoules of the wicked ſhould not bee puniſhed before the day of iudgement.

The fifth Note: Of the power of working Miracles.

22. Error.

THis they affirme both to be neceſſarie in the Church, to haue power to worke miracles, for the confirmation of the faith, when there is any extraordinarie change or innouation of religion, and that it is a ſufficient note to deſcribe the Church: for it cannot bee (ſay they) but that, whereſoeuer this power is found, there ſhould be the true Church.

And hereupon they take occaſion to extoll the miracles of their Church? beginning at the Apoſtles time, and ſo in euery age they take vpon them to ſhew, that their Church neuer wanted thoſe that were endued with this power, *Bellarm. cap.* 14.

We anſwere: Firſt, the gift of miracles doth no more proue that to bee the true Church where they are wrought, then they to bee holy men and elected of God, that doe them. The Magicians wrought many ſtrange things in Egypt, contending a great while with *Moſes*: Antichriſt ſhall come working with ſignes and wonders, 2. Theſſal. 2. Therefore this proueth not a Church. The like ſtrange wonders and miracles are to bee ſeene among the Turkes, amongſt whom their religious profeſſors doe many ſtrange things both aliue and dead: as witneſſeth *Septem-caſtrenſ. de Turcor. morib. cap.* 14. The like things to be done in Dania ſome 300. yeeres ſince, reporteth *Saxo Grammaticus*: and not long ſince in Gothia, *Olaus Magnus*. Wherefore miracles make no probation of a Church.

Firſt *Bellarmine* anſwereth, that theſe were falſe miracles, and but forged, and onely to the eye, and in outward appearance, as Antichriſt is ſaid to come with lying wonders: or elſe ſuch things as though they ſeemed ſtrange to men, yet were not ſo in their owne nature, as the fetching downe of fire from heauen, &c. which things Satan can eaſily performe. Wee replie, firſt they are called lying wonders, not that they are done in ſhew onely, and haue no ſuch thing indeed, but becauſe they are wrought to confirme lies, and diſcredit the truth. Secondly, your miracles are very like to bee ſuch, both wrought by the power of the diuell, and ſome of them but iugling feats of couſoners. Thirdly, yet a wicked man may haue power to worke miracles, not in ſhew, but verily and indeed, as to caſt out diuels, and to doe it in the name and power of Chriſt; and yet be none of Chriſts Diſciples, Mat. 7.22. And it is confeſſed in your owne Decrees, *par.* 2. *cauſ.* 1. *queſt.* 1. that *Magi Pharaonis faciebant ſimilia Moyſi*, that *Pharaoh* his Magicians did like things to *Moſes*. And a writer of your owne faith: *Miracula Deo & diabolo, Chriſto & Antichriſto communia*: That miracles are common to God and the diuell, to Chriſt and Antichriſt, *Eſpenc. in* 2. *Timoth. p.* 93. The miracles then of Chriſt and Antichriſt, of the true and falſe Prophet differ not onely or chiefly herein, that the one are in truth, the other in ſhew: but firſt in reſpect of the power; ſecondly, of the end: for the Saints of God worke by his power; the other by the power of Satan, whom God doth oftentimes reſtraine, as the Magicians were not able to doe the like, when *Moſes* turned the duſt into lice, Exod. 8.19. And therefore *Nicodemus* ſaith to Chriſt, Ioh. 3.2. *No man can doe theſe workes*, that is, ſuch great works, *as thou doeſt, vnleſſe God were with him*. Secondly, Chriſt and his Apoſtles by their miracles ſought the glorie of God, and the good of men, in conuerting of their ſoules, and healing of their bodies: ſo Satan worketh not, but onely to deceiue men, and confirme lies, as *Origen* ſheweth, *lib.* 1. *cont. Celſum*. And ſuch are moſt of Popiſh miracles, deuiſed for the maintenance of Idolatrie and ſuperſtitious worſhip.

Secondly, *Bellarmine* bringeth in this diſtinction, that miracles doe demonſtrate the Church, not *quoad euidentiam & certitudinem rei*, in reſpect of the euidence or certainty of the thing, *ſed quoad euidentiam credibilitatis*, but doe ſhew onely the certaintie of credibility: His meaning is, that by miracles we may geſſe by all likelihood, which is the Church, but not certainly know it. *Bellarm. lib.* 4. *de Eccleſ. cap.* 14.

Anſw. 1. Wee haue then the Ieſuites owne confeſſion, that the power of miracles is no certaine, but a coniecturall note of the Church: what marke or note then call you that, whereby a thing cannot certainly bee diſcerned? 2. Wee ſay, that many times wee cannot ſo much as coniecture of the Church by miracles, which may be done without the Church, as the miracles which Antichriſt ſhall worke.

Heare alſo your owne authority *Decr. par.* 2. *cauſ.* 1. *queſt.* 1. *cap.* 56. *Praeter vnitatem, & qui facit miracula nihil eſt: in vnitate erat populus Iſrael & non faciebat miracula; praeter vnitatem erant Magi Pharaonis & faciebant ſimilia Moyſi*: Hee that worketh miracles without the vnitie of the Church, doth nothing: the Iſraelites were in the vnitie of the Church, and did no miracles; the Magicians of *Pharao* were out of the Church, and yet did like things to *Moſes*: *Ergo*, true miracles ſuch as *Moſes* wrought, may bee done without the Church, and ſo conſequently they proue not the Church.

Secondly, concerning your miracles we anſwere, that they are either fables, and old wiues tales, and no credit to be giuen vnto them; or elſe they are one of thoſe two ſorts, whereof *Auguſtine* ſpeaketh: *Remoueantur iſta vel mendacia fallacium hominum, vel portenta mendacium ſpirituum*: Away with thoſe miracles, which are either couſening trickes of deceitfull men, or wonders of lying ſpirits.

De vnitat. Eccleſ.cap. 26.

First, Monkiſh fables are not a whit daintie with our Romiſh Catholikes, their Legends are full of them: As that of *Berinus*, how being in the middeſt of the ſea ſailing into France, hauing forgotten ſomewhat at home, went backe walking vpon the ſea, and came to them againe, hauing not one thred of his garment wet. Many like tales are reported of *Aldelmus* Abbot of Malmeſburie, as how hee cauſed an infant at Rome of nine daies old to ſpeake, to cleere *Sergius* the Pope, who was thought to be his father: how hee drew along a greate piece of timber, that went to the making of the Church at Malmesbury. Such good ſtuffe alſo they haue of *Iohn* of Beuerlie, of *Egwine* Abbot of Eueſham, who when he had locked his feet in fetters, and caſt the key into the ſea, afterward a fiſh brought the key againe into the ſhip where he was ſailing. Read Maſter *Fox*, pag. 125. All theſe and a thouſand more are but Monkiſh fables and dreames, whatſoeuer the Ieſuite maketh of them. And what elſe is that fabulous diſcourſe of theirs of the liues of the Saints, which they call, *Legenda aurea*, the golden Legend, but a dunghill of lies? containing ſuch monſtrous fictions and Monkiſh tales, as the better ſort amongſt them are aſhamed of. Hereof long agoe complained *Petrus Abbot Cluniacenſis lib. 5. epiſt. 29.* about ſome foure hundred yeeres ſince, *Noſti quantum me pigeant falſa in eccleſia dei Cantica, &c.* You know how much theſe lying ſongs in the Church doe grieue me, &c. and hee maketh mention of one ſonnet or hymne of *Benedict*, containing no leſſe then 24. lies. *Lindanus* a Popiſh writer maketh mention in his 3. booke, *cap. 7. de interpretandis Scripturis*, of an ancient complaint of one *Agobertus* Biſhop of Lions, who ſaid he had corrected the Antiphonarie, *amputatis, quæ ſuperflua, leuia, falſa, blaſphema, phantaſtica multa videbantur*, cutting off many things that ſeemed ſuperfluous, light, falſe, blaſphemous, phantaſticall: which Biſhop (ſaith *Lindane*) if hee were now aliue to ſee our Miſſals and Antiphonaries, *Deum immortalem, quo ea pingeret nomine?* Good Lord (ſaith he) how would he call them? And yet our Papiſts now a daies would make vs beleeue, that all in the Legend is as true as the Goſpell.

What account is to be made of the Popes Legends.

In fine libri ſecund. de corrupt. artib.

I will adde hereunto the teſtimony of *Ludouicus Viues*, of their Legend: *Quàm indigna diuis & hominibus ſanctorum hiſtoria, quam neſcio cur auream Legendam appellent, cum ſcripta ſit ab homine ferrei oris, plumbei cordis*: How vnworthie both God and men is the ſtorie of the Saints, which I ſee no reaſon why it ſhould be called the golden Legend, being written by one that had an iron, that is, impudent face, and a leaden and lumpiſh heart, &c. Let any reaſonable man now iudge, what wee may thinke of the miracles of their Saints.

Secondly, beſide that moſt of their miracles are forged: they all tend to an vngodly end, to eſtabliſh their groſſe ſuperſtitions; as to proue the reall preſence, to terrifie men with Purgatorie fire, to bring in adoration of Saints, and the worſhipping of Images, with ſuch like, as one example I will alleage in ſtead of many. The ſecond Nicen Councell which decreed moſt erroneouſly, that Images ſhould be worſhipped, bringeth in many moſt vnſauourie tales and fables, to ratifie this their humane deuice: as in the fourth action of that Synode, a narration is brought in, how a certaine Monke was tempted with a ſpirit of vncleanneſſe, who appearing vnto him ſaid; if thou wilt be rid of me, doe not worſhip this Image, which was the picture of the Virgin. Is it not like now, may any man thinke, that the diuell will diſſwade men from Idolatrie? or if there bee any matter of truth in this tale, it may bee applied againſt them, that therefore the diuell was ſent to vexe this Monke, becauſe hee was an Idoll worſhipper, and ſo ſoone as hee began to forſake his Idolatrie, the vncleane ſpirit alſo did forſake him.

The like fiction in the ſame place is brought in of a certaine image of Chriſt, which being in a certaine Chriſtians houſe, was forgotten of him when he left the houſe, and a Iew ſucceeding in the habitation, hauing inuited other Iewes to dinner, one of them eſpied the Image in dinner while, which the other Iew affirmed he had not ſeene before: then they ran vpon the Image all at once, and pierced it in the ſide, out of the which iſſued ſuch a ſtreame of blood, that they filled an *hydria*, that is, a great water-pot with it: and then they tooke counſell, to ſee whether there were any ſuch vertue in the blood, to ſprinkle ſicke folkes therewith, and many recouered thereby. The metropolitane of the place hearing hereof, tooke the blood, and ſent it in glaſſe veſſels into Aſia, Europe, Africa, requiring them by letters to keepe the fifth day before the Ides of Nouember with a great ſolemnitie yeerely, as they kept the Natiuitie, in remembrance of this miracle.

How many notable lyes are here couched together? Firſt, that the Chriſtian ſhould be ſo careleſſe to leaue ſuch a monument behind him, which he daily worſhipped. Secondly, that the Iew hauing it alwaies in his eye ſhould neuer ſee it, till it was ſpied by his gueſts. Thirdly, that blood ſhould come out of a piece of wood. Fourthly, that ſuch abundance to fill a water-pot of two or three firkins, ſuch as the Iewes uſed for their purification, as wee reade, Iohn 2. ſuch ſtore of blood as iſſued not out of Chriſts owne ſide vpon the Croſſe. Fifthly, that the Iewes nothing aſtoniſhed at the ſtrangeneſſe thereof, ſhould ſeeke to worke miracles by it. Sixthly, that of this blood ſhould be ſent to all parts of the world: whereas Chriſt gaue no charge to his Apoſtles to gather his blood and ſaue it, that fell from him vpon the Croſſe; but onely to drinke his blood ſpiritually in the Sacrament. Seuenthly, that an holy day ſhould be erected vpon this occaſion, which the Church of Rome it ſelfe, the mother of ſuperſtition, obſerueth not, nor yet (I thinke) any Church beſide.

Is not here goodly ſtuffe, to proue the adoration of Images by? But leſt any man ſhould thinke, that of my ſelfe I charge this Councell with forgerie, I will produce the teſtimonie of a late Pope *Adrian* the 6. who thus writeth in the beginning of the ſixth *Quodlibet: Græci certe in ſua illa Iconomachia ſcriptis admodum incertis & fabuloſis rem egerunt, dæmonum ſpectris, & muliebribus ſomnijs parum verecunde abutentes*: The Grecians fighting for Images, doe proue their matter by fabulous and vncertaine writings; abuſing the illuſions of diuels, and womens dreames without all ſhamefaſtneſſe, *vt legere eſt in ſynodo Nycena. 2. act. 4. 5.* as is to be ſeene (ſaith he) in the ſecond Nycene ſynode, the 4. and 5. action. Thus we ſee, that both our aduerſaries doe abound with many forged and lying miracles, and the ſame brought in to eſtabliſh ſuperſtitions and damnable doctrines.

The like fabulous tales they haue of *S. Bernard*, who in one day, as *Bellarmine* is not aſhamed to report out of *Gotfridus*, did giue ſight to an eleuen blinde, did heale tenne maimed perſons, and 18. more that were lame, and all in one day: and (ſaith the Ieſuite) he wrought ſo many miracles beſide, as it is hard to number them, *Bellarm. cap.* 14. Thus if we will beleeue the Ieſuite, *Bernard* wrought more miracles, then either Chriſt or his Apoſtles: but whether is it more reaſonable to credit *Bellarmine* for this matter, or *Bernard* himſelfe? for he ſaith plainly, that he could worke no miracles, as *Serm. de Benedict. Licet non habeamus noſtra, conſolatio nobis magna eſſe debent patroni noſtri miracula*: Although we haue no miracles of our owne, yet our patrones miracles (hee meaneth *Benedict*) are our comfort. And againe, *Serm. 1. in die aſcenſion. Quis nunc dæmonia eijcit, linguis loquitur, &c.* Who now adaies caſteth out diuels, ſpeaketh with tongues, &c. diuels are caſt out, when ſinnes are rooted out of the heart, &c. Is not this then hereticall forgerie, to faine ſo many miracles of a man, that denieth himſelfe that he hath any ſuch power?

In like manner, in the life of *Damaſcene* they forge, that his hand being cut off by the Saracenes for his profeſſion of the Chriſtian faith, he praying before the image of the virgine *Marie*, and ſhewing his hand cut off, fell aſleepe, and awaking, found his hand ioyned to his arme againe, onely a circle or ſeame of blood appearing: and yet the ſaid *Damaſcene* confeſſeth of himſelfe, ἡμεῖς δὲ μὴ δὲ τὸ τῶν σημείων, &c. δεξάμενοι χάρισμα: *We neither haue receiued the gift of miracles, neither, &c.*

Damaſcen. lib. 1. de fid. orthod. cap. 3.

Many ſuch fabulous miracles the Popiſh hiſtories are peſtred with: as how the virgine *Marie* came from heauen to viſite *Fulbert* when he was ſicke, and gaue him her breaſts to ſucke: How an image of the Crucifix ſpake to *S. Fraunci*s, that he had a rude Lambe, which vſed to goe to Maſſe, and kneele downe at the eleuation: that *Antonie* of Padua conuerted an heretike by making his horſe adore the hoaſt: That a certaine woman, to make her Bees fruitfull, put a conſecrated hoaſt into the Hiue, and after a certaine time, ſhe taking of it vp, found that the Bees had built a Chappell with windowes, and doores, and an altar, and had laid the hoaſt vpon the altar, and ſung the canonicall Hymnes vnto it. Theſe tales are iuſtified by their moderne authors: So they ſay, that *S. Patrike* made a ſtolne ſheepe to bleate in the belly of him that had eaten it: and that *Bede* preached among ſtones, and they anſwered to his prayer, *Amen venerable Bede*: and to fill vp the meaſure of lying iniquitie, *Turſelline* telleth vs, that the Ladies houſe at Lauretto in Italy, was the ſame wherein ſhe was borne, and was tranſlated by the Angels out of Galilie into Dalmatia two thouſand miles, *ann.* 1291. and from thence within the ſpace of foure yeeres, was remoued by the Angels into Picenum, to the Wood of Lauretto, at the comming whereof, all the trees of the Forreſt bowed themſelues, and ſo continued, till they were cut downe, or fell of them ſelues. Theſe ridiculous forgeries are vnſauourie vnto the grauer and more modeſt ſort of Papiſts. *Eſpenceus* ſaith, *no Stable is ſo full of dung, as their Legends are full of fables*: And *Canus* ſaith, *To this day I could neuer yet ſee one ſtorie that I could allow.*

Baronius ann. 1028. n. 8.
Boz. de ſig. lib. 14. c. 3.
Boz. ibid. p. 129.
Nou. legend. Angl. fol. 261. col. 4.
Capgraue legend. fol. 35. col. 4.
Turſel. hiſtor de domo Lauret.
Eſpenc. in 2. Timoth. 4. digreſſ. 21.
Canus. loc. l. 11. c. 6.

Thirdly, it is out of doubt, that ſome of them were well practiſed with the diuell, and through his helpe could doe much. Wee will begin with *Dunſtane*, who cauſed a Roode to ſpeake, which was more ſtrange, then that of *Balaams* aſſe: for the aſſe had life, though ſhe had no reaſon; but this image had neither: *Polydor Virgill* thinketh little better of *Dunſtane* for this deed doing, but that he was a ſorcerer. *Fox* pag. 158. col. 2.

p. 143. 1. 60.

It is famous in hiſtories, how *Silueſter* the ſecond was aduanced to the Papacie by the Diuell, and gaue himſelfe vnto him; and how, hauing ſome remorſe before his death, he confeſſed the fact before the people, and willed that his bodie ſhould be drawne of wild horſes when he was dead, and there be buried where the horſes left it of their owne accord. How much ſuch diabolicall practiſes are fauoured by the Sea of Rome, may appeare by this one example, which we will now touch: In Pope *Adrians* daies, not many yeeres agoe, there was a moſt abominable thing practiſed in Rome, euen vnder the Popes noſe, and by his permiſſion and ſufferance, The Citie of Rome being at that time grieuouſlie ſcourged and puniſhed of God with the peſtilence, there was one *Demetrius* a Grecian, who with the good liking of the whole Citie, to appeaſe the wrath of their gods, tooke a wild Bull, whom with magicall inchantments he made ſo tame, that he led him with a twine threed, and ſo ſacrificed

Ex Iohan. Stella. Platin. Iohan. Balæo.

him;

Ex Paul Iouio. tom,2.lib.21.

him: And this being done, the ſickneſſe ſomewhat ſlaked. Call ye this the Church of God, that ſuffereth ſuch heatheniſh and abominable ſuperſtitions to bee done in it? Or ſhall I take theſe men for Chriſtians, that doe allow the idolatrous and diuelliſh ſacrifices of the Heathen?

Pag.1084.2.50.

Pag.1115.2.20.

Fourthly, let vs ſee what pretie fine iugling caſts haue been wrought by the Papiſts to deceiue the people. In King *Henries* daies, there was a monſtrous Idoll called the Rood of grace, which was ſo made ſo with wiers and engins, that one ſtanding within could make euery part of the Idoll to moue, the hands, the eyes, the mouth: if a man brought but a ſmall peece of ſiluer, it would hang downe the lip; if it were a good peece, then ſhould his iawes goe merily: This abominable Idoll by the Lord *Cromwels* meanes was broken downe, and the engins and parts thereof ſhewed at Paules Croſſe. Such a like thing was the blood of *Hales*, which they made the people beleeue was ſome of Chriſts blood, but in the end it was found to be but the blood of a Drake, and ſhewed likewiſe at Paules Croſſe, *Fox* pag.1188. At Caleis in the Sepulchre, it was ſaid, there were three hoaſts beſprinkled with blood (as it was put in writing vnder Bull and Pardon:) but the place being ſearched at King *Henries* commandement, they found three white counters ſodred in the ſtone with the top-bone of a ſheepes taile, pag. 1224.col.1. A thouſand ſuch forged deuiſes the Papiſts had, which they are not aſhamed to maintaine for ſtrange and holy miracles. By this that hath been ſhewed, it is euident (I hope) to the indifferent reader, what ſmall cauſe our aduerſaries haue, to boaſt of their miracles.

3 Now to adde ſomewhat concerning the miracles of our Church. Firſt, we truly ſay, that our doctrine is not new nor ſtrange, and therefore they are not to call for miracles at our hands. The miracles of Chriſt and his Apoſtles, are alſo our miracles, ſeeing that we profeſſe the ſame doctrine, which was confirmed by thoſe miracles. And as *Iohn Baptiſt* comming before Chriſt, and teaching the people to beleeue in him that was to come, wrought no miracle, ſeeing that Chriſt was to confirme that doctrine, which *Iohn* taught concerning the Meſſiah, with miracles: ſo we comming after Chriſt, and profeſſing the ſame faith which he taught, haue leſſe need of miracles, ſeeing that the doctrine, which we hold, hath alreadie been auouched by the miracles of Chriſt and his Apoſtles. *Bellarmines* beſt anſwere is here, that *Iohn* taught nothing againſt the common and receiued doctrine, neither ſeparated himſelfe from the Prieſts.

Anſw. But theſe are vntrue: for firſt, *Iohn* preached remiſſion of ſinnes by Chriſt, and miniſtred Baptiſme, both which were ſtrange vnto the Iewiſh Church; and againe he liued apart in the wilderneſſe: the Scribes and Phariſees came to him, he went not to them: and he calleth them a generation of vipers; how then did *Iohn* communicate with them.

Hom.19 oper. imperfect.

In Matth.ſer. 18.

This notwithſtanding, wee affirme ſtill, that miracles are not now needfull: will you heare what *Chryſoſtome* ſaith: *Iam cum nullus ſit infidelis, nulla faciendorum miraculorum nunc eſt neceſſitas; igitur, qui ſignum vel inutile, vel non ſuo tempore facit, falſus propheta eſt, &c.* Now ſeeing there are no Infidels, there is no neceſſitie of making miracles: and therefore hee, which goeth about now to worke a miracle vnprofitable, and out of time, is a falſe Prophet. By this ſentence all Papiſts are falſe Prophets, that doe ſo much vrge miracles. But I will further preſſe them with their owne authoritie, *Nycen.ſynod.2.act.4. Tharaſius* the Preſident thus ſaid, Wherefore doe not our images now a dayes worke miracles? I anſwere with the Apoſtle: *Miracula non credentibus data ſunt, &c.* Miracles are not giuen to thoſe, that beleeue, but to thoſe, which beleeue not. Hearken then you Romaniſts, you are conuinced of vnbeliefe if you ſeeke for miracles. Secondly, yet, the Lord bee thanked, wee are not deſtitute of miracles, as *Auguſtine* ſaith: *Modò caro caeci non aperit oculos miraculo domini, at cor caecum aperit oculos ſermone domini:* Now, ſaith hee, the blinde doth not receiue his bodily ſight by the power of Chriſt, but the blinde heart is lightened and illuminate through the Goſpell of Chriſt. Such miracles (the Lord be bleſſed) we can ſhew: ſinners are conuerted, afflicted conſciences are comforted; the ignorant are inſtructed; many are called by the preaching of the Goſpell.

Beſide theſe, which are daily conuerted among vs by the preaching of the Goſpell, the examples of thoſe in this place would be remembred, that being enemies to the Goſpell; yet by the mightie working of Gods ſpirit, were miraculouſly conuerted from Poperie, euen in time of perſecution, and gaue their liues for the teſtimonie of the truth.

Pag.1534.1.60 edit.1610.

Pag.1680.1.70.

George Tankerfield, hauing beene a Papiſt all King *Edwards* daies, in Queene *Maries* time, ſeeing the great cruelty practiſed againſt Gods Saints, began to miſlike both the Papiſts opinions & doings, and grew into ſuch a liking of the Goſpell, that he gaue his life for the ſame. See his ſtorie, *Fox* pag. 1689.89. Maſter *Greene* Martyr, firſt an obſtinate Papiſt, was drawne to a loue and liking of the Goſpel, by frequenting *Peter Martyrs* Lectures, and died for the ſame afterwards, *Fox* pag.1851.c.1.

Among the reſt, the example of *Iulius Palmer* is moſt notable, and worthie eternall memorie: who all King *Edwards* dayes continued an obſtinate Papiſt, refuſing either to reſort to common Prayer, or to Sermons but by compulſion, and was for Poperie expelled Magdalen Colledge in Oxford, where hee was fellow: In Queene *Maries* dayes hee was reſtored to his fellowſhip by the Viſitors, all this while remaining a very Papiſt: Then by the conſtancie of the Martyrs and bleſſed ſeruants of God in Oxford and elſewhere dying for the truth, hee began to ſettle his heart towards the truth, and by diligent reading of Scripture, and faithfull prayer being therein confirmed, hee became not onely a confeſſour, but a conſtant witneſſe and Martyr of the Goſpell: See his ſtorie, *Fox* pag. 1934.c.2.

Pag.1756.1.20
Pag.1825.2.20.
Pag.1849.1.70.

The like examples we haue of Miſtreſſe *Lewes*, which of a Papiſt in Queene *Maries* daies became a Proteſtant: pag.2012. col.1. and the like of *Roger Holland*, pag.2039. both of them holy Martyrs. What greater miracles can we deſire for confirmation of the Goſpell then theſe, ſhewed in their miraculous conuerſions?

Anno 1525.
Fox p.805.2.50

Yet if this will not content our aduerſaries, but they will ſtill crie with open mouth, and ſay, where are your miracles? Behold, to ſtop their wide and clamorous mouth, we will ſhew them alſo ſuch miracles, as they looke for, like to which they haue none. Was not that a miracle, which *Oecolampadius* reporteth to haue been done at the martyrdome of Maſter *Hugh Spengler*: who being caſt into the water and ſo drowned, preſently al the water was coloured with blood, he hauing receiued no wound nor hurt in his body before, at the which all the people were greatly amazed?

But what thinke you of that ſtrange ſigne which *George Scherter* ſhewed at his death, who being beheaded, the body lay a pretie ſpace vpon the belly till one might haue eaten an egge, and then turned it ſelfe vpon the backe, and croſſed the right hand ouer the left, and the right legge ouer the left: the Magiſtrates ſeeing it, hauing condemned his body to be burned before, being moued at the ſight hereof, cauſed it to be buried: *Fox ex Matth. Illyrico*.

Pag.810.1.20.

It is worth the remembring, that is reported in the French ſtories of *Petrus Bergerius* a bleſſed Martyr: who was caſt into a filthie dungeon, where a theefe had lien the ſpace of eight moneths, being almoſt eaten vp with lice, and in ſuch miſerie, that hee curſed his parents that bare him. This man through the teaching and the prayers of the Martyr, felt ſuch comfort in the Goſpell, that hee became very patient in his affliction: and after his conuerſion this ſtrange thing was wrought vpon him, that whereas before hee was ſo full of lice, that hee might haue plucked out twelue at once betweene two of his fingers, the next day hee had not one: *Fox ex Iohanne Criſpin.* pag. 907. col.2.

Pag.828.1.90.

Many ſuch other miraculous workes ſhewed in the life and death of the holy Martyrs, we are able to rehearſe: as that of *Zuinglius*, whoſe heart was found whole and vnburned three daies after his bodie was conſumed with fire, *ex Oſwald. Miconio*: the like whereof is conſtantly reported of bleſſed *Cranmer*, that his heart was found vnconſumed in the aſhes, his body being burned.

Stephen Brune Martyr at Rutiers in France 1540. could not bee conſumed with the fire that was twice made about him, with veſſels of oyle powred vpon the faggots, ſo that the hangman in the end was faine to thruſt him thorough with his pike: *ex Iohan. Criſpin.*

Stephen Mangin Martyr burned at Meaux *anno* 1546. hauing his tongue firſt cut out, yet ſo ſpake, that he might be vnderſtood, ſaying, The Lords name be bleſſed, *Iohan. Criſpin. lib.* 6.

Pag.831.1.60.

The like alſo is recorded of two other Martyrs, at Sanſerre, *Iohannes Filieul*, and *Iulianus Leuille*, who ſpake, their tongues being firſt taken from them, *Fox* pag.911. *ex Iohan. Criſpin*: ſo did alſo *Peter Rouſeau* Martyr at Bloys, *anno* 1556. *ex Iohan. Criſpin.* One *Faninus* an Italian Martyr was burned at Ferrara, *anno* 1550. for the truths ſake, whoſe body in the burning gaue an odoriferous fragrant ſmell of incomparable ſweetneſſe to all there preſent: *ex Henric. Pantal. lib.* 7.

Pag.952.2.10.

But wee need not ſearch forraine ſtories for ſuch miraculous workes: God hath ſhewed his great power, and ſet forth his glorie, euen in our Engliſh Martyrs: it is credibly teſtified, that where *Wickliffes* bones were brent, ſprang vp a well, *Fox* pag.1044. col.1.

Pag.940.1.2.
Pag.1447.1.20.
Pag.1547.2.50
Pag.1831.2.40.

Iames Bainhams in the middeſt of the flaming fire, his armes and legs being halfe conſumed, ſpake theſe words: *O ye Papiſts, behold you looke for miracles, and here now you may ſee a miracle, for in this fire I feele no more paine, then if I were in a bed of down, but it is to me as ſweet as a bed of Roſes*, *Fox* p.1030. col.2. What greater miracle can be looked for, then that the cruel rage of the fire ſhould be ſo ſtrangely ſlaked and mitigated, that it ſhould become not onely not grieuous, but pleaſant to the ſufferers? The like mitigation of paine, that conſtant Martyr Maſter *Hawkes*, gaue a comfortable and cheerefull ſignification of, by thrice clapping of his hands ouer his head burning of a light fire, when euery man thought he had been dead, *Fox* pag.1592. Many ſuch examples might here bee brought in: as of *Robert Samuel* Martyr, whoſe body is ſaid to haue ſhined bright like tried ſiluer in the middeſt of the fire, pag.1704. Likewiſe after the burning of *Iohn Noyes* Martyr, there was found in the aſhes one of his feete vnburned, whole with the hoſe on, vp to the anckle, *Fox* pag.2022.

Who ſeeth not now, that if miracles were to bee ſtood vpon, and that thereby wee would make proofe of our Church, that herein wee might haue great aduantage againſt our aduerſaries? But their common anſwere is, that all theſe are fables, which we report of our Martyrs. And why, I pray you, do theſe things ſeeme incredible? May not God as well ſhew his power in theſe holy Martyrs, as hee did in the ancient witneſſes of truth, that were perſecuted and put to death vnder the heathen Emperours? for Gods armes are not ſhortened, he is able to doe as great workes now, as hee did then: And theſe his ſeruants died for the ſame truth, for the which the ancient Martyrs gaue their liues: Why ſhould it be more vnlikelie, that ſome of the Martyrs of our Church haue ſtood at the ſtake vntouched of the fire, as we haue heard before of *Stephen Brune*, then that *Policarpus* continued in the fire without burning, the fire hauing no power of his bodie, but was in the end thruſt through, as *Stephen Brune* alſo was ſerued, or that *Cecilia* remained a day and a night in a hot bath without hurt, as if ſhe had been in a cold place?

Why might not the Lord giue vnto *Stephen Mangin* Martyr, and others power to ſpeake, their

Pag.81.2.10.
Pag 39.1.80.
Pag.39.1.95.
Pag.1579.2.60

tongues to be cut out, as he did to *Romanus*, who being depriued of his tongue ſpake theſe words: *He that ſpeaketh Chriſt ſhall neuer want a tongue?* *Fox* pag.90.

Polycarpus before mentioned, his body in the middeſt of the fire gliſtered like ſiluer or gold, pag.43. Why may we not credit the like report of *Robert Samuel?* There came a moſt pleaſant ſmell from *Polycarpus* bodie, as it had been of mirrhe, or ſome pretious balme: may not this as well be true of *Faninus*, whoſe example we ſaw before? *Polycarpus* being thruſt through with a ſword, for he could not burne, there guſhed out ſuch abundance of blood, as that the fire was quenched therewith. May wee not as well beleeue, that which is reported of Biſhop *Latimer*, whoſe prayer vnto God was, that hee might giue his heart blood for his truth: and ſo it came to paſſe, that in the fire, his ſides being opened by the violence thereof, the blood iſſued out abundantly, which was ſtrange to behold: *Fox* p.1740. But I will be ſparing in theſe reports: for we haue better arguments to proue our Church by, as ſhall afterward appeare.

A notable and ſtrange miracle, credible reported of Luther. Fox. pag 864. Pag 789.2.10. edit.1610.

Yea, before I leaue this place, becauſe the Ieſuite hath ſuch a ſpite at *Luther*, (he is a great eyeſore to him) we will in a word or two declare what ſtrange things were wrought by *Luther*. It is credibly reported of him, that a certaine young man had bound himſelfe by obligation to the Diuell, ſealed with his blood to giue him his ſoule, ſo hee might haue his wiſh and deſire ſatisfied with money: In ſhort time he grew to great wealth: the matter being diſcloſed with much adoe to *Luther*, hee calleth the congregation together, and ioyneth in prayer for this young man: and as they prayed, the obligation was caſt in at the window. This credible report of *Luthers* act, may counteruaile the lying tale of railing *Staphylus*, whom the Ieſuite ſo much crediteth, how that *Luther* attempted to caſt a diuell out of a woman, and was in danger to be ſlaine of the diuell himſelfe, *Bellarm.cap.16.* But why ſhould it ſeeme ſtrange, that by the prayers of the congregation the diuell ſhould depart? For by two waies are vncleane ſpirits caſt out, one is by the extraordinarie gift and faith of miracles, which though it continued ſome ages after the Apoſtles, till the Goſpell was vniuerſally planted, yet wee hold it generally to be ceaſed now: the other way is ordinary by faſting and prayer, which our Sauiour preſcribeth, Matth.17.21. Whereby wee doubt not, but euen in theſe daies, when it pleaſeth God, Satan is chaſed from the poſſeſſion of Chriſts members. And in this kinde *Luther* was ſingular, who vſed to pray ſo feruently, that the teares were ſeene to fall from his eyes in his prayer: And theſe are the weapons, whereby wee fight againſt Satan, the word of God and prayer, which are more forcible, then your ſuperſtitious croſſings, coniurations, exorcizings, yea then your holy water, or holy water ſprinckle. The experience hereof *Origene* ſheweth, that as he was preaching of thoſe words, 1.Sam.2. of *Anna My heart reioyced in the Lord*, one being preſent hauing an vncleane ſpirit cried out: vpon which occaſion *Origene* further ſaid thus: *Contrarius ſpiritus exultationem noſtram in domino ferre non potuit*: The aduerſarie ſpirit cannot abide our reioycing in the Lord, &c. Theſe meanes then of the Word and prayer ſeeing *Luther* had, wee may more eaſilie bee perſwaded of the truth of the ſtorie.

Math.17.21.

How.in 2.cap. 1.lib.Sam.

And as he was earneſt in prayer, ſo his prayers wanted not effect; for as hee himſelfe confeſſed, hee had obtained of God, that ſo long as he liued, the Pope ſhould not preuaile in his countrey. And is not this alſo a thing to be wondred at, that for all the Pope and Emperour ioyned together, and bent their forces againſt this ſillie poore man; yet the Lord defended him from the Lions teeth, and granted him to end his daies in peace?

Thus it is apparant and manifeſt, that the Lord ſheweth his miraculous power many times in his Saints, to aſtoniſh the wicked: the great miracles which haue bin declared in their holy martyrdoms, would fill a large volume. But theſe arguments wee doe not chiefly ſtand vpon: yet thus much was not amiſſe by the way to bee inſerted, to requite our aduerſaries withall, who doe ſo greatly magnifie and extoll their Antichriſtian Church, for their lying and fained miracles.

Lib.1.cap.17. 18.
Voyages, third booke, cap.4.
De religion. Muſcouit. ad Ferdinand.
Nauigation de Lopes.

Laſtly, if miracles were a ſure note of the Church: and though the Romaniſts could alleage true miracles done among them, yet they ſhould herein haue no preeminence before the Eaſterne and Southerne Churches. 1. For the Greeke and Eaſterne Churches, *Marcus Paulus* a Venetian reporteth, that at the citie *Tauris* there is a mountaine ſhewed, which was remoued by the prayer of a Chriſtian, at the inſtance of a certaine Saracen, who obiected vnto the Chriſtians, that if they *had faith, as a graine of muſtard ſeede, if they ſhould ſay vnto a mountaine, remoue vnto ſuch a place, it ſhould preſently remoue*. *Villamont* writeth of a towne in Syria called Sardinale, inhabited by the Chriſtians, where Turkes, Saracens, or Moores cannot dwell, but they die before the yeeres end. *Faber* writeth that not farre from the citie of Muſcouia, is a great Monaſterie, wherein is the ſepulcher of *Sergius* an Abbot, where two blinde men were reſtored to their ſight. *Thomas Lopes* reporteth, that the people of Mangalor reſort to the ſepulcher of S. *Thomas*, where many miracles are wrought.

Deſcript. of Ethiop.cap.16.
Ibid.cap.17.

2 Concerning the South Church, *Aluares* ſaith, that among the Ethiopians there is a ſepulcher of one of the ſonnes of King *Abram*, who was a Prieſt, that wrought miracles, and among the reſt, they ſay, that the Angels did miniſter bread and wine vnto him when hee celebrated: the ſame author alſo ſaith, that the Ethiopians doe reſort to the ſepulcher of a King called *Balibeta*, where many miracles are wrought: But it is vncertaine, what credit theſe reports are of: but that is yet more ſtrange, and teſtified with more credit, which *Philippus Camerarius* ſetteth downe, of the apparition of the bodies of dead men, riſing out of the ground, not whole, but in parts, as the head, armes, legges, which may be

touched, in a little barren hill within halfe a mile of Cairo in Egypt, once in the yeere about the 25. of March, which apparition continueth for the ſpace of 3. daies together: If then any confidence were to be had in miracles, other Churches may better challenge it then Rome.

Camerar. cap. 73. of his hiſtoricall meditations.

3 The French Church agreeth with vs, artic. 5. *Wee beleeue the word contained in the Canonicall writings proceeded from God, and for as much as it is the rule of truth, it followeth that neither antiquitie, nor cuſtomes, &c. nor viſions, nor miracles ought to be oppoſed to it.*

4 And touching the iudgement of the Romaniſts; *Roffenſis* ſaith, &c. *that the promiſe of Chriſt, concerning the healing of the ſicke, caſting out of diuels, taketh no effect in theſe daies; Nemo enim eſt, qui iam corporaliter eycit, &c.* There is no man that doth now corporally caſt out diuels, &c. But this promiſe tooke place, *pro tempore naſcentis Eccleſiæ,* in the time of the Church then ſpringing vp: Likewiſe *Eſpencæus: ſeeing now there is no vnbeleeuers, miraculorum nunc nulla neceſſitas,* There is no neceſſity now of miracles.

Contr. captiu. Babel c. 11. pag. 4.
Eſpenc. in 1. Timoth. 3. pag. 94.

And further whereas *Bellarmine* produceth the example of *Xauiere* the Ieſuite, a great wonder-worker among the Indians, that diuers blind, deafe, dumbe, lame, were healed by him; yea one that was dead, was raiſed againe vnto life: although we ſimply denie not, but God might vpon this ſpecial and extraordinarie occaſion of conuerting Infidels, grant vnto ſuch as are his faithfull Miniſters ſome power of miraculous workes: yet that this tale is vnprobable, may appeare by the teſtimonie of another Ieſuite, one *Acoſta,* that was alſo in that countrie, and laboured among the Weſt Indians, who ſaith directly, *prodigia nulla producimus, neque verò eſt opus:* We bring forth no wonders, neither in deed is it needfull. And in another place hee giueth a reaſon thereof, that when the Grecians, and others which excelled in all humane wiſedome, were conuerted by ſimple and vnlearned men, it was neceſſarie they ſhould bee furniſhed with the power of miracles; but now ſeeing they which are there conuerted, are inferiour euery way to their conuerters, it ſeemeth not to bee ſo needfull: to this purpoſe *Acoſta.*

Acoſta lib. 4. de Indor. ſalut. cap. 12.
Acoſta lib. 2. de Indor ſalut. cap. 9.

The ſixth Note, of the gift of Propheſying.

THis alſo our aduerſaries hold to bee a perpetuall marke, whereby to know the Church: for they ſay that the true Church of God wanteth not thoſe which are endewed with the ſpirit of prophecie: And ſo they beare vs in hand, that in euery age there hath flouriſhed ſome Prophet in their Church. The firſt, that the Church ſhall alwaies haue Prophets, they would proue out of Ioel 2. *I will powre of my ſpirit vpon all fleſh, &c.* The ſecond, that they haue had ſuch Prophets, they doe inferre vpon a few forged examples, of S. *Bernard,* and Saint *Francis,* a popiſh Saint, and the founder of the ſuperſtitious order of the *Franciſcans,* and of ſuch others: *Bellarmine cap. 15.*

23. Error.
Ioel 2.28.

To the firſt we anſwere. 1. The prophecie of *Ioel* was accompliſhed in the Apoſtles time, Act. 2. as Saint *Peter* expoundeth it, and therefore wee need not looke further for the fulfilling of it. 2. The Church of the Iewes wanted Prophets for the ſpace of foure hundred yeeres and more before the comming of Chriſt: for we reade of no Prophet after *Malachy:* and the Church complaineth of this want, that they had Prophets no more: wherefore, the Church of God after the comming of Chriſt, may better ſpare this extraordinarie function of propheeying, ſeeing both Chriſt is alreadie come, who was the very ſubiect and matter of all the ancient prophecies; and we haue alſo moſt euident prophecies of the Apoſtles, Rom. 11. concerning the calling of the Iewes; 2. Theſ. 2. of Antichriſt: in the Apocalyps, of the generall eſtate and condition of the Church to the end of the world: ſome of which are already accompliſhed, ſome to be fulfilled in their ſeaſon: in theſe prophecies, wee muſt reſt and content our ſelues, not looking for new reuelations. 3. There haue been Prophets amongſt the heathen out of the Church of God: they alſo can bring forth diuers old prophecies; ſo that if the iſſue lay in this point, they might as well contend to be the Church of God. *Aſtyages* dreamed that hee ſaw a vine growing out of his daughter, that couered all *Aſia:* which came to paſſe in *Cyrus. Auguſtine* reporteth a prophecie of *Hermes Triſmegiſtus,* how that all the images and Idols of the heathen ſhould be broken downe through all *Ægypt.* The *Indians* were foretold of the *Spaniards* comming, many a yeere before their arriuall in thoſe places: Their *Zemes,* that is, their diuels, which they worſhipped as Gods, told them, that there ſhould come a people with long beards, fierce and cruell, that at one ſtroke ſhould ſtrike men off by the middle: And all theſe things fell out afterwards to that nation accordingly.

Pſal. 74.9.
Rom. 11.25.
Iuſtin. lib. 1.
De ciuit. Dei lib. 8. cap. 26.
Benzo lib. 1. cap. 8.

But they will anſwere, that theſe were not true prophecies inſpired of God, but vncertaine predictions of the diuell. What will they ſay then to *Balaam,* that prophecied of Chriſt? *There ſhall come a ſtarre of Iacob* (ſaith he) Numb. 24.17. and in the ſame place, he ſaith, *he heard the words of God.* And here our Doway Latine men confeſſe, that *Balaam* had the ſpirit of Prophecy, but not iuſtifying grace, and that many worke miracles, and yet bee damned: pag. 373. how then can that bee a note of the Church (out of the which none can be ſaued) which doth not alway accompany ſaluation.

Numb. 24.17.

The prophecies alſo of *Sibil* are wonderfull, which many yeeres before the comming of Chriſt, prophecied of his incarnation, and of his paſſion, with the circumſtances thereof, as how hee ſhould bee crowned with thorns, that they ſhould giue him vineger to drinke, how the vaile of the temple ſhould be rent, and darkneſſe ſhould couer the earth for three houres: and hee himſelfe ſhould riſe the third day: yea ſhee ſetteth downe the very name of the Meſſias, *Ieſus Chriſt*. Theſe prophecies came not of the diuell, for theſe myſteries, without all doubt, were not knowne to the euill ſpirits: for they were not fully reuealed to the Angels themſelues before the comming of Chriſt. Epheſ.3.10. Wherefore we conclude thus, that as the gift of propheciyng is no ſure ſigne that they are members of the Church and elected of God, which are endued with it; as Chriſt ſaith, Matth.7.22. that many which had prophecied in his name, in the day of iudgement ſhould be refuſed; and *Balaam* is ſet forth as an example of a falſe prophet and wicked man; *Ep.Iude* 11. So neither is this gift an infallible marke of the Church of God, whereſoeuer it is found. Your owne Canons auouch the ſame, *Decr. part.2.cauſ. 2.qu.1.cap.79. Prophetauit & Saul malus rex, & tunc prophetauit, cum Dauid ſanctum perſequeretur*. *Saul* alſo prophecied an euill King, and at that time, when he perſecuted *Dauid*. The gift then of propheciyng, as it ſheweth not him to be a member of the Church, that hath it: ſo neither that to be the Church, where it is found.

Aug.cont. Iulianos cap. 16. Tom.6. Epheſ.3.10. Math.7.21.

Iude.11.

To the Second part, concerning this miraculous gift which our aduerſaries pretend to haue: wee anſwere. 1. They are but fables which they bring: for if all that is reported of S. *Bernard* in his life, of his miracles and prophecies, were true, neither S. *Paul* nor any of the Apoſtles were to be compared vnto him for number of miracles: ſuch caſting out of diuels out of men, women and children, healing of ſtrange diſeaſes, foretelling of things to come: the Goſpell almoſt hath not ſtranger things of our Sauiour Chriſt. And S. *Hierome*, who was long before *Bernards* time, ſheweth that prophecie was then ceaſed: *Prophetia domini paſſione ſignata eſt*: All prophecie is ſealed vp in the paſſion of Chriſt, *Tom.3.ad Marcellam*.

As for S. *Francis*, you may geſſe by this, what ſpirit hee was of, that preſcribing to his followers, a certaine ſtrict order of liuing, as to weare no girdle, to goe barefoot, and ſuch like, hee calleth it *regulam euangelicam*, the rule of the Goſpell: belike making himſelfe an other Chriſt, and ſo bringing in another Goſpell: for to all Chriſts Diſciples Chriſts Goſpell is ſufficient. 2. But if they haue any prophecies of credit, which they can ſhew, they are ſuch, as are reported of Pope *Silueſter* the ſecond, who had warrant from the diuell, that he ſhould not die before he ſung Maſſe in *Ieruſalem*: and ſo it came to paſſe, for hauing ſung Maſſe in a chapell ſo called, he immediately died. Not much vnlike to this was that of King *Henry* the fourth, who ended his life in a chamber at Weſtminſter called *Ieruſalem*, as he had an old prophecie. *Edward* the fourth alſo was told, that his ſucceſſors name ſhould begin with G. which was the cauſe of *George* the Duke of *Clarence* death, his owne brother; but the diuelliſh prophecie notwithſtanding tooke place, for *Richard* Duke of *Gloceſter* was King after him. In like manner *Valence* the Emperour had a blind prophecie, that one ſhould raigne after him, whoſe name began with *Theod*. which made *Theodorus* to rebell againſt him: but ſo it came to paſſe indeed, that *Theodoſius* was Emperour after him. Such blind prophecies wee denie not but the Popiſh Church hath had many, which as you ſee, doe cauſe murther, ſedition, and bloodſhed; but other good prophecies comming of God, wee know them not to haue any.

Fox pag.717. Pag.659.2.20. edit.vltim.

3 Wee denie not but that there haue liued ſome amongſt them in their Church, which in thoſe daies were counted Prophets and prophetiſſes, as *Hildegardis*, ann.1146. likewiſe *Bridget*, *Catharine Senenſis*: whom *Bellarmine* reckoneth vp amongſt others that wrought miracles, chap.14. But concerning theſe we will anſwere, as the Ieſuite doth for *Sibilla* a prophetiſſe amongſt the heathen: that ſhe prophecied as touching ſuch matters as ſhould fall out to the Church, for a teſtimony of the faith of the Chriſtians; and ſo to be counted herein a prophetiſſe of the Church rather then of the heathen, chap.15. So we ſay, that if thoſe three aboue named were Prophetiſſes, they were of our Church, and not theirs; for they prophecied of the decay of their Church, and raiſing vp of ours. *Hildegardis* firſt prophecied of the beginning of Friers, and of their deſtruction, ſaying, that in the end, when their gifts and rewards ceaſed, they ſhould goe about their houſes like hungrie and madde dogges, drawing in their necks like doues. *Bridget* prophecied of the Church of Rome, that it ſhould be as a body condemned of a iudge, to haue the ſkin ſlaine off, and the fleſh to bee cut in pieces: *Catharine de Senis* ſpeaketh of a reformation of the Church, and ſuch a renouation of Paſtors, that the onely remembrance thereof ſaith ſhee, maketh my ſpirit to reioyce in the Lord. All theſe things wee ſee now accompliſhed: the ſects of Friers in many places put downe: the Popiſh iuriſdiction caſt out, a notable reformation to bee wrought in the Church: our aduerſaries (I thinke) haue not to reioyce in theſe prophecies; neither haue any great cauſe to challenge them for their Prophets. But I will helpe them a little, and bring to their remembrance a notable Prophetiſſe of theirs in King *Henry* the eights daies, which was one *Elizabeth Barton* a Nun, commonly called the holy maide of Kent, who being inſtructed by the Friers, fained, as though ſhe had many reuelations: ſhe prophecied, that if the King proceeded in his diuorce, then in queſtion betweene him and Queene *Katharine*, that hee ſhould not be King one yeere, no not one moneth: But (God bee thanked) hee liued almoſt twentie yeeres after that, by whom many worthy things were wrought for the good of Chriſts Church. This Prophetiſſe was afterward iuſtly met withall, and worthily ſuffered for her demerits, with all her accomplices: amongſt the which, *Fiſher B*. of Rocheſter was one, who thereupon was impriſoned, and forfaited his goods to the King. If they will brag of their Prophets, let not the holy maid of Kent be forgotten in any wiſe.

Fox pag.261. col.1. Pag.227.2.8. edit.vltim.

Fox pag.842. Pag.769.1.30.

Fox pag.1055. col.1. Pag 462.1.80. edit.vltim.

4 Now laſtly becauſe they ſhall not outface vs with a vaine brag of prophets: I will ſhew what

prophecies

propheciesthe Goſpell hath been adorned withall. Was not *Iohn Huſſe* a Prophet, who thus ſaid at his death: *Centum reuolutis annis vos reſpondebitis*: after an hundred yeeres you ſhall giue account of this your doing vnto God? Likewiſe *Hierome* of *Prage*, *poſt centum annos vos omnes cito*: I cite you alſo to make anſwere after an hundred yeeres. Which prophecie of theirs tooke effect accordingly: for both theſe holy men ſuffered martyrdome about anno 1416. and iuſt an hundred yeeres after, anno 1516. the Lord raiſed vp *Luther*, who indeed called the Pope and his doctrine to account.

Was not *Sauanarola* a Prophet, that ſaid one ſhould paſſe ouer the *Alpes* like *Cyrus*, who ſhould deſtroy all Italie? and is it not ſo come to paſſe? for neither *Cyrus*, nor whoſoeuer elſe could haue more laid waſte the Popiſh Italian Church then the word of God hath done, and the liuely preaching of the Goſpell? *Walter Brute* prophecied that the temporalities ſhould be taken from the Clergie for the miſuſage of their times: this *Walter* liued in King *Richards* daies the ſecond. *Bilney* that conſtant Martyr and faithfull ſeruant of God prophecied, that many Preachers ſhould come after him, which ſhould preach the ſame faith that he had taught, and ſhould conuert many from their errors. Fox pag.700. Pag.461.1.40 edit.1610.

We will come vnto neerer times: Did not Maſter *Hooper* prophecie, when taking his leaue of Maſter *Bullinger* at Zuricke, he ſaid thus vnto him, You ſhall be ſure (ſaith he) to heare from me, from time to time out of England: but the laſt newes of all I ſhall not be able to write, for there where I ſhall take moſt paines, you ſhall heare of me burned to aſhes. And ſo it came to paſſe, for he was burned at Gloceſter, where he was Biſhop, *Fox* pag.1503.col.1.

Maſter *Latimer* would alwaies ſay, that the preaching of the Goſpell would coſt him his life, Pag.1366.1.60 and he was perſwaded, he ſaid, that *Winchester* was kept in the tower for the ſame purpoſe: pag.1740. Pag.1579.1.30 col.1.

Maſter *Rogers* prophecied in Queene *Maries* daies, that the Goſpell ſhould bee reſtored, and that Pag.1356.1.60 the diſperſed Engliſh flocke ſhould be brought againe to their former eſtate, pag.1492. A certaine woman alſo in Exceter that died for the truth, ſpake to the like effect: who entring as it happened into *S.Peters* Church, where ſhe found a cunning Dutchman, making of new noſes to certaine Images, which had been disfigured in King *Edwards* daies, ſaid vnto him, What a mad man art thou to make them new noſes, which within a few daies ſhall all loſe their heads: as it came indeed to paſſe, pag. 2051. col.1.

Roger Holland ſtanding in examination before bloudie *Boner*, thus boldly ſaid vnto him: This I Pag.1860.2.1. dare be bold in God to ſpeake, which by his ſpirit I am moued to ſay, that God will ſhorten your hand of crueltie, for after this day in this place, ſhall there not any by him (meaning *Boner*) be put to death, pag. 2042. And after this day indeed, there was none put to death in Smithfield. Pag.1852.1.10

What ſhall I ſpeake of Maſter *Bradford*, who writeth thus in his epiſtle to Cambridge: You know I prophecied truly to you, before the Sweat came, what would come, if you repented not your carnall Goſpelling. I might here alſo inferre the propheticall prayers of the Martyrs: as how Maſter *Latimer* prayed that the Goſpell might once againe be reſtored to England, and earneſtly ſued in his pray- Pag.1759.2.30 ers for the preſeruation of Lady *Elizabeth*, now our moſt gratious Queene: the which his prayers, the Lord, whoſe name eternally be bleſſed for it, in mercie to this land gratiouſly granted. The like prayer Maſter *Philpot* made at the ſtake for the reſtoring of the Goſpell, pag.1831. col.1. And, to Pag.1662.1.45. make ſhort, the fiue laſt martyrs burned at Canturburie, deſired God in their prayers before their martyrdome, that their blood might be the laſt that ſhould be ſhed: and ſo it was, *Fox* pag.2053.

I alleage not theſe examples, vnto the which I could adde many beſides, to this end, as though I Pag.1862.2.55 thought that theſe propheticall gifts are ordinarie in the Church, or that theſe holy martyrs had the calling of Prophets (though it cannot bee denied, but that at ſome times, and in ſome caſes they had the ſpirit of prophecie;) or that hereby we meane to proue our Church: but to anſwere a little vnto our aduerſaries vaine, and vntrue bragges, that it may appeare to all men, with how much better right, we might chalenge this propheticall gift in the behalfe and name of our Church.

Hitherto wee haue touched ſixe onely of the principall notes of the popiſh Church: the reſt which the Ieſuite addeth to make vp the number of fifteene, are ſuch vagrant and vncertaine notes, that I wonder, the Ieſuite for ſhame, would ſtuffe his booke with them: I will therefore only name them.

Another note therefore of *Bellarmines* Church beſide thoſe ſet downe, is *duratio diuturna, nec vnquam interrupta*, is the long and laſting continuance of their Church without any interruption: their Church, they ſay, hath endured 1570. yeeres and more alreadie, and is like to continue to the worlds end: but our Church is newly begunne, and ſhall ſoone come to an end: *Bellarmine lib*.4. *cap*.6.

Anſw. 1. Duration or continuance is no good argument of the Church: the heathen Idolaters could and did ſay as much for their idolatrie: As *Aſclepiades* obiected to *Romanus* (holy martyr) Thy crucified Chriſt, ſaith he, is but a yeſterdaies God, the Gods of the Gentiles are of great antiqui- Fox.pag.89. tie. 2. It is not true that their Church hath endured ſo long, they muſt ſtrike off almoſt 600. yeeres from their account; and yet moſt of their errors are nothing ſo old: yet if they could make vp the full number they ſpeake of, they haue not much to bragge of: The kingdome of the Sycionians, as *Auguſtine* witneſſeth, endured 950. yeeres, the Monarchie of the Aſſyrians 1300. yeeres and more; Lib.18.de ciuitat.dei, c.26. yet were they not for all this the Church of God. 3. The deſcent and pedegree of their Church hath not all this while, they ſay, beene interrupted. To this wee haue anſwered before, in the third note of ſucceſſion: Our Sauiour Chriſt and his Apoſtles could not ſhew a perpetuall deſcent of their Church not interrupted, yet were they the true Church. 4. Their Church ſhall endure to the end of the world: ſo ſhall Sathans kingdome waxe ſtronger towards the end: There ſhall be a generall decay of faith and charitie; yea, and there ſhall be ſome remnant of Antichriſts kingdome euen at the comming of Chriſt: but to what end S. *Paul* ſheweth, to bee aboliſhed with the brightneſſe of his comming. Math.24.12. 2.Theſſ.2.8.

5. Neither is our Church, as they falſly charge vs, newly ſtart vp: but of our Church were the Prophets, Apoſtles, and Martyrs, as wee haue ſhewed: the Church of God may ſometime lie hidden in the world, and ſo hath ours. But they goe further, Our Church, they ſay, ſhall not long continue: So the heathen ſaied downe the Chriſtians, that their religion ſhould laſt but 365. yeeres: but it proued cleane contrarie; for the Chriſtian faith encreaſed ſtill, and Paganiſme within that compaſſe was baniſhed. As for our Church we know it ſhall continue to the worlds end, though with much trouble and perſecution, and euer after ſhall be with Chriſt. August. de ciuitat. dei lib. 18.cap.53.

Another note, which *Bellarmine* maketh the ſixth in number, is, *Conſpiratio in doctrina cum Eccleſia antiqua*: Their conſpiring in doctrine with the ancient Church, *cap.9.* where hee taketh paines to caſt vpon vs twentie ſeuerall hereſies.

Anſw.1. For the full anſwere of this ſlaunder, I doe referre the reader to the ſecond pillar of Papiſtrie, part. 3. where it is euidently proued, that the Papiſts (and not the Proteſtants) doe reuiue the olde hereſies.

2. It may appeare, by the perpetuall allegation of *Auguſtine*, and the decrees of Councels generall and prouinciall, yea and of their owne Canons, throughout this Treatiſe in defence of our cauſe, that our doctrine agreeth with antiquitie, and not Papiſtrie.

Notwithſtanding as touching the Ieſuites chalenge of hereſie, where he laieth to our charge twenty ſeuerall hereſies, I haue eaſily remoued them, and requited him with forty ſeuerall hereſies, all proued to be in their Church; for the particular anſwere, to that place I referre the reader. See the 2. pillar of Papiſtry, part. 3.

But now in generall it ſhall appeare by ſuch deſcriptions of heretikes, as heretofore haue bin made, and by them cannot be refuſed, that not we, but they are the heretikes of theſe daies.

1 And firſt, if they will be tried by the definition of an heretike in the Ciuill law, we will not refuſe: as *Cod. lib.1. tit.4. leg.1. Gratian* and *Valentinian* thus define an heretike: *Qui patris, filij, & ſpiritus ſancti deitatem ſub pari maieſtate non credunt, hæreticorum infamiam ſuſtinere, &c.* They which doe not beleeue the Deitie of the Father, Sonne, and holy Ghoſt to be of equall maieſtie, ſhall ſuſtaine the infamie of heretikes, &c. But wee doe ſo beleeue: *Ergo*, are no heretikes. The Popiſh Church is rather to be ſuſpected herein, that affirme, that Chriſt is not αὐτόθεος. *God of himſelfe*: now if the Father be God of himſelfe and the Sonne haue a beginning of his Godhead; then muſt there be an inequalitie in the Godhead. See more of this afterward, *Controu.20. part.2. quaſt.1.*

2 Likewiſe, *Cod. lib.1. tit.8. leg.2. Gratian. Valentinian. Hæreticus iudicatur, qui à minimo fidei deuiat articulo*: He is iudged an heretike, that departeth from the leaſt article of the faith, &c. But it is an article of the faith to beleeue, that Chriſt ſitteth at the right hand of God, and ſhall not come from thence till the day of iudgement; which the Papiſts muſt needes denie, affirming Chriſts bodie to be really and corporally in the Sacrament; and ſo they muſt either make Chriſt to haue two bodies, one in heauen, another in earth; or elſe they muſt hold, that his body may be in two places at once, contrarie to the nature of a body.

3 We will not refuſe the triall of an heretike by your owne Canons: *Decret. par.2. cauſ.24. quaſt.3. cap.28. Hæreticus eſt, qui alicuius temporalis commodi, & maxime gloriæ, principatuſque ſui gratia, falſas ac nouas opiniones gignit*: He is an heretike, that for ſome temporall commoditie, eſpecially for glorie and principalitie ſake, doth deuiſe and follow new and ſtrange opinions, &c. But the Papiſts doe ſeeke the glorie and principalitie of the Papall Sea, and the commoditie thereof, and thereto hold new opinions, as that it is of neceſſitie to ſaluation to beleeue the Pope to be head of the Church; that the Pope is aboue Councels and ſuch like: *Ergo*, they are heretikes. And to ſpeake the truth, moſt of the Popiſh opinions are ſuch as either tend to aduance the pride of the Biſhop of Rome, as the doctrine of his primacie ouer other Churches, his ſuperioritie ouer Kings, Princes, and ſuch like; or elſe to make their owne purſes fat, as their opinions of their reall preſence, Maſſes propitiatorie for the quicke and the dead, purgatorie, pardons, pilgrimages, and ſuch other. And it was well ſaid (though merily) of *Eraſmus* to the Duke of Saxonie, who asked his iudgement of *Luther*; that he medled with two dangerous matters, that would not be touched, the Popes Crowne, and the Monkes belly.

4 Further, alſo it followeth thus in your Canons as touching an heretike: *Decret. par.2. cauſ.24. quaſt.3. c.30. Qui non ad Propheticas voces, non ad Apoſtolicas literas, non ad Euangelicas authoritates, ſed ad ſeipſos recurrunt, magiſtri erroris exiſtunt, &c.* They which haue not recourſe to the Prophets, Apoſtles writings, and the Euangelicall authorities, but runne to themſelues, are become the maſters of errors. And what this meaneth is expounded by Pope *Vrbane* in the ſame place, *cap.32. Quia magiſter erroris eſt, non tantum hæreticus, ſed etiam hæreſiarcha dicendus eſt*: Becauſe he is a maſter of error, he is not onely an heretike, but an hereſiarch, that is, a maſter of hereſies, &c. But the Papiſts, and not wee, leaue the Propheticall, Apoſtolicall, Euangelicall writings, and runne vnto traditions, that is, to themſelues: *Ergo* they, not we, are the heretikes.

5 Likewiſe, *Decr.p.2.cauſ.16.quaeſt.7.Gregor.7.* defineth, that he that ſhould grant away to lay perſons or others, then to Prieſts, oblations and tithes, *inter maximos hereticos non minimus habeatur*, let him bee counted not the leaſt among the greateſt heretickes. But the Pope is the man that firſt alienated the propertie of tithes, and erected impropriations, and ſo maintained them, as it may appeare in King *Henry* the thirds time, when the Biſhops of this land made ſuite to the Pope to haue impropriate benefices reſtored to the firſt vſe; at the contrarie ſuite of the Monkes, the Pope determined that they ſhould ſtand ſtill: *Ergo*, they are the heretikes.

Ex Flor.hiſtoriar.an.1261.

6 Againe, your owne Canons allow this ſaying of S. *Hierome*, deciphering the authors of hereſie, *Decr.p.2.cauſ.24.quaeſt.3.cap.33. Veteres ſcrutans hiſtorias inuenire non poſſum ſcidiſſe eccleſiam, &c. & populos ſeduxiſſe, niſi eos, qui ſacerdotes a Deo poſiti erant*: Looking ouer the ancient ſtories I cannot find that any did make ſchiſmes in the Church, and ſeduce the people, but the Prieſts, &c. But the Papiſts ſay, that they only haue the prieſthood, and that they are the true prieſts. If hereſie then and ſchiſme begin among the prieſts, as *Hierome* in his reading obſerued, and the Papiſts take themſelues to be the prieſts of theſe daies; then the ſeminarie of hereſie is amongſt them. If it ſhall be anſwered, that *Hierome* ſpeaketh of the times before vnder the law, not ſince: the words following ſhew the contrarie, *Iſti vertuntur in laqueum tortuoſum, in omnibus locis ponentes ſcandalum*, Theſe, ſaith he, meaning the Prieſts, are become ſnares, in euery place putting a ſtumbling blocke. He ſpeaketh of the time preſent and then being.

7 Or will they allow of the Maſter of Sentences definition of an heretike, who out of *Hilarie* affirmeth thoſe to be heretickes, *aliter interpretantes ſcripturas, quàm dictorum virtus poſtulat; de intelligentia enim hæreſis, non de ſcriptura eſt*; which doe interpret the Scripture, otherwiſe then the words are: for hereſie commeth not of the Scripture, but by the falſe vnderſtanding, *lib.4.diſt.13.C.* But the Papiſts doe thus interpret the Scripture cleane beſide the text: for the probation whereof I referre the reader to the treatiſe annexed, 2.pillar, part.2. *Ergo*, they are heretickes.

8 Heare alſo how one of your owne champions deſcribeth an hereticke and hereſie: Hereſie is a falſe opinion defended with pertinacie cleerely repugning the word of God; *Iohn Wynrime* in his ſermon at S. *Andrewes* in Scotland, at the condemnation of M *George Wiſchart*, *an.*1546. *Fox* p. 1268. But many ſuch opinions the Papiſts maintaine contrary to the Scriptures, as more at large in the place quoted before in the treatiſe annexed I haue ſhewed: *Ergo*, they are the heretickes.

Many other deſcriptions of hereſie I could alleage out of the Fathers, but theſe may ſuffice, gathered out of their owne authorities, by the which it is euident that Papiſts, not Proteſtants are heretickes.

The third note omitted, but with *Bellarmine* the eighth, is *Sanctitas doctrinæ*, the holines and pureneſſe of their doctrine, *cap.11.*

Anſw. I thinke theſe men will not bluſh in the end, to make a Saint of the diuell: for what more vnchaſt and vnpure religion can there be, then Poperie is? Call you that an holy religion, that canonized *Thomas Becket* for a Saint, who was a rebell and traitor to his Prince? Is that pure doctrine that calleth the mariage of Miniſters the worſt ſort of fornication, *ſic Rhemiſt*. That alloweth ſwearing and blaſpheming? One *Sanpaulinus*, for reproouing a man of ſwearing, was ſuſpected to be a Lutheran, and thereupon examined, condemned, and burned, *Fox* pag. 904. Is that an holy and perfect religion, which reprobates may attaine vnto? for the Popiſh profeſſion requireth no more, then may bee found in reprobates. See a treatiſe of this ſet foorth by *W.Perkins*.

Pag.825.1.95.

Laſtly, let *Roger Holland* ſpeake, firſt a Papiſt, afterwards by Gods mercifull working an holy Martyr: He confeſſing of himſelfe in the hearing of his enemies, that while he was a Papiſt, he was giuen to carding and dicing, to riot, drunkenneſſe, all kind of wantonneſſe, in hope of auricular confeſſion to the prieſt, and giuing him ſomewhat to doe penance for him, thinking, that hauing ſo done, he was of a cleere ground, and might returne to his old vomit againe. See his ſtorie, *Fox* pag. 2040. Iudge now what a pure Religion this may bee, which is a doctrine of libertie, and patrone of all licentious liuing?

Pag.1849.2.70

The fourth note omitted, but with *Bellarm.* the ninth, is *Efficacia doctrinæ*, the efficacie and force of their doctrine in cõuerting many vnto the faith, as he giueth inſtance in diuers ages, as in the 7.8.9.11 centuries, or hundred yeeres, many were conuerted in Hungarie, Germanie, Norway and other places to the papall faith, & many thouſands in the new Indian world in our age: to this purpoſe *Bellar.c.12.*

Anſw. 1. The conuerſion or drawing of people from one religion vnto another, is not alwaies an argument of the right faith: for the Phariſees made many Proſelytes of their profeſſion, yet were they two-fold more the children of hell, then themſelues: ſo in the time of *Valens* the Emperour, the Arrians conuerted the Gothes: *Bellarmine* heere anſwereth, *Non conuerſos fuiſſe ab Arrianis, ſed miſere deceptos*, that they were not conuerted by the Arrians, but miſerably deceaued. The like doe we ſay of the poore Indians, that they were not conuerted, but peruerted rather by the Spaniards, and forced thereunto rather by their tyrannie, then perſwaded by their falſe Chriſtianitie.

Math 23.15.

Freculphus tom.2.lib.4.c.20.

2 The nations conuerted in the ages giuen in inſtance, were wonne not vnto the Popiſh, but to the Chriſtian faith of the Trinitie, which is yet profeſſed in Poperie: for thoſe ages were not ſo full of Popiſh ſuperſtition, as this preſent age is peſtered now: and admit, that then the Chriſtian faith was ouer-ſpread with many ſuperſtitious rites, it was for the loue of the faith, not of thoſe ſhadowes

wherewith it was masked, that the nations yeelded themſelues, as the Bridegrome marrieth the Bride for loue to her perſon, not for her apparrell ſake.

Mercurius Gallobelgic. ann. 1610. tom. 8. lib. 3. p. 24.

3 If the power of their religion appeared, in the conuerting of thoſe Countries from Paganiſme to Poperie, our religion is more powerfull, that hath reduced thoſe from Poperie to Proteſtancie: beſide, the conuerſion of many Papiſts to become Proteſtants, as in the age before vs, *George Tankerfield, Iulius Palmer*, Miſtreſſe *Lewes, Roger Holland*: See before in the 5. note of miracles. And ſo ſince that time other Countries haue afforded many like examples of our conuerts to our faith: as among the reſt of late, a noble woman, *Marie* the Abbeſſe of *Drebnits* in Germanie, left her rich Monaſterie, and became a Proteſtant.

4 But the power of Proteſtants faith and religion, was chiefly ſeene in the firſt conuerſion of the Gentiles, by the preaching of the Apoſtles and Diſciples: for wee profeſſe none other faith then they preached: and if the Proteſtants had the like oportunitie offered them, as the Spaniards had among the Indians, we doubt not but wee ſhould ſee more powerfull effects of our religion, then they haue found of theirs.

The fifth note omitted, with *Bellarmine* the tenth, is *Sanctitas vitæ*, the holineſſe of life of the authors, and profeſſors of their religion, *cap.* 13.

Luitprand. lib. 6.

Anſw. Goe to then, let vs ſee what holy Fathers the patrones of Poperie haue beene; we will begin with their Popes: Was not Pope *Ioane* a holy woman, who hauing played the whore, fell in trauell in the middeſt of Proceſſion? Was not Pope *Iohn* 13. another, who is ſaid to haue drunke to the diuell, to haue deſloured virgins and ſtrangers; he lay with *Stephana* his fathers Concubine, and at the laſt was ſlaine in adulterie? *Silueſter* the 2. was a Coniurer and a Sorcerer, and couenanted with the diuell for his Popedome: To theſe we will ioyne *Gregorie* the 7. to make vp a meſſe, of whom *Benno* writeth, that he raiſed vp the diuell, and poyſoned ſixe Popes his predeceſſors. Many ſuch examples we may finde amongſt their Pope-holy fathers.

To thoſe we may ioyne other of their chiefe pillars. The Cardinall of Crema being ſent Legate into England, *anno* 1129. in a Councell at London inueighing againſt the mariage of Prieſts, ſaid it was a ſhamefull thing to riſe from the ſides of an whore, to make Chriſts body: who the night following, was ſhamefully taken with a notable whore, *Fox* pag. 1167.

Pag. 1065. 1. 60

Doctor *Maillard* a great Sorboniſt in Paris, was ſo notoriouſly practiſed in the filthie acts of Buggerie and Sodomitrie, that almoſt all the children in the ſtreetes did knowe it: *ex Iohan. Criſpin.*

Fox pag. 2102. Pag. 1905. 1. 57 edition, 1610.

And to come neerer home: that ſtout champion of Poperie, and captaine diſputer Doctor *Weſton*, was he not apprehended in adulterie, and depriued of all his ſpirituall liuings?

Neither were thoſe the practiſes of a few, but ſuch generally was the guiſe of their Clergie: It was one of the grieuances exhibited by the Nobilitie of Germany in the Councell at Norenberg, that the Prieſts being forbidden to marrie, did goe about day and night to attempt and trie the chaſtitie of matrones, virgines, wiues, &c. pag. 680. Yea, and it is too ſhamefull to rehearſe what filthie abominations were brought to light at the ſuppreſſion of the Abbayes heere in England, which they practiſed in corners, as the Apoſtle ſaith; It is a ſhame to ſpeake of the things, which are done by them in ſecret, Epheſ. 5. 12. See Maſter *Bale* his Preface to his booke *De actis Romanorum pontificum.* Wherefore the Ieſuite needed not, ſeeing their nakedneſſe is laid open to the view of the world, thus to boaſt of the holineſſe of their profeſſors, as to make it a note of their Church, which falleth out cleane contrarie.

The ſixth note omitted, with *Bellarmine* the fifteenth, is ſaith he, *Confeſſio aduerſariorum*, The confeſſion of their aduerſaries. But here he is very weake in his prooues: *Caluinus vocat Bernardum pium ſcriptorem: Caluin* (ſaith the Ieſuite) calleth *Bernard* a godly writer, *cap.* 16.

Anſwere. Firſt, I pray you, what hath hee got by *Caluins* confeſſion heere? May not a man commend ſomething in one, and yet not commend all? *Caluin* commendeth *Bernard* for a godly deuout man, yet hee approoueth not his iudgement in all things: godlineſſe of life is one thing; pureneſſe and ſinceritie of iudgement another. But what if he had ſimply commended *Bernard*, what is this to them? who though in many things he ſauour of ſuperſtition, yet in the moſt points is a witneſſe with vs rather then with them, as I could eaſily ſhew, if it were either needefull or conuenient in this place.

Secondly, the Ieſuite, to prooue the confeſſion of his aduerſaries, giueth but one poore inſtance of *Caluines* confeſſion, and ſuch another of *Melancthons*, which make nothing for them. But wee can bring forth many confeſſions of the truth vttered by Papiſts: ſome for examples ſake I will ſet downe.

Panormitane, that mightie champion for the Pope, hauing diſputed much in the Councell of Baſil, for the preeminence of the Pope aboue generall Councels, in the end, the matter going againſt him, returning to his lodging complained with teares, that he had beene compelled by his King, to ſtriue againſt the truth, and to put his ſoule in danger: *ex Æneâ Syluio.*

Ex Henric. Pantal lib. 19. anno 1543.

Doctor *Mollius* an Italian Martyr, being before the Cardinals of Rome examined of his doctrine, which he confirmed by Scripture, concerning Iuſtification, Free-will, Purgatorie, at the length (they being not able to conuince him) receiued this anſwere, that it was truth which hee affirmed; but it was not meete for this preſent time, becauſe it could not be taught without detriment of the Apoſtolike Sea.

Doctor *Biſſens* openly in an Oration proteſted in a great aſſembly, that he was diſquieted in conſcience for giuing iudgement againſt thoſe which they called heretikes, becauſe he found moſt part of their opinions agreeable to Scripture, *Fox* pag.945.col.2. Pag.862.2.30.

The Biſhop of Cauaillon in France, committed the articles of the Merindolians to a certaine Doctor of Diuinitie to be examined, who after eight daies peruſing of them, gaue his anſwere, that hee found them agreeable to Scripture, pag.949.col.2. Pag.866.1.40.

But amongſt all other the confeſsion of *Winchester* lying vpon his death-bed, is worthie to bee remembred: who being put in minde by another B. of Iuſtification onely by the blood of Chriſt, anſwered, that it was dangerous to open this gap to the people, yet to him, and ſuch other in his caſe it might be vttered: reported by one that was a great doer about *Wincheſter*, pag.1788.col.1. Pag.1623.1.5.

I will alſo here adioyne the teſtimonie of *Eraſmus*, whom although the Ieſuite will not acknowledge wholly to be theirs, yet he vouchſafeth to call him *ſemi-Chriſtianum*, a ſemi-Chriſtian, or halfe-Catholike, *lib.1.de verbo Dei, cap.9.* he thus writeth to the Archbiſhop of Mentz: That many things were condemned in the bookes of *Luther* of Monkes and Diuines for hereticall, which in the bookes of *Bernard* and *Auguſtine* are read for ſound and godly.

We cannot deſire more large and ample confeſsions of our faith, then haue beene made by the enemies thereof, as in euery point of controuerſie almoſt is ſhewed throughout this Treatiſe: theſe examples may ſuffice: wherefore this note better a great deale ſerueth our turne, then it maketh for the Ieſuite.

Of the iudgements of God vpon Popiſh perſecutors.

TWo other of the Ieſuites notes remaine, the fourteenth, and fifteenth: The vnhappy end (ſaith he) of the enemies of their Church, and the externall happineſſe, and flouriſhing eſtate of the defenders thereof, *cap.*17.18.

Anſwere. Firſt, more fearefull examples of Gods iudgements we ſhall not finde in any, then haue fallen vpon the perſecutors and butcherly ſlaughtermen of Gods ſeruants for the Goſpels ſake: you ſhall finde a whole Treatiſe of this matter, wherein ſuch examples are gathered together, *Fox* p.2100. Vnto that place I refer the reader, becauſe it were too long to giue particular inſtances of euery thing: yet becauſe the Ieſuite produceth certaine examples of Gods iudgements vpon *Luther, Zuinglius, Oecolampadius, Caluin*, whom he ſhamefully belieth; I will take a little paine, firſt to make anſwere to his ſlanders, and then to ſhew ſome notable examples of Gods iudgements amongſt them. Firſt, he ſaith, that *Luther*, after he had ſupped merily, and made all his gueſts ſport, died the ſame night; *Zuinglius* was ſlaine in battell; *Oecolampadius* died ſuddenly in the night; *Caluin* was conſumed of lice, and calling vpon the diuell died, *Bellar.cap.*16.

Anſwere. Firſt, in ſome of theſe reports, the Ieſuite reporteth vntruly: for *Luther* died not of a ſurfeit or drunkenneſſe, as they report, but of an olde infirmitie and weakneſſe of ſtomacke, and not in the night, but the next morning at eight or nine a clocke: alſo hee made a moſt comfortable end, with a ſweet prayer immediatly before his death, and commending his ſoule heartily into the hands of God; as *Melancthon* reporteth the manner of his death. And *Oecolampadius* died not ſuddenly, but of an olde ſickneſſe he had, encreaſed with ſorrow for the death of *Zuinglius*. *Fox* pag.873.col.1. Pag.797.2.5. And as touching Maſter *Caluin, Bellarmine* doth too ſhamefully belie him, who as hee liued, ſo died the ſeruant of God, whatſoeuer theſe children of the father of lies ſay to the contrarie: Maſter *Beza*, who hath written the ſtorie of his life and death herein deſerueth more credit, then any of your lying and railing Libellers. The like vnſauourie lie *Bolſecus Bellarmines* author, reporteth of Maſter *Caluin*, how he was confederate with one *Bruleus Oſtuno*, a poore ſtranger at Geneua, that hee ſhould faine himſelfe dead, and ſhould be raiſed vp to life by Maſter *Caluin*; and how the ſaid *Bruleus* ſo diſſembling, when *Caluin* came in, and ſaid his praiers ouer him, was found dead indeede, *Bellarm.cap.*14. But we do nothing marueile at the impudent ſpirit of our aduerſaries: for thus alſo they belied *Bucer*, that faithfull learned man, that hee ſhould denie at his death that Chriſt the Meſſiah was come: And that all the world may know their impudencie, euen this laſt yeere, they were not aſhamed to blaze abroad in their writings, that *Beza* died a Papiſt conuerted, and that at his motion made at his death, the whole Church of Geneua was reuolted to Papiſtrie: which lying Libell is confuted by Maſter *Beza* himſelfe, and the reſt of the Miniſters of Geneua in a pamphlet publiſhed in this laſt yeere 1597.

Secondly, ſome of theſe iudgements, which the Ieſuite rehearſeth, wee take to be none at all, as to be ſlaine in battaile, as *Zuinglius* was; who as a good ſhepheard gaue his life for his flocke, and would not leaue them fighting in the defence of the Goſpell: he did not goe as a Captaine to wage battaile, as ſome of your Popes, and Popiſh Biſhops haue done, but as a Paſtor to teach and comfort them, which your owne Canons allow: as it was decreed, *Synod.Franciſcan*, That the ſeruants of God, *propter diuinum miniſterium*, for the diuine miniſterie or ſeruice might goe to warre. Neither is it to bee counted a plague to die by the ſword, or of any other violent death, to him that hath liued well, as S. *Auguſtine* well ſaith: *Noli timere, non poteſt malè mori, qui bene vixerit*: Feare not, hee cannot die ill, that hath liued well. And againe, *Vndecunque mors pio, bona eſt*: Death howſoeuer it commeth to a godly man, is good: *in Pſal.*148. And further, ſaith he, Doeſt thou thinke it an euill death, to die of ſhipwracke, to be ſlaine by the ſword, torne of wilde beaſts; did not the Martyrs endure the like deaths?

Thirdly, it ſhall euen now appeare, that all theſe iudgements which the Ieſuite hath brought forth, and many more haue iuſtly fallen vpon Popiſh perſecutors. And for his ſiue fained examples, wee are able to giue him tenne times ſo many: but it ſhall not be needfull to rehearſe ſuch a number, yet ſome I will ſet downe.

Now then in the next place, as the Ieſuite hath endeuoured, but to ſmall purpoſe, to ſingle out ſome Proteſtants, as noted with Gods iudgements: (ſo I will, ſomewhat to ſatisfie the reader) requite them with the like, not referring him altogether to Maſter *Foxes* treatiſe of this matter. For as *Auguſtine* well ſaith, *Noui quemadmodum ſoleat, contriſtare lectorem, cum à libro, quem gerit in manibus ad alium mittitur, quem forte non habeat*: I know how it doth trouble the reader, when as hee is referred from that booke he hath in his hands, to another which he hath not: and ſo hee ſaith, *facilius eſt offerre habenti, quam differre non habentem*: It is better to offer to him that hath the booke, then to deferre him that hath it not, *Auguſt.lib.*2.*de Baptiſ.cap.*1. I will therefore, for their cauſe that haue not that large volume, ſort out ſome notable examples of Gods iudgements vpon perſecuting Papiſts: and becauſe they may denie them, though they be ſtrange, to be iudgements, I will together with the alleaging of them vſe theſe probations.

First, the likeneſſe of puniſhment in the old perſecuting Pagans, and in the new perſecuting Papiſts. Secondly, the confeſſion of our aduerſaries. Thirdly, the confeſſion of thoſe that were puniſhed and iudged of God. Fourthly, the prediction of the Martyrs, whom they perſecuted. Fifthly, their deſperate ends. Sixthly, the ſame iudgements fell vpon them, which they procured vpon others. Seuenthly, the extraordinarie courſe of Gods iudgements.

Firſt then, if we ſhall finde perſecuting Papiſts to haue ſuſtained the very ſame puniſhments with the Heathen tyrants, no man can doubt, but that they were iuſtly iudged of God. *Antiochus* a miniſter of crueltie in the fifth perſecution vnder *Alexander*, while he was in the execution of torments vpon one *Agapitus* for the Chriſtian faith, ſuddenly fell downe dead from his iudiciall ſeate, crying out, that his bowels within him burned with fire, *Henric. de Erford.lib.*6.*cap.*29. So at the condemnation of *Wolfgangus* a Germane Martyr, the Commendator of S. *Antonie* of Vienna ſitting for the ſpirituall Iudge, ſuddenly fell downe and died, and the Abbot of Clarilocus his aſſiſtant not long after at the cracke of gunnes fell downe and died, *anno* 1525. *Pantal.*

Againe, *Claudius* Preſident vnder *Valerian*, in the eighth perſecution a cruell perſecutor, was vexed Pag.67.2.7. of the diuell, and biting his owne tongue into many ſmall pieces died, *Fox* pag.74.col.2. In like manner Cardinall *Creſcentius* was vexed of the diuell, who was Preſident of the Tridentine Chapter, who ſitting vp late to write letters to the Pope, ſaw in his chamber comming toward him an huge blacke dogge with fierie eyes, and therewith ſtriken with a great feare died: vpon whoſe death the Councell Pag 1909.1,89 was diſſolued, pag.2107.

Maximinus that cruell tyrant was ſtriken with a moſt fearefull diſeaſe, conſuming his entrals, whereout iſſued an innumerable multitude of lice, with a moſt filthie ſtinking ſauour, that no man could abide him: his Phiſitions, becauſe they could not cure him, he commanded to be ſlaine, pag.82. Pag.74.1.30. col.1. In like ſort was *Minerius* plagued, the perſecutor of the innocent Merindolians; whoſe bowels rotted within him being conſumed with wormes: who alſo commaunded his ſurgeon to be apprehended, that gaue him good exhortation; and hee miſerably died with extreame ſtinch of the lo- Pag.1910.1.40 wer parts, with horrible blaſphemies, &c. pag. 913. col. 2. *Twyford* likewiſe a furious Papiſt, who Pag.1908.1.33 ſet vp the ſtakes in Smithfield, rotted aboue the ground, ſo that no man could abide him, pag.1218. col.1.

Phillips the betrayer of innocent *Tyndall* died of lice. *Bale* alſo the Promooter in Queene *Maries* Pag. 985.1.25. daies, was eaten of lice, pag.2101.col.1.

Maxentius that tyrant falling with his horſe from the bridge, which hee did lay for *Conſtantine*, was drowned. The like iudgement befell a certaine young Gentleman, an horrible blaſphemer, who being admoniſhed of his ſwearing, ſtill multiplying oathes, pricked forward his horſe, being vpon the bridge: from the which the horſe ſprung aſide into the water, hee crying vpon his backe, Horſe Pag.1907.2.50 and man and all to the diuell, pag.2105. In like ſort *Iohn Vander*, a chiefe officer of Antwerpe, and a cruell perſecuter, riding to the Citie in his Wagon, when hee was come to the bridge, the horſe ſtanding ſtill, cried out to the driuer, Ride on in a thouſand diuels names: and the horſe ſpringing beſide, hee was caſt into the towne ditch, and ſo drowned. Thus wee ſee, how in all reſpects as the perſecutors of the Primitiue Church were puniſhed, ſo the enemies of Chriſts Church in theſe daies were recompenced. If then ſtrange kindes of death were to bee counted iudgements in them, ſo are they in theſe.

Secondly, wee haue our aduerſaries owne confeſſion: for the Ieſuite noteth foure iudgements of God, as I haue ſhewed before, which hee falſly affirmeth to haue fallen vpon thoſe learned Proteſtants: firſt, ſuddenneſſe of death: ſecondly, to bee vexed of the diuell: thirdly, to die blaſpheming: fourthly, to die ſecurely and merily after pots and cups, as hee ſlandereth *Luther*. Three of the firſt I haue before touched, and giuen an inſtance of themſelues, that haue taſted of thoſe iudgements: and for the laſt,the Ieſuite might haue remembred how Pope *Leo* the 10.ſitting at ſupper, and very pleaſant,was ſuddenly ſtriken with a feuer,whereof he died, pag.854. And for ſecure death, *Eckius*, that mightie impugner of *Luther*,might haue been thought vpon, whoſe laſt words when hee died were theſe: In caſe the foure thouſand Guilders were ready, the matter were diſpatched; with the which, as it is thought,he ſhould haue purchaſed ſome preferment at Rome.

Pag.780.1.30.

Thirdly,let vs heare their owne confeſſion that were puniſhed. King *Henry* the 2.of France hauing receiued his deadly wound at Iuſting,ſaid,hee feared hee was ſtriken for falſely impriſoning the poore Chriſtians,pag.2112. Likewiſe one *Baſtian* Captaine of the armie, that went againſt the Proteſtants of Luſerne,and S. *Martin*,threatning that day to doe much againſt them, and returning wounded, it was ſaid vnto him,Now it is well ſeene that their religion is better then ours,pag.967.

Pag.1913.1.10

Pag.882.1.5.

Fourthly,the prediction & foretelling of the Martyrs of the iudgements that followed,do ſhew that they were ſent of God, as M. *Patrike Hamelton* at his death did cite the black Frier *Campbel*,that was his accuſer,to appeare before the moſt high God to anſwer for the innocencie of his death at a certain day of the next moneth: immediatly before which day the Frier died,pag.975.col.2. Likewiſe, *anno* 1561.at Amboiſe in France certaine gentlemen being vniuſtly condemned to death by the Chancellor *Oliuier*,one of them tooke of the blood of his fellowes that were beheaded, and lift his hands to heauen,and ſaid; Lord behold the blood of thy children, thou wilt in time reuenge it: and ſhortly after the Chancellor died in great deſpaire, *Fox* pag.2112.

Pag.1906.2.30

Pag.1913.1.26

Fifthly the ſame iudgements ouertooke ſome of them, which they threatned, and had done to others: which ſheweth, that they were ſtriken of God: One *Iohn Martin* of Briqueras in France, threatned he would ſlit the Miniſters noſe; who was himſelfe aſſaulted of a wolfe, which bit off his noſe, whereof he died mad,pag.955. Sir *Raſe Ellerker* Knight Marſhall at Calice,when *Adam Damlip* was executed,ſaid,he would not go away before he ſaw his heart: but he himſelf afterward was taken in a skirmiſh of the French,his priuie members cut off, and his heart raked out of his belly, p.1229. One *Landeſdale* a cruell enemie to the Goſpel,that ſuffered a poore man to die in a ditch by his houſe, was not long after caſt by his horſe into a ditch,and ſo died, *Fox* pag.2104.

Pag.871.1.28,

Pag.1904.2.42

Pag.1907.1.10

Sixthly,their deſperate and fearfull ends do declare that Gods reuenging hand was amongſt them; as *Plankney* and *Hanington*,both fellowes of New Colledge in Oxford,drowned themſelues,and were taken vp,with their Crucifixes hanging about their neckes,pag.2104. *Clarke*,an open enemie to the Goſpell,hanged himſelfe in the tower,pag.1201.col.1. and diuers of them beſide killed themſelues: others died in deſpaire. *Gharlatus* a learned man of Louaine, and a mightie defender of Poperie, vttering moſt horrible blaſphemies in his ſicknes,cried out,that his ſins were greater then could bee forgiuen: and ſo wretchedly in deſpaire ended his life: *ex epiſtol. Claudij Senarclai ad Bucer*. In like manner *Iacobus Latomus*,a mightie impugner of *Luther*,in his open Lecture in Louaine fell mad,and ſo was carried home and ſhut vp in a cloſe chamber till he died, who had nothing in his mouth,but that he was damned: *ex ead.epiſtol*. Many ſuch examples might be alleaged to this purpoſe: but theſe may ſuffice to ſhew,that their deſperate madneſſe of ſome in killing themſelues, of others in dying in deſpaire without all comfort,doth euidently ſhew that they were iudged of God.

Pag.1906.2.65.

Pag.1904.1.89

Pag.1908.2.29

Pag.1909.1.1.

Seuenthly, it may appeare by the extraordinarie meanes whereby ſome of them were puniſhed: Doctor *Whittington* Chancellor,a perſecutor in King *Henry* the 7.daies, comming from the burning of a faithfull woman,whom he had condemned, was ſlaine of a Bull,that offered to touch none of the people beſide,but comming againſt him,ranne vpon him,and toſſed him vpon his hornes,trailing his guts all along in the ſtreete,pag.775. *Burton* Bailiffe of Crowland, an earneſt defender of the Maſſe, and an enemie to the Goſpell,was poyſoned with the excrements of a crow, which flying ouer his head,as he rode by the way,let them fall vpon his noſe and beard, with the ſtinch whereof he fell into a continuall vomiting,whereof he died,pag.2100. A Frier of Mounſter, as hee was in the pulpit inueighing againſt the doctrine of the Goſpel,was ſmitten with a ſudden flaſh of lightning,and ſo died: *ex Pantal.2.part,&c.* Wherefore as the Ieſuite noteth it to haue been a iudgement of God vpon *Anaſtaſius* the Emperor,a fauourer of the Eutychian heretikes,that was ſmitten of lightning: ſo can it not be denied,but in like ſort this was a iudgement vpon this Frier. Thus we ſee how little the Ieſuit hath gained by making the iudgements of God a note of the Church.

Pag.711.2.40.

Pag.1903.2.79

Of the externall happineſſe of the Church,the fifteenth Note.

NOw concerning externall happineſſe and good ſucceſſe: firſt,it is no certaine note of the Church of God, which oftner is without it, then it doth enioy it: for Chriſts kingdome is not of this world. And as the Lord ſuffered his people to ſoiourne as ſtrangers, and to bee euill entreated foure hundred yeeres,from *Abrahams* time to *Moſes*: ſo is it the condition for the moſt part of the Church of God ſtill; as the Prophet *Ieremie* ſaith, *Dedit dilectam animam ſuam in manus inimicorum eius*; Hee hath giuen his beloued and deare heart into the hands of the enemies thereof. And Saint *Auguſtine* ſaith, *Beneficentiſſima prouidentia omnipotens deus terrenam felicitatem conceſſit & impijs, ne pro magno quæreretur a bonis*? Almightie God of his bountifull prouidence, hath granted earthly felicitie to the wicked,that the godly ſhould not ſo greatly deſire it, *epiſt.120. ad Honorat. cap.5.* How then can that be a note of the Church which is common to the wicked? Nay, one of your own writers

Ierem.12.7.

ſaith contrarie, that *Crux eſt eccleſiæ nota*, the Croſſe is a note of the Church, *Eſpenc. in 2. Tim. p. 103. d.* And againe, *Prædixit Chriſtus labores, Pſeudochriſti proſpera*: Chriſt foretold of labour and ſorrow, the falſe Chriſts prophecied of peace and proſperitie, *pag. 100. g.* By this ſentence *Bellarmine* is a falſe prophet, that would haue felicitie and proſperitie a note of his Church.

Secondly, as the Ieſuite ſheweth in the examples of *Iuſtinian* the elder, and *Heraclius* the Emperour, that they proſpered in their warres till they fell to be maintainers of hereſie, then all things went backward, *cap. 18.* The like examples wee can produce of the euill ſucceſſe and vnhappie end of thoſe who reuolted from the Goſpell to Papiſtrie, whom God bleſſed in all their enterpriſes before. This was the King of Nauarre his caſe, father to the late French King; who after hee had ſuſtained a while the cauſe of the Goſpell, was content at the length to alter his profeſſion, and ioyne with the Duke of Guize, and was ſtriken with a pellet at the ſiege of Roane, whereof he died, much repenting his reuolt. It had been happie if the ſonne in the ſame caſe had remembred his fathers fall. The like experience of Gods wrath vpon reuolters, others of meaner place haue felt: as *Henry Smith* ſometime a profeſſor of the Goſpell, afterward at Louaine peruerted to Poperie, comming home hanged himſelfe, with his *Agnus dei* about his necke. One *Williams* a ſtudent of the inner Temple, firſt a Goſpeller, then a Papiſt, fell ſtark mad, and ſo continued, *Fox* pag. 2105. *Arnoldus Bomelius* a young ſtudent of the Vniuerſitie of Louaine proſpered well, ſo long as he fauoured the Goſpell: afterward being peruerted by *Tyleman* Maſter of the Popes Colledge, fell into deſpaire, and killed himſelfe with his dagger: whoſe ſtorie Maſter *Fox* hath at large, pag. 1106. Thus it doth appeare how vnhappely it fareth with popiſh reuolters, contrarie to the Ieſuites obſeruation: therefore they cannot bragge of their outward felicitie.

Pag. 1908. 1. 1.

Pag. 1908. 2. 66

Thirdly, neither of late can our aduerſaries, I think, boaſt of ſuch good ſucceſſe of their kingdome: for ſince the reuiuing of the Goſpell in the world, the Popes Crowne and dignitie hath been much impaired, and many Princes haue withdrawne their collers and ſhoulders from vnder his yoke. And as for England (God enlarge our hearts to be thankfull therefore) there was neuer ſeene the like continuance of peace, and abundance of temporall bleſſings, as the Goſpell hath brought with it hitherto. And I am perſwaded, were it not for our ſinnes, we ſhould enioy many yeeres ſtill, as I truſt in God we ſhall, if we will humble our ſelues before God by true repentance.

Concerning forren teſtimonies: firſt, if outward proſperitie were a note of the true Church, the Emperour of Ethiopia hath better right vnto it, then the Papall and Romane Biſhop, who at this day raigneth in peace ouer fortie kingdomes of Chriſtians, as *Villamont* reporteth.

Villamont. lib. 2. cap. 4.

2. But it is denied to be a ſure marke of the Church, and that in the iudgement of the Eaſt Churches of the Grecians, Syrians, Armenians, who profeſſe themſelues to bee the Church of God, notwithſtanding they liue and ſuffer much vnder the tyrannicall gouernment of the Turks and Perſians.

3 Thus ſtandeth alſo the confeſſion of Saxonie: *Doe not determine with thy ſelfe, that by reaſon of thy proſperitie thou art in fauour with God, &c. Alexander doth not therefore pleaſe God, becauſe he is a conquerour, and enioyeth a large Empire, &c.*

Harm. ſect. 9. p. 287.

4 Yea, our aduerſaries doe witneſſe with vs: *Gregorie of Valence* confeſſeth, *that ſometime the Church may be ſo toſſed by the waues of errors, and perſecution, that to ſuch as are vnskilfull, it will be very hard to be knowne, as it fell out when the falſehood of Arrians bare rule almoſt ouer the whole world*: and our Rhemiſts alſo grant, that during Antichriſts raigne, *the externall ſtate of the Romane Church and publike entercourſe of the faithfull with the ſame, may ceaſe, &c.* What ſhall then become of this externall felicitie, which they make to be a marke of the true Church.

Commentar. Theolog. Tom. 3. p. 141.

Thus farre of the Ieſuites fifteene notes, whereby the popiſh Church is deciphered. Now it followeth, that we declare the infallible and moſt certaine notes of the true Church.

Of the true and infallible Note of the Church of Chriſt.

THe outward tokens whereby the true viſible Church is diſcerned, are not many in number, as our aduerſaries doe reckon vp many: the Ieſuite no leſſe then fifteene, ſupplying belike in number, that which they want in waight. Neither in this place doe wee ſpeake of the vniuerſall Catholike inuiſible Church, which is beleeued and not ſeene, being an article of our faith: but of particular viſible Churches, which are diſcerned and knowne by theſe two eſſentiall markes, the true preaching of the word, and right vſe of the Sacraments: Some alſo doe adde a third, namely, Eccleſiaſticall diſcipline, *Beza confeſſ. de Eccleſ. art. 7. Hooper* vpon the Creed, artic. 72. But this partly is comprehended in the two former: for there cannot be hearing and preaching of the word, and the frequenting of the Sacraments, vnleſſe there be an exerciſe of Church diſcipline: partly alſo we ſay that it is not ſo eſſentiall a note, as the other are: for the abſence of the other make a nullitie of the Church. If the word or Sacraments in ſubſtance be corrupted, the Church alſo is defaced: but if there be not an exact forme of diſcipline, it doth not ſtraightway ceaſe to be a Church: it rather is required *ad bene eſſe*, to the well being of a Church, then *ad eſſe* ſimplie to the being and eſſence thereof. Wherefore we conclude, that the true preaching of the word, and right vſe of the Sacraments, are the onely neceſſarie and eſſentiall notes of the Church: where theſe two are rightly vſed according to Gods word, there is a right Church, as here in England, God bee bleſſed: where they are falſely and impurely handled, there is a falſe and corrupt Church, as among the Papiſts: where they are not at all in vſe, there is no Church, as amongſt the Turkes, Iewes, and Infidels. Firſt wee will examine our aduerſaries arguments, and then bring foorth our owne.

The Papiſts.

Arg.1. BEllarmine thus argueth: The true notes of the Church ought to be proper and particular, not common and generall, as theſe are: for euery ſect of heretikes doe chalenge to themſelues the right preaching of the word, and vſage of the Sacraments: *Ergo*, they are no true notes, *Bellarm.lib.4.de Eccleſ.cap.2.*

We anſwere: Firſt, it skilleth not how many doe lay claime to thoſe notes: the word of God it ſelfe is a manifeſt iudge where pure doctrine is taught, and the Sacraments rightly kept according to the inſtitution. It is no matter, howſoeuer Papiſts and other heretikes doe make their brags, the Scriptures themſelues can ſoone decide this queſtion. And S.*Hierome* ſaith well to this purpoſe: *Nec ſibi blandiantur, quod videantur de ſcripturarum capitulis affirmare, quod dicunt*: Neither let them flatter themſelues, becauſe they proue their aſſertions out of Scripture: For ſo the diuell alſo alleaged ſcripture: *Sed ſcriptura non in legendo conſiſtunt, ſed intelligendo*: But the Scriptures conſiſt not in the reading but vnderſtanding, &c. *Cont. Luciferian.* So then although heretikes by the letter of Scripture may take vpon them to proue their Church, yet by the true ſenſe thereof they ſhall neuer. Secondly, nay rather this argument may be turned vpon the Ieſuites head: for it is therefore the more like, that theſe ſhould bee the true notes of the Church, becauſe euery hereſie doth labour to proue their Church thereby: for if it were not the right coyne, they would not goe about to counterfeit it. Thirdly, I maruell they are not aſhamed to obiect, that our notes are common, ſeeing theirs are moſt common: for not only aſſemblies of heretiks, but euen the heathen and idolatrous Gentiles might as wel proue themſelues to be the Church, by thoſe popiſh notes, of vniuerſalitie, for Idolatrie had ouerſpread the whole world; of vnitie, they all conſented to perſecute the Church of Chriſt; of antiquitie, for the worſhip of Idols continued aboue 2000. yeers; of ſucceſſion, for the monarchie of the Aſſyrians endured 1300. yeeres, their kings all this while one ſucceeding another. They had alſo prophets, and ſuch as wrought miracles. Our aduerſaries may be now aſhamed to caſt vs in the teeth, that our notes are common, when as theirs doe well agree to the Synagogues of Satan, and aſſemblies of Infidels.

Argum.2. Saith he, the note or the marke muſt be better knowne and more notorious, then the thing marked or notified by it: ſo are not theſe; for wee know not which is the word of God, nor what bookes are Canonicall, and to be taken for Scripture, but by the Church, *Bellarm.ibid.*

We anſwere: the Ieſuite ſtill beggeth that which is in queſtion: a foule fault in a profeſſed diſputer: for haue we not largely proued before, 1.*contr.quaeſt.*4. that the Church dependeth vpon the authoritie of the Scripture, and not contrariwiſe, and that there is no more certaine and euident and vndoubted thing in the whole world, vpon the which a man may be bold to build and ground his faith, then vpon the Scriptures? This ſure is a childiſh and ridiculous argument, to take that as granted, which is moſt of all in controuerſie. Secondly, he committeth the ſame fault himſelfe, chap.14. where he maketh the power of miracles a note of the Church, and yet confeſſeth, *Ex Eccleſia miracula demonſtrari*: That true miracles are demonſtrated by the Church; why then may not the word of God as well ſhew the Church, although in ſome ſenſe the Church ſhew the word? Thirdly, the Ieſuite confeſſeth, *cap.*2. that where the Scripture is receiued, and the Church doubted of, there the Scripture declareth the Church: which is our very caſe in theſe daies: for ſeeing our aduerſaries and wee are agreed concerning the moſt of the Canonicall Scriptures, but differ about the Church, in the Ieſuits iudgement in this caſe we muſt demonſtrate the Church by the Scriptures. Fourthly, the Ieſuite miſtaketh the matter: for we doe not thus reaſon, where the Scriptures are acknowledged for the word, there is the Church; for the Iewes receiue the old Teſtament, the diuell knoweth it is the word of God, which is contained in the Scriptures; but they are neither of the Church: but where the word is faithfully preached, profeſſed, receiued, and beleeued, there is the Church.

Argum.3. The true notes (ſaith he) are inſeparable from the Church: it is neuer without them. But many true Churches haue wanted theſe: The Church of the Corinthians was a true Church, and yet they beleeued not the reſurrection, 1.Cor.15. The Galathians were a true Church, and yet they held that *Moſes* law was to be obſerued together with the Goſpell. And the Corinthians likewiſe did not ſincerely obſerue the Sacraments, 1.Cor.11. And as many true Churches haue wanted theſe notes, ſo falſe Churches may haue them: for there may be true doctrine among ſchiſmatikes, ſuch as the Donatiſts were: for ſchiſmatikes may hold all points of ſound doctrine, who faile in charitie rather then in faith: *Ergo*, theſe are no true ſignes, *Bellarm.ibid.*

We anſwere: firſt, this argument may with better right bee returned vpon their owne head: for many true Churches haue wanted their markes: Chriſt and his Apoſtles had neither ſucceſſion from *Aaron*, nor vniuerſalitie, and yet they made the true Church. The Church of the Iewes after *Malachies* time had no Prophets, nor miracles, for the ſpace of foure hundred yeeres before Chriſt, and yet were they the true Church, and ſo of the reſt of your notes, the Church of Chriſt hath many times wanted them. Secondly, it was not the whole Church of Corinthus that doubted of the reſurrection, but certaine falſe Apoſtles that laboured to ſeduce others. *Some of you* (ſaith the Apoſtle) *haue not the knowledge of God*: he ſaith not, *all*. So likewiſe amongſt the Galathians there were falſe teachers, 1.Cor.15.34. Galath.5.9.

that ſtood for the law of *Moſes*. *A little leauen doth marre the whole lumpe.* It was not therefore a publike doctrine in the Church, but ſecretly taught by falſe Apoſtles. Thirdly, there may be ſome error in the Church, but being not fundamentall, ſuch an one as deſtroyeth faith, it doth not diſſolue the Church: as there was ſome abuſe amongſt the Corinthians in receiuing the Sacrament: but the forme and inſtitution and ſubſtance of the Sacrament was kept. Nay, yet to grant a little more, though the error be dangerous, and of great waight and moment, and ſuch an one, as being ſtifly maintained, would deſtroy the faith and Church too: yet if they haue fallen into it rather of ignorance, then any other cauſe, and doe not continue in it, but doe ſubmit themſelues to be reformed by the word, it ceaſeth not for all that to be a Church. So the Corinthians referred themſelues wholly and their opinions to the iudgement and determination of the Apoſtle.

To the ſecond part of the argument, that pure doctrine may be found in an impure Church.

We anſwere firſt, the example which the Ieſuite alleageth of the Donatiſts, is nothing to his purpoſe: for the Donatiſts did not only offend in their ſchiſme, but they held alſo ſchiſmaticall and vntrue opinions, as that the Sacraments were polluted by the Miniſters, that Baptiſme giuen by heretikes, ought to be iterated: that the Church in the earth conſiſteth only of the good without any mixture of euill men: that the Church was periſhed from the whole world, and remained only amongſt them: theſe were the opinions of the Donatiſts: they had not therefore pure doctrine. *Auguſtine* doubteth not to ſay vnto a chiefe Donatiſt: *Schiſmaticus es ſacrilega diſceſſione, hæreticus ſacrilego dogmate*: Thou art a ſchiſmatike, for thy ſacrilegious departure from the Church, and an heretike for thy ſacrilegious opinions, *Cont. Gaudent. lib.3.* Wherefore the Ieſuite was much ouerſeene in alleaging this example. Secondly, there are no ſchiſmatikes, which doe ſeparate themſelues from the Church, but they doe diſſent in ſome opinion, and ſo as well falſe in faith as in charitie: for what elſe ſhould moue them, to be diuided from the Church, but diuerſitie and difference of doctrine? So *Auguſtine* anſwereth *Creſconius*, who made this difference of hereſie and ſchiſme: *Hereſis*, ſaith the Donatiſt, *eſt diuerſa ſequentium ſecta, ſchiſma eadem ſequentium ſeparatio*: An hereſie is a ſect of thoſe that follow other opinions, a ſchiſme is a ſeparation of thoſe which are of one opinion. No, ſaith *Auguſtine*, *Nulla ſciſſio, vel ſchiſma eſt niſi diuerſum ſequantur*: There is no ſchiſme, vnleſſe they follow diuers opinions. And that ſaying of S. *Hierom* is allowed in your owne decrees, *Nullum ſchiſma, non aliquam ſibi confingit hereſim*: There is no ſchiſme, which doth not inuent ſome new hereſie: *decr. par.2. cauſ.24. qu.3. c.26.* For although a ſchiſmatike ſhould be of the ſame iudgement in all other things, yet herein hee faileth in ſound doctrine, in that he thinketh it lawfull, to diuide himſelfe from the Church: yet the Ieſuite ſhall neuer be able to ſhew me ſuch a ſchiſmatike, which did not beſide his ſeparation, hold ſome doctrine contrarie to the Catholike truth. And further we ſay, that ſchiſmatikes, though they hold ſome falſe points of doctrine, yet if their errors bee not fundamentall, and if they retaine the puritie of doctrine in all points neceſſary to ſaluation, and the right adminiſtration of the Sacraments, may make a particular Church by themſelues, though they are no part of that viſible Church, from the which they are diuided by ſchiſme. And here to this purpoſe I will remember a wiſe reſolution of [a] *Atticus* Patriarke of Conſtantinople, next but one after *Chryſoſtome*, who being very auſtere toward other heretikes, yet ſeemed to fauour the Nouatians, and ſuffered them to haue their aſſemblies in the citie: and hereof he vſed to giue two reaſons, both becauſe they had ſuffered much together with other true Catholikes for the orthodoxall faith vnder *Conſtantius* and *Valens* two Arriane Emperours: and for that, although they had diuided themſelues from the Church, *in fide nihil innouarunt*, they had innouated nothing concerning faith, &c.

Cont. Creſcon. cap.9.

[a] Socrates lib.7. cap.25.

Wherefore we conclude, that whereſoeuer true and ſound doctrine is taught wholly and in euerie part, for the matter, though not for the manner, there is the Church: as S. *Paul* ſaith, *So Chriſt be preached, whether vnder pretence or ſincerely, I therein reioyce.*

Philip.1.18.

The Proteſtants.

1 For the ſufficiencie of theſe notes, we would deſire no better arguments then thoſe which our aduerſaries alleaged againſt vs: for firſt our notes are proper only to the Church, and cannot be found in any place, where the Church of God is not. Secondly, they are moſt notorious markes, and a man by the Scriptures may more eaſily know, what true doctrine is, and which are the right Sacraments, then which is the true Church. Thirdly, theſe markes cannot be abſent from the Church, but doe alwaies accompanie it, and it is no longer a true Church, then it hath thoſe markes.

Argum.2. We are able out of the Scriptures to proue theſe marks, which may ſtand in ſtead of many reaſons. *His ſheepe heare his voyce. Clenſing it by the waſhing of water through the word. Ergo*, the Word and Sacraments are true notes of the Church.

Iohn 10.3.
Epheſ.5.26.

Bellarmine anſwereth to the firſt place, that the hearing of the word, is not a viſible note of the Church, but a ſigne vnto euery man, whereby he may know his election. Wee replie againe: which way a man is knowne to be a member of the Church, by the ſame way the Church alſo it ſelfe is diſcerned: if the hearing of the word doe make one a ſheepe of Chriſt, then doth it alſo ſhew which is the flocke and fold of Chriſt: As I know my hand or foote to be a part of my bodie, becauſe it hath life and motion of the bodie; euen ſo the bodie is diſcerned from a carcaſe, becauſe it moueth and liueth.

To the ſecond place he anſwereth, verie ſimply, that the Apoſtle there ſheweth not, which is the Church, but what good Chriſt hath wrought for his Church. Wee reply againe: But the Church is beſt knowne by the benefits that Chriſt hath beſtowed vpon it, amongſt the which the Word and the Sacraments are not the leaſt: *Ergo*, by theſe the Church is knowne, and in that place by the Apoſtle deſcribed: and let the reader iudge, whether that place of the Apoſtle, where there is direct mention made of the Word and Sacraments, be not fitly applied to our purpoſe, concerning the deſcription of the Church.

Argum. 3. Looke how Chriſt is knowne, ſo is his Church: but Chriſt is knowne onely by the Scriptures, as he himſelfe ſaith, *Search the Scriptures, for they doe teſtifie of me*: *Ergo*, the true Church is to be knowne by the Scriptures: The word of God therefore is an infallible note of the Church; *argum. Bradford. epiſt. ad Cantabrigienſ.* This argument alſo vſeth *D. Ridley* Martyr, alleaging a place out of *Chryſoſtome* to this ſenſe: In times paſt there were many waies to know the Church of Chriſt by, as by good life, chaſtity, miracles, &c. but now theſe things are common to heretickes: and therfore the true Church is now to be knowne, *tantummodo per ſcripturas*, only by the Scriptures: *Hom.* 49. *in Mat. in oper. imperf.*

John 5.39.

S. *Auguſtine* alſo ſaith, *In ſcripturis didicimus Chriſtum, in ſcripturis didicimus eccleſiam, epiſtol.* 166. In the Scripture we doe learne Chriſt, in the Scripture let vs likewiſe learne the Church, &c. His argument is the ſame that here wee haue vſed. Looke how Chriſt is knowne, ſo is his Church: but Chriſt is onely knowne by his word: *Ergo*, ſo is his Church.

Now let vs adde the ſeale and ſtampe, which the holy Martyrs haue ſigned this doctrine with, in their blood. *Richard Feurius* Martyr, who ſuffered at Lions for the truth, *anno* 1554. ſaith, that the Church of God is onely to be knowne by the word of God, and the right inſtitution of the Sacraments. *Fox* pag. 912. *Fredericke Danuille* Martyr at Paris, being asked whether theſe two were the notes of the Church, anſwered, *That doe I beleeue, and therein will I liue and die, Fox* pag. 922. col. 2. See the confeſſion alſo of *Thomas Benet*, Martyr. pag. 1039. col. 2. Of *George Marſh* Martyr 1565. col. 2. Of *Bartlet Greene* Martyr, The true markes of Chriſts Church, ſaith he, is the true preaching of his word, and miniſtery of the Sacraments, pag. 1852. col. 2. All theſe with many others aduentured their liues, dying in the faith of that Church, which was knowne by thoſe two infallible notes. Let the Papiſts bring forth any that durſt doe the like for their vniuerſalitie, antiquitie, and the like.

Pag. 831. 2. 60.
Pag. 840. 2. 30.
Pag. 948. 1. 80.
Pag. 1442. 1. 40
Pag. 1681. 2. 80

Let vs ſee what teſtimonies other Churches will affoord vs. 1. The Greeke Church holde the Scriptures ſufficient, to lead into all truth: as *Ieremie* Oecumenicall patriarke ſaith: *Let theſe things ſuffice you, most deare brethren, which (as you ſee) doe beſt of all accord and agree with the Scriptures, &c. for feare that being once drawne, or led out of the way of Euangelicall doctrine wee erre*: they thus holding, muſt needs take that to be the Church, where the pure word is taught and profeſſed, as preſcribing all things neceſſarie to ſaluation. 2. The ſame is the faith of the *Abyſſines*, and Æthiopike Church, that *the Scriptures are ſufficient to ſaluation, without thoſe other bookes, which they call* Manda, *and* Abetilis, *whereof they make greate account, and they denie not the name of true Chriſtians, to thoſe that haue not thoſe bookes*: they hold them to bee true Chriſtians that beleeue the Scriptures, and all things therein contained.

Reſp. patriarch. in concluſ.

Damianus à Goes de Indor. legat. artic. 11.

3. This is the generall conſent of the reformed Churches, that the true Church of God is diſcerned by the preaching of the word, and the right vſe of the Sacraments. Heluetia latter confeſſion, artic. 17. They make theſe the true notes of the Church, *The lawfull and ſincere preaching of the word, and communicating in the Sacraments*. Bohemia. cap. 8. *it may be knowne by thoſe ſignes*, whereſoeuer the doctrine of the Goſpell is purely and fully preached, *the Sacraments adminiſtred according to Chriſts inſtitution*. French confeſſion, artic. 26. *Where the word of God is not receiued, &c. nor any vſe of the Sacraments, we cannot iudge any Church to be*. Belgia, artic. 27. *The true Church may be diſcerned, &c. if the pure preaching of the word do flouriſh in it, &c. if it haue the lawfull adminiſtration of the Sacraments, according to Chriſts inſtitution, and if it do vſe the right Eccleſiaſticall diſcipline*. Auſpurg. The Church hath her notes & marks, *The pure and ſound doctrine of the Goſpell, and the right vſe of the Sacraments*: ſo alſo the Church of Saxony, artic. 11. Wittemberg. artic. 32. how diſcipline is held by ſome of the reformed Churches to be a marke of the Church: ſee before in the beginning of this queſtion.

Harm ſect. 10. pag. 310.
Ibid. pag. 315.
Ibid. pag. 320.
Pag. 322.
Pag. 323.
Pag. 318.
Pag. 332.

4. We want not here the conſent of our aduerſaries: Stapleton ſaith, *that the preaching of the Goſpell is a very cleere note of the Catholike Church, ſo it be done by lawfull Miniſters*. The Synod of Collen determineth, that the euangelicall doctrine, *præcipuam Eccleſiæ notam*, is the chiefe note of the Church: ſo alſo *Intertelig. Cæſare. c.* 10. *Sunt eccleſiæ veræ notæ, doctrina ſana & ſacramentorum vſus, quibus à Iudæorum & Ethnicorum cœtibus eccleſia diſiungitur, quorum vtrique & ſana doctrina, & ſacramentis noui teſtamenti carent*: The true notes of the Church are ſound doctrine, and the right vſe of the Sacraments, by the which the Church is diſtinguiſhed from the Iewiſh and heatheniſh aſſemblies, which neither haue ſound doctrine, nor the Sacraments of the new teſtament.

Princip. doctrin. lib. 1. cap. 22.

Enchirid. in ſynod. Colonienſ. pag. 22.

THE FOVRTH QVESTION, OF THE authoritie of the Church.

THe Papiſts affirme, that the authoritie of the Church conſiſteth in theſe fiue points. Firſt, in authoriſing the Scriptures, and defining which are Canonicall. Secondly, in giuing the ſenſe of the

Scripture. Thirdly, in determining matters besides Scripture. Fourthly, in making lawes and constitutions for the Church. Fifthly, in exercising of discipline.

Concerning the two last, we doe not greatly stand with them. We acknowledge the Church hath Act.15. authority to make decrees and constitutions, but so, as the Apostles did: *Visum est nobis & spiritui* 1.Cor.5.4. *sancto*, It seemeth good to vs and the holy Ghost: the Church must bee directed by the wisedome of the spirit speaking in the Scriptures.

We also acknowledge the wholesome power of the Church in exercising of holy discipline: but it must be done in the name and power of Christ, not according to the will of men.

Concerning the two first: we haue already shewed, that neither the Church doth giue authoritie to the word of God, but doth take her authority from them; for the Scriptures are of sufficient credit of themselues, 1.*contron.quest*.4. neither that the sense of Scripture dependeth vpon the interpretation of the Scripture, but that the word expoundeth it selfe, 1.*contron. quest*.6.

There remaineth therefore onely one point to be discussed of the authority of the Church: namely, in deciding of matters beside the Scriptures: which are of two sorts, either necessarie appertaining to faith, or indifferent concerning ceremonies: of both these in their order.

THE FIRST PART, WHETHER THE CHVRCH hath authority in matters of faith beside the Scriptures.

The Papists.

16.Error. WE ought to take our faith and all necessarie things of saluation at the hands of our superiors, *Rhemist. Act*.10.*sect*.8. In points not decided by Scripture wee must aske counsell of the Church, *Praefat.sect*.25. The Church is the onely pillar and stay to leane vnto in all doubts of doctrine, without the which there can bee no certainty nor securitie: wee must therefore beleeue it and trust it in all things, *annot*.1. *Timoth.cap*.3.*sect*.9. Yea it hath authority, say they, to make new articles of faith: as in the Councell of *Constance* it was decreed to bee necessarie to saluation, to beleeue Rhemist.1. Tim.3.9. the Pope to be head of the Church. In the Councell of *Basile* it was made an article of the faith, to beleeue that the Councell was aboue the Pope; and therefore Pope *Eugenius* in not obeying the Councell was adiudged to be an heretike.

Ioh.15.27. *Argum*.1. Vpon these words in the Gospell, Ioh.15.27. *the spirit shall testifie of me, and you shall beare witnesse also:* they conclude thus: *Ergo*, the testimonie of the truth ioyntly consisteth in the holy Ghost and Prelates of the Church, *Rhemist.Ioh*.15.*sect*.8.

We answere: the witnesse of the spirit, and of the Apostles, is all one witnesse: for the spirit first testifieth the truth to the Apostles inwardly, and the Apostles inspired by the spirit did witnesse it outwardly: so the Pastors of the Church witnessing with the spirit, which is not now inspired by reuelation, but tiuely found in the Scriptures, are to be heard: but if the spirit testifie one thing in the word, and they testifie another, there we must leaue them.

Argum.2. The Church erreth not: *Ergo*, we must heare her in all things, *Rhemist*.1.*Timoth*.3.*sect*.9. We answere: first, the Church may erre, if she follow not the Scriptures proued before, 2.*Contron.quest*.2. Secondly, so long as the Church heareth Christs voice, we are likewise to heare hers: and so long as she is preserued from errour, she will not swerue from Christs precepts, neither impose any thing vpon her children, without the warrant of her spouse.

Argum.3. Thou canst proue nothing by Scripture, it is dead, it must haue a liuely expositor: *Ergo*, the Scripture ought not to be iudge in matters of faith, but the Church *Winchest*.pag.1486.*An-* Pag.1350.2.2. *swere*. The Scripture is aliue and not dead, as you say. *respons.Roger.Mart.ibid*.

Obiect. All heretikes haue alleaged Scriptures, therefore we must haue a liuely expositor for them, *Worcest.ibid. Answere*. Yea, It is true all heretikes haue alleaged Scriptures, but they were confuted Pag.1350.2.5. by Scripture, and by no other expositor, *respons.Roger.Mart.ibid*.

Obiect. The letter killeth, but the spirit giueth life: *Ergo*, the Scriptures which are the letter can- Pag.1640.2.50 not iudge, *sic Boner*.pag.1807.col.1. *Answere*. Saint *Paul* meaneth not, that the word of God in it selfe killeth, which is the word of life, but that the word is vnprofitable, and killeth him that is voide of the spirit of God: and therefore the Apostle saith, *that the Gospell was to some the sauour of life to life, and to some the sauour of death, &c. Respons.Philpot.Mart.ibid*.

Obiect. The word cannot be iudge of the word: *Ergo*, there must be another iudge beside. *Arg. Stori* pag.1805.col.1. *Answere*. Our Sauiour Christ saith, *Verbum, quod locutus sum, indicabit in no-* Pag.1638.2.60 *uissimo die*, The word that I haue spoken, shall iudge at the last day: If the word shall iudge at the last day, much more it ought to iudge our doings now, *Respons.Philpot.Mart.ibid*.

The Protestants.

THat the Church hath no such power to ordaine articles of faith, or impose matters to be beleeued necessarie to saluation not contained, or prescribed in the holy Scriptures: we proue it thus, and we are sure, that the true Church of Christ will neuer challenge any such prerogatiue.

Argum.1. All truths and verities in the Scriptures are not so necessarie to saluation, that the ignorance thereof should bring perill of damnation: *Ergo*, much lesse are any verities out of Scripture of any such necessity; the first is manifest: for to know the iust chronologie of time or space of yeeres, from the beginning of the world to Chriſt, is a veritie in Scripture, yet not neceſſarie, ſo to beleeue that *Mary* continued a virgine euer after the birth of our Lord, was thought by *Baſile* to be no neceſſarie point to ſaluation, if wee did hold her to haue been a virgine afore: and many ſuch other points there are in Scriptures which a man may be ignorant of without perill of ſaluation: *Ergo*, much more may we be ignorant of vnwritten verities, or rather Popiſh fables. For it is not like that the Scriptures doe *abundare in ſuperfluis*, abound in ſuperfluous things, that be not neceſſarie to ſaluation, *& deficere in neceſſarijs*, and be wanting in neceſſarie.

Argum. 2. The Church hath no more authoritie then the Apoſtles, nor yet in all things ſo much: but they had no power to make articles of faith: for S. *Paul* deliuereth that which hee had receiued concerning the Sacrament, hee durſt not adde vnto it, as the Papiſts haue been bold to doe ſince, 1. Cor. 11. Vpon which place S. *Ambroſe* thus writeth: *Indignum dicit domino, qui aliter myſterium celebrat, quàm ab eo traditum eſt: non enim poteſt deuotus eſſe, qui aliter præſumit, quàm datum eſt ab authore:* The Apoſtle ſaith, hee is vnworthie of the Lord, which doth celebrate the myſterie otherwiſe then it was by him deliuered: for hee hath no true deuotion, which preſumeth to doe otherwiſe then the author preſcribed: *Ergo*, the Church may explaine and open articles of faith out of the Scriptures, but not make new. Heare of this matter alſo a writer, whom ye will not refuſe: *Vincentius Lirinenſis* vpon theſe words, 1. Timoth. *6, 20.* O *Timothie*, Keepe that which is committed vnto thee: *Intelligatur te exponente illuſtriùs, quod antè obſcuriùs credebatur: eadem tamen, quæ didiciſti, doce, vt cùm dicas nouè, non dicas noua:* Let that bee vnderſtood more cleerely by thy expoſition, which was obſcurely beleeued before: yet teach none other things then thou haſt learned, that though you ſpeak them after a new manner, yet vtter no new things. If *Timothie* then was to bring in no new things, but onely to explaine the old, how much leſſe the Paſtors of the Church now.

1.Cor.11.23.

1.Tim.6.20.

Argum. 3. We proue it by the confeſſion of our aduerſaries. The fathers of *Baſile*, that concluded, it was an article of the Chriſtian faith to beleeue the ſuperiority of the Councell, did gather it out of the ſaying of Chriſt, *dic eccleſiæ*, and therefore enforced it as an article. Whereby wee gather, that they held, that the Church could eſtabliſh no article of faith without Scripture. *Bellarmine* likewiſe ſaith, that the Church is not now gouerned by new reuelations, but we ought to bee contented with thoſe decrees, which we haue receiued from the Apoſtles: *Ergo*, as Doctor *Whitakers* doth ſtrongly conclude, the Church cannot coyne new articles of faith.

Fox, pag.677.

Controuerſ.de Script.quæſt.6 cap.4.

Argum. 4. If the Scriptures doe teach all neceſſarie points both concerning faith and manners, then hath the Church no authoritie to eſtabliſh other articles of faith beſide: but the firſt is true: for the Apoſtle ſaith, that the Scriptures *are able to make a man perfect to euery good worke:* but where perfection is, there is nothing wanting, 2. Timoth. 3. 17. *Ergo*, the Church hath no ſuch power: ſee more of this, *controu.* 1. *quæſt.* 7. *part.* 2.

1.Tim.3.17.

Laſtly, wee haue before proued at large out of the word of God, that the Scriptures containe all things neceſſarie to ſaluation: and therefore all articles of faith muſt be deriued from thence, 1. *copt. quæſt.* 7. And ſo we conclude with *Auguſtine: Lingua ſonos, quibus inter ſe homines ſua ſenſa communicent, pacto quodam ſocietatis ſibi inſtituere poſſunt: Quibus autem ſacris diuinitati congruerent, voluntatem Dei ſequuti ſunt, qui rectè ſapuerunt; Quæ omnino nunquam defuit ad ſalutem iuſtitiæ pietatique hominum:* Men, ſaith he, may deuiſe among themſelues what language they will vſe to expreſſe their minde: but how to ſerue God, wiſe men euer followed the will and commandement of God, which was neuer wanting to mẽ vnto ſaluation in matters concerning righteouſnes & godlines, &c. By this Fathers ſentence, the Scriptures which containe the will of God, containe all neceſſarie things. *Ergo*, we neede not ſeeke elſewhere.

Epiſtol.49. quæſt.2.

This truth is ſealed by the confeſſion and glorious witneſſe of the holy Martyrs, that the holy Scriptures being written by the inſpiration of the holy Ghoſt, are the very true word of God, and therefore to be heard accordingly, as the Iudge in all controuerſies and matters of religion: this was the confeſſion of the holy Martyrs ſet forth *anno* 1554 ſubſcribed by *Iohn Hooper*, *Iohn Rogers*, *Rowland Taylor*, *Iohn Philpot*, *Iohn Bradford*, *Laurence Saunders*, and others, *Fox*, pag. 1470. col. 2. 1471. col. 1.

Pag.1336.2.5. & 2337.1470.

Laſtly, we haue the authority of their owne Councels, *Concil. Baſilienſ. epiſtol. ſynodal.* Pope *Vrbane* is alleaged thus writing: *Sciendum eſt quia inde Romanus pontifex nouas leges condere poteſt, vnde Euangeliſtæ nequaquam aliquid dixerunt, &c.* Know this, that the Biſhop of Rome hath authoritie in this caſe to make new lawes, where the Euangeliſts and Scriptures are ſilent, &c. But the Scriptures are not ſilent in any point concerning faith and manners. See the Councell of *Caulon. can.* 67. cited before *contron.* 1. *quæſt.* 7. *part.* 2. *argum.* 3. *Ergo*, neither the Church or Pope hath authoritie herein to make new lawes. And laſtly I will produce one of your owne Popes teſtimonies, *Iohn* 22. *extrau. tit.* 14. *c.* 5. *verſus finem. Articuli fidei in ſymbolis continentur, &c. articuli fidei habent per ſcripturam probari:* The articles of faith are contained in the Symbols or Creeds. Againe, the articles of faith muſt be proued by Scripture. *Ergo*, the Church can make no new article of the faith: but is bound to receiue thoſe contained in the Creed, and proued out of the Scriptures. Likewiſe *Concil. Ferraria. ſeſſ.* 9. *Beſſarion* thus ſaith, *Sciatis addendi ſymbolo facultatem, non ſolùm Romanæ, verùm vniuerſali Eccleſiæ, generalique ſynodo interdictam eſſe:* Know yee that to adde to the Creede, not onely the Romane, but the vniuerſall Church and generall Synod hath no authority.

Reſponſ. Patriarch. in concluſ.
Damianus a Goes, de Indor. leg. artic. 11.
Harm. ſect. 10. pag. 334.

Concerning forraine teſtimonies. 1. For the Greeke Church, *Ieremie*, Oecumenicall Patriarke thus writeth, *for feare leſt being once drawne, or led out of the way of Euangelicall doctrine, and the path of true wiſedome and vnderſtanding, wee may erre:* The Church then cannot determine any thing without Scripture, vnleſſe ſhe will erre. 2. The Abyſſines beleeue, *that there is not any power, whether Councell or whatſoeuer, &c. which may bring in any doctrine, not grounded vpon the Scripture.*

Harm. ſect. 17. pag. 532.

3 The reformed Churches agree: Wittenberg. artic. 32. *The Church hath ſo farre authority to iudge of doctrine, that notwithſtanding ſhe muſt keepe her ſelfe within the bounds of the holy Scriptures, which is the voice of her husband, from which voice it is not lawfull for any man, no not for an Angell to depart.* Confeſſion of Auſpurg. artic. 7. *As for that which Chriſt ſaith,* I haue yet many things to ſay vnto you, *doubtleſſe he meaneth not thoſe fooliſh ceremonies, that the Popes haue brought in, or any new article of faith, but a further illumination of that Goſpell, which he had already deliuered.*

Marſil. patau. defenſ. par. 2. cap. 28.
Eſpenc. comment. in 2. Timoth. pag. 175.
Lib. 1. de verb. Dei. cap. 2.

4 Some of the Romaniſts doe beare witneſſe with vs: *Marſilius* ſaith, *Nulli ſermoni vel ſcriptura ratam fidem, &c.* We are not bound to giue faith vnto any decree or writing as neceſſarie to ſaluation, but onely to the Canonicall Scripture. *Eſpenceus* thus writeth vpon theſe words, 2. Tim. 2. That worthy thing which was committed vnto thee, keepe, &c. *Quod tibi creditum, non a te inuentum; quod accepiſti non excogitaſti, &c. rem ad te productam, non a te prolatam; in qua cuſtos eſſe debes, non author; ſequens, non ducens:* Which was committed to thy truſt, not found out by thee, which thou haſt receiued, not conceiued; which is brought vnto thee, not from thee, wherein thou muſt bee a keeper, not an authour, following, not leading, &c. He ſheweth that the Paſtors of the Church haue no authority to excogitate new points of doctrine, but they muſt keepe that, which is deliuered vnto them out of the Scripture; *Bellarmine* alſo himſelfe calleth the Scripture, *regulam fidei certam,* A ſure rule of the faith.

AN APPENDIX OR MEMBER OF THIS PART of the queſtion, whether we are to beleeue in the Church.

The Papiſts.

25. Error.

WE ought to beleeue and truſt the Church in all things: yea to beleeue in the Church, *Rhemiſt. 1. Tim. 3. ſect. 9.* the Scripture alſo vſeth this ſpeech, to beleeue in men. *annot. in.* 10. *Rom. 1. ſect. 41.*

Exod. 14. 31.

Argum. 1. Exod. 14. 31. they beleeued in God and *Moſes, Ergo,* We anſwere. Your owne vulgar text hath it, *crediderunt Deo & Moſi ſeruo eius:* they beleeued God and his ſeruant *Moſes:* that is, hauing ſeene the great power of God in the deſtruction of the Egyptians in the red ſea, according to the word of *Moſes,* they gaue credit vnto *Moſes,* which ſpake vnto them from God.

Philem. v. 5.

Argum. 2 Philem. verſ. 5. *Hearing of thy loue and faith which thou haſt toward the Lord Ieſus and vnto all the Saints.* See, ſay they, here is faith toward the Saints.

Wee anſwere: there is no man, that is not peruerſly diſpoſed, but may eaſily diſtinguiſh the Apoſtles words; to attribute faith to Ieſus Chriſt, and loue to the Saints: which may appeare by the altering of the prepoſition, as they themſelues reade in their owne tranſlation, loue and faith in Ieſus Chriſt, and toward the Saints: ſo it muſt needs bee thus vnderſtood, faith in Chriſt, and loue toward the Saints: this therefore is but a ſophiſticall cauill.

The Proteſtants.

THis word, *Credo,* beleeue, is taken three waies: for there is *credere Deo,* to beleeue God, that is, to truſt him in all things, *credere Deum,* to beleeue God to bee, *credere in Deum,* to beleeue in God, as our Creator, Lord, and Redeemer. So we doe *credere eccleſiam,* we beleeue there is one holy Catholike Church: *credere eccleſiæ,* we doe alſo beleeue and giue credence to the Church, following the word of God: But we doe not in any wiſe *credere in eccleſiam,* beleeue in the Church.

Iohn 14. 1.

Argum. 1. We muſt not beleeue or put any confidence in a creature: the Church is but a creature: *Ergo:* for to beleeue in God, is onely proper to the Godhead: and therefore Ioh. 14. 1. where Chriſt ſaith, ye beleeue in God, beleeue alſo in me: we doe neceſſarily out of theſe words inferre, that Chriſt is God, becauſe we are commanded to beleeue in him.

Argum. 2. Faith is of things that are abſent and not ſeene: but the Church is preſent alwaies vpon earth, and alwaies viſible, as our aduerſaries holde: how then can it be an obiect of our faith? Wee cannot beleeue in that which is viſible and ſeene, for it is againſt the nature of faith.

Ierem. 17. 3.
Tom. 3. diſput. 1. qu. 1. punct. 1
Thom. 2. 2. q. 1 act. 10.
2. 2. qu. 11. ar. 2.

Argum. 3. The Prophet ſaith, *curſed is the man, that truſteth in man:* but they which beleeue in the Church truſt in man: for they make the Church to be nothing elſe in the end, but the Pope himſelfe: as *Gregor. de Valent. by the Church wee meane, her head, that is to ſay, the Romane Biſhop:* and *Thomas, the making of a new Creed belongeth to the Pope, as all other things doe which belong to the whole Church:* yea, *the whole authority of the Church abideth in him.*

Auguſtine ſaith, *Sciendum eſt quod eccleſiam credere, non tamen in eccleſiam credere debemus, quia eccleſia non eſt Deus ſed domus dei: de tempore ſerm.* 131. We muſt know, that we are to beleeue there is a Church, not in the Church, for the Church is not God, but onely the houſe of God. Your owne decrees alſo doe approue that ſaying of S. *Auguſtine, Hom. 3, ad Neophytos, decr. par. 3 diſt. 4. c. 73. Non quomodo in Deum credimus, ſic in Eccleſiam ſanctam catholicam, quia propterea ſancta & catholic* *lica eſt, quia certè credit in Deum: Non ergo diximus vt in Eccleſiam quaſi in Deum crederetis, ſed vt in Eccleſia ſancta conuerſantes in Deum crederetis, &c.* As we beleeue in God, ſo we doe not beleeue in the Church; which is therefore holy, becauſe it beleeueth aright in God: therefore wee ſaide not, you muſt beleeue in the Church as in God, but that hauing your conuerſation in the Church, you ſhould beleeue in God, &c. From whence wee reaſon thus: that which beleeueth vpon another, is not to bee beleeued vpon; but the Church beleeueth vpon God: *Ergo*: the reaſon of the propoſition is this, becauſe faith and beliefe is the laſt refuge of a Chriſtian; but beyond our beliefe in the Church there ſhould be another beliefe in God. And againe, there is but one and the ſelfe ſame obiect of faith; but now ſhould there be diuers, God the obiect of the Churches faith, and the Church the obiect of our faith.

For the confeſſion of this truth, that we ought to truſt onely in God, and not in men, and that we are bound no further to beleeue the decrees of the Church, then they are agreeable to the Scriptures: two conſtant Martyrs, *H. Voes*, and *John Eſch*, gaue their liues at *Bruxelles, an.* 1523. *Fox pag.* 874.

Laſtly, let vs ſee the iudgement of other Churches. 1. The Greeke Church doth hold all the *ſayings, ſtatutes, writings, canons, and determinations of the Church of Rome to be nothing*: ſo farre are they from giuing credit, or beleeuing their Church. Pag.798.2.60. Sacranus de relig. Ruth. c.2.

2 And *Zaga-zabo* an Æthiopian Biſhop, confeſſed, *that their Biſhops neither of them ſelues nor in Councell could make any lawes, whereunto any man ſhould be bound vnder paine of mortall ſinne*: ſo farre are they alſo from requiring any confidence, or beliefe to be repoſed in the Church. Damianus a Goes de legat. Indor.

3 Adde hereunto the iudgement of the reformed Churches; as of *Auſpurge artic.* 7. who allow that ſaying of *Auguſtine, Neither muſt we ſubſcribe to Catholike Biſhops, if they chaunce to erre, or hold opinions, which be againſt the Scriptures.* Harm. ſect. 11. p. 366.

4 Some of their owne Doctors are for vs: as *Thomas, Our faith reſteth and ſtayeth it ſelfe vpon the reuelation, giuen to the Apoſtles and Prophets which writ the canonicall bookes, and not vpon reuelation, if any ſuch haue beene made to other Doctors*: *Alliaco* ſaith, *Ad ſcripturas fit vltima reſolutio Theologici diſcurſus, &c.* Vnto the Scriptures is the laſt reſolution of Theologicall diſcourſe: but that onely muſt be the obiect of our faith and beliefe, which is the laſt refuge and reſolution. Thom. 1. qu. 1. art. 8. 1. Senten. qu. 1. art. 3. 1. Coroll.

THE SECOND PART OF THE QVESTION, concerning the ceremonies of the Church.

The Papiſts.

THey doe hold that the Church of God may vſe and bleſſe diuers elements and creatures for the ſeruice of God: as holy water to driue away diuels: the hallowing of ſalt, waxe, fire, palmes, aſhes, oyle, creame, milke, honey, *Rhemiſt.* 1. *Tim.* 4. *ſect.* 12. *&* 13. Yea that the Church may borrow rites and ceremonies of the Iewes: *ibid. ſect.* 18. Yea by the creatures thus bleſſed, or rather coniured, they ſay, remiſſion of ſinnes is obtained, *ſect.* 14. 26. Error.

Argum. 1. Remiſſion of ſinnes was annexed to the oyle wherewith the ſicke were annointed, Iam. 5. *Ergo*, remiſſion of ſinnes may bee applied by the like conſecrated elements, *Rhemiſt.* 1. *Tim.* 4. *ſect.* 14. Iam. 5. 14.

Wee anſwere: Firſt, it followeth not becauſe the creature of oyle was vſed in the miraculous gift of healing, and by the appointment of Chriſt (which ceremonie alſo was no longer to continue then that miraculous gift endured) it followeth not that other elements may bee vſed ſo now without any ſuch warrant, and there being not the like occaſion, ſeeing all ſuch miraculous gifts are now ceaſed. Secondly, it was not the oyle whereby their ſinnes were forgiuen them, neither was it applied to that end, it was onely a pledge vnto them of their bodily health: but the prayer of faith ſhall ſaue the ſicke, ſaith the Apoſtle, *verſ.* 15. for God hath promiſed to heare the faithfull prayers of his children both for themſelues and others.

Argum. 2. S. *Paul* vſed impoſition of hands, which was a ceremonie of the law vſed in conſecrating of Prieſts: *Ergo*, it is lawfull to borrow ceremonies of the Iewes.

We anſwere: It followeth not, becauſe Chriſt and the Apoſtles by the ſpirit of God retained ſome decent actions vſed in the law, therefore now the Church at her libertie may take of the Iewiſh ceremonies: this is great preſumption to thinke it is lawfull for the Church to doe whatſoeuer Chriſt and his Apoſtles did.

Argum. 3. They would warrant their ſuperſtitious ceremonies by S. *Pauls* example, how napkins and partlets went from his body, and they receiued health thereby: and the woman that came behind Chriſt, and touched the hemme of his veſture, was healed of her diſeaſe, by that ceremonie, *argum. Feckenni.*

Anſw. Concerning the firſt example, the text ſaith, God wrought no ſmall miracles by the hand of *Paul*, Act. 19. 12. It was God therefore that wrought, not theſe ceremonies. And for the other, Chriſt ſaith, vertue is gone out of me: it was not then his veſture that healed the woman, but the vertue; and therefore our Sauiour himſelfe ſaith, goe thy way, thy faith hath made thee whole, *reſponſ. Thom. Hawkes. Mart.* pag. 1588. col. 2. Act. 19. 12. Pag. 1443. 1. 50

The Proteſtants.

ALthough there be great moderation to be vſed in the ceremonies of the Church, and there is alſo ſome limitation for them: yet hath the Church greater libertie in the rites and ceremonies, which are appointed for order and comelineſſe ſake, then in the doctrine of faith and religion. The doctrine of ſaluation is alwaies the ſame and cannot be changed, and toucheth the conſcience: but rites and ceremonies are externall and commaunded for orders ſake: and neither are they vniuerſall, the ſame in euery Church, nor perpetuall, but are changed according to times, and as there is occaſion. Againe, the precepts of Chriſtianitie are either directly expreſſed, or neceſſarily concluded out of the Scriptures: but externall rites and ceremonies are not particularly declared in the word: there are onely certaine generall rules ſet downe, according to the which all ceremonies brought into the Church, are to be examined: As for the Sacraments of the Church, they cannot bee altered, hauing a perpetuall commandement from Chriſt: Therefore the Church cannot appoint, what, how many ceremonies ſoeuer ſhe ſhall thinke good, but according to theſe foure rules and conditions, which follow here in order.

1.Cor.10.31. 1 All things ought to be done to the glorie of God, euen in ciuill actions, much more in things appertaining to the ſeruice of God. Our aduerſaries offend againſt this rule, applying and annexing remiſſion of ſinnes to their owne inuentions & ſuperſtitious ceremonies, as vnto penance and extreame vnction, which they alſo make Sacraments: for this is greatly derogatorie to Chriſts inſtitution, who hath onely appointed the hearing of his word, and vſe of the Sacraments, for the begetting and encreaſing of faith, and by this faith onely is the death of Chriſt applied vnto vs for the remiſſion of ſinnes.

1.Cor.14.40. 2 All things ought to be done orderly and decently: Wherefore all ridiculous, light and vnprofitable ceremonies are to be aboliſhed: ſuch our aduerſaries haue many, as knocking, kneeling, creeping to the Croſſe, lighting candles at noone day, turning ouer of beades, and many phantaſticall geſtures they haue in their Idolatrous Maſſe, as turning, returning, looking to the Eaſt, to the Weſt: croſſing, lifting, quaffing, and ſhewing the emptie cup, with many ſuch toyes.

1.Cor.10.32. 3 All things ought to be done without offence. But to whom, that hath but a little feeling of religion, is not the abominable ſacrifice of the Maſſe offenſiue? what good conſcience doth it not grieue, that the Prieſt ſhould create his maker, as they ſay? ſhould offer vp the body of Chriſt in ſacrifice, and be an interceſſour as it were for his mediator, deſiring God to accept the ſacrifice of his ſonnes body? as alſo to make it a propitiatorie ſacrifice for the quicke and the dead? But of theſe matters we ſhall haue fitter occaſion to entreate afterward, when we come to the ſeuerall controuerſies.

1.Cor.14.12. 4 All things ought to bee done to edifying: But the Popiſh ceremonies are ſo farre from edifying, that by reaſon of their infinite rabble and number, they are a clogge vnto Chriſtians, and more burdenſome, then were the obſeruations of the Iewes: They haue hallowed fire, water, bread, aſhes, oyle, wax, flowers, branches, clay, ſpettle, ſalt, incenſe, balme, chalices, paxes, pixes, altars, corporals, ſuperaltars, altarclothes, rings, ſwords, and an infinite company beſides: doe theſe tend (thinke you) to the edification of the minde? Nay, they doe cleane deſtroy and extinguiſh all ſpirituall and internall motions, drawing the heart from the ſpirituall worſhip of God, to externall beggerly and ragged reliques and ceremonies, *Fulk. 1. Timoth. 4. ſect. 1. Beza lib. confeſſ. de Eccleſ. articul.* 18. 19. 20.

Gloſſ.ordin. de 4.Concil. primitiuæ eccleſ. Let vs ſee the conſent of antiquitie concerning ceremonies: *Modus colendi deum per externos ritus, & ceremonias legis, quia hæc fuerunt vmbra Chriſti & myſteriorum eius, ideo adueniente veritate Euangelica euanuerunt, & illicita facta ſunt:* The manner of worſhipping God by externall rites and ceremonies of the law, becauſe they were a ſhadow of Chriſt, and of his myſteries, are now by the comming of the Euangelicall truth aboliſhed and made vnlawfull.

But ſuch Iewiſh ceremonies many yet are retained in the Popiſh Church, *Colonienſ. part. 9. cap,* 16. *Quicquid in huiuſmodi rebus ad abuſum & ſuperſtitionem ſpectat, & quo populus à Deo ad collocandam in externis rebus fiduciam, abduci poſſit, prohibemus:* Whatſoeuer in ceremonies tendeth to abuſe and ſuperſtition, and may withdraw the people from God to truſt in externall things, we forbid, &c. But that ſuch Iewiſh ceremonies are not to be retayned in the Church, neither that it is lawfull after the example of the Iewes to inſtitute the like ceremonies in Chriſts Church; heare further the teſtimonie of one of your owne Popes: *Innocent.3. decr. Gregor. lib.3. tit.47. c.1. Poſtquam vmbra legis euanuit, & illuxit veritas Euangelij, ſi mulieres poſt prolem emiſſam actura gratias Eccleſiam intrare voluerunt, eis Eccleſiarum non denegandus eſt ingreſſus:* After that the ſhadow of the law is vaniſhed, and the truth of the Goſpell hath appeared, if women after their deliuerance will enter the Church to giue thankes, it muſt not bee denied vnto them, &c. But by the law, women could not, but after a certaine time enter into the temple: wherefore as in this ceremonie *Moſes* law bindeth not, ſo neither in the reſt. And to this purpoſe may bee applied that rule in the Ciuill law, *Cod. lib.7. tit.6. leg.1. Iuſtinian. Abſurdum eſt ipſa origine rei ſublata, eius imaginem relinqui:* It is an abſurd thing, the originall being remoued, for the image or ſhadow to bee retained, &c. But the ceremoniall law of the Iewes is remoued, and therefore there ought not ſo much, as a ſhadow thereof to remaine. Vnto theſe we will adioyne the reaſons, & iudgement of the holy Martyrs concerning Popiſh ceremonies. Theſe orders of the Church are moſt pure, which doe come moſt nigh the example of the Primitiue Church:

to the [illegible] orders of the Popish Church, but are [illegible] [illegible] [illegible] they are [illegible]

2 [illegible] the proposition was false; for the Church [illegible] in her infancie, [illegible] [illegible] that peace [illegible], which afterward it was to be [illegible] with ceremonies. [illegible] reporteth that ceremonies were increased at the first, for the rude infancie [illegible] [illegible], and therefore it was a token of great perfection in the primitiue Church, that it had few ceremonies, and of the [illegible] of the Popish Church, because it had so many ceremonies, [illegible] [illegible] and vnprofitable, &c. And it is too too absurd, to thinke the state of any Church more pure, than the Primitiue vnder the Apostles: as *Gregor. Nazianzene*, as *Orosius* [illegible] *rum parum [illegible]* [illegible] They receiue the communion of the [illegible] as they come nearer to Christ. So then it the [illegible] the fountaines are cleanest, so the [illegible] to Christ purest.

Iohn Fox [illegible] alleaged this place of Scripture against Popish ceremonies: *All plants that are not planted by my heauenly father shall be plucked vp by the rootes*. So saith our Sauiour; but such are Popish ceremonies: *Ergo*. Obiect. Nay they are good and godly, necessarie to bee vsed. *Answere*. But S. Paul calleth them weake and beggerly, and saith, they are bewitched, that seeke to bee in bondage vnto them, Galath. 4. *Fox* pag. 1741. col. 2.

Lastly, in the same booke, [illegible] gaue his life, who refused to come to procession, to beare taper or candle, or to receiue ashes, or to beare palme, to receiue the Pax at Masse, or holy water, or holy bread, or to obserue the ceremonies and vsages of the Popish Church, *Fox* p. 1027. col. 2. [illegible]

We haue also here the testimonie of other Churches. 1. *Damascenus* of the Greeke Church thus testifieth: [illegible] *The trueth hauing appeared, the shadow is vnprofitable*. And againe, *since Christ was baptized, and the holy Ghost descended, &c.* [illegible] the spirituall worship is preached. The Russians say, *the extreame vnction cannot giue any remedie against the frailtie of sinne, and that Iames did meane, that it was onely to helpe and cure bodily infirmities*.

2. Neither doe the Abyssines vse Chrisme or oyle of extreame vnction, as *Aluarez* reporteth: nor yet doe they allow any lawes to binde the conscience beside the Scriptures: as *Damianus a Goes* before alleaged.

3. The reformed Churches agree with vs: *Heluetia*, former confession artic. 23. *As for other vnprofitable and innumerable circumstances of ceremonies, as vessels, apparrell, vailes, candels, altars, gold, siluer, so farre as they serue to peruert religion, &c. we haue remoued*. French confess. artic. 24. *We doe not onely reiect all those things for a false opinion of merit added thereunto, but also because they are the inuentions of men*. Auspurg. artic. 4. They condemne Canons, 1. *Because of the superstitious opinions ioyned vnto them*. 2. *They were multiplied out of measure*. 3. They were set aloft before the commaundements of God. 4. *The opinion of necessitie was laid vpon them*: so also the confession of Saxonie artic. 20. condemneth these abuses in ceremonies. 1. *They were disagreeing to the word of God*. 2. *They thought that they deserued remission of sinnes*. 3. *They imagined they were workes of perfection*. 4. *And tied vnto them an opinion of necessitie*. 5. *They made them a part of the diuine worship*.

4. Some of the Romanists themselues haue complained of the importable burthen of ceremonies: as *Agrippa* saith, that *Christians are more loaden with ceremonies daily encreasing then the Iewes*. Polidor. Virgil. *[illegible] &c. A certaine wood of Iewish and heathenish ceremonies hath possessed the Church*. Caietane, *the burthens which some Ministers impose vpon mens shoulders are importable*.

Aluarez descr. Aethiop. c. 10. [illegible] [illegible]. 42. 21. [illegible]

Harm. sect. 10. pag. 310. Ibid. pag. 33[illegible].

Math. 15. 13.

Galath. 4. 9. Pag. 1741. [illegible]

Pag. 1839. 1. 5.

Lib. 4. de fid. orthod. c. [illegible] Sacranus Elucid. c. 2. Descript. Aethiop. c. 2.

Harm. sect. 15. pag. 468.

Sect. 16. p. 488.

Ibid. sect. 16.

Sect. 17. p. 533. and p. 537.

De vanitat. scient. c. 60. Lib. 4. inuent. in proœm. Comment. in Math. 22.

THE FIRST QVESTION, WHETHER THE Church of Rome be the true Church.

THis question hath two parts. First, whether the Romane Church be the Catholike Church or not. Secondly, whether the Church of Rome be a true visible Church.

THE FIRST PART, WHETHER THE ROMANE Church be the Catholike Church.

The Papists.

BEllarmine defining the Church, maketh this one part of the definition to bee subiect vnto the Bishop of Romes iurisdiction, *lib. 3. de eccles. cap. 2.* And therefore they conclude, that they are out of the Church and no better then heretikes, that doe not acknowledge the Pope to bee their chiefe Pastor, *Canis. de precept. eccles. cap. 9.* So they make the Romane faith, and Catholike, to be all one: *Rhemist. annot. in 1. Rom. sect. 5.*

27. Error.

Their reasons are none other, then we haue seene before, taken from vniuersalitie, antiquitie, vnitie, vnto the which we haue alreadie answered, *quæst. 3.* of this controuersie, Not. 1. 2. 3.

The Protestants.

WHile the Church of Rome continued in the doctrine of the Apostles, it was a notable and famous visible Church, and a principall part and member of the vniuersall Catholike: but now

since

since it is degenerate and fallen away from the Apostolike faith, from being the house of God, to be a Synagogue for Antichrist we take it not to be so much as a true visible Church. But neuer was it to be counted the Catholike Church, as though all other Churches were parts and members of it: but it selfe onely was a part as others, and Catholike too, while it continued in the right faith: but not Catholike as hauing iurisdiction ouer the rest and all to receiue this name of her.

Argum. 1. The vniuersall Catholike Church is so called, because it containeth the whole number of the elect and the house of God, whereof many are now Saints in Heauen, many liuing in the earth, many yet vnborne. But all these were not, neither are of the Romane faith: the holy men departed knew not of these superstitions and prodigious vsages, which now doe reigne in the Church of Rome, nay many of them neuer heard in their life so much as of the name of Rome: *Ergo.* Heb.12.23.

Argum. 2. It is called Catholike and vniuersall, because they that are to be saued, must belong to this company, and be of this Church, for without the Church there is no saluation: for Christ onely gaue himselfe for his Church to sanctifie it and cleanse it. But all that dissent of the faith of the Romane Church doe not perish. Nay verily, we doubt not to say, but that all which depart this life in the communion thereof without repentance, are barred from saluation and vtterly out of grace. You say, that who is out of your Church is damned; and wee thinke verily on the other side, that if wee depart from the true Church, whereon wee are grafted in Gods word, wee should stand in the state of damnation, *sic Philpot. Mart. p.1800.* We are in the right faith: neither will we be our owne iudges, the Scripture shall iudge vs: *Euery spirit that confesseth, that Iesus Christ is come in the flesh is of God.* We beleeue aright in both the natures and all the offices of Christ: which you doe not, which doe greatly deface his propheticall office, in not reuerencing his word, but making it imperfect: his kingdome, in appointing him a Vicar and Vicegerent vpon earth, as though he of himselfe were not sufficient to gouerne: his Priesthood, in setting vp another sacrifice: *Ergo*, your spirit is not of God. Ephes.5.25. 1.John 4.2.

Argum. 3. The Catholike Church is so called, because it embraceth the whole and onely doctrine of the Prophets and Apostles. But the Romane Church receiueth many things contrarie to Scripture, and addeth many things vnto it, as it shall appeare throughout this whole discourse. *Ergo.* Ephes.2.20.

The Catholike Church hath the name, because it is dispersed ouer the whole earth, Act. 1. ver. 8. But so was neuer the Romane faith, which is now professed, as wee haue shewed before, *Quest. 3. de Eccles. Not. 2. Ergo.* And this may further appeare out of S. *Augustine* thus writing to Saint *Hierome, Epist. 19.* If we count it an euill thing to fast Saturday, we shall condemne the Romane Church, &c. but if we count it euill, *non ieiunare Sabbato*, not to fast Saturday, we shall condemne so many Churches of the East, *& maiorem orbis Christiani partem*, and the greater part of the Christian world: *Ergo*, the greater part of the Church did not receiue the ceremonies of the Romane Church, and so consequently, it cannot be the Catholike Church.

We will adde the testimonie of the holy Martyrs: Master *Philpot* reasoneth thus, the world being deuided into three parts, Asia, Europa, Africa; two parts thereof, Asia and Africa, professing Christ as well as wee, did neuer consent vnto the Church of Rome: yea and most part of Europa doth not allow the Church of Rome; as Germanie, Denmarke, Poland, a great part of England and Zeland: *Ergo*, neither your faith nor your Church is vniuersall or Catholike, *Fox pag.1804.*

He alleageth also a saying out of *Augustine, Aestimamus fidem Catholicam à rebus praeteritis, praesentibus & futuris*: Wee iudge the Catholike faith of that which hath beene, is, and shall be: If then you be able to proue that your faith and Church hath beene from the beginning taught, is, and shall be, then may you count your selues Catholike, otherwise not.

Iulius Palmer Martyr, vseth this reason: your Church of Rome is not vniuersall, but a particular Church of shauelings: *Ergo*, it is not the Catholike Church, *Fox pag.1935.col.1.* Pag.1759.1.60

For this truth also with other, *George Marsh* gaue his life, for saying that the Church of Rome is not the true Catholike Church, *Fox p.1566.col.1.* Pag.1422.2.60

1 See also for this point your owne authoritie, *Basiliens. Concil. epist. Synod. 3. Dicimus Romanam sedem principalem inter alias sedes; sed vnquid dum partem laudatis, obliti estis totius: vnquid dum vnam Ecclesiam extollitis, eam quae vniuersalis est, in qua Romana continetur, praetermittitis?* Wee grant, that the Romane See is the principall among others; but while you commend a part, forget not the whole: Is it reason, that while you aduance one Church, the vniuersall Church, in the which the Romane is comprehended, should be pretermitted?

Againe, in the appendix of the same Councell, *Romana Ecclesia non est vniuersa, sed de vniuersitate*: The Romane Church is not the vniuersall Church, but of the vniuersall Church: and *Concil. Ferrar. sess. 9. Romana Ecclesia vniuersali Ecclesiae inferior est*: The Romane Church is inferiour to the vniuersall Church. By these authorities it appeareth, that the Romane Church is one, the vniuersall and Catholike another.

2 See also to this purpose the lawes Imperiall: *Cod. lib. 1. tit. 5. l. 15. Leo, Anthemius; Sacrosanctam huius religiosissimae ciuitatis Ecclesiam, matrem nostrae pietatis & Christianorum orthodoxae religionis omnium, honores iure ante alias residendo habere iudicamus, &c.* The holy Church of this most religious Citie (meaning Constantinople, where *Acatius* was then Patriarke, as appeareth in the beginning of the law) the mother of our faith, and of all right beleeuing Christians, we doe decree to haue this honor to haue the first place before all other, &c. Here then we haue the Constantinopolitane Church the mother

of the orthodoxall faith euery where profeſſed: and ſo by this law the Church of Rome alſo ſhall be a daughter of that Church, and therefore not the mother of vniuerſall Church it ſelfe.

3 Herein alſo concurreth the South and Ethiopike Church: who preferre the Greeke Church before the Latine, as *Aluares* reporteth, that *Preſter Iohn* ſent vnto him, to aske why *we haue diuided the Churches of Antioch and Rome, ſeeing that the Church of Antioch was in a manner the chiefeſt vntill the Councell of Pope Leo.* But the Church of Alexandria, the Patriarke whereof they acknowledge, they preferre before both the other, as is euident in their Liturgie, wherein after the Prince they pray for the chiefe of Alexandria: Theſe are farre off from acknowledging the Romane for the true Catholike Church.

Aluares deſcr. Æthiop. c. 29.
Liturg. Æthiop.

4 The reformed Churches thus deliuer their ſentence: French confeſ. artic. 26. *We condemne the Papiſticall aſſemblies, becauſe the pure truth of God is baniſhed from among them.* Sweueland, artic. 15. *They cannot by any meanes repreſent the Church of Chriſt, &c. which are not Chriſts, and therefore propound no Chriſtian things, but whatſoeuer is contrarie to the doctrine of Chriſt, &c.* Theſe doe not acknowledge the Romane for a true Church, much leſſe for the only Catholike, and herein we haue the ioynt conſent of all the reformed Churches. See further in the end of the next queſtion.

Harm. ſect. 10. pag. 320.
Ibid. pag. 335.

THE SECOND PART: THE CHVRCH OF Rome is not a true viſible Church.

The Papiſts.

Their arguments are as wee haue heard, queſt. 3. of the notes of the Church, grounded vpon their ſucceſſion, miracles, gift of propheſying: anſwered ſufficiently afore, Note, 4. 5. 6. We need not, nor muſt not for breuities ſake repeate the ſame things often.

18. Error.

The Proteſtants.

We denie vtterly that they are a true viſible Church of Chriſt, but an Antichriſtian Church, and an aſſemblie of heretikes, and enemies to the Goſpell of Ieſus Chriſt.

1 That cannot bee a true Church where the word of God is not truly preached, nor the Sacraments rightly adminiſtred according to Chriſts inſtitution: So are they not in the Popes Church: For the word is not ſincerely taught, but they haue added many inuentions of their owne, and doe preach contrarie Doctrines to the Scripture. The Sacraments alſo they haue not kept, for firſt they haue augmented the number: they haue made fiue more; of Confirmation, Orders, Penance, Matrimonie, Extreme vnction: beſide, the Sacraments of Chriſt they haue corrupted. In Baptiſme, beſide water, they vſe ſpettle, ſalt, oyle, chriſme, contrarie to the inſtitution: and they lay ſuch a neceſſitie vpon this Sacrament, that all which die without it, ſay they, are damned. In the Lords Supper, they haue turned the Sacrament to a ſacrifice, made an Idoll of bread, changed the Communion into priuate Maſſes, taken the cup from the lay people, and many other abominations are committed by them: *Ergo*, neither hauing the Word, nor Sacraments, according to the inſtitution, they are no true Church.

The propoſition or firſt part of this argument is S. *Pauls*, Galath. 1. 8. He that preacheth otherwiſe then the Apoſtles taught, is accurſed: yea that Church that ſo teacheth is accurſed; whether it adde to Chriſts doctrine, or detract or take away from it. And *Ambroſe* of taking away from Chriſts inſtitution thus ſaith: *Negat Chriſtum, qui non omnia, quæ Chriſti ſunt confitetur:* He denieth Chriſt, which doth not confeſſe and acknowledge all that Chriſt taught, *lib. 6. in Luc.* And for adding to the Scripture hee thus teſtifieth, writing vpon thoſe words of our Sauiour, *Be not the ſeruants of men,* 1. Cor. 7. *Serui hominum ſunt, qui humanis ſe ſubijciunt ſuperſtitionibus:* They are the ſeruants of men, that ſubmit themſelues to humane ſuperſtitions, &c. If they bee the ſeruants of men, they are not the ſeruants of Chriſt: ſo S. *Paul* concludeth, Galath. 1. 10. Thus the propoſition is ſtrengthened. But the Popiſh Church doth adde vnto the Scriptures, as it is euident in the Sacraments, wherein they vſe many rites beſide Chriſts inſtitution: It doth alſo detract, as in denying marriage to Miniſters, and the cup to the Laitie, both which the Scripture alloweth: *Ergo*, it is not the true Church.

Galath. 1. 8.
Galath. 1. 10.

Argum. 2. They which are enemies to the true Church, and doe perſecute the members thereof, are not the viſible Church: they cannot be of that Church which they perſecute; as *Bellarm.* ſaith of *Paul*: how could he be of that Church which he with all his force oppreſſed? *de Eccleſ. lib. 3. cap. 5.* But they perſecute the Saints of God, and are moſt cruell towards them, as their conſciences beare them record: *Ergo*. So ſaith *Auguſt. Eſt mundus qui perſequitur, de quo Chriſtus, ſi odit vos mundus, me prius odio habuit: eſt & mundus quem perſequitur; Deus erat in Chriſto mundum reconcilians ſibi: mundus damnatus, quicquid præter eccleſiam, mundus reconciliatus eccleſia:* There is a world that perſecuteth, of the which Chriſt ſpeaketh, If the world hate you, it hated me firſt. There is another world which is perſecuted, of the which the Apoſtle ſpeaketh, God was in Chriſt reconciling the world to himſelfe, 2. Cor. 5. the reconciled world is the Church, the damned world beſide the Church: *Ergo*, by *Auguſtines* ſentence the perſecuting Church, ſuch as is the Church of Rome, is not the true Church.

And yet more plainly *Chryſoſtom*, as he is cited by one of your owne writers, *Hom. 19. oper. imperfect. Nunquid ouis lupum perſequitur, non potius lupus ouem, &c.* Doth the ſheep perſecute the woolfe, and not rather the woolfe the ſheepe? the ſheepe eateth herbes, the woolfe deuoureth fleſh: he therefore whom thou ſeeſt to feed vpon the herbes of Scripture, is a ſheepe: *quem in ſanguine perſecutionis gaudentem, lupus:* whom to delight in bloudy perſecution, he is a woolfe, &c. But who are they which

Eſpenc. in 2. Tim. p. 203.

ratifie the Scriptures, and only feed of them, as ſufficient to ſaluation? they are not the Papiſts, who ground their faith vpon vnwritten traditions, but Proteſtants: They are not then the ſheepe: and they are knowne to bee the moſt bloodie perſecutors of theſe daies: then they are the wolues, and therefore not the Church.

2.Theſ.2.4. Argum. 3. The habitation of Antichriſt cannot be the Church of Chriſt; ſo is theirs: the Pope himſelfe is Antichriſt, for who elſe but he ſitteth in the Temple, being an enemie to Chriſt. Where haue you a citie in the world built vpon ſeuen hils but Rome? Apocal. 17.9. But of this matter wee ſhall of purpoſe entreate afterward: *Ergo*, they are not a true viſible Church. And that Rome is the ſeate of Antichriſt, it appeareth by their owne confeſſion, who by Babylon vnderſtand Rome, *Rhemiſt, annot. in 1. Pet. 5.13.* and ſo likewiſe Apocal. 17. verſ. 5. But Babylon is the ſeate of Antichriſt, and Rome is Babylon: *Ergo.* They haue here commonly two euaſions: firſt, it was called Babylon in reſpect of the perſecuting Emperours, *Rhemiſt.* Secondly, becauſe that before the end of the world Antichriſt ſhall haue his ſeate there, *ſic Bellarm.* But Saint *Hierome* in his time doubted not to call Rome Babylon, when as both the Heathen perſecutions were ceaſed, neither yet their Antichriſt, whom they ſay ſhall come, reuealed: as thus he writeth, *Fugite de medio Babylonis, &c. cecidit Babylon, & facta eſt habitatio dæmonum:* Flie out of the middeſt of Babylon, let euery man ſaue his owne ſoule: for Babylon is fallen and become an habitation for diuels, &c. Hee exhorteth them to leaue Rome, which here he calleth Babylon.

Reuel.17.9.

Ad Euſtach. & Marcell.

And that the Pope is Antichriſt, ſee one of their Popes authoritie, *Decr. p.3. diſt.3. c.12. Gregor.* They that forbid any worke to be done vpon the Saturday, are the preachers of Antichriſt, who when he commeth ſhall command vpon the Saturday, as well as the Lords day, to ceaſe from all worke, &c. But this doth the Pope, forbid labour vpon the weeke daies, making them feſtiuall and holy daies, and neceſſarily to be kept. *Ergo.*

Laſtly, for this doctrine, that the Church of Rome, as it now ſtandeth, is not the true Church of Chriſt, many holie Martyrs haue giuen their liues: *Thomas Man* Martyr, for holding that the Popiſh Church was not the true Church, *artic. obiect. 9. Fox* pag. 815. *Richard Feurius* Martyr at Lyons, *anno* 1554. for ſaying it was not the true Church, becauſe it was gouerned by the traditions of men, and not the word of God, pag. 912. col. 1.

Pag.746.2.6.

Pag.832.1.74.

Thomas Benet Martyr at Exeter affirmed, that the Papiſts appertained to the vniuerſall Church, but as dead members: for you ſay and preach, that the Popes word is equall with Gods word, pag. 1039. col. 2.

Pag.948.1.40.

Maſter *Saunders* Martyr, that the Romiſh Religion is rauening, and wooluiſh, as it appeareth, ſaith he, in three points: Firſt, it robbeth God of his due and onely honour. Secondly, it taketh away the true comfort of conſcience in obſcuring or rather burying Chriſt, and his office of ſaluation. Thirdly, it ſpoileth God of his true worſhip and ſeruice in ſpirit and truth, &c. *Saunder. epiſt. ad Epiſcop. Wintonienſ. pag. 1404. col. 2.*

Pag.1359.1.60

See alſo the confeſſion of *Thomas Oſmond, William Bamford, Nicholas Chamberlaine* Martyrs: That the Church of Rome was no true member of the Catholike Church of Chriſt, becauſe the faith and religion thereof was not agreeable to Gods word, pag. 1602. artic. 3. obiect.

Maſter *Robert Glouer* Martyr, by theſe arguments prooueth the Church of Rome not to bee the Church of Chriſt: Firſt, Chriſts Church acknowledgeth Chriſt Ieſus only to be their head: the Church of Rome ſetteth vp the man of ſinne for their head. Secondly, Chriſts Church heareth his voice, and is ruled by his word, neither adding to, nor taking ought from it: the Church of Rome addeth to Gods word, and runneth a whoring after their owne inuentions. Thirdly, the true Church laboureth to reſiſt the luſts and deſires of the world, the fleſh and the diuell: thoſe for the moſt part giue themſelues to all voluptuouſneſſe, ſecretly committing ſuch things, which as Saint *Paul* ſaith, it is a ſhame to ſpeake of. Fourthly, the Church of Chriſt is perſecuted: the Church of Rome doth perſecute, murther, and ſlay the ſeruants of God: *Ergo*, it is not the true Church: *plura apud Fox, pag* 1720. col. 2.

Pag.1456.2.10

Pag.1552.2.90
Pag.1553.1.10

Hereunto further ſhall bee added the teſtimonies of other Churches, leſt the opinion of Engliſh Proteſtants ſhould ſeeme to be ſingular. 1. The Greeke Church to this day hath no fellowſhip or communion with the Roman Church: [a] one writeth, *that the Chriſtians of Taprobane, and the Iſlands neere thereunto, doe not acknowledge, nor their fathers euer did acknowledge, the Popes, Cardinals and Prelates of Rome: alſo the Neſtorians and other Indians doe call the Pope a Biſhop vnapproued.* [b] The Muſcouites and Ruthenians doe ſay, that the Pope is an Hereticke, and doe excommunicate him and his Clergie at ſuch time as they doe celebrate the Lords Supper. Another teſtifieth thus; *The Greekes departed long ſince from the Church of Rome, and appointed them Patriarkes, whom they acknowledge to be their heads, and not onely the Greekes obey them, but all the prouinces which follow the Greeke religion, as Walachia, Bulgaria, Moſcouia, Ruſſia.*

[a] Theuet coſmog. lib. 10. cap. 15.
[b] Sacranus Elucid. cap. 2. Maginus Geogr. deſcrip. pag. 166. edit. anno 1608.

2. Concerning the Ethiopike Church, they in their Liturgie, pray for the *chiefe of the Church of Alexandria, and for their owne Archbiſhop, and for the Biſhops, Prieſts and Deacons of the right faith:* making no mention at all of the Romane Church. The Ieſuites in their trauels report, how comming to *Alexandria they ſaluted the Patriarke, but they could by no meanes obtaine of him, Vt cum Romana Eccleſia in gratiam rediret,* That he would be reconciled with the Romane Church.

Liturgi. Æthiop.
Rabadineira de vita Layin. Ieſ. lib. 2. cap. 10.

3 Our reformed Churches with one conſent hold the Romane to be a falſe Church: confeſſion of Bohemia, cap. 8. calleth the Romane Church Antichriſtian. *All kind of vices in the Antichriſtian Church are openly practiſed.* Belgia, artic. 27. *The falſe Church doth alwaies attribute more vnto her ſelfe, and to her owne decrees and traditions, then to the word of God.* Saxonie, artic. 21. *Such Biſhops as doe ſet forth other doctrine differing from the Goſpell, and doe obſtinately eſtabliſh Idolatrie, are no members of the Church of God.* Heluetia former confeſſion, cap. 17. *Wee condemne all ſuch Churches, as ſtrangers from the true Church of Chriſt, who are not ſuch, as we haue heard they ought to bee*: that is, reteyning the puritie of doctrine, and right vſe of the Sacraments: Theſe Churches vpon theſe reaſons abandon the Church of Rome, becauſe it nouriſheth without controlment or puniſhment notorious vices, preferreth traditions before the word of God, maintaineth idolatrie, hath not the true vſe of the word and Sacraments.

Harm. ſect. 10. pag. 319.
Ibid. ſect. 10.
Ibid. pag. 326.
Harm. ſect. 10. pag. 311.

4 Nay, we haue here a teſtimonie of one of their Councels againſt them, namely, the Councell of Baſile, which decreed the Pope to be ſubiect to a Councell: *If the Church be a mother, the Pope muſt acknowledge himſelfe to be a ſonne, otherwiſe how ſhall he haue God to be his father, this our Sauiour ſhewed when he ſaid to Peter (tell the Church) which authority, if the Pope ſhall contemne, he ought to be accounted as an Ethnike and Publican.* But now the Pope refuſeth to ſubmit himſelfe to a generall Councell, and taketh himſelfe to be ſuperiour vnto it: hee is therefore by the ſentence of this Synod held no better then an Ethnike: If the heade bee ſo, what ſhall the body be? a true Church it is not whoſe head is to be held as an Ethnike.

Brugenſ. Epiſcop. in concil. Baſilienſ. ex Aenea Syluio de geſt. concil. Baſil. lib. 1. fol. 5.

THAT THE CHVRCH OF THE PROteſtants is a true viſible Church.

The Papiſts.

THe arguments, which our aduerſaries vſe againſt vs to proue vs to bee no Church, drawne from antiquitie, vniuerſalitie, ſucceſſion, the power of miracles, prophecying, and ſuch like, I haue anſwered at large before in their ſeuerall places, that I ſhall not neede to repeate them againe. But generally the ſumme of our anſwere is this, that, whereas their argument may be thus framed: That Church which hath neither antiquitie, vniuerſalitie, vnity, ſucceſſion, &c. is no true Church: but ſuch is the Church of the Proteſtants: *Ergo.* To this argument we haue thus anſwered: firſt, denying the propoſition, and ſhewing, that neither that alwaies is a Church where theſe notes are found; and that there may be a Church where they are wanting. Secondly, we alſo infringe the aſſumption: for moſt of theſe notes I haue declared to bee more agreeable to our Church, and rather to bee found amongſt vs, then with them. But who deſireth to ſee our anſwere more fully, I referre him to the ſeuerall places before, wherein theſe things are handled.

The Proteſtants.

THat the Churches of the Proteſtants, and namely the Church of England, are true viſible Churches, and notable members of the Catholike Church, beſide the arguments drawne from the preaching of the word, and adminiſtration of the Sacraments, which alwaies proue a Church; we will produce other reaſons, and ſuch as might perſwade our aduerſaries themſelues, if they were indifferent iudges.

Argum. 1. That Church which ſendeth forth Martyrs, as Chriſts faithfull ſouldiers, is the true Church: but the Church of the Proteſtants hath brought forth many Martyrs: *Ergo.*

The propoſition, I thinke, is not doubted of: for out of the Church there are no Martyrs: as S. *Cyprian* ſaith, *Qui occiſi, &c.* They which are ſlaine out of the Church, doe not winne a crowne of their faith, but a reward of their follie, *lib.* 1. *epiſt.* 1. Againe, the Martyrs of Chriſt are vndoubtedly ſaued, their ſoules are vnder the Altar, which is Chriſt, Apocal. 6. 9. And as *Origen* applieth that place of the Prophet Eſay, 63. 1. To them the Angels doe thus ſay and welcome them into heauen: *Quis eſt iſte qui aſcendit ex Boſra?* Who is this that aſcendeth from Boſra? that is, from the bloodie field: but there can be no ſaluation out of the Church. And further, the ſame *Origen* thus reaſoneth out of the words of our Sauiour, *I haue a baptiſme to be baptiſed with*, Luk. 12. 56. meaning his paſſion: *Chriſtus profuſionem ſanguinis baptiſma vocat*: Chriſt (ſaith he) calleth the ſhedding of his blood, baptiſme, &c. But there is no kinde of true baptiſme and acceptable to God, but within the Church: *Ergo*, true martyrdome, which is a kind of baptiſme, is onely to be found in the Church. But the propoſition needeth no long proofe: I come to ſhew the aſſumption, that thoſe Saints, which out of our Church haue died for the Goſpell, were true and vnfained Martyrs.

Reuel. 6. 5.
Eſa. 63. 5.

Luk. 12. 56.
Hom. 7. in Iudic.

The ancient writers do giue vs foure rules wherby to know and diſcerne the Martyrs of the Church: the firſt is Saint *Cyprians* rule, by their ſingular patience: *Sunt qui certis artibus, &c.* There are ſome which by certaine artificiall meanes doe ſtupifie their bodies that they feele not the torments; there be alſo ſome impotent and outragious affections, which take away the ſenſe of the bodie, &c. *ſed placidum illud et manſuetum non videmus niſi in Chriſti martyribus*: but wee finde not that quiet and meeke kinde of death, but onely in the Martyrs of Chriſt, &c. But ſuch examples of patient death in the bleſſed Martyrs of our Church we haue many: and their patience appeareth both by their owne comfortable words and teſtimonie, by their couragious and conſtant behauiour, as alſo by the con-

De duplici Martyrio.

feſſion of their enemies. Firſt, for their owne teſtimonie: one *Nicholas*, or *Francis Thieſſen*, or one of
Pag.813.1.10. them, which ſuffered for the Goſpell at Mechlin, *anno* 1545. when hee felt the fire, ſaid thus; What
ſmall paine is this to be compared to the life to come? *Fox* pag. 890. *Anne Audebert* Martyr at Or-
Pag.829.2.10. leance ſuffering vpon a Saturday, *anno* 1549. thus cheerefully ſaid; I was firſt married vpon a Satur-
day, and vpon a Saturday I ſhall be married againe to Chriſt, pag. 903. col. 1. Notable is the teſtimo-
nie of that reuerend and godly Biſhop and Martyr B. *Farrer*, who thus ſaid to one Maſter *Richard*
Pag.1413.1.60 *Ihones*, who ſeemed to lament the painfulneſſe of his death, that if hee ſaw him once to ſtirre in the
paines of his burning, he ſhould then giue no credit to his doctrine: and as hee ſaid, ſo being aſſiſted
by Gods ſpirit he performed the ſame. But amongſt all other moſt glorious is the teſtimonie of *Iames*
Baynham Martyr, who hauing his armes and legges halfe conſumed in the fire, thus cried out? Be-
hold O ye Papiſts, you looke for miracles, and here now may you ſee a miracle: for in this fire I feele
no more paine, then if I were in a bed of downe, but it is to mee as ſweete as a bed of Roſes, pag.
Pag 940.1.4. 1030. col. 2.

Now for their conſtant and couragious behauiour, it was ſuch as became the valiant ſouldiours of
Chriſt, voide of all feare and doubtfulneſſe. Fiue conſtant Martyrs burned at Lyons, *anno* 1553.
Pag.826.2.87. when the fire was readie to be put vnto them, they made this petition, that each might embrace and
kiſſe the other, as being no whit afraid of death, pag. 906. col. 1. Sixe Martyrs being burned together
at Colcheſter, *anno* 1557. clapped their hands for ioy in the middeſt of the fire, that thouſands of peo-
Pag.1822.2.40 ple at the hearing thereof cried out and ſhouted, pag. 2009. col. 1. *Thomas Haukes* bleſſed Martyr,
in the middeſt of the fire lifted vp his hands ouer his head burning as a torch, with flaming fire, and
Pag.1447.1.20 clapped them thrice in token of great ioy, pag. 1593. Maſter *Iohn Hooper* Biſhop and Martyr
moſt conſtantly behaued himſelfe in his bitter death, the fire being thrice renued, like a moſt meeke
Pag.1373.1.30 lambe of Chriſt, knocking ſtill vpon his breaſt till his arme fell off, pag. 1511. Such examples a great
number might be alleaged, of their conſtant and quiet behauiour: but theſe may ſuffice.

Their conſtancie alſo may appeare by the confeſſion of their aduerſaries. Firſt, *William Huſſon*
Martyr at Roane, *anno* 1544. ſo cheerefully carried himſelfe in his death, that whereas ſome malici-
ouſly ſaid hee had a diuell, they were of others reproued, who ſaid, that if hee had a diuell hee ſhould
haue fallen into deſpaire, pag. 900. A poore Martyr which ſuffered at Paris, *anno* 1459. being exa-
Pag.922.1.36. mined of his faith before the King, *Henry* the ſecond, did ſo boldly anſwere for himſelfe, that the King
muſed much thereat: And whereas the Cardinals and Biſhops told the King, that the Lutherans did
but carrie ſmoake in their mouthes, which if they were put to the fire, would vaniſh away; the King
Pag.825.1.19. himſelfe thereupon purpoſed to be preſent to ſee the execution, where the poore Martyr in his cru-
ell and painfull death was ſo couragious, that the beholding thereof did more more aſtoniſh the
King, then all the other before, pag. 903. Likewiſe that reuerend Archbiſhop and holy Martyr D. *Tho-*
mas Cranmer did ſo manfully and valiantly endure the fire, not once mouing or ſtirring in the mid-
deſt of the flames, that one Frier *Iohn* being ignorant of the conſtancie of Martyrs, ſaid to the Lord
Pag.1714.1.46 *Williams*, he died in deſpaire: who ſmiling onely ſo rebuked the Friers follie, pag. 1886. But enough
hath been ſaid concerning the probation of this matter, namely, the patience of the Martyrs, no whit
inferiour to the conſtancie of the ancient Martyrs in the Primitiue Church. And thus much of the firſt
rule to know a Martyr by.

The ſecond and third rules are *Bernards*, who thus writeth: *Illa mors precioſa eſt, quam commendat*
vita, &c. That death is precious which a good life commendeth: but that is more precious, which a
good cauſe commendeth, *Serm. 22.*

Pſal.116. Secondly, then true Martyrs are to be iudged by their holy life and innocent conuerſation: for as
it is in the Pſalm. 116. *Precious in the ſight of the Lord is the death of his Saints*, or holy ones. They
then that haue liued an vngodly and vncleane life, vnleſſe they bee conuerted and change their waies,
are no fit witneſſes of Gods truth: But ſuch the Lord appointeth for the witneſſe of his truth, that are
of vnſpotted life and of a godly conuerſation. The Popiſh Church hath canonized for Martyrs, ſome
that were rebels and diſobedient to their Prince, as *Thomas Becket*, and S. *Hugh*: ſome that were Sor-
cerers and Magicians, as *Hildebrand* their Pope, and S. *Dunſtane*: ſome haue been taken for Saints
amongſt them that were ſlaine in their drunkenneſſe, as it may be ſeene, *Decr. Greg. lib. 3. tit. 45. cap. 1.*
But our Church can ſhew another kind of Martyrs, men of excellent vertuous life: as Maſter *Brad-*
ford holy Martyr, a notable example of chaſte and continent life: Biſhop *Cranmer* of innocencie, Bi-
ſhop *Hooper* of hoſpitality; Maſter *Latimer* of painfull and diligent preaching; *Tomkins* of continu-
all and feruent prayer. See their ſeuerall ſtories, and I thinke they cannot name one of the Martyrs of
the Goſpell of an infamous life, after they came to the knowledge of the Goſpell: and ſo is a true
Reuel.14.5. Martyr deſcribed, Apocal. 14.5. *In their mouthes is no guile, &c.*

Thirdly, this note of an innocent life is not ſufficient of it ſelfe, vnleſſe it bee ioyned with the other,
namely the goodneſſe of the cauſe; which no doubt our Martyrs had, as I ſhew it thus: Firſt, it is
a good cauſe to die in defence of the true worſhip of God, againſt the falſe adoration or worſhip of
Idols: but ſuch is the cauſe of the Martyrs of the Goſpell in theſe daies: *Ergo*. The propoſition is pro-
ued by a particular induction of the ancient Martyrs both before the law, vnder the law, and ſince
Geneſ.31.30. the law, which haue been perſecuted for this cauſe: as before the law *Laban* perſecuted *Iacob*, becauſe
Geneſ.35.2. of his gods. And *Iacob* putteth away all the ſtrange gods in his familie. In the time of the law vnder

the Iudges Gedeon should haue been slaine for destroying the Altar of Baal. Vnder the Monarchie of the Chaldeans the three children were put into the fierie fornace, because they would not bow downe to the image of gold, Dan.3. Since the time of Christ vnder the Romaine Emperours many thousand Christians were put to death, because they refused to worship the Idols of the Heathen. Iudg.6.30.

Now that our Martyrs haue died in the same cause, which is the second part of the argument, it may be thus proued. First, our aduersaries themselues cannot denie, but that they haue put many Protestants to death for refusing to worship their images of gold, as the storie of the Martyrs is full of such examples. But here is their exception, that their images are not like the Heathen Idols, nor the worship of their images Idolatrie. *Contra.* That they are the only knowne Idolaters of this time, first it is shewed by the Scripture, Apocal.9.20. for there the Apostle and Prophet speaketh of the worshipping of Idols of gold and siluer, after the opening of the seuenth seale, and the blowing of the sixth trumpet, which must be by course of that prophecie long after the Idoll worship of the Heathen; so that the popish Church must needs thereby be signified, there being no knowne nation beside in these parts of the world, that worshippeth Images. Secondly, the Iewes themselues doe say, that Christians worship Images contrarie to the law of God: as a Iew obiected to Master *George Wisheart* as they sailed together vpon the Rhene, *Fox* pag.1269.col.2. Wherefore it is manifest, that our Martyrs hauing stood by death against the idolatrie of these times, haue died in the same cause, for the which the ancient Martyrs gaue their liues against the idolatrie of the Heathen. Apoc.9.20.

Secondly, it is a good cause to die for the faith of Christ, and they are the faithfull Martyrs which hope only to be iustified by his death: Apocal.7.14. These are they which haue washed their robes and made them white in the blood of the Lambe. But in this faith haue our Martyrs died, hoping only to finde life by faith in Christs blood: whereas the Papists seeke to make their robes white in the blood and merits of Saints. And againe, whereas the Apostle speaking of the last times of persecution, saith, *Here is the patience of the Saints; here are they that keepe the commandements of God, and the faith of Iesus.* There haue none else in all the world been persecuted for the faith of Christ in these latter times, but the Protestants only: the Papists persecute, they are not persecuted: and where they suffer, it is not for religion or the faith of Iesus, but for treason, and wilfull transgression of the Princes lawes. This then it is euident that our Martyrs are they in this place prophecied of, and dying in so good a cause, must needs be the faithfull witnesses of God. Apoc.7.14.

A fourth rule to discerne true Martyrs in their death, is by those miraculous and strange workes of God declared in their martyrdome, though we doe not alleage this either as a necessarie or vniuersall note. So S. *Ambrose* extolleth the martyrdome of S. *Paul*: *De Pauli ceruice vnda lactis, &c.* Out of *Pauls* neck being beheaded, streamed milke rather then blood. And no maruell if the nourisher of the Churches abounded with milke, who saith (writing to the Corinthians) *I gaue you milke to drinke, &c.* So *Policarpus* could not be consumed with fire: *Romanus* spake, his tongue being cut out; *Cecilia* remained a day & a night in an hot bath, not being hurt. The like miracles are credibly reported to haue been shewed in the death of the Martyrs of the Gospell. *Stephen Brune* could not be consumed with the fire being twice renued, though oyle were powred into it, but the hangman was constrained to thrust him thorough. *Stephen Mangin* Martyr spake, his tongue being cut out. The like also is recorded of *Gabriel Berandinus* a French Martyr, *anno* 1550. pag.904. See more of such examples before in the second controuersie, third question, in the fifth note of Miracles: but we stand not so much vpon this point. Wherefore shortly to conclude this argument, where true Martyrs are, there is the Church: the Protestants Church hath true and faithfull Martyrs, as I haue shewed, by their singular patience, holy life, their honest and good cause, and by the wonderfull workes shewed in their death: *Ergo,* we are the true Church of Christ. Serm.68. Pag.825.1.76.

*Argum.*2. Secondly, we reason thus: That Church which hath been from time to time persecuted in the world, is the Church of God: that which hath alwaies persecuted and been filled with the blood of the Saints, is the malignant Church. But our Church for these foure or fiue hundred yeeres hath been alwaies persecuted; and they haue been the persecutors. *Ergo.*

For the probation of the assumption or second part of the argument, we need not much labour: for all the world knoweth how the popish Church continually hath persecuted the Protestants, and especially within these fiftie or sixtie yeeres since the reuiuing of the Gospell; in which time they haue spilled the blood of not so few as an hundred thousand of Gods Saints, if an account be taken thereof. For in France only in that bloody massaker in the yeere 1572. there were put to the sword in one moneth thirtie thousand Protestants, *Fox* pag.2153. And the Pope at Rome hearing tell thereof, hee with his Cardinals caused a solemne procession to be made, with singing of *Te Deum,* and proclaimed a yeere of Iubilee. We haue also for this point the confession of the Rhemists: That Protestants (whom they call heretikes, *as Paul* of the persecuting Iewes was counted an heretike, Act.24.14.) are put to death at Rome, and that they allow of their punishment in other countries, *Rhemist. annot. in Apocal.*17.*sect.*8.

Now for the truth of the first part of the argument, that it is the lot of the Church of God to be persecuted in this world, the Apostle thus witnesseth, Gal.4.29. *As then he that was borne after the flesh persecuted him that was borne after the spirit, so is it now.* And further, that it is a proper badge of the malignant Church to sucke the blood of the Saints: wee reade in the Reuelation, 17.6. *I saw the wo-* Galath.4.29. Reuel.17.6.

man

was drunken with the bloud of the Saints, &c. In which place by the bloudthirſtie whore of Babylon is ſignified the perſecuting Antichriſt at Rome: which is ſo plaine a text to conuince the aduerſarie, that they cannot poſſibly auoide it, though they haue ſought out diuers ſhifts and euaſions, and eſpecially three, but all to little purpoſe: I will ſet them downe in order.

Firſt, by this whore the Rhemiſts would vnderſtand the whole corps of all the perſecutors that haue been from the beginning of the world to the end, *Annot. in Apoc. 17. ſect. 5.* *Contra.* But this cannot bee ſo. Firſt, chap. 17. verſ. 1. the Angell ſaith to *Iohn, I will ſhew thee the damnation of the great whore*: ſpeaking of the time to come, not of the time paſt. Secondly, verſ. 6. *She is drunken with the bloud of the martyrs of Ieſus*: which muſt of neceſſitie be vnderſtood of the perſecution ſince the manifeſtation of Ieſus to the world. Thirdly, verſ. 18. *The whore is the great citie, that reigneth ouer the kings of the earth*: it is a certaine Citie or regiment, the Rhemiſts put an vncertaine and indefinite bodie or companie. Reuel.17.18.

Secondly, by the whore of Babylon the Rhemiſts vnderſtand the terrene ſtate of the perſecuting Emperours, not the Church or Eccleſiaſticall ſtate there, *annot. 4. in Apocal. ſect. 4.* *Contra.* Firſt, the beaſt, whereon the whore ſitteth, ſignifying that great citie, which bare rule ouer the kingdomes, was and is not, cap. 17. 8. that is, the imperiall ſtate was remoued, when the Popes ſucceeded; yet in them was reuiued the imperiall tyrannie. And hereunto agreeth that prophecie, chap. 13. 11. where the *beaſt commeth out of the earth, which did all that the firſt beaſt could doe, and healed his deadly wound, and gaue life and ſpirit to the image of the beaſt*, verſ. 15. This is the beaſt that was, and is not, namely the beaſtly tyrannie of the perſecuting Emperours reuiued by the antichriſtian Popes: wherefore the whore cannot ſignifie the terrene ſtate of the Emperours, for this beaſt was, and is not. Secondly, S. *Hierome* alſo thus expoundeth, ſaying to Rome, *Maledictionem, &c.* Thou maiſt by repentance eſcape that curſe threatned thee by our Sauiour in the Apocalypſe, *lib. 2. aduerſ. Iouinian.* But when S. *Hierome* thus did write, the heatheniſh perſecution was ceaſed: wherefore by Babylon the imperiall ſtate is not ſignified. Reuel.17.8, Reuel.13.11.

Thirdly, the Rhemiſts by the beaſt, that was, and is not, doe inſinuate Antichriſt, who is not yet come (ſay they) in our daies, neither ſhall come as long as the Empire of Rome ſtandeth, *ibid.*

Contra. 1. By the ſame reaſon we conclude that Antichriſt is alreadie come, becauſe that which letted, or hindred the reuealing of Antichriſt, as the Apoſtle ſaith, 2. Theſſ. 2. 6, 7. namely the Romane Empire, is taken away: for nothing now remaineth of the imperiall ſoueraigntie, but only an image thereof: firſt, the large dominion of the Empire is loſt; he beareth little ſway that is Emperour, but in his owne Seignorie, which he hath beſide the title of the Empire. Secondly, the ſeate of the Empire is changed, which was at Rome, but now is in no certaine place. Thirdly, then the Empire went by deſcent and ſucceſſion, now by election. Fourthly, they were called the Romane Emperours, now the Emperours of Germanie. Fifthly, then Rome and Italie were ſubiect to the Emperour, now hee hath nothing to doe there: ſo that the Romane Empire is long ſince deceaſed and diſſolued; and vpon the diſſolution thereof Antichriſt was to be reuealed. 2. Whereas Antichriſt by their owne confeſſion muſt be the ſeuenth Regiment, fiue were then paſt in S. *Iohns* time, the Regiment of Egypt, Canaan, Babylon, the Perſians, Greekes, the ſixth was the Romane Empire: (though theſe ſixe Regiments are better referred to the ſixe formes of gouernment among the Romanes; the Kings, Conſuls, Decem-uiri, Tribuni militum, Dictators, Emperours) then the ſixth, which is the Romane Empire, being aboliſhed (for now there is no Emperour, but a King of the Romanes, and that but a bare title neither, the Emperour is of Germanie) the ſeuenth which is Antichriſt muſt needs ſucceed: wherefore Antichriſt is alreadie come. 3. S. *Hierome* thus did write in his daies, calling Rome Sodome, *epiſt. ad Lucinum.* And againe, *Dum in Babylone verſarer, & purpuratæ meretricis eſſem colonus, &c.* While I was in Babylon, meaning Rome, and was an inhabiter of the ſkarlet whore, &c. *præfat. ad Paulin.* He neither vnderſtandeth this prophecie of the time paſt, nor ſuſpendeth it for the time to come, but euen in thoſe daies ſheweth how it began to be accompliſhed, the Heathen perſecution being then ceaſed. So then it is cleere, that Rome was not only, neither ſhall be only, but euen now is and hath been a great while that ſkarlet whore of Babylon, drunken with the blood of the Saints: and what Saints blood haue they ſucked, but of the Proteſtants? And thus much for our ſecond argument. 2.Theſſ.2.6.

Argum. 3. Thirdly, the holie Apoſtle ſaith, *Euery ſpirit that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God*, 1. Ioh. 4. 2. But the Church of the Proteſtants ſo confeſſeth: *Ergo*, it is of God. 1.Ioh.4.2.

Obiect. The Rhemiſts in their Annotations vpon this place ſay, that this was a note onely for thoſe times: for there are many which confeſſe that Chriſt is come in the fleſh, and yet are heretikes.

Contra. Firſt, the contrarie appeareth, for that the Apoſtle in the firſt verſe giueth a caueat to trie euery ſpirit, and afterward ſetteth downe this rule, whereby to trie them: this rule then is generall for euery ſpirit. Secondly, by this rule Antichriſt is to be tried, both he that was then come, and hee that ſhould come, verſ. 3. *Ergo*, it was a rule alſo for afterward. Thirdly, this rule is the ſame with that confeſſion of *Peter, Thou art Chriſt the ſonne of the liuing Lord*, Matth. 16. 18. Vpon which rocke Chriſt ſaith he would build his Church: *Ergo*, this confeſſion being the foundation of the Church, is a touchſtone for all ages. Fourthly, I will oppoſe againſt them a Synode of their owne, that maketh this rule generall for all ages: *Synod. Colonienſ. p. 6. c. 15. Fidelis diſpenſator &c.* He is a faithfull diſpenſer, as *Iohn* witneſſeth, whoſe only ſcope Chriſt is, and whoſe ſpirit confeſſeth that Chriſt is come Matth.16.18.

in the fleſh, & as S. *Paul* doth interprete, Tit. 2. that the grace of God our Sauiour hath appeared to all men, to teach vs to denie vngodly luſts, &c. in the which words the Apoſtle doth comprehend two natures in Chriſt; of the Word, in teaching vs the will of his father; of the fleſh, in being offered for vs, &c. Fifthly, though ſome heretikes may in word confeſſe Chriſt to be come, yet if they detract from any of his offices, as the Papiſts doe from his Prieſthood, in making other mediators, and ſatisfactions, in that they denie that, for the which Chriſt came, they deny Chriſt. Wherfore we conclude; that ſeeing we hold the confeſſion of *Peter*, vpon the which the Church is builded, and acknowledge that Chriſt for his natures God and man, for his offices our only King, Prophet, Prieſt, and Mediatour is come in the fleſh; our ſpirit is of God, and our Church the true Church of Chriſt.

Argum. 4. Fourthly, wee reaſon thus; that Church, which maintaineth no hereſie contrarie to the Scriptures, is the true Church of Chriſt: but ſuch are the reformed Churches of the Proteſtants. *Ergo.*

The propoſition cannot be denied, the aſſumption or ſecond part is thus proued: They which beleeue the Law and the Prophets, and all things contained in the Scriptures, cannot maintaine any hereſie: ſo doth Saint *Paul* cleere himſelfe from the accuſation of hereſie, Act. 24. 14. But the reformed Churches beleeue all written in the Scriptures, ſubmitting themſelues to the iudgement of the word for the triall of their faith and doctrine: *Ergo*, our Church cannot be iuſtly charged with hereſie. Beſide, I haue ſhewed before, by the ſeuerall definitions of hereſie, that it can in no ſenſe bee laid to our charge. And againe, in the other treatiſe of the pillars of Papiſtrie it is proued at large, that the Churches of the Proteſtants hold no one opinion, in the pureſt ages of the Church condemned for hereſie. And though *Bellarmine* doth charge vs with twentie hereſies, he ſhall neuer be able to proue one: but into their ſinke of ſuperſtition, fortie ſeuerall hereticall ſtinking puddles at the leaſt doe runne downe, as in the ſame place more at large may be ſeene. So then Proteſtants are no heretikes, nor yet their Church hereticall, and conſequently a true Church.

Act. 24. 14.

See before queſt. 3. in the ſixth note of the Church.

Arg. 5. Fifthly, where the true foundation is laid, which is Ieſus Chriſt only, there is the houſe of God. But our Churches lay no other foundation beſide Ieſus Chriſt: *Ergo*. The propoſition is the Apoſtles, 1. Cor. 3. 11. *Other foundation can no man lay, then that which is laid, Ieſus Chriſt.* And Eph. 2. 20. *The Church is thus deſcribed to be built vpon the foundation of the Prophets, and Apoſtles, Ieſus Chriſt being the chiefe corner ſtone.*

1. Cor. 3. 11.
Epheſ. 2. 20.

The aſſumption alſo is manifeſt: for that we receiue only the Scriptures, no vnwritten traditions: we acknowledge no Mediatour, but Chriſt; no ſatisfaction for ſinne, but his blood, and in all things make him the onely foundation of our building: whereas our aduerſaries doe ioyne as fellow with Chriſt the virgin *Mary*, as the Ieſuite in the end of all his bookes moſt blaſphemouſly doth aſcribe the honour and praiſe of his labours to Chriſt, and the bleſſed Virgin. So beſide faith onely they haue brought in merits, ſatisfactions, works of ſupererogation, and ſuch like: & they do not condemne any doctrine of the Proteſtants more then faith only, which in effect is to deny Chriſt only, the obiect of faith, to be the foundation. Wherefore they laying another foundation, are not the Church: and the Proteſtants by the ſame reaſon are the Church, being builded only by faith vpon Ieſus Chriſt the only foundation.

Thus farre then I haue by moſt euident arguments ſhewed, that the reformed Churches of the Proteſtants are the true Churches of Chriſt: firſt, for that they haue ſent forth conſtant Martyrs as faithfull witneſſes of Chriſt. Secondly, becauſe they haue been alwaies perſecuted and kept vnder by the malignant Synagogue. Thirdly, they haue the true confeſſion of Ieſus Chriſt to be come in the fleſh, which proceedeth from the ſpirit of God. Fourthly, they can ſhew no hereſie, condemned in the purer ages of the Church for hereſie, to bee maintained by our Church. Fifthly, they are founded vpon the true foundation Ieſus Chriſt, and therefore are the right buildings and true Churches of Chriſt. Many other reaſons might be alleaged, and may hereafter at better leiſure, for the demonſtration of our Church; but I will content my ſelfe with theſe for this time, and ſo proceed vnto the reſt.

THE

THE THIRD GENERALL CONTROVERSIE, CONCERNING COVNCELS.

A Councell is nothing elſe but an aſſemblie and gathering together of the people of God, about the affaires and buſineſſe of the Church: and they are of two ſorts, either vniuerſall in the name of the whole Church; or particular, which are either Nationall, when the learned of a whole Realme are called together; or Prouinciall, when as the Churches of one Prouince doe aſſemble into one place to conſult of Religion.

There may be two eſpeciall occaſions of Councels: the one for reſiſting and rooting out of hereſies, as the Apoſtles and elders met together, Act. 15. againſt thoſe which would haue impoſed the Iewiſh ceremonies vpon the beleeuing Gentiles. So the Councell of Nice was celebrated the yeere of the Lord 327. to confound the hereſie of *Arrius*, who denied Chriſt, as he was God, to be equall to his Father. In the Councell of Conſtantinople, *anno* 383. or thereabout, the hereſie of *Macedonius* was condemned, which denied the holy Ghoſt to be God. In the Epheſine Councel the firſt, *Neſtorius* hereſie was ouerthrowne, which affirmed Chriſt to haue two perſons, *anno* 434. The Councell of Chalcedon was collected, *anno* 454. about the hereſie of *Eutiches*, which held that there was in Chriſt but one nature after his incarnation; ſo confounding his humanitie and diuinitie together.

The other cauſe of the calling of Councels, is, to prouide and eſtabliſh wholeſome Lawes, decrees and conſtitutions, for the gouernment of the Church: ſo the Apoſtles called the brethren together, Act. 6. to take order for the poore. And in the Councell of Nice an vniforme order was eſtabliſhed for the celebration of Eaſter, which before had much troubled the Church.

Ex admonit. legator. ſeßi. Concil. Trident.

Vnto theſe two cauſes of aſſembling Councels, which are *extirpatio hæreſis & reformatio morum*, the rooting out of hereſies, and the reformation of manners, may alſo be added a third, and that is, *pax externa Eccleſiæ*, the externall peace of the Church, namely in compounding of controuerſies, and in working reconciliation betweene ſome principall members of the Church. As in the generall Councell of Epheſus, the matter was agreed betweene *Zenon* Biſhop of Cyprus, and the Patriarch of Antioch, who chalenged a prerogatiue ouer that Iland, that the Biſhops of Cyprus ſhould chuſe their owne Metropolitane. In the Councell of Chalcedon, *action*. 11. 12. the ſtrife betweene *Baßianus* and *Stephanus* for the Biſhoprick of Epheſus was taken vp: *Concil. Baſilienſ.* An order of agreement was ſet betweene the French King, and the Duke of Burgundie. *Concil. Florentin.* great labour made for the vniting of the Latine and Greeke Church, &c.

Ex Appendice Concil.

The queſtions betweene vs and the Papiſts concerning Councels, are theſe: Firſt, whether generall Councels be abſolutely neceſſarie. Secondly, by whom they ought to be called. Thirdly, of what perſons they ought to conſiſt. Fourthly, who ſhould be the Preſident of the Councell. Fifthly, concerning the authoritie of them. Sixthly, whether they may erre or not. Seuenthly, whether they are aboue the Pope. Eightly, of the conditions to bee obſerued in generall Councels. Ninthly, which are to be counted the true general Councels: of theſe in order.

THE FIRST QVESTION CONCERNING the neceſſitie of Councels.

The aſſertion of the Papiſts.

29. Error.

THey ſeeme in words to affirme, that generall Councels are not abſolutely neceſſarie: for the Primitiue Church was without any Councell for the ſpace of three hundred yeeres and more: yet they hold that ſome Councels, either generall or particular, are of neceſſitie to be had, *Bellarm. de concil. lib. 1. cap.* 11. And yet this is to be maruelled at, that they ſhould ſo much ſtand for Councels, ſeeing they might vſe a farre more compendious way, in referring all to the determination of the Pope, whom they boldly, but very fondly affirme, that he cannot erre.

Although they ſeeme to lay a neceſſitie vpon generall Councels, yet in truth they doe contrarie: for they allow no Councels at all, without the Popes conſent and authoritie; neither thinke it lawfull for any Nation or Prouince, to make within themſelues any innouation or change of Religion. So in the aſſembly at Zuricke, *anno* 1523. For the reformation of Religion, *Faber* tooke exception againſt that meeting, affirming that it was no conuenient place, nor fit time, for the diſcuſſing of ſuch matters, but rather the cognition and reſolution thereof belonged to a generall Councell. *Sleid. lib.* 3. Fox p.1763.2. 20.

And further they hold, that what hath beene decreed in a Councell, cannot be diſanulled but by the like Councell, as if the Councell of Trent were to be diſanulled, it muſt bee done by the like Synod. *Bellarmine de concil. lib.* 2. *cap.* 2. Which Councell they affirme to haue beene generall, and therefore another generall Councell muſt by their opinion neceſſarily bee expected, ere this can bee reuoked.

The confeſſion of the Proteſtants.

WEe doe hold that generall Councels are an holeſome meanes for the repreſſing and reforming both of errors in Religion, and corruption in manners: and that true generall Councels ought to bee much deſired, and conueniently expected: that is, ſuch a Councell, where euery man franke and free may vtter his minde without feare: an holy Councell, where euery man may goe about to ſet vp godlineſſe, not to oppreſſe the truth. Such a Councell King *Henrie* the eighth of worthie memorie in his proteſtation for the Church of England, for not comming to the Councell of the Pope, truely affirmeth, that he deſired, and craued nothing ſo oft of God: but becauſe there is no hope of any ſuch Councell, ſeeing the Pope would be the chiefe doer in it, and it is too vnreaſonable, that the ſame man ſhould be both a party, and a iudge; we doubt not, but that it is lawfull by the Word of God, for euery Prince, Duke, Lord, within his owne ſeignorie, without any further delay, or expectation, by the aduice and counſaile of the learned and godly of the land, according to Gods lawes, to reforme their Church.

Firſt, becauſe all delayes in matters of the Church are dangerous, and inconueniences are at the firſt hand to be met withall, as we ſee, Act. 6. and Act. 15. immediatly, when any queſtion did ariſe, the Apoſtles aſſembled together. In the Councell of *Baſil*, where it was defined, that the Pope was ſubiect to the Councels, *Panormitane* a ſtiffe champion on the Popes ſide, would haue the decree ſtaied till the returne of the Princes Embaſſadors: But *Arelatenſis* that worthie Cardinall, ſtepped vp, and ſhewed what danger there might be in a ſmall delay, by the example of *Hannibal*, who, deferring his going but one day to Rome, was driuen cleane out of Italy, hauing beene very like to haue taken the citie, if he had vſed the opportunitie. But without all controuerſie, matters of faith ought not to bee delayed: which could not be auoided, if a generall Councell ſhould alwayes be waited for.

Secondly, a Prince hath the like authoritie in his dominion, as the houſholder hath in his houſe. But euery man ought to reforme his houſe, without any further delay, aduiſement or conſultation, as *Ioſua* ſaith, I and my houſe will ſerue the Lord, 24. *vers.* 15. Wherefore the Prince may and ought to performe the like in his countrey. Ioſu.24.15.

To this purpoſe is that place fitly applied in the ſecond Pſalme, *Erudimini qui iudicatis terram*, get you learning ye that are Iudges of the earth: to what ende? that they may bee able to vnderſtand the diſeaſes of the ſicke Church, and to ſeeke redreſſe for the ſame within their owne Realmes. *Sir Henrie Kne. in proteſtat.*

Laſtly, we finde by experience, that the Lord hath bleſſed ſuch reformations, which haue beene made by Princes in their owne territories: as that in *Zuricke anno* 1523. at *Berne*, 1528. and the moſt happie reformation of our Church of England begun by King *Henrie* the eighth, encreaſed by that moſt vertuous Prince King *Edward* the ſixth, and proſperouſly continued and eſtabliſhed by our late gracious Soueraigne Queene *Elizabeth*: and now againe ratified and confirmed by his excellent Maieſtie.

I will adde the teſtimonie of *Auguſtine*, who anſwering to the Pelagians, which obiected that they were condemned by certaine ſingle Biſhops in their owne Dioceſſe, without a Synod, hee ſaith thus, *Aut vero congregatione ſynodi opus erat, vt aperta pernicies damnaretur? quaſi nulla hæreſis aliquando, niſi ſynodi congregatione damnata ſit, &c. contr.* 2. *Epiſtol. Pelag. lib.* 4. *cap.* 12. As though, ſaith hee, a Synod or Councell were alwayes neceſſarie to condemne a knowne hereſie. Nay, we finde that more hereſies without compariſon, haue beene in the ſame places condemned, where they firſt ſprang, without any ſuch neceſſitie, more ſo, then otherwiſe.

The ſame alſo hath beene the iudgement of the holy Martyrs, that in reforming of religion generall Councels are not alway to be expected. So ſaith *Richard Feurus* Martyr, in his examination, ſpeaking of the Church of *Geneua*; that albeit the Pope and the Miniſters of the Church of Rome were not called to the inſtitution of the foreſaid Church of *Geneua*, yet it followeth not, that there was no lawfull order obſerued, in eſtabliſhing that Church, *ex Hiſtor. Criſpin. lib.* 6. Pag.834.1.60.

Thus alſo Biſhop *Ridley* that godly and learned Martyr. We doe not reade that Chriſt in any place hath laid ſo great a burthen vpon the members of his ſpouſe, that he hath commanded them to goe to the vniuerſall Church; Chriſt ſendeth them, that would know the truth, to ſearch the Scriptures. But that all men ſhould meet together out of all parts in the world, to define the articles of our faith, I

Fox p.1562.2. 10.

neither finde it commaunded of Christ, nor written in the word of God, *reſponſ. Ridlei obiect. 9. Martyrum.*

See alſo the conſent of antiquitie, *Concil. Agrippinenſ. ſub Iulio.* 1. *Valerianus* a Biſhop thus ſpeaketh, *Et ſi non omnes conſacerdotes adeſſent Agrippinae in hoc concilio, ſufficeret tamen ſi* [illegible] *Epiſcopi Euphratem blaſphemum pronunciarent*: Although all wee fellow elders had not met heere in this Councell, it had beene ſufficient, if fiue Biſhops had pronounced *Euphrates* a blaſphemous heretike, for denying Chriſt to be God.

Concil. Aquileienſ. Palladius an Arrian heretike refuſing to anſwere, ſaying hee expected a generall Councell, *Ambroſe* being preſent, maketh anſwere thus: *Nec multitudine opus non eſſe, ubi veritas non laboraret in pluribus, ſi locata eſſet in paucis*: There needed no multitude to be aſſembled, where the trueth remained with a fewe. There is no ſuch neceſſitie therefore of generall Councels.

Now I will adde the practiſe and iudgement herein of other Churches.

Guagnini de religion. Moſcouitar.

1 The Greeke Church holdeth not ſuch neceſſitie of generall Councels: the Muſcouites vnder the great Dutcheſſe *Olga*, and *Wolodimirus* her ſonne, generally receiued the Chriſtian faith, and reformed their idolatrous Countrie, in the yeere 991. not ſtaying for a generall Councell.

Damianus a Goes de morib. Æthiop.

2 For the South Church, *Dauid* Emperour of Aethiopia, thus profeſſeth in an Epiſtle written to the Biſhop of Rome, *anno* 1524. *Praedeceſſores mei auxilio non alio quam diuino, &c.* My predeceſſors being aſſiſted by none other then the diuine helpe, haue propagated the faith in their large kingdomes, which I alſo ſtill endeuour to doe, &c. Which faith, he there ſheweth, to haue beene continued amongſt them without any alteration euer ſince the conuerſion of the Eunuch: by *Philip*, who returning home, baptiſed the Queene, and preached the faith. This great Emperour ſtayed not for a generall Councell to reforme his Country.

Harmon of confeſſ. ſect. 19. Confeſſ. of Sweueland in concluſ.

3 Thus alſo the Church of Sweueland ſupplicateth to the Emperour of Germanie, *If ſo bee that in time, wee may not haue opportunitie for a generall Councell, yet at the leaſt your Maieſtie may appoint a prouinciall aſſembly, &c.*

4 Neither doe the Romaniſts themſelues hold generall Councels ſo neceſſarie, ſeeing the Pope hath diſcontinued that decree of the Councel of Conſtance, for the holding of generall Councels euery tenth yeere. I will alſo vrge againſt them a teſtimonie of one of their Popes, *decret. part. 2. cauſ. 24. quaeſt. 1. cap. 2. Gelaſius*: *Sabellius* was condemned by a Synod, neither was it neceſſarie afterward for the condemnation of his followers, ſeuerally to celebrate or ſolemnize Synodes. Wherefore Synodes are not in euery caſe neceſſarie now: we may inſiſt and reſt vpon the decrees of the auncient Synodes agreeable to Gods word.

THE SECOND QVESTION, BY WHOSE AVthoritie Councels ought to be called.

The Papiſts.

30. Error.

THey doe generally hold, that generall Councels ought onely to be called and appointed by the Popes authoritie, or his aſſignement: ſome of their reaſons are theſe.

Math. 18. 20.

Argum. 1. Councels ought *to be congregate in the name of Christ*, that is, by him that hath authoritie from Chriſt ſo to congregate them: Matth. 18. *Bellarm. lib. 1. de Concil. cap. 12.* *Anſwere.* See here is a goodly expoſition, to aſſemble in the name of Chriſt, is to aſſemble by the authoritie of the Pope: ſo belike where Chriſt ſaith, where ſoeuer two or three are gathered together in my name, &c. Chriſt will not be preſent with them, vnleſſe we ſend vp to Rome for licence, that two or three may come together.

Then are Councels aſſembled in Chriſts name, when they ſubmit themſelues and their actions to bee gouerned by the ſpirit of God ſpeaking in the Scriptures. But who ſhall be iudge (ſaith *Bellarmine*) whether Councels are ruled by the word of God, for both Papiſts and Proteſtants alleage Scripture for their decrees in Councels: wherefore this point is yet left vncertaine, vnleſſe we doe deferre this matter of calling and iudging of Councels to the Pope, that hath receiued that authoritie from Chriſt. *Anſwere.* 1. The Scriptures themſelues ſhall bee iudges, whoſe decrees are agreeable to Scripture: they neede not any ſuperiour Iudge. And whatſoeuer our aduerſaries ſay for their decrees, it is certaine, the moſt of them are not grounded vpon Scripture: nay it is their doctrine, that the Scriptures containe not all things neceſſarie concerning faith and manners: this one opinion ſheweth, how well the reſt of their decrees agree with Scripture. 2. Wee denie, that the Pope hath receiued any ſuch authoritie from Chriſt, as ſhall afterwards appeare: I maruell then that the Ieſuite will ſtill preſſe vs with that point, that is in queſtion betweene vs.

Argum. 2. Generall Councels ſhould be appointed by them, that haue generall authoritie to command men to come to the Councell: but this authoritie ouer the whole Church neuer any Emperour had, in ſuch ample manner, as the Pope hath: *Ergo. Anſwere.* Firſt, it is a great vntruth, that the Popes ſpirituall iuriſdiction which he falſly challengeth, was at any time greater than the Emperours dominion; for *Conſtantine* ruled ouer both the Weſt and Eaſt Churches, but the Churches of Greece were neuer, nor are not to this day ſubiect to the Sea of Rome. For Pope *Eugenius* would haue diſſolued the Councell of *Baſil* vnder this pretence, becauſe the Greekes, which ſhould come vnto the

Councell for the vniting of their Church, would not paſſe the Alpes: but this vniting neuer went forward, *an.*1431. Againe, if the commandement of one Emperour or Potentate be not large enough to appoint a generall Councell, as in theſe dayes it is not, it may be done by the conſent and agreement of Princes.

*Argum.*3. Prouinciall Councels are aſſigned and ſummoned by Metropolitanes in their Prouinces, and Nationall by Primates or Patriarkes: therefore Generall Councels muſt alſo be ſummoned by the Pope; for as the Metropolitane is to his Prouince, the Biſhop to his Dioceſſe: ſo is the Pope to the vniuerſall Church. *Bellarm. ibid.*

*Anſw.*1. It followeth not, that the Pope may doe that in the vniuerſall Church, which is lawfull for the Metropolitane in his Prouince, or a Biſhop in his Dioceſſe: As it is no good conſequent, there may be a Monarch ouer one or two kingdomes: *Ergo*, alſo ouer all the world: for why ſhould there be one Eccleſiaſticall Prince rather ouer the vniuerſall Church, then one ciuill Magiſtrate ouer all the world?

2 Wee denie that it belongeth to Metropolitanes or Primates in their Prouinces to appoint prouinciall Councels, for eſtabliſhing Eccleſiaſticall lawes: but that it appertaineth of right to the Princes and Dukes in their ſeignories. Neither is the Conuocation of the Clergie in England ſummoned without the Princes authoritie: neither any decree made to ſtand in force without the royall aſſent. As for the Synodes, ſcenes, viſitations and ſuch like of Metropolitanes, Biſhops, Archdeacons in their ſeuerall iuriſdictions, they are for another end: not to enact new Eccleſiaſticall Lawes, but to ſee to the execution onely of them, which are alreadie enacted.

The Proteſtants.

WE hold it as a fond and vnreaſonable aſſertion, that generall Councels ſhould be ruled at the Popes beck, but that this authoritie is due, and hath beene of olde vnto Chriſtian Princes and Magiſtrates, and the Pope in ſo doing doth but vſurpe vpon their right.

*Argum.*1. That the Pope hath not abſolute authoritie, to call, remoue, diſſolue, or eſtabliſh Councels, it is proued out of Scripture: for Act. 6.2. the twelue Apoſtles, and not *Peter* onely, whoſe ſucceſſour the Pope doth falſly chalenge to bee, called the multitude together about the election of Deacons. Act.6.2.

*Argum.*2. The Councels in times paſt were ſummoned by the Emperours, which our aduerſaries themſelues cannot denie, as the Nicene firſt, by *Conſtantine* the great: *Conſtantinopolitane* 1. by *Theodoſius* the elder. *Epheſin.*1. by *Theodoſius* the younger: *Chalcedonenſ.* by *Martianus.* But, ſay our aduerſaries, theſe Councels were not appointed without the conſent of the Biſhops of Rome. I marueil they are not aſhamed ſo to ſay: for when *Theodoſius* called the Councell of *Chalcedon*, *Leo* then Biſhop of Rome, neither liked the time, for he would haue had it deferred; nor the place, being deſirous to haue it in Italy; yet he was content to obey the Emperors commandement, and ſent his Agents to the Councell, there to appeare for him: *Epiſt.*31.34. *ad Martianum*: This was alleaged by *Tunſtal* & *Stokeſlie*, two Archpapiſts, in their Epiſtle to Cardinall *Poole*.

It ſeemeth therefore to be a meere forgerie, that *Gelaſius* writeth *Epiſtol. ad Epiſcop. Dardaniæ, Authoritatem vt ſynodus Chalcedonenſis fieret, ſola decreuit apoſtolica ſedes*: The Apoſtolike Sea by it ſole authoritie decreed, that the Councell ſhould be holden at Chaldcedon: for firſt *Leo* miſliked the time; *Epiſcopali ſynodo Imperator nimium breue & anguſtum tempus indixit. Epiſtol.* 13. The Emperour hath ſet too ſhort a time for the Councell. Secondly, he would haue had the Councell remoued into Italy: *Omnes ſacerdotes cum lachrimis manſuetudini veſtræ ſupplicant, vt generalem ſynodum iubeatis intra Italiam celebrari, Epiſtol. ad Imperator.* 23. All the Clergie with teares doth beſeech your clemencie, that you would commaund a generall Synode to be kept in Italy: to the ſame effect he writeth to *Theodoſium, Epiſtol.* 31. and to *Pulcheriæ Auguſtæ, Epiſtol.* 34. For all this ſute, the Emperour would not condeſcend to haue the Councell in Italy: but whereas he had ſummoned it to be kept at Nice, he from thence remoueth it to Chalcedon, whither alſo hee ſendeth for *Leo* himſelfe to come; who excuſeth himſelfe for not comming, by reaſon of other great lets, yet ſendeth his Legats in his place, *Epiſtol. Leon.* 43. It appeareth then, that *Leo* at this time wanted of his will, and was ouerruled by the Emperour, as it was good reaſon, to whom the ſoueraigne right of ſummoning Councels did onely appertaine.

Bellarmine graunteth, that theſe auncient Councels were congregate by the Emperours, yet the right was in the Pope ſtill: he rendereth two reaſons why the Emperors authoritie was then requiſite: firſt becauſe, although it belongeth to the Pope to call Councels, yet he cannot gather the aſſemblies in any Citie or conuenient place, without the leaue and conſent of the Lord of the ſoile: as if now a Councell ſhould be appointed by the Pope, and ſome place aſſigned for it, in Germanie, Fraunce, or Spaine, the conſent of the Lord of the citie muſt firſt be required.

Anſwere. Firſt, the matter is then come to this iſſue: the Pope cannot call a Councell, without the leaue of the ciuill Magiſtrate, but may be by him letted from his purpoſe: but the Prince may call his ſubiects together, and aske the Pope no leaue; neither is the Pope able to reſiſt his proceedings: I pray you which of theſe hath the beſt right, and the moſt Soueraigne power to congregate theſe great aſſemblies?

Secondly, if the Pope hath receiued authoritie from Chriſt, as you ſay, to proclaime and ſummon generall Councels: what reaſon is there that Chriſt ſhould waite vpon earthly gouernours, and aske their leaue, to haue his ordinance take place? Nay, if Chriſt had entitled the Pope with any ſuch matter, he would both haue giuen him power ſufficient, and all helpes and meanes requiſite, to effect and accompliſh his holy, ſoueraigne, and puiſſant commiſſion.

Bellarmines ſecond reaſon, why the Emperours authoritie is not now ſo needfull, as it was then: becauſe in thoſe daies they were Lords of the world, and the Pope did ſubiect himſelfe to the Emperour, in temporall matters: But now the Pope is a temporall Prince in his owne ſeignorie, as any of the reſt are.

Anſwere.1. Yea, but vnleſſe the Pope were a temporall Prince ouer all the Chriſtian world, as the Emperours were, the Ieſuite hath anſwered nothing: If he be a Prince in his owne Territorie, let him meddle with his owne ſubiects, to call them together at his pleaſure; but what is this to generall Councels? Secondly, doe ye then confeſſe, that the Pope was then a ſubiect to the Emperour, but ſo he is not now: that then he was no temporall Prince, as now he is? Why maſters, what iugling is this? If it be Saint *Peters* patrimonie which now the Pope hath, why hath he not alwaies had right vnto it? And why ſhould the Popes now chalenge more then their predeceſſors, ſeeing they would beare vs in hand, that by perpetuall ſucceſſion, euen from S. *Peter*, they can fetch the Iuriſdiction of Popes both ſpirituall and temporall.

Argum.3. It is a good reaſon which was alleaged in the Councell of Baſile, that if Popes onely ſhould call Councels, there ſhould be no meanes left to withſtand a wicked and vicious Pope. Who would thinke (ſay they) that the Biſhop of Rome would congregate a Councell, for his owne correction, or depoſition?

Argum.4. The Pope hath no more authoritie, nor, by their leaue, nothing like as *Peter* had: but he chalenged not this dignitie amongſt the Apoſtles, to ſummon Councels. We reade of foure onely Councels of the Apoſtles, ſay the Fathers of Baſile (for this alſo is their argument) the firſt was for the chooſing of *Matthias*, Act.1. congregate at the commandement of Chriſt, who enioyned them not to depart from Ieruſalem. The ſecond, Act.6. congregate by the twelue, not *Peter* onely, for the election of Deacons. The third, which was holden as touching the taking away of Circumciſion,

Act.15.6.

and other ceremonies of the law, was gathered together by a generall inſpiration, Act.15.6. The

Act.21.18.

fourth, wherein certaine things contained in the law are permitted, ſeemeth to be gathered by *Iames*, Act.21.18. Vpon theſe reaſons the Councell thus concludeth: That if the Pope would reſiſt, and haue no Councell congregate; yet if the greater part of the Church doe iudge it neceſſarie to haue a Coun-

Pag.621.2.60.

cell, the Councell may be congregate, whether the Pope will or not. *Ex Æneа Syluio, Fox* pag.676. col.2.

Auguſtine ſaith, *Catholicos Epiſcopos & partis Donati iuſſu imperatoris diſputando inter ſe contuliſſe. Breuicul. collation. lib.1. cap.1.* That the Catholike Biſhops and the Donatiſts, did meete together to diſpute at the commandement of the Emperour: There were in that Councell, which was at Carthage, of the Catholike Biſhops 286. and of the Donatiſts 279.

We haue alſo further euidence. 1 *Nilus* ſhall ſpeake for the Greeke Church, who giueth inſtance

Nilus lib.2.de primat.

of the firſt, third, and fourth generall Councels, which were aſſembled by the Imperiall decree, as in the firſt Nicene the Chriſtian Biſhops aſſembled, doe profeſſe, that *the grace of God, &c.* [illegible] and *Conſtantine* gathered them together. The Epheſine Councell thus writeth to the Emperours, *Theodoſius* and *Valentinian*: *The Synode was gathered together by the grace of God,* καὶ νεύματι τοῦ ὑμετέρου κράτους, and by the beck of your power: ſo in the ſubſcription of the Chalcedon Councell, they acknowledge, it was gathered together by the grace of God, and καὶ θεσπίσματι &c. and by the *decree of their moſt Chriſtian Kings.*

2 The ſame is the iudgement of the South Church: for in the ſixth generall Synode, at Conſtantinople, which was congregate by the Emperour *Conſtantinus*, as appeareth in the firſt action of that Sy-

Nilus lib.2.de primat.
Dan ianus a Goes de morib. Æthio.

node, then was preſent one *Petrus* Presbyter of Alexandria, ſupplying the place of the Apoſtolike Sea there, who ſubſcribed vnto the acts of the Councell. And at this day the Emperour of Æthiopia ſtileth himſelfe *columna fidei*, the piller and propagator of the faith, as is extant in the ſecond Epiſtle of the Emperour *Dauid* ſent to the Biſhop of Rome: to whom elſe then ſhould it belong to congregate Councels for the propagation of the faith, then to him, who is the chiefe pillar and propagator of the faith.

Confeſſ. Sueuia in concluſ.

3 And of this opinion alſo are other reformed Churches: as they of Sweueland thus ſupplicate vnto the Emperour, *That you would procure that as ſpeedily as may be, a generall, true and Chriſtian Councell may be ſummoned, &c.*

Cuſanus Concord. Cathol. lib.2.c.25.

4 And of the Romane Church, *Cardinall Cuſanus* confeſſeth, that the *eight generall Councels, per imperatores congregabantur, were congregate by the Emperours, and thus the Biſhop of Rome, as well as other Patriarkes did receiue the Imperiall monitions for comming or ſending to the Councell, &c.*

Laſtly, we haue the determination of two Popiſh Councels againſt them, *Concil. Conſt. ſeſſ.1.* It was decreed, that the going away of the Pope ſhould be no let or ſtay, but the Councell might proceede. So Pope *Eugenius* would haue diſſolued the Councell of Baſile, but the Councell cited him to appeare by himſelfe or his Legates, vnder a great penalty.

By this it appeareth, that the Pope hath no right to call, continue, or diſſolue generall Councels.

We haue alſo their owne decrees againſt them, *Decret.part.1 diſt.15.cap.1.* The Nicene Councell was perfected vnder *Conſtantine,* the ſecond generall at Conſtantinople was aſſembled vnder *Theodoſius* the elder, &c. that is, by their authoritie: *Et diſt.16.cap.6.* The ſixth Synode *Conſtantinus* the Emperour congregated.

THE THIRD QVESTION, OF WHAT PERSONS the Councell ought to conſiſt.

The Papiſts.

WHereas there are foure ſorts of men vſually preſent at Councels, the Princes and Magiſtrates, Biſhops and inferiour Miniſters and Prieſts, and other lay people: of all theſe, Biſhops (they ſay) onely muſt haue a deciding or determining voyce: Prieſts and other learned may diſpute and haue a conſultatiue voyce: Princes are there to defend the Councell, and ſee order kept; other of the Laitie may be there as officers and miniſters, as Scribes and Notaries: but the ſuffrages and voyces muſt onely be giuen by Biſhops, *Eckius loc. de concil. Bellarm. de concil. lib.1.cap.15.* Let vs ſee ſome of their reaſons. 31.Error.

Firſt, to teach and to feed is proper for the Paſtors only, and to eſtabliſh and decree in Councels, is nothing elſe but to feed and teach: *Ergo,* Paſtors only muſt rule in Councell: which none are but Biſhops: *Soli Epiſcopi paſtores ſunt* (ſaith the Ieſuite) *neque laici neque eccleſiaſtici quicunque:* Only Biſhops are paſtors, and none other of the Clergie beſides: And to them only, he ſaith, that is to be applied, Act.20. Take heed to your ſelues, and the flock, ouer the which God hath made you ouerſeers. Act.20.28.

I anſwere: Firſt, what an abſurd ſaying is this and void of ſenſe, that the Biſhop is the onely paſtor of his Dioceſſe, and that euery Miniſter is not paſtor in his owne pariſh? Nay, if the Ieſuite would ſpeake truth, he ſhall finde that popiſh biſhops are neither paſtors nor Doctors, for the moſt of them neither feede nor teach; and they be not aſhamed to profeſſe it. *Anno* 1540, or thereabout, *Thomas Forret* Martyr, being found fault withall by the Biſhop of Dunkelden in Scotland, becauſe he preached ſo oft, exhorted the Biſhop againe, and wiſhed that hee did preach. The biſhop anſwered: Nay, nay, let that be, wee are not ordained to preach. And in further talke the blind blockiſh biſhop bewraied his owne ignorance, I thanke God (ſaith he) that I neuer knew what the old and new Teſtament was. Thereupon roſe a common prouerbe in Scotland, You are like the biſhop of Dunkelden, that knew neither the old nor new law: *Fox Martyriol. pag.1266.col.2.* Pag.1153.2.70

With this blind ſaying of the popiſh biſhop, our countrimen of Rhemes alſo do agree, which doubt not to ſay, that many which haue no gift to preach, yet for their wiſedome and gouernment, are not vnmeete to be paſtors and biſhops: *Annot. in 1.Tim.5 ſect.13.*

2 I anſwere, the Ieſuite bewraieth his ignorance, in making no difference betweene *communis,* and *propria politia eccleſiæ,* the common and ſpeciall policie and office of the Church: for there are proper offices and duties, ſome of paſtors, ſome of gouernours, ſome of other miniſters: but this office to be performed in generall Councels, is not proper to paſtors, but common to the whole Church: whereupon we denie, that it is *proprium paſtorum munus, ſuffragia ferre in concilijs,* the proper dutie of paſtors, to giue voyces and make decrees in Councels.

3 By the Ieſuites argument, the fathers of Baſil doe conclude cleane contrarie out of that place, Epheſ.4. That becauſe Chriſt inſtituted not only Apoſtles and Prophets, but paſtors and teachers for the worke of the Miniſterie, who doubteth (ſay they) but that the gouernance alſo of the Church is committed vnto others together with the Apoſtles? And hence they inferre, becauſe the worke of the Miniſterie is laid vpon the reſt of the Clergie, that therefore they ought not to be excluded from Councels. Epheſ.4.12.

4 That place, Act.20. vrged by the Ieſuite, is otherwiſe expounded by S. *Hierome: Ad vnius eccleſiæ ſacerdotes ita Paulus loquitur, &c. Paul* thus ſpeaketh to the Miniſters of one Church, calling them all Biſhops: whom before, verſ.17. he calleth Preſbyters or Prieſts; And from this place he concludeth, that in the Apoſtles time there was no difference betweene a biſhop and a prieſt: *Hieron. Euagrio.*

*Argum.*2. Secondly, *Panormitane* in the Councell of Baſil thus reaſoneth for Biſhops: That they were the pillars and keyes of heauen, and therefore had onely deciding voyces. Vnto him anſwered at that time the wiſe and couragious Cardinall *Arelatenſis,* ſhewing *Auguſtines* iudgement vpon thoſe words (I will giue thee the keyes of heauen) that the iudiciall power was giuen not only to *Peter,* but alſo to the other Apoſtles, and to the whole Church, the biſhops, the Prieſts. Whereupon he inferreth, that if the prieſts haue a iudiciall power in the Church, they alſo ought to haue a determining voyce in Councels.

*Argum.*3. Thirdly, *Lodouicus* the Prothonotarie in the ſame Councell thus argued: Albeit (ſaith he) Chriſt choſe twelue Apoſtles and 70. Diſciples, notwithſtanding in the ſetting forth of the Creed, only the Apoſtles were preſent; thereby giuing example, that matters of faith did pertaine onely to the Apoſtles, and ſo conſequently to Biſhops. To him *Arelatenſis* made this anſwere: Firſt, it followed not, becauſe the Apoſtles only are named, that they therefore onely were preſent at the ſetting forth of the Creed: for we ſee that Princes beare the name and commendation of many actions, which was done notwithſtanding by their helpers. Secondly, *Lodouicus* cannot be ignorant (ſaith hee) that there be ſome articles in the Creed, which were not put to by the Apoſtles, but afterward by generall Councels: as that part, wherein mention is made of the holy Ghoſt, which the Councell of Lyons did adde. Thus much out of the Councell of Baſil.

The Proteſtants Confeſſion.

OVr opinion grounded vpon truth and Scripture is this: that, not onely Biſhops, but all other Paſtors admitted to the Councell, and the learned and diſcreet amongſt the lay men, ought to haue concluding voyces in Councell: and that rather the diſcuſſing and conſulting of matters pertaineth to the learned Diuines, the deciding to all, then contrariwiſe.

Argum. 1. Firſt, that inferiour Paſtors are to be ioyned with Biſhops and Prelates, it was amplie proued in the Councell of Baſil, of the which I haue ſo often made mention, as noble *Arelatenſis* reaſoneth thus: The dignitie of the fathers is not to be reſpected but the truth: neither will I preferre a lie of any Biſhop, be he neuer ſo rich, before a veritie or a truth of a poore prieſt. This is his firſt reaſon, that the truth ought to be receiued at any mans mouth be he neuer ſo ſimple: and therefore Prieſts as well as Biſhops are to be admitted to the Councell.

Argum. 2. He declareth the ancient practiſe of the Church: In the Councell of Nice, where there were aſſembled 332. Biſhops, *Athanaſius* being then onely a Prieſt, withſtood the Arrians, and infringed their arguments. In the Synode of Chalcedon, there were preſent ſixe hundred Prieſts, which name is common both to Biſhops and Prieſts. When *Paul* Biſhop of Antioch preached that Chriſt was a man of common nature: the Councell aſſembled againſt him at Antioch, where the ſaid *Paul* was condemned: neither was there any man, which did more confound the ſaid *Paul*, then one *Malchion* Prieſt of Antioch, which taught Rhetorike there.

Tit.3.13.
Act.15.22.

Concerning the ſecond part, that lay men alſo with Prieſts ought to be admitted: firſt we haue teſtimonie out of the word of God for it. Tit. 3.13. For this cauſe *Zenas* the Lawyer is ioyned as fellow in commiſſion with *Apollos*. But we haue a more euident place, Act. 15.22. *It ſeemed good to the Apoſtles and Elders with the whole Church*. Here we ſee that not only the Elders but the whole multitude, were admitted into conſultation with the Apoſtles. To this place our aduerſaries doe thus anſwere: *Lodouicus* the Prothonotary firſt thus raſhly and fondly gaue his verdict in the Councell of Baſil, that there was no argument to be gathered of the Acts of the Apoſtles, whoſe examples were more to be marueiled at, then to be followed. But to this *Arelatenſis* replied, that hee would ſtay himſelfe moſt vpon the Apoſtles doings: for what (ſaith he) is more comely for vs to follow, then the doctrine and cuſtomes of the Primitiue Church? And *Æneas Siluius* reporteth (who writeth of the acts of that Councell) that all men impugned this ſaying of *Lodouicus*, that the Apoſtles were not to be followed, as a blaſphemie.

Wherefore the Ieſuite hath found out another anſwere; he ſaith that none but the Apoſtles gaue ſentence, the reſt only gaue conſent, and inward liking and approbation. This cauill *Arelatenſis* met withall long before the Ieſuite was borne, in the forenamed Councell. Neither this word, ſaith he, *It ſeemed good*, ſignifieth in this place conſultation, but deciſion, and determination. And ſo it doth indeed, for ſeeing there is one word applied to them all ἔδοξε, *placuit*, it ſeemed good to the Apoſtles, Elders, and the whole multitude, why ſhould it not be taken in the one and ſelfeſame ſenſe, and after the ſame manner vnderſtood of them all?

Argum. 2. Seeing the Councell doth repreſent the whole Church, there ought to be preſent and to giue ſentence of all ſorts and callings of men; and the rather, becauſe the matter of faith and religion is a common cauſe, and as well appertaineth to lay men as to Biſhops, it behoueth them alſo to be preſent. And further, it were more reaſonable that Princes and temporall Magiſtrates ſhould binde their ſubiects to their lawes, without their conſent, then that, eccleſiaſticall perſons ſhould lay yokes vpon Chriſtians againſt their wils, for ciuill matters are more indifferent and left to our choice, then ſpirituall are: Yet we ſee there are no lawes enacted in our Realme but by the high Court of Parliament, where alwaies ſome are appointed for the Commons, euen the whole neather houſe, without whoſe conſent no act can paſſe. So it were very reaſonable, that no law ſhould be laid vpon the Church, without the generall conſent thereof.

Thirdly, *Auguſtines* iudgement wee heard before alleaged by *Arelatenſis*, that ſeeing the iudiciall power of the keyes is committed to the whole Church, to Biſhops, to Prieſts, they all ought to be entertained in generall Councels.

Laſtly, that not only Biſhops, but other alſo of the Clergie haue determining voyces in Councell, we haue the conſent of antiquitie. In the Councell of Antioch aſſembled againſt *Samoſatenus*, the whole Synode writeth thus: *Epiſcopi, presbyteri, & diaconi dilectiſſimis fratribus in domino ſalutem*: The Biſhops, Prieſts, and Deacons, to our beloued brethren in the Lord, greeting. And in their epiſtle they write thus: *Neceſſarium eſt viſum, hunc reſiſtentem Deo, neque acquieſcentem veræ fidei abijci, &c.* It ſeemed neceſſarie to vs, that this fellow, enemie to God, and not obedient to the truth, to be cut off: They all both Elders and Deacons gaue conſent to his condemnation.

Aquiſgranenſ. ſub Lodouico; Cœtus venerabilium præſulum, & ſequentis ordinis religioſorum ſacer-

dotum ſynodaliter congregatus: The aſſemblie of the reuerend Prelates, and of the next order, of the deuout Prieſts, being councellike aſſembled together, &c.

Chalcedonenſ. action. 1. Orientales Clerici vna cum Epiſcopis clamarunt, Flauianus in proprio loco quare non ſedet? The Clergie of the Eaſt parts together with the Biſhops cried out, Why doth not *Flauianus* ſit in his proper place? This *Flauianus* Patriarch of Conſtantinople, was diſgraced in the hereticall Councell, *Epheſin.* 2. and thruſt downe to the fifth place: and therefore in this Catholike Councell, the Clergie thus cried out: then the Egyptians together with *Dioſcorus* the Eutychian heretike, cried againe, *Imperator Epiſcopos vocauit, ſynodus Epiſcoporum eſt, ſuperfluos [illegible] clericos:* The Emperour hath called the Biſhops together, the Synode conſiſteth of Biſhops, theſe fellowes are ſuperfluous. Theſe heretikes were the firſt that tooke exception againſt the voyce of ſimple prieſts in Councell, calling them ſuperfluous.

We haue alſo here further euidence. 1. *Nilus* ſhall ſpeake for the Greeke Church who thus writeth, ſpeaking of the acts of Councels, [illegible] *which in matters belonging to the common faith did make a common inquiſition,* that is, required the ſentence of all. The ſame author alſo alleageth, out of the 11. action of the ſixth Synode, how *Conſtantinus* an Archdeacon (no Biſhop) did ſubſcribe among the reſt, to the acts of that Synode.

Nilus lib. 2. de primat.

2. The ſame was the cuſtome of the South Church: as appeareth in the ſubſcription of the ſeuenth Synode, where *Ioannes* a Presbyter of Alexandria, called [illegible], an aſſiſtant to the Patriarke was preſent, and ſubſcribed. And at this day the Patriarke of Ethiopia hath twelue eccleſiaſticall perſons his aſſiſtants (which are not required to be Biſhops) in the gouernment of the Church, and eccleſiaſticall affaires.

Titelmann. de fide & morib. Æthiop. in fine

3. So alſo other reformed Churches, require the preſence as well of other learned men, as of Biſhops: as the Church of Sueueland thus ſupplicateth to the Emperour, that his ſacred Maieſtie *would appoint a ſynodiciall aſſemblie, as they call it, of the learned men of euery degree and ſtate wherevnto all, for whom it is expedient to bee preſent, may freely and ſafely reſort, euery man may be heard, &c.* And againe a little after: that *all the beſt learned, and moſt godly men being called together, they may ſift out of the diuine Scriptures, what is to be thought of euery point of doctrine, &c.*

Confeſſ. Sueu. in concluſion. Harm. p. 602.

4. Concerning the Latine, beſide the iudgement of the Councell of Baſil, before alleaged throughout this queſtion, long before that, it was the vſe for Presbyters as well, as Biſhops to giue voyce in Councels, as in the Romane Councell vnder Pope *Hilarie,* in the laſt Canon, where it was propounded, that no Biſhop ſhould appoint his ſucceſſor, but that he ſhould be elected. *Ab vniuerſis Epiſcopis & presbyteris acclamatum eſt:* An acclamation was made by all the Biſhops and Prieſts: *ex citatione Eſpenc. in 1. Timoth. p. 371. a.*

And leſt it ſhould be ſaid, that the Prieſts did not ſit as Iudges, but only to aduiſe and diſcuſſe matters, I will anſwere them out of their owne Decrees; *Decret. p. 1. diſt. 23. c. 1.* In the Lateran Councell vnder *Nicholaus* 2. this report is made, *Conſidentibus reuerendiſſ. Epiſcopis, & Abbatibus, presbyteris, &c.* While the reuerend Biſhops, Abbots, and Prieſts did ſit, &c. *Nicholaus* began thus, &c. they all therefore did ſit as Iudges. And yet more euidently, *diſt. 93. c. 6. Presbyteri ab initio negotiorum iudices eſſe mandati ſunt, & intereſſe ſacerdotum concilio:* Prieſts in the beginning were appointed to be the iudges of the affaires of the Church, and to be preſent in Councels, &c. Marke this, they muſt be preſent as iudges.

As touching alſo the preſence of graue and wiſe men of the Laitie in Councels, wee haue the practiſe and examples of former times. In the Chalcedon Councell, there were preſent 7. noble Earles, appointed as Iudges, *Anatolius, Palladius, Tacianus, Vincomalus,* with the reſt, and ten noble Senators, *Florentius, Nauritus, Protogenes,* with others.

Toletan. 6. cap. 3. Conſonam cum rege, corde & ore promulgamus ſententiam, ſimul etiam cum ſuorum optimatum, & illuſtrium virorum conſenſu ſancimus, &c. We decree our ſentence, in heart and voyce according with our Prince, and together with the conſent of his Nobles, we doe enact, &c. Here the Eccleſiaſticall and Ciuill ſtate decree in Councell together.

We haue alſo a moſt cleere teſtimonie euen of a Pope himſelfe: *Nichol. 1. epiſtol. ad Michaelem imperatorem. Vbinam legis imperatores anteceſſores veſtros in ſynodalibus conuentibus interfuiſſe, niſi forſitan in quibus de fide tractatum eſt, quæ vniuerſalis eſt, quæ omnium communis eſt, quæ non ſolum ad Clericos, verum ad laicos, & ad omnes omnino pertinet Chriſtianos?* Where, I pray you, doe you reade, that the Emperors your predeceſſors were preſent in Synods, but where they entreated of faith, which is common to all, and doth not only concerne the Clergie, but lay-men alſo, and generally all Chriſtians? *Ergo,* of matters of faith lay-men may together with ſpirituall perſons conſult in Councels.

Bellarmine anſwereth, that Pope *Nicholas* is ſo to be vnderſtood, that the Emperour may bee preſent not as a Iudge, but onely as one to defend the faith by good lawes, and where need is with the ſword.

Contra. But the Emperour *Martian* ſaith otherwiſe in his oration in the Chalcedon Councell: *Nos ad confirmandam fidem, non ad oſtendendam virtutem, &c.* We by the example of *Conſtantine* thinke good to be preſent in the Synod, to confirme the faith, not to ſhew our power, &c. But the Ieſuite ſaith, to ſhew his power, and vſe his ſword.

THE FOVRTH QVESTION, WHO OVGHT TO be the Preſident and chiefe moderator in Councels.

The Papiſts.

With one whole conſent they all agree and hold, that the Pope onely ought to haue the chiefe place in Councels, either himſelfe in his owne perſon, or elſe his Legates and deputies for him, and that as ſupreame Iudge hee ſhould moderate all things, *Bellarmine cap.* 19. they reaſon thus.

John 21.15. 1 The Pope is the chiefe paſtor of the vniuerſall Church: for vnto *Peter* onely it was ſaid, *Paſce oues meas*, Feed my ſheepe, and he is called and ſaluted in Councels by the name of father: and all other both Princes and Biſhops are ſheepe in reſpect of him. *Bellarm. cap.* 19.

We anſwere: firſt, in the Ieſuites argument, there is *petitio principij*, a begging of that which is in queſtion: for yet hee hath not prooued that the Pope is the vniuerſall Paſtor. Secondly, that place, *Feede my ſheepe*, prooueth it not: *Auguſtine* ſaith, *Redditur negationi trinæ trina confeſſio, ne minus amori lingua ſeruiat, quàm timori: In Iohan. tract.* 123. He recompenſeth a threefold deniall, with a threefold confeſſion, leſt that his tongue ſhould be leſſe ſeruiceable to loue, then it was to feare. So that by this fathers iudgement, it was no priuiledge to *Peter* to be thrice admoniſhed, but hee is thereby put in minde of his thrice deniall of Chriſt. Againe, I marueile the Ieſuite can ſo ſoone forget himſelfe: for in the fifteenth chapter afore, he prooued by theſe words (*Feede my ſheepe*) that Biſhops onely were paſtors; and he can now turne the words to ſerue onely for the Pope. Thirdly, what great matter is it for the Pope to bee called father, ſeeing hee is not ignorant that all Biſhops aſſembled in Councell and other learned, are called by that name? Nay, it is no rare matter for other Biſhops to be ſaluted by the name of Pope: as *Proſper* writing to *Auguſtine*, twice in one epiſtle calleth him, *beatiſſimum Papam*, moſt bleſſed Pope, Tom. 7. Princes and Biſhops to the Pope are ſheepe, ſaith the Ieſuite. Firſt, for Biſhops, though he had a iuriſdiction ouer all, which it will be hard for him to proue, yet ſhall they bee no more his ſheepe, then prieſts are to Biſhops, and Biſhops to their Metropolitanes, who cannot be ſaid to be their ſheepe, though they haue ſome preeminence ouer them: for *Auguſtines* rule muſt ſtand, *Nemo ſe noſtrum Epiſcopum Epiſcoporum conſtituit. de Baptiſ.* 1.2. No man is a Biſhop of Biſhops, nor ſhepheard of ſhepheards. Secondly, for Princes hee hath nothing to do with any but thoſe in his owne biſhopricke: and as they are his ſheepe one way, as they are taught of him; ſo hee and his Cardinals are the Magiſtrates ſheepe another way, and in reſpect of the ciuill gouernment he is their ſhepheard: And both he and they, Prince and Prieſt are ſheep-fellowes, vnder Ieſus Chriſt the chiefe ſhepheard: as *Auguſtine* ſaith, *Tanquam vobis paſtores ſumus, ſed ſub illo paſtore vobiſcum oues ſumus: in Pſal.* 126. We are ſhepheards to you, but both you and I are ſheepe vnder that great ſhepheard.

Argum. 2. *Peter* was Preſident in the Councell of the Apoſtles, Act. 15. *Ergo*, the Pope ought to be now, *Bellarm. ibid.*

Anſw. Firſt, S. *Iames* ſeemeth rather to haue been Preſident there, then S. *Peter*, and to haue determined the matter in queſtion: firſt, becauſe S. *Iames* ſpeaketh laſt, S. *Peter* firſt: and the laſt place is commonly giuen to the moderator or determiner. Secondly, S. *Iames*, when he had ſpoken, con-
Acts 11. 10.19. cludeth thus: verſ. 19. wherefore my ſentence is, &c. hee determineth and giueth ſentence: whereas Saint *Peter* ſaith not ſo, my ſentence is, as a moderator, but rather as a perſwader and counſellor: Now therefore, why tempt ye God? &c. verſ. 10. Thirdly, it is confeſſed by our aduerſaries, that S. *Iames* was Biſhop at Ieruſalem, and therefore was moſt like to bee the chiefe, if any were, in his owne iuriſdiction.

But we affirme neither of theſe, to haue had any ſuch preeminence aboue the other, to be the Preſident and chiefe Iudge, or to haue an ouerruling voyce: but that the matter was decided by an vniforme conſent of them all, being directed by the holy Ghoſt: *It ſeemed good to the holy Ghoſt and vs*,
Acts 15,28. verſ. 28. Yet we grant, that *Peter* had for the moſt part a prioritie of ſpeaking for order ſake, as being the moſt ancient: as Act. 1. in the election of *Matthias*, and Act. 2. when the Apoſtles had receiued the holy Ghoſt hee ſpake firſt, and for the reſt: and thus much the Greekes confeſſe that they gaue vnto him *τὸ τοῦ πρώτου λέγειν ἀξίωμα, the honour to ſpeake firſt: Bellarmine de principat. cap.* 2. Yet it followeth not, that hee had a negatiue, ouerruling, or approuing voyce, which prerogatiue the Romaniſts chalenge to the Pope.

Secondly, though *Peter* had been Preſident then, it followeth not that the Pope ſhould be now: for we denie the Pope to be *Peters* ſucceſſor, either in his Apoſtolike doctrine, or Apoſtolike office: as ſhall appeare when we come to that place.

Argum. 3. *Bellarmine* taketh vpon him to proue, that the Pope was Preſident by his Legates in the eight generall Councels, and maketh a particular induction of them all.

Anſw. But this argument rather maketh for vs, as it followeth *argum.* 3. that becauſe the Pope was not Preſident in any of the eight generall Councels, therefore the Preſidentſhip belongeth not vnto him: for in ſome of them, the Pope was not preſent neither perſonally, nor by his Legates, as in the firſt of Conſtantinople, where *Nectarius* was Preſident: in ſome the Pope was reſiant in the citie, but not preſent in the Councell, as *Vigilius* was in Conſtantinople, what time the fifth generall Councell was there held: in ſome of them the Popes Legates were preſent, but they had not the chiefe or Preſidents place, as in the fourth generall Councell. But ſee more hereof afterward, *argum.* 3.

The Proteſtants.

WE doe truely affirme, that the ſoueraigne Maieſty of the Emperour and chiefe Magiſtrate, or his Legate, if he either be preſent himſelfe, or ſend, ought to bee Preſident of the Councell: or elſe in their abſence, one to be choſen and elected by the Councell for that function, as Cardinall *Arelatenſis* was choſen in the Councell of Baſil by the fathers to be moderator.

Argum. 1. Firſt, that it belongeth to the Prince, to haue this prerogatiue, it is hence proued, becauſe he is the chiefe iudge in all matters and cauſes, both Ciuill and Eccleſiaſticall: And it appeareth by the ancient practiſe of the godly Kings in Iſrael and Iuda: *Dauid* gathered a Councell together, when he brought the Arke to Ieruſalem, 1. Chron. 15. 3. where he was the chiefe doer, and director; for he appointed the Leuites their courſes, and ſet forth a certaine forme of thankſgiuing to be vſed, 1. Chron. 16. 4. 7. *Hezekiah* aſſembled a Councel, 2. Chron. 30. 2. where it was decreed, that the Paſſeouer ſhould be ſolemnely kept: and the poſts were ſent forth with the Kings writ or commiſſion. In *Ioſiah* his raigne there was a great aſſemblie at Ieruſalem, of the Princes, the people, Prieſts and Leuites, and all from the greateſt to the ſmalleſt: where the King himſelfe was preſident and chiefe agent, reading the law before the people, 2. Chron. 34. 30. 31.

1. Chron. 15. 3.
1. Chron. 16.
2. Chron. 30. 2
2. Chron. 32. 30

Bellarmine anſwereth. 1. Theſe are extraordinarie examples: *Dauid* and *Salomon* did deale in Eccleſiaſticall matters, not as Kings, but as Prophets.

Anſ. That *Dauid* and *Salomon* were Prophets we grant, as by their Propheticall writings may appeare: But for the reſt of the godly Kings of Iuda, how is it likely that they were Prophets, ſeeing neither by word or writing they deliuered any prophecies? Againe, the care of religion was neither in *Dauid*, or the reſt extraordinarie or propheticall: for how can that be extraordinarie, which was vſuall and commonly practiſed of all the religious Kings? And further, it was not the Prophets, but the Kings office to command their ſubiects to aſſemble together, as *Hezekiah* and *Ioſiah* did: for if it belonged to the Prophets, not to the Kings to aſſemble Councels, then *Nathan*, not *Dauid*; *Iſaias*, not *Hezekiah*; *Ieremias* the Prophet, not *Ioſias* ſhould haue called thoſe holy aſſemblies, which were ſummoned by theſe Kings. Laſtly, not onely theſe godly Kings of Iudah tooke this vpon them, but euen the King of Niniue with the conſent of his Nobles did call a faſt, Ionas 3. 7. So properly is it incident to the Emperiall crowne to take care of religion.

Ionas 3. 7.

Bellarmine. 2. We ſee that ſome of the Kings were puniſhed, for medling with the prieſtly affaires: for this cauſe *Vzziah* was ſtricken with leproſie, 2. Chron. 26. by this it appeareth, that it was extraordinarie in Kings to handle matters eccleſiaſticall, *Bellar. ibid. cap.* 20.

2. Chron. 26. 16

Anſw. Vzziah would haue offered incenſe vpon the Altar, which was onely lawfull for the prieſt, and therefore was worthily puniſhed. Neither doe we ſay that the Prince ought to deale with preaching of the word, adminiſtring of the Sacraments, giuing of orders, or ſuch like duties, which are properly incident to the paſtors office: But concerning theſe duties, of ſummoning Councels, and enacting eccleſiaſticall lawes, and the commanding of all eſtates and perſons euen in religious matters, we affirme that the right and power hereof, is meerely ciuill, and belongeth properly to the ciuill gouernour.

Argum. 2. Secondly, we finde that the Emperours themſelues haue been preſent at Councels: as in the Nicene, *Conſtantine* the great was preſent: in the Councell of Chalcedon, *Martianus*: in the Conſtantinopolitane 3. *Conſtantinus* the Emperour; in the Conſtantinopolitane 4. *Baſilius* the Emperour was preſent. Is it to be thought that theſe noble Emperours, were at the Councels as inferiours or vnderlings? or had they not the chiefe places? then ſure they were Preſidents: for in the Councell the chiefe place belongeth to the Preſident. They might appoint a ſpeaker or prolocutor for them, as in the Parliament houſe, though the Prince bee preſent, yet the Lord Chancellor ſpeaketh: but the chiefe power and Soueraigntie in the Councell, was in the Emperours.

Bellarmine here anſwereth by a diſtinction: *Imperator non præſidebat concilio propriè vt iudex, præſidebat ſaltem quo ad locum materialem*: The Emperor was not preſident in Councels properly as Iudge, but onely as chiefe in the place: And a little after he ſaith: *Non tam ex loco, quam ſubſcriptione colligenda eſt præſidentia*: The Preſidentſhip is not ſo much by the place to be knowne, as by the ſubſcription: *de Concil. lib.* 1. *cap.* 19.

Anſwere. Firſt, the Ieſuites diſtinction is nothing worth: for hath not alwaies the iudge in place of iudgement the chiefeſt roome? ſeeing then the preſident or Iudge in Councels, hath the ſupreme and chiefe authoritie, and to the higheſt perſon of right belongeth the higheſt place; how can it otherwiſe be, but that to whom the chiefeſt place in Synods was aſſigned, the Preſidentſhip alſo of right appertained.

Secondly, that the Emperours and in their abſence their Legates, were preſidents in Councels, not onely in reſpect of the higheſt place, but as Iudges properly: wee are able to iuſtifie it by the ancient acts and monuments of antiquitie. *Concil. Epheſin. epiſt. ad Theodoſium, rogamus clementiam tuam,*

vt

ut per literas [illegible] pietatis [illegible] confirmare quae Concilio decreuimus. The Councell writeth thus to the Emperour: We beſeech your clementie that by your godly letters you would ratifie and confirme the decrees of the Councell.

Martianus the Emperour in his oration to the fourth generall Councell of Chalcedon ſpeaketh thus: *Nos ad confirmandam fidem, non ad oſtendendam virtutem exemplo Conſtantini adeſſe ſynodo cogitauimus:* we not to ſhew our power, but to confirme the faith, haue thought good, by *Conſtantines* example, to be preſent in the Synode, &c. To whom now (I pray you) did it belong to confirme and ratifie the *acts* of Councels, but to the Iudge and preſident? but this did the Emperours. *Ergo.*

In the Chalcedon Councell, *action.* 1. thus we finde *Reſidentibus magnificis, & glorioſiſſimis iudicibus in medio, &c.* The moſt glorious and magnificent Iudges ſitting in the middeſt, and on the left hand the reuerend Biſhops, *Paſcaſinus* and *Lucentius, Leo* the Biſhop of Romes deputies, and *Anatolius* Archbiſhop of Conſtantinople: and on the right hand, *Dioſcorus* Patriarch of Alexandria, &c. Wee ſee then, that the Noble men, ſupplying the Emperours place, were Iudges and preſidents in this Councell, not ſo much becauſe of their ſeate, as for their authority: for whereas *Paſcaſinus* and *Lucentius* tooke exception againſt *Dioſcorus*, ſaying, *Non ſedeat in Concilio, ſed audiendus intromittatur:* Let him not ſit in the Councell as iudge, but come in to be heard and iudged, &c. yet the noble Iudges permitted it not.

3. That the Emperours were preſidents, they or their deputies in their name: we proue it not onely by their place in Councels, but by their ſubſcription, *Concil. ſub Syluestr. cap.* 20. *Conſtantinus,* with his mother *Helena* ſubſcribed. *Toletan.* 3. *Reccaredus* the King, together with *Badda* the Queen ſubſcribed to the decrees of the Councell. *Concil.* 6. *general. Conſtantinop. action.* 18. *Conſtantinus* the Emperour ſubſcribed thus: *Subſcriptio piiſſimi & Chriſto dilecti Conſtantini imperatoris:* the ſubſcription of the moſt deuout and beloued of Chriſt *Conſtantinus* the Emperour.

Iuſtinianus the ſecond ſubſcribed to the decrees of the ſixth generall Synode aſſembled in *Trullo.* Wherefore if the Emperours had the chiefe place in generall Councels, and the greateſt authority, and by their royall conſent, and ſubſcription confirmed the acts and decrees of Councels, why ſhould it be doubted that they were chiefe preſidents in Councels, and ought of right ſo to be.

Argum. 3. As we haue ſhewed that Emperours or their deputies were preſidents in generall Councels; ſo with as eaſie labour can we make it plaine, that the Popes and Biſhops of Rome, were not in their owne perſons, or by their Legats, preſidents in any of the eight generall Councels.

In the firſt generall Councell Nicene, *Euſtathius* of Antioch was preſident: ſo witneſſeth *Felix* Biſhop of Rome, *Epiſt. ad Zenonem imperatorem.*

Wherefore *Bellarmine* in ſaying, that *Vitus* and *Vincentius* the Biſhop of Romes Legats, were the preſidents, doth oppoſe himſelfe againſt the teſtimonie of the Biſhop of Rome himſelfe, and giueth him the lie. Their owne decrees alſo thus teſtifie, *decr. part.* 1. *diſt.* 15. *c.* 3. *Gelaſius,* That the Nicene Synode was celebrate, *Mediante Conſtantino:* *Conſtantinus* the Emperour being the mediator, or moderator: and *Euſtathius* was his ſpeaker or prolocutor.

Conſtantinopol. 1. The ſecond generall Councell was celebrated vnder *Nectarius,* Patriarch of Conſtantinople, *ſic patres Chalcedon. ſynod. action.* 36.

Here *Bellarmine* confeſſeth that neither the Pope, nor his Legates were preſent, but that *Nectarius* was preſident: *Ergo,* by his owne confeſſion the Pope was not Preſident in this Councell: And whereas he ſaith the Emperour was not Preſident, it is contrary to their owne decrees, *decr. part.* 1. *diſt.* 15. *c.* 3. *Gelaſius,* who affirmeth that the ſecond generall Synode was held at Conſtantinople: *Mediante Theodoſio ſeniore:* *Theodoſius* the elder being mediator.

Epheſina ſynodo ſanctae memoriae Cyrillus praeſedit: *Cyrillus* of bleſſed memorie was Preſident in the Epheſine, the third generall Councell, *ſic Leo epiſtol.* 45.

Bellarmine ſaith that *Cyrillus* was the Popes Legate in this Councell. *Anſwere.* 1. *Leo* before cited maketh mention of no ſuch thing. 2. The Pope did vſe to ſend Legates of his owne, and not to nominate Biſhops of the Greeke Church. 3. *Cod. lib.* 1. *tit.* 8. *l.* 3. *Valentinian, Martian* thus teſtifie of this Synode, *Cui beatae memoriae Cyrillus praefuit:* Where *Cyrillus* of happie memorie was Preſident. The ſame witneſſeth *Gelaſius, decr. part.* 1. *diſt.* 15. *c.* 3. In the Epheſine Synode, *Neſtorius* with the conſent of *Celeſtinus* was condemned, *Mediante Cyrillo, &c.* *Cyrillus* being the mediator or Preſident. And againe, *diſt.* 16. *c.* 10. The Fathers in this Councell did conclude twelue articles againſt ſo many hereſies of *Neſtorius authore Cyrillo, Cyril* being the author.

Gelaſius decret. de Apocryphis, affirmeth the Councell of Chalcedon, which was the fourth generall to be celebrated, *Mediante Martiano Auguſto, & Anatolio Conſtantinopolitano:* By the mediation or Preſidentſhip of *Martianus* the Emperour, and *Anatolius* Patriarch of Conſtantinople. Yet notwithſtanding this authoritie of *Gelaſius, Bellarmine* ſtill auoucheth that the Popes Legates had the Preſidentſhip in this Councell. *Contra.* 1. The Synode ſaith, *Reſidentibus magnificis iudicibus, &c.* The moſt magnificent Iudges ſitting, &c. there was ſeuen noble men by the Emperour appointed as Iudges: but who elſe is iudge but the Preſident? 2. Theſe ſeuen Iudges ſit in the middeſt by the altar, the Patriarch of Alexandria on their right hand; *Paſchaſinus* and *Lucentius,* the Biſhop of Romes Legates, on the left hand: wherefore by their place it ſeemeth they were not Preſident. 3. They would haue *Dioſcorus* excluded out of the Councell, but the Iudges would not permit it.

4. *Dorotheus* [illegible] *diſt.* 16. [illegible] is ſaid to be author of the 27. Canons made againſt *Eutyches*; wherefore he rather was the Preſident then the other. See alſo to this purpoſe the ſecond Nicen Councell, *actione* [illegible], where *Tharaſius* Preſident of that Councell ſaith, *Anatolium* [illegible] *ſedi principem fuiſſe*: That *Anatolius* was the Prince or Preſident of the fourth Synode: *Ergo*, the Popes Legates were not.

Conſtantinopol. 2. The fifth generall Councell was kept, *Praeſidente ſanctiſſimo & beatiſſimo domino noſtro patriarcha Menna*: Our moſt holy and bleſſed Lord *Mennas* Patriarch of Conſtantinople being Preſident, *coll.* 1. 2. 3. [illegible] 4. Yet *Bellarmine* is bold to ſay, that not *Mennas*, but *Eutychius* his ſucceſſor was Preſident in the fifth generall Councell; whereas in euery action of this Councell, which are but [illegible] in all, there is mention only made as before, of the Preſidentſhip of *Mennas*.

But what hath *Bellarmine* gained, if *Eutychius* and not *Mennas* was Preſident? What maketh this for the Popes Preſidentſhip? And if it be ſo, that *Vigilius* the Biſhop of Rome was at that time preſent at Conſtantinople, as the Ieſuite thinketh, why came he not to the Synode to challenge his Preſidentſhip, but that he feared to be thruſt downe into the ſecond place, as *Illyricus* truely coniectureth, and is without cauſe challenged by the Ieſuite of a lye, ſeeing he himſelfe confeſſeth as much in the beginning of the 19. chapter, alledging this as a reaſon, why the Pope refuſed perſonally to be preſent in the Greeke Synodes, becauſe the Emperour or his Legates would ſit in the Preſidents place?

Conſtantinopol. 3. The ſixth generall Councell, *actione* 1. *Praeſidente piiſſimo imperatore Conſtantino*, The moſt deuout Emperour *Conſtantinus* being Preſident.

Yet notwithſtanding the words of the Councell ſtand thus, *Bellarmine* ſaith, that the Legates of *Agatho* the Biſhop of Rome had the Preſidentſhip: whereas beſide the direct teſtimony of the Councell, as we haue heard, which maketh the Emperour *Conſtantinus* Preſident, the Legates of the Biſhop of Rome ſat vpon the left hand of the Emperour, and on the right *George* Archbiſhop of Conſtantinople, and *Macarius* of Antioch, as the chiefer men.

Nicen. 2. The ſeuenth generall Councell, *Tharaſius* Patriarch of Conſtantinople, was Preſident and author of the decrees.

This is notwithſtanding denied by *Bellarmine* that *Tharaſius* was preſident: and yet the words of the Synode are theſe; we thinke it very meete and conuenient, that the moſt holy and high paſtor and rector Preſident of the imperiall citie of Conſtantinople, new Rome, in the beginning to propound what matters ſhall bee handled, and as it were to open a doore to the reſt, &c. But whoſe office was it elſe, but the Preſidents to propound the queſtions, and to moderate the diſputations? Though we need not to contend for this Synode, which was moſt erroneous, groſſe and idolatrous, and not worthie to be counted amongſt the eight generall Councels, and indeed it is none of them.

Conſtantinopol. 4. The eight generall Councell, *Baſilius* the Emperour was preſent, and Preſident; for he concludeth the Councel thus, *Praeſtamus omnibus qui in mente aliquid habent ambiguum, in medium exhibeant*: We giue licence to all, that haue any doubt, to bring it forth. He was then the Preſident, whatſoeuer the Ieſuite can obiect to the contrarie.

In theſe eight generall Councels the Pope of Rome was not himſelfe perſonally preſent: what will you ſay now to a generall Councell, where the Pope was preſent in perſon, and yet not Preſident.

In the Councell of Florence, *Palaeologus* Emperour of Conſtantinople, and *Ioſephus* Patriarch there, alſo *Eugenius* the fourth Biſhop of Rome were perſonally preſent, with the whole ſtate Eccleſiaſticall both of the Greeke and Latine Church: yet was not *Eugenius* preſident, as may appeare by theſe arguments.

1 At their firſt meeting there was great contention about their ſeates in the Councell, the Pope would haue placed the Greekes with their Emperour on the left hand, the Latine Clergie on the right, and himſelfe to ſit in the vpper end in the middeſt betweene them both: but the Emperor would not ſuffer this, ſaying, that that place was meeter for him then for the Pope: Hereupon the Pope relented, and was contented to ſit on the right ſide ouer againſt the Emperour; but if he had been preſident, that place in the middeſt of right had belonged vnto him.

2 The Grecians craued leaue of their Emperour, and Patriarch, when they began to ſpeake, as *Beſſarion* both *ſeſſ.* 1. and *Marcus* Biſhop of Epheſus *ſeſſ.* 3. and *ſeſſ.* 13. *Iohannes Monachus* ſaith thus to *Marcus*, *Non ego ſed Imperator tibi legem loquendi ponet*: Not I, but the Emperour is to appoint you the law of diſputing: But this onely belongeth to the preſident and moderator. 3. *Seſſ.* 20. *Imperator iuſſit vt iterum ſeſſio haberetur*, The Emperour commanded another ſeſſion to bee kept: *Ergo*, he was preſident, and not the Pope.

Argument. 4. Laſtly, not to heape vp many reaſons in ſo plaine a cauſe, I will alleage one example moſt manifeſt out of *Auguſtine*: who writeth, that in that great Councell at Carthage where the matter was diſcuſſed betweene the Catholikes and the Donatiſts, there being preſent more then 500. Biſhops of both ſides, *Marcellinus* was appointed to be moderator of that diſputation: who diuers times putteth in his ſentence in the diſputation, and laſt of all, bidding both parts to goe aſide, hee writeth the ſentence definitiue, and concludeth againſt the Donatiſts, approuing the actes of the Catholike Biſhops, *Aug. breuicul. collation.*

And for further euidence herein. 1. The Greeke Church holding, as hath beene ſhewed before in the ſecond queſtion, that the right of calling Councels belonged to the Chriſtian Emperours, conſequently alſo doe allow them to be Preſidents, and to haue the chiefe place in Councels, which hath been alleaged before out of the acts of the Councell of Florence, where *Paleologus* the Emperour of Conſtantinople was preſent: Yea *Nilus* goeth further, and ſheweth how *Peter*, though hee ſpake firſt, did not challenge vnto himſelfe any ſuch Preſidentſhip or iudiciall authoritie, in that Councell, Act. 15. but rather, [illegible] *All aſſented vnto thoſe things, which Iames ſpake, yea Peter himſelfe.*

Lib. 1. de primat.

2 The ſame alſo is confirmed by the practiſe of the South Church, for in the Chalcedon Councell, there were ſixteen Iudges appointed by the Emperour as Preſidents ſitting in the middeſt, where was preſent *Dioſcorus* Patriarch of Alexandria placed on their right hand, allowing of their Preſidentſhip. And at this day the Emperour of Æthiopia called *Preſter Iohn* maketh no reckoning of any vnlawfull decree made by their *Abuna*, or Patriarch, but ſaith, *he would burne the copie of ſuch commandements*: ſo he alloweth not vnto him any deciding or definitiue voice.

Aluares deſcript. Æthiop. cap. 29.

3 The ſame is the iudgement of the reformed Churches, that the ciuil Magiſtrate inſtructed by the word of God, and directed by the learned, hath the chiefe authoritie to confirme, and eſtabliſh the decrees of Councels: as the confeſſion of Sueueland thus writeth to the Emperour, *That it would pleaſe your ſacred Maieſty to follow the examples of the moſt mighty and happy Emperours, Conſtantine, Iuſtinian, Theodoſius, and others, who both by doctrine taught in all* [illegible]*, by moſt holy and vigilant Biſhops, and alſo by Councels lawfully aſſembled, and by a wiſe diſcuſſing of all things, did deale with them that erred, &c.*

Confeſſ. Sueue. in concluſ.

4 Cardinall *Cuſanus* confeſſeth, that in the ſecond Epheſine Councell, they proceeded, not expecting the preſence of the Ambaſſadours of Pope *Leo*, after many delaies of their comming: here the Pope was neither preſent, nor Preſident. *Franciſcus de Victoria* allegeth out of Cardinall *Turrecremata* and *Syluester*, that a Councell may bee congregate, *contra voluntatem papæ*, againſt the will of the Pope, to redreſſe his inſolencies, as the Emperour aſſembled a Councell againſt *Iohn* 12. an incorrigible Pope. It were an hard matter to make the Pope Preſident in ſuch a Councell, and to ſet him to be a Iudge, where he is to be cenſured and iudged.

Lib. 2. concord. Cath. cap. 2.

Tractat. de pontif. relect. 4. prop. 23.

THE FIFTH QVESTION, WHETHER Councels may erre or not.

The Papiſts.

33. Error.

THey are not all agreed, what to determine of this matter: ſome affirme that Generall Councels can in no wiſe erre, although the conſent of the Pope be wanting: thus the Fathers in Baſile concluded, Who is it, ſay they, that will preferre a ſinfull man before an vndefiled Church? But *Bellarmine* more the Popes friend then ſo, holdeth, that euen generall Councels may erre, vnleſſe they follow the inſtructions and directions of the Pope; Yea that it is not ſufficient for the Pope to call a Councell, and ſend his Legate thither, but he muſt write continually for aduertiſement from his maſter before any thing be concluded: and therefore they doubt not to ſay, that the Councell of *Baſile* erred, though it had the conſent of the Popes Legate in defining, that the Councell is aboue the Pope, becauſe hee had no ſuch direction from the Pope, *Bellarmine de concil. lib. 2. cap. 11.*

Nay the Ieſuite goeth further, that particular Councels being approoued by the Pope cannot erre, *cap. 5.* So they hold that the holy fathers of the cruell [a] Inquiſition cannot erre; Yea *Panormitane* was not aſhamed to ſay openly in the Councell of *Baſile*, that he would prefer the iudgement of the Cardinals of Rome before all the world. This then is the Ieſuites opinion, that no Councels by the Pope confirmed can erre: and that a particular Councell hauing his allowance, is to bee preferred before a generall without. Let vs ſee ſome of their reaſons.

[a] This is obiected againſt as vntrue, but ſeeing they hold that particular Synods confirmed by the Pope cannot erre, it will follow, that their cruell Inquiſition hauing the Popes approbation it likewiſe ſo priuiledged. See their obiection further anſwered. Recect. pag. 13.

1 They doe wreſt certaine places of Scripture for their purpoſe: as that Act. 15. It ſeemed good to vs, and the holy Ghoſt: I am with you to the end of the world: He that heareth you, heareth me. *Bellarmine cap. 2. Rhemiſt. in Act.* 15. 8. 20. ſo then thus they argue, Councels are neuer without the ſpirit of God: therefore they cannot erre. *Anſwere.* As though the ſpirit of God were at their commandement, or were tied to places or perſons: They muſt firſt performe the condition before they can challenge the promiſe: that is, to follow the rule of Gods word, and obediently to ſubmit themſelues thereunto; then will God vouchſafe to be preſent. The Goſpell ſaith, that wheresoeuer two or three are gathered together in my name, I will be preſent euen in the middeſt of them: Here promiſe is made, not to thouſands or hundreds, but to two or three; and therefore by this place an aſſemblie of few perſons may as well bee exempted from errour, as Councels. But there is a condition, *In nomine meo*, in my name, and then followeth, *in medio illorum*, in the middeſt of them: if then they are not met in the Lords name, they cannot looke for the preſence of Chriſt. I pray you, where was the holy Ghoſt preſent in that Councell at Rome vnder Ioh. 23. when there appeared a great Owle, which ſtared and outfaced the Pope, who bluſhing at the matter, and fuming, roſe vp and departed? At the ſight of which Owle they whiſpered one in anothers eare, that the ſpirit appeared in the likenes of an Owle: and after that in another ſeſſion the ſame Owle appeared, & could not be driuen away, vntill by throwing bats and cudgels at her, ſhe fel down dead before them, *ex Nichol. Clemang.* In the

beginning of the Councell of Constance after the accustomed hymne sung, *Veni sancte spiritus*, a bill was set up with these words, *Alijs rebus occupati, nunc adesse non possumus.* We are now otherwise occupied, we cannot be present with you. Wee see now how sure the Papists are of the holy Ghost in their Popish Councels.

Argum. 2. *Act.* 15. 28. *It seemed good to vs and the holy Ghost:* As the Apostles might say, that their decrees were the decrees of the holy Ghost: so all other Councels are sure to haue the assistance of the spirit: *Ergo*, they cannot erre. *Bellarm. lib.* 2. *cap.* 2. Act.15.28.

Answere. First, if the Councels which are now helde in the Church, are as sure not to erre as the Apostolicall Councels, by the same reason euery particular Pastor of the Church may haue as good a priuiledge, to be exempted from error, as the Apostles themselues had: for their Councels which erred not, consisted of particular members likewise not erring. But there is not the like reason of the Apostles, and their Councels then, as there is of ours now: for the Apostles, whose preachings, decrees, and writings, are now, and were then to be rules of our faith, for this cause receiued the spirit of God, whereby they were assured to be led into all truth, Ioh. 16. 13. But Councels now are not to set rules of our faith, neither are their decrees to be taken for Scripture: therefore there is not the like reason of the assistance of the spirit now in such measure, as they had it. John 16, 13.

Answere. 2. Yet wee graunt that the spirit of God is present still in Councels assembled in Christs name, to direct them in all things necessarie: so that they be content to be ruled by the Scriptures, as we see the Apostles grounded their decrees vpon Scripture, Act. 15. 16. For thus the Apostles concluded, that seeing God foretold by his Prophets, that the Gentiles should be called as well as the Iewes, that they were not therefore to be clogged with Iewish ceremonies, seeing they were ordained to be a people holy vnto God, as well as the Iewes: But if the Pastors of the Church refuse to heare the voyce of God in the Scriptures, they are very like to be deceiued, yea, are sure to misse the line of truth.

Argum. 3. The Church cannot erre: for the Apostle calleth it the pillar of truth, 1. Timoth. 3. but a generall Councell representeth the whole Church: *Ergo*, it cannot erre. *Bellarm. lib.* 2. *de Concil. c.* 2. 1.Timoth.3.

Answere. First, concerning the assumption or second part of this argument, we grant, that a generall Councell lawfully assembled in some sort representeth the vniuersall Church, but is not the vniuersall Church: fewe Councels are so generall, at the which some of euery nationall Church are present, which thing ought to be in an vniuersall Councell. And againe, a generall Councell may erre, when as notwithstanding some particular members of the Church hold the truth: as in that generall assembly of 400. of *Baals* Priests in *Achabs* time, they all being in error, the Prophet *Micaiah* onely was in the right.

Secondly, concerning the proposition, first we denie that the Church is absolutely freed from error, neither doth it follow, it is the pillar, therefore cannot erre; for *Peter* erred, and yet was a pillar, Galath. 2. Secondly, the Church is called a pillar, and ground of truth, not absolutely or substantially, as though the truth should be measured by the Church, but onely demonstratiuely, because it professeth the truth, and as a golden candlesticke holdeth out the light in the world, which is not elsewhere to be found but in the Church: and it is the pillar of the truth, as it is the house of God, suffering it selfe to be ruled and guided by the word of God. Galat,2.9.

The Protestants.

WE doubt not to say, that Councels haue erred, and may erre, presuming any thing besides the warrant of Gods word, and that neither vniuersall or particular Councels are priuiledged, much lesse any one man, no not the Pope, not to erre in matters of faith, otherwise, then following the truth of the Scriptures, for in so doing, they are sure not to be deceiued.

Argum. 1. We haue examples in the Scripture of Councels that erred, as that assembly in *Achabs* daies of 400. Prophets, who were all deceiued. The Iesuite thus answereth, that it was an assembly of Prophets, not of Priests: as though Priests were more priuiledged from error, then Prophets. And the Iesuite, if he be well remembred, whereas we alleaged the examples of *Dauid, Hezekiah, Iosias*, that assembled Councels, he gaue vs this answere, that they did it as Prophets, and not as Kings: wherefore by his owne confession it belongeth to Prophets as well as to Priests to assemble, and be assembled in Councell. Secondly (saith he) these were false Prophets, not Prophets of the Lord. We grant so, and this withall, that wheresoeuer the Lords Prophets and Pastors, and Ministers assemble, that there they will heare the Lords voyce: which the Pope in his Councels doth not. But he still supposeth, that the Pope and his Ministers are Christs disciples: which is an vnreasonable supposition, seeing we hold him to be Antichrist, and that the Iesuite knoweth. Thirdly, this Councell was called by the authoritie of the King, not of the high Priest, and therefore might erre. *Answere.* First, the holy Councels summoned by *Dauid*, 1. Chron. 15. 3. by *Hezekiah*, 2. Chron. 30. by *Iosias*, 2. Chron. 34. though they were by the authoritie of the King, not the high Priest collected, were notwithstanding godly and lawfull Councels. Secondly, neither was it the authoritie of the high Priest, that could priuiledge Councels from error, seeing they themselues erred, as *Vriyah* the high Priest vnder that vngodly King of Iuda *Ahaz* was a most grosse idolater, 2. King. 16. 11. Wherefore the Iesuite hath here answered nothing. 2.King.16.11.

Argum. 2. Such a Councell alſo was that of the Iewes, Ioh. 9. where all they were excommunicate that confeſſed Chriſt, and Mark. 14. Chriſt himſelfe was by the Councell condemned: It cannot be denied, but that this Councell erred. Let vs heare the Papiſts goodly anſweres: ſome ſay that the Councell erred in a matter of fact, *de facto, non de iure*, not in a caſe of right, as whether Chriſt ſhould be put to death; As though in condemning him, they denied not that he was the Meſsiah. Other that they erred in their owne opinion, not in the ſentence giuen; for Chriſt indeed was guiltie of death, ſay they, becauſe he did beare our ſinnes: the Ieſuite findeth not much fault with this anſwere, and yet it is an open blaſphemie, as is that alſo of the Papiſts, that the Iewes had ſinned mortally, if they had not put Chriſt to death. Some of them ſay, the Councell erred not in that which was done, but in the manner of iudgement, becauſe it was tumultuous and diſorderly, and done by ſuborning of falſe witneſſes; and this ſaith the Ieſuite, is *probabilis reſponſio*, a probable anſwere, ſaith he, being moſt impious and blaſphemous. And their Maſter of Sentences determineth otherwiſe: *Occidere Chriſtum fuit mala actio & peccatum*: To kill Chriſt was an euill and ſinfull action, *lib. 2. diſt. 48. b.* But he dare not reſt in this anſwere, but findeth out a fourth of his owne, that the chiefe Prieſts and Councels of the Iewes could not erre before the comming of Chriſt, but after he was come, they might. A blind Popiſh anſwere; for doth not Chriſt euery where impugne the traditions and decrees of the Elders, as Mark. 7. which our Sauiour ſhould not haue done belike, ſeeing the Elders before his comming could not erre: or will they ſay, that thoſe traditions were right and good before, and afterward erroneous? I know not elſe what they ſhould ſay.

Diſtinct. 13. Item in Margin.

Popiſh blaſphemie.

Againe, I oppoſe againſt the Ieſuite the determination of their owne Maſter: who ſaith, *In Chriſti morte terminata eſſe Legalia omnia*: That all the Legals were determined and tooke their end in the death of Chriſt; and ſo long Circumciſion (ſaith he) was in force, *lib. 4. Sentent. diſt. 3. k.* But the law and Prieſthood ceaſed together: *Ergo*, till Chriſts death the Prieſts ſhould be priuiledged not to erre, if they had any ſuch priuiledge at all.

Argum. 3. We ſee by experience that many Councels haue erred. In the third Councell of Antioch, celebrated *anno* 345. *Athanaſius* was condemned. In the fourth Antiochene Councell *anno* 367. the Macedonian hereſie was confirmed: *anno* 354. a Councell of 300. Biſhops at Millaine decreed againſt the Catholike faith: the *Ariminine* Councell of 600. Biſhops, ſtood for the Arrians: But they will tell vs, that thoſe generall Councels erred, becauſe they were not ratified by the Pope: as though the Popes themſelues haue not erred, as ſhall be ſhewed afterward; how then can they preſerue others from error? and how like it is, that one man ſhould be alwaies freer from error, then a whole Councell, let any indifferent man iudge; we will then giue inſtance of ſuch Councels, as haue beene confirmed by the Pope.

In the Councell of *Neoceſarea* confirmed by *Leo* the fourth *can.* 7. ſecond mariage is forbidden: that the Prieſt ſhould neither giue conſent to ſecond mariage, nor be preſent at the mariage feaſt, but rather enioyne penance for ſecond mariage.

Bellarmine anſwereth, *Non prohiberi matrimonium, ſed ſolemnitatem ſecundi matrimonij*, that not ſecond mariage, but the ſolemnitie of ſecond mariage is forbidden; for the celebritie of mariage was once onely accuſtomed to be done in the Church, (ſaith hee) when as virgins were coupled in matrimonie.

Contra. 1. The Canon ſpeaketh not of any ſolemnitie in the Church, but of the feaſt at home, *Presbyterum conuiuio ſecundarum nuptiarum intereſſe non debere*, That the Prieſt or Miniſter muſt not be preſent at the ſecond mariage feaſt. Secondly, the Canon ſaith, *Quis eſt presbyter, qui propter conuiuium illis conſentiat nuptijs*: He is a Prieſt of no worth, that for the feaſt ſake will giue his conſent to ſecond mariage. And againe, *Præcipitur ſecundis nuptijs pœnitentiam tribuere*: He is commanded to enioyne penance for ſecond mariage: not for the ſolemnitie of ſecond mariage, but for the mariage it ſelfe. It is plaine therefore, that this Canon forbiddeth ſecond mariage it ſelfe. Thirdly, neither is it true which the Ieſuite ſaith, that all ſolemnitie in the Church was cut off in ſecond mariage: It was decreed indeed, *Concil. Lateran. part. 9. cap. 2. In ſecundis nuptijs non debet benedictio iterari*: The matrimoniall or mariage bleſſing muſt not be iterate in ſecond mariage, becauſe it was once giuen before: yet both firſt and ſecond mariage was to be ſolemnized in the Church, *Synod. Colonienſ. part. 7. cap. 43. Coniunctio coniugum in facie eccleſiæ peragenda*; The ioyning together of couples is to be done in the face of the Church. He ſaith not in the firſt or ſecond mariage, but indefinitely of all.

Toletan. 1. can. 17. Is qui non habet vxorem, & pro vxore concubinam habet à communione non repellatur: He that hath not a wife, but in ſtead of his wife a concubine, is not for this cauſe to be repelled the communion: a manifeſt error. This Councell was confirmed by *Leo*, as it may appeare canon 21. *Bellarmine* anſwereth, that a concubine is here taken for a wife, *Ducta ſine dote, & externa ſolennitate*, maried without a dowrie, and any outward ſolemnitie, as *Agar* is ſaid to be *Abrahams* concubine, yet ſhe was indeed his wife: and *Keturah* likewiſe.

Contra. 1. A wife is one thing, a concubine another, *Sicut aliud libera, aliud ancilla*, as a free woman is one thing, a bond woman another: ſo ſaith *Leo* the approuer of the foreſaid Councell, as he is alleaged, *Synod. Triburienſ. cap.* 38. And further, he ſaith, that if a man giue his daughter to one in mariage that hath a concubine, *Non ita accipiendum eſt, quaſi eam coniugato dederit*, It is not ſo to be taken, as if he had giuen her to one maried alreadie: *Niſi fortè illa mulier ingenua ſit facta, & dotata legitimè, & in* *publicis nuptijs honeſtata videatur*: Except the woman be made free and haue her dowrie, and be receiued in mariage publikely ſolemnized, &c. Therefore ſhee that is neither endued with dowrie, nor ſolemnly maried, is no wife, but a concubine, which cleane ouerthroweth *Bellarmines* anſwere.

Whereas *Bellarmine* telleth vs, that in the Ciuill law a wife maried without ſolemnitie, is called a concubine, his law here deceiueth him: for whether he will be tried for this point by the Ciuill law or Canon, they make both againſt him. *As Cod. lib.5. tit.16. leg.2. Authentic.* forbiddeth that a ſouldiour ſhould make a gift to his *focariæ*, or *concubinæ*, his concubine, or houſe-maid: which there is taken for one that is kept without mariage. Likewiſe, *titul.* 16. *l.*1. *Conſtantin.* It is lawfull for no man to keepe a concubine, *conſtante matrimonio*, as long as he is married. In the ſame ſenſe is a concubine taken in the Canon law: *Decret. p.*1. *diſt.*34. *c.*6. *Et ſi non habetis vxores, &c.* Though you haue no wiues, yet is it not lawfull for you to haue concubines, &c. Thus then a concubine is one, and a wife another.

3. That *Agar* was not *Abrahams* wife, but his concubine, it appeareth thus: Firſt, ſhee was not made free, but remained a bond-woman ſtill, Gen.16. and 21. Secondly, ſhee had no dowrie, nor her ſonne any inheritance with *Iſaac*, Gen.21.10. Thirdly, if ſhee had beene *Abrahams* wife, hee ſhould haue done euill in diſmiſſing of her, and ſending her away. Fourthly, the Scripture onely calleth *Sara Abrahams* wife, Gen.16.3. the other a bond-woman, euen after ſhe had a childe by *Abraham*, Gen. 21.13. ſhe is alſo called the maide of *Sarai*, and *Sarai* her dame or miſtreſſe, Gen.16.6.9. *Sara* alſo giueth *Agar* to *Abraham*, and ſaith, *It may be I ſhall receiue a childe by her*, Gen.16.2. the bond-womans childe is by right her dames and miſtreſſes according to the law, Exodus 21.4. All this proueth that *Agar* was a concubine onely, not wife to *Abraham* in any reſpect.

Gen.16.21.
Gen.21.10.
Gen.16.3.
Exod.21.4.

As for *Keturah*, it cannot be denied, but that ſometime the Scripture calleth her *Abrahams* wife, Gen.25.1. ſometime his concubine, 1.Chron.1.32. yet in a diuers reſpect: for ſhee was his concubine, as ſome thinke, while *Sara* liued, and his wife afterward: and the Iewes doe holde that *Keturah* and *Agar*, are all one woman. To which opinion *Hierome* ſeemeth to encline, being moued thereunto by two places of Scripture: the firſt, 1.Chron.5.19. where beſide the Agarens, are named *Iethur* and *Naphiſh*, as enemies to Iſrael, which were the ſonnes of *Iſmael*, Gen.25.15. The other is, Pſal.83.6. where the Iſmaelites and Agarens are named as two diuers nations: but *Agar* had no more ſonnes but *Iſmael*, ſo that the Iſmaelites and Agarens muſt be all one, vnleſſe the ſonnes of *Keturah* be vnderſtood for Agarens, which is moſt like. But how could *Keturah* her ſonnes be named Agarens, if ſhee alſo were not *Agar*? But leauing this as a coniecture of hiſtorie, whether *Keturah* were the ſame that *Agar*, or not, it is verely to be thought that ſhe was both a concubine and a wife, the firſt while *Sara* liued, the ſecond after her death. So whatſoeuer the Ieſuite hath ſaid, or can ſay, the Toletan Councell decreed an error.

1.Chron.1.32.
Hieron.trad.in Gen.25.& 1.Paralip.cap.1.
1.Chron.5.19.
Pſal.83.6.

In the 6. generall Synode, *Can.*2. the Councell vnder *Cyprian* which concluded that heretikes ſhould be rebaptized, is approoued, *Can.*72. The mariages betweene Catholikes and heretikes are iudged to be voyd, *huiuſmodi nuptias*, ſaith the Canon, *irritas exiſtimari*, a manifeſt error, and contrarie to S. *Paul*, 1.Cor.7.13. *Can.* 12. ſpeaking of the Canons of the Apoſtles, *Can.*6. which permitteth Miniſters to dwell with their wiues, which by them is forbidden in this place, they ſay thus, *Statum eccleſiaſticum in pulchriorem ordinem prouehi volentes*: Being deſirous to reduce the eccleſiaſticall ſtate to a more beautifull and perfect order, then it was in the Apoſtles time. As though any Church ſince was purer, then the primitiue vnder the gouernment of the Apoſtles. *Can.*67. *Damnamus eos qui cuiuſcunque animalis ſanguinem aliqua arte condiunt, & ſic comedunt*: Wee condemne thoſe that by ſkill of Cookerie doe dreſſe the blood of any beaſt to be eaten. But Saint *Paul* ſaith, euery creature of God is good, and not to be refuſed, &c. 1.Tim.4.4. Theſe and diuers ſuch errors were concluded in this generall Councell: conſented and ſubſcribed vnto by *Iuſtinian* the Emperour, the Biſhop of Rome, the Patriarch of Conſtantinople, and by 200. Biſhops beſide and more, as may be ſeene *Can.* 102. And approoued in the 7. generall Councell, *action.*4. where *Tharaſius* the Preſident ſpeaketh thus of the Canons of the ſixth Councell, *Scandalum eſt dubitare an ſint ſextæ ſynodi*: It is ſcandalous, or offenſiue to doubt, whether they be the right Canons of the ſixth Synode. And *Adrian* Biſhop of Rome thus writeth to the ſame *Tharaſius*, as he is alleaged in the Decrees: I receiue the ſixth Synod with all the Canons thereof, *Decr.p.*1. *diſt.*16. *c.*5.

1.Cor.7.13.
1.Timoth.4.4.

*Concil. Carthaginenſ.*3. *Can.*47. The Apocryphall bookes of *Tobie, Iudith, Eccleſiaſticus, Sapientia*, the *Machabees*, are made Canonicall, contrarie to the Laodicen Councell, *cap. vltim.* where all theſe bookes are reiected out of the ſacred Canon. Therefore the Councell of Carthage erred.

Bellarmine anſwereth, firſt that the Councell of Carthage is of more authoritie then the Laodicen, becauſe it is the latter, and for that it is ratified by *Leo* 4. *diſt.*20. *c.*1. and ſo is not the other.

*Contra.*1. The Councels the more ancient they are and neerer the Apoſtles times, ought to bee ſo much the more had in authoritie, and not the new to be preferred before the olde: I meruaile that the Ieſuite, which ſo much vrgeth antiquitie, would haue vttered ſuch a ſpeech. 2. And againe, the ſame *Leo* the 4. in the ſame place confirmeth the Laodicen Councell: and likewiſe *Felix* 4. *Decret.*2. citeth the 26. and 59. Canons of this Synod: and it is confirmed in the ſixth generall Councell, *Can.*1. and ſo is not the Councell of Carthage: as it is alſo alleaged in the Decrees, *diſtin.*16. *c.*7. Wherefore the Laodicen is to be preferred, and the Ieſuite hath ſaid nothing.

In the ſecond Councell of Nice, *act. 5.* it was concluded, that Angels and the ſoules of men haue bodies of their owne, and are circumſcriptible *& imitabiles pictura*, and may be deſcribed by picture; and that the Angels *viſitatis in propriis corporibus viſi*, haue often beene ſeene in their owne bodies. *Act. 7.* It was decreed, *Has eſſe veritatem in ſanctis eccleſiis venerandas imagines colendas*: That in holy Churches the images of Saints ſhould be worſhipped. Yet in the Eliberin Councell it was long before determined in this wiſe, *Can. 36. Placuit, picturas in eccleſia eſſe non debere*: It ſeemeth good to vs, that there ſhould be no pictures at all, or images in the Church. And to this Councell ſubſcribed *Oſius* Biſhop of Corduba in Spaine, who had beene preſent before in the firſt Nicene Councell, and ſubſcribed for the Biſhop of Rome: this appeareth therefore to be a manifeſt error, which was decreed concerning the adoring of Images. And to make the error more foule, being blaſphemous enough in it ſelfe, *action 4.* one *Iohannes Monachus* ſteppeth vp, and ſaith, *Imago maior eſt quam oratio*: An Image is more worth then prayer: whereas prayer is inſtituted of God, an Image is the deuice of man. And in the ſame place, the ſame ſuperſtitious and idolatrous Monke ſaith, that it were better for a man to breake his oath, *& iuramentum peierare*, and to be forſworne, then to keepe his oath, *in deſtructionem imaginum*, for the pulling downe of Images. And yet for all this *Bellarmine* will not yeeld that this Councell erred.

In the Councell of Rome vnder Pope *Stephen* the 6. all the acts of *Formoſus* his predeceſſor were reuoked. And in the Councell of Rauenna vnder *Iohn 9.* Pope, *Formoſus* acts were eſtabliſhed, and *Stephens* decrees abrogate.

Bellarmine here anſwereth, that Pope *Stephen* erred onely in a matter of fact, being falſly informed, that *Formoſus* was not the lawfull Pope. *Contra.* But to reuerſe all the acts and decrees made by the Pope, ſheweth an error in iudgement alſo in one of them, either in him that firſt enacted them, or in him that after reuerſed them: As the putting of Chriſt to death, though it were a matter of fact, yet proceeded from a corrupt, blinde, and reprobate iudgement. By this ſhift the Ieſuite alſo may excuſe the high Prieſts from error, that put Chriſt to death.

Laſtly, in the Councell of Conſtance they are excommunicate, that receiue the Sacrament in both kindes: the Councell of Baſil on the contrarie ſide, permitteth and giueth leaue to the Bohemians to vſe both kindes. One of theſe Councels muſt needes erre, and both of them were confirmed by the Popes: the Councell of Conſtance by *Martin* the 5. the Councell of Baſil by *Felix* 5. By this induction of many particulars we inferre and conclude, that Councels euen approued by the Pope, may and haue erred.

Lib. 2. de baptiſm. cont. Donatiſt. tom. 7.

4 Laſtly, *Auguſtines* opinion is this, that prouinciall Councels ought to giue place to generall: *Et ipſa plenaria priora poſterioribus emendari*: And the former generall Councels muſt be amended by the latter. The Rhemiſts haue found out this ſhift, that in matters indifferent, which are to be changed, according to time and place, Councels may be altered, *Act. 15. ſect. 8.* But to that it is anſwered, that the word *emendare* ſignifieth not onely a change, but a correcting of that which is amiſſe. And that clauſe of *Auguſtines* muſt be put in, why Councels muſt be amended: *Si a veritate deuiatum ſit*, If they ſwarue from the truth: *de Baptiſm. lib. 2. cap. 3.* Wherefore we conclude that Councels may erre.

Againe, that ſaying of *Auguſtine* is confirmed in your owne Decrees: *Ego ſolis eis ſcriptorum &c.* I haue learned, onely to thoſe writers which are called Canonicall, to attribute this honour, that I beleeue none of them to haue erred in writing, &c. *Decr. p. 1. diſt. 9. c. 5.* If the holy writers onely are priuiledged from error, then all other that are not Canonicall may erre, and ſo Councels among the reſt.

Extrau. de Appel. cap. ſignificaſti.

Laſtly, let vs put to the ſeale of this doctrine, the teſtimonie of the holy Martyrs witneſſed by their blood: M. *Rogers* Martyr, alleageth the authority of a learned Lawyer of the Church of Rome, namely, *Panormitane*, which ſaith that vnto a ſimple lay man, that bringeth the word of God with him, there ought more credit to be giuen, then to a whole Councell gathered together: vnto which ſentence the ſaid bleſſed Martyr giueth his conſent, *Fox* pag. 1487.

Pag. 1352. 1. 40

Biſhop *Farrar* Martyr, was condemned for this article amongſt other, becauſe he would not ſubſcribe, that generall Councels neuer did nor can erre, *Fox* pag. 1554. col. 2. nu. 4.

Pag. 1412. 2. 4.

Biſhop *Ridley* alſo holy Martyr, confeſſeth that Councels gathered together of ſuch guides, and Paſtors, as doe walke after the guiding of Gods word, haue a promiſe to be guided of the ſpirit into all truth, and not otherwiſe, *Fox* pag. 1720. col. 2.

Pag. 1562. 1. 30

Ierem. reſponſ. c. 1.
Barlaam de princip.
Damianus a Goes de Æthiop. morib.

Concerning the teſtimonie of forraine Churches. 1. The Greekes reiecting all the generall Councels which *Bellarmine* reckoneth vp to be eighteene in all, *lib. 1. de Concil. c. 5.* Excepting onely the firſt ſeuen: as *Ieremie* Patriarke of Conſtantinople profeſſeth, and others of the Greeke Church, doe conſequently hold, that the other pretended generall Councels were in error.

2. The Chriſtian Aethiopians, as appeareth by the confeſſion of *Zaga Zabo* one of their Biſhops, doe ſpecially reuerence the foure firſt generall Councels gathered againſt the Arrian, Macedonian, Neſtorian, and Eutychian heretikes: other Councels in the ſaid confeſſion are not mentioned, as neither of like truth nor authoritie.

3. The reformed Churches doubt not, but that generall Councels, if they follow not the rule of the Scripture, are ſubiect to error, *Confeſſ. of Wittemberg. c. 34.* As it is wont to fall out in ciuill meetings, ſo

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doth it alſo in the meetings of the Church, for the moſt part the greater ſide ouercommeth the better. And a little after: Seeing the doctrine of the Apoſtles and Prophets is confirmed of God, the ſentence of no one man, nor of any aſſemblie of men, is to be receiued ſimply without triall for the oracle of the holy Ghoſt. The Church of Saxonie, artic.11. among other doctrines differing from the Goſpell, counteth this for one, *That Synodes cannot erre wherein their Biſhops giue their voices:* and artic. 23. *Let the Councell ſee to it, that they condemne not a manifeſt truth.* 4. Yea, the Romaniſts themſelues do refuſe ſome Canons of generall Councels: as *Surius* ſaith, that the 28. Canon of the Chalcedon Councell, which giueth like priuiledges to the Patriarch of Conſtantinople, as to the Biſhop of Rome, was reiected by *Leo.* Likewiſe the ſame *Surius* ſaith of the 52. Canon, of the ſixth generall Councell, which findeth fault with the Church of Rome for faſting vpon Saturdaies: *Hic Canon non recipitur, quia reprehendit, &c.* This Canon is not receiued, becauſe it reprehendeth the Romane Church, the mother of all Churches: It followeth then, euen by their owne practiſe, that generall Councels may erre.

Harm.ſect.10. pag.327.

Surius Tom.2. pag.206.

Tom.2.Concil.fol.1048.

THE SIXTH QVESTION, CONCERNING THE AVthoritie of generall Councels, whether they may abſolutely determine without Scripture, and neceſſarily bind all men to the obedience of their Canons.

The Papiſts.

IN words they would ſeeme to magnifie the Scripture aboue Councels: for they ſay, that the authoritie of the Scripture dependeth not in it ſelfe, of Church, Pope, or Councels; but in reſpect of vs: the word of God, is the word of God, ſay they, though there be no determination of the Church: but we doe not know it ſo to be, but becauſe the Church hath ſo defined: *Bellarmine lib.2.de con.cap.12.* Here is a goodly gloſſe, but nothing to the purpoſe: for in that they ſay the Church hath abſolute authoritie to declare and pronounce which is the word, (which indeede it hath not without teſtimonie and warrant of the word it ſelfe) by this meanes it commeth about, that much is taken for the word of God which is not: and ſo the Church doth not onely declare the word, but maketh that the word which is not. 34. Error.

Firſt, beſide the Apocrypha, which they make part of the word, as we haue ſhewed afore, they hold that their traditions are alſo the word of God, *Bellarmine cap.12.* Secondly, *Gratian* is ſo bold to affirme, that the decretall Epiſtles of the Popes are to bee counted amongſt the Canonicall Scriptures, *diſt.19.can.in canonicis*, and that the Canons of Councels are of the ſame authoritie, *diſt.20.can.decretales.* And *Greg.1.epiſt.24.* ſaith, he doth reuerence the foure generall Councels, as the foure Euangeliſts. Thirdly, they boldly affirme, that whatſoeuer the Paſtors and prieſts doe teach in the vnitie of the Church, is the word of God, *Rhemenſ.1.Theſ.2.verſ.12.*

Firſt then they conclude, that Councels are not bound to determine according to the Scriptures, but as iudges may determine of their owne authoritie. Secondly, that all men are bound of neceſſitie to receiue the decrees of Councels, without any further triall or examination. They reaſon thus out of Scripture.

Argum. 1. Deut.17.12. *He that harkeneth not vnto the prieſt, that man ſhall die.* But marke I pray you, what goeth before, verſ.11. *according to the law which they ſhall teach thee, and according to the iudgement which they ſhall tell thee, ſhalt thou doe:* See then, here is no abſolute iudiciall power giuen to the prieſt but according to the law of God. Deut.17.12. Bellar.lib.1.de concil.cap.18.

Thus anſwered Maſter *Latimer* Martyr, to the like obiection made by Biſhop *White:* If any controuerſie did ariſe, they were indeed referred to the Prieſts who were to iudge, not as they would themſelues, but *ſecundum legem Dei*, according to the law of God, *Fox*.pag.1762. Pag.1600.l.20.

Argum. 2. The example of the Apoſtles Act.15, is as fondly alleaged, where it was decreed (ſaith the Ieſuite) that the Gentiles ſhould not be burthened with ceremonies, which, ſaith he, was not determined by the Scriptures, but by the abſolute ſuffrages of the Apoſtles. Againe, their decrees were abſolutely impoſed vpon the Churches, without any further examination of the Diſciples: *Ergo*, we are now abſolutely bound to obey all decrees of Councels, *Bellar.de concil.1.18.*

We anſwere: firſt, it is falſe, that this matter was determined without Scripture: for *Iames* alleageth Scripture: and *Peter* thus reaſoneth, We beleeue through the grace of God to be ſaued aſwell as they, verſ.11, therefore what neede this yoke of ceremonies? Secondly, Though there had been no Scripture, who ſeeth not that the ſpirit of God ſo ruled the Apoſtles, that their writings and holy actions ſhould ſerue for Scripture vnto the ages following? Thirdly, the Diſciples needed not to examine their decrees, knowing that they were gouerned by the ſpirit, as they themſelues write: *It ſeemed good to vs and the holy Ghoſt;* yet we ſee the brethren of *Berea* ſearched the Scripture for the truth of thoſe things, which the Apoſtles preached, Act.17.11. When they can prooue ſuch a plenarie power and fulneſſe of the ſpirit in their Paſtors and Councels, as was in the Apoſtles, we will alſo beleeue them. Act.15.11. Act.17.11.

Argum. 3. Our Sauiour Chriſt ſaith, if he refuſe to heare the Church, let him be vnto thee as an heathen man and publicane: *Ergo*, the Church is abſolutely to be obeyed in all things, *Beller.lib.1.de concil.cap.18.*

Anſwere: firſt, our Sauiour in this place ſpeaketh not of the Canons and decrees of the Church concerning faith: but only preſcribeth the forme of Church diſcipline, for reformation of manners and correction of ſinne: *If thy brother treſpaſſe againſt thee, &c.* verſ. 15. Our Sauiour Chriſt ſaith no more then this, that Chriſtians ought to obey the ſentence of the Church in cenſuring of ſin: but it followeth not that we ought to receiue new articles of faith impoſed by the Church beſide Scripture. Secondly, Chriſt ſpeaketh not of euery Church abſolutely, but of a Church guided and ruled by his word, and aſſembled in his name, verſ. 20. for otherwiſe by the Ieſuites collection, our Sauiour Chriſt and his Apoſtles ſhould haue been as Publicans, becauſe they obeyed not the Scribes and Phariſes, amongſt whom they cannot denie, but that the Church was at that time. Math.18.15.

The Proteſtants.

WE do firmly beleeue that neither the Church nor Councels haue any ſuch abſolute power to determine without the holy Scriptures, either beſide or againſt them; or to bind other men to obey ſuch decrees: Neither that the true Church of God dare, or will arrogate ſuch power vnto it ſelfe: But that Councels are ordained for the diſcuſſing and deciding of doubtfull matters, according to the Scriptures and word written.

Argum. 1. If the Apoſtles preachings might be examined according to Scripture, much more the acts of all other Biſhops and paſtors. But that was lawfull in the Diſciples of *Berœa*, Acts 17.11. which are commended for it: therefore called noble couragious Chriſtians, becauſe of this their promptneſſe, and diligence in ſearching out of the truth. *Ergo.*

Argum. 2. All things neceſſarie to ſaluation to be beleeued, are articles of our faith: but all ſuch articles muſt be grounded vpon the word of God: therefore nothing can be impoſed as neceſſarie to ſaluation without the word of God. Wherefore it is a blaſphemous ſaying of the Papiſts, that the Church may make new articles of faith, *Rhemenſ. annot. in 1. Tim. 3. ſect. 9.* And *Eckius* maintained the ſame point againſt *Luther*, in the diſputation at Lipſia, and brought foorth a new article of faith, agreed of in the Councell of Conſtance, that it is *de neceſſitate ſalutis*, of the neceſſitie of ſaluation, to beleeue that the Pope is the head of the Church. The fathers of Baſil more modeſt then ſo, concluding that it was an article of faith to beleeue that Councels were aboue the Pope, doe vſe this reaſon: Thoſe things (ſay they) which we alleage for the ſuperioritie of generall Councels, are gathered out of the ſayings of our Sauiour Chriſt: *Ergo*, we are all bound to obey them. Therefore we conclude, that the word of God onely written is the rule of faith, and of all things neceſſarie to be beleeued: Rom.10.10. *Faith commeth by hearing, and hearing by the word.* Councels are to explane and declare articles of faith, not to eſtabliſh new. Martyrol. Fox. pag.848. Martyrol.Fox pag.677. Rom.10.10.

Argum. 3. S. *Paul* ſaith, *that if an Angell ſhould preach otherwiſe then the Apoſtles had preached*, (the ſumme of whoſe preaching is now onely to be found in their holy writings) *let him be accurſed*, Galath.1.8.9. But an Angell preaching beſide Scripture, is to be heard as ſoone, nay ſooner then a Councel aſſembled of men decreeing any thing beſide the word of God: *Ergo*, neither is ſuch a Councell to be receiued, but rather to be iudged accurſed. Galath.1.8.9.

This was the faith alſo of the holy Martyrs, for the which they nothing doubted to giue their liues, that the Scriptures contained all things neceſſarie to ſaluation: neither would they receiue any decree of Church, Pope, or Councell, not agreeable to the ſame.

Firſt, M. *Bradford* ſaith, In teſtimony of this faith I giue my life, *Epiſt. ad Londinenſ. pag. 1626. col. 1.* Pag.1476.2.80.

Maſter *Philpot* holy Martyr, to *Stories* demaund, who ſaid vnto him, When as the Iudge in Weſtminſter hall giueth ſentence, doth the word giue ſentence or the Iudge? maketh this anſwere: Ciuill matters be ſubiect to ciuill men, and they haue authoritie to iudge of them: but the word of God is not ſubiect to mans iudgement, but ought to iudge all the thoughts, wiſdome, and doing of man, *Fox* pag. 1805. col. 1. Pag.1638.2.80.

Maſter *Hawkes* Martyr, when *Boner* had thus ſaid to him: Ah ſir, you will haue no more then Scripture teacheth, but euen as Chriſt hath left it bare. He thus anſwered: He that teacheth me any otherwiſe: I will not beleeue him, pag. 1587. col. 1. Thus we ſee our doctrine hath been laid to the touchſtone, and tried in the fire: and neither the workemen were aſhamed, nor yet their worke burned. Wherefore it remaineth ſound and ſure, againſt the contentious brabling, and ſophiſticall cauils of all the Papiſts in the world. Pag.1441.2.56.

Laſtly, we wil heare *Auguſtine* ſpeake, *Nec tu debes Ariminenſe, neque ego Nicenum tanquam præiudicaturus proferre concilium; Scripturarum authoritatibus, &c.* Neither muſt I alleage the Nicen Councell, nor you the Arimine, I am neither bound to the one, nor you to the other, let the matter be tried by Scripture, *contra Maxim. Arrianum lib. 3. cap. 14.* By this fathers ſentence therefore, no man is bound of neceſſitie to be tied to Councels, but the Scripture only is abſolutely to be beleeued.

We haue alſo for this matter the euident teſtimonie of antiquitie, *Conſtantinus* the great thus ſpake in the Councell of Nice: *Euangelici ſunt libri & Apoſtolici antiquorumque Prophetarum ſanctiones, quæ nos erudiunt, quid de ſacra lege ſapiamus: expellentes igitur hoſtile certamen, ex verbis diuinitus inſpiratis ſolutionem quæſtionum mente capiamus*: There are the bookes of the Goſpels, of the Apoſtles, and Prophets, which doe teach vs, what to hold in religion: therefore expelling all hoſtile and bitter contention, let vs ſeeke the ſolution of theſe queſtions out of Scripture.

Florentin. concil. ſeſſ. 3. Andreas Coloſſenſ. thus ſpeaketh in the name of the Latine Church; *Diuino*

Euangelio supremum obtinenti locum & dignitatem, imprimis nobis est innitendum: We must relie eſpecially vpon the holy Goſpell, as hauing the chiefe place and dignitie, *&c.* Councels then muſt determine according to the Scripture, neither are we bound otherwiſe to giue care vnto them.

The ciuill law thus ſaith, *Cod.lib.1.tit.4.leg.13. Martian. Iuxta Apoſtolicas expoſitiones, &c.* Thoſe things which concerning the faith were decreed in the Councell of Chalcedon by our commandement, were defined according to the expoſitions of the Apoſtles, &c. *Et tit.8.leg.4. Valentin.* ſpeaking of the Chalcedon Councell he ſaith; *Nihil adimens ſacroſancto ſymbolo, nec adijciens*: Adding nothing to the ſacred Creed, not taking from it. Councels then muſt determine according to Scripture, and cannot adde new articles of faith.

So likewiſe their owne decrees teſtifie: *Decr.p.2.cauſ.24.quæſt.1.chap.21. Non afferamus ſtateras doloſas, &c.* Let vs not bring deceitfull weights, to weigh as we thinke good our ſelues, ſaying, this is heauie, this light: but let vs bring the weights and balance out of the Scriptures, &c. And their owne Maſter of Sentences thus ſaith: *Ne vltra præfinitionem dei ſermo de deo ſit; forma fidei certa eſt, nec ergo aliquid addendum*: That of God beyond Gods owne warrant, we ſhould not ſpeake: the forme of faith is certaine, and nothing to be added to it, *lib.1.diſt.33.e.*

Adde hereunto the teſtimonies of other Churches. 1. The Greeke do not hold an abſolute authoritie of all generall Councels: for they acknowledge only ſeuen generall Councels, and anathematize all the reſt. *Ieremie* Patriarch of Conſtantinople, thus writeth concerning the authoritie of the Miniſters of the Church, *Siquidem fidei dogma peruertat, etiamſi angelus ſit, ab audire nolit*: If any peruert the doctrine of faith, though he be an Angel, hearken not vnto him. If an Angell be not to be heard teaching otherwiſe then the Scriptures, much leſſe mortall men, though gathered together in Councell.

Scarga.lib. pelan.p.3.c.2. err.Græc.7. Cenſur.Oriental Eccleſ.c.8.

2 *Zaga Zabo* ſhall ſpeake for the Aethiopike Church: That *to the bookes of the old and new Teſtament it is lawfull to adde nothing or detract, quanquam Angelus de cœlo id nobis perſuadere conaretur*, although an Angell from heauen ſhould ſeeke to perſwade vs. And it followeth; *Quare nec patriarcha, &c.* Wherefore neither our Patriarch, nor our Biſhops by themſelues or in Councell doe thinke, that they may make lawes, *quibus ad mortale peccatum obligari quis poſſit*, whereby any may bee bound vnto mortall ſinne, *&c.* That is, if they tranſgreſſe them: then in his opinion, new articles of faith cannot be deuiſed by Councels, nor any bound abſolutely vnder paine of mortall ſinne to obey their decrees.

Damianus a Goes de Æthiop.morib.

3 And that the Church repreſented in Councels hath no authoritie abſolutely to determine without Scripture; nor to make new articles of faith: it is the iudgement of other reformed Churches of the Weſt. Confeſſion of Wittenberg artic.32. *The Church hath ſo farre authoritie to iudge of doctrine, that notwithſtanding ſhe muſt keepe her ſelfe within the bonds of holy Scripture.* Saxonie artic.7. *As for that which Chriſt ſaith*, I haue yet many things to ſay vnto you; *doubtleſſe he ment not the fooliſh ceremonies, which the Popes haue brought in, nor any new articles of faith, but a further illumination of the Goſpell, which he had alreadie deliuered.*

Harmon.ſect. 10.pag.334.

4 Of the Popiſh Latine Church, *Gerſon*, ſaith, that *the Scripture is the rule of faith, which being well vnderſtood, no authoritie of man is to be admitted againſt it. Durand. The manner of our knowledge muſt be not to exceed the meaſure of faith; continentia ſacræ Scripturæ menſuram fidei exprimit*, The content of the Scripture expreſſeth the meaſure of faith.

Trithem. catol.ſcriptor. Eccleſ. præfat.in ſenten.

THE SEVENTH QVESTION, WHETHER Councels be aboue the Pope or not.

The Papiſts.

THis is a matter yet not fully determined amongſt the Papiſts: neither are they all of one opinion. In the Councell of Conſtance and Baſil, it was fully concluded, that the Councell is aboue the Pope. *Gerſon* of Paris, that was alſo preſent in the Councell of Conſtance, and a great doer againſt *Iohn Huſſe*, ſtiffly maintaineth the authoritie of Councels aboue the Pope. Other Papiſts more fauourable to their new god almight, ſay, that the Pope is by right aboue the Councell, but hee may (if hee will) ſubmit himſelfe to the Councell. But now commeth in the ſtout Ieſuite, and ſaith with the reſt of the Schoolemen, that the Pope hath ſuch a ſoueraigntie aboue the Councell, that hee cannot be ſubiect to their ſentence, though he would, *Bellarm.de concil. lib.2.14.* Yet he is in a mammering with himſelfe: for ſaith he, *in periculo ſchiſmatis*, When there is a ſchiſme, and it is not knowne who is the true Pope; in ſuch a caſe the Councell is aboue the Pope. Let vs examine ſome of his beſt reaſons.

35. Error.

Argum. 1. Now commeth in a great blaſphemie. All the names, ſaith the Ieſuite, that are giuen to Chriſt in the Scriptures, as head of the Church, are aſcribed to the Pope, as he is called *fidelis diſpenſator*, Luk.12. a faithfull ſteward in the Lords houſe: *Paſtor gregis*, Ioh.10. the ſhepheard of the flocke: *Caput corporis eccleſiæ.* Epheſ.4. the head of his bodie the Church: *Vir ſeu ſponſus.* Epheſ.5. the husband or ſpouſe of the Church: All theſe titles (ſaith he) are due to the Pope: *Ergo*, he is aboue the Church, and ſo conſequently aboue generall Councels, *Bellarmine de concil.lib.2.17.*

O Lord, what great blaſphemie is heere, to appropriate the titles of Chriſt, to a mortall man! But goe to *Bellarmine*, and the reſt of that packe, fill vp the meaſure of the iniquitie of your forefathers:

thers: ſay with Pope *Anaſtaſius*, that the people of the world are the parts of his bodie: with *Cornelius* the Biſhop in the Councell of Trent, the Pope being the light came into the world, and men loued darknes rather then light: with Pope *Callixtus* in the Councell of Rhemes, who, when hee ſaw the Councell would not conſent to excommunicate the Emperour, impiouſlie cried out that they had forſaken him, as Chriſt was left of his Diſciples: with *Innocentius* the third, that all things in heauen and earth, and vnder the earth doe bowe the knee vnto him: with *Otho* no Pope but a Cardinall, that ſitting amongſt his Biſhops, blaſphemouſlie applied to himſelfe the viſion of *Ezechiel*, chap.1. reſembling the Biſhops to the foure faced beaſts, himſelfe vnto God that appeared to the Prophet in the midſt. Euen thus with the like ſpirit of blaſphemie, doe the Ieſuites crie out, that the Pope is the chiefe ſhepheard, ſteward, huſband, and head of the Church vpon earth.

But we will leaue to charge them ſo deepely with blaſphemie, which notwithſtanding they cannot auoide: let vs heare what the fathers of Baſil ſay to this point. *Bellarmine* ſaith, the Pope is the huſband; but they reaſon cleane contrarie: the Church (ſay they) is the ſpouſe of Chriſt: the Pope, make the beſt of him you can, is but a Vicar: but no man doth ſo ordaine a Vicar, that he maketh his ſpouſe ſubiect vnto him, but that the ſpouſe is alwaies thought to bee of more authoritie then the Vicar, forſomuch as ſhe is one bodie with her huſband; but the Vicar is not ſo: thus haue they to the full anſwered the Ieſuite, *ex Aenea Syluio*. Better arguments they haue none for the Popes prerogatiue, then we haue ſeene.

[illegible] p.3.c.2. err. Græc. 7. Cenſur. Oriental Eccleſ. c.8.

Argum. 2. The Pope by his ſole authoritie may congregate a generall Councell: *Ergo*: hee is aboue a generall Councell.

Damianus a Goes de Æthiop. morib.

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Other arguments vſed by our aduerſaries are anſwered to the full, by *Iohannes* Patriarch of Antioch, *opuſculo Baſil. Concil. annexo*. As firſt the Church receiueth the iuriſdiction of the keies from the Pope: *Ergo*, it is inferiour. Secondly, Chriſt ſaid to *Peter*, *Feede my ſheepe*, the paſtor is aboue the ſheepe. Thirdly, the Pope is the head of the Church: *Ergo non licitum eſt membra ab obedientia capitis recedere*: Therefore it is not lawfull for the members to depart from the obedience of the head.

[illegible] 10. pag. 314.

Anſw. The Patriarch anſwereth thus: to the firſt, *Petrus recepit claues ſub nomine & ſigno eccleſiæ*: *Peter* receiued the keyes not in his owne name, but in the name and ſignification of the Church. The Church then receiueth them not from *Peter*, but he receiued them for the Church.

Trithem. catal. ſcripto. Eccleſ. [illegible]

To the ſecond, Chriſt in ſaying to *Peter*, *Feede my ſheepe*, gaue him power *ſuper ſingularia membra*, ouer ſome particular members, not ouer the vniuerſall Church.

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The Proteſtants.

THat the Pope is by right, and ought to be ſubiect to general Councels, and that they haue authoritie to iudge, examine, ſuſpend, puniſh, and depoſe him, if there be iuſt cauſe, it is prooued thus: This matter was pithily diſputed vpon by the fathers of Baſil, ſome of whoſe reaſons, it ſhall be ſufficient here to follow.

1 They prooue this concluſion out of Scripture. Firſt, whereas *Panormitane* had ſaid, that the Pope was Lord of the Church: vnto him *Segouius* anſwered, that it was the moſt honourable title of the Biſhop of Rome, to be called the ſeruant of the ſeruants of God: and *Peter*, ſaith he, forbiddeth paſtors to behaue themſelues as Lords ouer the Clergie, 1.Pet.5. And if Chriſt the ſon of God, came not to be miniſtred vnto, but to miniſter and ſerue, how then can his Vicar haue any dominion? So was *Panormitane* anſwered.

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This cauillous anſwere the fathers of Baſil wiſely foreſaw, and preuented it; for they ſhew how *Peter* was ſubiect to Councels euen after the aſcenſion: as Acts 11. *Peter* is rebuked (ſay they) by the congregation, becauſe he went to *Cornelius*, an heathen man: as if it had not beene lawfull for him to attempt any great matter without the knowledge of the congregation. But that ſeemeth to make more for the purpoſe, Galath. 2. where *Paul* rebuked *Peter* to his face, becauſe contrarie to the decree of the Councell of the Apoſtles, he did *cogere gentes Iudaizare*, he would conſtraine the Gentiles to doe like the Iewes: *Ergo*, *Peter* was ſubiect vnto the Councell, *ex Æneа Sylvio*.

Acts 11.2.

Galath.2.11.

Other reaſons many were alleaged by the fathers of Baſil. Firſt, the Biſhop *Burgenſ.* As in euery well ordered kingdome the whole realme ſhould be of more authoritie then the King; ſo the Church ought to be of more authoritie then the Pope, though he were prince thereof.

Argum. 2. The Diuines brought theſe arguments: The Church is the mother of the faithfull, and ſo of the Pope, if he be a faithfull man: the Pope is then the Churches ſon, as both *Anacletus* and *Caliſtus* Biſhops of Rome confeſſed: *Ergo*, how much the ſonne is inferiour to his mother, ſo much is the Church ſuperiour to the Pope. Secondly, the Pope is inferiour to Angels, hee is not greater then *Iohn Baptiſt*, of whom it is ſaid, that the leaſt in the kingdome of God is greater then he: but the Angels doe reuerently accord vnto the doctrine of the Church, Epheſ. 3. 10. *Ergo*, the Pope is bound to doe the ſame, who is leſſe then the Angels. Theſe fathers thought none ſo abſurd to denie the Pope to be inferiour to Angels, and therefore labour not to proue it. Yet *Antoninus* an old Papiſt ſaith, *Non minor honor datur Papæ quam Angelis*: There is no leſſe honour due to the Pope, then to the Angels. Nay another ſaith (I thinke it be Pope *Paſchalis*) *Datur Epiſcopis, quod nec Angelis, vt Chriſti corpus crearent*: It is granted to Biſhops, which is not giuen to the Angels, to create the bodie of Chriſt. But the fathers of Baſil thought not theſe men worthie the anſwere; no more doe wee, and ſo let them paſſe. Thirdly, the Pope (ſay they) being the Vicar of the Church (for he is more truly ſo called then the Vicar of Chriſt) he may be depoſed of the Church: for a Lord may put out his Vicar at his pleaſure: *Ergo*, the Pope is vnder Councels.

Epheſ.3.10.

Argum. 3. If the Councels might not ouerrule the Pope, there were no remedie left to reſiſt a wicked Pope: Shall we ſuffer all things, ſay they, to runne into ruine and decay with him? for it is not like, that he would congregate a Councell againſt himſelfe. To this the Ieſuite anſwereth: that there is no remedie left, but to pray to God in ſuch a caſe; who will either confound, or conuert ſuch a Pope. Here is goodly diuinitie: wee know that Antichriſt ſhall at length be deſtroyed at the comming of Chriſt; but if hee ſhould be let alone in the meane while, and not be brideled, hee might doe much hurt, as hee hath done too much alreadie. Yet the Ieſuite confeſſeth, that a wicked Pope may be reſiſted by force and armes: and why not, I pray you, as well by peaceable meanes? theſe ſayings are contrarie, *Bellarm. cap.* 19.

So then, this is popiſh diuinitie, that be the Pope neuer ſo wicked, doe he neuer ſo much harme, he is not to bee controlled of any mortall man. Such doltiſh ſchoole points, maintained eſpecially by begging Friers, the fathers of Baſil complained of: As that they ſhould ſay, that no man ought to iudge the high and principall ſeate; that it cannot bee iudged, either by Emperour, Clergie, King, or people. Other affirme that the Lord hath reſerued to himſelfe the depoſition of the chiefe Biſhop. Others, yet more mad, are not aſhamed to affirme, that the Biſhop of Rome, though he carrie ſoules in neuer ſo great number to hell, yet is he not ſubiect to any correction, or rebuke. For all theſe ſtrange and blaſphemous poſitions, the fathers concluded, as ye haue heard, that the Pope ought to obey generall Councels.

Decret.p.1. diſt.40 cap.6.

Laſtly, I will adioyne the iudgement of *Auguſtine*, who writing in his 162. epiſtle concerning the Donatiſts, whoſe cauſe was heard and determined by the Emperours appointment at Rome before *Miltiades* then Biſhop there, and other Biſhops aſſiſtants: and yet for all this the Donatiſts would not be quiet. Thus he ſaith, *Putemus, illos iudices, qui Romæ iudicauerunt, non bonos iudices fuiſſe: Reſtabat adhuc plenarium eccleſiæ vniuerſæ concilium, &c.* Put caſe (ſaith he) that the biſhop of Rome and the reſt, iudged corruptly: there remained (yet another remedie) a full Councell of the whole Church, where the Iudges & the cauſe might further haue bin tried and examined, and their iudgement, if there were cauſe, reuerſed, &c. Whereby it appeareth, ſay the fathers of Baſil, that not onely the ſentence of the Pope alone, but alſo the Pope with his Biſhops ioyned with him, might be made fruſtrate by a Councell. Heere the Ieſuite paltereth and ſaith, that a matter determined by the Pope in a particular Councell, may be called againe in queſtion by the Pope in a generall Councell. Firſt, what need that, ſeeing that a particular Councell hauing the Popes authoritie, as the Ieſuit confeſſeth, cannot erre: Againe, *Auguſtine* ſaith, *Vbi cum ipſis iudicibus cauſa poſſit agitari*: In the which generall Councell, the cauſe together with the iudges, of the which *Miltiades* was one, may be tried & examined: ſo that the Pope himſelfe might be adiudged by the Councell, and not the cauſe only. Vpon the premiſſes wee truly and iuſtly conclude, that the Pope is, and of right ought to be ſubiect to generall Councels.

This alſo was the iudgement of the holy Martyrs: Biſhop *Cranmer* appealed from the Pope to the next generall Councell: the tenour of whoſe appeale you may finde, *Fox* pag. 1882. Maſter *Latimer* alſo being vniuſtly condemned by Biſhop *White*, the Popes Commiſſioner, appealed from his ſentence to the next generall Councell which ſhould be congregate in Chriſts name. And with this

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thers: ſay with Pope *Anaſtaſius*, that the people of the world are the parts of his bodie: with *Cornelius* the Biſhop in the Councell of Trent, the Pope being the light came into the world, and men loued darknes rather then light: with Pope *Calixtus* in the Councell of Rhemes, who, when hee ſaw the Councell would not conſent to excommunicate the Emperour, impiouſlie cried out that they had forſaken him, as Chriſt was left of his Diſciples: with *Innocentius* the third, that all things in heauen and earth, and vnder the earth doe bowe the knee vnto him: with *Otho* no Pope but a Cardinall, that ſitting amongſt his Biſhops, blaſphemouſlie applied to himſelfe the viſion of *Ezechiel*, chap. 1. reſembling the Biſhops to the foure faced beaſts, himſelfe vnto God that appeared to the Prophet in the midſt. Euen thus with the like ſpirit of blaſphemie, doe the Ieſuites crie out, that the Pope is the chiefe ſhepheard, ſteward, husband, and head of the Church vpon earth.

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This cauillous anſwere the fathers of Baſil wiſely foreſaw, and preuented it: for they ſhew how *Peter* was ſubiect to Councels euen after the aſcenſion: as Acts 11. *Peter* is rebuked (ſay they) by the congregation, becauſe he went to *Cornelius*, an heathen man: as if it had not been lawfull for him to attempt any great matter without the knowledge of the congregation. But that ſeemeth to make more for the purpoſe, Galath. 2. where *Paul* rebuked *Peter* to his face, becauſe contrarie to the decree of the Councell of the Apoſtles, he did *cogere gentes Iudaizare*, he would conſtraine the Gentiles to doe like the Iewes: *Ergo, Peter* was ſubiect vnto the Councell, *ex Ænea Sylvio*. Acts 11.2. Galath.2.11.

Other reaſons many were alleaged by the fathers of Baſil. Firſt, the Biſhop *Burgens.* As in euery well ordered kingdome the whole realme ſhould be of more authoritie then the King; ſo the Church ought to be of more authoritie then the Pope, though he were prince thereof.

*Argum.*2. The Diuines brought theſe arguments: The Church is the mother of the faithfull, and ſo of the Pope, if he be a faithfull man: the Pope is then the Churches ſon, as both *Anacletus* and *Calixtus* Biſhops of Rome confeſſed: *Ergo*, how much the ſonne is inferiour to his mother, ſo much is the Church ſuperiour to the Pope. Secondly, the Pope is inferiour to Angels, hee is not greater then *Iohn Baptiſt*, of whom it is ſaid, that the leaſt in the kingdome of God is greater then he: but the Angels doe reuerently accord vnto the doctrine of the Church, Epheſ. 3. 10. *Ergo*, the Pope is bound to doe the ſame, who is leſſe then the Angels. Epheſ.3.10. Theſe fathers thought none ſo abſurd to denie the Pope to be inferiour to Angels, and therefore labour not to proue it. Yet *Antoninus* an old Papiſt ſaith, *Non minor honor datur Papæ quam Angelis*: There is no leſſe honour due to the Pope, then to the Angels. Nay another ſaith (I thinke it be Pope *Paſchalis*) *Datur Epiſcopis, quod nec Angelis, vt Chriſti corpus crearent*: It is granted to Biſhops, which is not giuen to the Angels, to create the bodie of Chriſt. But the fathers of Baſil thought not theſe men worthie the anſwere; no more doe wee, and ſo let them paſſe. Thirdly, the Pope (ſay they) being the Vicar of the Church (for he is more truly ſo called then the Vicar of Chriſt) he may be depoſed of the Church: for a Lord may put out his Vicar at his pleaſure: *Ergo*, the Pope is vnder Councels.

*Argum.*3. If the Councels might not ouerrule the Pope, there were no remedie left to reſiſt a wicked Pope: Shall we ſuffer all things, ſay they, to runne into ruine and decay with him? for it is not like, that he would congregate a Councell againſt himſelfe. To this the Ieſuite anſwereth: that there is no remedie left, but to pray to God in ſuch a caſe, who will either confound, or conuert ſuch a Pope. Here is goodly diuinitie: wee know that Antichriſt ſhall at length be deſtroyed at the comming of Chriſt; but if hee ſhould be let alone in the meane while, and not be brideled, hee might doe much hurt, as hee hath done too much alreadie. Yet the Ieſuite confeſſeth, that a wicked Pope may be reſiſted by force and armes: and why not, I pray you, as well by peaceable meanes? theſe ſayings are contrarie. *Bellarm. cap.* 19.

So then, this is popiſh diuinitie, that be the Pope neuer ſo wicked, doe he neuer ſo much harme, he is not to bee controlled of any mortall man. Such doltiſh ſchoole points, maintained eſpecially by begging Friers, the fathers of Baſil complained of: As that they ſhould ſay, that no man ought to iudge the high and principall ſeate; that it cannot bee iudged, either by Emperour, Clergie, King, or people. Other affirme that the Lord hath reſerued to himſelfe the depoſition of the chiefe Biſhop. Others, yet more mad, are not aſhamed to affirme, that the Biſhop of Rome, though he carrie ſoules in neuer ſo great number to hell, yet is he not ſubiect to any correction, or rebuke. Decret.p.1. dist.40.cap.6. For all theſe ſtrange and blaſphemous poſitions, the fathers concluded, as ye haue heard, that the Pope ought to obey generall Councels.

Laſtly, I will adioyne the iudgement of *Auguſtine*, who writing in his 162. epiſtle concerning the Donatiſts, whoſe cauſe was heard and determined by the Emperours appointment at Rome before *Miltiades* then Biſhop there, and other Biſhops aſſiſtants: and yet for all this the Donatiſts would not be quiet. Thus he ſaith, *Putemus, illos iudices, qui Romæ iudicauerunt, non bonos iudices fuiſſe: Reſtabat adhuc plenarium eccleſiæ vniuerſæ concilium, &c.* Put caſe (ſaith he) that the biſhop of Rome and the reſt, iudged corruptly: there remained (yet another remedie) a full Councell of the whole Church, where the Iudges & the cauſe might further haue bin tried and examined, and their iudgement, if there were cauſe, reuerſed, &c. Whereby it appeareth, ſay the fathers of Baſil, that not onely the ſentence of the Pope alone, but alſo the Pope with his Biſhops ioyned with him, might be made fruſtrate by a Councell. Heere the Ieſuite paltereth and ſaith, that a matter determined by the Pope in a particular Councell, may be called againe in queſtion by the Pope in a generall Councell. Firſt, what need that, ſeeing that a particular Councell hauing the Popes authoritie, as the Ieſuit confeſſeth, cannot erre: Againe, *Auguſtine* ſaith, *Vbi cum ipſis iudicibus cauſa poſſit agitari*: In the which generall Councell, the cauſe together with the iudges, of the which *Miltiades* was one, may be tried & examined: ſo that the Pope himſelfe might be adiudged by the Councell, and not the cauſe only. Vpon the premiſſes wee truly and iuſtly conclude, that the Pope is, and of right ought to be ſubiect to generall Councels.

This alſo was the iudgement of the holy Martyrs: Biſhop *Cranmer* appealed from the Pope to the next generall Councell: the tenour of whoſe appeale you may finde, *Fox* pag. 1882. Maſter *Latimer* alſo being vniuſtly condemned by Biſhop *White*, the Popes Commiſſioner, appealed from his ſentence to the next generall Councell which ſhould be congregate in Chriſts name. And with this Pag.1708.1.74

appellation the Biſhop ſeemed to be content, contrarie to the opinion of the Ieſuite, who maketh the Pope ſupreame Iudge of generall Councels, and ſuperiour vnto them, *Fox* pag. 1767. col. 1. Pag. 1603. 275.

Let vs ſee the conſent of antiquitie. In the ſixth generall Councell, *Conſtantinopol. Action.* 3. *Honorius* Biſhop of Rome was condemned, becauſe he was a Monothelite, affirming one will only to be in Chriſt, and ſo conſequently but one nature. *Sergio & Honorio anathema, Pyrrho & Paulo anathema*: We hold *Sergius* and *Honorius, Pyrrhus* and *Paulus* accurſed: thoſe three were Patriarkes in Conſtantinople and held the ſame error: the Councell iudged and condemned *Honorius*: *Ergo*, it was greater in authoritie.

Marcellinus alſo was condemned in the Sinueſſane Councell, for offering incenſe to Idols. *Bellarmine* anſwereth firſt, that in the caſe of infidelitie ſuch as this was, the Councel may diſcuſſe the Popes caſe. *Ergo*, by his owne confeſſion in ſome caſe the Councell is aboue the Pope.

Secondly ſaith he: *Marcellinus* firſt condemned himſelfe, and after that hee was iudged of the Councell.

Contra. But the matter appeareth to be farre otherwiſe: 1. *Marcellinus* appeared foure times before the Councel: the firſt time he laid the blame vpon the Prieſts and Deacons that did forſake him: the ſecond time hee asketh one of the witneſſes vpon what day hee ſaw him offering incenſe, and ſo would haue denied the fact: thirdly, he extenuateth the fault, that he did not offer ſacrifice, but onely burnt the incenſe in the fire. 2. There were 72. witneſſes produced againſt him, to conuince him. 3. One *Quirinus* a Biſhop ſeeing *Marcellinus* ſo ſtiffe in his owne defence, roſe vp in the Councell and ſaid thus; *Non recedam de ſynodo*, I will not depart from the Synode, till thy heart be manifeſted, &c. and ſo *Marcellinus* at the laſt fell flat to the earth, and confeſſed his ſinne, and was condemned of the whole Councell, where were preſent three hundred Biſhops, and thirtie Prieſts. Wherefore the Ieſuite may be aſhamed to goe againſt ſo euident a ſtorie.

Sixtus the third was accuſed of one *Baſſus*: whereupon the Emperour *Valentinian* aſſembled a Councell, wherein he was cleered and purged: *Decret. part.* 2. *cauſ.* 2. *quaeſt.* 5. *c.* 10.

Symmachus in a Romane Synode, *dignitate ſua expoliatus*, was depriued of his dignitie: *Decr. part.* 2. *cauſ.* 2. *quaeſt.* 7. *c.* 41. *in gloſſa.*

Likewiſe the Church of Rome did anathematize *Dioſcorus* Pope after his death: *cauſ.* 24. *quaeſt.* 3. *cap.* 6. Wherefore by theſe particulars it appeareth, that Councels haue been of an higher authoritie then the Popes: we can vrge alſo their owne authorities againſt them.

Conſtant. Concil. ſeſſ. 4. it was thus decreed: *Synodus in ſpiritu ſancto congregata generale concilium faciens poteſtatem a Chriſto immediatè habet, cui quilibet cuiuſcunque ſtatus, etiamſi papalis exiſtit obedire tenetur*: A Synode congregate in the holy Ghoſt making a generall Councell, hath power immediatly from Chriſt, to the which euery man, of what ſtate ſoeuer, although he be the Pope, is ſubiect to obey. And *ſeſſ.* 45. Pope *Martin* ratified and confirmed whatſoeuer was decreed in this Councell, *in materijs fidei*, in matters of faith: And that this was *veritas fidei catholicæ*, a veritie of the Catholike faith, to hold generall Councels to be aboue the Pope, it was concluded, *Baſilienſ. Concil. Seſſ.* 33. The practiſe alſo of theſe two Councels was according to their decrees: for in the Councell of Conſtance, three factious Popes were depoſed: *Iohn* 23. *Gregorie* 12. and *Benedict*, 13. and *Martinus* the fifth choſen Pope. In the Councell of Baſil *Eugenius* the fourth depoſed, and *Felix* the fifth elected.

Laſtly, *Ægidius Viterbienſis*, in his oration or ſermon before the Laterane Councell, in the hearing of Pope *Iulius* the 2. ſaid thus: *Siqui forte ipſum pontificem per ſe inermem paruipendere auſi ſunt, ſynodi authoritate metuere, & vereri conſueuerunt: Nam ſi ſynodorum res geſtas repetamus, nihil illis potentius, nihil maius, nihil munitius intelligemus*: If any haue been ſo bold, as to ſet light by the Pope, being but weake of himſelfe, yet they feared and ſtood in awe of a Councell: for if we will but call to minde the acts of Synods, we ſhall vnderſtand that there is nothing of greater power, ſtrength, or defence then they, &c. Here is a large confeſſion, vttered euen in the hearing of the Pope, without checke or controlement, that Councels are of greater authoritie then the Pope. And it is agreeable alſo to their owne Canons: *Decret. p.* 2. *cauſ.* 2. *qu.* 7. *c.* 35. If *Peter* were corrected by *Paul*, &c. how much more eaſily that which is confirmed by the whole Church, *Vnius Epiſcopi authoritati, &c.* ought to be preferred before one Biſhops authoritie. And, *cauſ.* 25. *quaeſt.* 1. *c.* 1. *Gelaſius*, Euery Chriſtian ought not to be ignorant, that what the vniuerſall Church in Synode hath aſſented vnto, *nullum magis exequi ſedem oportere*, no Sea ought more readily to execute, then the firſt. So that by this Canon, euen the firſt Sea is bound to keepe the decrees of the vniuerſall Church.

Concerning forraine teſtimonies, that the Pope is no ſuperiour, but ſubiect to generall Councels: firſt, *Nilus* Archbiſhop of Theſſalonica ſhall ſpeake for the Greeke Church, who bringeth in diuers arguments to this purpoſe: whereof ſome are theſe: 1. If others were bound to aſſent to the Popes decrees, *an Oecumenicall and generall Councell were ſuperfluous*. 2. He alleageth the 34. Canon of the Apoſtles, that *the Primate himſelfe ſhould not decree any thing, without the ſentence of al.* 3. Then he vrgeth the example of *Honorius* Biſhop of Rome, who was iudged and anathematiſed of the ſixth Synode. 4. Further hee thus reaſoneth: If any man ſay *that the Pope is not ſubiect to the lawes and ſtatutes of the fathers, he is by no meanes to be borne: becauſe he himſelfe hath receiued his prerogatiue from the fathers.*

Nilus de primatu, ἀπὸ τῆς πάπα ἀρχῆς lib. 1. pag. 30. lib. 2. pag. 71. παρὰ τῶν πατέρων αὐτὸς τὸ πρεσβεῖον εἴληφε, lib. 2. pag. 82.

2 The Emperour of Ethiopia ſaid to *Aluares, that if their Abuna (which is their Patriarke) ſhould preſume ſo farre, as to vſe toward them any vnlawfull commandement, they would burne the copie of ſuch commandement.* They doe not giue an abſolute authoritie to their Patriarke to ouerrule their Councels. Aluares deſcr. Æthiop.p.19.

3 Of the ſame opinion are the reformed Churches, Confeſſion of Sueueland: In the concluſion they ſupplicate to the Emperour, *that a generall true and Chriſtian Councell may be ſummoned,* &c. *for the ſetting of Eccleſiaſticall affaires at a ſtay:* which were to no purpoſe, if the Pope, the chiefe diſturber of the Church, ſhould bee iudge of, and not be iudged, and tried by Councels. Harm.p.601.

4 The iudgement of many of the Latine Church is ſeene before in the practiſe of the Councels of Conſtance and Baſil, which tooke vpon them to iudge, and depoſe the Pope.

THE EIGHTH QVESTION, OF THE CONDItions and qualitie of generall Councels.

The Papiſts.

Their vnreaſonable and vnequall conditions, are theſe, and ſuch like, as follow.

1 That the Pope only ſhould haue authoritie to ſummon, call, proroge, diſſolue and confirme Councels, and he only to be the Iudge, Preſident and moderator in Councels, or ſome at his appointment.

2 They will haue none to giue voyces but Biſhops, and ſuch as are bound by oath of allegeance to the Pope.

3 That the Councell is not bound to determine according to Scripture, but to follow their traditions, and former decrees of Councels.

4 That no Councell is in force without the Popes aſſent, yea the Pope himſelfe (ſay they) by his ſole authoritie may abrogate and diſanull the Canons and decrees of Councels.

Theſe and ſuch other conditions the Papiſts require in their Councels: So they will bee ſure that nothing ſhall be concluded againſt them. And how vnreaſonable theſe conditions are, I haue ſhewed ſeuerally in the particular queſtions belonging to this matter.

The Proteſtants.

Our conditions, which wee would haue obſerued and kept, in generall Councels, are theſe, moſt iuſt and reaſonable:

1 That the Pope, which is a partie, ſhould be no iudge: for it is vnreaſonable, that the ſame man ſhould be both a partie and a iudge: and therefore he ought not to meddle with calling and appointing Councels, with ruling, or moderating them, ſeeing it is like hee would worke for his owne aduantage.

Bellarmine anſwereth, that this rule, that the ſame man ought not to be a partie and a iudge, may hold in priuate and inferiour iudges, but not in the chiefe iudge, *Bellarm.lib.1.cap.21.*

Contra. If it be iuſt that no man ſhould be iudge in his owne cauſe, the ſame rule of Iuſtice ought to binde both the inferiour and ſuperiour iudges: ſo *Athanaſius* tooke exception againſt the Patriark of Antioch, by whom he was depoſed, becauſe he was his enemie, and a partie; and his exception was admitted in the Chalcedon Councell, *Decret.p.2.c.3.qu.5.c.15.*

Alſo Pope *Nicholas* the firſt, *Epiſt.ad Michaelem Imperator.* bringeth in a ſaying of *Gelaſius* ſometime Biſhop of Rome: *Quaero, iudicium, quod praetendunt, vbinam poſſit agitari? an apud ipſos, vt ijdem ſint & teſtes & iudices? ſed tali iudicio, nec humana committi poſſunt negotia:* I aske, that courſe of iudgement, which they pretend, where ſhould it be handled? would they haue it among themſelues, to bee both witneſſes and iudges? Which is not to bee admitted, no not in humane affaires: *Ergo,* the Pope, by the teſtimonie of a Pope himſelfe, ought not to bee both accuſer and iudge. Yea both the Ciuill and Canon law doe refuſe him as an incompetent iudge, that is a partie in the cauſe: as *Cod.lib.2.tit.6.leg.6.Valentin.* That no man in the ſame cauſe, ſhould be an aduocate and a iudge; *lib.3.tit.5.leg.1.Gratian. Nemo in ſua cauſa iudicet:* That no man ſhould be iudge in his owne cauſe. So likewiſe their owne Canons; *Decret.part.2.cauſ.4.qu.4.c.1. Fabianus: That no man ſhould preſume to be both an accuſer and a iudge.* And *c.2.Damaſus; The ſame parties muſt not be both accuſers and iudges.* Yea and that the Pope himſelfe, whom they make the ſupreame iudge, ought to obſerue this rule, a preſident we haue in the Chalcedon Councell, where, when as *Puſchaſinus* and *Lucentius* the Biſhop of Romes Legates would haue *Dioſcorus* excluded out of the Councell, the iudges ſaid thus to *Lucentius: Si iudicis obtines perſonam, non vt accuſator debes perſequi:* If you take vpon you the perſon of the Iudge, you cannot proſecute the matter as an accuſer. Wherefore we iuſtly take exception againſt ſuch Councels, where the Pope taketh vpon him to be iudge, ſeeing he ought not to be a iudge in his owne cauſe.

2 That ſuch a time and place bee appointed, as when and where the Churches of Chriſtendome may moſt ſafely and conueniently meete together: not at ſuch a time as *Paulus* the third called a Councell, when all Princes in Chriſtendome were occupied in great affaires: nor ſuch a place, as hee

then appointed at Mantua in Italie, whither Princes could not come without perill of iourney and danger of life, being penned in by the Popes gariſons. Thus Pope, or Biſhop *Leo*, (for then there were no Popes) wrote to *Martianus* the Emperour, to haue the Councell remooued from Calchis to Italie, but he preuailed not. So Pope *Eugenius* would haue diſſolued the Councell at Baſil, and brought it vnder his owne noſe: but was withſtood by the Councell.

Concerning the quietneſſe and freenes of the place to be choſen for the Councell, the Synode of Baſile thus writeth to the Bohemians, that whereas they had complained in times paſt, that they could not haue *liberam audientiam*, a free and ſafe hearing, *iam ceſſabit*, ſay they, *omnis querela occaſio*, now all occaſion of complaint ſhall ceaſe; *Ecce iam locum & facultatem plenæ audientiæ præbemus*: Behold we offer vnto you both freedome of place, and libertie of hearing.

Here *Bellarmine* maketh this anſwere, that whereas *Cyprian* hath this Canon, *lib.* 1. *Epiſt.* 3. That controuerſies ſhould there be tried, where they ariſe: that this is to bee vnderſtood of the particular ſuites of men, not of matters of faith, which may be in any place determined, as he ſheweth by diuers preſidents.

Contra. That ſuch a place, not for iudgement of matters of fact onely, but in deciding of points of faith ought to be choſen, to the which all parties may ſafely, and without danger reſort, both the Ciuill law, and your Canons doe warrant, as firſt, *Cod. lib.* 3. *tit.* 14. *l.* 1. *Conſtantini. Perſonæ miſerabiles, &c.* Miſerable and poore perſons muſt not be drawne out of their prouince; And *lib.* 7. *tit.* 62. *l.* 26. *Gratian. Itineris longinquitas, &c.* The length of the iourney doth hinder appeales to be made a farre off: So alſo the decrees conſent hereunto, *p.* 2. *cauſ.* 3. *qu.* 6. *c.* 13. *Anacletus. Peregrina iudicia ſubmouenda*; That iudgement in a ſtrange countrie muſt not be admitted, *decr. Gregor. lib.* 1. *tit.* 3. *cap.* 28. *Innocent.* 3. That no man ſhould be called aboue two daies iourney from home, no not by the Apoſtolike letters, becauſe of expenſes, and wearineſſe of iourney, *&c.* theſe two cauſes being rendred both by the Ciuill law and Canon, why no man ought to be ſummoned a farre off, may very well ſtand, and be obſerued in congregating and calling of Councels.

3 We would haue it a free Councell, where euery man might fully vtter his minde, and that there ſhould be a ſafe conduct granted to all to come and goe: which the Pope for all his faire promiſes is vnwilling to doe, as it was flatly denied to *Hieronimus* of Prage in the Councell of Conſtance; to whom it was anſwered, that he ſhould haue ſafe conduct to come, but none to go. Neither if they ſhould giue a ſafe conduct, were they to be truſted, for it cannot be forgotten, to their perpetuall infamie, that they brake the Emperour *Sigiſmunds* ſafe conduct granted to *Iohn Huſſe* in the Councell of Conſtance, ſaying, that faith was not to be kept with heretikes.

Concerning this point alſo, the libertie of ſpeech in Councels: *Conſtantinus* the Emperor thus writeth, *epiſt. ad Nicen.* 2. *Damus vnicuique libertatem, vt ſine omni formidine ea eloquatur, quæ ſecum animo deliberauerit, quo veritas magis magiſque eluceſcat, & intrepida voce audiatur*: We giue vnto euerie man libertie, to vtter without feare, what hee hath deliberated in his mind, and to be heard without dread, that the truth may better appeare.

Bellarmine here anſwereth, that it is reaſonable, a ſafe conduct ſhould be granted, as was offered of late at the Councell of Trent.

Contra. Indeed ſuch a ſafe conduct, as was offered to *Iohn Huſſe* by the Councell of Conſtance, as I haue ſaid, which they might breake at their pleaſure; but that ſuch a place ought to bee choſen indifferently, where euery man might goe and come ſafelie, one of your owne Popes thought it reaſonable, thus wrighting in defence of the King of Sicilie, cited and ſummoned by the Emperour: *Clementin. lib.* 2. *tit.* 11. *c.* 2. *Nunquid venire debuit ad iudicem exercitu feroci ſtipatum, &c.* What ſhould he come to a iudge being garded with a fierce armie? Or to a populous place and of great power which was bent againſt him? *&c.* Now if the Pope would call a Councell in Rome or in Italie, or in any other place, where hee is receiued, may wee not vſe the ſame defence, which Pope *Clement* did for the King of Sicilie?

4 The matter ſhould not bee left wholy to Biſhops and Prelates, but the learned of the Clergie and Laitie beſides, ſhould giue voices, ſeeing the cauſe of religion is common and concerneth all. But moſt of al, nothing ſhould be caried with violence or popularity, againſt the Scriptures, but euery matter determined according to the truth thereof.

See for this matter the teſtimonie of Pope *Nicholas* the firſt, cited before queſtion 3. of this controuerſie. *Fides vniuerſalis eſt, omnium communis eſt, quæ non ſolum ad Clericos, ſed Laicos pertinet, &c.* That faith is vniuerſall, and a thing common to all, and appertaineth not onely to the Clergie, but to Laymen, and generally to all Chriſtians.

Bellarmine here anſwereth, that it is againſt the forme of all Councels, that any but Biſhops ſhould haue deciding voices in Councels.

Contra. The Ieſuite if hee would ſpeake his conſcience, knoweth the contrary: for firſt in that Councell held by the Apoſtles, whoſe authoritie was greater, then of Biſhops, Act. 15. the queſtion is determined by the whole conſent of the Apoſtles and Presbyters or Elders: as verſe 6. *The Apoſtles and Elders came together to looke to this matter*: and verſe 22. *It ſeemed good to the Apoſtles and Elders, &c.*

So in the Chalcedon Councell there were aſſembled 630. Fathers, not all Biſhops, but many of them Prieſts, as in the firſt action, the Ægyptian Biſhops tooke exception againſt the Prieſts, calling them ſuperfluous: and *Martianus* alloweth the acts of this Councell, *inſtituta à ſacerdotibus*, which were done by Prieſts aſſembled at Chalcedon, *Cod.lib.1.tit.1.leg.3.*

And S. *Hierome* ſaith, whoſe ſentence is approoued, *decr.p.2.cauſ.16.qu.1.c.7.* That as the Romanes had their Senate, without whoſe Councell they did nothing: *Ita & nos habemus ſenatum noſtrum, cœtum Presbyterorum:* So the Church alſo hath their Senate, the companie of Presbyters: Wherefore if Prieſts be as Senators in Councels, there is no queſtion but they ought to haue determining voyces.

5 It is a moſt reaſonable condition, that all things in Councels ſhould bee decided by the Scriptures. *Bellarmine* anſwereth no, becauſe according to the law of *Martian*, nothing ought to be called in queſtion, which hath beene concluded in Councell, as this hath beene determined in the ſeuenth generall Synode, that traditions not written ought to be receiued, *Bellarm.lib.1.c.21.reſponſ.ad 4.conditio.*

Contra. Firſt, the law of *Martian* ſpeaketh of articles of faith once concluded, which ought not afterward to be doubted of, and of ſuch concluſions, as are made *iuxta Apoſtolicas inſtitutiones:* according to the inſtitutions of the Apoſtles: *Cod.lib.1.tit.4.leg.3.* But this decree of the ſeuenth Synode is neither an article of faith, nor yet agreeable to the Apoſtles inſtitutions. Secondly, as for the ſeuenth Synode, we reiect it as an idolatrous Synode, and afterward repealed with the acts thereof in the Councell of Frankford, vnder *Charles:* yea one of their owne Popes, *Adrian* the ſixth thus writeth of this Synode, *Parum verecunde abutentes, &c.* They doe without all ſhame abuſe olde wiues fables and dreames, &c. Thirdly, that it is agreeable to the ancient practiſe of Councels, to haue all things decided by Scripture: ſee before queſtion 6. of this controuerſie.

Adrian quodlibet. 6.

Such a Councell we refuſe not, nay wee much deſire, which is the true generall Councell: that is not generall, where all men cannot ſpeake, no freedome nor libertie granted for men to vtter the truth, where all things are partially handled, and are ſwayed by one mans authoritie. Wherefore the Rhemiſts ſlander vs in ſaying wee raile vpon generall Councels, *annot. in Act.* 15.10. and that wee refuſe them, 2.Galath.2. Whether we or they are enemies to true, generall, free, holy, indifferent Councels, let all men iudge.

Concerning forraine teſtimonies of this matter. 1. *Nilus* the Greeke Archbiſhop thinketh it vnreaſonable, *that enemies ſhould ſit as Iudges:* it were vnfit then for the Pope to be Iudge in his owne cauſe. And touching free acceſſe and libertie of ſpeech: *Ioannes Baſilius*, that ſterne Emperour of Muſcouia, did freely grant it vnto *Robit* a Miniſter: whereas ſaith hee thou writeſt, that thou mayeſt freely and boldly ſpeake, we remembring our promiſe, *Nihil te metuere iubemus*, doe bid thee to be afraid of nothing: the Pope is not ſo equall.

Nil.lib.2. de primat.
ἐχθροὺς καθίζειν κριτάς.

Reſponſ. ad Robit.c.14.

2 The Aethiopike Chriſtians doe not like, that the Pope or any other ſhould impoſe his decrees vpon other Churches; as *Zaga Zabo*, an Aethiopian Biſhop ſaith; *I am not ſent hither from my mightie Lord to the Biſhop of Rome for diſputation ſake, either to encreaſe, or decreaſe humane traditions, but to make amitie and friendſhip, &c.*

Damianus a Goes de Æthiop.morib.

3 Thus alſo the reformed Churches: Confeſſion of *Heluetia*, the latter artic.18. *We doe not diſallow of generall Councels, if that they be taken vp according to the example of the Apoſtles, to the ſaluation of the Church, not to the deſtruction thereof.* Sweueland *in concluſ.* ſuch a Councell, *whereunto all, for whom it is expedient to be preſent, may freely and ſafely reſort, euery man may be heard, &c.*

Harm.Sect.11, p.346.
Sect.14.p.62.

4 Touching the iudgement of the Latine Church, ſee the decrees of *Fabianus* and *Damaſus*, Biſhops of Rome, cited before.

THE NINTH QUESTION, WHICH ARE TO BE counted the true generall Councels, and of the number of them.

Bellarmine reduceth all the generall Councels to foure orders. 1. Some are ſimply refuſed and diſanulled. 2. Some ſimply approoued. 3. Some partly approoued, partly refuſed. 4. Some neither allowed nor refuſed.

36.Error.

Of the firſt ſort he reckoneth the 3. Antiochene Councell celebrated *ann.* 345. wherein *Athanaſius* was condemned, the 4. Antioch. *ann.* 367. which confirmed the hereſie of *Macedonius:* the Councell of Millaine, *ann.* 354. againſt the Catholike faith. The ſecond Epheſine *ann.* 449. where the Eutychian hereſie was ratified. Two Councels of Conſtantinople, one *ann.* 730. vnder *Leo Iſaurus*, the other vnder *Conſtantinus Copronymus, ann.* 754. wherein the adoration of images was condemned, the Piſane Councell, *ann.* 1511. wherein *Leo* 10. was depoſed: and the aſſembly of the Lutherane Miniſters at Witemberge, *ann.* 1536.

Of the ſecond ſort, he numbreth eighteene, the 1. Nicence, the 1. of Conſtantinople, the 1. Epheſine, the Chalcedon, the 5.6.7.8. generall Councels held at Conſtantinople. 4. Latterane Councels vnder *Caliſtus* 2. *Innocentius* 2. *Alexander* the 3. *Innocentius* 3. two at Lyons vnder *Innocentius* 4. and *Gregorie* 10. the Councell of *Vienna*, in the time of *Clement* the 5. the Councell of *Florence* vnder *Eugenius* the 4. the fifth Laterane vnder *Leo* 10. and the Councell of Trent vnder *Paulus* 3. *Iulius* 3. *Pius* 4.

Of the third ranke are the Councell of *Sardis*, the Syrmian Synode, the Councell of Frankford vnder *Charles* the great, the Councell of *Conſtance* and *Baſile*.

Of the fourth ſort he mentioneth onely one, the Piſane Councell *anno* 1460. which depoſed *Gregorie* the 12. and *Benedict* the 13. and chooſe *Alexander* the 5.

The iſſue betweene vs, is, concerning theſe 18. Councels, which they would haue approoued; and ſome of thoſe which he refuſeth, as the two Councels at Conſtantinople condemning the worſhip of Images. *Bellarmine* hath no other reaſon for the credite of thoſe 18. Councels, but this, that they were ratified and confirmed by the Pope, *Bellar. c.* 5. 6. 7. 8. *lib.* 1. *de Concil.*

Bellar. lib. 2 de Roman. Pontif. c. 21.

Centur. 7. p. 460. ex Hugon. de Concil.

Diſtinct. 16. c. 8.

Anſweare. 1. All theſe generall Councels had not the Popes conſent: for *Leo Epiſt.* 59. as *Bellarmine* alſo confeſſeth, alloweth not the Chalcedon Councell the fourth generall, but ſo farre onely as it decreed concerning the faith: becauſe the like priuiledges were yeelded to Conſtantinople as to Rome. And Pope *Sergius* refuſed to confirme the acts of the 6. generall Councell, becauſe the 13. 36. 46. 52. Canons were againſt the Church of Rome. Neither doe the Romaniſts herein allow theſe Councels to this day: which notwithſtanding is againſt the Popes profeſſion, that he will *ad vnum apicem immutilata ſeruare*, keepe in euery tittle without change the eight generall Councels.

2. So farre is the Popes conſent from eſtabliſhing generall Councels, that wee therefore refuſe all thoſe, wherein the Pope hath vſurped as chiefe moderator, director, and confirmer of Canons, as being a partiall Iudge in his owne cauſe.

The Proteſtants.

WE differ here from the Romaniſts in theſe two points. Firſt, we neither allow all theſe to be generall Councels, which they doe, onely the foure firſt, whereunto alſo we care not to adde the fifth, we acknowledge to be true generall Councels. Secondly, we reiect not ſome of thoſe generall Councels, which they refuſe, as the 7. generall Councell vnder *Conſtantinus Copronymus*.

Canon. Concil. Trident. ad Colen. 1575.

Lib. 23. anno 1552.

For the firſt our reaſons are theſe. 1. Diuers of thoſe Councels are erroneous: the ſixth generall Councell alloweth the rebaptizing of thoſe which are baptized by heretikes: The 7. and 8. doe decree the adoration of Images. 2. After the 7. generall, the Pope tooke vpon him to be the chiefe preſident of Councels, and ſo ruled all according to his owne pleaſure: whereupon the Greekes acknowledge but onely the firſt 7. generall Councels. 3. Many of thoſe Councels are not extant, but onely ſome ſcraps of them collected by others: as the firſt and ſecond Laterane, the firſt and ſecond of Lyons: the Councell of Vienna, none of theſe are extant. 4. Some of them were no generall Councels, as that of Trent, wherein *Bellarmine* telleth vs there were 280. Biſhops, with Archbiſhops, Cardinals, Abbats generals: ſome other count 255. But *Sleidane* more truly reporteth, that there were in all but 62. Now againſt this laſt Councell, which the Papiſts doe ſo much bragge of, we take theſe exceptions.

1 The number was not ſufficient to make a generall Councell: there haue beene more in ſome prouinciall Synodes.

2 They were all ſworne to the Pope, and ſo ruled and directed by him.

[a] Æneas Syluius lib. 1. ſect. 23.

[b] In Tit. 1. p. 42

Iuel. defenſ. of the Apol. p. 79.

Innocent. Gentil. exam. p. 96.

3 The moſt of the Biſhops there, were Italians: which nation onely in number of Biſhops, *aut ſuperat aut aequat alias nationes*. Doth either exceede or equall other nations, as [a] *Lodouicus* Cardinall of Arles, ſaid in the Councell of Baſil. And [b] *Eſpencaeus* ſaith, *Haec eſt illa Helena, quae nuper Tridenti obtinuit*, This is that *Helena*, which wonne the ſpurres of late at Trent, &c. for Italy hath aboue 300. Biſhops, Archbiſhops, and Patriarkes, as many as all Europe beſide.

4 Some of them were Biſhops without Dioceſſe: as *Rich. Pates* B. of Wincheſter, that had beene blinde, Sir *Robert* of Armath.

5 While they were ſitting in the Councell, the Pope was deuiſing Canons at Rome, which were ſent downe by packets, Poſts going too and fro continually. This then was a partiall conuenticle, no true generall Councell.

[c] Eſpenc. in 1. Tim. lib. 2. c. 2. p. 257.

In Luc. c. 6. vpon theſe words, *If the blinde leade the blinde.*

Fox. p. 210. Ex proteſtation. Concionat. Germ. aduerſ. conuent. Tridentin.

6 Adde further, the inſufficiencie and ſcandalous behauiour of the Popiſh Biſhops there aſſembled: *Eſpenceus* ſaith, that none of them was knowne to preach, all the while the Councell continued: and *Stella* ſaith, that the Biſhops brought with them *Doctos Theologos, qui ipſos illuminent:* learned diuines to illuminate them: And he addeth further: *In hac quidem re non potui mihi a riſu temperare:* I could not but laugh (ſaith hee) thoſe Biſhops ſhould haue done better to haue giuen ouer their Biſhoprickes to theſe Diuines, &c. And for their behauiour, two of their Biſhops were ſlaine being taken in adulterie, the one whereof was ſeene the next morning hanging dead out of a windowe. Now I appeale vnto any indifferent man, whether this be not worthie to be numbred among the number of generall Councels.

For the other point, that the Councell of Conſtantinople helde vnder *Conſtantinus Copronymus*, wherein the adoration of images was condemned, is rather to be held the 7. generall Councell, then the 2. Nicene vnder *Conſtantinus* and *Irene* his mother, wherein that ſuperſtitious adoration was confirmed: our reaſons are theſe.

Zonaras tom. 3 Platin. & Bergomen. lib. 10.

1 The Emperour *Conſtantin. Copronymus*, decreed the other to be held for the 7. generall Synode, and the fathers of that Councell agreed thereunto.

2 The 2. Nicene was held by the Empreſſe *Irene*, in the nonage of her ſonne *Conſtantine*, who afterward cauſed the ſame to be abrogated and diſanulled.

3 The 2. Nicene was maintained by violence and fraud: for whereas, there was a Synode held before at Conſtantinople, where in open diſputation, they which ſpake againſt the adoration of images, were ſuperiour to the other, and conuinced them out of Scripture: the aduerſe part diſſolued the Synode: and in the meane time preuailed ſo with the Empreſſe, that the Catholicall Biſhops were partly diſarmed, ſome baniſhed, and then a ſufficient armie being prouided, the Nicene Synode was ſummoned.

Paul.Diacon. lib.23.

4 The whole Synode was ſwayed by the authoritie of the Popes Legates: and the Biſhops confeſſe, that they did conſent to the adoration of images, *Legatorum Romanorum inſtinctu*, by the inſtinct and perſwaſion of the Romane Legates they gaue conſent to pleaſe them.

Nicen.2. actio.3.

5 *Tharaſius*, the Patriarke of Conſtantinople, and preſident of this Councell, being an ignorant man, and newly of a lay man made a Biſhop: and therefore, as *Carolus Magnus* alleageth againſt him, it was no maruell, *Si non recte prædicat qui ad prædicandi officium non recte peruenit*: If he preach not aright, that came not the right way to the office of preaching: *Et ea docere quæ conſtat eum nunquam didiciſſe*, and ſo teacheth thoſe things, which it is certaine, he neuer learned himſelfe.

Centur.8.p.603.

Eſpenc.relatl. lib.digreſſ.2. p.299.

6 Whereupon, *Carolus* aſſembling a Councell at Frankford, *anno* 794. cauſed the decrees and acts of the ſaid 2. Nicene Councell to be reuerſed.

Abeatium lib.4

Thus then it may appeare, vpon what good ground the 7. Councell held at Conſtantinople, is preferred before the 2. Nicene.

Now then to conclude, whereas ſome onely receiue the two firſt Councels, as the Neſtorians, becauſe their hereſie was condemned in the third. Some onely admit the three firſt, as the Eutychians, which were condemned in the fourth. Some allow of the fiue firſt, as [a] *Adelbertus*: [b] *Bellarmine* falſly maketh the authors of the Centuries of that opinion, but he ſheweth not the place. The Greeke Church receiueth onely ſeuen: as [c] *Barlaam* confeſſeth, and *Ieremie* the Patriarke, who writing to the Germane Miniſters, ſaith, that they alſo profeſſe to receiue and embrace the ſeuen generall Synodes: but therein hee doth threape kindneſſe of them. Some doe acknowledge the whole rabble of them, euen 18. generall Councels, as *Bellarmine*. We refuſing all thoſe, doe onely approue the foure firſt generall Councels, whereunto alſo may be added the fifth.

[a] Centur.9. p.74.
[b] Lib.1.de concil.c.6. in fin.
[c] Lib de princip.c.1.
Cenſur.Oriental.in præfat.

And herein. 1. We haue the conſent of the Greeke Church, who allow and ratifie the acts of the fiue generall Councels, with ſome other, as is ſeene before.

2 The Aethiopike Church at this day, doth reuerence theſe foure aboue all other; as *Zaga Zabo* teſtifieth.

Damianus a Goes.

3 Confeſſion, former of *Heluetia*: *With a ſincere heart we beleeue whatſoeuer things are defined out of the holy Scriptures, and are comprehended in the Creedes, and in the decrees of thoſe foure firſt and moſt excellent Councels, holden at Nice, Conſtantinople, Epheſus and Chalcedon.*

Harm.ſect.6. p.93.

4 *Gregorie* the firſt giueth this honourable teſtimonie of the firſt fiue Councels: *Quiſquis aliud ſapit anathema, &c.* Accurſed be hee, which holdeth otherwiſe then was decreed in the fiue firſt generall Councels.

Surius tom.2. Concil.p.602.

THE FOVRTH GENERALL CONTROVERSIE, CONCERNING THE BISHOP OF ROME, COMMONLY CALLED THE POPE.

This great and waightie Controuerſie containeth tenne ſeuerall queſtions;

1 Whether the regiment of the Church be Monarchicall.

2 Whether *Peter* were the Prince of the Apoſtles, and by our Sauiour Chriſt made head of the Church.

3 Whether *Peter* were at Rome and died Biſhop there.

4 Whether the Biſhop of Rome be the true ſucceſſor of *Peter*.

5 Concerning the primacie of the Biſhop of Rome: ſixe parts of the queſtion. Firſt, whether he haue authoritie ouer other Biſhops. Secondly, whether appeales are to be made to Rome. Thirdly, whether the Pope be ſubiect to the iudgement of any. Fourthly, whether he may be depoſed. Fifthly, what primacie he hath ouer other Churches. Sixthly, of his titles and names.

6 Whether the Biſhop of Rome may erre, and likewiſe whether the Church of Rome bee ſubiect to error.

7 Of the ſpirituall iuriſdiction of the Biſhop of Rome: two parts. Firſt, whether hee can make lawes to binde the conſcience. Secondly, whether other Biſhops doe receiue their iuriſdiction from him.

8 Of the Popes temporall iuriſdiction: two parts. Firſt, whether hee haue authoritie aboue Kings and Princes. Secondly, whether he be a temporall Prince.

9 Of the prerogatiues of the Pope.

10 Concerning Antichriſt: nine parts. Firſt, whether Antichriſt ſhall be ſome one ſingular man. Secondly, of the time of his comming. Thirdly, of his name. Fourthly, of his nation and kinred. Fifthly, where his place and ſeate ſhall be. Sixthly, of his doctrine and manners. Seuenthly, of his miracles. Eightly, of his kingdome and warres. Ninthly, whether the Pope be the very Antichriſt: of theſe in their order.

THE FIRST QVESTION, WHETHER THE Regiment of the Church be Monarchicall.

WE are not ignorant that the Philoſophers made three formes and ſtates of gouernement in the common-wealth: the Monarchicall, when as the principall and ſoueraigne power reſted in one, as in the King, Queene or Emperour: as Rome ſometime was ruled by Kings, and many yeares after by Emperours. Secondly, the Ariſtocraticall, when the common-wealth was gouerned by an aſſembly and Senate of Nobles, as the Romanes had a long time their Conſuls and Senators. Thirdly, the Democraticall, which is the popular ſtate, when the people and multitude bare the greateſt ſway: as ſometime in Rome alſo, *tribuni plebis*, the officers for the people had the chiefe authoritie. Now of all theſe in common-wealth matters, the firſt kind is the beſt and ſafeſt, the Monarchicall or princely gouernment. The queſtion now is, whether the ſame forme ought to be retained in Church gouernment: and in this queſtion certaine things are to be obſerued: Firſt, that we haue not to deale in this place with that part of Eccleſiaſticall regiment, wherein the Prince hath intereſt, as in ordaining Eccleſiaſticall Lawes, and ſeeing to the execution thereof: but the queſtion is onely of that regiment Eccleſiaſticall, which is proper to the gouernours of the Church, which conſiſteth in the miniſterie of the word and Sacraments, in ordaining & electing of Church-miniſters, in the diſpenſing of the keyes of the Church, in the Eccleſiaſticall cenſures and diſcipline, and ſuch like: whether in the Church there ought to be one chiefe Biſhop, from whom all other receiue this power in the premiſſes. Secondly, the queſtion is not of the ſpirituall gouernment of Chriſt, who is the chiefe Monarch and King of his Church, but of the outward and externall regiment vpon earth. Thirdly, we ſpeake not of the ſtate of any particular Church, either Nationall, prouinciall, or oppidall, but of the generall ſtate of the Church: whether ouer all Churches there ought to be one chiefe Biſhop. Theſe things premiſed, we come now to the queſtion.

The Papiſts.

37. Error. THat there ought to be one chiefe Monarch and high Biſhop ouer all the Church, in all Eccleſiaſticall matters, for the deciding of controuerſies, preſeruing the vnitie of the Church, from whom all other Eccleſiaſticall Miniſters doe receiue their power and authoritie, they thus would proue.

*Argum.*1. The militant Church is in all things anſwerable and correſpondent to the triumphant companie in Heauen: as Heb. 8. 5. *Moſes* was bid to make all things according to the paterne ſhewed in the Mount. But in heauen there is beſide God himſelfe, a Monarch and chiefe commander of the Angels, euen *Michael* the Archangell, Reuel. 12. 7. *Michael* and his Angels fought. *Ergo*, it ought to be ſo vpon earth, *Bellarmine lib.*1 *de Rom. pontif. cap.*9. Heb. 8, 5. Reuel. 12.7.

Wee anſwere: Firſt, the Church vpon earth, neither is, nor can be altogether like to the celeſtiall congregation: for there is no temple, Reuel. 21, 22. There ſhall enter no vncleane thing: and many ſuch like differences there are: Wee are bid to follow them in holineſſe and obedience, ſo farre wee muſt imitate the Angels, as in the Lords prayer, 3. *Petit.* As for imitation and conformitie in other things, we haue no ſuch commandement: we are promiſed hereafter to be like them, but that is not yet. Neither doth that place proue any ſuch thing, Heb. 8. For how followeth it, *Moſes* was ſhewed a paterne to make the Tabernacle by: *Ergo*, the Church hath a paterne of her gouernement from heauen? When they can ſhew any ſuch paterne reuealed in the word (for their dreames and phantaſies we will not beleeue) for the Church, as *Moſes* had for the Tabernacle, then they ſhall ſay ſomewhat. Reuel.21,22.

2 It is a vaine curioſitie ſo to deſcant of the Angels, as to appoint them a Captaine and commander, and to make nine orders or bands of them, as our *Rhemiſts annot.* 1. *Epheſ. ver.* 21. Theſe are but their dreames, they haue not a word in Scripture for it. And concerning *Michael*, they are much deceiued, for in that place, Apocal. 12. 7. Chriſt is called *Michael*: *Michael* and his Angels fought againſt the Dragon. And who, I pray you, is the chiefe Captaine of the Church againſt the diuell and his hoſt but Chriſt? And ſo is it expounded verſ. 10. Now is ſaluation in heauen, and the ſtrength and kingdome of our God, and the power of his Chriſt: Here he is called Chriſt, who before is *Michael*.

In other places also, *Michael* is vnderstood to bee Christ, as Dan. 10. 21. there is none that holdeth with me but *Michael* your Prince: here *Michael* is the Prince of the Church, and not of the Angels. Dan. 10. 21. And that *Michael* is not the Prince of the Angels, as our aduersaries meane, taking *Michael* for an Angell, it is proued out of the 13. verse, *Michael* one of the chiefe Princes: the Angels are all called Princes, and not one to be Prince aboue them.

Likewise the nature and signification of the word *Michael* agreeth hereunto: for it is compounded of three Hebrew particles, as much as to say, one that is equall vnto God: which name in that sense cannot be giuen vnto any creature.

Further, Epistle Iud. 9. there is mention made of *Michael* the Archangell, who stroue against the Diuell, and said, *the Lord rebuke thee Satan*: where the Apostle alludeth to that place of Zachar. 3. 2. Iud. 9. Zachar. 3. 2. where the very same words are found: but there the Prophet calleth him *Iehouah*, that spake those words, and here the Apostle calleth him *Michael*: So that in this place it must needs bee vnderstood for Christ.

To conclude, we denie not, but that *Michael* may bee the name of some glorious Angell; but out of these places it cannot be proued. And againe, we will not stand with them, but that there may bee degrees of excellencie amongst the Angels, as there shall bee amongst the Saints: but that any one hath any such soueraigne and commanding authoritie ouer the rest, it is a curious and presumptuous surmise.

Argum. 2. The Church of the old Testament was a figure of the Church vnder the New: but they had a high Priest aboue the rest: *Ergo*, there ought to be now, *Bellarm. ibid.*

We answere: first, we grant the high Priest was a figure, but neither of *Peter* nor Pope, but onely of Christ: for in two things did the high Priest resemble Christ, in offering of sacrifice (so hath Christ offered vp himselfe, Heb. 7. 27.) and in entring into the sanctuarie to make attonement for the people: so Christ is entered into the heauens, to appeare in sight for vs before God, as the Apostle saith, Heb. 9. 24. I trow in neither of these the high Priest could be a type either of *Peter* or Pope. Heb. 7. 27. Heb. 9. 24. Yes, saith *Bellarmine*, *Aaron* was a figure, not of Christ onely, but of *Peter*, and his successors, *cap. 9. resp. ad 3. ratum.* *Contra.* First, then belike *Peter* and his successors are priests after the order of *Aaron*: how then are your priests after *Melchisedechs* order, as some of you haue blasphemously affirmed; they cannot be both after the order of *Aaron*, and of *Melchisedech* too. Secondly, the Apostle thus reasoneth, Heb. 7. 12. *Where there is a change of the priesthood, there must be a change of the law*; and so consequently, where the law is changed, the priesthood must bee likewise: Heb. 7. 12. how then can the priesthood of *Aaron* be a patterne of the priesthood vnder the Gospell, the law being changed?

3 Neither doth it follow, because there was an high priest in one countrie, therefore there ought to be one ouer the Churches in all countries: as the Iesuite frameth another argument by a comparison: because a Bishop is ouer his diocesse, a Metropolitane ouer his prouince, there may bee as well a Pope ouer the whole Church. For by the same reason, because a Lord may be the chiefe in his seignioritie, a Duke in his prouince, a Prince in his Kingdome, therefore there ought to bee an Emperour ouer all the world: or as M. *Caluine* saith, because one field is committed to one Husbandman to dresse and to till, therefore the whole world may: which were a thing impossible.

Bellarmine answereth; first, it followeth rather strongly on the contrarie, that if one particular Church had need to haue one chiefe priest to keepe it in vnitie; much greater neede hath the whole Church to haue one principall, because the whole Church is in greater danger of schisme and diuision, then one particular.

Contra. First, the Iesuite had said something, if one man were as well able to prouide for the peace of the whole Church, as for the vnitie of one: but now he is not. But the best way to auoid schisme, is for euery country to be gouerned in it selfe: as in the Ciuill state, one Monarch is better able to keep one kingdome from rebellion, then many kingdomes: And this is the reason why the great Monarchies were dissolued, for that their prouinces rebelled, and withdrew their obedience from them. Secondly, there is also one head of the vniuersall Church, that doth preserue it in vnitie, Iesus Christ, and therefore we neede none other: as the Apostle saith, Ephes. 4. 15. *Let vs follow the truth in loue, and grow vp vnto him which is the head, that is Christ.* Ephes. 4. 15.

Bellarmine secondly thus answereth Master *Caluines* similitude: that one husbandman is not by himselfe sufficient, yet by his seruants may occupie many large fields: and so the Pope by his ministers may be pastor of the whole Church.

Contra. Yet the similitude holdeth still: for as it were inconuenient, that all tillage in the world, nay in one countrie, should bee occupied vnder the title and interest of one man; for by this meanes corne might be engrossed, prices raised, the common-wealth hindered: so were it as hurtfull for the Church to be vnder the command of one that forestalled all causes, and sought aduantage to himselfe, &c.

Argum. 3. The Popish English Colledge of Doway, whose chiefe arguments in euery question shall bee dispersedly handled, haue found out new arguments for the vniuersall Monarchie of the Church: As because there was one onely Arke, and one chiefe gouernour thereof, they inferre, that *there must be one chiefe gouernour of the Church*: and againe, say they, *Moses recounteth the Monarchicall succession of one chiefe, and supreme head from Adam, by the line of Seth, Enos, Cainan, Ma-* In their edition of part of the old Testament. Annot. in 7. c. Genes. pag. 28.

lalaleel, &c. and Noe: whereupon they giue this note in the margen, *are ſupreme heads of the Church.*

In the remonſtrance after the 7.c.p.35. Pag.28.

Contra.1. To the firſt part, they ſhall make anſwere themſelues, who thus note in the margen, and *Noe ſignifieth Chriſt the Arke the Church,* this one chiefe gouernour then of the Church is Chriſt. 2. It followeth not, becauſe thoſe Patriarkes were the chiefe in their families, and the moſt ancient, were the chiefe Doctors of the Church of God, which liued there together in thoſe parts of the world about Caldea, and Meſopotamia, that therefore there ſhould bee one chiefe gouernour of the vniuerſall Church diſperſed ouer the world. 3. Whereas all theſe long liued Patriarkes liued together, *Adam, Seth, Enos, Kenan, Malalael, Iared, Henoch, Methuſelah, Lamech: and after the flood, Noe, Sem, Arphaxad, Selah, Eber, Peleg, Rega, Serug, Nahor, Terah,* continued a while aliue together, it wil be hard for them to ſhew, which of all thoſe had the monarchicall chiefdome ouer the reſt; it may be thought rather that they were all ioyned together in a kinde of Ariſtocratical gouernment.

The Proteſtants.

Iuel.anſw.to the Apol.pag. 657.

THat there ought not to be any one chief Biſhop, Pope or prelate, to exerciſe iuriſdiction ouer the whole Church, we doe thus make it good.

Argum.1. We acknowledge no head of the Church but Chriſt, neither doth the Scripture attribute this title of Maieſtie ouer the whole Church, but onely to Chriſt. If the Pope or any elſe bee the head, the Church is his bodie, which *Bellarmine* dare not grant. Pope *Athanaſius* doubted not to call *populos mundi, partes corporis ſui,* the people of the world, the parts of his body.

Epheſ.4.16.

Againe, if he be the head, he muſt doe the dutie of an heade, which is, to knit and ioyne the parts together, and to giue effectuall power to euery part. Epheſ. 4.16. where the Apoſtle alludeth to the gouernment of mans body: in the which the parts receiue a double benefit from the head, the knitting and ioyning together by ſinewes, which come from the head; and ſenſe and motion alſo giuen to euery part from the head: but it were blaſphemie to think this of the Pope, that he giueth any influence to the Church. If they anſwere, he is but a miniſteriall head, Chriſt is the principall. Wee ſay againe, that although theſe things are principally wrought by the principall head, yet they muſt bee done inſtrumentally, or miniſterially by the Miniſteriall head: or elſe it is but a rotten head: ſuch an one as the Wolfe found in a caruers ſhop (as you know the fable is) a goodly head, ſaith he, but without wit or braine. If Chriſt performe all the dutie of the head himſelfe, then is there no other head: if the Pope doe ſomewhat that belongeth to the head, tell vs, what is it? If he will bee an head and doe nothing, ſurely he muſt needs be a braineleſſe and witleſſe head.

Argum.2. It is a dangerous and impoſſible thing to haue the charge of all Churches committed to one man: God alone is ſufficient to beare that burthen. Saint *Paul* ſaith, who is ſufficient for theſe things? No paſtor or miniſter, that is but ſet ouer one flocke or pariſh, is ſufficient to preach the word: much leſſe is any one man ſufficient to gouerne the whole Church.

2.Cor.11.28.

Bellarmine anſwereth: firſt, S. *Paul* ſaith of himſelfe, that he had the care of all Churches, 2.Cor. 11.28. We reply againe, firſt, then belike S. *Paul* was vniuerſall paſtor and not *Peter.* Secondly, wee muſt conſider that the Apoſtles were ſent to all the world: their calling was not limited; when they had planted the Goſpell in one place, they did take care alſo for other places: but now there is no ſuch Apoſtolicall calling. Thirdly, *Paul* did not beare this burthen alone, but the Apoſtles and Euangeliſts were his coadiutors and fellow-helpers.

Secondly, ſaith he, why may not the care of the whole Church be committed to one man, as well as the gouernment almoſt of the whole world was appointed by God to *Nabuchadnezzar, Cyrus, Auguſtus:* ſeeing the gouernment of the Church is eaſier then the ciuile and politike regiment.

Dan.2.37.

1.King.4.21.

Wee replie. Firſt, wee neuer read of any that had dominion ouer the whole world, as the Pope challengeth to haue ouer the whole Church, which is diſperſed throughout the world. Secondly, theſe great and large Monarches are ſaid to haue been giuen of God, Dan. 2.37. Not that this large dominion and vſurpation ouer other Countries ſo much pleaſed God; for the people of God the Iſraelites in their moſt flouriſhing eſtate neuer had ſuch ſoueraigntie ouer other Countries, but by voluntarie ſubiection, as in *Salomons* daies, 1.King.4.21. the Kings round about brought preſents vnto him;) but becauſe the Lord turned and vſed this their large and mightie dominion to the good of his Church; for *Cyrus* was a defender of the Church, againſt all that bare euill will thereat: and the large Empire of the Romans ſerued very commodiouſly for the propagation of the Goſpell. Thirdly, the Ieſuite ſheweth his skill, when hee ſaith, that the regiment of the Church is eaſier then the gouernment of the Common-wealth: Whereas there is no greater and waightier burthen vpon earth, then is the charge of ſoules. It ſeemeth the Pope taketh his eaſe, finding the care of the Church to bee ſo eaſie and pleaſant a thing: indeed as hee vſeth it, it is no great matter; for hee preacheth not, but giueth himſelfe to eaſe and idleneſſe, and all princely pleaſures. But England hath found by experience, and ſo did that worthie and famous Prince King *Henrie* the eight, that there was neuer matter ſo hardly compaſſed, as was the reformation of the Church, and the ſuppreſſion of idolatrie and ſuperſtition in this land. Saint *Chryſoſtome* better knew the waightie charge of a Biſhop, then any of the Popes that preach not, or then the Ieſuite ſeemeth to vnderſtand: he writeth clean contrary, *Eſſe difficilius Epiſcopum agere, quàm regem:* That it was an harder matter to bee a Biſhop then a

King,&c. And againe; the whole world hath but one Emperour, *Vnius vrbis Epiſcopus eſt,&c.* A Biſhop is but ouer one citie, but his care is ſo much the greater, as a tempeſtuous ſea exceedeth a ſmall riuer troubled with the winde, *Hom.8.in Acta.* This godly father ſheweth the vanitie of the Ieſuites argument, that an example from the Ciuile ſtate is not to be taken for Eccleſiaſticall gouernment. And how impoſſible it is for one man to manage all the buſineſſe of the Church, one of your owne Popes thus complainingly writeth: *Boniſac.8.Extrau.commun.lib.3.tit.6.c.2. Multis arduis, quaſi torrens pregrauamur negotijs,&c.* We are ouercharged with multitude of buſineſſe, as a brooke that runneth downe with many waters,&c. Wherefore *Auguſtine* thus ſaith, *Nemo noſtrûm ſe Epiſcopum Epiſcoporum conſtituit, aut quaſi tyrannico terrore ad obſequendi neceſſitatem collegas ſuos adigit. de Baptiſ.l.3.* None of vs doth count himſelfe a Biſhop ouer other Biſhops, or taketh vpon him after a commanding manner, as tyrants vſe, to enforce his fellowes to obey. *Ergo,* by his iudgement all Biſhops are of like and equall authority.

Argum.3. The Apoſtle deſcribing the Hierarchie of the Church, ſaith, that *Chriſt hath giuen ſome to be Apoſtles, ſome Prophets,&c.* he ſaith not, he hath ordained one chiefe Biſhop. And againe *one body, one ſpirit, one baptiſme, one faith*: he ſaith not, one Pope,&c. Epheſ.4.11.

Epheſ.4.11.

Bellarmine anſwereth. 1. That the chiefe gouernment of the Church was committed to all the Apoſtles while they liued: but after the death of the Apoſtles, the Apoſtolike authoritie remained in *Peters* ſucceſſor onely, and ſo the Pope is ſignified in the Apoſtles, *reſp.ad argum.2.*

Contra. Firſt, why ſhould not the reſt of the Apoſtles haue power as well as *Peter,* to leaue their authority to their ſucceſſors, as S. *Paul* ſaith, 1.Cor.9.5. *Haue wee not power,&c. as well as Cephas to leade a ſiſter* [a] *a wife,&c.* As he had power equall to *Peter* in this particular, ſo in the reſt alſo. Secondly, if *Peter* left the gouernment Apoſtolicall to his ſucceſſor, what doe you thinke of *S.Iohn,* the ſuruiuer of the Apoſtles, had he alſo reſigned his Apoſtleſhip to *Peters* ſucceſſor, for he liued after *Peter*? Thirdly, there were other Seas alwaies as well counted Apoſtolicall, as Rome: *Syricius epiſtol.4.can.1. Extra conſcientiam ſedis Apoſtolicæ,&c.* That no man ſhould take vpon him to ordaine a Biſhop, without the knowledge of the Apoſtolike Sea: meaning the Primate or Metropolitane. By your Popes teſtimonie, euery Primate is Apoſtolicall.

1.Cor.9.5.

[a] Great out-cries are here made by a Popiſh cauiller, becauſe wee reade ſo, rather then a *ſiſter a woman,* which were ſuperfluous, for a *ſiſter* implieth a woman: ſo ſaith Reioſh.p.218.

Bellarm.2. The Pope is comprehended in theſe words; *one bodie, one ſpirit*: for as the body is knit in one obedience to the head, ſo the Church to the Pope.

Contra. Firſt, by this reaſon the Church ſhall be the Popes bodie, which the Ieſuite denied before. Secondly, he hath vttered a great blaſphemie: for that which the Apoſtle attributeth onely to Chriſt, *by whom all the body being coupled,&c.* Epheſ.4.16. he giueth to the Pope.

We may adioyne vnto this that hath been alleaged, certaine reaſons out of Biſhop *Longlands* Sermon, which he preached before the King: who although in his time he were a great perſecutor of the flocke of Chriſt, yet herein he held the truth: that there can be no other head or Monarch of the vniuerſall Church, but Chriſt: thus he ſheweth it: Chriſt onely is the great Prophet: ſo the Angell declared vnto *Mary, Magnus vocabitur,* he ſhall be called great, Luk.1. And againe, *Propheta magnus ſurrexit inter nos,* a great Prophet is riſen amongſt vs, Luk.7. Sin maketh a man ſmall and little, vertue and holineſſe maketh him great. No man was euer without ſinne but Chriſt: *Ergo,* hee onely was the great Prophet. The Pope nor yet any mortall man, cannot forgiue ſin, as this Biſhop doth; nor iuſtifie as he doth; neither enter into *Sancta Sanctorum* with his owne blood, as hee did: therefore no mortall man can be this great biſhop: *Hac ille, Fox.* pag.1100.col.1.

Pag.1004.2.

Loe, ſee what antiquitie ſaith, *Tharaſius* patriarch of Conſtantinople preſident of the ſeuenth generall Councell thus writeth, *Epiſtol.ad Adrianum Papam. Nos accipientes venerandos viros legatos veſtros ad ipſam Metropolim venimus: & omnibus nobis ſedentibus, eligere nobis caput; nempe ipſum Chriſtum viſum eſt.* We together with your reuerend Legates came to the Metropolis or chiefe City of Nice, and ſitting all together, it ſeemed good to chuſe vs an head, euen Chriſt, &c. Hee acknowledgeth no head of the vniuerſall Church but Chriſt.

Laſtly, in defence of this article *Iohn Huſſe* gaue his life: *Non eſt ſcintilla apparentiæ, quod oporteat eſſe vnum caput in ſpiritualibus regens Eccleſiam*: There is no appearance or likelihood of truth, that there ought to be one head in ſpirituall things to gouerne the Church. *Chriſtus ſine talibus capitibus monſtruoſis per ſuos veraces Diſcipulos ſparſos per orbem terrarum, melius ſuam eccleſiam regulauit*: Chriſt without ſuch monſtrous heads did better gouerne his Church by his true Diſciples diſperſed ouer the world: *Articul.27.obiect.Conſtantienſ.Concil.*

I will adde the teſtimonies of other Churches. 1. That one Monarch ought not to bee ouer the whole Church: The Greeke Church to this day is of opinion; as *Nilus* the Archbiſhop ſheweth out of the Canons of the fourth generall Councell, where it was decreed, Can.9. that if any Biſhop had any controuerſie with his Metropolitane he ſhould goe to the gouernour of the Dioceſſe, *or to the Sea of the princely citie of Conſtantinople, and there be iudged.* This Synode maketh the Patriarchall Sea of Conſtantinople the laſt refuge of all controuerſies of thoſe parts, and ſendeth them not to the Romane Eccleſiaſticall Monarch, that would be.

Nilus lib.2.de primat.p.71.

2. The ſame is the iudgement and practiſe of the Æthiopike Church, which to this day, doe elect and chuſe their great Patriarke, whom they call *Abuna,* from the Church of Alexandria, as *Zaga Zabo* ſheweth in the confeſſion of the faith of their Church: which is agreeable to the ſixth Canon of the

Damianus a Goes de mo-lib.Æthiop.

πάντων τούτων ἔχειν ἐξουσίαν. the firſt Nicene Councell, that in Egypt, Lybia, Pentapolis, the Biſhop of Alexandria ſhould exerciſe *iuriſdiction ouer all theſe*: The ſame Canon giueth the like power vnto the Patriarches of Rome and Antioch, and to other chiefe Churches in their prouinces.

Harmon. ſect. 10. pag. 330. 3 The reformed Churches thus deliuer their opinion. Wirtemberg: *If the Biſhop of Rome were a godly man, and did teach the Goſpell of Chriſt, then he had a miniſterie of high authoritie on earth, to wit, a miniſterie of remitting and retaining ſinnes. But hee alone ſhould not haue this miniſterie, but hee hath it in common with all thoſe, who by a lawfull calling doe preach the Goſpell of Chriſt, &c.* French confeſſion, artic. 31. *We beleeue that all true Paſtors, in what place ſoeuer they be placed, haue the ſame and equall authoritie among themſelues giuen vnto them vnder Ieſus Chriſt the onely head, and the chiefe, and alone vniuerſall Biſhop, and that therefore it is not lawfull for any Church to challenge vnto it ſelfe dominion or ſoueraigntie ouer any other Church.* Harm. ſect. 11. pag. 359.

Quod qui tenet, eſt præcurſor Antichriſti. 4 *Gregorie* the firſt, miſliketh that any ſhould be called Vniuerſall Biſhop, which title *Iohn* Patriarch of Conſtantinople arrogated to himſelfe: he ſaith, *hee that holdeth it, is the forerunner of Antichriſt. Epiſt. 34.* and thus he writeth to *Iohn* Patriarch of Conſtantinople: *Quid in Chriſto vniuerſalis eccleſiæ capiti, &c.* What wilt thou anſwere vnto Chriſt, the head of the vniuerſall Church, in the examination of the laſt day, *qui cuncta eius membra tibi conaris vniuerſalis appellatione ſupponere*, which doſt ſeeke to bring vnder to thy ſelfe al his members vnder the title of vniuerſality, *&c.* This Biſhop of Rome was of opinion, that there could not, neither ought to be one vniuerſall paſtor in earth of the whole Church. Lib. 6. epiſt. 24.

THE SECOND QVESTION, WHETHER PETER were the chiefe, and Prince of the Apoſtles, and aſſigned by Chriſt to be head of the Church.

The Papiſts.

38. Error. THis our aduerſaries doe ſtiffely maintaine, that he was not onely head of the Church, but of the Apoſtles alſo, *Bellarm. lib. 1. de pontif. cap. 11.* And the Rhemiſts doubt not to call him the chiefe and Prince of the Apoſtles, 1. Cor. 9. verſ. 5.

Argum. 1. We will omit many of their waightie arguments, as out of theſe and ſuch like places: I haue prayed for thee *Peter*, that thy faith ſhould not faile: Caſt foorth thy net into the deepe, I will make thee a Fiſher of men: *Peter* paied toll for Chriſt and himſelfe: *Peter* drew the net to the land full of great fiſh: *Peter* onely drew out his ſword in the defence of Chriſt. *Ergo, Peter* was the Prince of the Apoſtles and head of the Church. *ex concil. Baſilien. Fox.* pag. 673. col. 1. Pag. 61[illegible]

Such other goodly arguments our Rhemiſts doe make: *Peter* did excommunicate *Ananias* and *Sapphira*: he healed the ſicke by his ſhadow: *Ergo*, he was the head of the Church, *Annot.* 5. *Act. ſect.* 5. 8. Againe, *Peters* perſon was guarded with foure quaternions of Souldiours, Act. 12. 4. the Church prayed for him, *ibid. ſect.* 4. *Paul* nameth him *Cephas*, 1. Cor. 9. 5. *Ergo*, he was chiefe of the Apoſtles. Are not here goodly arguments thinke you? To theſe reaſons I neede make no other anſwere, then that which our learned Countrie-man doth in his Annotations. You muſt, ſaith he, bring better arguments, or elſe children will laugh you to ſcorne, *Fulk. Annot. Act. 5. ſect. 5.* Let vs ſee therefore if they haue any better. Acts 12. 4.

Matth. 16. 18. *Argum. 2.* They take that to be a maine inuincible place for them, Matth. 16. 18. Thou art *Peter*, and vpon this rocke will I build my Church: *Ergo*, the Church is built vpon *Peter*.

To make this argument the more ſtrong, they ſet vnder it diuers props: Firſt, why did Chriſt giue *Peter* this name more then to any other of the Apoſtles, to call him *Peter*, of *Petra* a Rock, but to ſhew that he was appointed to be the foundation of the Church? *Bellar. cap. 17.* We anſwere, Chriſt hereby ſignified, that *Peter* ſhould be a principall pillar of his Church, as the reſt of the Apoſtles, Epheſ. 2. 20. He changed alſo the names of ſome other Apoſtles, as *Iames* and *Iohn* were called *Boanerges*, the ſonnes of thunder, Mark. 3. Therefore this was no ſuch preeminence to *Peter*: neither is it true that *Peter* was almoſt called by no other name, for hee is often in the Goſpell after this called by his old name *Simon*, Matth. 16. 17. and 17. 25. *Fulk. Annot. in Ioh. 1. ſect. 7.* Secondly, againe (ſaith *Bellarmine*) the text is *ædificabo*, I will build my Church: but if Chriſt bee here taken for the rocke, his Church was built alreadie, for many beleeued in him. But *Peter* was not made the foundation of his Church, till afterward after his reſurrection, and therefore he ſaith, I will build. Epheſ. 2. 20.

We anſwere. Firſt, it is a corrupt gloſſe, to ſay the Church of Chriſt was not builded, till after the reſurrection: for ſeeing that many beleeued before in Chriſt, and made a Church, either they muſt graunt, that the Church was without a foundation, or elſe, that the foundation was changed from Chriſt to *Peter*. Secondly, it is taken therefore for the enlarging and increaſing of the Church of God. It followeth not, becauſe Chriſt ſaith, *I will build*, and his Church was begun to be built alreadie, that therefore another kind of building muſt be excogitate: no more then, becauſe Chriſt gaue his ſpirit to the Apoſtles, Matth. 10. 1. and againe, Ioh. 20. 22. and yet biddeth them ſtay at Ieruſalem till they ſhould receiue the holy Ghoſt, Acts 1. 7. that therefore they ſhould looke for another holy Ghoſt, or as though they had not receiued the holy Ghoſt before. But as the ſending of the holy Ghoſt, is meant for the increaſe and more plentifull meaſure thereof, ſo is the building of the Church here taken for the increaſe of the building.

We yet further anſwere with *Auguſtine*: *Super hanc petram, quam confeſſus es, ædificabo eccleſiam*: vpon this rocke, which thou haſt confeſſed, will I build my Church: So that in this place is meant not *Peter* to be the rocke: but either Chriſt, whom he confeſſed, or his faith, whereby hee confeſſed him; which commeth all to one effect. There is no great difference, whether we ſay, the Church is builded vpon Chriſt, or faith is the foundation of the Church, for faith is an apprehenſion of Chriſt: but of the perſon of *Peter* it can no more be vnderſtood then of the reſt of the Apoſtles, who in ſome ſenſe are called the foundation of the Church, namely in reſpect of their holy Apoſtolike doctrine, vpon the which the Church is built, Epheſ.2.20. Tract.vlt.in Iohann.

Bellarmine and the Ieſuites denie not, but here is relation alſo to the faith of *Peter*, but faith conſidered in his perſon. We anſwere: if they meane *Peters* particular faith, which was a proper adiunct to himſelfe, the vniuerſall Church cannot be built vpon that faith, ſeeing when *Peter* died, his faith alſo, as a proper accident to his perſon, ceaſed: if they vnderſtand that generall faith, whereby *Peter* in the name of all the reſt made this confeſſion: then they all are as well made pillars and foundations of the Church, as he, becauſe it was their generall confeſſion, *Fulk.annot.in* 16. *Matth.ſect.*8.

Let vs now ſee how the holy Martyrs haue vnderſtood this place, *Thou art Peter*: *&c.* Firſt, *Iohn Huſſe* thus interpreteth this place: that Chriſt in ſaying, vpon this rocke, &c. did not purpoſe to build the Church vpon *Peter*, but vpon himſelfe, who is the true Rocke: for as much as Ieſus Chriſt is the onely head and foundation of euery Church, and not *Peter*, *Fox*.pag.610.*reſp.ad articul.*9. Pag.561.1.50.

Sir *Iohn Borwike* Knight, condemned for the truth in Scotland, *anno* 1540. thus declareth his minde: As *Abraham* tooke his name of the multitude, which ſhould come of his ſeede, ſo *Peter* was named of the rocke; but *Abraham* was not the multitude it ſelfe, no more was *Peter* the rocke: for the Church ſhould be ſtaied vpon a weak foundation if *Peter* were the ground thereof, who being amazed and ouercome with the words of a little wench, did ſo conſtantly deny Chriſt, *Fox*.p.1260.col.2. Pag.1148.2.50.

Biſhop *Ridley* Martyr agreeth in the ſame expoſition: Chriſt ſaid vnto *Peter*, vpon this rocke of thy confeſſion I will build my Church: for this beleefe that Chriſt is the ſonne of God, is the foundation of Chriſtianitie, and the foundation of the Church: Chriſts Church is not built then vpon the frailtie of man, but vpon the ſtable, and infallible word of God, *Fox*.pag.1758.col.2. Pag.1596.1.70.

See the conſent alſo of antiquitie: *Fabianus* B. of Rome, *Epiſtol*.3. *In eccleſia ſupra petram ſtatur, dum confeſſionis ſoliditas humiliter tenetur*: In the Church, we then ſtand vpon the rocke, while wee hold the ſound confeſſion of faith with humilitie.

Fabianus epiſtol.ad Zenonem imperator. vpon theſe words: *Tu es Petrus*, thus writeth: *Super iſta confeſſione ædificabo eccleſiam meam*: I will build my Church vpon this confeſſion, and the gates of hell, &c.

Concil.Baſilienſ. oration ad Bohemos in appendice. Super hanc petram, ſcilicet fidei, ædificabo eccleſiam: I will build my Church vpon this rocke (that is to ſay) of faith, *&c.* Thus we ſee, that thoſe ancient Biſhops of Rome, and former Councels haue expounded this text, no otherwiſe then wee doe now.

S. *Ambroſe* is a notable witneſſe in this caſe: *Petrus primatum confeſſionis accepit, non honoris, &c.* *Peter* receiued the primacie of Confeſſion, not of honour, the primacie of faith not of order, hee anſwered before the other, nay for the other Apoſtles: *de incarnat.cap.*4. And againe, *cap.*5. *Fides eſt Eccleſiæ fundamentum.* Faith is the foundation of the Church: for it was not ſpoken of *Peters* fleſh, but of his faith, that the gates of hell ſhould not preuaile againſt him, &c.

And *Origen* hath an excellent place to this purpoſe: *Tract.*1. *in Matth. Petra eſt quiſquis, &c.* Euery Diſciple of Chriſt, that drinketh of the ſpirituall rocke, is this *Peter* or rocke: for if wee thinke that the Church is built vpon *Peter* alone, what ſhall we ſay of *Iohn* the ſonne of thunder, and of the reſt of the Apoſtles? ſhall we dare to ſay, that the gates of hell ſhall not preuaile againſt *Peter* onely? &c. Thus theſe Fathers expound this place, not of *Peters* perſon, but of his faith.

*Argum.*5. Another place, which our aduerſaries mightily vrge, are thoſe words which follow verſ. 19. I will giue vnto thee the keyes of the Kingdome of Heauen; whatſoeuer thou ſhalt bind in earth, ſhall be bound in Heauen: *Ergo*, *Peter* had eſpeciall iuriſdiction giuen him more then any of the reſt, *Bellarmine cap.*12. Matth.16.19.

We anſwere. Firſt, as *Peter* confeſſed in the name of al the reſt, ſo this power is giuen him not onlie for the reſt (as the Rhemiſts falſely charge *vs*, that we make *Peter* a proctor for others) but together with the reſt. *Peters* perſon muſt be excluded: for immediatly after he deſerued for a certaine ſlip of his perſon to be called Satan: it were an vnfit match, the ſame perſon at the ſame time to bee honoured with the glorious title of the rocke of Chriſt, and to ſuſtaine ſo great a rebuke as to bee called Satan. Secondly, here is no more promiſed to *Peter* then vnto all the reſt of the Apoſtles, Mat. 18.18. They likewiſe haue authoritie giuen them to bind and looſe; and it is performed to them all alike, Iohn 20.23. Matth.18.18. Iohn 20.23.

3 By the keyes here cannot bee vnderſtood that large iuriſdiction which the Papiſts dreame of, as not onely the authoritie and chaire of doctrine, iudgement, knowledge, diſcretion betweene true and falſe doctrine, all which wee grant together with *Peter* to haue been giuen to all the Apoſtles beſides: But, ſay they, hereby is ſignified the height of gouernement, the power of making lawes, of calling Councels and confirming them, of ordaining Biſhops and Paſtors, finally to diſpenſe

the goods of the Church ſpirituall and temporall: All this is added without ground, neither had either *Peter* or any of the Apoſtles this ample authoritie, no nor the Biſhops of Rome for many hundred yeeres after Chriſt. For this plenarie power of the keyes, when they ſignifie a ſoueraigne and chiefe, and ſurpaſſing power, are ſo only giuen vnto Chriſt, and to no mortall creature: He is ſaid to haue the key of *Dauid*, who openeth and no man ſhutteth; who ſhutteth, and no man openeth, Apocalyps 3.7. *Fulk. Annot.* 16. *Matth. ſect.* 23.

Laſtly, I will oppoſe the iudgement of the fathers of Baſil, who alleage out of *Auguſtine*, that *Peter* receiued the keyes for the whole Church; and out of *Ambroſe*, that when Chriſt ſaid to *Peter*, *paſce oues*, the bleſſed Apoſtle tooke not charge of them alone, ſaith he, but together with vs, and we together with him, *Fox* pag.675.col.1.

Pag.620.2,60.

It ſhall not be amiſſe alſo to adioyne the opinion of the holy Martyrs, concerning the true ſenſe of this place: I will giue vnto thee the keyes, &c.

Firſt, *Thomas Benet* Martyr, he ſaid that, as well to the reſt, as to *Peter*: for *Peter* had no more authoritie giuen him then the other Apoſtles: or elſe the Churches planted in euery kingdome by their preaching, are no Churches. S. *Paul* alſo ſaith, vpon the foundation of the Prophets and Apoſtles, Epheſ.2.20. that is, indifferently vpon them all, *Fox* pag.1039.col.1.

Pag.948.1.50.

Sir *Iohn Bortwike* confeſſor of the truth in Scotland, and condemned for the ſame; he alleageth out of *Auguſtine*, that *Peter*, when he receiued the keyes, did figurate the whole Church: for as *Peter*, all being demanded, anſwered for them all, thou art Chriſt; ſo hee receiued this power for them all, and in the name of the reſt, *Fox* pag.1260.col.1. So anſwereth alſo Maſter *Lambert* Martyr, alleaging to that purpoſe the authoritie of *Cyprian* [illegible] 3. pag.1119.col.1.

Pag.1148.2.30

Pag.1022.1.90

Maſter *Philpot* Martyr ſaith, that *Peter* receiued the keyes in the name of the reſt: citing a place out of *Auguſtine* to that end: *Si hoc Petro ſolum dictum eſt, non habet Eccleſia; ſi autem Eccleſia habet, quando claues accepit, totam Eccleſiam deſignauit*: If it were ſaid only to *Peter*, then the Church hath not this power: but if the whole Church haue this power, namely to binde and looſe; then *Peter*, when he receiued the keyes, repreſented the whole Church &c. 50. *tract. in Iohann. Philpot*, pag.1804. col.2.

Pag.1638.1.70

For the meaning of this text alſo, we haue the conſent of ſome Counceſs: *Concil. Aquiſgranenſ. cap.9. ex Iſidor. Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt*: The reſt of the Apoſtles together with *Peter* receiued the like fellowſhip of dignitie and authoritie.

Synod. Colonienſ. ſub Adolpho: Medium 6. cap.1. vpon theſe words, *Tibi dabo claues, &c.* do comment thus: *Quam promiſſionem non ad vnum Petrum pertinere ſed in omnes Apoſtolos tranſmiſſam alio loco dicit Chriſtus vbi inſinuat, Amen dico vobis, &c.* Matth. 18.18. Chriſt in ſaying to *Peter*, I will giue thee the keyes, &c. did not make that promiſe only to *Peter*, but that it belongeth alſo to the reſt of the Apoſtles, Chriſt doth ſhew, Mat.18. *Verily I ſay vnto you, whatſoeuer you binde in earth, ſhall be bound in heauen, &c.* Thus alſo S. *Hierome* expoundeth this place, *lib.1. aduerſ. Iouinian.* But thou wilt ſay, *Super Petrum fundatur Eccleſia, &c.* The Church is founded vpon *Peter*: yet in another place, the ſame thing is done to all the Apoſtles, and all receiued the keyes of the kingdome of heauen: *& ex æquo ſuper eos*, and equally vpon them all the ſtrength of the Church is eſtabliſhed. So *Origine* alſo long before him interpreteth: *tract.1. in Matth, An verò ſoli Petro, &c.* Are the keyes of the kingdome giuen only to *Peter*, and none of the bleſſed beſide ſhall receiue them? &c. Wherefore if this be common to the reſt, how not the other ſayings alſo, &c.

Math.18.18.

*Argum.*4. Other arguments they alleage for the primacie and preeminence of *Peter*, as Matth.10. he is named in the firſt place, *Bellarm. cap.*18. We anſwere, this might be, becauſe *Peter* was the moſt ancient in yeeres, or one of the firſt that was called: and ſo S. *Hierome* ſaith, asking the queſtion why *Peter* was preferred before *Iohn*: *Ætati delatum eſt, quia ſenior erat*: His age was preferred becauſe he was the elder. But howſoeuer it was, it is no great matter: for this order is not alway kept, as Galath.2. *Paul* nameth *Iames* firſt; *Iames, Cephas, Iohn*, ſaith he, verſ.9. the Ieſuits beſt ſhift is heere to denie the text, ſaying it ſhould be read, *Cephas, Iames, Iohn*: vnleſſe *Iames* bee named firſt, becauſe he was Biſhop of Ieruſalem. Marke, I pray you: *Ergo*, at Ieruſalem *Peter* was not before *Iames*, but next vnto him: therefore not prince of the Apoſtles.

Lib.1.aduerſ. Iouinian.

But for a more full anſwere as touching this obiection of the firſt naming of *Peter*: firſt I denie, that hee is alwaies named firſt, as in the place alleaged. And againe it is euident, that the Scripture doth not perpetually obſerue the ſame order in ſuch rehearſals, as Apocal.26.19. The twelue Apoſtles are compared to twelue precious ſtones, whereof the Iaſper is the firſt, but Exod.28.20. where the twelue precious ſtones are named, which ſhould be ſet in *Aarons* breaſt-plate, the Iaſper ſtone is the laſt. If the Iaſper for the dignitie thereof doe ſignifie *Peter* in the Apocalypſe, how is it placed laſt in Exodus? So then we may here ſay with *Origene* who thus writeth of the order of the twelue Patriarkes: *Sciendum eſt, quod in ſingulis locis, &c.* It is to be marked, that euery where, where the Scripture maketh mention of the Patriarkes, there is great diuerſitie in the order: there is one order obſerued in their [1] natiuitie, another in their [2] going downe into Egypt; another when they are [3] bleſſed of *Iacob*; another when they are [4] numbred to do any thing in the wildernes; another, when the land of [5] Canaan was diuided, &c. after the ſame manner when the twelue Apoſtles are named, they are not alway ſet downe in the ſame order. *Bellarmine* obiecteth, that *Peter* euery where is named

Reuel.12.19.
Exod.28.20.

Hom.17.in Geneſ.
[1] Geneſ.29.
[2] Geneſ.46.
[3] Geneſ.49.
[4] Numb.1.
[5] Ioſu.

med firſt, though the reſt be not ſet down alwaies in one order, *cap.* 18. *Cont.* So *Ruben* is the firſt named of all the Patriarkes in thoſe fiue ſeuerall places noted by *Origene.* He is firſt borne, firſt entreth into Egypt, firſt bleſſed, firſt numbred, firſt diuided: yet *Ruben* for all this was not the chiefe among the Patriarkes: neither by this reaſon ſhall *Peter* be the greateſt among the Apoſtles.

Againe, ſay they, *Peter* ſtandeth vp in the election of *Matthias,* Acts 1. preacheth the firſt Sermon, Acts 2. Acts 15. *Peter* ſpeaketh firſt. We anſwere to the firſt: We denie not a primacie of order to haue been in *Peter:* but it followeth not, that he which ſpeaketh firſt, or giueth the firſt voyce, ſhould bee the head and commander of the reſt. To the ſecond, we alſo grant that *Peter* in zeale, promptnes and forwardnes, was not behinde any of the Apoſtles, but euen with the firſt: for in him was that ſaying of Chriſt verified vpon the woman: *She loued much, becauſe much was forgiuen her,* Luke 7. ſo was it with *Peter,* to whom Chriſt forgaue much, and therefore he loued much. To the third we anſwere, that by the Ieſuites owne confeſſion, *Iames,* who was (as they ſay) Biſhop of Ieruſalem, had the primacie there: how then can they now giue it to *Peter?* That *Iames* was the Biſhop of the Apoſtles at Ieruſalem, it is affirmed alſo by *Stephen Gardener* in his book *de vera obedientia,* by the teſtimonie of *Euſebius,* and by Biſhop *Stokeſly* and Biſhop *Tonſtal,* out of *Clement Alexandrinus,* who thus writeth: *Petrus, Iacobus, Iohannes, poſt aſſumptionem Saluatoris, quamuis ab ipſo fuerant omnibus pene prælati, tamen non ſibi vendicarunt gloriam, ſed Iacobum apoſtolorum epiſcopum ſtatuunt:* *Peter, Iames* and *Iohn,* after Chriſts aſcenſion into heauen, although they were by him preferred almoſt before all other, yet they chalenged not that glorie to themſelues, but decreed *Iames* to bee the chiefe of the Apoſtles: *Epiſtol. ad Reginald. Polum. Fox* pag. 1066. col. 1. Luke 7.47. Pag.973.1.10.

There is another place, beſide theſe alreadie alleaged, which our aduerſaries commonly obiect for the primacie of *Peter:* for that Chriſt ſhould ſay vnto him thrice, *paſce oues meas,* feed my ſheepe, that is, rule and gouerne them.

To this anſwereth, firſt *Walter Brute* an ancient confeſſor of the truth: that Chriſt ſaid vnto him thrice, *feede my ſheepe:* becauſe hee preached chiefly vnto three Churches, and inſtructed them in the faith: namely, the Iewes, Grecians, and Romanes.

Doctor *Tonſtal* out of *Cyrillus* thus alleageth: that becauſe *Peter* had thrice denied Chriſt, whereby hee thought hee had loſt his Apoſtleſhip, Chriſt by thrice asking if he loued him, reſtored him to his office againe; pag. 1062. col. 1. So in your decrees, *p. 2. c. 6. queſt. 1. c. 10. Peter* becauſe he denied Chriſt thrice, doth alſo confeſſe him thrice. Pag.969.1.80.

Againe, Sir *Iohn Borthwike* Knight condemned for the truth, ſaith, that to feed the flocke of Chriſt ſignifieth not to beare rule or dominion ouer them: for in the ſame words he exhorteth all other paſtors to feede their flock, 1. epiſt. 5. Whereby it appeareth, that either our Sauiour Chriſt gaue no ſuch authoritie to *Peter* more then to others, or that *Peter* did equally communicate that right to others: pag. 1261. col. 1. *reſponſ. ad articul.* 1. See the anſwere alſo of Maſter *Bradford* to the ſame effect, *epiſt. ad Domin. Vanam,* pag. 1647. Pag.1148.2.70. Pag.1496.2.20

The Proteſtants.

THat *Peter* had no ſuch iudiſdiction ouer the Apoſtles, as to bee called the head and prince of them: but that to them all indifferently were the keyes committed, and did all faithfully execute their Apoſtleſhip without any ſubiection of each to other, but ioyned the right hands of fellowſhip together: we thus confirme it out of the holy Scripture, and neceſſarie arguments deriued out of the ſame.

Argum. 1. Epheſ. 2. 20. Apocalyp. 21. 14. The Church is ſaid to be built vpon the foundation of the Prophets and Apoſtles: *Ergo,* no primacie of power amongſt the Apoſtles, they all founded the Church. Epheſ.2.20. Reuel.21.14.

Bellarmine confeſſeth that in reſpect of their doctrine, there was no difference betweene *Peter* and the reſt, for they all were firſt planters of Churches, they all preached the Goſpell by reuelation: but in reſpect of gouernment, they were not equall: they had chiefe authoritie committed to them as Apoſtles and Embaſſadors of Chriſt; but *Peter,* as ordinary paſtor. *Bellarm. cap.* 11.

We anſwere: Firſt, by his owne confeſſion the Apoſtles had chiefe authoritie as Apoſtles, but there was no higher authoritie or power then of the Apoſtleſhip. But as they were Apoſtles they were equall (ſaith the Ieſuite:) *Ergo,* there could be no ſuperioritie; for the calling of the Apoſtles was the higheſt in the Church. See alſo your owne decrees, where that ſentence of S. *Cyprian* is allowed, *Decret. part. 2. cauſ. 24. qu. 1. c. 18. Hoc erant vtique cæteri Apoſtoli, &c.* The reſt of the Apoſtles were the ſame that *Peter* was, hauing the like fellowſhip of honour and power.

Argum. 2. To preach the Goſpell, and to haue iuriſdiction of gouernment, doe both belong to the power of the keyes: but the keyes were equally committed to all: *Ergo,* they had all equall power both to preach and to gouerne. That they all had the power of the keyes equally granted vnto them, we haue proued before out of Matth. 18. 18.

Bellarmine himſelfe confeſſeth, that *Iames* was Biſhop and ordinary Paſtor at Ieruſalem, and ſaith with *Anſelme* and *Thomas Aquinas,* that therefore he is named firſt by S. *Paul,* Gal. 2. *Bellarm. cap.* 19. Therefore at Ieruſalem *Peter* was to giue primacie to the ordinarie paſtor there.

If they anſwere, that Rome was then the chiefe Citie, and therefore *Peter* being Biſhop of Rome was to haue the preeminence, To this we replie: that Ieruſalem was rather to be preferred in reſpect of place, which was choſen by the Lord himſelfe, to bee the chiefe citie of his Church: but Rome through the tyrannie and vſurpation of the Romanes ouer other countries was aduanced to that dignitie, not by the election of God.

But *Bellarmine* anſwereth, that *Peter* was Biſhop of the whole Church, and ſo of Ieruſalem too. We anſwere, hee now ſaith leſſe for *Peter*, then if hee called him, as hee was, the Apoſtle of the whole world: for it was more to be an Apoſtle then a Biſhop. Diuers were called in the Apoſtles times, *epiſcopi*, ouerſeers, or Biſhops, that were not Apoſtles, as the paſtors of Epheſus, Acts 20.28. Wherefore now hee hath ſaid iuſt nothing: in ſeeking to aduance *Peter*, hee hath diſgraced him, in pulling him downe from his high Apoſtleſhip, to the chaire of a Biſhop. See alſo your owne decrees, *part.2.cauſ.24.qu.1.c.4.in gloſſ. Vnde cum omnibus Diſcipulis, &c.* Seeing that Chriſt gaue to all his Diſciples the like power of binding, and looſing, &c. Yea your owne maſter alloweth that ſaying of S. *Hierome: Habuit eandem iudiciariam poteſtatem alij, &c.* The other Apoſtles had the ſame iudiciarie power, *ib.quæſt.19.c.*

Argum.3. *Peter* had no ſuperioritie ouer *Paul*, for they ioyned right hands of fellowſhip: and this allotment was made betweene them, that *Paul* ſhould be the chiefe of the Gentiles, and *Peter* of the circumciſion, Galath.2.9. *Ergo.*

Galath.2.9.

Bellarmine anſwereth: Firſt, they were ioyned as fellow-labourers in the preaching of the Goſpell: but *Peter* might for all this be greater in the office and power of gouerning. We anſwere: yea, but the text ſaith, that *Paul* only was not appointed to preach to the Gentiles, but he had the chiefe Apoſtleſhip. Now to the Apoſtleſhip belongeth, not onely the function of preaching, but the whole vſe of the keyes, and power of iuriſdiction. *Ergo*, in al reſpects S. *Paul* ouer the Gentiles had the chiefe Apoſtleſhip.

But leſt any man ſay, that this was an humane compact amongſt themſelues, and *Paul* had his lot at *Peters* aſſignement: the text ſheweth, that the Lord himſelfe had made this diſtribution. For when they ſaw, ſaith S. *Paul*, that the Goſpell ouer the vncircumciſion was committed to me, *verſ.7.* So then the Apoſtles did but confirme by their conſent, that diſtribution, which they ſaw the Lord himſelfe had appointed.

Further, ſaith the Ieſuite, the diuiſion was not ſo made, but that it was lawfull for *Peter* alſo to preach to the Gentiles. We anſwere, we grant it; and for *Paul* to preach to the Iewes; yet that diſtinction remained ſtill, that *Peter* was chiefe of the circumciſion, *Paul* of the vncircumciſion.

Againe, ſaith hee: but *Peter* had the more excellent lot, for Chriſt himſelfe firſt preached to the Iewes. Wee anſwere, wee denie not but that hee had the firſt lot in order; for to the Iewes was the Goſpell firſt offered: but *Paul* had the larger and more glorious lot: the Church of the Iewes now decaying, and the Gentiles beginning to bee planted in their roome. But howſoeuer it was, it cannot be denied, but that *Paul* was chiefe towards the Gentiles: And therefore the Church of Rome might with better right haue deriued their authoritie from S. *Paul*, then from S. *Peter*: both of them they cannot make patrons of their Sea: ſeeing by their owne rules the Pope cannot be ſucceſſor to them both.

Galath.2.9.

Heare alſo how notably to our purpoſe S. *Ambroſe* expoundeth this place, writing vpon this verſe, Galath.2.9. *Petrum ſolum nominat, &c.* He nameth only *Peter*, and compareth him with himſelfe; becauſe hee had receiued the primacie to found the Church, and himſelfe was likewiſe elected to haue the primacie in founding the Churches of the Gentiles: yet ſo that both *Peter* might preach to the Gentiles, and *Paul* to the Iewes, if there were cauſe: for both of them are found to haue done both: and yet it is knowne that full authoritie was giuen to *Peter* in preaching to the Iewes, and full authoritie to *Paul* in preaching to the Gentiles.

Further, out of the ſame place, Galath.2.11. another thing commeth to bee obſerued, that *Peter* was rebuked of *Paul*, and in ſuch ſort, that it appeareth there was no great inequalitie between them: for he doth it to his face openly, before all men, and at Antioch, in *Peters* owne biſhopricke, as they ſay: Can it be now thought that *Paul* was any thing inferiour to *Peter*?

Cap.15.

Bellarmine and the Ieſuites anſwere, that the Pope may be rebuked of an inferiour, and ought to take it patiently, if it be done in zeale and loue: *Bellarm.c.15.*

Anſw. Firſt, we doe not ſimply thus conclude, becauſe *Paul* reprehended *Peter*, therefore he was not his ſuperiour, but becauſe of the manner, as wee ſhewed: it was done in ſuch ſort, ſo plainly, ſo openly, without any ſubmiſſion or crauing of pardon, that there can appeare no inequalitie at all betweene them. Secondly, although they ſeeme here to grant, that the Pope may be rebuked, yet is it otherwiſe in their Canon law, which ſaith, that though the Pope doe leade innumerable ſoules to hell, no mortall man may preſume to reproue his faults, *part.1.diſt.4.c.Si Papa.* And howſoeuer the Ieſuite counteth this a light argument, both *Hierome* and *Ambroſe* doe enforce it, and your owne decrees allow it, *par.2.cauſ.2.qu.7.c.33.* *Hierome* ſaith: *Paul* doth reprehend *Peter*, becauſe he knew himſelfe not to be vnequall, &c. And in the gloſſe S. *Ambroſe* is thus alleaged: Which of them durſt reſiſt *Peter*, to whom the Lord gaue the keyes of the kingdome of heauen, *niſi alius talis*, but ſuch another that knew himſelfe, by the confidence of his election, not to be vnequall.

This place in the ſecond to the Galathians is much vrged by ſome of the Papiſts themſelues againſt *Peters* ſupremacie: for S. *Paul* ſaying, that as the Apoſtleſhip of the Circumciſion was committed to *Peter*, ſo the Apoſtleſhip of the Gentiles was giuen to him: hereby ſheweth, that he knew no primacie of *Peter* ouer the Apoſtles, or the whole world, but onely among the Iewes. This alſo manifeſtly appeareth, for that *Peter*, being ſent for by *Cornelius* a Gentile, durſt not goe to him without a ſpeciall viſion from God, Act. 10. thereby declaring, that he had no ſuch primacie giuen him ouer the Gentiles: *Hac Tonſtall, in Concion. p.* 1062. *col.* 1. Pag.969.1.30.

Maſter *Lambert* Martyr groundeth diuers arguments out of this chapter 2. to the Galathians, that *Peter* was not ſuperiour to *S. Paul*: firſt, they ioyned with him the right hand of fellowſhip: *Ergo*, hee was their equall and fellow. Secondly, *Iames* is named before *Peter*, which Saint *Paul* would not haue done, who loued order, if there had beene any ſuch preeminence in *Peter*. Thirdly, *S. Paul* reproued S. *Peter* to his face, which he would not haue done, except he had knowne himſelfe equall to *Peter*. And as *Peter* was here reproued by his fellow Apoſtle, ſo was he blamed generally of them of the Circumciſion, who contended againſt him, Act. 11. 2. And yet *Peter* did not alleage any preeminence or authoritie, or charge them with diſobedience, for rebuking him: *Lambert pag.* 1120. *col.* 2. Act.11.2. Pag.1022.1.80.

Maſter *Tindal* holy Martyr goeth further, and ſheweth, that if there were any oddes or inequalitie at all, S. *Paul* rather was of higher authoritie, then Saint *Peter*: becauſe he laboured and preached more than the [a] reſt, and ſuffered [b] more for the teſtimonie of Chriſt.

Maſter *Bradford* holy Martyr, diſprooueth the ſupremacie of *Peter* ouer the Apoſtles by this argument: The Apoſtles at Ieruſalem [c] ſent *Peter* and *Iohn* to Samaria to confirme them in the Goſpell. *Ergo*, he was not their chiefe or head: for it had beene an vnmannerly part for the members, to ſend their head in Embaſſage: *Brad. in epiſtol. ad Domin. Vanam. p.* 1647. Pag.1496.2.30

Iohannes Patriarch of Antioch, *opuſcul. in appendice Concil. Balienſ.* enforceth the ſame argument: *Apoſtoli miſerunt ad Samaritanos Petrum & Iohannem; at maior eſt qui mittit, minor, qui mittitur*: The Apoſtles ſent *Peter* and *Iohn* to the Samaritanes: but he that ſendeth is the greater, hee that is ſent the leſſe. *Ergo*. It may be obiected, *Petrus miſſus eſt conſilio, non authoritate*: *Peter* was ſent by their counſaile and aduice, not commandement or authoritie: he anſwereth, that not *Peter* alone was ſent, but *Iohn* alſo. So then, as *Iohn* was ſent, in like manner was *Peter*: the one had no greater preeminence then the other in this Embaſſage.

Argum. 4. Laſtly, what reaſon was there, why Chriſt ſhould giue the ſupremacie to *Peter* ouer the reſt? Chriſt was no acceptor of perſons: if he had beene, *Iohn* ſhould haue beene preferred, whom hee loued moſt. If deſerts be weighed, I thinke *Peter* deſerued no more then the reſt of his fellowes: Nay, I thinke the wiſedome of the ſpirit, fore-ſeeing the queſtions that ſhould afterward ariſe in the Church about *Peter*, hath ſo diſpoſed, that this Apoſtles infirmities both in number more and weight greater then any of the reſt, ſhould be euidently ſet forth in Scripture. We will briefly runne them ouer, not to derogate from the bleſſed memorie of ſo excellent an Apoſtle; but a little to ſtay and bridle the prepoſterous zeale of our aduerſaries, who doe aſcribe more vnto him, then euer hee would haue chalenged to himſelfe.

To let paſſe the ſmaller ſlips and ſcapes of this Apoſtle, as his raſhneſſe in aduenturing beyond his ſtrength, to walke vpon the Sea, Matth. 14. Secondly, his vnaduiſed ſpeech in the mountaine, Matth. 17. *Let vs make three Tabernacles.* Thirdly, his ignorance, Matth. 19. in ſaying to Chriſt, *How often ſhall I forgiue my brother? till ſeuen times?* Fourthly, his impatiencie, as in drawing out his ſword and cutting off *Malchus* eare. Fifthly, his timorouſneſſe in flying from Chriſt at his apprehenſion. Sixthly, his curioſitie, Iohn 21. in asking concerning *Iohn*, *What ſhall this man doe?* To let paſſe theſe as common infirmities: there are foure great faults which *Peter* fell into, much amplified, and ſtood vpon by the Fathers.

1 Hee dehorted our Sauiour from his paſſion with theſe words, [d] *Maſter, fauour thy ſelfe*, and was therefore called Sathan, an aduerſarie to the death of Chriſt, and ſo to the redemption of man. *Auguſtine* chargeth him with great forgetfulneſſe, hauing made ſo notable a confeſſion of Chriſt before, and noteth him for ſome ſparkes of diſtruſt and infidelitie: *Ille Petrus, qui iam eum confeſſus fuerat filium Dei, timuit, ne ſicut filius hominis moreretur, in Pſal.* 138. The ſame *Peter* (ſaith he) which a little before had confeſſed him to be the Sonne of God, feared leaſt hee ſhould die and periſh as a man.

2 In promiſing raſhly not to denie Chriſt, yea vnto death, whereas Chriſt had fore-tolde him of his fall before, *Auguſtine* noteth great preſumption: *Petrus ex egregio praſumptore creber negator effectus, Epiſt.* 120. *cap.* 14. *Peter* of a great preſumer, is become a deſperate denier. And hereof thus your owne decrees, *par.* 2. *cauſ.* 6. *queſt.* 1. *cap.* 10. *Petrus lapſus eſt, &c.* *Peter* did fall, becauſe he preſumed of himſelfe, ſaying, *Though other be offended in thee, yet not I.* But *Origen* goeth further, *Non ſolum inconſiderate, ſed pene etiam impie, &c.* *Peter* ſaid not onely vnaduiſedly, but almoſt impiouſly, *Though all men be offended, &c. tract.* 25. *in Matth.*

3 The third great ſinne was committed by *Peter*, in denying of Chriſt, and that thrice, yea with an oath, at the inſtance of a mayden, and in a very ſhort while, before the Cocke crew twice. The Ieſuite anſwereth, that this was no hinderance to *Peters* primacie, but a furtherance and a confirmation of it. But whether it were a let to his primacie or not, let all men iudge, ſeeing it had beene ſufficient to haue hindered his ſaluation, and deſtroyed his faith, without the great mercie of GOD. Mark.14.72.

[a] 1.Cor. 15.10.

[b] 2.Cor.11.23.

[c] Act.8.14.

[d] Math.16.22.

Expoſit. in Pſal. 140. Tract. in Iohan. 66.

Let vs heare *Auguſtines* iudgement of *Peters* fall. Some man may excuſe *Peter*, and ſay, that hee did nothing, but as Chriſt fore-warned him. What then (ſaith he) if *Peter* therefore did not amiſſe, becauſe his fall was fore-told by Chriſt: *Rectè etiam fecit Iudas, qui tradidit dominum, quia & hoc prædixit dominus?* Then *Iudas* did well too (ſaith he) in betraying of Chriſt, for this alſo Chriſt ſhewed afore? But ſome againe may ſay: he denied not Chriſt, for hee ſaid he knew not the man: *Quaſi vero* (ſaith he) *qui hominem Chriſtum negat non Chriſtum negat*: As though he that denieth the man Chriſt, doth not flatly denie Chriſt. Chriſt alſo taketh away all doubts (ſaith he) when he thus ſaid to *Peter*, *The Cocke ſhall not crow till thou haſt denied me thrice*: Hee ſaith not, till thou haſt denied the man, but me. Againe, *Ipſe potius* [illegible] *defenſores ſuos*: *Peter* himſelfe doth confute his maintainers and defenders: *Agnouit plane peccatum ſuum* [illegible] *Petri*: *Peters* owne conſcience gaue him that he ſinned, for he went out and wept bitterly, &c. But if by this meanes his primacie was confirmed, he had occaſion to reioyce, and not to weepe. Yea, he wept bitterly, his ſinne was very great: how then dare one of your ſect ſay with a blaſphemous mouth, *Petrus non fidem Chriſti, ſed Chriſtum ſalua fide negauit*: *Peter* denied not the faith of Chriſt, but his faith remaining ſafe and ſound, he denied Chriſt? The ancient writers durſt not ſo extenuate *Peters* fall, no not *Peter* himſelfe, that wept full ſore, as theſe men preſume to doe. For firſt *Origen* thus amplifieth *Peters* fall, *Non ad modicum derelictus, &c.* *Peter* was not a little forſaken, to denie once, but he was abundantly forſaken, to denie thrice: firſt he denied him before all, and againe he denied him not ſimply, but with an oath: thirdly, not onely with an oath, but with a ſpeciall depoſition, I know not the man: *Tract. 35. in Matth.*

Copus. vide Iuel. pag. 665. defenſ. Apolog.

S. *Ambroſe* goeth further, *Hexemer. lib. 5. c. 24.* *Peter* before the Cocke crew falleth; yea the third time he falleth, that you may know that it was not a ſlip onely of his ſpeech, but that he was troubled in minde.

S. *Hierome* alſo thus writeth: *de Vincul. Petri ad Euſtoch.* What ſhall I doe, I haue denied my Lord and maſter? neither, as ſome thinke, haue I onely denied the man; I haue denied him to whom I ſaid, thou art Chriſt the ſonne of the liuing God: I haue denied him whom I ſaw walking vpon the waters, whom I heard with his call raiſing vp the dead; whom I ſaw with *Moſes* and *Elias*, &c.

And your owne decrees: *Decret. part. 2. cauſ. 11. quaſt. 3. cap. 85.* The Lord ſaid not to *Peter*, thou ſhalt denie thee to be my diſciple, but thou ſhalt denie me: wherefore he denied him, when he denied himſelfe to be his diſciple: and what did he elſe but denie himſelfe to be a Chriſtian? Such then and of this nature and qualitie was the fall and deniall of *Peter*, howſoeuer our aduerſaries goe about to ſeeke colours and defence for it.

4. The laſt fault noted in *Peter* was that, for the which he is reproued of *Paul* Galath. 2. Tuſh (ſaith *Bellarmine*) it was a very ſmall and light offence. Yea, was it ſo ſmall a fault to conſtraine the Gentiles to doe like the Iewes? for this was the point, as S. *Paul* writeth, Galath. 2. 14. And *Auguſtine* ſaith, *Petrus non obiurgatus à Paulo fuit, quod ſeruabat conſuetudinem Iudæorum, in qua natus & educatus fuit, ſed quod eam gentibus imponere volebat*: *Expoſit. ad Galat.* *Peter* was not rebuked of *Paul*, becauſe hee kept the cuſtome of the Iewes, wherein he was brought vp, but becauſe he would lay it vpon the Gentiles, &c. Was this *leuiſſimum peccatum*, a ſmall tranſgreſſion? S. *Paul* ſhould greatly haue beene to blame, for rebuking *Peter* openly, and ſo plainly for ſo ſmall an offence, and ſhould haue done againſt his owne rule, Galathians 6. 1. But *Peter* did it of a good minde (ſaith *Bellarmine*.) Yea did? then he was worthie to be excuſed, not worthie of blame, as S. *Paul* writeth. He might alſo doe it ignorantly and vnwittingly (ſaith he.) How can that be, ſeeing he was one that made the decree, Act. 15. That no yoke ſhould be laid vpon the Gentiles, other then there expreſſed; and now contrarie to that decree, he conſtraineth the Gentiles, *Iudaizare*, to play the Iewes. Theſe things do not hang together.

Galath. 6. 1. Bellar. cap. 28.

The Rhemiſts ſay, that it was not an error in doctrine or iudgement here reproued in *Peter*, but a default onely in conuerſation: *annot. Galat. 2. verſ. 11. ſect. 9.*

Contra 1. One of your owne Biſhops *Gelaſius, tom. de Anathemat. Vinculo*, is of a contrarie opinion, *Sanctus Petrus primus, &c.* Holy *Peter*, the firſt of the Apoſtles, thinking that the grace of the new teſtament ſhould be ſo preached, that he depart not from the inſtitutions of the olde law, did ſomething diſſemblingly, &c. and therefore his fellow Apoſtle doth worthily rebuke him, &c. It was then an error in *Peters* thought and iudgement.

S. *Ambroſe in 2. ad Galat.* If *Peter* had diſſembled onely, it had beene no error, &c. But this was the cauſe of the reprehenſion: *Peter* did not onely ſeparate himſelfe from thoſe with whom he had liued Gentile-like, but he compelled them to play the Iewes alſo; ſo that the Gentiles were ignorant which was the trueſt way. And your owne gloſſe ſaith, *Decr. p. 2. cauſ. 2. quaſt. 7. c. 39.* *Par eſt à fide exorbitare, &c.* It is all one to goe aſide from the faith, and by example or word to turne others from the faith: *Ergo*, this in *Peter* was an error in faith.

I will now conclude out of *Auguſtine*, as he alleageth out of *Cyprian*: *Nec Petrus, &c. cum ſecum Paulus de circumciſione diſceptaret, poſtulauit vindicauit ſibi aliquid inſolenter, vt diceret ſe primatum tenere*: *de Baptiſ. c. 2.* Howſoeuer it was, *Peter, &c.* when *Paul* reaſoned thus with him, did not ſtand vpon his patronage, and challenge any primacie to himſelfe, &c. But it is very like, if there had beene any ſuch primacie in *Peter* of power and iuriſdiction (a primacie of order we grant, as *Cyprian* in that place calleth *Peter*, *primum*, the firſt) that this ſharpe reprehenſion of *Paul* ſhould either haue beene ſpared, or elſe not done in that vehement manner.

It shall not be out of the way in this place, to see the iudgement of certaine Papists of great account in their time, contrary to the opinion now receiued in the Popes Church.

Thus the Bishop of Winchester reasoneth in his booke *de vera obedientia*: The scholler ought not to be aboue the master: how could then *Peter* take that vpon him, to be chiefe, which Christ his master did so constantly refuse?

That *Peter* was *primus*, that is, first and chiefe in number of them which confessed Christ, it cannot be denied: for first he confessed, first he taught the Iewes: first he stood in defence of the veritie, and was the first prolocutor among them. A primacie of order we grant, but not a primacie of rule and dominion: he was first in order, but it followeth not therefore that he was the chiefe in dignitie: As it is no good reason, Paris is nominate the first of all Vniuersities: *Ergo*, they are subiect to it.

Bishop *Tonstal* also in a certaine sermon, vseth these and suchlike arguments against the supremacie of *Peter*. *Peters* person (saith he) could not be the rocke of the Church: for then wee should put another foundation of the Church, then Christ; which were contrarie to S. *Paul*: *No man may put any other foundation, then that which is put alreadie, which is Christ Iesus*, 1.Cor.3.

1.Cor.3.11.

So saith he, in the one and twentieth chapter of the Apocalypse, the new citie & heauenly Ierusalem, is described by the holy Ghost, not with one foundation of *Peter*, but with twelue foundations after the number of the Apostles, *plur. Fox p.*1062.

Pag.969.1.50.

Let vs see the consent of other Churches, that *Peter* was not the Prince and superiour of the other Apostles. 1. Of the Greeke Church, *Ieremie* their Patriarke shall speake, *Cœli ipsius claues Apostolis, illisq; omnib. &c.* Christ credited the keyes of heauen to the Apostles, and to all those which are to succeede in their place. This authoritie was committed no more to *Peter*, then to the rest. And whereas that place is vrged for *Peters* supremacie, vpon this rocke will I build my Church, *Nilus* saith, that Christ built his Church (*vpon Peters confession of God*) *and vpon all those, which shall hold the same profession*. *Barlaam* saith, that euery one of the twelue Apostles receiued the keyes of heauen, (*as well as Peter.*) And againe, how could *Peter* be the Prince of the Apostles, *seeing* (*hee did not ordaine them*:) yet a primacie of order *Peter* had to speake in the first place, as in the election of *Matthias*, and at the comming downe of the holy Ghost: this was his prerogatiue, that others gaue him *the honour to speake first*. *Basile* saith vpon these words, *Peter louest thou me, feede my sheepe, &c. consequenter omnib. Pastorib. et Doctorib. eandem potestatem tribuit, cuius signum est, quod omnes ex æquo ligant et absoluunt, quemadmodum ille, &c.* And consequently he gaue the same power to all Pastors and Doctors, a signe whereof is, that all doe equally binde and loose as well as he, &c.

Censur. Oriental. Eccles. c.7.
Lib.2. de primat. p.60.
ἐπὶ τῇ θεολογίᾳ τοῦ πέτρου.
Barlaam de principat. Pap. c.2.
ἰσοτίμως πέτρῳ.
οὐκ αὐτὸς ἐκείνους ἐχειροτόνησεν.
cap.10.
τὴν τοῦ πρῶτον λέγειν τιμήν.

2 The same is the iudgement of the South Church: *Tertullian* a Presbyter of Carthage, maketh all the Apostolike Churches planted by the Apostles equall, *Omnes primæ, omnes Apostolicæ*: They are all first, and all Apostolike. *Cyprian* Bishop of Carthage, *Erant vtiq; et cæteri Apostoli, quod fuit Petrus, &c.* The rest of the Apostles were the same that *Peter*, hauing the like fellowship of honour and power. *Augustine* here also saith directly: *Non a Petro Petra, sed Petrus a Petra, sicut non Christus a Christiano, &c. super hanc Petram, quam confessus es ædificabo ecclesiam, &c.* The rocke was not so called of *Peter*, but *Peter* of the (*Petra*) or rocke: as Christ is not called of the Christians but the Christians of Christ, &c. Christ saith, I will build my Church vpon this rocke which thou hast confessed, &c. And againe, *Non Petrus solus, sed vniuersa ecclesia ligat soluitq; peccata*; Not *Peter* onely, but the vniuersall Church doth binde and loose. The Aethiopike and South Church at this day maketh *Peter* and *Paul* equall as the Emperour *Dauid* in an Epistle to the Bishop of Rome, speaking of those two Apostles, saith, *Hi sunt Domini regni cœlorum, et totius mundi iudices*: These are the Lords of the kingdome of heauen, and Iudges of the whole word: hee meaneth, that the Keies of the kingdome of heauen, were committed to the one as well as to the other.

De vit. solitar. c.23.
Lib. de præscription.
Lib. de vnitat.
In Ioann. tract. 124.
Tract.118. in Ioann.
Damianus a Goes, de morib. Æthiop.

3 So the latter confession of *Heluetia*, c.18. S. *Peter was neither aboue the rest, nor had greater authoritie then the rest: verie true therefore is that saying of S.* Cyprian *the Martyr, in his booke de simplic. Cler. the same doubtlesse were the rest of the Apostles that* Peter *was, &c.*

Harm. confess. sect.11. p.344.

4 Of the Romane Church: Cardinall *Cusanus* saith: *Scimus, quod Petrus nihil plus potestatis a Christo accepit alijs Apostolis*: We know, that *Peter* receiued no more power of Christ, then the rest of the Apostles: *Franciscus de victor.* approueth that sentence of *Cyprians* before, *that the rest of the Apostles were the same that Peter*: and he addeth, *non est audienda glossa, The glosse is not to be heard, which saith, this must not be vnderstoode, of the plenitude or fulnesse of power.*

Lib.2. Concord. Cathol. c.13.
Relect.2. qu.2. concl.3.

THE THIRD QVESTION, CONCERNING *Peter* his being at Rome.

This question hath two parts: first, whether *Peter* were at all at Rome or not. Secondly, whether he were Bishop of Rome.

THE FIRST PART, WHETHER PETER were at Rome, and there died.

Our aduersaries would seeme to proue it by these and such like arguments.

39. Error.

*Argum.*1. Out of that place of S. *Peter* 1.5.13. *The Church that is at Babylon saluteth you*:

1.Pet.5.13.

Babylon here (ſay they) is taken for Rome, from whence Peter wrote his Epiſtle, *Bellar.lib.2.cap.2.de pontif. Rhemenſ.argum.in 1.Epiſt.Petri.*

We anſwere: Firſt, it is a ſillie argument for them hereby to proue *Peters* being at Rome: for thus much they haue gained by it, that Rome is Babylon, and ſo the ſeate of Antichriſt, Reuel.18. Secondly, there were two Babylons, one in Syria, the other in Egypt, from either of which Saint *Peter* might date his Epiſtle: and it is moſt like that he would keepe the common and knowne name of the place, that it might bee out of doubt what Church hee meant. As for the name of Babylon, to bee aſcribed to Rome, though it were ſo myſtically, yet was it not ſo called: for why might not *Paul* as well haue written his Epiſtle to the Romans vnder that name, the Church of Babylon, as *Peter* wrote from thence.

Argum.2. Againe, they alleage that ſtorie, how *Peter* ouercame *Simon Magus* at Rome, when he would haue taken his flight into the aire, hauing made himſelfe wings, and by the prayer of *Peter* was brought downe againe and brake his legges, and ſo died: whereupon *Nero* being offended with *Peter*, would haue apprehended him; who being counſelled by the Church, would haue fled from Rome: but meeting Chriſt at one of the gates, and ſaying vnto him, Whether goeſt thou Lord? And hee anſwered, I come againe to be crucified. *Peter* vpon thoſe words returned backe againe, and was crucified for the teſtimonie of Ieſus, *Bellarm.cap.2.3.*

Wee anſwere: Though wee ſhould not denie that *Peter* was at Rome, yet it were enough to ſhew the inſufficiencie of their arguments: And againe, we moue ſuch doubts, as by them are yet vnanſwered, as afterward ſhall be ſhewed. Secondly, concerning this ſtorie of the victorie ouer *Simon Magus*, they that doubt of *Peters* being at Rome, may alſo doubt of this, neither of them being neceſſarie to be beleeued as articles of faith, but probable and coniecturall, as matters of ſtorie. For ſome part of the ſtorie is denied by *Auguſtine*, as how *Peter* faſted vpon the Saturday, the combate betweene him and *Simon Magus*, following vpon the Lords day after: and thereupon roſe the cuſtome of the Saturday faſt among the Romans; *Eſt quidem* (ſaith hee) *hæc opinio plurimorum, quamuis eam perhibeant eſſe falſam plerique Romani:* This is (ſaith he) a probable opinion of many, (concerning *Peters* faſt) yet the Romans themſelues thinke it to be falſe. Epiſtol.80.

2 That concerning Chriſts apparition to *Peter*, ſeemeth to bee moſt vnlike of all, and fauoureth ſomwhat of the Popiſh Legends. Like vnto this are the tales of S. *Chriſtopher*, how he carried Chriſt, and how S. *Gregorie* entertained him for one of his gueſts at his table of hoſpitalitie: Such viſions and apparitions of Chriſt are contrarie to the Scriptures, which ſay, that the heauens muſt containe him till his comming againe. *Bellarmine* anſwereth: firſt, by this meanes, we doe *compedes Chriſto inijcere*, we fetter Chriſt in heauen. We anſwere, belike then heauen is a priſon, with the Ieſuite: God ſend all that are his ſuch a priſon at the length. Againe, Chriſt is no otherwiſe concluded and ſhut vp in heauen, then as it pleaſeth himſelfe, and as he hath appointed ſo to be.

2 He obiecteth: that Chriſt appeared neere vnto the earth to *Paul*. We anſwere: Firſt, there is no ſuch thing proued out of the text, but rather the contrarie, that the voice was heard from heauen; Act.22.6. not neere the earth, but aboue Act.22.6. Secondly, *Paul* heard a voice onely, hee ſaw no man, neither Act.9.7. hee nor the companie with him, Act.9.7.8. but onely a great light they ſaw ſhining from heauen, Act.22.6.9. Therefore out of this place they cannot proue any ſuch apparition of Chriſt neere vnto the earth.

Your owne decrees alſo here are againſt you: *Decr.p.3.diſt.2.cap.44. Corpus domini in quo reſurrexit vno loco eſſe oportet:* The body of our Lord, wherein he roſe, muſt be in one place. And againe, *Donec ſeculum finiatur ſurſum eſt dominus:* As long as the world endureth, our Lord is aboue; that is, in the heauen: *Ergo*, not beneath in the earth.

Argum.3. *Peter* died at Rome, his ſepulchre is to be ſeen there to this day; *Ergo*, he was at Rome, *Bellarm.cap.3.*

We anſwere: Firſt, it followeth not, if *Peter* were buried at Rome, that therefore he died there: for the tranſlation of the bones and bodies of Martyrs is no vſuall thing in your Church: As it followeth not, becauſe *Iohn Baptiſts* head, as you ſay, is to be ſeene at S. *Syluesters* at Rome, that therefore hee died there; ſo neither doth it follow of S. *Peter*.

2 Againe, how ſhall wee beleeue you that it is S. *Peters* ſepulchre, which is ſhewed at Rome; ſeeing you haue made ſo manie mockeries alreadie, making the world beleeue, that *Peters* bodie is ſomtime in one place, ſometime in another? Halfe his bodie (you ſay) is at S. *Peters* in Rome, halfe at Saint *Pauls*, his head at S. *Iohn Laterane*, his neather iawe with the beard at Poicters in France, many of his bones at Triers, at Geneua part of his braine. You ſee that we may as well doubt whether *Peters* bodie be at Rome, as in any of theſe places. And ſuch as you ſee are our aduerſaries arguments for *Peters* being at Rome.

The Proteſtants.

Concerning *Peters* being at Rome: firſt, wee doe not vtterly denie it, but onely affirme that hee could not come thither ſo ſoone, as in the ſecond yeere of *Claudius*, and ſit there ſo long, namely, fiue and twentie yeers, as they hold. Secondly, it may be granted that he was there, as a matter of ſtorie, not an article of faith. Thirdly, we haue certaine doubts and arguments, about ſome circumſtances of his being there, which our aduerſaries are not able to anſwere.

Argum. 1. There is great diſagreeing amongſt the writers, concerning the time of *Peters* comming to Rome: *Oroſius* ſaith, hee came thither in the beginning of *Claudius* raigne: *Hierome* ſaith, the ſecond yeere of his raigne; other ſay, the fourth yeere: other, the thirteenth yeere: *Damaſus* would haue him come thither in *Nero* his raigne. This diſſention of writers ſheweth that the matter may be iuſtly doubted of. *Fulk. in Rom.* 16. *ſect.* 4.

Bellarmine and the Ieſuites anſwere: No more doe all agree concerning the time when the world was created, nor for the ſtorie of Chriſts life, in what time euery thing was done when he ſuffered, and ſuch like; yet it followeth not, that thoſe things were not true, becauſe there is ſome diuerſitie about the time. *Rhemiſt.* 1. *Pet.* 5. 13.

We replie: Firſt, moſt of theſe things concerning the chronologie of Scripture, though it bee not neceſſarie to ſaluation, yet by diligent ſearch may bee found in Scripture. Secondly, if they can ſhew any Scripture for *Peters* being at Rome, as we haue for the other ſtories, wee will beleeue it, though the time perfectly be not knowne. But ſeeing the Scripture maketh no mention at all of his being there, and the time is vncertaine, we may worthily doubt of it, much leſſe are bound neceſſarily to beleeue it.

Argum. 2. The ſtorie of *Peters* comming to Rome in the ſecond yeere of *Claudius*, his abiding at Rome fiue and twentie yeeres, his death and martyrdome in the 14. yeere of *Nero*, and the 37. yeere after Chriſts aſcention: we proue out of the Scriptures to bee falſe. For *Peter* was at Ieruſalem and in thoſe quarters round about till 18. yeeres after Chriſt: for *Paul* ſaw him there three yeeres after his calling, and againe 14. yeeres after that, Galath. 2. there is 17. yeeres, and one yeere was paſt before *Pauls* conuerſion: in all 18. yeeres: adde vnto theſe the 25. yeeres of *Peters* being at Rome, that maketh 43. yeeres: and ſo *Peter* ſhould ſuffer in *Veſpaſians* raigne, and not in the time of *Nero*.

Galath. 2. 1.

Bellarmine and the Ieſuites anſwere: that *Peter* was at Rome ſeuen yeeres before the Councell held at Ieruſalem, Act. 15. which was in the 18. yeere after Chriſt: and that being expelled the citie by *Claudius* with the reſt of the Iewes, hee returned to Ieruſalem, and there ſpake with *Paul*, and after that went to Rome againe, and there ended his life.

This anſwere we ſhew to be very inſufficient. Firſt, Act. 15. 2. it appeareth that there was, as it were, a ſtanding and ſet Councell of the Apoſtles at Ieruſalem, of the which *Peter* was one: for the Church thought good to ſend vp to the Apoſtles and elders, which were at Ieruſalem. Secondly, till the 18. yeere when this Councell was held, it ſeemeth that *Peter* had laboured onely or eſpecially amongſt the Iewes, of whom there were then but few at Rome: *For* (ſaith the Apoſtle) *hee that was mightie in Peter in the Apoſtleſhip ouer the circumciſion, was alſo mightie in mee*, Galath. 2. 8. Therefore *Peter* was not knowne to haue laboured vntill this time but in the circumciſion. Thirdly, afterward it is more like he went to Antioch then to Rome: for after this *Paul* rebuked *Peter* at Antioch, Gal. 2. Fourthly, theſe are but bare coniectures of our aduerſaries, and craftie euaſions without Scripture: but ſeeing wee appoſe them out of Scripture, it is great reaſon they ſhould likewiſe anſwere vs out of Scripture.

Act. 15. 2.

Laſtly, it is but *Bellarmines* coniecture, and a very fable that *Peter* went from Rome to Ieruſalem to ſpeake with *Paul*, like to that tale, which *Chriſtianus Maſſæus* hath, *Chronicor. lib.* 8. of one *Trophimus* conuerted by *Marie Magdalene*, who going to Rome to ſee *Peter*, as hee ſailed, his wiſe being great with child died in trauell, and was buried with her child in a rocke: whom S. *Peter* carried to Ieruſalem, and ſhewed him the holy places, and after two yeeres returning to Rome, found his childe playing at his mothers breaſt, who being raiſed as it were out of ſleepe, told her husband, how that *Mary Magdalene* had ſhewed her the ſame holy places, which hee had ſeene. I maruell the Ieſuite did not ground his conceite of *Peters* going to Ieruſalem from Rome vpon this fable: which of the better ſort amongſt them is reiected, as *Eſpene. in* 2. *Tim. c.* 4. *p.* 183. *a.*

Lib. 2. de Pontif. cap. 10.
Centur. 1. lib. 2. cap. 16.

Aluares de ſcript. Ethiop. cap. 29.

Argum. 3. We haue diuers other obiections alſo out of the Scriptures: as firſt, that if *Peter* were at Rome, it is not like that *Paul* would leaue him out in his ſalutation in the end of his Epiſtle, Rom. 16. ſent to the brethren. Our aduerſaries anſwere but very ſimply, that at that time, when S. *Paul* wrote his Epiſtle, either *Peter* was not at Rome, or elſe *Paul* might write ſome eſpeciall letters to him by himſelfe, and this Epiſtle encloſed in them: ſuch goodly coniectures they haue. But I pray you what needed S. *Paul* to haue written vnto the Romans, if Saint *Peter*, ſo faithfull and vigilant a paſtor, were continually amongſt them?

See more hereof Hexapl. vpon the Rom. c. 16. conſ. 8.

S. *Ambroſe* hereof thus writeth in his Commentaries vpon the 16. to the Romans, *Ad confirmationem Romanorum, &c.* For the confirmation of the Romans, all theſe, whom he ſaluteth, are vnderſtood to haue beene there: but it would haue made more for their confirmation, if *Peter* had been ſaluted amongſt them, if he had been there. Againe, *Ariſtobulus iſte congregator, &c.* This *Ariſtobulus*, whom the Apoſtle maketh mention of, is vnderſtood to haue beene a gatherer together of the brethren: but *Peter* was a more principall congregator of them; therefore it is like the Apoſtle would haue remembred him, as well as *Ariſtobulus*.

Other places alſo of Scripture we haue; as Philip. 2. 20. ſpeaking of *Timothie* hee ſaith, *I haue none like minded to him, that will faithfully care for your matters.* Coloſſ. 4. 11. *Theſe onely are my work fellowes*, 2. Timoth. 4. 11. *onely Luke is with me*: *Ergo*, *Peter* all this while was not at Rome, for *Paul* would not haue left him out of the number of his fellow-helpers: at the leaſt he would not haue com-

Coloſſ. 4. 11.

mended *Timothie*, though he were a worthie yong man, before him. That which *Bellarmine* anſwereth, is iuſt nothing; that Saint *Paul* ſpeaketh in thoſe places onely of his domeſticall helpers, which did miniſter vnto him; when Saint *Paul* ſpeaketh plainly of his fellow labourers; *Theſe onely are my workfellowes to the kingdome of God*, Coloſ.4.11.

1.Tim.4.16.

Another argument doth ariſe out of S. *Pauls* words, 2.Tim.4.16. *At my firſt anſwering no man aſſiſted me*: *Ergo*, it is like that *Peter* was not then at Rome, for he would not haue forſaken *Paul*. *Bellarmine* anſwereth, that he ſpeaketh only of ſuch fauourers as he had in *Cæſars* Court, that they would not make ſute for him to the Emperour. But this is a weake ſolution. Firſt, it appeareth by that which followeth, that they left him without helpe in his open Apologie or defence; they did not aſſiſt me (ſaith he) but the Lord aſſiſted me: that is, gaue me ſtrength to defend my cauſe: So that the word, aſſiſting, muſt bee taken in the ſame ſenſe before, that they failed him in that, wherein God aſſiſted him, that is, in ſpeaking boldly in the defence of the truth. Secondly, it is proued by the diuers ſucceſſe that he had at his firſt and ſecond anſwering: at the firſt all left him, but at the next many were imboldened through his bonds: What to doe? More frankely to ſpeake the word, Philip.1.14. *Ergo*, at the firſt they forſooke him, becauſe they were afraid to ſpeake the word.

Philip.1.14.

I will for the ſenſe of this place bee tried by your owne interpreters: as *Eſpenc.* thus writeth: No man aſſiſted me, that is, as an helper both to defend me before the Prince, and to helpe the Chriſtian cauſe. And againe he complaineth, that hee was forſaken of thoſe which might haue helped: as there was a great number at that time at Rome of Chriſtians conuerted from among the Iewes, that might haue helped him. And againe it was occaſion of great heauineſſe to the Apoſtle, to bee oppugned of ſtrangers, and not propugned by his domeſticals, but to bee bereft of all comfort, yea betrayed: *in 2. Timoth. cap.4. pag.*180. So then the Apoſtle ſpeaketh not of the domeſticals of *Cæſars* familie, but the domeſticals of the ſame faith; neither of not ſuing for him in Court, but the forſaking of the defence of the faith.

Pag.1496.1.70

Theſe arguments, which wee haue here oppoſed, are much vrged by Maſter *Bradford* holy Martyr, againſt *Peters* being at Rome: As becauſe, while *Paul* was priſoner at Rome, there is no mention made, that *Peter* all that while viſited him, who at that time, they ſay was at Rome. Againe, Saint *Paul* in his Epiſtle to the Romans ſaluteth many meaner perſons, then *Peter* was: and therefore it is not like that *Peter* was then at Rome; for he among the reſt ſhould not haue been omitted, but eſpecially remembred. Theſe and other ſuch places are vrged by that holy Martyr: *epiſtol. ad Dom. Vanam. pag.*1648.

Lib.2.de Pontif.cap.10.
Centur.1.lib.2.cap.10.

Now herein we want not ſome euidence of other Churches. 1. Firſt, of the Greeke Church, *Chryſoſtome* thus writeth, expounding that place Matth.23.34. *Behold I ſend vnto you Prophets, wiſe-men, and Scribes, of them you ſhall kill and crucifie, &c. Intelligit Apoſtolos, et qui cum Apoſtolis fuerant*: He vnderſtandeth the Apoſtles, and thoſe which were with the Apoſtles: His opinion is, that ſome of the Apoſtles ſhould be crucified at Ieruſalem: But they can ſhew none elſe to haue been crucified there, vnleſſe it were *Peter*, or *Andrew*: But *Bellarmine* confeſſeth that *Andrew* was put to death in *Achaia*. And whereas he telleth vs of *Simeon*, the ſucceſſor of *Iames*, that he was crucified in Ieruſalem; and of *Matthias* he ſaith, *probabiliter exiſtimant*, ſome probably thinke, that hee was crucified in Iudea; it is not certaine that that *Simeon* was one of the Apoſtles; for it is not like that one Apoſtle ſucceeded an other; he is thought rather to haue beene one of the 70. Diſciples; and of the other there is leſſe certaintie, nor ſo much as any probable coniecture.

Aluares de ſcript. Æthiop. cap.19.

2 For the South and Æthiopike Church, although they denie not *Peter* to haue been at Rome, yet they hold it of more certaintie, that hee was at Antioch: which made the great Emperour there aske *Aluares, why they diuided the Churches of Antioch and Rome, ſeeing the Church of Antioch was in a manner the chiefeſt, vntill the Councell of Pope Leo, &c.* and indeed of *Peters* being at Antioch there is euidence in Scripture, Galat.2.11. but of his being at Rome, none at all.

3 Other Diuines of the reformed Churches haue likewiſe obiected againſt *Peters* being and dying at Rome: as *Vldaricus Velenus*, who hath written a treatiſe of this argument: and *Illyricus, lib. cont. primat. pap.*: *Caluin lib.*4. inſtitution. c.6. ſect.15. Magdeburgenſ. *Centur.* 1. *lib.*2. *c.*10. *col.*561.

See more hereof Hexapl. vpon the Rom. c.16.contr.8.

4 Neither doth this want euidence from ſome of their owne ſide: as *Lyranus* vpon that place, Matth.23.34. thus writeth: *ſome of them you ſhall kill, as Iames the brother of Iohn, &c. ſome you ſhall crucifie, as Peter and Andrew his brother*: hee thinketh, that *Peter* was crucified at Ieruſalem, and therefore *Bellarmine* here, hauing nothing elſe to anſwere, reiecteth him.

THE SECOND PART, WHETHER PETER were Biſhop of Rome.

OVr aduerſaries would gladly bring it about that *Peter* was Biſhop of Rome, there enthronized, and ſate in the Biſhoplike chaire many yeeres, and after left it to his ſucceſſors.

*Argum.*1. *Peter* firſt preached to the Gentiles, Act.15.7. *Yee know that a good while agoe God choſe out me, that by my mouth the Gentiles ſhould heare the word of God and beleeue*: *Rhemiſt. annot.* vpon this place. And ſeeing there were many Chriſtians in Rome, before Saint *Paul* came thither, it is like that Peter firſt preached to the Romanes, and was the firſt founder of the faith there: *Bellarm. lib. 2. de Rom. pontif. c. 2.* Hence is inferred, that *Peter* was the firſt Biſhop of Rome.

Anſw. Firſt, that S. *Peter* preached before S. *Paul* to the Gentiles, is not agreeable to the hiſtorie of the Acts: for before S. *Peter* had receiued that viſion from heauen, Act. 10. he made queſtion, whether it were lawfull to preach to the Gentiles: but before that S. *Paul* was conuerted, and immediatly vpon his conuerſion he preached to the Gentiles, Act. 26. 17. and went into Arabia, Galat. 1. 17. Neither doth S. *Peter* ſay, that firſt by his mouth the Gentiles heard the word. Indeed S. *Iames* ſaith, *Simeon hath declared how God firſt did viſite the Gentiles*: which word (*firſt*) is to bee referred not to the time of the conuerſion of the Gentiles, but to the order of Saint *Peters* ſpeech, which was firſt of Gods viſitation of the Gentiles: or if we referre it to the time of their conuerſion, it ſheweth only the beginning in generall of Gods viſitation of the Gentiles, as the Syrian interpreter giueth the ſenſe, *Simeon hath ſhewed how God began to chuſe one of the Gentiles, &c.* it maketh no compariſon or difference or prioritie in the beginners. The meaning then is this, that then was the time, whether by Saint *Peter*, or others, when it pleaſed God firſt to call the Gentiles: and to this purpoſe Saint *Iames* alleageth Scripture, not to ſhew a prioritie of *Peters* preaching, but of the calling of the Gentiles.

Act. 26. 17.
Galath. 1, 17.

Secondly, that *Peter* firſt preached not at Rome, it is thus gathered: becauſe it is not like that the Chriſtian faith being ſpread farre abroad, could be kept from Rome the ſpace of twelue yeeres: for ſo long it was by their account, before *Peter* came to Rome. Againe, there were diuers that dwelled at Rome, which heard the Apoſtles ſpeake diuers tongues, Acts 2. being ſtrangers then and ſoiourners at Ieruſalem: and Rom. 16. 7. hee maketh mention of *Andronicus* and *Iunia*, which were in Chriſt before him. By ſome of theſe it is moſt like that the Chriſtian faith was firſt ſowed at Rome. Thirdly, it is more like that *Paul* preached at Rome before *Peter*: for when he came to Rome, he called the Iewes together, who ſaid vnto him, that they had heard nothing concerning him by letters, or from the brethren out of Iudea, Acts 28. 22. But if *Peter* had been there, *Paul* no doubt ſhould haue been knowne at the leaſt by name. The Iewes alſo ſay vnto him, We will heare of thee what thou thinkeſt: and ſome of them were perſwaded by *Paul*; ſome beleeued not. It ſeemeth by this place that the Iewes at Rome had not heard of the Goſpell before. But if *Peter* had been amongſt them, who had an eſpeciall charge of the Circumciſion, he would haue had the greateſt care of the Iewes to win them to Chriſt. Fourthly, though *Peter* had firſt preached to the Romanes, it would not follow that therefore he was Biſhop there: for *Paul* firſt founded the Church of Epheſus, yet they ſay *Iohn* was firſt Biſhop there: wherefore they ſhould gaine nothing by this argument, if it were true, that *Peter* was the firſt preacher, and conuerter of the Romanes to the faith. Saint *Ambroſe* ſaith, *Quia Paulus magiſter &c.* Becauſe *Paul* was appointed the maſter of the Gentiles, it became him to take care, to teach there where Chriſt had not been preached: *in 15. ad Rom. Ergo, S. Paul* preached firſt to the Romanes, rather then S. *Peter*.

Acts 2. 10.
Rom. 16, 7.

Acts 28, 22.

See more here of Hexapl. vpon the Rom. cap. 1. qu. 29.

Argum. 5. Rome was alwaies called and counted the chiefe of all Churches; what other reaſon can bee yeelded thereof, then becauſe *Peter* the prince of the Apoſtles was their proper and peculiar paſtor? And ſeeing *Peter* continued not at Antioch, let them ſhew where elſe *Peter* died Biſhop, then at Rome, vnleſſe they will ſay, he was Biſhop of the vniuerſall Church, and not of any particular place, which they will not willingly grant: *Bellarm. lib. 2. de Rom. pontif. c. 4.*

Anſw. 1. Neither was *Peter* the prince or chiefe of the Apoſtles, but had onely a prioritie of ſpeaking, as it may be a prioritie of ſitting for order ſake, as *Barlaam* ſaith: neither had the Church of Rome her precedence by ſucceſſion from S. *Peter*, but afterward by the decrees of the fathers, becauſe *it was* * *the chiefe and imperiall citie*, as the ſame *Barlaam* ſheweth.

Barlaam. lib. de princip. pap. cap. 2.
* διὰ τὸ βασιλεύουσαν εἶναι τὴν πόλιν. c. 3.

2. Neither was *Peter* Biſhop of any particular place, but Paſtor of the vniuerſall Church, as were alſo all the Apoſtles beſide: and therefore it is not neceſſarie to aſſigne him any certaine ſeate after he left Antioch: though in other places he had alſo his ſucceſſors, as *Marke* was as well appointed by him in Alexandria, as *Euodias* at Antioch.

The Proteſtants.

If we take the name of Biſhop generally for that office which hath the publike cure and charge of ſoules: in that ſenſe we denie not but *Peter* and the reſt of the Apoſtles may be called *Epiſcopi*, Biſhops, as Chriſt is called the ſhepheard and biſhop of our ſoules, 1. Pet. 2. 23. But taking it ſtrictly for a Biſhop of this or that place, which is called *Epiſcopus intitulatus*, a Biſhop intituled, wee denie that either *Peter* or *Paul* were Biſhops, *Fox* pag. 15.

1. Pet. 2. 25.

Argum. 1. *Paul* was *Apoſtolus Gentium*, the Apoſtle of the Gentiles, and *Peter* of the Circumciſion: therefore it is more like that *Paul* was chiefe paſtor of the Romanes, becauſe they were of the Gentiles, and part of his charge: and vnleſſe they can proue that *Paul* reſigned ouer his lot vnto *Peter*, that hee alſo ſhould be the chiefe Apoſtle of the Gentiles, as he was of the Iewes; *Peter* ſhould haue intruded himſelfe into *Pauls* charge, not in preaching to the Gentiles, (for both *Paul* might preach to the Iewes, and *Peter* to the Gentiles) but in taking vpon him to be the chiefe Apoſtle of the Gentiles, which was giuen before to S. *Paul*.

Argum. 2. The Rhemiſts themſelues grant, that the Church of Rome was founded both by *Peter* and *Paul*: *Annot. in 2. Galat. ſect. 6.* Biſhop *Tunſtal* a ſtrong champion of theirs, but varying from them in this opinion, ſhewed in a letter of his to Cardinall *Poole*, how in times paſt, both *Peter* and

Paul were counted patrones of the Church of Rome, and *principes Apoſtolorum*, the chiefe of the Apoſtles. *Euſebius* ſaith, that *Clemens* was the third Biſhop after *Peter* and *Paul*: *Alexander* ſucceeded in the fifth place after *Peter* and *Paul*.

Cornelius Biſhop of Rome, *epiſtol.* 1. thus writeth: *Romanam Eccleſiam beatiſſimi Petrus & Paulus ſuo Martyrio coronarunt*: The bleſſed Apoſtles *Peter* and *Paul* did crowne the Romane Church by their martyrdome. *Gelaſius* alſo, *Decret. de ſcripturis. Petro data eſt ſocietas beatiſſimi Pauli, & pariter ſanctam Romanam Eccleſiam Deo conſecrarunt*: Vnto *Peter* bleſſed *Paul* was ioyned in ſocietie, and they together did conſecrate vnto God the Romane Church. If therefore the Biſhops of Rome challenge any preeminence of authoritie from *Peter*, they may doe it as well from *Paul*: for they both founded that Church, preached there, and both there ſuffered, *Fox* pag. 1066.

Epheſ. 4.11.

Argum. 3. No Apoſtles were Biſhops: for they were diuers offices, Epheſ. 4.11. he gaue ſome to be Apoſtles, ſome to be Paſtors and Doctors: *Ergo*, they were diuers offices, and the ſame were not Apoſtles and Paſtors or Biſhops, for both are all one. The offices were much different: Apoſtles were immediatly called of God, Biſhops and Paſtors were ordained by the Apoſtles: the Apoſtles calling was generall ouer the whole world, the Paſtors were obliged to their dioces and pariſhes and particular Churches: the office of the Apoſtles was extraordinarie, and but for a time: the calling of Paſtors was to endure euer in the Church. Wherefore it can in no wiſe bee, that the Apoſtles were Biſhops of any certaine places. *Irenæus* ſaith, that *Fundata Eccleſia beati Apoſtoli Lino officium Epiſcopatus iniungunt*: The Church of Rome once founded, the holy Apoſtles laid the charge of the biſhopricke vpon *Linus*. Whereby it appeareth, that they only retained their Apoſtleſhip enioyned them of Chriſt, *Tonſtal. ex Fox pag.* 1066. It had therefore been contrarie to the commandement of Chriſt, who ſaid, *Ite in vniuerſum mundum*, Goe into all the world: if they ſhould haue left their calling, and bound themſelues to any peculiar Church: *Ergo*, we conclude, that neither *Peter* nor *Paul* were Biſhops of Rome.

Eſpenc. in 1. c. 1 ad Timoth.

Gal. 1.1.
1. Tim. 2.7.

1. Cor. 7.40.

One of their owne writers hereunto beareth witneſſe, and ſheweth out of S. *Chryſoſtome* a treble difference betweene an Apoſtle and a Biſhop: *Hic ſcilicet Epiſcopus per homines vocatur, &c.* A Biſhop is called by men, is ſet ouer a certaine place, he is not alway certaine that hee hath the ſpirit, &c. *Hom.* 19. *in Matth.* But an Apoſtle is immediatly called of God, Galath. 1.1. he is ſent to preach, not to any one place, but to all Churches, as 1. Timoth. 2.7. Saint *Paul* ſaith, he was ordained an Apoſtle, that is, a teacher of the Gentiles. Thirdly, he is ſure he hath the ſpirit not to erre: as in the ſame place, *I ſpeake the truth in Chriſt, I lie not*. And 1. Cor. 7.40. *I thinke that I haue the ſpirit of God.* Wherefore it is euident, that the Apoſtles were no Biſhops properly ſo called: yet we denie not, in a larger ſignification and vſe of the word, but that many which were but Biſhops were called Apoſtles: as *Theodoret* witneſſeth, They which are now called Biſhops, were in times paſt named Apoſtles: ſo *Epaphroditus* was the Apoſtle of the Philippians, *Titus* of the Cretenſians, &c. *Sed procedente tempore, &c.* But afterward the name of Apoſtleſhip was left to thoſe which were the true Apoſtles, &c. Therefore taking the name of an Apoſtle properly, and ſo likewiſe of a Biſhop; wee muſt of neceſſitie vnderſtand two diſtinct offices, not coincident, or compatible together: otherwiſe, as I haue ſhewed concerning the name of an Apoſtle, ſo the name of a Biſhop was diuerſly taken: for in one ſenſe Chriſt onely is called our Biſhop, 1. Pet. 2.25. As *Origen* alſo noteth, *Proprie Epiſcopus Dominus Ieſus*, Our Lord Chriſt is properly our Biſhop. So the Apoſtles in a larger vſe of this name may be called Biſhops: but as it is taken commonly for the ruler or ouerſeer of ſome particular Church, it can no way agree to the Apoſtles.

Tract. 24. in Math.

Fox pag. 910. col. 2.
Pag. 831. 1. 20.

Let vs ſee the iudgement of the holy Martyrs: *Iulianus Leuille* Martyr at Sanſerre in France, *anno* 1554. denieth that *Peter* was euer Pope of Rome.

Maſter *Bradford* a holy Martyr ſaith, It doth no more follow, *Peter* died at Rome, or *Peters* chaire was at Rome: *Ergo*, he was Biſhop there, and the ſeate of the primacie muſt needs therefore bee at Rome; then this followeth, *Moſes* and *Aaron* firſt exerciſed their offices vnto their death in the wilderneſſe: *Ergo*, the wilderneſſe was the place of their prieſthood: or therefore the principalleſt place of the Iewiſh Church ſhould be in the wilderneſſe, *Epiſt. ad Dom. Vanam.* 1648. col. 1.

Pag. 1496. 2. 60.

Sacran. Elucid. Error. Ruthen. cap. 2. err. 1.
a [illegible] τὴν αὐτὴν ἐξουσίαν.
Barl. de princip. c. 2.
b διδάσκαλοι τῆς οἰκουμένης, cap. 3
Damianus a Goes de morib. Æthiop.

Damianus a Goes.

Here alſo we haue the conſent of other Churches profeſſing Chriſtianitie: 1. The Muſcouites denie S. Peter, *verum papam, & verum Romanæ Eccleſiæ Antiſtitem*, to haue bin the true Pope, a true Biſhop of the Romane Church. *Barlaam* ſaith, that *none of the Apoſtles was called Biſhop of this or that place or region, but* [a] *had the ſame authoritie euery where*. And againe, all the Diſciples of the word (Chriſt) [b] *were the paſtors and teachers of the whole world*. And a little after: *Who euer* (ſaith he) *called Peter Biſhop of Rome, or Clement the chiefe.*

2. The South and Ethiopike Church calleth Rome, *ſedem ſanctorum Petri & Pauli*, the Sea of the holy Saints *Peter* and *Paul*: as their Emperour *Dauid* in his epiſtle to the Biſhop of Rome. In their opinion then, *Peter* was no more Biſhop there then *Paul*. And touching the firſt conuerter of the Gentiles to the faith, they hold, that the Eunuch baptiſed by *Philip*, returning home conuerted the Queene to the faith, and baptiſed her, with a great part of her familie, and euer ſince the Chriſtian faith hath continued among them: thus writeth their Emperour *Dauid* to the Biſhop of Rome, and *Zaga Zabo* an Ethiopian Biſhop in his confeſſion of the Ethiopike faith. Now this was done before *Peter* went vnto *Cornelius*, to preach vnto him the faith.

3. What the Diuines of other reformed Churches doe hold, is ſhewed before in the end of the former queſtion: for they which doubt of *Peters* being at Rome, doe make queſtion alſo of his ſitting as Biſhop there.

4. And we haue ſeene before, the teſtimonie of *Cornelius* and *Gelaſius* Biſhops of Rome, that ſhall ſpeake for the Latine Church, who deriue their ſucceſſion as well from S. *Paul*, as from S. *Peter*.

THE FOVRTH QVESTION, WHETHER THE Biſhop of Rome be the true ſucceſſor of S. PETER.

The Papiſts.

THey doe generally hold, that the Biſhops of Rome being lineally deſcended by ſucceſſion from *Peter*, haue the ſame primacie, Apoſtolike authoritie, and iuriſdiction ouer the whole Church, which *Peter* had, *Bellarm. lib. 2. de pontif. cap.* 12. 41. Error.

They are very barren and ſcant of arguments in this place to maintaine and vphold this ſucceſſion by, and in the end the Ieſuite runneth to tradition: and at the length hee thus concludeth; that it is not *de iure diuino*, it is not neceſſarie by the law of God, that the Romane Biſhop ſhould be *Peters* ſucceſſor: but it dependeth only vpon the ordinance of *Peter*, and is proued by tradition, not diduced out of Scripture. That it was neceſſarie for *Peter* to haue a ſucceſſor, they ſay, it is proued out of Scripture: which wee alſo grant, that all faithfull Paſtors and Miniſters are the Apoſtles ſucceſſors, though they haue not their plenarie and Apoſtolike power: but that the Pope ought to bee and is his ſucceſſor, it ſtandeth vpon tradition. Bellarm. c. 12.

We ſee then the grounds of their opinion: Scripture they haue none but blinde tradition: vnleſſe therefore they could bring better ſtuffe for the Papall ſucceſſion, we will not ſpend any time in confuting nothing.

Yet *Bellarmine* ſeemeth thus to reaſon: A ſucceſſion in the Church is now neceſſarie in the new Teſtament, as *Aaron* had his ſucceſſion in the old Teſtament: but there can bee no certaine ſucceſſion now ſhewed, but in the chaire of *Peter* at Rome: *Ergo*, the Biſhops of Rome are the true ſucceſſors of *Peter*. For either at Antioch muſt the ſucceſſion of *Peter* be, or at Rome: but not at Antioch, becauſe S. *Peter* remoued from thence to Rome, and there died, *Bellarm. cap.* 12.

Anſw. Firſt, a locall, perſonall, and lineall ſucceſſion is not now needfull, as before vnder the law: the true worſhip of God is not now tied to perſon or place, as our Sauiour ſheweth, Ioh. 4. 21. *God will be worſhipped, neither in this mountaine, nor at Ieruſalem*: and by the ſame reaſon, neither at Rome, &c. Secondly, yet a ſucceſſion of doctrine, and of faithfull paſtors wee grant, and the Church was neuer without: ſuch as the Prophet ſpeaketh of, Eſay 59. 21. *My ſpirit, that is vpon thee, ſhall not depart out of thy mouth, nor the mouth of thy ſeed, &c.* and in this ſenſe all faithfull Biſhops do ſucceed the Apoſtles. *Concil. Aquiſgr. c.* 10. *Iſidor. Apoſtolis decedentibus, &c.* The Apoſtles deceaſing, Biſhops haue ſucceeded, being appointed thorough the world in the ſeates of the Apoſtles. Yea S. *Hierome* doubteth not to ſay, that not only Biſhops, but all other faithfull Miniſters are the Apoſtles ſucceſſors: *ad Heliodor. Abſit vt de his, &c.* God forbid I ſhould iudge ſiniſterly of them, *qui Apoſtolico gradui ſuccedentes*, which ſucceeding the degree of the Apoſtles, doe conſecrate the bodie of Chriſt, &c. Thirdly, there may be ſhewed a ſucceſſion to this day in Conſtantinople, Alexandria, Antioch, Epheſus, as afterward ſhall appeare, and not onely at Rome. Fourthly, the death of Chriſt the chiefe Biſhop is more forcible to priuiledge Ieruſalem for the chiefe ſeate, then the death of *Peter* at Rome maketh for the preeminence of that Sea before Antioch. Iohn 4. 21. Eſay 59 21.

The Proteſtants.

THat the Pope or Biſhop of Rome neither can, is, or ought to be S. *Peters* ſucceſſor, in the high and Apoſtolike authoritie, primacie, and iuriſdiction ouer the whole Church: thus we declare it.

Argum. 1. The Pope, though hee were *Peters* ſucceſſor, yet can hee not receiue that from him, which hee neuer had: but *Peter* had neuer any ſuch primacie of power, as wee haue ſhewed before, Queſt. 1. 2. *Ergo*, he is not herein his ſucceſſor.

Argum. 2. That primacie which *Peter* had, could not be conueied to any other: namely his primacie of confeſſion, which hee firſt of all the Apoſtles did vtter concerning Chriſt, proceeding from faith, did adhere ſo to his perſon, that it could not be deriued to any ſucceſſor of his: for *Peters* faith was a proper adiunct to himſelfe, *Argument. Tonſtalli, Fox* p. 1067. col. 1. Pag. 974. 1. 30.

Againe, how can he haue the Apoſtolike authoritie being not an Apoſtle: but an Apoſtle he is not: for Chriſt only made Apoſtles, the Apoſtles did not ordaine other Apoſtles, *Argum. Nili.*

To this *Bellarmine* anſwereth, firſt by a diſtinction, that whereas three things are to be conſidered in an Apoſtle: firſt, that he be immediatly called of God, and inſpired to write Scripture: the ſecond, to be a founder of the Churches, where none were before: thirdly, that hee haue authoritie ouer the whole Church. The firſt (ſaith he) agreeth not to the Pope, but the two other doe: for by the Pope many Churches haue been planted, and he hath authoritie ouer the whole Church, as *Peters* ſucceſſor, &c. *Bellarm. cap.* 12. *reſp. ad obiect.* 2. *Nili.*

Anſw. Firſt, there be other properties required in an Apoſtle beſide theſe, as I ſhewed before out of *Chryſoſtome*, whereof none agree to the Pope. Secondly, to admit theſe three conditions named by the Ieſuite, if they bee all neceſſarie to make an Apoſtle, then the Pope wanting one of them, by his confeſſion, can be no Apoſtle. Thirdly, wee denie, that either the Pope hath founded any Churches ſince the Apoſtles times, he hath peruerted many nations, conuerted none; neither are the Popes much giuen to preaching, whereby nations are begotten vnto the faith: either that he hath ſuch vniuerſall authoritie ouer the whole Church, which is the thing in queſtion. For hee calling himſelfe Biſhop of Rome, and ſo fixing his chaire in a certaine place, can be no Apoſtle: for the Apoſtles were no Biſhops of one place more then another, as I haue ſhewed, but were ſent to preach to all the world.

Secondly he anſwereth, that not the Apoſtles, but Chriſt did conſtitute the Biſhop of Rome, to bee the Apoſtolike and vniuerſall Biſhop of the whole Church.

Contra. Firſt, the Apoſtles were immediatly called of Chriſt; then if the Pope be of Chriſts making an Apoſtle, he muſt ſhew his immediate calling in Scripture. Secondly, *Bellarmine* forgetteth himſelfe: for a little before he ſaid that the Biſhop of Rome is *Peters* ſucceſſor, by *Peters* fact, not by the inſtitution of Chriſt.

3 Hee ſucceedeth not *Peter* rightly in place: for ſeeing *Peter* ſate at Antioch, why may not that Church chalenge ſucceſſion, as well as Rome? Why might not alſo other Churches haue Apoſtolike ſucceſſion, as Alexandria from *Peter* and *Marke*, Ieruſalem from *Iames*, Conſtantinople from *Andrew?*

Further, they haue no certaine ſucceſſion from *Peter*: *Tertullian* maketh *Clement* the next ſucceſſor to *Peter*. *Optatus* firſt nameth *Linus*, then *Clement*: *Irenæus* after *Peter*, placed *Linus*, and *Cletus*, and *Clement* the fourth. What certaintie therefore can they haue of ſo vncertaine ſucceſſion? *Fulk. annot. in Rom.16. ſect.4.*

4 It skilleth not who commeth in the place and roome of the Apoſtles: They that will be their true ſucceſſors, muſt follow their example, and walke in their ſteps, teaching their doctrine and embracing their holy vertues. Wherefore the Pope is not *Peters* right ſucceſſor, ſwaruing both from his doctrine and example. *Non ſanctorum filij ſunt, qui tenent loca ſanctorum, ſed qui exercent opera eorum*: They are not the children of the Saints, which occupie the ſame places, but they which doe their workes: *Lambert.* So *Bernard* writing to *Eugenius*, chargeth him, that in the reſpect of his pompe and pride, he did rather ſucceed *Conſtantine*, then *Peter*: *Iohann. Huſſ.* pag.610.

Fox pag.1120.

5 All good Biſhops and Paſtors are as well the Apoſtles ſucceſſors, as the Pope; nay rather then, he, being a wicked man: *Iohn Huſſ. articul.4. Fox* pag.590. *Lambert* pag 1120. Nay, they haue greater and more excellent titles, then to bee called the Apoſtles ſucceſſors: for thoſe that walke in obedience vnto Gods commandements, our Sauiour calleth them, his ſiſters, kinsfolkes and brethren, Matth.12.50. *Ergo*, the Pope is not the right ſucceſſor of *Peter*.

Cont.liter.Petil.lib.2.cap.51

Laſtly, of this matter *Auguſtine* thus writeth: *Cathedra tibi quid fecit eccleſiæ Romanæ, in qua Petrus ſedit; & in qua hodie Anaſtaſius ſedet: vel eccleſia Hieroſolymitana, in qua Iacobus ſedit, & in qua hodie Iohannes ſedet?* What hath the Sea of Rome done vnto thee, wherein ſometime *Peter* ſate, and where *Anaſtaſius* now ſitteth? or what hath the Church or chaire of Ieruſalem committed, where ſometime *Iames* ſate, and *Iohn* now ſitteth? In thoſe words *Auguſtine* aſcribeth as much to the ſucceſſion of other Apoſtolical Churches, as he doth to the ſucceſſion of the Biſhops of Rome. And therfore *Caniſius* craftily leaueth out the one halfe of the ſentēce, concerning the Church of Ieruſalē. Neither is it true, which our aduerſaries ſay, that *Peters* Sea remaineth ſtill at Rome, when all other Apoſtolicall Seas are gone: for euen to this day the Sea of Antioch ſtandeth and hath a Patriark: likewiſe the Sea of Alexandria. The Sea of Conſtantinople neuer wanted ſucceſſors to this day: nor the Church of Epheſus. In India and Ethiopia, there hath been alwaies a ſucceſſion in thoſe Churches planted by the Apoſtles, and is at this day: *Fulk.* 2. *Theſſ.2. ſect.7.* Wherefore they haue no cauſe to bragge of their ſucceſſion, which is found in other places, as well as at Rome.

Cap. de præcept. eccleſ. artic.9.B.

Let vs ſee the conſent of antiquitie: *Clemen. Epiſtol.1. Peter* is brought in ſpeaking thus: *Hunc Epiſcopum vobis ordino, cui ſoli mea prædicationis & doctrinæ cathedram trado*: I ordaine this man (namely *Clement*) to be your Biſhop, to whom only I deliuer my chaire of preaching and doctrine. Alſo in the ſame Epiſtle, *Poſt me non imperitus aliquis aut indoctus, aut ignorans verbi diuini myſterium, ſuſcipiat cathedram meam*: After me, let no vnskilfull or vnlearned man, or ignorant in the myſterie of the diuine word, take my chaire. In this *Clementine* Epiſtle (which though it force not vs, becauſe we hold it forged, yet it preſſeth our aduerſaries, being of them receiued) we ſee that he only is *Peters* ſucceſſor, who ſucceedeth him in doctrine.

Pope *Felix* alſo thus writeth *ad Petrum Antiochen. Qui participes Apoſtoli eſſe volunt, ducuntur & doctrina ipſius*: They that will be partakers of the Apoſtleſhip, muſt follow the Apoſtles doctrine. But the Pope doth not embrace the Apoſtles doctrine: *Ergo*, he is not Apoſtolike. So alſo *Symmachus*, as he is alleaged in the decrees, *Decret. p.1. diſt.40. cap.1. Petrus hæreditatem innocentiæ miſit ad poſteros*: *Peter* did leaue the inheritance of innocencie to his poſteritie: the Biſhops of Rome then, hauing loſt *Peters* innocencie, are not the rightfull heires of *Peter*.

Iohn Huſſe died for this article with others, for ſaying, *Papa non eſt verus Petri ſucceſſor, ſi viuit moribus contrarijs Petro*: The Pope is not the true ſucceſſor of *Peter*, if he be of contrarie manners in his life to *Peter*. *Articul.14. obiect. Concil. Conſtantienſ.*

And for farther euidence: 1. *Nilus* the Archbiſhop ſhall ſpeake for the Greeke Church: *Is not the Pope then the ſucceſſor of Peter? Yes he is: (but as hee is* [a] *a Biſhop) which euery of thoſe Biſhops are alſo, which were ordained by him, as many receiued this benefit by his hands: nay euery Prieſt is by this reaſon a* [b] *ſucceſſor of the Apoſtles, of whom by tradition they haue receiued the prieſthood, &c.* And in the ſame place, *Peter was an Apoſtle, and the chiefe of the Apoſtles, the Pope is no Apoſtle, &c. Peter was the Teacher of the whole world, but the Pope is Biſhop of Rome and ſo called.* So then his opinion is, that the Pope ſucceedeth not S. *Peter* in his Apoſtolike preeminence. Nay he is not his ſucceſſor at all, *if he depart* [c] *from the truth:* for then he ſhall be no more the ſucceſſor of *Peter*, then [d] *a diſeaſe of health, darkneſſe of light, &c.*

Nilus lib. 2. de primat.
[a] ἀλλ' ὡς ἐπίσκοπος
[b] διάδοχος ἐστι τῶν ἀποστόλων.
εἰ δὲ [c] τῆς ἀληθείας ἀποχωρίσηται.
Lib. 2. in fine.
ὡς νόσος [d] ὑγιείας ἢ σκότος φωτός.

2 The Aethiopicke Church holding *Peter* and *Paul* to haue been equally the founders of the Romane Church, as is ſhewed in the former queſtion: muſt conſequently hold, that the ſucceſſion there is deriued from both.

Barlaam c. 13. lib. de princip.

3 That the Pope ſucceedeth not *Peter* in any ſuch vniuerſal iuriſdiction, it is the iudgement of other reformed Churches: confeſſion of Belgia, artic. 30. *In what place of the world ſoeuer the Miniſters of the word of God doe keepe, they haue all of them the ſame and equall power and authoritie, being all of them equallie the Miniſters of Chriſt, the onelie vniuerſall Biſhop, and head of the Church.*

Harmo. ſec. 11. pag. 364.

4 Let *Gregorie* ſpeake for the Latine Church: *Petrus vniuerſalis Epiſcopus non vocatur: Peter* is not called vniuerſall Biſhop. And againe of *Paul* he ſaith: *being conuerted to the Chriſtian faith, caput effectus eſt nationum, & obtinuit Eccleſiæ totius principatum,* he was made the head of the Nations, and obtained the principalitie of the whole Church. The Pope then ſucceedeth not *Peter* in his vniuerſall Biſhoprick which he neuer had, or no more then *Paul*, and other of the Apoſtles.

Lib. 4. epiſt. 32. In 1. Reg. lib. 4. cap. 4.

THE FIFTH QVESTION, CONCERNING the primacie of the Sea of Rome.

This queſtion hath diuers parts, which muſt be handled in their order. Firſt, whether the Biſhop of Rome haue authoritie ouer other Biſhops. Secondly, whether appeales ought to be made to Rome from other countries. Thirdly, whether the Pope be ſubiect to the iudgement of any. Fourthlie, whether he may be depoſed. Fifthly, what primacie he hath ouer other Churches, and how it began. Sixthly, of the titles and names giuen to the Biſhops of Rome.

THE FIRST PART, WHETHER THE BISHOP of Rome hath authoritie ouer other Biſhops.

The Papiſts.

They doubt not to ſay, that the Biſhop of Rome hath authoritie and ought ſo to haue, to ordaine and conſtitute Biſhops, to depriue and depoſe them, to reſtore them likewiſe to their former dignities, and this power he exerciſeth ouer the vniuerſall Church.

42. Error.

Argum. 1. The Ieſuites principall argument is drawne from certaine examples: how the Biſhops of Rome haue in times paſt, conſtituted, depoſed, and reſtored ſome Biſhops in the Greeke Church, as in the Patriarchall Sees of Conſtantinople, Alexandria, Antioch: *Ergo*, he hath power ouer all Biſhops.

Bellarm. lib. 2. de Rom. pont. cap. 18.

We anſwere. Firſt, It was not done by the abſolute authoritie of the Romane Biſhops, any ſuch conſtitution, or depoſition, though perhaps their conſent and allowance were required, as *Leo* writeth to *Martianus* the Emperour, about the ordaining of *Anatolius* Biſhop of Conſtantinople. *Satis ſit, quod veſtræ pietatis auxilio & mei fauoris aſſenſu Epiſcopatum tantæ vrbis obtinuit:* It is ſufficient, that by your godly helpe and my fauourable aſſent, he hath obtained ſo famous a Biſhopricke. Whether was greater now, the helpe and furtherance of the Emperour, or the bare aſſent of *Leo?* Secondly, we denie not but that the Pope ſometimes, what by ſufferance of others, what by his owne intruſion, hath vſurped this power ouer other Biſhops: but this ought not to make a law: that which is once or twice done by a falſe title, cannot prooue the iuſtneſſe of the title. Thirdly, that the Biſhop of Rome hath no ſuch authoritie, it appeareth by this, that he doth not, neither of many yeeres hath conſtituted or ordained the Patriarches of the Greeke Church: they came not vp to Rome, nor yet ſent thither for their pals as other Archbiſhops here in the Weſt parts haue done, and paied full deerely for them, being made ſlaues to the beaſt of Rome.

Epiſtol. 54.

This appeareth notably in the Councell of Florence, Seſſ. 25. for it ſo falling out, that *Ioſephus* Patriarch of Conſtantinople, who was there perſonally preſent, being an aged man, and wearied with long trauell, ſuddenly died; whereupon the Pope *Eugenius* the fourth, dealt with the Grecians very earneſtly, *Vt nunc in ſynodo Patriarcham eligerent:* That they would chuſe them a Patriarch now in the Synode: *vt quem vos effeceritis, nos confirmemus:* that whom you appoint, we may confirme, ſaith the Pope. The Grecians made him this anſwere: *Se hic Patriarcham eligere non poſſe, cum Græcis mos ſemper fuerit, in ſua eccleſia Patriarcham ſufficere, ſimulq; conſecrare:* They could not chuſe their Patriarch here, ſeeing it alwaies hath been the Grecians manner to chuſe the Patriarch in his owne Church,

and there to consecrate him, *&c.* See then, it was denied to the Popes face, that he had
doe with electing, consecrating, or confirming the Patriarch of Constantinople.

The Pope indeed doth take vpon him to this day, to make Patriarches: assigning to o
Constantinople; to another, the Patriarchship of Antioch, and so of the rest; but they h
bare names, without either the dignitie or iurisdiction of those places: not much vnlike
custome in the Emperours Court at Constantinople; the wanton Courtiers to make them
vpon solemne daies were accustomed; *aliquem e laicis insignibus episcopalibus compo*
nalem Patriarcham ageret: To take some lay man, and attyre him like a Bishop, who sh
feit the Patriarch: which abuse was reformed, *Synod* 8. *Constantin. can.* 16. The like
corrected in the Councell of Basil *Sess.*21. *Turpem illum abusum remouendum censemus,*
ni celebritatibus nonnulli cum mitra, baculo, ac vestibus pontificalibus more episcoporum be
thinke good that abuse bee remooued, that some at certaine solemnities of the yeare, d
them with a Miter, a Staffe, and other pontificall vestures, as Bishops to giue blessing, *&c.*
to these counterfeit Patriarches and Bishops, are the Popes Patriarches, who haue nothi
name and habite of Patriarches.

Argum. 2. The Iesuite with the rest doe very much vrge a certaine place of *Cyprian*
Cornelium: Non aliunde oborta sunt hæreses, aut nata schismata, quam inde, quod sacerdo
temperatur, nec vnus in Ecclesia ad tempus sacerdos Christi vice cogitatur: From hence s
and schismes, that Gods priest is not obeyed, and that one Priest or Pastor at once in t
Christs stead is not acknowledged, *&c.* Whereupon they would conclude, that the Pop
this one chiefe Priest, and Pastor in the Church: for *Cyprian* thus speaking writeth to *Cor*
of Rome.

Answ. We must vnderstand that *Cyprian* at this time had to deale with the Nouatia
at Rome where *Cornelius* was, and at Carthage where *Cyprian* was Bishop, diuiding the
the Church, erected schismaticall Bishops of their owne against the Catholike Bishops: V
casion *Cyprian* sheweth, that there ought to be but one Bishop, not ouer the whole vni
euery particular Church: for he complaineth, that this vnitie of the Priesthood was no
thage, as well as at Rome: for thus he writeth in the same Epistle, *Epistol.* 3. *Cæterum di*
dico prouocatus, quando Episcopus in locum defuncti substituitur, &c. plebi suæ in Episcop
nio iam probatus, toties ad leonem petitus, &c. ijs ipsis diebus quibus ad te has literas feci, ad
postulatus, cum talis frater a quibusdam desperatis & perditis extra Ecclesiam constitu
videtur: But I speake it with griefe, I speake it being prouoked, when a Bishop is substitu
of the dead, &c. for the space of foure yeeres knowne and approoued to his people, so
for to be throwne to the lyons, yea and that instant, when I wrote these letters to you,
for to the lyons: when such a brother shall be impugned of certaine desperate and damn
runnagates from the Church, &c. Who seeth not, that *Cyprian* here speaketh of himsel
Cornelius, who was Bishop of Rome but two yeeres and an halfe; and complaineth that
thage the right Pastor and Bishop was not obeyed? This place therefore serueth not at a
macie of the Bishop of Rome.

The Protestants.

That the Pope neither hath, nor yet ought to haue any such authoritie ouer o
but that euerie one in his owne precinct and iurisdiction, hath the chiefe charg
prooued.

Argum. 1. *Peter* was not chiefe, neither did exercise iurisdiction ouer the twelue:
the Pope ought to doe ouer other Bishops. The antecedent or first part is thus confirm
uenly Ierusalem, which is the Church of God, is described Apocal. 21. not with one foun
of *Peter*, but with twelue foundations after the number of the Apostles: *argument. Tu*
purpose also he alleageth a saying out of *Hierome contra Iouinian.* All the Apostles rece
of the Kingdome of heauen; and vpon them all indifferently and equally, is the strength o
grounded and established, *Fox* pag. 1066. col. 1.

Fox pag. 1062. Pag. 969. 1. 50. edition vlt. Pag. 472. 2. 70. Æneas Syluius epist. 301.

Argum. 2. Before the Councell of Nice for the space of 300. yeeres; there was sma
to the Church of Rome; but euery Church was ruled by their owne gouernment: after
ed the Councell of Nice, wherein was decreed, that the whole Church should bee deuid
circuites or precincts; ouer the which there were foure Metropolitanes or Patriarches
Bishop of Rome: next the Bishop of Alexandria: the third was the Bishop of Antioch:
Bishop of Ierusalem: and not long after came in the Bishop of Constantinople in the rou
shop of Antich. All these had equall authoritie in their prouinces, and one was not to
anothers charge: *Ergo*, the Bishop of Rome had not then the iurisdiction ouer the whol
Iunien. Nil plura Fox. pag. 9. col. 1.

Pag. 8. col. 2.

Argum. 3. We will adioyne the testimonie of the fathers of Basil, which were all
fest: what haue the Bishops been in our daies, say they, but only shadowes? might they n
called shepheards without sheepe? what had they more then their Miters and their staffe
could determine nothing ouer their subiects? Verilie in the primitiue Church, the Bi
greatest power and authoritie: but now it was come to that point, that they exceeded

Fox pag. 679.

ſort of Prieſts onely in their habite and reuenewes. What plainer teſtimonie can wee haue, then from the Papiſts themſelues?

We haue alſo the conſent of antiquitie, the decrees of the eight generall Councels, that the Biſhop of Rome hath no ſuch preeminence or predominant power ouer his fellow Biſhops.

Concil. Nicen. 1. *can.* 6. *Honos ſuus cuique ſeruetur eccleſiæ, &c.* To euery Church be reſerued the honour and dignitie thereof, let the olde cuſtome in Lybia, Egypt, Pentapolis, take place; *Ita vt Alexandrinus Epiſcopus horum omnium habeat poteſtatem, quia & vrbis Romæ Epiſcopo parilis mos eſt:* So that the Biſhop of Alexandria haue the iuriſdiction ouer all theſe Prouinces, becauſe the like vſe of manner remaineth to the Biſhop of Rome; that is, the Biſhop of Alexandria ſhall haue authoritie ouer his confines, as the Biſhop of Rome ouer his: not as *Bellarmine* doth odly expound it, let the Biſhop of Alexandria rule his Prouince, becauſe the Biſhop of Rome hath the like cuſtome ouer the ſame prouince of Egypt, Lybia, &c. for this were, *idem per idem*, to proue the ſame by the ſame: and the Canon ſaith, *parilis mos*, the like vſe: *Ergo.* Alexandria hath the like authoritie. But if Rome were aboue the Sea of Alexandria, their iuriſdiction ſhould not be like, but vnlike. And againe, let euery Church haue it owne honour. But if Rome were the commander of the reſt, the honour ſhould be onely reſerued to it, and to no Church beſide.

Conſtantinopol. 1. the 2. generall, Can. 2. the former Canon of Nice is ratified.

Epheſin. 3. general. Can. 8. it was decreed, after that *Zenon* Biſhop of Cyprus had complained of the vſurpation of the Patriarch of Antioch, affirming, that they within the Iland did alwaies chuſe their owne Metropolitane, and that neither the Biſhop of Antioch, *nec alius quiſpiam*, nor any other did euer ordaine there: it was decreed, that Cyprus ſhould be exempt from the iuriſdiction of Antioch, or of any other Sea; and ſhould chuſe their Metropolitane themſelues: *Ergo*, much leſſe was Cyprus ſubiect to the Sea of Rome.

Chalcedonenſ. the 4. generall, action. 16. they determine, the Archbiſhop of Conſtantinople, *Eiſdem primatibus honoris dignum:* To be worthie of the ſame primacie of honour, which the Biſhop of Rome hath: This was decreed, though *Paſchaſinus*, and *Lucinius* the Popes Legates earneſtly withſtood it. And further in the ſame place, the matter was thus in that Councell diſcuſſed: *Sedi ſenioris Romæ, propter imperium ciuitatis illius, &c.* Vnto the Sea of the elder Rome, becauſe it was the imperiall Citie, the Fathers did giue priuiledges: And by the ſame reaſon the 150. Fathers aſſembled in Conſtantinople being moued, *Æqua ſanctiſſima ſedi nouæ Romæ, &c.* Did aſcribe equall priuiledges to the moſt holy Sea of new Rome; thinking it reaſonable, that the Citie, which was adorned both with the imperiall ſeate, and Senate, ſhould enioy equall priuiledges with olde Rome, and in Eccleſiaſticall affaires to haue maieſtie as well as the other. and to be ſecond after the other, &c. Out of the acts of this Councell three things may be gathered: Firſt, that both in this Synode, and in the ſecond generall Councell of Conſtantinople equall priuiledges were giuen to the Sea of Conſtantinople, with Rome. Secondly, that notwithſtanding, Rome for antiquitie ſake had the firſt place. Thirdly, that theſe two Patriarchall Seas had thoſe priuiledges by reaſon of the imperiall dignitie; contrarie to that, which *Bellarmine* beareth vs in hand, that Rome had the primacie ouer other Churches from Chriſt, and not from *Cæſar*, c. 17. And yet beſide the authoritie of this Councell, in the Trullane the ſixth generall, Can. 38. it was thus decreed: *Si qua ciuitas à regia poteſtate innouata, &c.* If any Citie in reſpect of the ciuill ſtate bee innouated and exalted by the princely power, that the order alſo of Eccleſiaſticall matters ſhould follow, that is, it ſhould be chiefe alſo in Eccleſiaſticall affaires, as in ciuill, &c. wherefore it is euident, that olde Rome enioyed her priuiledges by the benefit of the Empire.

Conſtantinop. 2. the 5. generall, action. 1. the Synode ſpeaking of *Leo* Biſhop of Rome, and *Cyrillus* of Alexandria, ſaith thus, *Qui æqualiter, ab hac ſynodo, pro ſtatu orthodoxæ fidei honorati ſunt:* Whom this Synode honoureth alike, becauſe of the right faith, &c. The Synode giueth like honour to the Biſhops of Rome and Alexandria.

Conſtantinop. 3. the 6. generall, which is alſo the Trullane. Can. 36. *Decernimus vt thronus Conſtantinopol. æqualia priuilegia cum antiqua Romæ throno obtineat:* We decree that the Sea of Conſtantinople enioy equall priuiledges with the ancient Sea of Rome.

Concil. the 7. generall, action. 2. *Adrianus* the Biſhop of Rome writeth to *Tharaſius* Biſhop of Conſtantinople, giuing him this ſtile, *Dilecto fratri Tharaſio, vniuerſali Patriarchæ:* To my beloued brother *Tharaſius*, vniuerſall Patriarch, &c. We ſee then that the Biſhop of Conſtantinople had both the like ſtile and authoritie, which the Biſhop of Rome had.

Conſtantinop. 4. the 8. generall, Can. 21. *Definimus, qui patriarchalibus ſedibus præſunt, omni honore dignos iudicandos:* We define, that the preſidents of the patriarchall Seas are worthie all honor, &c. and then are reckoned vp, firſt Rome, then Conſtantinople; after theſe Alexandria, Antioch, Ieruſalem: ſo that the Sea of Rome is but patriarchall, as the reſt: a primacie onely of order it hath, to be named before the reſt.

Thus we haue the conſent of the 8. generall Councels, to the which *Auguſtine* agreeth, *Habe*[illegible] *Epiſcopus*, ſaith hee, *pro licentia libertatis ſuæ arbitrium proprium, tanquam iudicari ab alio non poſſit*, [illegible] *modo nec ipſe poteſt alium iudicare, ſed expectemus vniuerſi iudicium domini noſtri Ieſu Chriſti:* Euery Biſhop is priuiledged by his owne authoritie to follow his owne iudgement, neither is ſubiect to the iudgement of other Biſhops, as hee is not to iudge them, but they all muſt bee referred to the iudgement

[illegible] Baptiſ. lib. cap. 2.

ment of Chriſt, &c. See then in this place *Auguſtine* ſetteth Biſhops in the higheſt roome in the Church, and ſaith, they haue no Iudge aboue them but Chriſt.

Of this iudgement alſo were the holy Martyrs: that the Biſhop of Rome had no ſuch ſoueraigntie ouer other Biſhops *Thomas Benet* Martyr affirmed, that the Pope of Rome was but Biſhop ouer his owne Dioceſſe, and that he had no further power, *Fox* pag.1039.col.2.

Pag.948.2.10.

M. *Philpot* telleth *Boner*, that by the word of God, the Pope hath no more authoritie, then the Biſhop of London hath, *Fox* pag.1811.col.1. And he ſheweth further, how that *Cyprian* called the Biſhop of Rome his fellow Biſhop, p.1804. col.2.

Pag.1644.1.50.
Pag.1638.1.30

The ſentence of theſe holy Martyrs ſealed with their blood, is of greater waight then many arguments: and by thoſe that loue the truth, ought much to be reuerenced, and had in great regard.

Now laſtly we will obiect againſt them the Imperiall conſtitutions, together with their owne Canons: for the firſt, *Cod.lib.1.tit.5.l.6.Honor.Theodoſ.Vrbs Conſtantinopolitan. veteris Romæ prærogatiua lætatur:* The Citie of Conſtantinople hath the prerogatiue of old Rome. And *leg.*15. *Leo, Anthem, Conſtantinop.Eccleſia mater noſtræ pietatis, &c.* The Church of Conſtantinople the mother of our faith, and of all right beleeuing Chriſtians, &c. And in the ſame place, the priuiledge of that Church, *ante alios reſidendi*, to haue the firſt ſeate, is ratified and confirmed. And whereas *Bellarmine* vrgeth the Epiſtle of *Iuſtinian* written to *Iohannes* Biſhop of Rome, where he acknowledgeth Rome to be the head of all Churches: *Cod.lib.1.tit.4.leg.4.* the ſame *Iuſtinian tit.20.l.1.* thus expoundeth himſelfe, hauing giuen the ſame title of headſhip vnto Rome, *Romam intelligimus, non ſolum veterem, ſed hanc regiam noſtram:* By Rome we vnderſtand, not onely olde Rome, but this princely Citie alſo, *Quæ melioribus condita eſt augurijs:* Which was firſt founded and built with more happie and proſperous beginnings, &c. Thus wee ſee that the Imperiall Citie of Conſtantinople by the lawes Imperiall was made equall to Rome. And their owne decrees alſo doe ratifie that Canon of the Chalcedon Councell, that Conſtantinople ſhould haue *ſimilia priuilegia*, like priuiledges to the Citie of Rome, *Decr.p.1.diſt.22. cap.6.*

Nilus lib.1.
[a] ἐν τάξει μόνον, ϗ ἐν λόγοις μᾶλλον ἢ πράγμασι τὰ πρωτεῖα.
[b] ὅτι πρῶτος ἐν τῷ ἀριθμῷ ἐστι, &c. lib.2.
[c] τὸν ζωοποιὸν καταδεξάμενος θάνατον.

Here alſo we haue the conſent of other Churches. 1. *Nilus* of the Greeke Church thus teſtifieth: *The primacie, which the Biſhop of Rome hath ouer other vniuerſall Biſhops, is not like vnto that, which a Biſhop of a prouince hath ouer thoſe which are vnder him:* For there *the primacie is (for* [a] *order ſake, and rather in words, then in deedes) but in the other there is an equalitie in words, and a primacie in deede.* And againe, *if becauſe thou* [b] *art the firſt in number, thou wilt chalenge a dominion, grant this alſo to the Patriarke of Conſtantinople,* for he alſo is *ſet before him of Alexandria.* And afterward, *if becauſe Peter died at Rome, thou count the Romane Sea great, Ieruſalem ſhall be farre greater, ſeeing our Sauiour Ieſus Chriſt, there vndertooke* [c] *his liuely death.*

2 The South Church hath not in times paſt acknowledged any ſuch ſuperioritie of the Biſhop of Rome ouer other Biſhops: as it may appeare by the oppoſition of the Biſhops of Africa againſt Pope *Celeſtine*, about a certaine Canon of the Nicene Councell, and before that betweene *Cyprian* and *Stephen* Biſhop of Rome in the queſtion of rebaptizing: with *Cyprian* tooke part one *Firmilianus*, who thus reproueth the inſolencie of the Biſhop of Rome. *What can be more baſe or vaine, then to holde contention, with ſo many Biſhops through the world, breaking peace, &c. ſometime with the Eaſterne people, ſometime with you of the South.* The ſame is the practiſe of the South, and the Aethiopike Church at this day: their great primate whom they call *Abuna*, being elected by the Aethiopian Monkes at Ieruſalem, is conſecrated by the Patriarke of Alexandria, who hath his ſeate at Cayro in Egipt: not expecting the confirmation of the Biſhop of Rome, to whom yet they yeeld a primacie (of order) among other Biſhops, as *Zaga Zabo* an Aethiopian Biſhop in his confeſſion of their faith.

Epiſt.75.apud Cyprian.

Damianus a Goes de morib.Æthiop.

Harm.ſect.11. p.359.

3 The reformed Churches agree. French confeſſion, *art.*25. Wee beleeue that all true Paſtors, in what place ſo euer they bee placed, haue the ſame and equall authoritie among themſelues, giuen vnto them vnder Ieſus Chriſt, the onely head, and the chiefe, and alone vniuerſall Biſhop: and therefore it is not lawfull for any Church, to chalenge vnto it ſelfe, dominion or ſoueraigntie ouer any other Church, &c. Hereunto agreeth our Engliſh confeſſion, artic.5. *That the Biſhop of Rome hath no more iuriſdiction ouer the Church of God, then the reſt of the Patriarkes either of Alexandria, or Antioch haue, &c.*

Harm.p.360.

4 And that this claime of the Popes, to ouertop and ouerrule other Biſhops, hath beene contradicted in times paſt, and oppoſed againſt, ſome of the Popiſh writers themſelues acknowledge: as Cardinall *Cuſanus* ſaith: *That the Councell of Afrike withſtoode Celeſtine, in that he would do againſt the Councell of Nice, and Celeſtine replied not that he might doe it, but alleaged for himſelfe the Councell though corrupted.* *Surius* maketh mention of an Epiſtle of the Emperour *Theodoſius*, directed to *Dioſcorus* Patriarke of Alexandria, in the Epheſine Councell the third generall: wherein hee yeeldeth the primacie vnto him. See alſo their owne decrees before alleaged, for the equalizing of the Sea of Conſtantinople vnto Rome, as was decreed in the Chalcedon Councell.

Concord. Cath. lib.2. c.20.
Authoritatem et primatum tuæ præbemus beatitudini.
Surius Tom. Concil.p.1[illegible]

THE SECOND PART CONCERNING APpeales to be made to Rome.

The Papiſts.

SVch, ſay they, is the preeminent authoritie of the Biſhop of Rome, that appeales may be made vnto him from all Churches in the world, and that all ought to ſtand to his ſentence and determination. 43. Error.

For the proofe hereof they bring no Scripture, nor any ſound argument, but ſtand chiefly vpon certaine odde examples of ſome that haue appealed to Rome: which wee denie not to haue beene done: but our anſwere more at large is this, *Bellar. lib. 2. de pontif. cap. 21.*

1 One cauſe of theſe appeales, was both for that they which were iuſtly condemned of other Churches, found greater libertie and fauour at Rome, as *Apiarius* did; who being condemned in the ſixth Aphricane Councell for his deteſtable conditions, found fauour with *Zoſimus* Biſhop of Rome, who wrote for him to the Councell to be receiued againe. No merueile then, if licentious fellowes, hoping to finde more fauour at Rome, did appeale thither: As alſo the ambition of the Biſhops of Rome did ſomewhat helpe forward this matter, who were as readie to receiue ſuch appeales, as others were to make them.

2 Biſhop *Tunſtall* doth anſwere very fully to this point, that, although appeales were made to Rome, yet was it not for any iuriſdiction that the Sea had: but this was the cauſe, partly for that there were many diuiſions and part-takings in the Orientall Churches, as alſo becauſe many were infected with hereſies, from the which the Weſt and Occidentall Churches were more free; they were content to referre the cauſe many times to the Biſhop of Rome, as being a more indifferent Iudge, and not like to be partiall, being no partie in the cauſe. Neither was their ſuite to the Biſhop of Rome ſingularly, but to the whole congregation of the Biſhops of Italy and France, or of the whole Weſt, as it appeareth by the Epiſtles of *Baſile. Tunſtal, apud Fox. 1067. col. 1.* Pag. 973. 2. 80.

The Ieſuit alleageth the fourth and ſeuenth Canons of the Councell of Sardis, which he ſaith was a generall Councell conſiſting of 300. Biſhops: which ſaid Canons do allow & authoriſe appeales made to the Sea of Rome, and there the cauſes to be determined, or by direction from the Biſhop of Rome.

Anſw. 1. That ſuch Canons are to be found in the Councell which beareth the name of Sardis, wee grant: but that ſmall credit is to be giuen vnto thoſe Canons, which goe vnder the name of this Councell; we are led by theſe coniectures and likelihoods ſo to thinke. 1. *Hoſius* Biſhop of Corduba in Spaine, was the author of theſe two Canons, who both might be partiall in behalfe of the Occidentall Patriarch of Rome: neither is much to be attributed to him, for his inconſtancie, becauſe he ſubſcribed to the Arimine Councell of the Arrians. 2. Whereas it is affirmed that there were preſent 300. Biſhops of the Weſt and 76. of the Eaſt, Can. 21. we finde that there were of this number but 121. that ſubſcribed: for the Greekes went apart by themſelues, and it ſhould ſeeme that many Biſhops of the Latine Church departed alſo: this Canon therefore had not the conſent of the Greeke Church: ſo it ſeemeth to haue beene a tumultuarie and diſordered Councell, for otherwiſe it ſhould haue beene counted the ſecond generall Councell, as being next in time vnto the firſt Nicene Synode. 3. That there are diuers Canons forged vnder the name of this Councell, of the which it is like theſe are, it appeareth by the preface to this Councell, where we reade thus: *Sunt alia 40. regulæ quæ per Oſium Epiſcopum Cordubenſem currunt, quæ titulantur tanquam Epiſcoporum apud Sardicam, &c.* There be beſide theſe 40. other rules which paſſe vnder the name of *Oſius Cordubenſ.* which are entituled, as decreed by the Biſhops at Sardis, which the Grecians haue not, but are found onely among the Latines. 4. One of their owne Cardinals ſaith, *It may be doubted, an Sardicenſis concilij conſtitutio extat.* whether any ſuch conſtitution of the Councell of Sardis be extant, becauſe the fathers of the 6. Africane Councell write, that they found no ſuch conſtitution in any Synode of the fathers. 5. And that Canon being admitted, yet the Popes authoritie of receiuing appeales, is much cenſured and reſtrained thereby: for thus ſaith the Canon, when any appealeth to the Biſhop of Rome, he may ſend if he thinke good, *Qui præſentes cum Epiſcopis iudicent*, which preſent together with the Biſhop of the Prouince ſhall iudge the cauſe, &c. the ſole power is not left vnto him, but together with other Biſhops, which examined and iudged the cauſe before. Cuſan. lib. 2. Concord. c. 25.

Anſw. 2. We haue many decrees and Canons of better Councels, to oppoſe againſt this tumultuous conuenticle of Sardis.

Fabian Biſhop of Rome, *Epiſtol. 3. Semper ibi cauſa agatur, vbi crimen admittitur:* Let alwaies the cauſe be heard there, where the crime is committed.

Concil. Conſtantinopol. 1. Can. 4. Manifeſtum eſt, quod per ſingulas prouincias, prouincialis ſynodus adminiſtrare & gubernare omnia debeat: It is manifeſt, that in euery Prouince, a prouinciall Synod ought to rule and determine euery matter. Then what neede appeales to be made to Rome?

Carthaginenſ. 3. Can. 28. Placuit vt Epiſcopi trans mare non proficiſcantur: We thinke it good, that Biſhops ſhould not trauell ouer the Sea; that is, to make or proſecute appeales.

Mileuitan. Concil. cap. 22. Ad tranſmarina qui putauerit appellandum, à nullo intra Africam in communionem ſuſcipiatur: He that thinketh to appeale beyond the Sea, let him not be receiued to the communion within any part of Africa.

Leo.Epiſtol.82.ad Anaſtaſium, Biſhop of Theſſalonica: he reproueth the ſaid Biſhop, for citing peremptorily one *Atticus* a Biſhop to come before him, and compelling him, *iter aſperum & periculis plenum per inuias niues agere*, to take a bitter iourney, and dangerous, through ſnow, and vnknowne wayes, in ſo much that ſome of his companie periſhed by the way, &c. As this was a fault in him; ſo hath it beene in diuers Popes, that haue cauſed many in the depth of Winter, with perill, yea loſſe of life, to obey their citations.

Conſtantinopol.generel 8.can.26. Liceat Epiſcopis prouocare ad Patriarcham, ſi crediderint ſe iniuſtitiam pati à Metropolitano, à quo litibus finis imponatur: It ſhall bee lawfull for the Biſhops to appeale to their Patriarch, if they be wronged by their Metropolitane, and the Patriarch ſhall end the ſtrife. There neede not then any further appeale to Rome.

The Proteſtants.

THat appeales ought not to be made to Rome, but that all matters and controuerſies may beſt be ended and determined at home, where they doe ariſe: It is thus confirmed.

1 This matter was notably handled, *anno* 420. in the ſixth Councell of Carthage, where *Auguſtine* was preſent, with *Proſper* and *Oroſius*: To this Councell Pope *Zozimus* ſent his Legate with certaine requeſts, of the which this was one; that it might bee lawfull for Biſhops and Prieſts to appeale from the ſentence of their Metropolitanes, and alſo of the Councel, to Rome: alleaging for himſelfe a decree of the Nicene Councell. The Councell of Carthage ſent forthwith to the Patriarches of Conſtantinople, Antioch and Alexandria, for a copie of the Councell of Nice, wherein no ſuch Canon was found, that appeales ſhould bee made to Rome: but the contrarie; for in the ſixth Canon of that Councell, it was found how all matters, and all perſons Eccleſiaſticall, both Biſhops and others were committed to their Metropolitanes. Vpon this decree the Councell of Carthage drew out certaine reaſons why appeales ſhould not be made to Rome: Firſt, it is not otherwiſe to be thought, but that the grace of God is as readie at hand in one prouince as in another. Secondly, there is no need to ſeeke any outlandiſh helpe: for the partie grieued may appeale to a prouinciall or generall Councell. Thirdly, it were not equall nor right to appeale from the Councell to the Biſhop of Rome: for it is not like that God will inſpire his truth vnto the Biſhop, and denie it to a multitude congregated in his name. Pag.973.a.80.

Fourthly, no forraine or outlandiſh iudgement can bee ſo vpright or iuſt: becauſe the witneſſes cannot be preſent, being hindred by infirmitie of ſexe, age, ſickneſſe, by whom the truth ſhould bee diſcuſſed.

Vpon theſe reaſons the Councell concluded, that neither any appeales ſhould bee made to Rome: neither that Legates ſhould be ſent from Rome for deciding of matters: And this anſwere they made to *Zozimus* firſt, then to *Bonifacius* and *Celeſtinus*, that in ſhort time one ſucceeded another. And for all the Biſhop of Romes abſolution, *Apiarius* was againe called *coram*, and brought to confeſſe his fault.

Now out of the Acts of this Councell, and their reaſons alleaged we conclude, that it is not fit, conuenient nor reaſonable, that appeales ſhould be made to Rome.

The Ieſuite anſwereth, that appeales were forbidden to bee made by Prieſts to Rome, not by Biſhops. This is but a vaine ſhift, for the reaſons of the Councell are generall againſt all appeales. And one of Pope *Zozimus* his requeſts, which the Councell iudged to bee vnreaſonable, and therefore would not yeeld to it, was generall, that it might be lawfull for Biſhops and Prieſts to appeale from the ſentence of their Metropolitanes, and alſo from the Councell to the Sea of Rome: the Ieſuites ſurmiſe therefore is falſe, that the Councell onely prouided againſt the appellation of Prieſts to Rome, and not of Biſhops, *Concilior.tom.1.Concil.Carth.6.*

But whereas Pope *Zozimus* is charged with forgerie, for corrupting of the Canons of the Nicene Councell: *Bellarmine* doth buſily beſtirre himſelfe to preſerue the credite of his great maſter, and ſo the reſt of that ſide, but all to little purpoſe.

Firſt, in the 20. Seſſion of the Florentine Councell, where the Biſhops of the Greeke Church were preſent with their Emperor, *Marcus* Biſhop of Epheſus affirmed that *Zozimus* had corrupted the Nicene Councell; for the copies ſent from *Cyrillus* of Alexandria, and *Proclus* Patriarch of Conſtantinople contained no ſuch thing, as was alleaged by *Zozimus*, that the Biſhop of Rome ſhould be called vniuerſall; or Oecumenicall Biſhop; and ſo concludeth that the Biſhop of Rome did ſend *falſum decretum*, a falſe decree vnto the Synode. Againſt him roſe vp *Iohannes* the Prouinciall, affirming that to be falſe that was reported of *Zozimus*, and that the Greeke copies were corrupted rather, for *Athanaſius* did write to *Marcus* Biſhop of Rome for the true copie of the Nicene Councell, which the Arrians had burned at Alexandria. But *Bellarmine* himſelfe reiecteth this anſwere, as vntrue, for that *Marcus* was not then liuing, when the Arrians (*Athanaſius* being expulſed) burned the bookes: and therefore *Athanaſius* could not write to a dead man. And againe, if *Marcus* (ſaith he) had ſent the true copies to *Athanaſius*, then the copies kept at Alexandria, would not haue varied from that, which *Zozimus* ſent afterward. Thus *Bellarmine* confuteth the allegation of the Prouinciall, *cap.25.* therefore he hath deuiſed two other eſpeciall anſweres beſide. Firſt, he ſaith, that many Canons of the Nicene Councell are wanting, and theſe cited by *Zozimus* might be ſome of them. *Contra.* It is verie like, that more Canons, then are now extant, were agreed vpon in the Nicene Councell, as *Gre-*

[illegible] sent to the King of Armenia for a true copie of the Nicene Councell, which was thought to be all extant in that tongue: yet the Church of Rome neuer receiued but 20. Canons, amongst the which, those of *Zozimus* cannot be found, so saith *Stephanus* one of your Popes, *dist. 16. can. 13.* Or we may answere with their Iesuite *Pisanus*, who obserueth out of a certaine Greeke author, that there were two kind of decrees in the Nicen Councell, the one called *diatyposes* constitutions, the other Canons, concerning Ecclesiasticall discipline, &c. though the number of their constitutions be not knowne, yet the number of the Canons may be certaine.

Alphons. Pisan. initio, 3. lib. de Concil. Nicen.

Secondly, these Canons cited by *Zozimus* were not extant in the Councell of Nice, but of Sardis, which were both taken for one Councell, and of like authoritie; and therefore the Canons of the one might be taken for the other.

Contra. First, these two Councels could not be taken for one, there being at the least twentie yeeres betweene; nor of like authoritie, the Councell of Sardis not hauing the consent of the Greeke Church, as I haue shewed. Secondly, the Canons of the Nicen which are wanting, are thought to haue been inserted into the Councell of Antioch, not this of Sardis, as *Stephanus* thinketh, *dist. 16. cap. 13.* And therefore they had better reason to mistake that Councell, rather then the other for the Nicen. Thirdly, all that the Iesuite hath said, if it were as he affirmeth, doth but excuse the Pope from wilfull corruption of the Councell, and imputeth it to his ignorance: but I will spend no longer time about this matter.

Thirdly, their coniecture is as vaine, which imagine, that the Greeke copies of the Nicen Councell were corrupted by the Arians: *Baron. tom. 5. annot. 419. numer.* 80. For both *Cyrillus* of Alexandria, and *Atticus* of Constantinople were professed enemies to the Arians, who affirme, that they sent the true and vncorrupted copies of the Councell. *Cyrillus* calleth them *fidelissima exemplaria*, most faithfull copies, which he sent: and *Atticus* saith, *Canones in integro direxi*, I haue directed vnto you the entire Canons, as they were ordained in the Nicen Synode.

Surius tom. 1. rescript. Cyril. epist. Attic. ibid. pag. 590.

Argument. We can bring the decrees of a latter Councell, then this of Carthage: for in the Councell of Basil it was decreed, that no actions or controuersies should be brought from other Countries to be pleaded at Rome, which were more then foure daies iourney distant from the said court of Rome, [illegible] principall matters onely excepted, *apud Fox. pag.* 699.

Lateranens. Concil. sub Innocent. 3. cap. 37. Statuimus, ne quis vltra duas dietas extra suam dioecesim per literas apostolicas ad iudicium trahi possit: Wee ordaine, that no man should bee drawne by letters Apostolicall (he meaneth Citations from Rome) aboue two daies iourneie out of his owne diocesse.

Argum. 3. This also is flatly contrarie to the rule of the Apostle, that appellations should bee made out of the Church a farre off. Is it so, saith he, that there is not a wise man amongst you, no not one that can iudge amongst his brethren? 1. Cor. 6. 5. *Ergo*, euery Church hath wise men sufficient in it, whereby their controuersies may be ended.

1. Cor. 6. 5.

4 *Augustine* also thus writeth concerning this matter, (*Miltiades Episcopus Romanus,*) *non sibi vsurpauit (iudicium de causa Caeciliani) sed rogatus imperator iudices misit Episcopos, qui cum eo sederent,* epist. 162. *Miltiades* Bishop of Rome did not vsurpe or take vpon himselfe to iudge the cause of Caecilian, but the Emperour being requested, sent other Bishops, that should sit and determine the cause together with him. Out of these words first we note, that it had been vsurpation and presumption for the Bishop of Rome to haue taken vpon him the iudgement of this matter, not belonging vnto him, vnlesse the Emperour had committed it. Secondly, that *Miltiades* did not suffer other Bishops to sit with him, as *Bellarmine* imagineth: but he could not otherwise chuse, for they were ioyned in commission by the Emperour, to be iudges as well as he. Thus we see what small shew or colour of title the Pope hath, to heare or receiue appeales from other countries.

Lastly, concerning the vnlawfulnesse of appeales to Rome, we haue the full consent and determination of the Clergie of England, in King *Henrie* the 8. his daies, assembled then in the Conuocation house: in the which number of them which consented and subscribed, were *Stephen Gardener, Tonstal, Stokesly, Boner, Heth*, and other, which were Archpapists in those daies, with many other: In a certaine instrument therefore, whereunto they subscribe, they protest against the Pope, for receiuing of forraine appellations in this manner: *The Popes, say they, doe transgresse their owne profession made in their creation: for they, in their creation doe make a solemne vow and promise, inuiolably to obserue and* [illegible] *made in the first eight generall Councels*; among the which is especially prouided, [illegible] that all causes shall be *determined in the same prouince where they began*, [illegible]. *Fox p. 1064. col. 1.*

Pag. 971. l. 40.

[illegible] Imperiall and Pontificall constitutions concerning the inhibiting of appeales to [illegible] farre off. *Cod. lib. 3. tit. 13. leg. 3. Dioclesian: Actor debet sequi forum rei.* That the plaintiffe must sue in the court of the defendant, where he dwelleth. And *lib. 3. tit. 19. l. 2.* the same *Diocles. Quamcunque causam agendam, &c.* What cause so euer a man hath in hand, hee must goe to the President of the prouince, where they haue their dwelling, whom hee impleadeth, &c. Thus euen by the light of nature, the heathen Emperour could see what was right and reasonable in this case. [illegible] Christian Emperours also haue decreed the same, as *Constantin. Cod. lib. 3.* [illegible] *Ter-*

aliam prouinciarum non cogantur excedere? That widowes, pupils, impotents, and sicke persons should not be called out of their owne prouince, no not by warrant from the Emperour. And concerning Ecclesiasticall persons, *Leo* and *Anthemius* enacted thus: *Cod. lib. 1. tit. 3. leg. 31. Vt sacerdotes cuiuscunque gradus, &c.* That priests of what degree soeuer, should not be called to forren Courts. Which law is generall for all Clergie men, of what degree soeuer: which taketh away the Iesuites cauillous answere, that it was forbidden inferiour priests, but not Bishops, to appeale to the Court of Rome.

Their owne Canons herein are agreeable to the Ciuill law: *Decret. part. 2. causs. 3. quaest. 6. c. 1. Fabianus, ibi causa agatur, vbi crimen admittitur*: The cause must be handled, where the crime was committed. And *cap. 1. Accusatum non oportet alibi quam in foro suo audiri*: That he which is accused should not elsewhere be iudged but in his owne Court. *Can. 17. Sixtus, Si quis Clericus, &c.* If any Clergie man bee accused of what crime soeuer, in the same prouince where the partie accused remaineth, the action must be followed, &c. Here is no exception made of Bishops, nor any reseruation for the Sea of Rome, as in some other Canons may be found. Thus we see that the Bishop of Rome in arrogating to himselfe this authoritie to receiue appeales from all the parts of the world, doth therein contrarie to the Imperiall, and Pontificiall lawes.

Let the constant iudgement and practise of the holy Martyrs also bee seene: *Iohn Husse* being wrongfully condemned in the Councell of Constance, appealeth not from them to the Pope, but to the tribunall seate of Christ, *Fox* p. 611.

Pag. 562. 2. 19. Bishop *Cranmer* appealeth from the sentence of the Pope to a generall Councell: thereby shewing what he thought of appeales made to Rome.

Pag. 1708. 2. 74. Master *Philpot*, when one *Curtop* obiected, how that *Ireneus* went vp to Rome vnto *Victor* then Bishop there, to aske his aduice about the excommunication of certaine heretikes, and thereby would prooue the Popes supremacie, and prerogatiue in receiuing of appeales: he answereth, This fact (saith he) of *Ireneus*, maketh no more for the supremacie of the Pope, then mine hath done, which was at Rome, as well as he, and might haue spoken with the Pope, if I had list, and yet I would none in England did fauour his supremacie more then I, &c. pag. 1803. col. 2.

Pag. 1637. 1. 60. Now concerning appeales to be made to the Bishop of Rome. 1. The East Church denieth it: as both *Nilus, lib. 2. de primat.* And *Barlaam de princip. pap. c. 9.* doe alleage the 9. and 17. Canons of the Councell of Chalcedon, where the right of appeale is giuen vnto the Sea of Constantinople: if any Bishop be wronged by his Metropolitane, he should bee iudged by the President of the diocesse, or prouince, *or by the Sea of Constantinople.*

[illegible]

2. The iudgement and practise of the South Church in times past, we haue seene before in the sixth Africane Councell: and the same is the opinion of the Aethiopike Church, as *Zaga Zabo* confesseth, that he was not sent by his great Lord the Emperor of Aethiopia to the Bishop of Rome, *either to increase or diminish humane traditions, but to contract friendship; and concerning the heresies of Arius, to know whether the Christians of Europe agreed with them.* They will not make the Pope a iudge, to prescribe rules vnto them, but onely to know, how he accordeth and consenteth with them.

Damianus a Goes de morib. Æthiop.

3 The iudgement of the reformed Churches is: *That it is not lawfull for any Church, to challenge vnto it selfe dominion ouer another.* French confession artic. 25. *That no mortall creature is able rightlie to conteine and put in order the vniuersall Church, that is, all parts of the world.* English confession artic. 5.

4 Wee haue seene the decrees of the Romane Church before, restraining appeales from one countrie to another. And *Æneas Syluius* one of their own Popes confesseth, that *before the Nicen Councel, euery one liued to himselfe, and small respect was had to the Church of Rome*: till that time then appeales were not made to Rome, and in the Councell of Nice, the like authoritie was giuen to the other Patriarches, as to the Bishop of Rome. can. 6.

Epist. 301.

THE THIRD PART, WHETHER THE POPE be subiect to the iudgement of any.

The Papists.

44. Error.

THe Pope neither can nor ought to be iudged either of the Emperour, or any other Secular or Ecclesiasticall Magistrate, no nor of any generall Councell, *Bellar. cap. 26.* Nay, he should doe iniurie vnto God, to submit himselfe to the iudgement of any, *Iacobat. in Tilbemont. de pontif. Rom. art. 34.*

Beside certaine blind Canons and constitutions, and a few examples grounded vpon the insolent practises of Popes, they haue no other arguments either out of Scripture, or drawne from reason, to confirme this their vnreasonable opinion withall.

Argum. 1. *Bellarmine* reasoneth thus: The Prince is not to be iudged by the common-wealth, but is greater then his kingdome: the Pope is the Prince of the Church, *Ergo.*

We answere: First, concerning the Princes high and soueraigne authoritie, we will not now dispute: we make it not infinite, the word of God must bee a rule and square both of Ciuill and Ecclesiasticall iudgement. Secondly, it is sufficient for vs here to answere, that the Iesuite hath said nothing:

for that which he aſſumeth for a reaſon, is the greateſt matter in queſtion betweene vs; and ſo great an vntruth he hath vttered, that he is conſtrained to leaue Scripture, and ſeeke helpe elſewhere. But he ſhall neuer, by any good reaſon, or ſufficient authoritie proue, that the Pope hath any ſuch Princedome in the Church, as he would beare vs in hand, or as the Prince hath in the commonwealth.

Argum. 4. *Bellarmine* alleageth a decree of the Siueſſane Councell, *Nemo vnquam iudicauit pontificem: prima ſedes non iudicabitur a quoquam*: Neuer any man iudged the Pope; the firſt ſeate ſhall not be iudged of any.

Anſw. 1. By this decree the Biſhop of Rome is no more exempted from iudgement, then all Biſhops are by that decretall of Pope *Pius* 1. *epiſt.* 1. *decretal. Epiſcopi a Deo ſunt iudicandi, ipſo Domino exemplum dante, quando per ſeipſum non per alium ſacerdotes ementes & vendentes eiecit e templo*: The Biſhops muſt be iudged of God: whereof the Lord himſelfe giueth vs an example, when by himſelfe and not another, he caſt out the prieſts that bought and ſold out of the temple. But *Bellarmine* heere hath found out an anſwere for vs: *Epiſcopum non poſſe iudicari niſi a Deo, dico intelligi debere, in rebus dubijs & occultis*: That a Biſhop is not to bee iudged but of God, I ſay, it muſt bee vnderſtood, in ſecret and doubtfull matters, *lib. 2. de Roman. pontif. cap. 26. reſponſ. ad Cypriani locum*: So wee anſwere concerning the Pope, that he is left to Gods iudgement, only in ſecret matters.

2. Concerning the Councel Siueſſane, notwithſtanding thoſe words which are thruſt in in the end of the Councell, it is certaine that *Marcellinus* Biſhop of Rome, for ſacrificing to Idols, was iudged and condemned of the Councell, as may appeare by theſe circumſtances: Firſt, *Marcellinus* was brought before the Councell, and appeared foure times, twice denying his fault, and caſting it vpon others, the third time he excuſeth his fault, that he did not ſacrifice, *Sed tantum grana leuatis manibus ſuper prunas tumbuſſi*: I did onely lifting vp my hands caſt incenſe into the fire: the fourth time, hee falleth flat vpon the ground confeſſing his fault, and ſaying, *Peccaui coram vobis*: I haue ſinned before you all. Secondly, there were 72. witneſſes produced againſt him; for the Councell ſaith, *In 72. comparentibus damnabitur præſul*: A Prelate muſt be condemned by 72. witneſſes. Whereto then ſerueth this ſtreight examining, the often appearing of *Marcellinus*, and the producing of witneſſes, if he were not iudged? Thirdly, and yet the thing is made more manifeſt; in that one *Quirinus* a Biſhop ſtanding vp in the Councell, ſaid thus: *Infudiſti cor tuum pontifex malitia*: Thou haſt (O Biſhop) filled thy heart with malice: *propterea ego non recedam de ſynodo, donec perſpiciam cor tuum manifeſtum*: therefore I will not riſe from the Synode, before thy ſtained heart be made manifeſt. And then it followeth, *Ibi ergo iacentem & moram facientem damnauerunt*: They condemned *Marcellinus* lying vpon the ground. How can it be denied now, but that *Marcellinus* was both rebuked and condemned in this Councell?

Argum. 5. The Rhemiſts thus argue, out of that place of the Apoſtle, 2. Corinth. 8. 5. *They gaue themſelues firſt to the Lord, then to vs*: therefore (ſay they) the principall reſpect next after God, is to be had of the Miniſters of religion, in all temporall and ſpirituall duties, *Annot. in hunc locum*.

2.Cor.8.5.

Anſw. It is true that the Miniſters of God, teaching according to his will, as the Apoſtle here ſaith, ought of all men principally to be heard: yet this excludeth not the ſoueraigne authoritie of the Prince ouer all perſons, to whom the Apoſtle elſewhere exhorteth euery ſoule to be ſubiect, Rom. 13. 1. The Apoſtle then in this place ſpeaketh of ſpirituall inſtruction, not of ciuill adminiſtration.

Rom.13.1.

The Proteſtants.

That the Pope, as well as other eccleſiaſticall perſons, ought to bee, and is by right, ſubiect to the iudgement and authoritie of the Emperour, King, Prince, or other ſupreame Magiſtrate, and may alſo by generall Councels be corrected and cenſured, thus it is prooued.

Argum. 1. *Peter* was iudged of *Paul*, Galat. 2. and of him iuſtly reprooued: *Ergo*, the doings of the Pope may be iudged and cenſured.

Bellarmine anſwereth, that it was not *iudicialis cenſura*, but *fraterna correptio*, it was no iudiciall cenſure, but a brotherly reprehenſion.

We replie: firſt, publike cenſure and reprehenſion is a part of eccleſiaſticall iudgement and diſcipline, therefore *Peter* being publikely rebuked, was thereby iudged alſo of *Paul*. Secondly, the queſtion is not onely concerning publike and open iudgement, but whether it be lawfull to call the Popes doings into queſtion, and whether his decrees are abſolutely to be receiued without any ſcanning or diſcuſſing, or making any doubt thereof: for this we hold, that it is the dutie of all Chriſtians to examine and trie the truth of all things, which they are to receiue and to beleeue, though they ſit not formally and iudicially, as in Conſiſtories, to iudge their ſpirituall paſtors: ſo the Bereans iudged of the Apoſtles doctrine: ſo may the Popes decrees bee examined and iudged. Thirdly, the Ieſuite graunteth, the Pope may be rebuked and brotherly reproued: but the Extrauagant denyeth it, *Nemo eſt, qui dicere audeat, domine cur facis ſic?* None dare ſay vnto him, ſir why doe you ſo?

[illegible] Nilus lib.1. de primat.

Argum. 2. Euery ſoule muſt be ſubiect to the higher powers: *Ergo* the Pope, Rom. 13. 1. *Bellarmine* anſwereth, that the Apoſtle here ſpeaketh of all ſuperiours both ſpirituall and temporall, and therefore it cannot be concluded, that the Pope ought to obey, but he muſt be obeyed, because he is alſo a ſpirituall power.

Rom.13.1.

[illegible] Barlaam c.10.

We replie: Saint *Paul* in this place ſpeaketh onely of the Ciuill Magiſtrate. Firſt he calleth them Princes, which is not meant of Eccleſiaſticall or Church gouernours, nor ſo taken in any place of Scripture. Secondly, they are ſaid to beare the ſword. Thirdly, tribute is paid to them: theſe things agree not to Eccleſiaſticall gouernours: ſo the Ieſuit is anſwered.

This Maſter *Bradford* holy Martyr ſometime anſwered to this place: Let euery ſoule (ſaith the Apoſtle) be ſubiect to the ſuperiour power: and he ſheweth what power, *quæ gladium geſtat*, which beareth the ſword which is not the ſpirituall, but the temporall power. And in the ſame place he declareth out of *Chryſoſtome*, how that Biſhops, Prophets, Apoſtles, ought to be obedient to temporall Magiſtrates, *Fox* pag. 1608. col. 1.

Pag. 1460. 2. 80. Saint *Chryſoſtome* out of this place inferreth, that all men both Prieſts and Monkes, as well as temporall men, Whether thou be an Apoſtle, ſaith he, an Euangeliſt, or Prophet, &c. ought to be ſubiect to the higheſt power.

Their owne Maſter of the Sentences expoundeth this place of the ſecular power, *Sciendum eſt Apoſtolum loqui de ſeculari poteſtate &c. lib. 2. diſt. 44. c.*

Argum. 5. S. *Peter* alſo exhorteth, as the Apoſtle doth here, that they ſhould be ſubiect to euery humane creature, 1. Pet. 2. 13. that is, to the temporall gouernour.

To this place, *Innocentius* 3. firſt thus anſwereth, as he is alleaged *Decret. Greg. lib. 1. tit. 33. cap. 6.* that ſpirituall perſons are not here vnderſtood; for by the ſame reaſon (the Apoſtle naming euerie humane creature, to whom they ſhould be ſubiect) they ſhould ſubmit themſelues to euery ſeruant.

Contra. Who ſeeth not how wilfully blind this Pope is: for the Apoſtle ſpeaketh not of euerie man ſimplie, but of men in authoritie: as *Bellarmine* confeſſeth, *Humanæ creaturæ poteſtatem habenti*: For by that reaſon, not onely ſpirituall perſons, but temporall ſhould be ſubiect to euery meane perſon.

Secondly, *Bellarmine* vnderſtandeth, by euery humane creature, as well the power ſpirituall, as temporall, though a ſpeciall inſtance be giuen of the King, *cap. 29. reſp. ad argum.* 3.

Contra. I will here oppoſe againſt *Bellarmine* the contrarie iudgement of the Rhemiſts, who vpon that place Rom. 13. 1. thus write: S. *Paul* here (as S. *Peter* doth 1. chap. 2.) expreſly chargeth euerie man to be ſubiect to his temporall Prince. And againe, by *humane creature*, 1. Pet. 2. 13. they vnderſtand the temporall Magiſtrate elected by the people, in their Annotations vpon that place.

Thirdly, our Rhemiſts yeelding this place to be vnderſtood onely of the temporall Magiſtrate, yet denie that this commandement is giuen to ſpirituall men, but affirme that the King is called moſt excelling in reſpect of other his inferiour miniſters and officers, not in reſpect of Popes, Biſhops, Prieſts, &c.

Contra. Firſt, the Rhemiſts affirme S. *Paul*, Rom. 13. and S. *Peter* in this place to haue both one meaning: but there by euery ſoule, all perſons as well ſpirituall as temporall are vnderſtood: *Ergo*, it muſt be ſo taken here. Secondlie, S. *Peter* would haue all them to be ſubiect, to whom he writeth: to ſpirituall Paſtors and Elders, chap. 5. *Ergo*, they alſo muſt be ſubiect, and in reſpect of them alſo is the King moſt excelling. Thirdly, they haue power ouer all euill doers to puniſh them, verſ. 15. but there are ſuch in the Clergie: *Ergo*.

See alſo the conſent of antiquitie. *Marcellinus*, as we heard before, was condemned in the Sinueſſane Councell. *Sixtus* 3. being accuſed of one *Baſſus*, a Councell thereupon being aſſembled at the commandement of *Valentinian* the Emperour, *Cum magna examinatione per iudicium ſynodicum a 56. Epiſcopis purgatur*: After great examination, is purged by 56. Biſhops, by the iudgement of the Synode: *ex libr. pontifical.*

Symmachus being accuſed of *Feſtus* and *Probinus*, two Senators of Rome, aſſembled 115. Biſhops, *Et facta ſynodo purgatur a crimine*: And by the Synode is purged of the crime, *ex pontifical.*

Concil. Ilerdenſ. decret. 3. ex Gratiano: Mention is made, how *Leo* Biſhop of Rome in the Church of Saint *Peter*, in the preſence of the Emperour *Charles*, the Clergie and the people, did purge himſelfe by his oth.

Pelagius being accuſed that he was acceſſarie to the death of *Vigilius* the Pope, did purge himſelfe vpon his oth, *ex pontifical.* So *Leo* 3. *Paſchalis* 1. *Leo* 4. were alſo purged by their oth.

The Councell of Conſtance iudged and depoſed Pope *Iohn* 23. The Councell of Baſil *Eugenius* the 4. If Popes then haue been examined in Councels, accuſed, and brought to their purgation, and condemned, then is there no queſtion, but that they are ſubiect to iudgement.

See alſo your owne decrees, *part. 2. cauſ. 2. quæſt. 7. cap. 41.* *Leo* 4. doth ſubmit himſelfe in theſe words to the Emperour *Lodouicus*: If we haue done any thing incompetently, &c. *Veſtro & miſſorum, &c.* we will amend it according to your iudgement, and of thoſe whom you ſend.

[illegible] Nilus lib. 2. de primat. [illegible] Barlaam c. 10. Now for further teſtimonie herein, 1. For the Eaſt Church, *Nilus* vrgeth the example of *Peter*, who ſuffered himſelfe to be rebuked of *Paul*: how then will the Pope of Rome, as a tyrant, *admit none to cenſure his life*, ſeeing he boaſteth to be the ſucceſſor of *Peter*. The ſame *Nilus* and likewiſe *Barlaam* vrge the third Canon of the ſixth generall Synode, and the 55. Canon, which reformeth two abuſes of the Romane Church, the firſt is the reſtraint of the mariage of Miniſters, the other touching the Saturdaies faſt, they impoſe a law vpon the Romane Church: for thus they decree, that this *Canon ſhould* be obſerued in the Romane Church.

2 For the South Church, the Emperour of Aethiopia proteſted vnto *Aluares*, that if the Pope ſhould vſurpe ſo great prerogatiue, as to wiſh toward them any vnlawfull commandement, they would not make any reckoning of it: [illegible]

3 The reformed Churches doe take vpon them, and that most iustly, to examine and censure the corrupt doctrine of the Church of Rome: as the confession of Belgia, the latter, chap. 17. *Wee doe not allow of the doctrine of the Romish prelates, who will make the Pope the generall Pastor, &c.* And a little after: *By taking away the Romish head, we doe not bring in any confusion into the Church: for wee teach that the gouernment of the Church, which the Apostles set downe, is sufficient to keepe the Church in due order, &c.* The same is the practise of other reformed Churches.

Harm. sect. 10. pag. 309.

4 Of the Latine Church, Cardinall *Cusanus* confesseth, that Pope *Leo* speaking of the Canons of the Nicen Councell, saith, *Necesse est me perseueranter exhibere famulatum*: I must of necessity yeeld my perpetuall obedience. *Franciscus de Victoria* saith, that the celebrating of Councels is profitable, *ad refraenandas exorbitantias quorundam pontificum, &c.* to refraine the exorbitant courses of some Bishops, &c. and hee giueth instance of a Councell called at Rome by the Emperour against Pope *Iohn 12.* an incorrigible man: which fact, the same author saith, *Turrecremata* commendeth. By the sentence then of these Romanists, the Pope may be censured, and lawes may be prescribed vnto him.

Lib. 2. Concord. Cathol. c. 20.

Tract. de pontif. Rom. relect. 4. prop. 23.

THE FOVRTH PART, WHETHER THE Pope may be deposed from his Papacie.

The Papists.

SOme of them hold that the Pope ought not, neither can be deposed for heresie; because it is not possible for the Pope to fall into heresie: *Sic Pighius.* The Iesuite confesseth this to be a probable opinion: but himselfe defendeth it not: He alleageth also the opinion of *Caietanus*, that the Pope may be deposed for manifest and apparant heresie. *Bellarmines* opinion is this: that the Pope cannot bee deposed for any cause but heresie: and not for all heresie, but that which is manifest and apparant: neither is he then deposed by any act of the Church, but is of himselfe deposed, and ceaseth any more to be Pope: So the Church may afterward punish him, but he is then no Pope, for as soone as hee is become an heretike, his Popedome in the very act is gone from him, *Bellarm. cap.* 30.

45. Error.

He reasoneth thus: A manifest heretike is not so much as a member of the Church, much lesse can he be Pope, who, they say, is the head of the Church: and therefore in such a case the Pope is deposed without any sentence: and if afterward the Church proceed against him, they doe not iudge the Pope; for he had lost his Papacie before.

We answere: First, if a manifest heretike be actually deposed, it is by the secret iudgement and sentence of God: for by no other authoritie can he be deposed, as they hold: but before God manifest heresie, and close and secret heresie is all one: therfore the Pope is also actually deposed for secret heresie, and not only for manifest: And so some of the Papists thinke, as *Iohannes de Turrecremata.* Secondly, what call you manifest heresie? or how is he knowne to be a manifest heretike? Can he be an heretike before he be conuinced? shall iudgement passe against him vncondemned? A murtherer is a dead man by law, yet he liueth till iudgement passe vpon him: so is the Pope being an heretike, yet Pope, till he be iudicially proceeded against: as a murtherer dead by right is in act yet liuing, till by law he is depriued of his life. An heretike, saith *S. Paul*, after two or three admonitions auoid: that is, saith the Iesuit, he is now *ipso facto* excōmunicate, before the sentēce of the Iudge. Be it so, but he must first be admonished, and if he still continue obstinate, then hee is a manifest heretike: so before the Pope can be knowne to be a manifest heretike, he must be found obstinate; he cannot bee obstinate, vnlesse he refuse to be admonished; if he be admonished, then is he iudged. Thirdly, an heretike ceaseth not to be a priest, (as they speake) no not after heresie is knowne, for manifest heretikes may baptise. The Donatists in *Augustines* time were manifest heretikes, and yet the Church did not baptise againe after them: If a manifest heretike cease not to be a priest, neither ceaseth hee to be Pope; there is like reason of both: for if an heretike, because he is not a member of the Church, cannot be a Pope, neither also can he retaine the priesthood.

Tit. 3. 10.

Lastly, who seeth not what bare and friuolous shifts these are? one saith, the Church may iudge the Pope not as he is Pope, but in respect of his person: another saith, that they may iudge the man which was Pope, but he is then no Pope, because his heresie tooke from him the Papacie. Why maisters what iugling is here? is the Pope one thing, and the Popes person another? By the same reason you may say, that the Pope neither eateth, nor drinketh, nor sleepeth, nor dieth, and so make a God of him, because it is the Popes person that doth all this, and not the Pope. And by this shift you make no difference betweene an heretike Bishop, or heretike Priest, and heretike Pope: for by the same reason none of them all shall be subiect to the iudgement of the Church: for we may say, that a manifest heretike, whether Bishop or Priest, hath lost by that very act of falling into heresie, his Priesthood and Bishopricke, and then is neither Bishop nor Priest. And so you may conclude altogether, that neither Pope, Bishop, nor Priest can be deposed for heresie.

Caietan.

The Protestants.

WE doubt not to say, that the Pope both lawfully hath been depriued sometime by the Emperour, sometime by generall Councels, not onely for heresie, but for other notable crimes, and may ſtill bee proceeded againſt by the ſame right, as well as any other Biſhop or Prelate.

1. Diuers examples wee are able to bring fourth, how the Pope hath been depoſed for other crimes, beſide hereſie. Pope *Iohn* the 13. was depoſed in a generall Councell by the conſent of *Otho* the Emperour, for other matters beſide hereſie: as that hee ordained Deacons in a ſtable, that hee committed inceſt with two of his ſiſters, that playing at dice, he called to the Diuell for helpe, that hee deflouered virgins, that hee lay with *Stephana* his fathers concubine, likewiſe with *Rainera* and *Anna*, and her Neece: for theſe beaſtly parts and ſuch like, hee was depoſed: there was no hereſie obiected againſt him. And thinke you not he was worthily vnpoped? yet the Papiſts thinke no: for they admit no cauſe of depriuation but hereſie. This diuelliſh Pope, through the harlots of Rome (for hee was well beloued of them) recouered his Popedome againe; but at the length the Lord himſelfe diſplaced him: for in the tenth yeere of his Popedome, being found without the citie with another mans wife, he was ſo wounded of her huſband, that within eight daies after he died. *Fox* pag. 158.

Boniface the 7. tooke Pope *Iohn* the 15. who was made Pope a little before, and he expelled, yet recouering the Papacie by force, he tooke him, put out his eyes, and threw him in priſon where he was

Fox pag. 160. famiſhed. Likewiſe was *Iohn* the 18. ſerued by *Gregorie* the 5. his eyes were thruſt out firſt, and he afterward ſlaine. I marueile how our Catholikes can excuſe theſe furious outrages of their ghoſtly fathers of Rome.

In the Councell of Brixia, *Gregorie* the 7. was depoſed, not for hereſie, but for other abominable vices: as maintaining of periurie and murthers: for following Diuinations and Dreames, Sorcerie and Necromancie. *Fox* pag. 181. Pope *Iohn* the 23. depoſed in the Councell of Conſtance: *Eugenius* in the Councell of Baſil: yet neither of them for hereſie. And yet our aduerſaries would ſtill make vs beleeue, that Popes cannot be depoſed for any crime but hereſie.

2. Wee can haue no better argument, then from our aduerſaries themſelues. It is a ſport to ſee what diuers opinions they hold, and doe runne as it were in a maze, not knowing which way to get out. *Pighius* thinketh, that the Pope cannot poſſibly fall into hereſie, and therefore for no cauſe may be depoſed. Some other thinke, that the Pope for ſecret and cloſe hereſie is actually depoſed of God, and may alſo be depoſed and iudged of the Church: thus holdeth *Iohan. de Turrecremat. Caietanus* is of opinion, that for manifeſt and open hereſie the Pope is both alreadie by right depoſed, and may alſo actually be depoſed of the Church. But *Bellarmine* confuteth all theſe. There is a fourth opinion moſt groſſe: that the Pope neither for ſecret nor open hereſie, is either alreadie of right depoſed, or may bee actually depriued of the Church. Laſtly commeth in the nice and daintie Ieſuite with his quirkes and quiddities, who ſaith, that the Pope in caſe of manifeſt hereſie, ceaſeth to be Pope, and is euen now depoſed; and if after the Church proceed againſt him, they iudge not the Pope, for now he is no Pope. Which opinion how abſurd it is, I haue declared before.

That the Pope may be depoſed for other crimes then hereſie, beſide the practiſe of former times, as wee haue ſhewed before, wee haue alſo the decrees of Councels. The fathers of Baſil alleaged theſe places of Scripture: *If thy eye, hand, or foote offend thee, cut it off. Euery tree that bringeth not foorth good fruite is caſt downe, &c.* Alſo our Sauiour ſaith, *Euery branch that bringeth not foorth good fruit, my father will cut off.* Ioh. 15. *Vnprofitable ſalt is good for nothing but to be caſt forth, &c.* Hence they conclude, that an offenſiue and wicked Pope, may bee depoſed and caſt foorth as an vnprofitable branch: *ex Ænea Syluio.*

Againe the ſame Councel ſaith, *Epiſtol. ſynodal. Concilium Conſtantienſe Benedictum propter ſchiſma; Iohannem 23. propter deformitatem vitæ depoſuit*: The Councell of Conſtance depoſed *Benedictus* for ſchiſme; *Iohn* 23. for the deformitie of life.

But if they anſwere as they doe, that this Councell of Baſil was ſchiſmaticall: (which I marueile how they can ſay, ſeeing it was congregate by the Popes authoritie) what will they ſay to the Councell of *Lateran ſub Iulio 2. ſeſſ. 5.* where it was decreed, that if the Pope were choſen by Simonie, *vt huiuſmodi electio nulla exiſtat*: that his election ſhould ſtand voide as none at all, and he holden for no Pope: and that it ſhould be lawfull for his ſubiects, *ab obedientia eius diſcedere*, to caſt off all obedience.

So then, the Pope may be depoſed for Simonie, which though it be there termed *ſimoniaca hæreſis*, the ſimoniacall hereſie, yet it is not ſo properly, but rather a fault in manners, then an error in faith.

They haue alſo this rule in their owne law, *Extrauag. commun. lib. 5. tit. 8. cap. 1.* The Pope thus writeth againſt a certaine Biſhop whom he depoſed for his enormous life, *Illud ſalubre ſatis* [illegible] *remedium, &c.* We count that an holeſome remedie, that where wee cannot take away, *velle*, a mans euill will, we ſhould take away his, *poſſe*, his power to doe euill, &c. Why ſhould not this rule as well take place in a wicked Pope, as in an impious Biſhop?

Lib. 2. de pri- matu. Wee haue alſo further teſtimonie from other Churches: 1. *Nilus* ſheweth how *Honorius* Biſhop of Rome, was condemned and anathematized for an heretike in the ſixth generall Synod, *Decret.* 16. 2. And of the South Church there was preſent one *Petrus* a Preſbyter ſupplying the place of the Patriarke of Alexandria, as it appeareth in the firſt action: and gaue conſent to the decrees of the Councell.

3 Confeſſion of *Auſpurg*, artic. 5. *It belongeth ſpecially to the Emperour, to aboliſh idolatrie with might and maine.* Confeſſ. of *Heluetia*, the latter, c. 30. they make it the ciuill magiſtrates dutie *to root out lies, and all ſuperſtition with all impietie and idolatrie*: then is it conſequently in their power to depoſe hereticall and idolatrous Popes and Biſhops. Harm. ſect. 18. p. 554.

4 We haue ſeene before the practiſe of two generall Popiſh Councels of *Conſtance* and *Baſile* in depoſing of Popes: And before them both, the Piſane Councell *anno* 1409. depoſed two Popes *Gregorie* 12. and *Benedict* 13. *Sacranus* one of their owne writers reporteth, how *Conſtantinus* the third Emperour of Conſtantinople depoſed Pope *Martin*, and baniſhed him: and *Conſtantine* the ſixth depoſed *Michael* Patriarke of Conſtantinople: and the ſame power the Emperour of Muſcouia hath at this day ouer their Patriarke. Sacran. Elucid. err. Ruthen. c. 3

THE FIFTH PART, CONCERNING THE ORIGINALL AND BEGINNING OF THE PRIMACIE OF ROME.

The Papiſts.

THey doe boldly affirme without any ground, that the primacie of that Sea hath his beginning from no other but Chriſt: they are the Ieſuites owne words, *Romani pontificis eccleſiaſticum principatum, authore Chriſto, principium accepiſſe*: That the princely dignitie of the Biſhop of Rome, acknowledgeth no other author or beginner thereof, but Chriſt, *Bellar. cap.* 17. *lib.* 2. 46. Error.

Argum. 1. They would build the primacie of the Romane Church vpon certaine places of Scripture: as Matth. 16. Thou art *Peter*, and vpon this rocke will I build my Church. Luk. 22. I haue prayed for thee *Peter*, that thy faith ſhould not faile. Ioh. 21. Chriſt ſaid to *Peter*, Feede my ſheepe: *Ergo*, *Peter* and *Peters* ſucceſſors haue their primacie from Chriſt, *Bellarm.* Matth. 16. 18. Luk. 22. 32. Iohn. 21. 16.

To theſe places *Tunſtal* and *Stokeſley*, two Popiſh Biſhops, yet in this point holding the truth, did pithily make anſwere in their Epiſtle ſent to Cardinall *Poole*.

To the firſt: They affirme out of the ancient expoſitors, that it is meant of the faith which was then firſt confeſſed by the mouth of *Peter*, and not of *Peters* perſon. Further, confirming out of S. *Paul*, that neither *Peter*, nor no creature beſide, could be the foundation of the Church: for no other foundation can any man lay (ſaith the Apoſtle) beſides that which is laid, Ieſus Chriſt, 1. Cor. 3.

To the ſecond they anſwere: That Chriſt ſpeaketh onely of the fall of *Peter*, which he knew in his godly preſcience, giuing an inkling vnto him, that after his fall he ſhould be conuerted and ſtrengthen his brethren: for if it were meant alſo of *Peters* ſucceſſors, they muſt firſt faile in faith, and after confirme their brethren.

To the third: The whole flocke of Chriſt was not committed to *Peter* to feede: for he himſelfe teſtifieth the contrarie, exhorting all Paſtors to feed the flock of Chriſt, which was giuen them in charge by Chriſt, as it followeth in that place: when the chiefe ſhepheard ſhall appeare, ye ſhall receiue the incorruptible Crowne of eternall glory. He calleth not himſelfe the chiefe ſhepheard, but only Chriſt. It is euident therefore (ſay they) that your 3. Scriptures meant nothing leſſe, then ſuch a primacie ouer all, *Fox* pag. 1067. 1. Pet. 5. Pag. 973.

Argum. 2. There can be no time aſſigned ſince Chriſt (ſay they) when this primacie ſhould begin, nor no author named that brought it in: *Ergo*, it muſt needes be attributed to Chriſt, hee muſt of neceſſitie be found the author thereof.

We anſwere: the time may be aſſigned, the authors named, when, and by whom this pretenſed and vſurped authoritie was brought in, as euen now we will ſhew.

The Proteſtants.

THat the vſurped iuriſdiction of Rome tooke not the beginning from Chriſt, nor his Apoſtles, neither was heard of for many yeeres after: we thus are able to proue it.

1 Before the Nicene Councell, which firſt deuided the regiment of the Church into foure Patriarchall ſeates: Rome had ſmall or no preeminence. So *Æneas Syluius* witneſſeth, who afterward was Pope of Rome, and called *Pius* the ſecond: *Ante Nicenum concilium ſibi quiſque viuebat, & ad Romanam eccleſiam paruus habebatur reſpectus, Epiſt.* 301. Before the Nicene Councell, euery Biſhop liued to himſelfe; there was no great reſpect had to the Church of Rome. What more euident teſtimonie can we haue then of a Pope himſelfe? Yet the Ieſuite ſaith, that it is falſe in part, which he writeth. He is ſomewhat mannerly, in making him but halfe a lyer; yet I wonder that he will confeſſe any vntruth at all in his ghoſtly fathers words, *Bellarm. cap.* 17. *lib.* 2.

Secondly, in the Councell of Nice there was no primacie of power giuen to Rome ouer the whole Church: but the other Patriarches of Alexandria, Antioch, Ieruſalem, were priuiledged in like manner in their confines, as the Biſhop of Rome was in his: They had all equall authoritie giuen them in their owne Prouinces: *Sic Tonſtal. Stokeſl. ad Poolum.* Pag. 973. 2. 10.

Thirdly, afterward there was a certaine primacie of order granted vnto the Patriarch of Rome aboue other Patriarches; as to haue the firſt place, to ſit firſt, to giue his ſentence firſt. One cauſe hereof was, for that Rome was then the Emperiall and chiefe Citie in all the world: this reaſon was rendered in the Councell of Chalcedon, *Can.* 28. Another cauſe thereof was, the ample priuiledges and immunities, which the Emperours endowed it withall, as *Conſtantine* the great, and *Gratianus* the

Emperour made a law, that all men ſhould retaine that religion, which *Damaſus* of Rome, and *Peter* Biſhop of Alexandria did hold.

A third cauſe was, the vnquiet eſtate of the Greeke Church, who often voluntarily referred their matters to the Biſhop of Rome, as being leſſe partiall and a more indifferent Iudge, they themſelues being diuided and rent into ſects. And hereupon, and other like cauſes it came about, that the Biſhop Fox.pag.18. of Rome a little ſtepped aboue his fellow Patriarches; but yet had no ſuch preeminent authoritie, as to command them.

Fourthly, the Popes of Rome being thus tickled with vaine glorie, becauſe they were reuerenced of other Churches, many matters were committed vnto them, and their conſent required vnto the decrees of Councels, when they were abſent. Hereupon they laboured euery day more and more to aduance that Sea, taking euery ſmall occaſion that might helpe forward their ambitious deſire, till *Anno 606.* or ſomewhat after, *Boniface* the third obtained of wicked *Phocas* the Emperour (who murthered his Maſter the Emperour *Mauritius* and his children, to come to the Empire, and was after ſlaine himſelfe of *Heraclius* that ſucceeded him) of him, I ſay, *Boniface* for himſelfe and his ſucceſ- Fox.pag.110. ſors obtained, to be called vniuerſall Biſhops ouer the whole Church: and the Sea of Rome to haue the preeminence aboue all other Churches in the world.

Afterward in Pope *Zacharie* his time, the proud and inſolent iuriſdiction of Rome was eſtabliſhed by *Pipinus* King of France, who aſpired to the Crowne, and obtained it by the ſaid Popes meanes, firſt depoſing *Childericus* the rightfull King, and diſpenſing with the oath which the French men had made before to *Childericus*, *Caluin, Inſtitut.4.cap.7.ſect.17.*

Thus then it ſufficiently appeareth, that the primacie of Rome, which it now vniuſtly chalengeth ouer other Churches, is not of any ſuch antiquitie, as they would beare the world in hand, neither that it had the beginning from Chriſt: but both the time when, and the authors by whom it began, may be eaſily aſſigned.

Argum.2. We neede no better argument, to proue that the primacie of Rome hath not his originall from Chriſt, then the Ieſuites owne confeſſion. Firſt he ſaith, that it doth not depend of Chriſts inſtitution, but *ex Petri facto*, of *Peters* fact, that the Biſhop of Rome ſhould be rather *Peters* ſucceſſor, then the Biſhop of Antioch, or any other; It is not *iure diuino*, ſaith he, by Gods law: neither is it, *ex prima inſtitutione pontificatus, qua in Euangelio legitur*, of the firſt inſtitution whereof wee reade in the Goſpell. And againe, *Romanum pontificem ſuccedere Petro, non habetur expreſſe in ſcripturis:* It is not expreſly ſet downe in Scripture, that the Biſhop of Rome ſhould ſucceed *Peter*: but it is grounded onely vpon that tradition of *Peter*. Nay he ſaith further, that *Peter* needed not to haue choſen any particular place for ſucceſſion, and he might as well haue choſen Antioch as Rome: *Ergo*, neither is the ſucceſſion of Rome grounded vpon Scripture, neither any commandement of Chriſt: for then *Peter* could not haue had free choice to appoint his ſucceſſor where he would himſelfe, as the Ieſuite ſaith, if he had had any eſpeciall direction or commandement from Chriſt. So then, marke I pray you, they cannot proue out of Scripture, that the Biſhop of Rome ought to ſucceede *Peter* in the chiefe Biſhopricke, but onely that *Peter* had the chiefe Biſhopricke committed to him and his ſucceſſors in generall, whoſoeuer they ſhould appoint: *Ergo*, the Biſhops of Rome by their owne confeſſion can alleage no Scripture, inſtitution, or commaundement of Chriſt, for the primacie of the Church to be annexed to the Sea of Rome: and yet againſt their knowledge they will alleage Scripture to colour the matter withall, *Bellarm.lib.2 de pontif.cap.17.*

That the iuriſdiction and primacie of Rome is not grounded vpon Scripture, but rather vpon cuſtome and continuance of time, it is thus proued by conſent of antiquitie, *Nicen.1.can.6. Quia epiſcopo Romana vrbis parilis mos eſt:* Let the Patriarch of Alexandria be chiefe in his Prouinces, &c. becauſe the Biſhop of Rome hath the like cuſtome or manner, &c. And it is not to be thought, that thoſe two generall Councels of Conſtantinople, and Chalcedon, would haue made the Sea of Conſtantinople equall in authoritie to Rome, if the primacie of Rome had beene grounded vpon Scripture.

Againe, what the cauſe is that ſome Cities haue had ſpirituall iuriſdiction ouer others, wee finde *Truſlan.ſynod.can.38. Si qua ciuitas à regia poteſtate innouata eſt, quoad ciuilem & publicam formam, eccleſiaſticarum quoque rerum ordo conſequatur:* If any Citie be changed or aduanced in reſpect of the ciuill eſtate, the eccleſiaſticall order or gouernment muſt follow: that is, be aduanced together with it. This reaſon was rendred *Concil.Chalcedonenſ.action.16.* why they aduanced the Sea of Conſtantinople, *Rationabiliter iudicantes, imperio & Senatu vrbem ornatam, aquis ſenioris regia Rome priuilegijs frui, & in eccleſiaſticis, ſicut illa, maieſtatem habere negotijs:* Wee thinke it reaſonable, that the Citie which is adorned with the Senate and Empire, ſhould haue the like priuiledges to the elder princely Citie Rome, and of the like maieſtie in eccleſiaſticall buſineſſe, &c. By the ſame reaſon alſo was Rome aduanced at the firſt, becauſe it was the ſeate of the Empire: the beginning then of the primacie therefore was not from any commandement of Chriſt, but by the conſtitution of men.

Epiſt.19.ad Hieronym. *Auguſtine* ſaith: *Secundum honorum vocabula, qua iam eccleſie vſus obtinuit, epiſcopatus presbyterio maior eſt.* The office of a Biſhop is aboue the office of a Prieſt, according to the names of honour, which the Church by cuſtome hath obtained, &c. If then the difference of thoſe two offices, both named in Scripture, did ariſe rather, and ſpring of the cuſtome of the Church, which thought it good to diſtinguiſh them for auoyding of ſchiſme, and is not grounded vpon the authoritie of Scripture: much leſſe can the Pope (whoſe neither name, nor office is expreſſed in Scripture) fetch from thence any ſhew of proofe for his vſurped primacie.

M. Tindal holy Martyr, condemned for this and ſuch other articles, for ſaying that the Pope had no other authoritie from Chriſt but to preach onely: *articul.* 22. *Fox* pag. 1251. col. 1. Sir *Iohn Borthwicke* Knight, condemned for the Goſpell, thus witneſſeth: *Peter* could not giue that which hee had not, as any lordly dominion, or ſuch like; but he gaue vnto his ſucceſſors that which hee had, that is, carefulneſſe ouer the congregation, *Fox* pag. 1263. *articul.* 6.

Pag. 1139. 2. 90

Pag. 1150. 2. 60

The Popes lordly ſupremacie then hath not the beginning from Chriſt, neither is warranted by Scripture.

And here will I put them in minde of their owne rule: as *Innocentius* the third hath ſet it downe; *decret. Gregor. lib.* 5. *tit.* 7. *cap.* 12. *Oſtendat pro vocatione operationem miraculi, &c.* Let him ſhew for his calling the operation of a miracle, or ſome ſpeciall teſtimonie of Scripture, &c. So then, if the Pope can ſhew any miracle, or ſpeciall warrant out of Scripture, for his primacie and ſuperioritie, wee will beleeue him.

And for further euidence. 1. *Nilus* of the Greeke Church, directly affirmeth, *that the Pope receaued not of Peter to be the chiefe or firſt of all Biſhops:* For whereas there are two things to be conſidered about the Pope, that he is Biſhop of Rome, and the prime or firſt of other Biſhops, the firſt he receiued from *Peter*; the other from the holy Fathers, and godly Kings: and for the proofe hereof, hee alleageth the 28. Canon of the Chalcedon Councell, which according to the decree of the firſt Councell of Conſtantinople, giueth the like priuiledges to new Rome, namely Conſtantinople, which olde Rome had, to the ſame purpoſe he alſo citeth *Nouel.* 100. of *Iuſtinian, who according to the decrees of the ſacred Synodes,* giueth the firſt place to the Biſhop of Rome, the ſecond to the Patriarke of Conſtantinople. By theſe allegations it is euident, that the primacie of the Pope is founded vpon the Canons and conſtitutions of Councels, and munificence of Kings, not vpon the inſtitution of Chriſt.

Nilus lib. 2.

κ̃ τοὺς τῶν ἁγίων συνόδων ὅρους.

2 Concerning the iudgement of the South Church: *Alexander* Patriarke of Alexandria, was preſent in the firſt Nicene, where *Canon.* 6. the auncient cuſtome is preſerued to the Patriarke of Alexandria, to haue the chiefe authoritie in Ægypt and Lybia, because the Biſhop of Rome hath *the like cuſtome.* The like was decreed alſo in the Councell of Conſtantinople, *c.* 6. where *Timotheus* Patriarke of Alexandria was preſent: where Conſtantinople is made the next to Rome; wee ſee their opinion was, that this primacie was grounded vpon cuſtome.

τοῦτο σύνηθές ἐστι.

3 So alſo the reformed Churches hold, *That all Paſtors, whereſoeuer they be placed, are of equall authoritie giuen vnto them vnder Ieſu Chriſt, &c.* And therefore one Church not to haue dominion ouer another. *French confeſſ. artic.* 30. the ſame is the iudgement of the reſt.

4 *Gregorie* the firſt, calleth the title of Vniuerſall Biſhop, *Nomen nouum contra Petrum Apoſtolum, contra ſenſum Euangelij,* a new name, againſt *Peter* the Apoſtle, againſt the meaning of the Goſpell: how is then the Popes primacie and vniuerſalitie grounded vpon Chriſts inſtitution? *Platina,* and *Balbus* write, that *Boniface* the third, obtained of *Phocas* the Emperour, *magna tamen contentione,* yet with much adoe, *that the ſeate of the Apoſtle Peter ſhould be called and counted the head of all Churches:* They had it not then from Chriſt or *Peter.*

Lib. 4 Epiſt. 32, epiſt 38. 39.
Platin. in vita Bonif. 3. Balbus ad Carol. 5. Imperator.

THE SIXTH PART OF THIS QVESTION, concerning the proud names, and vaine-glorious titles of the Pope.

The Papiſts.

Bellarmine ſetteth downe to the number of fifteene glorious names which haue been of old giuen (as hee ſaith) to the Biſhop of Rome, whereby his primacie ouer other Biſhops is notoriouſly knowne; but the principall are theſe: He is called the Pope and chiefe Father, the Prince of Prieſts, or high Biſhop, the Vicar of Chriſt, the head of the Church, the Prelate of the Apoſtolike Sea, vniuerſall Biſhop. Theſe ſixe names or titles they doe appropriate to the Sea of Rome. *Bellarm. de Roman. pontif. lib.* 2. *cap.* 31.

The Proteſtants.

We will ſhew by Gods grace, that theſe ſixe ſeuerall titles and names aforeſaid, are either ſuch, as ought not in their ſenſe to be attributed to any Biſhop, nor any mortall man; or elſe were common in ancient times as well to other Biſhops as to him of Rome.

1 For the firſt name of Pope, it is deriued from the Greeke word πάππας, which in the Syracuſane language, is as much as Father: which name was indifferently giuen to other Biſhops, which were famous in the Church for their vertue and learning: As *Cyprian, Epiphanius, Athanaſius,* were called *Papæ,* Popes: *Auguſtine* ſaluteth *Aurelius,* Preſident of the ſixth Councell of Carthage, by the name of Pope, *Epiſtol.* 77.

47. Error.

Fox pag. 8.

Sophronius Biſhop of Ieruſalem writing to *Sergius* Patriark of Conſtantinople, calleth him, *Papam beatiſſimum, & Papam deo honorabilem,* Moſt bleſſed and honourable Pope, *Conſtantinopl.* 6. *action.* 11. So in the ſixth Councell of Carthage, chap. 4. the Synode calleth *Aurelius* Biſhop of Carthage, *Sanctum Papam*, holy Pope. *Eutiches*, who was but a Prieſt and an Abbot, is called *Pappas*, Pope, *ſynod. Conſtantinopl. ſub Flaniano.*

Bellarmine cannot denie; neither dare he for ſhame, that this name Pope hath beene giuen to other Biſhops; but he hath deuiſed three ſhifts to helpe him at a pinch: firſt, ſaith hee, the Biſhop of Rome onely hath vſed to be called the Pope abſolutely, and without any addition, but others with adding of their name.

Contra. The abſolute title of Pope hath beene giuen alſo to others, and therefore *Bellarmines* ſurmiſe is falſe: as *Hierome* writing to *Theophilus* Biſhop of Alexandria ſaith thus, *Adnitere Papa amantiſſime & beatiſſime:* Doe your endeuour, moſt bleſſed Pope, &c. he ſaith not Pope *Theophilus*, but abſolutely moſt bleſſed Pope, *tom. 3.*

Secondly, the Biſhop of Rome onely hath beene called vniuerſall Pope, and no other Biſhop, *Bellarmine.*

Contra. Firſt, neither hath this proud name in the better times, and purer ages of the Church, beene attributed to the Biſhops of Rome; but rather by them condemned: as *Gregorie* calleth it a proud title to be named vniuerſall Pope, and reproueth *Eulogius* Biſhop of Alexandria, for ſo writing vnto him, *diſt. 99. cap. 5.* Secondly, yet it may be ſhewed, that after ambition ſet foot into the Church, other Patriarches haue beene called by this name: as *Concil. Conſtantin. 6. act. 13.* *Cyrus* Patriarch of Alexandria calleth *Sergius* Patriarch of Conſtantinople, thrice bleſſed Paſtor of Paſtors, and father of fathers, the vniuerſall Patriarch: and yet *Bellarmine* ſaith, that this title of *Pater Patrum*, Father of Fathers was neuer giuen to any but the Pope.

Thirdly, ſaith he, the Biſhop of Rome hath beene alwaies called Pope of others; but hee himſelfe neuer called any other by that name.

Contra. Firſt, therein appeareth the pride of that Sea, that diſdained to giue vnto other Biſhops thoſe titles, which others thought them worthie of, becauſe they would appropriate them to themſelues. Secondly, yet I finde, though not the Pope, yet the Church of Rome, which is the Popes Sea, hath giuen this title to other Biſhops: as after the death of *Fabianus*, the Presbyterie of Rome thus write to *Cypriane*, calling him moſt bleſſed, and glorious Pope, as may be ſeene in their Epiſtle.

Likewiſe, thoſe two epithetes of the Pope, as to be called, *Beatiſſimus & ſanctiſſimus pater:* Moſt holy and bleſſed father, were vſed in the ſtile of other Biſhops: *Proſper* in his Epiſtle to *Auguſtine*, twiſe calleth him *Dominum beatiſſimum Papam:* Lord, moſt bleſſed Pope, *Tom. 7.* *Hierome* calleth *Epiphanius, Beatum Papam*, Bleſſed Pope, *Ad Euſtach. Fabiol.*

This alſo was the ſtile of the Patriarch of Conſtantinople, *Sanctiſſimo atque beatiſſimo Oecomenico Patriarchæ Iohanni Conſtantinopol. &c.* To the moſt holy and bleſſed vniuerſal Patriarch, *Iohn* of Conſtantinople: *Conſtantinop. 5. action. 1.* *Cornelius* Biſhop of Rome, writing to one *Rufus* a Biſhop, *Epiſt. 2.* ſaith thus, *Hæc & alia, quæ neceſſaria fore cognouimus, tuæ ſanctitati nolumus denegare:* Theſe and other things which we knew to be neceſſarie, we would not denie to your holineſſe: at this time it is a cleare caſe, that the Biſhop of Rome did not appropriate to himſelfe this title of holineſſe.

Auguſtine writing to *Petrus* a Presbyter, or Prieſt, being no Biſhop, yet thus ſaluteth him: *Ad ſanctitatem tuam ſcripſit:* He hath written to your holineſſe. Nay, in his booke dedicated to *Renatus* a lay man, neither Prieſt nor Biſhop, thus he writeth, *Hinc angor, quod ſanctitati tuæ minus quàm vellem cognitus ſum:* This grieueth mee, that I am not ſo well knowne to your holineſſe as I deſire, &c. If then theſe titles of holineſſe and bleſſedneſſe were not onely giuen to Biſhops, but Prieſts alſo, yea vnto lay men of vertuous and holy life: what colour or ſhew of reaſon can our aduerſaries haue, to make them proper to the Biſhop of Rome?

De origine anim. 2. 1.
De origine anim. lib. 1. cap. 2.

But if the Biſhop of Rome will haue this title of holineſſe truely giuen vnto him, let him follow that wholſome ſaying, aſcribed to *Clement. epiſtol. 1.* *Nemo velit dici ſanctus, antequam ſit, ſed prius ſit vt verius dicatur:* Let no man deſire to be called holy, before he be indeede, but let him firſt be holy, that he may more truely ſo be called, &c. the ſame ſentence alſo is found, *Conſtantinop. 6. cap. 6.*

See alſo the iudgement of *Iohn Huſſe* holy Martyr: *articul. 23.* *Papa non debet dici ſanctiſſimus ſecundum officium quia ſic & Rex diceretur ſanctiſſimus, &c.* The Pope ought no more to be called moſt holy becauſe of his office, then the King in reſpect of his office.

48. Error.
1. Pet. 5. 4.

2 The ſecond name is Prince of Prieſts, or high and chiefe Biſhop: which title, if it be taken for a chiefe power, dominion, and ſoueraigntie, is proper onely to Chriſt the chiefe ſhepheard, 1. Pet. 5. 4 and cannot in that ſenſe agree to any man.

It was alſo decreed *Carthaginenſ. 3. can. 26.* in this maner, *Primæ ſedis Epiſcopus non appelletur princeps ſacerdotum aut ſummus ſacerdos, ſed tantùm primæ ſedis Epiſcopus:* Let not the Biſhop of the firſt Sea be called the prince of Prieſts, or chiefe Prieſt, but onely Biſhop of the firſt Sea.

Bellarmine anſwereth, that this Canon did onely binde the Biſhops of Africa, it doth not extend to the Biſhop of Rome.

Anſwere. It appeareth Can. 47. that the Canons of this Councell were confirmed by *Boniface* Biſhop of Rome: For to that end the Councell determineth to write vnto him, and the reſt of the Biſhops of the Weſt Church: but it is certaine, that this Councell was receiued and authorized in the ſixth generall Trullane Synode, Can. 12. how then can the Biſhop of Rome bee exempted from the decrees of generall Councels, which binde the whole Church, and euery part thereof? And againe, this Canon is approued in their owne decrees, *diſt.99.c.3.* how then can they refuſe it?

But if this name be vſed onely as a title of excellencie and commendation, ſo was it in times paſt aſcribed to other excellent and famous Biſhops, as *Ruffinus lib.1.cap.26.* calleth *Athanaſius Pontificem maximum*, chiefe Biſhop: yea it was in common giuen to all Biſhops; as *Anacletus* Biſhop of Rome in his ſecond Epiſtle writeth thus: *Summi ſacerdotes, id eſt, Epiſcopi, à Deo iudicandi ſunt*: The high Prieſts, that is, Biſhops (ſaith he) are to bee iudged of God. If it be taken further for the excellencie of the miniſterie of the Goſpell, and the worthie calling of Chriſtians, in this ſenſe the title of *ſummum ſacerdotium*, of the high Prieſthood, is attributed to all Miniſters Eccleſiaſticall, both Biſhops and others: ſo *Fabianus* Biſhop of Rome, vſeth this name. Yea, the holy Apoſtle calleth all the people of God βασίλειον ἱεράτευμα, a princely, royall, or chiefe Prieſthood: *Ergo*, the Biſhop of Rome hath no eſpeciall or proper intereſt in this name.

Fox p.12.col.1

3 The third name is, to be called the Vicar of Chriſt vpon earth. Where we are to vnderſtand, that in reſpect of the ſpirituall regiment and Kingdome of Chriſt, hee needeth no Vicegerent vpon earth; for, I am with you (ſaith he) to the end of the world: he himſelfe is alway preſent in power, and needeth not in that reſpect, that any man ſhould ſupply his roome. *Petrus ſcriba Martyr. Fox pag.906.* If we doe take it for a word of office and publike adminiſtration, ſo the Magiſtrate may bee called the Vicar of Chriſt, in gouerning the people according to the word of God: In which ſenſe *Eleutherius* Biſhop of Rome, writing to *Lucius* King of the Britaines, calleth him the Vicar of Chriſt; and therefore in his owne Kingdome had power out of the word of God to eſtabliſh lawes, for the gouernment of the people.

49.Error.

Fox.pag.107.

Thus alſo writeth *Anaſtaſius* Biſhop of Rome, to *Anaſtaſius* the Emperour, *titul.7. Præſtantiam veſtram velut vicarium, Deus præſidere iuſſit in terris*: God hath commanded or appointed your worthineſſe, as his Vicar, to be preſident in earth. So all Biſhops, Paſtors and Miniſters in auncient time were called the Vicars of Chriſt in preaching, praying, binding and looſing in the name and power of Chriſt. So *Auguſtine* ſaith, or whoſe worke elſe it is, that *Omnis antiſtes eſt Chriſti vicarius*: Euery Paſtor and Prelate (and not the Pope onely) is the Vicar of Chriſt.

Quæſt.ex v-troque.127.

Euſebius Biſhop of Rome teſtifieth the ſame, *Epiſtol.3. Caput Eccleſiæ Chriſtus eſt; Chriſti autem vicarij ſacerdotes ſunt, qui vice Chriſti legatione funguntur in Eccleſia*: The head of the Church is Chriſt, and the Prieſts or Miniſters are Chriſts Vicars, who in Chriſts ſtead doe performe his embaſſage in the Church. This is alſo confeſſed by our Rhemiſts, *annot.in 2.Cor.5.18.* that the Biſhops and Prieſts of the Church are for Chriſt, and as his Miniſters, that is, his Vicars. Nay, *Auguſtine* maketh yet a more generall vſe of this word: he ſaith that, *Homo imperium Dei habens, quaſi vicarius eius eſt*: That man by creation being made Lord of the creatures, doth therein repreſent God, and is as his Vicar vpon earth, &c. So then, all Miniſters are the Vicars of Chriſt; the ciuill Magiſtrate likewiſe, in ſome good ſenſe, may be ſo called: yea in reſpect of the creatures, man generally is vpon earth in Gods ſtead: *Ergo*, this name cannot be appropriate to the Pope of Rome.

Quæſt.106.

Iohn Huſſe holy Martyr ſaith, *artic.12. Nemo gerit vicem Petri vel Chriſti niſi ſequatur eum in moribus*: No man can be *Peters* or Chriſts Vicar vnleſſe he follow him in life and maners. The Pope therefore is not Chriſts Vicar, vnleſſe he imitate Chriſts holy life, which I would he did. One of your owne Popes alſo ſaith, *Iohann.22. Extrau.lib.3.tit.2.c.5. Vicarius Chriſti ipſius actibus ſe tenetur conformare*: Chriſts Vicar muſt conforme himſelfe to Chriſts acts and example. Which ſeeing the Pope doth not, he cannot be Chriſts Vicar, or Vicegerent.

5 It is alſo too huge a name for the Pope or any mortall man to beare, to be called the head of the vniuerſall Church: this is a name onely due vnto Chriſt, neither doe the Scriptures acknowledge any other head, but him, Epheſ.1.22.4.15. But (ſay they) we doe not make the Pope ſuch an head, as Chriſt is, but onely a miniſteriall head ouer the wilitant Church vpon earth, *Rhemiſt.1.Eph.22.*

50.Error.

Epheſ.1.22. cap.4.15.

We anſwere: Firſt, *Ergo*, the Pope by your owne confeſſion is not head of the vniuerſall Church,
whereof the triumphant Church in heauen is a part; nor yet of Purgatorie, but onely of that part
which is in the earth. Secondly, the Rhemiſts confeſſe that the Church in no ſenſe can bee called the
body of the Pope: *Ergo*, the Pope cannot be any waies the head of the vniuerſall Church, *Annot.in 1.* 1
Epheſ.22. Thirdly, the Fathers of Baſile vſed this argument: The head of the body being dead, the
whole body alſo dieth; but the whole Church doth not periſh with the Pope: *Ergo*, he is not proper- 2
ly the head of the Church, *Fox* pag.675.
Further, in the ſame Councell, *Iohannes Patriarch. Antiochen. in appendic. concil.* thus reaſoneth;
Nec dici poteſt caput Miniſteriale vniuerſalis eccleſiæ, nam caput eſſe denotat præeminentiam, quam mi-
niſter non habet ſupra dominam: Neither can the Pope be ſaid to bee the miniſteriall head of the vni- 3
uerſall Church: for to bee an head argueth a preeminence, which the Miniſter hath not ouer his
Miſtreſſe.
Concil. Aquiſgranenſ.lib.2.cap.9. Eccleſiam cum capite ſuo Chriſto vnam conſtat eſſe perſonam: The
Church and Chriſt the head thereof make but one perſon. But ſo doe not the Pope and the Church;
therefore he cannot be the head thereof. 4
Adde vnto theſe the witneſſe of the holy Martyrs, *Iohn Huſſearticul.20.* The Pope if he be a wicked
man, cannot be the head of the Church, ſeeing he is not ſo much as a member thereof: the ſame reaſon
vſeth that bleſſed Biſhop and Martyr, M. *Hooper*, examination 3. *Fox* pag.1507. 5

6 Maſter *Rogers* holy Martyr: Chriſt onely doth all in vs all, which is the true property of the head, which is a thing, that all the Biſhops of Rome ſhall neuer doe, pag.1486.

Vpon theſe reaſons, which I haue produced, being ſixe in number, it may bee ſtrongly concluded, that the Pope in no ſenſe can be the head of Chriſts Church: which proud title ſeemeth to haue miſliked ſome of your Popes: as *Clemens* the fifth, in the Councell of Vienna thus writeth, *Clement in lib.2.tit.9.c.1. Sacroſanctæ Romanæ eccleſiæ caput Chriſtus redemptor, &c.* Chriſt our redeemer is the head of the ſacred Romane Church, and the Romane Biſhop our Redeemers Vicar. So then hee is onely the head of the Church that redeemed it; the Pope is but the heads Vicar, not the head it ſelfe.

If it ſhall be further obiected, that the Biſhop of Rome hath beene called in times paſt, *caput Epiſcoporum*, the head of all other Biſhops: wee anſwere, that it was but a title of excellencie and commendation, not of dominion and power: as London is called the head or chiefe Citie of England, yet are not other Cities of the land ſubiect vnto it, or vnder the iuriſdiction thereof. But we ſhall haue occaſion more fully to diſcuſſe this matter afterward.

51. Error. 5 They would haue the Pope called the Prelate of the Apoſtolike Sea: the Rhemiſts ſay further, that the Papall dignitie is a continuall Apoſtleſhip, *Annot.4.Epheſ.ſect.4.*

We anſwere: Firſt, if they call thoſe Churches Apoſtolicall, whoſe firſt founders were the Apoſtles, then the Sea of Antioch, Alexandria, Conſtantinople, are as well Apoſtolicall as Rome.

Concil.Nicen.2.action.1. Retinentes locum Apoſtolicorum thronorum Orientalis dioiceſeos: They which occupie the roome of the Apoſtolike thrones of the Eaſt dioceſſe.

And this the Ieſuite denieth not, *lib.2.de pontifice cap.31.* But he maketh this difference: firſt, ſaith he, when we ſay the Apoſtolike Sea abſolutely, not adding either of Epheſus, or Antioch, the Sea of Rome is vnderſtood: but the other Apoſtolike Seas are ſo called with reſtraint to the place. *Anſwere.* That this is falſe which the Ieſuite ſaith, it is proued thus: *Siricius* Biſhop of Rome, *Epiſtol.4.can.1.* decreeth thus, *Extra conſcientiam ſedis Apoſtolicæ, hoc eſt, primatis, nemo audeat ordinare:* Let no man ordaine (Biſhops he meaneth) without the knowledge of the Apoſtolike Sea, that is, ſaith he, expounding himſelfe, of the Primate of the Prouince, &c. not vnderſtanding thereby the Biſhop of Rome, but the Primate or Metropolitane.

Concil. Aurelianenſ. cap.1. *Clodoueus* the King writeth thus to the Biſhops, which were 33. in number, there aſſembled, *Dominis ſanctis & Apoſtolica ſede digniſſimis:* To my holy Lords, moſt worthie of the Apoſtolike Sea. He calleth all their Seas Apoſtolicall according to the decree *Concil. Aquiſgranenſ. cap.9. ex Iſidor: Apoſtolis decedentibus ſucceſſerunt Epiſcopi, &c.* The Biſhops ſucceede the Apoſtles, and are placed through the world *in ſedibus Apoſtolorum,* in the Apoſtles Seas. In theſe places which I haue cited, the Apoſtolike Sea is named abſolutely, and yet the Sea of Rome not vnderſtood thereby. *Bellarmines* ſecond exception is this, that the Pope is not onely called Prelate of the Apoſtolike Sea, *Sed munus eius Apoſtolatus,* but his office an Apoſtleſhip: ſo are not other. *Anſw.* This is one of *Bellarmines* toyes, for ſeeing *Apoſtolicus,* and *Apoſtolatus,* are *coniugata*, and where the one is, there muſt be the other; if other Biſhops bee as well Apoſtolicall as he, they haue alſo an Apoſtleſhip as well as he.

Secondly, thoſe Churches are Apoſtolicall, which holde the Apoſtolike faith: ſo is not the Sea of Rome Apoſtolicall, being departed and gone back from the ancient Catholike faith: but thoſe Churches where the Goſpell of Ieſus Chriſt is truely preached, are indeede Apoſtolike.

Biſhop *Ridley* holy Martyr thus witneſſeth: it was neither for the priuiledge of the Sea or perſon, that the Sea and Biſhop of Rome were called Apoſtolike, but for the true trade of Chriſtes religion taught and maintained in that Sea, *Fox* pa.1775. Thus alſo writeth *Agatho* Biſhop of Rome to *Conſtantine* the Emperour, *Væ mihi eſt, ſi veritatem Domini mei, quam Apoſtoli prædicarunt, prædicare neglexero:* Woe is vnto me, if I neglect to preach the trueth of my Lord, which the Apoſtles preached.

Thirdly, how can the Pope be an Apoſtle, or haue Apoſtolike authority, ſeeing he preacheth not at all, much leſſe to the whole world, wherein conſiſted the office of an Apoſtle? Neither can he ſhew his immediate calling from Chriſt, as all the Apoſtles could: for ſeeing he chalengeth the Apoſtolike office by tradition from S.*Peter,* and not by commandement from Chriſt; he can in no wiſe be counted an Apoſtle, or his office an Apoſtleſhip: for the Apoſtles ordained onely Euangeliſts and Paſtors, they had not authoritie to conſecrate and conſtitute new Apoſtles. Our aduerſaries for this their Apoſtleſhip, can finde nothing in Scripture, not for a thouſand yeares after Chriſt in the ancient writers, *Fulk. annot.in Epheſ.4.ſect.4.*

52. Error. Diſtinct.99. 6 Concerning the title of vniuerſall Biſhop, it was thus decreed in the ſixth Councell of Carthage, as it is alleaged by *Gratian: Vniuerſalis autem nec Romanus pontifex appelletur:* No not the Biſhop of Rome is to be called vniuerſall. In *Gregorie* the firſt his time, *Iohn* Patriarch of Conſtantinople, obtained of the Emperour *Mauritius* to be called vniuerſall Patriarch: but *Gregorie* would not agree thereunto, calling him the fore-runner of Antichriſt, that would chalenge ſo proud a name, *Gregor. lib.4.Epiſtol.32.*

Lib.2. de pont. cap.31. *Bellarmine* and other of that ſect doe anſwere, that *Gregory* found fault with this title, becauſe *Iohn* of Conſtantinople would haue beene Biſhop alone, and none other to be beſide him, but all other onely to be his deputies and Vicars.

To this we replie: First, *Iohn* did onely challenge a ſuperiority ouer other Biſhops, not to be Biſhop alone; for this had been a thing impoſſible. Secondly, if *Iohn* had ſought any ſuch thing, it is not like that the Greeke Biſhops, which gaue their conſent vnto this title, would haue yeelded to ſo vnreaſonable a matter as they did. Thirdly, *Eulogius* Patriarch of Alexandria doth call the ſaid *Gregorie* vniuerſall Pope, which name he vtterly refuſeth: and yet *Eulogius* had no ſuch meaning to make him Biſhop or Patriarch alone, but onely to giue him a preeminence aboue the reſt.

Fox.pag.13.

Fourthly, this may appeare to be ſo by that which *Leo* writeth *epiſtol.53.* concerning *Anatolius* Patriarch of Conſtantinople: to whom this preeminence was granted in the Chalcedon Councel. *Nimium ſuperbum eſt, vt vnius creſcat dignitas, tot metropolitanorum impugnare primatus:* It is too proud an enterpriſe, to impugne the primacie of ſo many Metropolitanes, to increaſe the dignitie of one. *Pelagius* the ſecond thus writeth alſo againſt *Iohn* of Conſtantinople, who challenged to be called vniuerſall Biſhop: *Si ſummus patriarcha vniuerſalis dicitur, patriarcharum nomen cæteris derogatur: epiſt.1 decretal.* If the chiefe Patriarch be called vniuerſal, then the title of Patriarchſhip is taken from the reſt, &c. By theſe teſtimonies it appeareth, that theſe ambitious prelates had no meaning to ſpoyle the reſt of their Epiſcopal dignity, but only to haue the primacy and preeminence before them. For the title of vniuerſalitie doth only derogate to the dignitie of Patriarches, and primacy of Metropolitanes.

This modeſt and humble Biſhop of Rome *Gregorie*, of whom we ſpake before, in ſtead of the title, Vniuerſall, brought it into the Popes ſtile to be called *ſeruus ſeruorum Dei*, ſeruant to Gods ſeruants: *Ergo*, we conclude with *Gregorie*, that this title, Vniuerſall, is an Antichriſtian name, and that it hath miſliked the ancient Biſhops of Rome themſelues; and how other Patriarches and Biſhops haue challenged that ambitious name and title, as well as the Popes of Rome. And it hath been acknowledged and yeelded vnto them, as *Conſtantinop. general.5. action.1.* *Iohn* Biſhop of Conſtantinople is called *Oecomenicus Patriarcha*, Oecomenicall, or vniuerſall Patriarch. *Conſtantinop. general. 6. action.13.* *Cyrus* Biſhop of Alexandria writeth thus to *Sergius* Biſhop of Conſtantinople: *Ter beatiſſimo, benigno paſtori paſtorum, patri patrum, vniuerſali patriarchæ Sergio:* To the thrice bleſſed Paſtor of Paſtors, and Father of Fathers, the vniuerſall Patriarch *Sergius*. And leſt it might be ſaid that theſe Patriarches do but dallie and gloſe one with another, we find that Pope *Adrian* writeth thus to *Tharaſius* Biſhop of Conſtantinople, *Dilecto fratri vniuerſali Patriarchæ:* To my beloued brother the vniuerſall Patriarch, &c. *Nicen.2.action.2.*

We conclude therefore, that this title to bee called vniuerſall Biſhop or Patriarch, neither was in times paſt, nor is now properly or of right belonging to the Sea of Rome.

Laſtly, ſee the iudgement of ſome Papiſts themſelues of this point: *Eckius* a ſtout popiſh champion ſaith thus diſputing againſt *Luther*, that *the Biſhop of Rome ought not to be called vniuerſall Biſhop, but Biſhop of the vniuerſall Church: Fox.* pag.858.

Concil. Baſilienſ. epiſtol. ſynodal.8. Romanus pontifex eſt vniuerſalis Eccleſiæ miniſter non dominus: The Biſhop of Rome is a ſeruant or Miniſter of the vniuerſall Church, not a Lord or Biſhop. They grant not ſo much as *Eckius* doth. Biſhop *Longland* cutteth him yet ſhorter, ſaying, *There is no vniuerſall Biſhop but Chriſt: the Biſhop of Rome and all other Biſhops, are but underlings and vnworthie ſuffraganes to this Biſhop Chriſt. Fox.* pag.1100.

Concerning theſe glorious titles, which they would haue appropriated to the Biſhop of Rome, I will ſet downe at once the iudgement of other Chriſtian Churches. 1. For the Greek Church *Nilus* confeſſeth, that the B. of Rome had a primacie yeelded vnto him, but *as a preſeruer of order*, and not otherwiſe. And whereas they chalenge, that the B. of Rome was called and ſtiled ſimply, Biſhop without addition of any place: he ſheweth that others alſo were ſo called: as *Theodoſius* writeth, *Cyrillo Epiſcopo*, to *Cyrillus* the Biſhop, without expreſſe mention of the place. Concerning the title of chiefe Biſhop, the Church of the Muſcouites[a] denie the Church of Rome to be *Principem et magiſtram*, the Princes and Miſtreſſe of other Churches: and *Ieremie* Patriarch of Conſtantinople challengeth this title to that Sea: [b] *Cum hæc quæ apud nos eſt Eccleſia, Princeps ſit aliarum Eccleſiarum:* Seeing this Church of God, which is with vs, is the chiefe of other Churches, &c. As for the title of vicarſhip, the ſaid *Ieremie* alſo challengeth it to that Sea: [c] *Mediocritas noſtra Chriſti Domini miſeratione ſucceſſione quadam hic terris in eius locum tenens:* Our mediocrity is in the roome or ſtead of Chriſt our Lord, by a certain ſucceſſion here in earth. The Muſcouite Church following the Greeks, denie the Church of Rome, [d] *caput eſſe Eccleſiarū*, to be the head of other Churches. *Nilus* acknowledgeth the Pope to be the head, that is the firſt of the Churches, but with two limitations, *as long as he keep order, and ſtandeth for the truth*, and not otherwiſe: both which ſeeing he hath tranſgreſſed, he hath alſo loſt his headſhip. For the title Apoſtle and Apoſtolicall, the ſame *Nilus* denieth the Pope to be an Apoſtle, for the Apoſtles did not ordaine Apoſtles, but Paſtors and Doctors? if he be not an Apoſtle, then he hath not *Apoſtolatum*, an Apoſtleſhip, as *Bellarmine* vrgeth: he further ſheweth out of the ſubſcription of the 6. and 7. generall Councels, that the other patriarchal Seas of Alexandria, Hieruſalem, Antioch, were called Apoſtolical, as well as Rome: and he alleageth *Chryſoſtome*, who ſaith, that euerie Biſhop, *doth ſit in the chaire of Chriſt*, as the Prieſts of the law did ſit in *Moſes* chaire. And vniuerſall Biſhops, *Barlaam* denieth any to haue been, ſaue the Apoſtles: particular Paſtors they appointed ouer cities, as *Dyoniſius* of Athens, *Timotheus* of Epheſus, *Titus* of Creet, and *Clement* was conſtituted Biſhop of Rome by S. *Peter*.

2. Concerning the South Church, we haue ſeene before the decree of the ſixth Councell of Carthage,

τάξεως φυλακῇ, lib.2.

[a] Sacranus. Elucid.err.Ruthen.c.2.err.2.

[b] Cenſur.oriental. eccleſ. cap.13.

[c] Præfat.ad Cenſur.

[d] Sacranus ibid.

ἕως σώζει τάξιν καὶ μετὰ τῆς ἀληθείας ἵσταται. Nil.lib.2.

Nilus lib.2.

ἐν τῷ τοῦ χριστοῦ θρόνῳ καθίσαι. Nil.ibid.

Barlaam lib. de principi c.3.

Aluar. de morib. Æthiop. cap. 29.

chage, that *the Biſhop of Rome ſhould not be called vniuerſall Biſhop*: The Aethiopike Emperour though he acknowledge in his Epiſtles the Biſhop to be the firſt, and in that ſenſe head of other Biſhops, yet in his letters written to *Emmanuel* King of Portugal, he giueth that title vnto Chriſt, *qui eſt caput mundi*, which is the head of the world: and in his epiſtle to *Ioannes* the 3. King of Portugall, he ſtileth himſelfe *columna fidei*, the piller of the faith: he then dependeth not vpon the Pope, as the chiefe Paſtor for his faith. Yea, as *Aluares* reporteth, when being asked of the Emperour, whether they did obey all which the Pope commanded, hee anſwered, *Wee doe, being thereto obliged by the article of our faith, which confeſſeth one holy Catholike Church*: The Emperour replied, that *if the Pope would vſe towards them any vnlawfull commandement, they would not make any reckoning of it*. They doe not then yeeld obedience in all things to the Pope, as the chiefe paſtor.

Harm. ſect. 9. pag. 308.

Harm. ſect. 21. pag. 359.

3 The reformed Churches do here concurre: confeſſion of Heluetia the latter, cap. 17. The Church cannot haue any head but Chriſt, *for as the Church is a ſpirituall body, ſo muſt it needs haue a ſpirituall head*. Belgia, artic. 29. *Acknowledging Chriſt to be the onely head of the Church*. And againe artic. 30. In what place of the world ſoeuer, the Miniſters of the word of God doe keepe, *they haue all of them the ſame power and equall authoritie, being all of them Miniſters of Chriſt, the onely vniuerſall Biſhop and head of the Church*. Our Engliſh confeſſion agreeth, artic. 5. *We ſay, that there neither is, neither can be any one man, which may haue the whole ſuperioritie in this vniuerſall ſtate, for that Chriſt is euer preſent to aſſiſt his Church*.

Maſſonius in vit. Bonif. 3. Polydor. lib. 4. de inuention. cap. 9. pag. 272.

4 We haue ſeene *Gregorie* the firſt his opinion before, he counteth the name of vniuerſall Biſhop, a new and prophane name: and *Boniface* the third firſt obtained of *Phocas* the Emperour, that murthered his Lord and Maſter *Mauritius*, that the Sea of Rome ſhould be the chiefe of all others, and that himſelfe ſhould be the head of all Biſhops: theſe titles then were not of ancient time attributed to the Biſhop, and Sea of Rome.

THE SIXTH QVESTION, WHETHER THE Pope may erre, or not.

The Papiſts.

53. Error.

THey deny not but that both the Pope by himſelfe, and together with a whole Councell, may bee deceiued in matters of fact, that is, in hiſtoricall points, and the truth of things that are done, becauſe it dependeth of the teſtimonie and information of men; but in matters of faith and doctrine, the Pope determining with the Councell, is not ſubiect to error: yea, the Pope by himſelfe alone decreeing any thing concerning faith cannot be deceiued, *Bellarm. lib. 4. de pontific. cap. 13.* No nor yet in precepts of manners preſcribed to the Church by the Pope, is there any feare or danger of error, *cap. 5.* Yea, it is probable (ſaith he) that the Pope, not onely as Pope, cannot erre, but not as a priuate perſon, is it like he ſhould fall into hereſie, or hold any obſtinate opinion contrary to the faith? *cap. 6.*

Luke 22.31.

Argum. 1. Luk. 22. 31. *Simon, I haue prayed for thee, that thy faith faile not.* Chriſt here praieth for *Peter*, and his ſucceſſors, that they might not at any time erre, or be deceiued in matters of faith, *Bellarm. cap. 3. Rhem. annot. in Luk. 22. ſect. 11.*

We anſwere: Firſt, this was a particular prayer for *Peter*, that his faith ſhould not faile in that great and dangerous tentation, into the which our Sauiour foreſaw he ſhould fal: For if it were to be vnderſtood of *Peters* ſucceſſors, they alſo muſt be firſt ſifted by Satan as *Peter* was, and denie Chriſt, and ſo being conuerted ſtrengthen their brethren: if they will vnderſtand one part of *Peters* ſucceſſors, I pray you, why not all? Secondly, our Sauiour prayeth likewiſe for all his Apoſtles, that they might be ſanctified in the truth; yea for all, that ſhould beleeue by their preaching: yet is not euery Chriſtian priuiledged from all error of faith. Thirdly, after this *Peter* himſelfe erred, and was reprehended of S. *Paul*.

Iohn. 11. 51.

Argum. 2. The high Prieſts that ſat in *Moſes* chaire were priuiledged not to erre: as *Caiphas* though a wicked man, and in ſome ſort an vſurper, had ſome aſſiſtance of God for vtterance of the truth, Ioh. 11. 51. *Ergo*, much more now are the chiefe paſtors of the Church free from error, *Bellarm. cap. 3. Rhem. Luc. 22. ſect. 11.*

2. King. 16. 11. Nehem. 13. 4.

We anſwere: the high prieſts had no ſuch priuiledge, for ſome of them fell into ſtrange errors: *Vriah* the high prieſt ſet vp an Idolatrous Altar at the Kings commandement. 2. King. 16. *Eliaſhib* was ioyned in affinitie with *Tobiah* the Ammonite, contrary to the law of God, Nehem. 13. 4. And concerning *Caiphas*, though at this time he ignorantly ſpake the truth, yet was he a Sadduce, and condemned Chriſt. And if *Caiphas* example prooue any thing, being (as you ſay) but an vſurper of the Prieſthood, it maketh as well for vſurpers of the Papall Sea, that they alſo ſhould be priuiledged from error.

Bellarmine and the reſt doe much vrge that place of *Cyprian, epiſtol. 1. ad Cornelium*: *Non cogitant eos eſſe Romanos, quorum fides Apoſtolo prædicante laudata eſt, ad quos perfidia habere non poſſit acceſſum*: They remember not that they are Romanes, whoſe faith is ſo commended euen by the Apoſtle himſelfe, vnto whom falſehood or vntruth can haue no acceſſe. Alſo *Euſebius* B. of Rome ſaith, *In Eccleſia Catholica extra maculam ſemper eſt Catholica ſeruata religio*: In the Catholike Church the Catholike Religion hath alwaies been kept without ſpot.

Lucius B. of Rome alſo thus writeth, *Vt in exordio normam fidei Apoſtolicæ ab authoribus ſuis percepit,*

pit, illibata ſine ſordibus manet: As in the beginning it receiued the Apoſtolike faith from the authors thereof, ſo it remaineth vncorrupted to the end, *Epiſtol. decretal.*

Anſw. Firſt, as for the teſtimonies of the Biſhops of Rome, they doe not greatly mooue vs: for who ſeeth not that they might be partiall, in iudging of their own Church? *Cyprians* teſtimonie, a welwiller of the Romane Church, though not of that Church, carrieth greater waight with vs. Secondly, they all here alleaged, haue ſpeciall relation to former times, and commend the conſtancie of the Romane faith: for vntill *Cyprian* and *Lucius* time, and ſomewhat after, the Biſhops of Rome were faithfull men, impugners of hereſies, holy Martyrs: for as yet *Marcellinus* had not fallen: and therefore they could doe no leſſe, then commend their continuance in the Apoſtolike faith, during ſo many yeeres of perſecution. And for the time to come, they ſpeake not definitely as Prophets, but iudge charitablie as brethren, that they hope well, that the Church of Rome which had held out ſo long, would haue held out to the end. Thirdly, *Euſebius* ſaith, that in the Catholike Church the Catholike faith ſhall alwaies remaine: ſo then as long as the Church of Rome was Catholike, not departing from the doctrine of the Apoſtles, they were ſure to haue the Apoſtolike faith: and thus *Cyprian* alſo and *Lucius*, with the reſt that ſo ſpeake, muſt bee vnderſtood. So a popiſh champion himſelfe teacheth vs to vnderſtand them: *Quod dicitur, Eccleſia Romana ſemper immaculata permanſit, & permanebit, intelligi debet vera, quamdiu ligabit & ſoluet iuſte, claue non errante*: Where it is ſaid, the Church of Rome hath remained and ſhall continue vnſpotted, to make it true, wee muſt vnderſtand, ſo long as it bindeth and looſeth iuſtly, the key not erring: *Iohan. Patriarch. Antiochen. opuſcul. in appendic. Concil. Baſilienſ.*

The Proteſtants.

THat the Popes and Biſhops of Rome haue not onely erred in manners, but euen in faith; (and not onely priuately and perſonally as men, but publikely and iudicially as Popes;) that they haue by their publike and open preaching, defence, allowance, and conſent approoued and eſtabliſhed erroneous, and ſome hereticall opinions: thus we truſt to make it plaine and euident to all men.

1 *Peter* erred: *Ergo*, the Pope may, though he were *Peters* ſucceſſor. Firſt, *Peter* erred in denying of Chriſt. The Ieſuite anſwereth: firſt, he began not yet to be the chiefe Biſhop, which he entered not into till after the reſurrection, when Chriſt ſaid vnto him, *Feede my ſheepe*, Ioh. 21. therefore all this while he might erre. A goodly anſwere: I pray you tell me, was not the Church before Chriſts paſſion, and after, built vpon the ſame rocke? I trow they cannot denie it; but *Peter* was not the rock before, therefore not after.

John 21.

If he were therefore called a rocke becauſe of his confeſſion of Chriſt, why ſhould he not then rather, ſtraight after his confeſſion take poſſeſſion of his office, then immediately after his denial of Chriſt? ſurely this is but a ſillie ſhift. Secondly, ſaith the Ieſuite, *Peter* failed in charitie when he denied Chriſt, not in faith, *cap*.3. and if he failed in faith, he loſt the confeſſion of faith, and not faith it ſelfe.

We anſwere: Firſt, can a true faith then bee ſeparated from loue by your doctrine? The Apoſtles knew no ſuch faith: Saint *Iames* ſaith, it is a dead faith that is without the works of loue, and the faith of diuels, that is, no faith, Iames 2.17.19. If then *Peters* loue failed, his faith alſo failed. Secondly, we doe not ſay that *Peters* faith was loſt and vtterly extinguiſhed, for Chriſt praied for him, but whether it were an error in faith which *Peter* fell into: for it is not all one to erre in faith, or cleane to loſe faith. [a]Thirdly, he loſt the confeſſion of faith, he denied Chriſt in word: *Ergo*, he denied the faith, howſoeuer he thought in heart: for thoſe two are the principall fruits of faith, to Beleeue with the heart, and Confeſſe with the mouth, Rom. 10. and where either of theſe is wanting, there cannot be a right faith: for [b]he that putteth away a good conſcience, maketh ſhipwrack alſo of faith, 1. Tim. 1. 19. But the Ieſuite I ſee hath a queazie ſtomacke, let him cough vp luſtily, and ſay with one of his fellowes, *Petrus non fidem Chriſti, ſed Chriſtum ſalua fide negauit*: *Peter* denied not the faith of Chriſt, but his faith remaining ſound and whole, he onely denied Chriſt. Loe, here is new popiſh diuinitie, that a man may deny Chriſt, and yet not denie the faith.

Secondly, *Peter* erred in conſtraining the Gentiles to do as the Iewes. *Bellarmine* ſaith, it was an error in example and conuerſation, not in faith or doctrine, *cap*.7.

We anſwere: Firſt, in this example of *Peter* there was alſo included an error in faith: for how ſhould the Gentiles better know *Peters* iudgement, then by his example, by the which they fell into an error of faith, and were conſtrained to conforme themſelues like to the Iewes: thinking that the Iewiſh ceremonies were neceſſarie to be retained? Secondly, S. *Paul* himſelfe ſaith, they went not the right way to the truth of the Goſpell. *Ergo*, they erred from the truth of the Goſpell, and ſo in faith. Thirdly, the Diuines of Paris doe attribute to *Peter* an error in faith, *Fulk. annot. 4. Galat. 9.*

Thus teſtifieth alſo *Gelaſius, Tom. de anathematis vinculo. S. Petrus ſic exiſtimans noui teſtamenti gratiam prædicandam, vt à legis veteris non recederet inſtitutis, quædam per ſimulationem legitur geſſiſſe*: S. *Peter* thinking that the grace of the new Teſtament was ſo to be preached, that he ſhould not notwithſtanding leaue the inſtitution of the old law, is read to haue committed ſomewhat by diſſimulation. It was therfore an error in opinion, which afterward the ſame *Gelaſius* calleth, *imbecillis inſcitia*, his impotent vnskilfulneſſe: Saint *Peter* therefore failed not only in his examples, but in his knowledge and iudgement.

2 We can produce many examples of the Popes, which haue erred iudicially, namely, openly haue maintained errors. To let paſſe *Marcellinus*, who ſacrificed to Idols, as a ſlippe of his perſon, and he afterward

[a] At this time hee failed and loſt his confeſſion, and was weake in faith, but neither of them were vtterlie loſt. See the further anſwer to this obiection: Retec. pag.30. Alan.Cop.

[b] Though in that place the Apoſtle ſpeake onelie of certaine, yet the rule is general, that he which putteth away a good cõſciẽce, doth alſo violate the right ſauing faith, which is neuer ſeuered from a good cõſciẽce. See the exception to this place further anſwered. Retec.pag.110.

afterward repented him of his fall: yet by the way the Ieſuite is deceiued, that thinketh it probable, that the Popes particular perſon cannot fall into hereſie: here you ſee *Marcellinus* fell into Idolatrie;

Bellarmine anſwereth, that *Marcellinus* was no heretike, *Niſi actu externo ob metum mortis*: But onely in an externall act for feare of death.

Contra. That *Marcellinus* failed not onely in committing of an vnlawfull act, but erred in iudgement, it appeareth in the proceſſe againſt him in the Sinueſſane Councell: for thus *Marcellinus* at the firſt excuſed himſelf, *Non Dijs ſacrificaui, ſed tantùm grana leuatis manibus ſuper prunas combuſſi*: I did not ſacrifice (ſaith he) to the gods, but only lifting vp my hands, burnt incenſe ouer the coales. But what is this elſe, I pray you, then to offer ſacrifice to Idols?

Liberius ſubſcribed to the Arrians, conſented to the condemnation of *Athanaſius*: as teſtifieth *Hieronimus*, confeſſed by *Nicholaus Cuſanus*, and *Alphonſus de caſtro*, both Papiſts, *Iuel. pag.* 164. *defenſ. Apolog.*

Lib.6.de loc. cap.8.

Honorius 1. conſented to the hereſie of *Sergius* Biſhop of Conſtantinople, who was a Monothelite, and held, that there were not two wils or operations in Chriſt, and ſo deſtroyed the two natures. That *Honorius* was a Monothelite, *Melchior Canus* a Papiſt confeſſeth: he was condemned for an heretike in the 6.7. and 8. generall Synodes. *Bellarmine* anſwereth, that the Councels are corrupted, or they might be deceiued in iudgement, as in a matter of fact: or that *Honorius* only miſliked the ſpeech, to ſay there were two willes in Chriſt, and not the thing. See what poore ſhifts heere bee to make *Honorius* no heretike, and yet all will not bee: for one of your owne Popes *Leo* 2. writing to *Conſtantinus* the Emperour, accurſed *Honorius* amongſt other Monothelite heretikes: Wee accurſe (ſaith he) the inuentors of this new error, *Theodorus*, *Cyrus*, &c. and *Honorius*, which did not lighten the Apoſtolike Church, with the doctrine of Apoſtolike tradition, but by prophane treaſon endeuoured to ſubuert the immaculate faith, &c. Thus *Honorius* in a principal article of the faith erred, not in his priuate opinion onely, but in his publike defence.

Adrianus 2. Biſhop of Rome, whatſoeuer the Ieſuite ſaith to the contrarie, putteth al out of doubt: as it may appeare *Conſtantinop. general.* 8. *action.* 7. for he writeth thus: *Licèt Honorio ab Orientalibus poſt mortem anathema ſit dictum, ſciendum tamen eſt, quia ſuper hæreſi fuerat accuſatus, propter quam ſolum licitum eſt iunioribus maiorum ſuorum motibus reſiſtere*: Although *Honorius* were accurſed or condemned of the Eaſt Church after his death, you muſt vnderſtand that he was accuſed of hereſie, for the which onely it is lawfull for the inferiours to reſiſt the doings of their ſuperiours, &c. Here a Pope himſelfe plainely confeſſeth, that *Honorius* his predeceſſor was an heretike.

Pope *Stephen* the 6. tooke vp *Formoſus* bodie, and cut off two fingers of his right hand, and buried him againe in a lay-mans Sepulchre. Then followed *Romanus* the 1. *Theodorus* the 2. *Iohannes* the 9. and reſtored *Formoſus* with his decrees, iudging him to be lawfull Biſhop. After them commeth *Sergius* the 3. who tooke vp the bodie againe, cut off the head, and caſt it into Tyber. The Ieſuite anſwereth, that *Stephanus* and *Sergius* erred onely in a matter of fact. A goodly cloake to couer the filthineſſe of their ghoſtly fathers withall.

But by your leaue a little: doe you not hold it to be an article of faith to beleeue the Pope to bee the head of Chriſts Church? Then was it an article of faith to hold that *Formoſus* was right Pope, for at that time there was no other: *Ergo, Stephanus* and *Sergius* erred in faith, defining the contrary.

All that you can ſay, is this: that it was not yet determined and decreed for an article of faith, ſo to beleeue: ſee, I pray you, theſe mens faith is pinned vpon Popes ſleeues. Why maſters, the rule of faith is certaine, you cannot make new articles of faith now, but onely declare and explane thoſe that are: as one of your owne Popes well ſaith; *Articuli fidei habent probari ex ſcripturis*: The articles of faith muſt be prooued out of Scripture, and are contained in the *Symbole. Ioan.* 22. *Extra. tit.* 14. *cap.* 5. But doe you not thinke that theſe iollie Popes, that would rake the dead out of their graues, for their holineſſe might deſerue at Gods hand, to haue a priuiledge not to erre in faith?

Gregorius 3. *epiſtol. ad Bonifacium* thus determineth, *Virum vxore infirmitate correpta, & non valente ei debitum reddere, aliam ducere, &c.* The husband if his wife be taken with any infirmitie, ſo that ſhe cannot performe her due vnto him, may marrie another. Pope *Nicholas* 1. *de matrimon. can.* 6. decreed cleane contrarie: They that were ſound when they married, and afterward fall into any infirmitie: *ob hanc infirmitatem coniugia talium diſſolui non poſſunt*: becauſe of this infirmitie their mariage muſt not be diſſolued. One of theſe muſt needs be in error: for one ſaith, that becauſe of the infirmitie of the wife, marriage may be diſſolued: the other ſaith contrary. Neither doth *Bellarmine* helpe the matter, in ſaying, that *Gregorie* ſpeaketh of a continual impotency and weakneſſe of nature, and ſo the mariage was, *ex errore contractum*, contracted of error and ignorance: and ſuch kind of mariages may lawfully bee looſed, being indeede no mariages: *Hæc ille. Contra.* But it is plaine that *Gregorie* ſpeaketh of infirmitie or ſicknes, that the wife is taken withal, *correpta*, not that was continually vpon her: and howſoeuer it is, both theſe Popes vſing the ſame word, Infirmitie, and ſo meaning the ſame thing, cannot be excuſed from contrarietie.

Nicholaus 1. *de baptiſmo decret.* 1. alloweth baptiſme made onely in the name of Chriſt, without expreſſe mention of the Trinitie: which is a manifeſt error, and contrarie to the Scripture, Matth. 28.19. *Bellarmines* anſwere is, *Eum non definiendo ſic dixiſſe, ſed vt particularem doctorem*: That hee ſpake this not definitiuely, but as a particular Doctor. *Contra.* A weake defence: for where elſe is the Popes definitiue ſentence to bee found, but in his decrees publiſhed to the whole world, as this is? and it is placed amongſt your owne Canons, *Decret.part.3.diſt.4.cap.24.*

Alexander 3. Lateranenſ.concil.part.6.cap.8. forbiddeth mariage to be made, *cum ſorore ſponſæ defuncta*, with her ſiſter that was eſpouſed and betrothed, and is now dead.

Benedictus part.6.cap.27. determineth cleane contrarie: *Qui vnam ſororem deſponſauerit, ſi eam non cognouerit, poteſt aliam ſororem ſibi matrimonio copulare*: He that hath eſpouſed to himſelfe one ſiſter, if he haue not knowne her, may marrie the other ſiſter.

Alexand.ibid.cap.8. Matrimonium contractum per verba de præſenti cum alio initum diſſoluendum indicat: He iudgeth matrimonie contracted with one by words of the preſent tence, and yet made with another, to be void. *Benedictus* determineth contrarie, *cap.28.* for the caſe is put of one *R.* that was contracted with one *Mary*, by words of the preſent tence, and nothing wanted but ſolemnization of the mariage: afterward the ſaid *R.* marrieth another: If there be no other let (ſaith he) beſide this mutuall conſent and contract, *ſecunda matrimonia inuiolabiliter obſeruanda iudicamus*; we giue ſentence that the ſecond mariage hold. Now one of theſe Popes, the one being ſo contrarie to the other, muſt needs be in an error.

Syluester the ſecond was a Necromancer and a Coniurer, and therefore fallen from the faith. *Bellarmine* ſaith, he was a good man, and all are fables and lies that are told of him: and becauſe he was cunning in Geometrie, that ignorant age ſtraightwaies iudged him to be giuen to Necromancie.

Thus we may take the Ieſuits word, if we will. But the ſtorie is reported by authors of better credit then *Bellarmine*: as *Iohannes Stella, Platina, Petrus Premonſtratenſ. Nauclerus, Antoninus. Fox pag.167.*

Anaſtaſius was a Neſtorian heretike, whoſe hereſie was this, that there are, as two natures, ſo alſo two perſons in Chriſt, *Alphonſ.de caſtro lib.1.de hæreſib.cap.4.*

Celeſtinus is reported by *Laurentius Valla* a Canon of Rome, to haue been a Neſtorian heretike, *de donation.Conſtantin.*

Now commeth in Pope *Hildebrand*, or rather *Heldebrand*, for he was a very brand of hell fire, called *Gregory* the ſeuenth: of whom *Benno* writeth thus: that he poyſoned ſixe Popes his predeceſſors to make himſelfe a way to the Popedome: that he was a Coniurer, a raiſer of Diuels, and in his rage he caſt the Sacrament into the fire. But ſaith *Harding* our countrey-man, though vnworthilie, *Benno* was his enemie, and wrote of diſpleaſure: and *Bellarmine* thinketh that ſome *Lutherane* was the author of the booke, which goeth vnder the name of *Benno*, who was Cardinall in this *Hildebrands* time. But *Benno* only doth not thus report of him: he was openly twice for the ſame crimes condemned in Councell: firſt at Wormes: then after depoſed in the Councell at Brixia in Italie, and Pope *Clement* the third elected to ſucceed him. And the ſaid *Gregorie* died in exile, of whom *Antoninus* reporteth, that before his death, he repented him of his inſolencie ſhewed toward the Emperour *Henry* the fourth; whom with his wife and young child bare foote, and bare legd, he had cauſed three daies together, in extreame froſt and cold, to waite at his palace gates at *Canuſium*, before hee could ſpeake with him. Yet this *Hildebrand* for all theſe inſolent, cruell, and diſhoneſt parts, is commended by our Papiſts, *Harding, Bellarmine* and other, for a deuout Catholike man, who did al things of a zeale to the Church. By this you may iudge, whom our aduerſaries count a Catholike man.

Vrſpergenſ.

Fox pag.179. Iuel.168. Defenſ.Apol.

Pope *Iohn* the 22. affirmed, that the ſoules lie in a trance till the day of iudgement, and feele neither paine nor ioy. *Harding*, and likewiſe *Bellarmine* anſwere, that this was an error, but no hereſie. Yet in the Vniuerſitie of Paris, it was condemned for hereſie, as *Gerſon* writeth. Againe ſaith *Harding*, he held it onely as a priuate opinion. But *Maſſaus* ſaith, that Pope *Iohn* preached this hereſie and ſent out preachers to maintaine it. He was condemned (ſaith he) with his error by the Diuines of Paris in the preſence of *Philip* the French King, before hee was Pope, when he was yet but a priuate Doctor. But the contrarie is proued by Biſhop *Iewel*, that he was Pope thirteene yeeres before *Philip* was King, *Iewel.defenſ. Apolog.*pag.667.

Pope *Iohn* the 23. denied the life to come, and the reſurrection of the bodie: And this hereſie was openly obiected againſt him in the Councell of Conſtance. *Bellarmine* and *Harding* before him, anſwere, that hee was not the rightfull Pope, for there were three at that time, and therefore might erre. But *Platina* ſaith, that he was choſen at Bononia, by the conſent of all the Cardinals: *ex Iuel.* pag.671.

Laſtly, Pope *Eugenius* the 4. was condemned and depoſed as an heretike in the Councell of Baſil. Where the Ieſuite hath no other anſwere, then by condemning the Councell as Schiſmaticall, to acquite the Pope, *lib.3.de pontif.cap.14.*

By theſe examples it may appeare to the indifferent reader, that it is no rare nor impoſſible thing, for the Popes of Rome to erre, yea become plaine heretikes. And as for that ſhift of the Ieſuite, that they are no longer Popes, when they openly begin to teach hereſie, this is as *Alphonſus* ſaith, *in re ſeria verbis velle iocari*, to dallie with words in a ſerious and earneſt matter, &c. And ſo euery Biſhop ſhall be as well priuiledged as the Pope, and cannot fall into hereſie: for why may we not ſay that a Biſhop, when he is knowne to be an heretike, ceaſeth to be Biſhop any longer, as the Pope is no longer Pope; and ſo as long as he remaineth Biſhop, cannot poſſibly bee an heretike? Surely this is but weake ſtuffe.

De hæreſib. lib.1.cap.4.

Neither haue we named all the Popes, that are found to haue erred publikely, and iudicially: as *Lucius* doth allow mariages made without conſent of parents: *de raptorib. cap. cum cauſa. Euariſtus* before him defineth ſuch not to be lawfull marriages, but rather, *ſtupra & adulteria*, whoredomes and adulteries, *epiſt.* 1. One of theſe two decreeing thus contrarie each to other, muſt needes bee in an error: *Oldendorpius*, and *Duarenus* doe think that *Lucius* is in an error, and they thinke right: but *Antonius Delphinus* to iuſtifie the practiſe herein of the Popiſh Church, doe impute the error to *Euariſtus*.

Innocentius the firſt did definitiuely hold, that it was neceſſarie for infants to receiue the Communion, which is a manifeſt error: *Auguſtine* ſo writeth of him, who was in the ſame error himſelfe, *Cont. Iulian. lib.* 1. *cap.* 2.

Innocentius againe writing to *Decentius*, affirmeth that none of the Apoſtles did preach in Italie, France, Spaine, Africa, but *Peter*, and whom he ſent, *decret. p.* 1. *diſt.* 11. *c.* 11. which one of your owne writers ſaith is contrarie to Saint *Pauls* epiſtles, and the ſtorie of the Acts: *Eſpencæus in* 2. *Timoth. p.* 177.

Nicholas the fourth did define publikely, that neither Chriſt nor his Apoſtles had any thing in propertie, *Sext. decret. lib.* 5. *tit.* 12. *c.* 3.

Iohn the 22. defineth this aſſertion to be hereſie, for any man to ſay, that Chriſt and his Apoſtles had nothing: *Extrau. tit.* 14. *cap.* 4.

And to conclude, it is a rule in their owne law: *Error cui non reſiſtitur approbari videtur*: Error, that is not reſiſted, is approued, *Extrau. Iohann. tit.* 5. *c.* 3. And by theſe reaſons, few of the Popes ſhall be free from error, who haue ſuffered, through their idle and voluptuous life, many errors and hereſies to grow vp vnder their noſe without check.

Let vs ſee what a generall Councell hath determined of this matter: *Concil. Baſilienſ. epiſtol. ſynod.* 8. *This priuiledge, ſay they, not to erre, hath not been granted*, communi lege, *by a common or perpetuall law to any, not to the Angels, for many of them fell; not to our firſt parents: for they were deceiued: Non ſummis pontificibus, quorum nonnulli in hereſes & errores lapſi eſſe dicuntur, & leguntur*: Not vnto the chiefe Biſhops, for many of them are read to haue fallen into error and hereſie.

Pag. 913. 1. 70.

The teſtimonie of the glorious Martyrs is this: Maſter *Bilney* holie Martyr, accuſed and condemned for this article with others, that he ſhould ſay, *That theſe fiue hundred yeeres there hath been no good Pope, nor in all the time paſt we can finde but fiftie: for they haue neither preached, nor liued well, &c. But till now haue borne the keyes of Simon, &c. Fox* pag. 1001. col. 1.

Pag. 1141. 1. 60.

Maſter *Tindall* holy Martyr: *I thinke verely that ſo long as the ſucceſſors of the Apoſtles were perſecuted and martyred (he meaneth the thirtie Biſhops of Rome, that were put to death for Chriſt) there were good Chriſten men, and no longer*: pag. 1252. col. 2. If the Popes haue hardly been good Chriſten men this long time, much leſſe haue they been freed from error.

De Baptiſ. lib. 2. cap. 3.

Laſtly, *Auguſtine* is not a whit afraid to ſay, *Epiſcoporum literas, &c. per ſermonem ſapientiorem cuiuſlibet in ea re peritioris, & per aliorum epiſcoporum grauiorem authoritatem, & per concilia licere reprehendi, ſi in eis à veritate deuiatum ſit*: That the decrees of all Biſhops whatſoeuer (not excluding Popes) may be corrected either by the ſentence of wiſer men in that point, wherein they erred, or by the better aduiſed ſentence of other Biſhops, or by Councels may be reuerſed, where they doe erre. *Ergo*, it is poſſible for Popes, by his iudgement, to erre.

1. Tim. 1. 19.
Tit. 1. 16.
[a] ἔργοις ἀρνεῖσθαι, λόγοις ὁμολογεῖν, lib. 2.
[b] βλέπω νεκρὸν ϗ λέγεις ὅτι ἀδύνατον ἀποθανεῖν: Lib. de princip. cap. 14.

And for further euidence: 1. The Greekes conſent with vs that the Popes haue erred, yea became heretikes. *Nilus* vſeth theſe arguments: firſt, *Peter ſtumbled and fell*, although he earneſtly profeſſed the contrarie, that he would neuer denie his Maſter. Againe, if the Pope cannot be free from lying, couetouſnes, vaine glorie, and ſuch like, he may alſo make ſhipwrack of faith, as the Apoſtle ſaith, *hauing faith and a good conſcience, which ſome haue put away, and concerning faith haue made ſhipwracke*: and the ſame Apoſtle alſo ſpeaketh of ſome, which profeſſe God in words, and denie him in deeds: and ſo may the Pope *denie* [a] *Chriſt in workes, and not in words*. Thirdly, he vrgeth the ſixteenth decree of the ſixth generall Synode, where *Honorius* Biſhop of Rome was anathematiſed among other heretikes: whereupon *Barlaam* thus inferreth: What doe you tell me, that the Pope cannot erre: [b] *I ſee a dead man, and yet you ſay he cannot die.*

2 The Ethiopike Church holdeth that the Pope may erre: for, as is ſhewed before, the Emperour putteth the caſe, that, if the Pope ſhould vſe toward them any vnlawfull commandement, they would make no reckoning of it: *Ergo*, he may command vnlawfull things.

Harm. ſect. 11. pag. 166.
Ibid. p. 370.
Sect. 19. p. 606.

3 The reformed Churches hold it a palpable error to affirme that the Pope cannot erre. Confeſſion of Auſpurg, artic. 7. alloweth that ſaying of Auguſtine: *Neither muſt wee ſubſcribe to Catholike Biſhops, if they chance to erre, or hold opinions which be againſt the Scriptures.* And againe, *Theſe limits theſe Biſhops doe moſt malapartly remoue, who proudly challenge to themſelues a triple power, whereby they eſtabliſh moſt pernicious errors, to wit, princely and ſupreame power of interpreting Scriptures: ſecondly, the power of erecting a new worſhip of God: thirdly, a ſoueraigne power of making lawes, &c.* Sueueland in the concluſion: *You may ſee, that of theſe innumerable no leſſe holy, then neceſſarie decrees of former Councels, there is not ſo much as the leaſt point obſerued of our Eccleſiaſticall men, and that they haue degenerated in all things, &c.* Theſe confeſſions ſpeake generally of all Biſhops, not excluding the Pope.

4 Of the Romane Church *Gregorie* the firſt yeeldeth this as a reaſon, why none ſhould be called

vniuerſall Biſhop, becauſe, *Vniuerſa eccleſia (quod abſit) à ſtatu ſuo corruit, cum is, qui appellatur vniuerſalis cadit*: The vniuerſall Church ſhould fall from her ſtate, when hee that is called vniuerſall Biſhop falleth, &c. he ſuppoſeth that the vniuerſall Biſhop may fall. [a] *Turrecremata* confeſſeth *Liberius* Biſhop of Rome to haue been an Arrian heretike: [b] *Alphonſus de caſtro* granteth that Pope *Anaſtaſius* was a Neſtorian heretike: and [c] *Canus* ſaith as much of *Honorius*, that he was a Monothelite heretike.

Gregor. lib. 4. epiſt. 32.

[a] Turrecr. ſum. de eccleſ. lib. 2. cap. 103. Liberius hæreticus factus.

[b] Lib. 1. aduerſ. hæreſ. cap. 4. pag. 7.

[c] Lib. 6. de loc. commun. c. 8.

A PART OR APPENDIX OF THIS QVESTION, whether the Church of Rome may erre or not.

54. Error.

The Papiſts.

THey doe not onely affirme that the Pope cannot erre, but that the Church of Rome alſo cannot be deceiued in matters of faith, ſo long as the Apoſtolike Sea remaineth there, which, they ſay, is like there to remaine to the end of the world: *Bellarmin. lib. 3. de pontif. cap. 4.* Hereupon *Panormitane* doubteth not to ſay, that he would preferre the iudgement of the Cardinals of Rome, before the iudgement of the whole world: this he ſaid, ſtanding vp in the Councell of Baſil, *Fox pag. 669. ex Æneа Syluio.*

Argum. 1. The Rhemiſts vpon thoſe words of S. *Paul*, Rom. 1. 5. Your faith is publiſhed through the whole world, doe thus inferre: See (ſay they) the great prouidence of God in the preſeruation of the Romane common faith. In times paſt the Romane faith and Catholike all one: *Ergo*, that Sea cannot erre in faith.

Rom. 1. 5.

We anſwere: they muſt proue their Romiſh faith and Popiſh religion, to bee the ſame which was praiſed and commended by the Apoſtle, or elſe they gaine nothing: but that ſhall they neuer doe.

Argum. 2. So long as the Apoſtolike Sea remaineth at Rome, it ſhall be preſerued from error, but that is like there to remaine till the worlds end: for it only remaineth, when all other Apoſtolike Seas are gone: and it is very probable, that if this Sea could haue been ouerthrowne, it ſhould haue been done by the incurſion and inuaſion of the Gothes, Vandals, Turkes, the emulation of Princes, diuiſions and ſchiſmes of Popes themſelues: yet for all this it ſtandeth ſtill, and hath ſo continued almoſt fifteene hundred yeeres, and ſhall ſo continue ſtill. *Ergo*, the Romane Church cannot erre. *Bellarm. lib. 2. cap. 4. Rhemiſt. annot. in 2. Theſſal. 2 ſect. 7.*

We anſwere: Firſt, it is a great vntruth, that all other Apoſtolike Seas are gone, for there is a ſucceſſion at Antioch, Alexandria, Conſtantinople, Epheſus, euen at this day. Secondly, it is falſe, that the Sea of Rome hath continued in that religion it now profeſſeth, which indeed is no religion, but ſuperſtition and hereſie, theſe fifteene hundred yeeres: for firſt till *Gregories* time, which was ſixe hundred yeeres after Chriſt, none of the Popes would be called vniuerſall Biſhops: and it was more then three hundred yeeres, from *Gregorie* the firſt to *Syluester* the ſecond, when Satan is thought fully to be let looſe, for hee by the Diuell was aduanced to the papacie: All theſe yeeres therefore you muſt ſtrike off in your account. Thirdly, that the Sea of Rome, which is the ſeate of Antichriſt, hath continued many yeeres, wee grant: for it is the iuſt iudgement of God vpon the world, becauſe they loued not the truth, that they ſhould be deluded a long time, and deceiued by Antichriſt, and beleeue lies: ſo did S. *Paul* prophecie, 2. Theſſ. 2. 10. 11. And we grant alſo that that Antichriſtian Sea ſhal in ſome ſort remaine till the comming of Chriſt, whom he ſhall deſtroy with the brightnes of his appearing, as Saint *Paul* ſaith. You haue gained therefore nothing by this, but that Rome is the ſeate of Antichriſt.

2. Theſſ. 2. 10. 11.

The Proteſtants.

IT is euident and plaine, and need not much proofe, that the Romane Church, as alſo any particular viſible Church, may not only erre in faith, but fall cleane away into hereſie and idolatrie, as wee ſee it come to paſſe in the Church of Rome.

Argum. 1. The Church of Rome hath no better aſſurance of their continuance, then the Church of the Iewes had before Chriſt, no nor yet ſo great, for they were a peculiar and choſen nation. But *Iudah* fell and tranſgreſſed, and committed idolatrie in the raine of *Ahaz*, and therefore the Prophet *Eſay* complaineth and ſaith, from the ſole of the foote to the head, there is nothing ſound, cap. 1. verſ. 6. Neither are they better then the Church of Epheſus was in S. *Iohns* time, who was able (I thinke) to keep that Church from error, as the Pope is to keep Rome: yet the Lord threatneth to remoue his candleſticke from amongſt the, vnleſſe they did amend, Reuel. 2. 5. *Ergo*, the Church of Rome may erre.

Eſay 1. 6.

Reuel. 2. 5.

Argum. 2. The Pope may erre, as we haue before ſhewed: *Ergo*, the Church of Rome: for the Apoſtolike Sea, they ſay, is the cauſe that no error can approch or come neere them. Therefore (me thinketh) the Ieſuite committeth a foule abſurditie, in ſaying, the Church of Rome cannot ſo much as erre perſonally, and yet they grant that the Pope may erre perſonally. So by this reaſon the bodie ſhould haue a greater priuiledge then the head: the Church of Rome ſhould be freer from error then the Pope, who ſhould preſerue it from error: this ſure is a great abſurditie in popiſh diuinitie, *Bellarm. cap. 4.*

3 It is confeſſed by our aduerſaries themſelues, that the Church of Rome may erre: as the Councell at Rome vnder *Adrian* the ſecond erred, ſaith the Ieſuite, in determining *Honorius* to be an heretike, one of his predeceſſors, chap. 11.

Lib. 10. ſum.

The Councell of the Italian Biſhops at Brixia erred in condemning *Gregory* the ſeuenth, who was, if you will beleeue *Harding*, a vertuous and an holy man: Nay *Paulus Iouius* a popiſh Biſhop confeſſeth, that *Adrianus* the ſixth was made Pope, *mira & pudenda Senatorum factioſorum ſuffragatione*, through the ſtrange and ſhamefull ſuffrages of factious Cardinals, becauſe they preferred a ſtranger before their owne order.

Fox pag. 669.

But our aduerſaries haue a tricke, to ſhift off all this that hath been ſaid: They erred in a matter of fact, not in any point of faith. Yet they cannot ſo cloſely conuey the matter away: for *Panormitane* euen in ſuch queſtions alſo preferreth the iudgement of the Cardinals before the whole world, ſpeaking in the defence of *Eugenius*, who was chalenged in the Councell of Baſil, for the diſſolution of the Councell, which he did (ſaith *Panormitane*) with the aduice of the Cardinals: whoſe iudgement hee ſo much eſteemeth in this matter, which concerned not faith, namely, for the diſſoluing of the Councell.

Appendix, Concil. Baſil. ex epiſc. Iohan. Patriarch. Conſtantinop. We reade thus: *Quod dicitur eccleſia Romana ſemper immaculata permanſit, & permanebit, intelligi debet verum, quamdiu ligabit iuſte, claue non errante*: Whereas it is ſaid, the Church of Rome hath alwaies remained vnſpotted, and ſhall ſo continue ſtill, it muſt bee vnderſtood to make it true, ſo long as ſhe bindeth iuſtly, the key not erring. Their ſentence is therefore, that the Church of Rome may erre in diſpenſing of the keyes, &c.

S. *Hierome* writing againſt *Vigilantius* ſaith, *Galliam ſolam hereſeum monſtra non habuiſſe*: That only France of all Churches was free from hereſie. In ſaying only France, the Church of Rome is not excepted: and this ſaying of S. *Hierome* is approued by one of your owne writers, *Eſpenc. in 1. ad Timoth. pag.* 383.

The ſame father alſo miſliketh a certaine cuſtome, or abuſe rather of the Romane Church, that Deacons were preferred before Prieſts, and ſaith, they did not, *recte facere*, doe that which was right, they were therefore in an error. And this ſentence is inſerted into their owne decrees, *diſt. 93. cap. legimus*.

Againe, *Decret. part. 2. cauſ. 35. queſt. 9. cap. 6. Nicholaus, ſententia Romana ſedis, &c.* The ſentence of the Sea of Rome may be changed into a better: *Ergo*, that Sea may erre and be deceiued.

Nilus lib. 2. de primat.

And for further euidence: 1. The Greekes make no queſtion, but that the Church of Rome may erre: as *Nilus* alleageth how in the ſixth generall Councell, there were two errors reformed of the Romane Church, the one of reſtraining Prieſts and Deacons from the ſocietie of their wiues after their ordination, Canon 13. the other of the Saturdaies faſt, Can. 55.

2. In this ſixth Synode was preſent one *Petrus* a Preſbyter, [illegible] occupying the roome of the Patriarke of Alexandria, who ſubſcribed to the acts of that Councell, as it appeareth in the ſubſcription to the acts of the Synode: ſo the South Church depending of Alexandria gaue their conſent.

a Tom. 1. lib. 2. cap. 19.
b Summ. de eccleſ. lib. 2. cap. 91.

3. The iudgement of the reformed Churches is ſeene before, error 28. 5. queſt. of the Church, part 3. where the Church of Rome is affirmed to be a falſe and Antichriſtian Church.

4. Some of the Romaniſts doe affirme the Romane Church to be a particular Church, and ſo conſequently to be ſubiect to error: for they hold this poſition: *Errare poſſe vnamquamque particularem eccleſiam*. That euery particular Church may erre. [a] *Waldenſ.* [b] *Turrecremat.*

THE SEVENTH QVESTION, OF THE SPIRITuall iuriſdiction and power of the Biſhop of Rome.

THis queſtion hath two parts: the firſt, whether the Biſhop of Rome haue a coactiue and conſtraining power to make lawes to binde the conſcience, and to puniſh the tranſgreſſors. Secondly, whether other Paſtors and Biſhops haue their iuriſdiction immediatly from God, or from the Pope.

Other queſtions alſo there are, which belong to this matter, as whether the Pope be the chiefe Iudge in controuerſies of faith, which we haue alreadie handled, entreating of the perfection and authoritie of the Scriptures: as alſo whether it be in the Pope to ſummon, diſſolue, and confirme Councels, which hath been ſufficiently declared before, in the controuerſie concerning Councels. Concerning other queſtions, as the canonizing of Saints, which they ſay appertaineth to the Pope, the election and confirmation of Biſhops, pardons and indulgences, we ſhall haue fitter occaſion to deale in them, in their ſeuerall places and controuerſies. At this time wee purpoſe onely to touch theſe two points aforeſaid, of the Popes eccleſiaſticall iuriſdiction.

THE FIRST PART, WHETHER THE POPE may make lawes to binde the conſcience, and puniſh tranſgreſſors thereof iudicially.

The Papiſts.

55. Error.

THat the Pope hath ſuch authoritie, to make lawes for the whole Church, which ſhall binde vnder paine of damnation, as well as the lawes of God, is the generall opinion of the Papiſts: *Fox 981. articul. 13. & pag. 1101. articul. cont. Lambert, 29.* But they put in this clauſe, ſo they be not vniuſt lawes nor contrarie to the diuine law, *Bellarm. cap.* 15. And yet they ſay that the Pope may make lawes, hauing not the authoritie nor warrant of Scripture, neither is it neceſſarie for theſe lawes to bee expreſſed or diduced out of Scripture. And theſe lawes are not onely of externall rites and orders of the Church, but euen of things neceſſarie to ſaluation, *Bellarm. cap.* 15. *in reprehenſ. Caluini.* Yea hee addeth further, that in matters not neceſſarie to ſaluation, hee cannot be diſobeyed without deadly ſinne, and offence of conſcience, *cap.* 16. *loc.* 1. *Bulla Leonis* 10. *aduerſus Lutherum, Fox pag.* 1283. *col.*1.

*Argum.*1. The Apoſtles preſcribed a law concerning the abſtaining from blood, things ſtrangled, and offered to Idols, concerning the which Chriſt gaue them no precept. But this law did binde the people in conſcience: for euery where the Apoſtles gaue ſtreight charge, for the keeping of the decrees, *Bellarm.*

Anſwere. Firſt, the Apoſtles commanded no new thing, but the ſame which they themſelues were taught of Chriſt, that they ſhould take heede of offence: the Chriſtians therefore were not bound in conſcience any further to keepe the decrees concerning ſuch things, then for auoyding of ſcandall and offence. Secondly, afterward the offence being taken away, the law alſo ceaſed: and S. *Paul* giueth libertie, notwithſtanding this law, to eate things offered to Idols, if it might be done without offence, *asking no queſtion* (ſaith he) *for conſcience ſake,* 1. Cor. 10. 27. which Epiſtle it is certaine was written after that decree of the Apoſtles, Act. 15, 29. *Ergo,* their conſciences were not hereby obliged and bound. 1.Cor.10.27. Act.15.29.

1 *Bellarmine* replieth to the firſt, that though the end of the Apoſtles precept was to auoid offence, yet the precept it ſelfe was as touching the not eating of things offered to Idols, ſtrangled and blood: as the end of the Morall law, as not to ſteale, not to kill, is charitie: yet the law bindeth vs not onely to that end, but to abſtaine alſo from killing and ſtealing: *cap.* 16. *reſponſ. ad Caluin. loc.* 5.

Contra. *Bellarmine* here ſheweth either his wilfull ignorance, or raſh ouerſight, making no difference betweene things indifferent, and euill of their owne nature: for to kill, to ſteale, are euill in themſelues and ſimply forbidden, and not onely for offence: to eate or not to eate, this or that, are indifferent in themſelues, and not vnlawfull but in reſpect of the offence, which followeth.

2 *Bellarmine* to the ſecond point anſwereth, that this law of the Apoſtles is now abrogated, not becauſe the offence ceaſeth, but becauſe the law vniuerſally is determined: as for example, the end of faſting is to tame the fleſh rebelling againſt the ſpirit, which reaſon ſhall ceaſe after the reſurrection, and then alſo the law of faſting ſhall no more be needfull.

Contra. Father *Robert Bellarmine* maketh here a long diſcourſe, and would ſeeme to ſay ſomewhat, and yet it proueth iuſt nothing: and if he ſay any thing, it maketh for vs: for as the law of faſting ſhall then ceaſe, when the reaſon and end thereof ſhall ceaſe: ſo this law of the Apoſtles is vniuerſally abrogate, becauſe there is no more feare or danger of offence, which was the reaſon of the making of this decree.

3 To the place alleaged out of S. *Paul* to the Corinthians, he hath theſe anſweres: firſt, that when S. *Paul* did ſo write to the Corinthians, that decree of the Apoſtles began then to be abrogate. But he himſelfe miſliketh this anſwere, and therefore it neede no further confutation: and his reaſon is good, that the law did yet hold, becauſe the reaſon of the law, that is to auoid offence, was not yet remoued. Secondly, it may be thought, ſaith he, that as yet the decree of the Apoſtles was not come to the Corinthians, and therefore the Apoſtle ſo writeth.

Contra. Firſt, the decree was generally preſcribed to all the Gentiles conuerted to God, and not to them of Antioch onely, as *Iames* determineth, Act. 15. 19. And therefore ſeeing it concerned the Corinthians as well as other Churches, he ſpeaketh without ground, to ſay, that it was not yet deliuered to the Church of the Corinthians. Secondly, admit the Corinthians knew it not, Saint *Paul* yet did know it, and therefore he would not haue written any thing contrarie to the decree which hee knew, though they knew it not. Act.15.19.

*Argum.*2. It is neceſſarie to haue ſome lawes, beſide the diuine law, for the gouernment of the Church: for the word of God is too vniuerſall, neither is ſufficient to direct euery particular action: therefore other eccleſiaſticall lawes muſt be added: but euery good and neceſſarie law hath a coactiue and conſtraining power, and bindeth the conſcience to obedience. *Ergo,* the conſtitutions of the Popes and Councels, which are the onely eccleſiaſticall lawes, doe binde the conſcience, *Bellarm. cap.* 16 *lib.* 4.

Anſwere. Firſt, the word of God containeth all neceſſarie rules to ſaluation: wherefore all lawes of the Church concerning matters of faith, are but explanations, and interpretations of the rules of faith ſet forth in Scripture, if they be godly lawes, and ſo are not the lawes of men, but of God, and doe binde the conſcience to the obſeruation thereof: as the lawes of the Church, which command Chriſtians to reſort to the congregation to heare Gods word, and reuerently to receiue the Sacraments, are the very ordinances and commandements of Chriſt, who enioyned his Apoſtles to preach, and baptize, and his faithfull people to heare and to bee baptized, and therefore in conſcience wee are bound to the obedience hereof. Secondly, there are other eccleſiaſticall lawes appointed for the publike order of the Church; concerning externall rites and circumſtances of perſons and place, as the houres of prayer, the forme of the Leiturgie and publike ſeruice, the times fitteſt for the celebration

of

of the Sacraments, and ſuch like. Theſe and ſuch like conſtitutions doe not binde in conſcience abſolutely, in reſpect of the things themſelues, which are indifferent, but in regard of that contempt, and offence which might follow in the not keeping of them: contempt to our ſuperiours, whom we ought in all lawfull things to obey: offence, in grieuing the conſcience of our weake brethren. So that euen theſe conſtitutions alſo which are made according to the rules of the Goſpell, that is, vnto edification, to the glorie of God, and for auoyding of offence, doe neceſſarily binde vs in conſcience, not conſcience of the things themſelues, which are but externall, but conſcience of obedience to our Chriſtian Magiſtrates, and conſcience in taking heede of all iuſt offence: *ſic Caluin. Inſtitut. lib.* 4 *cap.*10.11.

Thirdly, we are not, God be thanked, driuen to any ſuch ſtreight, that if there be neede of any ſuch eccleſiaſticall lawes, we ſhould runne for ſuccour to the Popes beggerly decretals. (And yet ſuch Canons, as were in force amongſt them, agreeable to the rules of the Goſpell, we doe not refuſe.) But if there be want and penurie of good lawes, euery Church hath as full authoritie, to make decrees and ordinances for the peace and order, and quiet gouernment thereof, not as the Pope of Rome hath ouer the vniuerſall Church (for that by right is none, or if it be, it is but an vſurped power) but as the Biſhop of Rome hath in his owne Biſhoprick and dioceſſe.

The Proteſtants.

WHat our ſentence is of this matter, it doth partly appeare by that, which wee haue alreadie ſaid: that the Pope hath no power ouer the whole Church, and therefore can make no lawes to binde the conſcience, or otherwiſe for the ſame, for it belongeth not to his charge. Secondly, wee ſay, that neither he, nor any eccleſiaſticall gouernment beſide, can make lawes of things neceſſarie to ſaluation, other then thoſe which are in Scripture contained. Thirdly, all eccleſiaſticall lawes made concerning externall rites, and publike order, doe not otherwiſe binde the conſcience, then in regard of our obedience due to Chriſtian Magiſtrates in lawfull things, and for auoyding of ſcandall and offence: But in reſpect of the things commaunded, ſuch lawes doe not binde: *Caluin. loc. predicto.*

Iames 4. 12. *Argum.*1. Saint *Iames* ſaith, *There is one law-giuer which is able to ſaue and to deſtroy*, chap. 4. 12. He therefore onely maketh lawes to binde the conſcience, that is able to ſaue and to deſtroy: but that cannot the Pope doe: *Ergo. Caluin. argum.*

Bellarmine anſwereth, that the lawes of men doe binde vnder paine of damnation, in as much as God is offended and diſpleaſed with their diſobedience, and ſo iudgeth them worthie of puniſhment, *cap.*20. All this we grant, that the lawes of men being good lawes, doe binde in conſcience in reſpect of the contempt and diſobedience to higher powers, but not in reſpect of the things commaunded, which in their nature are indifferent. The Ieſuite ſhould haue ſaid; that God is offended not onely for their diſobedience, but ſimply for not doing the things commanded, which hee durſt not ſay: As when the Magiſtrate for ſome profitable and politike end commaundeth vpon ſome daies abſtinence from fleſh, it is not the eating or not eating of fleſh, that ſimply diſpleaſeth and offendeth God; but the contempt of the law, and wilfull and obſtinate diſobedience to the Magiſtrate: for otherwiſe the vſe of the creature is free and indifferent.

Cap.15. lib. 4. de pontif. *Argum.*2. Wee will beate the Ieſuite with his owne ſtaffe: he ſaith not, that all lawes doe binde the conſcience, but onely iuſt lawes, in the which foure conditions are required. Firſt, that they bee made for ſome profitable end: ſo are not Popiſh lawes which nouriſh ſuperſtition, and haue no edifying, and ſome of them doe command plaine idolatrie, and open impietie, as the worſhipping of Images, the adoration of the Maſſe, and ſuch like. Secondly, ſaith he, they muſt not be contrarie to Gods law; but ſuch are many of their ordinances, yea the moſt of them. Thirdly, they muſt be made by him that hath authoritie: therefore none of the Popes lawes binde the vniuerſall Church, for it is not ſubiect to him. Fourthly, the forme and manner of impoſing ſuch lawes muſt be orderly: but their lawes are moſt diſordered, impoſed vpon the Church violently, without their conſent, or any good proceeding. Thus you ſee, euen by their owne confeſſion, their lawes cannot binde.

One thing more I muſt needes tell them of. If they would needes haue their lawes to binde men in conſcience, they ſhould haue made fewer of them: now they are ſo many, that if the breach of them were an offence of conſcience, doe men what they could, they ſhould daily make ſhipwracke of their conſcience. It is a true ſaying that is reported of one *Thomas Arthur*, a good Chriſtian, it is an homely ſpeech, becauſe the matter was ſomewhat homely, yet he did hit the marke. Like as (ſaith he) croſſes were ſet vp againſt the walles of London, that no man ſhould piſſe there; and while there were but a few, men for reuerence of the croſſes, would not piſſe againſt the wall: but when in euery corner they ſet vp croſſes, men of neceſſitie were faine to piſſe vpon the wall and croſſes too. So (ſaith he) if there Fox pag. 999. had beene fewer lawes of the Church, they would haue beene better kept: but now they are ſo many, that men cannot chuſe but breake them.

*Arg.*3. The Pope hath no power to correct the tranſgreſſors of his lawes ouer the whole Church: *Ergo*, he cannot make lawes to binde the whole Church. The argument followeth, for hee that hath abſolute power to make lawes, hath alſo power to command obedience to the lawes ſo made. And your owne law ſaith, *Iuriſdictio nullius videretur momenti, ſi correctionem aliquam non haberet*: That iuriſdiction is nothing worth, that hath no conſtraining power, *Innocen.* 3 *decr. Greg. li.* 1. *tit.* 29. *c.* 28.

The firſt is thus proued: the Pope indeede hath taken vpon him many times to thunder out his excommunications againſt other Churches: but it was an vſurped and tyrannicall power, and many times reſiſted, and controuled.

Pope *Victor, anno* 200. would haue excommunicate the Eaſt Churches about the keeping of Eaſter, but he was ſtaied by *Ireneus*. The Councell of Conſtance did ſend out excommunications againſt Pope *Benedict. ſeſſ.* 36. Fox pag. 41.

In the Councell of Baſill, Pope *Eugenius* cited Cardinall *Iulian*, with the reſt of the fathers there aſſembled, to come to Bononia, vnder great penaltie: they likewiſe cited *Eugenius* vnder the like penaltie, either to come or ſend to Baſil, *Fox* pag. 668. col. 2. Pag. 614. 2. 80.

Pope *Leo* the 10. in his fumiſh Antichriſtian Bull, excommunicated and condemned *Luther*. *Luther* with better right pronounceth ſentence of excommunication againſt him, being an aduerſarie to Chriſt, in theſe words: According to the power and might, that the ſpirit of Chriſt, and efficacie of our faith can doe in theſe our writings, if you ſhall perſiſt ſtill in your furie, wee condemne you together with this Bull and all the decretall, and giue you to Sathan, to the deſtruction of the fleſh, that your ſpirit in the day of the Lord may be deliuered: in the name, which you perſecute, of Ieſus Chriſt our Lord. *Fox* pag. 1286.

Thus you ſee what ſmall force there is of theſe Popiſh leaden Buls, and preſumptuous excommunications: for it falleth out iuſtly by them, as the Wiſeman ſaith, *As the Sparrow and Swallow by flying eſcape, ſo the curſe cauſeleſſe ſhall not come.* Now ſeeing therfore the Pope faileth of power and ſtrength to ſee his lawes executed in the vniuerſall Church, it cannot be that his lawes ſhould vniuerſally binde. Prou. 26. 2.

Let *Auguſtine* now ſpeake: he thus defineth ſinne, *Peccatum eſt dictum, factum, vel concupitum contra legem æternam Dei:* Sinne is any thing done, ſaid, or coueted againſt the law of God, &c. therefore the tranſgreſſion ſimply of the law of man is not ſinne, but as thereby alſo the law of God is tranſgreſſed: *Ergo*, ſimply it bindeth not the conſcience: for ſinne onely bindeth and toucheth the conſcience. Contra Fauſtum lib. 22. cap. 27.

We haue alſo a moſt cleere teſtimonie of a prouinciall Councell, *ſynod. Moguntin. cap.* 48. which I will ſet downe whole as it ſtandeth, as very pertinent to this place: *Etſi hoc in preceptis diuinis non continetur, quod maiorum noſtrorum conſtitutiones iubent, tamen vt maioribus obediamus (ſaltem in ijs, quæ legi diuinæ non aduerſantur) diſerti iuris diuini eſt: vnde per occaſionem talium conſtitutionum tranſgreſſores grandis peccati rei ſunt, dum ex contemptu, aut cum ſcandalo charitatem violant, quorum vtrunque per ſe peccatum mortale operatur: alioqui eccleſia conſtitutiones ſuas charitati, & neceſſitati libenter ſubmittit:* Although it be not expreſly contained in the word of God, which the conſtitutions of our fathers doe command: yet that wee ſhould obey our Elders, eſpecially wherein they are not contrarie to the law of God, it is the expreſſe word of God: whereupon they, which are tranſgreſſors of ſuch conſtitutions, are guiltie of a great ſinne, in ſo much as doing it of contempt and by giuing of offence, they violate charity: for the lawes of the Church muſt ſubmit themſelues to the rules of charitie and neceſſitie, &c. This decree ſheweth, that the Church, or the gouernours thereof, are not to command lawes not warranted by Gods word: and that they binde vs to obedience no otherwiſe, then in reſpect of contempt, and offence which may be giuen: which is all one with that, which we affirmed before.

We haue alſo witneſſe of both the lawes: firſt *Iuſtinian* the Emperour thus writeth; *Leges condere ſoli imperatori conceſſum eſt, &c.* It is onely lawfull for the Emperour to make lawes: *Cod. lib.* 1. *tit.* 17. *leg.* 11. If onely for the Emperour, then the Pope hath no authoritie to make lawes.

Their owne law alſo conſenteth with vs: *Vrban* 2. in his decree as it ſtandeth *in Gratiano part.* 2. *cauſ.* 19. *queſt.* 2. *cap.* 2. alleageth the ſame place of Scripture, which we produce for this matter, *Where the ſpirit of God is, there is libertie; and if you be led by the ſpirit, you are no more under the law, &c. Ergo*, we are not bound in conſcience to obey humane lawes, which infringe the libertie of the ſpirit, as the ſuperſtitious pontificiall lawes doe. 2. Cor. 3. 17.

Bellarmine anſwereth, that we are freed from *Moſes* ceremoniall lawes, but not from the obedience of Prelates, *reſpons. ad argum.* 5.

Contra. Firſt, If we be freed from the yoke of Iewiſh ceremonies, which were inſtituted of God, and were profitable for the time, much more are we deliuered from Popiſh ceremonies, which are meere humane inuentions, and had neuer any good vſe. Secondly, *Vrbanus* in the former decree inferreth the contrarie, that the libertie of the ſpirit doth exempt men from the obedience of Prelates: for hee thus concludeth, after he had alleaged a certaine diſtinction, of publike law, and priuate, calling that publike, which is ordained by the gouernours of the Church: that priuate, which is written in the heart of man by the ſpirit out of the word, which is of more force then the other: and the publike (ſaith he) ought to giue place to the priuate. Then he thus reſolueth, Whoſoeuer is led by this ſpirit, though his Biſhop doe gainſay, *eſt liber noſtra authoritate*, is pronounced free by our authoritie.

Againe, there is another decree of *Vrban. cauſ.* 25. *queſt.* 1. *cap.* 6. *Inde nouas leges condere poteſt, &c.* The Biſhop of Rome may make lawes, where the Euangeliſts and Prophets haue ſaid nothing: but where our Lord or the Apoſtles, &c. haue defined any thing, there the Romane Biſhop cannot make a new law, &c. But now many of the Popes lawes are found to command many things directly contrarie to the Scriptures.

Let vs adde the ſeale of the Martyrs, maſter *Bilney* Martyr: As touching the multitude of lawes S. *Auguſtine* in his time did much complaine: and *Gerſon* alſo who meruailed, that wee could by any meanes liue in ſafety among ſo many ſnares of conſtitutions, when as our fore-fathers being pure before their fall, could not obſerue one onely precept. *Fox pag.* 1000.

Pag.912.2.30.

Maſter *Lambert* Martyr: If it be true, which is written in the decrees, that lawes be neuer confirmed till they be approued by the common maners of them that ſhal vſe them, then cannot the Popes lawes bind all Chriſtian men; for the Greekes and Bohemians will neuer admit them: *pag. 1116. resp. ad articul. 29.* Whereupon we conclude, that the Pope cannot make lawes to bind the whole Church.

Pag.1019.2.60

Adde hereunto the teſtimonie of other Churches. 1. *Ieremie* Patriarke of Conſtantinople giueth this aduice: *Si quid ex his, quæ iubentur, tale eſt, &c.* If any thing commaunded be ſuch, that it agree with the law of God, or helpe vs to the fulfilling thereof, *Hoc tanquam Dei mandato, &c.* Wee muſt obey it as the commaundement of God: *Si quid vero præcipitur quod legi diuinæ aduerſetur, &c.* but if any thing be commanded contrarie to the law of God, then we muſt ſay, it is better to obey God then man. This is then the opinion of the Greeke Church, that the lawes of men doe not ſimply binde in conſcience.

Cenſur. Orient.c.21.

2 So *Zaga Zabo* an Æthiopian Biſhop profeſſeth that among them, neither the Patriarke nor the Biſhops by themſelues, or in Councell doe thinke that they can make lawes, *Quibus ad mortale peccatum obligari quis poſſet*, whereby any ſhould be bound vpon paine of mortall ſinne.

Damianus a Goes, de lib. morib. Æthiop.

3 The Proteſtant Churches thus hold. *Confeſſ.* of *Augsburg. artic.* 4. *All modeſt men will moſt willingly obey traditions, after they vnderſtand, that their conſciences are free from danger in priuate, and that they muſt ſo farre obey, as that the common peace bee not diſtracted, nor the weake ones hurt.* Sweueland, c. 8. *when wee ſawe the chiefe men in the Church ſo to enioyne faſts, as to binde mens conſciences, vnder paine of deadly ſinne, we did looſe theſe conſciences out of thoſe ſnares, by the Scriptures, &c. according to that ſaying of S. Paul. Let no man condemne you in meate or drinke, &c.* And of the ſame iudgement are other reformed Churches, as may be ſeene in their ſeuerall confeſſions.

Harm. ſect.16. p.493.

Ibid.p.513.

4 We haue ſeene the decree of Pope *Vrbane* before: there be other beſide of the Romane Church, which haue complained of the vnneceſſarie rable of their ceremonies and conſtitutions burdenſome to the conſcience. As Agrippa, *Plus hodie Chriſtiani, quam olim Iudæi, &c.* Chriſtians are more burdened now with the lawes of ceremonies encreaſing, then the Iewes. *Caietan. Onera, quæ, &c. ſunt importabilia.* The burthens, which ſome Miniſters impoſe vpon mens ſhoulders, are importable, and are not the burthen of Chriſt.

De vanitat. ſcient. 1.60.

THE SECOND PART OF THIS QVESTION, whether all Biſhops doe receiue their eccleſiaſticall iuriſdiction from the Pope.

The Papiſts.

56. Error.

THey denie not but that the power of order, as they call it, which conſiſteth in the adminiſtration of the Sacraments, is equally diſtributed to all Biſhops; and that they, as well as the Pope, doe receiue it immediatly by their conſecration, of God: but the power both of externall iuriſdiction, which ſtandeth vpon eccleſiaſticall cenſures, conſtitutions and decrees, and internall iuriſdiction, which is exerciſed in binding and looſing, is deriued, ſay they, from the Pope to all other Biſhops.

Numb.11.16.

Argum. 1. God tooke of the ſpirit that was in *Moſes*, and diſtributed it among the ſeuentie Elders, that were choſen to beare the burthen of gouernment with *Moſes*, and to bee his helpers: the Lord tooke of his ſpirit, not by diminiſhing it, but by deriuing of his vertue to the reſt: but the Pope is now in the roome and place of *Moſes* in the Church: *Ergo*, from him to the reſt is this authoritie deriued: *Bellarm. lib. 4. de pontif. c. 24.*

Deut.18.15.

Anſw. Firſt, *Moſes* example was extraordinarie, hee was a figure of Chriſt, not of the Pope, Deut. 18. verſ. 15. The Pope might with better right ſtand vpon *Aarons* example, who was high Prieſt, not lay claime to *Moſes* offices, who was the Prince and Captaine of the people: for the Pope, I trow, would be chiefe Biſhop, and not Emperour too. Secondly, the meaning is not that God deriued *Moſes* ſpirit to the reſt: but beſtowed the like gift of propheſying vpon them, as *Moſes* had: ſurely neuer any mortall man had the ſpirit in ſuch abundance, that it could be diuided into ſeuentie portions, and one Prophet to make many. The like phraſe is vſed, 2. King. 2. 15. where the Prophets ſaid, that the ſpirit of *Eliah* did reſt on *Eliſha*, that is, God endued him with an excellent ſpirit of propheſying, as *Elias* had. If they will vnderſtand this place, alſo of deriuing of ſpirits, how then ſhall that be taken in the ninth verſe where *Eliſha* prayeth, that his ſpirit might be doubled vpon him? If his ſpirit were deriued from *Eliah*, how could it bee doubled vpon him? how could it be multiplied and increaſed? how could hee haue more then was in the fountaine or originall, ſeeing hee receiued all from thence?

2.King.2.15.

2. What maketh this place, I pray you, for the power of externall iuriſdiction? Heere it is ſaid that God gaue of his ſpirit to ſeuentie Elders and rulers of the people, and enabled them for their office; endued them with wiſedome, and knowledge, and dexteritie in iudging of the people: this maketh nothing for their purpoſe, vnleſſe they will alſo ſay, that there is a ſecret influence of knowledge and

wiſedome deriued from the Pope to all other Biſhops, whereby they are made able to execute their office. But (I trow) they will not ſay ſo: for *Alphonſus de caſtro* truly ſaith of the Popes of Rome, *Conſtat plures eorum adeo eſſe illiteratos, vt grammaticam penitus ignorent*: It is certaine that many of them were ſo vnlearned, that they hard and ſcant knew their grammar.

4 The argument followeth not from one particular countrey, as this was of the Iewes, to the vniuerſall Church: that becauſe the ſeuentie Elders receiued iuriſdiction from *Moſes*, (yet that cannot be prooued out of this place; for they were Rulers before, and Commanders of the people, they were now but inwardly furniſhed, and further enabled) yet it were no good reaſon, that therefore the Eccleſiaſticall Miniſters ouer the whole Church, ſhould receiue their power from one.

5 Neither doth it follow, that becauſe the Prince and ciuill Magiſtrate may beſtow ciuill offices, create Dukes, Earles, Lords, conſtitute Iudges, Deputies, Lieutenants, by his ſole authoritie; that by the ſame reaſon Eccleſiaſticall Miniſters ſhould receiue thair power and office from their ſuperiours: for although the Church from ancient time hath thought it good, to make ſome inequalitie and difference in eccleſiaſtical offices for the peace of the Church; yet the ſuperiours haue not ſuch a ſoueraigne and commanding power ouer the reſt, as the Prince hath ouer his ſubiects.

Argum. 2. If Biſhops and paſtors ſhould haue their iuriſdiction immediatly from God, and not from man, all Biſhops ſhould haue an equall iuriſdiction: but now we ſee it to be otherwiſe, that one Biſhop is ſet ouer one towne, another ouer twentie: therefore it is moſt like they haue their iuriſdiction from men, not immediatly from God: *Bellarm.argum.4.*

Anſw. 1. We do not affirme, that the Biſhops, Paſtors and Miniſters of the Church haue their iuriſdiction, office or calling immediatly from God, as the Apoſtles, Prophets and Euangeliſts had; for ſuch callings were extraordinarie, and are now ceaſed in the Church: but that by right of their conſecration and receiuing of orders, according to the godly cuſtome and practiſe of that Church where they liue, they haue it mediately by the hands of thoſe, to whō in the name of the whole, Church that care is cōmitted: yet by the commandement of God, they are appointed to their ſeuerall offices and functions.

2 It followeth not, if they all haue their authoritie and power from God, that they ſhould be all of an equall degree: for we ſee that there are diuers degrees in the ciuill ſtate, there be Emperours, Kings, Dukes, all chiefe in their owne ſeignories, and all haue their calling from God; as S. *Paul* teacheth, Rom. 13, 7. to ſome tribute, to ſome cuſtome, to ſome feare, to ſome honor belongeth. Here are diuers degrees, yet they are all ordained of God, verſ. 1. Yea in the ſame kingdome, immediatly by the hands of the Prince, ſome are created Earles, ſome Lords, ſome Knights, yet are their degrees vnequall. In the naturall bodie the head immediatly conueyeth a ſenſitiue power to the organes of the ſight, the hearing, the taſt, and of the other ſenſes; yet are they not all of the ſame excellencie. And yet to make it more plaine; the Apoſtles, Prophets, Euangeliſts were immediatly called of God, yet were the Apoſtles in degree before the reſt: the Ieſuites argument then is not well knit together.

Rom.13.7.

3 One Biſhop (ſaith he) hath one towne, another hath twentie, &c. But this is nothing to the purpoſe; we ſpeake of the calling of Biſhops, and he of their prouinces and circuites: the largenes of their iuriſdiction, maketh not their degree higher; a Biſhop may haue a larger dioces then an Archbiſhop, as the Biſhop of Lincolne hath, then the Archbiſhop of Canturburie: yet, I trow, an Archbiſhop is before a Biſhop. We muſt diſtinguiſh then betweene *Epiſcopatum, & dioiceſin*, the office of a Biſhop, and his dioceſſe, his calling, and his title or dignitie: there may be a Biſhop without a dioceſſe, as a Miniſter without a charge; though neither of them be fit or conuenient: for it is contrarie to the Canon, that any man ſhould be abſolutely ordained without a title. *Chalced.concil.can.6.* But I ſpeake of that which is practiſed, not which ought to be. S. *Paul* ſaith, he that deſireth *Epiſcopatum*, the office of a Biſhop, &c. there was then *Epiſcopatus*, the calling of a Biſhop, though as yet no dioceſſe aſſigned, no title or dignitie annexed. So then we conclude thus: as touching the titles, dignities, honours belonging to the calling of Biſhops, as to bee ſet ouer this Citie or that, this dioceſſe or another, they haue it by the donation of the Prince: as that good Emperour *Frederike* telleth Pope *Adrian* the fourth, *Quicquid regalis papatus veſter habere dignoſcitur, largitione principum donatur*: whatſoeuer princelie dignitie your papacie hath, it is giuen by the liberalitie of Princes.

And as for the office and iuriſdiction it ſelfe, it is not deriued from Rome, but in euery Church the ſpirituall paſtors thereof haue as full authoritie from God to ordaine and appoint Biſhops, Paſtors, Doctors, Teachers, neceſſarie for the gouernment thereof, as the Biſhop of Rome hath, if he were a good Biſhop in his owne dioceſſe: therefore though wee ſhould grant the Ieſuites concluſion, that the calling of Biſhops is from men, which in our meaning we denie not; yet he hath gained nothing: for it followeth not, if from men, then from the Pope, as we haue ſhewed: and better arguments the Ieſuite hath none, then we haue ſeene.

The Proteſtants.

That Biſhops haue not their Eccleſiaſticall iuriſdiction from Rome, but doe as well enioy it by right of their conſecration, election, inſtitution, in their owne precincts, circuites, prouinces, cities, townes; yea, as the Pope doth in his Biſhopricke, and by much better right, if they be good Biſhops, and louers of the truth: thus briefely it is prooued.

Argum. 1. The Apoſtles had not their iuriſdiction from *Peter*, but all receiued it indifferentlie from Chriſt: this the Ieſuite doth not barely acknowledge, but prooueth it by argument, againſt the judgement of other Papiſts, cap.23. *Ergo*, neither Biſhops are authoriſed from the Pope, though he were *Peters* ſucceſſor: for if he were (to grant it for diſputations ſake) he is no more to the Biſhops of the Church: then *Peter* was to the Apoſtles. If he gaue not the keyes to the Apoſtles; neither doth the Pope S. *Peters* ſucceſſor, to the Biſhops, the Apoſtles ſucceſſors: for they may with as great right challenge to be the Apoſtles ſucceſſors, as he can to be S. *Peters*.

Bellarmine anſwereth, there is great difference betweene the ſucceeding of *Peter* by the Pope, and the ſucceſſion of the other Apoſtles in Biſhops: the Pope ſucceedeth *Peter*, not as Apoſtle, but as the ordinarie Paſtor of the whole Church: the other Apoſtels were not ordinarie Paſtors; and therefore the Biſhops cannot properly ſuccede them, for the Apoſtles had iuriſdiction ouer the whole Church, they had power to found Churches, to write Canonicall bookes of Scripture, they had the gift of tongues, and of miracles, but Biſhops haue none of theſe. Againe, one is ſaid *ſuccedere præcedenti*, to ſucceed one that goeth before: the Biſhops then cannot be the Apoſtles ſucceſſors, becauſe they were in the Apoſtles times.

Matth.28.19.

Anſwere, to the firſt part concerning *Peters* ſucceſſion: firſt, let this be remembred, that the Ieſuite confeſſeth, that the Pope doth not ſucceede *Peter*, *vt Apoſtolo*, as an Apoſtle: then how commeth it about, that the Sea of Rome is called Apoſtolicall, and the Pope chalengeth to be called Apoſtolike, and ſaith his office is *Apoſtolatus*, a very Apoſtleſhip: from whence hath he this, ſeeing he hath nothing to doe with *Peters* Apoſtleſhip? *Bellarmine*, it may be ſuppoſed, did here forget himſelfe. Secondly, he cannot ſucceed *Peter*, as ordinarie Paſtor of the whole Church, for ſo was he neuer; and that power which he had ouer the whole Church, as other Apoſtles had, as the Ieſuite himſelfe confeſſeth, was Apoſtolike, not Paſtorall: for that commiſſion, *Goe teach all nations*, Matth.28.19. *And ye ſhall be witneſſes vnto me, to the vttermoſt parts of the earth*, Act.1.8. was giuen to all the Apoſtles, and was therefore Apoſtolicall: of any other ſuch large and generall commiſſion giuen to *Peter* alone, we reade not. Wherefore, if the Pope neither ſucceed *Peter* as Apoſtle, which *Bellarmine* granteth, nor as general Paſtor, as wee haue proued: it will be found, that he is not *Peters* right ſucceſſor at all, as in deed hee is not.

Iohn 4.38.
1.Cor.5.20.
Iſay 59.21.

To the ſecond part we anſwere: firſt, that the Apoſtles were not properly ordinarie Paſtors, wee eaſily grant; for they had charge of the whole Church, and were not tied and limited to any one certaine place: yet *Bellarmine* againſt himſelfe in this place elſe where confeſſeth it, that *Iames* was *paſtor & Epiſcopus*, Paſtor and Biſhop of Ieruſalem, *lib.1. de pontifice, cap.26*. Yet the argument followeth not, the Apoſtles calling was extraordinarie, and they had extraordinarie giftes; therefore they could haue no ſucceſſors: for it is not neceſſarie that the ſucceſſor ſhould haue all which his predeceſſor had: the Apoſtles ſucceeded the ancient Prophets. Ioh.4.38. *You are entred into their labours*, yet was their calling diuers: yea the Apoſtles were in Chriſts ſtead, 1.Cor.5.20. yet was there more in Chriſt, then in his Apoſtles. Secondly, wee ſay then, that as the Apoſtles had extraordinarie gifts, as to pen Scripture, to worke miracles, and ſo had an extraordinarie calling; ſo had they ordinarie gifts, as of teaching, exhorting, admoniſhing, yet after a more excellent manner: the Biſhops then and paſtors of the Church, though they ſucceed them not for their extraordinarie giftes, yet are properly their ſucceſſors in feeding, teaching, and inſtructing, which giftes were not ſo extraordinarie in the Apoſtles, but that they were to continue vnto their poſterity, as the Lord ſaith by his Prophet, *My ſpirit that is vpon thee, and my words, which I haue put in thy mouth, ſhall not depart out of thy mouth, nor the mouth of thy ſeed, nor of thy ſeedes ſeed, from henceforth for euer.*

Thirdly, to *Bellarmines* laſt argument we anſwere: firſt, that it cannot bee ſhewed, that there were any ſuch Biſhops, as he ſpeaketh of in the Apoſtles time, ſeeing the names of *Epiſcopus* and *Preſbyter*, of Biſhop and Elder are confounded in the Apoſtles writings, as the Ieſuite elſewhere confeſſeth: Againe, the ſucceſſor and predeceſſor may be both at one time, as *Valerius* Biſhop of Hippo yet liuing, appointed *Auguſtine* his ſucceſſor, and *Auguſtine* appointed *Eradius*. And it were not ſo, that the ſucceſſor might be aſſigned in the predeceſſors life, the Pope were like to haue a cold ſuit of it: for S. *Peter*, if there be any credit in thoſe records, *Clement. epiſtol.1.* ordained *Clement* his ſucceſſor, while he liued. *Clementem hunc Epiſcopum vobis ordino, cui ſoli meæ prædicationis & doctrinæ cathedram trado*: I ordaine this *Clement* to be your Biſhop, to whom only I leaue my chaire of doctrine; Notwithſtanding then, any thing which the Ieſuite hath yet ſaid, or is able to ſay, the Biſhops and Paſtors of Chriſts Church, doe as properly ſucceed the Apoſtles, as the Biſhop of Rome ſucceedeth *Peter*; yea with better right, vnleſſe he did embrace S. *Peters* doctrine.

Act.20.28.
Epheſ.4.11.

Argum.2. The Apoſtles gaue no power or iuriſdiction to the Elders and Paſtors, whom they ordained, Act.20.28. *Take heede to the flocke, ouer the which the holy Ghoſt hath made you Biſhops or ouerſeers*: and Epheſ.4.11. *He hath giuen ſome to be Apoſtles, ſome Prophets, ſome Paſtors and teachers.* So then the paſtors and teachers, though ordained by the Apoſtles, yet had their calling and office from God and not from the Apoſtles: much leſſe now can they receiue their power from any, no not from the Pope: for he is no Apoſtle, no nor Apoſtolike man, hauing left the Apoſtolike faith.

To theſe places *Bellarmine* anſwereth, that the ſpirit of God did appoint Biſhops and Paſtors, but yet immediatly by the hands of the Apoſtles: And ſo God now alſo conſtituteth and ordaineth Biſhops, but immediately from the Pope, or his aſſignes.

Contra. In the giuing of orders two things are to be conſidered, the externall rite and ceremonie outwardly vſed in the admittance of thoſe that are conſecrated and ſet apart for the holie functions, and the office and function it ſelfe whereto they are ordained. Concerning the externall rite and outward act, it is done and performed by men; ſuch was the impoſition of hands vſed by the Apoſtles: but if we reſpect the power and efficacie of the office it ſelfe, it is not conferred by men; but God concurreth with the Churches externall act, in enabling thoſe men to their ſpirituall office, whom the Church hath ſet apart. The Apoſtles laied on their hands in the ordaining of Biſhops or Paſtors, but their office they receiued of God: that externall rite was onely an outward teſtimonie of the Church, that ſuch men were marked and ſealed of God, for that office, as 1.Tim.4.14. *Timothie* his gift *was giuen by propheſie*, that is, by the reuelation of the ſpirit ſpeaking by the Prophets, *but with laying on of the hands*: this was the outward ſigne and teſtimonie of the Church, that the ſpirit had ſet ſuch men apart. A liuely example hereof we haue, Act.13.2. *ſeparate me, ſaith the holy Ghoſt, Barnabas and Saul to the worke, whereunto I haue called them.* Heere they haue their office and euery part thereof immediately from God: then it followeth, verſ.3. they laid on their hands. This is the outward approbation and conſent of the Church, which giueth them not their office, but onely ſealeth and confirmeth it outwardly vnto them. So ſaith S. *Paul, that worthie thing, which was committed vnto thee, keepe through the holy Ghoſt, &c.* Hence we reaſon thus, that whereby men are kept, maintained and vpheld in their Eccleſiaſticall office, is the beginner and author thereof: but by the ſpirit of God are Eccleſiaſticall officers preſcribed in their office and miniſterie. *Ergo.* The argument ſtill remaineth ſound and good, that if the Apoſtles gaue no power or iuriſdiction to Paſtors or Elders, but it was the ordinance of God, much leſſe hath the Pope right to doe it. Let vs ſee what antiquitie ſaith, *Auguſtine* thus writeth, *Solus Chriſtus habet authoritatem, & præponendi nos in eccleſiæ ſuæ gubernatione, & de actu noſtro iudicandi. de baptiſ.2.2.* Onely Chriſt hath authoritie (ſaith he) to preferre vs to the gouernment of the Church, and to iudge of our doings, *&c.* The Paſtors then of the Church haue the keies of the ſpirituall regiment from Chriſt himſelfe, not from the Pope, or any other.

1.Tim 4.14.

Acts 13.2.

2.Tim.1.14.

Concil, Aquiſgranenſ.cap.9: ex Iſidoro: Apoſtolis decedentibus ſucceſſerunt Epiſcopi, qui ſunt conſtituti per totum mundum in ſedibus Apoſtolorum: The Apoſtles being departed, Biſhops ſucceeded them, and were placed throughout the world in the Apoſtolike Seas.

*Concil. Senonenſ.decret.morum.*38. It is affirmed, *Apoſtolorum ſolos Epiſcopos ſucceſſores, & ideo illis ſolam impoſitionem manuum reſeruatam:* That Biſhops are the onely ſucceſſors of the Apoſtles: and therefore to them onely is the impoſition of hands reſerued, *&c.* Hereupon we inferre, that whatſoeuer Biſhops haue, they doe receiue it not from the Pope, but by reaſon of their ſucceſſion from the Apoſtles.

Wee want not here the teſtimonie of their owne writers: as *Franciſcus Victoria, in Relect.2. de poteſtate Eccleſiæ. quæſt.* 2. *Alphonſus de caſtro, lib.* 2. *cap.* 24. Theſe Popiſh writers are of this iudgement, that both the Apoſtles, and likewiſe Biſhops haue their iuriſdiction immediatelie from God.

Their owne Canons alſo for this matter are againſt them: *Anacletus* ſaith, that Biſhops ſucceed the Apoſtles; *diſt.22.2.Vrbanus, Apoſtolorum locum tenent:* They are in the place of the Apoſtles, *diſt.68.cap.6. Innocentius,* They are the Apoſtles Vicars: *decret.Gregor.lib.*1.*tit.*15.*cap.*1. And *Clemens* the 5. ſaith, They are Chriſts Legates, *Clementin.lib.*5.*tit.*8.*c.*1. If Biſhops then bee the ſucceſſors, and vicegerents of Chriſt and his Apoſtles; then it followeth, that from them, and not from the Pope, they haue their iuriſdiction.

This doctrine hath been ſealed by the blood of holy Martyrs. Maſter *Philpot* ſaith, by the word of God the Pope hath no more authoritie then the Biſhop of London hath; as *Peter* had no more authoritie, then euery one of the Apoſtles had, *Fox* pag.1811.col.1.

Pag.1644.1.50.

For the teſtimonie of other Churches: 1. *Ieremie* Patriarch of Conſtantinople alleageth the fourth Canon of the firſt Nicen, where it is decreed, that a Biſhop ſhould be choſen by all the Biſhops in the Prouince, if that cannot be by reaſon of the length of the countrie, then by three at the leſt: *ſumma autem & vltima poteſtas, & confirmatio, &c.* but the laſt and chiefe power, and confirmation of all *Metropolitano tribuatur*, muſt be giuen to the Metropolitane: if the chiefe power bee in the Metropolitane, then there is no dependance here of the Pope. *Nilus* the Archbiſhop ſaith, that the Patriarch of Conſtantinople ordaineth the Biſhop of Cæſarea and the reſt, but the Romane Biſhop neither ordaineth the Biſhop of Conſtantinople, nor any of the generall Patriarches. *Barlaam* vſeth this reaſon, that ſeeing the Apoſtles were ordained by Chriſt himſelfe, and not by *Peter*, neither ſhould other Biſhops bee ordained by the Pope: though it bee admitted hee was *Peters* ſucceſſor, hee alſo alleageth *Dionyſius epiſt.* 8. who maketh Miniſters ſuperior to Monkes, Biſhops to Miniſters, and the Apoſtles *and their ſucceſſors* to Biſhops: hee maketh ſucceſſors to the Apoſtles in generall, and not to *Peter* onelie, And ſo hee inferreth, that euery one of the Patriarches is deſigned of all the Biſhops in the Prouince, but conſecrated by one: as the Patriarch of Conſtantinople of the Metropolite of Heracleas, the Patriarch of Hieruſalem of the Metropolite of Cæſarea, &c. here is no expectation of the Popes conſecration.

Cenſur.Oriental.cap.14.

Nil.lib.2.

Barlaam de principat.c.2.

Dionyſ.epiſt.8. ad Demoph. ὑ τῶν ἀποςόλων διάδοχοι: cap.3.

2 The Aethiopike Church alwaies haue their Patriarch choſen out of the Clergie of Alexandria, and being elected, hee is conſecrated by the Patriarch of Alexandria, who reſideth at Cairo in Egypt, as *Zaga Zabo* witneſſeth, they haue no dependance of the Popes.

Damianus à Goes.

Harm. ſec. 11. pag. 359. 3 The French Church confeſſe, that all *Paſtors haue equall authoritie vnder Chriſt, the onely head and vniuerſall Biſhop*: confeſſ. artic. 25. So the Church of Bohemia, confeſſ. 14. We vnderſtand that theſe keies, or this *diuine function of the Lords, is committed and granted to thoſe that haue charge of* Harm. ſec. 11. pag. 363. *ſoules, and to each ſeuerall Eccleſiaſticall ſocieties, whether they be great or ſmall*. Our English confeſſion agreeth artic. 5. We denie that the B. of Rome, &c. *vnleſſe he goe ſo to worke, that mens conſciences, &c. be ſubdued to the word of God, that he doth either open or ſhut, or hath the keies at all. And although he taught and inſtructed the people, &c. yet were his key no better, nor of greater force, then other mens*.

4 The opinion of the Romaniſts, as of *Vrbanus, Innocentius*, Popes, of *Franciſcus de Victoria, Alphonſus*, we haue ſeene before.

THE EIGHT QVESTION, OF THE TEMPORALL iuriſdiction and power of the Biſhop of Rome.

THis queſtion hath two parts; firſt, whether the Pope in reſpect of any ſpirituall iuriſdiction, haue alſo the chiefe ſoueraigntie in temporall and ciuill matters; and ſo to be aboue Kings and Emperors. Secondly, whether the Pope, or any Biſhop, may be the chiefe Lord and Prince ouer any Countrie, Citie, or Prouince.

THE FIRST PART, WHETHER THE POPE DIrectlie or indirectly haue authoritie aboue Kings and Princes.

The Papiſts.

57. Error. Innocent. 3. in decretal. THe Papiſts of former times were not aſhamed to ſay, that the Pope is the Lord of the whole Church: as *Panormitane* in the Councell of Baſil, *Fox* pag. 670. Yea, Pope *Innocentius* the third ſaid, writing to the Emperour of Conſtantinople, that as the Moone receiued her light from the Sun, ſo the Imperiall dignitie did ſpring from the Pope: and that the Papall dignitie was ſeuen and fortie times greater then the Imperiall: yea, Kings and Emperours are more inferior to the Pope then leade is to gold, *Gelaſius diſtinct. 96*. And *Clemens* 5. likewiſe ſaith, *Nos regis ordinarius iudex*: That hee was the ordinarie iudge of the King of Sicile: *Et temporalia ſua à nobis & ſub nobis tenet*: And hee holdeth his temporals of vs and vnder vs, not of the Emperor, *Clement. lib. 2. tit. 11*. Thus in times paſt the arrogant Popes did chalenge power directly and ordinarilie ouer Kings and Emperours. But our later Papiſts aſhamed of their forefathers arrogancie, in words ſeeme to abate ſomewhat of their proud ſentence, but in effect ſay the ſame thing: for they confeſſe that the Emperour hath his office and calling of God, and not from the Pope: neither that the Pope directly hath any temporall iuriſdiction: but indirectly he may depoſe Kings and Princes, abrogate the lawes of Emperours, and eſtabliſh his owne: he may take vnto himſelf the iudgement of temporall cauſes, and cite Kings to appeare before him: Yet not directly (ſaith the Ieſuite) as hee is ordinarie Iudge ouer the Biſhops and whole Clergie; yet indirectly, as he is the chiefe ſpirituall Prince, he may doe all this, if he ſee it neceſſarie for the health of mens ſoules. And ſo in effect, by their popiſh indirect meanes, they giue him as great authoritie, as euer he vſurped or challenged. *Bellarmine lib. 5. cap. 6.*

Arg. 1. The Eccleſiaſticall and ciuill power doe make but one bodie and ſocietie, as the ſpirit and the fleſh in man: Now the eccleſiaſticall power, which is as the ſoule and ſpirit, is the chiefe part, becauſe it is referred to a more principall end, namely, the ſafetie and good of the ſoule: the other is as the fleſh to the ſpirit, and reſpecteth but a temporall end, as the outward peace and proſperitie of the common-wealth: *Ergo*, the ſpirituall power is chiefe, and may command the other. *Bellarmin cap. 7.*

Anſw. Firſt, it is a very vnfit and vnproper ſimilitude, to compare theſe two regiments to the ſoule and the bodie: for by this meanes, as the ſpirit giueth life to the bodie, and euery part thereof, ſo the ciuill and temporall ſtate ſhould receiue their office and calling from the Eccleſiaſticall, which the Ieſuite himſelfe denieth, and ſo directly the one ſhould rule the other: for the ſoule directlie I trow, not indirectly moueth the bodie and gouerneth it. But if we will ſpeake as the Scripture doth, we make Epheſ. 4. 15. 16. all but one bodie: and it is the ſpirit of Chriſt, who is the head, that giueth effectuall power to euerie part.

2 It is falſe, that the ciuill magiſtracy concerneth the outward and temporall commoditie only: for vnto Princes alſo is committed the chiefe care of religion and the worſhip of God: They are to ſee true religion aduanced, yea to watch ouer Eccleſiaſtical miniſters, and to charge them to look to their offices: the Prince is Gods miniſter, for the wealth both of the ſoules and bodies of his ſubiects: And therefore S. *Paul* exhorteth to pray for Kings and gouernours, that we may liue (not onely) a peacea-1. Tim. 2. 2. ble life, but in all godlineſſe and honeſtie, *Ergo*, it is part of the Magiſtrates office, as to procure the peace of the people, ſo to haue a care of their godly life. Wherefore it is falſe, as the Ieſuit ſuppoſeth, that the chiefe end of the ciuill gouernment, is onely outward and temporall: *Ergo*, his argument is nothing worth.

Argum. 2. *Azariah* the high Prieſt droue *Vzziah* the King out of the temple, when hee would haue burned incenſe, and cauſed him to goe out of the citie and dwell apart, 2. Chron. 26. *Iehoida* likewiſe depoſed *Athalia*, 2.King.11. *Ergo*, the Pope may depoſe wicked and vngodly Princes, *Bellarm.cap.8.*

Anſ. Firſt, we denie, that there is now, or ought to be any ſuch high Prieſt in the Church of God, to haue the chiefe authoritie in ſpirituall matters, as there was in the law; for hee was the type and figure of Chriſt, who is our high Prieſt, and chiefe Biſhop. Secondly, theſe examples doe not excuſe the Popes tyrannie, who hath depoſed rightfull Kings and Emperours, and better then himſelfe: as Pope *Zacharie* depoſed *Childericus* the French King, and ſet vp *Pipinus*: *Gregorie* the ſeuenth ſet vp *Rodolphus* againſt *Henricus* the fourth, the Emperour. Pope *Paſchalis* the ſecond ſet vp the ſonne of the ſaid *Henricus* againſt his father. But we will anſwere more particularly to theſe examples.

To the firſt. Firſt, it was not the ſole act of *Azariah* the high Prieſt, but there were 80. Prieſts that ioyned with him beſide, and they all ſpake to the King: this example therefore maketh nothing for the ſole authoritie of the Pope, who ſaith, that hee may depoſe the Emperour himſelfe, without any Councell, *Innocent.4.* Secondly, they did not depoſe *Vzziah*: they onely withſtood him according to the law of God, becauſe he vſurped the Prieſts office: ſo ought faithfull Biſhops and Paſtors euen to reproue the greateſt Magiſtrates, for the manifeſt contempt, and open breach of Gods law: neither did they conſtraine the King to goe foorth, before they ſaw the iudgement of God vpon him: for the text ſaith, they compelled him to goe foorth, becauſe the Lord had ſmitten him, they ſaw the leproſie to riſe vp in his face, verſ.20. 2.Chron.26.20 This therefore was the extraordinarie iudgement of God, and not of the high Prieſt. Thirdly, he was not depoſed from the kingdome, though he dwelt alone: his ſonne did execute the office only for him, and raigned after him: for being a leper, by the law hee was to dwell apart, Leuit.13.46. Leuit.13.46. Here was nothing done (we ſee) by the ſole authoritie of the high Prieſt, but they had the manifeſt and direct law of God, vnto the which their Kings alſo were ſubiect.

To the ſecond example we anſwere: Firſt, *Athaliah* was a tyrant and an vſurper, and ought not to raigne, and therefore was iuſtly depoſed. Secondly, *Iehoiada* did it not by his owne power, but aſſembled the Fathers and Princes of the land, 2.Chron.22.2. He ſhewed them the young King, and they made a couenant with him. *Iehoiada* only gaue directions (the King being now knowne vnto them) vnto the Captaines and gouernours. Thirdly, they had the flat word of God for that action, The Kings ſonne muſt raigne, as the Lord hath ſaid, concerning the ſonnes of *Dauid*, verſ.3. So when the Pope hath any ſuch warrant from God, he may doe as *Iehoiada* did. 1.Pet.5.2.

Argum.3. I muſt not heere forget the goodly arguments vſed by *Boniface* 8. in his decretal, for the ſuperioritie of Popes aboue Kings and Emperours: *Extrau.commun.lib.1.tit.8.* Firſt, Chriſt ſaid to *Peter, Paſce oues meas*, Feed my ſheepe: but the Emperour is one of his ſheepe: *Ergo*, hee is committed to *Peter*.

Anſw. Firſt, here is a manifeſt begging of the thing in queſtion: for whatſoeuer was ſaid to *Peter*, belongeth not to the Pope. Secondly, here is a new expoſition of theſe words, *Feed my flocke*, that is, the Pope may depoſe Emperours, and excommunicate them, tread vpon their neckes, exempt their ſubiects from their fealtie, and all by vertue of theſe words. Thirdly, as Chriſt ſaid to *Peter, Feede my ſheepe*: ſo *Peter* ſaith to all Paſtors, *Feed the flocke of Chriſt*, 1.Pet.5. 1.Pet.5.2. Then by the ſame reaſon all Paſtors ſhould haue ſuperioritie to Kings: As Kings and Princes are ſheepe vnto their Biſhops and Paſtors that doe inſtruct them; ſo againe the Paſtors themſelues, are their ſheepe in reſpect of ciuill gouernment: as the one are ſuperiour for ſpirituall direction, ſo the other are chiefe for ciuill adminiſtration. But the Pope preaching not at all, is not ſo much as a ſpirituall Paſtor, and therefore hath loſt alſo his preeminence in this; and yet if hee were, hee muſt be ſubiect to his ſuperiour temporall gouernour.

2 The Apoſtles ſaid to Chriſt, behold two ſwords, it is enough ſaith Chriſt, not too much: *Ergo*, there are two ſwords in the Church, the temporall and ſpirituall, *Boniſ.ibid.*

Anſw. Firſt, who ſeeth not how abſurdly that place is abuſed, whereas both Chriſt anſwered, and the Apoſtles made the queſtion of two materiall ſwords, which were found in the company. Secondly, S. *Peter* was reproued for handling the ſword: *Ergo*, we may better conclude, that the Pope (his ſuppoſed ſucceſſor) hath nothing to doe with the ſword. Thirdly, if theſe two ſwords proue any thing, they make no more for the Church of Rome, then for any other Church.

3 The Apoſtle ſaith, Rom.13.1. Rom.13.1. The powers that bee, are, *ordinatæ*, ordained of God: but there can bee no order, vnleſſe one ſword were vnder another: the temporall vnder the ſpirituall: *Boniſac. ibid.*

Anſw. Firſt, he cauilleth about the word, *ordained*: for the Apoſtle ſpeaketh not of any order, that the powers haue one vnder another, but of the ordinance which they haue from God. Secondly, but if they will enforce this expoſition, it maketh for the ſuperioritie of the Ciuill Magiſtrate, that beareth the temporall ſword, as the Apoſtle ſpeaketh plainly, verſ.4.

4 The Apoſtle ſaith, *The ſpirituall man iudgeth all things*, 1.Cor.2.15. 1.Cor.2.15. *Ergo*, the Pope iudgeth the Emperour, *Boniſ.ibid.*

Anſw. Firſt, the Papiſts themſelues are aſhamed of this groſſe expoſition; for the Rhemiſts in their Annotations dare not ſo expound the ſpirituall man: but hee is the ſpirituall man, that is led by the ſpirit of God, which the Pope is not led by: and therefore is not ſpirituall according to the Apoſtles meaning. Secondly, Kings and Emperours, that are faithfull, and beleeue in Chriſt, are as well ſpirituall ciuill men in the Apoſtles ſenſe, as beleeuing Biſhops. Theſe and ſuch like arguments not worth rehearſing, much leſſe confutation, their ſtout champion *Boniface* vſeth in that place.

The Proteſtants.

THat the Pope, or any other perſon eccleſiaſticall, hath no manner of temporall iuriſdiction either directly or indirectly ouer Kings, Princes, Emperours, but ought of right to be ſubiect to them and their lawes: it is thus proued.

Argum.1. By the ſame reaſon whereby the Ieſuite proueth, that the Pope directly hath no temporall iuriſdiction, we will conclude, that neither indirectly can he haue any, and ſo none at all. Chriſt while he liued vpon earth, tooke vpon him no temporall iuriſdiction, either directly or indirectly: he refuſed to be a King, Ioh.6. Nay he would not be a Iudge in ciuill matters, as in diuiding the inheritance, being thereto required, Luk.12.13. He paied poll money, Matth.17. he did ſubmit himſelfe to the iudgement of *Pilate* an heathen Iudge. Therefore ſeeing Chriſt vſed no ſuch temporall iuriſdiction, neither can any Miniſter of Chriſt: *For the ſeruant is not aboue the maſter*: onely Antichriſt dare preſume beyond the example of Chriſt.

Ioh.6.15.
Luke 12.13.

This argument drawne from our Sauiour Chriſt his example, is notably vrged by that good Emperour *Fredericke*, writing thus to that proud Pope *Adrian* the 4. *Cum ille noſter & veſter inſtitutor nihil ab homine rege acciperet, tamen pro ſe & Petro cenſum Cæſari perſoluit, exemplum vobis dedit, vt vos ita faciatis*: Seeing Chriſt, both our founder and yours, did take nothing of the King, but paied tribute to *Cæſar* for himſelfe and *Peter*, he gaue you an example to doe the like.

Bellarmines beſt anſwere in this place is, that Chriſt in refuſing to diuide the inheritance, ſignified, *Ne pontifices minutis & vilibus officijs occupentur*: That Prelates ought not to occupie themſelues in baſe and inferiour offices.

Contra. Firſt, I pray you is it ſo baſe a place to be Iudge of inheritance? I appeale to Weſtminſter Hall, what ſubiect can haue a more honourable place, then to be called to the ſeate of iudgement? Or if this were ſomewhat baſe, Chriſt alſo refuſed to be a King, I trow the Ieſuite thinketh that to be no vile or beggerly calling. Secondly, more then this, Chriſt did not only refuſe theſe ciuill honours, but paied tribute, whereby he acknowledged his obedience, as man, to the Ciuill ſtate. We may iudge the weaknes of their cauſe, by the feeblenes of their anſweres.

Argum.2. The fathers of Baſil doe vrge that place of S.*Peter*, 1.Epiſt.5.2. againſt *Panormitane*, who had vnaduiſedly ſaid, that the Pope was Lord of the Church. But the Apoſtle ſaith, *Feed the flock of Chriſt; not by conſtraint, but willingly; not as Lords ouer the Lords inheritance*, verſ.3. But the Pope contrariwiſe vſeth all forcible, conſtraining, and tyrannicall meanes, killing, ſlaying, impriſoning, depoſing thoſe that will not obey him: who calleth himſelfe chiefe Lord and Magiſtrate of the whole world: Surely this is Antichriſt, and not the Miniſter of Chriſt, or ſucceſſor of S.*Peter*, whoſe counſell he refuſeth to follow and obey.

1.Pet.5.2.

Argum.3. Let but the ſtories of former times be ſearched: there wee ſhall finde how wickedly and inſolently the Popes behaued themſelues towards Kings and Emperours: Pope *Alexander* cauſed *Henry* the ſecond to doe penance for *Beckets* death, and to bee diſpled of the Monkes. *Innocent* the third cauſed King *Iohn* to kiſſe the feete of the Biſhop of Canturburie his owne ſubiect. *Alexander* the third did tread vpon Emperour *Fredericke* his necke. Pope *Innocent* ſpoyled *Fredericke* the ſecond of his Empire, cauſed him to be poyſoned, and his ſonne *Conradus* to be beheaded: and theſe Emperours were depoſed by the Popes in order, *Henricus* 4. *Henricus* 5. *Fredericke* 1. *Philippus* Otho the 4. *Frederick* 2. and *Conradus* his ſonne.

It is not good, they ſay, to put a ſword into a mad mans hand: and think you not, that theſe Popes vſed the temporall ſword very diſcreetly, which they thus vſurped, making fooles and ſlaues of Emperours, as Pope *Adrian* did, that rebuked *Frederick* the firſt, becauſe he held his ſtirrup on the wrong ſide, and did excommunicate him, for ſetting his name before the Popes in writing? The very inſolent, diuelliſh, and Antichriſtian practiſe of this their temporall power, ſheweth from what originall it commeth, euen from the father of pride.

Laſtly, *Auguſtine* ſaith, writing vpon thoſe words, Rom.13. *Let euery ſoule be ſubiect to the higher powers*: *Si quis putat, quia Chriſtianus eſt, non ſibi eſſe vectigal reddendum aut tributum, aut non eſſe exhibendum honorem debitum eis, quæ hæc curant poteſtatibus; in magno errore eſt*: If any man thinke, becauſe he is a Chriſtian, that hee is not bound to pay tribute and taxe, and yeeld due honour to the temporall powers (for of ſuch *Auguſtine* ſpeaketh) he is in a great error, &c. If all then are ſubiect to the temporall Magiſtrate that are Chriſtians, then all Biſhops and eccleſiaſticall perſons, yea the Pope himſelfe, if he be a Chriſtian: *Ergo* the Emperour is not ſubiect to him.

Expoſit.quarund.propoſ. ex epiſt.ad Roman.

Epiſtol. Leodienſ. contra Paſchal. 2. *Omnis anima poteſtatibus ſublimioribus ſubdita, qui hoc omni animæ præcipit, quem à ſubiectione terrenæ poteſtatis excepit?* Let euery ſoule (ſaith the Apoſtle) be ſubiect to the higher powers: he that injoyneth this to euery ſoule, whom doth he exempt from the ſubiection of the earthly power? *Ergo*, the Pope alſo is ſubiect.

Agatho Biſhop of Rome writeth thus to *Conſtantinus* the Emperour: *Secundum piiſſimam iuſſionem manſuetudinis veſtræ, pro obedientia, quam debuimus, dirigimus præſentes conſamulos noſtros*: As your clemencie hath moſt godly commanded vs, according to the obedience which wee owe, wee haue ſent theſe our fellow ſeruants. And againe, *Omnes nos exigui eccleſiarum præſules, veſtri*

Synod.6.general.action.4. epiſt.Agathon.

Chriſtiani imperij famuli: We all the poore Prelates of Churches, ſeruants of your moſt Chriſtian Empire, &c. Here the Pope himſelfe doth confeſſe himſelfe to be the Emperours ſeruant, and to owe him homage; what more euident teſtimonie can we haue?

Further, we haue teſtimonie of their owne law; *diſt.8.cap.1. Per iura regum,&c.* Temporall poſſeſſions are enioyed by the lawes of Princes: *Ergo*, the Pope holdeth his temporals of Kings, not they their kingdomes of him. *Diſtinct.10.cap.9. Leo* 4. thus writeth to *Lotharius* the Emperour, *Preceptis veſtris imperialibus,&c.* Wee promiſe and profeſſe for euer to keepe and obſerue your imperiall precepts, &c. And if any man tell you otherwiſe, *ſciatis eum pro certo mendacem*, hold him for a lier.

Likewiſe *Gelaſius ibid.c.11. Quis autem leges principum,&c.* Who will ſay that the lawes of Princes ought to be contemned? &c.

Diſtinct.97. Boniſac.1. thus writeth to *Honorius* the Emperour: *Angeretur pluribus,&c.* The Mother Church would be much grieued, if ſhe were not ſecure and aſſured of your helpe in all her cauſes, and had not preuailed in ſuppreſſing of Idols, correcting of Heretikes by your faithfulnes,&c. This *Boniface* writing with a better ſpirit, then *Boniface* 8. whoſe goodly arguments we ſaw before, calleth for aſſiſtance of the Emperour, euen for the redreſſe of Eccleſiaſticall matters. Thus we ſee, that of ancient times Popes did not command, but were commanded rather of Emperours; that they did not preſcribe lawes to them, but rather yeelded obedience to imperiall lawes. And a later Extrauagant decreeth, *Vt non ſint reges amplius eccleſiæ Romanæ ſubiecti, quam antea,&c.* That Kings ſhould be no otherwiſe ſubiect to the Church of Rome, then they haue been in times paſt: *Clemens* 5. *Extrau. commun.lib.5.tit.7.cap.2.* Wherefore the Pope doth contrarie to his owne law, in challenging ſuch ſuperioritie ouer the Emperour, which of ancient time hath not been due.

Let Biſhop *Cranmer* holy Martyr put to his ſeale: By the Scripture the King is chiefe, and no forraine perſon in his owne realme aboue him: there is no ſubiect but to a King: I am a ſubiect, I owe my fidelitie to the Crowde; the Pope is contrarie to the Crowne: I cannot obey both,&c. *Fox* pag. 1874.col.1.

Pag.1701.2.15

Concerning the teſtimonie of other Churches: 1. *Ieremie* ſhall ſpeake for the Greeke Church: *Obedire ſubiectoſque eſſe oportere nos omni poteſtati & magiſtratui,&c. et ea omnia, quæ ab illis legibus ſancita ſunt, ſancte et incontaminate ſeruanda:* It behoueth vs to obey and to be ſubiect to euery power and magiſtracie,&c. and all thoſe things, which are ordained by lawes, muſt be obſerued carefully, and nothing empaired. Here the great Patriarke acknowledgeth obedience to the Ciuill Magiſtrate. *Agapetus* a Deacon of Conſtantinople thus writeth to *Iuſtinian* the Emperour: [a] *God ſtandeth in need of none, the King only of God*, Numer.63. And againe, [b] *The King is Lord of all*, Numer.68. This was the Greeke faith.

Cenſur.orient. eccl.cap.16.

[a] ὁ Θεὸς οὐδενὸς δεῖται, ὁ βασιλεὺς μόνου Θεοῦ.

[b] κύριος πάντων ἐστὶν ὁ βασιλεύς.

2 In the Ethiopike Church at this day, the Patriarke doth not meddle with the affaires of the kingdome, or with the adminiſtration of temporall things, *ſed tantum ſpiritualem curam habet*, but only taketh charge of ſpirituall things. Patriarkes then containing themſelues within their limits and bounds, haue no power ouer the temporall ſtate.

Franciſc. Titelmann. de fide & religion. Æthiop.

3 Confeſſion of Sueueland, artic.13. *They which haue a ſecular power and ſoueraigntie, haue it of God himſelfe, howſoeuer they are called, therefore he ſhould reſiſt the ordinance of God, whoſoeuer ſhould oppoſe himſelfe to that temporall gouernment.*

Harm.ſect.11. pag.374.

4 Of the Latine Church, Cardinall *Cuſanus* writeth, that Pope *Leo* with his ſynode entreated of the Emperour *Theodoſius*, that a generall Councell might be held within Italie, but it was not granted him: *Ecce vniuerſalem ſynodum, per ſynodum vbi Papa præſidet, ab imperatore petitam:* Behold a generall ſynode was craued of the Emperour by a ſynode, where the Pope was preſident. This ſheweth the iuriſdiction of the Emperours ouer Popes, not contrariwiſe. *Eſpencæus* ſaith, *Gregorius magnus agnoſcebat imperatoribus conceſſum eſſe ius dominandi ſacerdotib. Gregorie* the great acknowledged, that the Emperours had right to rule ouer and command Prieſts.

Concord.lib.2. cap.7.

Eſpenc.digreſ. 10.in Tit. pag.1567.

AN APPENDIX TO THIS PART, WHETHER the Pope haue power to excommunicate Emperours and Kings, &c.

The Papiſts.

58.Error.

WE need not ſeeke farre to know their opinion for this matter, for the continuall practiſe of Popes and popiſh Biſhops, in taking vpon them moſt arrogantly to excommunicate Emperours and Kings, doth euidently ſhew what their iudgement is. *Gregorie* the 3. did excommunicate *Leo Iſaurus* Emperour of Conſtantinople, becauſe he pulled downe Images: ſo did his predeceſſor *Gregorie* 2. before him. *Gregorie* 7. did thunder out his mercileſſe curſes againſt *Henricus* 4. Emperour. *Adrian* 4. and after him *Alexander* 3. moſt wicked and inſolent Popes, did perſecute the good Emperour *Fredericke*, with their cruell excommunications. *Innocent* 3. did excommunicate King *Iohn*, and interdict the whole Realme of England. And according to the Antichriſtian practiſes of their predeceſſors, the Popes that haue been of late, haue breathed out, as a vaine blaſt and bladder crack, their vniuſt excommunications againſt our late renowmed Soueraigne, and moſt bleſſed of God, Queene *Elizabeth*.

Yea not only the Popes haue thus farre preſumed, but their inferiour Biſhops haue malepartly pric-
ked foorth, by their excommunications, to buffet Princes, and pull them by the eares: As *Odo* Archi-
biſhop of Canturburie did ſuſpend *Edwine* the King from the Church, and *Dunſtane* afterward did
Pag.141.2.40. enioyne King *Edgar* ſeuen yeeres penance, *Fox* pag.156. col.2. So the Biſhops threatned to excom-
Pag.255.1.10. municate King *Henry* the 3. vnleſſe hee would agree with his Nobles, *Fox* pag.280. col.1. Let vs ſee
how theſe iolly ſtirring Prelates can iuſtifie their doings.

*Argum.*1. *Azariah* is brought foorth for an example, who being chiefe Prieſt, when King *Vz-*
ziah offered to burne incenſe in the temple vpon the Altar, conſtrained him haſtily to depart, 2.Chro.
2.Chro. 26.20. 26.20. The like power why may not the Pope-Biſhops haue now to excommunicate kings?

Anſw. Firſt, it was not *Azariah* his act only, whatſoeuer was done at this time, but there were 80.
Prieſts ioyned with him, ſufficient to make a lawfull Synode or Councell. Secondly, their intent was
not by violence to thruſt *Vzziah* out of the temple, but only to admoniſh him, and reproue him for
his preſumption, verſ.18. they ſaid vnto him, it pertaineth not to thee *Vzziah* to burne incenſe, &c.
And this they might lawfully doe, as *Iohn Baptiſt* rebuked *Herod* for his inceſt. And as it is the part
of all faithfull Biſhops, not to ſpare, in dutie and reuerence, to tell Kings and Princes their faults; ſo
did *Ambroſe* deale with *Valentinian* the Emperour, *Theodoret. lib.3. cap.11. Britannio* a Scythian
Biſhop with the Emperour *Valens* who was an Arrian, *Theodoret. lib.4. cap.35. Iſaachus Monachus*
alſo thus ſaid to the ſame Emperour going in warfare againſt the Barbarians, *Quò proficiſcere, bello*
ſuſcepto aduerſus Deum? Whither goeſt thou, ſeeing thou haſt waged battell with God? *Theodoret.*
lib.4.34. He ſaid alſo further to him, *Redde Eccleſias orthodoxis:* Reſtore the Churches which thou haſt
taken from them of the right faith. The Emperour thereupon bid him be apprehended, dealing with
him, as *Ahab* plaied with *Micaiah* the Prophet: but he anſwered, *Non es reuerſurus, niſi eccleſias*
reddideris: Thou ſhalt not returne, vnleſſe thou doe reſtore them, &c. And ſo indeed it came to paſſe.
This zeale and boldnes in good Biſhops is not to be miſliked, but much to be commended, and wiſh-
ed in the Biſhops of our time.

Numb.5.2. 3 *Azariah* conſtraineth not *Vzziah* to depart, before the leproſie appeared in his face, then was
he thruſt out, for they had the expreſſe word of God ſo to doe, Numb.5.2. So if the Pope had the ex-
preſſe commandement of God to excommunicate Kings, and if it might appeare that they are firſt ex-
communicate of God, as the Lord ſet a marke of leproſie in *Vzziah*; it might be as lawfull for him ſo
to doe, as it was then for *Azariah*: but ſuch commandement we are ſure the Pope hath none, nor yet
is he ſo acquainted with Gods ſecrets, as to know who are reiected before him.

*Argum.*2. S.*Ambroſe* example is much vrged in this caſe, who enioyned *Theodoſius* the Empe-
rour penance, for a certaine murther and ſlaughter of the people made at his commandement, and
would not admit him to receiue the Lords Supper, ſaying thus vnto him, *Iſtaſne adhuc ſtillantes iniu-*
ſta cædis cruore manus extendes, & ſanctiſſimi Domini corpus prehendes? Doeſt thou ſtretch out theſe
thy bloudy hands, to apprehend the moſt holy body of our Lord? *Theodoret lib.3.17.*

*Anſw.*1. *Ambroſe*, in not admitting the Emperour without repentance of that bloudie act to the
Ierem.15.19. Lords Supper, and in refuſing himſelfe to miniſter to him in that caſe, did not amiſſe if hee had ſtaied
1.Tim.5.22. there, hauing ſo farre the word of God. Ierem.15.19. *Separate me the precious from the vile:* and 1.Ti-
moth.5.22. *Be not partaker of other mens ſinnes.* 2. But in that hee tooke vpon him by his ſole au-
thoritie to cenſure the Emperour, and to enioyne him penance, he ſomewhat exceeded his limits: and
yet, though this act might proceed (in *Ambroſe* ſo holy a Biſhop) from an extraordinarie ſpirit,
which I denie not; yet the Emperour is rather to be commended for his humilitie, in ſubmitting
himſelfe to his order, (for it is written of him, that *Lachrymas effudit coram Eccleſia, & tempus pœ-*
nitentiæ præſcriptum impleuit: He ſhed teares before the Church, and fulfilled the time ſet for his pe-
nance: *Ruffin lib.2. cap.33.*) Such alſo was *Theodoſius* modeſtie, that at another time being excom-
municate, *à leui homuncione*, of a light cock-braine fellow, becauſe hee granted him not that thing,
which he requeſted, he would not enter into the Church, before he had been of the ſame partie abſol-
ued: *Theodoret lib.5. cap.37. Theodoſius* lowlineſſe therefore, and ſubmiſſion to *Ambroſe* cenſure,
doth not proue the lawfulneſſe thereof, no more then his modeſtie here doth allow the inſolent fact
of a ſaucie malapert prieſt. 3. Though we admit *Ambroſe* act to be lawfull, yet doth it not autho-
riſe the Popes vniuſt proceedings: for that cenſure was laid vpon the Emperour vpon iuſt cauſe, a
hainous murther committed: but the Pope doth excommunicate Kings for well doing, as *Gregorie*
the 3. did to *Leo* the Emperour, for pulling downe of Images; and for the moſt part of ſtomack, for
Gregorie the 7. had no other cauſe againſt *Henry* the 4. nor *Alexander* the 3. againſt *Fredericke.*
4. If *Ambroſe* example proue any thing, it doth authoriſe other Biſhops as well as him of Rome, to
excommunicate Emperours of themſelues.

The Proteſtants.

Although wee doe not altogether exempt Princes from eccleſiaſticall cenſures, for they are,
though chiefe and principall, yet parts and members of the Church: yet we thinke, that againſt
all other perſons, beſide the ſupreame and ſoueraigne Magiſtrate, though of neuer ſo high place, the
cenſures of the Church may more ſafely and with better right be extended, and applied: as Biſhop
Groſthead that good Biſhop of Lincolne, hauing excommunicated a Prieſt for incontinencie, be-
cauſe after fourtie daies the Sheriffe refuſed to apprehend him, as it was his dutie, excommunicated
him

him likewise, Fox p.289. But as concerning excommunicating of Kings and Princes, wee thinke that neither the Pope, nor any Bishop in the world by their sole authoritie haue power to doe it.

*Argum.*1. *Paulus orari iubet pro regibus malis*, 1.Timoth.2. S.*Paul* would haue vs pray for euill Kings. This is our onely remedie that wee haue against such: *Nec enim a nobis repellendus est armis contra eum sumptis, sed precibus ad Deum sumptis*: Neither is such an one to be restrained by weapons taken vp against him, but prayers made vnto God for him: *Epistol. Leodiensium. contra Paschal.*2. As *Ambrose* said well, *Arma nostra preces & lachrimæ*: Our weapons are onely teares and prayers. Against the soueraigne power no violent meane is to be vsed: *Ergo*, not excommunication.

*Argu.*2. The wise man saith, Prou.26.2. *Maledictio* [illegible] *non adducetur*: A curse causelesse or vndeserued shall not come. Malach.2. *Benedictionibus vestris maledicam*: I will curse that you blesse, and so consequently blesse that which you curse. And their owne law saith, *Neminem ligare debet sententia iniusta*: An vniust sentence bindeth not: *Et excommunicatus non potest excommunicare*: An excommunicate person cannot excommunicate. Therefore we feare not the Popes curse or excommunication, because it is vniust: and he excommunicateth vs, as the Pharises did the Apostles, because we speake in the name of Christ: and hee himselfe standeth as an excommunicate person before God, being an Apostata and slidebacke from the truth.

Prou.26.2.
Malach.2.2.

*Argum.*3. *Concil. Toletan.*4.*can.*74. It was decreed, that the Kings of that Countrie which should exercise crueltie against the people, *anathematis sententia condemnentur*: Should be anathematized, or held accursed. *Concil. Toletan.*6.*can.*3. If the King should violate his faith which he gaue, not to suffer the Iewes to infringe the Catholike faith, *Sit anathema in conspectu Dei*: Let him be accursed in the sight of God, &c. These decrees of anathematizing Kings were not made by any one or two, but in the first were assembled all the Bishops of the Prouinces of *Hispania*, and *Galicia*, the King *Sisenandus* himselfe was present, with the chiefe of his Nobles, and gaue consent. In the second there were assembled 52. Bishops, the King *Chintillanus* and his Nobles. Hereby then may appeare what was the practise of those times, that nothing should be attempted by any singular authoritie against the highest powers, but by consent of all the states, and in the generall Session of Parliament, as it were.

Master *Lambert* holy Martyr, thus also giueth his opinion of this matter: The Pope ought not to denounce excommunications of his owne proper head and affection onely, but with the consent of other gathered with him in Christs name: for so vsed S.*Paul* when he did excommunicate the man of Corinth, &c. And the same forme declareth the Gospell, Matth.18. *Dic Ecclesiæ*, Tell it to the Church or congregation: so that such excommunications ought to be done, as me thinketh, by the congregation assembled together with their Pastors, whose aduice they ought principally to esteeme and follow, if it be vertuous and godly: *Fox pag.*1113. *respons. ad articul.*24. Hence we conclude, that neither Pope nor any Bishop by their sole authoritie can excommunicate Princes.

Matth.18.17.

Pag.1017.1.60

Lastly, *Epistol. Leodiensium contra Paschal.*2. thus we reade: *Si quis vetus & nouum testamentum, gestaque vtriusque, pariter reuoluerit, quod aut nunquam aut difficile possint reges excommunicari: admoneri quidem possunt, increpari, argui a discretis viris: quia quos Christus in terris rex regum vice sua constituit, damnandos vel saluandos sub iudicio reliquit*: If any man will take paines to looke ouer the old and new Testament, and the acts thereof, he shall readily finde, that Kings either hardly or not at all ought to be excommunicate: they may bee admonished, rebuked, aduised discreetly, and wisely, and not else: for those whom Christ the King of Kings hath set in his stead in the earth to be saued or damned, he hath reserued it for his owne iudgement, &c. And these, which did thus write, were of the Popish Church, though herein they misliked the practise of the Popes. And one of their late writers approueth the foresaid Epistle, and alleageth out of the same, how that *Gregorie* 7. called *Hildebrand*, was the first, contrarie to all antiquitie, that did, *sacerdotalem lanceam contra Imperatoris diadema leuare*, lift vp the spirituall launce against the Crowne of the Emperour: *Espenc.*2.*Timoth.pag.*275.*a.* The same author hath these words, *Magistratus collo non bello, patientia, non violentia, patiendo, non agendo resistendum est*: The Magistrate must be resisted, not by stroke, but yeelding the necke; by patience, not violence; by suffering, not practising: *ibid. pag.*276.*f.* Whereby hee insinuateth, that nothing ought to be attempted against Princes; no not by excommunicating of them, for that were to practise, not to be patient.

I thinke also, their owne Extrauagant condemneth the cruell practise of Popish Prelates in enterdicting of Kings and their Kingdomes, as *Boniface* 8. thus decreed: *Extrau. commun. lib.*5.*tit.*10.*cap.*2. *Prouide attendentes, &c.* We considering, that many are too forward in denouncing of interdictions, whereupon it commeth to passe, that the Ecclesiasticall Sacraments are not administred, the seruice of God suspended, &c. We doe prouide by this edict, that no Prouince, Citie, Castle, Territorie, goe vnder the interdict, for any quantitie or summe of money, by the Lord thereof vnpaied, &c. Wee haue then their owne testimonie against them.

7. *Rolle* speaking of these words of our blessed Sauiour to *Peter*, *Louest thou me, feed my sheepe*: *he appointed Peter, and after him to bee first Pastor of his Church*, and consequently, *omnibus pastoribus & doctoribus eandem potestatem tribuit, &c.* Hee giueth the same power *to all Pastors and Doctors, whereof this is a signe, that all wee doe equally binde and loose, as well as hee*: so that the Pope hath no more right to excommunicate Kings, then other Pastors haue.

De vita solitar. c.13.

2 The

Damianus a Goes de morib. Indor.

2 The practiſe of the *Æthiopike* Church at this day, is, that none are forbidden the Sacraments of the Church, though for neuer ſo great an offence, *Niſi tantum propter homicidia*, but onely for murther, *Zaga Zabo*: but the Pope hath taken vpon him for leſſe faults, yea vpon his light diſpleaſure to excommunicate Emperours and Kings.

Artic. 13.

3. *Confeſſ. of Auſburg*, complaineth *of the Popes charging of mens conſciences, by reſeruation of caſes, and by violent excommunications.*

4. See their owne authors before alleaged.

ANOTHER APPENDEX TO THIS PART, THAT Princes *de facto* ſtanding Excommunicate by the ſentence of the Pope, are notwithſtanding to be obeyed of their ſubiects, neither can they be diſcharged of their oath of fealtie and alleageance.

The Papiſts.

Error. 59. Cauſ. 15. qu. 6. c. 5.
Inſtitut. Moral. p. 2. lib. 4. c. 20.
Anſwere to Stanleyes letter, anno 1587. cited Apolog. Reg. p. 75.
De viſibil. Monarch. lib. 2. c. 4.

VRbanus the ſecond thus decreed: *Iuratos milites Hugoni comiti, &c.* The ſouldiers ſworne to *Hugo*, forbid to ſerue him, as long as he ſtandeth excommunicate, &c. If they pretend their oath, let them be tolde, that the fealtie, which they ſweare vnto a Chriſtian Prince, being now an aduerſarie to God and his Saints, they are bound by no authoritie to performe, &c. *Azorius* their Ieſuite reporteth how *Gregorie* the ſecond, excommunicated *Leo* the Emperour of Grecia, *et ſacramenti religione ſoluit, &c.* and freed his ſubiects from their oath, whereby they had bound themſelues vnto him, &c. In the ſame ſteps tread other Papiſts, as one of their late Cardinals, an Engliſh fugitiue reſolueth, that by reaſon of Queene *Elizabethes* excommunication and hereſie, it was not onely lawfull for any of her ſubiects, but they were bound in conſcience to depriue her of any ſtrength, which lay in their power to doe. And *Saunders* that ſeditious writer affirmeth, that a King that is an heretike, ought to be remoued from the Kingdome.

That which theſe affirme vpon their bare words: *Bellarmine* laboureth in this manner to perſwade.

Lib. 5. de Roman. pontif. c. 7.

Argum. 1. As the woman is free from her husband being an Infidell, that will not ſtay with her, without iniurie to her faith: ſo the ſubiects are free from the yoke of an Infidell King: for the husband hath as great power ouer the wife, as the King hath ouer his ſubiects, and greater too.

1. Cor. 7. 14.

Contra. 1. Neither is the propoſition true: for if an Infidell will ſtill ſtay and remaine with his wife, ſhe muſt not leaue him: but if there be a wilfull deſertion of his part, then is ſhe free: ſhee cannot put him away, if he be willing to abide with her, 1. Cor. 7. 14. no more can the people put away their Prince though an Infidell or heretike. 2. Neither doth the argument follow, for greater inconuenience will follow in the Common-wealth, by the depoſing and caſting off a King, then in the family by the departing of the husband.

Iohn 21. 16.

Argum. 2. It was ſaid to *Peter, Feede my ſheepe,* but he could not feede them, vnleſſe hee had power to put out the vnruly Rammes, that puſh and hurt the ſheepe with their hornes.

1. Pet. 5. 2. 3.

Contra. 1. This feeding conſiſteth in ſpirituall inſtruction, as Saint *Peter* expoundeth it, in taking care for the flocke, and being an example vnto them: it cannot extend to the depoſing and cenſuring of Princes, or to any ſuch temporall iuriſdiction. 2. That which Chriſt ſaid to *Peter*, *Peter* himſelfe accommodateth to all Paſtors. *Feede the flocke of God, which dependeth on you*: therefore the Pope by this Text can challenge no more right and intereſt, then other Paſtors. 3. To make ſubiects breake their oath, and denie their obedience to the Prince which God commandeth, is to peruert the flocke, not to feede it.

Argum. 3. Whereas diuers preſidents are produced, as of *Gregorie* the ſecond, that depoſed *Leo* the Emperour, of *Zacharie*, that put downe *Childericus* the King of Fraunce, and ſuch like practiſes. We anſwere, that theſe things were done *de facto*, in fact and deede, but *non de iure*, not of right: neither are the Popes to be witneſſes, much leſſe Iudges in their owne cauſe.

The Proteſtants.

THat euen wicked and hereticall Kings are to be obeyed of their ſubiects in all lawfull things, neither are to be reſiſted, though they ſhould be iuſtly excommunicate, much leſſe, where they are vniuſtly ſentenced as Proteſtant ſtates haue beene by the Pope: neither that vnder colour of any ſuch excommunication, they can be diſcharged of their oath or conſcience of obedience: thus we make it good.

Annot. in 1. Sam. c. 8. p. 587.

Argum. 1. *Saul* was depoſed by the ſentence of God from the Kingdome, and reiected, and ſo denounced by *Samuel*: yet *Dauid* would not lift vp his hand againſt him, nor reſiſt him, becauſe while he liued he was the Lords anointed: this is confeſſed by the Doway Gloſſators. *Saul notwithſtanding his depoſition, remained in his dignitie till his death.*

Argum. 2. S. *Paul* willeth obedience to bee giuen vnto the Princes, which then were, being that time all Infidels and perſecutors of the faith, and that for conſcience ſake: hee then violateth his conſcience, who withdraweth his obedience from ſuch. Rom.13.5.

Argum.3. The Chriſtians did not depoſe the heathen nor hereticall Emperours, as *Diocleſian, Iulian, Valens* an Arrian: therefore ſuch are now to be reſiſted, or obedience to be yeelded vnto them, in things which they command, not againſt God.

Bellarmine anſwereth, that the reaſon, why Chriſtians depoſed them not, was for that *deerant vires temporales*, they wanted temporall ſtrength: for otherwiſe, as the Apoſtle bad them to appoint new Iudges of their cauſes, that they ſhould not goe to law among the heathen, ſo they might as well haue appointed new Kings, if their ſtrength had ſerued them. Bellarm.lib.3. c.7.ſect. Quod ſum.

Contra.1. Though vnder the heathen Emperours it might be ſuppoſed, that the Chriſtians wanted ſtrength; yet the whole world hauing receiued the Chriſtian faith vnder *Iulian* and *Valens*, was not hindred by their want of ſtrength from ſuch exploites: yea, euen vnder the Pagan Emperours, the Chriſtians wanted not number and ſtrength to haue reſiſted, if *Tertullian* may bee credited, who thus teſtifieth, *Pars pene maior ciuitatis cuiuſq; in ſilentio et modeſtia agimus*: Wee being the greater part of euery Citie, doe liue modeſtly and quietly: *lib. ad Scapulam*. And in another place, *Si tanta vis hominum, in aliquem orbis remoti ſinum abrupiſſemus a vobis, &c.* If wee being ſuch, a great number of men had gone aſide from you, into ſome corner of the farre world, the loſſe of ſo many Citizens would haue made you aſhamed of your condemning of vs, &c. yee would haue beene aſtoniſhed at your ſolitude, and ſilence of all things, &c. And a little before: *Cui bello non idonei, &c.* For what warre had wee not beene fit, though vnequall in forces, that are ſo willingly killed, &c. So the Chriſtians then neither wanted number, nor valour: it was their conſcience then, not want of ſtrength, that kept them from rebelling. Tertullian Apolog.

2 Saint *Paul* doth not ſimply finde fault with them for going to law before heathen Iudges, for then hee had gone againſt his owne rule in appealing to *Ceſar*: but for that they did wrong one to another, and vpon ſmall occaſions called one another before heathen Iudges, to the great ſcandale of their faith. As now wee alſo finde fault with Chriſtians friuolous and vnneceſſarie ſuites and contentions, and exhort them to appoint arbitrators to compound their controuerſies at home: how abſurd and groſſe a collection were it to inferre, that they might as well appoint them a new King.

Let vs ſee the Iudgement of former times. 1. *Tertullian* ſaith; when as yet the Emperours were Infidels, and enemies to the Chriſtian faith: *Colimus imperatorem, &c. vt hominem a Deo ſecundum, &c. ſacrificamus pro ſalute imperatoris, &c. oramus pro ſalute imperatoris, &c.* Wee obſerue and worſhip the Emperour, as a man next vnto God, wee offer ſacrifice for the health of the Emperour, wee pray for his health. Lib. ad Scapul.

2 *Iuſtinus Martyr* ſaith, *Wee onely adore the Lord, and in all other things wee cheerefully performe ſeruice vnto you, &c.* The ſame author in the end of this Apologie, ſetteth downe an Epiſtle of *Marcus Aurelius* the Emperour, written vnto the Senate of Rome, wherein hee ſheweth, how that when his Armie was in great diſtreſſe, both for want of water, and like to bee ouerrunne with the multitude of their enemies, the Chriſtian ſouldiers falling vpon the ground, *prayed not onely for the Emperour*, but for the whole Armie, and ſo both obtained raine, which was comfortable to them, but a ſtorme of haile and lightening to the enemie, as alſo the victorie, &c. Thus the Chriſtians aſſiſted this heathen Emperour what they could, both by their ſpirituall and materiall weapons: they ſought not to depriue him of that ſtrength, which lay in their power, which is the ſeditious doctrine of Cardinall *Allen*, as is ſhewed before. Apolog. 2. οὐχ ὑπὲρ ἐμοῦ μόνον ἀλλὰ, &c.

3 To this purpoſe our Royall Apologiſt concurring with the reformed Churches of England and Scotland, alleageth that place, Ierem. 27. 12. where the Prophet commanded the people to obey the King of Babell, ſaying, *Put your neckes vnder the King of Babell, and ſerue him, and his people, that he may liue.* Ierem.27.12. Apolog.p.22.

4 Wee haue alſo the decree of one of their owne Popes, one of the firſt that tooke vpon him to excommunicate Kings, *Gregorie* the ſeuenth: *Anathematis vincula his ſubtrahimus, &c.* We doe exempt theſe from the band of our curſe, as wiues, children, maides, ſeruants, &c. which giue their attendance vpon excommunicate perſons: if thoſe are allowed to ſerue their husbands, parents, maſters ſtanding excommunicate, much more ſubiects are to yeeld obedience to their ſoueraignes. If then by their owne law, ſubiects are not to denie obedience to their Prince, though iuſtly excommunicate, being excuſed by neceſſitie: much more then, where a Prince is ſentenced vniuſtly and iniuriouſly for an heretike, and by an incompetent Iudge, as Proteſtant Princes haue been cenſured by the Pope, who neither hath power to excommunicate Kings, being out of his iuriſdiction, and is an idolater himſelfe, and hereticall, and therefore a partiall Iudge of hereſie in others. Cauſ.11. qu.3. c.103.

THE THIRD POINT, THAT NO VIOLENCE, CONſpiracie or aſſault is to be made vpon the ſacred perſon of Kings and Gouernours howſoeuer cenſured by the Pope.

The Papiſts.

Error. 60.

THis poſition of the Iudaſites (falſly calling themſelues Ieſuites) their killing of Kings, is ſo odious, that their great Sect-maſter *Bellarmine* flatly denieth any ſuch thing to bee maintained by them: for thus he writeth in his letter to the Archprieſt *Blackwell: It was neuer heard of from the Churches infancie vntill this day, that euer any Pope did command, that any Prince, though an heretike, though an Ethnike, though a perſecuter, ſhould be murthered, or did approue the fact, when it was done, &c.* But how vntrue this is, and how boldly denied, ſhall now euidently appeare to all men.

Ex citation. Reg. Apolog. p. 75.

1 In former times: *Innocentius* the 4. after he had excommunicated the Emperour *Frederike*, corrupted one in *Apulia* to giue him poiſon, of the which the Emperour recouering, hee afterward hired his baſtard ſonne *Manfredus* to poiſon him, whereof he died. *Alexander* the 3. writ vnto the Soldane, that if he would liue quietly, he ſhould by ſome ſleight murther the Emperour, and to that end ſent him the Emperours picture.

Ibid. p. 67.

2 Did not *Sixtus* 5. make an oration in praiſe and commendation of the Friers faith, that murthered *Henrie* the third King of Fraunce, who was no Proteſtant, as the Pope ſaith, *that a true Frier had killed a counterfet Frier:* yea, and if the Cardinals had beene as forward as the Pope, that trayterous Frier had beene canonized for a Saint.

The reply to the manifeſtation. Fol. 66. p. 2.

3 Adde hereunto the reſolution of the Popiſh diuines at Salamanca, which was hammered the 7. day of March, *anno* 1602. that the *Catholikes in Ireland, which did fight againſt the Queene, were by no conſtruction rebels.* Thus reſolued, *Iohn de Sequenza*, Emmanuell *de Royas*, *Iaſper de Mena*, *Peter de Oſorio* profeſſours of Diuinitie in the Colledge of the Ieſuites there.

Apolog. pro Ioan. Chaſtell. part. 2. c. 1.

Part. 5. c. 9.

Ieſuit. catech. 3. 6. c. 18.

4 And to fill vp their meaſure of iniquitie: that beaſtly fellow *Franciſcus de Verone*, in that his diuelliſh Treatiſe, maintaineth that deteſtable fact of *Iohn Chaſtell*, in aſſaulting *Henrie* the fourth, late King of Fraunce, to bee *iuſtum et heroicum*, iuſt and heroicall, who notwithſtanding by the ſentence of the Parliament of Paris, was iuſtly put to death for it. He addeth further, that it was crueltie and ſacriledge to put to death the Ieſuite *Guiguard*, who was condemned by the ſaid Parliament of Paris, for that he had written in a certaine ſeditious booke by him made, that *the late King was iuſtly ſlaine by Iaques Clement: and that if the King now raigning ſhould not die in the warres, hee ought to be killed.* For the which curſed and wicked writing, hee was enioyned at his death to aske God and the King forgiueneſſe.

Ieſuites Catechiſm. 3. booke. f. 204. p. 2. f. 105. p. 1.

Præmon. reg. p. 6. 7. Apolog. reg. p. 55.

5 And that this is a reſolued concluſion of that factious ſocietie of the Iudaſites (calling themſelues falſly Ieſuites) appeareth both by the confeſſion of *Iohn Chaſtell*, that the argument of killing Kings was ordinarie among the Ieſuites: as alſo by the aphoriſmes of *Emmanuel Sa*, and a booke compoſed by the principall of the Seminarie at Rhemes, maintaining, that it was lawfull in certaine caſes for the ſubiect to kill the King. And by that diuelliſh practiſe of the horrible Gunpowder treaſon, plotted by trayterous Papiſts, who at their death refuſed to craue pardon for their deede, vnleſſe the Romiſh Church ſhould firſt condemne it, conſented vnto by the Ieſuits, *Garnet*, *Ouldcorne*, *Baldwine*, winked at by the Pope, who neuer called any of them to account for it, who fled for the ſame fact into Italie. Thus I thinke it is euident, whatſoeuer *Bellarmine* ſaith, that the Popiſh doctrine aloweth of killing of Kings: let vs ſee yet further ſomewhat more of the impietie of this diuelliſh poſition.

The Proteſtants.

THough ſuch vile and monſtrous poſitions neede no confutations: but as *Tertullian* ſaith of the mad opinions of the Valentinians (*illa tantum demonſtrare deſtruere eſt*) it is ſufficient to haue bewrayed them, and laide them open: yet that their groſſe abſurditie, or rather diabolicall iniquitie, may yet be made more manifeſt to all men, we further doe thus impugne them.

1. Sam. c. 26. 10. 11.

The practiſe and precept of Scripture is againſt them; for the practiſe, *David*, though twice the opportunitie ſerued, when he cut off the lap of *Sauls* garment, and afterward tooke away the ſpeare, and water pot from him, yet would hee not, neither lay any violent hand himſelfe vpon the Lords anointed, nor yet ſuffer any of his ſeruants, though ſome of them vrged and preſſed him verie much to doe it: but thus he reſolueth, *As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or hee ſhall deſcend into battell and periſh:* the Lord keepe mee from *laying mine hand vpon the Lords anointed.*

Apolog. p. 22. Rom. 13. 5.

And concerning the precept of Scripture: that place is ſelected by our Royall Apologiſt, whereunto our reformed Church ſubſcribe, where the Apoſtle willeth all men, *to be ſubiect to the higher* *powers for conſcience ſake*: if conſcience of ſubiection muſt be made, much more ſhould conſcience keepe them from attempting any thing againſt the life and ſafetie of Kings.

Tertullian ſaith, *Chriſtianus nullius eſt hoſtis, nedum imperatoris quem ſciens à Deo conſtitui*, &c. A Chriſtian is enemie to none, much leſſe to the Emperour, whom knowing to be appointed of God, he muſt of neceſſitie, loue him, reuerence, honour him, *ſaluum velit*, wiſh his health and ſafetie, &c. but hee is farre from louing the King, and wiſhing his health, that practiſeth his deſtruction. *Iuſtine Martyr* alſo of the Greeke Church, thus profeſſeth vnto the Emperour *Antoninus Pius*: *Wee are helpers vnto peace more than other men beſide, becauſe wee teach, that no malefactor*, &c. (*lier in waite*, &c.) *can bee hid before God*: They then which lie in waite to aſſault the life of Kings, are hinderers of publike peace, and ſuch cannot eſcape Gods puniſhment. Lib. ad Scapul. Apolog. 2. Ἐπίβουλον.

Their owne ancient Synodes of Spaine haue concluded contrarie vnto the late conuenticles in Spaine. *Toletan. 4. cap. 47. Siquis regem nece attentârit*, &c. *anathema*, &c. If any attempt the death of the King, let him bee accurſed, *Toletan. 6. cap. 18. No man ſhall goe about to ſeeke the deſtruction of the King*. In their generall Councell of Conſtance, ſeſſ. 15. this propoſition, was condemned as hereticall: that *tyrannus poteſt & debet licitè & meritoriè occidi*, &c. A tyrant may and ought lawfully and meritoriouſlie be killed by his vaſſall or ſubiect, notwithſtanding his oth made, and not expecting the ſentence or mandate of any iudge whatſoeuer, &c.

Conſidering then, that this Iudas doctrine of killing Kings is ſo prodigious, that it hath miſliked the Papiſts of former times, and it being ſo dangerous to States, who can miſlike, or rather not commend the care of Chriſtian and Proteſtant Kings, in prouiding againſt ſuch monſters by wiſe and iuſt lawes: like as a law was made by the Emperour *Frederike*, that if a Biſhop were found to attempt any thing againſt the publike quiet, *centum millibus ab ciuitate vitam agat, quam conturbauit*: He ſhould liue an hundred miles off from that countrey which he had diſturbed, &c. And it were to be wiſhed, that all ſuch diſturbers of the peace and quiet of this our nation, were ſent not onely an hundred, but a thouſand miles off. Cod. lib. 1. tit. 6. leg. 14.

THE FOVRTH PART WHETHER IT BE NOT LAWfull for ſubiects to take the oath of alleageance, and thereby obliege themſelues to the faithfull performance of euerie part and article thereof.

The Papiſts.

Whereas after the horrible and diuelliſh Gunpowder treaſon, whereby certaine trayterous Papiſts intended to haue blowne vp the Parliament houſe, when the King, Queene, Prince, Lords ſpirituall and temporall, and the Commons ſhould haue been there aſſembled; which ſhould haue been *anno* 1605. vpon the 5. of Nouember, if the Lord in his mercie had not preuented it: it pleaſed the whole State, for the further diſcouerie, of ſuch like treacherous affections, to cauſe to bee ſet downe a certaine forme of an oath, called the oath of alleageance, to bee miniſtred vnto all the Kings ſubiects, as is further extant and enacted, *anno* 3. *Iacobi cap*. 4. Pope *Paulus* the 5. by two *Breues* directed to his Catholikes here in England, did generally prohibit them to take the ſaid oath: the ſpeciall contents whereof, that the groſeneſſe of that Popiſh inhibition may further appeare, it ſhal not be amiſſe here to ſet downe. Error. 61.

1 That the Pope hath no power to depoſe his Maieſtie being the rightfull King of this realme, or to diſpoſe of his Kingdomes, or to authorize any forren prince to inuade or annoy him.

2 That the Pope cannot giue licence to any of the Kings ſubiects to beare armes againſt him, or to offer any violence to his royall Perſon, or State, &c.

3 That notwithſtanding any ſentence of excommunication made by the Pope, euerie ſubiect is to beare faith and true alleageance to his Maieſtie, &c. to defend him to the vttermoſt of their power, and to make knowne to his Maieſtie all treaſons, &c.

4 That the Pope hath no power to diſcharge any ſubiect of their alleageance and obedience, nor to abſolue them of their oath.

5 That euery one is to take this oath willingly, without any equiuocation, or mentall reſeruation.

Notwithſtanding this ſo lawfull and iuſt an oath, the Pope in two ſeuerall Brieues, hath forbidden his deuoted Catholikes to take it. In his firſt *Breue* after hee had ſet downe the oath at large, he inferreth: *That ſuch an oath cannot bee taken without hurting of the Catholike faith, and the ſaluation of your ſoules, ſeeing it containes many things which are flat contrarie to faith and ſaluation*: and in his ſecond *Breue*, hee ſaith, *This is our meere, pure and perfect will, being alwaies carefull of your ſaluation*, &c. That is, that they ſhould not take the ſaid oath: but the Pope ſheweth not wherein this oath is contrarie to faith or ſaluation, as his Maieſtie obſerueth, he ſaith many things but prooueth nothing: he muſt be beleeued of his word, and his will muſt ſtand for law: his *Brieues* muſt be taken for oracles.

Bellarmine to helpe out his great maſter, doth here make a ſupplie, in his letter to *Blackwell* the Archprieſt.

Theodoret lib. 4. cap. 19.

Argum. 1. The very leaſt ſyllable of Gods diuine truth is not to be corrupted: which hee doth illuſtrate by the example of *Baſil*, who being ſolicited by the Arrian Emperour *Valens* deputie, not to reſiſt the Emperour for a ſubtiltie of a few points of doctrine, anſwered, *It was not to bee endured, that the leaſt ſyllable of Gods word ſhould be corrupted, &c. Apolog. p.* 43.

Contra. To this obiection his Maieſtie hath made a full and ſufficient anſwer, which it ſhall be ſufficient to abridge: 1. In the next words of the author, it followeth; *imperatoris amicitiam magni ſe pendere, ſed in pietate*, that he did make much account of the Emperours friendſhip, but with pietie: *Baſiles* words then will rather perſwade to take this oath, being not againſt pietie. 2. *Baſil* was ſolicited to become an Arrian, and to hold fellowſhip with heretikes; but this oath medleth not with any article of the faith, nor is againſt the word of God. This example then is very impertinent: ſee further *Apolog. Reg. p.* 85. 87.

Argum. 2. This oath is againſt one of the principall heads of our faith, the primacie of the Apoſtolike Sea, which muſt not be impugned: as *Gregorie* ſaith, *lib.* 11. *epiſt.* 24. *Let not the reuerence due to the Apoſtolike Sea be troubled by any mans preſumption, for then the ſtate of the members doth remaine entire, when the head of the faith is not bruiſed by any iniurie, Apolog. p.* 42.

Præmonit. pag. 9. Apolog. pag. 46. 47.

Contra. The ſumme of his Maieſties anſwere here is this: 1. That this oath of alleageance is not againſt the Popes primacie or eccleſiaſticall power: which the oath of ſupremacie cutteth of made in King *Henrie* the eights raigne: this oath dealeth onely with temporall and ciuill obedience: in ſo much, as when the lower Houſe had ſo framed the oath, that the Pope had no power to excommunicate the King, his Maieſtie cauſed it in that behalfe to be reformed: ſo that *Bellarmine* taketh *quid pro quo*, one thing for another, the oath of ſupremacie for the oath of alleageance. 2. It is no article of the faith, to hold the Pope to be the head of the faith, or vniuerſall Biſhop, no not in *Gregorie* his opinion, who affirmeth, *that whoſoeuer calleth himſelfe vniuerſall Biſhop, is the forerunner of Antichriſt.* (Lib. 6. epiſt. 30.) 3. *Gregorie* in that place writeth to a Biſhop of Sicilie (which was vnder the Sea of Rome) concerning the vſe of the Pall, a thing indifferent: and ſo we impugne not his doctrine, that in ceremonies concerning order, and other indifferent things, the Chriſtian Magiſtrate and the Church muſt be obeyed, or elſe the members muſt needs runne to confuſion. (Apolog. p. 92.) 4. Wee deſire no other thing to bee ſuggeſted to the Pope and his Cardinals then Saint *Gregorie* deſired *Sabinian* to ſuggeſt to the Emperor: *One thing there is, which I would haue you ſuggeſt ſhortly to your moſt noble Lord,* &c. *I dread to haue any hand in the blood of any man.* (Apolog. p. 94.)

Apolog. p. 42.

Argum. 3. *Bellarmine* alſo alleageth that ſaying of *Leo*, writing to the Biſhops of Vienna, to prooue the primacie of the Apoſtolike Sea, which hee ſuppoſeth to bee impugned by this oath of alleageance: *Hee is not* (ſaith hee) *partaker of the diuine myſterie, that dare depart from the ſoliditie of Peter.*

Contra. 1. The Pope can neither proue perſonall nor doctrinall ſucceſſion from S. *Peter*, pag. 64. 2. The Popes are but partial witneſſes in their owne cauſe, they aduance Saint *Peters*, that they may be aduanced with him, pag. 94. 3. *Leo* is to rhetoricall in ſetting foorth the dignitie of Saint *Peter*: hee ſaith in the ſame place; *The Lord did take Peter into the fellowſhip of the indiuiſible vnitie*: which words are much derogatorie to the diuine Maieſtie, pag. 95. 4. *Leo* did thus beſtirre himſelfe, becauſe his primacie was impugned at this time; aboue ſixe hundred Biſhops in the Councell of Chalcedon, gaue equal authoritie to the Patriarchal Sea of Conſtantinople, pag. 96. 5. Yet *Leo* that gaue ſo much to *Peter*, tooke nothing from Cæſar, but gaue him both his titles and due, giuing the power of calling a Councell to the Emperour: as may appeare, *epiſt.* 9. 17. *Theodoſio, epiſt.* 16. *flauian.* (Apolog. pag. 95. 97.) 6. It is denied, that the oath of alleageance impugneth the primacie of the Pope, vnleſſe his primacie conſiſt, in depoſing of Kings, and diſſoluing of ſubiects oathes, and authoriſing them to rebell againſt their Soueraigne. 7. Yet if it impugne the vſurped primacie of Rome, it ought and might ſafely and lawfully be taken.

The Proteſtants.

We hold it not onely lawfull but conuenient and requiſit, and in a manner neceſſarie that ſubiects ſhould obliege themſelues by their oath of alleageance and fidelitie to their Prince and Soueraigne, that by this meanes the falſe hearts and affections of diſloyal ſubiects may be tried out, and the Prince may haue ſecurity of his life and State.

Argum. 1. *Abraham* tooke an oath of his ſeruant for his fidelitie about the buſineſſe of his ſonnes marriage, Geneſ. 24. the poore Egyptian tooke an oath of *Dauid* for the ſecuritie of his life: 1. Sam. 30. 15. much more may the King take an oath of his ſubiects, if the ſeruant may ſweare to his maſter, and if in ſome caſes a priuat man may require an oath for his life.

2. Sam. 5. 3.

Argum. 2. *Dauid*, when hee was receiued of all Iſrael for their King, made a couenant with them before the Lord: 2. Sam. 5. 3. that is, in the preſence of the Arke, calling God to witneſſe: as the King bindeth himſelfe at his Coronation by a ſolemne oath to his people, ſo the ſubiects alſo ought to bind themſelues by their oath of alleageance to the King. So *Iehoiada* when hee brought foorth *Ioas* the young King: hee tooke an oath of the people (for their obedience) and made a couenant with them: it is therefore agreeable to the word of God for (2. King. 11. 4.)

Kings and Princes to enquire an oath of their ſubiects for their obedience.

1 If the Imperiall lawes, which did bind both the Latine and Greeke Commonwealth allow an oath to bee taken in ſmaller matters: as *pupillus poteſt tutori deferre iuramentum*: the Ward may put his Gardian to his oath: *Cod. l. 4. tit. 1. leg. 5. reus tenetur iurare vel ſoluere*: hee that is endebted muſt take his oath, or pay the debt, *ibid. leg. 12.* an oath alſo is allowed, *in actione depoſito*, in the caſe, where a thing is committed to ones truſt, *leg. 10.* If in theſe caſes an oath may bee taken of priuate men by priuate men, much more may the Prince require it of his ſubiects.

2 *Tertullian*, though hee allow not that oath which was made, *Per genios Imperatoris*, by the ſpirits, which they imagined to attend vpon the Emperours: yet hee ſaith, *Iuramus per ſalutem eorum, quæ eſt auguſtior omnibus genijs*: Wee ſweare by their health, which is more worth then then their ſpirits. And againe, *Id in eis ſcimus eſſe, quod Deus voluit, & pro magno iuramento habemus*: Wee know that to bee in them, which God would, and this wee hold for a great oath, &c. If it bee lawfull in his opinion, to ſweare by the health and life, much more for the health and life of the Prince, and for the preſeruation thereof.

Tertullian apologet.

3 *Concil. Toletan. 4. can. 47.* which was *anno* 633. and *Toletan. 10. can. 2.* about *anno* 670. mention is made of the oath of fidelitie, which was made for the preſeruation of the King, that no man ſhould violate it. And long after this time, the Emperour vſed to require an oath of fidelitie of all, both Clergie men and others, in effect the verie ſame with this oath of alleageance, now in queſtion, as *Radeuicus* hath ſet it downe. The oath was this, *Ego iuro, quod amodo fidelis ero Domino meo Frederico, &c.* I ſweare that I will henceforth bee faithfull to my Lord *Fredericke*, Emperour of the Romanes againſt all men, as I ought of right to doe vnto the Lord Emperour: I will helpe him to keepe the Crowne of the Empire, and all his honour in Italie, ſpeciallie that Citie (meaning Rome) and what right ſoeuer hee hath therein, &c. I will not take his regalities from him, and if they bee taken away, I will doe my beſt, that hee may recouer and retaine them: neither will I bee of counſell or an agent, to take away life, member or honour: euerie mandate, which hee maketh by himſelfe, or by his letter, or by his Embaſſadour, I will faithfullie obſerue, &c. all theſe things I will obſerue with a good faith without any fraud, &c.

Radeuic. lib. 3. cap. 19.

4 It need not therefore ſeeme ſtrange, that the reformed Church and Kingdome of England hath preſcribed the like oath of fidelitie and alleageance to be miniſtred to all ſubiects, and confirmed the ſame by publike act of Parliament, as hath been ſhewed before.

THE FIFTH PART, THAT THE OATH OF ALLEAGEANCE CANNOT BE DIſſOLUED NOR REUERſED BY THE POPES DIſPENſATION.

The Papiſts.

WHat their opinion is, their practiſe ſheweth: for diuers Romiſh Prieſts hauing taken the ſaid oath of alleageance, and, as they pretended out of their conſcience, yet haue forſworne it againe for obedience to the Popes command.

Error 62. Præmonit. Reg. pag. 93.

Argum. Their vſuall argument to prooue that the Pope hath power to diſpenſe with all kind of vowes and oathes: is out of that place, Matth. 16. *Whatſoeuer thou looſeſt in earth, ſhall bee looſed in heauen*, &c.

Matth. 16. 19. Præmonit. pag. 19.

Contra. 1. This text is not vnderſtood, of euerie kind of looſing and binding, as of oathes and vowes, but of the binding of ſinnes to the impenitent, and of looſing and releaſing of ſinnes: as their owne interlineary Gloſſe expoundeth, and the Scripture it ſelfe warranteth: *Whoſe ſinnes yee remit*, &c. 2 Abſolute power is not giuen of binding or looſing, but according to Gods will: as *Lyra* expounded, *Suppoſito debito vſu clauis, &c.* The right vſe of the key being ſuppoſed, God approoueth it in heauen, it is not Gods will, that lawfull oathes ſhould be violated, but faithfully kept: he that ſweareth, &c. and *changeth not*, ſhall dwell in the Lords Tabernacle. 3. This power of binding and looſing is giuen to all Apoſtles and their ſucceſſors, the faithfull Paſtors, Matth. 18. 18. and ſo *Hierom* confeſſeth, as hee is cited by the ordinarie Gloſſe. 4. Whatſoeuer is ſaid to S. *Peter*, is not ſaid to the Pope, vnleſſe he would ſhew himſelfe to be the true ſucceſſor of S. *Peter*, both in doctrine and place, in the probation of both which he faileth.

John 20. 23.

Pſalm. 15. 4.

Matth. 18. 18.

The Proteſtants.

THere is no exemption, priuiledge, profeſſion, power or authoritie, which can free ſubiects from their lawfull oath of fealty and loyalty, alleageance and obedience made vnto their Prince, the Lords annointed.

Argum. 1. *Ioſhua* and the Congregation made an oath to the Gibeonites not to ſlay them, and they did it ignorantlie, being deceiued by them, as though they had dwelt a farre off, Iudges 9. yet the land was puniſhed many hundred yeeres after, becauſe *Saul* had broken this oath, and put them to the ſword: 2. Samuel 22. If an oath made to ſtrangers, and that ignorantlie, bindeth not onelie the perſons, that take their oath, but their poſteritie alſo: much more doth an oath made with good deliberation and aduiſement, not to a ſtranger, but to the naturall Prince, and their perſons that doe oblige themſelues thereunto.

Argum. 2. If *Ionathan* had well nie died for breaking his fathers oath, which hee tooke of the people in a matter of abſtinence, and that ignorantly, for hee heard not when his father charged the people with that oath, 1.Sam.14.27. much more are they treſpaſſers, which wittingly breake an oath, and in a more ſerious and waightier matter, not from abſtaining their mouth from meate, but from abſtaining their hands from attempting any thing againſt the ſafetie of the Prince and State.

Now for further euidence hereof: 1. wee haue the law of *Anaſtaſius* Emperour of Conſtantinople, that they, *qui dignitatem aliquam prætendunt,&c.* which pretend any dignitie or profeſſion, *ſine aliqua fori præſcriptione indub,&c. obedire compelli, &c.* without any preſcription or exception of the court, ſhould be compelled to obey the ordinarie Iudges, both in publike and priuate affaires, &c. if no profeſſion can exempt from the iudgement of the Magiſtrate: then it will follow, that profeſſion of obedience to the Biſhop of Rome is no colour to diſpenſe with the oath of alleageance to the Magiſtrate. Cod.lib.3.tit. 4.cap.7.

2 *Auguſtine* alloweth of the obedience which Chriſtian ſouldiers performed to *Iulian* in ciuill matters, to whom they were bound by oath, as all ſouldiers were: *When he would haue them* (ſaith he) *to worſhip idols, and to ſacrifice, they preferred God before him: but when hee ſaid goe fourth to fight, they preſentlie obeied, &c.* If their obedience might haue been diſpenſed with, there was cauſe, for that they were vnder an Emperour, which was a profeſſed aduerſarie to the Chriſtian faith. In Pſalmum 124.

3 Some of their owne Councels herein conſent with vs: *Concil.Toletan.10.cap.2. Aquiſgran.can.*12. it was decreed, that they which did violate the oath of fidelitie made for preſeruation of the Kings perſon, &c. ſhould be depriued of all dignitie and honour.

4. Then is it no new or ſtrange thing, that the reformed Church and Kingdome of England hath ſo expreſſely ſet it downe in the oath of alleageance, *I doe beleeue, and in my conſcience am reſolued, that neither the Pope, nor any perſon whatſoeuer, hath power to abſolue me of this oath, or any part thereof, &c.* Apolog.pag.52. And therefore his Maieſtie truly ſaith, *I craue nothing more of my ſubiects in this oath, which was not expreſlie and carefullie commanded then, by the Councels to be obeyed,* &c.

A SIXTH PART, THAT IT IS NOT LAWFVLL TO equiuocate either in an oath, or in ſpeech without an oath, that is to ſpeake one thing with the mouth, meaning another.

The Papiſts.

Error.63. LEſt there ſhould bee any miſtaken in this matter, *Parſons*, the profeſſed proctor and patron of equiuocation, ſhall tell vs the tale for the reſt: he maketh two kind of equiuocations; the one is Mitigat.cap. 12.n.3. verball, *as when word or ſpeech hath either naturallie, or by peculiar cuſtome of particular language two or moe ſignifications.* Mentall equiuocation he defineth thus: *When any ſpeech may haue a double ſenſe, not by any double ſignification or compoſition of the words, but onely by ſome reſeruation of the mind in the ſpeaker, whereby his meaning is made different from that ſenſe, which the words vttered doe beare* Mitigat.cap.8. *without that reſeruation,&c.* As he giueth this inſtance: *Theſe words of a Prieſt,* (I am no Prieſt) *mixed with this reſeruation (to tell it vnto you) or ſuch like, is as true, as if the whole propoſition were vttered with the mouth, thus, I am no Prieſt to tell it vnto you.*

So then this is their opinion, that it is lawfull to equiuocate with ſuch mentall reſeruation: but yet they require theſe conditions: 1. that the ſecret reſeruation agree with the mind. 2. It muſt bee vſed, when they haue to deale with an incompetent Iudge, or when any wrong is offered. And ſo conſequently they affirme, that *it is lawfull in England for Prieſts to equiuocate euen in their oathes before Proteſtant Magiſtrates and officers, &c.* As a Prieſt being conuicted before a Magiſtrate, and asked whether hee were a Prieſt, anſwered, no; meaning, a Prieſt of *Appollo*; and whether hee had been beyond the ſea, ſaid, no; meaning the Adriatique ſea: ſuch euaſions vſed Maſter *Garnet* in his Manuſcript. treat.cap.20. excitat. D.Morton encounter. examinations: Nay they yet goe further, that it is not onelie lawfull in their oath to equiuocate, but if they bee required to ſweare without *equiuocation*, then hee may ſweare he doth not equiuocate by another equiuocation and mentall reſeruation, and thus they allow equiuocation vpon equiuocation.

Now leſt they ſhould ſeeke to haue no ground for this their ſo vnreaſonable opinion: they would thus ſeeme to countenance it by ſome inſtances produced out of Scripture.

*Argum.*1. Many places are vrged, taken from the example of our bleſſed Sauiour: 1. as Ioh.8.15. Parſons Reckoning.pag.683. John 8.15. *You iudge after the fleſh, I iudge no man:* but ſeeing elſewhere Chriſt ſaith, that al iudgement was committed to the Sonne: here muſt be a mentall reſeruation: as, I iudge not corruptly, as you doe, or, I come not now to iudge.

2 Ioh.8.50. *I ſeeke not mine owne glorie:* and yet in the former verſe he ſaith, you haue diſhonoured me. Ibid.pag.684. John 8.50.

3 *Verſe 51. If any man keepe my word, he ſhall neuer ſee death*: here was a mentall reſeruation; for the Iewes vnderſtand Chriſt to ſpeake of temporall death, as appeareth by their anſwere.

Ioh.8.51.ibid.

4 *Verſe 54. If I honour my ſelfe, mine honour is nothing worth, &c.* yet was it lawfull for our Sauiour to ſeeke his owne glorie: here was then a reſerued ſenſe.

Ioh.8.54.ibid.

5 *Verſe 56. Abraham reioyced to ſee my day*: which the Iewes vnderſtood of the corporall ſeeing of *Abraham*, but Chriſt had another meaning.

Ioh.8.56.ibid. pag.685.

6 *Ioh.1. verſ.21. Iohn* being asked if hee were a Prophet, anſwereth no, and yet hee was a Prophet.

Ioh.1.21. Mitigat.cap.9. ſect.2.p.319. Ibid.pag.368.

7 Iſai.38. The Prophet is bid to tell Hezekiah, *Thou ſhalt die, and not liue*: and yet hee liued fifteene yeares after: here was then another ſecret ſenſe reſerued.

Iſai.38.1.

Contra. 1. Theſe inſtances are impertinent: for in none of theſe was there any intention to deceiue, as a popiſh prieſt intendeth to couſin the Magiſtrate by equiuocating. 2. Here is no examination vpon oth, or before a Magiſtrate, which is the thing in queſtion. 3 Here is no mentall reſeruation or equiuocating at all: but a verball ſenſe, inferred out of the words or circumſtances of the place, or included in them, though ſometime by the hearers miſtaken: as ſhall appeare in the particular view of the ſeuerall places.

1 As by the precedent part, *you iudge* after the fleſh, Chriſts meaning is euident, that hee iudgeth not after that manner.

2 I ſeeke not (ſaith Chriſt) mine owne glorie, that is, in ſeeking mine owne reuenge: this ſenſe is gathered out of the words following, *there is one that ſeeketh it, and iudgeth.*

3 *He ſhall not ſee death*, that is, eternally. Here the double ſenſe is in the word, which may bee vnderſtood either of temporall, or eternall death: there needeth not any ſecret reſeruation.

4 There are two kinds of ſeeking honour, a iuſt and diuine; an humane and vaine, which Chriſt ſpeaketh of, and according to the Iewes owne vnderſtanding: but their mentall reſeruation is contrarie to his vnderſtanding with whom they equiuocate.

5 Chriſt ſpeaketh of a ſpirituall and propheticall, not temporall ſight, as appeareth by his owne words following, *before Abraham was, I am*: here then is no doubling or equiuocating at all.

6 *Iohn* anſwereth according to their meaning, whether he were the Prophet, that is, that great Prophet which was to come: but theſe equiuocators ſpeake not according to the meaning of others.

7 God in ſuch propheticall ſpeeches alwaies includeth a ſecret condition of repentance, which neceſſarily followeth vpon the ſenſe of the words, without any ſuch mentall colluſion: neither muſt men be too bold to patroniſe their infirmities by ſuch diuine and propheticall acts.

Argum. 2. But they triumph in two places of Scripture aboue the reſt, which they thinke make ſtrongly for their mentall equiuocating. The firſt is, Marke 13.32. *Of that day and houre knoweth no man, no not the Angels which are in heauen, neither the Sonne himſelfe, ſaue the Father.* This place, they ſay, is thus generally expounded by the fathers: *Neſciebat ad dicendum alijs*: The Sonne is ſaid not to know it, that is, to tell it vnto others: and ſo they make this equiuocating to be very like, *I am a Prieſt, but not to tell it vnto thee.*

Mark.13.32. Parſons Reckon.p.440.

Contra. For the more full anſwering to this obiection, I will firſt produce the diuers expoſitions of this place: 1. *Hilarius* expoundeth it of Chriſt as the Sonne of God: *the Sonne and the ſpirit: quia non ſunt a ſe, neſciunt a ſe*; becauſe they are not of themſelues, of themſelues they know not: but the Father onely is of himſelfe, and therefore knoweth of himſelfe, &c. But in this ſenſe there ſhould be ſome difference in the diuine workes betweene the Father and the Sonne. 2. *Ambroſe* hath three diuers interpretations: as firſt, *Maluit Dominus nimio in diſcipulos amore, &c. videri ignorare, quod nouerat, quam negare*: The Lord through his great loue to his Diſciples had rather ſeeme ignorant of that which he knew, then denie them any thing, &c. but Chriſt ſhould then haue ſeemed to diſſemble, if he had affirmed that of himſelfe, which he knew to be otherwiſe. 3 Againe, ſaith he, *ſibi nouit, mihi neſcit*: he knew the time and houre to himſelfe, but he knoweth it not for me, &c. and moſt of the fathers runne vpon this ſenſe: yet this ſatisfieth not neither: for the Angels alſo are ſaid not to know the houre, as the Sonne is ſaid not to know it: then in this ſenſe it would follow, that the Angels know it to themſelues, but not for vs. 4. Chriſt muſt be vnderſtood to ſpeake as he is the Sonne of man, *quia temporum finem, non per naturam hominis, ſed per naturam Dei nouit*: becauſe he knew the end of times, not by the nature of man, but by the nature of God, &c. This ſenſe cannot be much miſliked, ſauing that it implieth a contradiction in the ſpeech of Chriſt, that hee knew it, and knew it not; diſtinguiſhing betweene the thing, and the manner: hee being man knew it, but not as hee was man: which had been ſomewhat too curious for the plaine vnderſtanding of the Apoſtles. 5. There is then another ſenſe giuen by *Hierome, de die & hora, &c.* of that day and houre, he anſwered, that both the Angels, and the Sonne himſelfe were ignorant: the infirmitie of the fleſh did *reioyce, that God did dubit it: & tamen menſuram fragilitatis ſuæ excedere non potuit*, and yet it could not goe beyond the meaſure of it fragilitie, that he might not in opinion, but in truth be beleeued to be the Sonne of man: he thinketh, that Chriſt was indeed in his humanitie ignorant of the very day and houre. And leſt it might ſeeme ſtrange, that Chriſt ſhould be ſaid to be ignorant of any thing: *Caluin* giueth this reaſon, *it derogateth no more to his diuine nature*, then that he was mortall: as his vnion with the di-

Lib.5.de fide cap.8.

Ambroſ.in Luc.17.

Ambroſ.ibid.

Dialog.2.aduerſ. Pelagian.

uine

time nature tooke not away the infirmities of his bodie, no more did it of his ſoule. And againe, this is like, ſaith he, vnto that other place, where Chriſt ſaith, *to ſit at my right hand and left hand, is not mine to giue*: that is, he was not ſent at that time to diſtribute the honours of the next world: but after the reſurrection, then he ſaid, *all power is giuen to me in heauen and earth*. It was no more for Chriſt in his manhood to be ignorant of the day of iudgement, then not to haue commiſſion then to diſpoſe of the places and ſeates of iudgement. *Bullinger* alſo affirmeth the ſame, that Chriſt tooke vpon him *humanam ſcientiam & ignorantiam*, humane knowledge and ignorance, (though his ignorance was not ſuch as ours) which increaſeth by degrees, as it is ſaid, *he increaſed in wiſedome*, that he might be like vnto vs in all things, ſinne only excepted.

Math. 20.23.

Luke 2.5.
Heb.2.17.4.15.

Now then for anſwere to their argument: 1. If this laſt ſenſe be receiued, which is the moſt agreeable, then is there no colour at all for equiuocation: for Chriſt did altogether meane as he ſpake, that he knew not the time.

2 If either of the other two ſenſes be followed, that he knew not as man; or he knew it, but not to tell it to others: it maketh not at all for their mentall reſeruation. 1. Chriſts intention and theirs is farre differing: for Chriſt thus ſpeaketh, to ſtay his Diſciples curioſitie: as *Chryſoſtome* ſaith, *repreſſit eos, ne diſcere vellent, quod angeli neſciunt*; hee ſtaieth them, that they ſhould not deſire to learne that, which the Angels knew not, &c. And in that he ſaith, nor the Sonne, *non ſolum à diſcendo, ſed à querendo prohibuit*: he forbiddeth them not onely to learne, but not to enquire, &c. but their intent is to deceiue and beguile. 2. Chriſt here talketh with his Diſciples, as hee thought beſt for their inſtruction: but being examined before *Pilate*, he plainly anſwered vnto the demaunds of the Gouernour, without any ſuch reſerued ſenſe: as is euident, Ioh. 18.33. Luk. cap. 19. to verſ. 12.

Hom.78.in 24.Matth.

3 This ſenſe which is vnderſtood, *Chryſoſtome* collecteth out of the words themſelues: *That you may vnderſtand* (ſaith he) *that Chriſt refuſed not by any ignorance to tell the day, aliud ſignum proponit; he propoundeth another ſigne, &c. As in the daies before the flood, &c. ſo ſhall the comming of the Sonne of man be*: So then they vnderſtood by the ſpeech of Chriſt, that he knew all things concerning his comming, &c. though he ſo ſpake for ſome reaſon beſt knowne to himſelfe. Here then need no reſeruation of any ſenſe hid from the hearers, when as by the very ſpeech which is vttered they could finde out his meaning.

Chryſoſt. ibid.

Math. 24.38.

Argum. 3. The other place, which they ſo much glorie in, is Ioh. 7.8. Chriſt ſaith, *he will not goe vp to the feaſt*, and yet he immediatly after went vp, verſ. 10. there muſt then bee ſome ſecret ſenſe reſerued: for otherwiſe Chriſt ſhould be contrarie to himſelfe. To this purpoſe *Parſons*.

Mitigat. p. 388.

Contra. 1. The true reading in the originall is ουπω, I will not goe vp yet: and ſo readeth the Syriake, *I will not goe vp now*. This reading followeth *Chryſoſtome*, *Euthymius*: if *Cyrill* and ſome others leaue out that word, and ſo buſie themſelues to ſeeke out ſome other ſecret meaning, the reaſon is, they had not theſe authenticall Greeke copies. 2. Some of their owne writers, as *Maldonate*, *Tolet*, *Ianſenius*, *Caietane*, *Emmanuel Sa*, approue the firſt reading as the beſt. 3. If that word were not expreſſed, yet that to be the meaning of Chriſt, that he would not goe vp yet, is gathered out of the former words, *my time is not yet come*: for otherwiſe it would haue been very ſcandalous vnto his kinred, if he had ſimply denied to goe to the feaſt, which would haue been thought to proceed of contempt: here then is no need of any mentall reſeruation, the ſenſe being euident out of the words.

See D. Mortons encounter, lib. 2. c. 10. pag. 152.

Argum. 4. Maſter *Parſons* beſide teſtimonies of Scripture, hath this politike reaſon: he putteth this caſe, that a Noble man, that maketh no conſcience to pay that hee borroweth, asketh of one to borrow fiue hundred pounds; the other is loth to ſay him nay, for feare of his diſpleaſure, and more loth to lie for feare of incurring the diuine offence: then hee inferreth thus, *Hath the God of nature left no lawfull manner of euaſion by reaſon and force of wit in ſuch an incumbrance? he that hath giuen vnto the Hare and Fox ſharpnes of ſenſe, by leapes, turnings and windings, by going backe the ſame trace they came, to deceiue dogs*: and ſo he reſolueth, that there is no way to eſcape but by this mentall equiuocating: as to ſay, *I haue not ſo much money*, meaning, *to lend to you, or that I can ſpare &c.*

Mitigat. cap. 9. pag. 403. numer. 80.

Contra. 1. As he hath brought his argument from the Hare and Fox, ſo I will anſwer him with *Auguſtins* obſeruation touching the fox: *Vulpes habere ſolent tales foueas, vt ex vna parte intrent, ex alia exeant, ſed captor vulpium ad vtrumq; foramen rete poſuit, &c.* Foxes vſe to haue ſuch burrowes, that they goe in one way, and out another; but the cunning taker of foxes laieth his nets at each hole, &c. So Maſter *Parſons* fox, that would borrow money, plungeth a man two waies, he will either put him vpon his diſpleaſure, or put him to the lie: now a Chriſtian hath one buſh to ſtop both gaps, and one net to lay at each ſtarting hole, to feare God, and ſpeake the truth from his heart.

In Pſal. 80.

2 As the God of nature hath prouided for Foxes and Hares, in giuing them ſuch naturall ſagacitie: ſo the ſame God of grace hath prouided better for his children, that they ſhould rather feare God in ſpeaking the truth, then man in diſſembling it. Indeed ſuch ſtarting holes are fit for craftie Foxes, and timorous Hares: but the Lords ſheepe embrace ſimplicitie. Of ſuch timorous and leporine natures I may ſay with *Tertullian*: *Noui paſtores eorum in pace leones, in prælio ceruos*: I haue knowne their paſtors, in peace like lions, in battell as fearefull Deere.

3 If one cannot in cleanly manner put off ſuch an importune borrower, without either his offence or Gods diſpleaſure, we know the Apoſtles reſolution, *It is better to obey God, then man*: and it is a greater inconuenience to lie to endanger the ſoule, then to ſpeake the truth, though to the loſſe of

Acts 4.19.

the life of the bodie. *Auguſtine* hath an excellent ſaying: *Mentiris vt ne moriaris, & mentiris & moreris, & dum vitas mortem, quam differre potueris, auferre non potueris, incidis in duas, vt prius in anima, post etiam corpore moriaris, &c.* Thou wilt tell a lie, leſt thou ſhouldeſt die, and ſo thou both lieſt, and dieſt: while thou eſcapeſt death, which thou maiſt deferre, not take away, thou falleſt into two deaths: thou dieſt firſt in thy ſoule, and after ſhalt die in thy bodie, &c. Theſe and ſuch other are the ſillie ſhifts, and weake arguments, whereby the Iudaſited (rather then Ieſuited) crew doe defend their falſe equiuocating, and mad mentall reſeruation.

In Pſal.5.

The Proteſtants.

WE hold this popiſh trick of equiuocation to be nothing elſe but a cunning colouring of a lie, and that it is both againſt Scripture, againſt the rule of equitie, an hindring of iuſtice, the way vnto periurie, the Diuels oratorie, who is the father of lying, and a principall prop and piller of Antichriſts kingdome.

*Argum.*1. Our firſt reaſon ſhall be taken from the nature of a lie, which is alwaies ioyned with an intention, or purpoſe to deceiue: he ſpeaketh falſely and ſweareth falſely, who by his ſpeech or oth goeth about to deceiue: in ſo much as if one ſpeake an vntruth, thinking it to be a truth, he lieth not, becauſe he had not *animum fallendi*, a minde to deceiue: ſo the Pſalme ſaith, *he that ſweareth to his neighbour and deceiueth not*, as their owne tranſlation readeth that place: ſo alſo they reade that place in Marke: *ne fraudem feceris*, deceiue not: their owne Canons thus define periurie: *Periurium eſt nequiter decipere credentem*: It is periurie to deceiue leaudly him that giueth credit: *Homines falſum iurant, vel cum fallunt, vel falluntur*: Men ſweare that is falſe, when they either deceiue, or are deceiued: But equiuocating popiſh prieſts by their mentall reſeruation doe deceiue in their oth, therefore they ſweare falſely: Neither can they here excuſe themſelues, becauſe the reſerued part of their ſpeech is agreeable to their minde: but he that lieth, *contra id, quod ſentit, loquitur voluntate fallendi*: ſpeaketh contrarie to that which he thinketh, with a minde to deceiue: for in their equiuocating ſpeeches, they both intend to deceiue, and that part of their ſpeech, which is vttered, as *I am no Prieſt*, is contrarie to their minde and knowledge, howſoeuer the reſerued part is: and *Auguſtine* ſaith, as it followeth in the ſame place, that *words were appointed, not whereby men ſhould one deceiue another, ſed per quæ quiſque in alterius notitiam cogitationes ſuas proferat; but by the which one ſhould bring foorth his thoughts into another mans knowledge.* Where then a ſenſe is reſerued in the minde contrarie to that which is vttered, there by our words another knoweth not our thoughts, and therfore ſuch reſeruation cannot be without groſſe lying and diſſembling.

Cauſ.22.qu.2. c.5.
Pſal.15.4.
Mark.10.14.
Cauſ.22.qu.2. c.1.
Ibid c.2.
Cauſ.22.qu.2. c.2. ex Auguſtino.

*Argum.*2. Our ſecond argument is from the nature of an oth, which the Apoſtle thus defineth: *An oth for confirmation among men is an end of all ſtrife*: but if it were lawfull for men, being called vpon their othes, to equiuocate, and keepe part of their meaning to themſelues, nay to conceiue in their minde ſomewhat contrarie to that which they ſpeake, there could neither any truth be confirmed, nor any ſtrife ended: and ſo as *Ambroſe* ſaith, *nulla cauſa ſine cauſa*, there ſhould be no cauſe or queſtion without a queſtion.

Heb.6.15.

*Argum.*3. We finde thoſe in Scripture condemned, which haue diſſembled, who might notwithſtanding haue helped the matter with ſuch mentall reſeruation, if it had been lawfull: as when *Ananias* and *Sapphira* brought but part of the money, which they had ſold their poſſeſſions for, and ſhe being demanded ſaid they ſold it for ſo much: they might by a ſecret reſeruation haue made it good, meaning for ſo much as they purpoſed to giue in common: yet are they condemned for lying againſt the holy Ghoſt.

Acts 5.8.

Maſter *Parſons* euaſion here is, that the woman was iuſtly examined by her lawfull ſuperiour, and therefore *no clauſe of reſeruation could ſaue her ſpeech from lying, &c.*

Mitigat.p.454. n.29.

*Contra.*1. Yet S. *Peter* was examined by a maid an incompetent iudge, when he denied he knew Chriſt: then belike in this caſe he being vnlawfully demanded by an vnlawfull perſon, might haue equiuocated, ſaying, I know him not, that is, to tell it you, or ſuch like: but theſe trickes Saint *Peter* thought not of: it was not any ſuch ſhift that could haue excuſed him: hee found no way but by repentance to confeſſe his ſinne.

2 Their owne *Aquinas* thinketh it vnlawfull to tell a lie, though the Iudge proceed not *ſecundum ordinem iuris*, according to law: he is not bound hee ſaith in that caſe to anſwere, but by ſome other meanes, as by appeale or ſuch like to eſcape, *mendacium dicere non licet*, he muſt not in any wiſe tell a lie.

2.2.qu 69.art.1 argum.2.

3 Well then with a competent Iudge, by their owne confeſſion it is not lawfull to equiuocate: what ſay they then to one *Iames Standiſh* a Ieſuite prieſt, who being asked of the Pope, whether the reſt of the Prieſts were conſenting to the ſetting vp of the Hierarchie in England, anſwered, *they were*, (whereas indeed they were not) with this reſeruation, *as I ſuppoſe*. See here, this fellow did equiuocate with a Pope, no incompetent Iudge of theirs.

Quodlibet pag.66.

4 And if it be ſinne to equiuocate with a competent Iudge, then are they too blame ſo to dallie with the Ciuill Magiſtrate, who is their lawfull Iudge.

*Argum.*4. Adde hereunto the practiſe of former times, which haue counted this manner of deceit very odious. *Origen* is charged in ſome caſes to defend lying, and holdeth it to be profitable for men, ſo that they vſe it warely, *tanquam medicamento et condimento*, as a medicine, and as ſauce; but he

Apolog.cont. Ruffinum.

Socrates lib.1. hiſtor.

he is reproued of *Hierome* for it: that was condemned as an impious act in *Arrius*, who being compelled by *Constantine* to ſubſcribe to the acts of the Nicen Councell, had his owne opinion written vnder his left arme, and then laying his hand vpon that place, ſaid, he beleeued as he had written, &c. What did he elſe but equiuocate, reſeruing a ſecret meaning to himſelfe, that he beleeued as he had written in that paper, which hee kept ſecret. The Priſcillianiſts thought it lawfull for them to denie their religion, and to equiuocate, as thoſe which denie themſelues to be popiſh prieſts: againſt whom *Auguſtine* writeth.

Lib. contra mendac. ad Conſentium.

Argum. 5. This popiſh deuice of mentall reſeruation tendeth to the vtter ouerthrow of iuſtice, and all iudiciall proceedings, it maketh a way to periurie, and bringeth in a confuſion of all things into Church and Common-wealth: for when ſhall any malefactor be diſcouered, any periured perſon detected, any matter by witneſſe proued: if it ſhould be lawfull for one being examined, to finde out an euaſion and ſtarting hole, by a ſecret meaning reſerued to himſelfe, and not expreſſed: for thus a theefe ſhall be no theefe, a murtherer none ſuch: for he may ſay he did not ſteale or kill, with a ſecret meaning, to ſuch or ſuch a purpoſe, whereas he committed both.

August lib. ad Conſentium contra mendacium paulo poſt initium.

Hieron. 1. epiſt. ad Pammach. & Occumen. tom. 3.

Now further, whereas their vſuall ſhift is, that it is not lawfull to equiuocate with a competent Iudge, but with others they may: herein we ſee how well theſe popiſh ſectaries do imitate their forefathers the old Priſcilliane heretikes: for thus they ſaid, it was ſufficient to ſpeake the truth in the heart, and they were bound only to vtter the truth to their neighbours; but true Catholike Chriſtians they hold to be none of their neighbours. The like trick *Hierome* ſheweth to haue been taken vp by heretikes: they thought they were bound onely to ſpeake the truth to their neighbours, that is, ſuch as were of their owne ſect: by the which they vnderſtand, *nos, qui nondum initiati ſumus audire debere mendacium*, that we, which are not yet initiate, ought to heare nothing but lies: To this purpoſe *Hierome*. This fraudulent deuice then and deepe fetch of hypocrites, let vs ſend backe together with the preſent patrones thereof, to the old ſchoole of the heretikes, as not beſeeming any good Chriſtian, nor ſafe for any well ordered Common-wealth.

Apolog. 1. pro Chriſtian. μὴ κατὰ πάντα ἀληθεύειν.

Now to conclude: 1. *Iuſtinus Martyr* of the Greeke Church ſheweth how farre Chriſtians were in time of perſecution from ſuch equiuocating, whereby they might haue eſcaped: *Wee being asked, denie not, becauſe we are not guiltie to our ſelues of any euill, thinking it an impious thing, (not to ſpeake the truth in all things.)*

2 *Auguſtines* iudgement of the Africane Church we haue ſeene before.

3 The iudgement of the reformed Churches is ſeene by the generall conſent of the Church, and kingdome of England, in their act of Parliament, againſt all equiuocating in taking the oth of Allegiance, cited before.

See D. Mortons encounter lib. 1. c. 13. ſect. 1. 3. 4. 5.

4 Many of their owne authors condemne this mentall reſeruation, as *Thomas Aquinas*, alleaged before, and *Sotus*: and of their late writers, *Sepulueda*, *Azorius*, *Maldonate*, *Emmanuel Sa*: whoſe teſtimonies are at large handled, and iuſtified againſt *Parſons* by a learned writer of our Church: to whoſe treatiſe I referre the Reader, thinking it not neceſſarie to fill vp this volume, with the citing at large of teſtimonies of that nature. And ſo I conclude this point with that ſaying of the woman falſely accuſed of adultery, repeated by *Hierome*, who being put to great torments, would not betray her innocencie by a falſe accuſation of her ſelfe, but turned her ſelfe vnto Chriſt, thus moſt conſtantly reſoluing: *Thou art my witneſſe Lord Ieſus, non ideo me negare nolle ne peream, ſed ideo mentiri nolle, ne peccem*: That I therefore will not denie, leſt I ſhould die, but leſt I ſhould ſinne, that therefore I will not lie, &c. This were a better reſolution for theſe equiuocators, if they were innocent: but lying better fitteth their nocent profeſſion. Thus much touching the oth of Allegiance, and the particular queſtions incident thereunto: now I will proceed.

Hieron. ad Innocent. de mulier. ſepties ictâ.

THE SECOND PART OF THE QVESTION, concerning S. *Peters* patrimonie, whether the Pope may be a temporall Prince.

The Papiſts.

64. Error. Bellarm. lib. 2. cap. 9.

Fox pag. 93.

THey ſay that it is not againſt the word of God, that the Pope ſhould be both a temporall and eccleſiaſticall Prince, and that both the ſwords of ſpirituall and eccleſiaſticall iuriſdiction doe belong vnto him: and that he is the right heire of S. *Peters* patrimonie; to him belongeth as chiefe Lord the Imperiall citie of Rome, the palace of Laterane; Capua alſo and Apulia are his: *diſtinct. 9. Conſtantin.*

1 *Moſes* (ſaith the Ieſuite) was both Prieſt and Prince: ſo was *Heli* 1. Sam. 4. He iudged Iſrael fortie yeeres: ſo were alſo the *Macchabees, Iudas, Ionathan, Simon*: yea *Melchiſedech* long before *Moſes*, was Prieſt and King: *Ergo*, the Pope is lawfully both chiefe Biſhop, and chiefe Prince alſo, and Lord of that which he now poſſeſſeth, *Bellarm. cap. 9.*

Heb. 7. 2. 3.

Anſw. Concerning *Melchiſedech*: who knoweth not, that he being King and Prieſt, was a liuelie figure of our Sauiour Chriſts ſpirituall kingdome and prieſthood? Heb. 7. And as yet the offices of the ſpirituall and temporall gouernment were not diſtinguiſhed: for all the Patriarkes, *Abraham*, *Iſaack, Iacob*, and the reſt were ſacrificers, therefore we cannot borrow any examples from them for this matter.

Moſes alſo did offer ſacrifice to God, and was chiefe Iudge both in ſpirituall and temporall affaires vnto the people, vntill ſuch time, as when by Gods commandement, *Aaron* was choſen to the Prieſthood, vnto whom the charge of ſacrifices and vnto his ſonnes was committed: ſo *Moſes* remained ſtill Prince of the people, whom *Ioſua* ſucceeded, and *Aaron* was inueſted to the Prieſthood, and ſo the offices were diſtinct. This example therefore of *Moſes* is extraordinarie, and proueth not. Leuit.8.9.

Concerning the time when *Ely* iudged Iſrael, which was in the daies of the Iudges, we muſt vnderſtand, that the gouernment of Iſrael was very diſſolute, and men were left to themſelues to doe almoſt what themſelues liſted: as Iudg.17. wee reade that *Micah* ſet vp an Idoll in his houſe, and the reaſon is rendered, there was no King in Iſrael, but euery man did that which ſeemed good in his owne eyes. Likewiſe the Tribe of *Dan* offered violence to *Micah*, and robbed him, Iudg.18. For there was no King in Iſrael, verſ.1. The Leuites wife was moſt ſhamefully abuſed by the Gibeonites: Judg.19.1.21.25.
for there was no King, chap.19.1. The men of *Beniamin* tooke them wiues by force: for they had no King, chap.21.25. So you ſee that both religion was corrupted, and the manners of the people grew to be outragious; and all becauſe there was no perfect diſtinct gouernment, there was no King in Iſrael.

In *Ely* his time, the word of God was precious, 1.Sam.3.1. Great was the ignorance of the whole 1.Sam.3.1.
land: the licentiouſneſſe alſo of his ſonnes was a great offence to all Iſrael, and brought a great decay of godlineſſe with it, 1.Sam.2.17.23. Yea they cauſed the people through their euill example to ſinne, 1.Sam.2.17.
verſ.24. Wherefore *Ely* his houſe was iudged of God for his remiſneſſe in gouernment, in not correcting his ſonnes, chap.3.13. And hee that cannot rule his owne houſe, how ſhould hee care for the Church, 1.Tim.3.5. It cannot now be proued by the example of *Ely*, that the ciuill gouernment was annexed to the Prieſthood by the Lords appointment: but it is rather to be aſcribed to the corruption of thoſe times: for hauing no King nor Captaine ouer them, they were driuen of neceſſitie to come to the high Prieſt, vnto whom the iudgement of many matters was committed by the law of God, Deut.17.8. Leuit. 13.2. But the Prieſthood, and the ciuill Magiſtracie were two diſtinct things al- Deut.17.8.
waies from the time of the law eſtabliſhed. Leuit.13.2.

It is then no good argument, which is drawne from the practiſe & example of thoſe corrupt times: And yet we ſay not, that theſe offices were ſo diſtinct, but that the Lord might raiſe vp ſome extraordinarie Prophet, as he did *Samuel*, who to reſtore iuſtice and religion decayed, might for a time both iudge the people, and offer ſacrifice, as we ſee he did.

As for the examples of the Macchabees, they moue vs not, you muſt bring better Scripture for your purpoſe: the authoritie of thoſe bookes binde vs not: and againe, wee ſee they did contrarie to the law, in taking vpon them both offices: for the Prieſthood was annexed to the poſteritie of *Aaron* for euer, Num. 3.10. and the Scepter was not to depart from *Iuda* till Chriſt came, Gen. 49.10. As the Numb.3.10.
Lord alſo had promiſed to *Dauid*, that the Kingdome ſhould remaine in his ſeed, 2.Chro.22.3. Gen.49.10. 2.Chro.22.3.

Laſtly, *Gelaſius* that famous Biſhop of Rome ſhall anſwere the Ieſuites argument, whoſe authoritie I truſt hee will not denie. Thus he writeth, *Tom. Anathematis. Ante aduentum Chriſti quidam figuraliter adhuc in carnalibus actibus conſtituti, &c.* Before the comming of Chriſt, ſome figuratiuely in carnall and earthly acts, were both Kings and Prieſts: ſuch an one was *Milchiſedech*: which the diuell alſo imitated in his members, ſo that the Pagane Emperours would alſo be called chiefe Prieſts: But after that Chriſt was come, both the true King and Prieſt, neither was the Emperour any more called by the Prieſts name, neither did the Prieſt chalenge the Kingly ſtate. So Chriſt hath diſtinguiſhed both offices by their proper acts, and dignities, that both Chriſtian Emperours, as touching eternall life ſhould neede the helpe of Prieſts, and they in temporall things ſhould vſe the benefit of Imperiall decrees.

Thus then according to this fathers ſentence, it followeth not, that becauſe before Chriſts comming, both powers were vnited in ſome figuratiuely, therefore it ſhould be ſo now: nay he ſaith, that ſince Chriſts comming, this confuſion of the Prieſtly and Kingly office, is in Sathans members onely to be found: an hard ſentence againſt the Biſhop of Rome, by a former Biſhop of Rome, which maketh him, chalenging the vſe of both ſwords, no better then a limme of the diuell.

Argum.2. Conſtantine the Great gaue vnto the Pope the chiefe gouernment of the Citie of Rome, and other Lordſhips in Italy, yea the ſoueraigntie ouer the Weſt parts: why then is it not lawfull for him to enioy his gift? *Bellarm.lib 5.cap.9.*

Anſw. Firſt, the donation of *Conſtantine* ſeemeth to bee forged: for if *Conſtantine* reſigned to *Silueſter* the politicall dominion of the Weſt parts, how could hee then haue diſtributed his Empire amongſt his ſonnes, as the Weſt part to one, the Eaſt to the ſecond, the middle part to the third? Againe, the Donation ſaith, that *Conſtantino* was baptiſed at Rome by *Silueſter* before the battaile againſt *Maxentius*, and that then the patrimonie was giuen: but it is certaine by ſtories that he was baptiſed at Nicomedia, by *Euſebius* Biſhop there, in the 31. yeere of his raigne: wherefore it ſeemeth to bee a forged and deuiſed thing, *plur. apud. Fox* pag.105.

2 *Aeneas Siluius* ſaith, that *Mathilda*, a noble Dutches in Italie, gaue thoſe lands to the Pope, Fox.proteſta. ad Angl.
which

which are called S. *Peters* patrimonie: how then can it be true, that they were giuen by *Conſtantine*? Thirdly, the Popiſh Doctors and Canoniſts confeſſe, that *Conſtantines* grant is not ſo much to bee counted a donation, as a reſtitution of that which tyrannouſly was taken from him: but hee hath his power ſpirituall and temporall immediatly from Chriſt. You ſee then that they themſelues make no great reckoning of *Conſtantines donation. Antoni. ſumma, maior. 3. part.*

Agathon Biſhop of Rome, long after *Conſtantines* time the Great, thus writeth to *Conſtantine* another Emperour of that name, *Hanc Romanam vrbem ſeruilem veſtri Chriſtianiſſimi Imperij:* This Romane citie ſeruile or ſubiect to your moſt Chriſtian Empire, &c. *Ergo*, it was not exempted from ſubiection to the Empire, as *Conſtantines* forged donation granteth.

Fox pag. 791. 793.

Yet if *Conſtantinus* that good Emperour had beene ſo minded, to haue beſtowed the imperiall dignitie vpon the Biſhop of Rome; there remaineth a great queſtion, whether he ought to haue accepted of it or not; nay he ſhould haue refuſed it: for the temporall ſword belongeth not to ſpirituall gouernours: At the leaſt it had beene a charitable part, not to haue ſuffered the Emperour to diſinherite his owne ſonnes, for to enrich the Sea of Rome; as *Auguſtine* very well ſaith, *Qui vult, exhæredato filio, eccleſiam hæredem facere, quærat alterum, qui ſuſcipiat, non Auguſtinum, immo Deo propitio nullum inueniat.* Hee that would make the Church his heire, and defeat his owne children, let him ſeeke ſome body elſe, to accept of his gift: ſurely *Auguſtine* will not, nor I truſt any honeſt man beſide.

Ad Frat. in eremo. ſer. 52.

Our Doway men doe here alſo helpe at a dead lift: they giue this note Iudith 4. verſ. 5. that *Eliakim* the Prieſt did manage the temporall affaires of the Common-wealth at this time, by conſent and commiſſion of King *Manaſſes*, as is moſt probable, thoſe things happening ſhortly after his repentance.

Contra. 1. We except to the authoritie of this booke, being no part of the canonicall Scripture. 2. The booke being admitted, they doe make to bold, in cutting off this whole ſentence: they did as the high Prieſt *Eliakim* had commanded: *and all the auncients* of the *people at Ieruſalem.* This clauſe is omitted, which ſheweth, that it was not the command of *Eliakim* onely, but of all the whole Senate. 3. *Eliakim* could not be in *Manaſſes* time: for, chap. 5. 18. it is ſaid, the temple had beene caſt downe and deſtroyed, which was not done in *Manaſſes* time, nor many yeeres after, vntill the captiuitie of Babylon. 4. It is well they grant, that the high Prieſt had this commiſſion from the King: the Pope then muſt ſhew his commiſſion from temporall Princes for his princely dominion. And if it be by commiſſion and grant from them, he hath it not by inheritance, and they which gaue it him, may alſo take it away.

The Proteſtants.

2. Chron. 19. 11

FIrſt, we willingly grant, that the Church may enioy thoſe temporall poſſeſſions, which haue beene of olde granted vnto it for the better maintenance thereof, ſo they bee not abuſed to riot and exceſſe: as the Leuites beſide their tithes, had their cities and fields. Numb. 35. Secondly, the iudgement of Eccleſiaſticall matters, doth of right appertaine to the Church, as *Amariah* the Prieſt was the chiefe in all matters of the Lord, 2. Chron. 19. 11. Thirdly, we doe not vtterly exclude ſpirituall perſons from temporall cauſes; but as the ciuill Magiſtrate hath his intereſt in ordaining of Eccleſiaſticall lawes, ſo ſpirituall perſons ought not to be ſtrangers from the ciuill ſtate; being meete men for their knowledge and conſcience to be conſulted withall, and conferred with, and to bee ioyned in Councell with the Magiſtrate in difficult matters: as wee reade, Deut. 17. 8. How the high Prieſt, and chiefe Iudge, did ioyne in mutuall helpe and aſſiſtance. But that any ſpirituall perſon may bee a temporall Prince, and haue the chiefe gouernment of both ſtates, and handle both ſwords, wee ſay it is contrarie to the word of God: for in theſe three points ſtandeth chiefly the office of the Prince; In making and ordaining ciuill lawes, in hauing power of life and death, in proclaiming of warre, and waging of battaile: with none of theſe ought Eccleſiaſticall perſons to deale, as we will now ſhew in order.

Argum. 1. Concerning the making of ciuill lawes and ſtatutes, though the Eccleſiaſticall body, according to the ancient cuſtome of this land, haue their ſuffrage and voyce, and doe giue conſent: yet the chiefe ſtroke, in allowing, confirming, and enacting of ſuch lawes is in the Prince, and cannot agree or be matched with any ſpirituall office.

2. Cor. 2. 16.

Saint *Paul* ſaith, Who is ſufficient for theſe things? that is, for the worke of the Miniſterie, 2. Cor. 2. 16. If therefore ſpirituall perſons ſuffice not to execute to the full, their ſpirituall charge, though they ſhould bend all their ſtudie and care that way, much more inſufficient ſhall they be, if they bee entangled in temporall affaires, for the well guiding and ordering whereof a whole man likewiſe is ſcarce ſufficient.

2. Tim. 2, 4.

Againe (ſaith he) *No man that warreth, entangleth himſelfe with the affaires of this life*, 2. Tim. 2. 4. By affaires ſecular here are not onely vnderſtoode (as the Ieſuite imagineth) merchandiſe, traffick, buying, ſelling, and ſuch like, but the care and charge alſo of ciuill gouernment, of making lawes and orders for the ciuill ſtate, which muſt needes be a great let to the ſpirituall buſineſſe, and require greater ſtudie and labour, then the other baſer works which are named. To this *Auguſtine* agreeth; *Quo iure* (ſaith he) *defendis villas, &c? Vnde quiſque poſſidet quod habet? Iure humano, iure Imperatorum: quare? quia ipſa iura humana per imperatores & reges ſeculi Deus diſtribuit generi humano. tract. in Iohann. 6.* By what law doeſt thou defend thy poſſeſſions? by the law of man, the law of the Emperours: for theſe humane lawes, by Gods ordinance are giuen vnto men by the Emperours and Kings of the world.

world, &c. See then, ciuill lawes, and humane conſtitutions are giuen and made, not by the Pope, Prieſt, or any other Prelate, but onely by Kings and Princes, and the ciuill magiſtrates.

So alſo ſaith the Ciuill law, *Cod. lib* 1. *tit.* 20. *leg.* 2. *Imperatori ſoli leges condere conceſſum eſt*: It is onely lawfull for the Emperour to make lawes: *Iuſtinian.* Likewiſe their owne Canons affirme the ſame, *decret. Gregor. lib.* 4. *tit.* 17. *cap.* 7. *Alexand.* 3. *ad Regem pertinet non ad Eccleſiam de talibus poſſeſſionibus iudicare*: It belongeth to the King not to the Church to iudge of ſuch poſſeſſions.

Argum. 2. It were a monſtrous and an vnnaturall thing, that any Eccleſiaſticall gouernour, ſhould haue power of life and death: for hee hath no better right to the ciuill ſword, then the Prince to the Eccleſiaſticall ſword: and if it bee not lawfull for the ciuill Magiſtrate to excommunicate, which is as the ſpirituall ſword, and the greateſt cenſure of the Church; no more is it to bee ſuffered, that by the authoritie or commaundement of any Eccleſiaſticall perſon, any man ſhould bee put to death.

The high Prieſt was not to deale with matters of blood, which touched the life: but the offenders were brought to the gates of the Citie, where the Magiſtrates ſate, Deut. 17. 5. Not to the Temple, **Deut.17.5.** where the Prieſt miniſtred. Nay, wee ſee, that in the moſt corrupt times of the Iewiſh Commonwealth, namely, when they put our bleſſed Sauiour to death, the Prieſts did not chalenge any ſuch power: *It is not lawfull* (ſay they) *for vs, to put any to death*, Ioh. 18. 31. But that power was in the tem- **Iohn.18.31.** porall Magiſtrate, as *Pilate* ſaid to Chriſt: *Knoweſt thou not, that I haue power to crucifie thee, and power to looſe thee?* Ioh. 19. 10. *Ergo*, the Pope cannot be a temporall Prince, to haue power of life and **Iohn.19.10.** death. And it is contrarie to your owne Canons: *decret. p.* 2. *cauſ.* 23. *qu.* 8. *c.* 20. *Gregor. Quia Deum timeo, in mortem cuiuſlibet hominis me miſcere formido*: becauſe I feare God, I dare not entermeddle with the death of any. Likewiſe *cauſ.* 33. *q.* 2. *c.* 6. *Nicholaus, Eccleſia gladium non habet, niſi ſpiritualem; non occidit, ſed viuificat*: The Church hath no ſword but the ſpirituall; it killeth not, but giueth life. Now, whereas the examples of *Phinehes*, that killed the adulterer and adultereſſe; and of *Samuel*, that hewed *Agag* in pieces with his owne hands, might be vrged; their owne gloſſe thus anſwereth: *Miracula veteris Teſtamenti ſunt admiranda*: The miracles of the olde Teſtament are worthie rather of admiration, then fit for our imitation: for many things were permitted then, which are prohibited now, &c. And a little before: *Nathan*, when he reproued the King, did execute his owne office, hee did not vſurpe the Kings office, he did admoniſh him to repent, hee did not giue ſentence of death againſt him, as an adulterer, &c. *Cauſ.* 2. *qu.* 7. *cap.* 41. *gloſſ.*

But it will here be anſwered, as *Boniface* 8. hath decreed, *Sext. decretal. lib.* 3. *tit.* 24. *c.* 3. That a Clergie man hauing temporall iuriſdiction, may without feare of irregularitie, commit the iudgement of death to his Bailiffe & Miniſter, &c. To the which we reply, that this notwithſtanding is contrary to the ancient Canons alleaged before, that a Clergie man ought not to meddle, or intermingle himſelfe with matters of blood: but now he muſt meddle, giuing authoritie to others to doe it. For the authoritie of him that commandeth, is greater, then of the Miniſter.

Argum. 3. If the Pope be a temporall Prince, then he may wage battell, which although the Ieſuite dare not plainely affirme, yet it followeth neceſſarily vpon his aſſertion: for it is lawfull for any temporall Prince to make warre: And it hath beene the common practiſe of Popes and Popiſh Prelates ſo to doe.

There were great and bitter battailes fought betweene *Vrbane* the ſixth, and the *Antipope Clement*, in the which on the one ſide there were 5000. ſlaine. *Fox* pag. 434. col. 2. *Henry Spenſer* a luſtie young **Pag.400.1.30.** blood, Biſhop of Norwich, was the Popes Captaine generall in France: where hee ſacked the towne of Grauenidge, and put man, woman, and child to the ſword. p. 446. col. 2. **Pag.411.1.60.**

So Pope *Iulius* caſt his keyes into the Riuer Tybris, and tooke himſelfe to his ſword: waged many battels, and at the laſt was encountred withall by *Lewes* the French King, vpon Eaſter day: where there was of his armie ſlaine, to the number of 16000. But theſe warlike affaires of the Pope miſliked the Papiſts themſelues: for hee was therefore condemned in the Councell of Turone in France, *Anno* 1510. *Fox* p. 798. We may ſee how well theſe furious Popes doe follow the rule of Chriſt, who **Pag.734.1.40.** commanded *Peter* to put vp his ſword into his ſheath: If it were not lawfull for *Peter* to ſtrike with the ſword, how is it lawfull for the Popes, that, I am ſure, dare not chalenge more to themſelues, then was lawfull for *Peter*? Thus wee ſee how abſurd a thing it is, that the Pope ſhould bee a temporall Prince.

Let vs examine antiquitie for this point, *Concil. Conſtantin.* 5. *action*, 1. *Antimus* the Biſhop of Trapezuntium was complained of to the Councell, that he ſhould affirme, *Magnitudinem & dignitatem ſacerdotij non ſpiritualem eſſe animarum curam, ſed quendam ciuilem principatum*: That the dignitie of the Prieſthood conſiſteth not in the ſpirituall care of ſoules, but in a ciuill kinde of Princedome, &c. Of this iudgement ſeemeth the Biſhop of Rome to bee, which then miſliked the whole generall Councell.

Concil. Toletan. 11. *can.* 6. *His à quibus domini ſacramenta tractanda ſunt, iudicium ſanguinis agitare non licet*: They by whom the Sacraments of our Lord ought to be handled, ought not to meddle with the iudgement of blood: *Ergo*, they can bee no temporall Princes, for to ſuch belongeth the iudgement of death and life.

This truth haue the holy Martyrs ſealed, *William Swinderby* condemned for Gods truth, *I ſay, if* *the Pope hold men of armes,&c. to venge himſelfe on them that offend him, and giues remiſſion of ſinnes to them that fight, and ſlay them that contrarie him, as men ſaid he did by the Biſhop of Norwich, not putting his ſword into his ſheath, as God commanded Peter, he is Antichriſtus: for he doth contrarie to the commandement of Ieſu, that bad Peter forgiue his brother ſeuentie ſithe ſeuen ſithe,&c.* Fox pag. 470.

Pag. 432. 2. 90.

I thinke it not amiſſe in the laſt place to adioyne the ſentence of a Popiſh Biſhop, *Ægidius Viterbienſ.* vttered in an oration which he made before *Iulius* the ſecond. The foreſaid warlike Pope in the Councell of Laterane, beginning thus, *To the reformation of the Church as many other things, ſo eſpecially the late loſſe of our armie ought to ſtirre vs vp:* which I thinke hath fallen out by the diuine prouidence, *Quo armis eccleſiæ alienis freti cederemus, vt ad noſtra redeuntes victores euaderemus: noſtra arma ſunt pietas, religio, ſupplicationes,* To the end that while we vſe ſtrange and forraine weapons we ſhould giue place, and taking our owne ſhould returne victorers: our proper armour is godlineſſe, religion, prayer: Remember, ſaith he, the warre that *Moſes* had with *Amalech, Videbis populum, armis fidentem, deo charum, vinci ſemper; contrà ſemper vincere precibus ſupplicantem,* You ſhall ſee the people euen beloued of God, while they truſt to their weapons, alwaies to bee ouercome: but while they are in their prayers, to be themſelues ouercommers,&c. Thus he is bold to reproue the Pope euen to his noſe (and he doth it without checke) for his warlike humour and diſpoſition.

And indeede herein they doe contrarie to their owne Canons, as *diſt. 36. 3. Moſes ad bella non vadit,&c. Moſes* goeth not to warre, he fighteth not againſt the enemies: but what doth he? he prayeth; and the people ouercome. Wherefore it is a Biſhops part to pray,&c.

Againe, *cauſ. 23. c. 1 Ioann. 8. Terram defendere,&c.* To defend the Countrie, to deale with warre, belongeth to the terrene power. *Ibid. c. 3. Innocentius,* Chriſt being taken of the Iewes, when *Peter* had ſtriken off ones eare, he forbiddeth him to ſmite; giuing an example to all Biſhops, not to vſe carnall weapons,&c.

Ibid. cap. 19. Pope *Nicholas* findeth fault with certaine Biſhops, which kept watch and ward vpon the Sea coaſts againſt the Pirates: *Militum Chriſti eſt Chriſto ſeruire:* It is the part of Chriſts ſouldiers to ſerue Chriſt,&c.

Thus we ſee how vniuſtly the Popes of Rome, and contrarie to their owne Canons, chalenge to be temporall Princes; which their ambition hath much miſliked ſome of their owne writers: as a ſober and graue author of their ſide giueth an inſtance in the Biſhop of Wirceburge, who euer ſince *Charles* the great, hath borne both the chiefe eccleſiaſticall, and temporall office there; and vpon feſtiuall daies hath the ſword carried before him: and the Biſhops there lie buried, with a naked ſword in the one hand, and a paſtorall ſtaffe in the other. The ſame author ſheweth the iuſt iudgement of God vpon that Sea, how as they gouerned by the ſword contrarie to their calling, ſo diuers of them periſhed by the ſword.

Eſpenc. in 1. ad Tim. p. 269. 2.

I cannot here omit to rehearſe two merrie conceits vttered vpon this occaſion, one by a Countrie fellow, of the Biſhop of Colone, bearing the perſon both of a Biſhop & a Captaine: *Velim diſcere,&c.* I would faine know, ſaith he, when the diuell ſhall carrie this Captaine to hell, whom you repreſent, whither then the Biſhop ſhall goe? The other by a ſouldier of the Cardinall *Ballua,* ſent by *Lewis* the 11. to take muſter of the ſouldiers at Paris: O prudent King, ſaith he, you haue ſent this Cardinall, Biſhop of Ebroike, to muſter your ſouldiers, ſend mee alſo to his dioceſſe to make Prieſts: for I can doe that as well, as he the other,&c. Thus we ſee that this Popiſh ambition was derided euen of the common and ſimple people. And thus I conclude this place with that ſaying of S. *Ambroſe: Non conuenit vnum hominem duplicem profeſſionem habere:* It is not fit for one man to haue a double profeſſion or calling.

Fulgoſus lib. 6. cap. 2.

Guaguinus lib. 10.

1 At this day the practiſe of the Muſcouites following the Greek Church is, *omnes adminiſtrationes ſeculares illis ademptæ ſunt:* All ſecular adminiſtrations are taken from their Biſhops.

2 So alſo the Patriarke of Æthiopia hath nothing to doe with the affaires of the Kingdome or temporall adminiſtration, *Sed tantum ſpiritualium curam habet:* But hath onely the care and charge of ſpirituall things.

Guaguin. de religion. Muſcouitar.

Franciſ. Titlemann. de fid. et relig. Æthiop.

3 Confeſſ. of Saxonie, artic. 11. *Biſhops haue not authoritie by the word of God, to puniſh the diſobedient, neither doe they poſſeſſe the Kingdomes of the world,&c.* Sweueland, artic. 23. *Biſhops and other Eccleſiaſticall men, were promoted by moſt godly Emperours and Kings, to an externall gouernment in ciuill affaires, wherein though they were religious and wiſe, yet in this point they offended, becauſe they were not able to diſcharge both theſe functions ſufficiently,&c.*

4 Touching the donation of *Conſtantine,* whereby the Pope claimeth to bee a temporall Prince. *Laurentius Valla* holdeth it as forged, and writ a booke againſt it: ſo doth alſo *Melchior Canus,* becauſe *Euſebius, Socrates, Ruffinus,* and other Eccleſiaſticall Hiſtorians, which ſet forth the geſts of *Conſtantine,* make no mention of it, but deliuer the contrarie rather, that he deuided his whole Kingdome among his three ſonnes, *Vt Italia vni eorum tota contigerit,* That all Italie muſt needes fall to one of them. *Æneas Syluius,* who was alſo afterward Pope, called *Pius* 2. did hold it to be a baſtardly writing, as *Balbus* confeſſeth.

Of Conſtantines donation.

Canus loc. Theol. l. 11. c. 5.

Balb. Epiſcop. lib. de coronat. p. 49.

THE NINTH QVESTION, OF THE PREROGATIUES OF THE POPE.

BEſide theſe priuiledges and immunities of the Sea of Rome, which hitherto we haue ſpoken of both in ſpirituall and temporall matters, there are other prerogatiues, which haue been in times paſt giuen to the Biſhops of Rome, moſt blaſphemous and wicked, which the Papiſts of this age are aſhamed of, and therefore paſſe them ouer with ſilence: for *Bellarmine* ſaith nothing of them: Wee will therefore ſpare our labour in confuting of them, they are ſo groſſe and abſurd, but onely bring them foorth, that the godly reader may vnderſtand the abomination of the whore of Babylon.

There are three monſtrous and ſhamefull prerogatiues, which the Canoniſts aſcribed to the Pope in times paſt: and they are theſe; his power diſpenſatiue, his power exemptiue, his power tranſcendent, ſo we will call them at this time.

1 His prerogatiue in diſpenſing was wonderfull: it would offend a Chriſtian eare, to heare what his groſſe Canoniſts are nothing aſhamed to ſay, *Papa poteſt diſpenſare contra ius diuinum*: The Pope may diſpence againſt the law of God, *contra ius natura*, againſt the law of nature: *contra Apoſtolum*, againſt the Apoſtle, *contra nouum teſtamentum*, againſt the new Teſtament; Nay, *Papa poteſt diſpenſare de omnibus præceptis veteris & noui teſtamenti*: The Pope may diſpence with all the Commandements both of the old and new law. What intollerable blaſphemies are heere? The practiſes alſo of Popes are agreeable hereunto: for did not the Court of Rome diſpence with King *Henrie* the eights mariage with his brothers wife? but that vngodly diſpenſation at the laſt was ouerthrowne: and it was well concluded by act of Parliament, *anno* 1533. That no man had authoritie to diſpence with Gods lawes.

53.Error.

Iuel.pag 59. Defenſ.Apol. Fox.pag.785.

Symmachus Biſhop of Rome hereunto agreeth, concluding thus: *Roman. ſynod.6. Non licet Imperatori vel cuipiam pietatem cuſtodienti aliquid contra mandata diuina præſumere, nec quicquam quod Euangelicis propheticiſque & Apoſtolicis obuiat, agere.* It is not lawfull for the Emperour, or any other that holdeth the true religion, to preſume any thing againſt Gods commandements, or to doe that, which doth contrarie the writings of the Prophets or Apoſtles.

Likewiſe *Fabiane:* He that feareth God will not attempt any thing againſt the Goſpell, Apoſtles, or Prophets, *cauſ.11. quæſt.3.cap.95.*

Marcellin.cauſ.25. quæſt.1.cap.8. Stare non valet,&c. It cannot ſtand, which is done againſt the Euangelicall or Apoſtolicall doctrine.

Adde the iudgement of Biſhop *Latimer* holy Martyr: If it bee of God, *Quis poteſt diſſoluere, niſi qui videbitur deo repugnare?* Who can diſſolue it, vnleſſe he will ſeeme to reſiſt God? *Fox* pag. 1750.col.1.

P.1588.a.30.

Biſhop *Cranmer* holy Martyr; That the Biſhop of Rome had no authoritie to diſpence with the word of God, and Scripture, *Fox* pag.1861.col.2.

Pag.1690.1.10.

2 Concerning his power exemptiue: the Pope (ſay they) is not bound to any law: No man is to iudge or accuſe him of any crime, either of adulterie, murther, ſimony, or ſuch like. If he fall into adulterie, or homicide, he cannot be accuſed; but rather excuſed, by the murthers of *Sampſon*, thefts of the Hebrewes, the adulterie of *Iacob*: As *Oziah* was ſtricken for putting his hand to the Arke inclining, no more muſt ſubiects rebuke their Prelates going awrie: by the inclination of the Arke, the fall of Prelates is vnderſtood. This generally is the opinion of the Canoniſts: but ſome other of them do hold the contrarie, that it is lawfull, euen for an inferiour Prieſt to rebuke the Pope, *Rhemiſt. Annot. in 2. Galath. ſect.*8. Wherefore, ſeeing they confute themſelues, they need not any other refutation.

54.Error. Fox pag.785. artic.188.

Fox pag.788. artic.130.

In former times you ſhall find, that the Popes doings haue been called in queſtion: When *Bonifacius* 1. was choſen Pope, and one *Eulalius* by his confederates was ſet vp againſt him, *Valentinianus* and *Honorius* the Emperours, the better to haue their right and title examined, commanded, *vt ambo exirent ciuitate*, that both of them ſhould voide the citie. Afterward *Symmachus* and *Laurentius* contended about the Popedome, the Senators made relation to K. *Theodoricus*, deſiring him *Vt viſitationem daret ſedi Apoſtolicæ: tunc rex dedit Albinæ ciuitatis Epiſcopum*, to ſend a viſitation to the Apoſtolike Sea: and the King ſent the Biſhop of Albin, as viſitor thither, &c. By thoſe and ſuch other examples it appeareth, that the Biſhops of Rome in times paſt haue not been without checke and controlement.

3 Concerning the third power, which we call Tranſcendent: one ſaith, that, *Non minor honor Papæ debetur, quàm Angelis*: That there is no leſſe honour due to the Pope, then to Angels. Another ſaith, *Papatus eſt ſumma virtus creata*, The Popedome is the higheſt power that was created of God, aboue Angels, or Archangels. Againe, thoſe words of the Pſalme, Thou haſt put all things vnder his feete, as ſheepe and oxen, fowles of the aire, fiſhes of the ſea: they thus blaſphemouſlie applie to the Pope; by ſheepe and oxen, vnderſtanding men liuing vpon earth; by the fowles of the aire, the Angels in heauen, whom they ſay, the Pope may command; by the fiſhes, the ſoules in purgatorie; Ouer all theſe the Pope (ſay they) hath abſolute power, who may, if it pleaſe him, releaſe all purgatorie at once. What horrible blaſphemies are here; Yet our Rhemiſts and other Ieſuites are ſomewhat more modeſt, which confeſſe that the Pope is but Chriſts Vicar in the regiment of that part which is on the earth;

55.Error. Antoninus in Sum.part.3.

Iohn de Pariſ. Antoninus Sum.maior. part.3.diſt.22.

Annot,1.*Epheſ.ſect*.5. Seeing then they confute themſelues, wee will not further trauell herein, but proceed.

Zozimus decret.Contra ſtatuta patrum condere aliquid, vel mutare, nec huius quidem ſedis poteſt authoritas: To make or change any thing againſt the decrees of the fathers, not this ſeate hath authoritie: *Ergo*, the Pope is not higher then Angels, being inferiour vnto men his predeceſſors.

The like iudgement the ancient Biſhops of Rome were of, that it was not lawfull to depart from the decrees of their predeceſſors: *Diſt*.11.*cap*.3. *Iulius* calleth it, *Satis indignum*, a very vnworthie thing ſo to doe. *Nicholaus*: *Ridiculum & abominabile dedecus*: A ridiculous and abominable ſhame, *diſtinct*,12.5. *Damaſus* ſaith, That the violaters of the Canons, *blaſphemi ſunt in ſpiritum*, do commit blaſphemy againſt the ſpirit: *cauſ*.25.*quaſt*.1.*cap*.5.*Gregor*.*Euerſor, non conſtructor*, He is a deſtroyer, not a builder, *cauſ*.25.*quaſt*.2.*cap*.4. *Iulius* calleth it preſumption, *ibid.cap*.11. And leſt that other might ſeeme to be tied by theſe Canons to the obſeruation of the ancient decrees, and the Pope to be exempted: *Pelagius* ſaith peremptorily, *Ne pontifex ab his diſcedendi licentiam*, &c. That not the Pope, though he would, ſhould be ſuffered to depart from the ſtatutes of his predeceſſors, *ibid*,*c*.21. Now then from hence we conclude: firſt, that ſeeing the Pope hath no power to change the former decrees, much leſſe can he diſpenſe againſt the word of God. Secondly, ſeeing he muſt obſerue the rules of his predeceſſors, he is not exempted from all iudgement. Thirdly, ſeeing that he is inferiour to the ancient Biſhops, in that he muſt be ruled by their orders, he is much more inferiour to the Angels.

Ex Ioan.Fabro. de religi.Muſcouitar. Damianus a Goes.

The barbarous Muſcouites which follow the Greeke Church are herein more equall: for they allow their Biſhops to vſe no indulgences at all *vt nulla fraus fiat omnino conſtitutionibus*, that there be no fraud offered to the conſtitutions. The ſame is the practiſe of the Aethiopike Church, though in many other things, very defectiue: their Patriarch *nullas indulgentias dat*, giueth no indulgences: as *Zaga Zabo* witneſſeth, a Biſhop of that countrey: In theſe poore ignorant Churches, there is no place for indulgences, or diſpenſations againſt their receiued lawes and conſtitutions, much leſſe againſt the word of God: but proud Rome that boaſteth of knowledge, dare preſumptuouſly arrogate a diſpenſatiue power, and that without limits or bounds. But we approue the confeſſion of *Baſil*, artic. 10. *That no man can licenſe thoſe things which God forbiddeth*. So alſo the confeſſion of Auſpurg, artic.5. *Neither mens lawes, nor any vowes*, are of force, *which are againſt the commandement of God, and the euent it ſelfe doth teſtifie, that nature cannot be changed by mans law*, &c.

Harm.ſec.1. pag.6. Harm.ſec.18. pag.550.

Victoria Relect.4.pa.5.

Franciſcus de Victoria, one of their owne authors, whom they greatly magnifie, complaineth of the Popes large indulgences: *Videmus quotidie a curia Romana tam largas, immo tam diſſolutas diſpenſationes profectas*, &c. We ſee ſuch of large, yea diſſolute diſpenſations come from the Court of Rome, that the world cannot beare them, &c.

THE TENTH QVESTION, CONCERNING Antichriſt, and whether the Pope be that great aduerſarie vnto Chriſt.

THis queſtion is diuided into many parts. Firſt, whether Antichriſt ſhall be ſome one ſingular man. Secondly, of the time of his comming and continuing. Thirdly, of his name. Fourthly, of what nation or kinred he ſhall come. Fifthly, where his place and ſeate ſhall be. Sixthly, of his doctrine and manners. Seuenthly, of his miracles. Eighthly, of his kingdome and warres. Ninthly, whether the Pope be the very Antichriſt. This then is a moſt famous queſtion, and worthie throughly to bee diſcuſſed, euery point therefore muſt be handled in order.

The Papiſts.

56.Error.

John 5.43.

THey hold that Antichriſt, whoſe comming is foretold in the Scripture, ſhal be one particular man, not a whole bodie, tyrannie, or kingdome, as the truth is, *Bellarm.cap*.2.*lib*.3.

Argum.1. They vrge the words of our Sauiour, Ioh.5.43. *I come in my Fathers name, and ye receiue me not, if another come in his owne name, him will ye receiue*. Here Chriſt, ſay they, ſpeaketh of another that ſhal come, namely Antichriſt: for here one is oppoſed to one, namely, Antichriſt to Chriſt, not a Kingdome to a Kingdome, or ſect vnto ſect, but one perſon to another, *Bellarmine cap*.2.*lib*.3.

1,Cor.3.10.

Anſw.1. The ſaying of our Sauiour is indefinit and conditional, *if another come*, but propheſies are vttered definitely, as Deut.18.18. *The Lord thy God will raiſe vp vnto thee a Prophet like vnto me*, &c. Chriſt then here doth not propheſie of any particular man. 2. The word ἄλλος, *another*, doth not neceſſarily ſignifie a particular man, as 1.Cor.3.10. *I haue laid the foundation, another hath builded thereon, but let euery one take heed*. Here ἄλλος, *another* is expounded ἕκαστος, *euery one*. 3. Our Sauiour ſpeaketh directly to that generation of the Iewes, when as Antichriſt was not to be reuealed. 4. Whereas *Bellarmine* obiecteth, that this place cannot be vnderſtood of other falſe Prophets, which come not in their owne name, but in the name of God: our anſwer is, that although the falſe prophets pretend the name of God, yet they come in their owne name, as Ierem.28.21. *I haue not ſent theſe prophets, yet they come*: and if falſe prophets come not in their owne name, and Antichriſt doth, then it would follow, that Antichriſt ſhould be no falſe Prophet. See a further anſwere, error 60. argum.2.

1.John 2,18.

Argum.2. Another proofe is out of 1.Ioh.2.18. the Antichriſt ſhall come, ὁ ἀντίχριστος, the Greeke article, ὁ expreſſeth ſome ſingular notable perſon, *Bellarmine ibid*.

Anſw. It is falſe. The Greeke article doth not alwaies in Scripture aſſigne ſome particular perſon: as Matth.4.4. *Man ſhall not liue by bread onely*: the Greeke text hath ὁ ἄνθρωπος, the man, and yet is it vnderſtood not of any one man, but of all in generall, ſo 2.Tim.2.17. *The man of God*, that is, euery faithfull Miniſter, or good Chriſtian, yet is it expreſſed with the article. *Fulke Annotat.* 2.*Theſ.* 2.*ſect.*8.

Matth.4.4.
2.Tim.2.17.

*Argum.*3. Apocal.13.18. It is the number of a man: the proper name of Antichriſt is ſet downe: *Ergo*, but one man, *Bellar. ibid. Rhemenſ.* 2.*Theſ.*2.*ſect.*8.

Apocal.13.18.

Anſw. The name here myſtically deſcribed, which ſhall containe *666.* in number, for ſo the Greeke letters χ.ξ.ς. do ſignifie being numbred, doth not expreſſe any particular name of one man, but rather of the whole ſocietie and bodie of Antichriſt: for it is ſaid to be the number of the beaſt. Now by the beaſt is vnderſtood the Romane Empire, the name whereof is λατεῖνος, *Latinus*, which letters doe ariſe in computation to the whole number of *666.* And this name *Irenæus* thinketh to agree beſt to this place. Further, ſeeing the Rhemiſts themſelues by the beaſt doe vnderſtand the vniuerſall companie of the wicked, Reuelation 13. verſe 1. And this is the name or number of the beaſt: it muſt be vnderſtood, by their owne confeſſion, of a companie and congregation, and not of one ſingular perſon.

The Proteſtants.

THat Antichriſt, which is interpreted an aduerſarie, or againſt Chriſt, ſhall not be one man, (as the Papiſts imagine, that the Popes might be diſburdened and diſcharged of this name, who are many) but that it is a whole body, company and ſynagogue, and a ſucceſſion of heretikes, we doe thus prooue it.

1 The myſterie of iniquitie wrought in *Pauls* time, then was there a way in preparing for Antichriſt, 2.Theſ.2. But it is vnpoſſible for one man to continue from *Paules* time to the end of the world: *Ergo*, Antichriſt is not one man, but a ſucceſſion of heretikes.

Argument. Bezæ.
2.Theſ.2.

Firſt *Bellarmine* anſwereth, that as Chriſt is ſaid to haue come ſince the beginning of the world in his forerunners the Prophets and Patriarches, but yet came not in perſon, till he tooke fleſh: ſo Antichriſt ſtraight after Chriſts aſcenſion began to worke in his forerunners alſo, but ſhal not come in perſon till toward the end of the world, *cap.2.reſp.ad,1.argument.Bezæ.*

Cont. 1 The compariſon betweene Chriſt, and Antichriſt in this behalfe, is not good: for Chriſt is ſaid to haue come in the Prophets, becauſe vnto them Chriſt did communicate his ſpirit: and therefore Chriſt is ſaid in his ſpirit to haue preached by *Noah*. 1.Pet.3.19. But Antichriſt being but a mortall man, can not giue of his malignant ſpirit to his forerunners: for this is not farre from the phrenſie of the Manichees, to make Antichriſt the beginning of euill, as Chriſt is the author of good; that as Chriſt the head doth giue influence to his bodie, ſo Antichriſt another head ſhould alſo inſpire his members. Secondly, but if they will make a good compariſon, as Chriſt is the head of his Church, and the Prophets and Apoſtles his Miniſters; ſo the Diuell is the ring-leader of the wicked, and the Antichriſts and falſe Prophets his chiefe worke-men: and in this ſenſe Apocal.13.7. *Michael*, that is Chriſt, and his Angels are ſaid to fight againſt the Dragon, that is, the diuell and his angels: and as Chriſt ſince the beginning of the world did ſpeake in his ſeruants the Prophets, ſo the diuell alſo from the beginning ceaſed not to worke in his miniſters; and ſo he began to worke the myſterie of iniquitie againſt the Goſpell in the Apoſtles time. But to ſay, that as he which ruled the true Prophets by his ſpirit was incarnate afterward, and came in his owne perſon; ſo he that miſled the falſe prophets, ſhall alſo come in his perſon, were to make Antichriſt a diuell incarnate: for it was the diuell that wrought in heretickes and falſe teachers.

1.Pet.3.19.
Apoc.13.7.

Bellarmine anſwereth againe: if the myſterie of iniquitie began in *Pauls* time, that is, the kingdome of Antichriſt; and you will needs make Rome the ſeate of Antichriſt: belike S.*Paul* and S.*Peter* were the Antichriſts, for there were no Biſhops of Rome beſide at that time.

Anſw. Firſt, that Antichriſt began then to worke euen in Rome, it cannot be denied, ſeeing the Papiſts confeſſe, that *Simon Magus* firſt broched his hereſie there, and that *Peter* calleth Rome Babylon. It is not neceſſarie, that the myſterie of iniquitie ſhould ſo ſoone creepe into the very chaire of the Paſtors, and Biſhops: that ſhould come to paſſe in the full reuelation of Antichriſt: It is ſufficient that it wrought cloſely amongſt the falſe Apoſtles: wherefore the Ieſuites obiection concerning *Peter* and *Paul*, is ridiculous.

*Argum.*2. Saint *Paul* ſaith, that there muſt come a departing or Apoſtaſie and generall falling from the faith: for ſo an apoſtaſie ſignifieth, a reliriquiſhing of the faith, not a departure from the Romane Empire, or Antichriſt himſelfe, as *Bellarmine* would haue it: ſo the word is vſed by S.*Paul* elſewhere, 1.Tim.4.1. ſome, ſaith he, ἀποστήσονται ſhall fall away, or play the apoſtataes from the faith: and ſo one of your owne writers expoundeth it, *à veritate in errorem deſciſcent*; they ſhall fall from the truth into error: *Eſpenc. in hunc locum.* Common vſe alſo of ſpeech ſo taketh it: *Iulian* the Emperour is knowne by the name of Apoſtata, for forſaking of the Chriſtian faith: Antiquitie alſo hath ſo vſed the word. *Alexander* patriarch of *Alexandria*, thus writeth in his Epiſtle as touching the *Arrians*: *Egreſſi ſunt viri è noſtra parochia, docentes apoſtaſiam, quam rectè quilibet præcurrere ſuſpicetur Antichriſtum*: There bee certaine fellowes gone forth out of our precincts, teaching apoſtaſie (that is, corrupting the right faith) which any man would thinke did forerun Antichriſt. Whereas then

1.Tim.4.1.

the Rhemiſts affirme, that moſt of the ancient fathers do ſo vnderſtand Apoſtaſie for a defection from the Empire: it is certaine, that *Tertullian, Chryſoſtome, Auguſtine, Primaſius* with others doe expound it for a defection from the faith. *Fulke annot.5.in 2.Theſ.2.* Yea and the Rhemiſts ſo take it, *ibid.annot.6.*

Now this generall falling away from the faith cannot be accompliſhed in one man, but it ſheweth a whole bodie or companie, whereof Antichriſt is the head, one man of ſinne ſucceeding another by ſucceſſion: and this apoſtaſie cannot bee wrought at one time, but it ſhall come to paſſe in ſeuerall ages: for how is it poſſible, that at once ſuch a generall Apoſtaſie ſhould be? *Ergo*, Antichriſt ſhall not be one particular man, *Argum.Caluini.* Neither can the Ieſuite thus ſhift off the argument, to ſay, that this generall Apoſtaſie is but a preparation to the kingdome of Antichriſt, not that he ſhall then bee preſently come: for S. *Paul* ioyneth both theſe together: *There muſt come a departing firſt, that the man of ſinne be diſcloſed*, verſ.3. So that this very apoſtaſie and departing ſhall be a diſcloſing and manifeſt declaration of Antichriſt.

Iohn.3.7. *Argum.3.* Iohn 3.7. The Apoſtles ſaith: Many deceiuers are come into the world, which confeſſe not that Ieſus Chriſt is come in the fleſh: the ſame is the deceiuer and the Antichriſt. Marke then, 1.Iohn 2.18. one deceiuer is many deceiuers: one Antichriſt many Antichriſts, 1.Ioh.2.18. *Ergo*, Antichriſt ſhall not be one man, but many, *Argument, Ful. Annot.2.Theſ.2.ſect.8.*

De ciuitat. Dei.20.19. *Auguſtine* ſheweth, how that in his time this place of S. *Paul* was not expounded of any one man, but of a whole bodie: *Nonnulli, non ipſum principem, ſed vniuerſum quodammodo corpus eius, id eſt, ad eum pertinentem hominum multitudinem ſimul cum ipſo ſuo principe hoc loco intelligi Antichriſtum volunt:* Some (ſaith he) doe take Antichriſt not for the head alone, but for the whole bodie and multitude together with their prince, &c. And their coniecture is this: becauſe theſe words verſ.7. He which withholdeth, are vnderſtood of the Empire and Emperors of Rome, which were many: ſo the man of ſinne, which is deſcribed as in the perſon of one, may fitly be vnderſtood of a ſucceſſion of many.

Bernard ſaith, 2.*In conuerſion. Paul.ſerm.*1. *Iniquè agunt & cæteri contra Chriſtum, multique ſunt noſtris temporibus Antichriſti:* There be diuers other that doe wickedly againſt Chriſt, and in our times there be many Antichriſts. Againe, *Cantic.ſerm.*33. *Miniſtri ſunt Chriſti, & ſeruiunt Antichriſto*, They are the Miniſters of Chriſt, and ſerue Antichriſt, &c. how could Antichriſt be in *Bernards* daies, diuers hundred yeeres ſince, yea many Antichriſts, if Antichriſt ſhould be one man? So alſo one of your later writers: *Bruno* thus witneſſeth vpon the 4. of the 1. to Tim. verſ.1. *Apoſtolum de Antichriſto inſtruentem, &c.* That the Apoſtle giuing inſtruction concerning Antichriſt, doth inſinuate that the members a long time go before the head, &c. but if Antichriſt were one ſingular man, his head and members muſt goe together.

Fox pag.414. l.53. Likewiſe out of your owne Canons: *diſtinct.23.cap.1.* *Nicholaus* defineth him to be Antichriſt, that is elected to the Papacie by Symonie. He noteth not any particular Pope, but any whoſoeuer, that ſhould be ſo elected.

Cauſ.16.qu.7.c.3.Greg.7. He that granteth tithes to lay perſons, *inter maximos hæreticos, et Antichriſtos non minimus habebitur:* ſhal be coũted among the greateſt Heretikes, and not the leaſt among the Antichriſts: *Ergo* by your owne Canons there is not one onely Antichriſt, but many Antichriſts. Yea, here I will oppoſe the iudgement of the Rhemiſts, who therein are contrarie to themſelues: yet thus they write, *annot.7.in 17.Apocal.* that the ſeuen heads are ſeuen Kings, or Kingdomes, fiue were then paſt, the ſixth was the ſtate of the Empire then preſent, the ſeuenth ſhould be Antichriſts ſtate, &c. As then they take the ſixth head not for any particular perſon, but for the State of the Emperours, who were many; ſo by their expoſition the ſeuenth head muſt be taken not for a particular perſon, but for a State and Gouernement.

Let vs adde the ſeale of the holy Confeſſors and Martyrs, *Iohn Wicliff.articul.36.Eccleſia Romana*, ſaith he, *eſt ſynagoga Sathanæ:* The Church of Rome is the ſynagogue of Sathan. *Iohn Huſſe Concil. Conſt. ſeſſ.11. Papa eſt patronus Antichriſti, non ſolum illa ſimplex perſona ſed multitudo Paparum, &c. eſt Antichriſti perſona compoſita monſtroſa:* The Pope is the patron of Antichriſt, not any one ſingle perſon, but the multitude of wicked Popes, &c. is the monſtrous compound bodie of Antichriſt. If it ſhould be obiected, that there haue been ſome good Popes ſince the time there aſſigned, namely, from the donation or endowment of the Church: he anſwereth, *Non repugnat quod Gregorius & alij Papæ finaliter pœnitebant:* Notwithſtanding that *Gregorie*, and other tolerable Popes might finally repent them.

Concerning the teſtimony of other Churches: we do here willingly confeſſe, that moſt of the ancient fathers, which were ſo farre off from the time of Antichriſts reuealing, doe reconcurre herein, that he ſhould be one ſpeciall man, and that he ſhould raigne 3. yeeres and an halfe: and we further anſwer Apolog.pag.69. with our princely Eccleſiaſtes, *that it is no wonder if they miſtake many myſteries in the Apocalypſe, for the booke thereof was ſtill ſealed in their daies, &c. and it is a certaine rule in all darke propheſies, that they are neuer clearely vnderſtood till they be accompliſhed.* So the fathers themſelues profeſſe, as *Irenæus* ſaith, Lib.4.aduerſ. hæreſ.c.43. *omnis prophetia priuſquam impleatur, ænigma eſt, &c.* euerie propheſie before it is fulfilled is as a riddle, but being fulfilled, it is eaſily expounded, &c. Bellar.lib.3. de Roman. pontif.cap.10. Yea our aduerſaries themſelues here haue put an anſweare into our mouthes: *that the fathers would their ſentence to bee no otherwiſe accounted of, then ſuſpicionum & coniecturarum loco*, then of ſuſpicions and coniectures.

Yet notwithſtanding the Fathers both of the Eaſt and South Church do tell vs here of many Antichriſts: 1. as *Cyril* ſaith, *at this time (many Antichriſts) ſhall come out of the earth.*

πολλοὶ ἀντίχριστοι. Catechiſ.4.

2 *Tertullian*: *Qui Antichriſti interim & ſemper niſi Christo rebelles*, who are the Antichriſts in the meane time, and alwaies, but the rebels to Chriſt?

De præſcrip. aduerſ.hæreſ.

3 The Church of England by the pen of our princely Eccleſiaſtes thus confeſſeth: *By the whore of Babylon, that rideth vpon the beaſt is meant, a ſeate of an Empire, and a ſucceſſiue number of men ſitting thereupon, and not any one man*: for cap.17.18. *This woman is expounded to be the great citie, that ruleth ouer the kingdomes of the earth; which cannot ſignifie the onely perſon of one man, but a ſucceſſiue number of men, &c.* As alſo by the ſeuen heads, are meant ſeuen Kings, that is, ſeuen formes of gouernment.

Apolog.Regis pag.82.

So the Magdeburge writers of the Centuries affirme, that the Apoſtles teach, that Antichriſt ſhall not be one perſon, *Sed integrum regnum per falſos doctores, &c.* but a whole raigne or gouernment by falſe teachers.

Centur.1.lib.2. cap.4.fol.435.

4 That place, Iohn 5.43. vrged before by *Bellarmine*, to prooue Antichriſt to be a particular perſon, *if another come in his name*, is expounded by *Maldonate* ſometime his fellow Ieſuite, not of Antichriſt onely, *ſed de omnibus falſis prophetis*, but of all falſe teachers.

Comment.in Ioan.5.43.

THE SECOND PART, WHETHER ANTICHRIST be yet come, and how long he ſhall continue.

The Papiſts.

THe Romiſh Ieſuites doe hold that Antichriſt is not yet come, neither can they tell when hee ſhall come: But this they ſay boldly, that *Henoch* and *Elias*, who liue all this while in Paradiſe, ſhall come immediatly before Antichriſt; and that Antichriſt, when he is come, ſhall raigne but three yeeres and an halfe, and then ſhall the world end, *Bellarm.cap.4.lib.3.de pontif. Rhemiſt.*11. *Apocal. ſect.*2.4.

57.Error.

*Argum.*1. The Romane Empire muſt vtterly be deſtroyed and laid waſte before Antichriſt come: as S.*Paul* ſaith, That which withholdeth muſt firſt bee taken away, 2.Theſ.2.7. that is, the Romane Empire. But the Empire yet remaineth: for the Emperor is knowne by name, and there are alſo princes electors of the Empire: *Ergo*, Antichriſt is not yet come, *Bellarm.cap.*5.

2.Theſſ.2.7.

Anſw. It is true that the Romane Empire, while it retained and kept the ancient dignitie, maieſtie and power thereof, was an hindrance and let to the tyrannie of Antichriſt; but when it began to decay, then Antichriſt ſet in his foote. Firſt, it was not neceſſarie therefore that the Empire ſhould vtterly be extinguiſhed, but ſo much only taken away, namely, the ancient honour and imperiall maieſtie thereof, as hindred Antichriſt: and ſo we finde, that the Romane Empire was more then halfe decaied, when Antichriſt crept into Rome.

As firſt when *Conſtantine* the great, *an.*312. left the citie of Rome, and fixed his imperiall ſeate at Conſtantinople, in the Eaſt, the maieſtie of the Empire was much impaired, the Biſhop of Rome taking occaſion by the abſence of the Emperour to rule ouer the Weſt Churches. The next pull from the Empire was betweene the yeere 700. and 800. *Conſtantinus* 1. Biſhop of Rome firſt offered his feete to be kiſſed of the Emperour *Iuſtinian*, and moſt inſolently tooke vpon him to excommunicate *Philippicus Bardanes* Emperour after *Iuſtinian*, becauſe he could not away with Idolds, *anno* 715. *Gregorie* the third likewiſe for the ſame cauſe did excommunicate *Leo* the Emperour, and tranſlated the cuſtodie of the Church from the Grecians to the French nation, *anno* 740. *Zacharias* the firſt tooke vpon him to depoſe and ſet vp Kings: as hee depriued *Childericus* King of France of his kingdome, and ſet *Carolus Martellus* in his ſtead, *anno* 750. *Stephanus* the ſecond firſt preſumed to bee carried vpon mens ſhoulders: vnto him *Pipinus* King of France yeelded the exarchate or ſoueraigntie of Rauenna, held his ſtirrop, and led his horſe by the bridle, *an.*752. Afterward *Carolus* King *Charlemaines* ſonne, confirmed vnto *Adrian* 1. the former grant of *Pipinus*, and beſides gaue vnto him, the Dutchie of *Foroiulium*, *Beneuentum*, and *Spoletum*, *anno* 796. *Leo* 3. proclaimed *Charles* the great Emperour, and ſo ſpoyled the Emperour of the Weſt of the better halfe of his kingdome, *anno* 800.

From this time foorth the maieſtie and ancient dignitie of the Empire began daily to decreaſe: *Iohn* 13. made a decree that the Emperour ſhould be crowned of the Pope, *anno* 964. *Otho* the Emperour confirmed to *Leo* the 8. whatſoeuer before granted by *Pipinus* or *Carolus*, *anno* 966. *Iohn* 14. brought vnder his Papall regiment the kingdome of *Poole*, *anno* 973. *Steuen* the ninth obtained Millaine: *Vrbanus* the ſecond ſet foote into Spaine, *anno* 1090. Vnder *Innocentius* the ſecond the kingdome of Sicilie was made part of S.*Peters* patrimonie, *anno* 1140. *Eugenius* the third ſubdued Norway to the Papall profeſſion, *anno* 1152. *Alexander* the third decreed that none ſhould be King of England, vnleſſe he were firſt nominated and called of the Pope, *anno* 1180. *Sub Lucio* the third the Armenians ſubmitted themſelues to the Papall iuriſdiction, *anno* 1185. Vnder *Vrbane* the third, *Liuonia* came vnder their yoke, *anno* 1187. Vnder *Innocentius* the third, the kingdome of Arragon was made tributarie to the Pope, *ann* 1216. Vnder *Nicolas* the thirn, the countrey of Romandiola and Bononia, was brought vnder the Popes ſubiection, *anno* 1280.

And to put the matter out of all doubt: *Bonifacius* the 8. did one day ſhew himſelfe in his pontificals, as a Pope; another, in his imperiall robes, as an Emperour by vſurpation, *anno* 1300. *Clemens* the 5.made a decree that the Emperour ſhould receiue the name and right of the Empire from the Pope,and the Emperour being dead,till a new elect, the imperiall power to remaine in the Popes hand,*anno* 1314. *Clemens* the ſixth crowned *Charles* the fourth vpon this condition,that he ſhould neither ſtay in Rome,nor in any part of Italie: the ſame *Charles* to procure the ſucceſſion of the Empire to his Sonne,did morgage to the Prince-Electors the chiefe reuenewes of the Empire, and ſurrendred the free cities, which were neuer ſince redeemed, *anno* 1350. And thus by degrees was the Empire weakned: and as Antichriſt daily gathered ſtrength, ſo the imperiall dignitie failed,and was empaired.

Apoc.17.8.

Apoc.13.12.

Apoc.13.15.

Secondly,the imperiall power muſt in ſome ſort be reſtored by Antichriſt: for the Pope vſurped the ſame authoritie which the Emperours had,yea greater: for the whore is deſcribed ſitting vpon the beaſt,Apocal.17. which is the Empire: and therefore it is ſaid, verſ.8. The beaſt that was, and is not,and yet is: for the ancient Empire both is, and is not: It is, becauſe the power thereof is tranſlated to the Pope: it is not,that is,not in that kingly manner,as it was in times paſt. Apocal.13.12.The beaſt that roſe out of the earth with two hornes like a lambe,did all that the firſt beaſt could doe before him: that is,the power of the Empire was in the Pope. Thirdly, Apocal.13.15. It is ſaid, that the image of the beaſt remained,and that the other beaſt gaue a ſpirit vnto the image of the beaſt: So is it at this day,the name and image of the Empire remaineth,but the maieſtie and power is gone: And who giueth life to the image but the Pope? he confirmeth and ratifieth the election of the Emperour. Wherfore,this rather is an argument that Antichriſt is alreadie come,becauſe nothing but the image of the beaſt remaineth.

*Argum.*2. Antichriſt ſhall raigne three yeeres and an halfe: but if he were alreadie come,hee muſt needs haue raigned diuers hundred yeeres alreadie: *Bellarm.cap.*8.

Dan.7.27.
Apoc.12.14.

They proue this raigne of Antichriſt for this ſhort ſeaſon, out of thoſe places of Daniel, 7.27. A time,times,and halfe a time: and Apocal.12.14. alſo it is deſcribed by daies 1260.daies: and by moneths, Apoc. 11.2. two and fortie moneths: which all come to one reckoning,and make three yeeres and an halfe.

Anſw. Firſt, the time is alſo ſet downe by the name of three daies and an halfe, Apocal.11.11. How then is it likely, that 1260. daies and three daies and an halfe, ſhould ſignifie the ſame time? And ſeeing the Rhemiſts themſelues, by the thouſand yeeres, Apocal.20.1. doe vnderſtand all the time of the new Teſtament till Antichriſts raigne,and ſo take it for an vncertaine and indefinite number, they cannot in any reaſon ſo ſtrictly expound this account of daies. And as they take the other number indefinitely,ſo diuers of the fathers expound this number of daies; as *Beda* vnderſtandeth all the time of Chriſtianitie: *Rupertus*, ſo long as the Church endureth perſecution: *Haymo*, for all the time from the aſcenſion of Chriſt,till the end of the world.*Fulke annot.*12.*Apoc.*2. Secondly,with much better ſenſe are theſe times applied by our learned and painfull countriman Maſter *Fox*, to the great perſecution vnder the Emperours,which continued 294.yeeres, which time is myſtically ſignified by 42.moneths,taking euery moneth for a ſabbath of yeeres. And the reſt of the numbers agree hereunto: for 1260. daies make three yeeres and an halfe, that is, moneths 42. and three daies and an halfe make houres 42. So taking euery houre in the daies,and euery moneth in the yeeres for a ſabbath of yeeres,there ariſe 294.yeeres,which was the iuſt time of the perſecution from the death of *Iohn Baptiſt*, vnto the end of *Licinius* the tyrant and perſecutor. This account,I ſay,better agreeeth with the truth of the hiſtorie,then their imagined computation. Thirdly,if it ſhould bee taken,as they expound it,for ſo ſhort a time,then very little of the prophecie in the Apocalypſe is yet fulfilled: for the reuelation,for the moſt part, conſiſteth in ſetting downe the reigne and kingdome of Antichriſt with the circumſtances thereof: as of the time of his tyrannizing ouer the Church, chap.11.12. of his marke and miracles,chap.13. of the plagues,which ſhould be powred out vpon the world vnder his kingdome,chap.16. the deſcription of the whore,which is Antichriſt,chap.17. the ouerthrow of Babylon,prophecied of in chap.14.fulfilled and accompliſhed,chap.18.So that if we take our aduerſaries ſtrict expoſition,the whole prophecie of the Reuelation almoſt ſhall be brought within the compaſſe of three yeeres and an halfe, which is not to bee admitted: for ſo, little of the Apocalypſe ſhould be yet fulfilled, ſeeing their preciſe three yeeres and an halfe are not yet come. And againe,it is certaine that the Apocalypſe is a generall prophecie of the ſtate of the Church from Chriſts leauing the earth to his comming againe: and it tooke beginning euen from *Iohns* time: for things are ſhewed to him *ſhortly to be done*,chap.1.verſ.1. *and the time is at hand*,verſ.3. So that we doubt not but the moſt part of that propheticall reuelation is alreadie accompliſhed,as it may appeare in comparing the viſions reuealed in that booke together, and in applying the hiſtories done, to the prophecies there contained.

Fox pag.100.
pag.90.col.2.
edit.1610.

See the opiniō of *Walter Brute*, how he taketh the 42.moneths and 1260 daies for the ſame, containing ſo many yeeres. Fox p.444.2.10

Apoc.1.1.3.

And againe, there is no prophecie beſide this of 42. moneths, which can be applied to the great perſecution in the primitiue Church: wherefore it is not like that the Lord would leaue his Church without ſome comfort,in forewarning them of thoſe great troubles which immediatly enſued. But if theſe prophecies, which are wreſted by the Papiſts, did not foretell of thoſe perſecutions, then are they vtterly forgotten in that booke: which is not like,it being the greateſt triall that euer the Church had.

4 The 1260. daies mentioned, Apocal.12.16. cannot bee taken preciſely for ſo many naturall

daies, but wee are to vnderſtand ſo many propheticall daies, that is, a day for a yeere: for this both agreeth to the phraſe of Scripture, and the propheticall cuſtome and practiſe: as Numb.14.34. *After the number of fortie daies wherein you ſearched out the land, euen fortie daies, euery day for a yeere ſhall you beare your iniquitie.* Likewiſe, Ezec.4.5,6. *Thou ſhalt beare the iniquitie of the houſe of Iuda fortie daies, a day for a yeere I haue giuen thee.* Alſo the current of time and courſe of hiſtorie approueth the ſame; that 1260. yeeres are determined for Antichriſts raigne vntill his ouerthrow: for whether we begin the account from the yeere 261. when *Paulus Samoſatenus* reuiued that foule hereſie, in denying Chriſt to be God, and ſo was a forerunner of Antichriſt; adding hereunto 1260. yeeres, wee come to the yeere 1521. when *Luther* began to impugne the Antichriſtian doctrine: *Sic Balaus in vita Leon.*10. Or whether we count from the yeere 300. when *Conſtantine* the great left the imperiall citie of Rome to the Popes diſcretion, which made an open way to Antichriſt, adding heere alſo 1260. yeeres, we fall into the yeere 1560. when according to the prophecie, Reuel.11.13. the tenth part of the Antichriſtian citie, as of Abbeyes, Nunries, Monaſteries was deſtroyed, as in England, Scotland, Germanie, and other countries. The Ieſuites literall wreſting then of this number of daies, is not any way to be admitted.

Numb.14.34.

Ezech.4.5.6.

5. We ſay laſtly, that we are not curiouſly to ſearch into times and ſeaſons, which the Lord hath not reuealed: Only this we learne, that the time of affliction being ſet downe by daies and moneths, the faithfull ſhould hereby be comforted, knowing that the time of their trouble is limited of God, and is but ſhort in reſpect of the kingdome of Chriſt.

*Argum.*3. The Lord ſaith, Matth.24. that thoſe daies ſhall be ſhortned, leſt no fleſh ſhould be ſaued. But how can the time be ſhort, if it ſhould laſt ſome hundreds, or a thouſand of yeeres? *Bellar. cap.8. Rhemiſt. annot Mat.24. ſect.6.*

Math.24.22.

Anſw. Firſt, that place verſ.22. is properly vnderſtood of the calamitie of the Iewes, which if it had continued any longer, the nation of the Iewes had been vtterly deſtroyed. Secondly, yet notwithſtanding the raigne of Antichriſt is ſhort, in reſpect of the eternall kingdome of Chriſt: yea the whole time from his aſcenſion vntill his comming againe, is counted but ſhort. Apocal.22.20. *I come quickly:* And S. *Peter* ſaith, *That a thouſand yeeres before God is as one day, and one day as a thouſand yeeres.* 2.Pet.3.

Apoc.22.20.

2.Pet.3.8.

*Argum.*4. Chriſt preached but three yeeres and an halfe: therefore Antichriſt ſhall be ſuffered to preach no longer.

Anſ. Firſt, yet Chriſt was thirtie yeeres old when he began to preach, and ſhewed himſelfe before, though not ſo openly; as when he was twelue yeere old he diſputed with the Doctors in the Temple: he was alſo acknowledged for the Meſſiah in his natiuitie. If Antichriſt then muſt in this reſpect bee correſpondent to Chriſt, he muſt alſo be knowne to bee thirtie yeeres vpon earth, before hee bee fully manifeſted. Secondly, though Chriſt himſelfe preached no longer, yet hee ſent his Apoſtles, who preached many yeeres after: we doe not therefore oppoſe the perſon of Antichriſt, whom wee denie to be a ſingular man, to Chriſt; but the kingdome of the one to the other. Now by their owne reaſon, it followeth, that becauſe the kingdome of Chriſt endured many yeeres, and yet doth, that therefore Antichriſts kingdome muſt likewiſe.

Other demonſtrations the Ieſuite hath to proue that Antichriſt is not yet come: as, becauſe the Goſpell is not yet preached to all the world, *cap.4. Bellarm. Helias* and *Henoch* are not yet come, who are certainly looked for; *cap.6.* There ſhall bee a moſt grieuous and terrible perſecution vnder Antichriſt, which is not yet paſt, *cap.7.* But theſe arguments ſhall be anſwered in another place towards the end of this worke, when we come to ſpeake of the appearing of Chriſt to iudgement.

The Proteſtants.

That Antichriſt ſhall raigne but three yeeres and a halfe, wee take it for a meere fable, and a very popiſh dreame: whereas on the contrarie ſide, wee are able to ſhew both that Antichriſt is alreadie come, and hath tyrannized in the world theſe many yeeres.

*Argum.*1. Wee will make it plaine by demonſtration, that Antichriſt hath been in the world many yeeres agoe, by the propheticall places of Scripture. Firſt, it is ſaid, the number of Antichriſt is 666. Apocal.13.18. So, *anno 606.* or thereabout, *Boniface* the 3. obtained of *Phocas* the Emperour to be called vniuerſall Biſhop. Thus *Illyricus, Chytraeus.*

Apoc.13.18.

And if wee take our account from that time when *Pompeius* the great tooke the Scepter from the Iewes, according to *Iacobs* prophecie, that *before the Scepter went from Iuda, the Sonne of God ſhould not come,* Geneſ.49.10. which fell out in *Cicero* his Conſulſhip, ſixtie yeeres before Chriſts natiuitie: Then ioyning to this number, *606.* we finde *Bonifacius* in the yeere *666.* at which time many ſtrange and prodigious ſights appeared, diuers Sea-monſters were ſeene, and a terrible blazing ſtarre was deſcried. Alſo *Gregorie* 1. the immediate predeceſſor of this *Boniface*, doubted not to call him Antichriſt, that tooke vpon him to bee called vniuerſall Biſhop, as this *Boniface* did. All theſe ſignes did foreſhew, that Antichriſt was euen now borne into the world.

Further, if wee begin at the yeere of the Lord *97.* at which time *Iohn* wrote the Apocalypſe, and counting *666.* yeeres, we ſhall come to the time of *Pipinus*, whom the Pope made King of France, and hee againe much inlarged the iuriſdiction and authoritie of the Pope. And yet more euidently, about the yeere of the Lord *666.* the Latine ſeruice was commanded to be vſed in all countries ſubiect to the Sea of Rome, by Pope *Vitalianus*: and about the ſame time, *Conſtantius* the Emperour remoued the ancient monuments of the Empire to Conſtantinople, and left the citie to the Popes pleaſure, *Fulk.annot.in* 13.*Reuel.ſect.*10,

Reuel.20.3.

Another propheſie we haue, Reuel.20.3. that after one thouſand yeeres Satan muſt bee let looſe. Euen ſo, a thouſand yeeres after Chriſt, Pope *Silueſter* a great Coniurer, hauing made a compact with the diuell, obtained the Papacie: and not long after him came in *Gregorie* the 7. a great Sorcerer alſo and Necromancer: *Sic Lutherus.*

But becauſe it is not to be thought, that Satan was bound during that great and long perſecution vnder the Romane Emperours, we muſt begin the account of the thouſand yeeres, from the end of the perſecution, which continued 294. yeeres: vnto that adde a thouſand, ſo haue we the yeere of our Lord 1294. about which yeere *Boniface* the 8. made the ſixth booke of the Decretals, confirmed the orders of Friers, and gaue them great freedomes: with this number agreeth *Daniel* his 1290. daies, Dan.12.11. Alſo ſomewhat before this time, *anno* 1260. the orders of Dominicke and Franciſcane Friers began firſt to be ſet vp by *Honorius* the 3. and *Gregorie* the 9. And ſo haue we the 1260. daies, which are ſet downe, *Apocal.* 12.*plura apud Fox.pag.*398.

Matth.24.36.

Dan.12.11.

Argum 2. If Antichriſt ſhould raigne but three yeeres and an halfe, as our aduerſaries teach, and then immediatly that time being expired, the world ſhould end: then it is poſſible to aſſigne the time of our Lord Chriſt his comming to iudgement, ſo ſoone as Antichriſt is reuealed. But the Goſpell ſaith, *that of that day and houre knoweth no man, no not the Angels in heauen*, Matth.24.36. Yet theſe good fellowes take vpon them to be wiſer then the Angels: for they dare ſet downe the very day of Chriſts comming; which ſhall be, as *Bellarmine* preſumptuouſly imagineth, iuſt 45. daies after the deſtruction of Antichriſt. And to this purpoſe hee abuſeth that place of Dan.12.11. where mention is made of 1290. daies, that is, as he fondly interpreteth, three yeeres and an halfe, the iuſt time of Antichriſts raigne: *But bleſſed is he that commeth* (ſaith the Prophet) *to* 1335.*daies*: that is, ſaith *Bellarmine*, to 45. daies after the deſtruction of Antichriſt; and then Chriſt commeth, *cap.*9. What intollerable boldnes and preſumption is this, contrarie to the ſaying of Chriſt, to attempt to declare the very houre of his comming?

Againe, the propheſie of *Daniel* had no ſuch meaning: for he onely ſpeaketh of the afflictions of the Church, before the comming of Chriſt, as *Iohn* propheſieth of the troubles that came after. *Daniel* therefore in that place receiueth inſtructions concerning the cruell perſecution of the Iewes vnder *Antiochus Epiphanes*, the beginning, and the end thereof: There are three times reuealed vnto him.

Dan.7.25.

The firſt is of a time, two times, and halfe a time, or rather the diuiding of time; or as *Tremellius* more agreeable to the Hebrew, a part or parcell of times: ſo long ſhould the Temple bee defiled, and the abomination ſet vp in the Temple, that is, three yeeres and certaine daies: And ſo it came to paſſe, for this deſolation began in the Temple the 145 yeere of the raigne of the Greekes, the fifteenth day of the moneth *Caſleu*, 1.Macchab.1.57. when *Antiochus* cauſed the daily ſacrifice to ceaſe, and incenſe to be burnt to Idols: and iuſt three yeeres and tenne daies after, which is to be reckoned for the od parcell of times, *anno* 148. the 25. day of *Caſleu*, they began to offer ſacrifice in the Temple according to the law, 1.Macchab.4.52.

The ſecond time reuealed, is of 1290. daies, Dan.12.11. which maketh three yeeres, ſeuen moneths and odde daies: which is the time counting from the deſolation, when as the ſacrifices ſhould be reſtored, and confirmed by the Kings grant, and letters Patents: which accordingly came to paſſe, *anno* 148. the fifteenth of the moneth *Xanthicus*, which was the laſt moneth but one, as it is recorded, 2.Macchab.11.33.

The third time is deſcribed by daies, 1335. Dan.12.12. Bleſſed is he that ſhould liue to ſee that time: namely, when the Church of the Iewes ſhould fully be deliuered by the death of *Antiochus*, which was in the beginning of the next yeere, which was 149. 1.Macchab.6.16. Thus we ſee theſe times were fully accompliſhed vnder the tyrannie of *Antiochus*: wherefore theſe propheſies being once fulfilled, they cannot be drawne to ſignifie any other time, but by way of ſimilitude and compariſon.

2.Theſſ.2.8.

1.Ioh.2.18.

Neither is that any thing worth, which the Ieſuite obiecteth out of Saint *Paul*, 2.Theſſ.2.8. *Then ſhall the wicked man be reuealed, whom Chriſt ſhall conſume with the ſpirit of his mouth*: As though preſently after the reuelation of Antichriſt Chriſt ſhould come. And therefore Antichriſt muſt not be expected or looked for before the end of the world: for the whole time from the firſt comming of Chriſt to his ſecond, is in the Scripture called *nouiſſima hora*, the laſt times, 1.Ioh.2.18. And therefore Antichriſt, at what time ſoeuer he is reuealed after the aſcenſion of Chriſt, hee commeth in the laſt times: whoſe vtter ruine and deſtruction ſhall be reſerued for the glorious appearing of Chriſt, as the Apoſtle there ſpeaketh.

Apoc.20.2.

*Argum.*3. Whereas the Scripture ſaith, that Satan muſt be bound for a thouſand yeeres, and after let looſe againe, Apocal.20.2. And it is plaine, that the thouſand yeeres ſince Chriſt are expired more then fiue hundred yeeres agoe: It followeth hereupon that Antichriſt is alreadie come: for he muſt be reuealed with the looſing of Satan. Our aduerſaries haue nothing to anſwere but this, that by this 1000. yeeres, a certaine time is not meant, but the whole ſpace during the time of the new Teſtament,

Teſtament till the comming of Antichriſt, *Rhemiſt. Reuel. 20. ſect. 8.* To whom wee anſwere, that by the ſame reaſon, neither ſhall their 42. moneths ſhew any certaine time, but the whole ſpace ſo long as Antichriſt ſhall raigne: and this number of moneths, as of daies, weekes, houres, the Scripture in any where taketh myſtically in prophecies: but where thouſands or hundred yeeres are mentioned, they are alwaies taken literally: as Iſay 7.8. it is prophecied that Ephraim, that is, Iſrael, ſhould vtterly ceaſe to be a people within 65. yeeres, which euen ſo came to paſſe, counting from the fourth yeere of the raigne of *Ahaz* King of Iuda, to the 25. yeere of *Manaſſes*, when the remnant of Iſrael was carried away. Iſay 7.8.

Iſai. 16.14. *In three yeeres as the yeeres of an hireling*, that is, preciſely ſo many, *the glorie of Moab ſhall be deſtroyed.* Iſai. 21.16. *Yet a yeere according to the yeeres of an hireling, and all the glorie of Kedar ſhall faile.* In all theſe places hirelings yeeres are vnderſtood, that is, ſo many common yeeres as ſeruants doe vſe to be hired for. Iſay 16.14. Iſay 21.16.

Let vs adioyne the teſtimonie of antiquitie: *Cyprian epiſtol. 3. ad Cornelium: Antichriſti iam propinquantis aduentum imitantur:* They, ſpeaking of the Nouatian heretikes, doe imitate Antichriſt, who is now approaching and drawing neare. *Paſchalis, anno* 1100. held a Councell at Rome againſt the Biſhop of Florence, who affirmed Antichriſt then to bee borne: *Epiſtol. Leodienſ. contra Paſchal. 2. Ecce ſolutus eſt Sathanas habens iram magnam*, Behold Satan is broke looſe, hauing great wrath. *Anno* 1390. Pope *Vrbane* the 6. and *Clement* 7. being both Popes at once, did thunder out one againſt another, calling each other ſchiſmaticke, heretické, Antichriſt.

Whom now may we beleeue rather for this matter then the Popes: for Antichriſt may beſt iudge of himſelfe.

We haue alſo the iudgement of one *Henteniis* a Papiſt, againſt their dreame of three yeeres and an halfe, who thus writeth in his preface to his tranſlation of *Arethas*: It is not poſſible that Antichriſt, in ſo ſhort a time of three common yeeres and an halfe, ſhould obtaine ſo many kingdomes and prouinces.

Adde the ſeale of holy Martyrs: Maſter *Bilney*; Satan, as the Scripture witneſſeth, hath been now let looſe theſe 500. yeeres, as it is written in the Apocalypſe, *After a thouſand yeeres Satan ſhall bee let looſe, Fox* pag. 1003. col: 1. Maſter *Tindall* holy Martyr, ſaith, That ſince the firſt 30. Biſhops of Rome that died Martyrs, there haue been 204. Popes, and hardly foure to bee found among them good Chriſtian men. pag. 1252. col. 2. P.924.2.5. P.1141.1.70.

All theſe agree together, that Antichriſt hath been many yeeres alreadie reuealed to the world: and therefore this new deuice of three yeeres and an halfe, is but a meere forgerie.

1. *Iuſtinus Martyr* ſaid in his time, aboue 1400. yeers ſince, that he which ſhould vtter blaſphemies againſt the moſt high, *was euen at the doore.* ἐπὶ θύραις ὄντος: Dialog. cum Tryphon.

2. *Tertullian* alſo of the like antiquitie, ſaid, *Antichriſto iam inſtante*: Antichriſt being now at hand. But ſince thoſe Fathers thus ſpake, many hundred yeeres are expired: the time then of Antichriſts raigne is not to be limited to the ſpace of three yeeres and an halfe. Tertull. lib. de fug. in perſecut.

3. The confeſſion of the Engliſh Church, and the head gouernour thereof is, that the three yeeres and halfe doe rather ſignifie halfe the ſpirituall weeke, that is, of all the time betweene Chriſts firſt and ſecond comming: for if Antichriſt ſhall raigne but three yeeres and an halfe, and there ſhall be but 45. daies after his deſtruction before the comming of Chriſt, then the very time of his comming ſhould be knowne, which is contrarie to the Scriptures. Apolog. Reg. p. 61. 62.

4. *Gregorie* the firſt, in his time, gaue this as a marke and note of Antichriſt, *That whoſoeuer calleth himſelfe vniuerſall Biſhop, In elatione ſua praecurrit Antichriſtum*, doth in his pride forerunne Antichriſt: but the Popes euer ſince *Boniface* the third, for a thouſand yeeres haue vſurped this title, therefore ſo long Antichriſt with his forerunners haue been in the world: ſome of the moderne Papiſts doe confeſſe, that no mortall man can certainely tell how long preciſely Antichriſt ſhall raigne, and that the three yeeres and halfe doe but ſignifie the extremity, toppe or height of his raigne: So *Pererius, Acoſta.* Gregor. lib. 7. indiction 15. epiſt. 30. Perer. lib. 15. in Dan. 12. Acoſta de tempor. nouiſſim. lib. 2. c. 8.

THE THIRD PART, CONCERNING THE name, character, and ſigne of Antichriſt.

The Papiſts.

They ſtoutly affirme, that Antichriſt ſhall bee one particular man; conſequently they alſo holde, that he ſhall haue a certaine name, as Chriſt is called Ieſus, ſo Antichriſt muſt alſo haue a proper name: but what that name ſhall bee, no man can tell, vntill hee come; but it ſhall conſiſt of certaine letters, that in number make ſixe hundred ſixtie ſixe, *Bellarm. cap. 10. Rhemiſt. annot. Apocal. 13. ſect. 10.* 58. Error.

1. Apoc. 13.18. *Count the number of the beaſt, for it is the number of a man, and his number is 666.* Hereupon they conclude, that Antichriſt ſhall haue a certaine name, which containeth that number, *Bellarm. ibid.* Apoc. 13.18.

Anſw. Firſt, it is the number of the beaſt, and yet of a man: *Ergo*, it cannot be the name of any

one

one man: for by the beaſt, the Ieſuites themſelues vnderſtand a companie or multitude, *Rhemenſ. Apocal.* 13. *ſect.* 1. Wherefore it muſt be ſuch a name as agreeth to a companie or ſucceſſion of men, and ſuch is the name *Lateinus*, as afterward we will ſhew. Secondly, it muſt be a name by number, ſhewing the time, not an idle number ſignifying nothing; the time of his comming is ſet downe to be 666. But the maintainers of their Antichriſt cannot ſhew any ſuch time, ſeeing there are yeeres more then twice 666. gone alreadie, and yet they ſay, their Antichriſt is not yet come.

Argum. 2. Antichriſt ſhall haue a name, as Chriſt had: but it is not neceſſarie to bee knowne, otherwiſe then Chriſt his name was: which was deſcribed by *Sibil* by the number of 888, as Antichriſts is by 666. yet was not his name, Ieſus, perfectly knowne before his comming, neither is it neceſſary that Antichriſts ſhould before that time. Ieſus, in Greeke letters thus, ιησους, maketh as you ſee 888. *Bellarm. cap.* 10.

ι. 10.
η. 8.
σ. 200.
ο. 70.
υ. 400.
ς. 200.
888.

Anſw. Firſt, you muſt proue Antichriſt to bee one ſingular man as Chriſt was, and then ſtriue for his name. Secondly, you doe euill to match *Sibils* Prophecie, and *Iohns* Reuelation together, as though her coniecture of the name of Chriſt, by the number of 888. were of like authoritie with *Iohns* Prophecie, of 666. Thirdly, that the name of Ieſus is deſcribed by one of the *Sibils* by the number 888. it is euident. And *a Auguſtine* alſo maketh mention of other verſes, which goe vnder the name of *Sibill*, the firſt letters whereof doe make this title or name both in the Greeke and Latine, ιησους χριστος θεου υιος σωτηρ: *Ieſus Chriſtus filius Dei ſaluator*: Ieſus Chriſt the ſonne of God our Sauiour, *a Auguſt. cont. Iudaeos & Pagan. cap.* 16. But theſe Prophecies of Chriſt, which goe vnder the name of *Sibill*, may bee doubted of: for it is not like that out of the Church among the Gentiles there could bee found more euident predictions of the Meſſiah, then in the Church of the Iewes in the true Prophets writings: and if the Prophets of God, ſpeaking by the ſpirit of God, did not foreſee or foretell the name of Ieſus, how could the *Sibils*, ſpeaking by a ſpirit of diuination, be able to declare it? But becauſe the teſtimonie of the *Sibils* is alleaged by graue authors againſt the Iewes and Pagans, I ſpare to ſpeake of the vncertaintie of them. Fourthly, if Antichriſts name were as well knowne, as Chriſts name was before his comming, no man could be ignorant of him: for the names of Chriſt were particularly expreſſed by the Prophets, as euen now ſhall be ſhewed.

The Proteſtants.

WE affirme by the warrant of Scripture, that as it is a meere fable, that Antichriſt ſhall bee one ſingular man: ſo of the like truth is it, that he ſhall be knowne by ſome notorious name: neither can any ſuch thing be gathered, Apocal. 13. 18.

Argum. 1. If there ſhould come ſuch a notorious wicked perſon into the world, who onely ſhould deſerue to be called Antichriſt, it is not vnlike, but that the ſpirit of God ſpeaking of his name, both could and would alſo haue expreſſed it: As *Ioſias* was deſcribed by name, 1. King. 13. 2. and *Cyrus*, Eſai 44. 28. 45. 1. long before either of them came into the world. And why, I pray you, might not this propheticall Euangeliſt, haue named Antichriſt, as well as *Sibilla* foretold the name of our Sauiour Ieſus Chriſt?

Againe, Chriſts names were prophecied of and knowne before: One name of his is to be called a
Matth.21.11. *Nazarite*, ſo the people call him, Matth. 21. 11. a Prophet of *Nazareth*. This name the Prophet hath,
Iſay 11.1. Iſai 11. 1. hee calleth him, *Netſer*, in Hebrew it ſignifieth a branch. Another name of his, is *King of*
Iohn 12.13. *Iſrael*, Ioh. 12. 13. prophecied of by Zach. 9. 9. Chriſt alſo was ſaluted by the name of the ſonne of *Da-*
Zach.9.9. *uid*, Matth. 21. 9. Mark. 10. 48. for the Iewes did generally hold, that the *Meſſiah* ſhould bee called by
Ezech.34.24. the name of *Dauid*, according to the ſaying of the Prophets: as Ezech. 34. 24. *My ſeruant Dauid ſhall*
Ierem.30.9. *be their Prince*: And 37. 25. *My ſeruant Dauid ſhall be their Prince for euer*. And againe, Ierem. 30. 9. *They ſhall ſerue the Lord their God, and Dauid their King*: which place *Rabbi Ionathas* doth thus tranſlate, *Obedient Dauidi Meſſiæ regi ſuo*: They ſhall obey *Dauid* the Meſſiah their King.

Further, hee was knowne by the name *Meſſiah*, or Chriſt, before he came, Ioh. 4. The woman of Samaria ſaid, I know well that Meſſiah ſhall come, which is called Chriſt, verſ. 25. This name was reuealed to *Daniel* 9. 25. he is called Meſſiah the Prince.

But will our aduerſaries ſay, his name Ieſus was not knowne before his comming? Yes, euen that name alſo hath ſome euidence out of the Prophets: for *Ieſus*, or *Ieſua*, is all one, and ſignifieth a Sa-
Zachar.3.5. uiour: of the which name we reade Zachar. 3. where mention is made of *Ieſhua* the high Prieſt, who was a type of our Sauiour Chriſt, and bare his name, for verſ. 5. a Diademe is ſet vpon his head: which
Iohn 12.13. muſt needes be vnderſtood of Ieſus Chriſt, our high Prieſt. Againe, he is called *Hoſanna*, Ioh. 12. 13. which ſignifieth the ſame that Ieſus, and both are deriued from the ſame roote: tranſlated, *Saue vs*.
Pſal.118.25. Which name we finde in Pſalme, 118. verſ. 25. And *Auguſtine* ſeemeth to gather the ſame name out of the Prophecie of Habacuck, 3. 3. *Sanctus veniet de monte Pharan*: The holy one ſhall come from the mount Pharan: that is, ſaith he, of the ſame name whereof he was, which was ſent from Pharan, Numb.
Hebr.4.8. 13. 1. that is, *Ioſua*, who alſo is called *Ieſus*, Heb. 4. 8. and at that time alſo was his name changed, when he was ſent from Pharan, as *Auguſtine* in the ſame place noteth, *lib.* 16. *cont. Fauſtum Manich. c.* 19. 20.
Numb.13.8. He is there alſo called *Hoſhea*, Numb. 13. 8. which is the very name conſiſting of the ſame letters and points in the Hebrew, which is giuen to Chriſt, Matth. 21. 9. according to the Prophecie, Pſalm. 118. verſ. 25. for there they ſalute him thus, *Hoſheangna*, Saue vs.

Laſtly, if the name Ieſus Chriſt were reuealed to *Sybilla* an heathen propheteſſe, how can it be that the Prophets of God were ignorant of it? Therefore by their owne argument, ſeeing Chriſts name were knowne before his comming, why ſhould not Antichriſts in like manner, if he ſhould be ſome one ſingular notorious man?

Argum. 2. We can bring forth a name, which in all reſpects agreeth with that deſcription, Apocal. 13.18. which is a name both of a man and of the beaſt, that is, of a companie, or ſucceſſion of men, which ſheweth the time of Antichriſts birth, namely, the yeere 666. which doth fitly agree with the manners and properties of Antichriſt, which was alſo the name ſometimes of a man, and that is, the name *Latinus*, by which name one of their firſt Kings were called, which in Greeke letters Λατεινος, ſheweth in account, the number 666. and ſo doth the name of Rome in Hebrue רומיית *romiyth*, which alſo was the name of one of their Popes called *Romanus*, who was Pope about the yeere 900. about which time they began to bee in their ruffe. And one of their owne writers *Barthol. Caranza* the Epitomizer of the Councels thus teſtifieth of thoſe times: *Iam tunc cœperat pontificum virtus & integritas deficere*: And euen then began the vertue and integritie of the Biſhops of Rome to faile and decay. And, *ecclesia Italica*, in Greeke letters doe make the ſame number.

λ.	30.	ר.	200.
α.	1.	ו.	6.
τ.	300.	מ.	40.
ε.	5.	י.	10.
ι.	10.	י.	10.
ν.	50.	ת.	400.
ο.	70.		666.
ς.	200.		
	666.		

We ſee then, that all things doe well agree to this name: firſt, that it ſignifieth the whole Latine Church or Empire, and ſo is the name of the beaſt. Secondly, it ſheweth the time 666. about which yeere Pope *Vitalianus* compoſed the Latine Seruice, and enioyned all nations to vſe no other. Thirdly, it properly agreeth with the Antichriſtian practiſe of Rome; which is called the Latine Church. And contrary to S. *Pauls* rule they haue brought an vnknowne tongue, which edifieth not, into the ſeruice of God: yea they preferre it before the Greeke and Hebrue, making the Latine tranſlation of the Scriptures onely authenticall, as it was concluded, in their Tridentine chapter. And they doe ſo much extoll their Latine text, as the ſetter forth of the *Complutenſe* edition is not aſhamed in his preface to write, that hee hath placed the Latine text betweene the Hebrue and the Greeke, as Chriſt betweene the two theeues. What Church then in the whole world but theirs, can bee called the Latine Church? Fourthly, it alſo maketh much for vs, that we haue a conſent of names: for Λατεινος, ἐκκλησία ἰταλικὴ, and in Hebrue *romiyth*, doe all make the ſame number, and doe note the Latine, Romane, or Italian Church.

But they obiect: Firſt, that *Latinus* maketh not that number with ι. but *Lateinus* with ει. A great matter: wherein they ſhew their ignorance, as though the Greeke diphthong, ει. bee not vſually expreſſed by a ſingle *i*. in Latine, as we ſay, Αντιοχεια, *Antiocheia*, in Greeke, and Αλεξανδρεια, *Alexandreia*, with ει. diphthong: in Latine, *Antiochia*, *Alexandria*, with ſingle *i*. for the cities of Antioch, and Alexandria: this therefore is a ſmall quarrell. But marke, I pray, what a poore ſhift this is: If this ſmall letter ε. be but admitted, the Pope is made Antichriſt: ſo wee haue found out Antichriſt, ſauing one ſmall letter.

2. There are many names beſide, that make that number, as Τειταν, αρνουμε, and others: nay the Rhemiſts ſay, that *Luthers* name, in the Hebrew: and *Bellarmine* that *Dauid Chytræus* his name, doe expreſſe that number of 666. But what of all this? there is none of theſe names, vnto the which the three properties aforeſaid doe agree, as they do vnto *Latinus*, as to betoken the whole bodie of Antichriſt, to ſhew the time of his birth, and deſcribe the qualities of his kingdome, as the word *Latinus* doth: yet this we doe not ſay, that this is the very name which is meant in that place, and that the propheſie can haue no other meaning, but to ſhew how ridiculous their interpretation is, and how much neerer ours commeth to the truth. And concerning *Luthers* name, it cannot make that number, vnleſſe they change the letters, and make it *Luderus*: and ſo it is an eaſie matter by chopping and changing of letters to bring any name to that number. And againe, the Rhemiſts doe cleere *Luther* in this behalfe that he is not Antichriſt, *Apocal.* 13. *ſect.* 10.

Railing *Genebrard* in his Chronologie *lib.* 4. hath the like conceit of *Luthers* name, but *lib.* 3. he findeth out the number 666. in the name Μαομετις, *Mahomet*, whom he ſuppoſeth to be the Antichriſt: which opinion *Iodocus Clictoueus*, one of his owne ſide renounceth: with theſe men, that [illegible] and ſuperſtitious Muſcouite Duke, ioyneth hands: hee will haue *Luthers* name to ſignifie cruell, for ſo *Lut* ſignifieth in the Muſcouite language, as he ſaith: and he maketh him an aduerſarie to Chriſt.

In lib. 4. Damaſcen. c. 23.

But *Luther* was no Muſcouite, from thence then the deriuation of his name is not to be taken, but frō the Germane tongue, of which countrey he was: in which language, *Luther* in the Saxon tongue, or *Lauther* in the high Germane, ſignifieth pure: & ſo in deed *Luther* anſwered to his name, by whom the doctrine of the Church was purified: and before him *Wickliffe* here in England was the Paſtor of a towne called *Luterworth*, which ſignifieth in the Saxon tongue (of the which the Engliſh is compoſed) *the pure word*: but to cleare *Luther* from theſe malicious imputations, let *Eraſmus* ſpeake, who being promiſed great reuenewes by the Popes Legates to write againſt *Luther*, made this anſwere: *Maior eſt Lutherus, &c. Lutherus* is too great for me too write againſt, and to high for me to vnderſtand: and *Luther* is ſuch a man, that I profit more by reading one of his pages, then all *Thomas Aquine*.

Reſponſ. Ioan. Baſil. c. 1.

Ex Laſcicij reſponſ.

Ex Laſcicij. Apolog. aduer. Ioan. Baſil.

Antiquitie alſo approueth this name, as *Irenæus lib. 5. de hereſib. Teſtimonium perhibentibus his, qui facie ad faciem viderunt Dominum, &c.* And theſe bearing teſtimonie, that face to face haue ſeene S. *Iohn*, and by reaſon teaching, how that the number of the beaſts name doth containe 666. after the Grecian reckoning, by the letters that are therein, &c. And though this father in that place preferreth the name *Teitan*, before others, as very like to be the name of Antichriſt: yet firſt hee approueth the name *Latinus*, ſaying, *Valde veri ſimile eſt*: It is very like to be this name, becauſe the Latines now doe raigne. And *Irenæus* might bee deceiued in the other name *Teitan*, becauſe Antichriſt was not yet reuealed: but ſince the reuelation of Antichriſt, it is now eaſie to diſcerne which of theſe two names doth beſt agree to the prophecie.

Auguſtines iudgement is ſeene before, Error 56. who taketh Antichriſt to bee *vniuerſum corpus*, the whole bodie: then if Antichriſt be a whole body and ſocietie, not a particular man, hee ſhall not be knowne by a particular name.

And as for *Irenæus* coniecture touching the name *Latinus*, the Princely Apologiſt of the Church of England, holdeth that this word, *well ſutes with the Romiſh Church, Romiſh faith, and Latine ſeruice*: yea their owne Ieſuite *Acoſta* acknowledgeth, that *Irenæus* ſaid he receiued thoſe names *ab ijs, qui Ioannis faciem viderunt*, from them which had ſeene the face of *Iohn* himſelfe. Apol. Regis. p. 94. Lib. de temp. nouiſſ. c. 30.

Adde hereunto that at the coronation of *Paulus* the fifth, this title was aſcribed vnto him, PAVLO. V. VICE DEO: the numerall letters whereof make the ſaide number 666. V. 5. L. 50. V. 5. V. 5. I. 1. C. 100. D. 500.

Now further for theſe two points, that the name prophecied of in the Apocalypſe, is ſo a name, as that it deciphereth alſo a certaine number of yeeres: and that it is not a ſpeciall or proper name of any one man, we haue the teſtimonie of ſome of their owne writers.

For the firſt, *Lyranus* vpon this place is a witneſſe, that although hee take not *Mahomet* to be Antichriſt, yet thinketh his death falling out in the yeere 666. to bee ſignified in this number. For the other, *Primaſius*, and many other of their ſide, thinke that ἀρνοῦμε, that ſignifieth, contrarie ſhall be the name of Antichriſt, which is no proper, but a generall name of oppoſition to Chriſt, as Antichriſt is. Likewiſe *Rupertus* thinketh, that the name of Antichriſt (that is, of that one ſingular man) is not contained in this number: who hath another myſticall interpretation of the name, which is nothing to the purpoſe: and therefore I omit it.

The holy Martyrs thought that Antichriſt ſhould not bee ſet forth by any ſuch notorious name: *Tindall. All they that doe purſue are Antichriſts, the Pope, Biſhops, Cardinals, and their adherents doe purſue, therefore the Pope, Biſhops, and Cardinals, and their adherents are Antichriſts: artic. 12. Fox p. 1141. 2. 35.* All thoſe make but one Antichriſt, hauing ſeuerall names and places, &c. *Walter Brute, The number of his name according to ſome men is* DVX CLERI, *the Captaine of the Clergie, becauſe by that name he is named, and maketh his name knowne, and that name is 666. Fox p. 460. 2. 45. edit. 1610.* So alſo Iohn Wicklif. p. 414. 2. 20. D. 500. V. 5. X. 10. C. 100. L. 50. E. R. I. 1.

OF THE CHARACTER OR SIGNE and badge of Antichriſt.

The Papiſts.

59. Error. THey doe hold that Antichriſt ſhall haue a certaine outward marke or character, which hee ſhall cauſe to be printed in the right hands, and foreheads of all both ſmall and great, that doe belong to his kingdome, Apocal. 13. 16. But this marke is not yet knowne, no more then his name is: onely this they are ſure of, that the Pope hath not Antichriſts character; but rather the character of Chriſt, the ſigne of the Croſſe which he cauſeth to be ſigned in the foreheads, *Bellarm. cap. 11.* Apocal. 13. 16.

Argum. 1 Antichriſt muſt in all reſpects be contrarie to Chriſt: for as he ſeeth his Image and Crucifix adored, ſo ſhall he ſet vp his owne image to be worſhipped: and therefore as Chriſtians now doe beare in their foreheads the ſigne of the Croſſe which is Chriſts marke, ſo he ſhall inuent another mark contrarie to Chriſts: and he will make his name and the letters thereof ſacred, as now the name of Ieſus is worſhipped among Chriſtians, *Rhemiſt. Apocal. 13. ſect. 2.*

Anſwer. Firſt, where haue you learned, that roodes and images are to be adored and worſhipped? or doth not the word of God teach the plaine contrarie? Pſal. 115. 8. 9. *O Iſrael truſt in the Lord*: but they that worſhip images are like vnto them: hee therefore that truſteth in an image cannot truſt in God. Againe, where learne you to make an Idoll of the letters or ſillables of Chriſts name, to cauſe men to carrie it in their caps, and bowe their knee vnto it? thinke you that S. *Paul*, when he ſaith, that all things doe bowe the knee to the name of Ieſus, yea of things in heauen, Philip. 2. that he meant, that euen the Angels do ſtoup and make obeiſance, when they ſee the name of Ieſus written in a glaſſe window? Or who taught you that the ſigne of the Croſſe is to be borne vpon mens foreheads; and that with croſſing of the forehead, we are preſerued from danger? S. *Paul*, you know, hath no ſuch meaning, when he ſaith, *He bare in his bodie the markes of the Lord Ieſus*, which were nothing elſe, but the ſignes and tokens of his perſecutions, as whippings, ſtoning, and ſuch like in his fleſh: Galath. 6. 17. Neither, when he ſaith, *He reioyced in nothing but the Croſſe of Chriſt, whereby hee was crucified to the world*, verſ. 14. Hath he any relation to the Croſſe in the forehead? for it were a miracle, that a man by Pſal. 115. 8. 9. Philip. 2. 8. Galath. 6. 17.

croſſing his forehead, ſhould ſtraightwaies crucifie and mortifie his affections. Nor yet did our Sauiour ſpeake of this marke, where he ſaith, that they which will follow him muſt take vp his croſſe, Mark. 8.34. for in that place by taking vp the croſſe, he meaneth, nothing elſe but the forſaking and denying of our ſelues. So it is plaine, that in the Scripture you find not this ſuperſtitious ſigne of the croſſe in your foreheads. Marke 8.34.

2 Where you ſay, that you doe honour the Character of Chriſt, as his name, and the ſigne of the Croſſe: You doe euen ſo honour Chriſt, as the ſouldiers did that gaue him a reede for a Scepter, and thornes for a Crowne, and bowed themſelues in mockage: So you doe leaue Chriſt certaine badges, and ſignes of his kingdome; but indeed you ſpoile him of it, and of his Prieſthood too, making other mediators beſide him, and other ſacrifices propitiatorie beſide his. What doe you elſe now, in bowing the knee to the name and ſillables of Ieſus, and ſpoiling him of his honour, but with the ſouldiers in mockage to bow vnto Chriſt? And I pray you, how doe you honour the name of Chriſt, when you make a ieſt of the name of Chriſtian? for in Italie it is a word of reproch, taken for an idiote or foole.

3 We are ſo farre from thinking, that the characters of Chriſts name, and the ſignes of the Croſſe ſo ſuperſtitiouſlie vſed among Papiſts are the markes of Chriſt, that we take them rather to be the viſible markes of Antichriſt: for beſides the inuiſible characters of Antichriſt, whereof we are to ſpeake afterward, that he ſhall vſe alſo ſome viſible markes, and what thoſe markes are we doe learne where the text ſaith, *The marke of the beaſts name*, Apocal. 14.11. *and the marke of the number of his name*, Apocal. 15.2. as it is in the originall; Now the number of the beaſts name, is expreſſed by theſe three Greeke letters χξϛ. Apocal. 13.18. Hence are deriued the abuſed characters of Chriſts name, χρϛ. for χριστὸς: the firſt letter and the laſt in the beaſts name χξϛ. and in theſe abuſed characters χρϛ. are all one; and the middle character ρ. with his crowne thus, ϼ. cannot more fitly be expreſſed by any letter, then the middle in the beaſts name, ξ. Thus we ſee that theſe characters χρϛ. ſo ſuperſtitiouſlie abuſed by the Papiſts, which they vſed in their rings, amulets, tablets, in their caps and garments, doe iſſue out of the beaſts name, and ſo are markes of Antichriſt. Apoc. 14.11. Apoc. 15.2.

In like manner did they abuſe the ſigne of the croſſe, attributing vnto it the power, efficacy, and merite of Chriſts death, as though the very ſigne of the croſſe were able to ſanctifie thoſe that were croſſed, and to preſerue them from ſpirituall danger.

And theſe ſuperſtitious markes of the croſſe, had their beginning from the beaſts name: for the firſt letter χ. is a croſſe, the middle letter ξ. in Latine X. is alſo a ſideling croſſe, the laſt letter ϛ. and containeth both σ. and τ. two Greeke letters, whereof the latter is called an headleſſe croſſe: and thus it appeareth plainly, that the markes whereby they ſay, they honour Chriſt, are rather a diſhonour to him, and are in very deed the cogniſance of Antichriſt.

4 We anſwere, that the ſigne whereby Chriſtians are marked, are not externall, but internall: Wee are ſealed by the ſpirit of God, Epheſ. 4.30. The outward ſignes are none other, but the two Sacraments of baptiſme and the Lords ſupper: by the right adminiſtration whereof the congregations of the faithfull are knowne. But of this, more ſhall be ſpoken in the *Antitheſis*, or *Antidotum*, in the declaration of our opinion. Epheſ. 4.30.

The Proteſtants.

By the character or marke of Antichriſt, we doe not ſo much vnderſtand any viſible ſigne or badge to bee printed in the right hand or the forehead, as the Ieſuite imagineth: as though hee ſhould brand all his ſubiects in the hand or forehead: as that hereby is meant and ſignified chiefly the ſociety and communion, whereby they ſhall be ioyned to Antichriſt, by giuing vnto him their fidelitie, oath and obedience, agreeing together in the ſame corruption of faith and doctrine. This is Antichriſts badge or cogniſance, *Fulk. Apocal.* 13. *ſect.* 7. There are alſo outward marks of their coniunction with Antichriſt: as the ſhauing of prieſts, and greazing them with oyle: ſuch are the receiuing of holy bread, the wearing of beades, the annointing with Chriſome, the croſſing of themſelues, as wee haue before ſhewed. But the proper note and character, is the oath and profeſſion of fealty and obedience.

Argum. 1. Antichriſt, ſay they, ſhall bring in another contrarie character, to diſgrace the ſigne and character of Chriſt, namely the croſſe in the foreheads: But Chriſt hath appointed no ſuch viſible character, neither are true Chriſtians knowne by any ſuch: therefore alſo the character of Antichriſt is no ſuch thing: the antecedent is prooued thus.

1 The people of the Iewes had no ſuch outward badge, who were more charged with outward obſeruations, then Chriſtians are: Circumciſion was the onely ſigne of the couenant to them, Geneſ. 17. 11. which was one of their chiefe Sacraments, in place whereof Baptiſme is enioyned vs: *Ergo*, much leſſe are we to be knowne by any other outward badge. Geneſ. 17.11.

2 This place Apocal. 13. is taken out of Ezech. 9. where the Angell is commanded to ſet a marke vpon the foreheads of them that mourne: but that was no viſible externall marke, for it was ſhewed the Prophet in viſion: *Ergo*, neither is it to be taken ſo in this place.

3 We grant the Sacraments are badges and markes of our profeſſion: which markes the Pope, the onely Antichriſt hath defaced, by bringing in fiue other Sacraments, and cleane changing, polluting

and altering, the right Sacraments which Chriſt inſtituted: for they haue brought into Baptiſme, chriſme, ſalt, oyle, ſpittle, and ſuch traſh: into the Euchariſt, adoration, tranſubſtantiation, ſacrifice, with ſuch like: ſo that herein he ſheweth himſelfe Antichriſt, and hath altered the true markes of Religion.

Argum. 2. It appeareth by the effect what is the Character of Antichriſt: The text ſaith, It was not lawfull for any to buy or ſell, but hee that had the marke or the name of the beaſt: No more was it lawfull for any to haue trafficke amongſt the Papiſts, but hee that acknowledged the Popes croſſe keyes, or made himſelfe a member of the Romiſh Italian Church: Nay they ſay, hee is not of the Church, that acknowledgeth not the Pope to bee head of Chriſts Church, *Fulk. Apocal.* 13. *ſect.* 7.

The Ieſuite obiecteth: Firſt, this oath of fidelitie and coniunction cannot be that character: for it muſt be in the right hand or forehead. *Anſw.* We haue alreadie declared, that it is too childiſh to take theſe words literally, as though all Antichriſts ſubiects ſhould carrie brands in their foreheads or hands. Secondly, ſaith he, many doe both buy and ſell amongſt them, that haue not made profeſſion of their fealtie to Rome, as the Iewes, *Bellarm. cap.* 11. *Anſw.* Yea no maruell, for Antichriſt is an enemie onely to Chriſt: all other people he can brooke well enough beſide good Chriſtians: tell mee I pray you, whether our Merchants be admitted to traffick ſafely in Spaine, if their religion be knowne? The ſeruants of God amongſt you, can neither enioy, houſes, lands, libertie, or life: which yoke alſo was laid a long time vpon this land, till it pleaſed God to haue mercie on vs; for the which his name be bleſſed.

Thirdly, Againe, many yeeres agoe, euen in *Auguſtines* and *Ambroſe* his time, all Churches were ioyned to Rome, before Antichriſt was yet reuealed. *Ergo,* This is not the Character of Antichriſt, *Bellarm. ibid.*

Anſw. Firſt, they were ioyned then in common conſent of religion, not as ſubiects by compulſion, but voluntarie; becauſe at that time, Rome in the chiefeſt pointes of Religion was in the right faith. Secondly, but of late daies in the Councell of Conſtance, not yet two hundred yeeres agoe, it was made an article of faith, to beleeue, that the Pope was the head of the Vniuerſall Church: yea about the yeere 600. the title of vniuerſall Biſhop firſt began to bee appropriate to Rome: whereby was inſinuated, that all Churches in the world ſhould bee vnder the obedience thereof.

Touching the ſlauiſh obedience, and faithleſſe fidelitie, which now further ſhal be yeelded to Antichriſt, which we hold to be that marke or character.

ἁρπάζοντα ἑαυτῷ τὴν ἐξουσίαν. catech. 15.

1 *Cyrill* ſaith, *he ſhall vſurpe or take vnto himſelfe the power of the Romane Empire, &c.* and ſo conſequently hee ſhall enforce and impoſe vpon the world the ſame yoke of obedience.

Apologet. aduers. Gentes.

2 And *Tertullian* of the Africane Church would haue them pray for the Emperours, *Quod vim maximam vniuerſo orbi imminentem, &c. Romani imperij commeatu ſcimus retardari:* Becauſe wee know, that the great ruine which hangeth ouer the world, is foreſlowed by the entercourſe of the Romane Empire.

Apolog. Reg. pag. 93.

3 Our princelie Apologiſt heerein concurreth with his Church: *By the marke in the forehead, ſignifying the outward profeſſion and acknowledgement of their profeſſion vnto her: and by the marke in the right hand, ſignifying their actuall implicite obedience vnto her, &c.*

4 Laſtly, we haue the the teſtimonie of one of their Popes themſelues, who ſaith plainely, that he is the forerunner of Antichriſt, which would be called Vniuerſall Biſhop, *Gregorie* 1. *lib.* 4. *epiſtol.* 32. and writing to *Eulogius* of Conſtantinople he calleth this title of Vniuerſalitie, *ſuperbæ appellationis verbum,* a proud name. And *Pelagius* 2. 1. *decretal. contra Iohannem Conſtantinop.* ſaith thus, *Nullus Patriarcharum tam profano vtatur vocabulo,* he termeth it a prophane name, &c. See then by his teſtimony, the title of Vniuerſality, and exacting of obedience of other Churches, is a prophane and proud title, and in very deed the character and marke of Antichriſt.

P. 1701. 2. 74.

P. 1476. 2. 84.

Biſhop *Cranmer* holy Martyr, maketh this an infallible ſigne of Antichriſt, *Becauſe he aduanceth himſelfe aboue all other creatures: Fox* pag, 1874. col. 2. and would haue al to depend vpon him. Maſter *Bradford* calleth him Antichriſt, that arrogated to himſelfe, *to be called the ſupreme head of the vniuerſall Church,* pag. 1626. *epiſtol. ad Londinenſ. col.* 1.

THE FOVRTH PART, CONCERNING the generation and originall of Antichriſt.

The Papiſts.

60. Error.

THey doe reiect thoſe old fancies concerning Antichriſt, as that hee ſhould bee borne of a Virgin by helpe of the diuell, that hee ſhould haue the diuell to his father, that hee ſhould bee a diuell incarnate: or that hee ſhould be *Nero* raiſed from the dead. Refuſing theſe fables, they haue found out one as fooliſh: Our Rhemiſts hold, that Antichriſt ſhall bee borne of the Tribe of *Dan.* Vnto this opinion alſo our Doway men incline, in their annotations vpon the Bible, p. 150.

Bellarmine dare not ſay ſo, but he thinketh that he ſhall come of the Iewes ſtocke, and be circumciſed, and be taken of the Iewes for their Meſſiah, *cap.* 12.

Argum. 1. That he ſhall come of the tribe of *Dan*: thus they would prooue it, Gen. 49. 17. *Dan* ſhall be a ſerpent by the way, biting the horſe heeles: Ierem. 8. 16. The neighing of his horſes is heard from *Dan*. And Apocal. 7. where 12. thouſand of euery tribe are reckoned, onely *Dan* is left out, becauſe (belike) Antichriſt ſhould come of that tribe, *Rhem.* 2. *Theſ.* 2. *ſect.* 8. Geneſ. 49. 17. Ierem. 8. 16.

Anſw. *Bellarmine* confuteth all theſe reaſons: the firſt he ſaith with *Hierome* to be vnderſtood of *Sampſon*; who came of the Tribe of *Dan*: the ſecond place is of *Nabuchadnezzars* comming to deſtroy Ieruſalem, as *Hierome* alſo expoundeth it: to the third he ſaith, that *Ephraim* is left out as well as *Dan*: yea and ſo is *Manaſſeh* too: becauſe the Tribe of *Ioſeph* is named for his two ſonnes: but *Dan* is left out becauſe *Leui* is reckoned in his place. We may ſee now, how well they agree, when one Ieſuite confuteth another, *Bellarmine cap.* 12.

Argum. 2. *Bellarmine* ſtandeth much vpon that place, Iohn 5. 43. If another come in his name, him will ye receiue: but ſaith he, the Iewes will receiue none but of their owne kinred, and whom they looke for to be their Meſſiah. *Ergo*, Antichriſt muſt come of the Iewes. *ibid.* Ioh. 5. 43.

He alſo vrgeth that place of the Apoſtle, 2. Theſſ. 2. 11. *God ſhall ſend them ſtrong deluſions, to beleeue lies*: which he vnderſtandeth of the Iewes, that ſhall bee readie to receiue Antichriſt for their Meſſiah: and indeede ſaith, Antichriſt ſhall come eſpeciallie for the Iewes, to delude and deceiue them. 2. Theſ. 2. 11.

Anſw. 1. This place wee haue ſhewed before, *part.* 1. of this queſtion, to bee vnderſtood of falſe prophets amongſt the Iewes, ſuch as mention is made of, Acts 5. as *Theudas* and *Iudas*, and not of any one falſe prophet: ſo Iohn 10. where Chriſt compareth himſelfe, which is the true ſhepheard, with the hireling, he vnderſtandeth all hirelings, though he ſpake in the ſingular number. Secondly, if it ſhould be vnderſtood only or ſpecially of their imagined Antichriſt, then it would follow, that the Iewes as yet haue receiued none comming in their owne name, but haue as it were, kept themſelues in ſuſpence, refuſing Chriſt, and yet hearing none other. Which were very abſurd, that this ſaying of Chriſt hath not been verified vpon the Iewes theſe 16. hundred yeeres. Thirdly, and Chriſts ſpeech is eſpecially directed to that generation, that ſeeing they refuſed Chriſt, yet they followed other ringleaders, or ſectmaſters, that deceiued them.

And concerning the other place, we anſwere. Firſt, that it is not ſpoken onely or ſpecially of the Iewes, but of all vnbeleeuers, who through the hardnes of their heart ſhould be ready to receiue Antichriſt: and ſo the Rhemiſts expound it, in their annotations vpon this place: and the Apoſtle doth giue inſtructions as touching Antichriſt, not to the Iewes, but to the beleeuing Gentiles, to whom hee writeth, ſaying in the 2. verſe. *Let no man deceiue you, &c.* Secondly, that Antichriſt ſhall come chiefly to ſeduce the Iewes in the end of the world, is contrarie to the Apoſtle Rom. 11. which prophecieth of the generall calling of the Iewes, not of their generall ſeducing: and this aſſertion of the Papiſts; that the Iewes Meſſiah is yet to come, doth harden their hearts, and nouriſh them in their blind hope and fooliſh conceit.

The Proteſtants.

That it is a very fable and meere deuice, to make men beleeue that Antichriſt ſhall come of the tribe of *Dan*, or of the ſtocke of the Iewes, thus we ſhew it.

Argum. 1. It is out of doubt, that the nation of the Iewes ſhall be conuerted vnto God, and mercy ſhall be ſhewed againe to the remnant of Iſrael, Rom. 11. 25. confeſſed alſo by the Papiſts. And hereof *Origen* ſo many yeeres ſince, hath written very confidently, though doubtfull and vncertaine in many things beſide. Firſt, *Homil.* 6. *in Numer.* ſpeaking of the marriage of *Moſes* with a woman of Ethiopia, how *Miriam* his ſiſter for murmuring againſt it became leprous, and was ſhut 7. daies out of the Campe: he thus applieth the Storie by the mariage with the Ethiopian, vnderſtanding the calling of the Gentiles: and by the excluding of *Miriam*, the reiection of the Iewes: *Veruntamen hæc lepra, &c.* But this their ſpirituall leproſie ſhall not remaine euer, but when as the weeke of the world is accompliſhed, ſhee ſhall bee brought againe to the tents: that is, the Iewes ſhall returne to the Church. Rom. 11. 25.

Againe *homil.* 18. vpon thoſe words of *Baalam*, *c.* 24. 17. I ſhall ſee him, but not now: *i. nouiſſimis temporibus cum plenitudo gentium introierit*: That is, in the laſt times, when the fulneſſe of the Gentiles is come in, and all Iſrael beginneth to bee ſaued, &c. Thus he writeth of the generall calling of the Iewes toward the end of the world. But if one come, which ſhall reedifie the Temple, and reſtore the ſacrifices and circumciſion, ſuch an one, as the Iewes ſhall take for their Meſſiah: who ſeeth not, that by this meanes the Iewes will be more hardened, hauing now their owne hearts deſire, their Temple, Meſſiah, circumciſion: and their conuerſion would bee greatlie hindred, nay quite and cleane ouerthrowne? Numb. 24. 17.

Argum. 2. If Antichriſt ſhould come of the Iewes, it is like that his ſeate ſhould bee at Ieruſalem, and that the Temple ſhould be built againe by him: but that cannot be, for the Temple, as *Daniel* prophecieth, ſhall lie deſolate euen vnto the end, Dan. 9. 27. *Ergo*, he ſhall not come of the Iewes. More of this in the next part. Dan. 9. 27.

Beſide the Prophecie of *Daniel*, wee haue the warrant of our Sauiour Chriſt; that the Temple of

Math.24.2.

Ieruſalem ſhall not be reedified, Matth.24.2. *a ſtone ſhall not be left vpon a ſtone:* Which Prophecy was not onely accompliſhed in the deſtruction of the old temple, but then alſo, when in *Iulian* the Apoſtata his time, the Iewes being by him encouraged to build the temple, what was built in the day, was caſt downe in the night; and beſide a fire fell from heauen, that conſumed the worke and workemens inſtruments: which *Cyrillus* Biſhop of Ieruſalem then ſeeing, applied vnto that euent, this prediction of our Sauior. *ſic Socrates lib.3.c.*17. The like ſucceſſe let them look for, that ſhal attempt the like again. Further there is an imperiall law made by *Theodoſ.* that the Iewes ſhould not attempt to build any Synagogue vnder the paine of confiſcation of all their goods and loſſe of their life: and the law beginneth thus: *Hac valitura in omne æuum lege ſancimus:* They make it an eternall law, to hold as long as the world ſtandeth. *Cod.lib.*1.*tit.*12.*l.*17. How then is it like that the temple ſhould be built, there being ſuch reſtraint againſt Synagogues? And in the ſame law it is forbidden, that the Iewes ſhould haue any honour, or beare any office, or execute any place of Iudgement. Wherefore ſeeing the Nation of the Iewes is deſpiſed and contemptible, and by a perpetuall law kept from riſing to any honour; it is vnlike, that from them ſhould ſpring ſuch a mightie Monarch, as they imagine Antichriſt to bee.

See more Tetraſt.Papiſt.3. Piller part.1.

Bernard witneſſeth with vs: *Beſtia illa in Apocalypſi, cui datum eſt os loquens blaſphemias, & bellum gerere cum ſanctis, Petri cathedram occupat, tanquam Leo paratus ad prædam,* The beaſt in the Apocalypſe, to whom a mouth was giuen to ſpeake blaſphemies, and to make warre with the Saints, doth occupie *Peters* chaire, readie as a Lyon to his pray: *Epiſtol.*126. But wee reade not, that euer any Iew was Pope of Rome to ſit in *Peters* chaire. *Concil.Toletan.4.can.*65. The Iewes are there called, *Miniſtri Antichriſti,* The Miniſters and ſeruants of Antichriſt: and ſo indeede the Popes haue vſed them in diuers ſeruices: And therefore *Gregorie* the ninth, in deſpight of all Chriſtian Princes did giue the Iewes great immunities, *anno* 1240. And who knoweth not that the Papiſts haue begged many of the Iewiſh ceremonies: as the yeere of Iubile was inſtituted by *Bonifacius* the 8. *anno* 1300. and many other beſide.

Fox pag.1775. col.1. Et p.1611. 2.16. Edit.1610.

Biſhop *Ridley* holy Martyr ſaith, that the Sea of Rome for the contrariety of Religion and diuerſitie of doctrine from the Apoſtles, is the ſeate of Antichriſt, and the Biſhop of the ſame, that maintaineth the abominations thereof, is Antichriſt himſelfe indeed. But none of the Iewes were euer Biſhops of Rome.

Now whereas diuers of the Fathers are obiected, as *Irenæus, Cyrillus, Hierome, Damaſcene,* with others, who held, that Antichriſt ſhould come of the Tribe of *Dan,* I anſwere: 1. that notwithſtanding theſe allegations, *Bellarmine* refuſeth this conceit, and diſſenteth herein from the Fathers. 2. Againe, if they allow their opinion in this point, why alſo doe they not receiue their other fanſies, as that of *Cyrillus,* that Satan in his owne perſon ſhall vſe Antichriſt as his Organe, catecheſ.15. That of *Hierome,* that Antichriſt ſhall come out of old Babylon, in 11.chap.Daniel. That of *Damaſcene,* that he ſhall be borne of fornication, *lib.4.de fid,cap.*27.

See before: 1. *Cyril* alleaged for the not reedifying of the Temple of the Iewes: which is like ſhould bee built againe, if Antichriſt ſhould come of the Iewes.

2. See alſo *Origenes* opinion for the calling of the Iewes, which ſhould bee much hindred, if Antichriſt ſhould come as their expected Meſſiah,

Apolog.Reg. pag.56. Comment.in 11.Apocal. Epiſt. ad Marcellum tom.3. Comment.in 2.Theſ.2. lect.1.

3 And Ieruſalem ſhould in all likelyhood bee Antichriſts ſeate, if hee were of the Iewes: but that cannot be, as our royall Apologiſt ſheweth, becauſe that Citie muſt be Antichriſts ſeate, which raigneth ouer the kingdomes of the earth, Apoc.17.18.

4 *Ribera* their owne writer ſaith, the Temple, Apoc.11. cannot be vnderſtood of the temple at Ieruſalem, which at that time was deſtroyed, when *Iohn* wrote: but by the Temple is ſignified the Church of God, &c. Antichriſt then ſhall not ſit in the Temple of Ieruſalem: for *Hierome* calleth it a Iewiſh fable, that the Temple ſhould be built againe; yea *Aquinas* ſaith, that ſome Iewes beleeue it ſhall neuer be reedified.

THE FIFTH PART, CONCERNING THE ſeate and place of Antichriſt.

The Papiſts.

61.Error.

BEllarmine holdeth opinion, that Antichriſt ſhall haue his imperiall ſeate at Ieruſalem, and reedifie and build againe the temple, yea for a while command circumciſion to bee vſed and obſerued, *Bel. cap.*13. *lib.3.de pontif. Rhemiſt.*2.*Theſ.*2.*ſect.*11.

Apoc.11.8.

*Argum.*1. Apocal.11.8. The Citie of Antichriſt is called the great Citie where our Lord was crucified. But Chriſt was crucified at Ieruſalem, *Ergo.*

Anſw. Firſt, it cannot be ſo vnderſtood, for verſ.2. Ieruſalem is called the holy Citie, verſ.8. This great Citie is called Sodome and Egypt: how can the ſame Citie be capable of ſuch contrary names? How can that be called an holy Citie, where the abomination of deſolation ſhall be, and the ſeate of Antichriſt?

Secondly, *Auguſtine in Apoc.homil.*8. vnderſtandeth by the great Citie and the ſtreetes thereof, the middeſt of the Church: And by the great citie very fitly is vnderſtood the large iuriſdiction of the Pope, who ſaith, hee is head of the great citie and Catholike Church: Whoſe ſeate we ſee is at Rome, by authoritie of which citie Chriſt was put to death: and by Antichriſt the Pope, Chriſt alſo is perſecuted in his members, *Fulk. & Annot. Apocal.* 11. *ſect.* 2. S. *Hierome* alſo doubteth not to call Rome, *Maledictam ciuitatem*: The curſed citie *[illegible]*: and Sodome, in his Epiſtle to *Lucinius*.

*Argum.*2. Apocal. 17. 16. The ten hornes, that is, ten Kings, amongſt whom the Romane Empire ſhall be diuided, ſhall hate the ſcarlet whore, that is, Rome, and burne it with fire: how then ſhall it be the ſeate of Antichriſt? *Bellarm.* Apoc.17.16.

Anſw. The text is plaine, that the ſame kingdomes, that before had giuen their power to the beaſt, and were ſubiect to the whore of Babylon, ſhall after make her deſolate, and eate her fleſh: which thing we ſee in part to be accompliſhed alreadie, that many Princes haue redeemed their necks from Antichriſt his yoke, *Fulk. Apocal.* 17. *ſect.* 3. It is not neceſſarie therefore to bee done all at one time, but one after another.

*Argum.*3. 2. Theſſ. 2. He ſhall ſit in the Temple of God: but at that time the Iewes onely had a Temple, the Chriſtians yet had none, and the Apoſtle ſpeaking of the Church of God, did of purpoſe refraine this name, leſt the Church of the Chriſtians ſhould be thought like the Iewes Synagogue: *Bellarm.* 2.Theſſ.2.

Anſw. Firſt, the Iewiſh temple ſhall not be built againe, as *Daniel* prophecieth, 9.27. And how can it be built in ſo ſhort a ſpace, ſeeing Antichriſt, as they ſay, muſt raigne but three yeeres and an halfe? and to what purpoſe, ſeeing he will aboliſh all ſacrifices? Secondly, though it ſhould be built againe, nay if it were ſtanding now, for the exerciſe of Iewiſh ſacrifices, it could not be called the temple of God. Thirdly, by the temple therefore is meant the viſible Church, that which ſometimes was a true viſible one, as the Church of Rome, and after ſhould be ſo taken, reputed and challenged, as it is at this day by the Papiſts. So ſaith Maſter *Bradford* holy Martyr, That wicked man ſitteth in the temple of God, that is, the Church, for it cannot be vnderſtood of *Mahomet*, or any out of the Church, but of ſuch as beare rule in the Church, pag. 1616. col. 2. *Diſputat. cum Ciceſtrenſ.* Neither haue the Papiſts hereby any aduantage, as though the Pope ſate in the very true Church: for it is not the true Church indeed, but ſo reputed and taken by them. But he is ſaid to ſit in the temple, that is, the Church of God, both becauſe there ſometime hath bin a viſible Church, and as yet they doe retaine the name and ſhadow of the Church, and becauſe he challengeth to be the head of the Church, and his office to be chiefly eccleſiaſticall and of the Church. Fourthly, though there were no materiall temples of the Chriſtians in *Pauls* time, what of that? Fifthly, he ſpeaketh not here of any ſuch materiall temple, but of the Church of God: neither doth Saint *Paul* in this ſenſe refuſe to vſe the name of temple, as 1. Corinth. 3. verſ. 16. and 6. verſ. 19. and in other places. Sixthly, the Rhemiſts doe allow the interpretation of S. *Auguſtine* and S. *Hierome*, who expound the temple ſpoken of by the Apoſtle, not for the temple of the Iewes, but for the Church of God: from the which Antichriſt (ſay they) ſhall reuolt and become an Apoſtata: *ſect.* 12. *in* 2. *Theſſ.* 1. But whereas in the ſame place they would hereupon conclude that the Pope is not Antichriſt, becauſe he is in the Church, and ſo ſhall not Antichriſt. To this we anſwere, that the Pope though he remaine in ſome outward ſhew of the Church, yet is departed from the true doctrine of the Church, and ſo become an Apoſtata. Dan.9.27. Pag.1468.1.86

The Proteſtants.

THat Rome is the ſeate and place of Antichriſt, beſide that the Rhemiſts confeſſe ſo much that Antichriſt ſhall raigne there, *Annot. Apocal.* 17. *ſect.* 4. we proue it thus.

*Argum.*1. Babylon is the ſeate of Antichriſt, who is called the great whore of Babylon, Apocal. 17.5. Rome is Babylon: *Ergo*, the ſeate of Antichriſt. Apoc.17.5.

Obiect. It was Babylon, while it was gouerned and ruled by heathen Emperours; but the Church was not then called Babylon, *Bellarm.*

Anſw. Firſt, *Ergo*, by your owne confeſſion, Rome ſhall be the ſeate of Antichriſt, ſeeing by Saint *Iohn* it was called Babylon: for that citie, which then did beare rule ouer the earth, Apoc. 17. 18. was Rome, and the ſame is Babylon, verſ. 5. and Babylon is the citie of the great whore: *Ergo*, Rome is the city or ſeat of Antichriſt who is that great whore. Secondly, it was not only called Babylon in the time of the Heathen, but euen of Chriſtian Emperours. *Auguſtine* ſaith, it is *Occidentalis Babylon*, the Babylon in the Weſt parts, *& prioris filia Babylonis*, and daughter to the firſt Babylon. And S. *Hierome* ſaith, *Dum in Babylone verſarer*: While I liued in Babylon, and was a tenant to the ſcarlet whore: *Præfat. ad Paulinian.* He thus ſpeaketh in the time of Chriſtian Emperours, not doubting euen then alſo to call Rome Babylon. Thirdly, S. *Iohn* doth not only prophecie of the crueltie of the terrene ſtate, but of the falſe prophet Antichriſt, he ſhould alſo vſurpe an eccleſiaſticall gouernment there. For as the terrene ſtate of the Emperours for their crueltie is compared to a Leopard and a Lion, Apocal. 13. 2. ſo the eccleſiaſticall ſtate of the Popes is reſembled to a Lambe with two hornes ſpeaking in hypocriſie, pretending holineſſe, yet practiſing tyrannie, verſ. 11. Apoc.17.18. Apoc.13.2.11

Obiect. Secondly, they obiect that by the damnation of the great whore, is vnderſtood the finall deſtruction of all the companie of the reprobate, *Rhemiſt. Apocal.* 17. 1.

Anſw. The damnation vniuerſally of the wicked is deſcribed chap. 20. and therefore this place muſt be vnderſtood of Antichriſt, and his adherents: and very fitly doth the name of whore agree to that Sea, for once a whore indeed was Pope there, called *Ioane* the eighth. Which ſo wringeth the Papiſts, that they haue no other ſhift but impudently to denie it.

Argum. 2. That citie which hath names of blaſphemie, and is full of abominations, is the ſeate of Antichriſt the great whore, *Apocal.* 17.3. but this is the citie of Rome: *Ergo.* Apoc. 17.3.

Firſt, that Rome is the citie full of names of blaſphemie, being called eternall, and yet but temporall, *Hierome* teſtifieth, *lib.* 2. *cont. Iouinian. Scriptum in fronte blaſphemiam*: Thou haſt raſed out, by the confeſſion of faith, the blaſphemie written in thy forehead, &c. Here it is anſwered, that Rome was the place of blaſphemie, while it was heatheniſh: but ſince the profeſſion of the Chriſtian faith it is not, as *Hierome* here ſaith, *Bellarmine*.

Contra. Firſt, it is ſufficient for this matter, that *Hierome* affirmeth Rome to bee that citie which is full of blaſphemie. Secondly, as he here affirmeth that for that preſent Rome was cleered from blaſphemie, becauſe of the faith of Chriſt: ſo elſewhere hee ſheweth, that the damnation of the great whore, that is the citie of Rome, is yet behinde, according to the prophecie, Reuel. 17.1. as it followeth in the ſame place, *That curſe, which our Sauiour hath threatned thee in the Apocalypſe, thou maiſt eſcape by repentance.* So then in his iudgement, ſeeing the damnation of the whore was not then fulfilled, at that time the whore had not ſhewed her ſelfe.

Secondly, that Rome alſo is the citie of abominations, the ſame author beareth witneſſe: He calleth it the citie, *in qua palma vitiorum*, that may beare the bell for all kinde of vice; *ad Principiam*. And againe, The citie of pompe, lecherie, delicacie, *vbi humilem eſſe miſeria eſt*: where humilitie is counted miſerie; *ad Marcellam*. Thus he ſpake of Rome being at that time Chriſtian: but who ſeeth not how much more it is degenerate now?

Argum. 3. We haue another argument out of the ſame chapter, *verſ.* 9. The ſeuen heads are ſeuen mountaines, on which the woman ſitteth. But there is no citie in the world notoriouſly knowne to ſtand vpon ſeuen hils, but Rome; *Ergo,* it is the ſeate of Antichriſt.

Obiect. The text is, They are alſo ſeuen Kings: ſo the ſeuen heads, or ſeuen hils, ſignifie ſeuen Kings: for there ſhall be ſo many chiefe Empires which ſhall perſecute the Church, there are fiue paſt: Egypt, Canaan, Babylon, the Perſians, Grecians, the ſixth, the Romanes, which in part ſtandeth yet, the ſeuenth ſhall be Antichriſt, *Rhemiſt. Apocal.* 17. *ſect.* 7.

Anſw. Firſt, the ſeuen heads are expounded to be both ſeuen hils and ſeuen Kings: the Scripture vſeth not to expound one hard and obſcure thing by an harder and more obſcure, as to ſay, ſeuen heads are ſeuen mountaines, that is, ſeuen Kings: for wee were neerer the ſenſe before: and the terme of heads doth more fitly reſemble Kings, then mountaines. Secondly, the ſeuen Kings are more fitlie taken for ſeuen principall gouernours of the Romanes, as Kings, Tribunes, Conſuls, Decemviri, Dictators, Emperours, Popes: for by theſe ſeuen orders hath the Common-wealth been gouerned firſt and laſt, *Fulk. ibid.*

Obiect. Rome is not now built vpon ſeuen hils, it ſtandeth in the plaine in *Campo Martio*: *Sander. ibid.*

Anſw. Firſt, you haue then no right to *Peters* Chaire, for when hee ſate at Rome, the Citie ſtood vpon ſeuen hils. Secondly, though the Pope now hath remoued his palace to the Vaticane, on the other ſide of the riuer; yet he did ſit for many yeeres in Laterane, vntill the time of Pope *Nicholas* the ſecond, who was almoſt eleuen hundred yeeres after Chriſt. Thirdly, though the Pope hath remoued his palace vpon pleaſure beyond the riuer, yet his Sea is not remooued: for vpon euery one of thoſe hils there are Monaſteries, and Chappels, and ſuch like monuments to be ſeene to this day. In mount Cælius there is the Monaſterie of *Gregorie* the firſt, the Cathedrall Church of Laterane. In mount Auentine, the Monaſteries of *Sabine* and *Boniface*. In the mount Exquilinus the Minſter of S. *Maria maior*, the ruines of Saint *Cyriacus* Church, which is yet a title of a Cardinall. The mount Viminalis hath the Church of Saint *Laurence*. The mount Capitoline hath an houſe of Friers, called *Araceli*. The mount Palatine the Church of Saint *Nicholas*. The mount Quirinalis hath S. *Maria de populo*. Wherefore though the Popes perſon be remoued a little aſide, yet the popiſh religion is exerciſed, and relickes of ſuperſtition are to be found in euery one of thoſe hils. Wherefore we nothing doubt to conclude, but that Rome is that citie vpon ſeuen hils, and ſo the principall ſeate of Antichriſt.

Let vs ſee the iudgement of ſome of their owne: *Epiſtol. Leodienſ. contra Paſchal.* 2. *Anno* 1107. *Ait Petrus in Epiſtola, ſalutat vos eccleſia, quæ eſt Babylone collecta, &c.* *Peter* ſaith in his epiſtle, the Church, which is at Babylon, ſaluteth you: Hitherto I vnderſtood Babylon to ſignifie Rome, becauſe of the idolatrie thereof in thoſe times: but now my wofull experience teacheth me ſo to expound it, that *Peter* ſaying, the Church at Babylon, &c. did foreſee the horrible confuſion and diſſention, which is there at this day, &c. So then Rome was not only Babylon then, but it is alſo Babylon now.

We haue alſo here the euident teſtimonie of our aduerſaries themſelues: It may well bee, ſay they, that as the perſecuting Emperours did principally ſit in Rome; ſo Antichriſt ſhall haue his principall ſeate there, though others thinke, that Ieruſalem rather ſhall be his principall citie: *Rhemiſt. annot. in* 17. *Apocal. ſect.* 4. And againe, whereas they confeſſe that the great citie, which is the whore, is old Rome, *ibid. ſect.* 9. and that the ſeuenth head of the beaſt, whereupon the whore rideth, is Antichriſts ſtate, *ibid. ſect.* 7. it muſt of neceſſitie follow, that Antichriſt is one of the heads of the Romane

ſtate.

ſee. Their only euaſion here is, that euen then, when Antichriſt ſhall ſit in Rome, the Church there ſhall not be Antichriſt; *Rhemiſt. ſect. 2.*

Contra. Antichriſts ſtate ſhall either be the Imperiall Romane ſtate, or Eccleſiaſticall: but not the Imperiall for theſe reaſons: Firſt, they themſelues confeſſe that Antichriſt ſhall not come ſo long as the Romane Empire ſtandeth, *ſect. 7.* Secondly, the Romane Empire is now weakened, and nothing remaineth but the name and image thereof: ſo that it is not like to be that, which ſhall trouble and vexe the world. Thirdly, euen when *Nero* and *Domitian* and other perſecuting Emperours gouerned, when as the Emperours had neuer greater power, nor yet malice or crueltie; yet euen then the Empire was an hindrance to the comming of Antichriſt: and therefore *Tertullian* giueth this as a reaſon, why the Chriſtians did pray for the Romane perſecuting ſtate, *Quod vim maximam vniuerſo orbi imminentem, &c.* Becauſe that we know, that the great trouble and vexation of the whole world, threatning the end thereof, and horrible miſeries, is hindred by the flouriſhing of the Romane Empire, *Apolog. cap. 32.* If that then the Imperiall ſtate cannot be Antichriſt, it muſt needs follow, that the Papall and Eccleſiaſticall ſtate in Rome, which hath the exerciſe of both ſwords there, and the chiefe gouernment thereof, is the very ſtrength and head of Antichriſts kingdome.

Heare the teſtimonie of an holy Martyr: The whore is that citie, ſaith *Iohn*, which hath the empire of the Kings of the earth, Apocal. 17. Now what citie is there in all the world, that, when *Iohn* wrote, had the rule of the kingdomes of the earth, but only the citie of Rome, &c. Biſhop *Ridley*, pag. 1779. col. 1. Pag. 1614. 2. 80

Beſide theſe former euidences; 1. *Cyrillus* ſaith, *that Antichriſt ſhall vſurpe the power of the Romane.* 2. *Tertullian* ſaith, that Babylon *Romanæ vrbis figuram portat*, doth beare the figure of the citie of Rome. [illegible] Catech. 15. lib. aduerſ. Iudæos.

3 And whereas they obiect that place, Apocal. 11. 8. *the citie where our Lord was crucified:* as though Ieruſalem ſhould be the ſeate and place of Antichriſt: we anſwere with our Great protector of the faith, that *it is a common phraſe in Scripture to call Chriſt perſecuted and ſlaine, when his Saints are ſo vſed, &c. and beſide it may be ſaid that hee was ſlaine in the great citie Babylon, ſince by the Romane authoritie he was put to death, vnder a Romane Iudge, and for a Romane quarrell, &c.* Apolog. Reg. pag. 58.

4 Their two great Ieſuites *Ribera* and *Viega* doe concurre, that Babylon doth ſignifie *Romam in fine mundi futuram:* Rome in the end of the world. Riber. com. in Apoc. 14. Viega c. 18. in fine.

THE SIXTH PART, CONCERNING THE doctrine of Antichriſt.

The Papiſts.

THeir opinion is, that Antichriſt ſhall be an open and manifeſt aduerſarie to Chriſt, and that hee ſhall aboliſh all worſhip of God, and all religion, *Rhemiſt. annot. 2. Theſſ. 2. ſect. 10.* So alſo our Doway gloſſemen ſay, that Antichriſt, that ſingular man of ſinne, will confeſſe no God, but himſelfe: pag. 1014. *Bellarmine* draweth all the doctrine of Antichriſt to theſe foure heads. Firſt, he ſhall denie Ieſus to be Chriſt, and aboliſh the Sacraments inſtituted by Chriſt. Secondly, hee ſhall make himſelfe Chriſt. Thirdly, he ſhall make himſelfe God, and be adored as God. Fourthly, he ſhall aboliſh all other worſhip, both true and falſe, yea the worſhip of Idols. Wherefore (ſaith hee) the Pope cannot be Antichriſt, that doth none of theſe things, *cap. 14.* Of theſe now in their order. 62. Error.

Argum. 1. Antichriſt ſhall vtterly denie Chriſt: 1 Ioh. 2. 22. and 4. 3. *Euery ſpirit that confeſſeth not, that Ieſus Chriſt is come in the fleſh, is not of God:* this is the ſpirit of Antichriſt: *Ergo*, Antichriſt ſhall altogether denie Chriſt. 1. Ioh. 2. 22. 4. 3.

Anſw. Firſt, the Rhemiſts ſay, that this is not a marke for all times, to know an heretike by, but it was only for thoſe times, to confeſſe Chriſt to be come in the fleſh. This is a ſurer note now (ſay they) that who ſo confeſſeth not Chriſt to be really preſent, and to be ſacrificed in the Maſſe, is not of God, *Rhemiſt. annot. 1. Ioh. 4. ſect. 2.* Where I will not ſtand to note the preſumption of theſe Papiſts, that will correct and amend the Apoſtles rule, to know Heretikes by, which ſerueth for all times: and ſo *Auguſtine* taketh it. But here firſt I oppoſe our Rhemiſts iudgement againſt *Bellarmine:* for they denie that this place ſerueth to deſcribe Antichriſt, belonging only to the Apoſtles times: *Bellarmine* ſaith, it doth moſt properly decipher Antichriſt. Serm. de verbis Apoſtoli 33.

2 The great Antichriſt ſhall denie Chriſt no otherwiſe, then other Antichriſts and heretikes did in the Apoſtles time: for they are all Antichriſts, 1. Ioh. 2. 18. and he giueth one rule to know them all by, verſ. 22. But the Antichriſts then denied not Chriſt apertly, but couertly: *Ergo*, ſo ſhall the great Antichriſt. 1. Ioh. 2. 18.

The firſt is true, that the old heretikes did not plainly denie Chriſt to be come in the fleſh: but ſome denied his humanitie, ſome his diuinitie, ſome his perſon. *Auguſtine* ſaith, *Antichriſti negant,* [illegible] *verbis fatentur:* The Arrians denie that Chriſt is come in the fleſh, though they confeſſe it in word: for he that doth not confeſſe that Chriſt is equall vnto God, denieth Chriſt in the fleſh: and ſo of other heretikes. The ſecond alſo is as true: that Antichriſt, who is no other but the Pope, ſhall alſo cunningly and couertly denie Chriſt: for hee that denieth the offices of Chriſt, denieth Chriſt: as *Auguſtine* ſaith of *Peters* deniall, *Quicquid eius negauit, ipſum negauit: Tract. in Iohann. 66.*

Whatſoeuer he denied of or belonging to Chriſt, he denied Chriſt: So the Pope denieth Chriſt to be our Prophet, King, and Prieſt: His propheticall office he defaceth, and in effect denieth, in diſgracing the Scriptures, ſaying, they are imperfect, and containe not all matters neceſſarie to ſaluation, that their authoritie bindeth vs not without his allowance: His Kingly office, in making himſelfe Chriſts Vicar and Vicegerent vpon earth, in making new lawes, Sacraments, ordinances, beſide Chriſts, as neceſſarie to ſaluation as the rules of the Goſpell: His Prieſthood, in ſetting vp a new propitiatorie ſacrifice in the abhominable Maſſe, beſide the onely ſacrifice of atonement vpon the Croſſe, in making other mediatours and interceſſors, beſide Chriſt: and ſuch like, whereof we ſhall haue occaſion to intreate afterward more at large: *Ergo*, the Pope in denying the offices of Chriſt, denieth Chriſt, and ſo is Antichriſt.

Argum. 2. Hee ſhall make himſelfe Chriſt and Meſſiah, which the Ieſuite would prooue out of Iohn 5. verſ. 43. If another come in his owne name, him will ye receiue: But the Pope commeth not in his owne name, but in the name of Chriſt, he calleth himſelfe Chriſts Vicar: *Ergo*, he cannot bee Antichriſt: *Bellarm. lib.* 3. *de Antichriſto.* Ioh. 5. 43.

Anſw. Firſt, it is not neceſſarie that Antichriſt ſhould openly profeſſe himſelfe to be Chriſt, in name, but he ſhall doe it, ὑποκριτικῶς, indeed, and that cloſely and couertly: for thoſe whom Chriſt calleth ψευδοχρίστους, falſe Chriſts, Math. 24. 24. *Iohn* calleth *Antichriſtos*, Antichriſts, 1. Ioh. 2. 18. Falſe prophets therefore are falſe Chriſts, and Antichriſts: yet all thoſe falſe prophets and heretikes did not in name and outward profeſſion make themſelues Chriſts.

2. The Pope of Rome in effect maketh himſelfe Chriſt: for who but Chriſt is the head of the Church? who but Chriſt is ſuperiour to the Angels, and to commaund them? who but Chriſt can make Sacraments and articles of faith? But all this the Pope taketh vpon himſelfe to doe: yea the Ieſuite is not aſhamed to ſay, that he hath the ſame office which Chriſt had being vpon earth, *lib.* 5. *de pontif. cap.* 4. And whereas they ſay, the Pope commeth in the name of Chriſt: it ſhall as much profit him (it being not in truth, but in colour onely and ſhew) as it ſhall profit the falſe prophets to ſay in the day of the Lord, *Haue not we in thy name prophecied, and caſt out diuels?* Mat. 7. 22. 23. to whom Chriſt ſhall make anſwere, *Verily I know you not.* Math. 7. 22. 23.

Argum. 3. Antichriſt ſhall openly name himſelfe God, and commaund men to worſhip him as God, 2. Theſſal. 2. 4. But this doth not the Pope: *Ergo*, he is not Antichriſt, *Bellarm.* 2. Theſſ. 2. 4.

Anſw. Firſt, if Antichriſt ſhould be ſuch an one, you might haue found amongſt the Emperours of Rome diuers Antichriſts: for ſuch an one *Caligula* was, that commanded temples to bee erected in his name, and his images to bee ſet vp to be worſhipped, yea in the temple at Ieruſalem. Secondly, S. *Pauls* words will not beare any ſuch ſenſe: he ſhall ſit, ὡς θεὸν, as God: and your vulgar Latine hath *oſtendens ſe tanquam ſit Deus*, ſhewing himſelfe as though he were God, that is, in deed and effect, not in open profeſſion: for if he ſhould ſit and be worſhipped in the temple as God; how can it be called the temple of God, being thus a temple of moſt groſſe idolatrie? *Bellarmine* here anſwereth, that the text is not, ὡς θεὸν, as God, but, ὅτι θεὸς, that he is God: but the text in the originall hath both, firſt it ſaith, he ſhall ſit as God, and then he ſhall ſhew himſelfe, *that he is God*: that is, as their owne vulgar Latine readeth, as if he were God. Thirdly, the Pope in effect maketh himſelfe a God vpon earth: for he can diſpenſe againſt the law of nature, the law of God, againſt both new and old Teſtament: as we haue ſhewed before, Queſt. 9. of this Controuerſie: yea *Bellarmine* ſaith, he may by his Apoſtolike authoritie diſpenſe with the precepts of the Apoſtles, *cap.* 14. Hee is able to change the nature of things, and of nothing to make things to be, of wrong to make iuſtice, &c. Pope *Nicholaus diſtinct.* 96. Yea it is ſaid of the Pope, that he is neither God nor man, but a middle thing betweene both: Pope *Boniface.* I pray you then what is he? he is no Angell, for he is aboue them, and commandeth them: *Papa Angelis præcipit*, the Pope commandeth Angels. He muſt then either be a God or a Diuell, by your owne confeſſion, chuſe which you will: Nay they doe make him a plaine God: *Es alter Deus in terris*, another God vpon earth: and they ſalute him by theſe names, *Dominus Deus noſter Papa*, our Lord God the Pope. Thus it is proued, that the Pope, both by his deedes as alſo by his titles, doth make himſelfe God vpon earth. Extrauag.

Argum. 4. Antichriſt (ſay they) ſhall take away all worſhip, yea of Idols, and ſhall commaund nothing to be worſhipped but himſelfe, 2. Theſſ. 2. 4. the word is σεβάσματα, *numina*, all things that are worſhipped. But ſo doth not the Pope, for he praieth to Saints, adoreth the bodie of Chriſt on the altar. *Ergo. Bellarm. cap.* 14. *Rhemiſt.* 2. *Theſſ.* 2. *ſect.* 10.

Anſw. Firſt, the text proueth not, that he ſhall take away all Idols, or things worſhipped, but ſhall exalt himſelfe againſt them, and make ſmall account of them. The place alſo of *Daniel* is plaine, 11. 37. *He ſhall not regard the God of his fathers, nor care for any God, but ſhall magnifie himſelfe aboue all: and in his place ſhall he honour the God Mauzzim, and the God which his fathers knew not, ſhall he honour with gold and ſiluer.* Out of this place wee gather two things: firſt, that Antichriſt ſhall bring in a ſtrange God, which his fathers neuer knew: ſo hath the Pope inuented a breaden god, which he honoureth with gold and precious ſtones, making more account of it, then of any Image or relicke whatſoeuer. Secondly, yet he ſhall magnifie himſelfe aboue all ſuch Gods, Images, Roods, Shrines, and the like, yea aboue his owne breaden god; ſo doth the Pope: for he rideth vpon mens ſhoulders, when his breaden god is carried vpon an hackney: he exalteth his throne aboue the altar, the Croſſe is carried on the right hand of the Emperours ſwords and ſcepters, but is laid vnder his feete: In the yeere of Iubile, he beateth vpon the gates of Paradiſe with a golden hammer, *Fulk. annot. 2. Theſ. 2. 10.* So then howſoeuer like an hypocrite he ſeeme to adore his breaden god, yet indeede doth he magnifie himſelfe aboue it.

Bellarmine hath no other ſhift to foyſt off our arguments, but theſe: he ſaith, this *Maozzim* is like enough to be the diuell himſelfe, whom Antichriſt ſhall worſhip: but hee careth neither for ſiluer nor gold: or elſe it is himſelfe. And how I pray you can a man worſhip himſelfe? or elſe, ſaith he, it is ſome ſtrong Caſtle where he ſhall lay his ſiluer and gold: or elſe you know not what, *Bellarm. c. 14.*

2 That Antichriſt ſhall not aboliſh Idols of ſiluer and gold, but rather command the people to worſhip them, as the Pope now doth, it is plaine, Apocal. 9.20. Apoc. 9.20.

The Rhemiſts obiect, that he ſpeaketh here againſt the heathen Idols, which is here called the worſhip of diuels.

Anſw. Firſt, in this place *Iohn* ſpeaketh of the end of the world, in the opening of the ſeuenth ſeale: and the Idols of the Heathen were aboliſhed long agoe: Neither is there any knowne nation in theſe parts of the world that hath worſhipped Idols of gold, ſiluer, braſſe, ſtone, or wood, but the Papiſts, for theſe many yeeres. Secondly, all worſhippers of Images, doe worſhip diuels: for Idolatrie is a ſeruice inuented by the diuell, and that which is ſacrificed to Idols is offered to diuels, 1. Corinth. 10.20. 1. Cor. 10.20.

The Proteſtants.

THe Antichriſt ſhall not in outward ſhew be an open enemie to Chriſt, but ſecretly and cloſely, and vnder pretence of religion take away all religion: thus we make it plaine.

1 Theſe places alleaged before doe prooue it, Ioh. 1. 2. 18. the Antichriſt, and the Antichriſts, ſhall be enemies all alike: but the Antichriſts in S. *Iohns* time were couert enemies. *Ergo*, ſo ſhall the great Antichriſt. And as Antichriſts forerunners were, ſo himſelfe ſhall bee: but they ſhall ſpeake lyes through hypocriſie, and giue eare to the doctrine of diuels, 1. Timoth. 4. 1. 2. that is, as one of your owne writers expoundeth it, *Qui Chriſtianorum ſibi appellatione impoſita, contraria docent*: Which taking vpon them the name of Chriſtians, doe teach things contrarie, *Eſpenc. in hunc locum.* And this place is vnderſtood of the forerunners of Antichriſt, and ſo interpreted by *Lyra* one of your owne authors: *Ergo*, alſo Antichriſt himſelfe ſhall pretend one thing, and teach another, and vtter his lyes through hypocriſie. 1. Ioh. 2.18. 1. Tim. 4.1.2.

Argum. 2. Saint *Paul* calleth it the myſterie of iniquitie, 2. Theſſ. 2. 7. and hee ſhall come in all deceiueableneſſe of vnrighteouſnes, verſ. 10. and God ſhal ſend them ſtrong deluſion, to beleeue lyes, verſ. 11. All this prooueth that Antichriſt ſhall worke cloſely, cunningly, myſtically, by deceiuing, by deluſion, not by open enimitie, and prophaneneſſe, or by violence and tyrannie onely, as the Papiſts imagine. 2. Theſſ. 2.7.11

Argum. 3. Antichriſt ſhall be the greateſt enemie to Chriſt and his Kingdome, that euer was in the world. But he is a greater enemie that pretendeth friendſhip, and yet is a foe, that vnder the name of Chriſt perſecuteth the Chriſtian faith, then he that openly deſtroyeth it, making no ſhew of religion: as *Dauid* complaineth, Pſalm. 41. 9. *Yea my familiar friend whom I truſted, which did eate of my bread, hath lift vp his heele againſt me.* This was accompliſhed in *Iudas*, who betrayed Chriſt with a kiſſe, who was the greateſt enemie of Chriſt, ſinning againſt his owne knowledge and conſcience: Euen ſo they now a daies, are the greateſt enemies that Chriſt and the Church hath, that betray Chriſt with a kiſſe, which name themſelues the Church of God, and yet make hauock of the Church. Pſal. 41.9.

Argum. 4. S. *Paul* alſo ſheweth, that Antichriſt, vnder colour of religion, ſhall be an enemie to religion and the Church: for hee ſhall ſit in the temple of God, that is, take vpon him the name and title of the Church, and yet an aduerſarie vnto it. For he that publikely taketh away the exerciſe of religion, cannot be ſaid to ſit in the Church of God; as the heathen perſecuting Emperours did, and *Iulian* the Apoſtata: but this agreeth better to one, that by bearing Chriſts name, ſhall wound the Chriſtian faith, and this is the Pope. *Origen* writeth to the ſame purpoſe: *Qui ſimulat veritatem, &c.* Hee that diſſembleth the truth, wreſting the Scripture to prooue falſe doctrine, he it is that is an enemie, *& ſuper Cathedram ſcripturarum ſedet*, and ſitteth aboue the chaire of the Scriptures, *Tract. 27. in Matth.* And thus the Pope of Rome taketh vpon him to diſpence, contrarie to the Goſpels & Apoſtles: which firſt *Bellarmine* flatly denieth, that euer the Pope in word or deede tooke vpon him ſo to diſpence: the contrarie I haue proued before, Queſt. 9. Secondly, ſaith he, if hee doe diſpence with the poſitiue precepts of the Apoſtle, he doth it, *iuxta Apoſtolum*, according to the Apoſtle, that is, according to his Apoſtolike authoritie.

Contra. Firſt he muſt ſhew his authoritie out of Scripture, that hee hath power to diſpence againſt Scripture, but that ſhall he neuer doe: but the Apoſtle ſheweth the contrarie, that he is accurſed, that taketh vpon him to teach any other doctrine then the Apoſtle taught, Galath. 1. 9. Here all power and authoritie to diſpence againſt the Apoſtle, is cut off for euer. Galath. 1.9.

Laſtly, *Auguſtine* ſaith as much, that Antichriſt ſhall come with deceiueable doctrine, and ſhew of righteouſneſſe: *Quid expaueſcimus in Antichriſto, niſi quia nomen ſuum honoraturus eſt, & Domini contempturus? Quid aliud facit, qui dicit, ego iuſtifico? Quid aliud eſt dei ignorare iuſtitiam, & ſuam velle conſtituere, quam dicere, ego iuſtifico, ego ſanctifico?* What other thing doe we feare in Antichriſt, De verb. domin. ſecund. Iohan. ſer. 45.

but that he ſhall honour his owne name, and contemne Chriſt? And a little before: What elſe doth he, which ſaith, I doe iuſtifie, I make holy? What is this but to deſtroy the righteouſneſſe of God, and to bring in his owne?

Marke now I pray you, if all this be not true of the Pope of Rome: for he taketh vpon him to iuſtifie, to ſanctifie, to diſpence with mens ſinnes for an hundred yea a thouſand yeeres: to rid ſoules out of Purgatorie: nay, to command Angels to carrie their ſoules to heauen, that dye in their pilgrimage to Rome, as Pope *Clement* the 6. did: what is this elſe but to ſay, *Ego iuſtifico, ſanctifico*, I iuſtifie, I ſanctifie? And who I pray you, doth ſo, if *Auguſtine* may be iudge, but Antichriſt? But thus the Pope doth: *Ergo*, he is Antichriſt.

Iuel.p.595.

And to conclude, ſuch an enemie is the Pope, as *Leo* the firſt ſpeaketh of, *Epiſt.83. Pro fide vos agere creditis, & fidei contraitis: Eccleſiæ nomine armamini, & contra Eccleſiam dimicatis*: Ye thinke ye worke for the faith, and ye goe againſt the faith: you are armed with the name of the Church, and yet fight againſt the Church.

I will adde the teſtimonie of an holy confeſſor of Gods truth *Walter Brute*: That the Popes come in the name of Chriſt it is manifeſt, ſaying, that they are his principall Vicars vpon earth: wherefore ſeeing they make themſelues the chiefe friends of Chriſt, and yet doe iuſtifie many lawes contrarie to the Goſpell of Chriſt, it is plaine that they are in earth the moſt principall Antichriſts, becauſe there is no worſe plague or peſtilence, then a familiar enemie. *Fox* pag.482.col.2.

Pag.444.2.30.

Chryſoſtome ſpeaking of Antichriſt, thus ſaith: *Nomen tuum Chriſtianum ſonat, ſed facta Antichriſtum monſtrant, ſub nomine nomen impugnas, &c. perſequeris fidem, quam te profiteri ſimulas, &c.* Thy name ſoundeth of Chriſtianitie, but thy deedes ſhew Antichriſt: vnder one name thou impugneſt another, thou perſecuteſt the faith, which thou faineſt thy ſelfe to profeſſe, &c. ſo alſo *Theodoret, Chriſti Domini appellatione vſurpata, omnes decipiet*: He ſhall deceiue all by vſurping the name of Chriſt our Lord, &c.

Serm.11.in Matth.

Epitom. diuin. decret.

2 So alſo *Auguſtine* expoundeth that place, *Hee ſhall ſit in the Temple of God, non in templo Dei, ſed in templum Dei ſedeat, tanquam ipſe ſit templum Dei, quod eſt Eccleſia*: He ſhall not ſit in the temple of God, but for the temple of God, as though hee were the temple of God, that is the Church, &c. And doth not now the Pope ſtand for the Church of God, when they apply, *dic Eccleſiæ*, tell the Church, to him, vnto whoſe finall reſolution all things muſt be referred.

Lib.2. de ciuit. Dei, c.19.

3 Our Royall defender of the faith herein concurreth with the faith of the Engliſh Church: hee ſhall ſit in the temple of God, that is the boſome of the Church, yea in the very heart thereof: now where this Apoſtolique Sea is, I leaue it to be gueſſed, as likewiſe who it is, that ſitting there, ſheweth himſelfe to be God, pardoning ſinnes, redeeming ſoules, and defining faith, controling and iudging all men, and to be iudged of none.

Apolog.Reg. p.53.

4 *Thomas Aquine* their owne Seraphicall Doctor, thus alſo expoundeth theſe words: *He ſhall ſit in the temple of God*: that is, *either in the Church becauſe many of the Church ſhall receiue him*, or as *Auguſtine* interpreteth, hee ſhall rule, *tanquam ipſe cum ſuis ſit templum Dei*, as though hee with his were the temple of God, &c. ſo *Ribera* their Ieſuite by the temple vnderſtandeth the Church, whereof that was a figure, &c.

Comment. in 2.Theſſ.2. lection.2. Comment.in Apocal.11.

THE SEVENTH PART, CONCERNING the miracles of Antichriſt.

The Papiſts.

63.Error.

ANtichriſt, they ſay, ſhall be a Magitian, and worke ſtrange ſignes and wonders by the power of the diuell: and theſe three miracles by name ſhall bee wrought by him: Hee ſhall cauſe fire to come from heauen, and make the image of the beaſt to ſpeake: and thirdly, hee ſhall faine himſelfe dead and riſe againe, *Bellarm.cap.15.* Theſe three miracles alſo are obſerued by the Doway Gloſſiſts, p.176.

1 Hee ſhall by the helpe of the diuell cauſe fire to come downe from heauen, as it is Apocalyps. 13.13.

Apoc.13.13.

Anſw. Firſt, it is a great queſtion whether the diuell haue any ſuch power to bring downe fire from heauen: for the Ieſuite himſelfe remembreth the ſtorie, 1.King.18. How *Baal* his Prieſts would haue fetched downe fire from heauen, but they could not: onely *Elias* did it: and he that will doe the like, muſt haue *Elias* his ſpirit, as Chriſt ſaith, Luk.9.55.

Luk.9.55.

Concil.Bracarenſ.1.can.8. It was decreed thus: *Si quis credit, quod diabolus tonitrua, fulgura, tempeſtates, ſiccitates ſua authoritate faciat, ſicut Priſcillianus docet, anathema ſit*: If any man beleeue that the diuell of himſelfe can raiſe tempeſts, thunder, lightning, drought, as *Priſcillianus* teacheth, him be accurſed, &c. How therefore can Antichriſt, who worketh by Sathan, doe that which Sathan himſelfe cannot doe?

Secondly, It is very groſſe to vnderſtand this literally: for the whole chapter is myſticall, of the beaſt with ſeuen heads, of another beaſt with two hornes, and all the reſt. But three wayes Antichriſt may fitly bee ſaid to bring fire from heauen. Firſt, by fire the holy Ghoſt may bee vnderſtoode, Matth. 3. and Act. 2. The ſpirit appeared in fierie tongues: ſo Antichriſt and his Miniſters make men beleeue that they doe conferre the holy Ghoſt, as in conſecration, in abſolution of ſinners, and ſuch like. Secondly, the Popes thunderbolts of excommunication, are reſembled to fire, whereby he hath made the whole world afraid in times paſt, as though hee could cauſe the heauens to fall vpon men; yea, to make the matter more likely, the Pope vſeth burning Tapers in excommunicating men, which with violence are throwne downe, as though God himſelfe did raine fire from heauen vpon them. And this is the terrible manner of their excommunication; there are three candles burning ſet vp; and then they begin to accurſe them, whom they excommunicate, body and ſoule to the diuell: and let vs, ſay they, quench their ſoules in hell fire, if they be dead, as this candle is put out (and with that they put out one of the candles;) If they bee aliue, let vs pray, that their eyes may be put out, as this candle is; and ſo the ſecond candle goeth out; and that all their ſenſes may faile them, as this candle looſeth his light, and ſo the third candle goeth out. Behold, here is the fire which the Pope and his Popelings doe bring from heauen. *Sic Bullinger. ſerm. 60. in Apocalypſ.* Adde vnto theſe their fierie ceremonies, their fierie iugling trickes alſo, as Cardinall *Benno* reporteth of *Gregorie* the ſeuenth, that great Sorcerer: *Cum vellet, manicas ſuas diſcutiebat, &c.* When he liſt, hee would ſhake his ſleeues, and out flew ſparkles of fire, &c. Thirdly, the Dragon is ſaid, Apocal. 12. 4. with his tayle to draw many ſtarres from heauen: that is, many excellent men, as ſtarres in gifts and knowledge, ſhall bee deceiued by the Pope, and be wonne vnto him; yea the Pope himſelfe is a Starre fallen from heauen to the earth, from heauenly doctrine to earthly tradition, Apocal. 9. 1. Thus Antichriſt alſo may bee ſaid to fetch fire from heauen.

Matth. 3.11. Act. 2.2.

Fox. pag. 1038.

2. The ſecond miracle, hee ſhall cauſe the Image of the beaſt to ſpeake, which the Ieſuite vnderſtandeth literally, that is, groſly.

Anſw. 1. Firſt, *Bellarmine* and our Ieſuites doe not here agree; for *Bellarmine* ſaith, that theſe two miracles ſhall be wrought by Antichriſt himſelfe, or his Miniſters, to fetch fire from heauen; and to cauſe the Image to ſpeake. But the Rhemiſts ſay, this other beaſt, is another falſe Prophet, inferiour to Antichriſt, which ſhall alſo worke wonders, ſuch an one as *Caluin*, ſay they: wherein they ſhew their malice, more then learning; for *Caluin*, they know, tooke not vpon him to worke miracles. *Annot. Apocal. 13. ſect. 3.*

2. This cauſing the Image to ſpeake hath a better meaning: The Image of the beaſt is the ſhadow of the olde ſtately Empire of Rome, which was erected by the Pope: for the Weſt parts wanted an Emperour the ſpace of three hundred yeeres from *Auguſtulus* time till Pope *Leo* the third, who made *Charles* the great, King of France, Emperour: And at this day is there nothing in the Empire, but onely a name, title and Image: for neither hath the Emperour the Imperiall authoritie, which is in the Pope, nor the Imperiall kingdomes, vnleſſe he haue them of his owne. And the Pope onely maketh this Image to ſpeake, for vnleſſe he doe confirme the election of the King of the Romanes, hee is not thought worthie the name of Emperour. *Bullinger. ibid.*

Auentin. lib. 4.

3 And yet we denie not, but that they both haue and may make Images ſpeake either by the helpe of the diuell, as *Dunſtane* cauſed a Roode to ſpeake; or by iugling, as the Roode of Grace by gimmals was made to roule the eyes, moue the lips, and ſuch like, in King *Henries* dayes.

3 The third miracle that Antichriſt ſhall worke, is to faine himſelfe dead, and to riſe againe, Apocal. 13. 3.

Apoc. 13.3.

Anſw. There can be no ſuch thing gathered out of the text. Firſt, the words will not beare it: the text is, that one of the heads was wounded to death, and the wound was healed: which cannot be ſo meant, as though he fained himſelfe dead: but he receiued a wound indeede.

2 The ſenſe is myſticall, as through the whole chapter: Firſt, it is ſaid, that the ſeuenth head was wounded to death: but reuiued againe; that is, the ſeuenth gouernment of the Romanes in the Popedome: for the Papacie had many times deadly blowes, and yet was healed againe, eſpecially when there were three Popes together, at Rome, in France, and the third in Spaine: But this wound was cunningly healed vp in Pope *Martin* the fifth, in the Councell of Conſtance, the other three being depoſed. *Sic Bullinger. Serm.* 59. Secondly, it is ſaid verſ. 14. that the beaſt whoſe Image remained, had the wound of a ſword, and yet liued: which is vnderſtood of the Romane Empire, reuiued and quickened by the Pope.

The Proteſtants.

It is true that Antichriſt ſhall worke ſignes and wonders by the power of Sathan, 2. Theſſ. 2. but lying ſignes, both becauſe they ſhall be done to confirme lyes, neither ſhall they be ſuch as the Prophets wrought, but many of them but cunning and couſoning ſleights of Iuglers. And for ſuch wonders we neede not to ſearch farre, the Popiſh Church is full of them: where elſe then ſhould we looke for Antichriſt?

2. Theſſ. 2.9.

1 There haue beene of the Popes themſelues Sorcerers and Coniurers, ſuch an one Antichriſt ſhall be, ſaith *Bellarmine*. *Silueſter* the ſecond came vp to the Papacie by the helpe of the diuell, as wee haue before ſhewed. *Gregory* the ſeuenth was condemned in the Councell of *Brixia* for a Coniurer: and *Benno* a Cardinall in thoſe dayes thus writeth of him: that on a time hee ſending two of his ſeruants for a certaine Sathanicall booke, charging them not to looke into it; they notwithſtanding

looked into it, and presently a great multitude of diuellish spirits were round about them, who were instant vpon them to knowe why they were called for: the seruants being at the first astonished, yet comming to themselues, enioyned them to plucke downe certaine high walles neere to Rome: and so they came to their master, *Fox pag.* 176. What other Antichrist now neede we looke for? If hee must bee a Coniurer, we may here make our choyce. Beside these two, *Platina* and other writers make mention of 20. Popes that bound themselues as slaues to the diuell.

2. We are not ignorant, what lyes and fables are reported by the Papists of the myraculous acts of their Popish Saints, of the which we haue spoken before: As how *Dunstane* appeared to a cripple, that came to his Tombe to bee helped of his lamenesse. How *Plegilsus* a Priest saw and handled the shape of a childe vpon the Altar, which after he had kissed, returned againe to the likenesse of bread. How a certaine Iewes boy told his father that he saw a childe broken in peeces vpon the Altar, and distributed among the Christians: and the boy for this, was cast into a furnace of fire, and was preserued from the fire by the Virgine *Mary*, which appeared to him, and spread her garment ouer him. Many such either lyes and fables, or works of diuels the Popish Church hath: what neede wee therefore doubt, but that it is the Antichristian Church?

Fox pag. 1148.

3. *Augustine* saith, S. *Paul* calleth them lying wonders, either because Antichrist shall deceiue men *per phantasmata*, which is iugling sleights, or because, *ad mendacia per ea trahet credituros*, By his wonders he shall make them beleeue lyes. But in which sense they are so called, it shall appeare when Antichrist is come saith he: and indeede it is now apparant; for our aduersaries haue plenty of both kinds, both miracles wrought indeed by the diuell, and many pretie iugling feates beside.

De ciuitat. Dei lib. 20. cap. 19.

4. These lying fables and forged miracles, which the Popes worke by, are euident signes of their Antichristian profession: *For Antichrist shall come with the power of Sathan with signes and lying wonders*, 2. *Thess.* 2. 9. Stories shew this to be true: *Leo* the third confirmed by his decree, that the bloud which issued out of a wodden Crucifix at *Mantua*, was the very [a] bloud of Christ, *anno* 800. *Anno* 1470. one *Alanus* a drowsie dreaming Monke forged this blasphemous tale, how the Virgin *Marie* came into his Cell, kissed him, drew out her breasts, and espoused her selfe to him: and these and such like Monkish tales went for currant in those dayes. Not much vnlike to the wicked practise of *Polychronius* a Monothelite heretike, who affirmed before the whole Councell Constantinop. 6. action. 15. that a certaine beautifull young man appeared vnto him, and taught him to say that there was but one will in Christ: and gaue him this for a signe, that hee should lay the schedule of his confession vpon a dead body, and so raise it to life. The Councell hearing him, immediatly caused a dead bodie to bee brought, but *Polychronius* muttering ouer the same a great while, could doe nothing, and so was condemned of the Councell for a lyar and an heretike.

2. Thess. 2. 9.

[a] This is reported by *Platina* in the life of *Leo* the 3. yet is it denied by the shamelesse detector: see Retect. p. 29.

Many such fabulous miracles Popish bookes are full of: such are, in the iudgement of a graue writer of their side, *Petrus Pratus* his catalogue of the Saints, and the Martyrologue of *Hussuardus* the Monke: *Multis scatent quisquilijs*: These bookes (saith he) are stuffed with much paltrie stuffe. Yea, the liues of the fathers, vnworthie of *Ieromes* name, are full of such fabulous narrations: *sic Espence, in* 1. *Timoth. p.* 151. *C.* Seeing then that the Popish Church is full of lying signes and miracles, where is Antichrist more like to be found, then there?

5. *Tharasius* well said therefore Nicen. 2. *Miracula non credentibus data sunt, sed ijs, qui in incredulitate versantur*: Miracles are not for those that beleeue, but for incredulous persons, &c. The incredulitie then of Papists better appeareth not, then by their insatiable desire, and superstitious vse of miracles.

Adde vnto these the beliefe of *Iohn Tewkesbury* confessor of the truth: *Antichrist is not an outward thing, that is a man, that should suddenly appeare with wonders, as your forefathers talked of him, but Antichrist is a spirituall thing, &c.*

Fox pag. 1025. col. 1.
Et p. 935. l. 30. edit. 1610.

In Psalm. 9.

And for further euidence herein. 1. *Augustine* saith, *Per nefarias artes ad illud vanum et inane culmen venturus est, vnde habebit in imperio dolum in miraculis, &c.* Hee shall come by wicked arts vnto that vaine height, hauing power in his Kingdome, and craft in his miracles, &c. This most fitly agreeth vnto the Popes, of whom diuers by confederacie with the diuell, haue obtained the Papacie: true miracles he shall worke none, but lying, and deceitfull. 2. As *Damascene* saith, he shall come with *lying signes*: true signes he shall shew none. 3. And what is meant by her fetching downe fire from heauen, thus our kingly interpreter consenting with the Church of England and Scotland herein sheweth: for this purpose she shall worke great miracles, wherein she greatly prides her selfe, deceiuing men with lying wonders and efficacie of lyes, as S. *Paul* saith: And among the rest of her wonders, she must bring fire out of heauen, *fulmen excommunicationis*, which can dethrone Princes, so that all, which will not worship the image of the beast, that is her vnlimited supremacie, must be killed and burnt as heretikes, &c.

De fid. lib. 4. c. 27.

Apolog. 92.

4. *Iudocus Clictoueus* their owne man saith, *Nulla secundum veritatem faciet miracula, &c.* he shall doe no miracles in truth, but in shew and appearance.

Commentar. in lib. 4. de fid. c. 27. Damascen.

THE

THE EIGHTH PART OF THE QVESTION, concerning the warres and kingdome of Antichriſt.

The Papiſts.

BEllarmine ſaith, that Antichriſt ſhall make great battels againſt the Saints, and ſhall conquer the whole world: firſt, by craft he ſhall aſpire to the Kingdome of the Iewes: Secondly, he ſhall fight with three Kings, of Lybia, Egypt, Aethiopia. Thirdly, with a great armie hee ſhall perſecute the Chriſtians throughout the world; and this ſhall bee the battell of *Gog* and *Magog*, *Bellarm. cap. 16.* 64. Error.

Argum. 1. That he ſhall craftily aſpire to the kingdome, he prooueth it out of Dan. 11. 21. where it is propheſied of one that he ſhall obtaine the kingdome by flatteries. Dan. 11. 21.

Anſw. This propheſie of *Daniel*, as likewiſe the whole chapter, was hiſtorically accompliſhed in *Antiocus Epiphanes*, who defrauded *Demetrius* his brothers ſonne of the kingdome, and circumuented his elder brother *Seleucus*: ſo that it being once fulfilled, it cannot be wreſted to any other ſenſe: of Antichriſt it cannot be meant: for here is a ſucceſſion of Kings deſcribed, verſ. 19. One is ſaid to be ouerthrowne, that is, *Seleucus*, but not in battell, for he was poiſoned, v. 18. There another is ſaid to be ouerthrowne and to be no more found, that is, *Antiochus magnus*. But Antichriſt cannot ſucceed any in the kingdome of the Iewes: for he ſhall be their firſt King, as the Papiſts imagine.

Argum. 2. He ſhal (ſaith *Bellarmine*) ouercome three Kings, of Lybia, Egypt, Aethiopia, Dan. 11. 43. and this horne ſhall remoue three other hornes, Dan. 7. 8.

Anſw. This alſo muſt needs be vnderſtood of *Antiochus Epiphanes*: and they are two propheſies. Firſt, he is called a little horne, becauſe he was not heire to the kingdome: he remoueth three other hornes: for by his meanes *Ptolemæus Philopater* was caſt out of the kingdome in his fathers time *Antiochus* the great: his brother *Seleucus* poyſoned, his ſonne *Demetrius* diſinherited, *Iun.* Dan. 7. 20. The ſecond propheſie was alſo accompliſhed by *Antiochus*, who ouercame Egypt, and the countries adioyning.

Of Antichriſt it cannot be vnderſtood: for the firſt propheſie ſpeaketh of a beaſt with ten hornes, which muſt be vnderſtood of one kingdome and monarch, and by the ten hornes ten Kings are ſignified: for ſo was *Antiochus Epiphanes* the tenth from *Seleucus*: here then is a ſucceſſion of Kings: but Antichriſt ſhall not ſucceed any.

Argum. 3. The Ieſuite ſaith, that Antichriſt with a great armie ſhall vexe the whole world, and that ſhall be the battell of *Gog* and *Magog* propheſied of, Ezech. 38. 39. and Apocal. 20.

Anſw. The propheſie of *Ezechiel* was fulfilled in the time of the Macchabees, when as *Gog* and *Magog*, that is *Antiochus*, with the helpe of the Syrians and Scythians and other countries, moleſted the people of God: for verſe 23. chap. 39. the Prophet ſpeaketh of the captiuitie of Iſrael, from the which they ſhould at that time be deliuered. And againe, the Lord would not leaue his Church, which at that time endured great afflictions at the hands of the heathen, comfortleſſe: but if theſe propheſies of *Ezechiel* and *Daniel* concerned them not, then ſmall had been their comfort. Laſtly, the Iewes may with as good reaſon vnderſtand the propheſies concerning Chriſt, of their Meſſiah, whom they yet looke for, as you may theſe propheſies concerning the enemies of the Church, of your Antichriſt.

The other propheſie alſo is fulfilled, Apocal. 20. 8. how *Gog* and *Magog* from the foure corners of the earth, ſhall compaſſe the tents of the Saints: for by *God and Magog*, is vnderſtood the whole multitude of the enemies of the Church both within and without, as Turkes, Papiſts, Infidels, which all haue agreed together at times and in their turnes, though enemies amongſt themſelues, to afflict the people of God.

And yet more particularly *Anno* 1300. the Church of God began to be moleſted with the armies of *Gog* and *Magog*, when *Boniface* the eighth ſhewed himſelfe in his Emperiall robes, and ſo was the *Gog* in the Weſt; and *Ottomannus* was crowned Emperour of the Turkes, *Magog* in the Eaſt.

And if you will needs alſo haue the other two propheſies fulfilled againe, being once before accompliſhed: they agree fitly to the Turkiſh Empire: for *Mahomet* by craft and ſubtiltie aſpired to a kingdome, and in ſhort time he ouerran Egypt and Lybia, with other parts of Africa.

The Proteſtants.

WEe denie that there ſhall come any ſuch Antichriſt: or that it is poſſible for him to wage battell with the whole earth. Wee grant that the Antichriſt of Rome hath warred with the Church, poyſoning it with corrupt doctrine, and perſecuting the ſame by fire and ſword: which his rage is well ſlaked now, God be praiſed, in many places, and his tyrannie ouerpaſt: miſerable were the ſtate of the Church, if it ſhould endure ſuch a brunt againe.

Argum. 1. It is impoſſible, that Antichriſt in ſo ſhort a time as three yeeres and an halfe, ſhould conquer all nations, and be Monarch of the whole world, burne and ſacke Rome, and driue out the Pope, as the Papiſts grant themſelues, *Bellarm. lib. 4. cap. 3. de pontifice.* A man cannot in that ſpace trauell through the whole world, much leſſe conquer it. See the iudgement of one *Hentenius* a Papiſt of this matter before *par. 2. qu. 10.*

And ſeeing Antichriſt ſhall begin at Ieruſalem, make his habitation there, and haue an end there: (for, ſay they, he ſhall be ſlaine in Mount Oliuet, *Gloſſ. ſup. Apocal.*) It is not like that in his owne perſon he ſhould conquer the world: neither can it be thought that he ſhall doe it by his deputies, for then they ſhould be the Antichriſts, and not he.

Argum. 2. Antichriſt is not deſcribed in Scripture as a warriour, or warlike man ſitting harneſſed in his tent; but like an hypocrite aduancing himſelfe in the Temple; not comming with engins of warre, but deluding and deceiuing with falſe miracles, and lying ſignes, 2. Theſ. 2. Not with Haralds of armes openly proclaiming warre: but he ſhall worke in a myſterie, Apocal. 17. 5. Wherefore it is but a popiſh dreame and fancie, that Antichriſt ſhall be ſuch a mightie warriour: yet we denie not but that diuers of the Popes haue been warriours; but that was beyond the commiſſion of *Peters* keies.

Thirdly, they haue no ground of this their opinion out of Scripture: for neither *Ezechiel* nor *Daniel* maketh for them, prophecying of the ſtate of the Church before Chriſt: nor yet the Apocalypſe, the prophecie of *Gog* and *Magog* being accompliſhed in the greateſt part alreadie. Wherefore away with theſe miſtie cloudes of your braine-ſicke inuentions: they ſhall not bee able to abide the lightſome ſun-beames of the truth.

Laſtly, if Antichriſt by his warlike and bloodie diſpoſition may bee diſcerned, we ſhall find him no where ſooner then in Rome: *Boniface* 8. ſhewed himſelfe openly in his Emperiall robes with the ſword carried before him: *Iulius* the 2. threw *Peters* keyes into Tyberis, and drew out his ſword, and vnder this Pope, as Chronicles make mention, in the ſpace of ſeuen yeeres were two hundred thouſand men ſlaine by continuall warre. *Alexander Farneſius* Cardinall, Pope *Paulus* the 3. his Captaine generall againſt the Lutherans, gaue out theſe threatning words, that he would ſhed ſo much blood of the Lutheranes, that their horſe might ſwimme therein.

Such furious and Antichriſtian outrages of the Pope, are contrarie to the decrees of former times: *Synod. Francica. Seruis Dei armaturam portare, pugnare aut in exercitum pergere prohibemus*: We forbid the ſeruants of God (he meaneth Clergie men) to beare armour, to fight, or goe to battell.

Concil. Agathenſ. decret. ex Gratian. Non licet Epiſcopo, &c. It is not lawfull for a Biſhop to ſmite any with his hands, much leſſe with his ſword.

P. 1352. 2. 86. Maſter *Rogers* holy Martyr iudgeth the Church of Rome Antichriſtian, becauſe of their tyrannicall lawes, and maintenance thereof by cruell perſecution, *Fox* pag. 1488. col. 1.

Aduerſ. Prax. *Tertullian* thinketh, that Antichriſt ſhall not be onely a perſecuter of the Church by tyrannie, but a ſeducer thereof by falſe doctrine, as he ſaith, *Viderint Antichriſti, qui negant patrem & filium*: Let the Antichriſts ſee to it, that denie the Father and the Sonne.

Lib 24. de fid. orthod. cap. 27. *Damaſcene* alſo ſaith, that hee ſhall perſecute the Church of God: but he *ſhall come alſo in lying ſignes and wonders*.

Pag 85. And ſo our Royall Apologiſt doth aptly expound the pale horſe, Apoc. 6. to bee Antichriſt, *which ſhall kill both with the ſword, that is, vſe great perſecution, and with ſpirituall hunger, or famine of the true word of God, &c.* Antichriſt ſhall not only be a perſecutour, but a deſtroyer, and ſeducer by falſe doctrine.

Lib. 30. in Iob. cap. 3. *Gregorie* the firſt ſaith, *In fallacia ſua Antichriſtus graditur*, Antichriſt goeth on in his craft, &c. he ſhall not ſo much be an open warriour, as a cunning deceiuer.

THE NINTH AND LAST PART OF THIS queſtion, whether the Pope be Antichriſt.

The Papiſts.

65. Error. THis queſtion pincheth our aduerſaries very ſore, that we ſhould touch their head ſo neere, as to make him Antichriſt: this being once knowne, we need not labour much about other matters: for Antichriſt with all his doctrine muſt not be heard, but abhorred of the Church.

They therefore, craftily foreſeeing this, doe take great paines to deliuer the Pope out of this danger, and haue found out many ſtarting holes, but all to ſmall purpoſe: yea their forefathers ſeeing the matter ſo plaine, and almoſt put out of doubt, gaue ſtraight charge in the late Councell of Laterane to all Preachers, that none ſhould dare once to ſpeake of the comming of Antichriſt. This argueth a guilty conſcience. But yet they face out the matter, and ſay, the Pope cannot be Antichriſt: their arguments are none other then thoſe we haue heard, being eight in number.

1 Antichriſt ſhall bee one ſingular man: the Popes haue been many, *part. 1. of this queſtion*. Secondly, he ſhall raigne but three yeeres and an halfe: but the Pope hath continued many hundred yeeres, *part.* 2. Thirdly, he ſhall be knowne by his name: the Popes haue ſundrie names, *part.* 3. Fourthlie, he muſt come of the ſtocke of the Iewes: but there was neuer yet any Iew Pope, *part.* 4. Fifthlie, his ſeate muſt be at Ieruſalem: the Popes is at Rome, *part.* 5. Sixthly, he ſhall manifeſtly deny Chriſt: ſo doth not the Pope, ſay they, *part.* 6. Seuenthly, hee ſhall doe ſtrange miracles, as bring downe fire from heauen, cauſe Images to ſpeake, *part.* 7. Eighthly, he ſhall wage great battels, and conquer all the world, *part.* 8. which cannot agree to the Pope: *Ergo*, he is not Antichriſt.

Anſw.

Anſwer. To theſe eight arguments, we haue before anſwered ſeuerally; ſhewing how fabulous, ridiculous and impoſſible our aduerſaries aſſertions are, without ground of Scripture, ſhew of reaſon, or colour of argument. Wherefore we will not trouble the Reader with needleſſe repetitions, deſiring him to haue recourſe to that which hath been alreadie ſaid.

Argum. 9. Further the Rhemiſts doe thus reaſon: Antichriſt ſhall exalt himſelfe aboue all, that is called God, 2.Theſ.2.4. So doth not the Pope, who is ſo farre from exalting himſelfe aboue God, that hee prayeth to Saints, kneeleth before the Altar, adoreth the Euchariſt. *annot. 2.Theſ.2.4. & ibid.* [illegible] — 2.Theſ.2.4.

Anſ. Firſt the Pope in hypocriſie maketh ſhew of a ſuperſtitious kind of deuotion, yet is in truth the Prince of Pride; for as he calleth himſelfe *Seruum ſeruorum,* Seruant of ſeruants; yet hath made Kings his footſtoole: ſo alſo, though he ſeeme to be a worſhipper of Saints, yet he taketh vpon him more then either Angell or Saint, as to forgiue ſinnes, to deliuer ſoules from Purgatorie, to diſpenſe with the Scriptures. Secondly, as touching the adoration of the Euchariſt, therein he ſheweth his pride, in adoring his owne inuention; and beſide he honoureth his breaden god with Maſſe ſeruice for his owne aduantage, becauſe it is ſo gainefull vnto him: and yet what account hee maketh of it may appeare, when his throne is ſet higher then the altar; and in proceſſion, hee rideth on mens ſhoulders, when the hoſt is carried vpon a palfreyes backe.

Argum. 10. Satan muſt be bound a thouſand yeares, and afterward let looſe; and then Antichriſt ſhall come, whoſe kingdome ſhall increaſe, and faith decreaſed toward the end of the world. But if the Pope be Antichriſt, who hath been theſe thouſand yeeres in the Church, then Antichriſt ſhould raigne while Satan is bound, which cannot be; and his kingdome waxe weaker toward the end of the world contrarie to the Scripture, which ſaith that at Chriſts comming, faith ſhall ſcarce bee found in the earth, &c. *Rhemiſt. ſec. 7. 20. Apocal.*

Anſw. Firſt we ſay not that Antichriſt hath been 1000. yeeres in the Church, but began to be reuealed 1000. yeeres after Chriſt in *Siluester* 2. who by Necromancie obtained the Papacie, and in *Boniface* the 3. who did iuſtifie the error of Purgatorie and Inuocation of Saints. So that Satans looſing and Antichriſts reigning ſhall fall out together, that is at the expiration of the thouſand yeeres. Secondly, it is more agreeable to the Scriptures, that the kingdome of Antichriſt ſhall bee weakened toward the end of the world: God ſhall firſt conſume him with the breath of his mouth, that is his word, as alreadie, thankes be to God, the preaching of the Goſpell hath ſhaken the walles of Babylon: but he ſhall perfectly be deſtroyed by the brightneſſe of his Comming, 2.Theſ.2.8. And though faith generally ſhall decay in the end of the world, becauſe iniquitie ſhall abound: yet faith ſhall remaine in the true members of Chriſt, that are in continuall expectation of his comming. — 2.Theſ.2.8.

The Proteſtants.

THat the Pope of Rome is very Antichriſt, and that all the qualities and properties which the Scripture deſcribeth Antichriſt by, do fitly agree vnto his perſon: and that we are not therefore to expect and looke for any other Antichriſt: Thus by teſtimonie of Scripture, and ſufficient reaſons deduced out of the ſame, we truſt it ſhall appeare to all men.

Argum. 1. The firſt place of Scripture is Dan. 11. Where many notes and markes are declared proper to Antichriſt, yet eſpecially ſet foorth to deſcribe *Antiochus Epiphanes,* who might bee very well a type and figure of Antichriſt, who was then to come. — Dan.11.

1. *Verſe* 36. It is ſaid, He ſhall doe what him liſteth. This is moſt true of the Pope: his will muſt ſtand for reaſon, *Diſtinct. 96. cap. ſatis.* If the Pope ſhould draw infinite ſoules to hell, no man is to ſay vnto him, Sir, why doe you ſo? *Diſtinct.* 40. Here *Bellarmine* hath but this poore ſhift to ſay, that it is meant onely of publike iudgement, that no man is by authoritie to call the Pope to account: but yet a brotherly admonition may be vſed. But who ſeeth not that the words are generall: *Nemo debet ei dicere:* No man ought to ſay vnto him: neither Iudge, nor other. — Dan.11.36.

2 He ſhall magnifie himſelfe againſt God, and ſpeake blaſphemous things againſt God: hath not the Pope done ſo? Of him it is ſaid, that God and the Pope haue but one Conſiſtorie; I am able to doe almoſt all that God can doe, *Fox* pag. 782. columne 1. artic. [illegible] I am aboue all and in all: *Hoſtienſ.* Nay, that Dominion and Lordſhip which Chriſt had in earth, but *habitu,* in habite, the Pope hath *actu,* in act and in deed. Againe, as we reade, the earth is the Lords, and the fulneſſe thereof, and as Chriſt ſaith, all power is giuen mee in heauen, and in earth: ſo is it to be affirmed, that the Vicar of Chriſt hath power on things celeſtiall, terreſtriall, infernall, *apud Fox. pag. 781. col.* 1. Now let the diſcreet Reader iudge, whether this fellow doth not magnifie himſelfe, and ſpeak blaſphemouſlie againſt God. — Pag. 726. 1. 46. — Pag. 725. 2. 13.

3 He ſhall proſper till the wrath be accompliſhed: So hath the Pope had but too good ſucceſſe: he hath ſubdued Emperours, and made them his ſeruants, trode vpon their necks, made them ſerue at his table, crowned them with his feete, made them hold his ſtirrop, and leade his horſe by the bridle. But we doe hope that his date is out, and that he ſhall proſper no longer.

4 *Verſe* 37. Hee ſhall not care for the God of his fathers: No more doth the Pope; for hee hath inuented and erected a new *breaden god,* which hee worſhippeth, hangeth vp in Churches, carrieth about in proceſſion, being but a peece of bread. This *breaden God* almighty, his forefathers neuer knew. — Dan.11.37.

5 He ſhall not care for the deſires of women: So he prohibiteth lawfull marriage, permitteth adulteries, and the vnnaturall luſt of Sodomites. *Bellarmine* firſt denieth the text, which is faithfully tranſlated according to the Hebrew. Secondly, he ſaith, the place is meant litterally and properly of *Antiochus*, who was giuen to the pleaſures of women.

Anſw. Firſt, if it be meant literally of *Antiochus*, then can it not be meant literally of your Antichriſt: If *Antiochus* be but a type of Antichriſt, then can you not neceſſarily conclude out of this place: for types prooue not, vnleſſe they be diuine, that is, appointed of God to bee types, which you cannot ſhew for this place: See then, the beſt arguments that you haue for your Antichriſt, out of the propheſies of *Daniel* and *Ezechiel*, are found but weake. Secondly, as *Antiochus* was giuen to vnlawfull deſires of women, ſo is the Pope: yet might hee bee an enemie to chaſt and holy marriage, and ſo is the Pope. And by the way let it be noted, that the Ieſuite picketh quarrels with Scripture, and maketh it falſe: for the text ſaith, He, that is, *Antiochus*, ſhall not care for the deſires of women. Yes (ſaith the Ieſuite) hee ſhall bee giuen to the pleaſures of women, cleane contrarie to the text, *Bellarm. cap.21.*

6 Verſ.38. He ſhall honour his god *Mauzzim*, that is, a god of power and riches, with gold, ſiluer, precious ſtones: Both of theſe are moſt true of the popiſh religion: for their god hath brought them great riches, lands, treaſure, poſſeſſion: by their idolatrous Maſſes, they haue greatly enriched themſelues, wherein thir *breaden god* plaieth the chiefe part, and therfore they doe worſhip him againe with gold, ſiluer, precious ſtones: what rich Corporals, and Altarclothes, Copes, Veſtiments of veluet, ſilke, wrought with gold, are ſeene in their Churches? what gilding of Roodes, and Roodlofts, garniſhing of Idols, what rich Crucifixes of ſiluer, of gold, beſet with pearle and precious ſtones?

This deſcription therefore of *Daniel*, as you ſee, doth in euery reſpect agree with the conditions and properties of Antichriſt of Rome, *Argument Illyrici.*

2.Theſ.2.4. *Argum.2.* Secondly, S. *Pauls* deſcription in euery point alſo is verified in the Pope. Firſt: Hee ſhall exalt himſelfe aboue God, and all that is called God, 2.Theſ.2.4. So the Pope challengeth the ful authoritie of Chriſt, as we haue ſhewed before, and exalteth himſelfe aboue Emperours, which are called gods vpon earth: yea they haue taken the iuſt proportion of inequalitie betweene the Pope and Emperour: for the Pope is 47. degrees aboue the Emperour, as the Sunne is 47. degrees bigger then the Moone, *Innocent.3. in decretalib.*

2 He ſhal ſit in the Temple, that is, in the Church: ſo the Pope nameth himſelfe head of the Church, and hath the keyes, as he braggeth, both of heauen and hell. Therefore the Turke cannot be that Antichriſt, becauſe he is out of the Church: and ſo in truth is the Pope, but yet he callengeth to him and his the name of the Church.

3 The myſterie wrought in *Pauls* time, and afterward encreaſed: ſo not long after the Apoſtles time, the Biſhops of Rome began to lift vp their heads aboue other Churches, as *Zozimus* falſified the Councell of Nice, and ſent to the 6. Councell of Carthage, to haue it there confirmed, that it might be lawfull to ſend vp appeales to Rome.

4 Antichriſt ſhall come with lying ſignes: So hath the Pope done, as experience prooueth, and we haue ſhewed before.

5 Verſ.11. God ſhall ſend ſtrong deluſions, that they ſhall beleeue lies: And in time of Poperie, men indeed were ſo ſtrongly deluded, that the father perſecuted the ſonne, the ſonnes ſet fire to their father, yea the husband was made a witneſſe againſt the wife, the wife againſt her husband, and ſeruants accuſed their maſters. Theſe things are ſo well knowne in ſtories, that I neede not come to particulars.

Ioannes Stella, Platina. Ioan.Baleus. 6 Antichriſt is called a wicked man, and a man of ſinne, verſ.3.8. And where ſhall you find more wicked men, then among the Popes? *Silueſter* the ſecond gaue his ſoule to the diuell to obtaine the Papacie. *Benno* reporteth of *Hildebrand*, that hee poyſoned fiue Popes to come to the Popedome. P.131.2.80. & p.132.1.10. Pope *Stephen* and *Sergius*, tooke vp the bodie of *Formoſus*, and mangled it, cutting off his head and fingers, and ſo caſt it into Tibris, *Fox* pag.146.col.1. Much vnlike to one of their predeceſſors *Sixtus* the third, who tooke the bodie of *Baſſus* his enemie being dead, who had accuſed him before, embawmed it, and buried the ſame with his owne hands. We haue heard before, what a holy Father Pope *Iohn* the 13. was, he lay with his owne ſiſter, and with his fathers Concubines, playing at dice called for the diuell, was ſlaine in adulterie. And was it not, I pray you, a common prouerb in England? He that goeth to Rome once, ſeeth a wicked man; hee that goeth twice, learneth to know him; hee that goeth the third time, bringeth him home with him. *Fox* pag.841.

1.Iohn 3.4. That Antichriſt that man of ſinne ſitteth in Rome, it might eaſily be prooued by a particular induction: for ſinne being the tranſgreſſion of the law, as S. *Iohn* defineth it. If we ſhall ſhew how the Pope of Rome hath notoriouſlie tranſgreſſed the law and euery part thereof, who will doubt but that he is that man of ſinne, and ſo conſequently Antichriſt?

Ex Balei chronico de actis pontif. The firſt Commandement: *Thou ſhalt haue no other gods, &c.* Among other corruptions, forbiddeth all propháneneſ and infidelitie, all confederacie or ſocietie with the diuell: for the firſt wee haue diuers examples of Popes: *Boniface* the eighth, when *Porchetus* Archbiſhop of Genua came to him to receiue aſhes in a publike ſolemnity, he caſt aſhes into his eies and ſaid, *Memento homo, quia Gibellinus es, &c.* Remember man that thou art of the faction of the Gibellines, and ſhalt returne to duſt. Was not bee great deuotion? *Gregorie* the twelfth pulled a certaine preaching Carmelite Frier out of the pulpit and cast him into priſon, becauſe he perſwaded the Popes, who were then diuided, to vnitie. *Innocentius* the eighth was ſeene for the moſt part to ſleepe in the time of diuine ſeruice. *Iulius* the ſecond caſt S. *Peters* keyes into Tyber in great diſdaine, ſaying, Seeing *Peters* keyes did not ſerue his turne, he will ſee what *Pauls* ſword can doe. *Leo* the 10. is reported to haue ſaid to Cardinall *Bembus*: *Quantum nobis profuit fabula iſta de Chriſto*: How much hath this fable or tale of Chriſt aduantaged vs? And ſuch hath been the pietie and deuotion of our holy fathers of Rome.

Concerning the ſecond point, their familiaritie with the diuell, the two forenamed examples of *Silueſter* and *Gregorie* are able to certifie vs. *Benedictus* the 9. about the ſame time, was accuſtomed to call vp euill ſpirits, and would by his diueliſh enchantments, cauſe any woman whom he liked, to come vnto him. *Paulus* the 3. was a ſorcerer and enchaunter: he gaue vnto a certaine noble Matrone a little hallowed [illegible] to hang about her neck, which ſhould ſhield her from certaine moleſtations: he made *Dyoniſius Seruita* a notable Necromancer, Cardinall, thereby ſhewing his affection to that profeſſion. And many other of the Popes were giuen to theſe diueliſh ſtudies, to the number of 22. *ex Balæo, Platina, & alijs.*

The 2. Commandement: *Thou ſhalt make to thy ſelfe no grauen image, &c.* How the Popes haue tranſgreſſed this law, their practiſe to this day ſheweth, who are more giuen to idolatrie and worſhip of images, then any knowne Nation vnder the Sunne. *Conſtantinus* the 1. decreed that images ſhould be worſhipped in Churches. *Bonifacius* the 4. begged of wicked *Phocas* Emperour, the Church in Rome called *Pantheon*, and in ſtead of *Cybele* an Ethnick Goddeſſe, there placed the image of the Virgin *Mary* to be adored. *Leo* the 3. iudged certaine forged blood which iſſued out of a wooden Crucifix, to be the true blood of Chriſt, and ſo to be adored.

The 3. Commandement: *Thou ſhalt not take the Name, &c.* Here blaſphemie is forbidden. Diuers of the Popes haue been moſt horrible blaſphemers: *Iulius* the 3. is a notable example heereof: who being forbidden of his Phyſition to eate ſwines fleſh, on a time called for it, more ſwiniſh himſelf, with great indignation and blaſphemie, ſaying, Giue me my porke, *Al diſpetto de Dio*, in deſpight of God. At another time, at ſupper miſſing the cold peacock, which he commanded to be kept for him, hee began to curſe and ſweare, and being admoniſhed by ſome of his Cardinals, not to bee moued ſo for a trifle: he added further, *If God were angrie with Adam for an apple, may not I much more for a peacocke, being his chiefe Vicar vpon earth*: *ex Balæo*. *Alexander* the fifth being at the point of death, ſaid thus to the Cardinals, *My peace I giue vnto you, my peace I leaue with you*. Thus moſt blaſphemouſly abuſing the holy ſpeech of Chriſt, and appropriating it to himſelfe. *Paulus* the fourth ſaid thus to his fellow Ieſuites, whoſe ſect he is ſaid to haue founded, going to Rome, to bee in the eye and ſight of the world, *Whither I goe, you cannot come*: blaſphemouſly abuſing Chriſts ſpeech to his owne purpoſe. Thus they are found grieuous tranſgreſſors of this law.

The 4. Commandement: *Remember thou keepe holy, &c.* Yet *Alexander* the ſixth vpon feſtiuall daies gaue himſelfe to heare *Plautus* Comedies, and to bee preſent at other playes: his feſtiuall exerciſe was, from *Hadrianes* Mount to behold the gay harlots, and braue bawdes and ſtrumpets that paſſed by: *ex Balæo de actis pontific.*

The 5. *Honour thy father and mother, &c.* Yet *Paulus* the third poyſoned his mother and his nephew, that the whole inheritance of the Farneſians might come vnto him. And concerning the publike and common parents, Emperours and Kings and ciuill Magiſtrates; they were neuer more diſhonoured then by Popes. *Alexander* the third did tread on *Henry* the Emperours neck. *Adrian* made him hold his ſtirrup. Diuers of them cauſed Emperours to kiſſe their feete. *Paſchalis* the ſecond raiſed vp *Henry* the fifth moſt vnnaturally againſt his owne father, to depoſe him from the Empire. *Innocentius* the third ſet vp *Otho* againſt the Emperour *Philip*, by whom hee was ſlaine. *Innocentius* the fourth hired one *Manfredus* to poyſon the Emperor *Frederick*. Such honour haue the Popes ſhewed to their earthly parents.

The 6. *Thou ſhalt not kill.* *Iohn* the 13. did thus vſe his Cardinals, ſome had their eyes pulled out, ſome their tongues, ſome their fingers cut off. *Gregory* the 7. poyſoned, by wicked *Brazutus* meanes, fiue Popes in order, to come himſelfe to the Papacie. *Vrbane* the 6. put fiue of his Cardinals into ſacks, and drowned them. *Alexander* the 6. commanded *Antonius Mancinellus* his tongue, and both his hands to be cut off, becauſe he made an oration inuectiue againſt his impure life. *Paulus* the third poyſoned his owne ſiſter, whom hee had knowne carnally, becauſe ſhe loued other better then him: the ſame Pope alſo poyſoned *Fulgoſius* and *Conturenus* two Cardinals, that began ſomewhat to fauour the Goſpell.

The 7. *Thou ſhalt not commit adulterie.* As for ſimple fornication, it was no rare thing in the Popes chaire. *Iohn* the 13. committed vncleannes with *Rainera* and *Anna*, two widowes. *Iohn* the 23. was accuſed, *Concil. Conſtantienſ. ſeſſ.* 11. for defiling of virgins. *Paulus* the 3. enticed a noble virgin to follie promiſing her mariage.

The Popes many of them haue been adulterers. *Gregorie* the 7. retained *Mathilda* the Counteſſe, hauing forſaken her husband Earle *Azon*. *Paulus* the 3. was found with *Nicholas Quercaeus* his wife, who gaue him a wound, which was ſeene till his dying day.

But what will ye ſay, if theſe holy fathers haue fallen into horrible inceſt? *Iohn* the 23. was accuſed in the foreſaid Councell, to haue knowne carnally his brothers wife. *Alexander* the 6. (oh moſt horrible impietie!) did lie with his owne daughter *Lucretia*. *Paulus* the 3. that filthie wretch, vſed carnally his ſiſter, daughter *Conſtantia*, and Neece. Neither ſtaied they here in theſe outragious luſts, which were not yet againſt the naturall vſe, but fell alſo into helliſh vnnaturall filthineſſe, into that abominable ſin of Sodometrie. *Iulius* the ſecond did abuſe two noble youths that were ſent to Rome by the French Queene to bee inſtructed. *Iulius* the third had his *Ganymedes*, to whom, beſide the reſt of his Cardinals leaue, hee gaue a red Hat. Neither did they onely in their owne filthie perſons practiſe this wickedneſſe, but permitted it alſo to others. *Sixtus* the fourth erected a Stewes in Rome for both ſexes: he gaue licenſe to his two nephewes Cardinals, and their houſehold, in the three hot moneths of the yeere, Iune, Iuly, Auguſt, to vſe maſculine venerie. *Alexander* the ſixth gaue leaue to *Pet. Mendoza* Cardinall, to vſe his owne baſtard ſonne as his ſpouſe: *ex Baleo*. Who hearing now of theſe filthie abominations of that ſtrumpet of Babylon, will not eaſily grant Antichriſts ſeate to be there?

The 8. *Thou ſhalt not ſteale*. Notwithſtanding this, *Boniface* the 7. carried away all S. *Peters* treaſure at Rome, and fled to Conſtantinople. *Iohn* the 18. as *Platina* ſaith, *in pontificatu fuit fur & latro*, behaued himſelfe in his Papacie as a theefe and a robber. As for iniuſtice and oppreſſion, which is alſo a kind of theft, nothing with the Popes was more common. *Zacharias* Pope put *Childericus* King of France from his kingdome, and gaue it to *Pipinus*. *Adrian* the firſt, *Charlemaine* King of France being dead, diſinherited *Bertha* his wife with her two ſonnes, and gaue the kingdome to *Charles* their vncle: and many ſuch other examples might be alleaged.

The 9. *Thou ſhalt not beare falſe witneſſe, &c.* Yet this notwithſtanding, *Vigilius* accuſed *Silverius* Biſhop of Rome falſely, that he would haue deliuered Rome to the Gothes: *Silverius* was therefore depoſed, and *Vigilius* ſet in his place, who was iuſtly called to account by *Theodora* the Empreſſe, for that he had promiſed to reſtore *Anthemius* Biſhop of Conſtantinople, excommunicated by his predeceſſors, and afterward refuſed to doe it: *ex pontifical.* For this is alſo a breach of this law, not to performe the oth, or promiſe made, which with the Popes was not daintie. *Paſchal* the 2. confirmed by an oth to *Henry* the 5. the imperiall right of inueſting Biſhops; but afterward reuoked it againe. And as they were thus perfidious themſelues, ſo they gaue counſell to others. *Eugenius* the 4. perſwaded *Vladiſlaus* King of Hungarie to breake his league made with *Amurathes* the great Turke, which was to his owne ruine, and of all Chriſtendome. *Alexander* the 6. betraied *Gemes Baiazetes* the great Turkes brother, that did flie to Rome for ſuccour, and being thereto largely hired by the great Turke, procured him to be poyſoned.

The like trecherous part plaied *Alexander* the 3. long before this with *Fredericke* the Emperour, who ſent his counterfeit to the Sultane, againſt whom he warred, whereby the Emperour was taken: but the Sultane his enemie dealt honorably in deliuering him, whereas the Pope, his pretended friend, plaied a right Iudas part. The Popes their predeceſſors, though bad enough, yet were aſhamed of ſuch Iudaicall practiſes: *Nicholas* 1. when *Michael* the Emperour ſent to him, to deliuer one *Theognoſtus*, which was fled to the Pope for reliefe, made this anſwer: *Nolumus, deo volente, Iudæ proditori ſimiles eſſe, &c.* We will not be like the traytor *Iudas*, nor be more wicked then the Pagans: for you may remember how one of your predeceſſors ſent to the King of the Agarens, to haue one deliuered, but it was not granted: *Epiſtol. ad Michael.* Thus wee ſee by the Popes owne teſtimonie, that they which betray ſuch as of truſt commit themſelues vnto them, doe *excedere paganorum nequitiam*, are more wicked then the heathen: but ſuch were ſome of the Popes.

The 10. *Thou ſhalt not couet, &c.* The couetouſnes of Popes hath been inſatiable, as it may appeare by the infinite treaſure which they heaped together. *Iohn* the 23. is ſaid to haue gathered 205000. crownes. *Calixtus* the 3. left to his ſucceſſor an hundred and fifteene thouſand duckets, which he had ſcraped together by his Indulgences. *Leo* the 10. ſent his Indulgences abroad with this commiſſion, that whoſoeuer would giue tenne ſhillings, ſhould deliuer a ſoule from the paines of Purgatorie: the Popes chiefe factor for this merchandiſe, was one *Simon* a Frier Franciſcane of Millaine, who by this meanes gathered ſuch infinite ſummes of money, that hee offered in one day aboue 1200000. duckets for the Popedome. And no marueile if the Popes did grow ſo infinitely rich, for all things were put to ſale: as ſpirituall liuings, Biſhoprickes, Benefices, &c. The Archbiſhop of Canturburie was wont to pay to the Pope tenne thouſand florences for his firſt fruites, and fiue thouſand for the vſe of his pall: ſo did the Archbiſhop of Yorke. *Iohn* the 23. exacted the tenths of Eccleſiaſticall liuings. *Vrbanus* the ſixth, the firſt fruites. *Innocentius* the ſeuenth, more vnreaſonable then they, would haue had halfe the fruites of Benefices, *ex Baleo*. Cardinalſhips alſo were ſold. *Leo* the 10. made 31. Cardinals in one day, getting thereby vnreaſonable ſummes of money. The Pope offered the Empire to ſale: as *Alexander* the 3. tooke money of *Alphonſus* King of Spaine for the Empire, and afterward ſold it to another. Yea the Popedome it ſelfe hath bin ſet to ſale: *Benedictus* the 9. ſold the Papacie to *Gregorie* the 6. for 1500. pound. Yea honeſtie and all is ſaleable at Rome: the reuenewes of the harlots in Rome amounteth yeerely to 40. thouſand pound, *Conſul. Chronic. de actis Paul. 3.* To conclude this place, conſidering this vnſatiable thirſt of the Popes, the Greekes, *anno* 1330. or thereabout, made a fit anſwere to the Pope, who had ſent to them before, telling them that Chriſt had but one Church, and he was the head thereof: their anſwere is this: *Potentiam tuam ſummam erga tuos* *ſubditos ſentire credimus, ſuperbiam tuam ſummam tolerare non poſſumus, auaritiam ſatiare non valemus*: Your tyrannie toward your ſubiects we eaſily beleeue, your infinite pride wee cannot beare, nor ſatiſfie your couetous deſire. *ex actis Iohan*.23. Thus haue I ſhewed by the way the generall corruption that raigneth in the Papall chaire of peſtilence, and the wicked vſage of that ſinfull ſeate, ſo that in no place in the world, neither amongſt the Turkes or Infidels can the man of ſinne be ſooner found then there. Let vs now proceed.

Argum.3. The third place we doe take out of the Apocalypſe, chap.9. where is a plaine ſtorie ſet downe of the Pope. Apoc.9.1.3.

1 Verſ.1. Hee is a ſtarre fallen from heauen; he is departed from the ancient faith of Rome to ſuperſtition and idolatrie.

2 He hath the key of the bottomleſſe pit: who giueth the croſſe keyes in his armes but the Pope? Who ſaith he may euacuate all Purgatorie at once if he will but he? Who ſaith, he may, *plena iure innumerabiles animas ſecum ad tartara detrudere*, by full right, carrie downe to hell with him chariots laden with ſoules? *cap. Si Papa. diſtinct*.40. Is not this the Pope? Who then more fitly may bee ſaid to haue the key of the bottomleſſe pit?

3 There ariſe out of the bottomleſſe pit a great flocke of Locuſts, that is, the innumerable ſort of begging Friers: for they are in euery reſpect deſcribed. Firſt, compared to Locuſts for their number, verſ.3. There were an hundred diuers ſorts of Friers, *Fox* pag.260. Secondly, they had power giuen them for fiue moneths: that is, as *Walter Brute* expoundeth it, taking a moneth for thirtie daies, and a day for a yeere, as it is prophetically taken, an hundred and fiftie yeeres: for ſo long it was from the beginning of the Friers vnder *Innocent* the third, *anno* 1212. to the time of *Armachanus*, who preached, diſputed and wrote againſt the Friers about *anno* 1360. Thirdly, they ſhall ſting like Scorpions, not ſlay all at once, but venome and poyſon the conſcience with the ſting of their peſtilent doctrine. Fourthly, other parts alſo of the deſcription agree, as verſ.7. They are as horſes prepared to battell, that is, ſtout and ambitious: their haire as the haire of women, that is, they ſhall be effeminate, and giuen to the luſts of the fleſh: their teeth as the teeth of Lions, that is, they by valiant begging ſhall deuoure the portions of the poore: as it was well proued in King *Henry* the 8. daies, in the *Supplication of beggers*, that the ſumme of the Friers almes came to a great ſumme in the yeere: for the fiue orders of Friers had a penie a quarter for euery one of euery houſeholder throughout England, that is, for them all twentie pence by the yeere: Suppoſe that there be twentie houſeholds in euery towne, and let there bee tenne thouſand pariſhes and townes in England; it will not want much of twentie thouſand pound. Thus had they Lions teeth, that is, conſuming and deuouring. Laſtly, they haue a King, verſ.11. whoſe name is *Abaddon*, a deſtroyer: for the Pope, their chiefe prince and patrone, hath by his Antichriſtian doctrine laid waſte the Church of God, *Argument. Chytræi*.

Pag.237.

Fox p.444. 2,5.

Argum.4. The fourth place of Scripture we will take out of the 17. of the Apocalypſe, there the ſeate of Antichriſt is deſcribed. Firſt, verſ.5. It is called Babylon, the citie which raigneth ouer the Kings of the earth, verſ.18. This can be no other but Rome, which then had the Empire of the whole world: as *Walter Brute*, holy confeſſor of Gods truth, witneſſeth: In the daies of S. *Iohn* the whole world was ſubiect to the temporall Empire of the citie of Rome, and afterward it was ſubiect to the ſpirituall Empire, or dominion of the ſame, *Fox* pag.499. col.1. Secondly, It is the citie built vpon ſeuen hils or mountaines, verſ.9. that is no other but Rome. Thirdly, the whore, which is Antichriſt, ſhall ſit vpon the beaſt with ſeuen heads and ten hornes, that is, ſhall ſucceed in the Empire, and haue the authoritie thereof: ſo hath the Pope. Fourthly, the ten hornes, that is, the Kings of the earth ſhall giue their authoritie to the beaſt, but afterward ſhall deuoure her fleſh: Euen ſo the Kings of the earth, by their ſword, maintained the authoritie of the Pope: but now being taught by the Goſpell, they are made the Lords free men, and begin to ſubdue their necks from his yoke.

Apoc.17.5.

Pag.459.2.80.

Argum.5. The fifth place is, 1.Ioh.2.22. Who is a lier, but he that denieth that Ieſus is Chriſt? the ſame is Antichriſt that denieth the Father and the Sonne. 1.Ioh.2.22.

But ſo the Pope of Rome, though not openly and apertly, yet cloſely and ſubtilly is an enemie vnto the whole Trinitie: He exalteth himſelfe aboue God the Father; becauſe he taketh vpon him to diſpenſe not only againſt the law of nature, but againſt the law of God, the morall law, and againſt the precepts both of the old and new Teſtament: but a law cannot be diſpenſed withall but by the ſame authoritie or greater.

Againſt Ieſus Chriſt he exalteth himſelfe, and all his offices: hee denieth him to bee the onely Prophet, ſaying the Scriptures are vnperfect, and that their traditions are alſo neceſſarie to ſaluation. Againe he maketh other bookes Scripture, then thoſe which are Canonicall. His kingly office he doth arrogate to himſelfe, in making lawes to binde the conſcience, in ordaining other Sacraments, in granting Indulgences and Pardons, and ſaying that he is the head of the Church. His Prieſthood he is an enemie vnto, conſtituting another prieſthood after the order of *Melchiſedech* then that of our Sauiour Chriſt, which begun vpon the Croſſe, and remaineth ſtill in his perſon, being incommunicable to any other creature: yet they make euery ſacrificing prieſt to bee of the order of *Melchiſedech*. He impugneth the office of the holy Spirit, counting that prophane which the holy Ghoſt hath ſanctified, as mariage and meates: arrogateth in all things the ſpirit of truth not to erre: applieth the merits of Chriſts paſſion after his owne pleaſure, by Pardons, Indulgences, by ceremonies and Sacraments

ments of his owne inuention, *Esek.* 2.*Thes.* 2. *vers.* 10. *Ergo*, we conclude out of S.*Iohn*, that seeing he denieth Iesus to be Christ, he is Antichrist.

Argum. 6. Sixthly, Saint *Paul* saith, that Antichrist shall be an aduersarie, [illegible] 2.Thess. 2. vers. 4. An aduersarie in doctrine, teaching cleane contrarie to the Gospell of Christ: so doth the Pope.

* Though this word *only*, be not expressed, yet must this be the sense of these Scriptures. See *Reinol. pag.* 213.

1 The Scripture saith, we ought to put our trust* (only) in God and not in man, Ierem. 17.7. and to call vpon God (onely) in the day of trouble, Psal. 50.15. and to worship him in spirit and truth, Ioh. 4.24. The Papists say cleane contrarie, that we must call vpon Saints, and beleeue they can helpe vs, and they teach vs to fall downe before Images, which are stocks and stones.

2 The Gospell teacheth, that we are freely saued by Iesus Christ, without workes, which neither merit remission of sinnes, nor eternall life: for eternall life is the free gift of God, Rom. 6.23. And our sinnes are forgiuen vs freely, because they are not imputed, Rom. 4.6. They affirme cleane contrarie, that by our merits wee may deserue heauen: and that *vita aeterna, is merces bonorum operum*, that eternall life is the reward of good workes. But S. *Paul* saith, it is a free gift, *Bellarm. cap.* 23.

2.Pet.1.10.
Heb.4.10.

3 The Gospell teacheth vs, that we should grow vp to an assurance of our election, 2.Pet. 1.10. and with boldnes to call vpon the name of God, Heb. 4.16. The Papists say, we should be kept alwaies in doubt, and it is presumption to be assured of the fauour of God.

Genes.6.5.
Rom 7.7.

4 The Gospell saith, that not only externall acts, but euen secret thoughts are sinne, yea the very concupiscence of the flesh to be sinne, Genes. 6.5. Rom. 7.7. They denie that concupiscence and euill thoughts are sinne, vnlesse they be voluntarie, and haue the consent of the will, *ibid.*

Rom.8.7.
Luke 17.10.

5 The Gospell teacheth, that it is impossible for any man to keepe and performe the law of God, Rom. 8.7. Luk. 17.10. They doubt not to say, that a man by grace may fulfill the law, and by fulfilling of it deserue heauen.

1.Cor.11.

6 Christ instituted the Sacrament in both kindes; and *Paul*, 1.Cor. 11. giuing a direction concerning the Sacrament, not onely to the Pastors and Ministers, but to the whole Church of Corinth, doth rehearse the institution in both kinds: but the Papists doe minister but in one kinde to the people.

1.Cor.3.11.

7 The Gospell saith, that the Church is builded vpon Christ, and he is the only foundation thereof, 1.Cor. 3.11. The Papists hold that *Peter* first, and now the Pope, whom they make his successor, is the foundation of the Church, *Argument. Chytraei*. And thus wee see, the Pope in his doctrine is a plaine aduersarie to Christ, and therefore Antichrist.

Apoc.17.1.

Argum. 7. The seuenth argument, Apocalypse 17.1. Antichrist is called the great whore. And here we are to note the singular prouidence of God, who suffereth not one iot of his word to fall to the ground: for euen so verily, *anno* 853. next after *Leo* the 4. there was a right whore elected Pope called *Iohn*, or if you will, *Ioane* the 8. who sate in the Papacie two yeeres, fiue moneths; and on a time being with childe, fell in labour in the middest of a solemne procession. Whereupon there was a certaine Image of a woman with a childe set vp in the same place where the Pope was deliuered: And euer since the Popes, when they goe to Laterane, doe shunne that streete, being yet the neerer way, abhorring that fact and the memorie thereof. There was also long after a chaire of Porphyrie stone kept in Laterane, with an hole in the middest, wherein the new elected Pope was wont to sit to haue his humanitie tried. *Iewel. pag.* 428. *Defens. Apol.*

Obiect. 1. *Harding*, and since him *Bellarmine* obiect, that there was neuer any such Pope, because she is not registred in the Popes Calendar.

Answ. No, they left her out for shame, as *Marianus Scotus* writeth. Againe, Bishops names haue vpon smaller occasions been left out: as *Chrysostomes* name was striken out, vpon displeasure, out of the table of the Bishops of Constantinople: So Pope *Cyriacus* is not reckoned in the Calendar of the Popes, and yet he was one of them.

Obiect. 2. Whereas it is said, that this Pope *Ioane* was first student at Athens, and afterward professed at Rome: *Harding* denieth, that at Athens then there was any place for students, but all was barbarous, and so saith *Bellarmine*; neither that at Rome there was any open profession of letters at that time.

Answ. First, *anno* 680. the Bishop of Athens was at a Councell at Constantinople, called *Synodus sexta*, *anno* 742. at the second Councell of Nice, there were many Bishops of Greece present: and Pope *Ioane* followed, *anno* 853. and how should Athens afterward become barbarous, being inhabited all this while by Christians? for it was not taken of the Turkes before *anno* 1440. Secondly, me thinkes it is a discredit for Rome, that there should be there vnder the Popes nose no profession of learning, and that there should be there no Vniuersitie of Students, where the vniuersall Bishop sate. But *Theodericus Niemus*, sometime the Popes Secretarie, saith, she read a Lecture two yeeres at Rome.

Obiect. 3. It is not like that God would suffer Saint *Peters* chaire to bee polluted by a woman, *Harding*.

Answ. You presume too much of Gods prouidence, hauing no such promise. Why might not a woman as well creepe into S. *Peters* chaire at Rome, as one did into S. *Andrewes* of Constantinople? as *Bellarmine* confesseth: what priuiledge hath one more then the other? And why might not a wo-

man

Y

[illegible] well be Pope, as Popes made by women? as *Iohn* the 11. got the Popedome by *Theodora* that harlots meanes? *Iohn* the 12. was made Pope through the helpe of *Marozia*, that notorious strumpet. For the whore of Babylons seate was then, as reason would, gouerned by strumpets, the like by the like: So was *Victor* the third, elected Pope, at *Mathildes* that noble harlots suite. But to put the matter out of doubt, *Mantuan* that elegant Poet, writeth thus of Pope *Ioane*:

Hic pendebat adhuc sexum mentita virilem
Fœmina, cui triplici phrygiam diademate mitram
Extollebat apex, &c. lib. 3.
Here did as yet, in shew a man, a woman sit,
Whose head a tripled costly Crowne did fit.

Caranza also the Epitomizer of the Councels, doth assigne vnto this whore of Babylon, 2. yeeres, one moneth, foure daies; so long did she occupie that chayre of pestilence. *Platina* also reporteth the same storie, an author of their owne.

Obiect. 4. As for the chayre (saith *Harding*) it is a fable: but *Bellarmine* more modestly granteth there is a chayre of Porphyrie, but to another purpose, to shew the Popes humilitie, not to trie his humanitie. Againe, *Harding* saith it is a lye, that the Popes refraine to goe that way. But *Bellarmine*, that knoweth Rome better then he, denieth not that the Pope so doth, but not for any such hainous fact there committed, but because it is a strait way, and is not fit for his traine. And as for the Image, *Harding* saith, it representeth no such thing, but is rather like one of the great ragged stones at Stonage: *Bellarmine* denieth not, but there is such an Image, but it seemeth not to be the picture of a woman, but rather of some heathen Priest going to sacrifice. We see how handsomly they agree in their answers: And no meruaile, for if one lyer is many times contrarie to himselfe, how should two lyers agree? But these men goe onely by coniectures: we haue their owne writers against them: for *Theodoricus Niem* saith, there is such an Image that resembleth such a thing, and that the Popes will not goe that way in Procession to this day vpon that occasion. And as for the chayre of Marble to that vse to search the Pope, *Sabellicus* reporteth it, *Ænead. 9. lib.* 1.

In this one example we may see the boldnesse of our aduersaries, which are not ashamed to denie so famous a storie, being reported by *Sabellicus, Leonicus Chalcondyla, Marianus Scotus*, that liued about the yeere 1028. *Sigebertus Gimblacensis anno* 1100. beside thirteene Historiographers, as they are quoted by Bishop *Iuel*, and of them all not one a Lutherane. It is almost as foule a shame for them to denie so manifest and plaine a thing, as it is a great blot to their succession, that a whore sate sometimes in the Papall chayre. Thus then by euident demonstration it appeareth, that the Pope is the whore of Babylon, and so consequently very Antichrist.

Defens. Apolog. pag. 457.

Argum. 8. He that was letted and hindered from comming while the Empire stood, and shall bee reuealed after the dissolution of the same, is Antichrist: so the Apostle saith, 2. Thess. 2. 6. *You know what withholdeth, &c.* So much also is confessed by the Rhemists, *Apocal. 17. annot. 9.* But this is the Pope, who was hindered from his princely supremacie or tyrannie rather in the Church, by the flourishing state of the Empire: and since the decay thereof, the Papacie hath encreased. First by the absence of the Emperour in the East parts, the Pope incroched in the West. Secondly, the Empire was weakened by translating of it from the Greekes to the French, from the French to the Germanes. Thirdly, whereas Rome was subiect to the Emperour, now hee is excluded and beareth onely a vaine title to be called, *Rex Romanorum*. Fourthly, whereas the Emperour bare stroke in the election of the Pope, now he hath nothing to doe with it. Fifthly, whereas the Imperiall state went by succession, now it is conferred by election, by the Popes deuice, that passing from one kingdome to another, by shifting of places it might be weakened: So that now it is plaine that there remaineth nothing but an image and shadow of the Empire; so that the Empire being thus defaced, Antichrist must needes bee reuealed: And who should he be, but he, that hath incroched vpon the Imperiall right and possessions, which is the Bishop of Rome?

2. Thess. 2. 6.

Argum. 9. He is Antichrist, and so called, which impugneth Christs kingdome in earth, that is, the externall regiment which he appointed in his Church, and the forme of gouernment ordained therein, applying all to himselfe by singular tyrannie. (For which cause *Athanasius* calleth *Constantius* the Emperour, an Arrian, Antichrist, for making himselfe *Principem Episcoporum*, Prince of Priests, &c.) which also impugneth Christs Priesthood in earth, &c. hee is Antichrist, *Rhemist. totidem verbis sect.* [illegible] *2. Thess.* 2. But the Pope impugneth both the Kingdome and Priesthood of Christ: *Ergo*, hee is Antichrist.

First, he impugneth the kingdome of Christ, which is either externall, or internall, that is, spirituall: for the externall gouernment of the Church, which Christ hath appointed by making some Apostles, some Euangelists, some Pastors and Doctors, &c. Ephes. 4. the Pope hath arrogated all to himselfe: who chalengeth to be called vniuersall Bishop, Prince of Priests, which *Athanasius* condemned in *Constantius* as an Antichristian title. And concerning the title of vniuersalitie, *Gregorie* 1. thus writeth: Farre from all Christians hearts be this name of blasphemie, in which the honour of all Priests is taken away, while it is chalenged of one man to himselfe, *lib. 4. Epist.* 32. So then the Pope hath taken away the externall gouernment of the Church, by applying all to himselfe. And concerning the spirituall regiment of the Church, which is more properly the Kingdome of Christ, hee hath incroched vpon that alſo; both by preſuming to diſpence againſt the law of God, by aboliſhing the inſtitution and right vſe of the Lords Supper, in taking vpon him to forgiue ſinnes, and to abſolue from the paine and the fault; with ſuch like intolerable preſumptions.

Secondly, he impugneth the Prieſthood of Chriſt, both concerning his ſacrifice, in offering vp Chriſt daily in the Maſſe, as though his ſacrifice vpon the Croſſe were not ſufficient; as alſo as touching his mediation, in making other mediatours and interceſſors beſide Chriſt, as though hee were not the alone able and ſufficient Mediatour. So then, ſeeing the Pope moſt notoriouſly doth impugne both the Kingdome and Prieſthood of Chriſt, he is certainly Antichriſt.

Epiſtol.125.

See Retect. p.142.

Sermon in Cantic.33.
Epiſt.56.

Lib.6.epiſt.30.

Laſtly, in the tenth place, their owne witneſſes ſhall ſpeake: *Bernard* ſaith, *Beſtia de Apocalypſ, cui datum eſt os, loquens blaſphemias, Petri Cathedram occupat*: The beaſt in the Apocalypſe, to the which a mouth was giuen ſpeaking blaſphemies, doth occupie *Peters* chayre. Here it is anſwered by a Popiſh obiector, that *Bernard* ſpeaketh not of the right Pope, that then was *Innocentius*, but of the vſurper. *Anſwere*. It is enough that S. *Peters* chayre is here affirmed to be the ſeate of Antichriſt. *Bernard* alſo ſaith of the ambitious Prelates of thoſe times, *Miniſtri ſunt Chriſti, et ſeruiunt Antichriſto*: They are the Miniſters of Chriſt, and yet ſerue Antichriſt: but whom elſe did they ſerue, or were ſubiect vnto, then to the Pope. Likewiſe he maketh mention of one *Norbertus*, whom he commendeth, who affirmed, that Antichriſt ſhould be reuealed in that preſent generation. *Ioachim Abbas* ſaith, *Antichriſtus iampridem natus eſt Romæ*: Antichriſt a good while ſince was borne at Rome. The Biſhops in the Councell at Reynſpurge ſay thus: *Hildebrandus Papa, ſub ſpecie religionis, iecit fundamenta Antichriſti*: *Hildebrand* vnder colour of holineſſe, hath laid a foundation for Antichriſt. Nay, long before any of theſe, *Gregorie* the firſt, firſt of all the *Gregories*, and the beſt of all the Popes that haue followed him, thus propheſied of his ſucceſſours; *Ego fidenter dico, quod quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit*: I ſpeake it confidently, that whoſoeuer calleth himſelfe vniuerſall Prieſt, or deſireth ſo to bee called in the pride of his heart, is the fore-runner of Antichriſt, &c. But the Popes of Rome are now called vniuerſall Biſhops or Prieſts: *Ergo*, they are either Antichriſts, or the fore-runners of Antichriſt. But it is not like that Antichriſt ſhould haue ſo many fore-runners, and ſo many yeeres, almoſt a thouſand ſince *Boniface* the third, was firſt called vniuerſall Biſhop: *Ergo*, Antichriſt is alreadie come, and hath beene a good while; and where elſe ſhould he be, but there where his fore-runners were, namely, at Rome?

We want not here the witneſſe of their owne law in this caſe for the triall of this point, who ſhould be Antichriſt.

Firſt, *Nicholaus* 2. decreeth him to be Antichriſt, that was elected or made Pope by ſymonie, *Decret.23.cap.1.* but ſo was *Gregorie* the 6. made Pope, giuing to his predeceſſor *Benedict* the 9. 1500. pounds: and as things goe now a daies it was good cheape.

Secondly, *Diſtinct.79.cap.1.Nichol.2. Qui ſine concordi electione, &c.* He that is inthronized Pope without the Canonicall and concording election of the Cardinals, is not Apoſtolicall, but Apoſtaticall. But when *Iohn* 23. was made Pope, and two more beſide, a *Gregorie* and a *Benedict*, the Cardinals concorded not in their election: *Ergo*, the Pope then was an Apoſtata.

Thirdly, *Cauſ.6. quæſt.7. cap.3. Gregor.7.* thus decreed, that if any Biſhop granted tithes or oblations, *laicalibus perſonis, ſeu conſanguineis*, to lay perſons, or his kinſemen, *inter maximos hæreticos, & Antichriſtus non minimus haberetur*, he ſhould be counted amongſt the greateſt heretikes, and not the leaſt Antichriſt, &c. But the Biſhop of Rome hath done this, by whoſe deuice many portions of tithes haue beene appropriate to lay perſons: *Ergo*, he is an heretike and Antichriſt.

Fourthly, *Decret. par.2. cauſ.24. quæſt.1. cap.25.* that ſaying of S. *Hierome* is approued: *Qui Chriſti non eſt, Antichriſti eſt*: Hee that is not of Chriſt, is of Antichriſt. And againe hee ſaith, *Aduerſarius Chriſti & Antichriſtus eſt, &c.* He is an aduerſarie to Chriſt, and an Antichriſt, whom Chriſts precepts offend, or diſpleaſe: *Hieron. de ægrotat. Bleſill.* But ſuch an one is the Pope, that altereth and changeth the precepts of Chriſt: for Chriſt ſaid, *Feede my ſheepe*, but hee preacheth not: Chriſt appointed the Sacrament in both kindes, hee commandeth it to be vſed in one: Chriſt ſaid, beleeue in me: but hee would haue vs beleeue in the Virgin *Mary*: And many ſuch like precepts he hath contrarie to Chriſt: *Ergo*, he is Antichriſt.

Fifthly, *Cauſ.25. quæſt.1. cap.5. Damaſus: In ſpiritum ſanctum blaſphemat, &c.* Hee that violateth the Canons of the fathers is a blaſphemer againſt the ſpirit. But ſo doth the Pope, in calling himſelfe vniuerſall Biſhop, contrarie to the Canons: *diſtinct.99. cap.5.* and in many other things he doth tranſgreſſe the Canons: *Ergo*, hee is a blaſphemer; and conſequently Antichriſt, who hath names full of blaſphemie, Apocal.17.3.

Sixthly, *Ibid. cap.11. Hadrian. Anathema, quicunque regum*: Hee is an anathema, or accurſed, that doth violate the decrees of Kings. But ſo doth the Pope, whoſe Canons doe euery where impugne the Ciuill conſtitutions. *Ergo*.

Seuenthly, *Cauſ.35. quæſt.5. cap.3. Gregor. Vxorem propinqui mei, &c.* The wife of my kinſeman I muſt hold as neere vnto mee, as if ſhee were my kinſewoman in the ſame degree, &c. whoſoeuer thinketh otherwiſe, is Antichriſt, &c. But the Pope ſo thinketh, that permitteth a brother to marrie his brothers wife, which is as neere as his owne ſiſter by this Canon: *Ergo*, he is Antichriſt.

[illegible] *part.3. dist.3. cap.1. Qui die sabbati, &c.* They that forbid to worke vpon the Saturday [illegible] *Antichristi*, are the Preachers of Antichrist. But so doth the Pope, that enioyneth [illegible] to be as strictly kept holy daies, as the Lords day. *Ergo.*

Axor. instit. Moral.p.1.lib. 4.c.10.

Let vs see in the last place the glorious testimonie of the holy Martyrs & confessors of Gods truth; *Walter Brute* proueth the Pope to be Antichrist by this argument: He which establisheth his lawes, allowing warres and the slaughter of men in the warres, as well of Christians, as of Infidels; doth he not [illegible] contrarie to the Gospell and law of Christ? therefore he is Antichrist: but this doth the Pope, &c. *Fox* pag.487.col.1.

Pag.449.1.82.

Iohn Husse holy Martyr: The way of Antichrist is wickednesse and sinne, of the which the Apostle speaketh to the Thessal. &c. pag.617.col.2. But in Rome, euen in the Popes chayre, all abomination, as pride, couetousnesse, symonie, are to be found, pag.628.col.1. *Ergo*, the Pope is Antichrist.

Pag.568.1.1.
Pag.578.1.10.

Thomas Bilney holy Martyr: the Pope sitteth in the temple of God: for the conscience of man is the temple of the holy Ghost: as S. *Paul* saith, 1.Cor.3. *The temple of the Lord is holy, which is you*: but the Pope sitteth in the conscience, counting them guiltie of death, that breake his constitutions: therefore sitting in the temple as God, he is Antichrist, pag.1002.col.2.

Pag.914.2.80.

Master *Tyndal* Martyr: The Pope inferring a necessitie of those things, which Christ leaueth free and indifferent, what doth he else, but make himselfe Antichrist? pag.1291.col.2.artic.6.

Pag.1140.2.30

For this truth also many besides gaue their liues: *Thomas Benet* burned at Excester, for saying the Pope is Antichrist, pag.1037.col.2. *Iohn Stilman* burned in Smithfield for the same, p.815.col.2. Master *Rogers* holy Martyr, for affirming the Romish Church to be the Church of Antichrist, p.1488.col.1.

Pag.946.2.30.
Pag.761.10.
Pag.1352.1.85.

Adde hereunto. 1. That note of Antichrist, which *Tertullian* giueth, *who now with-holdeth? Nisi Romanus status, cuius abscessio in decem reges dispersa Antichristum superducet*: But the Romane state, which being dispersed vnto tenne Kings, shall bring in Antichrist: He then which hath succeeded vpon the ruines of the Romane state, is Antichrist: but that is the Pope, who hath risen by the fall of the Empire: he then is Antichrist.

Lib. de resurrect. carnis.

2 *Barlaam* a Greeke Monke doth giue this note: that if the Pope of Rome doe not obserue the ancient Canons, *He is to be shunned, as a wolfe and as an enemie of the Church*: That is a verie Antichrist: and that the Pope doth transgresse the Canons, he sheweth, in that he taketh vpon him to bee president of Councels, to prescribe lawes to the Church, to ordaine all other Patriarkes, all which things are contrarie to the ancient Canons.

Lib.de princi- patu. 16.

3 Let vs see some demonstrations vsed by the reformed Churches: As that seemeth to be a liuely description of Antichrist and his companie, Apocal.9.21. as is excellently obserued by the Royall Apologie of the English Church: they are described, by their worshipping of Idols of golde, siluer, brasse, &c. which is the maine doctrine of the Romane Church: by their murther, that is, their persecution and bloudie massacres: by their sorceries, as they say their *agnus Dei* will slake fire, they haue their hallowed shirts and other reliques, and certaine prayers that wil preserue men from the violence of shot, of fire, sword, thunder, &c. they are noted for their fornication, both spirituall in their idolatrie, and corporall, as appeareth by restraint of mariage in their Clergie, & the many orders of Monks: their theft is seene in heaping vp their treasure, with their iugling ware and merchandise of the soules of men, by Iubilies, Pardons, Reliques, and such like.

Apolog.Reg. p.88.

So also in the 13. chapter euery part of the description sheweth the Pope to be Antichrist. 1. Hee sitteth vpon a beast with 7. heads, that is, the great Citie scituate vpon 7. hilles. 2. Hee is likened to a Leopard, because of the bastard forme of gouernement, in shew spirituall, but in deede temporall. 3. One of his heads of gouernement, wounded (by the Gothes and Vandales) was healed againe. 4. All that dwell in the earth, shall worship him, vers.8. which worship Ethnike Rome, neuer craued of any. 5. Hee hath two hornes like the Lambe, vers.11. in outward shew pretendeth to be the spouse of Christ, but speaketh like the Dragon, teaching damnable doctrine. 6. His power is as great as of the former Ethnike Empire. vers.12. 7. All both great and small must receiue his marke. vers. 16. that is, be subiect vnto him. 8. The number of his name is *666*. So the title of vniuersall Bishop was first giuen to *Boniface* the 3 *anno 606.* and confirmed and fully setled vpon his successors 60. yeeres after.

Apolog.92.93. 94.

So also our English confession holdeth the Pope to be Antichrist: Art.5. he doth giue himselfe, as is written by his owne companion *Gregory, A presumptuous, profane, sacrilegious, Antichristian name, that he is also the King of pride, that he is Lucifer, that he hath forsaken the faith, and is the fore-runner of Antichrist.*

Hann.sect.11. p.361.

With the English Church, other reformed Churches concurre. Confess. of Bohemia, c.8. *In Antichrist we acknowledge a double ouerthwartnesse, to wit, dishonestie and deceiuing, &c. false doctrine, and corrupt life, &c. which in the Antichristian Church are openly practised.* Belgia. artic.36. *That all idolatrie and counterfeit worship of God may be cleane abolished, that the Kingdome of Antichrist may bee ouerthrowne*, and that the Kingdome of Christ may be enlarged.

Harm.p.318.
Sect.19.p.388.

4 The Romanists themselues are here plentifull witnesses, to shew where Antichrist is to be found, and by what markes to be discerned.

1 *Bellarmine* telleth vs, that Antichrist shall be the last King, that shall hold the Romane Empire, yet *sine nomine Romani Imperij*, without the name of the Romane Empire, &c. But it is euident, that

Lib.3. de Roman.pontif. c.15.

the Pope holdeth the Romane Empire, but vnder another name of ſpirituall iuriſdiction: yea, hee ſucceedeth in ſome of the temporalties of the Romane Empire, as in the Citie of Rome, and other territories of Italie: as *Azorius* their Ieſuite teſtifieth, that after *Gregorie* the ſecond had excommunicated *Leo* the Emperour for pulling downe of images, and abſolued his ſubiects of their oath, the Romanes did ſweare fealtie, and to become obedient to the Biſhop of Rome.

Azor. inſtit. Moral. p. 2. lib. 4. c. 20.

2 *Gregorie* ſaith, that Antichriſt, when he commeth, *ſummam huius ſeculi poteſtatem obtinebit*, ſhall haue the chiefeſt power in earth, &c. and he ſhall ſeeke to draw men to his obedience, both *miſſis prædicatorib, & commotis poteſtatib.* both by ſending of Preachers, and ſtirring vp of the powers, &c. See here this verified in the Pope, who chalengeth both ſwords: as *Boniface* the 8. ſaith, *Vterq; gladius eſt in poteſtate Eccleſiæ, ſpiritualis & materialis*: both ſwords are in the power of the Church, the ſpirituall, and materiall: and *Gregorie* the ſeuenth ſaith, *Imperia et regna, &c. auferre et dare poſſe*, that he would giue and take away Empires and Kingdomes, &c.

Lib. 33. in Iob c. 20. Extrauag. c. vitam ſanctam. Platina de vit. Gregor. 7. Moral. in Iob c. 16.

3 *Gregorie* giueth another note of Antichriſt: as Chriſt choſe for his Preachers ſimple men, ſo Antichriſt ſhall elect *aſtutos et duplices miniſtros*, craftie and doubling miniſters, which ſhall profeſſe the knowledge of the world: ſuch are the Popiſh Ieſuites, with their equiuocating trickes: who profeſſe themſelues to be cunning ſtatiſts; and hold it lawfull to ſay one thing with their mouth, and to meane another in their heart, which they call their *mentall reſeruation*: who elſe are thoſe doubling deceiuers, then theſe Popiſh claw-backes.

In Daniel. c. 11 lib. 14. ſec. Nec prima. Platina de vit. Innocen. 8. Guicciard. de Alexand. 6. In Apocal. c. 13 com. 1.

4 *Pererius* ſaith, that Antichriſt outwardly ſhall faine chaſtitie, but inwardly ſhall be *ſuper omnes libidinoſus*, excede all men in luſt, &c. This agreeth and ſuteth to the Popes, who forbid mariage to their Clergie, as pretending chaſtitie, yet diuers of them haue liued vncleane liues, and haue beene detected of adulteries.

5 *Viega* ſaith that Antichriſt Reuel. 13. 11. is deſcribed, to haue hornes like a Lambe, that is, ſhall faine gentleneſſe, and innocencie, but hee ſhall ſpeake like a Dragon, hee ſhall practiſe crueltie, &c. And are not their Popes ſuch, who pretend mercie, and loue to the Church of Chriſt, but doe moſt cruelly make ſpoile and hauock thereof by all kinde of crueltie: they profeſſe themſelues to bee ſeruants of ſeruants in their ſtile, yet in their practiſe chalenge to be Lords of the earth.

Lib. 3. de Roman. pontif. c. 12. ſect. de doctrina. Gratian Diſtinc. 96. Continuator. Friſingenſ. lib. 4. c. 55.

6 *Bellarmine* ſaith, that Antichriſt *affirmabit ſe Deum eſſe*, ſhall affirme himſelfe to be God, &c. So Pope *Nicolas* vſeth this argument, why the Pope ſhould not be iudged of any, becauſe God cannot be iudged of men: and it is euident, *Pontificem a pio principe Conſtantino Deum appellatum*, that the Biſhop (of Rome) was called God of the godly Prince *Conſtantine*.

And to make vp all, *Alexander* the third thus denounceth againſt *Octauian* the Antipope, *That he prefigured the times of Antichriſt, and did ſo lift up himſelfe, that he ſate in the temple of God, ſhewing himſelfe as God, and many haue ſeene not without abundance of teares, the abomination of deſolation ſtanding in the holy place, &c.*

Now therefore ſeeing wee haue ſo many witneſſes, the Scripture, reaſon, experience, authorities, their owne witneſſes to proue the Pope Antichriſt: who will either bee ſo ſimple, as ſeeing ſo good grounds, not to beleeue it; or ſo ſcrupulous, hauing ſuch certaine euidence, to doubt thereof? And thus at the length, by Gods gracious aſſiſtance, wee haue finiſhed and brought this great queſtion concerning Antichriſt, to an end; as alſo the whole controuerſie as touching the Biſhop or Pope of Rome.

THE

THE FIFTH GENERALL CONTROVERSIE, CONCERNING SPIRITVALL PERSONS, COMMONLY CALLED THE CLERGIE.

HAuing now ſufficiently handled the controuerſie of the chiefe member of the Militant Church, which our aduerſaries ſay is the Pope, we muſt come in the next place to ſpeake of the middle parts, which are thoſe whom they call *Clericos*, Clerks, and they are of two ſorts; Secular, which haue any publike function in the Church; or Regular, which liue according to ſome rule, and they are called *Monachi*, Monkes. Firſt then of their ſecular Clerkes. 72.Error.

This Controuerſie containeth ſixe queſtions.

1 Of the name and title of Clerkes or Clergie men.

2 Concerning the election of Biſhops and Miniſters: firſt, of all in generall: ſecondly, of the election of the Biſhop of Rome.

3 Concerning Eccleſiaſticall orders: firſt, in generall: ſecondly, of the difference of Biſhops and other Miniſters: thirdly, of Cardinals.

4 Concerning the keyes of the Church, and the power of binding and looſing: the queſtion diuided into foure parts.

5 Concerning the mariage of Miniſters: three parts of the queſtion.

6 Of the Maintenance of the Church by tithes: in two parts.

THE FIRST QVESTION, CONCERNING the name of Clerkes or Clergie men.

The Papiſts.

THis name Clergie, in Latine, *Clerus*, is a name made proper to the Spiritualtie, by vſe of antiquity, and agreeably to Scriptures: they are ſo called, becauſe they are the Lords lot, and conſecrate to the diuine ſeruice: the reſt are called popular, or lay men, which meddle not with any function of the Church.

Argum. 1. This word (ſay they) hath been vſed by all antiquitie, and thereby Church Miniſters onelie ſignified: *Ergo*, it is a fit and decent name, *Bellarmine lib.* 1. *de Clericis, cap.* 1. *Rhemenſ.* 1. *Pet.* 5. 3.

Anſ. Firſt, the Fathers vſed this name Clergie, but not as it is now vſed of the Papiſts, which doe hereby as it were exclude the people of God from the Lords inheritance, counting them as Aſſes and Dogs, in reſpect of the Clergie: as one of their owne writers thus complaineth; *Quomodo excuſandi vel ferendi hodierni in eccleſia præſules, &c.* How can the Prelates of theſe daies be excuſed, or ſuffered, which doe rule ouer men as beaſts in the Northerne parts, (he meaneth the Lapiani, and Pilapij people of thoſe countries) which doe lay ſuch grieuous yokes vpon thoſe ſimple people, as ſtray ſheepe, hauing no paſtor, that they cannot ſubmit themſelues to the Lords ſweete yoke, &c. *Eſpenc. in.* 1. *Tim. p.* 312. *f.* Such diſtinction betweene the Clergie and Laitie the Fathers neuer allowed: they vſed it as a ciuill indifferent name, for an outward diſtinction of their callings, not as a name of more holines, and ſo we refuſe it not.

2 What though by cuſtome and continuance this name hath been ſomewhat abuſed, wee will learne herein to ſpeake of the Scriptures, and not of men.

Argum. 2. Secondly, we miſlike this name (ſay our aduerſaries) becauſe wee would haue no difference betweene the people and Clergie, *Rhemiſt. ibid.*

Anſ. It is a great ſlander: becauſe we make no ſuch difference, as they doe, as to make the Clergie onely Gods lot and portion, and to count the people as vnholie, and to preferre euery ignorant doltiſh Maſſe-prieſt, before the beſt and deuouteſt of the people: therefore they imagine we make no difference at all. We doe diſtinguiſh the calling of the one, and the other: none of the Lay ſort to be ſo hardie as to meddle with the Word or Sacramentes, which are committed to the Miniſters, which you notwithſtanding permit them to do: and the people euery where to reuerence their Paſtors, and to yeeld due obedience vnto them. But that the calling of the one before God in it ſelfe, is more meritorious then the other; that we doe not, neither dare affirme.

Deut.18.2. *Argum.* 3. The Leuites in the time of the law, were ſeuered out from the reſt of the Lords people, and he was their lot and inheritance, and they the Lords lot, Deut. 18.2. And as the Leuites were then, ſo are the Miniſters of the Goſpell now, *Bellarm. ibid.*

Exod.19.6. Reuel 1.6. 1.Pet.2.9. *Anſ.* Firſt, the Lord is rather ſaid to be their lot, becauſe they had the Lords portion, and liued of the Altar, then they are ſaid to be the Lords lot: for the whole Nation was holy vnto God, and a kingdome of Prieſts, Exod. 19.6. Secondly, it followeth not, that becauſe there was a legall and ceremoniall difference then betweene the Prieſts and the people, that therefore it ought to bee ſo now: Nay rather the contrarie followeth, becauſe there was ſuch a difference then, that therefore the Prieſthood of the law being ceaſed, there ought to be none ſuch now: for Chriſt hath made vs all Kings and Prieſts to God his Father, Apocal. 1.6. And we are all a royall Prieſthood and holy Nation, 1.Pet.2.9. Now, though there be a difference of callings amongſt men, yet before God we are all Prieſts alike; and there is but one Prieſt for vs all to Godward, euen Chriſt Ieſus our Lord.

The Proteſtants.

THe name of Clerks, or Clergie-men, if it bee not vſed as a name in it ſelfe of greater holineſſe and merite, and ſo be in effect a proud excluding of the reſt of Chriſtians from the Lords inheritance; we refuſe it not, though there are better names and titles, to call the Miniſters of the Goſpell by: yet being taken as it is in Poperie, we doe vtterly refuſe and reiect it.

1.Pet.5.3. Firſt, 1.Pet.5.3. The Apoſtle exhorteth the paſtors and teachers to feede the flocke of Chriſt, *non vt dominantes Cleris*: Not as Lords ouer Gods Cleargie and inheritanue. Here S. *Peter* calleth the whole flocke, the Clergie: wherefore it appeareth, that this difference was not knowne in the Apoſtles time of lay and Clergie men. And it is againſt all ſenſe, that Saint *Peter* ſhould vnderſtand here the inferiour Miniſters, and ſo exhorteth the ſuperiour Paſtors and Biſhops to looke to their Clergie, as the Rhemiſts would haue it. For S. *Peter* writeth not onely to Biſhops, but to all Presbyters, Paſtors or Elders, verſe 1. Secondly, verſ. 3. That which he calleth the Clergie, or heritage, he expoundeth in the ſame verſe to be the Lords flocke: but the Clergie in their ſenſe is not the whole congregation or flocke. Thirdly, the Apoſtle would haue them to feed the flocke, that is, to teach and inſtruct them, but he was farre from allowing an ignorant Clergie, that need to be inſtructed and catechiſed, ſuch as for the moſt part the popiſh Clergie is.

Bellarmine anſwereth againe: that it may be granted alſo that the name of Clergie in ſome ſort, agreeth to the people, as being the Lords heritage; but in a more excellent manner is it giuen to thoſe which ſerue at the altar: as all the Iſraelites were the Lords heritage, yet the Leuites are more ſpeciallie ſo called, *Bellarmine lib. 1. de Clericis. cap. 1.*

Contra. Firſt, if the people may be called the Clergie, then is not this name peculiar to eccleſiaſticall perſons, which is the thing now in queſtion. Secondly, there is no ſuch legall difference now betweene the Prieſt and people, as was vnder the law, betweene the Leuites and other tribes: for Chriſt hath now made vs all Kings and Prieſts to God his Father. Apocal. 1.6. Thirdly, we denie not, but that the Miniſters of the Goſpell haue a more excellent office, then lay men, in reſpect of the policie and order of the Church, but not more meritorious in it ſelfe before God.

Galath.6.6. 1.Cor.14.16. Gal.3.28. *Argum.* 2. Neither ſhall we find this word *Clerus*, the Clergie, properlie applied to the Miniſters, throughout the new Teſtament, let our aduerſaries brag neuer ſo much of ſcripture as they do. S. *Paul* vſeth theſe names of difference, κατηχῶν, κατηχούμενος, the teacher, and hee that is taught: and λαλῶν, the ſpeaker, and ἰδιώτης, the priuate or vnlettered man. So that all their names are giuen in reſpect of their outward miniſtery and calling, not in regard of any difference before God. For before the Lord, as there is neither Grecian nor Iew, bond nor free, male nor female; ſo neither is there Clerke or Lay man,

1.Cor.12.20. Verſ.13. *Argum.* 3. S. *Paul* ſaith, *There are many members, yet one bodie, &c.* verſ. 13. *By one ſpirit are we all baptized into one bodie, &c.* Like as then the parts of the ſame bodie, though they haue diſtinct offices, and one more excellent then another, yet no part is deſpiſed or vnneceſſarie, but are all knit to the ſame head, and are partakers of the ſame life and ſpirit: ſo is it in the members of the Church, their offices are diuers in the bodie of the Church, but all vnited by one and the ſame ſpirit to the head Chriſt: if they be all one bodie, then conſequently one entire inheritance of Chriſt. *Auguſtine* thus writeth concerning this name, *Cleros, qui ſunt in eccleſiaſtici miniſterij gradibus ordinati, ſic dictos puto, quia Matthias ſorte electus eſt, in Pſal. 67.* Clerkes, which ſerue in the Miniſterie, I thinke, were ſo called, becauſe *Matthias* was choſen by lot, &c. See then, they are not called Clerkes, ſo much becauſe they are the Lords lot, but becauſe they are allotted and choſen out of the people for that ſeruice: as Num.18.6. the Leuites are called the peoples gift, and the Prieſts office an office of ſeruice; not of more merit or holineſſe, or an office of Lordly preeminence, but of miniſterie and ſeruice. *Auguſtine* therefore hath a notable ſaying: *Non nos digni, qui pro vobis oremus; vos indigni, qui pro nobis oretis, Pſal. 68.* Wee are not onely worthie to pray for you, and you vnworthie to pray for vs: *Auditoribus ſuis, quibus verbum prædicauit, ſe commendauit Apoſtolus, ibid.* The Apoſtle commendeth himſelfe to their deuout prayers, to whom he preached, &c. By this their error is confuted, that thinke the prayer of a Prieſt to be the rather heard for the merit and dignitie of his calling, howſoeuer elſe he be affected in his prayer. So the Rhemiſts ſay, that a prayer not vnderſtood profiteth by the vertue of the worke wrought, and the office of the Prieſthood, *Annot.* 1. *Corinth.* 14. *ſect.* 10.

Let vs ſee the conſent of former times, *Concil. Aquiſgranenſ. ex Iſidor. Clericos hinc appellatos doctores noſtri dicunt, quia Matthias ſorte electus eſt*: Our Doctors hold that Clerkes are ſo called, becauſe *Matthias* was choſen by lot: not that they were by any ſuch lot of difference ſeuered from the reſt of the people. So is the name Clergie expounded in the Ciuill law. *lib.* 1. *tit.* 6. *leg.* 32. *authentic.* 21. *Clericos dicimus, &c.* They are ſo called, becauſe they muſt be choſen by lot, as *Matthias*, that is, by diuine election, not humane knowledge: So *decret.* 21. *c.* 1. the like notation is giuen out of *Iſidor.*

Colonienſ. part. 2. *cap.* 9. *Clerici dicuntur, quia de ſorte domini ſunt, &c. Non quidem quòd à ſorte domini laicos ſecludamus, omnes enim qui Chriſto per Baptiſmum & fidem concorporati ſumus populus acquiſitionis eius ſumus, ſed quod Clerici peculiari quadam ratione miniſterio Dei & Eccleſiæ dedicati ſunt*: Clerkes are ſo called becauſe they are of the Lords lot, not that wee doe exclude the Lay ſort from Gods lot, for all that by Baptiſme and faith are incorporate into Chriſt, are the people of God, but becauſe Clerkes after a more peculiar manner are conſecrate to the Miniſterie of God and his Church, &c. This Councell preferreth Clerkes before others, onely in reſpect of their outward function in the Church, not for any greater merite or holineſſe.

The ſeale of the holy Martyrs and confeſſors of Gods truth followeth: *Walter Brute* holie confeſſor: of the Chriſtian Prieſthood Chriſt in expreſſe words ſpeaketh but little, *To make any difference betweene the Prieſts and the reſt of the people; neither yet doth hee vſe this name of* ſacerdos, *or* presbyter *in the Goſpell, but ſome he calleth diſciples, ſome Apoſtles, &c. And Saint Paul ſpeaking of Prieſts to Timothie and Titus, ſeemeth not to mee to make any difference betweene the Prieſts and the people, but that hee would haue them to ſurmount other in knowledge and perfection of life,* Fox pag. 496. col. 2. P. 457. 2. 26.

Iohn Lambert holy Martyr: All Chriſtian people in Scripture are called Prieſts, as Apocal. 1. *Hee hath made vs Kings and Prieſts to God his Father: yet ought not all to preach in generall conuentions, yet priuatelie are they bound for inſtruction of their ſeruants, children, kinsfolke, &c.* Fox pag. 1113. col. 1. *reſponſ. ad articul.* 22. P. 1016. 2. 20.

That the name and externall function of Clerkes and Clergie men is not in it ſelfe of more holineſſe and merite, wee want not teſtimonie from other Churches. 1. *Ieremie* Patriarch of Conſtantinople alleageth to this purpoſe out of *Gregorie Nazianzene*: who thus ſpeaketh of the calling and function of Miniſters: *Primum ipſum purgari oportet, tum alios purgare, & primo ſanctificari, tum demum alios ſanctificare*, He muſt firſt purge himſelfe, then purge others, firſt be ſanctified then ſanctifie. And then he reprooueth the great abuſe of the ſudden calling of ſome to the miniſterie: *Qui nihil dignum ſacerdotio ſecum afferunt, &c.* which bring nothing worthie of the Prieſthood, they purge others before they bee purged themſelues; yeſterday out of ſacred orders, to day miniſters of ſacred things, *veteres vitio, pietate recentes*, old in vice, and freſhmen in pietie: whoſe dignitie and vocation ſeemeth rather to be the markes of humane inuention, then of the inſpiration of the ſpirit, &c. The name then and outward vocation of the Clergie, doth not adde more holineſſe to them. Cenſur. Oriental. Eccleſ. cap. 14. ex Nazianz. Apologet.

2 The Aethiopike Church aſcribeth no ſuch holineſſe to the name onelie and externall function of the Clergie: for with them a Clergie man, if he haue a concubine, *res diuinas amplius tractare non poteſt*, can no more meddle with holy things: and if he be knowne to haue a baſtard, *ſacris ordinibus abdicatur*, he is depriued of his orders: if he be found guiltie of adulterie, murther, robberie, periurie, hee is ſpoiled of his orders, *& vt cæteri malefici punitur*, and is puniſhed as other malefactors. Thus *Zaga Zabo* an Aethiopian Biſhop confeſſeth of their Church. There is not then any ſuch diſtinction of more holineſſe, in reſpect of the orders themſelues of the Clergie. Damianus a Goes. de Aethiop. morib.

3 The writers of other reformed Churches conſenting with vs further miſlike, that there ſhould *be any ſuch difference of perſons among the Chriſtian people, as ſome to be called the Clergie, ſome the Laitie, ſome anointed, ſome ſhauen, &c.* Likewiſe *Caluin, hæc appellatio aut ex errore, aut praua affectione nata, &c.* This name ſprung either of error, or corrupt affection, ſeeing *Peter* calleth the whole Church (the Clergie) that is, the lot and inheritance of God. Lib. 1. de Miſſ. priuat abrogand. pag. 1. Inſtitut. lib. 4. cap. 4. ſect. 9.

Some of their owne ſide haue thus deſcribed the popiſh Clergie. *Auentinus: The Pope ſetteth ouer the flocke of Chriſt, goates, wolues, luſtfull perſons, adulterers, rauiſhers of virgins, cookes, muleters, theeues, bankers, vſurers, letcherous, perfidious, ignorant perſons, &c. Albertus Magnus, They which rule in the Church, bee for the moſt part theeues and murtherers, oppreſſors rather then Paſtors, peruerters rather then teachers, &c.* Such is the popiſh Clergie, to the which they challenge ſuch diſtinction of holineſſe, and greater merite. Annal. lib. 6. pag. 481. In Euangel. Ioann. cap. 10.

THE SECOND QVESTION, CONCERNING the election and inſtitution of Biſhops and Paſtors.

THis queſtion hath two parts: Firſt, of the election generally of Paſtors and Miniſters: Secondlie, of the election of the Biſhop of Rome.

THE FIRST PART, CONCERNING THE election generallie of all Biſhops and Paſtors.

The Papiſts.

73.Error. THey ſay, that the election of Biſhops neither belongeth to the Clergie, nor the people, but whollie appertaineth to the Biſhop of Rome: as for the people, they haue (they ſay) nothing at all to doe in the election of their Paſtors, or ordaining of them, that neither their *ſuffragium, conſilium*, or *conſenſus*, ſuffrage, counſell, or conſent is to be required, *Bellarm. de clericis lib.*1. *cap.*7.& 8.

*Argum.*1. That the people are to be vtterly excluded, thus they would prooue it: *Aaron* was onely elected of *Moſes*, without conſent of the people: ſo were the Apoſtles by our Sauiour: *Ergo*, the peoples conſent is not required, *Bellarm.*

Anſw. Who ſeeth not, that there is great difference betweene ordinarie and extraordinary callings? ſuch as the calling of the Apoſtles was, and *Aarons* at the firſt, though the office of the high Prieſt afterward became ordinarie. Alſo it followeth not, the Apoſtles were choſen without conſent of the people, when there were yet no faithfull and Chriſtian congregations, and becauſe they were paſtors of the whole world: *Ergo*, as well the peoples conſent may be wanting in the election of ordinarie Biſhops and Paſtors, which haue their peculiar and proper charges, and there being now many faithfull and well inſtructed congregations. It is one thing to appoint Paſtors for the Church not yet planted, and another thing to conſtitute them in a Church alreadie reformed and inſtructed: for wee reade of nations that haue been conuerted to the faith, by thoſe that had no calling of the Church, as a great nation of the Indians was by *Ædeſius* and *Frumentinus, Ruffin.lib.*1.9. and the Iberians by a captiue woman, *Ruffin.*1.10.

*Argum.*2. The people cannot iudge, who are fit to be paſtors, and their elections are tumultuous, as wee may reade, how in the election of *Damaſus* there were 137. perſons ſlaine; and therefore it is not meet, nor conuenient, that the matter ſhould bee committed to the people, either to elect, or ordaine: but whatſoeuer they did in times paſt, it was either by ſufferance or negligence of the Biſhops, *Bellarm.cap.*7.

Anſw. Firſt, meere popular elections were neuer allowed in any wel ordered Church, neither was the allowance of their paſtors wholly referred to the people, neither did they beare the chiefe ſtroke, but the election was moderated by the wiſedome and grauitie of the Clergie, *Fulk.Tit.*1.*ſect.*2. Secondly, the queſtion is not betweene vs, concerning the ordaining of paſtors, for that belonged onely 1.Tim 4.14. to the Eldership, and was done by laying on of their hands, but concerning the electing and chuſing of them. Thirdly, neither doe wee diſpute, whether it bee conuenient and neceſſarie at all times, but whether it be lawfull: for neither doe we affirme, that it is of the eſſence and ſubſtance of the calling of Fulk.Act.14.22. miniſters to bee choſen by the voyces of the people: as though they were no miniſters, but vſurpers and intruders that are not ſo called: but whether it hath been at any time, and may yet bee lawfull, to require the conſent of the people. Fourthly, it is falſe, that the people had this right by vſurpation, or elſe ſufferance of the paſtors: for *Cyprian* ſaith, it did, *De diuina authoritate deſcendere, lib.*1. *Epiſtol.*4. That this cuſtome was grounded vpon diuine authoritie, &c. yea it was eſtabliſhed by the lawes of Kings: as there was a law made by *Lodouicus Pius* King of France, that Biſhops ſhould be ordained by the free election of the Clergie and the people.

*Argum.*3. Therefore (ſay they) elections of Biſhops ought to be at the Popes aſſignement: for vnto *Peter* was committed the care of the vniuerſall Church, when hee badde *Peter* feede his ſheepe. Hereupon they are bold to affirme, that we haue neither true Biſhops nor Miniſters, becauſe they are not lawfully ſent, that is, as they interpret it, from the Sea Apoſtolike, *Bellarm.lib.*1.*cap.*3.8.*Rhemiſt. Rom.*10.*ſect.*5.

Anſ. Firſt, the charge giuen to *Peter* beareth no ſuch ſenſe: that becauſe Chriſt bad him feede his ſheepe, therefore he and his ſucceſſors ſhould onely haue authoritie to conſecrate Miniſters: for if *Peter* had it by this grant, other Elders and Paſtors had it in like ſort, to whom it as well appertained to 1.Pet.5.2. feed the flocke of Chriſt, 1.Pet.5.2. And againe not *Peter* onely, but the reſt alſo of the Apoſtles did ordaine and conſecrate Paſtors and Elders, as it ſhall be ſhewed afterward.

Secondly, neither is it a good reaſon to condemne our Miniſterie, becauſe it hath not the Popes allowance: for euery Church hath a lawfull calling within it ſelfe, without ſending to forraine Prelates for their approbation. And if you aske vs by whom our Miniſters were firſt called, ſeeing there were none but popiſh Biſhops in euery Church: wee anſwere; that ſome had their calling in the popiſh Church, which afterward being more effectually called of God, became profitable teachers of the Goſpell. Neither is it neceſſarie, that the Church ſhould alwaies be bound to an ordinarie calling; when as the ſtate of the Church is ſo corrupted, and the gouernment thereof, that no good calling can be obtained: for then the Lord raiſeth vp ſome extraordinarily for the reformation of the Church, ſuch as wee doubt not but *Luther* was. In which and the like caſes, the ordinarie impoſition of hands by the Paſtors of the Church, being heretikes and idolaters, as it was in time of poperie, is not to bee expected or ſtaied for: *Plura apud Fulk. annot. Rom.* 10. *ſect.* 5.

The Proteſtants.

Concerning election or choice to be made by the people, we are to put three caſes. Firſt, meere popular elections, wherein the people by multitude of voyces ſhould carrie all away, are in no caſe, nor at any time to bee allowed. Secondly, for the people to giue their voyces in elections, which are moderated and gouerned by the graue and wiſe Paſtors and Elders, it hath been vſed in times paſt, and may be againe, and is in ſome places, where the ſtate of the Church, the condition and qualitie of the people will beare it. Thirdly, though the people neither beare ſway in the election, nor giue their ſuffrages and voyces, yet it is conuenient and requiſite, that their conſent ſhould be had, and publike teſtimonie: for the Miniſters ſhould be ſuch as haue a good report of all, 1. *Tim.* 3.7. *Fulk. Act.* 14. *ſect.* 3. But as for the Pope, let him keepe himſelfe, as a Biſhop in his owne Dioceſſe, he hath nothing to doe with ordaining or electing of Miniſters in other Churches.

Argum. 1. *Eleazar* was made Prieſt in *Aarons* place, in the ſight of all the congregation: *Ergo* Miniſters ought to be ordained publikely in the ſight of the congregation: not in corners or priuate places, as they vſed to doe in time of Poperie: yea it is recorded of Pope *Iohn* the thirteenth, that hee ordained Deacons in a ſtable. And herein they offended manifeſtly againſt their owne rules. For their decree is: *Nullus inuitis detur Epiſcopus, ſed Clerici & plebis conſenſus & deſiderium requiratur:* Let no Biſhop be thruſt vpon any againſt their wils, but let the conſent and deſire of the people and Clergie be knowne. Numb.20.27. Ex Celeſtin. Pap. diſtin. 63. cap. cleri.

Argum. 2. We haue the example of the Apoſtles: When *Matthias* was elected, the whole multitude was called together: the Deacons were choſen by the whole multitude: *Ergo*, the people had an intereſt in times paſt in the election of Church officers: and this example of the Apoſtles may ſafely and lawfully be followed of the Church, when time and place ſerueth. Acts 1.14.23. Acts 6.5.

Bellarmine anſwereth: Firſt, the election of Deacons and Paſtors is not all one, neither is there the like reaſon. *Anſw.* They are both publike officers for the good of the Church; and therefore if the people haue any intereſt in the one, why not in the other? Secondly, this was done by the grant and ſufferance of the Apoſtles. *Anſw.* Yea the Apoſtles called them together, but by the direction of the holy Ghoſt: as Acts 15. when the Church was aſſembled together vpon another occaſion, it is ſaid, it ſeemed good to vs and the holy Ghoſt. Againe, in the election, beſide impoſition of hands, prayer was vſed, which was a chiefe part of that action: but the people had their intereſt in publike prayers as being part of the congregation, and were not admitted thereunto at the pleaſure and will of men: wherefore it is not true, that it was a meere grant of men, that the people might be preſent at elections, but it ſo ſeemed good to the Apoſtles thereto directed by the ſpirit of God.

Now, whereas *Bellarmine* gaue vs this anſwere before, concerning the election of Deacons, that the reaſon is not alike betweene them and Paſtors; we doe oppoſe the election of *Matthias* into the place of *Iudas*, no Deacon, but an Apoſtle, that it was done by the conſent and ſuffrage of the whole Church. *Ergo*, the conſent of the people is requiſite in the election of Miniſters.

Bellarmine anſwereth, Firſt, this was done not of neceſſitie, but by toleration from *Peter*.

Contra. Three things are ſet downe, which were done in this action by the whole aſſemblie. Verſ. 23. They preſented two: verſ. 24. They prayed: verſ. 26. They gaue foorth their lots: if any one of theſe was by permiſſion or ſufferance, then the reſt alſo: if they preſented by leaue, then they prayed alſo by licence, which were very abſurd. Againe, it is too great boldneſſe for them to imagine a licence granted from *Peter*, where the Scripture maketh no mention of any ſuch thing; and to the Apoſtles here aſſembled, which in commiſſion were equall vnto *Peter*.

Secondly, ſaith he, this was not ſo much an election, as a poſtulation or requeſt vnto God, that one might be choſen in *Iudas* place.

Contra. There is both an election and a poſtulation: the election is of two, which were preſented out of the whole number; the poſtulation is, that God would declare his will concerning thoſe two, which of them ſhould haue *Iudas* Apoſtleſhip.

Thirdly, ſaith he: one example doth not proue a thing to be *de iure diuino*, by diuine right: *Bellarmine ibid.*

Contra. Firſt, as one precept of Scripture as well proueth, as many precepts of the ſame thing: ſo alſo one act and example of the Apoſtles is of diuine authoritie, as well as many in the ſame caſe: for their acts proceeding of the ſame ſpirit, are euery one of the ſame power: vnleſſe they will ſay, the

Apoſtles erred in ſome of their acts, wherein they were directed by the ſpirit of God, as they were in this, and by the warrant of Scripture. Secondly, if one example out of Scripture proue not the lawfulnes of the act; then both Chriſts fact in whipping out of the Temple, and *Pauls* reprehenſion of *Peter* may be doubted of, being both but once done; and many other things beſide, whereof wee finde but ſingle examples in Scripture: which were a great blaſphemie to ſay. Thirdly, yet to ſatiſfie them to the full, we haue more then one example for the election of the people: as Acts 6. The Deacons were ſo elected: Acts 14.23. Elders ordained by election in euery citie.

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Fox pag. 323.
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Wee haue here alſo teſtimonie of both the lawes: for although tumultuous, turbulent and meere popular elections are condemned, as *Cod.lib.9.tit.30.l.2.* *Leo* the Emperour made a law, that hee which did tumultuouſly gather voyces of the multitude to obtaine any dignitie, ſhould both loſe the place he ſought, and be ſeuerely puniſhed likewiſe: *diſtinct.63.c.6. Non eſt permittendum turbis,&c.* The election of Clerks muſt not be left to the multitude. *1.decret.Gregor.lib.1.tit.6.c.2. Electus ad clamorem populi,&c.* He that is choſen by the confuſed noyſe of the people muſt not be confirmed: for the rude multitude may eaſily be corrupted.

Although then meere popular elections are not to be approued: yet that both the whole Clergie and the people ought to giue conſent in the election of their Paſtors, it is conſonant to both the laws: *Cod.lib.1.tit.6.leg.11. Arcadius, ad eccleſiam ſunt promouendi,&c.* They muſt bee preferred to the gouernment of the Church, that are of the ſame citie, as (they no doubt) which are beſt knowne to the people.

Now the Canon law is moſt pregnant, not only requiring the preſence of the people, as reſpecting their deſire, but their conſent alſo and election. *Diſtinct.61.c.13. Nullus inuitis detur Epiſcopus*: No Biſhop ought to bee thruſt vpon a people againſt their will; the conſent of the Clergie and people muſt be required: *Celeſtin.diſt.63.11. Gelaſius, Vniuerſi in vnum conſentiant*: All muſt conſent to elect one. *cap.12. Stephan. Conuocato Clero & populo*: The Clergie and people being called together, let ſuch an one be choſen, &c, and many ſuch Canons there are beſide.

The holy Martyrs alſo conſent with vs. *Thomas Benet*: If the Biſhop of Rome would do all things after Gods ordinance, then would I beleeue him to bee a good Biſhop ouer his owne Dioces, and to haue no further power. *Fox* pag.1039.col.2.

Pag.948.2.7.

Maſter *Philpot* holy Martyr: *By the word of God the Biſhop of Rome hath no more authoritie, then the Biſhop of London hath*, pag.1811.col.1. He hath therefore no right to meddle in the election of other Biſhops, that belong not to his charge.

Pag.1644.1.55

Concerning the teſtimonie of other Churches, that the election of Biſhops and Paſtors hath no dependance of the Pope, ſee before Contr.4.queſt.7.err.56.*in fine*.

THE SECOND PART, CONCERNING the election of the Pope.

The Papiſts.

They ſay, that the ſureſt and ſafeſt way and ſimply the beſt, is that which is now vſed, to chuſe the Pope by, namely, by the Colledge of Cardinals: That whoſoeuer is by two parts of the ſaid Cardinals elected, is rightly the ſucceſſor of S.*Peter*, and the vndoubted Pope of Rome.

74.Error.

Argum.1. None can better iudge who is fitteſt for the Papacie, then they which are the Popes Counſellors, and know the affaires of the Church. *Ergo*, the Cardinals the meeteſt men. *Bellarm.lib.1. de Clericis, cap.9.*

Anſw. Firſt, you take that for granted, which wee inſtantly denie, that the Cardinals of Rome are alwaies the wiſeſt and moſt learned: as though a Cardinals hat doth bring with it ſuch abundance of vertue and learning: nay a title of a Cardinalſhip is ſooner obtained by fauour then deſert, by maſſes of money, then weight of learning. And good reaſon, ſeeing that the Cardinals make a gaine of the Papacie: For an Aſſe loaden with gold ſhall ſooner enter into the Caſtle of Saint Angell, then any other comming with a cart loade of bookes: they that reade Cardinall *Wolſeyes* inſtructions ſent to *Steuen Gardiner* at Rome, what great promiſes of money and preferment, may eaſily vnderſtand the diſpoſition of the Pope-holy Electors of Rome: Seeing they make a gaine of the Pope, why ſhould he not ſet Cardinalſhips to ſale? For if *Iacobus* Archbiſhop of Mentz paied 27000. florences for his pall, what thinke you a Cardinals hat is to be valued at, which is a higher degree, then either Biſhop or Archbiſhop?

Fox pag.992. col.1.
Pag.904.2.50. edit.vlt.

We ſay then, that there may be wiſer and more learned men of the Clergie in Rome then the Cardinals: and that the whole Clergie may better iudge, then a few ambitious Cardinals, and are freer from corruption: And as concerning the affaires of the Church, Biſhops are like to know better, what appertaineth to the office of a Biſhop, then Prieſts and Deacons, as moſt of the Cardinals are.

Fox.pag.794. col 1.
Pag.728.2.60. edit.vlt.

Secondly, how fit the Cardinals for the moſt part are, to manage the gouernment of the vniuerſall Church, it may appeare by the notable choice, that the Popes haue made of their aſſiſtants. *Sixtus* the fourth made *Petrus Ruerius* his nephew a Cardinall, a young man of 26.yeeres; who in riot and wantonnes in two yeeres ſpent vpon harlots two hundred thouſand crownes, and died miſerablie, being waſted and conſumed by his inordinate luſt.

Ex Balæo, Functio & aiis.

Leo the tenth was made Cardinall, being but thirteene yeeres old, by *Innocentius* the eighth: *Paulus* the third made *Alexander Farneſius* his ſonne or baſtard Cardinall being a very youth, to whom he appointed a Tutor and gouernour. *Iulius* the third brought *Innocentius* a ſtripling his minion, that kept his Ape, into the order of the Cardinals, who when they ſaid vnto him, *What doe you ſee in this*

Apoſtles erred in ſome of their acts, wherein they were directed by the ſpirit of God, as they were in this, and by the warrant of Scripture. Secondly, if one example out of Scripture proue not the lawfulnes of the act; then both Chriſts fact in whipping out of the Temple, and *Pauls* reprehenſion of *Peter* may be doubted of, being both but once done; and many other things beſide, whereof wee finde but ſingle examples in Scripture: which were a great blaſphemie to ſay. Thirdly, yet to ſatisfie them to the full, we haue more then one example for the election of the people: as Acts 6. The Deacons were ſo elected: Acts 14.23. Elders ordained by election in euery citie.

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Concil. Parrhiſienſ. can. 8. Nullus ciuib. inuitis ordinetur epiſcopus, niſi quem populi & Clericorum electio pleniſſima quæſierit voluntate: Let no Biſhop be ordained againſt the will of the people or Citizens, but ſuch an one, as the Clergie ſhall chooſe, and the people deſire. By theſe teſtimonies of Councels, and of the Biſhops of Rome themſelues, and many more, which might bee alleaged, it doth and may further appeare; that the intereſt of election is not in the Pope, but that in former times both the voyce of the Clergie and aſſent of the peoples was required.

Wee haue here alſo teſtimonie of both the lawes: for although tumultuous, turbulent and meere popular elections are condemned, as *Cod.lib.9.tit.30.l.2.* *Leo* the Emperour made a law, that hee which did tumultuouſly gather voyces of the multitude to obtaine any dignitie, ſhould both loſe the place he ſought, and be ſeuerely puniſhed likewiſe: *diſtinct.63.c.6. Non eſt permittendum turbis,&c.* The election of Clerks muſt not be left to the multitude. 1.*decret.Greger.lib.1.tit.6.c.2. Electus ad clamorem populi,&c.* He that is choſen by the confuſed noyſe of the people muſt not be confirmed: for the rude multitude may eaſily be corrupted.

Although then meere popular elections are not to be approued: yet that both the whole Clergie and the people ought to giue conſent in the election of their Paſtors, it is conſonant to both the laws: *Cod.lib.1.tit.6.leg.11. Arcadius, ad eccleſiam ſunt promouendi,&c.* They muſt bee preferred to the gouernment of the Church, that are of the ſame citie, as (they no doubt) which are beſt knowne to the people.

Now the Canon law is moſt pregnant, not only requiring the preſence of the people, as reſpecting their deſire, but their conſent alſo and election. *Diſtinct.61.c.13. Nullus inuitis detur Epiſcopus*: No Biſhop ought to bee thruſt vpon a people againſt their will; the conſent of the Clergie and people muſt be required: *Celeſtin.diſt.63.11. Gelaſius, Vniuerſi in vnum conſentiant*: All muſt conſent to elect one. *cap.12. Stephan. Conuocato Clero & populo*: The Clergie and people being called together, let ſuch an one be choſen, &c, and many ſuch Canons there are beſide.

The holy Martyrs alſo conſent with vs. *Thomas Benet*: If the Biſhop of Rome would do all things after Gods ordinance, then would I beleeue him to bee a good Biſhop ouer his owne Dioces, and to haue no further power. *Fox* pag.1039.col.2. Pag.948.2.7.

Maſter *Philpot* holy Martyr: *By the word of God the Biſhop of Rome hath no more authoritie, then the Biſhop of London hath*, pag.1811.col.1. He hath therefore no right to meddle in the election of other Biſhops, that belong not to his charge. Pag.1644.1.55

Concerning the teſtimonie of other Churches, that the election of Biſhops and Paſtors hath no dependance of the Pope, ſee before Contr.4.queſt.7.err.56.*in fine.*

THE SECOND PART, CONCERNING the election of the Pope.

The Papiſts.

They ſay, that the ſureſt and ſafeſt way and ſimply the beſt, is that which is now vſed, to chuſe the Pope by, namely, by the Colledge of Cardinals: That whoſoeuer is by two parts of the ſaid Cardinals elected, is rightly the ſucceſſor of S.*Peter*, and the vndoubted Pope of Rome. 74.Error.

Argum.1. None can better iudge who is fitteſt for the Papacie, then they which are the Popes Counſellors, and know the affaires of the Church. *Ergo*, the Cardinals the meeteſt men. *Bellarm.lib.1. de Clericis, cap.9.*

Anſw. Firſt, you take that for granted, which wee inſtantly denie, that the Cardinals of Rome are alwaies the wiſeſt and moſt learned: as though a Cardinals hat doth bring with it ſuch abundance of vertue and learning: nay a title of a Cardinalſhip is ſooner obtained by fauour then deſert, by maſſes of money, then weight of learning. And good reaſon, ſeeing that the Cardinals make a game of the Papacie: For an Aſſe loaden with gold ſhall ſooner enter into the Caſtle of Saint Angell, then any other comming with a cart loade of bookes: they that reade Cardinall *Wolſeyes* inſtructions ſent to *Steuen Gardiner* at Rome, what great promiſes of money and preferment, may eaſily vnderſtand the diſpoſition of the Pope-holy Electors of Rome: Seeing they make a game of the Pope, why ſhould he not ſet Cardinalſhips to ſale? For if *Iacobus* Archbiſhop of Mentz paied 27000. florences for his pall, what thinke you a Cardinals hat is to be valued at, which is a higher degree, then either Biſhop or Archbiſhop? Fox pag.992. col.1. Pag.904.2.50. edit.vlt.

We ſay then, that there may be wiſer and more learned men of the Clergie in Rome then the Cardinals: and that the whole Clergie may better iudge, then a few ambitious Cardinals, and are freer from corruption: And as concerning the affaires of the Church, Biſhops are like to know better, what appertaineth to the office of a Biſhop, then Prieſts and Deacons, as moſt of the Cardinals are. Fox.pag.794. col 1. Pag.728.2.60. edit.vlt.

Secondly, how fit the Cardinals for the moſt part are, to manage the gouernment of the vniuerſall Church, it may appeare by the notable choice, that the Popes haue made of their aſſiſtants. *Sixtus* the fourth made *Petrus Ruerius* his nephew a Cardinall, a young man of 26.yeeres; who in riot and wantonnes in two yeeres ſpent vpon harlots two hundred thouſand crownes, and died miſerablie, being waſted and conſumed by his inordinate luſt. Ex Balæo, Functio & aijs.

Leo the tenth was made Cardinall, being but thirteene yeeres old, by *Innocentius* the eighth: *Paulus* the third made *Alexander Farneſius* his ſonne or baſtard Cardinall being a very youth, to whom he appointed a Tutor and gouernour. *Iulius* the third brought *Innocentius* a ſtripling his minion, that kept his Ape, into the order of the Cardinals, who when they ſaid vnto him, *What doe you ſee in this*

young

Thuanus lib.5. ann.1550. pag.443. *young man, worthie of this honour? he anſwered, What did you ſee in me, when you choſe me to be Pope?* Think you not now that theſe Cardinals, both for their youth, being void of experience, and for their lewd diſpoſition, being without any good inclination, were very meete and fit perſons to be employed in the waightie regiment of the Church?

Argum.2. It appeareth by the continuance to be the beſt; for it hath now endured foure hundred yeeres: and by the effect, for the Sea of Rome hath neuer been freer from Schiſmes, then ſince this order was taken for the Popes election, *Bellarm.cap.9.*

* That is, till a thouſand yeers after Chriſt, either all thoſe formes of election, or ſome of them. See this place excepted againſt and anſwered, *Retect.*pag.15. Fox pag.434.

Anſw. Firſt, how can it be of ſuch long continuance, ſeeing by your owne confeſſion, it exceedeth not foure hundred yeeres? Nay who will not grant, that the ancient order of electing the Biſhop of Rome by the whole Clergie, and conſent of the people of Rome, with the confirmation of the Emperour, which laſted * a thouſand yeeres, till this new deuice came in place, was farre more ancient and durable? Secondly, how well the Cardinals election hath kept the Sea of Rome from Schiſme, experience of former times teacheth vs: In Pope *Vrbanus* time the ſixth, there were two Popes many yeeres together; and one did ſo deadly purſue the other, that Pope *Vrbane* at once cut off fiue of the Cardinals heads: might they not haue great ioy, thinke you, in chuſing ſuch a Pope? In the time of Pope *Iohn* the 23. there were three Popes at once. In the Councell of Baſile Pope *Eugenius* was depoſed, and counted an heretike. And yet for all this, the Cardinals are the only preſeruers and maintainers of the peace of the Apoſtolike Sea.

The Proteſtants.

Though it doe not greatly concerne vs, what manner of election is vſed at Rome: (for vnto vs the election of the meaneſt Biſhop in the land is as much, yea and more, then the glorious enthronizing of the Pope:) yet it ſhall not be amiſſe briefly to ſhew, how theſe great antiquaries are become enemies of antiquitie, refuſing the ancient manner of election, which was vſed in Rome for one thouſand yeeres together, namely, that the Biſhop there ſhould be elected by the whole Clergie, with the conſent of the people and confirmation of the Emperour.

Argum.1. It is a plaine caſe, that till the yeere 695. or thereabout, in all their elections they waited for the authoritie of the chiefe Magiſtrate, the Emperour, or the Deputie of Italie. But then came in the conſtitution of *Conſtantine* the 4. that their elections ſhould be firme without the conſent of the Emperour. Yet for all this conſtitution, *anno* 810. Pope *Adriane* gaue vnto *Carolus magnus* full authoritie to elect the Biſhop of Rome: and *anno* 961. *Leo* the ninth, made the ſame grant to *Otho* firſt Germane Emperour. This continued in force till *Alexander* the ſecond his time, who was elected firſt without the Emperours conſent, but afterward repenting of it, he proteſted openly, that he would be no longer Pope, vnleſſe he had the Emperors conſent; and thereupon he was depoſed by *Hildebrand*, and throwne into priſon. This was more then 1000. yeeres after Chriſt: ſince that time the Emperor hath been excluded, and ſhut out from their elections: But all this while notwithſtanding, though the Emperours conſent ſometime was not neceſſarie, yet the Clergie of Rome, and the people retained their ancient priuiledge ſtill. So we ſee by this new erection of the Colledge of Cardinals, there is Fox pag.4.5. great iniurie offered to three eſtates, the Emperour, the Clergie of Rome, the people.

Argum.2. This new forme of election hath not ſtood continually in force, ſince it was firſt founded. For in the Councel of Conſtance, ſeſſ.40. they proceeded to the election of a new Pope, not ſtaying for the reſt of the Cardinals, but appointing other electors in their roome. In the Councell of Baſile, the Duke of Sauoy was elected Pope, by other electors, then Cardinals: Nay there was but one Cardinall, namely *Arelatenſis*; the reſt were Biſhops, Doctors, and others. And though they will ſay perchance that this Pope was choſen in a ſchiſme, for they hold the Councell of Baſile to be ſchiſmaticall: yet they cannot, neither doe denie, but that Pope *Martin* the 5. who was choſen at Conſtance, was rightfully Pope.

Gregorie the 7. was eſtabliſhed in the Papacie, and yet not one of the Cardinals conſented to his election. *Iohn* the 24. became a Pope after this manner: When the Cardinals were aſſembled together to chuſe them a Pope, they deſired him to nominate whom he would to be Pope, for they feared him: then he made this anſwere, *Date mihi chlamydem Petri, & ego dabo Pontifici futuro*, Giue me S. *Peters* robe or cloak, & I will giue it to him that ſhall be our Biſhop: and ſo he put it vpon his owne ſhoulders, and ſaid, Behold your Pope: *ex Baleo, Functio, & alijs.* Thus we ſee that the Popes and Papiſts themſelues haue been the chiefe ouerthrowers and peruerters of this new forme of election by the Cardinals.

3. In *Auguſtines* time the reſt of the Biſhops of Italie neere vnto Rome, ſhould ſeeme to haue had ſome intereſt in the election of the Biſhop: *Romanæ eccleſiæ Epiſcopum non ordinat Epiſcopus aliquis Metropolitanus, ſed de proximo Oſtienſis Epiſcopus*: The Biſhop of Rome is not ordained by any Metropolitane, but by the Biſhop of Oſtia that is neere at hand: *Breuicul. collation. 3. cap. 5.*

Other monuments alſo of antiquitie wee haue for this matter: When as *Syluerius* was made Pope without the Emperours conſent, *Sacerdotes ſecundum morem antiquum non ſubſcripſerunt*: The Clergie men, according to the old cuſtome, refuſed to ſubſcribe to his election: *anno* 537. *ex pontifical.*

Hadrianus 1. anno 796. gaue vnto *Charles* the Emperour, *poteſtatem eligendi Papam*, power to chuſe the Pope. *Gregorie* the 4. confirmed the ſame grant, *anno* 830. and refuſed to bee Pope, till the Emperour had confirmed his election.

Alexander the 2. who a little before in a Councell held at Mantua, had decreed that the Pope ſhould be choſen onely by the Cardinals; yet afterward repented him, and publikely in a Sermon profeſſed, that he would not continue in the Papacie without the Emperours licence. *Gregorie* the 7. the greateſt enemie to the Imperiall crowne and dignitie, who vtterly excluded the Emperour from the election of the Pope, yet lying on his death-bed repented him, and deſired a Cardinall to goe to the Emperour, and craue pardon of him for all the wrongs he had done him: *Sic Antoninus, Vincentius, de actis huius Papæ.*

We haue alſo euident teſtimonie herein of their owne law, that the Biſhop of Rome ought not to be elected without the conſent of the Emperour, the Clergie, and people.

Firſt, for the right and authoritie of the Emperour in the election of the Pope: *Hadriane,* with the conſent of a great Synode, conſiſting of an 153. Biſhops and Abbots, aſſembled in the Palace of Laterane, did giue vnto *Charles* the Emperour, *poteſtatem eligendi pontificem,* power to chuſe the Biſhop of Rome, *diſt.63.ca.22.* So likewiſe *Leo* Biſhop of Rome in a Synod at Rome, with the conſent of the Clergie and people of Rome, did giue the ſame authoritie to *Otho* the Emperour, *diſt.63.cap.23.*

And for the conſent of the whole Clergie, and not of the Cardinals onely, wee reade, *diſt.79.c.1. Nicholaus* 2. in this manner, *Si quis Apoſtolicæ ſedi, &c.* If any man be inthronized into the Sea Apoſtolicall, without the generall conſent of the Cardinals, and of other religious Clerks, he is not Apoſtolicall, but an Apoſtata.

And thirdly, the intereſt of the people together with the Clergie in the election of the Pope, is warranted by their owne Canons: *Cauſ.7. quaeſt.1. ca.5. Cornelius* was choſen, *de Clericorum pene omnium teſtimonio, de plebis, quæ tunc affuit ſuffragio, &c.* by the teſtimonie of the Clergie, and the ſuffrage of the people, that was preſent. And *diſtinct.26.ca.1.* there is a latter decree of Pope *Nicholas,* that beſide the choice of the Cardinals, *reliquus Clerus & populus ad cõſenſum nouæ electionis accedat:* the reſt of the Clergie & people ſhould giue conſent to the new election. Thus we ſee that this new deuice of electing the pope by cardinals, is againſt the ancient practiſe of the church & their own canons.

Iohn Wicklif holy confeſſor, holdeth Cardinals to be one of the 12. diſciples of Antichriſt, *Fox p.414 2.20.* and cõſequently it will follow the election made by them to be of the ſame ſort. Seeing then we haue both the teſtimonie & practiſe of Popes to the contrary, againſt this maner of election by Cardinals, and the truth alſo ſealed by holy men; we haue no reaſon but to reiect the ſame as an innouation.

And for further euidence. 1. The Greekes haue no ſuch inſtance of electing their Patriarke, by any ſuch Colledge of ſelected perſons, as the Pope is choſen by Cardinals: but as *Barlaam* ſaith, euerie one of the Patriarkes is appointed by his owne Biſhops.

ψηφίζετο ὑπὸ τῶν οἰκείων ἐπισκόπων.

2 So alſo the South Church had this cuſtome of olde: *Epiſcopum ab omnibus qui ſunt in Prouincia Epiſcopis ordinari,* That the Biſhop ſhould bee ordained of all the Biſhops in the Prouince: So was it decreed in the 4. Canon of the firſt Nicene: Whereunto with the reſt of the acts of that Synode, *Alexander* Patriarke of Alexandria ſubſcribed. And at this day, the Patriarke of Æthiopia is elected by the Æthiopian Monkes at Ieruſalem, and is confirmed by the Patriarke of Alexandria. *Zaga Zabo,* in his confeſſion of the Ethiopike faith.

Damianus a Goes de morib. Æthiop.

3 The reformed Churches ſet downe one manner of election of all Miniſters and Paſtors: *That they ought to be called to that function by the lawfull election of the Church, &c. And after the order and manner ſet downe in the word of God.* Confeſſ. of Belgia, artic. 30. *The Miniſters muſt be choſen religiouſly by the Church, or of thoſe which are appointed thereunto by the Church.* Confeſſion of *Heluetia* c. 18. But the election of the Pope, is by vſurpation of the Cardinals, not any lawfull deputation by the Church, or ordinance of God.

Harmon. ſect. 11. p. 365.

Ibid. p. 340.

4 As their *Victoria* confeſſeth, that the election of the Pope as it is now vſed, is not *iure diuino,* by diuine right, becauſe *ordo Cardinalium non eſt de iure diuino,* The order of the Cardinals, that doe elect the Pope, is not by diuine right or inſtitution. *Polydore Virgil* ſheweth the originall of the Cardinals: how *Marcellus* firſt appointed 25. Cardinals or principall Prieſts, which ſhould haue the chiefe care of baptizing Infants, & burying the dead: afterward when *Phocas* obtained of the Emperour to haue prerogatiue ouer other Biſhops, then he began to aduance his Colledge and Senate of Cardinals, this was about *anno* 605. of ancient time then, this election of the Pope by his Cardinals was not in vſe. *Eſpenceus* a Popiſh Biſhop, ſheweth what reckoning is to be made of this new office of Cardinals, thus confeſſing of himſelfe, that when *Paulus* the 4. did purpoſe to make him one of the Colledge of Cardinals: *I gaue immortall thanks* (ſaith he) *vnto God, Quod mihi tantum, non dicam boni, ſed mali non permiſit:* becauſe hee permitted not (I ſay not ſo great good) but ſo great euill to fall vpon me, for what ſhould I doe at Rome, *mentiri neſcio,* I cannot lie, &c.

Retect. 2. propoſ. 11.

Polydor lib. 4. de inuention. rer. c. 9.

Eſpencæus ad Cardinal. Canil. et comment. in 1. Tit. p. 91.

THE THIRD QVESTION, CONCERNING degreees and orders of Eccleſiaſticall Miniſters.

This queſtion hath three parts: firſt, of the ſeuen degrees of Popiſh Prieſthood. Secondly, of the difference and diſtinction of Biſhops and other Miniſters. Thirdly, of the inſtitution of Cardinals, a new degree of the Popiſh Clergie.

THE FIRST PART OF THE SEVEN degrees or orders Eccleſiaſticall.

The Papiſts.

5. Error. THough they haue diuers degrees of dignitie in the Church, as Popes, Cardinals, Patriarchs, Primates, and ſuch like: yet they make but ſeuen Eccleſiaſticall orders, which are conferred ſolemnly by certaine rites and ceremonies by their Biſhops: And they are theſe, *Oſtiary*, doore-keepers, *Exorciſta*, Exorciſts, *Lectores*, Readers, *Acolythi*, Attenders, *Subdiaconi*, Subdeacons, *Diaconi*, Deacons, and the higheſt degree, *Sacerdotes*, Prieſts; vnto the which all the other are but riſes and ſteps. All theſe they maintaine to be Eccleſiaſticall orders, and to be retained in the Church, *Bellarm.cap.11. Rhemiſt.1.Tim.3.ſect.7.*

They haue no proofe nor warrant out of Scripture, for theſe friuolous orders, but onely a ſhew of antiquitie, as they alleage certaine Canons out of the fourth Councell of Carthage, where ſuch offices are reckoned vp, *Rhemiſt.ibid.*

Anſwere. Firſt, to let paſſe this, that the Councell may be ſuſpected for the credit thereof, ſeeming wholy to be patched out of the Popes decrees. And whereas *Auguſtine* with other is ſaid to haue ſubſcribed to this Councell, therein appeareth ſome forgerie: for *Can.* 104. it was thus decreed, *Crimine adultery notabuntur, &c.* They are touched with the crime of adulterie, that hauing deuoted themſelues vnto God, doe afterward runne to ſecular mariage. Yet *Auguſtine* is of another iudgement, *Non ipſa nuptia talium damnanda iudicantur:* The mariages of ſuch we condemne not or diſanull, but their fraudulent purpoſe, *de Bon.viduitat.cap.9.* But he that ſaith, ſuch are adulterers, diſanulleth their mariage: therefore *Auguſtine* would not againſt his owne iudgement haue agreed to this Canon. Secondly, wee denie not but they had ſuch offices, as Readers, to reade the text of the Scriptures; Exorciſts to caſt out diuels, which was an extraordinarie gift for the time; Acoluthiſts, yong men appointed to attend vpon the Biſhop for their better inſtruction; Doore-keepers, that kept the entrie of the Church, that no heathen perſon or excommunicate ſhould enter. But theſe were both diuers offices, then are now appointed for them in the Popiſh Church: for they make them now, all or the moſt, miniſters and ſeruitors for the idolatrous ſeruice of the Maſſe, which in thoſe daies was not heard of; neither though there were ſuch offices and ſeruices in the Church, were they made orders and degrees of the Miniſterie. Thirdly, they had other offices beſide, which now are not in vſe, no not amongſt the Papiſts: for they had alſo ſingers, labourers, confeſſors, diggers or Sextons. *Concil.Carthag.4.can.12.* there is an eighth degree of Pſalmiſts added. *Concil.1.ſub Syluestro 1.* there is another order found out, which are there called *cuſtodes Martyrum*, keepers of the Martyrs. There were alſo *foſſary*, diggers and labourers, as appeareth in the Epiſtle of *Ignatius*. So that if you will make all thoſe offices vſed in time paſt in the Church, ſo many orders of the miniſterie, you muſt make ten or eleuen; more, then you doe acknowledge, or vſe in your Church.

The Proteſtants.

THe queſtion is not betweene vs and our aduerſaries in this place, concerning the titles and dignities annexed to the Miniſterie, as of Biſhops, Archdeacons, Deacons, Prouoſts, but of the ſeuerall orders of the Miniſterie: for Biſhops and other Miniſters doe not differ in order, but in office of gouernment. They hold that there are ſeuen ſeuerall ſuch orders, which haue their ſeuerall rites of conſecration, and peculiar offices in the Church allotted them. But we content our ſelues with thoſe orders onely and degrees as neceſſarie, which the holy Scripture hath commended.

*Argum.*1. As for the names & offices of Subdeacons, Readers, Exorciſts, Acolythi, Doore-keepers, we haue no ſuch warrant out of the Scripture, to make them orders of the Church: and therefore we condemne them. All neceſſarie orders for the edifying and building of the Church, the Scripture hath prescribed vs, Epheſ.4.11. there are all offices ſet downe needfull for the doctrine, inſtruction, and edifying of the Church, *Fulk.Epheſ.4.ſect.*4. Wherefore away with theſe Popiſh orders, inuented by men. But as for other offices and ſeruices, which ſhall be thought meete for the affaires and buſineſſe of the Church, they may be retained and kept, but not as new orders of the Miniſterie.

Epheſ.4.11.

*Agum.*2. Theſe offices are firſt Idolatrous, as they are now vſed among the Papiſts: for the Deacons, Subdeacons, Acolythi, were to attend vpon the Prieſt at Maſſe. Secondly, ſome of their offices were ridiculous; as to ſweepe the Church, to driue out dogs, and to hold a flye-flap of Peacocks feathers, to keepe the flyes from falling into the Communion cup. Thirdly, they were diſtinguiſhed, by ridiculous ornaments and attire, which were proper to euery one of them: as it ſhall appeare now in their deſcription.

Clemens conſtitut. lib.8. cap.15.

From the Prieſt when hee was degraded, they tooke the Chalice, patine, and hoſt, that hee ſhould haue no power any more to offer ſacrifice: they ſcraped his nailes with a peece of glaſſe, and ſo tooke away his anointing: and laſtly, they tooke away his prieſtly ornaments, the Cheſile, which ſignified charitie; the Stole, that repreſented the ſigne of our Lord. From the Deacons in their degradation, they tooke firſt the booke of the Goſpels, and ſo all power to reade the Goſpels: Then they tooke away his Dalmatike, a ſigne of his Leuiticall office, and the white Stole behinde his backe that ſignified innocencie.

From the Subdeacon they tooke the booke of the Epiſtles, that he ſhould haue no more power to reade them; alſo the emptie Chalice, and Subdeacons veſture: his office was to ſerue and miniſter to the Deacons at the Altar.

The Acolythi did light the candles in the Church, and brought wine and water to the Altar in Pitchers and Bottels; and in his degradation there was taken from him, an emptie flaggon or bottle, and a candleſticke, with a waxe candle put out.

The order of exorciſme was taken away, by depriuing him from power to reade in the booke of Exorciſmes.

From the Reader they tooke the booke of Church-lectures or leſſons. Laſt of all, from the Doore-keeper was taken the keyes of the Church: And ſo was hee depriued of all power to open or ſhut the Church doores, and to ring the bels, *Ex Fox pag.2134.* Pag.1932.

Thus we ſee, how much theſe offices are degenerate from the ancient vſe: Firſt, they are all but Miniſters and attendants for the abominable ſacrifice of the Maſſe, which in thoſe daies was not knowne: for the Acolythus or waiter waiteth vpon the Subdeacon, the Subdeacon vpon the Deacon, and all of them vpon the Prieſt at Maſſe. Secondly, whereas then the Exorciſts had a peculiar grace of God to caſt out diuels; their Exorciſts doe but reade certaine exorciſmes in bookes: their Readers onely reade the text of Scripture; now they reade the Legends of Popiſh Saints. Then in time of perſecution, when Chriſtians aſſembled in the night, the waiters had the charge to light the candles: but now they doe light them at noone day.

Argum.3. Theſe offices haue not beene in vſe theſe many yeeres among the Papiſts themſelues; for many times the Sexton or his boy, doe execute the charge both of Acolythiſts, Oſtiaries, and Readers, yea of Deacons and Subdeacons alſo, when the Prieſt with his boy can diſpatch a Maſſe. Neither are theſe orders retained amongſt them, for any ſpeciall ſeruice or office, but onely as preparatories, and ſteps and degrees to the Prieſthood, *Fulk annot.1.Timoth.2.ſect.7.*

Let vs now conſult with antiquitie: *Damaſus* ſometime Biſhop of Rome, thus ſaith: *Non amplius, quàm duos ordines, &c.* Wee know but two orders to haue beene among the Diſciples of our Lord, that is, 12. Apoſtles, and 70. Diſciples, *Epiſtol.4.* And it followeth, *Vnde iſte tertius proceſſerit, ignoramus:* From whence this third order hath proceeded, we know not. And that which is brought in without reaſon, muſt be rooted out, *diſtinct.68.cap.5.* If *Damaſus* miſliked of a third order, much more of ſixe or ſeuen new orders: and theſe being inuented without any cauſe or reaſon, by his rule muſt be extirped and rooted out.

And what is to bee thought of theſe Popiſh degrees, the Councell of Colen aduiſeth vs; *Part.3. cap.31. Iam eo ventum eſt, vt 4. illi minores ordines Oſtiarij, Exorciſtæ, Pſalmiſtæ, Lectores, præter nomen nihil in eccleſia retinerent, illorumque loco tenues aliquot homines laici per eccleſiæ prælatos minoris compendij gratia ſubrogantur:* It is now come to paſſe, that the foure leſſe orders of Doore-keepers, Exorciſts, Pſalmiſts, Readers, beſide their name, haue no other office in the Church, and in their ſtead ſome ſilly poore fellowes of the lay ſort are appointed by the Prelates, by a more compendious way, &c. How then call you thoſe orders, which haue a name without office, and whereof the lay ſort are capable, as it is now practiſed in Poperie?

Let vs further ſee how theſe ſeuen Popiſh orders may ſtand by their law: *Cod.lib.1.tit.5.l.3. Honorius. In eccleſia non debet eſſe maior numerus, &c.* There muſt not be a greater number in the Church, then the goods thereof or reuenewes will ſuffice to maintaine, &c: but few Churches are able to maintaine ſo many orders, nay ſome Churches haue not left ſo much, as to keepe one poore Vicar; how then ſhould ſo many vnneceſſarie orders be maintained?

And concerning their owne Canons, beſide the decree of *Damaſus* alleaged before, *diſt.68.c.5.* the like decree hath *Innocent.3.decret.Gregor.lib.1.tit.14.ca.9. Sacros ordines dicimus diaconatum & presbyteratum, &c.* Sacred orders we call Deacons and Presbyters, for theſe two the Primitiue Church is found onely to haue had: and in the ſame place he denieth Subdeacons to be numbred amongſt the ſacred orders. The very like words hath the Maſter of Sentences, *lib.4. diſt.24. l.* That the Primitiue Church had but two orders: *& de his ſolis praeceptum Apoſtoli habemus*: and the Apoſtle giueth charge concerning no more, &c.

Of Doore-keepers.

Now concerning theſe orders in particular: Firſt, that the office of Doore-keepers is not now neceſſarie, but had then ſome vſe, when as Iewes and Gentiles dwelt amongſt Chriſtians: ſee the iudgement of your owne writer, *Eſpenc.1.Tim.p.226.g.* And in the ſame place he ſheweth out of *Chryſoſtome*, how it belonged to the office of the Deacon, to admit into the Church, and ſhut out. Alſo your owne Maſter of Sentences ſaith, that Chriſt tooke this office vpon him, when hee whipped the buyers and ſellers out of the temple: and that Chriſt, when he ſaid, *I am the doore*, ſhewed himſelfe to be the Doore-keeper, *lib.4.diſt.24.f.* But if Chriſt were a Doore-keeper, what reaſon haue they to make it the leaſt office in the Church?

Readers.

The ſecond degree is of Readers; which is not a diſtinct office in the Church: for in ſome places it was the office of the Deacon, in ſome of the Miniſter, in ſome it belonged to the Biſhop to reade the Scriptures, eſpecially on Feſtiuall daies, *Hiſtor.tripart.lib.9.cap.39.* And Chriſt, whom your Maſter ſaith did fulfill the office of a Reader in his owne perſon, after hee had read in the booke, did interpret and expound it: ſo that to reade Scripture and expound it, doth belong to the ſame office. And though we denie not, but that it is lawfull, and many times conuenient, for one to reade, and another Act. 13. 15. to preach, as S. *Paul* did, *Act.* 13. 15. yet for this cauſe they neede not bring in a new office into the Church of onely Readers.

Exorciſts. The third degree is of Exorciſts: whoſe office was to exorcize infants in baptiſme, that were vexed of euill ſpirits, by adiuring them. Firſt, we ſay that this miraculous gift is now ceaſed in the Church, and the bare name and title thereof onely remaineth. Secondly, this office of exorcizing, S. *Chryſoſtome* ſaith belonged vnto Deacons: *ſic Eſpenc. 1. Timoth. p. 227. a.* ſo that a ſpeciall office needed not for that ſeruice. Thirdly, and *Origen* ſaith, *Iudaicum eſt adiurare dæmonia:* It was a cuſtome among the Iewes to adiure ſpirits, *Tract. 35. in Matth.* And your owne gloſſe ſaith, that *Salomon* found out a certaine kinde of exorcizing, *diſtinct. 21. c. 1.* then can it not be an office of the Goſpell. Fourthly, *Iſidore* ſaith, it belonged to Exorciſts to looke to the fabrick and ruines of the Church, *de Eccleſiaſt. offic. cap.* 13. So that they themſelues are vncertaine what the office of Exorciſts ſhould be.

Acolythites. The fourth degree is of Acolythites, which are interpreted followers: for ſo the Greeke word ἀκόλουθος, ſignifieth, whoſe office (they ſay) is to attend vpon the lampes or lights of the Church. Firſt, whereas your Maſter ſaith, that they in the olde Teſtament did ſhew a forme of this office, that dreſſed the lampes in the Temple, *lib. 4. diſt. 24. f.* then can it not be a calling in the new Teſtament, being inſtituted in the olde. Secondly, he ſaith in the ſame that Chriſt did beare this office, where he ſaith, *I am the light of the world;* by the ſame reaſon the Apoſtles alſo were *Acolythi,* to whom Chriſt ſaid, *you are the light of the world.* Who ſeeth not what ſimple grounds they haue of their ſuperſtitious and ſuperfluous offices? Thirdly, theſe *Acolythi,* or Miniſters, or attendants, were ſuch as waited vpon the Biſhop in his domeſticall offices, both for greater honour, and to auoide further ſuſpition, they being alwaies witneſſes of the Biſhops acts: which function of the *Acolythi, Bellarmine* ſaith, that *Caluin* found out of his owne braine: yet is the ſame alleaged by *Eſpenc.* out of the Canons, *1. Timoth. p. 215. b.*

Subdeacons. Fifthly, concerning the office of Subdeacons: firſt it is certaine, that they were imployed as carriers of letters vnder the Biſhops, by whom they ſent their epiſtles and meſſages, as *Eſpenc.* ſheweth out of S. *Cyprian, Comment. in 1. Timoth. p. 214. a.* But this was no Eccleſiaſticall function, and therefore they were no Eccleſiaſticall officers. Secondly, I haue ſhewed before out of the decree of *Innocentius,* that Subdeacons in times paſt were not counted amongſt the ſacred orders.

Thus we ſee what ſmall warrant the Church of Rome hath for theſe fiue ſuperfluous orders: as for the other degrees of Deacons and Miniſters, we refuſe them not, though we denie them to haue any ſuch office to ſerue at the Maſſe Altar: whereof I ſhall haue occaſion to ſpeake afterward in the Controuerſie as touching the Sacrament of Order: and therefore of Purpoſe I doe forbeare in this place.

What the holy Martyrs, their opinion was of theſe Popiſh orders, and their ridiculous apparell, it appeareth by Doctor *Taylor* holy Martyr, who when the Biſhop came to degrade him, vtterly refuſed to put on the Popiſh prieſtly garments, calling them apiſh toyes, and toying trumperie, fit for boyes to Pag. 1385. 1. 4. laugh at, *Fox* pag. 1324. col. 1.

Biſhop *Ridley* Martyr, in the like caſe alſo refuſed, calling the aforeſaid veſtures, whereby the Po- Pag. 1604. 1. 76. piſh orders are diſtinguiſhed, fooliſh and abominable, and too fond for a vice in a play. pag. 1767. col. 2.

Biſhop *Cranmer* alſo, as *Boner* was buſie in degrading him from the higheſt degree to the loweſt, Pag. 1709. 2. 56. he mildly ſaid, All this needed not, I had my ſelfe done with this geare long agoe, pag. 1883. col. 2. Wherefore together with theſe holy Martyrs, wee condemne theſe deuiſed degrees of Popiſh orders, with their fooliſh appurtenances, as ſuperſtitious, ſuperfluous, and vnneceſſarie.

εἰς λειτουργὰς καὶ ἱερέας καὶ ἐπισκόπους. Lib. 2. de primat. Now for further euidence. 1. *Nilus* a Greeke Archbiſhop citeth *Dyoniſius,* who diuideth all the Eccleſiaſticall Hierarchie, into theſe three, Deacons, Prieſts, and Biſhops.

Damianus a Goes de morib. Æthiop. 2 *Dauid* Emperour of Æthiopia in the end of his Epiſtle written to *Iohn* the 3. King of Portugale, *anno* 1524. ſaluteth the Archbiſhops, Biſhops, Prieſts and Deacons, and nameth no other Eccleſiaſticall orders. *Zaga Zabo* an Æthiopike Biſhop, nameth Prieſts, Deacons, and Subdeacons among them, and addeth no more: in the confeſſion of the Aethiopike faith.

Harm. ſect. 11. p. 339. 340. 3 Confeſſion of *Heluetia* the latter c. 18. The Church Miniſters, that now are, may bee called Biſhops, Elders, Paſtors, Doctors: but in proceſſe of time, there were many moe names of Miniſters brought into the Church, for ſome were created Patriarkes, &c. Archprieſts, Deacons, Subdeacons, Acoluthes, Exorciſts, Quiriſters, Porters, and I know not what a rabble beſide, Cardinals, Prouoſts, Priors, Abbots, &c. but touching all theſe, we paſſe not a ruſh, what they haue beene in time paſt, or what they are now: it is ſufficient for vs, that foraſmuch as concerneth Miniſters, wee haue the doctrine of the Apoſtle, &c.

4 The iudgement of ſome of the Romane Church, we haue ſeene before as of *Damaſus,* the Councell of Colen. *Eſpenceus.* See alſo further afterward, Error 77. in the end.

THE

THE SECOND PART, OF THE DIFFErence of Biſhops and other Miniſters.

The Papiſts.

WE differ from them in two points: Firſt, they ſay, that Biſhops are not onely in a higher degree of ſuperioritie to other Miniſters, but they are as Princes of the Clergie, and other Miniſters as ſubiects, and in all things to be commanded by them. 70.Error. Secondly, they affirme that Biſhops are onely properly Paſtors, and that to them onely it doth appertaine to preach, and that other Miniſters haue no authoritie without their licence or conſent, to preach at al, and that not principallie or chiefly, but ſoly and wholy to them appertaineth the right of conſecrating and giuing orders. *Bellarm. lib.* 1. *de Clericis c.* 13. 14.

For the firſt, for the princelie authoritie of Biſhops, whom they would haue obeyed in all things, they wreſt theſe and ſuch like places of Scripture, as 2.Cor.1.9. I write vnto you, to know whether you will be obedient in all things: *Ergo*, they muſt be abſolutely obeyed. 2.Cor.1.9.

Anſ. The Apoſtle challengeth only obedience in ſuch things, as he ſhould command agreeable to Gods word: For if I my ſelfe (ſaith he) preach another Goſpell, hold me accurſed, *Gal.*1. *Fulk. annot.* 1.*Cor.*2.*ſect.*3.

*Argum.*2. Againſt an Elder receiue no accuſation vnder two or three witneſſes, 1.Timoth.5.19. 1.Tim.5.19. *Ergo*, the authoritie of Biſhops is abſolute and princelike: *Videmus Epiſcopum iudicem eſſe preſbyterorum, proinde verum principem:* We ſee the Biſhop is the iudge of the Elders: *Ergo*, a prince ouer them, *Bellarm. cap.*14.

Anſw. Firſt, it followeth not, Biſhops haue iuriſdiction and authoritie ouer other Miniſters: *Ergo*, they are princes ouer them. Can there be no preeminence and ſuperioritie in the Church, but it muſt needes be princelike? Is euery iudge a prince ouer thoſe, which are brought before him to be iudged? 2.*Timothie* had no ſuch princelike authoritie, for here it is reſtrained and limited, a rule is ſet downe by the Apoſtle which he muſt obſerue: *Ergo*, his authoritie was not abſolute. Thirdly, S. *Paul* was ſo farre off from making *Timothie* a prince in the Church at Epheſus, that he would rather haue him not to rebuke, but to exhort the Elders as fathers, the younger men as brethren, chap.5.1. 1.Tim.5.1. Where now is his princely authoritie become, whereas he maketh his ſubiects (as our aduerſaries call inferior Miniſters) his fathers and brethren?

For the ſecond, they reaſon thus: the Apoſtles properly had the preaching of the word committed vnto them, Acts 6. 71.Error. Act.6.2. For other were choſen to attend vpon tables: the Apoſtles alſo only had the right of laying on of hands, Acts 14.23. *Ergo*, It is proper onely to Biſhops to preach, and to ordaine, who are the Apoſtles ſucceſſors: *Bellarm. cap.*13. & 14.

Anſw. Firſt, *Bellarmine* denieth that Biſhops doe properly ſucceede the Apoſtles, *de pontifice lib.* 4.25. becauſe he would magnifie the Pope his ghoſtly father aboue all Biſhops: but now forgetting himſelfe, he ſaith, *Epiſcopi propriè ſuccedunt Apoſtolis*, Biſhops do properly ſucceed the Apoſtles, chap. 14. and ſo by this reaſon euery Biſhop hath as full authoritie as the Pope. Secondly, euery godly and faithfull Biſhop is a ſucceſſor to the Apoſtles, we denie it not, and ſo are all faithfull and godly Paſtors Fulk. Annot. and Miniſters: for in reſpect of their extraordinarie calling, miraculous gifts and Apoſtleſhip, the Apoſtles haue properly no ſucceſſors, Ioh.20.ſect.3. as Maſter *Benbridge* Martyr ſaith, that he beleeued not Biſhops to be the ſucceſſors of the Apoſtles, for that they bee not called as they were, nor haue that grace: *Fox* pag. 2046. artic. 6. That therefore, which the Apoſtles were eſpeciallie appointed vnto, is the thing, wherein the Apoſtles were properlie ſucceeded; but that was the preaching of the Goſpell: As Saint *Paul* ſaith, *hee was ſent to preach, not to baptize*, 1. Corinthians 1.17. 1.Cor.1.17. This alſo the Prophet *Eſay* ſheweth, where hee ſaith in the name of the Lord: *My words, which I haue* Eſay 59.21. *put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor of thy ſeedes ſeede:* Eſay 59. verſe 21. The promiſe of ſucceſſion, wee ſee, is in the preaching of the word, which appertaineth as well to other Paſtors and Miniſters, as vnto Biſhops, as afterward ſhall bee declared. Againe, ſeeing in the Apoſtles time *Epiſcopus*, and *Preſbyter*, a Biſhop, and a Prieſt, were neither in name nor office diſtinguiſhed, as Maſter *Lambert* Martyr proueth by that place of Saint Fox pag. 1111. *Paul, Tit.*1. Tit.1.5.7. where the Apoſtle calleth them Biſhops, verſ. 7. whom before verſ. 5. he had named Preſbyters, Prieſts, or Elders. To this agreeth the Councell, *Aquiſgranenſ. cap.*8. collecting thus out of this place: *Paulus Apoſtolus Preſbyteros, vt verè ſacerdotes, ſub nomine Epiſcoporum adſeuerat:* Paul the Apoſtle *doth affirme the Elders or Preſbyters to be true Prieſts or Paſtors vnder the name of Biſhops.* It followeth then that either the Apoſtles aſſigned no ſucceſſion, while they liued, neither appointed their ſucceſſors, or that indifferently all faithfull Paſtors and Preachers of the Apoſtolike faith, are the Apoſtles ſucceſſors.

Thirdly, at that time when the Deacons were elected, the congregation was at Ieruſalem, neither were there as yet any other Paſtors ordained; and therefore the Apoſtles onely attended vpon preaching of the word: but afterward when they had ordained Paſtors in other Churches, to them alſo fully was committed the word of reconciliation, Epheſ.4.11. Epheſ.4.11. Chriſt hath giuen ſome to be Apoſtles, ſome

ſome Prophets, ſome Paſtors and Teachers: So that Paſtors and Teachers, though ordained firſt by the Apoſtles, yet had their calling of God; and together in their calling authoritie and commiſſion to preach; neither being once ordained, needed they to expect any further licence from the Apoſtles.

Act.13.4. And as for the right of ordaining and impoſition of hands, though it were chieflie in the Apoſtles, yet the Paſtors and Elders together with them laid on their hands, Act.13.4. Yea the Rhemiſts confeſſe as much, that when a Prieſt is to be ordered, the reſt of the Prieſts together with the Biſhop doe lay on their hands, *Annotat.1.Tim.4.18.* What doth this elſe ſignifie, but that they haue ſome intereſt in ordaining together with the Biſhop?

The Proteſtants.

First though we doe admit, that for auoyding of Schiſme, the Church hath thought it meete, there ſhould be difference in degree and a ſuperioritie among Miniſters, yet your princely dominion which you doe vrge, in no wiſe muſt be admitted.

Luk.22.25. *Argum.1.* It is contrarie to the rule of Chriſt, Luk.22.25. *The Kings of the nations are Lords ouer them, and they that haue authoritie ouer them, are called benefactors.* Here our Sauiour forbiddeth, that there ſhould be any ſuch princelike and pompous preeminence among eccleſiaſticall perſons, as there is among ſecular and ciuill gouernours. A ſuperioritie may be granted, but not as the Prince is ouer his ſubiects: it was ſo in time of poperie, that the people were halfe ſubiects to the Prince and halfe ſubiects to their ſpirituall gouernours: But though we acknowledge other eccleſiaſticall fathers and paſtors, yet we are ſubiects onely to our Prince.

Argum.2. S. *Peter* alſo is flat againſt this princely rule and dominion, Feed the flocke, (ſaith hee) not as Lords ouer Gods heritage, but that you may be enſamples. But are not they, I pray you, Lords
1.Pet.5.3. ouer the flocke, that challenge to be Princes?

Let vs ſee what antiquitie ſaith: *Concil.Carthag.4.can.34. Epiſcopus in quolibet loco ſedens, ſtare presbyterum non patiatur:* Whereſoeuer the Biſhop ſitteth, he muſt not ſuffer a ſimple prieſt to ſtand before him: and this canon is confirmed in the decrees: *diſtinct.95.c.9.* Againe, *can.35. Epiſcopus in conſeſſu presbyterorum ſublimior ſedeat, intra domum verò collegam presbyterorum ſe eſſe cognoſcat:* The Biſhop in the aſſemblie of Prieſts, ought to ſit in the higheſt place; but within the houſe, let him know that he is but their fellow, &c. This canon alſo is ratified in the decrees, *diſt.95.c.10.* Theſe ancient Canons, as they gaue vnto Biſhops ouer their brethren ſome preeminence to auoid confuſion, ſo they allow them not a princely or lordly authoritie, to ſtay their ambition. See alſo for this point, your owne decrees: *diſtinct.95.c.7. Epiſcopi ſe ſacerdotes eſſe nouerint, &c.* Let Biſhops know, that they are Miniſters, not Lords; let them honour their Clergie, as the Clergie, that they againe may bee honoured of them, as Biſhops. And againe, *Cauſ.8. qu.1.cap.20. Illud inſerendum eſt, &c.* This may bee alleaged againſt thoſe, *Qui de Epiſcopatu intumeſcunt:* which doe ſwell with pride becauſe they are Biſhops, thinking that they haue gotten not a miniſteriall, but an imperiall office, *&c.*

Secondly, concerning the power of preaching, we affirme, that euery Paſtor once ordained, hath ſuf-
Fox.pag.454. ficient authoritie to preach in his owne flocke and charge, as *Iohn Huſſe* notably prooued to their face out of a certaine gloſſe in the fifth booke of the decretals, that when as the Biſhop ordaineth any prieſt, he giueth him alſo therewithall authoritie to preach. We denie not, but when there is iuſt occaſion, this authoritie may be reſtrained by the Church gouernours, and ſo alſo may an euill Miniſter be ſuſpended from his whole miniſterie. But the power before ſpoken of, he hath at his firſt receiuing of orders: We thus ſhew it.

Whatſoeuer belongeth to the office of a Miniſter ſet ouer a flocke or charge, hee receiueth the power thereof when he is ordained: But to preach the word, belongeth to the office of ſuch: for preaching is properly the feeding of the people.

But ſee the abſurditie of the Papiſts: they ſay it is not proper to the Prieſthood to preach, but onelie to haue power to ſacrifice the body of Chriſt: yet it is proper to the Biſhop, ſay they, to preach. We anſwere: Firſt, then the Biſhop is properly the paſtor of euery flocke and congregation in his dioceſſe, for he that properly feedeth, is properly the Paſtor: And he that is properly the Paſtor, hath the charge of ſoules properlie; yea more, then hath the particular Paſtor: for he is improperly their Paſtor, but as it were the Biſhops ſubſtitute and Vicar. But what Biſhop in the world is able to beare ſo great a burthen, to haue the eſpeciall and proper charge of all the ſoules in his dioceſſe? It is not to be denied, but hee hath a charge of their ſoules, as a Chriſtian Prince alſo hath in ſome reſpect of his ſubiects: but to ſay, he is the proper Paſtor, and hath the proper and principal charge of ſoules in teaching and feeding of them (for the queſtiõ is now of preaching, not of gouerning) it is too heauy a charge. Secondly our Rhemiſts tell vs another tale, that many that are not able to preach, are meet enough to be Biſhops. 1.Tim.5.*ſect.*13. *Ergo,* it is not proper to Biſhops neither to preach. I pray you then, for whom is it proper? if neither for Biſhops nor inferiour paſtors, then for none. Thirdly, they make but ſeuen orders of Eccleſiaſticall Miniſters, and the prieſthood is the chiefe: for a Biſhop and a Prieſt make but one order, as *Bellarmine* confeſſeth chapter 11. But to none of all theſe orders it is proper to preach: for ſeeing it is not proper to the prieſt, none of the inferiour orders can challenge it. See then what goodly orders theſe are, which leaue the very chiefe part of the miniſterie vndone, which is the preaching of the word. I thinke their meaning is, that this preaching is not ſo neceſſarie a dutie, but may bee well ſpared in the Church.

Argum.2. That which a man is bound to doe vnder paine of the curſe of God, that hee may lawfullie performe in due order without the leaue of men: but a woe is laid vpon them that preach not the Goſpell, where they are bound, 1. Corinthians 9.16. *Ergo. Argument. Wicliffi.*

1.Cor.9.16.
Fox pag.433.

Argum.3. A man is bound to giue corporall almes to the poore, the needie, the hungrie, the thirſtie, neither is he to craue leaue of any: *Ergo,* much more to teach the ignorant, to comfort the weake, and doe other duties appertaining to his charge. *Argum.wicliffi.*

To theſe agree the decrees of former times: *Concil. Aquiſgranenſ.cap.8.ex Iſidor. Presbyteris, ſicut epiſcopis, diſpenſatio myſteriorum Dei commiſſa eſt; præſunt enim Eccleſiæ Chriſti & in confectione dominici ſanguinis,&c. conſortes cum epiſcopis ſunt, ſimiliter & in doctrina populorum, & officio prædicandi,&c.* Vnto Prieſts, as well as to Biſhops, is committed the diſpenſation of Gods myſteries, for they are ſet ouer the Church of God, and are partakers with Biſhops, both in the confection of the ſacrament of Chriſts blood,&c. and in the teaching of the people, and office of preaching.

Conſtantinop.8.can.8.9. It was decreed thus, that whereas *Photius* the ſchiſmaticall Biſhop of Conſtantinople, who did vſurpe that Sea, did extort writings from the Clergie, vnder their owne hands, wherein they promiſed to cleaue to him, and he againe gaue them writings, authorizing them thereby to preach: the Councell thereupon thus determined, *Vt liceat omnibus idoneis docere liberè ſine facultate per chirographas,* That it ſhould bee lawfull for all that were fit, to preach without licence vnder hand-writing.

Likewiſe in their owne decrees, *diſtinct.95.c.6.* we thus reade: *Nemo hinc Epiſcoporum iraſcatur, &c.* Let not the Biſhops from henceforth be offended, if the Presbyters or Miniſters exhort the people, if they preach in the Church,&c. He that will not haue them to doe that, which is commanded of God, let him ſay, is any man greater then Chriſt? if the Miniſter doe conſecrate the bodie of Chriſt, and bleſſe the Sacrament, ought he not to pronounce the bleſſing vpon the people? &c. And it followeth in the ſame place. Thus by your commandement (ô vnequall prelates) the Miniſter of God doth looſe his office, is depriued of the vſe of his tongue, he is maimed, he hath onely the name of a Miniſter, but the fulneſſe and perfection thereof, which appertaineth to his conſecration, he holdeth not: much more followeth in the ſame place, which may bee applied againſt popiſh Biſhops, that cut the inferiour Miniſters ſhort of the better part of their office, which is to preach the word of God.

Againe: *ibid.diſtinct.95.c.7. Peſſimæ conſuetudinis eſt:* It is a very bad cuſtome in certaine Churches, for Prieſts to hold their peace in the preſence of the Biſhops, as though they did either enuie, or ſcorne to heare them, contrarie to the Apoſtle which ſaith, *If any thing bee reuealed to another ſitting by, let the firſt keepe ſilence.* Thus farre that decree out of *S. Hierome.*

Maſter *Lambert* Martyr. It is lawfull for all Prieſts freely to preach the word, and that at all times, in all places, and to all perſons, although they be not ſent: for all ſuch are choſen to be preachers, and therefore ſent: for of this ſpeaketh *Gregorie* in his paſtorals, ſaying, *Prædicationis officium ſuſcipit, quiſquis ad ſacerdotium accedit:* Whoſoeuer taketh prieſthood vpon him, taketh vpon him alſo the office of preaching: *Fox* pag.1111. *reſponſ. ad articul. 22.col.2.*

P.1016.1.34.

Maſter *Tindall* Martyr, there is but one eſpeciall office that pertaineth to thine orders, and that is to preach the word of God. pag.1253.artic.22.col.1.

P.1141.2.80.

Concerning the power of giuing orders: As S. *Paul* ſpeaketh of the laying on of his hands, 2.Tim. 1.6. ſo he maketh mention of impoſition of hands by the Eldership, 1.Tim.4.14. And the Rhemiſts vpon that place miſlike not the practiſe of the Church, that their Prieſts doe lay on their hands together with the Biſhop vpon his head that is to be ordained.

2.Tim.1.6.
1.Tim.4.14.

Concil.Carthaginenſ.4.can.3. Omnes presbyteri, qui præſentes ſunt, manus ſuas iuxta manum epiſcopi, ſuper caput presbyteri ordinandi teneant. Let all the Prieſts that are preſent, hold their hands next to the Biſhops hand vpon his head that is to be ordained. Againe *can.24.* of the ſame Councell. *Epiſcopus ſine concilio Clericorum Clericos non ordinet:* The Biſhop muſt not giue orders, but in the preſence and aſſemblie of the Clergie. By this then it is manifeſt, that impoſition of hands doth not wholly and ſolie belong vnto the Biſhop, ſeeing the reſt of the Elders were wont to lay on their hands likewiſe, or the Biſhops in the name of the reſt, *Fulk.annot.Tit.1.ſect.2.* So that the Elders were not excluded.

Now further concerning the office of preaching: the Greekes make it an eſſentiall part of the office and calling of presbyters; as *Ieremie* Patriarch of Conſtantinople thus writeth to the Miniſters of Germanie: *Sicut mihi prædicandi neceſſitas incumbit, &c.* As a neceſſitie of preaching lieth vpon me, and woe is me, if I preach not the Goſpell: *ita vobis idem ſtudium & periculum:* ſo the ſame care and danger hangeth ouer you, if you be ſlouthfull, &c. And in another place he citeth *Gregorie Nazianzen,* who ſaith that *Paul* preſcribed a rule both to Biſhops and Presbyters, *vt ſint docendi periti,* that they ſhould be skilfull to preach.

Cenſur.Oriental.cap.20.
C.14.Et Nazianzen Apologet.

2 In the Aethiopicke Church, the chiefe charge of preaching lyeth vpon their Presbyters: They haue preachers enow in her to inſtruct the people in the faith, ſuch as are choſen out of the order of the Presbyters and Monkes, and are held to be learned.

Damianus a Goes de Indor legati.
Titelmann. de religione Aethiop.

3 Confeſſ. of Heluetia latter.cap.18. *The offices of the Miniſters are diuerſe, yet moſt men doe reſtraine them to two, in the which all the reſt are comprehended; to the teaching of the Goſpell of Chriſt, and to the lawfull adminiſtration of the Sacraments.*

Harm.ſect.11.
pag.344.

4 *Eſpencæus* much complaineth of their vnpreaching Biſhops: that whereas it was defined in the Councell of Trent, *ſeſſ.4.* to be the chiefe office of a Biſhop to preach: yet none of the Biſhops at that Councell, were knowne to preach: yea he ſaith he knew many Biſhops himſelfe, who did denie they were bound *vti ſe ad iſtam docendi ſeruitutem demittant, ad iſtas ſordes deſcendant*: that they ſhould abuſe themſelues to this ſlauiſh and ſordid kind of teaching, &c. If then popiſh Biſhops thinke ſcorne to preach themſelues, neither will they haue it belong vnto Presbyters, they will ſhortly bring their popiſh Church to the Muſcouia faſhion, who haue no Preachers, nay, *concionari in ſuis eccleſiis obſtinate prohibent, &c.* They obſtinately forbid any to preach in their Churches, for by this meanes they are free, they ſay, from hereſies and diuers opinions, which ariſe by preaching and diſcourſing.

In 1.Tim.digreſſ.lib.2.c.2. pag.117. Guagnin.Veronenſ.de religion. Ruthenor. pag.230.

AN APPENDIX TO THIS PART, WHETHER THE DIFference betweene Biſhops and other Miniſters be grounded vpon the Law of God, and inſtitution of the Apoſtles.

The Papiſts.

77.Error. BEllarmine affirmeth, that the iuriſdiction of Biſhops, as now it ſtandeth in their Church, and the difference betweene them, and other Presbyters, is, *iure diuino*, grounded vpon the Law of God, and of ſuch neceſſitie, that hee holdeth the contrary to bee hereſie, and thoſe to bee heretikes, that hold this difference to ariſe rather of a politike conſtitution of the Church to auoid Schiſme, then of the inſtitution of the Apoſtles: *lib.1.de Clericis c.14.* Yea they hold them to be no Churches at all, which are not vnder the gouernement of Biſhops, but of other ouerſeers, and ſuperintendents: *Sane ego, nec eccleſiam ibi intelligere poſſum, &c.* Surely I ſee not (ſaith one) how there can be any Church, where there is no Biſhop: *Eſpenc.in 1.Tim.194.b.* And ſo is it in a late decree of theirs out of the Councell of Paris: *diſtinct.93.c.8. Nulla ratione Clerici, &c.* They in no wiſe are ſaid to be Clerkes, or prieſts, that are not gouerned vnder the diſcipline of any Biſhop? for ſuch the Church in former time called *Acephali*; men without an head, &c. Which decree if it be ſo vnderſtood, that no Church ought to be without an head, that is, ſome commendable forme of diſcipline and gouernement, then may it wel be receiued: but if it be taken ſtrictly, that no Church can be without ſuch Biſhops, as they haue; this were both to condemne the Churches of Geneua, and diuers in Germanie, which haue Superintendents, and no Biſhops all; as alſo the Church of England, that hath Biſhops, but not ſuch, as theirs are. Let vs ſee ſome of their arguments, for the neceſſarie difference and preeminence of Biſhops by the law of God.

Argum.1. In the old Teſtament, there was the high Prieſt as chiefe, vpon whoſe ſentence euerie matter depended, and other inferiour prieſts vnder his obedience: in the new Teſtament, Biſhops are as the high Prieſts then; and presbyters now, as the inferior prieſts then. *Ergo*, by the Law of God there is a difference. *Bellarm.*

Anſw. Firſt, the high Prieſt in the Law was a figure of Chriſt, who is the high Prieſt of the new Teſtament, and chiefe Shepheard, 1.Pet.5.4. and therefore this type being fulfilled in Chriſt, cannot properly be applied to the externall Hierarchie of the Church. Secondly, if euery Biſhop bee this high Prieſt, then haue you loſt one of your beſt arguments for the Pope, whom you would haue to bee the high Prieſt in the Church. Thirdly, a difference notwithſtanding we grant of prioritie and order, but not of princely dominion, both in the Prieſts of the old law, and the Miniſters of the Goſpell. Fourthlie, it is vntrue, that all things were gouerned onely at the will of the high Prieſt, for the other Prieſts alſo were his aſſiſtants, and did debate matters in Councell with them. And this was that συνέδριον, the Sanedrim or Councel, Act.5.34. wherein together with the high Prieſts were aſſembled other Elders alſo, called *Presbyteri*, Presbyters, Act.4.8.23. And this one of your owne writers confeſſeth: *Et Synagoga, & poſtea Eccleſia ſeniores habuit, &c.* Both the Synagogue and afterward the Church had certaine Elders, without whoſe counſell, nothing was done: which Seigniorie, by what negligence it was growne out of vſe, S. *Ambroſe* modeſtly confeſſeth he knew not; *Eſpenc.in 1.Tim.c.5.verſ.1.* Fifthly, S. *Hierome* reaſoneth thus, that if *Moſes, qui potuit ſolus præeſſe*: that if *Moſes*, who might himſelfe onelie haue been Ruler of the people, yet choſe vnto him 70. Elders, together with whom hee judged the people: ſo ſhould Biſhops and Presbyters *in commune regere*; gouerne the Church in common, imitating *Moſes*; *Hierom Euag.* If *Moſes* had partners in the gouernement of the ciuill ſtate, there is no queſtion, but the high Prieſt had likewiſe in the eccleſiaſticall.

1.Pet.5.4.

Acts 5.34.

Argum.2. Chriſt ordained 12. Apoſtles, and 70. Diſciples beſide, betweene whom there was great difference; the Biſhops ſucceed the Apoſtles, the Prieſts come in the place of the Diſciples, *Ergo*.

Anſw. Firſt, *Bellarmine* here diſputeth not to the point, for he is not onely to prooue a ſimple difference and diſtinction, which we grant: but a Princely preeminence, which hee ſhall neuer ſhew. Secondly, not onely Biſhops, but all faithfull Paſtors and Miniſters are the Apoſtles ſucceſſors: as *Ignatius* witneſſeth *epiſtol. ad Trallianos. Subditi eſtote, &c.* Bee yee ſubiect to the Colledge of the Presbyters, as to the Apoſtles of the Lord; though in the ſame place he compare the Biſhops to Chriſt, the Prieſts to his Apoſtles, as noting a difference; yet it is ſufficient, for that purpoſe we alleage it, that they alſo are reſembled to the Apoſtles. Thirdly, that Prieſts ſucceed in the place of the Apoſtles, and that Deacons are in ſtead of the ſeuentie Diſciples: and not, as he ſaith: thus it is euident out of their owne decrees, *diſtinct. 68. c. 5. Damaſus, non amplius, quam duos ordines, &c.* We reade but of two orders among the Diſciples of Chriſt, that is, of the twelue Apoſtles and the ſeuentie Diſciples: And who are now in the place of thoſe, *Innocentius* ſheweth, *decret. Greg. lib. 1. tit. 14. c. 9. Hos ſolos Primitiua Eccleſia, &c.* The primitiue Church only had theſe two ſacred orders, of Prieſts and Deacons. Fourthly, his argument concludeth not, Apoſtles were aboue Diſciples: *Ergo*, Biſhops, &c. vnleſſe he doe aſſume this, but Biſhops are Apoſtles: which is denied by *Ignatius*, who though he were neere to the Apoſtles time, being the third Biſhop of Antioch after *Peter*, and had ſeene Chriſt after his reſurrection; yet writing to the Antiochians, ſaith, *Hæc non vti Apoſtolus præcipio*: I do not command theſe things as an Apoſtle.

Argum. 4. S. *Paul* ſaith to *Timothie*: *Receiue no accuſation againſt an Elder but vnder two or three witneſſes*, 1.Tim.5. Here *Timothie* Biſhop of Epheſus, is made iudge of the Prieſts and Miniſters: *Ergo*, 1.Tim.5.19. in the Apoſtles time a difference, &c. *Bellarm. ibid.*

Anſw. First, it may be doubted whether *Timothie* were ſo ordained by the Apoſtle Biſhop of Epheſus, as now a Biſhop is ſet ouer his dioceſſe: for, then the Apoſtle would neuer haue called him ſo often from his charge as he doth, and employed him in the ſeruice of other Churches; as he ſendeth him to Corinthus, to the Theſſalonians to confirme their faith, and to other Churches beſide. It is 1.Cor.16.10. moſt like, that *Timothie* had the place and calling of an Euangeliſt, whoſe office was to ſecond the Apoſtles 1.Theſſ.3.2. in their miniſterie, and to water that, which the Apoſtles had planted. And that the calling of Euangeliſts and Biſhops, which were Paſtors, was diuers, it appeareth by S. *Paul*, Epheſ. 4. 11. *He hath giuen ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtors, &c.* Epheſ.4.11. And that *Timothie* was ſuch an Euangeliſt, it may be gathered, for that the Apoſtle biddeth him doe the worke of an Euangeliſt, 2.Timoth.4.5. Secondly, ſeeing that *Timothie* was ordained by the authoritie of the Elderſhip, 2.Tim.4.5. 1.Tim.4.14. which they themſelues tranſlate the Prieſthood; and the Rhemiſts expound it of 1.Tim.4.14. the ancient practiſe of the Church, when the Prieſts together with the Biſhop lay their hands vpon him that is ordained: *ex Concil. Carthag. 4. c. 3.* and ſo alſo *Iohan. Gropperus* their owne bird doth vnderſtand it; to whom alſo conſenteth *Eſpencæus* in his Commentarie vpon that place: how then could *Timothie* be a Biſhop ſtrictly and preciſely taken, being ordained by Presbyters? Thirdly, but to admit that *Timothie* was a Biſhop, or at the leaſt, which is all one to the matter in hand, greater then a Biſhop: yet cannot hee conclude from hence the princely preeminence ouer prieſts as their ſubiects, and an abſolute and plenarie power in them, the other excluded: for hee biddeth *Timothie* not to rebuke, but to exhort the Elders as Fathers; which *Epiphanius* vnderſtandeth of elder Miniſters: whereby he giueth no princely dominion to *Timothie*, but a brotherly ſuperioritie in gentle admonition. Againe, where he ſaith, *Receiue no accuſation, &c.* though he ſpeake by name to *Timothie*, directing his ſpeech to him as the chiefe, yet he excludeth not the reſt: as the holy Ghoſt writing to the Angels and chiefe Paſtors of the ſeuen Churches, Apoc. 2. 3. implieth the reſt of the Miniſters and Church there, as may appeare by the matter of the Epiſtles, wherein the faults of the whole Church are reproued, and their vertues commended. Neither can it be gathered by thoſe words of the Apoſtle, *Lay hands ſuddenly vpon no man, &c.* that *Timothie* had this ſole power in himſelfe: for the Apoſtle would not giue that to him, which he did not take to himſelfe, who aſſociated vnto him the reſt of the Presbyterie in the ordaining of *Timothie*, 1.Tim.4.14. but hee ſpeaketh to him as the chiefe. Wherefore whatſoeuer yet hath been alleaged, this champion hath failed in the proofe of the princely Monarch of his mitred Biſhops by the word of God: I will come now to deliuer our owne opinion.

The Proteſtants.

Of the difference betweene Biſhops and Prieſts there are three opinions: the firſt of *Aerius*, who did hold that all Miniſters ſhould be equall, and that a Biſhop was not, neither ought to be ſuperiour to a Prieſt, neither that there was any difference at all betweene them: which opinion of his, was counted among other hereſies: *Auguſtin. de hæreſib. cap. 53. Epiphan. hæreſ. 75.* The ſecond opinion in the other extreame is of the Papiſts, as we haue ſeene, that would haue not onely a difference, but a princely preeminence of their Biſhops ouer the Clergie, and that by the word of God: and they vrge it to be ſo neceſſarie, that they are no Churches, which receiue not their pontificall hierarchie. The third opinion is betweene both, that although this diſtinction of Biſhops and Prieſts, as it is now receiued, cannot be directly proued out of Scripture: yet it is very neceſſarie for the policie of the Church, to auoid ſchiſmes, and to preſerue it in vnitie. Of this iudgement Biſhop *Iewel* againſt *Harding* ſheweth both *Chryſoſtome*, *Ambroſe*, and *Hierome* to haue been: *Defenſ. Apolog. pag. 248.* And amongſt the reſt S. *Hierome* thus writeth: *Apoſtolum perſpicuè docere, &c.* That the Apoſtle teacheth euidently, that Biſhops and Prieſts were the ſame: Yet he holdeth this diſtinction to be neceſſarie for the gouernment of the Church: *Quòd vnus poſt electus eſt, qui cæteris præponeretur, in ſchiſmatis factum eſt remedium*: That one afterward was choſen, to be ſet ouer the reſt, it was done to bee a remedie againſt ſchiſme: *ad Euag.* To this opinion of S. *Hierome* ſubſcribeth Biſhop *Iewel* in the place before quoted, and another moſt reuerend Prelate of our Church, in theſe words: I

know

B. whitgift. know theſe names be confounded in the Scriptures, but I ſpeak according to the manner and cuſtome of the Church euer ſince the Apoſtles time: *Defenſ. anſw. admonit. pag.*383. Which ſaying is agreeable to that of S. *Auguſtine: Secundum honorum vocabula quæ eccleſiæ vſus obtinuit, &c.* According (Epiſt.19.ad Hieron.) to the names of honour, which the vſe or cuſtome of the Church hath obtained, a Biſhop is greater then a Prieſt. So that *Auguſtine* himſelfe, who was no Aerian, doth ground this diſtinction rather vpon ancient cuſtome, then the Scripture. Now then of theſe three opinions, the two firſt wee reiect, the one of the Papiſts we haue alreadie confuted; the other of *Aerius* commeth now to be examined: the third followeth by our arguments to be confirmed.

That *Aerius* was iuſtly condemned of the Church for bringing in a popular equalitie of Miniſters into the Church (though he deſerued not for this opinion onely, to be counted amongſt heretikes) thus we make it plaine.

*Argum.*1. There was an order and prioritie amongſt the Apoſtles themſelues, though in reſpect of their Apoſtleſhip they were all of one authoritie: much more therefore ſhould there be an order and degree amongſt the Miniſters of the Church, who are inferiour to the Apoſtles.

The firſt part is thus proued: Act.1. The prioritie of ſpeaking is giuen to *Peter*, in the election of Galath.2.7.8. *Matthias*. Act.15. The definitiue ſentence is pronounced by S. *Iames*. Galath.2.7.8. Saint *Paul* is ordained the chiefe Apoſtle of the vncircumciſion, and S. *Peter* of the circumciſion. And amongſt the Apoſtles themſelues, ſome were counted the chiefe and eſteemed as pillars, as *Iames, Cephas, Iohn,* Galath.2.2.9. We alſo grant, that *Peter*, when he confeſſed Chriſt for and in the name of the reſt, had a primacie of order, and a prioritie at that time, who alſo for and in the name of the reſt firſt receiued the keyes of the Church. And thus much *Cyprian* acknowledgeth: *Hoc erant cæteri Apoſtoli, quod fuit Petrus, &c.* The reſt of the Apoſtles were the ſame that *Peter* was, hauing like fellowſhip of power and honour: but the beginning is from one, that the Church may appeare to be one, *de ſimplicit. prælator.* Wherefore if that among the Apoſtles an order and prioritie may be granted, how much more amongſt other Miniſters is a difference to be admitted?

1.Cor.12.28. *Argum.*2. Saint *Paul* ſaith, *God hath ordained in the Church, firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe worke miracles, after that the gifts of healing, &c.* The Apoſtle here aſſigning to ſome the firſt place, to others the ſecond, to ſome the third, and ſo to the fifth, euidently ſheweth, that there was a difference, and a preeminence in the gifts and callings of the Church. And ſeeing it cannot bee denied, but that the Apoſtles were chiefe and ſuperiour to all other Miniſters: it followeth, that the Apoſtles themſelues allowed a ſuperioritie in the Miniſters of the Church. And although their calling was extraordinarie, and therefore they were the chiefe; yet after their calling ceaſed, and they were tranſlated, an order ſtill for gouernment was to remaine in the Church.

*Argum.*3. 1.Cor.14.33. the Apoſtle ſaith, *God is not the author of confuſion, or diſorder*: but to haue a popular equalitie amongſt the Miniſters, were the next way to bring in confuſion, if none ſhould be ruled or directed by other. As S. *Hierome* well ſaith, *Si tollis ordinem tabernaculi*: If you take away the order of the tabernacle, if all ſhould be as one mixt bodie, and as the ſaying is, [illegible] one heape of duſt, or as we ſay, an hodgepoch: then to ſmall purpoſe are Biſhops, Prieſts, Deacons, &c. *lib.*2. *aduerſ. Iouinian.* His meaning is, that like as where a building is not diſtinguiſhed into the parts, but lieth altogether in a rude heape, it falleth quickly to ruine and duſt: ſo the Church being without order, ſoone commeth to confuſion. Wherefore as the Apoſtle concludeth, *Let all things* 1.Cor.14.40. *be done comely and in order*: So, whoſoeuer goeth about to breake the order of the Church, as *Aerius*, or whoſoeuer elſe, is a diſturber. And this may ſuffice by the way for the confutation of *Aerius* ſchiſmaticall opinion. Now for the confirmation of *Hieromes* iudgement.

*Argum.*1. Saint *Hierome* alleageth diuers places of Scripture, to ſhew that a Prieſt and a Biſhop Acts 20.17.28. in the Apoſtles times were all one: as Acts 20. verſ.17. thoſe whom the Apoſtle calleth Elders or Tit.1.5. Preſbyters, verſ.28. he nameth Biſhops, or ouerſeers. Tit.1.5. *I left thee in Crete for this cauſe, to ordaine Elders or Prieſts*: and then he ſheweth what manner of perſons the Elders ſhould be, verſ.7. 1.Pet.5.1. for a Biſhop muſt be blameleſſe, &c. Likewiſe Saint *Peter*, 1.epiſt.5.1. exhorteth the Preſbyters or Prieſts to feede the flocke, ἐπισκοποῦντες, that is, ouerſeeing, from whence the name of *Epiſcopus*, a Biſhop, is deriued. Hence he concludeth thus, *Idem ergo preſbyter & Epiſcopus, &c.* Therefore a Biſhop and Prieſt are all one. *Hieron. ad Euag.*

To theſe teſtimonies of Scripture diuers anſweres are framed: Firſt, *Epiphanius* anſwereth, that the Apoſtle calleth Biſhops Prieſts, becauſe in many Churches, for the want and penurie of ſufficient Miniſters, there were no Prieſts but Biſhops, who alſo did the office of Prieſts.

Philip.1.1. But *Bellarmine* miſliketh this anſwere: for the Apoſtle in his epiſtle to the Philippians, writeth to the Biſhops and Deacons there, 1.chap. verſ.1. but in one citie there could be but one Biſhop: and it is more like that there might be many Prieſts, then Biſhops, in one citie.

Secondly, *Theodoret* anſwereth, that in the Apoſtles time the Biſhops were called Apoſtles, and the Philip.2.25. Prieſts Biſhops, as *Epaphroditus* is called the Apoſtle of the Philippians, and therefore the office of Prieſts is deſcribed vnder the name of Biſhops.

Anſ. Firſt, it is more probable, that Biſhops ſhould be called Apoſtles after the Apoſtles time, then while they liued, becauſe that while the Apoſtles remained, the calling of Biſhops is not thought then to haue been ſo neceſſarie as afterward: but yet after the Apoſtles were departed, the ancient Biſhops refuſed to be called Apoſtles, as before I ſhewed in *Ignatius.* And S. *Cyprian* thus writeth, *Me nullius ſuadela poteſt inclinare, &c.* No man can perſwade me, that there are now other Apoſtles, &c. *de ſingularitat. clericor.* Secondly, concerning the inſtance of *Epaphroditus*, he is called their Apoſtle, that is, meſſenger, becauſe he brought the beneuolence of that Church vnto Saint *Paul*, Philip.4.18. Philip.4.18. and ſo this word, Apoſtle, is taken both in the Ciuill and Canon law, in ſo much, that letters dimiſſorie granted in the cauſe of appeale, by him, from whom the appeale is made, are called (*Apoſtoli*) letters of diſmiſſing, or ſending the cauſe to him, to whom the appeale is made, *Decret.p.2.cauſe.2. queſt.6.ca.24.ſext.decret.lib.2.tit.15.c.1.* Thirdly, we denie not, but that the Miniſters and Paſtors of the Church were alſo called Apoſtles, in reſpect of their paſtorall office, 1.Cor.8.23. but not in that 1.Cor.8.23. ſenſe, as the twelue Apoſtles were ſo called, but in a larger ſenſe and more generall vſe of the word: As the word Deacon or Deaconſhip is likewiſe taken ſometime ſtrictly for a ſpeciall office of the Church, as Act.6. there were ſeuen Deacons elected; ſometime more largely for any office, or miniſterie, as the Apoſtleſhip is called διακονία, Act.1.25. a Deaconſhip; and *Timothie* an Euangeliſt is cal- Acts 1.25. led a Deacon, that is, a Miniſter, 1.Theſſ.3.2. As the Apoſtles then in a generall acception of the word 1.Theſſ.3.2. were called Deacons, ſo we denie not but that Biſhops and Paſtors might be called Apoſtles. Fourthly, that none in the Apoſtles time were vſually and properly knowne by that name, but the twelue only, to whom were afterward adioyned *Paul* and *Barnabas*, it is manifeſt out of the Scripture, Luk.6.13. *Chriſt choſe twelue, whom he named Apoſtles*: the name therefore of Apoſtle, muſt be of Chriſts Luke 6.13. giuing. And S. *Paul* ſaith, 1.Cor.12.verſ.28. Epheſ.4.11. that God hath giuen ſome to be Apoſtles, 1.Cor.12.28.29 ſome Paſtors and Doctors: *and all are not Apoſtles*, verſ.29. If then ſome were Apoſtles, not all, ſome Ephe.4.11. other Paſtors, the Paſtors were not Apoſtles. This anſwere therefore is inſufficient.

Thirdly, *Michael Medina* a Papiſt thinketh, that both *Hierome*, *Ambroſe*, *Auguſtine*, *Chryſoſtome*, were in the ſame hereſie with *Aerius*.

This erronious iudgement of his is confuted by *Bellarmine*: and it may eaſily be diſproued. Firſt, ſeeing *Auguſtine* with the reſt held *Aerius* to be an heretike, how could they condemne that for an hereſie in him, which they themſelues maintained? Secondly, it is not like that the Church, which hath condemned that for hereſie in *Aerius*, would tolerate it in the reſt. Thirdly, there is great difference betweene *Aerius* opinion, and theirs: for he would haue no difference at all betweene a Biſhop and a Prieſt: the fathers allowed a difference, holding it to bee profitable for the peace of the Church: they only affirmed, that this diſtinction was rather authorized by the ancient practiſe of the Church, then by any direct place of Scripture.

Fourthly, *Bellarmine* alleageth the opinion of one *Delphinus* a popiſh writer, *lib.2.de Eccleſ.* that by the ſentence of *Hierome*, in the beginning the ſame men were both Biſhops and Prieſts, not that the office of both was the ſame, but that then both were ioyned together in one man: and afterward, ſome were made Biſhops only, ſome Prieſts only.

Bellarmine alſo confuteth this opinion, and ſheweth, that *Hierome* his meaning was, that the office of a Biſhop and a Prieſt in the Scripture are taken to bee all one, and not for that they might bee, or were ſometime in one man: for thus *Hierome* ſaith, *epiſt. ad Euag. Quid facit excepta ordinatione, &c.* What doth a Biſhop, beſide giuing of orders, that a Prieſt doth not? And againe, *Communi presbyterorum conſilio, &c.* The Church was gouerned in time paſt by the common counſell or aduice of the Presbyters. Whereby it is cleere that *Hierome* ſpeaketh not of the perſons, but of the office. And yet more plainly, *Epiſcopum & presbyterum vnum eſſe, aliud nomen officij, &c.* That a Biſhop and a Prieſt are all one, the one being a name of office, the other of age. So he thinketh the office to be the ſame, the names diuers.

The fifth and laſt anſwere to the places of Scripture propoſed is *Bellarmines*: who thinketh that in the Apoſtles time the names of Biſhops and Prieſts were confounded, being common to all Miniſters; but that the offices and functions themſelues were diſtinguiſhed.

Anſw. Firſt, Saint *Hierome* ſheweth out of Saint *Paul*, 1.Timoth.3. where hee deſcribeth the office of a Biſhop, that not only the name of a Biſhop and a Prieſt was taken for the ſame, but the office alſo: becauſe the Apoſtle requireth the ſame properties and qualities in them both: *De presbytero reticetur, quia & in Epiſcopo presbyter continetur*: There is no mention made of a Prieſt, becauſe he is contained vnder a Biſhop, *Hieron. Euag.* And in the ſame Epiſtle he vrgeth that place, Titus 1.5.7. Tit.1.5.7. where the Apoſtle doth not onely giue the name of Biſhops to Prieſts, but requireth the ſame gifts and qualities in them both. Secondly, S. *Chryſoſtome* vſeth the ſame reaſon, *Hom.11.in 1.ad Timot. Inter Epiſcopum & presbyterum intereſt fere nihil, &c.* There is almoſt no difference betweene a Biſhop and a Prieſt, becauſe that vnto Prieſts the care of the Church is committed, and that, which the Apoſtle ſaid of Biſhops, doth agree vnto Prieſts. Thirdly, Saint *Ambroſe* alſo vpon the ſame ground thus writeth: *Comment. in 1.Timoth.3. Poſt Epiſcopum diaconatus ordinationem ſubiecit, &c.* He doth place the ordination of a Deacon after a Biſhop: why? becauſe there is but one ordination of a Biſhop and a Prieſt: for both of them is a Miniſter (*Sacerdos*) yet the Biſhop is the firſt among the Prieſts. Fourthly, likewiſe *Concil. Aquiſgran. cap.8.* in theſe words out of *Iſidore* they conclude thus: *Vnde ad Timotheum de ordinatione, &c.* Hereupon the Apoſtle writing to *Timothie* of the ordination of a Biſhop and a Deacon, ſpeaketh nothing of Prieſts, becauſe he comprehendeth them vnder the name of Biſhops: *ſecundus etenim gradus penè coniunctus eſt primo*: for the ſecond degree is almoſt all one with the firſt. Thus by the iudgement of theſe learned fathers, there was ſmall difference, as betweene the names: ſo betweene the offices of Prieſts and Biſhops in the Apoſtles time. And thus much concerning the teſtimonies of Scripture.

Argum. 2. Archbiſhops and Primates haue the ſame right of iuriſdiction ouer other Biſhops, which Biſhops haue ouer ſimple Prieſts: but their authoritie and iuriſdiction is rather grounded vpon the ancient cuſtome of the Church, then any Apoſtolicall iniunction or inſtitution in Scripture. *Ergo.*

The ſecond part of the reaſon is proued by the authoritie of S. *Hierome*, or who elſe was the author of the booke *de 7. Ordinib. Propter hoc eſt nuper Epiſcopalis electio, &c.* For this cauſe alſo, that is the preſeruing of vnitie, the election of the Biſhop is referred to the Metropolitane, &c. and now the chiefe Prieſts begin to endure another Prieſt aboue them, *non ex iure, ſed neceſſitate*, rather of neceſſitie, then equitie. Alſo the decree of *Nicholaus* the Pope, *Can. 3. de Patriarch. Primates vel Patriarchas nihil habere priuilegij, &c.* We do determine, that Primates and Patriarches haue no priuiledge before other Biſhops, *niſi quantum*, but as farre as the ſacred Canons doe grant, and ancient cuſtome of old time hath giuen vnto them. This alſo is affirmed by that reuerend and learned Prelate B. *Iewel* out of *Hierome, Defenſ. Apolog. p. 123.* that Biſhops are ſubiect to Primates rather by continuance of cuſtome, then by precept of Scripture.

Argum. 3. Biſhops are ſaid to ſucceed the Apoſtles, as S. *Cyprian* witneſſeth, *lib. 2. epiſt. 10. ad Cornel. Hoc vel maxime frater, &c.* Brother, we muſt chiefly labour for this, that wee may retaine vnitie, deliuered by our Lord and his Apoſtles to vs their ſucceſſors. But a ſucceſſor commeth not in place, till the predeceſſor be gone: *Decret. part. 2. cauſ. 7. quaſt. 1. c. 5. Viuente Epiſcopo, &c.* As long as the Biſhop liueth, no mā can ſucceed him. And *can. 41. In vna Eccleſia, &c.* There cannot be two Biſhops in one place: *Ergo*, the Apoſtles could properly haue no ſucceſſors while they liued: and they being the chiefe Paſtors and Biſhops of euery Church, there could be no other chiefe beſide them. And although they might commit the chiefe ouerſight of ſome Churches to ſome ſpeciall men in their abſence, as to *Timothie* at Epheſus, to *Titus* in Creta: yet could they not then be ſaid properly to be the Apoſtles ſucceſſors; and the Apoſtles yet being aliue, the office of Biſhops was leſſe needfull, as a reuerend Prelate hath written. So then I conclude out of the Councell *Aquiſgran. cap. 9. ex Iſidor. Apoſtolis decedentibus, ſucceſſerunt Epiſcopi*: The Apoſtles deceding or departing, the Biſhops ſucceeded. Wherefore it is probable, that while the Apoſtles liued, Biſhops were not in their full office, but after their departure. The diſtinction then of Biſhops and other Miniſters, ſeemeth not to haue been in the Apoſtles time.

Argum. 4. If the diſtinction of Biſhops and Prieſts were by the commandement and inſtitution of Chriſt and his Apoſtles, it ſhould neceſſarily be enioyned vnto all Churches: for all the precepts and ordinances of Chriſt and his Apoſtles are of neceſſitie to be kept, 2. Theſſ. 2. 15. *Hold the ordinances which you haue been taught, &c.* But this cannot without preiudice of many reformed Churches, be affirmed, which haue no Biſhops, though they haue other Ouerſeers in their ſtead. And although it cannot be denied, but that the gouernmēt of Biſhops according to the vſe of the primitiue Church, is very profitable for the preſeruing of vnitie; yet dare wee not condemne the Churches of Geneua, Heluetia, Germanie, Scotland, that haue receiued another forme of Eccleſiaſticall gouernment: as the Papiſts proudly affirme all Churches, which haue not ſuch Biſhops as theirs are, to be no Churches. Wherefore I cannot conclude that this ſpeciall forme of Eccleſiaſticall gouernement; is abſolutely preſcribed in the word: for then all thoſe Churches, which haue not that preſcript forme, whether of Biſhops, or other, ſhould be condemned as erroneous Churches. So then here is the difference betweene our aduerſaries the Papiſts and vs: they ſay it is of neceſſitie to ſaluation, to be ſubiect to the Pope, and to Biſhops and Archbiſhops vnder him, as neceſſarily preſcribed in the word: but ſo doe not our Biſhops and Archbiſhops, which is a notable difference betweene the Biſhops of the popiſh Church, and of the reformed Churches: *Defenſ. anſw. admonit. p. 382.* Wherefore, as wee condemne not thoſe reformed Churches, which haue retained another forme of Eccleſiaſticall gouernment; ſo neither are they to cenſure our Church, for holding ſtill the ancient regiment of Biſhops, purged from the ambitious and ſuperſtitious inuentions of the popiſh prelacie. Let euerie Church vſe that forme, which beſt fitteth their ſtate: in externall matters euery Church is free, not one bound to the preſcription of another, ſo they meaſure themſelues by the rule of the word: for if any Church ſhall ſeeme to preſcribe vnto another in thoſe things, wherein they are left free, that ſaying of the Apoſtle may be fitly applied againſt them, 1. Cor. 14. 36. *Did the word of God ſpring from you, or came it vnto you onely?* God may giue vnto one Church wiſedome out of the word, to know what is beſt for their ſtate, as well as to another. And ſo I conclude this point, with that ſaying of Saint *Auguſtine* to the Donatiſt Biſhops: *Tenete, quod tenetis, &c.* Hold, that which you hold; you haue your ſheepe, I haue my ſheepe, be not troubleſome to my ſheepe, I am not troubleſome to yours, *expoſit. 2. in Pſal. 21.* So may wee ſay to our ſiſters the reformed Churches, and they likewiſe to vs: let them hold that gouernment they haue, we doe not moleſt them in their courſe, neither let them moleſt vs in ours.

2. Theſſ. 2. 15.

1. Cor. 14. 36.

Thus hitherto haue I ſhewed the grounds of *Hieromes* opinion concerning the diſtinction of Biſhops

ſhops and other Miniſters, which is alſo ratified by their owne decrees, *diſtinct. 95. c. 5. Olim idem erat, &c.* In times paſt a Prieſt was the ſame, that a Biſhop: and before that by the inſtinct of the diuel ſects entred into Religion, *communi presbyterorum concilio*, The Church was gouerned by the common councell of the Presbyters: and *diſtinct. 93. c. 24. quod poſtea vnus electus eſt, &c.* that afterward one was choſen to be preferred before the reſt, it was done to be a remedie againſt ſchiſme: likewiſe that ſaying of *Auguſtine, ſecundum honorum vocabula*, That according to the titles of honour, which the vſe of the Church hath obtained, a Biſhop is greater then a Prieſt, is confirmed, *par. 2. cauſ. 2. q. 7. c. 34.* And ſo their owne decrees conclude this matter againſt themſelues, *diſtinct. 95. c. 5. Sicut ergo presbyteri, &c.* As Prieſts therefore doe know, that they by the cuſtome of the Church are ſubiect to him, who is ſet ouer them; ſo let Biſhops vnderſtand, that they alſo by the ſame cuſtome, rather then by vertue of the Lords diſpenſation, are greater then Prieſts, &c. But *Hierome* thus writing, giueth no encouragement to inferiour Miniſters, to caſt off the yoke of their ſuperiours: but exhorteth them willingly to ſubmit themſelues; *Sta ſubiectus pontifici, &c.* Be ſubiect to thy Biſhop, and receiue him as thy ſpirituall father. Likewiſe he exhorteth Biſhops, *Honorent clericos, &c.* Let them honour their Clergie, as the Clergie, that their Clergie may honour them, as their Biſhops, *diſtinct. 95. c. 7.* And thus the ſame learned father concludeth with his exhortation to them both: that they not reſpecting their titles, ſhould labour together for peace, and to profit the Church: *Quomodo in legionibus & exercitu, &c.* Like as in the Armie, ſome are Generals, ſome Centurions, ſome Tribunes, but the battell being once ioyned, titles of honour ceaſe, onely valour is required: ſo in this field and battell, wherein we fight againſt the diuell, not names and titles are to be ſought for, but godly endeuour, &c. *lib. 1. aduerſ. Iouinian.* that whether Biſhops as ſuperiours, or Miniſters as inferiours, they muſt ioyne together in the Lords worke, like as the Captaine and ſouldier fight together, the Maſter builder and the labourer build together.

Now to conclude this whole queſtion, and to ſpeake diſtinctly of euery point, that it may appeare how farre this difference in Eccleſiaſticall functions is diuine, and wherein humane: this I iudge may ſafely without any contradiction be affirmed, that in this diſtinction of the Miniſters of the Church, there is ſomewhat apoſtolicall, ſomewhat alſo politicall: and in the Popiſh Prelacie, ſomething alſo Antichriſtian and diabolicall: as I will now briefely ſhew in euery point, by particular induction.

Firſt, in the calling of Biſhops, as they are now ordained in ſome reformed Church, there is ſomewhat diuine and Apoſtolicall: for it cannot bee denied, but that to haue order in the Church, and to haue diuerſitie of degrees and miniſtrations, to auoide confuſion, proceedeth from the inſtitution of Chriſt: And thus farre the preface to the 21. diſtinction may bee receiued and allowed; which thus determineth, *Maiorum & minorum ſacerdotum, &c.* The diſtinction of the greater and leſſe Miniſters tooke beginning from Chriſt in the new Teſtament, who did inſtitute 12. Apoſtles as the greater and higher ſort of Miniſters, and 72. Diſciples as the leſſe. This then we ſay, is agreeable to the inſtitution of Chriſt, that there ſhould bee not a popular equalitie, but a conuenient ſuperioritie and prioritie in the Miniſters of the Goſpell, as S. *Paul* alſo ſheweth, *firſt Apoſtles, ſecondly Prophets, &c.* as I haue proued at large before. 1. Cor. 12. 28.

Secondly, there is ſomewhat politicall: and that of two ſorts, as touching the policie Eccleſiaſticall, and Ciuill.

To the Eccleſiaſticall policie in the aduancing of the dignitie of Biſhops theſe things doe appertaine: Firſt of all S. *Hierome* ſaith of confirmation committed only to Biſhops, *Diſce hanc obſeruationem ad honorem potius eſſe ſacerdotij, &c.* Know that this obſeruation is rather for the honour of their Prieſthood, then by neceſſitie of any law, *Hieron. aduerſ. Luciferian.*

Secondly, the Councell of *Aquiſgrane, ca.* 8. ſaith, that the ordination and conſecration of Miniſters is now reſerued to the chiefe Miniſter, *ſolum propter authoritatem*, onely for authoritie ſake, leaſt that the diſcipline of the Church being chalenged by many, ſhould breake the peace of the Church.

Thirdly, the author of the booke vnder *Hieromes* name *de 7. ordinib.* ſaith, that the conſecration of Virgins, which is not now in vſe in the reformed Churches, was reſerued to the Biſhop, for concord ſake.

Fourthly, the iuriſdiction of the Church, which in time paſt *Hierome* ſaith was committed to the Senate or Colledge of the Presbyters, was afterward, to auoide ſchiſme, deuolued to the Biſhop: *Diſtinct. 95. 5. Antequam, &c.* Before ſects entered into religion, the Church was gouerned by the common councell of Presbyters. And of this Senate mention is made in the decrees: *Cauſ. 16. queſt. 1. c. 7. Senatum Romani, &c.* As the Romanes had their Senate, by whoſe counſell euery matter was diſpatched; ſo we haue our Senate the companie of Elders.

Fifthly, S. *Ambroſe* ſaith, 1. Tim. 3. *Epiſcopi & presbyteri, &c.* A Biſhop & a Presbyter haue but one ordination: for they are both in the Prieſthood. Whereby it may appeare, that the ſpeciall conſecration of Biſhops was ſince ordained for the dignitie of that calling. And S. *Hierome* ſaith, That in the Church of Alexandria, the Presbyters did make choiſe of one, whom they placed in a higher degree, and called him their Biſhop; like as if an Armie ſhould chuſe a Generall, or the Deacons ſhould chuſe an induſtrious man, whom they make their Archdeacon, *Hieron. ad Euagr.* So it ſhould ſeeme that the very election of a Biſhop in thoſe daies without any other circumſtance, was his ordination.

Sixthly, in *Hieromes* time it was lawfull for Prieſts and Miniſters to preach without further licence obtained from the Biſhop: as it may appeare *diſtinct. 95. c. 6. Qui non vult presbyteros, &c.* Hee that will not haue a Miniſter to doe that, which is commanded him of God (that is to preach) would bee greater then Chriſt, &c. And a little after: Wherefore let it bee lawfull for them to doe that in the Churches, which they are ſuffered to doe at Rome, in Greece, Cyprus, Italie: nay, which is more, in heauen, &c. But ſince, to ſtay the humour of contentious and ſchiſmaticall preachers, it hath ſeemed good to the Church to referre the allowance of preachers to the Ordinarie: according to the decree of the Laterane Councell, *ſub Innocent. 3. cap. 3. Praeter authoritatem, &c.* Hee that preacheth priuately or publikely without the authoritie of the Biſhop, let him be excommunicate.

Seuenthly, for the better diſtinction of the offices, and diſcerning of their perſons, it hath been thought meete by the Church, that Biſhops ſhould haue their ſeuerall habite and attire: *Concil. Aquiſgranens. c. 13.* out of *Auguſtine*: *Offertur mihi birrhum pretioſum, &c.* If a coſtly garment be offered me, perhaps it becommeth a Biſhop, though it become not *Auguſtine*, a poore man borne of poore parents, ſuch a garment as a Presbyter or Deacon may weare, ſuch an one will I haue, &c. Though *Auguſtine* in modeſtie refuſe to weare a Biſhops habite, yet it may be gathered, that ſome veſture was ſeemely in them, that became ſuperiour Miniſters.

Eightly, diuers other conſtitutions haue been made in Eccleſiaſticall policie, for the maintaining of the dignitie of Biſhops: as *Cauſ. 2. quaeſt. 5. c. 1.* that an oth ſhould not bee miniſtred to a Biſhop, but in a matter of faith: and whereas one common witneſſe was not taken to be ſufficient in any cauſe: *Cauſ. 4. quaeſt. 3. cap. 3.* yet the teſtimonie of a Biſhop was ſufficient, *Cauſ. 11. qu. 1. c. 36.* Likewiſe two or three witneſſes were receiued againſt a Presbyter, *Cauſ. 2. quaeſt. 4. c. 1.* but a Biſhop could not be condemned by fewer then twelue Biſhops, *ibid. cap. 2.* Theſe and ſuch like immunities haue been in Eccleſiaſticall policie annexed to the dignitie of Biſhops.

So alſo the Ciuill ſtate hath augmented and inlarged the priuiledges and immunities of Biſhops, which they haue rather by the munificence of Princes, then by diuine authoritie: and this was the aſſertion of *Marſilius Patauinus*, that, wherein Biſhops are greater then ſimple Prieſts, and Primates then Biſhops, *illud ex gratuito, &c.* that it proceeded from the franke gift of the Prince, *Praefat. in concil. Senonenſ.*

As firſt, the diuiſion of Prouinces and Cities, vnto Archbiſhops and Biſhops, and the limitation of their iuriſdiction was brought in by the conſent of Princes: as *diſtinct. 99. Prouinciae &c.* Prouinces were for the moſt part diuided before the comming of Chriſt, &c. And where of late the ſecular Primates were placed, to whom appeales were made, when they could not trauell to the Emperours Court, there now Eccleſiaſticall Primates are ſeated, &c.

Secondly, the reuenewes and lands of Biſhopricks haue been giuen by deuout and religious Princes vnto Biſhops and their ſucceſſors, and diuers imperiall lawes haue bin made in fauour of the maintenance of the Church: as *Cod. lib. 8. tit. 54. l. 34. Iuſtinian.* That a gift exceeding three hundred ſhillings, being made without inſinuation, that is, inrolling and recording of it, ſhould not be good, but to the Church. And *leg. 35.* A ſimple gift without ſtipulation, or tradition, that is, vnleſſe it were either deliuered, or warranted, was not good, but to the Church. Likewiſe, *Cod. 1. tit. 5. l. 19.* Whereas the preſcription of twentie or thirtie yeeres might be vrged againſt a priuate man, the Church might lay claime to the poſſeſſions thereof after an hundred yeeres. And thus by the fauourable lawes and bountifull gifts of Princes, the reuenewes of Biſhops haue been inlarged.

Thirdly, the titles of honour annexed to Biſhopricks, as that they are created Barons, and made Lords of the Parliament houſe here in England, haue beene beſtowed by the liberalitie of the Kings of this Realme, not yet aboue 400. yeeres ſince. And whereas by the Imperiall law Aduocates were made equall to Knights, as may appeare by the law of *Leo: Cod. lib. 2. tit. 7. leg. 14. Non minus prouident, &c.* They which take vpon them the defence of cauſes, doe no leſſe profit mankinde, then if they did defend their Countrey by warre and weapons, &c. By the ſame reaſon alſo ſpirituall Paſtors ſhall be preferred before both, which doe not defend mens bodies as Captaines, nor their goods as Aduocates, but watch ouer their ſoules. And as it followeth in the ſame law: *Nec enim ſolos noſtro Imperio militare credimus, &c.* Neither doe we thinke that they onely fight for our Empire, that vſe ſwords and ſhields, but aduocates alſo, &c. yea and much more ſpirituall Paſtors doe fight and ſtriue by their ſpirituall weapons of teares and prayers, &c. So that by the equitie of this law, the Paſtors of mens ſoules are not to be held inferiour to Lords and Knights.

Fourthly, the iudgement of matrimoniall and teſtamentarie cauſes, and of other ſuch like matters, hath beene reſerued vnto Biſhops by the Ciuill and Imperiall authoritie, as may appeare by theſe particular grants.

1 *Cod. lib. 1. tit. 6. leg. 28. Anthemius* made this law, that if a ſtranger died, giuing towards the redeeming of captiues, if hee appointed no executor, the Biſhop of the place ſhould take vpon him to execute the Teſtators will to the foreſaid vſe, &c.

2 *Cod. lib. 6. tit. 54. leg. 10. authentic.* If a ſtranger dye inteſtate, his goods ſhall be deliuered to the Biſhop to be kept for the next heire.

3 *Cod. lib. 1. tit. 7. leg. 1. Valentinian.* It is referred to the care of Biſhops, that victuals bee not ſold at exceſſiue prices in the time of dearth.

Cod.lib.1.tit.7.leg.10.Honor. It is committed to the Biſhops to call vpon the Iudges, that the priſoners be prouided for. 4

Ibid.leg.12. It belongeth to Biſhops, to take order for captiues redeemed, that they be not wronged, or moleſted after their returne. 5

Ibid.leg.11. Biſhops haue charge to ſee the bookes of Sorcerie burned, and what other bookes ſo euer tending to impietie. 6

Ibid.leg.18. If a man confeſſe he haue receiued a piece of money, being promiſed it onely, and afterward receiue it not, he may make his complaint before the Biſhop of that place. 7

Lib.3.tit.1.leg.14.authentic. If the Ordinarie Iudge be ſuſpected, the Biſhop of the place ſhall heare the cauſe together with the Iudge, and ſo determine it. 8

Lib.3.tit.43.leg.15.Iuſtinian. A law is made againſt dice-play, and the charge thereof is committed to Biſhops. 9

Cod.Theodoſian.lib.tit.de Epiſcopal.indic.leg.1. It was lawfull to any man in the wager of law, yea vpon the point of ſentence, to referre his cauſe to the iudgement of the Biſhop, and they were to ſtand vnto it, though his aduerſarie gaine-ſaied. 10

Thus wee ſee alſo how in Ciuill policie the dignitie of Biſhops, by the fauour of Chriſtian Emperours, hath beene enlarged: And hitherto I haue ſhewed, what is to bee iudged politicall in the diſtinction of Biſhops from the reſt of the Clergie, both as touching the Ciuill and Eccleſiaſtical policie.

Now in the laſt place I will briefly declare, what hath beene brought in beſide the firſt inſtitution of Biſhops, by ambition and pride into the Popiſh prelacie.

Firſt, the Biſhops of ancient time were diligent Preachers, *Diſtinct.43.c.5. Nichbolaus. Diſpenſatio,&c.* The diſpenſation of the heauenly ſeede is committed to vs; woe vnto vs, if we ſow it not, if we holde our peace, &c. But they allow vnpreaching Prelates, and ſay, that want may bee recompenced with other gifts of gouernment, *Rhemiſt.annot.1.Tim.5.verſ.17.*

Secondly, Biſhops in times paſt did ſhew themſelues humble and lowly in their apparell, diet, family: For apparell, *Auguſtine* ſaith, *Fateor vobis de precioſa veſte erubeſco,&c.* I confeſſe vnto you, I am aſhamed of a coſtly garment, it becommeth not this profeſſion, *ex concil.Aquiſg.ca.113.* For diet, order was taken: *Lateran.ſub Alexand.c.10.* that Prelates, *tria tantùm fercula haberent,* ſhould haue but three diſhes of meate. And concerning their traine, it was decreed, *Concil.Baſilienſ.append.ca.4.* That Cardinals ſhould haue but tenne; Patriarchs eight; Archbiſhops ſixe, to goe before them in the ſtreete, whether they went a foote, or on horſebacke. But now who ſeeth not, how farre the ambition of Popiſh Prelates hath exceeded theſe ancient rules: for coſtlineſſe of apparell, their Clergie hath beene ſo wanton; that they were conſtrained to decree, that none of the Clergie ſhould weare any guilt ſpurres, or buttons, or ſhooe bands of gold; *Concil.Lateran.ſub Innocent.3.cap.16.Ruerius* the Cardinall vnder *Sixtus* 4. did weare cloath of gold, and vſed bed couerings of gold, and had ſiluer baſons for his priuie vſe: And their ſtatelineſſe was ſuch, that vpon feſtiuall daies, the Biſhop, comming forth in proceſſion, would be carried vpon mens ſhoulders; againſt the which vſe there is a decree extant, *Concil.Bracarenſ.3.can.5.* And thus hath the Popiſh prelacie degenerated from the ancient ſimplicitie.

Thirdly, in former times Biſhops depended not as ſeruants and ſubiects one vpon another, but were as the chiefe Paſtors in their ſeuerall Churches and charges. *Diſtinct.93.ca.24.Vbicunque fuerit Epiſcopus,&c.* Whereſoeuer a Biſhop is, whether at Rome, Eugubium, Conſtantinople, they are all of the ſame merite or worthineſſe, and of the ſame prieſtly authoritie, &c. But now Popiſh Prelates are all ſubiects and ſlaues to the Pope, being bound vnto him by oath of obedience and fealtie.

Fourthly, Biſhops of former times had their ſingular circuites and dioceſes allotted them in ſuch ſort, that they might themſelues haue the ouerſight of them: for they were bound by the Canons to viſit euery pariſh Church euery yeere in their dioceſſe, *Cauſ.10.quaſt.10.c.11.ex concil.Toletan.4.* And againe, *Extrauag.commun.lib.1.tit.6.c.1.Ioann.22.* ſheweth a reaſon why hee diuided certaine dioceſes ſome into two, ſome into more, *Quod in earum ſingulis ſingulorum vultus nequibat, vt deceret, unicus paſtor inſpicere,&c.* Becauſe one Paſtor or Biſhop, was not able to know the face of euery one: that is, to haue a particular knowledge of the pariſhes in his dioceſſe. But ſince thoſe times, Popiſh Prelates haue ambitiouſly ſought to enlarge their dioceſſe, and to incroach vpon the limits of others, reſpecting more the largeneſſe of their iuriſdiction, then the diſcharge of their Epiſcopall duty. This enormitie miſliked ſome of their owne Popes and chiefe patrones: and therefore *Iohn* 22. diuided the Biſhopricke of Tholouſe into fiue dioceſes, *Extrau.commun.lib.3.tit.2.c.5.* giuing this reaſon thereof, *Quia durum erat & difficile,&c.* Becauſe it was an hard and difficult matter, that in ſo large a dioceſſe recourſe ſhould be had to one man, &c.

Fifthly, the Biſhops of the Primitiue Church were readie to forgiue, and were full of mercie, and did make interceſſion to the Magiſtrate for offenders, yea for ſchiſmatikes; as *Cauſ.23.quaſt.5.c.1.Auguſtine* is a mediatour to *Marcellinus* for the Donatiſts: *Sic ſuccenſe iniquitati,&c.* So puniſh iniquitie, as you forget not humanitie. And *Cyprian* excellently ſaith, *lib.1.epiſtol.3. Remitto omnia,&c.* I remit euery thing, I diſſemble many things; yea ſinnes committed againſt God, I do not ſtrictly examine; yea in remitting of offences I my ſelfe doe almoſt offend, &c. But Popiſh Prelates are of a contrarie ſpirit, who were moſt cruel ſuckers of the blood of the Saints, condemning them to death, & deliuering them ouer to the ſecular power to bee executed, as the high Prieſt did Chriſt to *Pilate* to be crucified: contrarie to their owne Canons, *Cauſ.33. qu.3. diſt.1. c.23. Qui hominem tradidit,&c.* Hee that deliuereth or betraieth a man, killeth him, as our Lord ſaith, *Hee hath the greater ſinne that hath delivered me vnto thee.*

Sixthly, in the former ages of the Church, Chriſtian Biſhops did not hold themſelues exempt from the ſecular power; *Cod.lib.1 tit.6.leg.34.Omnes,&c.* All, of what condition ſoeuer, whether Biſhops or Clerkes, or Monks, are ſubiect, *iuriſdictioni preſidali*, to the iuriſdiction of the preſident. But now Popiſh Prelates challenge a priuiledge to be freed from the Ciuill iuriſdiction, according to the proud decree of *Boniface, cauſ.11 qu.1.ca.8. Nullus Epiſcopus,* That no Biſhop ſhould be conuented before a ſecular Iudge neither in ciuill nor criminall cauſes.

Seuenthly, in elder times a Biſhop could not, *ſine concilij examine deijcere presbyterum*, without the examination of a Councell depriue a Prieſt, *Concil.Hiſpalenſ.2.can.7. Solus honorem dare poteſt,&c.* The Biſhop may conferre Prieſthood alone, but hee cannot take it away alone, *diſtinct.67.c.2.* and the ſame is ratified by *Innocentius 3.decret.Gregor.lib.1.tit.7.ca.2.* But of late daies Popiſh Ordinaries tooke vpon them, *ex officio*, in their Conſiſtories, by their ſole authoritie, to depriue the Miniſters of the Goſpell both of their liuing and life to, contrarie to their owne Canons.

Eightly, the ancient Biſhops did account of Prieſts as of their colleagues, *diſtinct. 95. c. 10.* And, *Concil.Carthag.4.c.34.* it was decreed, that a Biſhop ſitting ſhould not ſuffer a Presbyter to ſtand before him,&c. But the Popiſh Prelates challenge to be Princes and Lords ouer their Clergie, as we haue ſeene before, and call the Clerkes vnder their iuriſdiction, their ſubiects.

Ninthly, the Biſhops of former times did admit Prieſts to ſit in councell, and giue voices with them, *Decret.p.1.diſtinct.95.c.6. Presbyteri intereſſe ſacerdotum concilio,&c.* It was lawfull in times paſt for Prieſts to be preſent in the councell of Biſhops,&c. But now the contrarie is practiſed by Popiſh Prelates, who doe proudly exclude their Clergie from giuing voice in their Synodes, and doe iuſtifie their doing therein.

Tenthly, the Biſhops of the Primitiue Church did not take vpon them the iudgement of ſecular matters: *Cauſ.11.qu.1.c.29. Neque iudicem,&c.* Chriſt hath not appointed thee either a Iudge, or inquiſitor of ſecular buſineſſe. Likewiſe, *Decret.Gregor. lib.3.tit.50.c.4. Alexander 3.* decreed, *Ne Clericus iuſticiarius fiat principis,&c.* That a Clergie man ſhould not be adminiſtrator of iuſtice to the Prince. And againe, *ibid.c.5.* he thus writeth: *Cantuarienſ. Archiepiſcop. Ne quis ſacerdos officium habeat vicecomitis, aut prepoſiti ſecularis,&c.* That no Biſhop ſhould beare the office of a Vicount, or of a ſecular gouernour,&c. But it was an vſuall thing for Popiſh Prelates to be Lord Treaſurers and Chancellors vnto Kings, and beare other more ſecular offices.

Hitherto as I haue ſhewed, how Popiſh Prelates haue ſwarued from the ancient Canons; ſo will I briefly declare, how they haue degenerated from that perfect paterne and forme of a Biſhop, according to S.*Pauls* deſcription, 1.Timoth.3.

1. Tim.3.1.2.3.

11 First, S.*Pauls* Biſhop might be but the husband of one wife: which is not ſo to be vnderſtood, as though he could be no Biſhop that had beene twice married, but not ſuch an one as had two or three wiues at once, according to the corrupt vſe of the Iewes, and ſo S.*Hierome* expoundeth it, as ſhall be ſhewed afterward: it was lawfull then in the Primitiue Church for Biſhops to bee maried. And in the Councell of Gangra, rehearſed alſo in the decrees, *diſt.28.c.15.* it was decreed vnder paine of anathematiſme, that no man ſhould make any difference between a maried and vnmaried Prieſt. But the practiſe of Popiſh Prelates is otherwiſe, who cannot abide honeſt matrimonie, yet haue beene knowne to reſort vnhoneſtly to concubines: as two of their Biſhops, that were at the Councell of Trent, were ſlaine being deprehended in adulterous acts, *ex Proteſtat.Concionat.German.aduerſ.concil.Tridentin.*

12 Secondly, S.*Paul* requireth, that his Biſhop ſhould bee vigilant and diligent in his charge: and accordingly the Canons of the Church haue prouided, *Sardicenſ.can.14. Epiſcopus,&c.* That a Biſhop ſhould not be abſent from his Church aboue three Lords daies. And *Concil.Carthag.5.can.5.Placuit vt nemini,&c.* No Biſhop ſhall haue licence, leauing his Cathedrall Church, to make his abode in any other Church, no not within his dioceſſe. And it is memorable, which is recorded of Pope *Gregorie* 11. that as he admoniſhed a Biſhop to goe home to his Church, and he againe replying, ſaid: Why he, that was to giue example to others, did not returne to Rome; for at that time the Pope had his ſeate in France: the Pope thereupon remoued his Court to Rome out of France, where the Popes had ſoiourned by the ſpace of 74.yeeres. But now it is vſuall for Popiſh Prelates, both Cardinals and others, to follow the Popes Court, and very ſeldome to viſite their Churches.

13 Thirdly, S.*Pauls* Biſhop muſt be giuen to hoſpitalitie: ſo likewiſe the ancient Canons require, *diſtinct.83.c.1. Epiſcopus pauperibus,* The Biſhop muſt miniſter meate and rayment to the poore that are not able to labour with their owne hands,&c. But it hath beene the vſe of ſome Popiſh Prelates, in ſtead of the poore and impotent, to keepe Horſes, Hawkes, and Hounds: as *William Longchampe*, Chancellor and chiefe Iuſtice to King *Richard* the firſt, is reported to haue brought with him where he lodged, in any Religious houſe or other, ſuch ſuperfluitie of Horſes, Dogges, and Hawkes, that the place was worſe three yeeres after, *Fox pag.246.fol.2.ex Matth.Pariſienſ.* Likewiſe *Lodouicus* Cardinall *Aquileg* vnder *Eugenius* 4. is ſaid of the goods of the Church to haue kept in the ſtead of the poore, Horſe and Hounds, *ex Balæo & alijs.*

Pag.223.2.46.

Fourthly, S. *Pauls* Biſhop muſt be διδακτικὸς, a man of ſufficiency, apt to teach, both able and willing: but of willingnes and diligence in preaching ſee before artic. 1. So alſo their decrees, *diſtinct.* 36 *c.* 2. *Zozimus: Qui eccleſiaſticis diſciplinis, &c.* He that is not endued with eccleſiaſtical learning, ought not to be preferred to be a Biſhop, &c. *Decret.* 49. *c.* 2. *Cæcum offert, &c.* He offereth a blind ſacrifice, that admitteth one that is vnlearned. But ſuch ignorant popiſh prelates did and doe yet abound amongſt them; ſuch as the Biſhop of Cauaillon was, who thus ſaid to the Merindolians, That it was not neceſſarie to ſaluation to vnderſtand the articles of the Creede: for there were many Biſhops, and Doctors of Diuinitie, whom it would trouble to expound the *pater noſter* and the Creed. *Fox p.* 949. Such an one alſo was the Biſhop of Dunkelden in Scotland, who finding great fault with *Thomas Forret* Martyr, becauſe hee preached euery Lords day to his Pariſhioners, ſaid vnto him; I thanke God, I neuer knew what the old and new Teſtament was, I will know nothing but my portous and pontificall. Of theſe words aroſe a common by-word in Scotland, yee are like the Biſhop of Dunkelden, that knew neither old nor new Law, p. 1266. *ex Regiſtris Scotiæ.* And leſt that this ſingular ignorance might ſeeme onely a perſonall fault in this Biſhop, he ſaith in the ſame place; We are not ordained to preach, ſpeaking of the popiſh prelacie it ſelfe: and no maruell, that their Biſhops were ſo ignorant; for *Alphonſus* ſaith, that diuers of the Popes were ſo ignorant, that they knew not their Grammar. Yet it is contrarie to their owne Canons, *decret. Gregor. lib.* 1. *tit.* 14. *c.* 15. *Honorius* the 3. depoſeth a Biſhop, *ob defectum Grammaticæ.* Becauſe he knew not his Grammar, neither had read ſo much as *Donatus.* 14

Fifthly, S. *Pauls* Biſhop muſt not be αἰσχροκερδὴς, giuen to filthie lucre, according alſo to their owne canons, *Cauſ.* 10. *qu.* 3. *c.* 7. *In lucris animarum, &c.* Let the Biſhops ſeeke rather the lucre of mens ſoules, then to pray vpon their goods. But who liſt to reade the grieuances exhibited by the States of Germanie, at the aſſemblie of Norenberge. *anno* 1523. ſhall ſee how the practiſes of popiſh Prelates tended all to this end, to rake commoditie to themſelues: they made gaine of marriages, of pardons, excommunications, hallowing of Churches, chriſtening of belles, burials, licenſing of concubines, *Fox p.* 862. they made gaine of dedicating of Churches, giuing of orders, for the which a *proviſo* was made, they ſhould take nothing, *concil. Cabilonenſ. ſub Carol. cap.* 16. Biſhops exacted yeerelie penſions of their Clergie, which is prohibited in the ſame councell, *cap.* 17. they let out their iuriſdictions to farme, which enormitie is redreſſed, *concil. Lateranenſ. p.* 1. *c.* 15. And in the councel held at Oxford vnder *Stephen* the Archbiſhop, it was decreed, that no Arch-deaconrie or other ſpirituall office ſhould be let out to farme: they alſo made gaine of licences to teach, which is forbidden, *concil. Lateranenſ. p.* 1. *c.* 18. *Pro licentia docendi,* &c. That no man ſhould take any thing for a licence to teach, &c. In theſe, and many ſuch like things, their greedy couetouſneſſe appeareth, contrary to the Apoſtles rule. 15

Sixthly, S. *Paules* Biſhop muſt be, ἐπιεικὴς, gentle, courteous, not cruell, and vncharitable in purſuing euery offence, and that vnto death. But the practiſe of theſe bloody popiſh Biſhops hath been too well knowne in England: their owne law ſaith, that when a Clerke is degraded, effectuall interceſſion muſt be made for him, *vt citra mortis periculum, &c.* that he might bee puniſhed without danger of death, *decret. Greg. lib.* 5. *tit.* 40. *c.* 27. *Innocent.* 3. And concerning Lay-men, they ſhould proteſt, *quòd pœnam ſanguinis, &c.* That they deſire not or intend their blood, *ſext. decret. lib.* 5. *tit.* 4. *c.* 2. *Bonif.* 8. But it is certaine, in the late perſecutions here in England, they intended nothing elſe but blood. 16

Seuenthly, S. *Paules* Biſhop muſt be, ἄμαχος, a man not giuen to fight, or contend, not warlike: and their canons agree. *Cauſ.* 23. *qu.* 8. *c.* 19. *Nicholaus, Epiſcopi non debent militaribus.* Biſhops muſt not be occupied in militarie affaires, &c. but popiſh biſhops haue often, and yet do take vpon them to be Captaines, and Generals of the field; as I haue giuen an inſtance before in *Hugh Spencer* Biſhop of Norwich, who was Pope *Vrbane* the 6. his Champion, to warre againſt the Antipope; and in Cardinall *Ballua*, who was chiefe Muſter maſter vnder *Lodouic.* 11. And a Cardinall at this time, or very lately, was the King of Spaine his Lieutenant generall in the Low-countries. 17

Eightly, S. *Paules* Biſhop muſt bee, φιλάγαθος, a louer and patrone of good men, Tit. 1, 8. as your owne Canons alſo, *diſt.* 86. *c.* 14. *Primum opereris, &c.* Firſt of all doe good to the houſhold of faith; it is a great ſinne, if a faithfull man doe want, and thou knoweſt of it: but popiſh Prelates were perſecutours of good men, as *Sanpaulinus* for reproouing one for ſwearing, was ſuſpected for a Lutherane, and ſuffered at Paris, *anno* 1551. *Fox p.* 904. *col.* 1. *Tomkins* was a godly man, who, when any man came to him about any buſineſſe, would alwaies begin with praier, yet was he moſt cruelly handled of *Boner*, firſt his hand burned, afterward all his bodie, p. 1533. col. 2. And their owne conſcience will tell them that Maſter *Bradford* was an holy and innocent man, yet by them cruelly ſlaughtered: by theſe, and infinite examples more, we may ſee how well they loued good men. Tit. 1. 8. Pag. 825. 1. 86. Pag. 1393. 2. 56.

Ninthly, S. *Pauls* Biſhop muſt be, δίκαιος, iuſt, Tit. 1. 8. But their proceedings were moſt vniuſt and indirect: firſt their owne law ſaith, *Ne iudicium fiat in tenebris, &c.* That no Iudgement ſhould be giuen ſecretly, in the darke, &c. *decret. Greg. lib.* 1. *tit.* 29. *c.* 24. Yet their Spaniſh inquiſition is al in ſecret and ſilence, nothing done openly, til the Innocents are brought foorth to execution. Againe, *Cauſ.* 2 *q.* 8. *c.* 3. *Eutychian. Qui crimen intendit, &c.* He that will accuſe muſt come openly into iudgement, &c. Their owne law in capitall matters enforceth an accuſer to be produced, but they haue proceeded vnto ſentence of death without either accuſer or witneſſe. Againe, their owne law ſaith, *Innocentes ad* 18 *paria cum nocentibus:* Innocentes ſhould not haue like puniſhment to offenders, *extrau.commun.lib.3.tit.9.c.1.Ioan.23.* But they haue condemned Innocents, as children, madde men, and ſuch as recanted, and ſubmitted themſelues, as afterward *Error* 111. of this firſt Centurie, it followeth to be declared more at large.

20 Tenthly, and laſtly, S. *Pauls* Biſhop muſt not be ἀνυπότακτος, diſobedient, or rebellious, Tit.1.7. which qualitie, as the Apoſtle requireth in the ſame place in the children of Biſhops, that they ſhould be obedient and dutifull; ſo much more is it requiſite in Biſhops themſelues to bee ſubiect to their higher powers alſo, as the Apoſtle teacheth, Rom.13.1. And hereunto agree their owne Canons, *cauſ.11.qu.1.c.20.Iſtud eſt,&c.* This is that, which we require of you, that you ſend vnder ſafe cuſtodie *Paulus* Biſhop Aquileienſ. and the Biſhop of Millaine to the moſt gentle Emperour, &c. *Gregor.* This Canon ſubiecteth Biſhops to the ciuill Maieſtie: yet popiſh Prelates haue continually ſhewed themſelues ſtubburne againſt their Soueraignes; as *Thomas Becket* Archbiſhop of Canterburie did worthily procure the Kings diſpleaſure, which was *Henry* the 2. and thereupon was exiled, becauſe he would not yeeld obedience to the Kings lawes, but conditionally, *Saluo ordine ſuo*, Sauing the priuiledges of his order: ſee the ſtorie, *Fox p.207.c.2.* Such another ſtout Champion, was *William Longchampe*, Chauncellour and chiefe Iuſtice, and Viceroy to King *Richard* the 1. while he was at the ſiege of Ieruſalem: who being in his ruffe, regarded not the Kings letters ſent vnto him, but impriſoned, and otherwiſe ſhamefully vſed the Kings brother, cauſing him to bee haled and drawne through the myre in the ſtreets. *plur. apud Fox.p.247.c.1.* Like vnto theſe was *Hugo* Biſhop of Lincolne, who traiterouſly ioyned with *Lewes* the French Kings ſonne againſt King *Iohn*, and afterward *Henry* the 3. his ſonne; and therefore was put to a fine of 1000. markes for his Biſhopricke: ſee more p.258.c.1. And other ſuch like treacherous prankes this popelike Biſhop plaied againſt his Soueraigne, and for his manlie acts was canonized a Saint in the Popes kalendar, as traiterous *Becket* was before; and this is that goodlie S. *Hugh*; that ſhould haue his day the 17. of Nouember, whereat the Papiſts ſtorme, that the coronation of Q. *Elizabeth* was placed in his ſtead: for which ioyfull day of her happy initiation, the Church of England ſhal haue iuſt cauſe to praiſe God, while the world endureth. And thus haue I ſhewed how far popiſh Prelates haue departed from the firſt inſtitution of a Biſhop: And thus much concerning the diſtinction and degree of Biſhops, both what therein is diuine and Apoſtolicall, what humane and politicall.

Tit.1.7.

Rom.13.1.

P.187.2.80.

Pag.224.1.50.

P.235.1.36.

And that the diſtinction of Biſhops and Presbyters, as it is now in vſe in the Church of Rome, which giueth not onely a prioritie or ſuperioritie in cauſes Eccleſiaſticall, but the ſole iuriſdiction to the Biſhop, is granted rather vpon humane and poſitiue conſtitutions, then Diuine and Apoſtolical inſtitution, it is further proued by the conſent of other Churches. 1. For the Greeke Church ſhal be produced *Ignatius*, the third Biſhop of Antioch after S. *Peter*, who thus writeth in his Epiſtle *ad Trallian. Epiſcopo vt Domino,&c. preſbyterorum collegio, vt Domini Apoſtolis,&c. Epiſcopus patris vniuerſorum typus eſt, preſbyteri Dei conſeſſus & cœtus Apoſtolorum Chriſti, ſine his Eccleſia electa non eſt, non congregatio ſancta,&c.* Obey ye the Biſhop as the Lord; the colledge of Presbyters as the Apoſtles of the Lord: the Biſhop is as the type of the father of all, the Presbyters the aſſemblie of God, and company of the Apoſtles of Chriſt, without theſe, the Church is not elect, nor the congregation holy, &c. *Origene*, who liued an 100. yeeres after *Ignatius: hom.3.in Cantic.* thinketh the Biſhop to be *trabes cypreſſinas*, the beames of Cyprus, as in whom is more ſtrength: *Secundo loco preſbyteri tigna cedrina dei domum tegunt, & ſuſtentant Eccleſiam:* In the ſecond place the Presbyters, as the rafters of Cedar do couer the houſe, and vphold the Church. Thus we ſee what was the practiſe of the Greeke Church, though they yeelded the ſupremacie to the Biſhop as the chiefe, yet the Presbyters were ioyned with them in the regiment of the Church: the ſole adminiſtration of the keyes was not in the Biſhop.

2. The ſame alſo was the cuſtome of the South Church: as *Hierome* writeth; how in Alexandria from *Marke* the Euangeliſt vnto *Heracleas* and *Dionyſius*, *Preſbyteri ſemper vnum ex ſe electum in excelſiori gradu collocatum epiſcopum nominabant:* The Presbyters did call one choſen from amongſt them, and placed in an higher degree, their Biſhop: *Hieron. Euagr.* by the which it appeareth, that the colledge of the Presbyters did elect and chooſe their Biſhop, and hee was as a prime man among them: but the other were not excluded. *Ambroſe* teſtifieth as much of the cuſtome of the Aegiptian Church: *Primi preſbyteri epiſcopi appellabantur,&c.* The firſt Presbyters were called Biſhops, and the firſt remoouing, the next ſucceeded: *in Ægipto preſbyteri Epiſcopo non præſente, conſignant,&c.* In Egypt the Presbyters, the Biſhop being not preſent, did confirme, but becauſe the next Presbyters were found vnworthie *ad primatus tenendos*, to hold the primacie or firſt place, *immutata eſt ratio proſpiciente Concilio*, the manner was changed by the prouiſion of a Councell, that not order, but merit and worthineſſe ſhould make a Biſhop: *in 4.ad Epheſ.* It ſeemeth then that the cuſtome of the Egyptian Church at the firſt was to make the Biſhop onely the prime or firſt man of their presbyterie: the change that followed, was by ſynodicall conſtitutions. And ſome euidence yet remaineth of that ancient Eccleſiaſticall gouernment to this day in the Aethiopike Church, where the Patriarch hath alwaies twelue Eccleſiaſtical perſons his aſſiſtants, *cum quibus de eccleſiaſticis negotiis communicat*, with whom he communicateth touching Eccleſiaſticall affaires.

Titelmann. de fid.& morib. Æthiop.

3 The reformed Churches alſo conſent herein: Confeſſion of Bohemia, cap.14. *This power of*

Harm.ſect.11. pag.357.

his ſcepter and ſpirit, hath the Lord granted and deliuered to the holy Apoſtles, and in them to all Miniſters of Churches lawfully ordained,&c. A manifeſt example of the power of the keyes is laid out in that ſinner of Corinth, whom S. Paul together with the Church of that place,&c. threw out from thence and deliuered to Satan,&c. Engliſh confeſſion, artic.5. *Seeing the key whereby the way to the kingdome is opened to vs, is the word of the Goſpell,&c. And ſeeing one manner of word is giuen to all, and one only key belongeth to all, we ſay, there is but one only power of all Miniſters, as concerning opening and ſhutting.*

Ibid.pag.362.

4 We want not euidence from the Romane Church. *Gratian. diſt.21. c.60.* thus writeth, *Ordines ſacros dicimus diaconatum, & preſbyteratum, hos ſiquidem ſolos primitiua legitur habuiſſe eccleſia:* The ſacred orders, we call the Deaconſhip and Presbyterſhip; for the primitiue Church is read to haue had only theſe two. To the ſame purpoſe alſo, in the ſame words, the M^{r}. of ſentences, for theſe two borrow one of another, as he is cited by *Eſpenceus*. Cardinal *Arelatenſis* in the Councel of Baſil, proueth the ioynt gouernment of Biſhops and Presbyters, and their ioynt authority in hauing deciding voices in Councels, by the preſident of the Apoſtolical Councel Act.15. where it is ſaid, *it ſeemed good to vs,* that is, the Apoſtles and Presbyters ſpoken of before, *quid prohibet concilium Apoſtolorum imitari:* What letteth vs to follow an Apoſtolike Councell? And he further ſheweth, how in the Nicene Councell, *Athanaſius* being but a Presbyter, *ſolus Arrianorum argumenta diſturbabat*, did alone ouerthrow the arguments of the Arrians. And in the Councell of Conſtance, the Piſane and Laterane, *preſbyteros iudicaſſe cum Epiſcopis non eſt ambiguum:* it is euident, that the presbyters iudged together with the Biſhops.

Eſpenc.lib 1. digreſſ. in Tim.pag.196.

Ex Ænea Syluio de geſtis Baſil.Concil.

THE THIRD PART, CONCERNING THE office and title of Cardinals.

The Papiſts.

78.Error.

BEllarmine would faine haue the office of Cardinals, as ancient as the Apoſtles times: and the name to be worthily appropriated to the Sea of Rome, that as the Pope himſelfe by his prudence and holineſſe, is, *tanquam cardo Eccleſie*, to the Church as the hingell to the doore, vpon the which it is turned and borne vp: ſo his Counſellers and aſſiſtants ſhould bee called Cardinals, hauing the care of the Vniuerſall Church: but the Ieſuite, beſide ſome vaine ſhew of moth-worne antiquitie, hath not one good argument to prooue the name, and office of Cardinals, to be either ancient or commendable. Their eſpeciall office, as they are Cardinals, is to elect and chuſe the Pope, and to be aſſiſtant vnto him in Counſell, for the gouernment of the vniuerſall Church, and in this reſpect the Cardinals are preferred before Biſhops, *Bellarm. cap.16.*

For the firſt, hee ſheweth the office of the Cardinals in being aſſiſtant to the Pope in the affaires of the Church to be moſt profitable and commodious in three reſpects.

Firſt, that by this meanes the Pope hath his ſenate or Councell alwaies readie, with whom hee may conſult euery day if he will for the affaires of the Church: Secondly, for that Biſhops could not be aſſembled without detriment of their Churches, from the which they cannot bee conueniently abſent. Thirdly, the Cardinals are more exerciſed and experienced in matters of State.

Contra. Firſt, for the ſpace of 800. yeeres by his owne confeſſion, the Church of Rome was gouerned by the counſell and aduiſe of the Clergie there without theſe Cardinals; and it was as well gouerned or better, then ſince: why might not the Pope content himſelfe as well with that courſe, as his predeceſſors? Secondly, the Pope buſieth himſelfe with more then he need, to entermeddle with other Churches, of which vnneceſſarie buſineſſe if hee would exonerate himſelfe, he ſhould as little need a Colledge of Cardinals as other Biſhops, if he would hold himſelfe contented with his owne dioceſſe. Thirdly, ſome of your Cardinals are Biſhops, and haue dioces; al of them haue titles belonging to their charge, therefore they can no better bee abſent, then Biſhops without detriment of their Churches. Fourthly, whereas he ſaith Cardinals are exerciſed in State matters: in deed they know too much of Princes ſecrets: neither is it their calling to ſtudie ſuch matters, but ought rather to giue themſelues to preach the Word according to their office: and as for the managing of Ciuill and State buſines, it belongeth to the Senate of Rome: they ſhould onely deale with Eccleſiaſticall affaires.

For the ſecond; though Biſhops in reſpect of their Epiſcopall iuriſdiction are before Cardinals, yet they for the regiment of the vniuerſall Church, and for that they only elect the vniuerſall Biſhop, are preferred before Biſhops, *Bellarm. cap.14.*

Contra. Firſt, in that Cardinals meddle with the buſineſſe of the vniuerſall Church, therein they are but intruders: for euery dioceſſe ſhould be left to the proper Biſhops thereof. Secondly, in that they take vpon them to elect the Pope, they are but therein vſurpers, and do apparent wrong to three ſtates, the Emperour, Clergie, People, as I haue ſhewed before. Thirdly, it is contrary to the ſeuenth Canon of the Trullane Councell; that a Deacon in any office of the Church, ſhould be preferred before a Presbyter, and ſo conſequentlie, not a Cardinall Deacon ſhould in that behalfe be excepted.

The Proteſtants.

THat neither the name of Cardinals, as proper to Rome, is ancient, nor their office, or either of them lawfull or commendable, but vſurped and Antichriſtian: thus briefly it is ſhewed.

1 In *Auguſtines* time it was a common name, vſually applied, both in the good and euill part, to chiefe and principall men of any place, or ſect: as he calleth the ringleaders of the Donatiſts, *Cardinales Donatiſtas*, Cardinall or captaine Donatiſts, *de baptiſm. lib.1.c.6.* Surely, if it then had been onely due to the aſſiſtants of the Romane Biſhop, *Auguſtine* had been much to blame to applie the name to Heretikes. Alſo there were not only Cardinals in the Church of Rome, but in other Churches alſo, as *diſt.71.c.5. Gregorie* giueth licence to the Biſhop of Naples, *ad Gratianum cardinandum*, to make one *Gratian* a Cardinall of that Church. And *diſt.74.c.6.* the ſame *Gregorie* licenceth the Biſhop of Syracuſe, *conſtituere preſbyterum Cardinalem*, to make one *Coſmas* a Presbyter Cardinall there. *Onuphrius* alſo a witneſſe of their owne, doth teſtifie for vs in this point, that Cardinall prieſts, and Cardinall deacons were ſo called, becauſe they were ſet ouer other Prieſts and Deacons of the ſame Church: *de Cardinal.titulis.* So then this name or title of Cardinalſhip is not proper or peculiar to the Church of Rome.

Epiſtol.19.

2 *Auguſtine* thus writeth to *Hierom, Quamuis ſecundum honorum vocabula*, ſaith he, *Epiſcopatus preſbyterio maior ſit, tamen in multis rebus Auguſtinus Hieronymo, minor eſt.* Though according to the cuſtome of the Church, a Biſhop bee greater then a Prieſt, yet *Auguſtine* a Biſhop in many things is inferiour to *Hierome* a Prieſt. Now *Hierome* was a Prieſt of Rome, and a Cardinall, as ſome of our aduerſaries thinke, and therefore they picture him commonly in a red gowne and habit of a Cardinall: yet you ſee *Auguſtine* as a Biſhop was before him, though for his great learning he putteth himſelfe behind him.

Bellarmine here telleth vs very boldly, that *Hierome* was a Prieſt of Antioch, not of Rome, though he helped *Damaſus* to write letters there: and therefore *Auguſtine* doubted not to preferre a Biſhop in degree before him, c.14.

Contra. Firſt, whereas he alleageth the 61. epiſtle of *Hierome*, to prooue him a Prieſt of Antioch, there is no ſuch thing: but hee onelie ſaith, *Ego Antiochiam deſerui, &c.* I left Antioch. Secondly, herein *Bellarmine* is contrarie to the common opinion and tradition of their Church: for they vſe commonly to picture *Hierome* with a read hat and gowne, like a Cardinall of Rome. Thirdly, this bold aſſertion of his without ground is contrarie to *Hierome* himſelfe, who thus writeth, *Præfat. ad Paulinian. Dum in Babylone verſarer, & purpuratæ meretricis, &c.* While I was conuerſant in Babylon, and a tenant to the purple whore, I began to mutter ſomewhat of the holy Ghoſt: but the whole Senate of the Phariſees gainſaid me, &c. and I ſtraightway returned to Ieruſalem, &c. By this it appeareth, that *Hierome* was not onely a young ſcholler at Rome, but then began to be a profeſſor, and diſputer, and moſt like to haue entered into orders: for without a calling hee would not haue offered himſelfe to publike conference and diſputation; and when he left Rome, immediatly he went to Ieruſalem, and there continued: It is not like then he could be a Presbyter at Antioch. Fourthly, *Hierome* himſelfe condemneth that diſorder at Rome for Deacons to be preferred before Prieſts: *Quid mihi profers vnius vrbis, &c.* What doe you tell me of the cuſtome of one citie? *Hieron. Euagrio.* Fifthly, *Auguſtine* alſo in another place complaineth of one *Fulcidius* a Deacon of Rome, *qui duce ſtultitia*, ſaith he, *diaconos preſbyteris coæquare contendit*: Who being led or caried away with folly, did goe about to make Deacons equall vnto Prieſts. Is not the ſame folly now generally practiſed in Rome, or a greater? for they doe not onely preferre Cardinall deacons before Prieſts, but euen before Biſhops and Archbiſhops: in *Auguſtines* time this was counted a great follie.

Quæſt.vet.& nou.Teſta.101.

Laſtly, if we looke backe into former times, we ſhal find, that neither the office, nor dignitie of the Cardinals, nor any part thereof, is of any great antiquitie.

As concerning their office, it is to be aſſiſtant to the Pope in the regiment of the vniuerſall Church, and to make choice of a new when the Sea is void: As for the firſt it was impugned, *anno* 402. by the ſixth Councell of Carthage, who write thus to *Celeſtinus* Biſhop of Rome concerning the ſending abroad of his legates: *Executores veſtros Clericos quibuſque potentibus nolite mittere, nolite concedere, ne fumoſum typhum ſeculi in eccleſiam Chriſti videamur inducere.* They of the Clergy your agents, we pray you ſend not, neither grant at euery great mans requeſt, leſt the ſecular vaineglorious pompe ſhould be brought into the Church, &c. Their meaning is, that it was not ſeemely for a Biſhop to ſend foorth his legates and meſſengers, as temporall princes haue their ambaſſadours.

An. 1159. *Fredericke* that famous Emperour ſent this meſſage to *Adriane* the fourth: *Cardinalibus veſtris ciuitates noſtræ non patent; quia non videmus eos prædicatores, ſed prædatores; non pacis corroboratores, ſed pecuniæ raptores, &c.* Wee ſhut vp our cities againſt your Cardinals, becauſe wee ſee that they preach not, but pray vpō the people; they do not ratifie peace, but rake together pence. *Non orbis reparatores, ſed auri inſatiabiles corroſores*, They do not repaire the world, but empaire their wealth.

Now concerning the other part of their office in electing the Pope, it is but an vſurpation, and that of no great antiquitie: for in times paſt the Clergie and people of Rome were wont to chooſe their Biſhop and the Emperour confirmed him. But afterward as the ambition of the Popes increaſed, ſo alſo by degrees the ancient forme of election was altered: Firſt, *anno* 817. the Emperour was excluded by *Stephanus* the fourth, from the election of the Pope, but not from his conſecration: then came *Phaſchalis* the firſt, who depriued the Emperour of all right either in electing, or conſecrating the Biſhop of Rome. For by his ſubtil allurement the Emperour *Lodouicus* reſigned his intereſt in ſuch elections to the Romanes. After him *Adrianus* the third, *Leo* the ninth, *Alexander* the 2. *Gregory* the ſeuenth, *Calixtus* the ſecond, did one after another as by violence thruſt the Emperour from hauing any authoritie in electing the Pope: thus was the Emperour excluded. As for the conſent of the people it was cleane cut off, *anno* 1000. by Pope *Iohn* 19. The Clergie yet had their voyce, which was empaired at the firſt, when *Nicholas* the ſecond made a decree, that the Pope ſhould not be choſen without the conſent of the Cardinals, *anno* 1060. but afterward it was altogether taken away by *Alexander* the ſecond, who decreed, that the Pope ſhould be choſen only by the Cardinals: And about this time the Cardinals began to grow in credit.

Concerning the dignitie of the Cardinals, and their priuiledges, they are but very young: *Anno* 1245. it was firſt deuiſed by *Innocentius* the fourth, that Cardinals ſhould weare red hats and robes, and ride vpon their footclothed and ſtrapped horſe. *Anno* 1538. And whereas others kiſſe the Popes foote, the Cardinals are admitted to kiſſe his hand and mouth: *Lorinus Ieſuit in Act.*6. When *Paulus* the third held the Papacie, a complaint was made to the Pope about ſome abuſes of the Cardinals, and one chiefe was this, that the Cardinals did hold certaine biſhopricks, whereas *Cardinalatus officium, & Epiſcopi officium incompatibilia ſunt*, the office of a Cardinall, and of a Biſhop are vnmatchable: *ſic Contaren. Sadolet. Polus, Cardinales. ſuggeſtion ad Paulum.*3.

Now whereas the Cardinals though they bee but Deacons, doe ſit aboue Prieſts, Biſhops, and Archbiſhops; this alſo doth ouerthrow the ſeuenth Canon of the ſixth generall Councell *Trullane*, which determineth thus, *Statuimus vt diaconus, in quouis ſit eccleſia officio ante preſbyterum non ſedeat*: We enact, that a Deacon, in what place or office of the Church ſoeuer, doe not ſit before a Prieſt.

Laſtly, that the office and calling of Cardinals, as it is now currant in Rome is altogether vnlawfull, and againſt all antiquitie, I will produce their owne witneſſes, that haue found out theſe ſeuerall faults in the Cardinals.

Firſt, that they buſie themſelues altogether with ſtate matters, neglecting the office of preaching, to the which they are called. *Eſpencaus* thus writing to the Cardinall of Lorraine, ſaith: *Væ ac male tibi futurum*: Woe and euill ſhall be vnto you, if you doe not proceed to preach the Goſpell. But ſome man will ſay, auaunt with this thy neceſſitie of preaching? and not much better one ſaid vnto me of a mitred Biſhop, now an hatted Cardinall: Wouldeſt thou haue a Biſhop, or Cardinall preach? I pray, who elſe, &c. and yet this prelate was of their number, that would be called reuerend Fathers, Vicars of Chriſt, ſucceſſors of the Apoſtles: *ſic Eſpenc. præfat. ad Carol. Lotharing.*

Secondly, they are reproued for haunting the Courts of Princes, and leauing their owne charges: and they take vpon them, *ad inſtar proconſulum*, like to the old Romane Proconſuls: for ſo is the decree of *Clemens* 4. *ſext. decret. lib.* 1. *tit.* 15. *c.* 2. to haue their circuites and prouinces. Of this matter thus freely the ſame author vttereth his minde: *Sicut me miſit pater, &c.* As my Father ſent me, ſaith Chriſt, ſo ſend I you, not gouernours of politicall, but reformers of eccleſiaſticall matters; Paſtors, not theeues; not Potentates, but Euangeliſts; not law-makers, but law-keepers; not Captaines of ſouldiers, but fiſhers of men, *Eſpenc. ibid.*

Thirdly, hee findeth fault, becauſe many beardleſſe youths were made Cardinals: as alleaging an ancient Canon of *Syluester*, he thus inferreth: *Eccleſia Romana, &c.* In times paſt the Church of Rome had no Cardinals vnder 60. yeeres old: which Canon would now be reuiued, there being in theſe daies ſo many beardleſſe, or but young bearded Cardinals, *Eſpenc. commentar. in* 1. *Timoth. p.* 238. *b.*

Fourthly, the Cardinals of Rome are ſometime more, no fewer alwaies then ſixe Cardinall Biſhops: by which meanes the Churches, whereof they are Biſhops, are neglected: which alſo is contrarie to their owne Canons, *Decret. Gregor. lib.* 5. *c.* 3. *Innocentius* 3. would not ſuffer a Cardinall of Rome to be Biſhop of Rauenna, though hee were deſired of the Clergie there, *quia præſentia eius vtilior, &c.* becauſe his preſence is more profitable to the Church of Rome, then Rauenna.

Fifthly, another notable abuſe in Cardinals is this, that whereas ſome of them are but Deacons, yet they ſit and take their place before Prieſts and Biſhops. Hereof complained *Bernard* in his time to *Eugenius* the Pope, *de conſiderat. lib.* 4. *Ridiculè miniſtri veſtri, &c.* It is very ridiculous, that your Miniſters or Deacons take vpon them to be preferred before your Prieſts. To this effect alſo their owne decrees, *diſt.* 93. *c.* 15. *Non oportet, &c.* It becommeth not a Deacon to ſit in the preſence of a Prieſt. *Ibid. c.* 17. *Diaconi*, Let Deacons know that they are the Prieſts miniſters, as well as the Biſhops. But leſt it might be here anſwered, that all Deacons of other Churches are tied to this rule, but the Cardinall deacons of the Church of Rome are exempted: it followeth, *diſt.* 93. *c.* 26. *Præcipimus, &c.* We commaund, that no Deacon, in what dignitie or office ſoeuer he is, ſhall ſit before a Prieſt. So likewiſe, *part.* 2. *cauſ.* 2. *qu.* 4. *c.* 2. *Præſul non damnabitur, &c.* A Prelate ſhall not be condemned but with 72. witneſſes; a Cardinall prieſt with 44. a Cardinall Deacon of the citie of Rome with 27. witneſſes. By this Canon a ſimple Prelate or Biſhop is preferred before a Cardinall prieſt or Deacon. Thus we ſee how enormous, vnlawfull, and repugnant to the Canons the office of Cardinals is: but I haue ſtaied too long in this argument, I will therefore proceed. Further euidence herein from forraine teſtimonies, ſee before error 74.

THE

THE FOVRTH QVESTION, CONCERNING THE keyes of the Church, committed for the execution to the Paſtors and gouernours thereof.

THis queſtion hath foure parts. Firſt, wherein the authoritie of the keyes conſiſteth: ſecondly, to whom they are committed: thirdly, whether there is abſolute power of binding and looſing in the Church, or miniſterially only: fourthly, whether they that haue the diſpenſation of the keyes, doe alwaies neceſſarily binde and looſe before God: of theſe in order.

THE FIRST PART, WHEREIN THE AVTHORITIE and power of the Keyes conſiſteth.

The Papiſts.

79 Error.

BY the Keyes and power of binding and looſing, they chiefly and principally vnderſtand the cenſures of the Church, as Excommunications, Anathematiſmes, Suſpenſions, Degradations, and the whole Eccleſiaſticall iuriſdiction, *Rhem. Annot. Matth.16.ſect.14. Bellarm.lib.1. de pontif. cap.13.* Secondly, they tie remiſſion and retaining of ſinnes to their imagined and deuiſed ſacrament of penance, ſaying, that where Chriſt gaue authoritie to remit ſinnes to his Apoſtles, Ioh.20.23. he inſtituted the ſacrament of penance, *Rhemiſt. Ioh.20.ſect.3.* The ſacrifice alſo and ſacraments of the Church, ſay they, are miniſtred for remiſſion of ſinnes, *Rhemiſt.2.Corinth.5.ſect.3.* Thirdly, they ſeeme to grant in words, that by preaching alſo of the Goſpell, ſinnes are retained, and remitted, *ibid.* but they make ſmall account thereof: for as we haue heard, they make it not of the eſſence of their prieſthood to preach, neither doth it properly appertaine vnto that office: yea, ſay they, abſolution cannot be rightly ſought for at the Prieſts hands, but by confeſſion of our ſinnes, which is done in penance: *Rhemiſt.Ioh.20.ſect.5.* This then is their opinion, that by their deuiſed ceremonie and Sacrament of penance, ſinnes are properly forgiuen, and that the preaching of the word is not thereto neceſſarie.

Iohn 20.23. Iohn 20.23.

Their chiefe argument is, by wreſting that place, Ioh.20.23. where they ſay Chriſt inſtituted the Sacrament of penance, when he gaue power to his Apoſtles to remit, and retaine ſinnes.

Anſw. Firſt, your Sacrament of penance, is neither grounded vpon this, nor any other place of Scripture: here in the words of Chriſt there is no inſtitution of a Sacrament, becauſe there is no viſible element giuen, whereunto the word being added, may make a Sacrament. Secondly, heere the commiſſion is but renewed, which was granted before to his Apoſtles, and their ſucceſſors, Matth.18.18. *Fulk. Annot. Ioh.20.ſect.3.*

The Proteſtants.

THe keyes of the Church, that is, the power to binde and looſe ſinners, to open or ſhut vnto them the kingdome of God, conſiſteth both in the externall diſcipline and gouernment of the Church lawfully executed according to the word of God, as alſo in preaching of the Goſpell, by aſſuring in Chriſts name all faithfull and penitent perſons remiſſion and forgiuenes of their ſinnes, and in denouncing and threatning the wrath of God againſt the diſobedient and impenitent: Alſo as the Sacraments are ioyned to the word, as ſeales and pledges of the promiſes thereof, ſo by the right adminiſtration of the Sacraments together with the preaching of the word, ſins are retained or remitted.

The Rhemiſts therefore doe vs great iniurie, in falſely charging of vs, that we ſhould hold that the ſpirituall power of the Church ſtandeth only vpon the preaching of the word: whereas wee graunt, that it is exerciſed alſo in the Eccleſiaſticall gouernment of the Church, both in puniſhing, excommunicating and cenſuring of offenders, which is the binding of them, and in releaſing and abſoluing them againe, which is the other power of looſing: *Rhemiſt.2.Corinth.cap.10.ſect.1.* Leauing now this part of ſpirituall power in Eccleſiaſticall diſcipline, which is not in this place in queſtion betweene vs, we muſt touch that other part, which is exerciſed in the word and Sacraments.

1.Cor.11.29.

1 That the Sacraments doe binde and looſe, it is proued out of the word of God: they do binde, Whoſoeuer eateth and drinketh vnworthily, eateth and drinketh his owne damnation. They doe alſo looſe; As oft as ye ſhall eate this bread, and drink this cup, you ſhew the Lords death till he come: verſ.26.

1.Cor.11.23.

But here is a double caution and condition to bee annexed. Firſt, that all Sacraments worke not this effect, but onely thoſe of Chriſts inſtitution, which are but two, Baptiſme and the Supper of the Lord: for *Paul* ſaith, I haue receiued of the Lord, that which I deliuered vnto you. If the Apoſtles would not, neither might deliuer any Sacraments, but thoſe which were inſtituted of Chriſt; what great preſumption is it in any other to doe it? Secondly, wee muſt not thinke, that remiſſion of ſinnes is neceſſarilie tied to the Sacraments, as though there could bee no remiſſion without them, for the grace of remiſſion may be effectuall in the name of Chriſt, by the preaching of the word without a Sacrament, *Ioh.20.ſect.4.Fulk.* For the word may be preached without a Sacrament, but the Sacrament cannot bee miniſtred without the word: for that were as though a man ſhould deliuer a ſeale without a writing. Neither is it our meaning, that as the Rhemiſts cauill with vs, the Sacrament cannot be adminiſtred without a ſermon of the death of Chriſt: for though that were alwaies to bee wiſhed, yet where it cannot be had, there muſt and ought to be a briefe ſhewing and declaration of the death of Chriſt out of the word, ſo oft as the Sacrament is adminiſtred, as it is obſerued in our Church, *Fulk. annot.* 1. *Corinth.* 11. *ſect.* 7.

And as touching this our doctrine, and in ſome ſort neceſſitie of hauing ſermons and admonitions before the Sacraments, our aduerſaries haue no cauſe to miſlike our opinion, ſeeing it hath been of late yeeres by themſelues in ſome of their Councels ſo decreed: As in the Councell of Colen, *anno* 1549. *Parochus* [illegible] *ſic ſe contineat* [illegible] *breuiter populum admoneat, quid ea in re agatur:* Let the pariſh Paſtor in the adminiſtration of euery Sacrament briefly admoniſh the people, what is done therein. Likewiſe, *Synod. Auguſtenſ. anno* 1548. *Volumus populum, quid in huiuſque ſacramenti collatione agatur in concionibus & ſacramentorum adminiſtratione frequenter doceri:* We would haue the people taught often in ſermons, and in the adminiſtration of the Sacraments, the meaning thereof: now to returne to the matter.

Secondly, we muſt take heed, wee conclude not thus, as though the Sacrament gaue grace by the worke wrought, and that by the very vſe, forme, and externall act of the Sacrament we obtaine remiſſion of ſinnes, as the Rhemiſts would beare vs in hand, 1. *Corinth.* 11. *ſect.* 13. But the Sacraments are onely effectuall to the worthie receiuers, and to the worthie receiuing, faith is requiſite, as S. *Paul* willeth all men to examine themſelues, which is, as he himſelfe interpreteth it, to proue whether they bee in the faith. Theſe conditions then being obſerued, wee denie not, but that there is an exerciſe of the keyes euen in the Sacraments. 1.Cor.11.28. 2.Cor.13.5.

But chiefly and principally, is this power diſpenſed by the preaching of the word, as S. *Paul* ſaith, We are the ſauour of death vnto death, vnto ſome: there is the binding: And to other the ſauour of life vnto life: there is the looſing. So our Sauiour Chriſt ſaith, Hee that refuſeth me, the word that I haue ſpoken, ſhall iudge him in the laſt day. Heere is the power of binding. Againe, the truth ſhall make you free: Here is the power of looſing. Who therefore can doubt of this, that the preaching of the word is the moſt proper and principall way and meane, for the exerciſing of this Eccleſiaſticall power? for ſeeing faith is the key of heauen, whereby wee haue free acceſſe vnto the throne of grace, Rom. 5. 2. and faith commeth by hearing, Rom. 10. 17. and hearing by the word: It remaineth, that by the word the keyes are diſpenſed. 2.Cor.2.16. Iohn 12.48. Iohn 8.32. Rom.5.2. Rom.10.17.

Auguſtine alſo ſubſcribeth vnto this: for ſpeaking of reformation of life and repentance with remiſſion of former ſinnes, thus he ſaith: *Quid empturus es vt facias, quae emplaſtra quaeſiturus? &c. ecce cum loquor, muta cor, & factum eſt, quod tam ſæpe & tam diu clamatur, vt fiat. In Pſal.* 63. What medicine or plaiſter wilt thou buy to heale thy ſinne? Behold euen now, while I preach vnto thee, change thy heart, and it is already done, which we ſo often call vpon you to be done, &c. See then by the preaching of the word our heart is changed, our life amended, and our ſinne remitted.

Thus alſo it was decreed *Concil. Colonienſ. part.* 10. *cap.*6. *Nihil gladio illo ſpiritus, qui eſt verbum Dei, potentius ad deijciendos, ac viciſſim conſolandos animos noſtros, &c.* Nothing is more mightie or powerfull either to caſt downe, or againe to comfort our ſoules, then the ſword of the ſpirit, which is the word of God: to caſt downe is to binde, to comfort, that is to looſe.

Their owne Canons alſo here helpe vs: *Cauſ.*33. *diſtinct.*1.*c.*50. *Verbum Dei dimittit peccata, &c.* The word of God doth forgiue ſinnes, &c. And *diſtinct.*20.*c.*1. There were two keyes giuen to *Peter, clauis ſcientiæ,* the key of knowledge to diſcerne, *clauis poteſtatis,* and the key of power to binde or looſe. And this is confirmed, *Extrau. Ioann. tit.*14.*c.*5. *Reſtat quod ad aliquid definiendum, &c.* It remaineth, that to determine the buſineſſe of the Church, both keyes are neceſſarie, the key of diſcerning, and the key of determining, &c. that like as the materiall eye doth direct the materiall key, ſo the ſpirituall eye of knowledge, &c. Whereupon I conclude, that if ſpirituall knowledge be one of the keyes, and true knowledge cannot be had without the word; *For the not knowing of the Scriptures is the cauſe of error,* Mark. 12.24. then it doth neceſſarie follow, that the keyes conſiſt in the knowledge of the word.

The holy Martyrs haue ſealed this doctrine; *Walter Brute.* The keyes of the kingdome of heauen are not knowledge to diſcerne, and power to iudge, becauſe theſe nothing auaile in baptiſme, by the which the kingdome of heauen is opened: therefore in my iudgement it ſeemeth, that the keyes of the kingdome of heauen, are faith and hope; for by faith in Ieſus Chriſt, and hope in him for remiſſion of ſinnes we enter the kingdome of heauen, *Fox* pag. 490. col. 1. But faith commeth by the word: *Ergo,* in the power of the word doe the keyes conſiſt. Pag.453.2.20.

George Wiſehart holy Martyr: I ſay, that an vnlearned man not exerciſed in the word of God, &c. whatſoeuer ſtate or order he is of, hath no power to binde or looſe, ſeeing he wanteth the inſtrument, by which he bindeth or looſeth, that is to ſay, the word of God, pag. 1270. col. 1. art. 9. Pag.1156.2.80

And that the power of the keyes chiefly conſiſteth in the preaching of the word, ſee the iudgement of other Churches: 1. *Nilus* ſpeaking of the power which the Pope challengeth to haue receiued from the Apoſtles, wiſheth him to vſe it for the edifying of the Church, and to that purpoſe alleageth that ſaying of S.Paul, *Though I ſhould boaſt, &c. of our power, which God hath giuen vs for edification,* Lib.2.de Primat. 2.Cor.10.v.8.

tion, not for your destruction, &c. which power the Apoſtle ſheweth to conſiſt in the preaching of the Goſpell, verſe 14.

2 In the 6. generall Synode, c. 19. it was ordered, that Biſhops ſhould preach vnto the people euery day, but ſpecially vpon the Lords daies: and the reaſon is giuen in the ſame Canon, becauſe by this meanes the people comming vnto knowledge, *vitam in melius* [illegible], doe amend their life the better, & *ob imminentium ſuppliciorum metum, &c.* and by the feare of imminent puniſhments doe procure their ſaluation. Here is an apparent effect of the keyes in looſing, the ſinnes of the people by the preaching of the word, in the reformation of their liues vnto euerlaſting ſaluation. To the decrees and acts of this Councell ſubſcribed *Petrus a Presbyter* of the Church of Alexandria in the name of the Patriarke there.

Harm. ſect. 11. pag. 374.

Ibid. pag. 347.

3 Confeſſion of Sweueland, artic. 13. *Opening heauen and forgiuing ſinnes are thoſe, by which they declare the doctrine of faith.* Heluetia, artic. 16. for the former confeſſ. *Now the authoritie of the word, and feeding of the flocke of the Lord, which properly is the power of the keyes, &c.* Wittemberg artic. of the chiefe Biſhop: out of *Ambroſe: Sinnes are remitted by the word, whereof the Leuite is the interpreter and executioner.* Our Engliſh confeſſion agreeth, artic. 7. *We ſay that the office of looſing conſiſteth in this point, that the Miniſter by the preaching of the Goſpell offereth the merits of Chriſt, &c.*

Ibid. pag. 361.

4 See before of the Romane Church, their own *Gratian* ſpeaking to the ſame point in his Decrees.

THE SECOND PART, TO WHOM THE authoritie of the keyes is committed.

The Papiſts.

80. Error.

THe authoritie and power of excommunication, ſay they, is not in the whole Church, but only in the Prelates; neither was the power of binding and looſing giuen vnto the whole Church: but in their owne name, not in the name or right of the Church, doe the Paſtors and Prelates exerciſe this power, *Rhemiſt. 1. Corinth. 5. ſect. 3. Bellarm. lib. 1. de Clericis cap. 7.* The Church is ſaid to binde and looſe, becauſe the Prelates doe binde and looſe, as a man is ſaid to ſpeake, and ſee, though hee only ſpeake with the tongue, and ſee with the eyes: *Bellarm. ibid. reſp. ad argum. Illyrici.*

Argum. 1. They ſeeme to proue it by S. *Pauls* example, 1. Cor. 5. *I abſent in body, but preſent in ſpirit, haue decreed.* Saint *Paul* vſeth here his Apoſtolike power, in ſending his letters and *Mandatum*, to haue the inceſtuous perſon excommunicate: *Ergo*, the right was in him and not in the Church, and ſo conſequently in the Biſhops his ſucceſſors.

Anſw. Firſt, Saint *Paul* ſendeth no *Mandatum*, but ſheweth his Apoſtolike power, in decreeing the inceſtuous perſon worthie of excommunication, and requiring the ſame to be executed by the Church, *Fulk. 1. Cor. 5. ſect. 2.* Secondly, though *Paul* gaue the ſentence, yet was it done both in the power of Chriſt and the name of the whole Church: for he had decreed only that he ſhould bee excommunicate: it was not actually done: but to the due performing thereof there is required the congregating of the Church in Chriſts name, the preſence of *Paul* in ſpirit by his Apoſtolike power, and that it ſhould be done in the name of Chriſt. All this ſheweth, that *Paul* gaue ſentence in the name of the whole Church. Thirdly, the words of the text are plaine, that the power was giuen to the whole Church: for that power, whereby he was deliuered to Satan, was the power of Ieſus Chriſt, 1. Cor. 5. 4. but the power of the Lord Ieſus was committed to the whole congregation: *When ye are gathered together and my ſpirit, in the name of the Lord Ieſus Chriſt:* that is, in the power of the Lord Ieſus. So that this place which they vrge for themſelues, affordeth a better argument for vs.

1. Cor. 5. 4.

Argum. 2. *Paul* (they ſay) by the preeminent power of his miniſterie, pardoneth the inceſtuous perſon whom he had excommunicate, *Rhemiſt. argument in 2. ad Corinth.*

2. Cor. 2. 10.

Anſw. The text is plaine, that he conſenteth the Church ſhould pardon him, 2. Corinth. 2. 10. *To whom you forgiue any thing I forgiue alſo.* Here not *Paul* only, but the whole Church pardoneth.

Againe, the Ieſuites *ſimile* may be returned vpon his owne head: for as the eye and tongue in the bodie are but inſtruments of the life and power of the ſoule, which quickeneth the whole bodie: ſo the gouernours of the Church doe execute the diſcipline of the Church by the ſpirit of Chriſt, which is giuen to the whole bodie.

The Proteſtants.

THe authoritie of excommunication pertaineth to the whole Church, although the execution and iudgement thereof, to auoid confuſion, bee committed to the gouernours of the Church, which exerciſe that authoritie, as in the name of Chriſt, ſo in the name of the whole Church, *Fulk. totidem verbis, annot. 1. Cor. 5. ſect. 3.*

Math. 18. 17.

Argum. 1. Matth. 18. 17. *If hee will not heare thee, tell the Church:* This place prooueth, that although the exerciſing of the keyes be referred to the gouernours of the Church; yet the authoritie and right is in the whole Church: for the keyes were giuen to the whole Church. The Paſtors and gouernours, though they be excellent and principall members of the Church, yet are they improperly called the Church: *Argument. Illyrici.*

Their anſwere here commonly is, that *dic eccleſiæ*, tell it to the Church, may bee vnderſtood of the Prelates of the Church: yea, *Bellarmine* will giue it but this ſenſe; that to tell the Church, is to referre it to the ſentence of the Pope: So that in effect he maketh the Pope the Church.

Anſwere. Firſt, that the Prelates and Paſtors of the Church, haue the adminiſtration of the keyes committed vnto them for order ſake, wee denie not: yet the right and power thereof reſteth in the whole Church: and to them offences are to bee brought, as the miniſters and officers of the Church. Secondly, how ridiculous a gloſſe that is, that, *dic eccleſiæ*, ſhould be all one as to ſay, *dic Papæ*, tell it to the Pope, as though one man ſhould be the Church. Saint *Hierome* ſheweth in the like caſe concerning a great man in his time, *Iohn* Patriarch of Ieruſalem: *An tu ſolus eccleſia es, &c.* Are you onely the Church, that whoſoeuer offendeth you, is ſtraightway excluded from Chriſt? *ad Pammachium aduerſ. Iohannem.*

Argum. 2. We conclude the ſame alſo out of S. *Pauls* words, 1. Cor. 3. 21. *All things are yours, whether Paul, Apollos, or Cephas, whether things preſent, or things to come, and ye are Chriſts, and Chriſt Gods: Ergo,* whatſoeuer power is in the Church, it is the Churches, not onely the common vſe and the benefit thereof, (becauſe it may be anſwered, that although the keyes be only granted to the Prelates, yet they vſe them to the good of the Church) but the right alſo and poſſeſſion thereof, euen as the Church is the inheritance and proper poſſeſſion of Chriſt. 1.Cor.3.21.

3. *Auguſtine* confeſſeth: *Eccleſia, quæ fundatur in Chriſto, claues ab eo regni cælorum accepit in Petro. Tract. in Iohann. 124.* The Church, which is founded vpon Chriſt, receiued in *Peter* the keyes of the kingdome of heauen: But the whole Church, and not onely the Paſtors, is founded and builded vpon Chriſt: *Ergo.*

Interreligi. Cæſarea. cap. 9. Ad Eccleſiam pertinet verbum dei, pertinent ſacramenta, pertinent claues ligandi & ſoluendi: Vnto the Church appertaineth the word of God, the Sacraments, the keyes alſo of binding and looſing. From hence we reaſon thus, to whom the word and the Sacraments belong, to the ſame alſo appertaine the keyes: but they belong to the whole Church: *Ergo.*

And yet more euidently out of their owne decrees: *Cauſ. 24. qu. 1. c. 6. Petrus quando, &c.* Peter, when he receiued the keyes, ſignified the whole Church: *Si hoc Petro, &c.* For if it were ſaid onely to *Peter*, then the Church doth it not: but if the Church binde and looſe, &c. And *cap. 20. Domus eccleſiæ, &c.* The houſe of the Church receiued the keyes. And your Maſter of Sentences, *lib. 4. diſt. 19. c.* out of *Hierome: Habet omnis eccleſia in Epiſcopis & presbyteris:* The whole Church hath this power in Biſhops and Prieſts; that is exerciſed by them, yet the power is in the whole Church.

Walter Brute holy confeſſor of Gods truth, who liued in the raigne of *Richard* the ſecond, thus teſtifieth with vs: In the 20. of *Iohn* our Sauiour Chriſt ſaith, *Receiue you the holy Ghoſt, whoſe ſinnes you remit, they are remitted, &c.* Seeing therefore that all Chriſtians that are baptized in the name of the Father, the Sonne, and holy Ghoſt, receiue the holy Ghoſt; it appeareth that they haue power giuen them of Chriſt, to remit ſinnes, *Fox* pag. 492. His argument is this: to whom the holy Ghoſt is giuen, to them alſo is giuen the power and right of binding and looſing: but to the whole Church and all faithfull Chriſtians is the holy Ghoſt giuen: *Ergo,* &c. And therefore the Paſtors and Miniſters doe execute this power in the name of the whole Church. Pag.453.1.85.

And further, yet this is more euident. 1. *Nilus* ſheweth the opinion of the Greeke Church: for whereas the keyes are giuen to *Peter*, when Chriſt ſaid, vpon this rocke will I build my Church, hee ſaith, that Chriſt built his Church, vpon *Peters* confeſſion, and vpon all, *which ſhall keepe the ſame confeſſion:* The right then of the keyes is granted to all thoſe vpon whom the Church is built, that is to all beleeuers. Math.16.18. ἐς τοὺς τοιαύτης ὁμολογίας φύλακας ἐσομένους. Nil. lib. 2. de primat.

2 *Zaga Zabo* an Æthiopike Biſhop ſaith: *Confeſſores omnium peccatorum dant nobis ex Eccleſiæ poteſtate abſolutionem,* The confeſſours doe giue vs abſolution of all our ſinnes by the power of the Church, &c.

3 Confeſſ. of Sweueland. artic. 15. *They which doe earneſtly labour in the word and doctrine, doe repreſent the Church, and may doe all things in the name thereof.* Confeſſ. of Bohemia. c. 14. *which power is committed to the Church of Chriſt, and to the Miniſters thereof to the end of the world.* Harm. ſect. 10. P. 335.

4 For the Latine Church, ſee the decrees of *Gratian* and of the *Interreligion*, cited before.

THE THIRD PART, WHETHER THE PASTORS of the Church haue any abſolute power to remit ſinnes, otherwiſe, then as Miniſters onely.

The Papiſts.

THey ſpare not to ſay, that Prieſts haue full right to remit ſinnes, and are not miniſters only thereof, and diſpenſers, but haue full power as Chriſt had, and he that doubteth of their right herein, may as well doubt whether Chriſt had authoritie as man to remit ſinnes, *Rhemiſt. annot. Ioh. 20. ſect. 3.* And againe, they call it an expreſſe power and commiſſion, yea a wonderfull power which is giuen vnto Prieſts to remit ſinnes, and therefore it followeth neceſſarily, that men ſhould ſubmit themſelues to their iudgement, for releaſe of their ſinnes, *Annot. Ioh. 20. ſect. 5.* 81. Error.

John 20. 21. *Argum.* 1. They reaſon thus out of our Sauiours owne words, Ioh. 20. 21. *As my father hath ſent me, ſo I ſend you.* Hee ſheweth his fathers commiſſion giuen to himſelfe, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: But Chriſt had full right to remit ſinnes: *Ergo*, alſo the Apoſtles and their ſucceſſors, for they haue the ſame power that Chriſt had, *Rhemiſt. annot. Ioh.* 20. *ſect.* 3.

Anſwer. Firſt, it is great preſumption, and ſpoken without any ground, to ſay, that Chriſt, by ſending his Apoſtles into the world gaue them as full, large, and ample commiſſion, as hee himſelfe had; for neither the Pope, in whom remaineth, as they ſay, the Apoſtolike authoritie, by their owne confeſſion, can doe all that Chriſt did, as to ordaine and inſtitute Sacraments: and Chriſt (ſay they) might forgiue ſinnes without the Sacraments, which the Pope cannot doe, and ſo conſequently neither the Apoſtles, whoſe full iuriſdiction they ſay hee hath, in this behalfe, *Bellarm. de pontif. lib.* 5. *cap.* 4. Secondly, the power here granted to the Apoſtles, is in the name of Chriſt, to declare and pronounce remiſſion of ſinnes, according to the will of God, not properly in their owne power to releaſe or abſolue ſinners.

Argum. 2. He breathed vpon them, and gaue them the holy Ghoſt, *verſ.* 22. Therefore he that denieth the Prieſts authoritie to forgiue ſinnes, he muſt denie the holy Ghoſt to be God, and not to haue power to remit ſinnes, *Rhemiſt. ibid. ſect.* 4.

Anſwere. What a blaſphemous conſequent is this? The holy Ghoſt hath abſolute power to forgiue ſinnes: *Ergo*, the Apoſtles alſo, and all other Prieſts haue the ſame power. Firſt, by this meanes they make no difference betweene the fulneſſe of power in our Sauiour Chriſt, and the communication of that power to other Miniſters: of Chriſt it is ſaid, that the Spirit was not giuen him by meaſure, Ioh. 3. 34. and that the holy Ghoſt dwelleth in him bodily: but it were great blaſphemie ſo to ſay of any man, Apoſtle, or Miniſter beſide, which haue receiued of the ſame grace, but not in the like meaſure that Chriſt hath; but the ſpirit is giuen to euery one in meaſure, as they haue neede in their ſeuerall places and callings. Secondly, though we ſhould grant that the Apoſtles had the full authority of Chriſt actually to remit ſinnes, which they ſhall neuer proue; yet it may be doubted, whether all Miniſters, whom they call Prieſts (which name we refuſe not, if it bee taken according to the ſenſe of the originall word *Presbyter*, and not for a ſacrificing Prieſthood) haue as full power, in this caſe, as the Apoſtles had, nay it is plaine they haue not: for the Apoſtles and other in the Primitiue Church, had power to diſcerne ſpirits, 1. Cor. 12. 10. and after a ſtrange manner to exerciſe power ouer their bodily life, as *Peter* did vpon *Ananias* and *Sapphira*, Act. 5. Yet we rather ſtand vpon this point, that neither the Apoſtles nor any other Miniſters haue power actually to remit ſinnes, then onely as diſpenſers and ſtewards in the name of Chriſt.

John 3. 34.
Coloſſ. 2. 9.
1. Cor. 12. 10.

The Proteſtants.

ALL the power of binding and looſing committed to the Apoſtles and to the Miniſters of the Word and Sacraments, is, by declaring the will & pleaſure of God out of his word, both to pronounce forgiueneſſe of ſinnes to all, that are truly penitent, and the retaining of them to the obſtinate and impenitent, *Fulk. annot. Ioh.* 20. *ſect.* 3. So that Miniſters are not made Iudges in this caſe, but onely as the Lords ambaſſadours, to declare the will of God out of his word.

2. Cor. 5. 18. *Argum.* 1. There is a notable place for this purpoſe, 2. Cor. 5. 18. *God hath reconciled vs vnto himſelfe through Ieſus Chriſt, and hath giuen vs the miniſterie of reconciliation.* So then Chriſt is the onely author of reconciliation, the Apoſtles are but miniſters: how then ſay the Rhemiſts that Chriſt himſelfe is but a miniſter alſo of our reconciliation, yet a chiefe miniſter, whereas the Apoſtle maketh him the author? *God was in Chriſt reconciling the world to himſelfe, verſ.* 19. Wee are but ambaſſadours for Chriſt, and pray you in Chriſts ſtead, to be reconciled vnto God. This then is the office of Miniſters, not to reconcile men vnto God, but to pray them to be reconciled through Chriſt: Chriſt onely is the reconciler, they but miniſters of reconciliation: they are but meſſengers and ambaſſadours, onely to declare their Princes pleaſure, their commiſſion is certaine, beyond that they cannot goe. Wherefore that is a blaſphemous decretall, and cleane contrarie to the Scripture, which is aſcribed, but falſly, to *Pontianus* Biſhop of Rome, which ſaith, that God hath Prieſts ſo familiar, that by them hee forgiueth the ſinnes of others, and reconcileth them vnto him. But S. *Paul* ſaith, that God onely by Chriſt reconcileth vs vnto himſelfe.

Sermon. de remiſſion. peccator. *Argum.* 2. *Auguſtine* doth very freely vtter his minde concerning this matter, who putteth this obiection: If men doe not forgiue ſinnes, then it ſhould ſeeme to be falſe which Chriſt ſaith, *What ſoeuer you binde in earth is bound in heauen.* He anſwereth: *Daturus erat Dominus hominibus ſpiritum ſanctum, &c.* God was to giue vnto men the holy Ghoſt, by whom their ſinnes ſhould bee forgiuen them. *Spiritus dimittit, non vos; ſpiritus autem Deus eſt: Deus ergo dimittit, non vos:* The ſpirit therefore remitteth ſinne, and not you: And this is recited in the decrees, *Cauſ.* 1. *qu.* 1. *cap.* 82. the ſpirit is God; God forgiueth ſinnes, and not you. Here is one argument, God onely forgiueth ſinnes: *Ergo*, not man. Againe, *Quid es homo niſi æger ſanandus? vis mihi eſſe medicus? mecum quære medicum:* O man what art thou that takeſt away my ſinnes, but a ſicke man thy ſelfe? wouldeſt thou be my Phiſitian? nay, let vs both together goe ſeeke a Phiſitian that may heale vs. Loe, another argument: Hee cannot be a Phiſitian to others, that needeth a Phiſitian himſelfe: he cannot reconcile others to God, who hath himſelfe neede of a reconciler. Further he ſaith: *Qui dimittit per hominem, poteſt dimittere* *præter hominem: non enim minus eſt idoneus per ſe dare, qui poteſt per alium dare*: Hee that can forgiue ſinnes by man, can forgiue alſo without man: for he may as well forgiue by himſelfe, as he can do it by another, &c. Here is then the third argument: If man doe actually forgiue ſinnes, then Chriſt ſhould not forgiue ſinnes without man: for the whole power is committed to man. Yea, the Rhemiſts affirme the ſame, that it is neceſſarie we ſhould ſubmit our ſelues to the iudgement of the Prieſt for releaſe of our ſinnes: if it be neceſſarie, then ſinnes cannot be remitted without the Prieſt: then is Chriſts power limited, he cannot forgiue without man, which is contrarie to that *Auguſtine* affirmeth here.

To this agreeth the Councell *Cabilonenſ. ſub Carolo. can.* 33. in theſe words: *Confeſſio quæ Deo fit, purgat peccata; quæ ſacerdoti fit, docet, qualiter ipſa purgentur peccata: Deus enim ſalutis & ſanitatis largitor & author, plerunque hanc præbet ſua potentia inuiſibili adminiſtratione, plerunque medicorum operatione*: The confeſſion which is made to God, purgeth our ſinnes; that which is made to the Prieſt, ſheweth how our ſinne ſhould be purged: for God the author and giuer of health and ſaluation, doth many times ſaue by his inuiſible power, and many times by the worke or labour of the Phiſitian, &c. Hence we learne, that the Miniſter doth heale the ſinnes of the ſoule no otherwiſe then the Phiſitian doth cure the diſeaſes of the body, that is, miniſterially onely: and that he actually forgiueth not ſinnes; but onely ſheweth and declareth how they are forgiuen.

We haue plentifull teſtimonie from their owne Canons: *Decret. p.2. cauſ.* 11. *qu.* 3. *c.* 87. *Petra tenet, &c.* It is the rocke (that is Chriſt) which retaineth ſinnes, the rocke remitteth ſinnes. *Part.* 3. *diſtinct.* 4. *c.* 141. *Nemo tollit, &c.* No man taketh away ſinne but onely Chriſt, which is the Lambe that taketh away the ſinne of the world.

Their Maſter of Sentences alloweth that ſaying of S. *Ambroſe*: *Ille ſolus peccata, &c.* He onely forgiueth ſinnes, that died for our ſinnes, *lib.* 4. *diſtinct.* 18. *d.* And againe, *ibid. f. Sacerdotibus tribuit poteſtatem, &c.* Chriſt giueth power to Prieſts to binde & looſe, that is, *oſtendendi, &c.* to ſhew or declare that they are bound, or looſed: like as the Prieſts in the law had power to diſcerne betweene leper and leper. And *diſtinct.* 19. *c. Sacerdotes non propria virtute, &c.* Miniſters doe not bleſſe by their owne power, but as they beare the figure of Chriſt, that is, repreſent Chriſt: *Ergo*, the Miniſters of the Church not iudicially, but miniſterially onely forgiue, or retaine ſinnes, that is, onely declare them ſo to be.

This truth hath beene ſealed by the blood of holy Martyrs: *George Carpenter* burned in Bauaria, *anno* 1527. for this article with others, *that he did not beleeue that a Prieſt could forgiue a mans ſinnes*, that is, by any actuall or inherent power in himſelfe. *Fox* p. 884. col. 1. Pag.807.2.&c.

Iohn Lambert holy Martyr: I ſay, that onely Chriſt looſeth a ſinner, which is contrite, by his word and promiſe, and the Prieſt doth nothing but ſhew and declare that word. And this teſtifieth S. *Paul* in the 2. to the Corinthians, ſaying, *God hath reconciled vs vnto him through Chriſt Ieſus*: See, it is God that through Chriſt, looſeth our ſinne. *And he hath* (quoth S. *Paul*) *ordained vs miniſters of the ſame attonement.* See how Chriſts Apoſtles called not themſelues the authors of binding and looſing, but Miniſters, *Fox* pag. 1105. col. 2. Pag.1010.1.8.

And for further euidence. 1. *Ieremie* Patriarke of Conſtantinople, alleageth thus out of *Chryſoſtome*, who citeth that ſaying of the Prophet Iſay 43. 25. *I am he that putteth away thine iniquitie for mine owne ſake*: Whereupon hee inferreth, *Hoc eſt meum proprium, hoc meæ bonitatis peculiare opus*: This is proper vnto me, and a peculiar worke of my goodnes. The power then of looſing and binding is onely in Chriſt, the reſt are but miniſters thereof. Cenſur. Oriental. Eccleſ. c. 6.

2 *Zaga Zabo* ſaith, that their Patriarke granteth no indulgences, *Id ad Deum ſolum ſpectare credimus*, we beleeue it belongeth onely vnto God. Damianus a Goes de morib. Æthiop. Hann. lect. 1. &c. p. 343.

3 Latter confeſſ. of Heluetia, c. 18. *Chriſt doth not lay the gouernment on other mens ſhoulders, but doth ſtill keepe and vſe his owne power, &c. There is another power of dutie, or miniſteriall power, limited by him, who hath full and abſolute power, and this is more like a miniſterie then a dominion.*

4 For the Romane Church, ſee before the decrees of *Gratian*, and the Maſter of ſentences.

THE FOVRTH PART, WHETHER STRAIGHTwaies whatſoeuer be looſed or bound by the miniſterie of men vpon earth, be ſo in heauen.

The Papiſts.

AN expreſſe power (ſay they) is giuen vnto Prieſts to remit and retaine ſinnes: And Chriſt promiſeth, that whoſe ſinnes ſoeuer they forgiue, they are forgiuen of God, and whoſe ſinnes ſoeuer they retaine, they are retained of God, *Rhemiſt. Annot. Ioh.* 20. *ſect.* 5. Whereby this appeareth to bee their opinion, which is manifeſt alſo by the practiſe of their Church, that at the will and pleaſure of euery Prieſt exerciſing the keyes vpon earth, men are bound and looſed in heauen. 82. Error.

They ground this their opinion vpon the generalitie of the words: Whoſoeuers ſinnes you remit, they are remitted, Ioh. 20. 23. And Matth. 18. 18. Whatſoeuer you binde in earth, ſhall bee bound in heauen. John 20.23. Matth. 18.18.

Anſ. Theſe places are not ſo to be vnderſtood, as though God were bound to ratifie euery decree of men vpon earth: for firſt this power is giuen to all lawfull Paſtors which doe hold the Apoſtolike faith, not to Idolatrous, ignorant, and blaſphemous Prieſts, ſuch as moſt, if not all, of the Popiſh ſort are. Secondly, they muſt decree in the earth according to Gods will: Wherefore Iohn 20. 22. firſt Chriſt breatheth his ſpirit vpon his Apoſtles, and then giueth them their commiſſion: ſignifying hereby, that they muſt execute this power as they ſhall bee directed by Gods ſpirit: and Matth. 18. 20. it followeth, that they muſt bee aſſembled in the name of Chriſt, that is, according to Chriſts rule and the direction of his word, they muſt binde and looſe, and not at their owne diſcretion.

The Proteſtants.

THat no ſentence or decree of men bindeth or looſeth before God in heauen, but that which is pronounced according to the will & pleaſure of God, and by the warrant of his word, the Scripture euery where teacheth vs.

Pro. 26. 2. Iſay 5. 20. Pro, 17. 15. *Argum.* 1. Prouerbs 26. 2. *As the ſparrow by flying eſcapeth, ſo the curſe that is cauſeleſſe ſhall not come.* Iſai. 5. 20. *Woe vnto them that ſpeake good of euill, and euill of good. Hee that iuſtifieth the wicked and condemneth the iuſt, they are both an abomination to God,* Prou. 17. 15. Wherefore a Prieſt binding a penitent man, and looſing a wicked man, doth flatly tranſgreſſe the law and rule of Gods word: neither ſhall his ſentence be ratified in heauen.

Arg. 2. In ſaying that whoſoeuers ſinnes the Prieſt bindeth or looſeth, his ſentence ſtandeth in effect before God, they muſt needs admit one or both of theſe abſurdities: either to grant, that a Prieſt cannot erre in diſpenſing of the keyes, which were too ſhamefull a ſaying, to giue ſo great a priuiledge to euery ignorant and ſimple Prieſt, (ſuch as their Church hath great ſtore of) which no mortall man can haue; S. *Paul* giueth warning to *Timothie,* who was more then a common or ordinarie Miniſter, that 1. Tim. 5. 22. he lay not his hands ſuddenly vpon any. But if *Timothie,* ſo excellent a man, had beene free from erring in executing his function, this exhortation of S. *Paul* had beene needeleſſe and ſuperfluous. Or elſe they muſt ſay that the iudgement of mens ſoules is committed vnto them: for if, as they pronounce vpon men on earth, euen ſo it fareth with them before God, then the ſaluation and damnation of men Rom. 14. 10. dependeth of their ſentence. But the Scripture ſaith, *Doe not iudge thy brother, for we ſhall all appeare before the iudgement ſeate of Chriſt,* Rom. 14. 10. Men therefore are not Iudges to pronounce who are ſaued or damned, but the iudgement muſt be committed to Chriſt.

But who knoweth not that the Popiſh Church doth arrogate vnto themſelues this power, to define who are Saints in heauen, and whoſe ſoules are tormented in hell? Thus they dealt with *Iohn Huſſe;* hauing condemned him, they ſet a crowne of paper vpon his head pictured with diuels, ſaying vnto him: Now wee commit thy ſoule to the diuell. At the burning of that worthie ſeruant of God and bleſſed Martyr *Iohn Frith,* one Doctor *Cooke,* a foule mouthed Papiſt, bid the people to pray no more Fox pag. 1036. col. 2. for him, then they would for a dogge. And thus they take the Lords office out of his hand, in taking vpon them to be iudges of men.

Pag. 946. 1. 4. Edit. vltim. *Argum.* 3. I will conclude with *Auguſtines* words, *Gratia tua & miſericordiæ deputo, quod peccata mea tanquam glaciem ſoluiſti:* I do impute it to thy grace and mercie, that thou haſt reſolued my ſinnes as yce: *Confeſſ. lib.* 2. *c.* 7. it is then Gods grace and mercie, not mans miniſterie that remitteth ſinnes.

With *Auguſtine* accordeth antiquitie, *Concil. Aquiſgranenſ. cap.* 37. *Tunc vera eſt abſolutio præſidentis, cum æterni arbitrium ſequitur iudicis, vt Lazarum prius Chriſtus mortuum viuificauit, qui viuus egreſſus poſtea à diſcipulis ſolutus eſt:* Then the Rector abſolueth aright when he followeth the will of the eternall Iudge, as Chriſt firſt did reuiue *Lazarus* being dead: and then bad his Apoſtles looſe him.

Nicholaus 1. *epiſt. ad Michaelem: Qui ligati ſunt ligare, & qui ipſi mortui ſunt alios mortificare non poſſunt:* They cannot binde others that are bound themſelues, nor mortifie others being dead themſelues. But many Prieſts themſelues are dead and bound in their ſinnes, how then can they binde others?

Leodienſ. epiſtol. cont. Paſchal. 2. *Dicimus cum Gregorio ligandi & ſoluendi poteſtate ſe priuat, qui ſubiectos pro ſuo velle, non eorum merito ligat, aut ſoluit:* We ſay with *Gregorie,* he doth depriue himſelfe of the power of binding and looſing, which doth binde or looſe his inferiours after his owne fancie, not according to their deſert.

This alſo is the ſentence of their decrees, *Cauſ.* 11. *qu.* 3. *c.* 46. *Gelaſius: Neminem poteſt iniqua grauare ſententia:* An vniuſt ſentence can hurt no man: therefore he neede not deſire to be abſolued from that ſentence, wherewith he is not bound. *Cap.* 62. *Gregor. Tum vera eſt abſolutio, &c.* Then the abſolution of the Preſident or Prelate is good, when he followeth the will of the eternall Iudge.

Likewiſe the Maſter of Sentences, *diſtinct.* 18. *lib.* 4. *h. Interdum, qui foras mittitur, &c.* Sometime he that is thruſt out of the Church is within, and he that is within, is out of the Church.

Walter Brute holy confeſſor, ſheweth how that Prieſts taking vpon them to be Iudges of men, doe more then Chriſt did in the daies of his fleſh, who would not take vpon him to be a Iudge, or to puniſh ſinners according to the quantitie of their ſinnes, but hath reſerued that for his ſecond comming: 1. Cor. 4. 5. And againſt ſuch he applieth that ſaying of S. *Paul,* 1. Cor. 4. *Iudge not before the time, vntill the comming of the Lord, who ſhall diſcloſe the ſecrets of hearts, &c.* Fox pag. 492.

Iohn Lambert holy Martyr: The declaration or miniſterie of the Prieſt doth not any thing auaile to looſe any perſon, vnleſſe hee that ſhould be looſed giue credence vnto the word miniſtred or ſhewed Pag. 1020. 1. 2. by the Prieſt, *Fox pag* 1105. *col.* 2. *Ergo,* the ſentence of the Prieſt doth not abſolutely binde.

Other Chriſtian Churches herein conſent: 1. *Ieremie* Patriarch of Conſtantinople, thus confeſſeth: *Ipſa peccata dimittendi poteſtas non ſimpliciter, neque abſolute conceſſa eſt, ſed in reſipiſcentis obedientia, &c.* This power to remit ſinnes is not ſimplie or abſolutely granted, but it conſiſteth in the obedience of the penitent, conſenting with him, to whom the charge of his ſoule is committed: as it is thus written, *I ſay unto you, that whatſoeuer two of you ſhall agree vpon on earth, &c. whatſoeuer they aske, it ſhall be giuen them of my father.*

Cenſur. Oriental. Eccleſ. c. 3.

2. *Zaga Zabo* confeſſeth, that it belongeth to the Patriarch to proceed in excommunication, but it is *aduerſus contumaces*, againſt the ſtubburne *and obſtinate:* where wicked obſtinacie is not found, there the ſentence of excommunication bindeth not.

Damianus a Goes de morib. Æthiop.

3. Confeſ. of Bohemia, artic. 5. they bring in that ſaying of *Ambroſe*, that if a man at the point of death be abſolued, that ſought it not before, *I dare not ſay* (ſaith he) *that he departeth hence in good caſe, &c.* remiſſion then of ſinnes doth not alwaies follow before God, vpon mans abſolution here: and againe, in the ſame confeſſion cap. 9. *Prieſts ought not to vſe the keies of the Lord otherwiſe, then according to the meaning and will of Chriſt, &c. leſt that bee fulfilled, which the Lord ſaith by his Prophet, I will curſe your bleſſings.*

Harm. ſect. 8. pag. 213.

Sect. 11. p. 358.

Malach. 2. 2.

4 For the Romane Church, ſee the decrees of *Gratian* alleaged before.

THE FIFTH QVESTION, CONCERNING the lawfulneſſe of mariage in Miniſters.

THis queſtion hath three parts: firſt, whether it be expedient or requiſite that all Miniſters ſhould be tied vnto ſingle life. Secondly, whether men twice married are to be admitted into the Miniſterie. Thirdly, whether Miniſters hauing entred into holy orders, ought to renounce the ſocietie of their wiues before married.

THE FIRST PART, WHETHER IT BE lawfull for Miniſters to marrie.

The Papiſts.

B*Ellarmine* confeſſeth, that ſingle life is not impoſed vpon Miniſters by the law of God, for there is no precept either in the old or new Teſtament, that forbiddeth Miniſters to marrie: but it is a poſitiue law of the Church, moſt ancient and moſt iuſt, kept and obſerued euen ſince the Apoſtles time. And therefore it is not now lawfull for Miniſters to marrie, *cap.* 18. *lib.* 1 *de Clericis.*

83. Error.

Argum. 1. 1. Tim. 2. 3. The Apoſtle ſaith, that no man that warreth, entangleth himſelfe with the affaires of this life: But to be married and to haue care of houſehold, are counted amongſt the affaires and buſineſſe of this life: *Ergo*, a Miniſter who is the Lords ſouldier, ought not to entangle himſelfe therewith, *Bellarmine.*

1. Tim. 2. 3.

Anſ. Firſt, the Ieſuite before confeſſed, that they had no Scripture againſt Miniſters mariage, how is it then, that now he pleadeth Scripture? Secondly, we muſt put the Ieſuite in mind of his owne expoſition of this place, *lib.* 5. *de pontif. c.* 10. where, this place being alleaged againſt the temporall dominion of Eccleſiaſticall perſons, he anſwereth, that this place only forbiddeth *negotiationes*, and *mercimonia*, merchandiſe and trafficke in the world, not *regimen politicum*, politicall regiment. If then the politicall care of a City, Prouince, or Common-wealth be no impediment, in his iudgement, to the ſpirituall warfarre: much leſſe without all queſtion is the domeſticall care of one familie, the charge of wife and children. Thirdly, we vtterly denie, that mariage is an hinderance or let to the calling of Miniſters: nay, we ſay, that it is an helpe and comfort to thoſe that haue not the proper gift of continencie.

Argum. 2. Saint *Paul* would not haue women admitted to be widowes of the Church, that had a purpoſe to marry, 1. Tim. 5. 11. much leſſe they that are married ſhould be admitted to miniſter the Sacrament, *Rhemiſt annotat. ibid.*

1. Tim. 5. 11.

Anſ. Firſt, the reaſon is not alike: for ſuch women as had no husbands were fitteſt for the ſeruice of the Church, becauſe they were free from other domeſtical attendance, as wiues are not, which muſt waite of their husbands: but mariage in this behalfe is no impediment to Miniſters, but rather an helpe, while they haue one at home that careth for their domeſticall affaires. Secondly, if the married eſtate be not fit to miniſter or receiue the Sacrament, then in thoſe Churches where they receiued the Sacrament euery day, there ſhould haue bin no mariage at al. Thirdly, S. *Paul* would haue no widow choſen vnder 60. yeeres, in which age, the heate of luſt being abated, there is no need of mariage: but the caſe is otherwiſe in Miniſters, who in the ſtrength of their age are admitted, and had need of that remedie, if they be not endued with the gift of continencie. But if it were ſo, that a Miniſter ſhould not bee admitted before 70. or 80. yeeres, which in a man is no more, in reſpect of procreation, then 50. or 60. in a woman, the iniunction then of ſingle life would not ſeeme ſtreight. Thus then is this argument anſwered.

Argum. 3. The Ieſuite giueth diuers inſtances, wherein mariage is a let and impediment to Miniſters: As, it hindereth their prayer, their preaching, their almes and liberality to the poore, for they haue wife and children to care for, *Bellarmine.*

Heb.13.3.

1.Cor.7.29.

1.Tim.3.2.

Anſw. Firſt, belike you eſteeme of marriage, as of an vnholy and vnpure thing, that a man can neither pray, nor do the office of a Chriſtian, performing the dutie to his wiſe: and indeed one of your companions calleth mariage a prophanation of ſacred orders. *Greg. Martin. diſcouer.cap.*15.*ſect.*11. Whereas the Apoſtle calleth it an honourable ſtate. And it was inſtituted in Paradiſe, whereas before the fall of man there was no vncleane thing. Secondly, we denie not, but that abuſe of mariage both in Miniſters and other lay-men, is an impediment to all holy actions: and therefore S. *Paul* giueth generall counſell to all, both Miniſters and others, that they which haue wiues ſhould be as though they had none, that is, ſhould liue ſoberly in mariage, and not giue themſelues to the wantonneſſe of the fleſh. Thirdly, neither doth mariage hinder hoſpitalitie: for S. *Paul* requiring that a Miniſter ſhould be harborous, 1.Tim.3.2. giueth alſo rules concerning the gouernement of his familie, his wife and children. verſ.4.11. For to whom may he better commit the care of houſhold affaires then to his wife? And that familie which is guided by a carefull and godly huſwife, we ſee by experience, to yeeld more reliefe to the poore, and giue entertainement to ſtrangers, then thoſe houſes which haue none. And where it is obiected, that Miniſters will care altogether for their children: It hath bin ſeene that ſingle prieſts in time of Poperie, haue been more couetous and greedie to enrich their kindred, then maried Miniſters haue cared for the prouiſion of their children. And hereupon diuers Canons were made to reſtraine their couetous deſires to aduance their kinred; as *Cauſ.*12.*qu.*1.*c.*27.*Pelag.*2.*Nulli Epiſcopor, &c.* It ſhall not be lawfull for any Biſhop, to conuert the moueable or immoueable things of the Church to his owne vſe. *Cauſ.*16.*qu.*7.*c.*3. *Gregor.*7. decreeth againſt ſuch Biſhops, as did conferre oblations vpon their ſeruitors, and kinſmen. And as for a moderate care to be taken to make prouiſion for wife and children, your owne Canons allow it, *Cauſ.*12.*qu.*1.*c.*19.*Epiſcopi de rebus proprijs, &c.* Biſhops may leaue to their heires, their owne gotten goods: and *c.*21.*Poteſtatem habeat moriens, &c.* A Biſhop dying hath power to diſpoſe of his proper goods to whom he will; *Fortaſſis vxorem habet, &c.* It may be he hath a wife, children, kinſemen, or ſeruants, &c.

1.Cor.7.33.

Argum. 4. Single life by the Apoſtle is preferred before the married eſtate, and therefore fitteſt for Miniſters: for hee that is married careth for the things of the world, 1.Corinth.7.33. *Rhemiſt.*

Anſ. Firſt, ſingle life is preferred before mariage, in all men, and not only in Miniſters: And therefore as lay-men are not bound to ſingle life, though it be in it ſelfe more conuenient; ſo neither ought miniſters to be. Secondly, though a thing in it ſelfe be beſt, yet is it not vniuerſally beſt for euery man: as riches are better then pouertie, becauſe they are Gods bleſſing; yet is it not beſt for euery man to be rich; God ſeeth it good, that ſome men ſhould bee poore: So ſingle life is the beſt for thoſe that haue the gift of chaſtitie, that can with a quiet conſcience liue ſingle: otherwiſe matrimony were much better: for Saint *Paul*, that wiſheth that euery one would liue ſingle as hee did, yet afterward ſaith, It is better to marry then to burne. So that by the Apoſtles iudgement, to marrie is beſt for him that hath not the gift of continencie, *Iewel*, pag.432.*defenſ. Apolog.*

*Argum.*5. *Winchester* reaſoneth thus, As a father may forbid certaine of his children to marrie, ſo may a King in his kingdome forbid certaine of his ſubiects to marrie, that is, all the Prieſts of the Realme *Fox* pag.1793.

1.Cor.7.37.

Anſw. Firſt, the father hath no ſuch power to keepe his child from mariage, if neede require: for the fathers will herein dependeth vpon the neceſſitie which his child hath to marrie, as S. *Paul* teacheth, 1.Cor.7.37. Secondly, that which the word of God hath left free for all men, by the law of the prince cannot be reſtrained: and if the King may forbid mariage to any, he may as well enioyne lay-men ſingle life, as prieſts: but ſuch a law to reſtraine the lay ſort from mariage, were manifeſt tyranny, and therefore the other reſtraint would ſeeme hard and vniuſt. Thirdly, by this argument it appeareth, that theſe cruell prohibitions of mariage, are built vpon the lawes only and ordinances of men, neither warranted by Gods word, nor allowed by the ancient practiſes of the Church, as our aduerſaries would beare vs in hand.

Bellarmine here countenanceth out this matter with great ſhew of antiquitie; and firſt he produceth diuers Canons of Councels, which I will briefly take a view of. Firſt, *Ancyran.concil.c.*10. it was decreed, that Deacons in their ordination not proteſting that they would marrie, ſhould not be ſuffered afterward; but if they did proteſt to marrie, they might, for they are therein diſpenſed with by the Biſhop.

Anſw. Firſt, this Canon maketh more againſt them for Miniſters mariage, which is heere vpon proteſtation permitted, which is not ſuffered now in the popiſh Church. Secondly, if the Biſhop may diſpenſe with mariage of Miniſters, then is it not a diuine or apoſtolicall, but an humane and politicall deuiſe. Thirdlie, it is not the diſpenſation of the Biſhop, that maketh marriage free, but the libertie granted by the Apoſtle, which is not to bee abridged; as *diſtinct.*27.*cap.*5. it is alleaged out of the Toletan Councell, that ſubdeacons being asked in their ordination, of their deſire or purpoſe of mariage, ſhould not be denied, *conceſſam ab Apoſtolo licentiam*; the licence granted vnto them by the Apoſtle. Fourthly, Marriage was then free by proteſtation, but now, *velit nolit*, will they, nill they, the decree of Pope *Martin* is in force, a man is not left to his choiſe, *decret. Martin. Cauſ.*27.*qu.*1.*c.*8. Why do they then alleage antiquitie, and yet take away the priuiledge of antiquitie?

Secondly, he obiecteth the Councell of Neocæſarea,*can.*1.*Preſbyter ſi uxorem,&c.* If a Presbyter marrie a wiſe,he ſhall be depoſed from his order.

Anſw. Firſt,this Canon may be ſuſpected,for how is it like that the Greeke Church would decree againſt the mariage of prieſts,ſeeing that *Stephanus* before this affirmeth in his decrees; *Aliter ſe habet Orientalis,&c.* The East Churches haue another tradition then the Romane Church? for their prieſts,deacons and ſubdeacons are coupled in mariage:either *Stephanus* muſt be accuſed of vntruth, or this Canon is forged. Secondly,though this Synode permit not prieſts to take new wiues,yet they forbid them not to retaine their old, *can.*8. Hee that keepeth an adulterous wiſe, muſt not miniſter: they might then keepe a wiſe,not an adultereſſe. Thirdly, this Synode *can.*7. ſeemeth to condemne ſecond mariage: they forbid the Miniſter *conſentire*,to conſent to ſecond mariage,or to be preſent at the marriage feaſt. Fourthly,this Synode was prouinciall, conſiſting of 17. Biſhops,and ſeemeth to be of no great authoritie.

Thirdly,he vrgeth the Nicene Councell 1. which was generall, *can.*3. *Interdixit ſancta Synodus:* The ſacred Synode forbiddeth a Biſhop, Prieſt or Deacon, to haue any woman in their houſe, beſide their mother,ſiſter,Aunt: a wife is not here mentioned.

Anſw. Firſt,this Synode forbiddeth them to haue, *mulierem extraneam,vel ſubintroductam,* any ſtrange woman,ſecretly or by ſtealth brought in,beſide thoſe,which are named: now,the wife is no ſtrange woman,and therefore not forbidden. Secondly, if the Councell had concluded againſt mariage,they had done contrarie to the ancient tradition, which was, and is yet in force in the Greeke Church,as *Stephanus* ſaith in his decree,which is not like. Thirdly,*Socrates lib.*1.*c.*8.reporteth how that the Synode would haue decreed againſt the mariage of Miniſters, but was ſtaied by *Paphnutius,* who ſhewed the inconuenience thereof, whoſe ſentence the whole Synode commended: and therefore it cannot be,that any ſuch thing was decreed. Fourthly,the Canons of the Nicene Councell may be ſuſpected,that they are not the right Canons; for *Athanaſius* ſaith, there were 70.Canons of this Synode, *diſtin.*16.*c.*12. but now there are but 20. And *cap.*13. *Stephanus* ſaith, that many of them are loſt: and beſide it appeareth to be ſo, becauſe there is not one Canon extant againſt the Arrian hereſie,for the which the ſynode was chieflie aſſembled: as alſo another notable thing concluded in the Nicene,was as touching the vniforme obſeruation of *Eaſter*, whereof there is not any mention in theſe 20. Canons: ſo that it is very like that theſe ancient Canons are changed and altered, and as ſome haue been left out,ſo other are put in their ſtead.

Fourthly,the Trullane Synode being the 6. generall,*can.*6. decreeth, that neither Biſhops, prieſts, deacons or ſubdeacons,ſhould after their Ordination take them wiues.

Anſw. Firſt, this Synode *can.*13. permitteth Prieſts and Deacons to haue the companie of their wiues,whom they married before,and thoſe that would ſeparate them,they decree to be depoſed:and this the Synode agreed vpon, though they knew the cuſtome of the Romane Church to bee contrary; ſo that this Synode maketh more for the mariage of Miniſters, then againſt it. Secondly, *Bellarmine*,though he now be contented to vrge this Councell againſt vs, yet at other times, taketh to himſelfe great libertie to confute and reiect it: And indeed it ſeemeth to be of no great authoritie: for *can.*2. they allow the Canon of *Cyprian* for rebaptizing of heretikes: And this Synode hath beſide ſome ridiculous Canons,as *can.*56. they forbid the eating of cheeſe and egges in Lent; *can.*67.*Damnamus eos,&c.* We do condemne them,that do by any kind of act dreſſe the blood of beaſts, and ſo eate it: they forbid the eating of blood. Thirdly,*can.*55. this Synode preſcribeth a law to the Romane Church, that whoſoeuer ſhould faſt Saturdeies,ſhould be depoſed: if this Synode ſerue their turne againſt mariage,it ſerueth our turne as well againſt their Saturday faſt. Fourthly,*can.*12.this Councell forbiddeth Biſhops the companie of their wiues,contrary to the 5.Canon of the Apoſtles,and they take vpon them in direct words,to correct the Apoſtles Canons: *Non diuinis Apoſtolis,&c.* We doe not contrarie the Apoſtles,thus decreeing,but willing to bring the Church to a better order,&c.They do take vpon them to make better orders for the Church,then the Apoſtles,which is great preſumption.We ſee then,what is to be thought of this Councell,yet it maketh as much for vs,as againſt vs.

Fifthly, he obiecteth *Carthag.*2.*can.*2.*Carthag.*5.*can.*3.*& concil. African.can.*37. in all which Canons,Biſhops,prieſts,deacons,are enioyned to abſtaine from their wiues.

Anſw. Whether ſhall we take to be of greater authoritie, the Canons of the Apoſtles, or the Canons of Councels,generall Synodes or prouinciall? The 6. Canon of the Apoſtles decreeth Biſhops and Prieſts to be excommunicate if they refuſed their wiues:*Trullan.6.ganeral.can.*13.decreeth them to be depoſed,that forbid Prieſts or Deacons the company of their wiues:they only reſtraine Biſhops. But theſe Africane Councels make a generall reſtraint for Biſhops,prieſts and deacons.Secondly,they notwithſtanding giue libertie to all other degrees,ſubdeacons,and other; as *African.can.*37.*Cæteros autem Clericos,&c.* But other of the Clergie we will not haue compelled to forbeare their wiues,but let the cuſtome of euery Church be obſerued: but afterward ſubdeacons alſo were reſtrained. Thus we ſee how theſe Councels are contrary one to another.

Sixthly,he produceth *concil.*1.*ſub Siueſt.can.*1. *Arelatenſ.*2.*can.*2. *Turonenſ.*2.*can.*20.*Agathenſ.* *c.*9.*Aurelianenſ.*3.*can.*2.in al which Canons it is not permitted, that any of the Clergie from ſubdeacons vpward,ſhould either marrie wiues,or companie with their wiues, if they had any.

Anſ. Firſt,ſome of theſe Synodes are thought to be depraued and corrupted: as firſt, the Councell held at Rome vnder *Silueſter*, firſt, it ſaith, *can.*1. that *Conſtantine* was baptized by *Silueſter*, whereas other ſtories ſay, that he was baptized by *Euſebius* Biſhop of Nicomedia. *Theod. lib.*1.*c.*32. Secondly, this Councell is ſaid to haue been celebrate the very ſame time, that the Nicene councell was held; and that *Conſtantine* was preſent, and ſubſcribed to this Councell, and 133. Biſhops of the Greeke Church beſide: but how could they be there, and here too at the ſame time? Thirdly, *c.*1. it is decreed, that none of the lay ſort ſhould bee preſent, and yet *cap.*10. *Calphurnius* Preſident of the Citie, was preſent and ſubſcribed. Fourthlie, this Synode beareth date *cap.*20. 3. *Calend* of Iune, when *Conſtantinus* and *Priſcus* or rather *Criſpus* were Conſuls: the Nicene beareth date when *Paulinus* and *Iulianus* were Conſuls, which was the yeere after: ſo that this ſynode by this account, ſhould go before the Nicene, which is vntrue, for that was the firſt generall, and the Epitomizer of the Councels confeſſeth in theſe words, *In exemplaribus, &c.* In the copies of this Romane ſynode there is *intolerabilis deprauatio*, an intolerable deprauation: *Barthol. Caranza.* Fifthly, if there were ſo many Biſhops of the Greeke Church preſent, it is not like that they would agree to any ſuch Canon contrary to the cuſtome of their owne Church. Sixthly, *can.*2. *Silueſter* approoueth all the acts of the Nicene Councell, whereof this was one, that they would not preſcribe ſingle life to the Clergie at the motion of *Paphnutius*, how then is it like that he would decree the contrary in this Romane Synod? Seuenthly, the inhibition for the mariage of ſubdeacons was not generall, no, not in the Latine Church, till *Gregorie* his time: for in Sicilie till then they had a cuſtome for their ſubdeacons to marrie: as it may appeare *diſtinct.*32.*c.* But ſuch a cuſtome contrary to a decree of a generall Councell at Rome could not haue ſo long continued.

Concerning the ſecond Councell of Arles: firſt, I anſwer, that many things therein may be thought to be forged; for it is ſaid to haue been celebrate in the time of *Sylueſter*: yet *Can.*28. mention is made of the Vaſenſian Councell, which was held vnder *Leo* 1. aboue an hundred yeere after. Secondly, *Can.*3. this Councell onely inhibiteth the company of women, *à gradu Diaconatus*, from the degree of Deaconſhip and vpward: ſo that Subdeacons are exempted. Thirdly, it giueth leaue, that they may haue, *in ſolatio ſuo*, for their ſolace in their houſe, their mother, ſiſter, daughter, neece, *& vxorem conuerſam*, and their wife conuerted: But what ſolace ſhould they haue in their wiues, if it were not lawfull to enioy them as their wiues.

Now to the Councell of Turone we anſwere: Firſt, it doth mitigate certaine Canons made before againſt the mariage of the Clergie. *Can.*2. *Vt ſacerdos, vel Leuita, &c.* That a Prieſt or Deacon, that begetteth children, ſhould not be barred from the Communion, as our predeceſſors haue decreed: but we willing to moderate the ſtrictnes of this conſtitution, doe decree, that ſuch bee not promoted to a higher degree, &c. Thus it doth appeare to be but an humane conſtitution, which they did ſometimes mitigate, ſometimes aggrauate as they thought good. Secondly, in the decree againſt Miniſters mariage, they doe abuſe that place of Scripture, *qui in carne ſunt*, They that are in the fleſh, cannot pleaſe God: which hath no ſuch meaning: and in their ſenſe then, none that are maried, that is, in the fleſh, can pleaſe God. They alſo call maried Miniſters, *coinquinatos, & contaminatos*, defiled and contaminate: but contrary the Apoſtle calleth, the mariage bed vndefiled, Heb.13.4. I thinke the Papiſts themſelues are aſhamed of ſuch ſtuffe. Thirdly, it was but a prouinciall Councell of eight Biſhops, and of no great authoritie.

Heb.13.4.

Concerning the Councell of Agatha, we anſwere: Firſt, it hath diuers Canons againſt ſome ſuperſtitions of Poperie: as *Can.*19. they admit no women to profeſſe ſingle life before 40. yeeres. *Can.*56. they condemne the idle life of Monkes. *Can.*61. they account it inceſt for a man to marry his coſine germane, or brothers wife, contrary to the practiſe of the Church of Rome. If this Councell ſerue their turne againſt vs in this point of marriage, we will oppoſe it againſt them in the reſt. Secondly, they only enioyne Prieſts and Deacons to abſtaine from their wiues, no mention is made of Subdeacons. Thirdly, *Can.*10. they allow Miniſters to haue their neece with them in the houſe, and by the Popes law a man may marrie his neece, though the woman cannot marrie her nephew. Now, who ſeeth it not how vnreaſonable a thing it is, that a ſtrange woman ſhould be receiued into a Miniſters houſe, and his owne wife excluded? it is euident that ſuperſtition was working euen in thoſe daies.

In the ſeuenth place, he alleageth, *Concil. Elibertin. c.*33. *Toletan.* 2. *cap.*1. *Toletan.* 4. *cap.*26. *Toletan.* 8. *cap.*6. in all which Canons both Biſhops, Prieſts, Deacons, and Subdeacons are forbidden the vſe of their wiues.

Anſ. Firſt, concerning the Elibertine Councell, we anſwere: firſt, it is not like, that this Councell being kept not long after the Nicene, which at the motion of *Paphnutius*, would decree nothing concerning the abſtaining of Clergie men from their wiues, *ſed hoc in vniuſcuiuſque voluntate dimiſit*, but left euery man to his owne will: as *Gratian* witneſſeth, *diſtinct.* 31. *cap.*12. that this prouinciall would decree againſt a generall. Secondly, whereas the 6. Canon of the Apoſtles doth excommunicate them of the Clergie, that ſeparate their wiues from their companie, as the 6. generall Trullan expoundeth that Canon: how dare any prouinciall conclude againſt the Apoſtles, whoſe Canons, they ſay, they are? And this anſwere may ſerue in generall to the reſt of the Spaniſh Councels vrged by *Bellarmine.* Thirdlie, this Synode ſeemeth to be contrary to it ſelfe: for *can.*65. Hee of the Clergie, that doth not *proijcere*, caſt off his wife, committing adulterie, ſhall bee put from the Communion: for whereas, *can.*33. they would haue them reſtraine their wiues company, what is that elſe, but to giue them occaſion to commit adulterie? and what neede they now caſt off their wiues for diſhoneſtie, whereas they are commanded before to caſt off their honeſt wiues? theſe things agree not. Fourthly this ſeemeth to be an erroneous Councel, and may be thought to condemne Magiſtracie as a prophane thing: for *can.* 56. the Magiſtrate, during the yeere of his office, is forbidden to come to the Church: as though the Church were by his preſence prophaned.

Secondly, the ſecond Toletan Councell maketh nothing againſt the mariage of Miniſters, but only forbiddeth the familiaritie of women, *cap.* 2. And *cap.* 1. it decreeth rather the contrarie, that both Clergie men which were ordained to that profeſſion by their parents in their infancie, and Monkes alſo at eighteene may marrie, if they will.

Thirdly, the fourth Toletan, cap. 43. decreeth againſt thoſe Clerkes that doe marrie, *ſine Epiſcopi conſultu*, without the leaue or aduice of the Biſhop: ſo that with his leaue it might be lawfull for them to marrie. And *cap.* 26. which is alleaged by *Bellarmine*, Prieſts and Deacons are required, when they are ordained to make profeſſion to the Biſhop, *vt caſte & pure viuant*, to liue chaſtly and purely; which may be done in mariage. And then it followeth, *vt dum eos talis profeſſio obligauerit*, that their profeſſion may binde them: ſo then their promiſe only and profeſſion bindeth them, not the law of God. Therefore by this Canon, where no ſuch promiſe or profeſſion is made by Miniſters at their ordination, they may lawfully marrie.

Fourthly, to the eighth Councell Toletan our anſwere is this: Firſt, wee doe not greatly force of this Councell, being after the yeere of our Lord 640. when as ſuperſtition began to gather ſtrength. Secondly, as it may appeare by this, that this Synod ſeemeth to make the mariage of Miniſters worſe then fornication: *can.* 6. *Relatum eſt nobis*, It is tolde vs, that certaine Subdeacons are not only defiled with the vncleannes of the fleſh, but alſo (which is a ſhame to ſpeake) are coupled to new wiues. This parentheſis, *dictu nefas*, (it is a ſhame to ſpeake) and the other clauſe, *but alſo*, being referred to their mariage, and not to their fornication, doe ſerue to aggrauate the firſt, and extenuate the other. So Toletan 9. can. 10. they call the mariage of Miniſters *deteſtandum, deteſtabile*, and their children, *proles pollutione nata*, borne in pollution, or vncleannes: which is a foule aſſertion, and not farre from blaſphemie. I maruelle *Bellarmine* would conceale this ſtuffe, that maketh for him. Thirdly, this Synode, can. 7. impoſeth ſingle life vpon Clerkes againſt their will, contrarie to all ancient Canons: as cap. 7. it decreeth againſt thoſe, *Qui quoniam, &c.* Who, becauſe when orders were impoſed vpon them, they pretended it was againſt their will, therefore they will not forſake their former mariage: the Synode decreeth thus; That as baptiſme is imparted to many both vnwilling, and not knowing what is done vnto them, and yet it holdeth; ſo orders alſo, will they, nill they, ſhould hold. It is againſt all reaſon, that either orders or ſingle life ſhould bee impoſed vpon any againſt their will: as for the compariſon of baptiſme, the caſe is not like. Firſt, baptiſme is Gods ordinance for all both men and children; ſo is not ſingle life for Miniſters. Secondly, children are baptized, not knowing any thing becauſe they are infants, and yet vnderſtand not, but orders are not fit for children. Thirdly, that any againſt their wils are baptized, it can no way be iuſtified: if they meane children, it is an improper ſpeech, to ſay they are vnwilling, hauing as yet no vſe of their will: if they ſpeake of men, none are to bee baptized, but vpon confeſſion of their ſinnes, and profeſſion of their faith, Matth. 3. which ſheweth they are willing. And herein this Councell is directly contrarie to the ſecond Toletane, cap. 1. which giueth libertie to Subdeacons, if they proteſt, at the time of their ordination, that they will marrie, they gaue them leaue ſo to doe: and this is ratified in your owne decrees, *diſtinct.* 28. *c.* 17. And *Gregorie* alſo is more equall, who thus writeth of certaine Subdeacons in Sicilie, that were maried; *Durum & incompetens, &c.* It ſeemeth to me an hard and inconuenient thing, that hee, which neuer promiſed chaſtitie, ſhould be compelled to be ſeparated from his wife, *diſtinct.* 31. *c.* 1. Wherefore this decree is hard and intollerable, that impoſeth ſingle life, where they proteſted the contrarie. Fourthly, I doe oppoſe againſt this 8. Councell Toletane, the firſt Toletane, which as it was more ancient by more then two hundred yeeres, ſo is it of greater authoritie: there in the preface of the Synode, *Patronus* the Preſident thus proteſteth: *Mihi placet, &c.* I thinke it meete that we keepe the ſtatutes of the Nicene Synode, and depart not from the ſame. But the Nicene decreed nothing as touching the ſingle life of the Clergie, but left it free. Againe, in the 21. Canon, *Qui dixerit coniugia hominum, &c.* He that ſaith the mariages of men, which are lawfull by the diuine law to be execrable, accurſed be he. But the mariages of Miniſters are lawfull by Gods law; this our aduerſaries doe confeſſe, making it but a conſtitution of the Church: *Ergo*, they which condemne their mariages, are vnder this curſe. And thus I think we haue ſufficiently anſwered the Ieſuites oppoſitions out of the Councels: which I haue ſhewed either to be forged, or elſe erroneous, or contrarie one to another, or concluding directly againſt Scripture. Now it followeth for further anſwere, that the Canons alſo which doe eſtabliſh and ratifie the mariage of Miniſters, be likewiſe produced, which I haue inſerted in the end of our arguments that here follow.

The Proteſtants.

THat it is not onely lawfull but conuenient, that all men both Miniſters and others, that haue not receiued a proper gift of continencie, ſhould marrie; and that it is agreeable and conſonant to the word of God: thus we ſhew it.

1 The Scriptures are moſt plaine for the mariage of Miniſters, 1. Tim. 3. 2. S. *Paul* ſaith, a Biſhop 1.Tim.3.2.

and generally euery Miniſter, may be the husband of one wife: and verſ. 11. their wiues are deſcribed how they ought to behaue themſelues: Let their wiues be honeſt: *Ergo*, it is lawfull for them to be married. *Bellarmine* anſwereth, that S. *Paul* ſpeaketh of the wiues which they had before their calling and ordaining, not thoſe, which they ſhould marrie after. But there appeareth no ſuch thing out of the text, but rather the contrarie. Firſt, the Apoſtle ſaith, verſ. 2. *Oportet Epiſcopum eſſe, &c.* A Biſhop muſt be the husband of one wife; he ſheweth not what he hath been, but what he is, not of Verſ. 11. the wife which hee had, but now hath. Secondly, verſ. 11. He deſcribeth what manner of women their wiues ought to be, indued with like qualities to their husbands: but if they were not ſtill as their wiues, what are they more to them, then other women? neither ſhould they need to be otherwiſe qualified, then all other Chriſtian women. Thirdly, the Apoſtle ſpeaketh of hoſpitalitie, of bringing vp of Children, of well gouerning his houſe, and of Biſhops wiues; how then can he be otherwiſe vnderſtood, but that their wiues ſhould be with them, as helping toward all thoſe domeſticall duties? Fourthly, S. *Paul* alſo ſheweth in another place, that he had libertie as well as others, To 1. Cor. 9. 5. leade about a ſiſter a wife, euen after he was an Apoſtle, 1. Cor. 9. Wherefore it is as lawfull afterward as afore. *Bellarmine* anſwereth: We muſt thus reade, a Siſter a woman: and it is like they were women, that did miniſter vnto the Apoſtles and followed them. We replie: Firſt, the word Siſter, doth implie a woman, and therefore it had been an improper and needleſſe ſpeech, to ſay, a Siſter a woman; therefore we muſt rather reade, a Siſter a wife. *Bellarmine* replieth: Firſt, if the Apoſtle vnderſtood a wife, he would haue ſet downe the Greeke word with an article, τὴν γυναῖκα. *Anſw.* This is a 1. Tim. 3. 2. & 11. 12. falſe obſeruation, for the Apoſtle, 1. Timoth. 3. 2. 11. 12. making mention of Biſhops wiues, leaueth out the article. Secondly, *S. Paul* ſaith, a Siſter a woman, inuerting the order, for a woman a Siſter, as Acts 1. 16. *Peter* Act. 1. ſaith, *Viri fratres*, Men and brethren. *Anſw.* Indeed your Latine tranſlation hath preſumed to correct the text, reading thus, a woman a Siſter: but what boldnes is this, when you haue no other ſhift, to take vpon you to amend the text? and ſeeing the Apoſtle ſaith, a Siſter a wife, or as you would haue, a woman, in the ſingular; it muſt needs implie a wife: for they had other women, more then one, that miniſtred to them. Secondly, if they were other women which miniſtred of their ſubſtance, what need the Apoſtles to be maintained of the Churches? If they miniſtred but in their ſeruice and attendance, who were more fit to doe it and to follow them from place to place then their wiues? And beſide, if the Apoſtle did meane other women beſide wiues, how could hee alleage this inſtance to ſhew that he departed from his right? for he himſelfe refuſed not the miniſterie and bene- Rom. 16. 1, 2. uolence of other women; as of *Phebe*, Rom. 16. 1, 2. Wherefore this libertie, which the Apoſtle vſed not, was as concerning wiues. Thirdly, the phraſe of leading about a Siſter, importeth a ſuperioritie and authoritie, ſuch as the husband hath ouer his wife. *Bellarmine* replieth, the Apoſtles had this power ouer theſe women, not as husbands ouer their wiues, but as teachers ouer their Diſciples. 1. Cor. 7. 4. *Anſw.* Firſt, the Apoſtle vſeth the ſame word, 1. Cor. 7. 4. *The woman hath not power ouer her owne bodie, &c.* The vſe of the word ſheweth, what power he meaneth. Secondly, the Apoſtle onely had not power, but indeed did vſe that power ouer both men and women, as his Diſciples, as it may ap- Acts 16. 13. peare, Acts 16. 13. but here he ſpeaketh of a power, which he vſed not. Laſtly, S. *Hierome*, though in other places he varieth from himſelfe, yet giueth this rule for the vnderſtanding of this word: *Tom. 3. ad Ocean. Mulierem autem, &c.* A woman (which word is ambiguous in the Greeke tongue) in all theſe places vnderſtand a wife. Saint *Ambroſe* alſo, *Comment. in 1. Tim. 3.* vpon theſe words, *hauing children*, expoundeth it of Biſhops ioyned in mariage: *Ideo inferiorem poſuit, &c.* The Apoſtle put the caſe of the inferiour order, that is, ſuch as were married; that no man might doubt of the ſupe- Heb. 13. 3. riour, that is, ſuch as were not coupled in mariage. Another place we haue, Heb. 13. 3. Mariage is honourable among all men; *Ergo*, amongſt Miniſters. *Bellarm.* If it were meant of all mariages, then to marrie within the degrees of Conſanguinitie, were alſo honourable. *Anſw.* This is a meere cauill: Firſt, he might haue read further, *and the bed vndefiled*: S. *Paul* therefore ſpeaketh of lawfull mariage. And indeed the other ioyning and coupling of men and women together contrarie to Gods law, is not to be counted Matrimonie or Wedlocke, but Inceſt rather and Fornication, as the brother to marrie his brothers wife, and ſuch like. Secondly, S. *Paul* ſaith, not all mariages are honourable, but mariage is honourable for all men; the generalitie is not of the thing, but of the perſons: wherefore we doe fitly conclude out of this place, that mariage is lawfull and commendable euen among Miniſters: *argum. Caluini.*

1. Cor. 7. 2. Further, S. *Paul* ſaith, For auoiding of fornication, let euery man haue his owne wife, 1. Cor. 7. 2. Here is no reſtraint for Miniſters. *Bellarmine*: This is to be vnderſtood of thoſe that haue not made a vow of continencie. *Anſw.* Firſt, our Sauiour Chriſt commandeth no ſuch vowes: it is a cruell Antichriſtian yoke laid vpon Miniſters to binde them, when they receiue orders, to vow ſingle life: and therefore your Antichriſtian decree ought not to abridge the generall libertie granted by the Apoſtle. Secondly, the end of mariage is generall, to auoid fornication, and therefore the remedie alſo is generall: for euery man hauing not a proper gift of continencie, may be in danger of that inconuenience, if he be denied the ordinary helpe: *Melanct.* Secondly *Bellarm.* This is not a precept of the Apoſtle, but a permiſſion & libertie, that they which feared to fall into fornication, ſhould be ioyned to their wiues. *Anſ.* If then the Apoſtle gaue libertie to marrie, where fornication is feared, how dare you abridge that libertie, which God hath made common and free for all? as it is recited in your owne

decrees,

decree, *diſtinct*.28.*c*.5. out of the ſecond Toletan Councell, *Conceſſum ab Apoſtolo licentiam, &c.* The licence to marrie granted by the Apoſtle, we cannot take away, &c. And the Councell there ſpeaketh of the mariage of Miniſters, confeſſing that this libertie to marrie is generall to all, both Miniſters and others.

1.Tim.4.3.

Cont.Fauſt: lib.30.cap.6.

Againe, 1.Tim.4. to forbid mariage is called a doctrine of diuels: but the Popiſh Church forbiddeth mariage. *Bellarm.* We doe not forbid mariage to any, but wee require ſingle life of all that are entred into orders, which, it is at their owne choice to receiue or to refuſe. *Anſw.* Firſt, it is neceſſarie that ſome ſhould receiue orders, and be conſecrate to the Church miniſterie: wherefore requiring this condition of all ſuch to liue ſingle, though particularly you prohibite not this man or that to marrie, yet generally you prohibite the whole calling, which is worſe. Secondly, if you ſay you doe not forbid mariage ſimply to all: no more did the *Manichees*, for they ſuffered their ſchollers and auditors to marrie. And Saint *Auguſtines* words are generall: *Ille prohibet matrimonium, qui illud malum eſſe dicit*: Hee forbiddeth mariage, that thinketh it is euill: you therefore forbidding mariage, muſt needs hold opinion that it is wicked and euill. The Councell of Turone, Can.2. calleth married Miniſters, *contaminatos*, contaminate, or defiled. *Toletan*.8.9.10. *Deteſtandum connubium*, ſaith their mariage is deteſtable. The Papiſts allow theſe Councels, and ſo conſequently condemne mariage in this caſe as euill, counting that vnholy and vncleane, which the Lord hath made holy and honourable. There is a ſeuere decree againſt ſuch, *Toletan*.1.*can*.21. *Qui dixerit coniugia hominum, &c.* He that ſhall ſay, that the mariages of men, which are lawfull by the diuine law, are execrable, is accurſed, &c. But ſo doe the Papiſts count the mariages of Miniſters prophane and vncleane, which are lawfull by the word of God: *Ergo*, they are accurſed.

Argum.6. This reſtraint of the mariage of Miniſters hath not been of ancient time in the Church, but impoſed vpon the Church of late, 1000. yeeres after Chriſt: *Polycrates* Biſhop of Epheſus *anno* 180. had ſeuen of his progenitors before him Biſhops of the ſame Sea. In the Nicene Councell *Paphnutius* ſtood vp, and ſtaied the decree that ſhould haue paſt, for reſtraining of the mariage of Miniſters, and it is ſaid, *Synodus laudauit ſententiam Paphnutij*: The Synode commended *Paphnutius* ſentence. *Sozomen.lib*.1.*cap*.11. *Bellarmine* here ſetteth a good face vpon it, and ſtoutly denieth the ſtorie, and maketh the author a liar that reporteth it. Thus, when they haue no other ſhift, they will refuſe authors, bookes, antiquitie. But *Gratian* doth report it for a true ſtorie, *diſtinct*.31.*c*.12. who is of better credit, I thinke with Papiſts, then any of this vpſtart popiſh ſect.

Pag.37.1.30.

Ex pontific. Damas.

Gregorie the father of *Gregorie*, was Biſhop of Nazianzum. *Symphoroſa*, which was put to death with her ſeuen ſonnes vnder the perſecution of *Adrian* the Emperour, was the wife of one *Getulius* Miniſter in the citie of Tyber, *Fox* pag.45. *Cheremon* Biſhop of Nilus, vnder the tyrannie of *Maximinus* fled with his wife into the mountaines of Arabia, and was neuer ſeene againe, *Euſeb.lib*.6. *cap*.42. *Fabianus* Biſhop of Rome and Martyr was a married man. Saint *Cyprian* maketh mention of one *Numidicus* a Presbyter, that was married; *lib*.4.*epiſtol*.10. Likewiſe *epiſtol*.6. *ad Cornelium*, he reporteth thus of *Nouatus* a Prieſt, *vterus vxoris, &c.* He ſtrooke his wife with his heele being with childe, and killed the childe, that ſhe went with: yet he findeth no fault with him, for being married, but for abuſing his wife. Diuers of the Biſhops of Rome beſide were Biſhops and Prieſts ſonnes: *Bonifacius* the firſt, the ſonne of *Iucundus* a Prieſt: *Felix* Presbyter, the father of *Felix* the third: *Agapetus* the firſt, *Gordianus* his ſonne a Prieſt: *Syluerius* the ſonne of *Hormiſda* Biſhop of Rome: *Theodorus* Pope, ſonne to *Theodorus* Biſhop of Ieruſalem: *Hadrianus* ſecond ſonne to *Talarus*, Biſhop *Benedictus* the 8. and *Iohn* 21. his ſucceſſor, both ſonnes to *Georg.Epiſcop.Portuenſ.* And diuers other of them beſide. The Ieſuite can anſwere heere nothing elſe, but that theſe ſonnes of Prieſts were borne before their fathers prieſthood: But this is their vaine ſurmiſe and coniecture, ſeeing no ſuch thing is mentioned in the ſtorie. And this ſurmiſe is taken away by the direct words of *Gratian.diſtinct*.56.*c*.2. where after he had rehearſed the names of the foreſaid Biſhops of Rome, concludeth thus: *Quampluros etiam alij inueniuntur, de ſacerdotibus nati, &c.* And many beſide are found to haue gouerned the Apoſtolike Sea, being borne of Prieſts or Miniſters: which is more then to haue ſaid, ſonnes of Prieſts; for they might bee Prieſts ſonnes, though borne before their prieſthood: but to be borne of Prieſts, implieth, that they were at the time of their birth, Prieſts.

The Greeke Church neuer yet receiued this popiſh decree of ſingle life, and their Biſhops are maried at this day. *Bellarmine* ſaith, that the Church of Rome hath diſpenſed with them, *cap*.18. *Ergo*: if the Pope would diſpenſe with the Latine Church, it might be lawfull enough then for Miniſters to marrie; wherefore it is but a humane conſtitution. Againe, it is falſe that they haue diſpenſed with the Greeke Church: they care not for their diſpenſations, but vſe their owne Chriſtian libertie: neither was the Greeke Church euer ſubiect to the Biſhop of Rome. This alſo may appeare by the 13. Canon of the Trullane Synode the 6. generall, where it was decreed, that notwithſtanding the contrarie cuſtome of the Church of Rome, Prieſts and Deacons might enioy the companie of their wiues. And *Innocent*.3. ſaith, *Orientalis eccleſia votum continentia non admiſit*: The Eaſt Church hath not admitted or receiued the vow of continencie, *decret.Greg.lib*.3.*tit*.3.*c*.6. Wherefore it is vntrue that the Greeke Church alloweth the marriage of their Miniſters by vertue of the Popes diſpenſation, they doe it without and beſide his leaue. And wee ſhall finde fewe ages, wherein ſome Prieſts, notwithſtanding ſo many prohibitions, were not married. In *Gregorie* the 7. his time, who by excommunication forced Miniſters from their wiues, there were 24. Biſhops with their Clergie that ſtood in defence of their mariage. *Anno* 1191. the nation of the Danes gaue licence to their Miniſters to marrie, and were for that cauſe excommunicate by *Clemens* the 3. *ex Baleo. Anno* 1372. the Archbiſhop of Colen was married: *ſic Premonſtratenſ. Paulus* 2. is ſaid to haue taken aduice about the reſtoring of the mariage of Miniſters, *ex Baleo.*

Fox pag.1063. col.1.30.

Fox pag.1065. col.2.10.

Thus we ſee, that in times paſt mariage was lawfull for all men, vntill Pope *Nicholas* the ſecond, *Alexander* the ſecond, and *Gregorie* the ſeuenth, that notable ſorcerer and adulterer: for theſe three comming together, one not long after another, began by publike decree to reſtraine Prieſts mariage: not long after them, *Anſelme* began to play the *Rex* here in England, *anno* 1104. who ſtoutly proceeded in his vngodly purpoſe, and enacted that married Prieſts ſhould either leaue their wiues, or their benefices. At which time two hundred Prieſts at once came barefoote to the Kings palace, to make complaint: and for all *Anſelmes* Pope-like and outragious proceedings againſt maried Prieſts, yet they continued married well nie two hundred yeeres after *Anſelmes* time, doe what hee could: and thus it is manifeſt, that the reſtraint of Miniſters mariage is no ancient thing, but then began moſt to be vrged, when Antichriſt fully was reuealed to the world, when as the orders of Friers came in and were confirmed and priuiledged vnder *Boniface* the 8. about *anno* 1300.

Argum. 3. What better argument can we haue againſt this Popiſh decree, then the great vncleannes, and foule enormities that haue bin brought, by the meanes thereof, into the Church? In the time of *Gregorie* the firſt, who enioyned his Clergie to liue ſingle, commanding on a time his ſeruants to catch him ſome fiſh, out of his Motes and Ponds, in ſtead of fiſh they brought vnto him 6000 heads of young children: whereupon, he fetching a great ſigh with himſelfe, commended then the ſaying of the Apoſtle, *It is better to marrie then to burne. Bellarmine* hath no better anſwere then to denie the ſtorie, which notwithſtanding is found in the epiſtle of *Hulderiçus* Biſhop of Auguſta, which he ſent to Pope *Nicholas*: *Fox* pag.1155. col.1.

Pag.1054.1.50
Fox pag.1165. col.1.
Pag.1063.1.70 edit.1610.

In *Anſelmes* time, after the reſtraint of Miniſters mariage, great rumours, and complaint was brought to him, of the execrable vice of Sodomitrie, which began to raigne in the Clergie. Pope *Pius* the ſecond ſaid, he ſaw many waightie cauſes, why wiues ſhould be taken away from Prieſts, but he ſaw more why they ſhould be reſtored to them againe. The ſame Pope *Pius* alſo diſſolued certaine houſes of the Brigidines, bidding them to goe forth of their cels, *ne amplius vrerentur*, that they ſhould no longer burne in luſt, *ex Baleo. Bernard* ſaith, *Tolle de Eccleſia honorabile coniugium, &c.* Take from the Church honorable Matrimonie, ſhall you not repleniſh it with inceſtuous perſons, concubinaries, Sodomiticall vices? Heereupon the popiſh Catholikes ſeeing their owne infirmitie, began thus to ſalue vp the matter, *Si non caſtè, tamen cautè*: If thou deale not chaſtly, yet deale chaſtly. Yea they are not aſhamed thus to write, If any of the Prieſts ſhould be * found imbracing of a woman, it muſt be expounded and preſuppoſed, that he doth it to bleſſe her.

Sup. Cant. Serm.66.

* Fox pag.792. col.1. & p.726. col.1.30. edit. vltim.

Reade Maſter *Bales* preface to his booke intituled, *De actis Romanor. pontificum*: there you ſhall finde how that the Kings viſiters appointed to viſite the Abbeyes, *anno* 1538. found in ſome irreligious houſes fiue, in ſome tenne, in ſome twentie Sodomites and adulterers: whereof ſome kept fiue, ſome ſeuen, ſome twentie harlots. O filthie vncleannes vnſpeakeable! Who would not now thinke, that it had been much better for theſe profeſſed votaries to haue married? This was well foreſeene of that good man D. *Collet*, founder of Pauls Schoole, who wiſhed that the Maſter and Vſher of the Schoole ſhould be rather of married men, then ſingle prieſts: *Fox* pag.839. col.1.

Pag.766.2.60.

Among the Heluetians it was an ancient vſe and cuſtome, that when they receiued any new prieſt into their Churches, they would premoniſh him to take his concubine, leſt he ſhould attempt any miſuſe with their wiues and daughters: *Fox* pag.866. col.2. Theſe things conſidered, who cannot but approoue and highly commend the ſaying of Pope *Pius*, before alleaged, if hee had done as he ſaid?

Pag.791.2.60.

I but (ſaith *Bellarmine*) theſe are the abuſes of ſingle life, will you condemne a good thing, becauſe of the abuſe? by the ſame reaſon (ſaith he) *cælum & terra tollenda ſunt*, Heauen and earth muſt be taken away, becauſe they were abuſed of the heathen and taken for Gods, *cap.*21.

Anſw. Firſt, wee ſay not, that theſe be the fruites of ſingle life, which S. *Paul* commendeth in all thoſe that haue the gift, but of this coacted and conſtrained popiſh virginitie, which is impoſed indifferently vpon all, and cannot haue any good vſe. Secondly, when you can proue that reſtraining of Miniſters mariage is of Gods ordinance, as it is certaine heauen and earth are of his making, then we will grant vnto you, that it may haue a right vſe, and for the abuſe ought not vtterly to be aboliſhed.

De ſanct. Virgin. cap.34.

Saint *Auguſtine* alſo ſaith, *Quæ nubere volunt, & ideo non nubunt quia impunè non poſſunt, melius nuberent, quàm vrerentur, id eſt, quàm occulta flamma concupiſcentiæ in ipſa conſcientia vaſtarentur*: Thoſe Virgins, which would marry, but cannot, becauſe of reſtraint, and reproch, might better marrie then burne, that is to ſay, then with the ſecret flame of concupiſcence to be waſted and conſumed in their conſcience, &c. Wherefore it followeth, that all they, both Miniſters, votaries and Virgins, that haue not power to abſtaine, ſhould doe better, for all their profeſſion and vow, to marrie, then to burne.

Argum. 4. The teſtimonie of antiquitie is very full and plentifull for the lawfulnes of Miniſters mariage:

marriage: *Stephanus* Biſhop of Rome, *Decretal. Aliter ſe habet orientalis Eccleſiæ traditio, aliter Romanæ Eccleſiæ: Nam illorum ſacerdotes, diaconi & ſubdiaconi Matrimonio copulantur*: The tradition or cuſtome of the Eaſt Church is diuers from the vſe of the Romane Church: for their Prieſts, Deacons, and Subdeacons are married, &c. See then, how is this like to be an Apoſtolike tradition, that Miniſters ſhould liue ſingle, ſeeing it was neuer vniuerſally receiued? And Cardinall *Campeius* is here found to be a liar, who was not aſhamed openly to ſay in the aſſembly at Noremberg, *anno* 1524. that the Greekes did not permit their Prieſts to marrie, *Fox* pag. 865. col. 1. Pag.790. 1.18.

Bellarmine anſwereth, firſt, that this Canon of *Stephanus* is of no authoritie, being not found in any of his Epiſtles, &c.

Contra. Thus he taketh to himſelfe great libertie in denying of authorities alleaged, refuſing his owne authors; as he denieth the ſtorie of Pope *Ioane*, witneſſed by 13. authors of account, as I haue ſhewed before: he giueth no credit to *Sozomene* his report of *Paphnutius*: the Epiſtle alſo of *Huldericus* Biſhop of Auguſta written to Pope *Nicholas*, is of him refuſed: and now he giueth *Gratian* the lie, the compiler of their owne decrees; theſe are but beggerly ſhifts.

Secondly, ſaith hee, the Canon is to bee vnderſtoode according to the practiſe of the Greeke Church, that it is not lawfull for their Prieſts to marrie new wiues, but onely being married before, to vſe and exerciſe that marriage, which cuſtome notwithſtanding the Church of Rome condemneth.

Contra. Firſt, the words of this Decree are plaine, *Matrimonio copulantur*: The Prieſts, Deacons and Subdeacons in the Eaſt Church, are coupled or ioyned in marriage: which ſheweth a libertie as well to take wiues as to vſe wiues. Secondly, the ſame alſo is affirmed by *Clement* 3. *decret. Greg. lib.* 5. *tit.* 38. *c.* 7. *Sacerdotibus Græcis legitimo matrimonio uti licet*: The Greeke Prieſts may vſe lawfull marriage: If marriage be lawfull, then both before their Prieſthood and after. Thirdly, *Innocentius* 3. thus teſtifieth; *decret. Gregor. lib.* 3. *tit.* 3. *cap.* 6. *Orientalis in minoribus, &c.* The Eaſterne Churches do contract matrimonie in the lower degrees, and in the higher degrees they vſe matrimonie alreadie contracted. Wherefore it is vntrue that *Bellarmine* ſaith, it is not lawfull in the Greeke Church for any, *in ſacris exiſtentes*, that are in orders, to marrie wiues. Fourthly, neither doe they contract marriage in the lower degrees onely, but in the higher alſo: as Deacons are counted amongſt the greater orders, for whom, by the Ancyrane Councell, it was lawfull to marrie, *can.* 10. as it is alleaged in the decrees, *diſtinct.* 28. *c.* 8. If the 6. Canon of the *Trullane* be obiected, that maketh it vnlawfull for Deacons to marrie; wee anſwere, firſt, that the Ancyrane Councell is more ancient by more then 300. yeere, being celebrate *anno* 308. the other about 670. and therefore to be preferred. Secondly, the Ancyrane is confirmed *can.* 1. of this Trullane Synode, and therefore therein the Synode is contrarie to it ſelfe. Thirdly, as this Synode prohibiteth Deacons to contract marriage, ſo *can.* 12. it forbiddeth Biſhops to vſe marriage contracted, contrarie to the generall vſe of the Greeke Church.

Concil. Ancyran. ann. 308. *can.* 10. *Diaconi, ſi in ordinatione proteſtati ſunt, ſe non poſſe continere, & velle Vxores ducere, hi poſtea, ſi ad nuptias venerint, maneant in miniſterio, &c.* Deacons, which when they are ordained, doe proteſt, that they cannot containe, but doe purpoſe to marrie, if afterward they marrie, let them continue ſtill in their miniſterie.

This Canon is alſo alleaged by *Bellarmine*, to proue that marriage is not lawfull for Miniſters, vnleſſe they be diſpenſed with by the Biſhop; becauſe it followeth in the Canon, *Quia Epiſcopus, &c.* Becauſe the Biſhop gaue them leaue, that is, Deacons, to marrie, they may be ſuffered ſo to doe.

Anſw. Firſt, if the Biſhop may diſpenſe with the marriage of Miniſters, then is it no Apoſtolicall conſtitution; for then it were not in the Biſhops power to diſpenſe. Secondly, the marriages then of the Miniſters of the Goſpell by your owne Canon are lawfull, becauſe both they and their Biſhops are enabled to marrie by the law of the Prince; which is more then the diſpenſation of a Biſhop. Thirdly, it is not the diſpenſation of the Biſhop, but the libertie of the Apoſtle, that maketh the marriage of Miniſters lawfull, as *diſtinct.* 27. *c.* 5. *ex Toletan.* 2. *cap.* 1. *Conceſſam ab Apoſtolo licentiam, &c.* We cannot take away the licence, or libertie of marriage granted by the Apoſtle.

Concil. Gangrenſ. cap. 1. *qui mulierem fidelem cum viro ſuo dormientem, abominandam crediderit, anathema eſto*: He that abhorreth a faithfull woman becauſe ſhe ſleepeth with her husband, accurſed be he. And more apertly chap. 4. the Councell approueth the marriage of Miniſters, decreeing thus: *Si quis diſcernit Presbyterum coniugatum, tanquam occaſione nuptiarum, quod offerre non debeat, & ab eius oblatione ideo ſe abſtineat, anathema*: If any man make queſtion of a married Prieſt, that by reaſon of his marriage, he ought not to miniſter, and therefore refraineth from his oblation and ſeruice, let him be accurſed, &c. This Canon alloweth as well of the ſeruice of a married Miniſter, as of a ſingle: And although this were a prouinciall Councell, yet is it confirmed *concil. Roman.* 6. *ſub Symmacho*, and in the ſixth generall Trullane Councell. Can. 1.

Bellarmine anſwereth, that they are condemned, which condemne marriage in Miniſters as ſimply euill, as *can.* 1. and this Canon ſpeaketh of him *Qui habuit vxorem*, that had, not hath a wife.

Anſw. Firſt, the firſt Canon of this Synode condemneth thoſe that diſpraiſe marriage as euill, but in this 4. Canon, it alſo decreeth againſt them, that miſlike marriage in Miniſters: ſo that theſe being two diuers Canons, they cannot bee thought to decree one and the ſame thing. Secondly, the words are plaine, *Tanquam occaſione nuptiarum*, If by occaſion of marriage, they ſay not as euill, a man diſcerne betweene a Priest married and vnmarried; they say not, condemne, but preferre one before another, for that onely that he is married: but thus doe the Papists, *occasione nuptiarum*, by reason of marriage put Ministers by from ministring: *Ergo*, they are *anathema*. Thirdly, the right translation is, *Presbyterum coniugatum*, as *Peter Crab* readeth, a married Presbyter, which implieth the present time, not one, which had a wife, which is your owne glosse, and contrarie to the custome of the Greeke Church, who suffered their Ministers to hold their wiues. Also your owne decrees doe thus reade, *distinct. 28. cap. 15. Si quis discernit presbyterum coniugatum*: If any man discerne a Priest married, the Greeke word is γαμετὴν, married or ioyned to a wife, not which had a wife: so that the reading in their owne Canons, doth ouerthrow this new translation of theirs.

Concil. Lateranens. sub Alexandro 3. part. 18. cap. 4. Si subdiaconi contraxerint matrimonium, eos, dummodo ante tales fuerint, quod timendum sit, ne pro vna pluribus abutantur, dissimulare poteris cum suis vxoribus remanere, quia tolerandum est malum, vt peiora vitentur: If Subdeacons marrie, if they were such before, that it is to be feared, least in stead of one, they would abuse many, you may winke at them, and suffer them to enioy their marriage: for an inconuenience must bee suffered to preuent a mischiefe.

Ibid. cap. 4. Nullus vestrum eum à contracto matrimonio praedicti ordinis obtentu prohibere praesumat, nec sibi propter hoc molestiam aut grauamen inferat: Let none of you hinder him (meaning a certaine Subdeacon) from his marriage contracted, vnder colour and pretense of his orders, nor for that respect molest or grieue him any way, &c. Farre off were those times, though euill enough, from such crueltie and outrage as of late many haue seene and felt, when the marriage of Ministers was made felonie, by that bloodie act of the six articles. *Fox pag. 1135. col. 2.* Pag.1036.2.80

Argum. 5. In the fift place, that the imposition of single life vpon the Clergie is no Apostolike institution it may appeare, both because the authors and first deuisers of this hard constitution may bee assigned, as also, for that the obseruation thereof is diuers, and not vniformely kept.

For the first, *Siricius* is held to haue beene the first imposer of this yoke, who was Bishop of Rome almost foure hundred yeares after Christ: which although it be stoutly by *Bellarmine* denied, *cap. 19. lib. 1. de Cleric.* yet is it by *Clictoueus*, a Popish writer of great credit amongst them, affirmed, and by *Innocentius* the 3. who, although the other bee by *Bellarmine* reiected and confuted, ought to beare more sway with him: he thus writeth, *distinct. 82. c. 2. Si ad aliquos forma illa Ecclesiasticae vitae, &c.* If that forme of Ecclesiasticall conuersation and discipline, which was sent from Bishop *Siricius* to the Prouinces, doe appeare not to haue come to the knowledge of some, to those that are ignorant, pardon shall not be denied, &c. By this it is euident, that this iniunction of single life first proceeded from *Siricius*, both because he is said to haue prescribed a certaine forme of life; and for that, many were ignorant thereof: whereby it is manifest, that it is not Apostolicall, for then no Church could haue pretended ignorance.

Clictou. de continent. Sacerd. c. 4.

This *Siricius* onely inhibited Bishops, Priests, and Deacons to marrie; for Subdeacons it was yet free, till *Pelagius* the 2. his time, who was Bishop of Rome about the yeere 580. as *Gregorie* the first thus testifieth, *distinct. 32. c. 2.* Wee haue heard by the relation of many, that your Subdeacons doe companie with their wiues: which thing that no man should afterward presume to doe, it was prohibited by the authoritie of our predecessour; which was this *Pelagius*. And the same decree against the marriage of Subdeacons is againe reuiued by *Gregorie, distinct. 31. cap. 1.*

Againe, it should seeme that the marriage of Presbyters was not generally inhibited till the first Toletan Councell, which was celebrate about *anno* 407. in the which Synode, *Can.* 1. it is thus decreed, *Si quis Presbyter ante interdictum*: That if any Presbyter, yea before the interdiction, had begotten children, he should not be preferred, &c. So that it seemeth, that marriage began then first to be interdict, or forbidden.

Secondly, the diuersitie hath beene very great, and much alteration in the vrging of this inhibition.

1 The Greeke Church alloweth their Clergie to enioy their wiues before married, but some of them are not permitted to marrie againe: the Latine Church inhibiteth both the one and the other: So witnesseth *Innocent. decret. Gregor. lib. 3. tit. 3. c. 6.*

2 The Greekes also differ much in their opinion and practise: first, Deacons were suffered to marrie after their ordination, if they made such protestation, when they receiued orders: *Concil. Ancyran. can. 10. anno* 308.

3 Bishops were first inhibited in the Greeke Church the companie of their wiues before married, in the Trullane Synode, *Can. 12.* whereas it was lawfull before: which Synode was celebrate about the yeere 673.

4 In the Latine Church Subdeacons were not a long time prohibited to marrie, as it may appeare, *concil. Carthag. 3. c. 3.* which was about the yeere 438.

5 At the first they were not enforced to make profession of single life at the receiuing of their orders, but it was left free, as it is apparent, *concilii Toletan. 2. c. 1.* about the yeere 530. but afterward it was decreed, that Priests and Deacons should make such promise and profession, *Toletani 4. c. 28. anno* 680.

6 Marriage was free in the Latine Church for all the inferiour orders and degrees of the Clergie, vnder

vnder Subdeacons, more then a thouſand yeeres, as it is extant in the decree of *Leo* the ninth, *anno* 1049. *diſtinct*.32.*c*.14. But about an hundred yeere after, *Alexander* the third decreed, that if any of the lower degrees did take a wife, hee ſhould be depriued of his benefice, *decret.Gregor.lib*.3.*tit*.3. *cap*.3.

Thus, as we ſee, there hath beene great difference in the Church, concerning the degrees of the Clergie, which of them ſhould be reſtrained marriage: firſt, Biſhops were inhibited, after that Prieſts and Deacons, then next Subdeacons, and laſt of all the inferiour orders alſo, as of Readers, Exorciſts, and the reſt: Whereby it appeareth, that this inhibition of marriage was not Apoſtolicall, for then it ſhould haue beene knowne at the firſt, to whom the inhibition did appertaine. And as the diuerſitie hath beene great concerning the degrees, ſo the cenſures alſo of the Church as touching the marriage of Miniſters haue been as diuers.

7 Firſt, they that were married, and had children after their ordination, were but forbidden to aſcend to a higher degree, as *concil.Taurinat.c.*7 *anno* 400. or thereabout.

8 Afterward, *anno* 438, in the 5. Councell of Carthage, *Can*.3. Clergie men, not abſtaining from their wiues, were decreed to be remoued from their office: but yet they were not ſuſpended from the Communion, *Aurelianenſ*.5.*cap* 4.

9 Then the cenſure was aggrauated, and Miniſters, that were married, were depriued of the Communion: which heauie decree is reuerſed: *Concil.Turanenſ*.1.*c*.2.*anno* 480. or thereabout, they decree, that they ſhould not be kept from the Communion, but onely depriued of their office.

10 As yet Miniſters, though they were enioyned abſtinence, yet were not forbidden cohabitation with their wiues: as *concil.Arelatenſ*.2.*can*.3. it was lawfull for a Miniſter to haue his wife with him in the houſe, as well as any other kinſewoman: but afterward they were commanded to be ſeparated from their wiues, *anno* 680. in the 4. Toletan. Can.43.

11 Yet was it put to the Miniſters choiſe, whether they would leaue their wiues, or be ſuſpended from their office: as *Gregor*. 1. maketh mention of one *Specioſus* a Subdeacon, that was content to leaue his calling, rather then to forſake his wife, and ſo maintained himſelfe being a Notarie, *diſtinct*. 32.*c*.2. and this was *an*.600. or thereabout: But afterward *Gregor*.7.*an*.1070. did enforce Miniſters by excommunication to leaue their wiues, not leauing them to their choiſe at all.

12 All this while they onely proceeded againſt the marriage of Miniſters by Eccleſiaſticall cenſures, as yet no ciuill or corporall puniſhments were deuiſed, till *Vrbanus* 2: *anno* 1086. who decreed, that it might be lawfull for the Prince, *mancipare ſeruituti,&c*. to make Miniſters wiues bondwomen, *diſtinct*.32.*c*.10.

13 But hitherto the life of married Miniſters was not touched, till of late it was made felonie, by the bloodie act of the ſixe articles, *Fox* pag.1135. ſuch was the crueltie of Papiſts. Thus we ſee how variable and diuers the conſtitutions of former times haue beene concerning the marriage of Miniſters: whereby it is euident, that the Apoſtles haue not impoſed this yoke of ſingle life; for their conſtitutions are generall, and ought vniformely to be kept of all Churches.

Now becauſe *Bellarmine* taketh vpon him to iuſtifie this laſt heauie cenſure of the marriage of Miniſters, which doth ſuſpend them not from their liuings onely, but from their life, I cannot paſſe ouer with ſilence ſo great impietie, that it may appeare how this blood-ſucking generation of vipers intendeth nothing but crueltie.

His reaſons, for the iuſtifying of this cruell law, are two: the firſt, that married Miniſters are worthie to die, becauſe they doe breake their vow: the ſecond is taken out of the ſaying of *Hierome*, that a Biſhop begetting children, *quaſi adulter damnabitur*, ſhall be condemned as an adulterer, and not reputed as an husband: but adulterie (ſaith hee) in *Hieromes* time was death: *Ergo*, married Biſhops and Miniſters are worthie of death, *cap*.21 *reſp.ad vltim.argument.Philippi*.

Anſwere. To the firſt reaſon our anſwere is this; firſt, if not the marriage of Miniſters, but the breaking of the vow bee worthie of death, then haue you dealt moſt cruelly with many Miniſters of the Goſpell, which were neuer votaries, and yet haue bin condemned, and put to death for their marriage. Secondly, marriage after a vow made is permitted both by the Ciuill and Canon law, and therefore the ſentence of death is vniuſt, and againſt law in this caſe. Firſt, the Ciuill law permitteth, that if a widow haue taken a ſolemne oath that ſhe will not marrie againe, may notwithſtanding that oath, goe vnto ſecond marriage: *Cod.lib*.5.*tit*.35.*Valentin.Theodoſ.In optione huiuſmodi nulla cogatur*: Let no woman be compelled, but left to her choiſe, &c. If this be lawfull after an oath, there is the ſame reaſon of a vow: for a vow doth not more binde before God, then an oath.

2 Your owne Canons alſo doe warrant marriage after a vow, as *decr.Gregor.lib*.4.*tit*.6.*c*.5. *Alexander* the 3. thus reſolueth concerning a woman, that had made a vow not to marrie, *Nos attendentes,&c*. We conſidering, that it is more ſafe for the woman after a vow ſimply made to contract marriage, then incurre the guilt of fornication, &c. It will here be anſwered, that after a ſimple vow marriage may bee tolerated, but not after a ſolemne: they call that a ſimple vow, when the partie neither changeth habit, nor place, profeſſing to liue ſingle.

Contra. Firſt, *Celeſtinus* the third of this matter thus decreeth: *Simplex votum non minus,&c*. A ſimple vow doth no leſſe binde before God, then a ſolemne, *decr.Greg.lib*.4.*tit*.6.*cap*.6. Wherefore if marriage be lawfull after the one, then after the other likewiſe: for they both binde alike before God.

Thus it appeareth, that to marrie after a vow made, is agreeable to your owne Canons; and authorized alſo by the Ciuill law: and therefore cannot be iudged worthie of death.

To the ſecond reaſon collected out of S. *Hierome*, our anſwere is: firſt, he doth not directly affirme, that a maried Biſhop is an adulterer: *ſed quaſi adulter*, but as an adulterer. Secondly, there is no great heede to be taken what *Hierome* ſaith, for he many times in his heate is ſo caried away with the commendation of virginitie, that hee miſliketh not onely the mariage of Miniſters, but condemneth generally both firſt and ſecond mariage; as of the maried eſtate he thus ſpeaketh: *Feminæ maritatæ tumentibus vteris præferunt fœditatem: epiſtol. ad Lætam.* Married women with their great bellies bewray their filthineſſe. And writing to *Furia: An vereris ne ex te parens tuus non habeat puſionem, &c.* Art thou afraid leaſt thou ſhouldeſt not bring to thy father a little Dwarfe, to creepe vpon his breaſt, *& ceruicem eius ſtercore linat*, and to beray his ſhoulder? Thus vnreuerently he ſpeaketh of children which are the fruite of mariage: and yet I doe not tranſlate his words as they are ſet downe. And againe, *ad Gaudentium: Seruos carnis, &c. Paul* calleth them that are married, ſeruants of the fleſh. Thus hee wreſteth Scripture to ſerue his turne; thus hee counteth marriage, filthineſſe, vncleanneſſe, fleſhlineſſe. And hee is no more equall toward ſecond mariage, as thus he noteth vpon theſe words of the Apoſtle, 1. Timoth. 5. *I will younger widowes to marrie, for certaine are turned backe after Sathan: Maritum potius accipiat, quam diabolum:* Let younger widowes rather chooſe an husband, then the diuell: a goodly matter, and much to bee deſired, that is receiued in compariſon of the diuell, *ad Saluinam.* If *Hierome* had this conceite of ſecond marriage, making it in the next degree to the diuell, I doe not maruell, that hee calleth the marriage of Miniſters adulterie. But *Hierome* himſelfe hath giuen vs a rule, what we ſhould doe in this caſe: *Non conſueui eorum inſultare erroribus, quorum miror ingenia:* I doe not vſe to reioyce in their errors, whoſe wits I commend, *Pammach. & Ocean.* That libertie then, which *Hierome* had in iudging of others, is not denied to vs in diſcerning of him.

Thirdly, *Hierome* ſaith thus of himſelfe in another caſe, *Imitati eſtis errantem, imitamini & correctum:* As ye followed me when I erred, ſo imitate me now being corrected. So I would wiſh *Bellarmine*, as he is readie to take hold of this vnequall ſentence of *Hierome* pronounced of the marriage of Miniſters: ſo to giue him the hearing, where hee ſpeaketh in fauour, as he thus writeth; *Qui dixit, vnius vxoris virum, ipſe mandauit, &c.* He that ſaid, a Biſhop muſt be the husband of one wife, he alſo ſaid, he muſt be without reproofe, ſober, wiſe, apt to teach, &c. *Ad hæc omnia, &c.* We winke at all this, onely we can ſee their wiues: they paſſe by that, which they ought not, *& obijciunt, quod conceſſum eſt*, and they obiect that which is granted, *Hieron. Ocean.* Here he directly affirmeth that it is granted vnto Miniſters to haue wiues.

Fourthly, he vrgeth the cuſtome of *Hieromes* daies, when adulterie was puniſhed with death, which cannot be denied: but hee is not able to proue that the marriage of Miniſters was then puniſhed by death: *Ergo*, it was not reputed for adulterie. And I would aske him this queſtion, whether hee approue that law or not that iudgeth adulterers worthie of death: if hee doe, why is it not practiſed in Poperie? if he doe not, how can it ſerue his turne againſt the marriage of Miniſters? Againe, and doth this Popiſh champion ſpeake as he thinketh? would hee haue married Miniſters put to death? what then are adulterous and fornicating Prieſts worthie of? doth hee thinke marriage a greater ſtaine to orders, then fornication? But your fornicators, inceſtuous, or adulterous Prieſts, were not adiudged to death: the heauieſt cenſure againſt them, was to be depoſed from their office, *diſtinct.* 81. *c.* 12. and afterward this cenſure was thought to be ſomewhat too hard, and therefore was mitigated, and changed into certaine yeeres penance, *diſtinct.* 82. *c.* 5. If then by your owne law adulterous and fornicatorious Prieſts are not to die; how much leſſe married Miniſters? for they doe tranſgreſſe Gods law, the other breake but a conſtitution of your Church. Thus wee ſee, how by the practiſe of the Popiſh Church, in puniſhing more cruelly the honeſt marriage, then the vncleane conuerſation of Miniſters, they doe preferre the one before the other: and thus, as S. *Hierome* ſaith, *Lupanaria thalamis præferentur*, Brothel-houſes ſhall bee preferred before the marriage bed. And thus much by the way for the anſwere to *Bellarmines* vniuſt defence of their cruell proceedings againſt the marriage of Miniſters euen vnto death.

Fifthly, and laſtly, I will ſhew the conſent both of the Ciuill and Canon law, for the lawfulneſſe of Miniſters marriage.

First, *Cod. lib.* 5. *tit.* 27. *leg.* 1. *Conſtantin.* That they, *quos ſacerdotij ornamenta condecorant*, which are honoured by the Prieſthood, ſhould not marrie any abiect or vile perſons: they are not forbidden ſimply to marrie, but preſcribed of what condition. But if it be anſwered, that this word, *Sacerdotium*, Prieſthood, is here taken for an office or place of gouernment, as ſome thinke; though that vſe of the word cannot be proued in the Ciuill courſe, there are other lawes beſide to ſtrengthen this: as *Cod. lib.* 1. *tit.* 6 *leg.* 2. *Conſtantius: Clerici, coniugia, & liberi immunes, &c.* Clergie men, their wiues, and children, are freed from baſe ſeruices. And *leg.* 20. *Clericorum bona poſt liberos & vxorem ad eccleſiam deferuntur:* Clergie mens goods, after their children, and wife, muſt bee giuen to the Church, *Theodoſ. Ergo*, by the Imperiall law it was lawfull for Miniſters to be married. It will be here anſwered, that they are called their wiues, whom they had married before their ordination, but had now loſt their companie. *Contra.* Firſt, the law ſaith, *coniugia*, not *coniuges*, the marriages or the wedlocke of Miniſters,not their wiues,muſt be free; ſhewing a preſent vſe of mariage. Secondly,if they had now left their wiues,being maried to the Church,then the Church ſhould haue been preferred before their wiues,to inherit their goods: but now their wiues were preferred before the Church,and ſo they are in the neereſt degree to them that might be: and therefore they are their wiues ſtill,as before. Thirdly,the law being generall of all Miniſters wiues, not excluding them that are maried after,no more then the firſt,it muſt be ſo vnderſtood,vnleſſe by the law it ſelfe, they could ſhew a reſtraint: for the law muſt be taken according to the letter.

I come now to their owne Canons: firſt,*Innocentius 3. diſtinct.26.c.3.* thus teſtifieth,*Vxorem ducere,non eſt crimen,&c.* It is no fault to marrie a wife: if it be a ſinne, the author of mariage ſhould be in fault. And againe, *Nuptiarum copula Dei mandato perficitur:* The mariage bond is perfected by Gods commandement. If then it be no ſinne to marrie a wife,it is not ſinfull in a Miniſter to take a wife. *Decret.p.2.cauſ.12.qu 1.c.21. Poteſtatem habet Epiſcopus,&c.* A Biſhop when he dieth hath power to leaue his goods to whom he will, &c. *fortaſſis enim vxorem habet, &c.* it may bee he hath wife,and children: the Canon ſaith not,*habuit*, he had a wife,but he hath. *Sext.decret.lib.3.tit.2. Bonif.8. Clericus coniugatus,&c.* A Clergie man, that is married, doth enioy the priuiledge of the Clergie,&c. Their mariage then is lawfull,for otherwiſe,they could not enioy their Clergie.

We haue alſo direct places of the Canons,that doe affirme the mariage of the Clergie, *Legitimum*, to be legitimate,or lawfull: as *concil.Lateranenſ.ſub Alexand.3.c.2. In ſacerdotio geniti,&c.* They which are borne in the Prieſthood, may bee admitted to be Prieſts: but none which were not borne in lawfull mariage,could bee preferred to bee Biſhops or Prieſts,*part.3.cap.3. Ergo*,mariage in the Prieſthood is lawfull. Likewiſe *Lateran.ſub Innocent.3.cap.14.Clerici,&c.* Clergie men falling into fornication,ought to be more grieuouſlie puniſhed, *Cum legitimo matrimonio poſſint vti*, ſeeing they may vſe lawfull matrimonie,*decret.Gregor.lib.5.tit.38.c.5.Clemens 3.Græcis legitimo matrimonio vti licet:* The Greekes may ſafely vſe lawfull Matrimonie. In all theſe places, the mariage of the Clergie is called lawfull.

Now I will ſhew in particular, that it hath been lawfull for the ſeuerall degrees of the Clergie to marrie: for Biſhops,Prieſts,Deacons,Subdeacons,Readers,Exorciſts,Singers and the reſt:firſt,for the foure inferior orders,of Doorekeepers,Lecturers,Exorciſts, Acolythi, that they may take a wife, the decree of *Leo* the 9. is extant,*diſtinct.32.c.14* Secondly,Subdeacons are permitted to marrie,*diſtinct.*84.4.out of the Councell of Carthage 5.*c*.3. Thirdly, it was lawfull for Deacons alſo to marrie,*diſtinct.27.c.7. Gregorie* maketh mention of one *Ioannes* a Deacon, *Qui paruulam habuit filiam*, that had a little daughter,whom the Citizens of Naples elected to be their Biſhop: the young infant was begotten in his Deaconſhip: for it is not like they would chooſe one to be their Biſhop, that had bin Deacon but a while. Fourthly,Prieſts alſo were married, *diſtinct.28.c.17. Nicholas* thus writeth to the Balarians,*Deycere non debetis,&c.* I would not haue you to depriue him of his place, ſpeaking of an Elder or a Prieſt that was married. Fifthly,for the lawfulneſſe alſo of Biſhops mariage, we haue a direct Canon,*diſtinct.28.c.13.* Where *Pelagius* conſenteth to the election of a maried Biſhop elected to Syracuſa,though he deferred it a whole yeere,yet at the length gaue conſent. Thus haue wee the teſtimonie of their owne Canons for the approbation of Miniſters mariage.

Let vs adde the ſeale of Martyrs,M. *Lambert* Martyr out of S. *Paul* thus ſaying, *They that cannot abſtaine let them marrie,&c.* 1.Cor.7.9. inferreth thus,this prooueth well,that all Prieſts wanting continencie of heart,had need to marrie to auoide burning luſt,*Fox* pag.1104.col.1.

1.Cor.7.9.
P.1008.1.66.

M.*Tindal* Martyr: A prieſt ought to haue a wife for two cauſes, leſt he ſhould ſeeme vnapt for ſo chargeable an office, which hath no houſehold to rule: and againe, becauſe chaſtitie is an exceeding ſeldome gift,&c. *Fox* pag.1250.col.1.art.9.

P.1139.1.60.

Concerning the conſent of other Chriſtian Churches, it is heere very pregnant: 1. For the Eaſt Churches,*Ieremie* telleth vs what the vſe of the Greeke Church is: *We giue vnto thoſe Prieſts, which cannot continue virgins,vxores accipiendi poteſtatem* power to take wiues,but before they are made *Prieſts,and are conſecrated, for God hath appointed matrimonie: and we are not ignorant,that much vncleanneſſe is practiſed among them, qui ſacerdotes vxores accipere prohibent: which denie Prieſts to take wiues: Nilus* alſo ſheweth how in the 13.Canon of the ſixth generall Councell, that cuſtome of the Romane Church is condemned,who required of ſuch as were to bee made Prieſts and Deacons, that they ſhould profeſſe, *quod non vltra ſuis copulentur vxorib.* that they ſhould no longer keepe company *with their wiues:* and they decree ſuch mariages to remaine in force, *not* [a] *diſſoluing their ſocietie with their wiues.* 2. The Muſcouites doe herein follow the Greeke Church: [b] they condemne the Romane Prieſts,becauſe they bend themſelues by oath to a ſingle life:ſeeing the Councell of Gangea,can.4.denounceth,*anathama* againſt him,*qui ſpernit ſacerdotem vxorem habentem*, which deſpiſeth a Prieſt hauing a wife. Nay yet more, [c] *neminem vxore carentem, &c.* they admit none vnto the Prieſthood,that hath not a wife: [d] though they allow not their Prieſts to marrie againe, their firſt wiues being dead. 3. [e] The Prieſts in Iudea are married,and neuertheleſſe ceaſe not to execute their duties. 4. [f] The Prieſts of the Armenians are married. 5. [g] In Syria the Prieſts are married as in Greece. 6. [h] In Cyprus the Biſhops in all ages haue been married,as well as the Prieſts.

Cenſur.Oriental.Eccleſ.c.21.
Lib.2.de primat.
[a] μηδαμῶς αὐτῶν τὴν πρὸς τὰς γαμετὰς συνάφειαν διαλύοντες.
[b] Guagnin.de religio.Moſcouit.
[c] Sacranus de errorib.Moſco. error 66.
[d] Faber.de relig.Moſcou.
[e] Theuet.lib.10.cap.15.
[f] Idem lib.8.cap.15.
[g] Villamont.lib.2.c.22.
[h] Theuet.lib.7.cap.3.

2 Concerning the South Church: 1. *Syneſius* an Egyptian Biſhop of Ptolemais, profeſſed, when he was made Biſhop, *that he would neuer forſake his wife,nor priuilie as an adulterer keepe her company, but*

k Ad Dracont. *but I will pray to God* (ſaith he) *to ſend me by her many and good children.* [k] *Athanaſius* reporteth, that Prieſts and Monkes were married and had children. l Damianus a Goes de moribus Æthiop. And in the Aethiopike [l] Church at this day their Prieſts are married, which they haue receiued of S. *Paul, who had rather a Clerke or Lay-man to marry, then burne. Zaga Zabo*, in his confeſſion of the Aethiopike faith.

Harm. ſect. 16. pag. 484. 3 We haue the full conſent of the reformed Churches. Confeſſion of Baſil, artic. 10. ſſ. 1. *No man can prohibite that, which Chriſt himſelfe hath not prohibited, &c. We know, that the marriage of miniſters was not forbidden.* 18. Sect. p. 544. Auſpurg. artic. 5. *This new law defended by our aduerſaries, which forbiddeth Prieſts to marrie, and diſſolueth thoſe that are contracted, is flat contrarie to the law of nature, to the law of God, to the Goſpell, to the conſtitutions of ancient Synodes, &c.* Ibid. pag. 565. Saxonie, artic. 18. *We know it is the will of God, that marriage ſhould not be forbidden to any perſons, that be fit thereunto, &c. therefore wee giue leaue to Prieſts and other perſons to marrie, &c.* Sect. 18. p. 571. Wittenberge, *It is free for Miniſters of the Church to marrie: for the Epiſtle to the Hebrewes ſaith, Marriage is honourable in all men, &c.* The ſame is the iudgement of other reformed Churches, whereunto our Engliſh confeſſion accordeth: Sect. 18. p. 547. Euſeb. lib 10. cap. 3. *as Sozomen ſaid of Spiridon, and Nazianzen of his owne father: Wee ſay, that a good and diligent Biſhop doth ſerue in the miniſterie neuer the worſe for that he is married, but rather the better, and with more ableneſſe to doe good.*

Caietan. tom. 1. tract. 27. 4 Laſtly, our aduerſaries themſelues ſhall ſpeake. *Caietane: Stando his quæ a Chriſto & Apoſtolis habentur, &c.* If we ſtand onely to theſe things which are deliuered by Chriſt and his Apoſtles, it cannot be proued, that the order of prieſthood, as it is an order, or as it is holy, *eſt impeditiuum matrimonij*, can be any hinderance to marriage, &c. Aduerſus hæreſ. verb. ſacerd. hæreſ. 4. *Alphonſus de caſtro:* in the Primitiue Church it was obſerued, that he which was married, might be promoted to the Prieſthood, &c. And this cuſtome he ſaith preuailed till the time of the Nicene Councell. Lib. 5. de inuention. rer. cap. 4. That Pope *Syricius* was the firſt that enioyned Prieſts ſingle life, is affirmed by *Polidore:* yet he could not cleane take away marriage from them, till *Gregory* the 7. came to be Pope, *anno* 1074.

THE SECOND PART, WHETHER ANY OVGHT to be admitted to the Miniſterie after ſecond marriage.

The Papiſts.

84. Error. THey denie not, but that Biſhops and Miniſters hauing been once married, are rightly ordained, ſo that afterward they doe not companie with their wiues: but they which haue been either themſelues twice married, or haue married a widow, which had a husband before, are vtterly vncapeable of holy orders, *Bellarm. cap. 23. Rhemiſt. Timoth. 3. ſect. 4.* And this they call Bigamie.

1. Tim. 4. 2. *Argum.* 1. They reaſon thus out of S. *Pauls* words, 1. Tim. 4. 2. A Biſhop muſt be the husband of one wife: that is, ſay they, that no kind of way was *Bigamus*, or had two wiues either at once, or one after another. And they prooue their interpretation thus. First, as S. *Paul* deſcribeth a widow of the 1. Tim. 5. 9. Church, 1. Tim. 5. 9. that hath been the wife of one husband, ſo here he ſaith of a Biſhop, that he ſhould be the husband of one wife: but that is meant, *ſucceſſiuè*, of one husband after another: for it was neuer ſeene that one woman ſhould haue more husbands then one at once, nor neuer ſuffered either amongſt the Iewes or Gentiles: therefore it muſt be ſo taken here, a husband of one wife, that is, who hath been but once married, as it is taken there, a wife of one husband, that neuer had more, not onely *ſimul*, at once, but not *ſucceſſiuè*, not ſucceſſiuely one after another, *Bellarm cap. 23.*

Anſw. Firſt, there were many women both among the Iewes and Gentiles, that had forſaken their firſt husbands, and were vnlawfully coupled to others, and ſo had moe husbands at once; and likewiſe many men that had done the like to their wiues; but afterward repented, and were conuerted to the Chriſtian faith; but yet were not admitted to any publike office in the Church, becauſe of their former infamous life. Of ſuch the Apoſtle ſpeaketh in both theſe places, and not of thoſe that maried one wife, or one husband after another. It is therefore great boldneſſe, and a greater vntruth to ſay, that there were none ſuch heard of in thoſe daies: for although it were neither lawfull then nor now, yet both many ſuch were heard of in thoſe daies, and it were no hard matter to finde out ſome now among the Papiſts, that haue had more then one wife at once.

Secondlie, the Ieſuite might haue remembred himſelfe, how elſewhere, helping to excuſe the Councell of Neocæſarea, which decreed thus, *Can. 7. Preſbyterum conuiuio ſecundarum nuptiarum intereſſe non debere*, That a Prieſt ſhould not bee preſent at a ſecond marriage feaſt; hath deuiſed this ſhift, *Concilium loqui de eo, qui duas ſimul Vxores habet*, That the Councell calleth that ſecond marriage, when as a man hath two wiues together, *Bellarm. de concilijs lib. 2. cap.* 8. Why then ſhould he thinke it ſtrange, that we ſo vnderſtand Saint *Paul*, as giuing a caueat againſt ſuch, as had two wiues together?

Thirdly, Saint *Hierome* thus expoundeth the Apoſtle, writing in this manner, *Hoc, quod dicit vnius vxoris virum, &c.* This, which the Apoſtle ſaith, the husband of one wife, may be otherwiſe expounded: the firſt Church of Chriſt did conſiſt of the remnant of Iſrael: the Apoſtle did know that it was tolerated in the law to haue children by diuers wiues, yea, the Prieſts themſelues vſed that libertie: wherefore he commandeth, that the Miniſters of Chriſts Church ſhould not chalenge the ſame licence, that they ſhould haue two or three marriages together, but at one time euery man his ſingle wife; *Hierom.Ocean.tom.*3.

Fourthly, he is not to be counted *Bigamus* or *Digamus*, that is coupled and ioyned to one wife after another lawfully, but he that vnlawfully at once enioyeth more then one. *Fulk.annot.*1.*Tim.*5.*ſect.*6.*& cap.*3.*ſect.*4.

To this agreeth that decree of *Nicholaus* the firſt: *Vt Laicus Uxorem ſimul & concubinam habens non communicet Eccleſia*, That a lay man, keeping a wife and a concubine together, ſhould not communicate with the Church. And againe, *Decret.ſeptim.de regibus. An non diſtricta vltione feriendus es, qui in duabus vxoribus adulterium & flagitium Lamech imitatus es?* Are you not ſeuerely to bee cenſured, which haue plaied the adulterer with two wiues? &c. Thus he writeth to King *Lotharius*, who had two Wiues together, *Teberga*, and *Gualdreda*: And ſuch as theſe, are truly called Bigami, And thus is this word taken both in the Ciuill and Canon law: as *Cod.*5.*leg.*2. *Dioclet. Binas habens vxores eſt infamis*: He that hath two wiues (that is, at once) is infamous. And to this agree the Canons, *decret, Greg.lib.*1.*tit.*21.*c.*4. *Innocent.*3, *Qui duas ſimul vxores habet, &c.* He is counted infamous, that hath two wiues at once. And in the ſame place, *Licet in veritate non ſit Digamus, &c.* A Clergie man twice married, though in truth he be not Bigamus; yet incurreth the penaltie of Bigamie, &c. Here in direct termes ſecond marriage is denied to be Bigamie. So alſo in the Decrees, *cauſ.*31. *qu.*2.*cap.*10. *Primus Lamech, &c.* Firſt the homicide *Lamech* brought in two wiues; *Fratricidium & Digamium*: But the ſame puniſhment of the Deluge, did meete both with his Fratricide and Digamie, &c. Here *Lamech* is called Digamus, hauing two wiues at once. Againe *Innocent* 3. decreeth, that he is not to bee counted Digamus, that hath many concubines, one after another, *decret.Gregor. lib.*1.*tit.*21.*c.*6. How much leſſe is he Digamus, that hath had many wiues, one after another? vnleſſe they will preferre whoredome before marriage.

*Argum.*2. Againe ſay they, the high Prieſt in the law was not permitted to marrie a widow, Leuit.21.13.
Leuit.21.13. Which law being obſerued in the high Prieſt, ought much more to bee kept now, *Rhemiſt.*

Anſw. That law concerning the high Prieſt, did only appertaine to himſelfe, who was a figure of Chriſt, neither can it be extended to the Miniſters of the Goſpell, no more then any other parts of his office, that were peculiar to that ſtate and calling. Secondly, in the ſame place the Prieſt is enioyned to marrie a Virgine: if then the prieſthood of the law is for them againſt the marrying of a widow, it maketh alſo with vs for the marrying of a Virgine.

The Proteſtants.

That it is not by the word of God forbidden, that any man ſhould marrie the ſecond, yea the third time, after the deceaſe of his wife, neither that he is to be counted vnchaſt or giuen to wantonnes in ſo doing (much leſſe hee that in his firſt mariage taketh a widow,) neither that, to haue been twice married ought to be a barre or a ſtop from entring into the ſtate and calling of the Miniſterie, if otherwiſe the man be qualified and furniſhed with ſufficient graces for that calling; thus it is prooued.

*Argum.*1. They that cut off ſuch, as haue been twice married, from hauing any calling in the Church, do ſauour of the hereſie of *Montanus*, into the which alſo *Tertullian* fell, who condemned ſecond marriage: for if once marriage be no impediment nor preiudice to him that is to bee ordained, but ſecond marriage be; then doe they diſallow ſecond marriage, (becauſe a man is thereby diſabled to be a Miniſter) if not ſimply, yet they make it leſſe lawfull, nay more offenſiue, and ſubiect to obloquie and reproch. But the Scripture maketh no difference betweene firſt and ſecond marriage: S. *Paul* ſaith, For auoyding of fornication, let euery man haue his wife: he ſaith not, his firſt wife; but 1.Cor.7.2.
generally: ſo that it is lawfull for auoiding of fornication to marrie the ſecond or the third wife, as wel as the firſt.

*Argum.*2. If it be as lawfull to marrie the ſecond wife, as the firſt, if it be for auoiding of fornication; then ſecond marriage doth no more hinder the receiuing of orders then the firſt: but the antecedent is true: for what ſhould make the ſecond marriage leſſe lawfull? not any dutie that the wife or the husband oweth to the partie deceaſed: for they are free in that reſpect, and ſet at libertie, Rom. 7.3. Neither is the end of marriage made fruſtrate more now then before: for hee that marrieth the Rom.7.3.
ſecond time, may haue as good cauſe to doe it, for auoiding of fornication, as he had at the firſt.

*Arg.*3. Second marriage, make the worſt of it you can, is not ſo great a blot as fornication, or adulterie, or to haue a Concubine: but theſe were no lets of Prieſthood in poperie: Nay, wee reade that *Auguſtine* in the purer age of the Church, that confeſſeth he had two Concubines, yet afterward was made presbyter, and at the laſt a Biſhop for all that. Wherefore, there is no reaſon that exception Confeſſ.lib.6.
ſhould be taken againſt a twice married man, ſeeing a fornicator is free. And by this reaſon, if after a ſe- cap.15.
cond concubine a man may be admitted to orders, but not after a ſecond wife: then as S. *Hierom* ſaith, *Coniugales ergò tabulæ, non coitus, &c.* Not vnlawful company, but the mariage bond ſhould be by the Apoſtle condemned: *Imputatur infælicitas vxori mortuæ & libido meretrica coronatur:* Then a wife ſhould be counted vnhappie, and whoriſh luſt crowned. *Hieron.Ocean.Tom.*3. Wherefore if *Pelagius* the Pope admitted one to be made a *Deacon*, who had a concubine after his firſt wife, *diſtinct.*33.*c.*7. with how much greater reaſon, may he be admitted, that had one lawfull wife after another?

De Bon. viduitat. c 12.

Laſtly, of this opinion *Auguſtine* ſeemeth to be: That it is as lawfull to marrie the ſecond time and the third, as the firſt. *Ait Apoſtolus, mulier alligata eſt viro, quamdiu vir eius viuit; non dixit primus, ſecundus, tertius, aut quartus:* The woman is bound (ſaith the Apoſtle) ſo long as her husband liueth; he ſaith not, the firſt husband, ſecond, third, or fourth, &c. So the woman is as free after the firſt or ſecond husbands death, as when ſhe was a Virgine. Yet if ſhee can content her ſelfe with her widowes eſtate, and haue the gift of continencie, ſhe ſhall doe better not to marrie: but if ſhe haue not, it is better to marrie (S. *Paul* ſaith not, the firſt, ſecond, or third time, but ſo often as ſhe hath need) rather then to burne.

Concerning twiſe maried Miniſters, though ſome in times paſt thought it inconuenient, yet were they not ſo fierce againſt them, as our aduerſaries now are, to thinke ſuch vnworthie their calling, and to depriue them both of office and maintenance. *Concil. Arelatenſ. 2. can. 26. Clerici quibus duplicata inciderint Matrimonia non vltra ſubdiaconatum Eccleſiaſticas capiunt dignitates*, Clerkes, that chance to be maried twice, let them not be capable of any Eccleſiaſticall dignitie more then the ſubdeaconſhip.

Concil. Agathenſ. can. 1. Placuit, vt digami, &c. Preſbyteri vel diaconi nomen obtineant, officium non exequantur: it ſeemeth good to vs, that they which are twice maried in the Miniſterie, ſhould retaine the name of Prieſt, or Deacon, though they execute not the office, &c. yet this is not ſo hard; as to be depriued both of name, office, and dignitie.

But we haue yet clearer teſtimonies: *Innocentius* 1. *Epiſtol.* 25. *can.* 2. reaſoning againſt thoſe, which counted it not bigamie, if a man had one wife before Baptiſme, and another after, *Quia in Baptiſmo, inter cætera crimina dimiſſum eſt*, Becauſe it is forgiuen them amongſt other crimes in Baptiſme, ſay they: he thus writeth, *Vxorem ducere crimen eſt, an non eſt crimen? ſi crimen, author eſt in culpa qui conſtituit, vt crimen in paradiſo conſtitueretur: quod Deus ergo coniunxit nefas eſt appellare, &c.* Is it a ſinne to marrie a wife, or is it none? if it bee a ſinne, the authour is to be blamed, who ordained ſin in Paradiſe: therefore that which God hath ioyned together, it is not lawfull to call ſinne, &c. Hence we gather thus: ſecond mariage is it a ſinne or no? if it be a ſinne, then the blame reſteth vpon God, which were blaſphemie to thinke; if it be no ſinne, why ſhould it be an hinderance to the calling of a Miniſter? How can he be polluted, and made vnapt for that calling, by an act not ſinfull?

Leo Epiſtol. 90. hath this ſaying: *Ancillam à toro abijcere, & vxorem certæ ingenuitatis accipere, non duplicatio eſt coniugij, ſed profectus honeſtatis:* For a man to barre a bondwoman or concubine from his bed, and to take a freewoman to his wife, is no doubling of marriage, but a profiting in honeſtie, &c. Say then, is it an honeſt part after a man hath knowne a concubine, to get a wife? And is it not a like honeſt part, after a man hath had one wife, to marrie, if need require, another? If it be then *profectus honeſtatis*, a profiting in honeſtie, to marrie a ſecond wife for neceſſitie, as it is to take a wife after a concubine: for otherwiſe we make marriage worſe then fornication: Why ſhould not a man profiting in honeſtie, that is twice married, be admitted to the miniſterie?

Now for the iudgement of the Ciuill law concerning ſecond mariage, thus we find, *Cod. lib.* 6. *tit.* 40. *leg.* 2. *Iuſtinian* doth reuerſe the law *Iulia*, which did not permit ſecond mariage, vnleſſe the widow did take an oth, that ſhe did it for procreation ſake: wherefore he giueth libertie for ſecond mariage without any ſuch oth, alleaging this reaſon of that law; *Augeri magis noſtram rempublicam, &c.* For we deſire rather our common wealth to be encreaſed, and by many men lawfully borne to be frequented, &c. The reaſon of this law ſerueth as well for the approbation of the ſecond mariage of Miniſters.

And as for your Canons, they allow the ſentence of S. *Hierome*, that he is not counted Bigamus, that had one wife before Baptiſme, and another after, *diſtinct.* 26. *c.* 1. and ſo it was no let vnto orders. And *Hierome* himſelfe maketh mention of one *Carterius* a Spaniſh Biſhop, that had had two wiues, one before Baptiſme, another after: yea, ſaith he, *Omnis mundus his ordinationibus plenus, &c.* All the world is full of ſuch Ordinations, I ſpeake not onely of Prieſts, but of Biſhops, whom if a man would number, he ſhal find ſuch a companie, as may well compare with the Synode of Arimine for multitude: *Hieron. Ocean. Tom.* 3. Thus we ſee it was an vſuall thing in S. *Hieroms* time, for men twice married, once before Baptiſme, and once after, to be receiued to orders: yet afterward *Innocent* 3. decreed the contrary, that ſuch mariage ſhould be counted Bigamie, *diſt.* 26. *c.* 3. But we preferre *Hieromes* time as more ancient, and neerer the practiſe of the Primitiue Church.

Pag. 1688. a. 12.
Pag. 272.

Concerning the iudgement of holy Martyrs: it is cleare by their practiſe, for diuers of them being in orders, were twice married, as Biſhop *Cranmer* holy Martyr, ſee his ſtorie, *Fox* pag. 1860. col. 1. *& deinceps.*

Guagninus de religion. Muſcouit.

Further, 1. of the Greeke Church we haue *Theodoret*, who in his Commentary vpon the 1. Tim. c. 3. expoundeth theſe words, *the husband of one wife*, of him that hath not one wife or more at one time. The Muſcouite Chriſtians require not of their prieſts, that they be but once married before orders, nay they admit them not vnleſſe they be married: but they forbid them to take a ſecond wife after their Prieſthood, if they will hold their Prieſthood: but if they will refuſe their orders, then *liberum eſt eis*, it is lawfull for them to take a ſecond wife.

Damianus a Goes de mor. Aethiop.

2 Likewiſe in the Aethiopike Church, it is lawfull by the Patriarkes diſpenſation, for Clergie-men to marrie againe. *Zaga Zabo* in the confeſſion of the Aethiopike faith.

3 See the iudgement of the reformed Churches in the former queſtion, who ſimply allow mariage vnto Miniſters, without any reſtraint vnto the firſt time only.

4 See before *Gratians* collection out of *Hierome*, that it is not *bigamie* to haue one wife before baptiſme, and another after.

THE THIRD PART, WHETHER MINISTERS ought to reſtraine the companie of their wiues, being entred into orders.

The Papiſts.

85.Error.

THey confeſſe, that *Peter* and other of the Apoſtles were maried; but after their calling they had no companie with their wiues, *Rhemiſt. Matth.*8.*ſect.*3. And ſo ought the Miniſters of the Goſpell (ſaith *Bellarmine*) be kept from the vſe of their wiues, to whom they were married before their calling: *Bellarm.lib.*1.*de Cleric.cap.*19.*pag.*1438.

*Argum.*1. The Prieſts of the law were bound to withdraw themſelues during the time of their ſeruice, while they attended vpon the ſacrifice, and to forbeare the companie of their wiues: much more the Prieſts of the law, that muſt alwaies offer ſacrifices, muſt be alwaies free from matrimonie: *Rhemiſt.Luke* 1.*ſect.*10.

*Anſw.*1. The Leuiticall prieſthood did repreſent and ſhadow foorth the prieſthood of Chriſt, and their legall cleanſings, waſhings, abſtinence, purifyings, did ſhew foorth the holineſſe and perfection of the prieſthood of Chriſt: wherefore the law of their abſtinence doth no more binde vs, then other of their legall purifications: they haue their end in the prieſthood of Chriſt. Thus alſo ſaith S.*Hierome: Noſter Pontifex ſecundum ordinem,&c.* But our Biſhop according to the order of *Melchiſedech*, is without father or mother, without kinred, without mariage, *Lib.*1.*cont. Iouinian.* 2. We acknowledge no ſacrificing prieſthood in the new Teſtament, nor any ſacrifice in the Church for ſin, but only that ſacrifice of attonement vpon the Croſſe: but our ſacrifices are ſpirituall, of praiſe and thankſgiuing: therefore the argument followeth not from the Prieſts of the law, to thoſe that are no prieſts, *Fox* pag.1166. 3. Purenes of life, we grant, is as much required now in Miniſters of the Goſpell, as it was then in the Prieſts of the law: therefore they ought as well to haue libertie to marie, ſeeing Matrimonie is the beſt remedie againſt fornication and vncleannes of life. 4. The Prieſts of the law did only abſtaine during the time of their ſeruice, not while they liued: and ſo was it decreed in the ſixth generall Synode, *cap.*13. as it is alleaged, *diſtinct.*31.*c.*13. *Non in perpetuum, ſed tempore oblationis,&c.* That Miniſters ſhould abſtaine from the companie of their wiues, not for euer, but during the time of the offering only.

1.Cor.7.5.

*Argum.*2. Another argument they picke out of S.*Pauls* words, 1.Cor.7.5. Defraud you not one another, vnleſſe it be by conſent for a time, that you may giue your ſelues to prayer. If the lay man cannot pray, vnleſſe he abſtaine from his wife; the Prieſt, that muſt alwaies pray, muſt alwaies abſtaine, *Rhemiſt.*

*Anſw.*1. The lay man is bound to offer prayers alwaies as well as the Prieſt, and ſo by this reaſon, neither ought any lay man to performe his dutie to his wife, if it were an hindrance to prayer. 2. S.*Paul* ſpeaketh not here of all prayer, but of a ſpeciall kinde, which, to bee made more feruent, requireth faſting and abſtinence, which kinde is not alway neceſſarie, but vpon ſome certaine occaſion. 3. It is ſo farre off that a lay man cannot pray, vnleſſe he abſtaine from his wife, that many times he prayeth more quietly then hee that is vnmaried, or abſtaineth, if he haue not dominion ouer his luſt, *Fulk.annot.*1.*Cor.*7.5.

The Proteſtants.

NEither the Apoſtles forſooke the companie of their wiues, after they were called and choſen of Chriſt, neither ought the Miniſters of the Goſpell to renounce, abandon, and forſweare the ſocietie and fellowſhip of their wiues: but rather to liue with them in all temperance and ſobrietie, for the good example of others.

1.Cor.9.5.

1.Tim.3.5.

Pag.1065.1.22.

*Argum.*1. It is proued out of the 1.Cor.9.5. that *Peter* and the other Apoſtles did leade about their wiues in their companie, and S.*Paul* there ſaith, that he alſo might vſe the ſame libertie. Likewiſe, 1.Tim.3.5. S.*Paul* giueth rules concerning the houſe and familie of the Miniſter, his children, the behauiour of their wiues, verſ.11. But where, I pray you, is it fitter for the Miniſters wife and children to be, then with her husband? By theſe places it is apparent, that Miniſters wiues were not excluded from their husbands companie? as a thouſand yeere after and more it was decreed by *Anſelme*, that they ſhould not dwell in houſe with their husbands, nor talke with them without two or three witneſſes, *Fox* pag.1167.col.1.

Matth.5.32.

1.Cor.7.5.

*Argum.*2. It is cleane contrary to the Scripture. Firſt, our Sauiour ſaith, Whoſoeuer putteth away his wife, except it be for fornication, cauſeth her to commit adulterie, Matth.5.32. By this rule, therefore a Miniſter ought not for any other cauſe to put away and diſmiſſe his wife, but for fornication: *Ergo*, it is not lawfull becauſe of his calling, or vpon any other colour to ſend her away. Secondly, S.*Paul* ſaith, They ought not to defraud one another but for a time, and that with conſent, 1.Cor.7.5. Therefore if the wife will not conſent, her husband cannot goe from her: nay, though there be conſent, yet they muſt be aſunder but for a time: they cannot by conſent altogether breake off, and diſſolue their mariage, which was made before God, though they would neuer ſo faine themſelues, vnleſſe it be for fornication, then without conſent the mariage knot is broken.

*Argum.*3. *Peter* left not the companie of his wife after he was made an Apoſtle: for he had a daughter called *Petronilla*, of whom the popiſh legends write much holineſſe, which muſt needs be borne after he was called *Peter*. And againe, it is proued by her age, for ſhe was ſo young in the perſecution vnder *Domitian*, that *Flaccus* the Countie deſired her in mariage: but if ſhe had been borne before *Peters* Apoſtleſhip, ſhe muſt haue been threeſcore yeere old at that time, or hard vpon, *Fulk. Matth.*8.*ſect.*3.

*Argum.*4. *Auguſtine* thus writeth of this matter: *Vna ſola eſſe cauſa poſſet, qua te id quod vouiſti, non ſolum non hortaremur, verumetiam prohiberemus implere: ſi forte tua coniux hoc tecum ſuſcipere animi, ſeu carnis infirmitate recuſaret, Epiſtol.*45. There may be one cauſe, and no more, which would make me, not only to moue you to performe that which you haue vowed, but to diſſwade and forbid you, namely, if your wife by reaſon of her weakenes, ſhould refuſe to beare the yoke with you, &c. Therefore by *Auguſtines* ſentence, neither ought a Miniſter that is married, performe the vow of continencie which he made, without conſent of his wife; for he ſpeaketh generally of vowes made by thoſe that are ioyned in Wedlock. Let vs ſee alſo the decrees of generall Councels.

*Trullan. ſynod general.*6.*Can.*13. it was decreed, *Deponendos eos, qui audeant poſt ordinationem diaconos & ſacerdotes cum ſuis prioribus legitimis vxoribus conſuetudine priuare, & ipſos, qui ordinantur vxores ſuas pietatis prætextu expellentes, excommunicandos:* That they ſhould bee depoſed, which preſumed to depriue Deacons and Prieſts, after the receiuing of orders, of their lawfull wiues companie, and that they, which after the taking of orders, vnder pretenſe of greater holineſſe, ſhould put away their wiues, ſhould be excommunicate.

Lateranenſ. ſub Alexandro 3. *part.*19.*cap.*2. & 3. *Qui in ſacerdotio geniti ſunt, admitti poſſunt ad ſacerdotium, ſed paternas eccleſias habere non debent, alijs tamen eccleſiis præfici poſſunt:* They which are borne in the Prieſthood, may be admitted to the Prieſthood, but their fathers Churches or benefices they cannot haue, yet other Churches they may be ſet ouer. And *part.*3.*cap.*3. thus: *Ne quis non de legitimo Matrimonio natus, Epiſcopus fieret:* That none not borne in lawfull Matrimonie, ſhould be a Biſhop, &c. Then wee conclude thus, A Prieſts ſonne borne in the Prieſthood may be made a Biſhop, and ſet ouer Churches, but he that is not borne in lawfull wedlocke cannot: therefore the mariage of Prieſts, and the ſober vſe thereof, euen in the Prieſthood, is lawfull.

Lateranenſ. ſub Innocentio 3. *cap.*14. *Clerici, qui ſecundum religionis ſuæ morem, non abdicarunt copulam coniugalem, ſi lapſi fuerint in fornicationem grauius puniantur, cum legitimo matrimonio vti poſſunt:* Clergie men, which after the cuſtome of their profeſſion, doe not abrogate the mariage knot, if they fall into fornication, let them be more ſeuerely puniſhed, ſeeing they may vſe lawfull Matrimonie, &c. The matrimonie of Clergie men is called lawfull, and made free vnto them in reſpect of the vſe: what cleerer teſtimonies can any man require?

We haue alſo the warrant of both lawes, that Miniſters ſhould not leaue or forſake the companie of their wiues: as firſt, *Cod. lib.*1.*tit.*6 *leg.*19. *Honor. Theodoſ. Illas non relinqui, &c.* The affection of chaſtitie doth exhort not to leaue or forſake thoſe women, which before their husbands prieſthood deſerued lawfull mariage: *neque enim Clericis incompetenter adiunctæ ſunt, &c.* neither are they incompetently ioyned to Clergie men, which by their conuerſation made them worthie the prieſthood, &c. By this law it appeareth, that Miniſters wiues muſt not be caſt off, but ioyned ſtill to their husbands.

The Canon law alſo alloweth that decree of the Synod, *Gangrenſ. diſtinct.*30.3. *Si qua mulier, &c.* If any woman forſaking her husband, will depart, and diſſolue the mariage bond, and ſo condemning mariage, let her be accurſed, &c. This Canon forbiddeth all forſaking or departing of them that are maried one from another: and ſo conſequently neither is any ſuch departure lawfull for Orders ſake. It will be anſwered, that this Canon forbiddeth ſuch departure, as condemneth mariage. *Contra.* Mariage is condemned two waies, either abſolutely, as by counting it vncleane in it ſelfe, as the Manichees wickedly taught; or elſe by way of implication, as to thinke any calling diſgraced or polluted by it, as the Papiſts ſay Orders are. This Synode in generall decreeth againſt all condemnation of mariage, both the one and the other: as it may appeare by the 10. Canon of the ſame Synode: *Si quis propter Deum virginitatem profeſſus, &c.* If any profeſſing virginitie for Gods cauſe doth arrogantly diſpraiſe thoſe that are maried, let him be accurſed, &c. So the popiſh votaries doe deſpiſe the maried Miniſters of the Goſpell, and therefore are vnder the cenſure of this Canon. Likewiſe the ſame Synode in the laſt Canon decreeth thus againſt the condemners and deſpiſers of mariage: *Hos condemnamus qui ſe extollunt, &c.* We doe condemne thoſe, that extoll themſelues againſt the Scriptures, and eccleſiaſticall Canons, and bring in new precepts, &c. But the popiſh Church in impoſing ſingle life, bringeth in new precepts contrarie to the Scripture and the Canons. *Ergo.*

I will ſet to the ſeale of the holy Martyrs: Doctor *Taylor* preacher, holy Martyr, when his ſeruant *Iohn Hull* had brought his ſonne *Thomas* vnto him, hee put off his hat, and thus ſaid to the people: Good people, this is mine owne ſonne begotten of my bodie in lawfull Matrimonie, and God be bleſſed for lawfull Matrimonie, *Fox pag.*1525.*col.*1. Pag.1386.1.30

Lawrence

Laurence Saunders preacher, holy Martyr, when his childe was brought vnto him into the priſon, he ſaid thus to the ſtanders by, which praiſed the goodlineſſe of the childe: What man fearing God would not rather loſe this life preſent, then to adiudge this boy to be a baſtard, his wife a whore, and himſelfe a whoremonger? Yea if there were no other cauſe, for which a man of my eſtate ſhould loſe his life, yet who would not giue it to auouch this childe to be legitimate, and his mariage to be lawfull and holy? *Fox pag.1497.col.2.*

Pag.1361.1.40

Here firſt the Greeke Church conſenteth, as may appeare by the 13.c. of the 6. generall Synode before alleaged, which cenſureth thoſe that preſume to ſeparate Prieſts from the ſocietie of their wiues. The Muſcouites following the Greek Church, only enioyne their Prieſts abſtinence from their wiues the night before they celebrate Maſſe, and the night after.

Faber.de religion.Muſcouit.

2. Likewiſe the Aethiopike Church alloweth vnto their Clergie the Companie of their wiues: only they muſt forbeare comming into the Church the ſpace of 24. houres after.

3. Confeſſion of Auſpurg. artic.23. they alleage for their opinion, how the Biſhop of Tarracon in Spaine writeth to Pope Syricius, *that the Prieſts of Spaine could not be brought to admit the law, which forbad them the vſe of their wiues*. See before the iudgement of other reformed Churches, error 83.

Harm.pag.551.

4. *Aquinas* ſaith, *Vſus coniugalis, &c.* The vſe of mariage is forbidden Prieſts only by poſitiue law: and *Gratian* confeſſeth, *Copula ſacerdotalis, &c.* The vſe of mariage in Prieſts is forbidden neither by Legall, Euangelicall, nor Apoſtolicall authoritie, but only by Eccleſiaſticall law, &c. Which is directly oppoſite to *Bellarmine*, who prooueth, that ſingle life is annexed to orders, *ex iure Apoſtolico*, by Apoſtolicall right.

2.2.88.qu. artic.11.
Cauſ.26.q.2. Can.ſors.

THE SIXTH QVESTION, CONCERNING THE maintenance of the Church by tithes.

CONcerning the maintenance of the Church, there are diuers points, wherein we and our aduerſaries agree: The maintenance of the Miniſters of the Church is either by temporall poſſeſſions, which haue been beſtowed vpon the Church, by the gift of deuout and religious men; or elſe they haue inheritance from their friends and a patrimonie of their owne; or elſe they liue of the tithes and oblations of the people.

1. We graunt, and agree vnto them, that the Church Miniſters, beſide the portion of tithes, may lawfully enioy temporall lands, which the Church of ancient time hath been endowed withall. But wee yeeld vnto them vpon certaine conditions: Firſt, there muſt bee a moderation vſed in all ſuch gifts, which are bequeathed to the Church: for eccleſiaſticall perſons ought not to bee too greedie and haſtie in receiuing whatſoeuer in ſimplicitie and blinde deuotion any man ſhall giue vnto them: as if they ſee that others are impoueriſhed by the gift whereby they are inriched. Thus the Prieſts offended in our Sauiour Chriſts time, who allured the people to bring their offerings to the Altar, though their parents wanted in the meane time, whom they were bound to relieue by the law of God. This alſo was a common practiſe in time of poperie: So the prieſts might be inriched, they cared not greatly, though all the ſtocke of their patrones and founders were vndone: who becauſe they were vnſatiable, and had no meaſure in entiſing ſimple men, to giue ouer their lands and Lordſhips into their hands, the ſtatute of *Mortmaine* was made, not without iuſt cauſe, to be a rule vnto them, that otherwiſe could not rule themſelues. At the firſt it was lawfull by the Imperiall conſtitutions for any man to giue to the Church, as much as hee thought good, as it may appeare by the law of *Conſtantine*, *Cod.lib.1.tit.5.leg.10.* when as yet the Church was poore, and newly deliuered from perſecution: but afterward, when as ambitiouſly Clergie men ſought to inrich themſelues, and without meaſure heaped poſſeſſions together, it ſeemed good that a reſtraint ſhould be made; as *Cod.lib.1.tit.5.leg.16.* *Iuſtinian* made a law, that no gift made to the Church aboue fiue hundred crownes ſhould be good, without inſinuation, that is, ſome act done before the Magiſtrate. And there is a law more ancient made by the Heathen Emperours, *Diocleſian & Maximinian*, that a Colledge, not priuiledged, that is, licenced, ſhould not bee capable of any inheritance, *Cod.lib.6.tit.34.leg.8.* Yea their owne Canons alſo haue made prouiſion againſt the inſatiable deſire of the Church, *Decret.par.2.cauſ.12.qu.2.can.49. Gregor. Eccleſia rapacitatis ardore, &c.* The Church muſt not greedily inuade the things pertaining to another. And, *Can.74. Non vltra quinquageſimam partem, &c.* That a Biſhop ſhould not giue aboue the 50. part of the Church goods to a Monaſterie. *Auguſtine* doth highly commend *Aurelius* Biſhop of Carthage, and worthely, for this one act: A certaine rich man of Carthage hauing no children, gaue all his ſubſtance to the Church, reſeruing onely the vſe thereof for his life time: afterward the man had children: *Reddidit Epiſcopus nec opinanti ea, quæ donauerat*: The Biſhop reſtoreth vnto him that which he gaue, not looking for it, nor making any account of it: *In poteſtate habuit Epiſcopus non reddere; ſed iure fori, non iure poli*: It was in the Biſhops power not to reſtore the gift, but by the law of the court, not by the law of heauen, &c. I pray you how many ſuch examples can ye ſhew me in the time of popiſh ſuperſtition? This then is the firſt thing required, that although it be lawfull for the Church to enioy the bequeſts of their benefactors, yet it ſhould be done with ſome limitation; as the Leuites, beſide their tithes, had Cities appointed them: but the number was ſet downe,

Math.7.11.

Ad fratres in Eremo ſerm.52

downe, they ſhould not exceede 48. in all; and to euery citie was a quantitie and circuite of ground allotted, which ſhould in length, and bredth containe euery way three thouſand cubites, Numb.35. verſ.5.8. Numb.35.5.8.

2. It muſt alſo be prouided, that the gifts and legacies beſtowed vpon the Church, be for the maintenance of pietie and true religion, and to good vſes, not to nouriſh idolatrie and ſuperſtition: or if they be giuen through ignorance of the time, to ſuch vnlawfull purpoſes, they ought by the Prince to be conuerted to better and more godly vſes: As now in England, the lands of Colledges, which were firſt giuen to maintaine that abominable Idoll of the Maſſe, are turned to the maintenance of learning and true religion. So was the law of *Moſes*, that the gold and ſiluer, braſſe, iron, tinne, lead, which the Iſraelites ſhould receiue of the Heathen, firſt ſhould paſſe through the fire, and ſo bee made cleane, and fit for holy vſes: Euen thus according to this law, the lands conſecrate to ſuperſtition, hauing now paſſed through the fire of Gods word, and triall of the truth, may ſafely be vſed to the glory of God, in aduancing and ſetting forward true religion and vertue: As *Cod.lib.1.tit.8.leg.8.Valentin.& Martian.* It is made a law that the houſes, wherein heretikes did meete, ſhould be adiudged to the orthodoxall Church: *tit.12.leg.11. Honor.* That the habitations of certaine heretikes called Cælicolæ, ſhould be annexed to the true or right beleeuing Church. Likewiſe, *leg.*17. The Synagogues of the Iewes are confiſcate to the vſe of the Church. *Theodoſ.Valentin.* Numb 31.23.

3. Another thing muſt bee required, that Church-men ought not to abuſe the poſſeſſions of the Church, to maintaine pride, idlenes, and riotous liuing: for in caſe they doe notoriouſly ſpend and waſte the Church goods, the Prince (by whoſe authoritie they were giuen to the Church) may iuſtlie take from them their ſuperfluities, not leauing the Church deſtitute of ſufficient maintenance. This is notably proued by *Iohn Huſſe*, in the defence of *Wickliffes* articles: And we haue ſeene the practiſe thereof in England, in the late ſuppreſſion of Abbeyes; wherein (though ſome of thoſe lands might otherwiſe haue been diſpoſed of) yet the prouidence of God notably appeared in bringing deſolation vpon thoſe Cels of ſinne, and vncleane cages of birds. Neither hath this been an vnuſuall and vnaccuſtomed practiſe in the Church, for Princes to correct the miſdemeanour of Prieſts, by cutting them ſhort of their temporalties: for in *Auguſtines* time the Chriſtian Emperours diſpoſſeſſed the Donatiſts of their Churches and poſſeſſions, and gaue them to the Catholike Biſhops. And at that time the Donatiſts cried out, as the Papiſts now doe, *Quid mihi eſt imperatori?* What hath the Emperour, the King to doe with our lands? *Auguſtine* anſwereth, *Secundum ius ipſius poſſides terram:* by the law of Princes the Church enioyeth her poſſeſſions: *Recitemus leges imperatorum, videamus ſi voluerint aliquid ab hæreticis poſſideri:* Let vs then rehearſe the lawes of Emperours, and ſee whether they ſuffer heretikes to enioy the Church poſſeſſions. Fox pag.457. Tractat. in Iohann.6.

That it is lawfull for the ciuill Magiſtrate to diſpoſſeſſe eccleſiaſticall perſons of their liuings and maintenance abuſing them to wantonnes and impietie: ſee *Concil.Colonienſ.part.9.cap.21.Fraternitates, quæ vocantur, &c.* The brotherhoods, as they are called, which are made in the honour of ſome Saints, haue a ſhew indeed of godlineſſe, but as they are now vſed, both Clerkes and lay men doe follow nothing elſe in ſuch places but riot and drunkennes, and ſometimes they intend conſpiracies againſt potentates, we thinke it better that they ſhould be cleane taken out of the way, and their reuenewes giuen to the poore.

Now, whereas there is a great complaint amongſt malecontents and ſuperſtitious fauourites of the popiſh profeſſion, that the Abbey lands were taken away from their Cels, confiſcate to the Prince, and conuerted to lay vſes: for the better anſwere thereof, I will briefly ſet downe theſe concluſions. Firſt, that it hath been alwaies lawfull for the Prince, to ſeaze vpon ſuch goods and lands as were abuſed to idolatrous and ſuperſtitious purpoſes, which afterward being in the Princes right, were at his deuotion and diſpoſition to be employed. See the law of *Conſtantine, Cod.lib.1.tit.14.leg.1.* That the goods of ſacrificing Prieſts were confiſcate to the Prince. And *leg.5. Honor.Theodoſ. Omnia loca, quæ ſacris veterum error deputauit, noſtræ rei iubemus ſociari:* All thoſe places, which haue been in the error of former time appointed to ſacred vſes, wee bid to be ioyned to our treaſurie: excepting ſuch things as were beſtowed by the liberalitie of Princes vpon priuate perſons. So S. *Ambroſe* anſwereth *Symmachus*, making the like obiection, for that the Emperours had ſpoiled the Idoll prieſts of their reuenewes, *Sublata ſunt prædia, quia non religioſè vtebantur iis, quæ religionis iure defenderent:* Their lands were taken away, becauſe they did not religiouſly vſe thoſe things which they held vnder colour of religion. The ſame anſwere may we make our aduerſaries in the like caſe.

Secondly, we ſay it had been very meete, that a greater part of the Abbey lands had been conuerted to godly vſes, as it was religiouſly by the Prince intended, if his godly purpoſe had not been by the couetouſnes of ſome other hindred; according to the law of *Anaſtaſius, Cod.lib.1.tit.8.leg.9.* who decreed, that the poſſeſſions of heretikes ſhould be confiſcate to the Prince, yet ſo, that the oratories and places of prayer be ſtill maintained.

Thirdly, if any were rather led with the expectation of their priuate gaine, then the hatred of ſuperſtition in the diſſolution and ſpoile of Abbeyes, we defend them not, neither hold them excuſed: as *Auguſtine* ſaith to the Donatiſts, and it is alleaged in the decrees, *Cauſ.23.qu.7.c.1. Quiſquis occaſione huius legis, &c.* If any man by occaſion of this law, which Kings ſeruing Chriſt haue promulgated to correct your impietie, doth greedily couet your goods, he pleaſeth not vs.

Secondly,

Bellarm.c.27.

Secondly, concerning the ſecond kinde of maintenance, which ariſeth by the proper and peculiar inheritance, which Church Miniſters haue: we alſo yeeld our conſent, that a Miniſter, to whom ſome inheritance is befallen, is not bound to diſclaime therefore the maintenance which hee hath of the Church: for the Leuites, beſide the allotment of the tithes, had their proper houſes, which they might ſell, and redeeme againe, Leuit.25.32. As alſo that place, 1.Timoth.3.2. will beare it, where the Apoſtle would haue a Biſhop to be harborous, and giuen to hoſpitalitie: which hee ſhall be much better able to performe, hauing ſome helpe, beſide the Church liuing, of his owne inheritance. So then it is not to be doubted, but that Eccleſiaſticall perſons may, together with ſpirituall liuings, retaine their owne proper inheritance: referring them both to one and the ſelfe ſame end, that is, to countenance their Miniſterie, and to bee the better able to performe the externall duties thereof, in relieuing the poore, helping the needie, and ſuch like. Yet notwithſtanding there was an imperiall law, that hee which liued of the Church, ſhould renounce his owne patrimonie: of the which law S. *Ambroſe* maketh mention, writing againſt *Symmachus: Nobis etiam priuatæ ſucceſſionis emolumenta recentibus legibus denegantur:* Wee alſo by a late law are forbidden to reape any aduantage by priuate inheritance. And the ſame is ratified in the decrees, *cauſ.1.q.3.c.6. Clericos illos, &c.* Such of the Clergie ſhould be maintained by the Church ſtipends, as haue no goods nor patrimonie from their parents, &c. As then this law, that, whereas a man hath ſufficient maintenance beſide of the Church, his patrimonie ſhould paſſe to the next heire, is not of it ſelfe vniuſt, nor vnreaſonable, where the ſtate of the Common-wealth doth require it: ſo where there is no ſuch poſitiue law, it is both lawfull and conuenient, that Miniſters together with their eccleſiaſticall calling, ſhould enjoy their patrimonies, for the gracing and dignifying of their Miniſterie.

Leuit.25.32.
1.Tim.3.2.

Thirdly, as touching the proper maintenance, and reuenue of the Church, which is by tithes: diuers points are agreed of and accorded betweene vs. 1. That tithes are due onely to the Church, and cannot be alienated to any other vſe, nor be turned to the maintenance of lay-men: for there muſt bee, where tithes are payed, a matter of giuing and receiuing, Philipp.4.15. *We giue ſpirituall, and receiue temporall:* which becauſe lay-men doe not performe, they haue nothing to doe with the tithe: for not keeping the condition, they cannot claime the couenant.

Philip.4.15.

*Damaſus, decret.*3. thus writeth of this matter: *Qua fronte, qua conſcientia oblationes vultis accipere, qui vix valetis pro vobis, nedum pro alijs deo preces offerre?* With what face or conſcience can you receiue tithes and oblations (ſpeaking of lay-men) ſeeing ye are neither able to pray for your ſelues, nor others?

Lateranenſ. ſub Alexand.3.part.26.cap.8. Qui decimas laico in ſeculo manenti conceſſerit, eſt deponendus: He that granteth tithes to a ſecular lay-man, ſhould be depoſed. And many ſuch decrees they haue beſide againſt the appropriating of tithes to lay-men, as *decret. Greg.lib.3.tit.30.c.15. Decimæ laicis, &c.* Tithes can in no caſe be granted to lay-men for their inheritance. *Cauſ.16.qu.1.c.68. Vſus decimarum, &c.* The vſe of tithes muſt in no wiſe redound to ſecular men, &c. It may therefore iuſtly be meruailed at, how contrarie to their owne Canons, they made ſo many impropriate benefices: for it is certaine, that impropriations (which may more fitly ſo be called, then appropriations) haue been founded of ancient time in Poperie, and by the Popes themſelues maintained: for in King *Henrie* the third his raigne, ſuite was made vp to Rome to Pope *Alexander* the fourth by the Biſhops of this land, that benefices appropriate to religious houſes might be reſtored: but they could not bee heard, *ex Flor. Hiſtor.*

Firſt, it may be ſaid, that by the Canons it was not lawfull for the Ciuill Magiſtrate to make a benefice, appropriate, but the Biſhop might.

Contra. Cauſ.16.qu.7.c.1. Periculum animæ, &c. They of the lay ſort incurre the danger of their ſoule, that receiue tithes either of Biſhops or Kings. Secondly, though it bee not permitted to euery Biſhop, yet the Pope hath authoritie to doe it.

Contra. Cauſ.16.qu.7.c.3. Gregor.7. Si quis amodo Epiſcopus, &c. If any Biſhop hereafter do grant the tithes to lay-men, let him bee counted amongſt the greateſt heretikes, &c. This Pope maketh no exception, but includeth all Biſhops, and ſo the Pope to, if he will be a Biſhop.

Thirdly, it will be anſwered, that they made no grant of tithes to lay-men, but onely to religious houſes and Cathedrall Churches, and ſuch like.

Contra. Firſt, the multitude of Canons made againſt the holding of tithes by the lay ſort, doth euidently ſhew, that it was a continuall practiſe in Poperie, to alienate the tithes of the Church to lay-men. Secondly, it is alſo againſt their owne Canons, that benefices ſhould be annexed or appropriate to houſes or Churches of religion. *Decret. Gregor. lib.3.tit.5.c.30. Innocent.3.* decreeth, that no penſions ſhould be granted out of benefices: which is a leſſe matter, then to alienate all the tithes, and reſerue onely a penſion. Againe, *ibid.c.33.* mention is made of a generall Councell, that would not ſuffer Chappels or Churches to be annexed to Prebends. Likewiſe, *Clement. lib.1.tit.5.c.1. Vt prælati beneficia non applicent menſis:* That Prelates ſhould not employ benefices for the maintenance of their table, &c. Thus if they had obſerued their owne Canons, this pernicious deuiſe of appropriating benefices ſhould not haue found entertainment.

2 The people are bound in conſcience, to giue of their goods vnto their lawfull Paſtors, according to the determination of the Church, and the poſitiue lawes of Princes made in that behalfe, the

which they are bound to obey: and the tenth being the hire of the labourer, and the wages of the Lords workman, Matth.10.10. (Matth.10.10.) it ſhall be as great a ſinne to defraud the Miniſter of his portion, as to keepe backe the meate or wages from the hireling and labourer, Iam.5.4. (Iam.5.4.)

Cabilonenſ. cap. 18. *Qui decimas dare neglexerint, excommunicentur:* They that neglect to pay their tithes, let them be excommunicate. It is no ſmall ſinne therefore which deſerueth excommunication.

3 We vtterly denie alſo, and herein conſent with our aduerſaries, that tithes are not pure almes, as ſome haue beene of opinion in times paſt, but are a plaine debt of the people to their Miniſters. Firſt, the wages or reward of the labourer is no almes, but his due, and of right belonging to him: but (Bellar.cap 15.) tithes are ſo vnto Miniſters who labour in the Lords harueſt, 1.Timoth. 5.16. *Ergo*, no almes. Se- (1.Tim.5.16.) condly, almes doe alway exceede the deſert of the almeſman, they ſhew the beneuolence and free heart of the giuer, not any merite or worthineſſe in the receiuer; but tithes and all other temporall (1.Cor.9.11.) gifts, are farre inferiour to the labours of Miniſters: for what are temporall things to ſpirituall, 1.Cor. 9.11? *Ergo*, no almes. Thirdly, the tenth is the Lords part, and by him it is aſſigned to his faithfull Mi- (2.Cor.5.20.) niſters, which in Gods ſtead doe teach vs, 2.Cor.5.20. But almes cannot be giuen vnto God. Againe, the tenth is as an inheritance to the Church, and to be counted as the corne of the barne, or the abun- (Num.18.26.27.) dance of the winepreſſe, Numb.18.verſ.26.27. it is vnto them as the fruite of the earth, and increaſe of the ground to the husbandman: Therefore to be counted no almes from men, but the bleſſing of God both vpon the Paſtor and the people.

Concil. Moguntienſ. ſub Arnulpho. cap. 17. *Admonemus, vt decima omnino dari non negligatur, timendum eſt enim, vt quiſquis Deo debitum abſtrahit, Deus propter peccatum ei auferat neceſſaria:* Wee ſtraightly charge, that no man neglect to pay his tithes: for it is to be feared, that as a man doth withhold from God his due, ſo God ſhould for his ſinne depriue him of things neceſſarie, &c. Tithes therfore are *debitum*, a due debt, therefore no almes.

*Concil. Aquiſgranenſ. lib.*1.*cap.*34. *Attende diligenter lector, quod omnes primitiæ, & quicquid ad ſanctuarium oblatum eſt ſacerdotis ſint, & ad ius eius pertineant:* Vnderſtand diligent reader, that all firſt fruites, and whatſoeuer was offered in the ſanctuarie, was the Prieſts, and belonged to him of right. Therefore tithes are more then almes.

Likewiſe, *decret. Greg. lib.*3.*tit* 30.*c.*14. *Cum decimæ, &c.* Seeing tithes were not inſtituted of men, but of God, *quaſi debitum exigi poſſunt*, they may be exacted as a due debt.

4 Wee alſo agree, that it is not meete that the maintenance of Miniſters ſhould be voluntarie, or left to the peoples choice: but that it is conuenient, iuſt, equall, requiſite, that both by lawes of Princes, and conſtitutions of the Church, prouiſion ſhould be made, as there is, for the neceſſarie, certaine, and competent maintenance of the Church. Firſt, the tenths in the law were eſtabliſhed by a perpetuall ordinance: *Ergo*, the maintenance of Miniſters ought now alſo to bee confirmed by poſitiue lawes, as then tithes were: the argument followeth: for if their Miniſterie deſerued ſuch aſſurance of their maintenance, which did but ſerue at the Altar, much more now doth the Miniſterie of the Goſ- (1.Cor.9.14.) pell deſerue it. And the Apoſtle alſo ſeemeth ſo to reaſon, 1.Cor.9.14.15. that as they which waited on the Altar were partakers of the Altar: ſo God hath ordained (ſaith he) that they which preach the Goſpell, ſhould liue of the Goſpell. That is, as then the people did not onely giue tithes voluntarily, but were bound by law to doe it: euen ſo God hath ordained, that Miniſters ſhould liue of the people: and by this ordinance of God, the people may as well be bound vnto it now, as they were then. Secondly, if Miniſters, bound in conſcience to feede and inſtruct the people, may alſo be enforced and vrged by the conſtitutions of the Church and lawes of Princes to doe that, which in conſcience they are bound; why may not the people likewiſe be conſtrained by publike law, to performe that dutie to their Paſtors, which their owne conſcience doth vrge them vnto? Thirdly, experience teacheth, that men are hardly (euen liuing vnder a law) brought to pay their rights to the Church, no not in thoſe places where they can take no exception againſt their Paſtors: how much more vnwilling would they be (I ſpeake of thoſe which are not yet wonne to a through liking of the Goſpell) if they were left to their owne libertie?

Neither is it ſafe to giue the people this libertie to detaine their tithes from vnſufficient Clerkes, leſt vnder this colour afterwards they might denie them to thoſe which were worthie. Sometimes indeede it was put to the peoples choyce to pay their tithes to whom they would, and to withhold them, if they ſaw cauſe, for as yet there was no poſitiue lawe made, but ſince it hath beene otherwiſe determined by ciuill conſtitutions of Princes, as *Concil. Ticinenſ. ſub Lodouico Pio: Vt non pro ſuo libitu Clericis laici decimas tribuerent, &c.* That the lay ſort ſhould not pay tithes at their pleaſure to the Clergie: *Synod. Auguſt. cap.* 19. *Qui iuſtas non ſoluunt decimas, ter moniti, eis neganda communio:* They that being thrice admoniſhed doe not pay their full tithe, let them be denied the Communion. *Anno* 1538. King *Henrie* the eighth of excellent memorie, made this poſitiue lawe concerning tithes: For as much as by a lawe eſtabliſhed, euery man is bound to pay his tithes, no man ſhall by colour of dutie omitted by their Curates, detaine his tithes, or be his owne iudge, but ſhall truely pay the ſame, as hath beene accuſtomed without any reſtraint, or diminution; and ſuch lacke and default as they finde in their Parſons or Curates, to call for reformation there- (Pag.1001.2.45) of at their Ordinaries, and other ſuperiours hands; *Fox pag.* 1096. col. 2. Such ciuill conſtitutions of Princes not contrarie to the word of God, doe binde ſubiects to obedience.

5 We alſo acknowledge (as *Bellarmine* ſeemeth to grant, chap.25.) that to pay preciſely the tenth, is not now commanded by the law of God: as though that order could not be changed by any humane law, as the Canoniſts hold, but men neceſſarily were bound to pay tithes. But thus farre forth we hold, that it is grounded vpon Gods law: firſt, in reſpect of the equitie of the law, in paying of tithes, which is this, that the Miniſters ought to liue of the people, and to haue ſufficient and competent maintenance by them: which equitie and ſubſtance of the law is morall, and ought alwaies to continue, being grounded vpon the law of nature: Thou ſhalt not mouſle the mouth of the Oxe that treadeth out the corne. Secondly, in as much as the lawes of the land and of the Church doth confirme this ancient conſtitution of tithes, (which is left indifferent of it ſelfe) wee are bound to obey ſuch lawes, being agreeable to the word of God: And in this ſenſe alſo, tithes may be ſaid to be due by the law of God, becauſe Gods word commandeth obedience to our Magiſtrates, in all lawfull ordinances.

1.Cor.9.8.

Synod. Moguntin. cap. 7. 5. Statuimus, vt decimæ, quæ iure debentur diuino, ſoluantur ſine fraude: We appoint, that tithes, which are due by the diuine law, be payd without any fraud. This Councell doubteth not to affirme, tithes to be due by the word of God.

6 Though the law of tenthes be not now neceſſarie, as it was a ceremonious dutie: but it is lawfull either to keepe that or any other conſtitution, for the ſufficient maintenance of the Church, whether it be more or leſſe then the tenth part: yet we doubt not to ſay, that this prouiſion for the Church maintenance by paying of tithes, is the moſt ſafe, indifferent and ſureſt way, and no better can come in the place thereof. Firſt, it is the moſt equall way, to haue euery thing in the kinde, according to the Apoſtles rule: Let him that is taught make his teacher partaker of all his goods, Gal.6.6. But this cannot be ſo conueniently done any other way, as by erecting of a ſet ſtipend, or ſuch like, as by paying the tenth in the kinde.

Gal.6.6.

2 Whereas S. *Paul* requireth, that the Paſtor ſhould be giuen to hoſpitalitie, 1.Tim.3.2. who ſeeth not, that for the better and more conuenient maintenance of his houſe, it is the fitteſt courſe to receiue the tenth in his owne nature and kinde: being ſo more able to relieue the poore, hauing ſufficient prouiſion and ſtore of his owne?

1.Tim.3.2.

3 The tenth is as the corne of the barne, and the abundance of the winepreſſe, Numb.18.27 that is, it is more or leſſe, as God giueth encreaſe to the fruites of the earth: which is the moſt equall and indifferent way: for then the Miniſter, as God bleſſeth them, ſhall be partaker of the bleſſing; and if they ſuffer loſſe, he likewiſe ſhall beare the burthen with them.

Num.18.27.

4 This manner of tithe-paying is farre more ſafe and ſure, then any way can be deuiſed, becauſe of the long cuſtome and continuance, which without great hazard of the Church cannot bee broken. Neither is it poſſible by any act of Parliament, to make ſtipends ſo certaine, as this conſtitution of tithes is: for the people will hardly yeeld to breake their cuſtome: and when an olde cuſtome is broken, a new is not ſo ſoone receiued: nay, many yeeres muſt runne to make a cuſtome. Againe, whatſoeuer may be obiected againſt tithes, that they breed much trouble, wrangling and contention, may be more iuſtly feared, in the collection, leuying, impoſing, and demanding of ſtipends.

5 Hitherto we haue ſhewed, that it is moſt naturall, that the Miniſters portion ſhould be payed in the kinde. Now, concerning the tenth, though it be not neceſſarie, yet that proportion being firſt appointed by the wiſedome of God, is verily thought to bee moſt equall and indifferent betweene the Paſtor and the people, as both affording competent ſuſtenance for the one, when hee liueth of the tenth, rather then the fifteenth, or twentieth part, which were too ſcant allowance; nor yet grieuing or oppreſſing the other, when the owner hath nine parts reſerued to himſelfe. And ſo if it bee moſt meete, that things ſhould be anſwered in their kinde, no proportion can ſerue better, then that which was firſt deuiſed by the Lord himſelfe: yet we hold neither the one nor the other to be neceſſarie.

It hath beene an olde obiection, that the owner ought firſt to deduct his ſeede, and of the reſidue to pay his tithe: thus was it articulated againſt one *Thomas Clarke, Fox* pag.830. col.1. But this notwithſtanding, people ought to pay the full tenth, and not to bee ſo ſtraight handed, ſeeing God hath giuen them nine parts for that one tenth: See to this purpoſe, *Concil. Triburienſ. cap.13. ex Auguſtino: Da mihi decimam, &c.* Giue mee thy tithe (ſaith the Lord,) if thou wilt not giue me the tenth, I will take away thy nine parts: if thou giueſt me the tenth, I will multiply thy nine: If any man aske why tithes are giuen, let him know, that they are giuen, both that God being wel pleaſed therewith, ſhould giue vs things neceſſary, and that the Miniſters being thereby relieued, ſhould more freely attend their ſpirituall ſeruice, and haue to giue to the poore, &c. Thus wee ſee why both the tenth is to be giuen, and why in the kinde.

Pag.758.2.65.

Hitherto for the moſt part we and our aduerſaries are agreed, both concerning tithes, as alſo other maintenance of the Church: but wee differ about tithes in two points. Firſt, there is a queſtion betweene vs and the Rhemiſts about the neceſſitie of paying of tithes: Secondly, concerning the right whereby the Miniſters of the Goſpell may demand their duties, which they ſay, is by reaſon of their Prieſthood: of both theſe now briefly in their order.

THE FIRST PART, WHETHER THE PAIMENT OF TITHES BE NECESSARIE.

The Papiſts.

86. Error. THe payment of tithes is a naturall dutie, that men owe to God in all Lawes, and to be giuen to his Prieſts in his behalfe for their honour and liuelyhood, *Rhemiſt annot. 7. Hebr. ſect. 4.*

Gen. 28. 22. *Argum. 1. Iacob* vowed to pay tithes to God, before the law, Gen. 28. *Ergo,* it is a perpetuall law. *Rhemiſt.*

Anſwere. One Papiſt ſhall anſwere another at this time. *Bellarmine* proueth by this example the cleane contrarie, that the payment of tithes is not morall, becauſe it did not binde before the law of *Moſes*: for *Iacob* made a voluntarie vow to pay his tithes, vpon a condition: but if hee had beene bound abſolutely to pay tithes, they ſhould haue beene payed without any ſuch condition: It was therefore a voluntarie and a franke offering in *Iacob.*

Matth. 23. 23. *Argum. 2.* Chriſt confirmeth the law of tithes, Matth. 23. 23. though he preferre the works of mercie and iudgement, yet he ſaith that the other ought not to be left vndone, ſpeaking of the paying of tithes, *Rhemiſt ibid.*

Anſw. Wee muſt conſider in what time our Sauiour Chriſt ſo ſpake vnto the Phariſies: for as yet neither the law nor the ceremonies thereof were fully abrogated: Chriſt was circumciſed, and *Mary* his mother purified according to the law, Luk. 2. 21. 22. Our Sauiour alſo biddeth the Leper to ſhew himſelfe to the Prieſt, and offer a gift as *Moſes* commanded, Matth. 8. 4. Yet none of all theſe ceremonies doe now ſtand in force, though Chriſt did them at that time, and bad them to be done. The ſame anſwere may ſerue alſo concerning his iniunction to the Phariſies as touching their tithes. Luk. 2. 21. 22.

The Proteſtants.

THe law of paying tithes did borrow part of the morall, part of the iudiciall, and part of the ceremoniall law. The morall part therefore, is the equitie of the law, which is perpetuall, that as the Leuites then liued of the tenth, ſo the Miniſters at all times ought ſufficiently to be prouided and cared for. The iudiciall part was in this, that as the Leuites were not much leſſe in common account then the tenth part, being one of the tribes, (though in proportion of number, they made welneere the thirtieth part: for the reſt of the tribes were numbred to ſixe hundred, three thouſand, fiue hundred and fiftie perſons, Numb. 1. the Leuites made but two and twentie thouſand, Numb. 3.) As I ſay the Leuites made one whole tribe, and were not much leſſe then the tenth part in that account, being in number the thirteenth tribe, for there were twelue beſide; So it was thought reaſonable that the tenth part of their brethrens goods ſhould be allotted vnto them; which being a iudiciall and politike conſtitution of that countrey, doth neither neceſſarily binde Chriſtians now, neither is forbidden, but left in that reſpect indifferent. Thirdly, the ceremonie of the law was in this, becauſe the tenth was due to the Prieſts and Leuites for their ſeruice at the Altar, and as belonging to their Prieſthood: In which ſenſe tithes are neither due now vnto Miniſters, nor in any ſuch reſpect can bee chalenged, ſeeing the Prieſthood of the law is gone, and all the ceremonies thereof: wherefore although it be a wiſe and politike conſtitution, that the people ſhould pay their tithes, and may conueniently be retained, yet is it not now of neceſſitie impoſed vpon Chriſtians, as though no other prouiſion for the Church could ſerue but that.

Argum. 1. Bellarmine thus reaſoneth (for herein he is an aduerſarie to our Rhemiſts) (one Ieſuite againſt another) If the law of tithes be morall, then the other precept annexed to this law was morall alſo, that the Leuites, becauſe they liued of the offerings and tithes, ſhould haue no patrimonie or inheritance beſide. And by this reaſon euery Miniſter now ought to reſigne ſuch inheritance and poſſeſſions, as are left him by his friends: which is not to be admitted: *Ergo,* neither the other law ſtandeth neceſſarily in force, *Bellarm. cap. 25.*

Heb. 7. 12. *Argum. 2. S. Paul* ſaith in flat words, If the Prieſthood be changed, of neceſſitie there muſt alſo be a change of the law, Hebrew 7. 12. But the Prieſthood of the law is altered and changed: *Ergo,* alſo the law of the Prieſthood, and ſo conſequently the ceremoniall dutie of tithes.

In Pſal. 146. 3 In *Auguſtines* time, it was no generall law nor cuſtome in the Church, that tithes ſhould bee payed. *Præcidite & deputate aliquid fixum ex annuis fructibus vel quotidianis quæſtibus*: Defaulke, ſaith he, and appoint ſome certaine portion, either of your yearely fruites, or your ordinarie and daily gaines. *Decimas vis? decimas exime*: Will you make choyce to pay tithes? then let that be the portion. And yet this is no great matter: for the Phariſies, whoſe righteouſneſſe you ought to exceede, payed their tithes: *Tu vix milleſimam das:* Thou ſcarce payeſt the thouſandth part: *Tamen non reprehendo, vel hoc fac, ſic ſitio, vt ad iſtas micas gaudeam*: Yet I finde not fault: doe ſo ſtill: for I ſo thirſt after your well doing, that I refuſe not your very crummes, &c. We ſee then, that then the payment of tithes was voluntarie: *Auguſtine* refuſeth not the ten hundreth, that is *milleſimam partem,* the thouſandth part, which he calleth their crummes. De tempor. ſerm. 205.

Concil. Aurelianenſ. can. 17. Sicut in arbitrio dantis eſt, vt tribuere, quod voluerit, debeat, ita ſi inobedientia vel contumacia, in aliquo accipientis extiterit, in arbitrio ſit præſentis, vtrum debeat reuocare: [illegible] is in the will of the giuer, to giue what pleaſeth him, ſo if hee [illegible] him ſtubborne and froward, which receiueth it, it is in his power to reuoke the gift, &c. Wee ſee then that the word of God hath laid no ſuch neceſſitie vpon tithes, for then this Councell would not haue permitted ſuch libertie.

Let vs adde the ſeale, The profeſſed Bohemians thus deliuer their opinion, who endured much for Gods cauſe: *They preach and ſay, that men are bound to giue them tithes, wherein they ſay falſely, for they cannot prooue by the new Teſtament, that our Lod did command it, and his Diſciples warned no man to doe ſo, neither did they themſelues receiue them: exhortat. Bohemor. articul.* 15. Therfore tithes are not neceſſarily due by the word of God.

This may further appeare by the practiſe of other Churches, that the paiment of tithes (though of all other moſt fit is not impoſed as a neceſſarie law. 1. For among the Muſcouites: *ſacerdotes ex contributione quadam ſuſtentantur*, the Prieſts are maintained by a certaine contribution: and certaine houſes are aſſigned vnto them with fields and medowes, whereof they liue, as husbandmen, by their owne labour, or their ſeruants.

Guagnin. de religion. Ruth.

2 The ſame is the cuſtome of the Aethiopike Church, the Prieſts haue no tithes, but certaine grounds, whereof they liue by their owne labour, or their ſeruants: *Zaga Zabo* an Aethiopike Biſhop: I alleage not the practiſe of theſe Churches, as allowing the ſame, (for I preferre the condition of thoſe Churches, which yet doe enioy the ancient prouiſion of the Miniſterie by tithes) but only to ſhew, that the cuſtome of tithing is not impoſed by any neceſſitie.

Damianus a Goes de morib. Æthiop.

3 The former confeſſion of Heluetia. c. 18. *The faithfull Miniſters are worthie of their reward, neither doe they offend, when as they receiue a ſtipend, and all things that be neceſſarie for themſelues and their familie, &c.* Saxonic artic. 14. *The paſtors ought chiefly to be relieued out of the reuenewes of rich monaſteries, that the ſtudies of the poore be thereby furthered, ſchooles may be erected, &c.* They vrge not the tithes, but ſufficient reliefe for the maintenance of Miniſters.

Harm. ſect. 11. pag. 346.
Sect. 15. p. 473.

4 *Bellarmine* is a witneſſe againſt them in this caſe, who denieth, that the paiment of tithes is of diuine right, or a moral precept, *quoad determinationem quantitatis*, in reſpect of the determinate quantitie, and he confuteth the Canoniſts for ſo holding: and therein hee conſenteth vnto *Alexander* 3. *par. qu.* 51. *in* 3. and *Thomas in* 2. 2. *q.* 87. *art.* 3.

THE SECOND PART BY WHAT RIGHT tithes are due to the Miniſters of the Goſpell.

The Papiſts.

Tithes or their equiualent are due to Chriſt and the prieſthood of the new Teſtament, *Rhemiſt. annot. Heb.* 7. 4. This then is their opinion, that the prieſthood of the Goſpell being more excellent then the prieſthood of the Law; and their ſacrifice, which they offer vp in the Maſſe, being of greater worthines, they may with better right challenge tithes, then the Prieſts of the law did for their ſeruice at the Altar: So that tithes are due to the Church onely becauſe of the prieſthood, not for any other dutie appertaining to that office, as preaching the word, miniſtring the Sacraments, or any ſuch.

87. Error.

Abraham paied tithes, they ſay, to *Melchiſedech*: which was the Prieſt of the moſt high God, in offering the formes of bread and wine, wherein *Melchiſedech* did ſacrifice: *Ergo*, tithes are now due to the Prieſts of the Goſpell and new law, which are all after the order of *Melchiſedech*, *Rhemiſt. Heb.* 7. *ſect.* 4. & 8.

Anſw. Firſt, *Melchiſedechs* prieſthood conſiſted not in offering bread and wine to God, but brought them foorth to refreſh *Abraham*: neither were they formes of bread and wine onely, as you imagine, but very materiall bread and wine: for if *Melchiſedechs* prieſthood had conſiſted therein, the Apoſtle would not haue omitted the chiefe thing, wherein Chriſts prieſthood was ſhewed foorth, as he doth, making no mention at all of it, Heb. 7. Againe it is great blaſphemie to ſay, that euery popiſh Prieſt is after the order of *Melchiſedech*, nay that the proper act of Chriſts prieſthood conſiſteth in the perpetuall offering of his bodie and blood in the Church: for by this reaſon euery impure prieſt doth more properly offer the bodie of Chriſt in the Maſſe, then it was offered by himſelfe vpon the Croſſe: then the which, what greater blaſphemie can be vttered? And yet they are not aſhamed to ſpeak it: yea the ſacrifice of Chriſt vpon the croſſe, (ſay they) was after the order of *Aaron*, and not after the order of *Melchiſedech*; and ſo they prefer euery popiſh Prieſt offering in the Maſſe, before Ieſus Chriſt ſacrificing himſelfe vpon the Croſſe: contrary to the Scripture, which maketh this difference betweene the prieſthood of *Aaron*, and the prieſthood of *Melchiſedech*; that the prieſts of the law were many, becauſe they were taken away by death: but Chriſts prieſthood is eternall, becauſe he dieth not, Heb. 7. 23. But if there ſhould be many prieſts after *Melchiſedechs* order, there ſhould herein bee no difference at all. Wherefore ſeeing *Melchiſedechs* prieſthood onely reſteth in Chriſt, and is not tranſlated to any other; and that there is now no ſacrifice left but ſpirituall, of praiſe and thankſgiuing, Heb. 13. 15. it followeth that by reaſon of any ſuch externall prieſthood or ſacrifice, tithes are not now due vnto the Church, neither in any ſuch regard ought to be challenged.

Rhemiſt. Heb. 7. ſect. 8.
Fulk. Heb. 7. ſect. 9. 12.
Heb. 7. 23.
Heb. 13. 15.

The Proteſtants.

Tithes, or their equiualent are not due to the Church in reſpect of any ſacrificing prieſthood, of which ſort there is none in the new Teſtament ordained to continue: but for other paſtorall duties, and principally the preaching and diſpenſing of the word, and inſtructing of the people.

1.Cor.9.14. Galath.6.6.

*Argum.*1. If there were any ſuch prieſthood, and tithes in that right did appertaine to the Church; it is moſt like that our Sauiour Chriſt and his Apoſtles would haue challenged them: But there is no one precept in the new teſtament concerning paying of tithes, but onely for a ſufficient maintenance for the Miniſters of the Goſpell, *Fulk.* Heb.7.ſect.4.

*Argum.*2. Saint *Paul* euery where, ſo oft as hee ſheweth the dutie of Chriſtians in relieuing and maintaining their paſtors, maketh only mention of ſowing of ſpirituall things, 1.Cor.9.11, and of teaching and inſtructing, Gal.6.6. *Ergo*, tithes are due vnto Paſtors and miniſters onely or eſpecially for their feeding and inſtructing, and ſowing ſpirituall ſeede, which is the word of God.

Reuel.1.6.

*Argum.*3. There is no ſuch ſacrificing prieſthood now in the Church, as wee haue partly ſhewed before, and ſhall of purpoſe more fully declare it afterward: for euery where in the new Teſtament ſpirituall ſacrifices are commanded: and all Chriſtians are made Kings and Prieſts vnto God, Apoc.1.6. Other prieſthood we reade of none. Wherefore in that reſpect tithes cannot be due.

In Pſal.103. part.2.

1.Tim.5.17.

Laſtly, *Auguſtine* ſaith; *Si mendicum non contemnis, quanto magis bouem, per quem trituratur hæc area:* If thou deſpiſeſt not a begger, how much more oughteſt thou to haue regard of the oxe that treadeth out the corne on the floore, &c. That is, the Miniſter that preacheth the Goſpell: for ſo Saint *Paul* expoundeth it, 1.Tim.5.17. The Elders, ſaith he, that labour in the word and doctrine are worthy double honour; and then it followeth, verſ.8. for the Scripture ſaith, *Thou ſhalt not mouzle the mouth of the oxe, that treadeth out the corne.* Sufficient maintenance therefore to the Miniſters is due for their labour and trauell in the word.

Concil.Ticinenſ.ſub Lodouico Pio: Vt decimæ Eccleſijs tribuerentur vbi baptiſmum, prædicationem, & alia Chriſti ſacramenta percipiunt: That tithes ſhould be payed to theſe Churches, where men receiue Baptiſme, preaching of the word, and other Sacraments. *Concil.Lateran.ſub Alexand.*3.*part.*48.*c.*1. *Illi eccleſiæ decimæ ab his perſoluendæ, qui ab ea eccleſiaſtica percipiunt ſacramenta:* To that Church men muſt pay their tithes, where they receiue the Sacraments of the Church, &c. So likewiſe their Canon law giueth two reaſons for the payment of tithes, one in reſpect of God himſelfe; *In ſignum vniuerſalis dominij:* To ſignifie the vniuerſall dominion and ſoueraigntie, which God hath, *decret. Gregor.lib.*3.*tit.*30.*c.*33. *Innocent.* Another reaſon is in regard of the Miniſters themſelues, as *eod.libro. tit.*28.*c.*1. *Leo* 3. tithes and other rights are due vnto that Church, *In qua cœleſti pabulo refici conſueuit;* Where a man hath vſed to be refreſhed with the heauenly food. Tithes therefore are due not in reſpect of any ſacrifice, but for the Sacraments and the Word preached.

Pag.494. 2.80.

W.Thorpe holy confeſſor: *Tithes were the hire and wages limited to the Prieſts and Leuites in the law, for bearing about the tabernacle, for ſlaying of beaſts, and for burning of ſacrifice, &c. But now, as Saint Paul ſaith, ſeeing the prieſthood is changed, there muſt alſo be a change of the law, &c.* pag.537. col.2. The argument is framed thus: By what right tithes were payed vnder the law, they are not payable now, becauſe the law is changed; but then they were due for ſacrificing: *Ergo*, they are not ſo due now.

1.Cor.9.11.

Ex citation.Eſpenc.in 5.1.ep. Timoth.p.121.

And for further euidence: 1. the Greek Scholia, vpon theſe words of S.*Paul*, 1.Cor.9.11. *If we haue ſowne vnto you ſpirituall things*, doe thus note; *Magiſtrum paſci oportere inſinuat*, he inſinuateth, that the maſter and teacher muſt be nouriſhed: *ſpiritualia fidem vocans, &c.* hee calleth ſpirituall things faith, and carnall, food. *Egeſippus* vpon theſe words Iſay 1.2. *the oxe knoweth his owner*, thus obſerueth, *Quid per bouem niſi ſanctus quiſque prædicator intelligitur, &c.* What is vnderſtood by the oxe, but euery holy preacher labouring in the ſeed of the word.

De doctrin. Chriſt.lib.2. cap.10.

Franciſcan. Titlemann. de fide & morib. Æthiop.

2 Of the South and Africane Church, *Auguſtine* ſaith (who alſo is alleaged before) *Euangeliſtam per hoc pecus, &c.* The Scripture by this beaſt (that is the oxe) ſignifieth an Euangeliſt, (one that preacheth the Goſpell) the Apoſtle ſo interpreting, &c. In the Aethiopike Church, at this day the Patriarch receiueth tithes, *in pauperum ſubuentionem, &c.* To relieue the poore, to marrie orphans, to redeeme captiues, and to doe ſuch other works of pietie, &c. they are not paied in any ſuch regard, as due to the ſacrificing prieſthood.

Harmon.ſect.11.pag.346. Ibid.p.354. 1.Cor.19.14.

3 Confeſſion of Heluetia the former, cap.18. *The faithfull miniſters are worthy as good workemen of their reward*, &c. Bohemia cap.9. Miniſters ought to be prouided for, according to the Lords ordinance, whereof S.*Paul* ſpeaketh, the Lord hath *ſo appointed, that they which preach the Goſpell ſhould liue of the Goſpell, &c.* this maintenance then is due for preaching of the word.

In 1.Tim.c.2. pag.24.

4 See before to this purpoſe the decrees of ſome of their Popes. So alſo *Eſpencæus: Stipenda eccleſiaſtica accipiat, ſed qui eccleſiæ militat, metat & colligat, ſed qui ſpargit & ſeminat, &c.* Let him take the ſtipend of the Church, but he which warreth for the Church; let him reape and gather, but he that ſoweth; let him feed of the flocke, but he which feedeth the flocke, &c. the milke then of the flock is due to him, that by preaching feedeth the flocke, and not otherwiſe.

THE SIXTH GENERALL CONTROVERSIE, CONCERNING THE SVPERSTITIOVS ORDERS, AND SECTS OF MONKES, AND FRIERS.

MOnkes in Latine, called *Monachi*, deriued of the Greeke word, were ſuch as liued ſolitarilie, and thereupon had they their name: And they were at the beginning of three ſorts: ſome were called Eremites, that liued in woods and deſerts by themſelues: there were other which were mued vp and incloſed in Cels and walles, which had not ſo much libertie as Eremites had; but kept alwaies in their cages and cloſets, and ſo in miſerie ſpent their daies: and theſe were called *Anchorites*, that is, ſeparated, ſet apart from all men and liuing by themſelues. There was a third ſort called *Cœnobites*, which liued in companies, as it were in Colledges by themſelues, and had all things common: and theſe properly were called Monks, *Bellarm. lib. 2. de monach. cap.* 3. This controuerſie hath many queſtions.

1 Concerning the beginning and originall of Monkes, and of their diuers ſects, two parts.

2 Concerning Counſels of perfection, whether they differ from Euangelicall precepts.

3 Concerning vowes in generall, three parts: Firſt, whether it bee lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes are any part of the worſhip of God.

4 Concerning Monaſticall vowes in particular, three parts. Firſt, of the vow of voluntarie pouertie. Secondly, the vow of obedience. Thirdly, the vow of continencie.

5 Concerning Monaſticall perſons. Firſt, whether the younger ſort ought to be admitted to profeſſe Monkerie. Secondly, whether children can profeſſe without conſent of their parents. Thirdlie, whether married perſons may with mutuall conſent. Fourthly, whether either of the parties, the marriage not conſummate, may enter into profeſſion.

6 Concerning the rules and diſcipline of Monaſticall life. Firſt, of their ſolitarie and ſeuere kind of life. Secondly, of their canonicall houres. Thirdly, their habite and apparell. Fourthly, of their maintenance, whether they ought to liue by begging, or labour of their hands. Of theſe in order.

THE FIRST QVESTION, OF THE BEGINNING AND ORIGINALL OF MONKES, AND OF THEIR DIUERS SECTS.

THis queſtion hath two parts: Firſt, of their originall. Secondlie, of the diuerſitie of their ſects.

THE FIRST PART, OF THE ORIGINALL OF MONKES.

The Papiſts.

88. Error.

THey make this profeſſion to be as ancient as the time of our Sauiour Chriſt, and prooue the beginning thereof both out of the new and old Teſtament.

Argum. 1. *Elias* and *Elizeus* were Eremites, and liued without wiues, neither poſſeſſed any riches: *Ergo*, this profeſſion of life is moſt ancient, *Bellarm. cap.* 5. *Rhemiſt. annot. in Mark.* 9. 3.

Anſ. Firſt, the argument followeth not; they had no wiues, nor riches: *Ergo*, were Eremites: for euen amongſt the Papiſts themſelues many were kept from wiues, (as their prieſts) and yet were neither Monkes nor Eremites. Secondly, though we reade not that *Elizeus* was married, yet the ſonnes of the Prophets were, that liued as it were in the ſame Colledge with him, which *Bellarmine* maketh a Colledge of Monkes and Eremites: and ſaith very vntruly, that they all liued without wiues, *cap.* 5. Thirdly, though *Elias* and *Elizeus* were ſometime in the wilderneſſe, yet they alwaies remained not, neither liued there.

2. King 4. 1.

*Argum.*2. *Iohn Baptiſt* a perfect patterne of Eremiticall life, for liuing in the deſert and wilderneſſe, for his rough apparrell, for abſtaining from all delicate meate, *Rhemiſt. annot. Matth.*3.1.

Anſ. Firſt, *Iohn Baptiſts* calling was ſingular and extraordinarie, and therefore he cannot be made an author of any ordinarie profeſſion. Secondly, we denie not but his life was auſtere, and that he made his abode in a ſolitarie place, yet there were houſes and villages not farre off: his apparrell alſo was courſe cloath, made of the hard haires of Camels: his food was of locuſts and wild honie, the vſuall and common meate of that countrey: he was an extraordinarie preacher of repentance, and ſhewed in himſelfe an example of auſtere life, as it became the forerunner of Chriſt: but being no miniſter of the Goſpell, but the laſt Prophet of the law, he cannot bee a patterne of an ordinarie profeſſion vnder the Goſpell, *Fulk. annot. Matth.*3.*ſect.*1.

*Arg.*3. Nay *Bellarmine* fetcheth his Monkiſh order from a more ancient beginning, then from *Elias*, and *Iohn Baptiſt*; yea from before the flood: for *Enos* (ſaith he) ſeemeth to haue brought in ſome ſtricter kind of life, and peculiar maner of worſhipping God: whereas the text ſaith, that he began to call vpon the name of God: that is, after another manner: for *Adam, Seth, Abel*, before this time called vpon the name of God, *cap.*5.

Anſ. Firſt, who would haue thought, that there had bin Monks and Eremites before the flood, if the Ieſuite had not ſaid it, or that this text, which he alleageth, could haue prooued it? The argument followeth not: *Enos* brought in a peculiar worſhip of God, therefore was founder of the Eremiticall life: for he brought in the true worſhip of God; but the other is ſuperſtitious and erroneous. Secondlie, *Tremellius* readeth agreeably to the Hebrew, *Tum nomen Dei cœptum eſt innocando profanari*: Then the name of God began to be prophaned in calling vpon, that is, his worſhip began to be corrupted: for the Hebrew word ſignifieth, both to inuocate and call vpon God, as alſo to corrupt, pollute, or prophane. Thirdly, if we reade as they doe, The name of God began to be called vpon: it only ſheweth a reſtoring and renuing of the true worſhip of God, which was polluted by the poſteritie of *Cain*, whoſe ſtocke and familie is ſet downe in that chapter, Geneſ.4. and when profaneneſſe encreaſed in the poſteritie of *Cain*, then the faithfull ſeperated themſelues from the reſt, and aſſembled by themſelues apart, to worſhip God.

*Argum.*4. *Bellarmine* alſo ſaith, that the inſtitution of Monkes proceeded from the Apoſtles, who appointed all things to be common, as it may appeare, Act.4. and the Apoſtles were the firſt Chriſtian Monks: So that his argument concludeth thus, All things were common in the Apoſtles time: *Ergo*, there were Monkes then, *lib.*2 *de monach.c.*5.

*Anſ.*1. If the Apoſtles were the firſt Monkes, how then is *Iohn Baptiſt, princeps monachorum*, prince of the Monkes, as *Bellarmine* hath affirmed a little before? he cannot be the firſt, and the Apoſtles the firſt too. 2. If the communitie in vſe amongſt the beleeuers in thoſe daies, made them Monkes, then the whole congregation was of Monks: for as many as beleeued had all things common, Act.2.44. which were reckoned to the number of three thouſand ſoules, v.41. So then by this reaſon al Chriſtians muſt be Monks. 3. There was a communitie amongſt them, but not like the Monkiſh communitie: for firſt their communitie was voluntarie, not impoſed vpon them; but the other is inforced by vow: ſecondly, their community was not, in relinquiſhing their goods, and not to meddle with them themſelues, as men were perſwaded in monkery, but an equall diſtribution of them to as many as needed: thirdly, that communitie was in reſpect of that preſent neceſſitie in the time of perſecution; but Monkiſh communitie is not vpon neceſſity, but vpon ſuperſtitious curioſity, whereby they think to merit heauen. 4. We grant there was ſuch a communitie, as we ſay, amongſt them, but they cannot ſhew a profeſſion of ſingle life amongſt the beleeuers in thoſe daies, of whom many were maried, as *Ananias* and *Saphira*, Act.5. and therefore they could not be Monks. 5. I oppoſe againſt them the iudgement of their owne *Thomas*, who affirmeth, that there were no Monks in Saint *Pauls* time: *ex citat. Eſpenc. in* 2. *Tim. pag.* 189.*c.*

Act.2.44.41.

Leuit.11.9.

Our Doway men will picke out Monkes in the old Teſtament: as whereas *Moſes* ſheweth what fiſh may bee eaten and are counted cleane in ſeas, riuers, and ſtanding pooles: by the firſt they vnderſtand Chriſtian people taken out of the Sea of this world, by the ſecond Preachers, by the third Monkes, which keepe alwaies in their cloiſters, as thoſe fiſh in their pooles.

Doway Bible. pag.409.

Contra. Thus haue they fiſhed in theſe waters, as the ſaying is, and caught a frogge: firſt, there is no ſuch word in the originall which ſignifieth a lake or ſtanding poole: there are three words, *bamaijm*, ἐν τοῖς ὕδασιν, in the waters, *baiammim*, ταῖς θαλάσσαις, in the ſeas, *benechalim*, ἐν τοῖς χειμάῤῥοις, in the riuers: the firſt is the generall word, which comprehendeth the two either ſalt waters on the Sea, or freſh water in the riuers. Secondly, of all other waters, the ſtanding pooles are the worſt, and therefore thereby their cloiſter Monkes are vnfitly ſignified, whom they take to be the beſt. Thirdly, euen in all theſe there were ſome cleane fiſh with finnes and ſcales, and ſome vncleane, as the muddie eeles: and ſuch were their vncleane cloiſter Monkes, of muddie and ſtinking life: thus haue they loſt a good argument for Monkes.

The Proteſtants.

WE ſee then that this Monaſticall and ſolitarie kind of life hath no proofe nor ground out of the Scriptures, either by precept or example: Nay, this kind of profeſſion was not knowne in the Church, for diuers hundred yeeres after Chriſt; how could then the Apoſtles bee the founders of this order? And though the name of Monkes be of ſome antiquitie in the Church, yet they were farre vnlike vnto Popiſh Monkes, that for theſe many yeeres haue peſtered the Church.

1 It is certaine, as *Hierome* witneſſeth, that *Antonius*, and his diſciples *Amathas* and *Macarius*, were the firſt beginners of Monkiſh profeſſion almoſt three hundred yeere after Chriſt, *Fulk. annot. Mark.* 6. 3. *Anno* 260. when *Sixtus* the 2. was Biſhop of Rome, *Paulus* began the profeſſion of Heremites, as *Mantuan* writeth:

Iſta ego crediderim per noxia tempora Paulum:
Niligenam ſole ardentem, qui primus eremum
Incoluit, liquiſſe vrbes, &c.
About this time *Paul* was the firſt, I geſſe,
Who neere to *Nilus* dwelt in wilderneſſe.

Hierome alſo reporting diuers opinions of the originall of Monkes, as how ſome ſhould fetch their beginning from *Elias* and *Iohn Baptiſt*, which conceit hee miſliketh, at the laſt alleageth the common opinion, *Antonium huius propoſiti fuiſſe caput*, that *Antonie* was the head or beginning of this profeſſion: to the which he ſubſcribeth, *in vita Pauli*. And he ſaith of *Hilarion*: *Nec quiſquam monachum ante ſanctum Hilarionem in Syria nouerat*: There was no Monke knowne in Syria before *Hilarion*. But the Apoſtles were not vnknowne in thoſe countries.

2 The beginning of Monkes, was not for the more merite, and to doe penance for their owne ſins and the ſinnes of the world; for *Antonius* the firſt Monke confeſſed, that Chriſt only ſuffered for the ſinnes of the world: But the firſt occaſion was giuen in the time of perſecution, when as men were not ſuffered to worſhip God aright publikely: and therefore they fled into the wilderneſſe, *Rhemiſt. Matth.* 3. *ſect.* 3. As *Hierome* reporteth of *Paulus* the Heremite, who being perſecuted of his ſiſters huſband vnder *Decius* and *Valerian*, fled to the mountaines, *& ſic neceſſitatem in voluntatem vertit*, and ſo made a vertue of neceſſitie, *vita Pauli*. But now ſeeing the Chriſtian faith is openly profeſſed, they haue no ſuch cauſes to ſeeke ſolitarie and ſecret places.

Fulk. Matth. 3. ſect. 3.

3 The popiſh Monkes are altogether vnlike theirs: Firſt, they liued in ſolitarie places, farre from reſort of people: but the popiſh Mock-monkes liue in cities and the frequencie of the people, *Fulke annot. Matth.* 3. *ſect.* 3. Secondly, the Monkes in times paſt laboured with their hands: but the popiſh fat-bellies pampered themſelues in idlenes. Thirdly, they are altogether vnlike in life and doctrine, as we ſhall ſee more at large afterward, *Fulk. ibid.*

Concil. Colonienſ. part. 10. *cap.* 1. *Vita monaſtica non multo poſt Apoſtolorum tempora cœpit, quanquam multis perſuaſum ſit, aliam tunc fuiſſe, quam nunc eſt, monachiſmi rationem*: The Monkiſh life began not long after the Apoſtles time, although many think, that the profeſſion of Monkes was farre otherwiſe in thoſe times, then now.

This Councell maketh Monkerie not to be ſo ancient as the Apoſtles, and beſides ſaith, that the Monkiſh life now, is farre vnlike the life of the ancient Monkes: as it followeth, *cap.* 9. *Videmus monaſteria mulierum in pleriſque locis, in ſuſpectas de incontinentia domos, ne quid grauius dicam, eſſe commutatas*: We ſee the monaſteries of women, to be turned into wanton houſes ſuſpected of incontinencie, to ſay no more, &c. But ſuch were not the ancient Colledges and aſſemblies of Monkes.

Their owne Extrauagant alſo ſaith, that the rule of S. *Francis* is not grounded vpon the example of Chriſt or his Apoſtles: *Quæ vtique nec Chriſtus, nec Apoſtoli, &c.* Which neither Chriſt, nor his Apoſtles did either teach by word, or confirme by example, *Ioann.* 22. *Extrau. tit.* 14. *c.* 5.

I will adioyne the teſtimonie of Sir *Iohn Borthwicke* Knight, who endured much trouble for the faith of Chriſt: What ſhall I call the cloyſters of Monkes in theſe our daies otherwiſe then brothel-houſes, ſwine-ſtyes, and dennes of diſcord, &c? Wherefore I conclude, that this their kinde of life is wicked and naught, which is not grounded nor eſtabliſhed of any certaine calling of God, *Fox* pag. 1265. col. 1. In this holy mans iudgement therefore, the profeſſion of Monkerie tooke not beginning neither from Chriſt, nor his Apoſtles.

Pag. 1152. 2. 50.

And further, that popiſh Monkerie had not the beginning from the Apoſtles times, it is euident:

1. For the Greeke Church, *Sozomen* ſheweth that the firſt Monkes did betake themſelues to ſolitarie places, to auoid perſecution: The Tripartite ſtorie ſaith, that the Monkes, which laboured not with their owne hands, *violentis latronib. ſunt æquales habendi*, are to be held like vnto violent theeues and robbers.

Lib. 1. cap. 12.
Tripartit. hiſt. lib. 1. cap. 8.

2 For the South Church, *Athanaſius* teſtifieth, that diuers Monkes were married. In the Aethiopike Church, as *Zago Zabo* witneſſeth, *Monachi labore ſuo viuunt*, The Monkes liue by their labour, and digge the ground.

Epiſt. ad Dracont.
Damianus a Goes.
nus a Goes.

3 Confeſſion of Belgia, artic. 27. *This holy companie* (called the Church) *conſiſteth of thoſe that are to be ſaued, &c. therefore no man ought to ſeparate himſelfe from it, that being content with his owne ſolitarines, he ſhould liue apart by himſelfe.* Confeſſion of Heluetia, the latter: *Wee knowing certainly that Monkes, and the orders and ſorts of them, are neither inſtituted of Chriſt nor his Apoſtles, &c.*

Harm. ſect. 10. pag. 321.
Ibid. ſect. 11. pag. 340. See the place.

4 *Gregorie* in his time hath this obſeruation of certaine heretikes: *Qui populis admiſceri fugiunt,*

Moral.lib.16. in 21.c.Iob. *ſed ſeceſſum vitæ ſanctioris petunt, &c.* which refuſe to be conſorted with the people, but ſeek to leade a ſolitarie life, which doe ſo much the more infect others, *peſte perſuaſionis,* with their peſtilent perſwaſions, &c. by how much more they haue them in greater reuerence for the merit of their life, &c. Who ſeeth not, how fitly this deſcription ſuiteth the popiſh Monkes and Heremites? theſe three markes agree vnto them, ſolitarie life, peruerſe doctrine, opinion of merit. Some of their owne ſide Aluar.Pelag. planct.p.130. haue complained of their Monkes: *Though they haue the likenes of the Apoſtles, yet they are farre remoued from their life, let the Church lament her Monkes, &c. Bellarmine* confeſſeth, that *Athanaſius* Lib.2.de Monach.c.5. affirmeth, that there were no Eremites before *Antonie*, who liued in the beginning of the fourth age or hundreth yeere from Chriſt, &c. Their Monkes then and their heremites had not their beginning from the Apoſtles.

THE SECOND PART, CONCERNING THE diuers ſects of Monkes and Friers.

The Papiſts.

89.Error. THey ſay that imitation of diuers holy men, as of *S.Francis, S.Benet, S.Dominicke,* which hath brought in diuers ſects and orders of Religious men, doe tend all to the imitation of Chriſt, *Rhemiſt.annot.Philip.cap.3.ſect.2.1.Theſſ.1.2.*

Philip.3.17. This their aſſertion they would ground vpon the Apoſtles words, Philip.3.17. *Be ye followers of me brethren, Rhemiſt.*

1.Cor.11.1. *Anſw.* Firſt, Saint *Paul* would haue them no otherwiſe to follow him, then hee did Chriſt, 1.Corinth.11.1. Neither gaue any other rules to his followers, then hee had learned of Chriſt, as the patrones of the Monkiſh ſects haue done. Secondly, neither did *S.Paul* erect a new order of *Paulians*, as *Franciſcus* did of *Franciſcanes, Dominick* of *Dominicanes.* Thirdly, *S.Paul* was a perſwader of vnitie, not a maker of diuiſions among Chriſtians; as the Monkes and Friers haue done, one ſort perſecuting another for their opinions euen to death: *Fulk.annot.1.Theſſ.1.ſect.2. Fox* pag.798. Fourthly, if the rule of *S.Francis*, the beſt approued ſect amongſt you, be no other then this, as witneſſeth one of your Popes; *Domini noſtri ſanctum Euangelium, &c.* to obſerue the holy Goſpell of our Lord, *ſext.decret.lib.5.tit.12.c.3.Nichol.4.* Then is the rule of *S.Francis* ſuperfluous, ſeeing euery man is bound, that is called a Chriſtian, to follow the Goſpell of Chriſt.

The Proteſtants.

COntrariwiſe wee affirme, that it is a great derogation to Chriſt when the people ſhall ſay, I follow the religion of *Auguſtine*, the religion of *Francis*: another ſaith, I hold of *Dominicke*: another, I hold of Ieſus, as the Ieſuites doe, *Fulk.Philip.3.verſ.17.*

*Argum.*1. Saint *Paul* reproueth the Corinthians, becauſe they made the like ſects amongſt themſelues: one ſaid, I am *Pauls*, another, I am *Apolloes*; and concludeth, that therefore they were car- 1.Cor.3.4. 21,22. nall, 1.Cor.3.4. And further, he ſaith, they ſhould not reioyce in men, for all things were theirs, whether *Paul, Apollos*, or *Cephas*, verſ.21.22. That is, they were not maſters of their faith, to inſtitute new religions and ſects, but the Miniſters and ſeruants of the Lords inheritance. If therefore it was not lawfull to ſay, I hold of *Paul*, I hold of *Cephas*: neither is it lawfull to ſay, I hold of *Dominicke*, I hold of *Francis*, I hold of Ieſus: for ſeeing they make their ſects, and Ieſus maketh his, it is euident that they are not all referred to the imitation of Ieſus: for then they might all as well be called Ieſuites. So then in the Apoſtles time there was not any ſuch following of ſects, or calling of men by the names of their patrones and authors, as it is now in Poperie; but all that beleeued in Chriſt, were cal- Acts 11.26. led of his name Chriſtians, Act.11.26.

*Argum.*2. The number of Monkes and Friers was almoſt infinite, ſects vpon ſects, and new orders daily were deuiſed, as *Auguſtinians, Bernardines, Carmelites, Carthuſians, Dominicans, Franciſcans*, and a great ſort more, to the number of an hundred ſects, as they are reckoned by Maſter *Fox* pag.260. And *Tilmane Heſhuſ.* ſetteth downe 65. ſeuerall ſects, or rather ſchiſmes of Monkes, *loc.25. error.10.* This irkeſome rabble therefore of Monkes is fitly ſhadowed foorth by the ſwarme of Lo- Reuel.9.4. cuſts, which came vp out of the bottomleſſe pit, Apoc.9.4. And verily as the Locuſts and Graſhoppers conſume and deuoure the fruites of the earth, ſo the begging Friers, and idle Monkes deuoured the goods of the people, and corrupted the doctrine of the Church.

3 Laſtly, this diuiſion of Monkerie into ſects and ſundrie orders, is of no great antiquitie; they were not knowne in *Auguſtines* time, who knew no other name of them, then Monkes: for he wrote a book of purpoſe, *De opere Monachorum*; Of the labour of Monks: But other names of *Carmelites, Carthuſians, Franciſcans*, or ſuch like, were not heard of in the Church in thoſe daies; but came in long after in the time of *Innocentius* the 3. about *ann.*1212. many yeeres after *Auguſtine: Fox p.*259.

The time by peruſing the ancient monuments and records, may eaſily be aſſigned, when moſt of theſe Frierly and Monkiſh ſects began. *Anno* 1100 *Vrbanus* the 2. confirmed the ſects of the *Carthuſians*, and *Ciſterſians*: *Anno* 1118. vnder *Paſchal* the 2. began the ſect of the *Templaries*: *Anno* 1125. *Calixtus* the 2. confirmed the order of the *Pramonſtratenſes*: *Anno* 1150. *Eugenius* the 3. confirmed the order of the *Gilbertines* in England. *Anno* 1223. *Honorius* the 3. receiued vnder his protection the *Auguſtinians, Carmelites, Franciſcans, Dominicans.* *Anno* 1295. vnder *Celeſtinus* the 5. the order of the *Celeſtines* began. *Iohn* the 23. confirmed the ſect of the *Grandimontenſes*. *Anno* 1371. *Vrban* the 5. confirmed S. *Bridgets* order. *Gregorie* the 12. did approue the ſect of the *Hieronymites* and *Montolinenſes, anno* 1410. *Iohn* the 24. ratified the order of the *Friſonarians, anno* 1418. *Anno* 1555. *Paulus* the 3. or thereabout, confirmed the ſect of the *Ieſuites*: *ex Cælio* 2. *Vergerio. Balæo & alijs.*

This inuention of Sects and new Profeſſions, hath bin by the Emperiall lawes prohibited; as *Cod. lib.* 1. *tit.* 12. *leg.* 11. *Honor. Theodoſ. Cælicolarum nomen inauditum, &c.* The ſtrange and vnknowne name of *Cælicolites*, that is, inhabitants of heauen, hath found out a new ſuperſtition: and ſo the law proceedeth, *Niſi ad fidem Chriſtianam conuerſi fuerint, &c.* Vnleſſe they bee conuerted to the Chriſtian faith, ſhall bee puniſhed as heretikes. This law approoueth no name or faith to bee vſed, but of *Chriſtians*: the name of *Cælicolites* was a goodly title, as the name of *Ieſuites* is; but as that name was made a cloake for ſuperſtition and hypocriſie, ſo is this: and, howſoeuer they are called, if they ſwarue from the name and faith of Chriſtians, by this law they are accounted heretikes.

This innumerable rabble of Monkes hath miſliked alſo their owne patrones the Popes of Rome: *Concil. Lateranenſ. ſub Innocent.* 3. *cap.* 3. *Firmiter prohibemus, &c.* We doe ſtreightly forbid, that no man from henceforth inuent a new Religion, leſt the too great diuerſitie of religious perſons doe bring great offence into the Church of God; but he that will enter into religion, let him chuſe ſome one of them which is alreadie approued: and he that is diſpoſed to erect an houſe of religion, let him follow ſome rule alreadie in vſe, &c. But yet for all this decree, many ſects of religions were afterward inuented. Likewiſe *Gregorie* the 10. doth not only forbid new religions to be inuented, but condemneth, *Ordines mendicantes*, all the orders of begging Friers, begun ſince that generall Councell of Laterane: *ſext. decret. lib.* 3. *tit.* 17. *c.* 1. *Ioann.* 22. doth alſo reuerſe and diſſolue the order of the *Fraticelles*, who were after the order of *Francis*: *Extrau. Ioan. tit.* 7. *c.* 1. *Clemens* 5. deſtroyed the ſect of the Beguines; which is reuiued notwithſtanding by *Iohn* 22. *Extrau. commun. lib.* 3. *tit.* 9. *c.* 1. Thus we ſee what good opinion the Popes themſelues haue of their owne ſects.

Adde the ſeale of holy Martyrs, *Iohn Wickliffe* holy Confeſſor; *Benedict, Francis, Dominicke*, with all ſuch as haue been patrones of priuate religion, except they haue repented, with ſuch as haue entred into the ſame, are in a damnable ſtate. *Fox* pag. 450. col. 1. artic. 43. Pag. 414. 1. 66.

Maſter *Tindall* holy martyr, to follow the rules of *Auguſtine, Benedict, Francis*, and ſuch other, is to leaue the faith: *Fox* pag. 1251. col. 1. Pag. 1140. 1. 60.

I adde for further proofe: 1. That the Greekes haue no Monkes but after the order of S. *Baſil* Biſhop of Cæſarea, who inſtituted his order of Monkes, about *anno* 380. 2. The Aethiopians haue but one only order of religion, which is of S. *Anthonie* the Heremite: and their great Patriarke is alwaies of that order; as *Zago Zabo* ſaith, an Aethiopian Biſhop. Theuet. lib. 6. cap. 2. Aluares deſcrip. of Æthiopia. Damianus a Goes de morib. Æthiop.

Confeſſion of Baſil, artic. 5. *The Church of Chriſt doth labour all that ſhe can, to keepe the bounds of peace, therefore ſhe doth by no meanes communicate with ſects, and the rules of orders, deuiſed to make difference of daies, meates, apparell, &c.* Harm. ſect. 16. pag. 484.

4 *Eraſmus* complaineth of the vnneceſſarie rabble and ſects of Monkes: *Ego puto, cucullatum vitæ genus expertus, rem Chriſtianam nihilo deterius habituram, &c.* I thinke, as hauing good experience of a Monkes cowle, that Chriſtianitie would be no whit the worſe, *ſi non eſſent tot cultuum, ciborum, titulorum diſcrimina*: if there were not ſuch difference of profeſſions, meates, titles: ſeeing Monkerie is come to that paſſe, that if you take away certaine externall things, *fere deteriores ſunt cæteris*, they are almoſt worſe then others, and the better part of the Monaſteries haue ſo little exerciſe of religion, *vt nuſquam minus liceat religioſam vitam agere*, that no where may one leade a leſſe religious life, &c. Epiſt lib. 22. ad Ioann. Gacchum Monachum.

Our Doway countrimen may be here brought foorth as witneſſes againſt their fellowes: for vpon that place, Deuter. 25. 10. where he was to put off his ſhoe, as a ſigne of ignominie, that would not raiſe vp ſeed to his brother, they giue this rule: *Paſtors and Doctors muſt beget ſpirituall children to Chriſt, not to themſelues, and ſo they are called Chriſtians, not Paulians, whom S. Paul conuerted*: and why then, I pray you, are your Franciſcanes, Benedictines, Dominicanes, and the reſt, ſo called of *Franciſcus, Benedictus, Dominicus*, and other their founders? Doway Bible. 447.

THE SECOND QVESTION, CONCERNING the Counſels of perfection.

The Papiſts.

This they ſay is the very foundation of the Monaſticall life, which is the moſt perfect eſtate and calling of Chriſtians: for they performe more then Chriſt hath commanded, not only his precepts, but euen his counſels alſo, which, they ſay, doe much differ: for the precepts are enioyned to all Chriſtians, and to leaue a precept vndone, is ſinne: but the Euangelicall Counſels are giuen onely to thoſe that are perfect, which they are not bound to keepe, neither doe they ſinne in leauing them vndone: yet if they obſerue them, they doe merit more and ſhall haue a greater reward: Such Counſels of perfection are theſe; To giue all wee haue to the poore; to abſtaine from eating of fleſh, to vow chaſtitie and ſuch like: *Bellarm. cap.* 7. *Rhemiſt annot. Matth.* 19. *ſect.* 9. 90. Error.

Argum.

Math.19.21.

*Argum.*1. Matth.19. verſ.21. Chriſt ſaith, *Goe and ſell all thou haſt, if thou wilt be perfect.* This was a Counſell of perfection, not a precept giuen to all Chriſtians.

Anſw. Firſt, this was both a Counſell and precept, though not to all, yet to this one man, to diſcouer his hypocriſie and vaine confidence which he had in himſelfe, as though he had kept the law, when he was farre from it, *Fulke* Matth.19.9. Mark.10.3. Secondly, it is a generall precept vnto all, to loue the Lord with all the heart, and to be content, when the Lord requireth, for Chriſts ſake, to leaue all we haue, *Caluin. Inſtitut.4.cap.13.ſect.13.*

Bellarmine replieth: Firſt, it is not like, that this young man was an hypocrite, or a vaine boaſter of himſelfe, becauſe it is ſaid Chriſt loued him; but he loueth no hypocrites or proud men.

Math.12.20. Zach.4.19. Mark.12.34. Matth.22.35.

Anſw. Firſt, it was prophecied of our Sauiour, as it is alleaged, Matth.12.20. that hee ſhould not quench the ſmoaking flaxe; that is, that Chriſt ſhould accept and approue the leaſt good things that he found in men, increaſing and not extinguiſhing them: as it is alſo ſaid, Zach.4.10. *Who hath deſpiſed the day of ſmall things?* ſo Chriſt is ſaid to haue loued this young man, becauſe he ſaw ſome beginning and likelihood of goodneſſe in him, though in the reſt he approued him not. Secondly, the like example we haue, Marke 12.34. where our Sauiour ſaith to a certaine expounder of the Law, that had anſwered him diſcreetly, *Thou art not farre from the kingdome of heauen*: which was a great commendation of him; and yet the other Euangeliſt Saint *Matthew* reporting the ſame ſtorie, chap.22.35. ſaith he came to tempt Chriſt; he was not then void of ſome diſſimulation, yet Chriſt commendeth him.

Secondly, *Bellarmine* ſaith, that a man may loue God with all his heart, and yet is not bound to doe all, which God counſelleth; but, which hee commandeth, *Bellarm. lib.2. de Monach. cap.9. in argum.5.*

Prou.1.25.26. Dan.4.24.

Contra. This is a moſt groſſe anſwere, and contrarie to the Scripture: for he that loueth God with all his heart, is bound to keepe the Counſels of God, and it is ſinne to tranſgreſſe them: as Prou.1.25.26. *You haue deſpiſed all my counſell, and therefore I will laugh at your deſtruction*: and *Daniel* ſaith to *Nabuchadnezzar*, 4.24. *Let my counſell be acceptable vnto thee, breake off thy ſinnes by righteouſnes, &c.* Will they ſay now, that the King was not bound to obey this counſell?

Acts 2.44.

*Argum.*2. Acts 2.44. They had all things common. This is not a rule or precept to all Chriſtian men to liue in common, but a life of perfection and counſell followed of the religious, *Rhemiſt.*

Anſw. This liuing in common among the brethren in the Apoſtles time, is the ſame that ought alwaies to be among all Chriſtians, that no man account that to be his owne, which the neceſſitie of his brother requireth to be beſtowed vpon him; this the rule of charitie requireth, which is one of the great commandements: *Fulke in hunc locum.*

1.Cor.7.25.

*Argum.*3. 1.Cor.7.25. Concerning Virgins, I haue no commandement of the Lord, but I giue mine aduice. A precept therefore is one thing, a Counſell of perfection another: *Bellarm. cap.9.*

1.Cor.7.9.40. Math.19.12.

Anſw. Firſt, *Paul* hath no generall commandement from God to impoſe the yoke of continencie vpon any, becauſe God had left mariage free, and therefore no man is to be barred and kept from it: But the Apoſtles particular aduice and ſentence (being moued by the ſpirit of God, verſ.40.) is not only a Counſell, but a commandement, that both they which haue the gift of continencie, ſhould glorifie God by that gift, verſ.7. and they which haue it not, ſhould marrie rather then burne, and ſo diſhonour God, verſ.9. Therefore the Apoſtle ſaith, *Let euery man wherein he is called therein abide with God*, verſe 24. If a man be called to liue ſingle, he ought to obey his calling, hauing receiued the gift: if a man be called to the married eſtate, he muſt not preſume beyond his ſtrength, to liue vnmaried. Wherefore it is both a Counſell and a precept, to thoſe that haue receiued the gift of ſingle life: for otherwiſe they diſobey Gods calling, which is ſinne. And our Sauiour ſaith, he that is able to receiue it, let him receiue it, Matth.19.12. He that hath the gift, is commanded to vſe it, for in leeſing it he ſinneth. And laſtly, euery man by commandement is bound to the vttermoſt of his power to ſet forth Gods glorie: But God is moſt glorified by the ſingle life of thoſe, which are able to containe, and therefore they ought in dutie ſo to doe.

Hom.16. in 3. cap. Ionæ.

Againe, in that the Apoſtle ſaith he had no commandement of the Lord, his meaning is, that he was not directed in this caſe of virginitie by any ſpeciall precept out of Scripture, otherwiſe then by the counſell of the ſpirit ſpeaking in him: but that the aduice of the Apoſtle is of the ſame nature and authoritie with a precept, it may appeare, for that he ſpeaketh not of himſelfe, but by the ſpirit of God, verſ.40. and he had receiued mercie to be faithfull, verſ.25. Wherefore if it be faithfulnes in the Apoſtle to giue this aduice, it was faithfulnes in them to follow it. Vnleſſe any man will entertaine *Origens* light conceit, that thinketh S. *Paul* to haue ſpoken of himſelfe, without warrant from God: as he vntruly ſaith of the Prophets, that they ſpake ſome things of themſelues, as namely, when that came not to paſſe which they prophecied: as that of *Ionas* 3. that within three daies Niniuie ſhould be deſtroyed: and that of *Gad*, that ſpake of three daies peſtilence to *Dauid*, 2.Sam.24. whereas it ceaſed the ſame day. So he ſaith S. *Paul* ſpeaketh of himſelfe in this place. But he is both there and here deceiued: for the Prophets ſpake as God bid them, who notwithſtanding vpon their repentance ſeemed to change the decree, as when hee ſent the Prophet to tell *Hezekiah* he ſhould die: But this by the way of *Origens* error.

Thirdly, as S. *Paul* ſaith here concerning Virgins hee had no commandement, but gaue aduice; ſo he ſaith of marriage, verſ.6. *I ſpeake this by conceſſion, or as giuing aduice, not by commandement*: that is, that to auoide fornication a man might marrie: but this is a commandement, as verſ.9. to marrie rather then burne; and yet the Apoſtle calleth it an indulgence, or conceſſion.

Fourthly, verſ.12. the Apoſtle ſaith in the ſame ſenſe, *to the remnant I ſpeake, and not the Lord*, that is, I giue counſell, hauing no preſcript commandement in the word; that is, that a faithfull man ſhould not leaue his vnbeleeuing wife, if ſhe be content to dwell with him. But this is a commandement, and not to bee tranſgreſſed; as it may thus appeare: firſt, by the manner of ſpeech, being imperatiue, *let him not forſake her*, verſ.12. Secondly, verſ.15. if ſhe will depart, the man is not in ſubiection: therefore if ſhe will not depart, but abide, the man is in ſubiection, that is, bound to keepe her. Thirdly, verſ.16. The beleeuing man may be an inſtrument to ſaue his vnbeleeuing wife: but we are bound to doe all that may further anothers ſaluation: *Ergo*, euen this counſell alſo of the Apoſtle is a commandement. And thus hath *Bellarmine* gained nothing by this place. 1.Cor.12.15. 16.

Here alſo the Doway gloſſe-men doe thus argue for Euangelicall Counſels: becauſe vnder the law there were ſpeciall ſtates not commanded by law, but voluntarily profeſſed, as of the children of the Prophets, the Nazarites, Rechabites, &c. which were exemplar figures of religious orders in the new Teſtament: to this purpoſe the Doway ſtudents, p.936.

Contra. 1. The olde Teſtament cannot bee a rule vnto the new in the ceremoniall obſeruations thereof. 2. Some of thoſe ſpeciall ſtates were commanded to ſome, as the profeſſion of a Nazarite to *Samſon*, Iudg.13.7. And the Rechabites were enioyned that ſtate of life by their father *Ionadab*. Ierem. 35.8. 3. The children of the Prophets did not vow chaſtitie, for they were married, 2.King.4.4. wee grant a difference betweene thoſe which they call precepts and counſels: but thus farre, that although in particular the Counſell is not commanded, yet in the generall it is included, that euery man is bound to ſerue God with all his might, in what thing ſo euer he may; as one may haue more ſtrength then another: yet neither the keeping of a precept nor counſell is meretorious.

The Proteſtants.

WE doe truely affirme and according to the Scriptures, that it is impoſſible for any man to performe the law and commandements of God, much leſſe to fulfill more then is commanded: And therefore it is falſe, that beſide the precepts of Chriſt there are Counſels of perfection, which are at a mans choyce to doe or not to doe: for whatſoeuer is to the glorie of God, wee are bound to doe. We acknowledge then no ſuch euangelicall Counſels, as they imagine, *Caluin.*

*Argum.*1. Matth.5.48. Our Sauiour ſaith, Yee ſhall be perfect, as your heauenly father is perfect. Therefore all Counſels tending to perfection, are commandements. If there be any thing whereby we may more neerely attaine vnto perfection, that we are bound and commanded to doe: As if a man can better obtaine this perfection of godlineſſe, by liuing ſingle, if he haue the gift, he ought to doe it: for hauing not the gift, and yet preſuming, he burneth in luſt, and ſo is ſet further backe in the courſe of godlineſſe, *Caluin. argument.* Matth.5.48.

Bellarmine diſtinguiſheth, there are (ſaith he) two kindes of perfection; a leſſe which conſiſteth in the full keeping of the law, which is neceſſarie to ſaluation: ſuch a perfection is commanded, Matth.5. There is a greater perfection, not ſimply neceſſarie to ſaluation, but to obtaine a more excellent degree of glorie, in obſeruing the counſels: and this our Sauiour meaneth, when he biddeth the young man to ſell all he had, to be perfect, Mark.10.21. *Bellarm. cap.9. argum.5.*

Contra. Firſt, there can be no greater perfection, then in the abſolute fulfilling of the law: for the beſt perfection in this life is in loue, 1.Iohn.4.12.16.17. But loue is the fulfilling of the law, Rom.13.10. Wherefore, that which he calleth the leſſe perfection is the beſt, ſeeing it fulfilleth the law. Secondly, the perfection ſpoken of, Matth.5.48. is the beſt perfection, to be perfect as God is perfect: for what greater perfection can there be, then to be perfect according to the example of God? Thirdly, that thing, to the which Chriſt exhorteth the young man, to ſell all he had to giue to the poore, is not ſo great a point of perfection, as this, whereof Chriſt ſpeaketh, that we ſhould loue our enemies, and ſo be perfect as God is perfect: for a man may giue all his goods to the poore, and yet bee without loue, 1.Cor.13.3. but he cannot loue his enemies, vnleſſe hee haue loue: wherefore this point of perfection ſeemeth to be greater then the other, and ſo *Bellarmine* hath loſt a good diſtinction. Wherefore, this remaineth a ſtrong place, notwithſtanding all his cauils; that exhortation to perfection conteineth not onely a counſell, but a precept alſo and commandement. 1.Iohn 4.12.16 Rom.13.10. Matth.5.48. 1.Cor.13.3.

*Argum.*2. We are bound to loue God with all our heart, with all our ſoule, with all our ſtrength: Therefore whatſoeuer thing there is, whereby wee may expreſſe the loue of God, wee are bound by commandement to doe it; it is not left to our owne will: for not to loue God more then thou doeſt, if it be in thy power, it is a grieuous ſinne, *Martyris argument.*

Bellarmine anſwereth thus: *Qui deum diligit ſuper omnia, etiamſi eum non tam ardenter amet, quam ferre poſſet, vel non faciat pro eo omnia, quæ poſſet; ille habet Deum pro ſummo bono, cap.13.* Hee that loueth God aboue all things, although he loue him not ſo entirely, as perhaps hee may, neither doth all things for his ſake that lie in his power: yet for all this, he eſteemeth of God as his chiefe good, &c. I pray you ſee, what contradictorie ſpeeches theſe bee: The Ieſuite ſaith, a man may loue God perfectly and aboue all, and yet not loue him ſo much as hee is able, that is, imperfectly: ſo a man, by his Monkiſh diuinitie, may loue God aboue all, and yet not loue him aboue all: for if he did, he would refuſe to doe nothing for Gods loue that is in his power.

Luk. 17.10. *Argum.* 3. Luk. 17.10. When you haue done all thoſe things which are commanded you, ſay, We are vnprofitable ſeruants, and did nothing but that which was our dutie to doe: *Ergo*, wee are bound to doe all things that are to be done, and we cannot doe that which we ought, much leſſe more then we ought to doe, *Martyris argument.*

Bellarmine anſwereth: Firſt, Chriſt ſaith, when you haue done all which I commanded you, not which I counſelled you.

Anſw. As though the argument followeth not ſtrongly: you cannot doe the leſſe, that is, keepe my commandements, therefore you cannot doe the more, that is, ſpeaking now (as the Ieſuite doth) the Counſels of perfection, which are more then the precepts. It is a precept of neceſſitie to diſpenſe our goods to the vſe of the poore; it is a counſell of perfection, as they ſay, to giue all away to the poore: But if a man cannot performe the firſt, that is, keeping his goods to vſe them aright, much leſſe is he able with a reſolute minde to giue them all away.

Secondly, he anſwereth: Chriſt biddeth them to ſay ſo, as ſhewing their humilitie, not that they were indeede vnprofitable ſeruants. A poore ſhift, as though Chriſt enuied the good of his ſeruants, or would obſcure their well-doing, and doth not rather aduance it to the vttermoſt, and make the
Matth. 25.34. moſt of the ſeruiceable workes of his children, as we ſee, Matth. 25.34. And Chriſt being a faithfull Prophet, would not ſurely deceiue his Diſciples, and tell them one thing, and himſelfe know and thinke another. Some anſwered in *Bernards* time to this place, as the Ieſuite now doth: *Hoc (inquies) propter humilitatem Chriſtus monuit dicendum eſſe:* Chriſt onely would haue vs thus to ſpeake, namely, that we are vnprofitable ſeruants, to ſhew our humilitie. He anſwereth: *Planè propter humilitatem, ſed nunquid contra veritatem:* You ſay true, for humilitie, but not againſt the veritie, *de triplici cuſtod. ſerm.* So likewiſe was it decreed, *Concil. Milenitan. can. 6. Placuit, quod ait S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, &c. quiſquis ſic accipiendum putat, vt dicat propter humanitatem non oportere dici nos non habere peccatum, non quia veritas eſt, anathema ſit:* Whereas Saint *Iohn* ſaith, If wee ſay we haue no ſinne, we deceiue our ſelues, &c. Whoſoeuer thinketh it is ſo to be vnderſtood, that for humanitie ſake it becommeth vs not to ſay that we haue no ſinne, not becauſe the truth is ſo indeede, let him be accurſed, &c. But theſe Frier-like miſts and ſmoake of Locuſts, are not able to dimme the cleere light of this Scripture, which ſheweth, that when wee haue done all we can doe, we come farre ſhort of our dutie.

Argum 4. Bellarmine, the better to perſwade that there are certaine Euangelicall counſels beſide precepts, ſetteth downe certaine differences betweene them, *cap.* 7. which differences if they ſhall appeare to be none, then precepts and counſels ſhall be all one.

1 His firſt difference is, in reſpect of the matter, precepts (ſaith he) are more eaſily kept; but counſels more hardly and with greater difficultie.

Contra. It is an harder matter to loue our enemies, then for a man to giue all his goods to the poore: and therefore the loue of Chriſt is ſet forth to be the moſt excellent kinde of loue, becauſe he died for
Matth. 5.48. his enemies, Rom. 5.8. But the firſt is a precept of perfection, as *Bellarmine* confeſſeth, Matth. 5.48. the other a counſell of perfection, Matth. 19.21. confeſſed alſo by *Bellarmine*: *Ergo*, a precept is more difficult then a counſell.

2 The ſecond difference in reſpect of the ſubiect: a precept is generall, preſcribed to all; a counſell is particular, belonging onely to ſome, *Bellarm. ibid.*

Contra. They confeſſe that ſingle life appertaineth to counſell, as the Apoſtle ſaith, he giueth coun-
1. Cor. 6.7. ſell concerning virgins, 1. Cor. 7.25. but this is generall, verſ. 7. *I would that all men were as I am*, that is, ſingle. Againe, to marrie to auoide fornication is an indulgence or counſell, 1. Cor. 7.6. yet generall, verſ. 2. *To auoide fornication, let euery man haue his wife:* ſo theſe counſels are generall, that euerie man hauing the gift of virginitie ſhould vſe the ſame; and euery one not hauing it, ſhould vſe the remedie.

3 A third difference, a counſell not obſerued deſerueth no puniſhment, as a precept doth, being obſerued it hath a greater reward.

Contra. Firſt, to marrie rather then burne, is an Apoſtolicall indulgence or counſell, 1. Cor. 7.6. but to burne rather in luſt then to marrie, is ſinne, and deſerueth puniſhment: *Ergo.* Secondly, to feede
Matth. 19.21. the poore with all a mans goods is a counſell, Matth. 19.21. but this counſell may be obſerued, and
1. Cor. 13.3. yet no reward follow, 1. Cor. 13.3. *If a man giue all to the poore, and haue no loue, it profiteth nothing.* Wherefore ſeeing the Ieſuite can make no ſound difference betweene precepts and counſels, we muſt needes conclude that they are all one.

4 *Auguſtine*, though ſometime he ſeeme to make ſome difference betweene a precept and a counſell: *Præceptum eſt*, ſaith hee, *cui non obedire, peccatum eſt: Conſilium, quo ſi vti nolueris, minus boni adipiſceris, non mali aliquid perpetrabis: de Virginit. cap.* 15. A precept is that, which not to obey, is ſinne: A counſell is that, which if thou wilt not follow, thou doeſt not commit any euill, yet thou haſt the leſſe good, &c. Though he ſeeme in words, I ſay, to make difference, yet his meaning is this, That a precept is of things neceſſarie, as to follow vertue, to eſchue vice: A counſell is of things indifferent, as to vſe or not to vſe, as to eate or not to eate fleſh. But yet the occaſion may ſo ſerue, that euen this

counſell is neceſſary: for we ought not to eate fleſh to offend our brother: *Multa facienda ſunt non iubente lege, ſed libera charitate:* Many things are to be done (ſaith hee) not by force of any law, but by the rule of charitie: that is, we haue no particular law, but the generall rule of charitie. A counſell then is ſeene in things indifferent, which are alwaies lawfull, but not alway expedient: and it is nothing elſe but a particular application of the generall rule of charity: Charitie wiſheth that nothing ſhould be done to offend our brethren. 1. Cor. 10. 32. The Scripture likewiſe giueth liberty to eate 1.Cor.10.32. fleſh, there is no generall precept, or prohibition: yet the Apoſtle giueth counſell, that is, according to the rule of charitie ſaith, that although all things are cleane, *Malum tamen eſt homine, qui per offenſionem manducat:* yet it is euill to the man that eateth with offence, Rom. 14. 20. Heere we ſee the tranſgreſſion of an Apoſtolicall counſell is ſinne. And though we bee not bound by any particular Rom.14.20. precept, at this time or that to abſtaine from fleſh, yet, *quæ facienda ſunt libera charitate,* the things that are to be done in the duetie of loue, doe as well bind vs, as if we had a direct commandement: for loue is the fulfilling of the commandements, yea it is one of the great commandements to loue one another. Yet the counſell or liberty concerning indifferent things, remaineth in it owne nature free ſtill: as the Apoſtle counſelleth to eate, not asking any queſtion: in ſuch a caſe it is neither euill not to eate, nor good to eate; but if any man be preſent that may take offence by our eating, then is it euill to eate. So *Auguſtine* concludeth: *Multa mihi videntur licere & non expedire, quæ per iuſtitiam, quæ coram Deo eſt, permittuntur, ſed propter offenſionem hominum vitanda ſunt:* Many things are lawfull, but not expedient becauſe of the offence of our brethren leſt therby they ſhould be hindred from ſaluation, *de Adulter. coniug. lib.* 1. *cap.* 14. 17. Thus we ſee *Auguſtine* doth nothing fauor the popiſh diſtinction of precepts & counſels: for by his ſentence, euen counſels, that is, the liberty and freedome of things indifferent, are reſtrained, and made neceſſary in the externall vſe, by the rule of Charitie.

That precepts, and counſels or monitions are confounded, and both taken for one, their owne Canons doe teſtifie, *decret.* 2. *cauſ.* 28. *qu.* 1. *c.* 9. *Quæ iubet Dominus, non eſt indignum, ſi eadem monet Apoſtolus:* That which the Lord commandeth, it is not vnfit, if the Apoſtle doe moniſh the ſame. *Sext. decret. lib.* 5. *tit.* 12. *c.* 5. *Nonnulla conſilia ſub verbo præcepti:* Many counſels are contained vnder the word precept. *Clement. in lib.* 5. *tit.* 11. *c.* 1. *Nichol.* 4. there it is determined, That the rules of *Francis* giuen to his diſciples that they ſhould goe barefoot, and not ride but in caſe of neceſſity and ſuch like, are precepts: which notwithſtanding according to their definition are but counſels.

This truth the holy Martyrs haue ſealed: *Iohn Huſſe,* There are ſo many Counſels and determinations of God in the Goſpell, as there be lawfull and honeſt things ioyned with precepts and commandements of God, binding vs thereto vnder paine of deadly ſinne: for euery ſuch thing doth the Lord command vs to fulfill in time and place, &c. *Fox.* pag. 617. col. 1. lin. 21.

Claudius Monerius French Martyr; No man can vow to God ſo much, but the law requireth Pag.567.c.2. l.9. much more then he can vow. This holy Martyr died in this confeſſion, and was burned at Lyons, *anno* 1551. *ex Iohanne Criſpin. lib. tert.* Thus then it appeareth, that before the Lord, there is no difference betweene his counſels and commandements, but that we are bound to keepe them both.

Yet that we ſpeake more diſtinctly hereof, we doe not take away all difference betweene precepts, and counſels, neither yet doe we denie a difference of reward for the ſame.

The firſt we grant, allowing a threefold difference. 1. In the matter & ſubiect: precepts are of things neceſſary & in their nature good or euill, as are the ten moral commandements: counſels are in things indifferent in themſelues, as in taking, or not taking a wife, in abſtinence frō fleſh: as *Hierome ad Demetriad. prohibentur mala, præcipiūtur bona, permittuntur media, ſuadētur perfecta:* euill things are forbidden, good things are cōmanded, indifferent things are permitted, & perfect things perſwaded &c.

2. They differ in reſpect of the manner: precepts are generall for all perſons, times and places: counſels are applied to particular perſons, times and occaſions: as to abſtaine from marriage, for ſuch as haue the gift, and are thereunto called.

3. They are to be conſidered in reſpect of the commander; and ſo in regard of Gods iuſtice, who requireth of vs to be perfect as he is perfect, there is no difference betweene precepts and counſels, but euery one is commanded to enter into that profeſſion of life, which is neereſt to perfection: as *Hierome* in the ſame place ſaith: *in cauſa iuſtitiæ omnes vnum debemus, virgo, vidua, nupta:* in the cauſe of iuſtice, wee all owe the ſame dutie, the Virgine, widdow, and married, but in regard of Gods mercifull indulgence, which beareth with our infirmities, ſome are called counſels; which they follow which moſt ſtriue againſt their infirmities; as true virginitie is more commendable in thoſe which haue the gift, than in them which vſe the remedie becauſe of their infirmitie: for the ſecond point, we alſo grant a difference of reward, but with a threefold limitation. 1. That *cæteris parib.* other things being alike, no doubt he ſhall haue a greater reward which obeyeth the counſels, as *Marie* had choſen a better part, in leauing all worldly matters to heare Chriſt then her ſiſter *Martha*: but ſimply it is not a greater degree of perfection: as *Abraham* no doubt pleaſed God better in his rich married eſtate then many doe in their ſingle life and pouertie: ſuch therefore muſt compare themſelues with themſelues, that they pleaſe God better, in the ſtricter kinde of life, if they haue that gift, then they ſhould doe otherwiſe, but that is not alwaies true, if they compare themſelues with others.

2. Where ſuch Counſels are embraced, the neceſſarie precepts muſt not be neglected; hee which obſerueth a precept, and proceedeth further to ſuch a counſell, as we ſpeake of, is to be preferred be-

fore one, that walketh in the precept onely: but obedience to a Counſell onely, is not to be preferred before the obſeruation of a precept: as a Miniſter, which hath the gift of ſingle life, and preacheth not, is not therefore better, then one that preacheth and is married: ſo *Hierome* in the ſame place, *non a lege ſoluitur, qui ſupra legem facere proponit*, Hee is not freed from the law, who propoſeth ſomewhat to himſelfe aboue the law: *Nullus magis illicita vitare debet, quam qui reſpuit quæ licebant*: No man ought more to ſhunne things vnlawfull, then he who refuſeth things lawfull.

Iſay 64.6. 3 Here muſt be laid aſide all opinion of perfection, & merit, of the one before God, and of the other with men; for neither by the obſeruation of precepts nor counſels, is there any thing merited with God: for all our righteouſnes is as a ſtained clout: neither is a man more perfect then another, becauſe he is ſingle or otherwiſe abſtemious: for his brother may exceede him in other more excellent graces.

We therfore both refuſe the error of the *Apoſtolici*, which made the obſeruation of ſuch Counſels neceſſarie, affirming, that none could be ſaued, that liued not ſingle and in pouertie as the Apoſtles did. *Epiphan. hæreſ.61.* as alſo the fancie of *Vigilantius* & *Iouinian*, that gaue no preeminence at all to marriage and virginitie, of the one before the other: wee alſo reiect the Popiſh diſtinction, which make Counſels a ſtate of greater perfection and more meritorious: But we hold ſuch a difference, as is before expreſſed.

Cenſur. Oriental. Eccleſ. c.20. And for further euidence herein. 1. *Ieremie*, Patriarke of Conſtantinople, ſpeaking of monaſticall profeſſion, thus writeth, *Cum omnia opera bona, vt dicitis, complectimini, cum hæc ipſa eius generis ſint, &c.* Seeing yee ſay, you embrace all good works, of the which kind theſe are, yee ought alſo to be ſtudious of theſe, &c. And in the ſame place he alleageth *Baſile*, who thus writeh: *Aſcetica vita vnum ſolum ſcopum habet, ſalutem animæ, &c.* This contemplatiue life hath only one ſcope, the ſaluation of the ſoule: *Omniaq; ea tanquam Dei mandata, &c. ſeruare, &c.* and to obſerue all things, which may helpe thereunto as the commandements of God, &c. Loe here the ſingle life of monaſticall perſons, is counted among Gods commandements: it is then a commandement, not a counſell onely.

De humanitat. verb. 2 Of the Ægiptian and South Church, *Athanaſius* ſaith directly: *Saluator noſter tantum valuit in huiuſmodi preceptis, &c.* Our Sauiour did ſo much preuaile in theſe precepts, that euen children did profeſſe virginitie, which is aboue the law, &c. this counſell of virginitie he calleth a precept.

Harm. ſect.17. p.535. Sect.18. p.562. 3 Confeſſ. of Saxonie, artic. 20. *Hypocrites doe imagine, that ſuch workes are a kinde of perfection, as Monkes do preferre their vowes full of vanitie before the Ciuill and houſholders life, &c.* Auſpurg. artic. 5. *The Monkes haue taught, that their life is a ſtate of perfection, becauſe they did obſerue not onely the commandements, but alſo the Counſels: this error is contrarie to the Goſpell, becauſe they haue feigned, that they cannot onely ſatiſfie the commandements, but doe ſomewhat more: whereupon aroſe that horrible error of the workes of ſupererogation, &c.*

Aquin. Opuſcul. 19. 4 *Gulielmus de S. Amore*, as he is cited by *Aquinas*: thus expoundeth that precept of our Sauiour to the young man, *If thou wilt be perfect ſell all*: *Ibi mandatam nobis eſſe paupertatem habitualem, &c.* that there an habitual pouertie is commanded, not that we ſhould actually waſte away all, which we haue, but when the confeſſion of the name of God, and the glory of Chriſt ſo requireth, *Tunc omnia deſerere parati ſimus*, Then we ſhould be readie to leaue all, &c. This place, which before is alleaged by the Romaniſts to proue the perfection of counſels, is here expounded to be a generall precept.

Lib.2. de Monach. c.2. Yea, *Bellarmine* himſelfe determineth, that the ſtate of Biſhops is more perfect, then of Monks: for theirs is a ſtate *perfectionis adeptæ*, of perfection attained vnto; the other *acquirendæ*, of perfection to be attained vnto. So then Biſhops not following theſe counſels, of forſaking the world, & of perpetuall abſtinence are more perfect then Monks, that profeſſe both: thoſe then are not counſels of perfection.

THE THIRD QVESTION, CONCERNING vowes in generall.

THis queſtion hath three parts: firſt, whether it be lawfull for Chriſtians to make vowes. Secondly, in what things lawfull vowes conſiſt. Thirdly, whether voluntarie vowes be any part of the worſhip and ſeruice of God.

THE FIRST PART, WHETHER VOWES PERtained onely to the olde law, and are not now permitted vnto Chriſtians.

The Papiſts.

91. Error. THey hold it as lawfull, and as free a thing for Chriſtians to binde themſelues by vowes vnto God, as it was vſed and practiſed of the Iewes in the time of the law.

Iſay 19.21. verſ.19.18. *Argum.* 1. Iſai. 19.21. *They ſhall know the Lord in that day, and doe ſacriſice and oblation, and vow vowes vnto God and performe them.* This prophecie is concerning Chriſtians, which ſhould in the time of the Goſpell make vowes vnto God, *Bellarm. cap.17.*

Anſwere. The Prophet doth, by the externall ſeruice of God vſed in the Church at that time, ſet forth the ſpirituall worſhip of God in the Church of Chriſt: for Iewiſh vowes ſhall be no more then in force, then their ſacrifices and oblations. Alſo verſ. 19. the Prophet ſaith, that an Altar ſhall be ſet vp in

Egypt: and verſ.18. They ſhall ſpeake the language of Canaan: But theſe things were not literally, but myſtically performed, neither is it neceſſarie the other ſhould.

Argum.2. Pſalme 76. 11. *Vowe vnto God and performe: Ergo,* vowes now are lawfull, *Bellarm. ibid.* Pſalm.76.12.

Anſwer. It appeareth by the text, that it was a commandement vnto the Iewes, and for that time: for it followeth, *All ye that are round about him*: that is, the Leuites & Prieſts that dwelt round about the temple. *And bring preſents to him that ought to be feared.* But now Chriſtians bring no ſuch externall preſents and gifts, therefore it cannot be properly vnderſtood of them. This appeareth alſo by the beginning of the Pſalme, that this charge appertained to the Iewes: as verſ.1. *God is knowne in Iudea,* and verſ.2. *in Salem is his tabernacle, &c.* Therefore while the tabernacle continued in Salem, and God was worſhipped onely in Iudea, ſo long vowes were in force.

Argum.3. Vowes did not take beginning from *Moſes,* for *Iacob* vowed, Geneſ.28. therefore neither are they to ceaſe with *Moſes. Bellarm.cap.*17.

Contra. Firſt, the Argument followeth not, for there were altars and ſacrifices before the law, yet they will not ſay, that they muſt remaine ſtill after the law of ceremonies determined. Secondly, ſuch a vow, as *Iacob* made, is lawfull for Chriſtians to make ſtill; for he voweth, that the Lord ſhall be his God: the vow then of obedience, and of more ſtrict ſeruing of God is commendable in Chriſtians. And as for the vow of tithes, *Iacob* maketh it, not as it were in it ſelfe a principall ſeruice of God, but as a ſigne of the worſhip of God and obedience, which he vowed.

The Proteſtants.

WE doe not condemne all vowes, neither denie, but that a Chriſtian in ſome caſes may vow, as preſently it followeth to bee ſhewed: but Iewiſh vowes are vtterly vnlawfull; ſuch as the vowes of the Nazarites were, Numb.6. as to abſtaine from wine and ſtrong drinke, not to ſhaue their haire, and ſuch like: if we place religion in ſuch vowes.

Argum.1. Their vowes were ceremonious, and conſiſted in externall rites, which were ſhadowes and ſignifications of ſpirituall things: as not to cut their haire, not to touch any dead thing, to abſtaine from wine and ſtrong drinke. But all ſhadowes are now gone and aboliſhed: and ſuch externall vſages are vnprofitable, as were thoſe precepts of the falſe Apoſtles, Touch not, taſte not, handle not: which all periſh with the vſing, and are the commandements of men, as S. *Paul* ſaith, Coloſſ.2. 21.22. Such precepts notwithſtanding, Monkes and Friers at this day doe binde themſelues vnto; for it is not lawfull for them to touch ſiluer, nor to taſte fleſh, according to the ſtrict and ſuperſtitious rules of their patrones. The Apoſtles reaſon ſtandeth thus, religion conſiſteth not in any thing, that periſheth with the vſe: but vowes not to taſte, not to touch, not to handle, periſh in the vſe: *Ergo,* there is no religion in ſuch vowes. Coloſſ.2.21.22.

Argum.2. It was ordained in *Moſes* law, Leuit.27.26. that no man ſhould vow vnto the Lord the firſt-borne, for it was the Lords alreadie. From whence this argument may be drawne, That which is the Lords alreadie, cannot be vowed vnto him: but we are Chriſts, 1. Cor. 3. 23. and all that wee haue, verſ.21. Wherefore it is a ſuperfluous thing to vow any thing, which we haue, as therein placing the ſeruice of God; ſeeing alreadie we are deuoted to Gods ſeruice. If it be here obiected, that by the ſame reaſon neither was it lawfull for the Iewes to offer any thing at all, becauſe the earth is the Lords, and all things therein, Pſalm.24. they ſhould offer vnto God of his owne: I anſwere, that it is true all the earth was the Lords in right of the creation; but the firſt-borne were due in a ſecond right of their deliuerance and redemption from Egypt: and ſo we in reſpect of our ſpirituall deliuerance are bound to ſerue God all the daies of our life, Luke.1.74. And therefore it is no more in our power to vow or be vowed vnto God, then it was lawfull for the Iewes to dedicate their firſt-borne. Leuit.27.26. 1.Cor.3.23. Pſal.24.1. Luk.1.74.

Argum.3. Saint *Paul* ſaith, He that is circumciſed is bound to keepe the whole law, Galat.5.3. He that keepeth any one ceremonie of the law, doth make himſelfe a ſeruant to the whole law: for if after the profeſſion of the Nazarites, they will vow not to drinke wine, not to ſhaue their heads, hereby the better to pleaſe God; why are they not alſo purified, and bring an offering according to the law, as *Paul* did, who becauſe of the infirmitie of the Iewes, was agreed with foure other men which had a vow, to be purified according to the law? But this S. *Paul* did being amongſt the Iewes, who cried out againſt him as a breaker of the law, leaſt he ſhould be ſcandalous vnto them. Hence alſo we reaſon thus; that which S. *Paul* did for that time to auoide offence, namely, to be purified with them that had a vow, is not now lawfull for the people of God to doe, as Act.21.25. We haue determined concerning the Gentiles, that they obſerue no ſuch thing: *Ergo,* it is not lawfull now after the manner of the Iewes to make a vow. Galat.5.3. Act.21.25.

Auguſtine thus notably writeth concerning this matter: *Sicut defuncta corpora neceſſariorum officijs deducenda erant quodammodo ad ſepulchrum, non deſerenda continuo, vel ſicut canibus proijcienda:* The ceremonies of the law (ſaith hee) were not preſently to be caſt off, but as dead bodies muſt bee brought to the graue with ſome ſeemely pompe of their friends, and not to bee caſt vnto dogges, &c. Thus he ſaith, that in the Apoſtles time all Iewiſh ceremonies were not in act aboliſhed, though they were alreadie as dead carkaſſes, that is, by right depriued of life: yet they required ſome ſpace to bee honourably laide downe, and as it were buried. But whoſoeuer would now goe about to renew the Epiſt.19. Hieronymo.

Ibid. Iewiſh ceremonies againe (ſaith he) *Tanquam ſepultos cineres eruens, non erit pius deductor vel baiulus corporis, ſed impius ſepulturæ violator*: Hee ſhould as it were rake in dead mens aſhes, and not bee a ſeemely bringer of the bodie to the ground, but a wicked violator of Chriſtian buriall: Euen ſo *Auguſtine* maketh it as wicked a part, to bring in vſe any Iewiſh rites, as to pull one, honeſtly buried, out of his graue.

There is a rule in the Ciuill law, *Cod. lib. 7. tit. 6. leg. 1. Iuſtinian. Abſurdum eſt, ipſa origine vel ſublata, eius imaginem relinqui*: It is abſurd, the originall being remoued, the image or reſemblance to remaine ſtill, &c. According to this rule, ſeeing that the Iewiſh ceremonies are ceaſed, it is not fit that Iudaicall vowes ſhould haue any place in the Church.

The Canon law alſo ſaith, *Vmbra legis euanuit, illuxit veritas Euangelij*: The ſhadow of the law is vaniſhed, and the light of the Goſpell hath ſhined, *decr. Greg. lib. 3. tit. 47. c. 1.* Vpon which ground *Innocentius 3.* decreeth, the law of *Moſes*, concerning the purifying of women, not to be in force: of the which nature alſo is the law of vowes.

To this agreeth the ordinarie gloſſe, *de 4. Concil. Primitiua Eccleſia. Modus colendi Deum per externos ritus & ceremonias legis, quia hæ fuerunt vmbra Chriſti tum venturi & myſteriorum eius, ideo adueniente veritate Euangelica illicita facta ſunt, & euanuerunt*: The manner of worſhipping God by externall rites and ceremonies of the law, becauſe theſe were a ſhadow of Chriſt to come and of his myſteries, the truth of the Goſpell being come are made vnlawfull, and are vaniſhed away, &c. But vowes are a part of the externall and ceremonious worſhip of God. *Ergo*.

Maſter *Tindall* holy Martyr, hath ſealed this truth: Vowes are againſt the ordinance of God: let them ſhew where theſe vowes in all the new Teſtament be ordained of God, eſpecially ſuch vowes of
Pa.1238.2.88. ſingle life and wilfull pouertie, &c. *Fox* pag. 1250. col. 1. articul. 3.

Againſt theſe Iudaicall and ſuperſtitious vowes and other rites. 1. We haue the teſtimonie of the
In c.9. ad Roman. Greeke writers: *Origen* ſaith, *Quod prius lex & prophetæ continebant in latitudine præceptorum duobus his ſermonib. breuiatur, &c.* That which before the law and the Prophets contained in multitude of precepts, is abbreuiated in two words (the loue of God, and our neighbour) as the Lord ſaith by his
Iſay 10.13. Prophet, the Lord ſhall make a ſhort word vpon the earth: The multitude then of Iudaicall and legall obſeruations, is reduced all to charitie. *Damaſcene* ſaith, *the truth hauing appeared, the type and ſhadowe is vnprofitable.* Againe, the Muſcouites, which follow the rites of the Greeke Church, to this day refuſe all Iewiſh rites, they profeſſe it is farre from them, *Vt vel ſcintillam veteris & aboliti Iudaiſmi obſeruent*, That they ſhould obſerue ſo much as one ſparkle of the olde aboliſhed Iudaiſme: and in deteſtation thereof, in all the Ruſſie Kingdomes, not one Iew is ſuffered to remaine, though he would giue many thouſand crownes. Thus we ſee what opinion the Greeke Church hath of Iewiſh rites and obſeruations.

ἐμφανισθείσης ἀληθείας ἀργὸς ὁ τύπος ἡ σκιά. lib. 4. de fid. orthodox. c. 26.
Ioannes Faber relig. Ruthen.

Damianus a Goes de moribus Æthiop. 2 The ſame is the confeſſion of *Zaga Zabo* an Æthiopike Biſhop, *Indecens eſt cum fratrib. de delectu ciborum diſputare, &c.* It is an vnmeete thing to contend with brethren about the choiſe of meates, becauſe meate doth not commend vs vnto God, &c. Therefore let vs ſeeke higher things and celeſtiall food, and leaue theſe vaine contentions, &c.

Harm. ſect. 16. p. 516. 3 Latter confeſſ. of Heluetia c. 27. *We ſhould ſeeme to bring in and ſet vp Iudaiſme againe, if ſo bee we ſhould multiply ceremonies and rites in the Church.*
Ibid. p. 530. Auſpurg. artic. 7. *Many in the Church were deceiued through peruerſe emulation of the Leuiticall ceremonies, and did thinke that there ſhould be ſome ſuch rites in the new Teſtament.*
Harm. ſect. 17. p. 538. Wittemberg. artic. 35. *It is not lawfull for them to thruſt vpon them the ceremonies of the olde law, for the holy ſeruice, wherewith God alone is to bee worſhipped.*
Pa. 327. ſect. 10 Saxonie artic. 21. *Difference of meates, monaſticall vowes, and other ceremonies choſen without any commandement of God, &c. are doctrines differing from the Goſpell.*
Pa. 487. French confeſſ. artic. 24. *We thinke that purgatorie, and monaſticall vowes doe come out of the ſame ſhop.*

Commentar. in Matth. 19. 4 Cardinall *Caietane*: *nullum ibi dicitur votum, &c.* No vow was inioyned them, that deſired to attaine vnto perfection: *Quia in votorum vinculis non conſiſtit, &c.* Becauſe the attaining to perfection, conſiſteth not in the bonds of vowes:
Roderici Zamorenſ. part. lib. 2. c. 29. *Rodericus* ſaith, *eo tempore fideles non arctabantur tot canonum decretorum præceptis, &c. nec erant tunc tot laquei legum*: At that time (he ſpeaketh of the ancient Monkes) the faithfull were not ſtraitned with ſo many precepts of Canons and decrees: there were not then ſuch ſnares of lawes and conſtitutions. Thus we ſee that theſe Monaſticall vowes haue miſliked ſome of their owne writers.

THE SECOND PART, WHAT THINGS MAY lawfully be vowed by Chriſtians, and whether baptiſme be properly a vow.

The Papiſts.

92. Error. They hold that the proper vowes of Chriſtians are voluntarie, not of ſuch things which Chriſtians are bound in dutie to doe, but of ſuch as they may leaue vndone, if they will, ſuch as are their Popiſh vowes of continencie, and voluntarie or rather wilfull pouertie.

Deut. 23. 21. *Argum. 1.* Deuteron. 23. *When thou ſhalt vow a vow vnto God, thou ſhalt not be ſlacke to pay it; it ſhould be ſinne vnto thee; but when thou abſtaineſt from vowing, it ſhall bee no ſinne vnto thee.* By this the Ieſuite prooueth, that the vowes of Chriſtians are voluntarie, and not of neceſſarie duties, for it were ſinne to leaue any thing vndone, that we are in dutie bound vnto, cap. 19. And hereupon hee inferreth, that the promiſe made in baptiſme is no vow, becauſe it is neceſſarie.

Anſw. Firſt, we denie not but that the Iewes had voluntary vowes, and might binde themſelues by vow to performe many things, which being not vowed, it was no ſinne to leaue vndone: As the Nazarites vowes concerning abſtinence from wine and ſtrong drinke; which things other might lawfully vſe without ſinne, if they were not profeſſed Nazarites. But theſe ceremoniall lawes doe nothing appertaine to Chriſtians.

The ſame anſwere may ſerue to the like obiection made out of the 27 of Leuiticus, *The firſt borne which pertaine to the Lord, no man may ſanctifie, &c. they are the Lords:* whence is inferred, that *thoſe things wherein wee are alreadie bound, are not properly matter of vow, &c.* For the Iſraelites had two kinde of vowes, ſome were legall and ceremoniall, which were of ſuch things as otherwiſe were not due: ſome were morall, whereby they did binde themſelues to the ſeruice of God, as Deut. 26.17. *Thou haſt ſet vp the Lord this day to be thy God, &c. and the Lord hath ſet thee vp this day to be a precious people to himſelfe.* And of this kinde is the vow of baptiſme.

Leuit.27.26.
Doway Bible annot. vpon that place.

Secondly, it may alſo be vnderſtood of neceſſarie vowes, which wee are bound vnto of dutie, and then the ſenſe is this: If you abſtaine from vowing ye ſinne not, that is, not ſo hainouſly as after the vow made; as Pagans and Infidels do ſinne in tranſgreſſing Gods law: but a Chriſtian ſinneth more after publike profeſſion and promiſe made of obedience vnto Gods commandements.

Thus our Sauiour Chriſt ſaith of the Iewes: *If I had not come, and ſpoken vnto them, they ſhould haue had no ſinne,* Ioh. 15. verſ. 21. that is, in compariſon; their ſinne of ignorance ſhould haue been none in reſpect of their ſinne, which they haue now: ſo his ſinne, that bindeth not himſelfe to the obedience of Gods commandements, is not like to his ſinne, that hath bound himſelfe, and yet tranſgreſſeth: but I rather inſiſt vpon the former anſwere.

Ioh.15.21.

Argum.2. The Ieſuite would thus alſo proue the promiſe made in baptiſme to be no vow. The vowes of children vttered by their parents, are not ratified but by them, in whoſe name they were made, when they come to yeeres of diſcretion: but the promiſe made in baptiſme doth binde children, whether they will or not: *Ergo,* it is no vow.

Anſw. Firſt, if this reaſon proue any thing, it concerneth onely the baptiſme of infants, ſo that the promiſe made in the baptiſme of thoſe, which are *adulti,* alreadie come to yeeres of diſcretion, ſhall be a vow, whatſoeuer *Bellarmine* ſaith to the contrary; for they euen when they are baptized are able to giue conſent vnto the vow and promiſe then and there made. Secondly, it is vntrue, that the vowes of the parents made in the name of their children, doe not abſolutely binde: for vnder the law euen in ceremonial vowes vttered by the parents, the children were bound: as 1. Sam. 1.11. *Anna* voweth to God, that a raſor ſhall not come vpon her ſonnes head; which vow was accordingly kept in her ſonne: Ierem. 35.6. *Ionadab* enioyned his ſonnes, that neither they nor their ſeede for euer, ſhould drinke any wine, or ſtrong drinke; and they obeyed without any gainſaying or reſiſtance. Thirdly, concerning neceſſarie duties, the children are bound to keepe their parents vowes and couenant made with God: as *Ioſua* made a promiſe for himſelfe and his, *I and my houſe will ſerue the Lord,* Ioſua 24.15. And if in ciuill matters the parents may binde their children abſolutely to the couenant, which they make, as *Ionathan* and *Dauid* made a couenant for them and their ſeede, 1. Samuel 20.42. much more this ſpirituall couenant bindeth, being grounded vpon the ordinance and commandement of God: notwithſtanding all that hath been ſaid, the promiſe made in baptiſme ſhall be a vow ſtill.

1.Sam.1.11.
Ierem.35.6.
Ioſua 24.15.
1.Sam.20.42.

Argum.3. It is both vnprofitable and ſuperfluous for a man to vow to doe that, to the which he is bound alreadie; but in baptiſme we promiſe obedience vnto God, which we are bound to doe by the law: *Ergo,* it is ſuperfluous to ſeeke to tie our ſelues with new bonds, and conſequently it ſhould be a ſuperfluous vow: *Bellarm. cap. 19. argum. 5.*

Anſw. Firſt, if this reaſon proue any thing, it ſeemeth to conclude, that it is ſuperfluous for any promiſe to be made in baptiſme, as well as a vow, ſeeing wee are alreadie bound to ſerue God by the law of Creation. Secondly, neither is it ſuperfluous to vow, more ſtrictly to doe that, which wee are bound to doe; for a double bond bindeth more ſtrongly then one, and as the wiſe man ſaith, a threefold cord cannot be broken, Eccleſiaſt. 4. So *Iacob* vowed that the Lord ſhould be his God, Gen. 28. which notwithſtanding was couenanted before in his circumciſion. Thirdly, there is a common bond, which bindeth all men, namely the law of Creation; but as God hath his peculiar people, ſo is there a peculiar bond to tie them vnto God, namely, their deliuerance by Chriſt, which is profeſſed in baptiſme: as before the commandements, God doth moue his people to obedience, not becauſe he created them, but for that he brought them out of the houſe of bondage. Fourthly, if two bonds are ſuperfluous, wherefore then doth the Lord by two immutable things, his word and his oath confirme his promiſes to vs, Hebr. 6.18. let him ſay alſo that one of them is ſuperfluous.

Eccleſiaſt.4.12.
Gen.28.21.
Heb.6.18.

The Proteſtants.

WEE hold that to vow is not a thing ſimply forbidden Chriſtians: but our vowes are limited and reſtrained: for they are either ſuch, as directly or immediatly are referred to the worſhip of God, whereby wee binde our ſelues more ſtraitly to ſerue him: and ſuch vowes are only of ſuch things as are commanded, and neceſſarily to be done: and in this ſenſe there is but one common vow of all Chriſtians, and that is our ſolemne promiſe in baptiſme, which the Papiſts denie properly to be a vow, *Bellarm.cap.*19. There is another kind of vowes, that directly concerneth not the worſhip of God, which may be of things not commanded, of the which we will intreate in the next ſection. Now we are to proue, that baptiſme is the only proper vow of Chriſtians, which directly toucheth the ſeruice and worſhip of God.

Galath.5.3.

*Argum.*1. Circumciſion was a generall vow of the Iewes, for thereby they bound themſelues to keepe the whole law, Galath.5.3. *Ergo*, Baptiſme is the vow of Chriſtians, which commeth in the place of circumciſion. And againe, it appeareth by this, that becauſe Chriſtians tranſgreſſing, do deſerue greater puniſhment, then Iewes or Gentiles, that they are more ſtreightly obliged and bound by their couenant vnto God then the other: and not only, as the Ieſuite ſaith, becauſe they haue taſted more of the goodneſſe of God, and ſo are more vnthankfull; for there are two parts of the couenant betweene God and vs: The Lord ſaith, Thou art my people, and ſo inricheth them with knowledge, and euery good thing: The people ſay, Thou art my God, Hoſh.2.23. And thus as the Lord doth couenant with them, ſo they doe binde themſelues vnto God: The breach of which couenant, is that which ſtirreth vp principally the anger of God againſt vs.

Hoſh.2.23.

1.Sam.1.11.

Rom.6.13.

*Argum.*2. A vow is that, whereby any thing is giuen vnto God; as *Anna*, 1.Sam.1.11. gaue her ſonne vnto God, which the Scripture calleth a vow: but in baptiſme wee are giuen vnto God: Rom.6.13. *Giue your ſelues vnto God, ſeeing you are aliue from the dead*: namely, by the power of Chriſts reſurrection repreſented in baptiſme: as the Apoſtle ſheweth, verſ.4. *Ergo*, in baptiſme wee doe vow our ſelues vnto God.

Judg.11.36.
Pſal.119.106.
Nehem.10.9.

*Argum.*3. An oath bindeth as well as a vow, if not more, before God; (this *Bellarmine* confeſſeth, *cap.*16. *argum.*3.) for a vow is but a ſolemne promiſe, as *Iephtah* his vow is called a promiſe, Iudg.11.36. but an oath is more then a promiſe: but by oath we may binde our ſelues to the performance of thoſe things, which notwithſtanding are neceſſarily enioyned vs, as Pſal.119.106. *I haue ſworne to keepe thy righteous iudgements*: and Nehem.10.9. the people binde themſelues by an oath to obſerue Gods commandements: *Ergo*, alſo theſe things are incident to our vowes. *Auguſtine* alſo vpon the 75. Pſalme writeth thus: *Vouete & reddite Domino Deo veſtro omnes communiter: Quid debemus vouere? credere in illum, ſperare ab illo vitam æternam, bene viuere, ſecundùm communem modum*: Make your vowes, and pay them vnto God generally altogether; What muſt wee vow? to beleeue in him, to hope for eternall life, to liue honeſtly, not to ſteale, not to commit adulterie, &c. Theſe then are the common and generall duties of Chriſtians: no other then we promiſed and vowed in baptiſme.

*Concil. Colonienſ. part.*7. It was decreed, that the Godfathers ſhould be growne in yeeres, not children: *Ne infans infantem offerret aut ſponſorem pro alio ſe Deo conſtitueret, qui quod promittit, non intelligat*: Leſt that one childe ſhould offer or preſent another, or vndertake for another before God, not vnderſtanding what he promiſeth, &c. From hence we reaſon thus: A vow is nothing elſe, but *religioſa promiſſio Deo facta*, a religious promiſe made vnto God, as *Bellarmine* himſelfe defineth it, *cap.*14. But in baptiſme there is *religioſa promiſſio & ſponſio*, a religious promiſe and trothgiuing made vnto God, as this Councell ſheweth: *Ergo.*

Their owne Authors alſo are againſt them, that the things commanded of God may properly bee vowed: as *Dominicus a Soto, lib.7. de iuſtitia qu.*1. *art.*3. *Alphonſus a caſtro, lib.*1. *de leg. pœnal. cap.*10. The Maſter alſo of the Sentences confeſſeth, that the common vow of Chriſtians is made in baptiſme, namely to renounce the diuell: and in the ſame place, he thus expoundeth that place 1.Tim.5. *They haue broken their firſt faith*; which *Bellarmine* expoundeth of vowes, *cap.*17. *argum.*3. that is, ſaith he, *votum, vel fidem, quam in baptiſmo profeſſi ſunt*; Their vow or faith, which they profeſſed in baptiſme.

1.Tim.5.12.

That vowes may be of neceſſarie duties, ſuch as we promiſed in baptiſme, we want not teſtimonie from other Churches.

In oration. de pauperib.

Cenſur. Oriental. Eccl. c.7.

1. *Gregorie Nyſſenus* ſaith, *Eſt ieiunij & abſtinentiæ genus, &c.* There is a kinde of faſting and abſtinence, which is ſeparate from externall or bodily matter, and concerneth only the minde, *& ea re perficitur, vt a vitijs temperemus*; and conſiſteth in abſtaining from vices. *Ieremie* Patriarke of Conſtantinople ſaith, that *Monachatus nihil aliud eſt, quam veræ pœnitentiæ profeſſio*: Monkerie is nothing elſe but a profeſſion of true repentance: but thoſe things, to abſtaine from ſinne, and to practiſe repentance, are vowed and promiſed in baptiſme.

2. *Tertullian* ſaith, ſpeaking againſt thoſe which tooke a libertie to ſinne before they were baptized: *Then let none keepe his hands from ſtealing, &c. Si nemo domino deditus delinquere deſinet, niſi intinctione alligatus: If no man dedicated to God muſt leaue off to ſinne, but he that is bound by his waſhing, &c.* Baptiſme then bindeth. *Athanaſius* of Alexandria: *Non qui a cibis ieiunat ſolummodo probe ſe geſſit, ſed qui abſtinet ab omni opere malo*: Not he only who faſteth from meate, hath done well, but he which abſtaineth from euery euill worke. *Zago Zabo* an Aethiopike Biſhop, ſaith, *Cum ſumus omnes filij baptiſmi, &c.* Seeing wee are all the children of baptiſme, and agree in faith, there is no cauſe why we ſhould contend about ceremonies. Baptiſme bindeth to obedience vnto God, as children are bound to their parents.

Lib. de virginit.

Damianus a Goes de morib. Aethiop.

3. Confeſsion of Auſpurg, artic. 6. *They taught that the Monkes profeſsion was better then baptiſme, that the Monkes life did merit more, then the life of Magiſtrates, of Paſtors, which in the obedience of Gods commandement followed their calling, &c.* Wittemberg, artic. 26. *Certaine men are not afraid, to make this kinde of vowing* (that is, of ſingle life, pouertie, obedience) *equall with baptiſme.* Harm. ſect. 18. pag. 559. Ibid. p. 575.

4. *Eraſmus* ſpeaking of the Monkes of former times, ſaith, *Votorum nulla vincula, niſi quæ ſunt omnibus pure Chriſtianis:* There were then no bonds of vowes, but which belong vnto euery right Chriſtian, &c. But what elſe are thoſe vowes then of obedience to Gods commandements, which were vowed in baptiſme. Ex vita Hierom. tom. 1.

THE THIRD PART, CONCERNING VOLVNTARIE VOWES, whether they be any part of the worſhip of God.

The Papiſts.

ALL voluntarie vowes (ſay they) made by Chriſtians, though not commanded of God, as not to eate fleſh, not to drinke ſtrong drinke, or to liue vnmaried; doe concerne the worſhip of God, and thereby men are made more acceptable vnto him, *Bellarm. cap. 26.* 93. Error.

Argum. 1. *Iacob* vowed to pay tithes, Gen. 28. *Dauid* to build a Temple vnto God, Pſal. 132. 2. But neither of theſe two were commanded them, and yet they were properly referred to the ſeruice of God: *Bellarm. cap. 26.* The ſame places alſo are vrged in the Doway Bible lately ſet forth. Annot. in Leuit. 26. verſ. 18.

Anſw. Firſt, we denie not, as we haue ſaid, but that in the law and before, there might be ſuch voluntarie vowes: yet it followeth not, that there ſhould bee any ſuch now. Secondly, both thoſe duties were neceſſarie, and commanded in generall, though not in particular. As firſt, *Iacob* profeſſeth, that the Lord ſhould be his God, verſ. 21. No man can denie, but this was neceſſarie, and a commandement. Then ſeeing the Lord is his God, it is alſo neceſſarie that hee ſhould acknowledge him by ſome externall worſhip, as by appointing the Lord an houſe in that place, and bringing oblations vnto his altars: theſe are but particular duties, that doe follow that generall commandement.

Secondly, *Dauid* did vow that, which hee was bound to doe being King of Iſrael, namely, to haue a care of the Temple of God: for thus he ſaith to *Nathan* the Prophet, I dwell in an houſe of Cedar trees; but the Arke of God remaineth within the curtaines, 2. Sam. 7. 2. This belonged to the King of dutie, as it was generally commanded all Iſrael, Hagg. 1. 4. but that *Dauid* was diſcharged of this care, by the eſpeciall warrant of God by the Prophet. 2. Sam. 7. 2. Hagg. 1. 4.

Thirdly, neither ſimply, to builde a Temple is a part of religious worſhip: for *Herod* the great built the Temple of Ieruſalem in moſt glorious manner: but, as it is referred to the true worſhip of God, it is gratefull and acceptable.

Argum. 2. Heb. 13. 16. To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed. *Intelligitur* (ſaith *Bellarmine*) *de eleemoſyna non præcepta:* which is vnderſtood of almes not commanded: And if God be pleaſed with euery vertuous act, yea done without a vow, in things not commanded; much more where a vow is.

Anſ. Firſt, it is a moſt groſſe and abſurd ſaying, that there can be any vertuous act not commanded in Scripture: the Apoſtle ſpeaketh contrarie, 2. Tim. 3. 17. that the man of God by the Scriptures is made perfect to all good workes: *Ergo,* all good workes are preſcribed in Scripture. Secondly, it is alſo vntrue, that there are almes-deeds not commanded, ſeeing that in this very place, it is an expreſſe charge and commandement of the Apoſtle, To doe good and to diſtribute. 2. Tim. 3. 17.

Argum. 3. To keepe promiſe or faith giuen vnto God, is properly to ſerue God; a vow is a promiſe made vnto God: *Ergo. Bellarm. ibid.*

Anſw. By a vow or promiſe made vnto God of that which is not lawfull, is no worſhipping of God, but rather a diſhonouring of him, as may appeare in the vow of *Iepthe,* of the which S. *Ambroſe* thus writeth: *Melius fuit nihil tale promittere, quam promiſſum parricidio ſoluere:* It had bin better neuer to haue vowed or promiſed any ſuch thing, then with parricide to performe his promiſe: *lib. 1. de offic. c. 50.* Then our Doway tranſlators are much deceiued in their gloſſe, *that Iepthe ſinned not in performing his vow,* (in ſacrificing his daughter, as they ſuppoſe) *but rather pacified God thereby:* for both the example of *Abraham* ſheweth the contrarie, whoſe hand God ſtaied from ſacrificing his ſonne, and yet he was commanded by the Lord to doe it: and as well may they ſay, that *Herod* ſinned not in putting *Iohn* to death, becauſe he had ſworne to doe it. Annot. in 12. Iudg.

Argum. 4. An oath euen in a thing not commanded, is the worſhip of God, as to ſweare not to drinke wine: and ſo conſequently a vow alſo: *Bellarm. ibid. c. 16 argum. 3.*

Anſw. The conſequence or dependance of this argument I willingly yeeld vnto, hauing vrged it before againſt the Suite himſelfe (I would ſay Ieſuite;) for an oath and a vow may be well compared together: but an oath, ſuch as the Ieſuite ſpeaketh of, is not acceptable to God: Firſt, becauſe an oath is appointed to make an end of ſtrife betweene men, Heb. 6. 16. not to determine matters betweene God and vs; men ſweare by God, not ſo properly to God. Secondly, neither is it pleaſing to God, to bind thoſe things with an oath abſolutely, which are not in our owne power, as not to drinke wine, ſeeing his infirmitie may cauſe him to drinke it, as Saint *Paul* counſelled Tim. 1. 5. Heb. 6. 16. 1. Tim. 5. 23.

Thirdly, yet an oath in theſe externall matters, doth not verily or properly belong to the worſhip of God, though in ſome ſort may be referred vnto it, as now followeth to be ſhewed.

The Proteſtants.

WE grant that there are other kinds of vowes then before we ſpake of, which doe not directly concerne the worſhip of God, neither are of things commanded vs, nor yet is God thereby the better pleaſed: but they ſerue only as helpes, to make vs more fit vnto Chriſtian duties: As a man that ſeeth he is by nature giuen to drunkennes, doth vow that he will take no ſtrong drinke, leſt hee ſhould offend that way: Another purpoſeth to faſt, thereby to tame his fleſh, and the more ferIob 31.1. uently to pray; as *Iob* made a couenant with his eyes not to looke vpon a maide, 31.1. But theſe things of themſelues, by the outward act, are not the more acceptable vnto God, neither is God by eating or not eating, or looking or not looking, the better worſhipped, as theſe things are conſidered in themſelues. Wherefore by the word of God wee condemne all voluntary and ſuperſtitious vowes of men, inuented to ſerue God by, as vowes of chaſtitie, of going in pilgrimage, offering to Images, and ſuch like.

Argum. 1. Saint *Paul* condemneth all voluntarie worſhip of God which is inuented by man, as vnprofitable, though it haue a ſhew of wiſedome in humbleneſs of minde, and not ſparing the bodie, Coloſſ.2.23. Coloſſ. 2.23. As ſuch are the ordinances of the world in worſhipping of Angels, and in abſtinence, *Touch not, taſte not, handle not.* But ſuch are all popiſh vowes, a voluntarie ſeruice of God, euen in the ſame things which the Apoſtle taketh exception againſt: for they make vowes to Angels, to Saints, vowes to keepe daies holy, and to faſt in them: *Ergo*, they are vnlawfull.

Argum. 2. Rom. 14.23. Whatſoeuer is not of faith, is ſinne, that is, not grounded vpon knowledge out of the word: *Ergo*, all voluntarie vowes made to ſerue God by, are to be abandoned, becauſe they haue no warrant out of Gods word. *Bellarmine* anſwereth, that the place is not ſo to bee vnderſtood, but rather, by faith, is meant the conſcience of man, and ſo whatſoeuer is done againſt the conſcience is ſinne.

Anſw. By faith, is not vnderſtood euery conſcience, but the aſſurance of a right conſcience, which muſt needs be builded vpon the word: for verſe 22. *S. Paul* ſaith, If thou haſt faith, haue it with God: This cannot be ſpoken of a corrupt conſcience which is not able to abide Gods triall, but a right conſcience eſtabliſhed out of the word.

Thus *Bernard* expoundeth this place: *De fide vera non falſa puto dixiſſe Apoſtolum, omne, quod non ex fide, peccatum, quia fides falſa, fides non eſt:* I thinke the Apoſtle ſpake of a true, not a falſe faith, ſaying, what is not of faith is ſinne; for a falſe faith, is no faith: *lib. de diſpenſation.*

Argum. 3. To mortifie the bodie, and to be renewed in the minde, is the reaſonable, that is, the true and proper ſeruice of God: but the mortifying of the fleſh, and change of the minde conſiſteth not in meate or drinke, or any ſuch externall thing: *Ergo*, therein ſtandeth not the true ſeruice of God: And 1.Cor.8.8. ſo the Apoſtle alſo euidently ſaith, *Meate maketh vs not acceptable vnto God, for neither if wee eate haue we the more, or if we eate not haue we the leſſe, &c.* 1. Cor. 8.8. The Apoſtle reaſoneth thus: that, which being vſed bringeth no reward, not vſed procureth no loſſe, doth not make vs acceptable to God: for the neglecting or not vſing of thoſe things, wherein Gods ſeruice ſtandeth, is damnable: but the not vſing of meates and drinkes and ſuch like is not damnable: *Ergo*, therein ſtandeth not Gods ſeruice.

Argum. 4. Let vs heare *Auguſtines* iudgement: *Sunt multi qui vouent, &c.* There are many that vow, one a cloake, another oyle, another a waxe candle, another that he will drinke no wine, another that he will faſt, another that he will eate no fleſh. This is not the beſt kinde of vowing: God neither careth for thy comely apparell, nor for thy oyle, nor for thy faſting: but offer that vnto him which he hath redeemed, that is, thy ſoule, *De tempor. ſer.* 7. We ſee by this what account *Auguſtine* maketh of ſuperſtitious voluntarie vowes, made with an intent to pleaſe God thereby.

Concil. Arauſicano. 2. *can.* 11. *Nemo quicquam Deo vouerit, niſi ab ipſo acceperit; ſicut legitur, quæ* 1.Chro.29.14. *de manu tua accepimus, damus tibi,* 1. *Paralippom.* 29. 14. Let no man vow vnto God any thing, vnleſſe he haue receiued it, as wee reade, *Thoſe things which we haue receiued at thy hand, wee giue vnto thee.* Therefore no man can make a vowe of chaſtitie vnto God, nor of any other gift not in his owne power.

See alſo the rules of your owne lawes: *Decret. Gregor. lib.* 1. *tit.* 7. *c.* 2. *Innocent. Quod non eſt ſanctorum patrum decreto ſancitum, ſuperſtitioſis non eſt adinuentionibus præſumendum:* That which is not eſtabliſhed by the decree of the holie Fathers, muſt not by ſuperſtitious inuentions be preſumed, &c. If that be ſuperſtition, which is not decreed by the Fathers, how much more that, which is not warranted by Scripture: And as it followeth in the ſame place; *Nonnunquam intelligitur prohibitum, quod non inuenitur conceſſum:* That we vnderſtand to be prohibited, which is found not to bee granted, &c. Wherefore by this rule all voluntarie vowes of things not commanded or granted in Scripture, are held to be prohibited.

James Bainham holie Martyr: *The vowes of chaſtitie and all goodneſſe are giuen of God by his a-* Pag.937.2.50. *bundant grace, which no man of himſelfe can keepe, but it muſt be giuen him of God:* Fox pag. 1028. col. 1.

And for further euidence, firſt, *Ieremie* Patriarke of Conſtantinople alleageth thus out of Baſil, *that the contemplatiue life hath no other ſcope, but the ſaluation of the ſoule:* And he addeth further of his owne: *In qua quidem rerum omnium repudiatione, illud ſummum eſt, vt prauas cupiditates primo deponamus:* In which refuſing of all things, that is the chiefe, to lay aſide all euill deſires, &c. Monaſticall vowes then are not acceptable of themſelues, but as they helpe vnto mortification, and to further the health of the ſoule.

Cenſur. Oriental. Eccl. c. 10.

2. It was the ſaying of *Zaga Zabo* a Biſhop of Aethiopia, as hee is cited before: *that meate doth not commend vs to God*: according to that ſaying of S. Paul, *Neither if we eate, haue wee the more, or if we eate not haue we the leſſe, and therefore we ſhould looke for higher matters, our heauenly foode, &c.* Theſe things of themſelues then are not acceptable to God.

Damianus a Goes de moribus Æthiop.

3. French confeſſion, artic. 24. *Monaſticall vowes, pilgrimages, &c. we doe not only reiect for a falſe opinion of merit added thereunto, but alſo becauſe they are the inuentions of men.* Auſpurge, artic. 15. *It muſt not be thought that theſe humane ordinances are righteouſnes before God, or doe deſerue remiſſion of ſinnes, &c.*

Harm. ſect. 6. p. 488.

4. *Polidor Virgil* telleth vs, one of their owne Hiſtorians, that in the time of *Paulus, Antonius, Baſilius* this kinde of monaſtical life was free and ſimple, *nec illis ceremonijs obſtrictum, &c.* not tied to theſe ceremonies, which Monkes now adaies obſerue.

De inuention. rer. lib. 7. c. 1.

THE FOVRTH QVESTION, CONCERNING Monaſticall vowes in particular.

THere are three kinds of vowes which belong vnto Monkery: the firſt is the vow of voluntarie pouertie: the ſecond, the vow of obedience vnto the Monaſticall preſidents and gouernours: the third is the vow of continencie. Of theſe three in order.

THE FIRST PART, CONCERNING THE vow of voluntarie pouertie.

The Papiſts.

THey ſay it is an acceptable ſeruice vnto God, for a man to giue all he hath to the poore, and by vow to conſecrate and addict himſelfe to voluntarie pouertie.

94. Error.

Argum. 1. Math. 18. 21. Chriſt ſaith, If thou wilt bee perfect, goe and ſell all thou haſt, and giue it to the poore, and come and follow me. This is properly to follow Chriſt, to lacke proprietie and liue in common: and thus the Apoſtles followed Chriſt, *Rhemiſt. ibid.*

Math. 18. 21.

Anſw. Firſt, this is a precept not generall to all, but giuen to this one man to diſcouer his hypocriſie, and vaine confidence that he had in himſelfe, as though he had kept the law, which he came farre ſhort of. Secondly, the Apoſtles themſelues had proprietie: *Peter* had a houſe: *Iohn* had to prouide for the Virgin *Marie*, whom Chriſt commended vnto him: *Matthew* made a feaſt of his owne goods, *Fulk. ibid.* See before error 90. in the end, how this place is interpreted by *Gulielmus de S. Amore*, alleaged alſo by *Thomas*, not of an actuall but habituall forſaking of all, required of euery Chriſtian, when occaſion ſerueth, to ſet forth the honour of Chriſt.

Argum. 2. Acts 2. 44. They had all things common: and Acts 5. *Ananias* and *Sapphira*, after their profeſſion of common life, detaining ſome part proper to themſelues, were reprooued and iudged of the Apoſtles: *Ergo*, it is acceptable to God to liue in common: *Rhemiſt. ibid. Bellarm. cap.* 20.

Acts 2. 44.

Anſw. Firſt, that communitie vſed then amongſt the brethren, ought alwaies to be among Chriſtians, no man to count that his owne, which the neceſſitie of his brother requireth to bee beſtowed vpon him. Thus alſo witneſſeth *Vrbanus* in his Decretall, *Cauſ.* 12. *qu.* 1. *c.* 9. *Scimus vos non ignorare, &c.* We know you are not ignorant that hitherto a common life hath floriſhed amongſt all Chriſtians, and yet by Gods grace doth floriſh, &c. Neither was euery man then bound to giue vp the proprietie of their goods: for they diſtributed to euery man as they had need, Act. 4. 35. But if they had giuen vp all the proprietie of their goods, then all ſhould haue needed alike: And *Peter* ſaith not the contrarie, but that *Ananias* might haue kept the proprietie of his goods, if he had not made publike profeſſion to the contrarie, Act. 5. 4.

2. Your owne law giueth another reaſon of that communitie among the Apoſtles, *ibid. c.* 15. *Futuram eccleſiam, &c.* The Apoſtles did foreſee that the Church ſhould be amongſt the Gentiles, and therefore they would not haue any poſſeſſions in Iudea, but tooke the price only for the reliefe of the poore.

3. Concerning *Ananias*, wee doe not reade that hee made any vow to giue his goods to the Church: nay the contrarie appeareth, in that S. *Peter* ſaith, While it remained with thee, appertained it not to thee? But if his vow were paſt before, the goods, though yet not ſold, could not appertaine vnto him. Againe, the principall and chiefe cauſe, why *Peter* proceeded againſt him, was his lying and hypocriſie, not for breaking his vow: for it cannot be proued that hee promiſed all, but that he affirmed that he brought all, whereas he withdrew part.

Math.5.3. *Argum.3.* Our Sauiour Chriſt ſaith, *Bleſſed are the poore in ſpirit,* Matth.5.3. that is, ſuch as willingly make themſelues poore: for ſo did our Sauiour Chriſt, who both in action and affection was poore, and did as he taught. Luke 6.24. And Luke 6.24. *There is a woe denounced to the rich in this world.* So that by the contrarie the bleſſing is vpon the poore, *Bellarm.cap.10.*

Anſw. Firſt, it is euident, that Chriſt ſpeaketh not of outward pouertie, but of the humilitie of the minde: firſt, becauſe it is ſo expreſſed, *bleſſed are the poore in ſpirit.* Secondly, the Prophet *Dauid* Pſal.26.16. in the ſame ſenſe ſaith, *I am poore,* Pſalme 26.16. yet was he King, and abounded in riches. Thirdly, Math.11.5. Matth.11.5. *The poore receiue the Goſpell:* yet were they not all poore in ſubſtance that receiued Chriſt, as *Nicodemus, Ioſeph* of *Arimathea, Zacheus.* Now to anſwere likewiſe to his proofes: Firſt, where Chriſt ſaith, *woe vnto the rich,* he meaneth not all rich men, but ſuch as truſted in their riches: Mark.10.24. for ſuch only are excluded the kingdome of heauen, Marke 10.24. Secondly, it is vntrue, that Chriſt did profeſſe voluntarie pouertie, as your owne Extrauagant hath decreed, that it is an hereſie ſo to affirme: for Chriſt had both money, and a bagge for the almes of the poore, *Ioann.22.tit.14.c.5.*

The Proteſtants.

Voluntarie, or rather wilfull pouertie, for a man hauing no vrgent cauſe, to leaue all he hath, and bequeath himſelfe to a poore and needie life, only for opinion of greater merit, and hope thereby better to pleaſe God, is neither a thing acceptable nor commendable before God, nor any where commanded in the Scriptures.

1.Tim.6.17. *Argum.1.* 1.Timoth.6.17. S.*Paul* giuing counſell to rich men, biddeth them not to caſt away their riches: but *charge them* (ſaith he) *that they be not high minded, nor put their truſt in vncertaine riches.* Surely it had been a more compendious way to wiſh them at once to leaue their riches, ſo they ſhould not bee in daunger, either of pride, or vaine confidence: but the Apoſtle ſaith no ſuch thing. Againe, *God giueth vs abundantly all things to enioy:* riches are the gift of God, we ought not to be wearie of Gods bleſſing. And as *Iob* ſaith, *The Lord giueth, the Lord taketh:* therefore a man ought not make himſelfe poore, becauſe hee made not himſelfe rich, but to waite vpon God.

Further it followeth, verſ.18. that they doe good, and be rich in good workes: he that can vſe riches well, may be rich in good workes: but he that is poore, wanteth occaſion and meanes to doe good, as the rich man indued with grace may: wherefore he is an enemie to the glorie of God, that changeth his rich eſtate, wherein he may more glorifie God, for a poore.

Againe, if it were ſo acceptable a thing to God, and ſo meritorious to liue in pouertie, what made the Prophet to pray againſt it? *Giue me not pouertie nor riches, but feede me with foode conuenient,* Prou.30.8. Prou.30.verſ.8.

Argum.2. What better argument can we haue againſt them, then their owne practiſe? for, though in words they much commend voluntarie pouertie, yet it is a rare thing to finde it amongſt them: for not one among a thouſand of them, if they haue lands, doe giue them to the poore, but to their owne kinſfolkes, or elſe to the Abbeyes, where they know they ſhall bee wealthily maintained. The Pope alſo is good to many, and granteth them capacities to poſſeſſe temporall goods, contrarie to their former vow.

Argum.3. The Wiſeman prayeth vnto God, *Giue me not pouertie, leſt I be poore, and ſteale, and* Prou.31.8.9. *take the name of God in vaine,* Prou.31.8.9. From this place two arguments may bee drawne: That which may lawfully be praied againſt, is not willingly to be deſired: pouertie may be praied againſt; therefore it is not to bee purpoſely ſought. Againe, no man is willingly to runne into temptation; but pouertie is a temptation to ſteale, and to take Gods name in vaine: *Ergo &c.*

Auguſtine ſaith, *Diuitiæ ſeculares ſi deſint, non per opera mala quærantur in mundo: Si autem adſunt per opera bona ſeruentur in cœlo: Epiſt.1.Poſteriorum.* If ſecular riches be wanting, let not a man ſeeke to get them by euill doing in the world: but if hee haue them, labour by well doing, to ſtore them vp in heauen, &c. He counſelleth not men to caſt away their riches: It was the hereſie of the Pelagians to perſwade rich men to caſt away their goods, *Auguſt.epiſtol.106.* and of the Manichees likewiſe, *Auguſt.cont.Fauſtum.lib.5.cap.10.* For they promiſed the kingdome of heauen to none but to thoſe, that caſt away their riches, and ſo conſequently they perſwaded to caſt them away: the cauiller might haue ſpared his labour here. See this cauill further anſwered elſewhere. Retect.p.147.

Concil. Cabilonenſ. ſub. Carol. cap.6. Imputatur quibuſdam fratribus, &c. Certaine brethren are charged, that for couetouſnes they perſwade men, that renouncing the world, they ſhould giue their ſubſtance to the Church, which practiſe ſhould be rooted out of all mindes: for the Paſtor ſhould ſeeke the ſaluation of mens ſoules, not earthly commoditie: becauſe Chriſtians muſt not bee compelled to giue their ſubſtance, &c. But I pray you, if it were a thing ſo meritorious and healthfull for the ſoule to giue all away, why ſhould not men be perſwaded and allured thereunto.

Let vs ſee the Imperiall conſtitutions: *Cod.lib.1.tit.5.leg.11.Valentinian.* By this law it is made lawfull for women profeſſed (who are now called Nunnes) to make their willes and teſtaments, and to bequeath what they thought good. Likewiſe *tit.6.leg.42.* the ſonne, though a profeſſed Monk, may ſucceed his father in his inheritance, *Iuſtinian.* It ſhould ſeeme then, that in thoſe daies the vow of voluntarie pouertie was not practiſed amongſt thoſe ancient Monkes.

Their owne Canons alſo doe helpe vs in this matter: *Decret.p.1.diſtinct.30.c.16.Diuites, &c.* We doe not reiect rich men hauing good works. Againe, *Cauſ.* 12. *qu.* 1. *c.* 25. *Sine peccato poſſideant ſua, &c.* They that are profeſſed, may without ſinne poſſeſſe their owne. *Cauſ.* 16. *qu.* 1. *c.* 68. *In pauperibus, &c.* We muſt not in the poore ſo much conſider their pouertie, as their religion: *Ergo*, pouertie of it ſelfe by your owne law is not meritorious.

And yet more euidently, whereas the order of S. *Francis* was bound to voluntarie pouertie, it being not lawfull for them to touch any money, nor yet to haue propertie or dominion in any thing, but in the ſimple vſe onely, as may appeare by the conſtitution of Pope *Nicholas, ſext. decr. lib.* 5. *tit.* 12. *c.* 3. Afterward commeth *Iohn* 22. who determineth the contrarie, ſhewing that, *in rebus conſumptilibus*, in things which conſume in the vſe, as meate, drinke, apparrell, the vſe could not be ſeuered from the propertie: for then the vſe may be ſeuered from the propertie, when there ariſeth ſome profit by the vſe, (*ſalua rei ſubſtantia*) the ſubſtance being preſerued, but in vſing of meate and drinke, the ſubſtance alſo is conſumed: And ſo he concludeth, that the ſaid order had not onely the vſe, but the propertie alſo in the ſaid things; and ſo conſequently it may be inferred, that where a propertie remained, there could be no reſolute pouertie, *Extrau. tit.* 14. *c.* 5.

The ſaid *Iohn* 22. condemned them for heretikes, who affirmed that Chriſt and his Apoſtles had nothing proper, *Extrau. tit.* 14. *c.* 5. If neither Chriſt nor his Apoſtles entered into this rule of perfection, nor did betake themſelues to voluntarie pouertie, ſhall any man now ſtriue to bee more perfect then they?

Iohn Lambert (holy Martyr) ſheweth what voluntarie pouertie is required of Chriſtians, and how that precept of our Sauiour, *Goe and ſell all that thou haſt, &c.* may be fulfilled, for he hath ſold (ſaith he) all whatſoeuer he had, that can finde in his heart to depart from it, when God ſhall pleaſe, or charitie ſo requireth: *Voluntas reputatur pro facto*, the will is accepted for the deed, &c. *Fox* pag. 1110. col. 1. Pa. 1014. 1. 20.

As touching this point, of voluntarie forſaking of riches. 1. *Ieremie* the Patriarke giueth a rule, that it is in vaine, if it be not *diuini amoris et æternæ fœlicitatis conſequendæ cauſa*: For the loue of God, and to obtaine euerlaſting felicitie: and to that end he alleageth that ſaying of S. *Paul, Though I feede the poore with all my goods, &c. and haue not loue, it profiteth mee nothing*: but they which doe ſuch things of a ſuperſtitious minde, to merite thereby, ſhew not therein their loue to God, or to their brethren, but to themſelues. Cap. 20. Cenſur. Oriental.

2 It was the ſaying of *Antonie* an ancient Monke of Egipt: *Nec vniuerſo orbi renuntiantes, dignum aliquid habitaculis poſſumus compenſare cæleſtib.* Though we ſhould renounce the whole world, we cannot do any thing worthie of the heauenly habitations, &c. the Patriarke of Æthiopia is alwaies a Monke of *Antonies* order: to whom the Emperour granteth the third part of his reuenewes to beſtow in charitable vſes: and when he dieth, the Emprour taketh all his goods into his hands, &c. It ſeemeth then, that the Monkes of that order profeſſe not voluntarie pouertie. Vit. Antonii. Zaga Zabo, ex *Damiano a Goes.* Tileman. de religion. Æthiop.

3 Confeſſ. of Wittemberg, c. 21. It is to no better purpoſe to vow pouertie, for either thou art poore by condition or eſtate, & then the croſſe that God hath laid vpon thee, thou muſt beare patiently, &c. or elſe thou doeſt poſſeſſe ſubſtance, and voweſt, by forſaking of thy ſubſtance, to lead a poore life, and get thy liuing by begging, and ſo to merite eternall life: this vow is firſt repugnant to the loue of thy neighbour, which requireth no further to be troubleſome to thy neighbour, then neceſſitie requireth: ſecondly, it is contrarie to faith in Chriſt, becauſe that hee alone is the merite of eternall life: if thou forſake thy ſubſtance to giue it to a common vſe, it is not to follow after pouertie, but to prouide a more certaine and bountifull kinde of life for thy ſelfe. Harm. ſect. 18. p. 574.

4 *Rabadineira* the Ieſuite in the life of *Ignatius Loyola*, their founder, ſaith, that he prouided that they of his order ſhould haue ſufficient prouiſion for their ſuſtentation: for his ſaying was *in ſumma mendicitate ſapientiæ ſtudium conſiſtere non poſſe*: That in beggerly pouertie the ſtudie of wiſedome could not conſiſt: So it ſeemeth this new vpſtart order of Friers, miſlike the vow of beggerly and extreame pouertie: yet they boaſt much of their Generall *Francis Borgias*, who of a Duke became a Ieſuite, who to ſhew his humilitie, when new breeches were offered vnto him, would rather weare his olde, that were patched and torne: But ſuch baſe ſorditie is diſliked of *Melchior Canus*, who giueth this cenſure of that fable of S. *Francis*, that hee would put Lice vpon himſelfe againe, that fell off: I know, ſaith he, *Paupertatem placuiſſe, &c. non ſordes*, that pouertie was pleaſing to that holy man, but not ſorditie and baſeneſſe. Lib. 2. c. 1. Schott. Ieſuit. de vit. Borg. lib. 4. c. 2. Loc. Theolog. lib. 11. c. 6.

THE SECOND PART, CONCERNING the vowe of obedience.

The Papiſts.

THey that doe enter into the Monkiſh profeſſion, doe vowe in all things to become obedient to their gouernour, and to follow his rules and iniunctions: as the Franciſcans follow S. *Francis* rule, who in ſtead of a girdle, put a cord about him, went bare-foot, in Winter ſeaſon couered his fleſh with yce and ſnow. It is acceptable, and gratefull ſeruice, ſay they, vnto God, to be thus obedient to their fathers and gouernours. 95. Error. Fox. pag. 259.

1 Ierem. 35. The ſonnes of *Ionadab* are commended, for being obedient to their father, who enioyned them to drinke no wine, nor to ſowe their fields, nor build houſes, but dwell in tents: Thus

they obeyed their father in things not commanded of God: *Ergo*, ſo ought religious Monkes to doe, *Bellarm.cap.21*.

Anſw. Firſt, you cannot ſhew that your monkiſh Abbots haue ſuch authoritie ouer their Monkes, as the father hath ouer his children: for Coloſſ.3. and in many other places, children are commanded to be obedient to their parents: but the other haue neither authoritie nor calling out of the word. Alſo S. *Paul* ſaith, Coloſſ.3. *Sonnes obey your parents in all things*: wherefore *Ionadabs* children did no more, then was commanded. *Bellarmine* anſwereth, that children are bound onely to obey their parents while they are little ones, and not afterward: as the Apoſtle ſaith, that the heire, as long as hee is a childe, differeth nothing from a ſeruant, Galath.4.1.

Contra. Firſt, a childe while he is young is more in ſubiection, then afterward: for he is then kept in awe as a ſeruant; but when he commeth to yeeres of diſcretion, he is ſtill held as a ſonne: and this to be the meaning of the Apoſtle appeareth by the application of this compariſon; that euen ſo wee as ſeruants, were kept vnder the bondage of the rudiments of the world, and ceremonies of the law, but by the redemption of Chriſt haue receiued the adoption of ſonnes. Secondly, and that ſonnes, euen when they come to mens eſtate, muſt be obedient to their parents, it appeareth by the ſonnes of *Eli*, 1.Sam.2. who is both puniſhed for not chaſtiſing his ſonnes, and they likewiſe for not hearing their father. Wee ſee then what goodly ſtuffe this Popiſh doctrine is, that teacheth children to caſt off the yoke of obedience to their parents.

Secondly, *Ionadab* enioyned nothing contrarie to the law of the Nazarites, Numb.6. And if you ſay, that it was not the cuſtome of the Nazarites to dwell in tents; you ſhall finde that the Rechabites
Ierem.35.11. did not ſo ſtreightly obſerue this, as the other, namely not to drinke wine: for Ierem.35. verſ.11. they came vp for feare of the Chaldeans that were in the land, and dwelt at Ieruſalem: they diſpenſed with the voluntarie iniunction of their father, for dwelling in their tents, but kept the other vow of abſtaining from wine ſtill, becauſe it was according to the law. Wherefore this example maketh not for Monkiſh obedience, ſeeing they are enioyned things not commanded by God, nay contrarie to his commandements.

Math.16.24. *Argum.2.* Our Sauiour ſaith, *He that will follow me, muſt denie himſelfe*, Math.16. but this deniall conſiſteth in the vow of obedience made to another: for then a man doth denie himſelfe, when he is bound by vow to obey; and not ſometime to obey, ſometime not to obey at his pleaſure, *Bellarm. ibid.*

Anſw. Firſt, then by this reaſon, none can be followers of Chriſt, vnleſſe they will be Monkes: for the words of our Sauiour are generall of all, that will follow him. Secondly, to be a follower of Chriſt, and a follower of men, are contrarie: for the Apoſtle ſaith, *If I ſhould pleaſe men, I were no more the*
Gal.1.10. *ſeruant of Chriſt*, Galath.1.10. Wherefore they which addict themſelues by their ſuperſtitious obedience to pleaſe men, are not the ſeruants of Chriſt, but of men.

Argum.3. Our Doway tranſlators vpon that place, Gen 3.17. *Of the tree eate thou not*: giue this note, *that any other law in things otherwiſe indifferent proceeding from lawfull ſuperiours, bindeth the ſubiects in conſcience*: and in the margen thus, *true obedience is blinde and prompt*.

Anſwere 1. There is great difference betweene the law of God, and the precepts of men: the one
Iames.4.12. bindeth in conſcience, not the other: for *there is one law-giuer which is able to ſaue and deſtroy*. It is
Act.5.19. therefore great preſumption to match theſe together. 2. True obedience is indeede prompt, but not blinde: it examineth the precept giuen in charge, whether it be lawfull or not, as the Apoſtle did, that choſe rather to obey God, then man.

The Proteſtants.

NO obedience to any ruler either ſpirituall or temporall is to be yeelded vnto, but for the Lords ſake, and in ſuch matters, wherein we haue the warrant of Gods word for our obedience.

Coloſſ.3.23. 1 Coloſſ.3.23. *Seruants be obedient to your maſters, and whatſoeuer you doe, doe it heartily as to the Lord.* But if any thing be enioyned vs which is not warranted by the word of God, we cannot with a
Coloſſ.2.18. good conſcience obey as before the Lord. Againe, S. *Paul* ſaith, Coloſſ.2.18. *Let no man at his pleaſure beare rule ouer you, or beguile you*; or as the Rhemiſts tranſlate, ſeduce you wilfully: *Ergo*, no man muſt impoſe rules of life beſide the Goſpell, for this were to rule ouer men at their pleaſure.

2 *Auguſtine* ſaith, *Cum homo conſtet anima & corpore, &c.* Seeing a man doth conſiſt both of bodie and ſoule; in regard of that part, which the affaires of this life concerne, we ought to be ſubiect to the higher powers: but in reſpect of that part whereby we beleeue, and are called to the kingdome of God, we muſt be obedient to none, *Auguſt. in 13. ad Rom.* Therefore no man may impoſe any new religion vpon vs, which altogether toucheth the conſcience.

Argum.3. Saint *Paul* commandeth obedience to the Ciuill authoritie, that beareth the ſword,
Rom.13.1.4. Rom.13. but obedience cannot be yeelded to the Prince, if another thing be commanded by the Monkiſh gouernour, to whom they are tied by the vow of obedience: as there is a Canon of a ſuperſtitious Councell, *Tribuvienſ.c.9. Si Epiſcopus placitum, &c.* If the Biſhop doe canonically decree a Synode, and the Ciuill Iudge at the ſame time enioyne alſo a law day, his law day muſt giue place to the other: *Ergo*, to vow obedience to any which may hinder obedience to the Ciuill Magiſtrate, is contrarie to S. *Pauls* rule.

1.Cor.7.23. *Argum.4.* Saint *Paul* alſo ſaith, 1.Cor.7.23. *Ye are bought with a price, be not the ſeruants of men*:

but they which vow Monkiſh obedience in things not preſcribed in the word, make themſelues ſeruants of men. *Ergo.*

Bellarmine anſwereth, that the Apoſtle forbiddeth vs to be ſeruants vnto men for mens cauſe, but it is lawfull to ſerue men for Gods cauſe.

Contra. Firſt, to ſerue men for Gods cauſe, or in the name of God, is not to be ſeruants vnto men, but vnto God: and therefore in this caſe they are not the ſeruants of men, but of Chriſt; as Saint *Paul* exhorteth ſeruants to be obedient to their maſters, as the ſeruants of Chriſt, Epheſ. *6. 6.* Secondly, they doe not ſerue men for Gods cauſe, which are obedient vnto them in things not commanded by God, nor warranted by his word: as Monks that doe vow obedience euen in ſuperſtitious fancies, and meere humane inuentions: So that this place of the Apoſtle is very ſtrong againſt them.

Epheſ.6.6.

We haue in this caſe plentifull teſtimonie from both lawes: firſt, *Cod.lib.3.tit.13.leg.7.* *Anaſtaſius* the Emperour hath this conſtitution, That he, which is entred into any profeſſion in a colledge, ſhould be obedient to the gouernour thereof, ſo that notwithſtanding hee yeeld obedience alſo to the Preſident or Magiſtrate.

To this agreeth the Canon law: *Decret.part.2.cauſ.11. queſt.3.c.91.* *Eutychianus* Pope thus decreeth, *Si quis Epiſcopus ſiue Abbas,&c.* If a Biſhop or an Abbot command a Prieſt or a Monke to ſay Maſſe for an heretike, he muſt not be obeyed: *Ergo,* the vow of obedience may be broken.

Further, the vow of obedience, which they vrge ſo ſtrictly, is not obſerued amongſt themſelues: as in the order of the Franciſcanes, who by the rule of S. *Francis* ſhould haue but one coate, they ought to labour with their owne hands, they ſhould make no gloſſes vpon S. *Francis* rule: yet in all theſe things they are now diſpenſed with, *Sext.decret.lib.5.tit.12.c.3.* Againe, they are forbidden by their rule to handle any money by themſelues, or others, to haue the execution of teſtaments, or granaries, or cellers, or vineyards: yet now all theſe things are permitted them, *Clement.lib.5.tit.11.c.1.* So that they themſelues are the chiefe tranſgreſſors of their vowes of obedience.

See alſo *Concil. Senonenſ.decret.morum.30.* *Ex nunc iuramenta,&c.* From henceforth we diſanull and forbid the oathes which are accuſtomed to be made in the entrance to certaine fratries and religious houſes, for the obſeruing of their ſtatutes, that no ſuch oathes ſhould hereafter be made, or exacted, &c. This councell, we ſee, hath decreed againſt the oath of obedience, which nouices were wont to make in their entrance.

Iohn Huſſe holy Martyr: *Paulus Phariſæus propter meliorem ſectam Chriſti, ſuam reliquit ſectam, & ob hoc clauſtrales cuiuſcunque ſecta fuerint, debent exire, & induere ſectam Chriſti:* *Paul* the Phariſie, for the betrer ſect of Chriſt, did leaue his owne ſect, and therefore all that are profeſſed in cloyſters ſhould leaue their ſects, and come forth to profeſſe the ſect of Chriſt, *ex Concil. Conſtantienſ. can.15.* *Ergo,* the vow of ſuperſtitious obedience bindeth not.

Concerning obedience to be yeelded to ſuperiours. 1. *Ieremie* Patriarke thus writeth, alleaging that place of S. *Paul*, *If an Angell from heauen ſhould preach otherwiſe,&c.* If any man, though neuer ſo excellent, ſhould command vs any thing which God forbiddeth, or the contrarie, *Tanquam peſtem fugiendum eſſe:* We muſt ſhunne him as a peſtilent fellow.

Gal.1.8.
Cenſur.Orient.Eccleſ. p.21.

2 *Zaga Zabo* confeſſeth, that among them, neither their Patriarke nor any Biſhop by himſelfe, or in a Synode can make any lawes, *Quibus ad mortale peccatum obligari quis poſſit,&c.* To the obedience whereof, any is bound vnder paine of mortal ſinne.

Damianus a Goes.

3 Confeſſ.of Bohemia.c.15. *We are made free frō all bond of conſcience to any humane traditions, that a man be not tyed in ſuch ſort, or rather more ſtrictly, then to the commandements of God.* Wittemberg. c.21. As for obedience, it is either referred to God, and then it is not an arbitrarie vowe, but of neceſſitie, of which obedience it is ſaid, *Obedience is better then ſacrifice,&c.* as it is referred to man, and then men of their owne accord, are to performe their duties to their ſuperiours, as ſubiects to Magiſtrates, children to parents, &c. but yet with this condition, that wee doe alwayes obey God rather then man.

Harm.ſect.17. p.519.
Harm.ſect.18. p.574.

4 The Ieſuites commend their Generall *Francis Borgias* for his great humilitie, in ſubiecting himſelfe to the Cookes demand, in *ſweeping the Kitchen, and ſcumming of pots*, and doing ſuch other baſe ſeruices: And yet their Preacher *Ferus* ſaith, that the Apoſtles, *Nec propter pias quaſdam cauſas,&c.* Would not omit the preaching of the word, no not for certaine holy offices, &c. May not now one ſay of ſuch hypocrites, that play the cookes and ſcullions in this baſe manner, as *Plato* ſaid of *Diogenes*, that delighted in a baſe and ſordide kinde of life, that he was *Socrates out of his wits*, ſo they are Papiſts out of their wits.

Schott.Ieſuit. de vir. Borg. lib.4.c.3.
Commentar. in Act.6.4.

THE THIRD PART, CONCERNING THE VOWE of continencie or chaſtitie, and whether it be lawfull to marrie after ſuch a vowe made.

The Papiſts.

THe vowe of chaſte and continent life is commendable and meritorious, they ſay, in all that doe take it vpon them, and after the vowe made, they are ſure to receiue that high gift of continencie,

96. Error.

if they duly labour for it, *Rhemiſt.annot.1.Corinth.7.verſ.7.* But whoſoeuer marrieth after the vowe made, ſinneth damnably, and turneth backe after Sathan, *Rhemiſt.annot.1.Tim.5.ſect.12.*

Math.19.12. *Argum.1.* Math.19.12. Some haue made themſelues chaſte, or as the Rhemiſts doe very homely tranſlate it, haue gelded themſelues, for the kingdome of heauen: This proueth the vowes of chaſtitie to be both lawfull and meritorious, *Rhemiſt.in hunc locum.*

Anſwere. This is meant onely of thoſe that haue the gift of continencie, who, if they be ſure they haue receiued it, may vowe and purpoſe ſingle life: but without ſuch aſſurance no man can vowe continencie lawfully: Neither can euery man receiue this gift that will, for Chriſt ſaith, verſe 11. *All men cannot receiue this thing,* ſaue they to whom it is giuen: Secondly, as for meriting heauen, it commeth neither by being married or vnmarried, but it is the free gift of GOD through Chriſt,

Rom.6.13. Rom.6.23.

1.Tim.5.12. *Argum.2.* 1.Tim.5.12. Hauing damnation becauſe they haue caſt away their firſt faith: that is, the vowe of continencie, which they made to Chriſt: it cannot be meant of the firſt faith in baptiſme, for that is not loſt by marriage, *Rhemiſt.* And againe, verſ.15. They are turned backe after Sathan: wee may here learne, for thoſe to marrie which are profeſſed, is to turne backe after Sathan, *Rhemiſt.in eum locum.*

Anſw. Firſt, S. *Paul* ſpeaketh not here of widowes alreadie choſen, but to be choſen: he would not haue younger widowes to be choſen, becauſe they would waxe wanton and marrie: and therefore it is not like, that by the firſt faith here is meant the vow of chaſtitie, ſeeing there is no cauſe that theſe younger widowes ſhould make any vow, being excluded by the Apoſtle from Church ſeruices. Secondly, verſ.14. S. *Paul* himſelfe counſelleth the younger widowes to marrie, therefore it is not like they were votaries. Thirdly, by the firſt faith is vnderſtood the Chriſtian faith, which the younger widowes waxing wanton, and laſciuious, not caring to match with Infidels, were in danger to breake, as the Apoſtle telleth them of ſome that had done ſo alreadie, and were turned backe after Sathan. Fourthly, we ſay not that the faith of baptiſme is broken by all marriage, but with ioyning with Infidels. Fifthly, it appeareth what breach of faith *Paul* meaneth, when he ſaith, *They waxe wanton, and idle, and are buſie-bodies, goe from houſe to houſe, and ſpeake things vncomely,* verſ.13. Which is a ſliding backe from the Chriſtian faith, when our life iarreth with our profeſſion; not a breach of any vow of continencie. Laſtly, your Maſter of ſentences ſo expoundeth it of that faith, *quam in Baptiſmo profeſſa ſunt,* which they profeſſed in Baptiſme, *lib.4.diſtinct.38.b.*

Argum.3. We muſt vow vnto God, that which is the beſt and moſt perfect ſtate of life; but virginitie is more excellent then marriage; therefore we ought to vow virginitie vnto God: and it is better and more acceptable to God to doe it with a vow, then without. *Bellarm.cap.28.*

Anſwere. Firſt, wee grant, that the beſt things ought to be giuen vnto God, ſo that it be in our power to performe them, otherwiſe it is but a tempting of God: ſuch was the vowe of *Iephthe,* that promiſed vnawares that vnto God, which by the law hee could not performe, namely his daughter: ſo they which vowe ſingle life, promiſe a thing, which is not in their power. Secondly, concerning virginitie, though in it ſelfe it be preferred before marriage, yet in them that haue not that gift, marriage is better: for as the Apoſtle ſaith, *It is better to marrie, then burne,* that is, to liue a conſtrained ſingle life in luſt and concupiſcence. Thirdly, to the proofe of the propoſition, that it is better to doe any dutie with a vowe, then without, becauſe it ſheweth greater charitie and loue to God, and it better defendeth againſt the tentation of Sathan; when a man is bound, &c. We anſwere: Firſt, loue is

1.Cor.13.4. alwayes ioyned with humilitie; *For loue doth not boaſt it ſelfe.* 1.Corinth.13.4. but hee that voweth, boaſteth and preſumeth of his owne ſtrength. *Ergo,* to vowe a thing not in our power, ſheweth not greater charitie. Secondly, for a man to be bound to keepe a vow aboue his ſtrength, doth giue greater aduantage to Sathans tentation; that while they labour to keepe their vowe, they are tempted to ſome greater euill; as fornication, or ſuch like: for now Sathan encombreth a man on both ſides; that being weake, hee muſt breake his vowe and marrie, or keeping his vow muſt burne in luſt. And this teſtifieth *Gregorie,* as it is in their owne decrees, *par.1.diſtinct.13.c.2. Nerui teſticulorum Leuiathan perplexi ſunt, &c. Leuiathans* ſtones are wrapped in together, that is, his ſuggeſtions are folded and linked together: and he putteth this very caſe of vowes, when a man is tempted and aſſaulted on both ſides.

The Proteſtants.

OVr ſentence then appeareth to be this: that the vowe of continencie cannot lawfully be made of all, neither is indifferently to be required of them, ſeeing all are not indued with that gift. And that it is better euen for vowed perſons, hauing raſhly preſumed beyond their ſtrength, to marrie, rather then to burne.

1.Cor.7.2. *Argum.1.* The Scripture euery where commandeth ſuch to vſe the benefit of marriage, that haue not the gift to liue ſingle, 1. Cor. 7. 2. For auoyding of fornication let euery man haue his wife: and verſ. 9. If they cannot abſtaine, let them marrie. Wherefore they tranſgreſſe the commandement of God, and preſume raſhly, that hauing not this gift, doe vow virginitie.

Bellarmin. Anſwere. Firſt, Saint *Paul* wiſheth men to marrie, not for euery temptation of luſt, but when they are readie to fall into externall workes of vncleanneſſe, as into fornication: and therfore he ſaith, For auoyding of fornication let euery one haue his wife: For S. *Paul* felt the pricke of the fleſh, that is, the luſt of concupiſcence, and was buffeted of it, yet married not for all that, *cap.* 30. *Rhemiſt. annot. 1. Cor.* 7. *ſect.* 8.

Anſwere. Firſt, we ſay not that for euery light temptation which by reſiſting may be ouercome, in thoſe that haue the gift of continencie, a man is to deſire mariage, but when he is continually inflamed with luſt, ſo that the will doth conſent: though he be not yet ſo ouercome, that hee fall in outward vncleanneſſe: and this is the Apoſtles meaning when he ſaith, *It is better to marrie then to burne*, that is, with inward luſt when his minde is diſquieted: And ſuch a man as doth burne with ſecret concupiſcence, ſtill wraſtling with that fire, and not being able to quench it, if he refuſe to vſe the lawfull remedie of marriage, is in danger alſo to fall into outward fornication.

2 Concerning *Pauls* example: Firſt, the place is not ſo to be vnderſtood of the luſt of concupiſcence: for it is not like, that the Apoſtle being kept vnder with hunger, cold, impriſonment, ſhould be ſo greatly tempted that way. But either it may bee vnderſtood of the particular temptation to pride and vaine glorie, as he himſelfe expoundeth it, verſ. 7. *Leaſt I ſhould be exalted out of meaſure through the abundance of reuelations*: or elſe generally S. *Paul* vnderſtandeth by the fleſh, the whole maſſe of corruption, and whatſoeuer was in him that reſiſted the ſpirit: In this ſenſe he crieth out, Rom. 7. Who ſhall deliuer me from this body of death! *Caluin.* Rom.7.24.

3 Though we yeeld that S. *Paul* was tempted of his concupiſcence, yet he ouercame and ſubdued it, obtaining from God, after ſome ſtriuing, grace and power to quench the ſecret fire: And ſo we denie not, but that men ought by faſting and prayer to labour for that precious gift. But if they feele the fire to burne within them ſtill, then are they to vſe the remedie preſcribed by S. *Paul*, that is, to marrie.

Secondly, ſaith *Bellarmine*, S. *Paul* giueth libertie of marriage onely to thoſe which were free and had not vowed continencie, *cap.* 30.

Anſw. Firſt, the Apoſtles words are generall: *Let euery man haue his wife.* Yea ſay the Rhemiſts, he ſpeaketh of thoſe that were married before their conuerſion, that they might ſtill vſe and keepe their wiues. Yea but S. *Paul* ſpeaketh of all vnmarried, in the verſe next before, It is good not to touch a woman: I trow he meaneth not, it is good for a man that is married not to touch his wife. Secondly, it is a generall libertie, which he granteth to all, verſ. 9 If they cannot containe, let them marrie: but many votaries cannot containe, as it may appeare by the vnchaſte liues of your Monkiſh rabble, therefore hauing the diſeaſe, they may vſe the remedie, that is, marrie.

The teſtimonie of antiquitie in this caſe is moſt plentifull, to ſhew that raſh vowes and oathes, ſuch as the vow of chaſtitie is in him, that hath not power to keepe it, may ſafely be broken, *Concil. Toletan.* 8. *cap.* 2. *Tolerabilius eſt ſtultæ promiſſionis vota reÿcere, quàm per inutilium promiſſionum cuſtodiam, exhorrendam criminum implere menſuram*: It is more tolerable, to reiect raſh and fooliſh vowes & promiſes, then by keeping vnprofitable promiſes, to fall into horrible ſinnes, &c. As the monkiſh votaries did, who for that they wanted lawfull matrimonie, gaue themſelues to vnnaturall luſts. *Concil. Triburienſ. cap.* 21. *ex Beda: Si forte nos incautius iurare contigerit, quod ſcilicet obſeruatum peiorem vergeat in exitum, liberè illud mutandum nouerimus ſalubriori conſilio*: If it chance that wee ſweare raſhly, which oath being obſerued, will haue a worſe end, vpon more holeſome aduiſe we may freely change it, &c. If an oath may be changed, much more a vow, for an oath is greater.

The Ciuill law thus ſaith, *Cod. lib.* 5. *tit.* 4. *leg.* 23. *authentic. Illicitæ rei iuramentum, &c.* An oath of an vnlawfull thing is not to be kept, as if one ſweare to continue in the profeſſion of ſtage playes, &c. By the ſame reaſon alſo, whether it be a vow or an oath, that one taketh not to marrie, if he liue incontinently, it ought not to binde him.

Cod. lib. 5. *tit.* 35. *leg* 2. *Valentinian. Theodoſ.* A mother could not be admitted to the tuition of her childe, vnleſſe ſhe would ſweare not to marrie againe: notwithſtanding ſuch oath, ſhe is permitted by this law to marrie againe: *In optione nulla cogatur*; No woman ought to bee enforced to her choiſe, &c. So then after an oath made to continue a widow, which is as much as a vow, yet by the Ciuill law marriage is lawfull.

Cod. lib. 6 *tit.* 40. *leg.* 2. *Iuſtinian.* Whereas the law was, that a man dying and leauing a legacie to his wife vpon condition, ſhe ſhould remaine a widow, the woman could not haue the legacie, vnleſſe ſhe would ſweare not to marrie, but for procreation of children: By this conſtitution it was lawfull for the woman to enioy her huſbands gift, and without any ſuch oath to marrie againe. So this conſtitution alloweth not any oath to be taken againſt marriage: but a vow and an oath are of the ſame nature.

Cod. lib. 9. *tit.* 8. *leg.* 2. A man ſwearing that hee would neuer forgiue his ſeruant, but keepe him in continuall bonds, is not tyed by this oath; *Alexander*: no more is a man bound, that voweth to keepe his body in the perpetuall bonds of luſt and burning without marriage.

Let vs take a view of their owne Canons: *Lateranenſ. ſub. Alexandro* 3. *part.* 5. *cap.* 2. *cap.* 10. this caſe is put: A certaine woman promiſed marriage to a man being abſent, but afterward hearing more of his inhumane nature: *Votum continentiæ promiſit*: Shee vowed and made promiſe of continencie: it is thus determined: *Tutius eſſe ducimus, vt præfata mulier, poſt fidem & votum ſimplex oblatum matrimonium contrahat, quàm fornicationis reatum incurrat*: Wee iudge it more ſafe, that the ſaide woman, after her ſimple vowe and faith thus giuen and made, to marrie rather, then to fall into fornication, &c. But it will bee heere anſwered, that this woman made but a ſimple or ſingle vowe; *nec veſtem, nec locum mutauit*, ſhe changed neither place nor garment: Marke then what followeth, *Lateranenſ.part.47.cap.*8. Pope *Adriane* decreeth thus: *Si quis timore mortis habitum religionis aſſumpſerit & clauſtrum intrauerit, licitè poterit ad ſeculum redire:* If any man for feare of death doth take the habite of religion, & goe into a clauſter, he may lawfully returne to his ſecular eſtate, &c. Here is both a change of place and habite, and yet libertie giuen to diſſolue the vowe. If it be againe anſwered, that it was done of feare: ſo I ſay, that as this is one infirmitie, ſo there be many beſide; and if this infirmitie may breake a vow, why may not alſo other infirmities, as of incontinencie, and ſuch other? Now where as they thinke a ſimple vow may be broken, which conſiſteth onely in the purpoſe or promiſe of the votarie, but a vow ratified, by changing of place, habite, and profeſſion, cannot bee broken, this alſo is but an idle ſhift; for a vow vttered onely before God, though there be no ſuch outward teſtification, doth binde in conſcience, as if it were done in the preſence of many: *Iacobs* vow, Geneſ.28. was but a ſingle vow, vttered onely in the hearing of God: and of ſuch vowes ſpeaketh the Preacher, *When thou haſt vowed a vow to God, &c.* And herein their owne law helpeth vs; *decret.Greg. lib.4.tit.7.c.6.Celeſtin.3.Votum ſimplex, &c.* A ſimple vow doth no leſſe binde before God, then a ſolemne: And againe, *ſext.decretal.lib.3.tit.15.c.1.Bonif.*8. *Voti ſolemnitas, &c.* A ſolemne vow was found out onely by the conſtitution of the Church, &c. Wherefore if marriage be lawfull after a ſimple vow; why not as well after a ſolemne?

Eccleſ.5.3.

We haue yet alſo more euident teſtimonie out of their law: *decret.Greg.lib.2.tit.24.c.3.Greg.Propoſitum non infringit, &c.* He doth not breake his vow or promiſe, that changeth it into a better: wherfore he that changeth vnchaſt ſingle life, with chaſt marriage, doth not breake his vow.

Bonif.8.regu.iuris.6.Nemo poteſt ad impoſſibile ligari: No man can be bound to that is impoſſible, &c. but for him to liue ſingle, that hath not the gift, is impoſſible: therefore he cannot be bound vnto it with vow or without. Againe, *regul.*58. *Iuramentum contra bonos mores non ligat:* An oath againſt good manners bindeth not, &c. and ſo conſequently a vow; wherefore a vow to liue without marriage in ſinfull luſt, bindeth not, being againſt good manners.

Other vowes may be altered and changed, as the vow of going in pilgrimage to Ieruſalem may be redeemed with almes, *decret.Greg.lib.3.tit.34.c.*1. It may be altered for the benefite of the Commonwealth, *c.*5. for the neceſſitie of the Church, *c.*7. becauſe of ſickneſſe or pouertie, *c.*8. Why then may not the vow of Continencie vpon the like conſiderations be diſpenſed with *Sext.decretal.lib.3.tit.12.c.*1. A vow to be buried in a certaine place, may be altered. *Bonif.*8. Why may not the like alteration in other vowes be admitted?

Here wanteth now nothing, but the ſeale of the Martyrs, D. *Taylour* holy Martyr ſheweth the vnlawfulneſſe of ſuch oathes and vowes, whereby Prieſts and others are conſtrained to vow chaſtitie, and forſweare marriage by the like caſe: *In Iuſtinian titulo de indicta viduitate*, where it is thus written: That if one would bequeath to his wife in his teſtament a legacie vnder a condition, that ſhee ſhould neuer marrie againe, and take an oath of her for the accompliſhment of the ſame, yet ſhee may marrie againe if hee die, notwithſtanding the aforeſaid condition, and oath taken and made againſt marriage: and an oath is another manner of obligation made to God, then a Papiſticall vow made to man, *Fox* pag. 1522.

William Flower, who was firſt a profeſſed Monke, and afterward married, proteſteth, that therein he beleeueth hee did well, and according to Gods lawes, *Fox* pag. 1575. Raſh vowes then and inconſiderate, as of chaſtitie, ſingle life and ſuch like, may lawfully be diſſolued: but let vs now proceede.

*Argum.*2. Virginitie, and continent life is onely to bee required of thoſe which haue the gift of continencie: But all haue not that gift: *Ergo*, the vow of virginitie is not indifferently to be made by any. That the gift of continencie cannot be had or obtained of all, neither reſteth in our free will, it is plaine by Scripture.

Math.19.12.

1 Matth.19.12. He that is able to receiue this gift, let him receiue it: *Ergo*, all are not able to receiue it.

Bellarmin. Firſt, though they are not able to receiue it yet, yet they may if they will, and aske for it by prayer: for the text is, Some haue made themſelues chaſte for the kingdome of God: whereby it appeareth that it is in the will of man, *cap.*31. *Anſwere.* He ſpeaketh cleane contrarie to the text: for Chriſt ſaith, None receiue it but to whom it is giuen; and the words are, *qui capere poteſt*, not, *qui velit*, he that can receiue, not he that will receiue. And they are ſaid to make themſelues chaſte, not becauſe it is in their owne choyce, but being enabled of God, and hauing receiued power ouer their will, they are ſaide to make themſelues chaſte, hauing receiued power by the ſpirit of God: So our Sauiour ſaith, *Come vnto mee all ye that are laden*, Matth 11. and yet no man commeth to Chriſt, but his father firſt draweth him, Iohn.6.44. Wherefore it being a peculiar gift of God, all cannot haue it, neither are ſure to obtaine it, though they aske it by prayer, becauſe wee haue no promiſe to be heard.

Math. 11.
Ioh.6.44.

Rhemiſt. When a man is bound to abſtaine by vow, or other neceſſarie occaſion, as impriſonment, baniſhment, ſickneſſe, no doubt if he labour for the gift of continencie, hee may haue it. *Anſwere.* They that binde themſelues to a raſh vowe, haue no promiſe to bee heard praying for continencie. Secondly, they that are driuen vnto any ſuch neceſſitie as you ſpeake of, which they are not a cauſe of themſelues, neither can auoide, as in long and perpetuall ſickneſſe, it is certaine that God will giue the gift being ſought by lawfull meanes: But as for baniſhment and impriſonment, they are not of ſuch neceſſitie, but that the husband is bound to follow the wife, and the wife her husband, *Fulk.* 1.Cor.7.6.

Neither are many of thoſe meanes commendable, which were vſed in Monkerie: for ſome of them were ſuperſtitious and vnlawfull, as they vſed Phyſicke and medicine to correct or ſlacke, and extinguiſh nature in them: *Francis* was wont to couer his bodie with yce and ſnow; others did whip themſelues: This was not to ſubdue and tame the bodie, but to deſtroy and kill the bodie, and make it vnfit for other duties. The Scripture preſcribeth no other meanes but prayer and faſting, and labour in our vocation. Some of them againe vſed externall exerciſe of their bodie, as by faſting, by lying hard, by watching, which in themſelues were not amiſſe: but they leaue the chiefe and principall, which is the ſpirituall meanes: for the outward exerciſe of their fleſh without this, is little worth: Coloſſ.2.23. **Coloſſ.2.23.**

Bellarmine. To beleeue is no leſſe the gift of God, then to liue chaſte, yet we exhort all men to beleeue, and they doe vow and promiſe it in baptiſme: why may they not as well vow continencie, although it be a peculiar gift? *cap.31.*

Anſw. They are both indeed the gifts of God, but one is neceſſarie to ſaluation, namely, to beleeue, and is promiſed to all that will ſeeke for it: But the other gift is not neceſſarie, neither hath any ſuch promiſe.

Secondly, Saint *Paul* calleth this a proper gift: But if all men were capable of it, how could it be called a proper gift? One after this manner, another after that, ſaith the Apoſtle. But if euery man might attaine to that one gift of continencie, they ſhould not all haue their proper gift, but all one gift, and after the ſame manner. And though S. *Paul* ſhould meane, that to liue chaſtly in wedlock be alſo a proper gift of God, as *Bellarmine* vrgeth, and we denie not: yet it remaineth ſtill, that the other is a more ſingular and proper gift; and is not therefore commonly, and indifferently beſtowed vpon all.

Thirdly, S. *Paul* ſaith, that a man may marrie his Virgin if need ſo require, 1.Cor.7.37. But if euerie one labouring for the gift of continencie, might obtaine it, there ſhould then bee no neceſſitie of mariage: which the Apoſtle here affirmeth. **1.Cor.7.37.** *Capitul. Græcar. Synod.21. collect. à Martin. Bracarenſ. Epiſcop.* and it is alleaged, *decret.part.1, diſt.55.cap.9. Si quis ſanus non per diſciplinam religionis, & abſtinentiæ, ſed per abſciſionem à Deo plaſmati corporis exiſtimans poſſe à ſe carnales concupiſcentias amputari, caſtrauerit ſe, Clericus ne fiat.* If any man being ſound and in health, doth caſtrate or geld himſelfe not by the diſcipline of religion, and abſtinence, but by mangling his bodie framed of God, thinking that it lieth in him to cut off carnall concupiſcence, let him not be a Clergie man, &c. Here their opinion is reproued that thinke euery man hath power to be continent.

Further, the decree of *Martin. Cauſ.27.queſt.1.c.8.* witneſſeth in theſe words, ſpeaking of a certaine widow, *Si ſe continere non poterat, &c.* If ſhe could not containe, ſhe was not forbid to marrie. And againe, *Cauſ.32.c.11. Si poſt nuditatem, &c.* If S. *Paul* after nakedneſſe, hunger, faſting, priſon, ſtripes, crieth out, *O vnhappie man that I am, who ſhall deliuer me from this bodie of ſinne*; doe you thinke your ſelfe ſecure? *rectius fuerat hominum ſubiſſe coniugium, &c.* it had been better to haue entred into mariage with other men, then ſtriuing to climbe higher, to fall downe to hell, &c. We ſee by this decree of theirs, what an hard thing it is to attaine vnto virginitie, and that euery one cannot haue it.

Maſter *Tindall* holie Martyr hath put to his ſeale: If wee haue infirmities, that draw vs from the lawes of God, let vs cure them with the remedies that God hath made; if thou burne, marrie: for God hath promiſed thee no chaſtitie, as long as thou maiſt vſe the remedie that he hath ordained: no more then he hath promiſed to ſlake thine hunger without meate: now to aske of God more then he hath promiſed, commeth of a falſe faith, &c. *Fox* pag.1251, col.1. **Pag.1139.2.70**

Laſtly, the Rhemiſts ſay, that the mariage of thoſe that haue vowed, is the worſt ſort of incontinencie and fornication, 1.*Corinth.7.ſect.8.*

Auguſtine ſaith cleane contrarie: *Non ipſæ nuptiæ talium damnandæ iudicantur, ſed damnatur propoſiti fraus, &c.* The mariages of ſuch are not condemned, but the violating of their vow is condemned, not becauſe they afterward entred into the league of mariage, but becauſe they did breake the firſt faith of continencie. *Auguſtine* ſaith not, that ſuch mariages are no mariages, but plaine adulterie and fornication: but maketh the mariage lawfull, and reproueth their raſhnes before in making, and their vnſtedfaſtnes now in breaking their vowes.

Now concerning theſe two points, that it is lawfull to marrie after a vow made, where neceſſitie ſo requireth, and that it is not in euery ones power to attaine to the gift of continencie, this further euidence we haue:

1. Of the Greeke Church for the firſt, we haue *Theophylact in* 1.*Timoth.*5.12. vpon theſe words, *hauing damnation becauſe they haue broken the firſt faith*: ſaith he, *Maluiſſem à pactionib. cum Chriſto initis non diſceſſiſſent, &c.* I had rather they had not gone from their couenants made with Chriſt; but ſeeing they had rather marrie, *& ipſe aſſentior,* I alſo agree thereunto. Likewiſe *Chryſoſtome* vpon the ſame place: They ought indeed to haue kept their faith: *quoniam illa non fiunt, melius* **1.Tim.5.12.**

Cenſur. Oriental. Eccleſ. 2. cap. 21.

iſta fieri: but becauſe theſe things are not done, it is better the other ſhould. For the other point, *Ieremie* the Patriarke telleth vs: *Nos illis ſacerdotibus, qui in virginitate perſiſtere non poſſunt, &c.* Wee giue vnto thoſe prieſts, which cannot continue virgins, &c. licence to take wiues. And againe, *Qui non poteſt virginitatis perferre certamina, vxorem accipiat*: He that cannot endure the combat of virginitie, let him take a wife. Euery man then that would, cannot attaine to virginitie.

Lib. 1. epiſt. 11. ad Pompon.
Lib. 2. de Monach. cap. 34.

2 The South Church: for the firſt, witneſſeth *Cyprian*, ſpeaking of thoſe virgins which had dedicated themſelues to Chriſt: *Si perſeuerare nolunt vel non poſſunt, &c.* If they will not or cannot perſeuere, it is better that they marrie, then to fall into the fire of luſt. *Bellarmine* will haue *Cyprian* to ſpeake of ſuch as were to vow, that they ſhould take heed by the fall of others, that if they haue no purpoſe to continue virgins, they ſhould not vow at all, but marrie. But their owne *Pammelius* vpon the ſame epiſtle ſheweth, that *Cyprian* ſpeaketh *de velatis virginibus*, of vailed and profeſſed virgins: See before *Auguſtine* of the ſame iudgement. For the other point, *Zaga Zabo* giueth this reaſon, why in the Aethiopike Church they allow mariage vnto their Prieſts, becauſe, as S. *Paul* ſaith, *it is better to marrie, then to burne*: whereby it ſeemeth their opinion is, that euery one hath not the gift of continencie, for then it were not neceſſarie, they ſhould either marrie or burne, they might vſe the gift of continencie.

Harm. ſect. 18. pag. 561.
Ibid. ſect. 18.

3 For the firſt point, we haue of the reformed Churches, the confeſſion of Auſpurg, artic. 6. *Although the commandement of God touching wedlocke, doe free moſt men from vowes, yet there is another reaſon, &c. that maketh vowes fruſtrate, becauſe that all worſhip of God inſtituted without his commandement, and choſen to merit remiſſion of ſins, &c. is wicked.* Saxonie, artic. 21. *Vowes, which wrap men in a kinde of life, wherein is the worſhip of Idols, are without doubt fruſtrate.* Sweueland, artic. 12. *Becauſe all our iuſtification doth conſiſt in faith in Chriſt, whereupon we haue libertie giuen vs in all externall things, we haue permitted the bonds of Monkerie to be releaſed amongſt vs.*

Sect. 18. p. 540.
Pag. 543.

And for the other point: that continencie is a peculiar gift giuen to ſome, and not to all; we haue alſo the confeſſion of Heluetia, the latter, chap. 29. *Let them ſerue the Lord in that calling, as long as they ſhall feele themſelues endued with that heauenly gift.* Bohemia, chap. 19. *They meane ſuch vnmaried perſons as haue this peculiar gift giuen to them of God, &c.* Sweueland, chap. 12. *Let him know, that to renounce mariage, and to make himſelfe an Eunuch for the kingdome of heauen, &c. is a peculiar and ſpeciall gift of God.* It followeth then, becauſe euery one hath not this gift, euery one cannot vow it.

Maldonat. Ieſ. Summ, qu. 12. art. 7.

4 Of the Romane Church: for the firſt point, their Ieſuite *Maldonate* confeſſeth, that *Votum minoris boni relaxatur per votum maioris boni, &c.* A vow of a leſſe good may be releaſed by a greater good: and ſo when a greater good is offered, then to keepe chaſtitie, the partie is not bound to his vow, &c. as he giueth inſtance of the King of Arragon, to whom the Pope gaue licence to marrie a Nunne, for the publike peace of the kingdome, &c. why then may not as well the vow of continencie be diſpenſed withall, to auoid fornication? But here one of their Popiſh writers telleth vs, *perperam egiſſe Epiſcopum Romanum*, that the Biſhop of Rome did very euill, in diſpenſing with this vow. But the Ieſuite *Maldonate* hath a more cleanly anſwere, that the Pope did not diſpenſe with a ſolemne vow, neither can he, but only did declare, by the rule of equitie, *non teneri voto, &c.* that he which had ſo vowed, was not tied to his vow: which in effect is the ſame. *Panormitane* their great Canoniſt ſaith, that *Sixtus, Paludanus, Caietane*, and all their ſchoole Canoniſts doe hold, that the mariage after a ſolemne vow, is only made void by Eccleſiaſticall law: they haue then no law of God againſt the ſetting free of ſuch vowes. Our Doway tranſlators alſo in the keeping of vowes except the caſe of neceſſitie: as they ſay *Saul* offended, when he made that vow (that all the people ſhould faſt, till night) *in not excepting the caſe of neceſſitie*: the neceſſitie then of him, that cannot liue chaſt, diſpenſeth with his vow: who then can endure ſuch groſſe ſpeeches of the Popiſh writers: that a Prieſt *grauius peccat*, doth ſin more grieuouſly if he contract matrimonie, then if he play the fornicator, &c. And one of our countrimen affirmeth as much: *Minus peccat, qui fornicatur*; That he ſinneth not ſo much, which committeth fornication: and he giueth two reaſons thereof, one is, becauſe the fornicator may leaue his concubine, and leade a chaſt life, ſo cannot a married man: and the other is, for that the fornicator doth not iuſtifie his ſinne, as the other doth his mariage. But one anſwere may ſerue for both: for ſeeing mariage after a vow is not forbidden by diuine law, but only Eccleſiaſticall, as their owne Canoniſts confeſſe, it is no ſinne, for ſinne is defined to be a *tranſgreſſion of the law*: that is, of the diuine law, but fornication is ſinne by the law of God: then it followeth, that for a man once to commit fornication, is worſe then to liue all his life in a married eſtate, wherein he may continue without ſinne, and iuſtifie the ſame without any ſhame.

Richard Smith de vot. Monaſtic.
Maldonat. ibid.
Bellarm. lib. 2. de Monach. c. 34. p. 1655.
Annot. in 1. Sam. 14. verſ. 29. in the margen.
Coſter. Enchirid. c. 25.
Richard Smith de vot. Monaſtic.
1. Iohn 3. 4.

For the other point, that continencie is not in euery many mans power: their *Caſſander* may bee a witneſſe of, who ſaith, *Vix conteſimum inuenias, qui ab omni commercio fœminarum abſtineat*: You ſhall not finde the hundreth Prieſt, who doth abſtaine from all companie of women. A certaine Germane Biſhop is reported to haue ſaid in a certaine banket, that in one yeere, *delata ad ſe vndecim millia ſacerdotum palam concubinariorum*: there were brought vnto him an eleuen thouſand Prieſts, which openly kept concubines, &c. Let any indifferent man now iudge, how eaſie and common a gift continencie was among the Popiſh prieſtly votaries.

Caſſander lib. conſult. art. 23.
Laſicius in Theolog. Moſcou. cap. 15. ex Ioann. peregrin. in conuiu. ſermon.

THE FIFTH QVESTION, CONCERNING MONAſticall perſons which doe enter into that profeſſion.

THere are foure ſorts of people which the Papiſts doe offer great wrong vnto, in drawing them to the profeſſion of Monkerie: Firſt, vnto the younger ſort, which haue libertie to marrie. Secondly, to the children and ſonnes whom they make Monkes without conſent of their parents. Thirdly, they ſay, married perſons, by mutuall conſent, may betake themſelues to a Monkes habite. Fourthly, if mariage be contracted, not conſummate or finiſhed, they may one leaue another without conſent firſt had.

THE FIRST PART, WHETHER THE YOVNGER ſort are to be admitted to profeſſe Monkerie.

The Papiſts.

IF they be come to the yeeres of diſcretion, they may, men or women at any age, take vpon them the vow of Monkerie: *Bellarm.cap.35.* 98.Error.

1 Matth.19.14. *Suffer little children to come vnto me: Ergo*, young men and maids may become Monkes, *Bellarmine.* Matth.19.14.

Anſw. Firſt, the text ſpeaketh of little children: but by your confeſſion, they muſt be of yeeres of diſcretion that ſhould enter into your profeſſion: ſo are not little children. Secondly, as though none could come to Chriſt, but through a Monkes cowle: nay, I would they of all men did not goe furtheſt off from Chriſt. It followeth alſo in the text, *Of ſuch is the kingdome of heauen:* ſo by this reaſon, heauen gates ſhould be open only to Monks and Friers: and this is the right hereſie of the Pelagians, and Manichees, that promiſed the kingdome of God not to any, but thoſe that caſt away their riches.

Argum.2. *Iohn Baptiſt* liued from a childe in the wilderneſſe: *Ergo*, lawfull for young ones to profeſſe Monkerie.

Anſw. Firſt, *Iohns* example is extraordinarie, as his office and calling was ſingular, and therefore is no more to be imitated and followed in his ſolitarie life, then in his diet of Locuſts and wilde honie: He ſprang alſo in his mothers wombe: ſo I thinke all Monkes and Eremites doe not. Secondly, it is not certaine at what yeeres *Iohn* entred into the wilderneſſe: for hee was thirtie yeeres old when he came and preached in the wilderneſſe, as *Matthew* writeth, chap.3.1. Matth.3.1.

The Proteſtants.

THough we ſhould grant, that a Monaſticall life were in ſome perſons, and at ſome times tolerable among Chriſtians; yet of all other the younger ſort, in whom luſt doth raigne, were moſt vnfit, and not to be admitted vnto that kinde of life.

Argum.1. Saint *Paul* would haue no widow to be choſen vnder 60.yeeres, 1.Timoth.5.9. and I will the younger to marrie, verſ.16. *Ergo*, it is contrarie to Saint *Pauls* rule, to ſuffer any ſuch to make vowes of continencie. 1.Tim.5.9.

Rhemiſt. anſwere: Firſt, it was but a rule for that time, when as yet there were no Monaſteries nor diſcipline, but young widowes wandred vp and downe idlely.

Anſw. Firſt, the ſame cauſe that young women had to marrie then, they haue now; and therefore the rule is generall. Secondly, as though the walles of Monaſteries were able to keepe in virginitie: no, it is notoriouſly knowne, that vnchaſt life hath ſcaled the walles of Nunneries, crept in at windowes, and found muſes in the ground.

2 Saint *Paul* (ſay they) counſelleth young widowes to marrie, not young virgins, which hauing not experience of luſt, are not ſo greatly tempted.

Anſ. How chaſt your cloyſter women haue bin, and free from theſe tentations, the ſtories of former times make mention; and the examples of ſo many vnchaſte milch-Nunnes, and filthie Monkes and Friers, are a ſufficient proofe: *Fulk.1.Timoth.5. ſect.11.* But all theſe ſhifts notwithſtanding S.*Pauls* rule muſt ſtand, that no widowes muſt be admitted vnder 60.yeeres old.

Bellarmine alſo anſwereth, that the Apoſtles meaning is, that the younger women ſhould be refuſed, not from the vow of continencie, but not to bee of the number of the widowes, which were maintained of the Church.

Contra. Firſt, this is flat oppoſite to the Apoſtle, who would haue the younger women to marrie, verſ.14. how then is it like they were votaries? therefore it is euident, that they are excluded from vow making, ſeeing they are counſelled by the Apoſtle to marrie.

To this he againe replieth, that where the Apoſtle ſaith, I would haue the younger marrie, that it is not a precept, but a counſell.

Contra. Firſt, it is a charge and commandement which the Apoſtle giueth, that they ſhould marrie, in reſpect of their frailtie, becauſe diuers were turned alreadie after Satan by their incontinencie, and gaue occaſion to the aduerſaries to ſpeake euill. Wherefore to auoid theſe things he not onely aduiſeth, but willeth and chargeth, they ſhould marrie. Secondly, though it be but a counſell, yet it will follow, that the Apoſtle gaue counſell to them to marrie, which had vowed ſingle life, as *Bellarmine* confeſſeth, that the younger women were not barred from vowing continencie.

Secondly, if the younger women are not admitted to be of the number of the almes-widowes for feare of incontinencie, they were as vnfit to enter into any vow or profeſſion of ſingle life. And be it granted, that it might be a greater offence for publike widowes, then priuate votaries, to breake their vow; yet in the other the offence were great enough: and therefore the Apoſtles rule of their age ought to be obſerued in both.

Argum.2. The Manichees tooke occaſion hereby to inſult againſt the Catholikes, becauſe they admitted ſo many virgins to the profeſſion of ſingle life; *Certatim ad hanc profeſſionem eas incitatis ſuaſionibus veſtris, vt iam pene maior in eccleſiis omnibus virginum apud vos, quam mulierum numeroſitas habeatur: Auguſt. cont. Fauſtum.* 30.4. Ye labour (ſay the Manichees) to draw women of euery hand to this profeſſion by your perſwaſions, that now in your Churches, the number of profeſſed virgins exceedeth the number of women, &c. And hereby the Manichees that extolled virginitie, and condemned mariage, were induced to thinke that the Catholike Biſhops alſo were of their opinion.

The Imperiall law enioyneth, that no woman be admitted to be a Deaconeſſe of the Church vnder fiftie, or threeſcore yeeres, according to the precept of the Apoſtle: *Cod. lib.1. tit.6. leg.9. Theodoſ.*

We haue alſo for this point very euident teſtimonie of their owne law: *Clemens epiſtol.1.* S. Peter is brought in ſpeaking thus: *Ad preſbyteros fiant iſta ante omnia vt pudicitiæ ſtudentes, adoleſcentes nuptijs iungant, quo calorem feruentis ætatis, coniugali lege præueniant: item iuniores viduas nuptijs copulate:* Theſe inſtructions concerne the Prieſts, firſt of all, as men carefull to preſerue chaſtitie, let them ioyne young men in mariage, that the heate of burning youth may by the matrimoniall law be preuented: likewiſe let the younger virgins be coupled in mariage.

Concil. ſub Sylueſtro, cap.10. Vt vidua non niſi 72. annorum eligatur: nulla porrò ſchemata monachorum oportet fieri niſi poſt 25. ætatis annum propter ſcandala, iam euacuato omni feruore diaboli, vt inueniat ſibi mundum vas ſpiritus ſanctus: That a widow be not choſen vnder 72. yeeres: let none take the habite of a Monke before he be 25. yeere old, to auoid offence, that the diuelliſh heate of the fleſh being euacuate, the holy Ghoſt may finde a cleane veſſell.

Concil. Agathenſ. can.19. Sanctimoniales, quantumlibet mores earum probati ſint, ante annum ætatis quadrageſimum non velentur: Holy virgins, though their behauiour be neuer ſo much approoued, let them not be vailed before the fortieth yeere of their age. This is alleaged in their owne decrees, *cauſ.20. qu.1. c.13.*

And many ſuch Canons and decrees might be alleaged, againſt the entring of the yonger ſort into Monkiſh profeſſion.

And for further euidence: 1. The generall Greeke Chalcedon Councell decreeth that a Deaconeſſe ſhould not be ordained vnder 40. yeeres, Can.15.

De virgin. veland.

2 *Tertullian* of the South and Africane Church ſaith: *Scio virginem in viduatu ab annis nondum viginti collatam:* I know a virgin not yet twentie yeeres old made a widow of the Church: which he calleth *miraculum, ne dixerim monſtrum*, a wonder, that I ſay not a monſter, &c. He miſliketh that young women ſhould be deputed to the ſeruice of the Church. At this day, in Aethiopia their Prieſts are not ordained till after thirtie yeeres of their age: as *Zaga Zabo* witneſſeth: it is like they obſerue no leſſe time for their Monkes, which are not allowed to marrie, as their Prieſts are.

Damianus a Goes de morib. Æthiop.

Harm. ſect.18. pag.559.

3 Confeſſion of Auſpurg, artic.6. *This rigor and ſeueritie miſliked many good men, when they ſaw young men and maides thruſt vp into Monaſteries, &c. and ſaw what an vnhappie ſucceſſe this counſell had, what offenſes it bred, &c.*

De ſtat. Eccleſ. pag.56.

4 As *Clemangis* a Doctor of Paris, that liued 200. yeeres agoe, thus ſetteth out for the inconuenience of cloyſtering ſuch young Nunnes: *What are Nunneries now adaies, but the execrable brothel houſes of Venus, the harbours of young wanton men, where they ſatisfie their luſt, &c. that now the vailing of a Nunne is all one, as if you proſtituted her openly to be a whore. Thomas Aquinas* ſaith it is *inordinatum*, an inordinate and diſordered thing that young women ſhould be made Abbeſſes, &c. and ſo is it alſo inconuenient for young girles to become Nunnes: for as *Plutarke* well ſaith, *Mariage is the ſureſt and ſafeſt bond of youth.*

In 1. Tim. c.5.

δεσμὸν τῆς νεότητος ἀσφαλέστατον.

THE SECOND PART, WHETHER CHILDREN may enter into profeſſion of Monkerie without their parents conſent.

The Papiſts.

99. Error.

IF they be of ſufficient age, as the men of 14. yeeres at the leaſt, the women of 12. and their parents be not driuen to any ſuch neceſſitie, that they neede their childrens helpe, they may without parents conſent enter into Monkerie.

Geneſ.12.1. Math.10.37.

Argum.1. God ſaid to *Abraham*, Get thee out of thy countrie, and from thy fathers houſe, Geneſ.12. And Chriſt, Math.10. Whoſoeuer loueth father or mother more then me, is not worthie this of life: *Ergo*, children may become Monkes, without their fathers leaue: *Bellarm.cap.36.*

Anſw. Firſt, who would haue thought that *Abraham* was a Monke, but that the Ieſuite ſaith it? Secondly, by the ſame reaſon a man may not leaue his parents onely, but goe out of his countrie. Thirdly, *Abraham* was 75. yeeres old at that time, when hee went out of Haran, verſ.4. *Ergo*, wee will conclude that none ought to be made Monkes before thoſe yeeres. Fourthly, when God calleth any man to a Monkiſh life, as *Abraham* had an eſpeciall calling of God, we will giue him good leaue to goe.

Concerning the other ſaying of our Sauiour, it maketh nothing for you. Firſt, Chriſt ſpeaketh of perſecution, when a man ought not for loue of his friends to denie Chriſt: but, I trow you will not grant, that your Monkiſh life is perſecution: and yet it is after a ſort; for the Locuſts, which are none other but Monkes and Friers, Apocal.9. doe bite and ſting like ſerpents, that is, doe ſecretly wound mens conſciences. Secondly, a man may leaue his parents, as Chriſt commandeth, though hee dwell in the ſame houſe with them: that is, by ſetting his loue and affection on heauenly things. Thirdly, doe all goe to Chriſt that come into your Monaſteries? nay, I would they went not from Chriſt: for they liue after another rule, then Chriſts: *Francis* your great founder erected a new ſect of Monkerie, and found out a new rule for them, which he called *regulam Euangelicam*, the rule of the Goſpell: as though Chriſts rule were not ſufficient.

*Argum.*2. Here the conſtitution of *Iuſtinian* may be obiected, *Cod.lib.*1.*tit.*6.*leg.*42. which is, that a ſonne, *etiam inuito patre*, againſt his fathers will, may become a Monke. To the which I anſwere: firſt, this ſame conſtitution alſo decreeth, that a ſonne againſt his fathers will profeſſing monaſticall life, may ſucceed him in his teſtament, and to be his heire, *nullo eis impedimento, &c.* their ſanctimoniall conuerſation being no let vnto them. If they will haue this law ſtand in force for the one, why not alſo for the other? as it ſeemeth to make with them in one point, ſo in the other concerning voluntarie and profeſſed pouertie of Monkes, it maketh againſt them. Secondly, the Conſtitutions of *Iuſtinian*, which were firſt inſerted into the Code, more then fiue hundred yeeres after Chriſt, doe ſomewhat ſauour of the ſuperſtition which began then to ſet in foote, and therefore are not of that authoritie which the more ancient Imperials haue. Thirdly, this conſtitution is contrarie to other Imperiall lawes of greater antiquitie: as *Alexander* made a law, *Cod.lib.*8.*tit.*47.*leg.*3. That a father might chaſtiſe his ſonne if he offended him, and if he ſo continued, the Preſident, at the appointment of his father, ſhould more ſeuerely puniſh him. This law permitteth not the ſonne to be diſobedient to his father without due correction: but to enter into a profeſſion to his diſlike, is diſobedience: *Ergo*, by the law not tolerable. Likewiſe, *tit.*49.*leg.*4. *Pater inuitus non cogitur, &c.* The father againſt his will cannot be conſtrained, no not by the Princes letters to ſet free or manumit his ſonne: but he is manumitted by entring into Monkerie againſt his fathers will. This then is contrarie to the law: and thus euery Abbot and Monke ſhall preſume to doe more then the Emperour himſelfe challengeth.

The Proteſtants.

Children ought not by the law of God to make any vow of ſingle and continent life without the conſent and liking of their parents: *Luther. Pet.Martyr. lib.de caelibat.& votis.*

*Argum.*1. By the law of *Moſes* the father had power to diſallow the vowes which the daughter made being in his houſe, Numb.30.6. which law was not ceremonious: for it was grounded vpon the Morall law, which commanded all obedience and dutie of the children to the parents. And that it is not abrogate, it appeareth, becauſe the ſame law is renued by S.*Paul*, 1.Corinth.7.verſ.36.37. where the Apoſtle referreth the whole matter of keeping a virgin, or placing of her in mariage to the will of the father; yet ſo, that he muſt haue regard vnto the neceſſitie, the eſtate and condition of his virgin. Both theſe places doe apertly proue, that neither the childe can be beſtowed in mariage, nor vowed to virginitie, without the conſent and determination of the parents.

Numb.30.6.

1.Cor.7.36.37.

*Argum.*2. The father hath as great power ouer his ſonne, as the maſter ouer his ſeruant: but the ſeruant cannot take vpon him the profeſſion of Monkerie without the conſent of his maſter: *Ergo, &c.*

The ſecond part of the reaſon is proued both by the Ciuill and Canon law: firſt, *Cod.lib.*1.*tit.*6. *leg.*16.*Honor.Theodoſ.Ruſticus, &c.* A rurall ſeruant being made a Clerke, is bound to ſerue his maſter by a ſufficient ſubſtitute. But more euidently it appeareth by the conſtitution of *Anthemius, leg.*34. *Inhomnis aſcriptitiorum, &c.* Wee will that no ſeruant make choice of a ſolitarie life without the conſent of his maſter: if he doe, his maſter ſhall haue the ſame power ouer him, which he hath ouer other ſeruants.

See alſo for their owne law the decree of *Gelaſius*, That ſeruants entring into Monaſteries without conſent of their maſters or patrones, ſhould be reſtored vnto them, *Decret.part.*1.*diſt.*54.*c.*12.

Likewiſe, *Concil.Chalced.can.*4. *Decreuimus, &c.* Wee haue decreed that no ſeruant bee receiued into a Monaſterie without the knowledge and leaue of his maſter.

The firſt part of the argument is denied by *Bellarmine*, that ſonnes to their parents are not in like ſubiection, as ſeruants to their maſters; and therefore haue more power of themſelues, then ſeruants haue.

Contra. Though children are not in ſuch ſeruile ſubiection, for there is one feare of children, an other of ſeruants; yet the father hath as great power ouer the perſons of their children being within age, as ouer ſeruants: becauſe the law of nature, which bindeth ſonnes, is ſtronger then the law of men, which maketh ſeruants: and parents haue greater power ouer their owne fleſh, then ouer ſtrangers.

Let vs heare what authoritie *Auguſtine* yeeldeth to the father ouer his children: *Agite vicem noſtram in domibus veſtris: Epiſcopus inde appellatus eſt quia ſuperintendit: vnuſquiſque ergo in domo ſua, ſi caput eſt domui ſuæ, debet ad eum pertinere epiſcopatus officium: de Sanct. Ser.* 51. You (ſaith *Auguſtine* their Biſhop) muſt ſupplie our ſtead in your houſes: a Biſhop or Superintendent, is ſo called, becauſe he ouerſeeth: therefore euery houſeholder, being the head of his houſe, ought to play the Biſhop in his houſe, &c. The father then is a Biſhop ouer his children: ſhall any man then dare to take any out of his houſe, that is, his Biſhoprick, or any ſheepe out of his fold, without the Biſhop and ſhepheards conſent?

The teſtimonie alſo of their owne law in this caſe is very cleere: *Si puella in puerili ætate, &c.* If a maiden in her childhood, or vnder yeeres, doth binde her ſelfe with an oath in her fathers houſe, without the knowledge of her father, if her father, ſo ſoone as he heareth of it, doth gainſay, her vow and oath is void: *Cauſ.* 32. *qu.* 2. *c.* 14.

Likewiſe, *Bonif.* 8. *ſext. decret. lib.* 3. *tit.* 12. *c.* 4. *Filius pro anima, &c.* The ſonne can make choice of nothing concerning his ſoule, without conſent of his father, though hee may chuſe ſepulture for his bodie.

See the conſent herein both of the Eaſt and Greeke, and of the Egyptian and South Church, in the 4. Canon of the Chalcedon Councell before alleaged: where though *Dioſcorus* Patriarke of Alexandria were depoſed for fauouring the hereſie of *Eutyches*, yet there were twelue other Egyptian Biſhops preſent, and gaue conſent. See alſo of the Latine Church the decrees of *Gratian* before produced: See alſo in the former queſtion the iudgement of the reformed Churches, against the thruſting of young maides and young men vpon Monaſteries. Chalced. art. 4.

THE THIRD PART, WHETHER MARIED PERſons may with mutuall conſent become votaries.

The Papiſts.

100. Error. With mutuall conſent the man and the wife may ſeparate themſelues, and vow and promiſe ſingle life for euer, ſo long as they both ſhall liue, *Bellarm. cap.* 37.

Argum. 1. *Mary* and *Ioſeph* were perfitly man and wife, yet by mutuall conſent they liued continently all their daies: *Ergo*, it is lawfull for maried couples to ſeparate themſelues for euer, both agreeing thereunto, *Bellarm. cap.* 37.

Anſw. 1. It appeareth by the text, that there was no ſuch thing purpoſed by *Ioſeph* before hee was admoniſhed by the Angell in a dreame, but that, as ſhe was alreadie betrothed, ſo there was an intent on *Ioſephs* part, that they ſhould come together, Matth. 1. 18. but that in the meane time *Marie* was found with childe by the holie Ghoſt: and ſo from that time *Ioſeph* being a iuſt man neuer knew his wife: there was no ſuch purpoſe or vow before. Math. 1. 18.

2. That this was an extraordinarie example, who ſeeth it not? When any man ſhall be admoniſhed by an Angell as *Ioſeph* was, and ſhall haue the like cauſe as *Ioſeph* had to abſtaine, which ſhall neuer be, he may be bold to doe as *Ioſeph* did.

Argum. 2. I will not here conceale a certaine law of *Iuſtinian. Cod. lib.* 1. *tit.* 6. *leg.* 42. whereby it is prouided, that if the husband or wife, *Religionis cauſa a coniugio receſſerit, &c.* Doe for religion ſake depart from mariage, and chuſe ſolitarie life, the other ſhall haue ſuch dower, or gift, as if the partie ſo departed were dead.

Anſw. This law ſeemeth to allow of the departure of the married parties, euen without conſent each of other, for it ſpeaketh of the departure of one of the parties onely: and thus *Bellarmine* interpreteth this law, and refuteth it alſo, holding it to bee a great error, that either partie ſhould depart without mutuall conſent: wherefore ſince that this law is refuſed by them, I ſhall not neede to refute it.

The Proteſtants.

They that are once ioyned together in mariage, and haue made a couenant each to other before God, cannot ſeparate themſelues though they both conſent, there being no other cauſe, but a purpoſe of ſingle life for more holineſſe ſake.

1. Cor. 7. 5. *Argum.* 1. It is flat contrarie to S. *Pauls* rule, 1. Cor. 7. 5. *Defraud not your ſelues except it be with conſent for a time, that you may giue your ſelues to faſting and prayer, and againe come together, leſt Satan tempt you for your incontinencie.* Firſt, the Apoſtle ſaith directly: they ſhould but ſeparate themſelues for a time. Secondly, we doe thus reaſon out of his words: There is no cauſe of ſeparation, but to be giuen to faſting and prayer; but this may be done by a ſeparation for a time: neither is it neceſſarie we ſhould alwaies be giuen to faſting and prayer, but vpon ſpeciall occaſion: therefore perpetuall ſeparation is not needfull. Thirdly, they that are long ſeparated, are ſubiect to fall into tentation:

the ſame cauſe therefore that moued them firſt to marrie, for auoyding of incontinencie, ought to moue them to come together againe: Therefore it is not good nor lawfull they ſhould ſeparate themſelues for euer.

Bellarmine anſwereth, that the Apoſtle ſaying, This I ſpeake by way of indulgence or permiſſion, verſ.6. ſheweth that he would rather, they ſhould abſtaine altogether; yet in reſpect of their frailtie he permitteth, that they come together againe: ſo then, they that doe ſeparate themſelues at once for all, doe that which is beſt agreeable to the Apoſtles meaning, *cap.*30.

Contra. Firſt, it is vntrue, that Saint *Paul* had rather the married ſhould be ſeparated altogether: for where he wiſheth that all men were as himſelfe, he ſpeaketh directly to the widowes, and vnmarried, verſ.8. and not to them, which were married: and againe, hee ſhould be contrarie to himſelfe, verſ.24. *Let euery man, wherein he was called, abide:* and it followeth verſ.27. *Art thou bound to a wife, ſeeke not to bee looſed?* wherefore they that are married, ought to remaine in that eſtate which they are called vnto. Secondly, this then, which the Apoſtle ſpeaketh by way of indulgence, is not to be referred to their comming together againe, for the Apoſtle hath for that a direct commandement, verſ.10. *I command, not I, but the Lord, let not the wife depart from her husband:* and againe, verſ.5. *Defraud not one another:* which is a precept, as *Bellarmine* confeſſeth; but if they ſhould be ſeparated altogether, they ſhould one defraud another: wherefore this permiſſion belongeth to the ſecond verſe, where the Apoſtle to auoide fornication, granteth the remedie of marriage to euery one, that hath not the other gift.

1.Cor.7.24.27.

Verſ.5.10.

*Argum.*2. That which God hath coupled, no man ought to put aſunder: but they that are married haue made a couenant to God, Pro.2.17. as well as to themſelues, and are ioyned by Gods law together: *Ergo,* they cannot diſſolue their marriage by their owne power and will, the Lord hauing an intereſt therein.

Pro.2.17.

Bellarmine ſaith, that by this ſeparation marriage is not diſſolued. *Anſwere.* It is as much diſſolued, as by your law in caſes of diuorce: for theſe are their words: For aduoutrie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.*19. *ſect.*4. So ye allow onely a kinde of diſmiſſion in the caſe of adulterie, and ſo you doe in the vow of continencie: and thus you make this cauſe as forcible as the other, to breake off matrimoniall dutie, which is contrarie to the Goſpell.

Auguſtine thus writeth, *Non licet excepta cauſa fornicationis coniugem à coniuge dirimi et nec ſterilem coniugem fas eſt relinquere, vt facunda ducatur, de nupt & concupiſcen. Lib.*1.*cap.*10. It is not lawfull for married couples, one to be ſeparate from another, vnleſſe it be for fornication; nor to leaue a barren wife to marrie a fruitfull. Therefore if fornication onely be a iuſt cauſe of finall ſeparation, there can be no other: If there were any other it is moſt like it ſhould be for procreation of children: But neither for that cauſe is a man to leaue his wife: *Ergo,* for no other.

Nicholaus 1. *de matrimon. can.*7. *Hi, qui matrimonium ſani contraxerunt, &c.* They, which were ſound when they married, if afterward one of them chance to bee mad or franticke, or hath any other infirmitie: as if hee bee made blinde by his enemies, maymed in his bodie, or cut in his priuie members, for none of theſe cauſes is their marriage to bee diſſolued, &c. But thoſe are greater lets and impediments to marriage, then marriage is or can bee to the exerciſe of religion: therefore not for any vowe of continencie is marriage to bee diſſolued, or any ſeparation to bee admitted.

And yet we haue clearer euidence out of their owne law, *Decret. p.*2. *cauſ.*33. *qu.*5. *c.*11. *Vota abſtinentia, quæ mulier, &c.* The vowes of abſtinence, which the wife made by her husbands leaue, if hee afterward forbid, ſhe is not bound to keepe. By this Canon it is not lawfull for the wife, no not with the husbands conſent to become a Votarie. *Decret. Gregor. lib.*2. *tit.*24. *c.*24. This caſe is put, a certaine man and his wife doe ſweare each to other, that they would neuer deſire one the others companie againe: afterward the man would haue receiued his wife, ſhe refuſed, ſaying, ſhe would be a Saracene firſt, &c. *Innocentius* 3. thus reſolueth the caſe, that if the man could not be perſwaded to liue ſingle, the woman ſhould be enforced by excommunication to returne vnto him, &c. If an oath then doe not hold as touching ſeparation of the husband and the wife by conſent, no more ſhal a vow binde.

Likewiſe *decret. Greg. lib.*3. *tit.*32. *c.*1. *Alexander* 3. this caſe is propounded: the husband in the preſence of diuers Prieſts and Monkes, by the licence of his wife profeſſeth Monaſticall life: if his wife afterward ſuſpected not to liue continently deſire her husband, *Vt poteſt & debet de monaſterio reuocari;* The man may and ought to be fetched out of his Monaſterie. *Ergo,* there can be no finall ſeparation in marriage, no not by conſent, by their owne Canon law.

It ſeemeth, that both in the Greeke and Æthiopike Church there is no ſuch faſhion to ſeparate man and wife for the loue of Monaſticall life: for among the Muſcouites there is no Prieſt, whom they call *Pope, cui non ſit Popadia,* that hath not a Popadie, that is a Presbiteſſe: and ſo is it alſo in the Aethiopike Church, who ſeeme ſo to vnderſtand litterally theſe words of *S.Paul,* that a Biſhop may be *vnius vxoris vir,* the husband of one wife, &c. He muſt then haue his wife: which verball interpretation of *S.Pauls* words though we allow not, neither is it brought in to that end: yet it ſheweth, that this vſe is not heard of among them.

Sacran. appendix de errorib. Muſco. err.16., Zaga Zabo his confeſſion in Damian.

Harm. ſect.18. pa.566. 3 The reformed Churches trouble not themſelues with theſe queſtions, for *they vtterly diſlike all monaſticall vowes of ſingle life.* confeſſ. of Saxonie artic. 18.

4 The teſtimonie of the Latine Church is before cited out of the decrees.

THE FOVRTH PART, WHETHER MARRIAGE contracted not conſummate, may without conſent be broken for the vow of continencie.

The Papiſts.

101. Error. THeir opinion is, that if the marriage be contracted onely and ratified, but not yet conſummate, by the parties comming together, it is lawfull for either of them without the others conſent to vow chaſtitie, *cap.*38. *Bellarm.*

His reaſon is, becauſe it is lawfull for a man to paſſe from a leſſe perfect ſtate of life to a more perfect, if it may be done without detriment, as this may be: for yet they haue no children, and the partie may as well be married to another, *Bellarm.*

Anſwer. First, a ſingle life is not alwaies the perfecter ſtate, nor to all, as it is not to them that haue not the gift to containe, as it is moſt like he hath not, that is contracted, and hath made promiſe of marriage: for then all this needed not. Secondly, though there bee none of thoſe impediments named, yet there is a greater; namely, their faith and promiſe made each to other before God, which they ought not to violate. Thirdly, S. *Paul* ſaith, If thou be bound to a wife, ſeeke not to be looſed, 1.Cor.7.27. But they that are eſpouſed one to the other, are bound; vnleſſe you will ſay, that the couenant made by them vnto God, Pro.2.17. bindeth not. 1.Cor 7.17.

*Argum.*2. There is a double bond in Matrimonie, a carnall and ſpirituall, as the carnall is diſſolued by the temporall death, ſo the ſpirituall is by the ſpirituall death; ſuch is the Monaſticall profeſſion, whereby a man dieth to the whole world, in renouncing his goods, *Bellarm. cap.*38. *ration.*2.

Anſwere. First, if to renounce the goods of the world, be to die to the world, then your Clergie ſhould thus die vnto the world, as well as your Monkes; as your owne decree teſtifieth, *Cauſ.*1. *qu.*2. *c.*6. *Qui opibus ſuis, &c.* They that can be maintained by their owne goods, if they liue of the ſtipends of the Church, commit ſacriledge: wherefore your Orders are as able to diſſolue a contract of marriage, as Monkerie, which notwithſtanding you denie. Secondly, if to be a Monke, is to die to the world, then euery Monke ſhall be ſaued: for they that die with Chriſt, ſhall alſo liue with him. Rom. 6.8. But I thinke they dare not ſay ſo of all Monks, ſeeing they denie not but that the Pope may be a reprobate: and yet Saint *Peters* chaire will as ſoone bring them to heauen, as a Monkes coule. Thirdly, the ſpirituall death may bee euen in marriage, vnleſſe *Bellarmine* will ſay, that in marriage is no ſaluation (for where there is not dying with Chriſt, there is no liuing with him:) If a man then that is married, may die vnto ſinne, then it is falſe, that the ſpirituall death doth diſſolue the ſpirituall bond of marriage. Rom. 6.8.

The Proteſtants.

MAtrimonie whether ratified onely by lawfull contract or eſpouſals, or conſummate, ought not any way to be broken with conſent or without, for Monaſticall profeſſion.

Argum 1. Our reaſon is, becauſe it is perfect marriage alreadie in ſubſtance and before God, which is ratified by contract onely and ſolemne vow and couenant made each to other: And being thus betrothed, the one giueth power of their bodie to the other, and now they are no more free. That this marriage is perfect before God, and in ſubſtance, it appeareth by the law of *Moſes*, by the which a man defiling a maide betrothed, was to ſuffer death, as well as if he had committed vncleanneſſe with a woman alreadie married, Deuterom.22.verſ.22.23. And Matth.1.18. *Marie* that was but betrothed to *Ioſeph*, is by the Angell called his wife, verſ.20. Deut.22.22. Matth.1.18.

Bellarmine anſwereth, that notwithſtanding the contract, the wife is not bound to yeeld the due debt of marriage to her husband, if it be a detriment to her ſpirituall good, as in this caſe it is, when ſhe entreth into Monaſticall profeſſion.

Contra, First, this reaſon maketh as much for the diſſolution of marriage conſummate, as of the contract onely: for the temporall good of marriage alſo muſt yeeld to the ſpirituall good. Secondly, we denie that it tendeth to any ſpirituall good, for monaſticall life to violate a contract made before God: firſt, becauſe the partie is not ſure to haue the gift of continencie, hauing ſo lately contracted and agreed to vſe the remedie of marriage, feeling her owne weakneſſe: and ſo ſhe is more like to fall into a ſpirituall euill, to liue in continuall burning and luſt of the fleſh, as many of their milch-Nunnes did. Secondly, becauſe no ſpirituall good is to be hoped for contrarie to Gods ordinance, which euen vpon the contract giueth the husband power ouer the wife, and maketh her bound vnto him as long as ſhe liueth; 1.Cor.7.39. *The wife is bound to the husband, as long as he liueth:* but ſhe that is eſpouſed onely is a wife, as was ſhewed before in the example of *Marie*. Thirdly, the Apoſtle ſaith, verſ.27. *Art thou bound to a wife? ſeeke not to be looſed:* but he that is contracted onely, is bound: *Ergo*, hee ought vpon no occaſion to ſeeke to be looſed. 1.Cor.7.39.27.

*Argum.*2. The vow of continencie made in the taking of orders, *non eſt efficax*, is not of force to diſſolue matrimonie before contracted, as *Iohn* 22. decreeth, *Extrauag. tit.* 6. *c.* 1. *Ergo*, neither monaſticall profeſſion.

Bellarmine anſwereth, the reaſon is not alike, becauſe marriage is repugnant to monaſticall life of it ſelfe ſimply: but to orders it is repugnant onely by the decree of the Church.

Contra. Firſt, wee take it then as granted, that by the word of God marriage is not repugnant to orders, but onely by the conſtitution of the Church. Secondly, Monaſticall life alſo is an humane inuention, as well as the ſingle life of the Clergie: for S. *Paul* knew no ſuch profeſſion, when he giueth euery man leaue, without exception, to haue his wife, 1. Cor. 7. 2. Thirdly, though wee ſhould grant, that Monkerie bindeth more from marriage then Orders, yet the vow making bindeth as well in the one as the other: for to marrie contrarie to vow, is ſimply repugnant in their opinion: wherefore ſeeing that a vow after contract in Orders diſſolueth it not, neither ſhall a vow made in Monkerie. 1. Cor. 7. 2.

Concerning the Ciuill law, it may appeare, *Cod. lib.* 1. *tit.* 6, *leg.* 42. that the law did puniſh ſuch, as being contracted, betooke themſelues to ſolitarie life: the man loſt all his tokens and gifts ſent to his ſpouſe, and ſhe was to render double the value of the tokens receiued: although this law is abrogated by *Iuſtinian* the laſt law-maker of the Emperours, whoſe times ſauoured of ſuperſtition.

Their owne law is alſo ſomewhat doubtfull: *Decr. Greg. lib.* 3. *tit.* 32. *c.* 14. *Innocen.* 3. though hee dare not ſwerue from the practiſe of his predeceſſors, yet deliuereth this to be his iudgement: *Poteſt non inconſulte videri, &c.* It may with good aduiſement be thought, that matrimonie contracted by words of the preſent, *in nullo caſu, &c.* in no caſe ſhould be diſſolued as long as the parties liue.

Likewiſe, *lib.* 4. *tit.* 1. *c.* 16. *Alexander.* 3. thus determineth, That if a man ſweare to be contracted to a woman within a certaine ſpace, and in the meane time haue a purpoſe to liue monaſtically, hee ſhould firſt, to ſaue his oath, performe the contract, &c. If then the vow or promiſe of monaſticall life be not able to diſſolue a promiſe of a contract, much leſſe the contract it ſelfe, which is more then a promiſe of marriage.

The Maſter of Sentences alſo is of opinion, that a contract made, *per verba de præſenti*, by words vttered of the preſent, cannot without common conſent be broken, *lib.* 4. *diſt.* 27. *I.*

Eſpencæus alſo a reuerent writer among the Papiſts holdeth, that marriage whether conſummate or contracted onely, ought not for any profeſſion of monaſticall life to be diſſolued, *lib.* 6. *cap.* 4. *de continent.*

Concil. Ancyran. can. 11. *ſic Deſponſatas puellas, &c.* We thinke it meete, that if a maide eſpouſed to one, be defiled of another, that ſhe ſhould be reſtored, to whom ſhe was eſpouſed, although it be certaine, that ſhe hath loſt the flower of her Virginitie by the other, &c. But the looſing of her Virginitie is more forcible to diſſolue the contract, then the vow of chaſtitie, for it is able to diſſolue marriage conſummate, and ſo is not the other without mutuall conſent, as the Ieſuite affirmeth: therefore by this Canon, if the more forceable cauſe cannot breake the eſpouſals, much leſſe can the other not ſo forceable.

2 *Auguſtine* ſaith, *Coniuges fidem ſibi pariter debent: Cui fidei tantum iuris tribuit Apoſtolus, vt eam poteſtatem appellaret dicens, Mulier non habet poteſtatem ſui corporis ſed vir, &c.* Married couples doe owe faith and troth one to the other: which mutuall troth the Apoſtle maketh ſuch account of, that he giueth it the name of power, ſaying: The woman hath not power of her owne bodie, but the man, and likewiſe the man, &c. *Auguſtine* ſaith, that by the very plighting of their troth each to other, they receiue mutuall power and intereſt one of anothers body. But this troth was plighted before the conſummation of their marriage: *Ergo*, they had one intereſt in another then, and can doe nothing one without the conſent of the other. De bon. coniugal. cap. 4.

Herein, 1. The cuſtome of the Muſcouites (though in many other things, they are verie rude) which follow the Greeke Church, is to be preferred: for in their ſolemnizing of marriage, the Prieſt asketh the man: *Nunquid ægrotam, ſcabioſam et decrepitam derelinques*: Wilt thou forſake thy wife being ſicke, ſcabbed or decrepit: and he likewiſe asketh the woman, *An cæco, curuo et decrepito marito fida eris comes*, Whether ſhee will be a faithfull companion to her husband, though he be blinde, crooked and decrepit: and they both ſweare they will, &c. ſo it ſeemeth that theſe their eſpouſals hold inuiolably firme. De Ruſſor. relig. ad Dauid. Chytreum.

2 In the Æthiopike Church, it ſeemeth they make no difference betweene the contract and ſolemnizing of marriage, for both are done at home, not in the Church: the one then holdeth as firme as the other. Zaga Zabo in the ſame.

3 Likewiſe here the reformed Churches condemne vtterly all ſuch vowes, to breake eſpouſals, or otherwiſe: *For he which voweth virginitie, doth either vow it as a worſhip of God, and then* (*becauſe it is not commanded in the word of God*) *it is a commandement of men, &c. or elſe he doth it to merit the remiſſion of ſinnes, and then it is a wicked vow.* Wittemberg. c. 26.

4 See the teſtimonie of ſome of the Romaniſts before.

THE SIXTH QVESTION, CONCERNING THE rules and diſcipline of Monaſticall life.

THis queſtion hath foure parts. Firſt, of the ſolitarie and ſeuere kinde of life in Monkes and Eremites. Secondly, of their canonicall houres appointed for prayer. Thirdly, of their habite and apparell. Fourthly, of their maintenance, whether it ought to come by their labour.

THE FIRST PART, CONCERNING THE ſolitarie and auſtere life of Monkes, and of Eremites.

The Papiſts.

102.Error. TO liue in ſolitarie places, to weare ſack-cloth, to bee giuen continually to faſting, to lie hard, to fare meanely, and by other ſuch wayes to puniſh and afflict the body, they ſay, are notable meanes to bring the ſoule to the contemplation of heauenly things.

*Argum.*1. *Iohn Baptiſt* liued in the Deſart, fared courſely, and was barely apparelled, he ate Locuſts, (that is either the tops of certaine hearbs, or a kinde of ſmall beaſt, it was a courſe kinde of diet) and wilde honie, and wore a garment of Camels haire: he was a right paterne of true Eremites, *Bellarm.cap.39.lib.2.de Monach.*

Anſwere. Firſt, *Iohns* life was not ſo auſtere, as they make it: for the place where he liued was not ſo ſolitarie, but that there were villages and houſes not farre off, as it may appeare by the peoples reſort vnto him: his apparell was of Camels haire, and was ſomewhat courſe, yet no ſuch thing as ſack- Fulk.Mat.3. ſect.1. cloth, or haire-cloth; for of the fineſt of the Camels haire Chamblets and Groggraines are made, that are had in price amongſt vs: his diet alſo in eating Locuſts and wilde honey was vſuall in that Countrey; yet there is ſome queſtion, what thoſe Locuſts were: ſome thinke that they were the tops of certaine hearbs, which are called ἀκρίδες as *Zaga Zabo* an Aethiopike Biſhop thinketh, that *Iohn* liued onely of hearbs: ſome that they were certaine Crab-fiſhes, which the fiſher-men caſt vpon the ſhore out of Iordane, as vncleane meate, but it is not like that *Iohn* would eate any meate vncleane by the law: others reade ἀχράδας, which were a certaine kinde of wilde Peares: And *Epiphanius* ſaith, *lib.cont.Ebionitas*: that ſome Iewes would haue it ἐγκρίδας, which ſignifieth certaine pleaſant confections made of honey: but it is moſt like, that they were a kinde of Locuſts, which ſome people vſed to feede of: as *Dioſcorides lib.2.c.44.* ſaith that the people called *Alphet*, and *Plinie, lib.* Leuit.11.22. 11.c.29. writeth that the Parthians did eate of Locuſts. And a certaine kinde of Locuſts, called *Arbeh*: of their multitude, is counted in the Leuiticall law among the cleane meates. It was then a courſe foode, which *Iohn* liued of, though not ſo vile, as the Ieſuite imagineth. Secondly, wee denie not but *Iohn* liued an auſtere life, becauſe hee was a Preacher of repentance, and had a ſingular office to prepare men for the comming of Chriſt: Therefore his calling being extraordinarie, he cannot be an author of an ordinarie calling among Chriſtians. Thirdly, ſeeing Chriſt came eating and drinking, liued amongſt men, and was apparelled as others were, why ſhould Chriſtians rather chuſe to imitate the Math.11.11. Baptiſt, who had no office, or miniſterie in the Goſpell, Matth.11.11. then our Sauiour Chriſt, whoſe life and doctrine is for our imitation?

Bellarmine replieth, notwithſtanding this which hath beene alleaged, that *Iohn* verely liued in the Deſart and ſolitarie wilderneſſe, where was no reſort; nor frequencie of people at all; which hee Luk.1.80. would proue by theſe two reaſons chiefly: firſt, becauſe it is ſaid, Luke 1.80. That hee dwelled in the wilderneſſe, till the time he ſhould ſhew himſelfe to Iſrael: but if hee had beene in his fathers houſe, he could not haue beene vnknowne to Iſrael. Secondly, becauſe they aske if he were *Elias*: but if he had beene conuerſant in his fathers houſe, they would not haue doubted, knowing whoſe ſonne hee was, *cap.39.*

Anſwere. To the firſt reaſon I anſwere, that it followeth not, *Iohn* was not yet knowne to Iſrael, *Ergo*, he liued in the wilderneſſe: for our Sauiour was not knowne to Iſrael, till he was 30. yeere olde, when he began to preach; yet liued he not in the wilderneſſe, but in his parents houſe, and was obe- Luk.2.51. dient vnto them, Luk.2.51. Neither yet do we ſay, that *Iohn* all that time liued in his fathers houſe: he might ſequeſter himſelfe to ſome more priuate or ſecret places, for meditation, though not altogether ſolitarie and vnfrequented of none, but wilde beaſts. To the ſecond, our anſwere is, that they John 7.27. knew alſo whence Ieſus was, Iohn 7.27. yet they were doubtfull who hee ſhould bee, whether the Luk.1.65. Prophet, or the Chriſt, verſ.40.41. ſo concerning *Iohn*, though his parents were knowne, yet might they be doubtfull of his office. Againe, though he had liued in the very wilderneſſe from a childe; yet his birth was ſo famous, bruted ouer all the Countrie of Iudea, Luke.1.65. that his parentage could not be hid.

2 Now our contrarie reaſons, that *Iohn* liued not in ſuch a wilderneſſe, as where no reſort of people Luk.1.80. was, are theſe: Firſt, it is ſaid, that he was in the wilderneſſe, till he ſhewed himſelfe, &c. Luk.1.80. but it is not like, that ſtraight after his birth, being yet an infant, he was put forth into the wilderneſſe,

vnleſſe they will imagine, that he ſucked of ſome wilde beaſt: wherefore by the wilderneſſe here muſt be vnderſtood the hilly and leſſe inhabited Countrie of Iudea, where *Zacharie* dwelt, verſ. 39. and where *Iohn* alſo had his education. Secondly, Matth. 3. 1. *Iohn* is ſaid to haue preached in the wilderneſſe of Iudea: which addition ſheweth, that it was the leſſe frequented part of Iudea, not ſimply a wilderneſſe, as Chriſt is ſaid to haue beene led into the wilderneſſe, Matth. 4. 1. without any other addition. Thirdly, it is not like that *Iohn* would begin to preach where there was no people at all, but ſauage and wilde beaſts. Fourthly, *Iohn* preached and baptized in the wilderneſſe, and there was Ieſus baptized of him, and from thence was led into the wilderneſſe to bee tempted: ſo that Chriſt was led from *Iohns* wilderneſſe, to another wilderneſſe, which was the very Deſart, and not that, where *Iohn* preached. So then, our ſentence is this, that the wilderneſſe, where *Iohn* liued till hee publikely ſhewed himſelfe, and where hee preached, muſt of neceſſitie be taken for the leſſe peopled Countrie of Iudea, which was ſo called in reſpect of the more popular and frequented places of Iudea: yet wee denie not, but that *Iohn* alſo did giue himſelfe to a ſtrict and ſolitarie kinde of life, though hee kept not in ſuch a Deſart, as they imagine, that hee ſhould giue occaſion to bee called an Eremite. Matth.3.1. Matth.4.1.

The Proteſtants.

THat the ſolitarie life of Eremites, in flying the comfortable ſocietie of men, and their rigorous manner in the vnnaturall chaſtiſing of their bodies, is contrarie to the rule of the Goſpell, thus we ſhew it.

*Argum.*1. Heb.10.24.25. *Let vs conſider one another, and prouoke one another to good workes, not forſaking the aſſemblies of our ſelues together, as the manner of ſome is, but exhorting one another.* Heere the Apoſtle ſpeaketh manifeſtly againſt thoſe that ſhunne the ſocietie and companie of their brethren, becauſe they muſt needes faile in the duties of charitie, as in exhorting one another, and prouoking to good workes: theſe duties Eremites cannot performe, therefore their life is vnlawfull: and Matth. 24. it is a note of falſe Prophets and falſe Chriſts to liue in the Deſarts. Againe, they that loue ſolitarie places, doe offer themſelues to tentation, and fall into the ſnares of the diuell: God ſaw it was not good for *Adam*, no not in Paradiſe, to liue alone: but I thinke their Deſarts are farre vnlike to Paradiſe: Chriſt to bee tempted of the diuell was led into the wilderneſſe: Therefore ſuch places are fit for Sathans working. The Preacher ſaith, *Two are better then one, for if one ouercome him, two ſhall ſtand againſt him*, Eccle. 4. 12. We are better able being ayded by our brethren to reſiſt Sathan, then being alone: We ought not then to tempt God, and not knowing our owne ſtrength, to goe forth into ſolitarie places, and as it were prouoke Sathan to the Combat. See to this purpoſe, *Conc. Oxonienſ. ſub Stephano: Quia ſerpens antiquus, &c.* Becauſe the olde Serpent, when hee found holy men ſolitarie, liuing without any mutuall comfort or conſolation, did ſo much the more eaſily inuade and oppreſſe them, we with good deliberation haue decreed, that Monkes, regular Canons, Nunnes, ſhould ſleepe together in the ſame dorters. Hebr.10.24. Matth.24.26. Eccleſ.4.12.

*Argum.*2. That cruell and inhumane kinde of chaſtiſing their bodies by faſting and other diſcipline vtterly is vnlawfull. The Monkes, called *Grandimontenſes*, did weare ſhirts of maile next their bodies, the Charter Monkes haire-cloth: the Monkes *Flagellants*, went bare-foote in linnen ſhirts, leauing an open place in the backe, where they did dayly whip themſelues before the people till the blood followed. *Moſes* a certaine Abbot, did ſo afflict his body with faſting and watching, that for two or three dayes together many times hee had no appetite at all to his meate, neither could ſleepe. Another Eremite (as *Caſſianus* writeth) did purpoſe with himſelfe not to eate meate, vnleſſe hee had ſome gueſt or ſtranger with him, and ſo was conſtrained to abſtaine ſometime fiue dayes together: two other Monaſticall brethren, trauailing in the Deſart of Thebaide, did vow not to take any ſuſtenance, but ſuch as God ſhould ſend them; and as they went, a certaine wilde people, contrarie to their cuſtome, offered them meate, the one tooke it as ſent of God; the other refuſed it, becauſe he thought it to be ſent rather of man then of God, and ſo died.

Baſilius magnus, and *Gregor. Nazianzene*, did ſo plucke downe themſelues by immoderate faſting; that when they were called to bee Biſhops, they were not able to ſuſtaine the labour thereof.

Where in all the Scriptures learned theſe men, thus to puniſh their bodies? This is not with S. *Paul* to ſubdue and bring vnder the fleſh: but to kill and deſtroy it; contrarie to that ſaying of Saint *Paul*, *No man euer yet hated his owne fleſh, but loueth and cheriſheth it.* See I pray you, how theſe men loued and cheriſhed their bodies?

*Argum.*3. That Religion which conſiſteth in the afflicting and not ſparing of the body, hath but a ſhew of wiſedome, and is a voluntarie or will worſhip, ſo ſaith the Apoſtle, Coloſſ. 2. 23. but ſuch is the religion of Heremites, which ſay, Touch not, taſte not, handle not, as it is in the ſame place, verſ. 21. *Ergo.* Coloſſ.2.23.21.

Bellarmine anſwereth, that to afflict and humble the body is lawfull, ſo that it be not done ſuperſtitiouſly, and vnprofitably, as S. *Paul* ſaith, *I doe chaſtiſe my body, and bring it into ſubiection*, 1. Cor. 9. 27. *Bellarm. cap.* 39. 1.Cor.9.27.

Contra. To humble the body by faſting for a time, that our prayer may be more feruent, as Saint *Paul* did, is a thing both commendable and commanded, and it is neither ſuperſtitious nor vnprofitable;

table: but continuall and immoderate abſtinence from ſuch things as are lawfull, ſuch as Eremites are deuoted vnto, is not to keepe the body vnder, but to kill it; not to vanquiſh the affection, but to extinguiſh it; and is both ſuperſtitious and vnprofitable: Firſt, it is ſuperſtitious, becauſe it is a will-worſhip according to the doctrine of men, Coloſſ. 2. 22. So the Lord ſaith, Zach. 7. 5. *Did you faſt vnto me?* Eſay. 58. 3. *When you faſt, you will ſeeke your owne will*, and chap. 1. 12. *Who required this of your hands?* wherefore, ſeeing this ſtrict vſage is but an humane inuention, I conclude it is meere ſuperſtition. Secondly, it is alſo vnprofitable: for a man to redeeme his ſinne with the fruite of his body, Micah. 6. 7. and ſo likewiſe with the body it ſelfe, is not pleaſing vnto God: but this doe Eremites, thinking by the puniſhment of their body to ſatisfie for their ſinnes. *Ergo.*

Coloſſ. 2. 22.
Zach. 7. 5.
Eſay. 58. 3.
Micah. 6. 7.

Concerning the rigorous and hard vſage of Monkes, the iudgement of the Imperiall lawes is this, *Cod. lib. 1. tit. 6. leg. 8. authentic.* It is decreed, that Prieſts, giuing falſe witneſſe, *Monaſterijs pro tormentis tradantur*: Should be deliuered to the Monaſteries to be tormented: So likewiſe, *leg. 14. authent.* a ſeditious Biſhop is condemned to the Monaſterie, for his correction. What kinde of life then and profeſſion call you this, which is appointed for a torment and puniſhment to men?

As touching ſolitarie life alſo, the Canon law ſaith, *Va ſoli*, Woe to him that is alone, *Decret. Gregor. lib. 3. tit. 35. cap. 2.* The decree alſo of *Clemens* 5. in the Councell of Vienna is extant, *Ne Monachi ſinguli in ſingulis, &c.* That Monkes ſhould not liue ſingly or ſolitarily by themſelues. And as for their ſtrict diet, and ſtaruing of the bodie, faring courſely and lying hardly: your owne Canons haue decreed, and deſcribed the *Seueriani* to bee heretikes, that refuſed to drinke wine: and they reckon vp other hereſies, ſome that, *Nudis pedibus ambulant*: Walke barefoote: ſome refuſe to eate in the companie of men: *Cauſ. 24. qu. 3. c. 39.* Such heretikes are their Monkes and Heremites.

In Pſal. 49.

Let vs heare what *Auguſtine* ſaith, *Tu deſeris res humanas & ſegregas te, vt nemo te videat: Cui proderis? tu ad hoc perueniſſes, ſi nemo tibi profuiſſet? An quia veloces pedes tibi videris habuiſſe ad tranſeundum, præciſurus es pontem?* Thou leaueſt the care of humane things, and ſeparateſt thy ſelfe that no man ſhould ſee thee: to whom doeſt thou good in ſo doing? Hadſt thou come to this perfection thy ſelfe if no man had done thee good? becauſe thou haſt quickly paſſed ouer, wilt thou cut off the bridge, that no man elſe ſhould paſſe? See then *Auguſtine* maketh the heremeticall life altogether vnprofitable to men.

Cenſur. Oriental. Eccleſ. c. 21.

Here. 1. *Ieremie* the Patriarke deliuereth the opinion of the Greeke Church, *Quis non videt hominem animal ſociale eſſe, &c.* Who ſeeth not, that man is a ſociable creature, not ſolitarie or wilde, and nothing to be more proper to his nature, *Quam cum alijs vitam communem agere*, Then to leade a life common with others: And touching their ſtrict and abſtemious life, he alleageth thus out of *Baſile*, *Quare et ipſa cibi abſtinentia cum ratione ſuſcipienda eſt.* The abſtinence from meate is to be vſed with diſcretion: euen *Baſile* himſelfe alloweth not an immoderate and vnreaſonable abſtinence.

Ibid.

2 *Antonie* the firſt founder of monaſticall life among the Egiptians, whoſe order the Æthiopian Monkes doe follow at this day: was himſelfe nothing ſo ſtrict, either in his ſolitarie life, or pinching abſtinence, as his followers imagine: for though in time of perſecution hee fled into the Deſart, yet he had after recourſe vnto Alexandria, encouraging and animating the Chriſtians to endure the torments with patience, which they were put vnto for the Chriſtian faith. It is alſo reported of him, that while hee exerciſed himſelfe with ſome other of his brethren, in leaping and running for the health of his bodie, and was therefore found fault with by ſome paſſers by, as though it beſeemed not his grauitie: he perceiuing it, cauſed one of them to bend his Crosbow, which he did, he bid him bend it ſtill, nay ſaith the other, for then it will breake: ſo ſaith *Antonie, ſhould wee deſtroy our bodies, Si nimium affligeremus*, if we ſhould afflict them too much.

Vita Antonii.

Harm. ſect. 10. p. 321.
Sect. 18. p. 576.

3 Confeſſ. of Belgia, artic. 27. *Seeing out of the Church there is no ſaluation, therefore, &c. none ought to ſeperate and ſunder himſelfe from it, &c. to liue a part by himſelfe.* Sweueland. c. 12. *Let a Chriſtian embrace that kinde of liuing, whereby he may chiefly prouide for the affaires of his neighbours, neither let him chuſe a ſingle life.*

Tract. 7. in parab. hominis. Mark. 4.
De vanitat. ſcient. c. 62. initio.

4 *Salmeron* the Ieſuite ſaith, that *Dæmones perfectis hominib. perſuadent, &c.* That the Diuell perſwadeth perfect men to betake themſelues to the Deſart, or ſome ſecret place, that they ſhould not feede the people with the word of God, or example of life, &c. *Agrippa* ſaith, *Monachis et Anachoritis, caruit vetus lex, &c.* The olde law was without Monkes and Anchorites, *Caruit Eccleſia quo tempore fuit optima*, And the Church alſo was without them, while it was at the beſt, &c.

THE SECOND PART, CONCERNING the habite and ſhauing of Monkes.

The Papiſts.

103. Error.

Both theſe ſuperſtitious cuſtomes, for Monkes to be knowne by their coules and ſhauen crownes, they receiue and allow as commendable and fit for them to be knowne by. Beſide ſome ſhew of antiquitie, Scripture they haue none: but their beſt reaſon is this: that as Senators and ſouldiers, Noble men and ruſtickes are knowne by their apparell; ſo it is meete that Monks ſhould be diſcerned from others by their habite, *Bellarm.cap*.40. Our Rhemiſts vſe the ſame reaſon for ſhauen crownes, that it is a note of diſtinction betweene the Clergie and lay-men, *annot*. 1.*Pet*.5.*ſect*.2. And for prieſtlike garments, they alleage out of Apoc.1.verſ.13. how Chriſt appeared to *Iohn*, veſted in a prieſtlike garment. Reuel.1.13.

Anſw. Firſt, wee denie not, but that it is conuenient for Miniſters to bee diſcerned from others euen in their apparell: which may bee done by the grauitie and modeſtie thereof in colour, in plaines, not neceſſarie to bring in ſtrange and ridiculous faſhions of attire, ſuch as Monkes cowles are: yet Miniſters are better diſcerned by other things, then their apparell, as they are deſcribed by S. *Paul*, 1.Tim.3. But as for any ſuch diſtinction of Monkes we allow not: for the very calling it ſelfe ought to be aboliſhed. As for ſhauen crownes and beards, they are but tokens of *Baals* prieſts, make the beſt of them you can.

2. Chriſt appeared in a long garment downe to the feete: which they tranſlate a prieſtlike garment, as though Chriſt were then going to Maſſe: The word is, *poderes*, which ſignifieth a long veſture, downe to the feete, which was one of the high Prieſts garments, and hereby is ſignified the Prieſthood of Chriſt: but what is this to the attire of Monkes or Prieſts? We deny not but long garments for their comelines are fit for Miniſters, according to the faſhion of the countrie, but not as neceſſarie, repreſenting more holineſſe: for in the Eaſt countries, ſhort garments were graue and comely enough: as the Prophets had their mantles: and S. *Paul* maketh mention of his cloake, 2.Tim.4.13. 2.Tim.4.13.

Argum.2. The ſpeciall habite of Monkes doth binde them to liue well, for being knowne from all other men by their habite, if they ſhould doe amiſſe they ſhould be rebuked of all: *Bellar.cap*.40. *ration*.2.

Anſw. Firſt, this is right Phariſaicall to doe well onely to auoide the rebuke of men, and to haue their praiſe: as our Sauiour ſaith, Matth.23.5. *All their workes they doe to be ſeene of men, for they make their Phylacteries broad, &c.* Wherefore it is plaine hypocriſie rather for feare of men then of conſcience, not to do euill. Secondly, their habite ſerueth not as a ſtraiter bond to doe well, but as a pretenſed cloake of their euill doing: for by this meanes they practiſe knauerie without ſuſpition, masking vnder the colours of religion: by their Monkes cowles they haue entred into the preſence of Princes, and moſt treacherouſlie murthered them, as in our memorie hath been practiſed in France. Matth.23.5.

The Proteſtants.

WE condemne both the habite and ſhauing of the Monks as ſuperſtitious, euen as their whole life and profeſſion is.

Argum.1. There is no one precept in the new Teſtament concerning formes and faſhions of apparell to be vſed by Clergie men, but only in generall termes, that they ſhould be modeſt and ſober, and graue in their behauiour. The Leuites and Prieſts indeed in the law had rules and precepts ſet them, both for their veſtures in the temple, and their ordinarie apparell, Num.15.39. that it ſhould be made with fringes in remembrance of the commandements. But who ſeeth not that ſuch ſignifications of apparell were Leuiticall, and meerely ceremonious? ſuch is the habite of Monkes: for their cowles, ſaith the Ieſuite, ſignifie their innocencie, like vnto children that are couered with vailes like vnto cowles. But to place any religion or holineſſe in apparell, as they did, (for it was thought a great priuiledge to bee buried in a Monkes cowle) is abominable ſuperſtition: for ſuch Monkiſh ſuperſtition our Sauiour rebuked the Phariſies, Matth.23.5. All their workes they doe, to bee ſeene of men: for they make their Phylacteries broad, and make long the fringes of their garments. If the Phariſies did abuſe to vaine-glorie and ſuperſtition, that kinde of apparell which the law commanded: there can bee no good vſe of Monkiſh habites, which the Goſpell neither commendeth nor commandeth. 1.Timoth.3.2. Numb.15.39. Matth.23.5.

As for ſhauen crownes: they were directly forbidden by the law of *Moſes*, not onely to round the tufts of their beard, as the Gentiles did, Leuit.19.27. but not to ſhaue their beard, or make bald their head, Leuit.21.5. And then it was a ſigne of holineſſe not to cut the haire, as in the Nazarites it appeareth, Numb.6. It was then the cuſtome of the heathen and of their Idolatrous prieſts to ſhaue themſelues: How then dare the Papiſts make that a ſigne of holineſſe now, which was a ſigne of prophaneneſſe, and heathenneſſe then? And is their religion ſo beggarly, that they muſt needs borrow their ceremonies of the heathen? Leuit.19.27. Leuit.21.5.

Bellarmine anſwereth, that Leuit.21.5. the Prieſts were not ſimply forbidden to ſhaue their heads, but not to doe it in the death of their friends.

Contra. Firſt, there is no ſuch addition in the text, but the words are generall, *They ſhall not make bald parts vpon their heads*. Secondly, the prohibition in Ezechiel is generall, chap.44.20. *They ſhall not ſhaue their heads*. Ezech.44.20.

Bellarmine replieth againe, that the ſhauing of their heads was not ſimply forbidden, as euill in it ſelfe; for the Nazarites according to the law did ſhaue their heads, Numb.6. and S. *Paul* alſo, Acts 21.24. But it was forbidden onely in reſpect of the Gentiles, among whom they dwelt, that they ſhould not be like them, *Bellarm.cap*.40. Act.21.24.

Contra. Firſt, to ſhaue the head as the Gentiles did, was ſimply forbidden, ſauing where the Lord himſelfe made an exception, as in the vow of the Nazarites: neither were they forbidden to doe ſo only, becauſe the Gentiles did the like, but becauſe it was a ſuperſtitious vſe receiued of the Gentiles, and therefore not beſeeming Gods people: And therefore this reaſon is giuen, you are the children Deut.14.1. of the Lord and an holy people to God, therefore you ſhall not make any baldnes, &c. Deuter.14.1. Secondly, the ſhauing of the Nazarites, was a ſpeciall exception, as likewiſe the ſuffering of their haire Ezech.5.1. to grow long, which is ſimply forbidden, Ezech.44.20. yet for a time tolerated in the Nazarites: ſo alſo the Prophets ſhauing of himſelfe to be a ſigne to the people, Ezech.5.1. was extraordinary, and by the Lords direct commandement. So that if Monkes can ſhew a ſpeciall toleration for their ſhauing, as the Nazarites had, they may doe as they did; but the profeſſion of the Nazarites is now ceaſed, as the Apoſtle ſheweth, where hee ſaith, *Touch not, taſte not, &c.* which was the vſe of Nazarites, not to Coloſſ.2.17. taſte wine, nor to touch any dead thing: that they were *but ſhadowes of things to come*. Coloſſ.2.17.

*Argum.*2. The great varietie of their habites, and fooliſh ſignifications of their ſhauings, do ſhew what beginning they had. The Monkes of Baſils order went in white; of Benets rule in blacke; the Fox pag.154. Ciſtercians had white rotchets vpon a blacke coate; the *Grandimontenſes* a coate of maile, with a blacke cloake vpon; ſome ſtarred Monkes; ſome Ieſuites with a white girdle, and a ruſſet cowle: ſome Celeſtines all in blew, both cloake, cowle and cap. The Franciſcans did weare ropes for girdles and treen ſhooes.

They render alſo diuers reaſons of their ſhauen crownes: ſome ſay it reſembleth Chriſts crowne of thornes: ſome by ſhauing the haire, doe ſignifie the mortifying of the affections, as cutting off of things that are ſuperfluous: ſome by baring of the head, the ſimplicitie and plainnes of life: *Bellarmine* ſaith, it is a ſigne of repentance and conuerſion. Is not here good ſtuffe, thinke you? Such rites, ſuch ceremonies, ſuch ſignifications, ſuch humane traditions, I thinke, the Phariſies would haue abhorred. For theſe are worſe then their waſhing of tables, braſen veſſels, pots, cups, and ſuch like: and yet our Sauiour ſaith of them, that they did lay the commandement of God apart, to eſtabliſh Mark.7.8. their owne traditions, Mark.7.8.

Laſtly, let *Auguſtine* ſpeake: concerning the habite of eccleſiaſticall perſons, thus he writeth: *Similiter laicis patet cœli palatium Dei mandata ſeruantibus veluti clericis, &c. ſanctimoniali habitu præditis. De ſalutar. docum. cap.*38. The heauenly palace is as well open for Lay men, keeping the commandements of God, as for Prieſts in their holy attire. What profiteth then, I pray you, to bee buried in a Monkes cowle? Againe, *Auguſtine* found fault with certaine diſſolute Monkes in that time, that ſuffered their haire to grow long: againſt whom he vrgeth the ſaying of S. *Paul*, 1.Cor.11. 1.Cor.11.14. 14. Doth not nature it ſelfe teach you, that it is a ſhame for a man to haue long haire? And ſo he concludeth: *Hoc quò pertinet, quæſo, tam aperte contra Apoſtoli præcepta comari?* What meaning haue you in this, to ſuffer your haire to grow, contrarie to the precept of the Apoſtle? But this precept did no more belong to Monkes, then all other Chriſtians. Concerning the ſhauing of Monkes, *Auguſtine* hath not one word at all, but of polling, and clipping the haire: he ſpeaketh only againſt certaine *crinitos fratres*, that nouriſhed their haire and ſuffered it to grow of length.

Nay, our Rhemiſts loue ſhauing ſo well, that they defend the ſhauing of Nunnes, and would proue it out of *Hierome*, who indeed ſpeaketh of the cutting off of their haire, not for any religion, but to auoid certaine little beaſts that bred betweene the skinne and the haire, (you know what beaſts they are) becauſe they vſed not the bathes, nor oyle, as other women did, *Fulk*, 2.*Theſſ*.3.*ſect*.2. But whatſoeuer *Hierome* ſaith, it is flat contrarie to S. *Pauls* rule, who ſaith, It is a ſhame for a woman to bee 1.Cor.14.6. ſhorne or ſhauen, 1.Cor.14.6.

Concerning the habite of Monkes, antiquitie thus ſpeaketh: *Si quis virorum putauerit ſancto propoſito, i. continentiæ, conuenire, vt pallio vtatur, tanquam ex eo iuſtitiam habiturus, & iudicet eos qui veſte communi vtuntur, anathema ſit. Concil. Gangrenſ. cap.*12. If any man think that to weare a cloake, doth fit his profeſſion, as though thereby hee were more iuſt, and doth condemne or deſpiſe thoſe which vſe a common veſture, let him be accurſed, &c. But the Monkes and Friers doe put holineſſe in their habite, as euen now ſhall be ſeene. *Ergo.*

*Celeſtine Epiſt.*2.*cap.*1. *Diſcernendi à plebe, vel cæteris ſumus doctrina, non veſte; conuerſatione non habitu; mentis puritate, non cultu.* We are diſcerned from the people, by our doctrine, not our garments; by our conuerſation, not by our habite; the puritie of our minde, not by our apparell.

*Colonienſ. part.*2.*cap.*26. *Ex veſte apud homines opinionem ſanctimoniæ prohibuit Chriſtus, &c.* Chriſt forbad, that men ſhould haue opinion of holineſſe in garments: who firſt biddeth that to be cleanſed, which is within, denouncing woe to the Phariſies, who to ſeeme iuſt, made broad their phylacteries, but within were full of rauening, &c. But Friers and Monkes did aduance themſelues as more holie, by their habite. Likewiſe in the Canon law, *Cauſ.*33.*qu.*5.*c.*4. *Expediret te potius candidis moribus, &c.* It were better for you to obey your husband, with white and faire conditions, then in black raiment to reſiſt him.

*Decret. Greg. lib.*3.*tit.*31.*c.*13. *Clem.*3. *Monachum facit non habitus, ſed profeſſio*: not the habite, but the profeſſion maketh a Monke.

Maſter *Bilney* holie Martyr, perſecuted to death, for this article with others: if to bee buried (ſaith he) in S. *Francis* cowle ſhould remit foure parts of penance, what is then left for our Sauiour Chriſt, which taketh away the ſinnes of the world? This I will iuſtifie to be a great blaſphemie againſt the Pag.913.2.25. blood of Chriſt, *Fox pag.*1001.*col.*1.

Iohn Lambert holy Martyr condemneth the ſuperſtition of thoſe, which ſay that a man being buried in a gray Friers frocke, ſhall haue the remiſſion of the third part of his ſinnes, *Fox* pag.1107.*ad articul.*13. Pag.1011.2.69

Concerning the ſuperſtitious ſhauing of crownes, wee haue alſo the teſtimonie of antiquitie: *Concil.Eliberin.can.*55. *Qui tantum ſacrificantium coronam portant nec ſacrificant idolis, placuit poſt biennium communionem accipere*: They which only beare the crowne of ſacrificing prieſts, though they ſacrifice not to idols, ſhall want the Communion two yeeres, &c. Behold then it was the faſhion of heatheniſh Idolatrous prieſts, to haue their crownes ſhauen.

*Concil. Gangrenſ. cap,*17. which is alleaged in the Canon law, *diſtinct.*30.*c.*2. *Quaecunque mulier propter diuinum cultum crines attondeat quos ad ſubiectionis materiam Deus tribuit, tanquam praeceptum diſſoluens obedientiae, anathema ſit*: If any woman for religion ſake doe poll her haire, which God hath giuen as a ſigne of ſubiection, as one tranſgreſſing the precept of obedience, let her be accurſed. Yet for all this our Rhemiſts commend the ſhauing of Nunnes.

Maſter *Bradford* holie Martyr, calleth the Popes ſhauen crowne the beaſts marke, *epiſtol. ad matrem*.pag.1625. Pag.1476.1.40

Concerning the iudgement of other Churches: 1. What the practiſe of the Greeke Church was, is ſeene before in the Councell *Gangrenſ.* And at this day the Muſcouites, who follow the Greeke Church, *cucullas ignorant*, know not what a cowle meaneth, and they weare their haire hanging downe to their ſhoulders, and keepe their beards long: and therefore they finde fault with the Romane prieſts, for ſhauing their beards. De religion. Ruthen.ad D.Chytr. Appendix error.Ruthen.

2 In *Athanaſius* time in the South Church, it ſeemeth their Virgins and Nunnes were not ſhauen: for in deſcribing their habit, he would haue *vittam crinalem laneam*, their hairelace to be of wollen. *Hilarion* (who imitated *Antonius* the Egyptian Eremite in his ſolitarie life) did poll his haire once in the yeere at the Paſch: *Hieron.in vita Hilarion*. Athanaſ.lib.de Virginit.

3 Auſpurg, confeſſ.artic.4. *Feſtiuall daies, difference of apparell and ſuch like obſeruations, doe neither merit remiſſion of ſinnes, neither are they the righteouſnes and perfection of a Chriſtian, &c.*

4 See for the Latine Church, the Synod of Colen before alleaged, and *Gratians* decrees.

THE THIRD PART, OF THE MONKES Canonicall houres.

The Papiſts.

THe 3.6.9. houres, they ſay, are conſecrated and deuoted to prayer, which they call their Canonicall houres: at the 3. houre the holy Ghoſt deſcended: at the 6. houre *Peter* went vp to the top of the houſe: and at the 9. houre *Peter* and *Iohn* went vp to pray in the Temple, Act.3.1. And *Daniel* vſed to pray thrice in the day, Dan.6.10. *Ergo*, thoſe times ought to be conſecrate to prayer, *Rhemiſt. Act.*10.*ſect.*6. 104.Error.

Anſw. Firſt, we denie that it can be gathered by any of thoſe places, that theſe houres only ought to be ſet apart for prayer. *Peter* and *Iohn* went vp at the ninth houre, which was the time of the euening ſacrifice, when the religious Iewes went vp to pray. Secondly, *Daniel* prayed three times a day, but at what houres the text ſpeaketh not: yet by this example, and by the other proofes alleaged, we doe gather, that at the 3.6.9. houre, that is not preciſely at any of theſe times, but in the morning, when men riſe vp to their labours, at noone before their repaſt, and at night when they go to reſt, it is meete and conuenient that men ſhould make their prayers vnto God, and at other times alſo when they finde themſelues fit. Thirdly, the popiſh ſeruice hath nothing but the names of theſe houres: for they are all finiſhed in the forenoone, whereas the ſixth houre is at high noone, the ninth houre is the third houre before the Sunnes ſet: And this toleration, to diſpatch all in the forenoone, is agreeable to their owne ſuperſtitious decrees: *Decret.Greg.lib.*3.*tit.*41.*c.*1.*Preſbyter mane, &c.* The Prieſt in the morning muſt performe his ſeruice, the firſt, the third, ſixth, ninth houres, and for the euening, &c, and all this may be done in the morning: for after theſe houres diſpatched, hee muſt goe foorth faſting, *ad rurale opus*, to his field buſineſſe, &c. Thus we ſee how well they obſerue their houres themſelues.

The Proteſtants.

WE denie not, but that ſet times of publike prayer are commendable, as wee haue our forenoone, and afternoone ſeruice: but at vnſeaſonable houres, as at midnight, or the riſing of the Sunne, to call the people together, when they cannot conueniently be aſſembled, is but a ſuperſtitious cuſtome. Againe, it is profitable for men in the morning, noone, euening, though not preciſely at any ſet houres, to direct their prayers vnto God, and to binde themſelues by a conſtant purpoſe thereunto: but ſo to ſtint mens prayers, as that they ought of neceſſitie to keepe their houres, as though their prayers were then more auaileable, it hath no ground out of Scripture.

*Argum.*1. Saint *Paul* ſaith, *Pray continually*, 1.Theſſ.5.17. *Ergo*, it is lawfull to pray at all times, and one time as fit for prayer as another, if a man be prepared. Againe, the ſame Apoſtle ſaith, *I will that the men euery where lift vp pure hands without wrath and doubting*, 1.Timoth.2.8. Out of theſe words we gather two arguments: Firſt, prayers are no more bound to times, then to places: a man 1.Theſſ.5.27. 1.Timoth.2.8.

may pray euery where: *Ergo*, at euery time. Secondly, a man ought not to pray, but when he is voide of wrath, and is otherwiſe prepared: but it may be, that at the ſtinted houres, of the third, ſixth, ninth, a man may bee in wrath, and otherwiſe not fit: therefore hee is not neceſſarilie to be tied to thoſe houres.

2 *Auguſtine* thus writeth: *Cum quiſque orationem quærit, collocet membra ſicut ei occurrerit accommodata pro tempore poſiti corporis ad mouendum animum. Cum autem non quæritur, ſed infertur appetitus orandi: hoc eſt, cum repentè aliquid venit in mentem, &c. quocumque modo inuenerit hominem, non eſt vtique differenda oratio. Lib.2.ad Simplician.quæſt.4.* When any man deſireth to pray, let him diſpoſe his members as it falleth out, fitteſt for the time, in diſpoſing his bodie for the ſtirring vp of his minde: but when as it commeth not of his deſire and ſeeking, but ſuddenly his affection is ſtirred vp to pray, howſoeuer prayer findeth him (that is, whether ſtanding or ſitting) he muſt not in any caſe deferre it and put it off to another time, &c. This then is *Auguſtines* minde, that a man ſhould pray ſo oft as he hath a diſpoſition thereunto, and not deferre his prayer, as they doe, which binde themſelues to Canonicall houres.

Concil. Conſtantinop.6.cap.7. Singulis diebus qui amplius non poteſt, ſaltem duabus vicibus oret, manè ſcilicet & veſpere, dicens ſymbolum, ſiue orationem dominicam: Euery day, he that cannot oftner, let him pray twice, that is, morning and euening, ſaying the Creede, and the Lords prayer, &c. It appeareth that in thoſe daies when this Councell was held, which was about the yeere 670. men were not tied to their Canonicall houres.

Claudius Monerius holy Martyr: To houres and times prayers ought not to be tied, but whenſoe-
Pag.826.l.47. uer Gods ſpirit doth moue vs, or when any neceſſitie driueth vs, we ought to pray. *Fox pag.905.*

But who could haue ſaid better of this matter, then *Winchester* doth, if hee had been conſtant in the truth? The obſeruing (ſaith he) of daies, houres, number, time, place, if they be orderly and publikely commanded by the rulers, it is but to ſet the Church in an outward and publike order: but if a man inwardly and priuately be addicted to the ſame, thinking his prayer otherwiſe not auaileable, but by obſeruing thereof, it is an error, *Fox pag.1791.ex depoſition. D. Redman.* I thinke no reaſonable man will refuſe to ſubſcribe to this ſentence.

In ancient time it ſeemeth, 1. That the Greeke Church obſerued no ſuch preciſe canonicall houres
Hom.6 in c.2. 1.ad Timoth. for publike or priuate prayers: as *Chryſoſtome* ſaith, *Singulis diebus fundi in eccleſia preces*, That pray-
Hom.14.in c.8. ad Hebr. ers were powred out daily in the Church: and he exhorteth *ad matutinas & veſpertinas orationes*; to morning and euening prayer only.

Lib.de exhort. Martyr. 2 *Cyprian* of the Africane Church, ſaith, *Hora nulla à Chriſtianis excipitur*; No houre is excepted to Christians, &c. they muſt pray continually. *Athanaſius* of Alexandria, thus preſcribeth vnto Monkes: *Orationibus ita frequenter inſtandum eſt vt vix eos aliquod tempus interpellat:* You muſt be ſo inſtant in prayer, that ſcarce any time muſt be intermitted: He ſetteth them no certaine preſcript houres.

Harm.ſect.15. pag.476. 3 Confeſſion of Witemberg, chap.27. They condemne *the chanting of canonicall houres, and ſinging them in a ſtrange tongue.* Auſpurg. artic.7. From hence are theſe burthens, *that certaine meates*
Ibid.ſect.17. pag.526. *defile the conſcience, that it is a mortall ſinne to omit the canonicall houres.*

Specul.human. vitæ, lib.2.c.29. 4 *Rodericus* their Biſhop, ſpeaking of the Monkes of former times, ſaith, that then *non tot ieiunia indicta, &c. non tot nocturna pariter & diurna officia, &c.* There was not ſuch faſting enioyned, nor ſo many ſeruices to be ſaid by night and day, &c. See further of this point afterward, in the queſtions about prayer.

THE FOVRTH PART, CONCERNING THE maintenance of Monkes.

The Papiſts.

105.Error. They neither denie that it is vnlawfull for Monkes to labour with their hands, where neceſſitie, bodily ſtrength, the order of the Church doth require them, neither doe they confeſſe, that it is neceſſarie for them to worke: and ſo are not aſhamed to maintaine their idle, ſlothfull, and Epicures life: *Bellarm.cap.41.42. Rhemiſts, 2. Theſſal.3. ſect.2.* But they may either liue of the lands giuen to their houſes, or elſe by their religious begging, *cap.44.*

Argum.1. Monkes are not now bound to worke, hauing wherewith to liue beſide of lands giuen vnto them, becauſe moſt of them are prieſts, and doe ſerue at the Altar, *Rhemiſt. ibid.*

Anſw. Firſt, wee graunt that Miniſters of the Goſpell labouring in the Word and Sacraments, ought to be maintained by the Goſpell: but ſuch are few or none of your Monkes, who being fit for no other ſeruice either in the Church or Common-wealth, are thruſt into Monaſteries by their friends: they are idolatrous prieſts, and ſerue little better then at *Baals* Altar. If any of them bee fit for the Miniſterie, as we denie not but ſome haue come out of your Cloyſters, as *Luther, Bucer, Peter Martyr*, by whom the Church of God hath receiued much good: but they muſt come firſt out of your Dennes, and relinquiſh their Monkiſh life, and labour amongſt the people; ſo ſhall they bee no more regular, but ſecular prieſts, as you terme them. Secondly, the lands which were beſtowed vpon them, were firſt giuen vpon an euill intent, that by their prayers they ſhould redeeme the ſoules of their founders, who moſt of them had committed ſome notable ſinne, and ſo *pro remedio animarum* to helpe their ſoules, they built Monaſteries. So King *Ethelſtane* for killing his brother *Edwin*, built two Monaſteries, *Middleton* and *Michelney* for his ſoule, *Fox* pag.153. King *Offa* for killing *Ethelbert* a good Prince, who came peaceablie for the deſpouſage of *Athelдred* his daughter, being pricked in conſcience, gaue the firſt *Peter* pence to Rome, pag.114. Thoſe lands therefore being giuen firſt for vngodly purpoſes, and continued by them for idolatrous vſes, ought cleane to be taken from them, and to bee beſtowed vpon better vſes: neither is it lawfull for them in that ſort to enioy them.

Argum.2. They proue the impudent begging of Friers, which they call religious begging, to be lawfull and commendable, by the example of Chriſt, who had not a place where to put his head, Luke 9. and of his Apoſtles, that were charged not to poſſeſſe gold or ſiluer in their purſes, Matth.10. *Bellarm.cap.45.* Luke 9.

Anſw. Firſt, I pray you where euer did you reade that Chriſt went a begging? he liued not of almes, but gaue almes, and *Iudas* was the almes-man, though he plaied his part but euill. *Auguſtine* flatly denieth that you auouch: He ſaith that Chriſts bag was as *Fiſcus regis*, euen as the Kings Exchequer; and that what was giuen him, was as due as tribute money to the Prince: But the King, I trow, is not a begger: *Niſi putetis* (ſaith he) *quia dominus petebat & indigebat, cui ſeruiebant angeli, qui de quinque panibus tot millia pauit*: Vnleſſe you think (ſaith he) that Chriſt begged, and wanted, whom the Angels ſerued, and who fed with fiue loaues not a few thouſands, *in Pſal.146.* Secondly, if the Apoſtles were beggers, then they liued of almes, but that is vntrue: for Chriſt ſaith, The labourer is worthie of his hire: but the labourers wages is earned and deſerued, it is no almes.

Iohn the 22. defined them to bee heretikes, that affirmed Chriſt and his Apoſtles to haue had nothing proper of their owne. Then by this determination, *Bellarmine* and the Rhemiſts are found heretikes, in ſaying that Chriſt and his Apoſtles went a begging: vnleſſe they will reuerſe the ſentence of their holy father, which were alſo no leſſe then hereſie, &c. Thus are they intrapped on both ſides: let them vnfold themſelues as they can.

Notwithſtanding all this, yet *Bellarmine* taketh vpon him to prooue that Chriſt was a begger: firſt, becauſe he had no houſe, nor poſſeſſions of his owne, nor any place where to reſt his head: but was entertained ſometime in one place, ſometime in another, and liued of the almes that faithfull women miniſtred vnto him, *Bellarm.cap.45.*

Anſw. All this we graunt, that Chriſt had no poſſeſſions here in earth, becauſe he ſaith, his kingdome was not of this world; and that he refuſed not the miniſterie of the faithfull: yet this proueth not, that he begged, or liued of almes. Firſt, the women are ſaid to miniſter to him of their ſubſtance, Luk.8.3. which word of miniſtration ſheweth, that they acknowledged a ſeruice in their goods vnto Chriſt, whereas he that giueth almes, hath a dominion in that he giueth, and is a Lord thereof, rather then a ſeruant. Secondly, almes are giuen to him that needeth: but Chriſt needed not, that was able of fiue loaues to feed fiue thouſand. Luke 8.3.

Secondly, he alleageth that ſaying, Pſal.40.17. *Ego mendicus*, But I am poore, and a begger: which words are vnderſtood of Chriſt: As the Apoſtle applieth thoſe words, verſ.7. *in the beginning of the booke it is written of me, &c.* to our Sauiour Chriſt, Heb.9.7. *Bellarm.ibid.* Pſal.40.17. Heb.9.7.

Anſw. Firſt, though ſome part of this Pſalme bee prophetically applied to Chriſt, yet the whole Pſalme is not, as that, verſ.12. *My ſinnes are more then the haires of my head*; let him ſhew, if he can, how it may be pronounced of Chriſt. Secondly, *Dauid* in ſaying, *I am a begger*, had ſpoken contrarie to himſelfe, Pſal.37.25. where he confeſſeth, that he neuer ſaw in all his time, the ſeed of the righteous to begge their bread. Thirdly, the word here vſed ſignifieth not a begger, but one that is needie, and ſo your owne vulgar tranſlation for *mendicus*, begger, noteth in the marget *egenus*, needie. Fourthly, *Dauid* ſpeaketh not of any want of ſubſtance, but that he needed Gods helpe to deliuer him from his enemies: as it followeth in the ſame verſe, *thou art my helper and deliuerer, &c.* So is *Bellarmine* anſwered. Pſal.44.12. Pſal.37.25.

Contra. Now I will inſert the reaſons of their owne law, as they ſtand in the Extrauagant of *Iohn* 22. againſt thoſe that affirmed Chriſt to be a begger, and that he had no propertie or dominion in any thing, but the ſimple vſe thereof.

Firſt, *Quis ſimplicem vſuarium*: Who can call him a ſimple vſer of a thing without any right or propertie, that hath power to giue it, &c. But Chriſt gaue almes to the poore: for one of them alwaies carried the bagge: *Ergo*, he had right and propertie.

Secondly, *In rebus conſumptibilibus, &c.* In things that conſume and waſte, as meate and drinke, there can be no vſe without propertie: for then there may be an vſe ſeuered from propertie, when the ſubſtance reſerued, there ariſeth ſome profit to the vſer: but this cannot be in meate and drink, which conſume in the vſing, *Extrauag. Ioann.tit.14.cap.3.*

Thirdly, euery vſe without a right vnto the thing vſed, is vniuſt: for that is vniuſt, where there is no right; and ſo conſequently if Chriſt had no right in the things he vſed, the vſing ſhould be vniuſt, which were blaſphemie to affirme.

Fourthly, the contrarie may be proued out of Scripture, that Chriſt had both the vſe and propertie of the things which he vſed: for one alwaies carried the ſatchell or bagge of prouiſion for themſelues,

ſelues, and of almes for the poore, *tit.14.c.5.* So vpon theſe and other reaſons he concludeth them to be heretikes, that affirme Chriſt and his Apoſtles to haue been without any right or propertie in any thing, and ſo conſequently beggers.

The Proteſtants.

First we ſay, that no idle perſons ought to be maintained in a Chriſtian Common-wealth, but they that haue not any other neceſſarie calling, being not lame, defectiue in their members, or otherwiſe impotent, ſhould labour with their hands, and therefore Monkes that are fit for no other ſeruice in the Church, ought to labour and worke.

2.Theſſ.3.10. *Argum.1.* Saint *Paul* giueth a generall rule: *He that will not worke, let him not eate*, 2.Theſſal.3. verſ.10. ſpeaking of thoſe that haue no neceſſarie calling in the Church: *Ergo*, Monkes muſt worke, or elſe by Saint *Pauls* rule, not eate. The Rhemiſts anſwere, that this is but a naturall admonition or counſell. Nay, it is a precept and commandement, that all in their ſeuerall places and callings ſhould labour, none liue idly: for S. *Paul* ſaith not, this I counſelled you, but this I warned you of, or denounced vnto you, and he calleth thoſe that followed not this rule, inordinate walkers.

Bellarmine anſwereth: firſt, that Saint *Paul* giueth this precept to labour vnto the ſecular ſort only, not to Monkes, which, ſaith he, in the opinion of our aduerſaries, were not as yet in the Church, *Bellarm. cap.42.*

Contra. Firſt, the Apoſtle writeth to the whole Church of the Theſſalonians, 2. epiſt. chap.1. verſ.1. wherefore this precept alſo bindeth Monkes, vnleſſe you will ſay they are no members of the Church, as indeed they are not of the true Church. Secondly, if you will graunt, that there were no Monkes in Saint *Pauls* time, that you may finde out a colourable anſwere, then haue they not their foundation out of the Scripture, as you beare vs in hand: yet S. *Pauls* rule ſhall ſtill binde all that belong to the Church.

Bellarmine againe anſwereth, that Saint *Paul* doth not abſolutely commaund to worke, but only to auoide offence, and idlenes: ſo that they are not bound corporally to labour, which can by other meanes, then labouring corporally, auoid theſe dangers. *Bellarm. ibid.*

Contra. Firſt, the Apoſtle doth giue an abſolute charge to all to worke, ſetting himſelfe for an example, who could haue kept himſelfe from idlenes otherwiſe then by working, yet he laboured, verſ. 7.8. Secondly, if he commaund to worke, only to auoid idlenes and offence, then is the commandement abſolute, becauſe theſe inconueniences muſt needes enſue vpon not working: as the Apoſtle ſaith, verſ.11. *We haue heard of ſome that walke inordinatly, and worke not at all:* where the reaſon is giuen of their inordinate walking, euen their not working: ſo that they muſt needs walk inordinatly, that worke not. Thirdly, they which haue a lawfull vocation, beſide bodily working, are not bound to corporall labour: but ſo haue not your loitering lubberly Friers, that neither preach, nor worke: neither can they keepe themſelues from idlenes and offences, by any other meanes, then by working, which they doe not.

Argum.2. Neither is it to be permitted, that Friers ſhould get their liuing by begging: for what are they elſe but valiant beggers? Firſt, there ought to bee no beggers in the Common-wealth: as Deuter.15. Though the Lord ſay, that they ſhould neuer be without poore or beggers, which ſhould want their helpe, verſ.11. yet, verſ.5. this charge is giuen, that by them, that is, their default, there ſhould not be a begger in Iſrael: they ſhould ſo prouide for the poore, that they neede not goe a begging. There are alſo poſitiue lawes, to reſtraine the number of beggers, and therefore there is no reaſon, that by a number of idle vagrant perſons, belly-god Friers, that begging order ſhould be enlarged. Deut.15.11.

Bellarmine anſwereth, that Deut.15.4. there is no prohibition of beggers: for our Sauiour Chriſt in all the Goſpell findeth not fault with the beggers, that then abounded; but it is a promiſe onely that they ſhould haue ſuch plentie, if they kept Gods commandements, that they ſhould haue no beggers, *cap.46. reſp. ad argum.1.*

Contra. Firſt, to ſuffer beggers is a thing diſpleaſing vnto God and forbidden: becauſe begging proceedeth either from the hardnes of mens hearts, and therefore wee are commanded not to turne away our eyes from our owne fleſh, that is, from our poore brethren, Iſai.58.7. or elſe from idlenes; and therefore men are commanded to worke, that they be not in want, 1.Theſſ.4.12. and both theſe, as hardnes of heart, and idlenes, are diſpleaſing to God and forbidden. Secondly, it is vntrue, that in the Goſpell the rich are not rebuked for ſuffering beggers; as may appeare in the parable of the rich man, Luke 16. who is puniſhed for ſuffering *Lazarus* to lie crying at his gates: and it is *Iobs* commendation, that hee ſuffered not the eyes of the widow to faile, Iob 31.16. that is, ſuffered not the poore to waite for their almes, or lie begging at his gates; but hee eftſoone admitted them vnto his table, as it followeth verſe 17. Iſai.58.7. 1.Theſſ.4.12. Iob 31.16.

Argum.3. Seeing it cannot be choſen, but there muſt needs be ſome beggers; they ought not to be young ſturdie lubbers, that are able to worke, as moſt of the Friers were; but ſuch as he deſcribed, Luk.14.21. where the King ſaith to his ſeruants, Goe out quickly, and bring hither the poore, the maimed, the halt, the blinde: *Ergo*, ſuch luſtie fellowes ought to liue by the ſweate of their browes, not to eate vp the bread of the poore. Luke 14.21.

Bellarmine anſwereth, that in this place alleaged, Luke 14.21. all the poore are not vnderſtood, to be blinde, lame, impotent, &c. but it muſt be read with a diſtinction, Bring in the poore, and the maimed: ſo the poore are called, whether they are maimed or not: and S. *Paul*, Act. 24. 17, brought almes to the poore at Ieruſalem, yet were they not all blinde and lame, &c. Act. 24. 17.

Contra. Firſt, wee ſay not that almes are not to be giuen to any poore, but ſuch as are impotent; but that no poore ought to be ſuffered to liue by asking and begging, but ſuch as are impotent, and vnfit to labour. Secondly, the example of S. *Pauls* bringing almes to Ieruſalem is impertinent, ſeeing the queſtion is of beggers, not of all poore: And beſide, we ſpeake of a ſetled ſtate in the Commonwealth, not of the daies of perſecution, when the brethren of neceſſitie muſt be relieued. Thirdly, that in the parable, impotent poore onely are vnderſtood, it may be gathered by the place from whence they were called, namely from the ſtreetes, high wayes and hedges: where in thoſe daies none were ſuffered to ſtand and begge, but onely the impotent, as blinde, lame, and ſuch like.

Laſtly, in the Sermons, *Ad fratres in eremo*, which are aſcribed to *Auguſtine*, thus wee reade: *Eia fratres mei, &c. ſemper boni aliquid facite; quem tædet orare, vel pſallere non deſiſtat; quem tædet orare, vel pſallere, manibus laborare non differat*. My brethren, &c. alwaies be ye doing of ſome good; if you be wearie of praying, ſing; if of ſinging, then labour with your hands. And in the ſame place, olde men onely of 80. yeeres olde are exempted from working. And in another place *Auguſtine* ſheweth, that the Monkes in his time did ſo plie their worke, *Vſque adeo, vt etiam naues oneratas in ea loca mittant, quo inopes incolunt*: That they ſent ſhips laden with neceſſaries, vnto thoſe places where the poore inhabited, *de morib. eccleſ. cap. 31. Ergo*, in *Auguſtines* time Monkes liued not by begging, but with labour of their hands. Serm. 16.

This alſo is further prooued by the generall conſent of antiquitie: that Monkes ſhould not meddle with any part of the Miniſterie, and therefore had no right to their maintenance. *Chalcedon. Concil. can. 4. Vt nullus monachorum tentet ciuilia aut eccleſiaſtica negotia inquietare*: That no Monke vnder paine of excommunication, meddle with ciuill or eccleſiaſticall buſineſſe. *Leo epiſtol. 60. Nullus præter eos, qui ſunt domini ſacerdotes ius docendi & prædicandi audeat vendicare, ſiue ſit monachus, ſiue laicus, &c.* Let no man, beſide the Miniſters of God, take vpon them to teach, or preach, whether hee be a Monke, or a lay man, *Tarraconenſ. can. 11. Vt nullus monachorum miniſterium Eccleſiaſticum præſumat agere*: That no Monke preſume to execute the Eccleſiaſticall Miniſterie.

Hereunto agree their owne Canons: *Cauſ. 2. qu. 7. c. 54. Pelag. Nec ſecularia, nec eccleſiaſtica negotia monachus, &c.* That a Monke ſhould not entermeddle either with matters ſecular, or eccleſiaſticall. *Cauſ. 7. qu. 1. c. 45. Monachorum vita, &c.* A Monkes profeſſion is to be ſubiect, not to teach, or beare rule. Likewiſe, *Sext. decretal. lib. 5 tit. 2. c. 11. Clemens 4. Prædicatores quæſtuarios à prædicationis officio, &c.* Begging Preachers muſt bee inhibited to preach, for it appertaineth onely to them to aske charitable reliefe, &c. Thus Monkes in times paſt, were excluded from the office of the Clergie.

And as Monks could not become Clerkes, ſo neither was it lawfull for Clerks to enter into Monkerie. *Concil. Cæſar auguſt. can. 6. Clericus, qui propter luxum, &c. ab officio ſuo ſponte diſceſſerit, ac velut obſeruatorem legis ſe monachum videri maluerit, de eccleſia repellendus*: A Clergie man, which of wantonneſſe doth leaue his office, and chuſeth rather to be a Monke, that he may ſeeme an obſeruer of the law, let him be expelled from the Church.

Secondly, as there is no affinitie betweene Monkes and Clerkes, for their office, ſo haue they nothing to doe with Clerkes maintenance. Monkes ought to take no tithes, *Lateranenſ. ſub Innocent. 3. cap. 61. Ne religioſi ſuſcipiant decimas de manu laicali*: Religious men (meaning Monkes) ought to receiue no tithes of the lay ſort. Yet Monkes are commanded to pay tithes: *Concil. Lateranenſ. part. 13. cap. 6 ſub Alexandro 3. Ex prædijs ruſticis traditis monachi decimas ſoluant*: Monkes muſt pay their tithes out of their farmes let out to husbandmen. And as for other maintenance by land, it is likewiſe forbidden, *Lateranenſ. part. 27. cap. 1. Alexander. 3. Monachi non debent villas aut eccleſias ad firmam tenere*: Monkes muſt not take villages or Churches to farme.

3 Monkiſh idle life is condemned, *Concil. Toletan. 7. can. 5. Illos quos in tali propoſito ignauia impulit, quoſque nulla vitæ dignitas ornat, ſed ignorantia fœdat, decernimus à cellulis eijci, &c.* They which entred into this profeſſion for idleneſſe ſake, who are of no commendable life, but foulely ignorant, we would haue them caſt out of their Cels.

4 Monkes alſo and Friers are forbidden by the ancient Canons to liue by begging, *Concil. Aquiſgranenſ. cap. 107. Ipſi pauperes, ſi ſe poſſunt ſuis artificijs & laboribus expedire, non præſumant, quod debet infirmus, & debilis accipere*: The poore, that are able to helpe themſelues by their labour, muſt not take that, which is allotted for the weake and impotent: *Colonienſ. part. 11. cap. 3. In hoſpitalia, nulla aliæ quàm miſerabiles perſonæ, quæ aut morbo, debilitate, aut ætate impeditæ ſunt manibus laborare*: Let none but miſerable poore perſons be receiued into hoſpitals, which are hindred by their ſickneſſe, impotencie, or age, from working with their hands. *Cap. 5. Sint mendicantibus validis non ſolum hoſpitalia clauſa, ſed & publice & oſtiatim mendicare interdictum ſit*: * Not onely hoſpitals are to be ſhut vp againſt valiant beggers, but we forbid ſuch to begge from houſe to houſe, &c. Therefore luſtie, ſturdie, lubberly Friers ought not to goe a begging, but to get their liuing with labour.

* That this is not meant onely of common beggers, but of idle lubberly Friers: ſee Retect. pa. 50. and the exception taken hereunto anſwered.

See alſo to this purpoſe their owne Canons: *Cauſ. 16. qu. 1. c. 18. Pſeudomonachi, &c.* Monkes that wander too and fro, are called falſe Monkes. *Cauſ. 18. qu. 2. c. 10. Monachi in ciuitate vagantes, &c.*

Monkes wandring vp and downe in Cities, do but make a ſhew onely, they are not true Monkes. *Extrauag. commun. lib.3. tit.8. c.2. Ioann.22. Monachi ad tranſmarina, &c.* Monkes going beyond the ſea, muſt bee taken for Apoſtatae, &c. Theſe Canons forbid the wandring and runnagate life of Monkes.

5 Laſtly then, that there is no meanes left to Monkes for their maintenance, but the labour of their hands, it is thus further ſhewed, *Concil. Aquiſgranenſ. cap. 96. ex Hieronym. Facito aliquid operis, vt ſemper inueniat te diabolus occupatum:* Be doing of ſome worke, that the diuell may alwaies finde you occupied.

Concil. Carthag.4. can. 51. Clericus quantumlibet verbo Dei eruditus, artificio victum quaerat: A Clergie man, though very well inſtructed in the word of God, may get his liuing by ſome artificiall worke. *Can.53. Omnes Clerici, qui ad operandum validi ſunt, artificiola & literas diſcant:* All Clergie men, that are ſtrong to labour, let them together with letters learne ſome handicraft, &c. If Clerkes in thoſe daies were inured to hand-labour, whoſe office was to teach; how much more did it become the Monkes, who had nothing to doe with Eccleſiaſticall functions?

Laſtly, *Iohn Wickliffe* condemned for this article with others, for ſaying, that Friers are bound to get their liuing by labour of their hands, and not by begging: and that whoſoeuer gaue any almes to begging Friers, is accurſed, *Fox* pag.435. articl.22.23.

Pag.401.1.40.

Now for further euidence. 1. In the Greeke Church the Monkes of auncient time laboured with their hands, as *Chryſoſtome* witneſſeth, that the Monkes hauing finiſhed their prayers, *Exorto iam ſole ad opus ſe vertere*, The Sunne being riſen doe goe to their worke: and the ſame is the vſe of the Greeke Monkes to this day, as *Ieremie* their Patriarke exhorteth Monkes to continue in watching and prayer, &c. *in opere ipſo*, and in their worke.

Harm.69. in 21. c.Matth.

Cenſur. Orient.c.21.

2 So *Athanaſius* preſcribeth to the Egiptian Monkes: that they ſhould not goe forth of their houſe, but when, either *Ratio religionis exegerit, aut operis exercendi cauſa, &c.* Either ſome religious buſineſſe required, or to follow their worke for their liuing. And at this day, it is not lawfull for the Monkes of Æthiopia, *vicatim mendicare*, to begge abroad in the Countrey, but they get their liuing with their hands: as *Zaga Zabo* an Æthiopike Biſhop confeſſeth.

Exhortat. ad Monach.

Damianus a Goes de morib. Æthiop. Hann. ſect.18. pag.574.

3 Wittemberg.confeſſ.c.26. This vow (to get thy liuing by begging) is repugnant *to the loue of thy neighbour, which requireth, that by begging thou be not further troubleſome to any, then neceſſitie requireth.*

4 *Polydor Virgil* ſaith, I ſee no reaſon, why Monkes *Debeant ſemper in mendicando haerere, &c.* ſhould hang vpon begging, when it is euident *Chriſtum non mendicaſſe*, that Chriſt begged not, neither did the Apoſtles, *otioſos expectare*, expect their maintenance from others being idle, &c. yea he ſheweth that *Francis* in his teſtament tooke this order, that his Monkes ſhould get their liuing by the labour of their hands, *Nec prius ad mendicandum aggredi, quam laboris pretium eſſet negatum*, And not to betake themſelues to begging, vntill they ſhould be denied the price for their worke.

Polydor lib.7. de inuention. c.3.

Thus by Gods goodneſſe we haue finiſhed this queſtion, and this whole controuerſie: one other queſtion remaineth, whether the monaſticall life be meritorious or not, which wee haue referued to another place, when wee ſhall come to the queſtion of virginitie in generall, and the priuiledges thereof.

THE

THE SEVENTH GENERALL CONTROVERSIE, CONCERNING THE CIVILL MAGISTRATE.

MAny things, which *Bellarmine* in this Controuerſie laboureth to proue, are agreed vpon betweene vs and our aduerſaries, and therefore wee will ſpend no time in them.

1 We teach, as well as they, that there ought to be Magiſtrates, Princes and gouernours amongſt Chriſtians, contrarie to that which the Anabaptiſts holde, that there ought to bee equalitie among Chriſtians. The holy Ghoſt, Iudg. 17. 6. and 19. 1. maketh this the cauſe of all diſorder: *At that time in Iſrael there was no King amongſt them, but euery man did that which ſeemed good in his owne eyes.*

Iudg. 17. 6. 19. 1

2 We doe hold, that euen wicked Kings and Tyrants haue power ouer the goods and liues of men, neither that it is lawfull to diſobey them, but in matters onely belonging to our conſcience, where it is better to obey God then men: Ierem. 27. 6. I haue giuen, ſaith the Lord, all theſe lands to *Nabuchadnezzar.*

Ierem. 27. 6.

8 Concerning the power of Princes, we grant, that they may make lawes and ordinances to gouerne the people by, Prou. 8. 15. that they may puniſh the offenders of their lawes, Rom. 13. *They doe not beare the ſword for nought:* That it is lawfull for Chriſtian Princes, vpon iuſt occaſion, to wage battell, Luk. 3. 14. *Iohn Baptiſt* doth not condemne the calling of ſouldiers, but teacheth them to vſe it aright.

Prou. 8. 15.
Rom. 13. 4.
Luk. 3. 14.

But here by the way we muſt a little ſalute the Ieſuite, who findeth great fault with *Luther*, for ſaying; That to fight againſt the Turkes, is to repugne againſt God, viſiting our iniquities by them, *Articul. 34. condem. in bulla Leonis.* As though *Luther* ſhould thinke it vnlawfull to wage battell with the Turke. Firſt, I will briefly declare, that *Luther* had no ſuch meaning; and then it ſhall appeare by whom the Turkiſh warres haue beene moſt hindered.

As concerning the firſt, *Luther* doth not ſimply ſpeake againſt ſuch warres, but onely the abuſes among Chriſtians, in ſuch warlike enterpriſes: the firſt is, their malice and hatred againſt the Infidels, whom they ſeeke by no meanes to conuert or winne vnto the faith, but vſe altogether violent and bloodie meanes, whereas the other way ought firſt to be attempted, as M. *Tindall* ſaith; I am bound to loue the Turke with all my might, &c. after the example that Chriſt loued mee, neither to ſpare goods, body or life to winne him to Chriſt, *Fox* pag. 1248.

The ſecond abuſe is their ſuperſtition towards the land of Iudea, which they call the holy land, for the recouering whereof principally all thoſe great warres were taken in hand: whereas there are greater motiues, as the propagation of the Goſpell, the redeeming of the libertie of Chriſtians: And therfore it is to be thought, that God in his great wiſedome, hath giuen ouer thoſe places to the poſſeſſion of the Heathen, to let vs know, that before God one place is not more holy then another.

A third fault is, for that Chriſtians ſeeing the mightie encreaſe of the Turkiſh tyrannie, doe not enter into conſideration of themſelues, and repent them of their ſinnes, which are the cauſe why Chriſtians are ſcourged with the Turkiſh yron rods. The ſinnes of Chriſtians (ſo called) are very great, and doe farre exceede the manners of the Eaſt: As one thus writeth, *Latini licèt ad ea, quæ ſunt fidei, verius adhereant Deo quàm Græci, tamen quoad mores multo pluribus fœditatibus & ſceleribus implicati ſunt:* Though the Latines in things concerning faith doe more neerely cleaue to God, then the Grecians, yet are they more polluted in their manners, *Oper. tripartit. lib. 1 cap. 2. tom. 2. Concil.* But as the truth is, the Latines are more corrupt both in life and manners: this is that therefore that *Luther* miſliketh in theſe warres, that men will not conſider, that they are chaſtiſed for their ſinnes, and ſo learne to amend their liues: and otherwiſe he thinketh not. Yea *Bellarmine* himſelfe alleageth *Luthers* owne words, whereby he ſheweth his great miſlike of thoſe Preachers, that crie out the Turke ought not to be reſiſted: *Hic ſermo ſeditioſus eſt, &c.* This ſaying is ſeditious and not to be ſuffered. Theſe are *Luthers* owne words in his booke, *De Viſitation. Saxonica:* howſoeuer the Ieſuite in other places wreſteth his meaning.

Now in the next place I will ſhew, how that not *Luther*, or any of his part, but the Pope and Popelings haue beene the onely hinderers of the Chriſtians couragious enterpriſes againſt the Turke, and the greateſt cauſe of his riſing.

1 The firſt aduantage which the Infidels had, was by the diuiſion of the Chriſtian Empire, when as firſt *Gregorie* the 3. *anno* 742. began, and *Leo* the 3. finiſhed his deuice, in erecting a new Emperour in the Weſt about *anno* 800. and ſo weakened the power of the Emperour of Conſtantinople. And afterward they tooke vpon them to excommunicate the Greeke Emperour at their pleaſure; as *Clemens* 5. dealt with *Andronicus Paleologus*, excommunicating him, and all the Greeke Church beſide, charging all Princes, Earles, Barons, &c. vnder paine of excommunication, to haue no ſocietie or confederacie with him, *Extrau. commun. lib.* 5. *tit.* 10. *c.* 3. And by this meanes the Greeke Emperour being forſaken of all helpe, was vnable to reſiſt the cruell Turke.

2 After that the Empire of the Eaſt was thus weakened; by little and little the Weſt Empire began to decay: for the Popes vſurped vpon the Emperours, tooke vpon them to depoſe them, to make them their vaſſals, to hold their ſtirrup, to kiſſe their feet, to receiue their Crowne and dignitie at the Popes hands: And at the length *Gregorie* the 5. *anno* 1000. or there about, made a decree, that the Emperour ſhould bee choſen from thenceforth by ſeuen Prince-Electors of Germanie: ſo the maieſtie of the Empire, which before deſcended by certaine inheritance, now began to depend vpon vncertaine and corrupt election. And hereof it came to paſſe, that *anno* 1350. *Carolus* 4. that his ſonne might ſucceede him in the Empire, did lay to pledge vnto the Prince-Electors the free Cities belonging to the Empire, which to this day were neuer redeemed: and thus alſo was the Weſt Empire weakened, and a way made for the Turke to inuade Chriſtendome.

3 A third practiſe of the Pope in weakening the ſtate of Chriſtendome was, by his cruell taxes and impoſitions vpon the Clergie and others, in leuying ſometime the tenths, ſometime the firſt fruites, ſometime halfe the fruites of all Eccleſiaſticall promotions, as *Innocentius* the ſeuenth did: And vnder the pretenſe and colour of the holy warres, gathering great ſummes of money, as in the Laterane Councell *ſub Innocent.* 3. *in fine:* the twentieth part of euery ſpirituall liuing for the ſpace of three yeeres was allotted towards the expedition intended againſt the Infidels: and at diuers other times the like exactions were required. And thus by the Popes Annates, Buls, Indulgences, yeeres of Iubile, firſt fruites, pall money, diſpenſations, *Peter* pence, and ſuch other deuices, all Chriſtendome was robbed and ſpoiled, and left naked to the Turke.

4 Beſide, theſe former practiſes, the Popes haue dealt vnfaithfully, and entred themſelues into league with the Infidels: *Alexander* the third *anno.* 1160. perſwaded the Emperour *Fredericke* to goe in battell in his owne perſon againſt the Souldane, and ſo betrayed him into his enemies hand, ſending vnto the Souldane the Emperours counterfeit taken by a skilfull Painter: *Alexander* the ſixth, tooke 200000. crownes of *Baiazetes* the great Turke to poyſon his brother *Gemes*, that was fled to him for ſuccour, and ſo he did: *Eugenius* the fourth, *anno.* 1430. perſwaded *Vladiſlaus* King of Hungarie to breake the truce, and violate his faith giuen vnto *Amurathes* the great Turke: whereupon the Turke in great indignation ioyned battell with him, wherein the King himſelfe and the moſt of his Armie were ſlaine: And by this occaſion the Turke entred into Chriſtendome, and to this day neuer could be driuen out.

5 Laſtly, if the Pope were an enemie indeede to the Turke, and would haue battell waged with him, he ſhould doe as his predeceſſor *Innocentius* the third did, *Concil. Lateranenſ.* who proclaiming warre againſt the Turke, *Imperauit pacem Chriſtianis ad quadriennium ſub pœna excommunicationis:* Inioyned peace & truce to all Chriſtians for foure yeere vnder paine of excommunication. So ſhould the Pope cauſe the King of Spaine to leaue off moleſting and troubling his neighbours: but now he is ſo farre from this, that the Pope is rather become the chiefe author of diſſention, and ſtrife, and ſower of diſcord among Chriſtian Princes, exciting and ſtirring them vp to warre one againſt another. Did not *Marcellus* the ſecond ſay, not long ſince, *Expeditionem magis fieri debere in Lutheranos, quàm Turcas?* That warre ſhould be made vpon the Lutherans, rather then againſt the Turkes? But as the ſaying is, it is well that a curſt Cow hath ſhort hornes, for this *Marcellus* was but a Pope of 23. dayes. *Alexander Farneſius* Cardinall and chiefe Captaine vnder *Paulus* the third, againſt the Lutherans, ſaid, he would ſhed ſo much Lutheran bloud, as that his horſe might ſwim therein: *ex actis Paul.* 3.

Iudge now (Chriſtian Reader) whether by this meanes the Pope hath not greatly decayed the ſtrength of Chriſtendome, in nouriſhing of domeſticall warres: and ſo comparing this, with the other practiſes, you ſhall finde, not *Luther* nor Lutherans, as they are ſlaundered; but the Pope and his Popelings, to haue beene the chiefe hinderers of the Chriſtians warlike enterpriſes againſt the Turke: let vs now goe forward.

The ſeuerall queſtions, wherein we differ from our aduerſaries, and they from the truth, concerning the office of the ciuill Magiſtrate, are theſe.

1 Concerning the authoritie of the Prince in Eccleſiaſticall matters, three parts of the queſtion. Firſt, whether he haue power ouer perſons Eccleſiaſticall. Secondly, whether ouer their goods. Thirdly, whether in Eccleſiaſticall cauſes.

2 Whether the ciuill Magiſtrate may proſecute heretikes to death: and whether hee ought to be the iudge of heretikes, with other like queſtions.

3 Whether the poſitiue and ciuill lawes of Princes doe binde their ſubiects, and oblige them ſimply in conſcience. This matter we haue diſcuſſed before, Controuerſie 4. queſt. 7. part. 1.

4 Whether the Pope ought or may excommunicate the Prince, or Emperour, or otherwiſe hath any temporall iuriſdiction aboue him: this queſtion alſo is handled before, Controuerſie 4. queſt. 8. part. 1.

THE FIRST QVESTION, CONCERNING THE authoritie of the Prince in Eccleſiaſticall matters.

THis queſtion hath three parts. Firſt, whether hee haue power ouer the perſons Eccleſiaſticall. Secondly, whether ouer their goods. Thirdly, whether the Prince bee chiefe in cauſes Eccleſiaſticall.

THE FIRST PART, CONCERNING THE AVTHORITIE of the ciuill Magiſtrate ouer Eccleſiaſticall perſons.

The Papiſts.

THe Clergie is not bound to keepe and obſerue the ciuill and poſitiue lawes of Princes, if they be contrarie to the Canons of the Church: neither ought they for any cauſe to be cited before the ciuill Magiſtrate, or to be iudged by him, *Bellarm. de Clericis, cap.* 28. 106. Error.

It is abſurd (ſaith the Ieſuite) that the ſheepe ſhould iudge the ſhepheard, *Bellarm.* And the Apoſtle willeth all men to obey their Biſhops and ouerſeers, Heb. 13. 17 and to ſubmit themſelues vnto them, from which rule neither Kings nor Emperours are exempted: Prelates muſt bee obeyed; *Ergo,* not obey, *Rhemiſt. ibid.* Heb. 13. 17.

Anſw. Firſt, the obedience here required we acknowledge; that it ought to be yeelded by Kings and Emperours to thoſe that haue the ouerſight of their ſoules: for the Prince is bound to receiue and beleeue all true doctrine which is taught by the Paſtors and Biſhops of the Church, agreeable to the word of God, vnder paine of damnation: and the Paſtors are bound vnder the like paine to obey the Princes lawes, made according to the word of God. Secondly, the ſpirituall obedience of the ciuill Magiſtrate to the word of God, taught by the Paſtors of the Church, is no exemption of them from their ciuill obedience: for euery ſoule is ſubiect to the higher powers, Rom. 13. 1.

Argum. 2. *Bellarmine* in this place much vrgeth the conſtitutions of certaine Councels, for the priuiledge of the Clergie: as *Chalced. can.* 9. *Agathenſ. can.* 32. *concil. Carthag.* 3. *can.* 9, *Toletan.* 3. *can.* 13.

Anſw. Theſe Canons doe not ſimply forbid Magiſtrates to haue the cognizance of Clergie mens cauſes, or to conuent them before them: but onely, that Clergie men vpon euery occaſion, ſhould not draw one another before the ciuill Magiſtrate, but be contented rather to be ordered by their B. as the words of the Canon of the *Chalcedon* are theſe, *Si Clericus aduerſus Clericum, &c.* If a Clergie man haue a matter againſt a Clergie man, he ſhould referre it to the B. &c. The *Agathenſian* ſaith, a Clergie man without the licence of his Biſhop, ſhould not preſume to ſue to a ſecular Iudge: ſo the *Toletane, Vt Clerici Clericos, &c.* that Clergie men ſhould not draw Clergie men before the ſecular Iudge contemning the Biſhop, &c. Who ſeeth not that here is no limitation of the ciuill authoritie, but a monition onely, that Clergie men in ſuch matters, as belonged to the cognizance of the Biſhop, ſhould be ordered by him rather with quietneſſe, then to runne to forraine iudgement vpon euery occaſion. And this we denie not, but it is practiſed in our Church, which notwithſtanding attributeth to the Prince the chiefe Soueraigntie ouer Eccleſiaſticall perſons.

The Proteſtants.

THat Eccleſiaſticall perſons are ſubiect to temporall gouernours, and are to bee iudged by their lawes, the Scriptures ſpeake plainly.

Argum. 1. Rom. 13. 1. Let euery ſoule bee ſubiect to the higher powers; *Ergo,* Biſhops, yea the Pope himſelfe, if he haue a ſoule. The like ſaith S. *Peter* 1. 2. 13. Submit your ſelues to all maner ordinance. *Salomon* remoued *Abiathar* from the Prieſthood, and put in *Sadock*. *Paul* appealed, & ſubmitted himſelfe to *Caſar*. Againe, if Prieſts offend and commit any grieuous ſinne, as of murther, theft, who ſhal puniſh them? The ciuill Magiſtrate onely beareth the ſword. They muſt either grant, that Prieſts are no euill doers, which were too too groſſe; or if they be, that they are vnder the ciuill Magiſtrates power: for he is the Miniſter of God to take vengeance vpon euery euill doer, Rom. 13. 4. Rom. 13. 1. 1. Pet. 2. 13. Rom. 13. 4.

Our Doway men to the inſtance giuen of *Salomon,* make this anſwere: That *Salomon* by ſpeciall inſtinct diſplaced *Abiathar*, being not onely a King but a Prophet: and againe, ſay they, ſome ſecular Princes doe nominate ſpirituall ſuperiours, and inſtall them in their ſeates; yet their iuriſdiction is not depending on the Prince, but the Prince to be directed by them, Numb. 27. 21. And further, they tell vs in another place, that whereas it is ſaid, Iudg. 4. 4. that *Deborah iudged Iſrael*: being a Propheteſſe ſhe reſolued hard & obſcure things, but exerciſed no iuriſdiction in any cauſes, for that belonged to the councell of Prieſts and of ſeuentie ancients, where the high Prieſt was the chiefe Iudge, Numb. 11. Deuter. 17. Marginall annotations vpon the 2. of the third of the Kings. Numb. 27. 21. Marginall note vpon the 4. of Iudg. verſ. 4.

Contra.1. True it is, that *Salomon* was both a Prophet and a King; but the depoſing of *Abiathar* was an act of his kingly office, the writing of canonicall bookes of Scripture was an act of his Propheticall gift: if as a Prophet he depoſed him, and not as King, then as a Prophet alſo he might haue put him to death, for he ſaid vnto him, *Thou art worthie to die.* 1.King.2.26. for his conſpiracie with *Adoniah*: and if it had beene a Prophets part to doe it, why was not the matter referred to *Nathan* a profeſſed and knowne Prophet. *Salomon* then by his Kingly power depoſed *Abiathar* for conſpiracie. 2. Neither needed he any ſpeciall inſtinct thereunto, but Princely diſcretion in diſcerning of his offence: that as he cauſed *Adoniah* to die for his ambitious attempt; ſo *Abiathar* was by the ſame power diſplaced from the Prieſthoode for his ſedition. 3. It is confeſſed, that Princes may nominate Princes, and inſtall them: and why not as well deueſt them as inueſt them, & foreſtall as well as inſtall them: their ſpirituall iuriſdiction we confeſſe hath no dependance of the King, nor yet any other eſſentiall parts of their ſpirituall function: yet are they vnder the temporal obedience of the King. 4. *Deborah* alſo is ſaid to haue iudged Iſrael, as other of the Iudges did: ſo *Iair* is ſaid to haue iudged Iſrael, chap.10.3. and *Ibzan*.chap.12.8. and *Elon*.chap.12.11. by iudging then is vnderſtood, gouerning, and deciding of controuerſies: as it is ſaid, *All Iſrael came vnto her for iudgement*. And this may appeare further, for that ſhe giueth direction for warre vnto *Barak*, and was the chiefe that managed that buſineſſe: this was more then to reſolue obſcure doubts. There was an high Prieſt, and ſeuentie auncients: but it ſeemeth they were careleſſe and negligent in their office, and therefore God raiſed vp extraordinarie Iudges. 5. And in that place obiected, Numb.27.21. *Eleazars* office was to aske counſell of God: ſo that direction was from the Prieſt, but the execution belonged to *Ioſua*: and who denieth but that it belongeth to ſpirituall Paſtors, to inſtruct the Ciuill power by the word of God: yet their Ciuill authoritie is not thereby impaired.

Epiſtol.162. In *Auguſtines* time, the controuerſies betweene the Catholike and Donatiſt Biſhops, were committed to the iudgement of the Emperour: *Ait quidam*, ſaith hee, *non debuit Epiſcopus proconſulari iudicio purgari: Quaſi verò ipſe ſibi hoc comparauerit, ac non Imperator ita quæri iuſſerat, ad cuius curam, de qua rationem deo redditurus eſt res illa maximè pertinebat*: But, ſaith one, a Biſhop ought not to haue beene purged before the Proconſull, or ciuill Magiſtrate: As though (ſaith *Auguſtine*) the Proconſull did of himſelfe intermedle in this matter, and was not commanded rather of the Emperour ſo to doe: vnto whoſe charge that matter principally appertained, and whereof he ſhall make account vnto God. *Ergo*, by his ſentence, the cauſe of the Biſhop principally was to bee iudged by the Emperour.

Agatho Biſhop of Rome writing to *Conſtantinus* the Emperour, calleth himſelfe, *Imperij famulum*, a ſeruant or ſubiect of his Empire: and againe, *Pro obedientia, quam debuimus*: he confeſſeth, he oweth obedience to him.

Pope *Leo* ſubmitted himſelfe to *Lodouicus* the Emperour, 2.*quæſt*.7. as it appeareth vnder theſe words: If wee haue done any thing incompetently, or haue not obſerued the path of equitie among ſubiects, we will amend the ſame, either by your owne iudgement, or elſe by the aduiſe and iudgement of thoſe, whom you ſhall appoint, &c. If the Popes therefore themſelues are not exempted from the ſecular power, I thinke inferiour Clerks are not?

Epiſtol. Leodienſ. cont. Paſchal.2. Omnis anima poteſtatibus ſublimioribus ſubditor, qui hoc omni animæ præcipit, quem à ſubiectione terrenæ poteſtatis excepit? Let euery ſoule (ſaith S. *Paul*) be ſubiect to the higher powers: he that enioyneth this to euery ſoule, whom hath he exempted from the ſubiection of the earthly power?

M. *Bradford* collecteth out of this place, that all men ought to be ſubiect to the temporall power, *Poteſtati, quæ gladium geſtat*: to that power which beareth the ſword, which is the temporall power. Pag.1460.2.86. *Fox* pag.1608.col.1.

B. *Cranmer* holy Martyr: By the Scripture the King is chiefe, and no forraine perſon in his owne Pag.1701.2.10. realme aboue him: there is no ſubiect, but to a King, I owe my fidelitie to the Crowne, &c. *Fox* 1874. col.2.

Now whereas *Bellarmine* maketh ſhew both of Imperiall and Pontificiall conſtitutions, as though he could out of them warrant his aſſertion: I will briefly declare, what plentifull teſtimonies we haue out of both.

Firſt, for the Ciuill law, whereas *Bellarmine* affirmeth, that the Magiſtrate can neither puniſh Clergie men, nor conuent them before them: I will proue the contrarie, concerning both theſe points. Firſt, that the Ciuill power hath authoritie to cenſure and puniſh the Clergie offending, it is euident, *Cod.lib.1.tit.4.leg.3. Martian. Si Clericus erit, &c.* If a Clergie man ſhall ſeeme to diſpute or doubt of the faith, he ſhall be depriued. *Cod.lib.1.tit.6.leg.14. Arcadius*, a Biſhop offending againſt the Common-wealth, ſhall be exiled.

For the conuenting of Clerkes, the law is as cleare, *Cod.lib.1.tit.6.leg.24. Martian. Cum Clericis, &c.* The Clergie men of Conſtantinople may be conuented before the Patriarke or Preſident of the Citie. *leg.31. Authentica, Clerici extranei*: Forraine Clerks, and not of the Citie of Conſtantinople, muſt be conuented only before the Preſident of the Citie. *Ibid. authentic. In ciuili crimine ciuilis præſit Iudex, &c.* In ciuill offences the Ciuill Iudge muſt beare ſway. And there criminall offences are interpreted to be murther, adultery, periurie, &c. Likewiſe *Cod.lib.1.tit.6.leg.34. Anthemius, Præſidali* *iuriſdictioni,&c.* To the Preſidents iuriſdiction all of what degree ſoeuer are ſubiect, Biſhops, Clerkes, Monkes,&c.

Now let vs take a view of their owne law: *Cauſ.*11.*qu.*1.*c.*20. *Gregorius, Paulinum Aquileienſ.&c.* I pray, ſend vnder ſafe cuſtodie vnto the Emperour, *Paulinus* Biſhop *Aquileienſ.* and the Biſhop of Millaine,&c. This Canon attributeth this power to the Imperiall crowne, to puniſh eccleſiaſticall perſons. Alſo *cap.*45. *Si quis cum Clerico,&c.* If a man haue a ſuite with a Clerke concerning a money matter, if the Biſhop refuſe to heare, *Tunc ad ciuilem iudicem:* Then it may bee lawfull to bring the matter before a ciuill Iudge: *Decret.Greg. lib.*5.*tit.*39.*c.*23. *Clemens* 3. *Clericus à Comite iuſſus fuſtigari,&c.* A certaine Clerke for making ſedition, was commanded by an Earle to be beaten with a club, and thereof died,&c. The Pope himſelfe determineth this to be lawfullie done. Thus wee ſee, how that in former time, Clerkes were ſubiect, both by the law of God and man, to the ciuill Iuriſdiction.

Now then, as by the preaching of the Goſpell, Princes are reſtored to their Imperiall dignitie, and made Lords of all their ſubiects both ſpirituall and temporall, whereas they are but halfe rulers before: ſo Princes likewiſe haue prouided great immunities and priuiledges for the Preachers of the Goſpell, by whom their princely authoritie is reuiued; as *Cod.lib.*1.*tit.*6.*leg.*1. *Conſtantinus* made a law, that Clergie men, their miniſters and ſeruants ſhould be free from all new exactions and impoſitions. Likewiſe *Conſtantinus ibid. leg.*2. exempteth Clergie men, their wiues, children, ſeruants, goods, from all militarie ſeruices, from carriage, poſt-ſeruice, and ſuch like. And *Fredericke* made an excellent conſtitution in the behalfe of the Clergie, and eſpecially ſuch as were *Profeſſores ſacrarum legum,&c.* Profeſſors of Scriptures, *Ne à viliſſimis hominibus,&c.* That euery vile perſon ſhould not be readie to offer or doe them wrong, or conuent them at their pleaſures before euery Iudge, but only ſuch as are there named: And the reaſon of this conſtitution is rendred, *Quia illorum ſcientia,&c.* Becauſe the whole world is lightened with their knowledge: *Et ad obediendum Deo & nobis,&c.* And the ſubiects are taught by them to obey God, and vs his Miniſters. Then it followeth, *Dignum exiſtimauimus, vt quadam ſpeciali dilectione eos ab omni iniuria defendamus:* Wee haue therefore thought it good, by our eſpeciall fauour to defend them from all iniurie: *Conſtit.Frederici.Cod.lib.*4.*tit.*13.*leg.*5. A worthie conſideration, that the Miniſters and Preachers of the Goſpell, which teach the people obedience, and would haue none exempted from their regall authoritie, ſhould themſelues be chiefly defended and protected by it. Agreeable to this Conſtitution, are the Imperiall lawes of this nation yet in force, which forbid that any hay, corne, beaſts, cattell or any goods of Clergie men, ſhould be taken from them, by any colour of Commiſſion, without their conſent: *For wee doe take* (as the words of the law are) *the ſaid Clergie men with their poſſeſſions, goods and chattels, into our eſpeciall protection and defence: Anno* 14. *Edward.*3.*cap.*1.*& anno* 1.*Richard.*2.*c.*3. Thus Chriſtian Princes in token of thankfulneſſe to the Goſpell and the Miniſters thereof, haue endued them with excellent priuiledges, if through the enuie, and pragmaticall attempts of inferiour miniſters and officers they might bee ſuffered to enioy the ſame: But it is now farre otherwiſe, that the Goſpell with the Miniſters thereof are growne into ſuch contempt, that euery vile perſon is readie to offer them wrong, and to moleſt them with iniurious ſuites, and that with many they finde ſmall fauour, neither are reſpected according to their calling; a ſmall reward for their labours in the Goſpell. And thus wee are made a ſcorne to our aduerſaries, who laugh in their ſleeues, to ſee the Miniſters of the Goſpell, that haue by their preaching enlarged the Ciuill authoritie, to receiue no more fauour from it, and in enlarging other mens libertie, to abridge their owne: which I ſpeake not, as complaining of the ſoueraigne and ſacred Princely Maieſtie, or the honourable Miniſters thereof; vnder whoſe comfortable ſhadow we liue, and haue libertie of conſcience; but of ſome inferiour officers, that haue not that regard to the excellent calling and miniſterie of the Goſpell, which is fit of all Chriſtians to be acknowledged. But leauing this complaint I will proceed.

Iuſt complaint againſt the iniurious vexation of Miniſters and Preachers of the Goſpell.

This right and power ouer Eccleſiaſticall perſons, firſt, the Emperours of Conſtantinople did exerciſe ouer their Patriarkes: as *Nazianzene* could not leaue his place there without licence of the Emperour: he went to *Theodoſius* to his Court, and craued *remiſſionem laborum*, to be eaſed of his labours, and with much adoe the Emperour gaue him licence to depart. *Conſtantinus* the 6. depoſed *Michael* Patriarke of Conſtantinople.

Ex citation.
Eſpenc.lib.3. digreſſ.in 2.Timoth,c.10.
Sacran.Elucid. err.c.3.

2 The ſame was practiſed in the South Church: *Athanaſius* Patriarke of Alexandria thus writeth to *Conſtantius* the Emperour; entreating, *vt cum epiſtolis tuis patriam ingreſſus, ita acceptis mandatis tuis diſcederem:* That as I came into my countrey at your ſending, ſo I may depart by your commandement,&c. At this day the Aethiopian Emperour hath ſoueraigne command ouer the Patriarke, not ſuffering him to meddle in the temporall adminiſtration of the kingdome; and when the Patriarke dieth, what goods ſoeuer he hath, *ad imperatorem deuoluitur*, it is deuolued to the Emperour.

Titleman.de fid.& religion. Æthiop.

3 Confeſſion of Heluetia, chap.30. *All ſubiects muſt honour and reuerence the Magiſtrate as the miniſter of God,&c. Brethren obey all his iuſt and equall commandements: finally let them pay all cuſtomes and tributes,&c.* Here this dutie and ſubiection is required of all ſubiects: if ſpirituall perſons be ſubiects, they are not exempted.

4 Their Biſhop *Eſpencaeus*, doth acknowledge, that the Greeke Doctors, *Chryſoſtome, Theophylact,*

Theoderet, and in the Latine Church, *Gregorie* the 11. *Bernard*, doe inferre out of theſe words of Eſpenc.in ep. ad Tit.cap.3. pag.513. S.*Paul*,Rom.13.1. *Let euery ſoule be ſubiect to the higher power:* that it is granted to the Emperour, *non ſolum militibus, ſed ſacerdotibus dominari*: not onely to haue dominion ouer Souldiers, but Prieſts alſo.

THE SECOND PART, WHETHER THE PRINCE haue power ouer Eccleſiaſticall goods.

The Papiſts.

107.Error. THe goods of the Clergie both ſecular and Eccleſiaſticall, are and ought to bee exempted from paying tribute to Princes: yet they haue not this libertie, ſay they, by the law of God, but by the grant of Princes themſelues: *Rhemiſt.annot.Rom.*13.*ſect.*5.*Bellarmine de Clericis,cap.*28.

*Argum.*1. Geneſ.47.22. and 27. The lands of the Prieſts were exempted from paying tribute: Geneſ.47.22. *Ergo*, it ſeemeth that this cuſtome is grounded vpon the law of nature, *Bellarm.* The ſame preſident is vrged by the Doway tranſlators, who giue this marginall note vpon that place: *The immunitie and care of Prieſts in the law of nature, yea among infidels.*

Anſw, Firſt, the Hebrew word ſignifieth rather Preſidents, ſuch as were the Kings officers, not Prieſts, as *Tremellius* ſheweth: who were maintained by the Kings prouiſion, being officers of his houſehold: for Geneſ.41.45. *Ioſeph* is ſaid to marrie the daughter of *Potyphar* Prince, not prieſt of *On.* The ſame word *Cohen* is there vſed: for it is not like that *Ioſeph* would match himſelfe with an idolatrous prieſts daughter. Secondly, be it granted, this was but a politike conſtitution for that countrie: other Princes are not bound to *Pharao* his law. Thirdly, they gaine nothing by this, but that it is an humane conſtitution.

Matth.17.25. *Argum.*2. Some of them doe thus reaſon out of our Sauiour Chriſts words, Matth.17. when he ſaid thus to *Peter, What thinkeſt thou Simon? of whom doe the Kings of the Nations receiue tribute, of their owne, or of ſtrangers?* Simon anſwered, *of ſtrangers:* the Lord ſaid, *then are their children free.* But Clergie men are the children of the kingdome: *Ergo*, they ought to be free: thus reaſoneth *Marſilius de Padua*, and the Rhemiſts *Matth.*17.*ſect.*8.

Anſ. To this argument *Bellarmine* anſwereth: firſt, by this reaſon all Chriſtians, as well as Clerks ſhould be exempted from tribute, becauſe they are all the ſonnes of God, being borne anew in Baptiſme. Secondly, Chriſt ſpeaketh only of himſelfe: that as Kings children are freed from tribute, ſo much more he, being the Sonne and Heire apparant of the King of kings, ſhould be exempted from all temporall tribute: thus one of them anſwereth another. Thirdly, to this anſwere may be added, that Chriſt ſtandeth not vpon any ſuch priuiledge, as he might iuſtly alleage; but notwithſtanding leſt he ſhould offend, yeeldeth to pay tribute: therefore by the words of our Sauiour, it is ſcandalous and offenſiue for any to pleade priuiledge in denying of tribute to Princes.

The Proteſtants.

THat Princes haue authoritie to puniſh Eccleſiaſticall perſons offending in their goods; either by diſplacing them, or by conuerting the Church poſſeſſions by them abuſed, to better vſes, we haue ſhewed before, Contr.5.queſt.6.part.1. And that their goods are liable to pay tribute, ſubſidie, taxe, vnto the Prince, thus now it is proued.

Matth.17.25. Rom.13.1. *Argum.*1. Our Sauiour Chriſt paied poll money, Matth.17.25. Rom.13. Euery ſoule ought to be ſubiect to the higher powers, and there verſ.5. paying of tribute is made a part of ſubiection: the argument therefore thus followeth: Clergie men are ſubiect to Princes, therefore they ought to pay tribute.

*Argum.*2. *Ex conceſſis*, we reaſon thus from their owne confeſſion: That which Princes gaue to the Church, vpon good cauſe they may take away: but this immunitie, not to pay tribute, was firſt granted, as they confeſſe, to the Church, by Kings and Princes: *Ergo*, they haue the ſame right, hauing iuſt occaſion, to take it from them againe. What *Auguſtines* iudgement is, we haue ſeene in the place before alleaged.

*Concil.Lateranenſ.ſub Leon.*10.*ſeſſ.*11. there the ancient cuſtome and priuiledge of Parliaments is approued: *Quod habeant iuriſdictionem in perſonas Eccleſiaſticas:* That they haue power and iuriſdiction ouer Eccleſiaſticall perſons. And the whole Councell ratified it, ſauing only *Iohannes Dominicus Epiſcop.Terdonenſ.* But Parliaments haue authoritie to leuie taxes and ſubſidies vpon Clergie men: ſo that conſequently herein alſo this Councell doth authorize Parliaments.

Fredericke the Emperour writeth well to Pope *Adrian* the 4. *Ab ys, qui regalia noſtra tenent, cur homagium & regalia ſacramenta non exigimus, cum ille noſter & veſter inſtitutor ab homine rege nihil accipiens, tamen pro ſe & Petro cenſum Cæſari perſoluit, & exemplum vobis dedit, vt vos ita faciatis:* Why ſhould we not require fealtie and other regall rights of thoſe, which doe hold and enioy our regall dignities, he meaneth Biſhops, ſeeing that Chriſt the founder both of the Ciuill and Eccleſiaſticall ſtate, whereas hee receiued nothing of any humane King; yet for himſelfe and *Peter* paid tribute to *Cæſar*, and gaue you an example ſo to doe.

This is agreeable to the Ciuill law, *Cod. lib.*1.*tit.*6.*leg.*3. *Conſtantius: Clerici pro ÿs prædÿs, &c.* Clergie men, for ſuch poſſeſſions as they hold, muſt be vrged to pay tribute.

Their owne Canons conſent: *Decret.par.1.diſtinct.8.c.1. Noli dicere quid mihi & regi,&c.* Say not, what hath the King to doe with me? for what haſt thou to doe with thy poſſeſſion, which thou enioyeſt by the lawes of the King? *Decret.par.2.cauſ.*11.*qu.*1.*cap.*27. *Si tributum petit imperator, non negamus*: If the Emperour require tribute, we denie it not: for euen the lands of the Church pay tribute, &c. But becauſe theſe Canons are but compiled by *Gratiane* out of the fathers, as the firſt out of S. *Auguſtine*, the ſecond from S. *Ambroſe*; let vs heare the decree and ſentence of their owne Biſhops of Rome: as *Vrbanus* thus determineth, *Cauſ.*23.*qu.*8.*c.*22. *Tributum in ore piſcis inuentum eſt, &c.* Tribute was found in the fiſhes mouth; for the Church of her externall things paieth tribute: but he was not bidden to giue the whole fiſh, but only the piece in the fiſhes mouth: So the Church and the office of a Biſhop muſt not be yeelded to the Emperour; but that which is found in the mouth of the fiſh muſt be paied for the defence of peace, &c. *Boniface* 8. indeed decreed all ſuch lay officers to be excommunicate, that laid any taxes or impoſitions vpon the Church, and all Clergie men paying any ſuch, to bee ſubiect to the ſame cenſure, *ſext.decr.lib.*3.*tit.*23.*cap.*3. But this conſtitution is reuerſed by *Clemens* 5. *Clementin.lib.*3.*tit.*17. and by *Benedict.*11. *extrauag.commun.lib.*3.*tit.*13. *c.*1. where two caſes are excepted, namely, of neceſſitie, and common vtilitie, when it ſhall be lawfull for Clergie men to pay taxe and ſubſidie to the Ciuill ſtate.

Doctor *Taylor* holie Martyr, alleageth out of *Chryſoſtome*, how that the Apoſtles and Euangeliſts, and all men in euery realme were euer, and ought to be euer, both touching bodie and goods, in ſubiection to the kingly authoritie, who hath the ſword in his hand, as Gods principall officer and gouernour in euery realme, *Fox* pag.1523.col.1.

Pag.1384.1.2.

Herein we haue the practiſe of other Churches profeſſing Chriſtianitie: 1. *Chryſoſtome* Patriarke of Conſtantinople, ſaith, *By common ſentence, Princes for their common care, à nobis ſuſtentari, &c.* ought to be maintained by vs, &c. He ſaith *vs*, not excluding himſelfe: *Serm.*23. *in* 13.*ad Roman.* The great Duke of Muſcouia, following the preſident of the Greeke Church, doth nominate and appoint the Patriarke of the Muſcouites.

Guagnin de relig.Muſcou.

2 The Emperour of Aethiopia, while the Patriarkſhip is voide, which is ſometime two or three yeeres, *de pronentibus ipſius Patriarchæ pro libitu diſpenſat*, diſpoſeth of the reuenues of the Patriarke at his owne will: he alſo conferreth euery Biſhopricke and Benefice: it belongeth to him, and not to the Patriarke: as *Zaga Zabo* an Aethiopian Biſhop confeſſeth.

Damianus a Goes de moribus Æthiop.

3 Confeſſion of Belgia, artic.36. *All men of what dignitie, condition or ſtate ſoeuer they be, ought to be ſubiect to their lawfull Magiſtrates, and pay vnto them ſubſidies and tributes.*

Harm.ſect.19. pag.588.

4 See for the iudgement of the Latine Church, their owne decrees, and reſcripts of their Popes before alleaged.

So then it is euident, that the goods of Eccleſiaſticall perſons by common right are liable to ſuch taxations and charges, as the Ciuill power for the defence of the Common-wealth, and other neceſſarie ſupplies hath need of: yet herein both the liberality and bountie of Princes is to be commended, who haue of their noble and honourable minde granted immunities vnto ſome Eccleſiaſticall perſons and corporations: and their princely prudence and clemencie alſo ſhall neuer want due praiſe, not to impoſe more heauy burthens vpon them which watch ouer mens ſoules, then vpon other of their ſubiects: Neither in a Proteſtant Princes gouernment, ſhall one neede to feare, or haue occaſion to complaine, as a popiſh Biſhop doth of their gouernment: *Plus iam quouis laico vectigalius ſumus, & merito quidem, quia plus quàm laice viuimus*: We are more taxed and ſaid at, then lay men, and no maruell, becauſe we liue like more then lay men.

Eſpencæus digreſſ.in 1.Tim. lib.2.cap.2.

THE THIRD PART, CONCERNING THE PRINCES authoritie in cauſes Eccleſiaſticall.

The Papiſts.

THe Prince, they ſay, hath no authoritie to giue voyce deliberatiue or definitiue in Councels concerning matters of religion, nor to make lawes Eccleſiaſticall concerning the ſame: onely they giue them authoritie to execute the Eccleſiaſticall lawes made by the Church, *Rhemiſt.* 1.*Cor.*14.16. *Bellarm.de Pontif.lib.*1.*cap.*7.

108.Error.

*Argum.*1. Kings and Princes may in their owne perſons execute if they will, whatſoeuer their inferiour officers doe, as to heare and determine cauſes, as the Iudges and other Magiſtrates doe: but the Prince cannot execute any Eccleſiaſticall function, as to preach, baptize: *Ergo*, he hath no authoritie in cauſes Eccleſiaſticall: for how can the Prince impart that to others, whereof he is himſelfe incapable, as to giue Biſhops and Paſtors power to ordaine, to preach, and ſuch like? *Bellarm. Rhemiſt. ibid.*

Anſw. Firſt, the authoritie of Ciuill Magiſtrates doth not giue any thing to Eccleſiaſticall Miniſters, which apperteineth to their office, as to ordaine, preach, baptize; neither is the Prince to deale in theſe offices: yet may the Ciuill Magiſtrates command them to execute their charge and duties according to the word of God. Wherefore it followeth not, Princes cannot execute the paſtorall duties themſelues: *Ergo*, they ought not to ſee them executed. *Dauid, Salomon, Ieboſaphat, Ezechias*, commanded the Prieſts to execute their office according to the law of God, though it was not lawfull for them, neither did they execute any thing proper to the Prieſts office in their owne perſons; neither doth any Chriſtian Prince challenge any ſuch right in Eccleſiaſticall functions: wherefore it is an impudent ſlaunder of *Bellarmine*, which he giueth foorth of our Queene, *Iam re ipſa Caluiniſtis in Anglia mulier quædam ſummus pontifex*: And now (ſaith hee) in England the Caluiniſts haue a certaine woman for their chiefe Biſhop: *De votis Eccleſ.lib.4.cap.9.*

2 It doth not follow, that the Prince might as well execute Eccleſiaſticall offices, as he may Ciuill in his owne perſon, if he haue authoritie ouer both: no more then it followeth, that becauſe Eccleſiaſticall perſons doe teach both Ciuill Magiſtrates and Church officers their duties, and may in their owne perſons execute the one, that is, ſpirituall duties, that they may as well intermeddle in the other: But theſe two offices of Ciuill and Eccleſiaſticall gouernment are diſtinguiſhed, and muſt not be confounded. The Prince, though he haue authoritie to command Eccleſiaſticall perſons; yet being a Ciuill Magiſtrate, is not to deale with the execution of ſpirituall duties. Biſhops and Paſtors likewiſe haue a ſpirituall charge ouer Kings and Princes, to ſhew them their duties out of Gods word, yet becauſe they are perſons Eccleſiaſticall, they ought not to meddle with meere ciuill duties. The Prince hath the ſoueraigntie of externall gouernment in all cauſes and ouer all perſons, yet not alike; for ciuill offices he may both commaund and execute; Eccleſiaſticall duties he commandeth only: Biſhops and Paſtors haue alſo a ſpirituall charge ouer all, preſcribing out of Gods word as well the dutie of Magiſtrates, as of Miniſters, but not alike; for the one they may fully execute, ſo may they not the other. The head in the naturall bodie reſembleth the Prince in the Common-wealth, in ſome ſenſe; the head giueth mouing to the whole bodie and all the parts thereof; but to the principall parts in the head, the eyes, tongue, eares, it giueth beſide the facultie of mouing, the ſenſe alſo of ſeeing, taſting, hearing: So in the Common-wealth, by the Princes authoritie all perſons are kept in order, and vrged to looke to their charge, both ciuill officers and ſpirituall, as all the parts of the bodie receiue mouing from the head: But the ciuill officers receiue power and authoritie beſide, and their very offices of the King, as the parts in the head receiue ſenſe from their fountain: but Eccleſiaſticall Miniſters receiue not their offices from the Prince, or any mortall man, but they haue their calling according to the order of the Church of God.

Argum.2. For the ſpace of three hundred yeeres the Church after Chriſt had no Chriſtian gouernours, but all Heathen and Idoll worſhippers, yet then the Church was eſtabliſhed, and preuailed: *Ergo*, Ciuill Magiſtrates ought not to deale in Eccleſiaſticall affaires: *Bellarm.de laicis, cap.17.*

Anſw.1. Euen then alſo, the Heathen Emperours had authoritie in Church matters, and if they had commanded any thing agreeable to true religion, they ſhould haue been obeyed; as *Cyrus* in the law which he made for building the Temple, Ezra.1. *Darius* the Median, for worſhipping the true God. The Heathen Emperours then had the ſame power, but they knew not how to vſe it: Chriſtian Princes doe ſucceed them in the ſame office, but are better taught by the word of God how to exerciſe the ſword. Secondly, we denie not but that in the time of perſecution all things neceſſarie for the ſpirituall building thereof may be had, without the Magiſtrate, as a vineyard may bring forth fruite without an hedge, but it cannot enioy peace, nor be in a perfect eſtate, in reſpect of the externall gouernment, but vnder good Magiſtrates; as the vineyard may ſoone be ſpoiled, the wild bore and the beaſts of the field may breake in vpon it, hauing no hedge. The childe being in the wombe, though it haue as yet ſmall vſe of the head, but is fed by the nauell, which is in ſtead of the mouth, hath in it ſelfe the lineaments and proportion of a humane bodie, yet it wanteth the perfect beautie, till it be borne and come forth, and the head receiue his office: So may the Church haue a being in perſecution, and the want of the ciuill head may be otherwiſe ſupplied, but it is not beautifull till the head be ſet vp, and the ſword put into the Chriſtian Magiſtrates hand.

Argum.3. Princes haue no cure nor charge of ſoules: *Ergo*, they are not to meddle with Eccleſiaſticall lawes, *Rhemiſt.annot.1.Corinth.14.ſect.16.*

Anſw. Parents haue charge ouer the ſoules of their children, for they are charged to bring them vp in the inſtruction and information of the Lord, Epheſ.6.4. Therefore Princes alſo haue directlie charge of the ſoules of their ſubiects according to their place and calling, by prouiding and making good Eccleſiaſticall lawes, and compelling them to the true ſeruice of God: as the Eccleſiaſticall Miniſters in another kinde, and more properly are ſaid to haue the cure of ſoules, in feeding and inſtructing the people.

Concil.Matiſconenſ.in fine. Guntrannus the King being preſent, ſaith thus to the Biſhops; *Licet ſine noſtra admonitione, ad vos ſpecialiter prædicandi cauſa pertineat, &c.* Although without our admonition or charge, the dutie of preaching doth eſpecially belong to you: neuertheleſſe, wee, to whom the higheſt King hath giuen authoritie to raigne, ſhall not eſcape his wrath, if we haue no care of our ſubiects, that is, concerning their religion, &c. This godly King taketh himſelfe to be charged with the ſoules of his people. Biſhop *Ridley* holie Martyr alſo hath ſealed the ſame truth: Both the falſe teacher, and the corrupt gouernour, ſhall be puniſhed for the death of their ſubiect, whom they haue falſely taught, and corruptly led, yea and his blood ſhall be required at his hands, *Fox* pag.1774.

The Proteſtants.

The ciuill Magiſtrate, by the word of God, hath power to make and conſtitute Eccleſiaſticall lawes, and to eſtabliſh true religion, and ſee that all perſons vnder their gouernment doe faithfully execute their charge: To ſay therefore that the church officers are to deuiſe lawes concerning religion, and the Prince onely to execute them, is to make the Prince their ſeruant, and doth derogate too much from the princely authoritie. Neither doe we giue vnto the prince abſolute power to make Fulk. Heb. 13.9. Eccleſiaſticall lawes: for firſt, the Prince is not to preſcribe what lawes he liſteth to the Church, but ſuch as only may require the true worſhip of God. Secondly, that it is expedient and meete, according to the commendable cuſtome of this land, that the godly learned of the Clergie ſhould be conſulted withall, in eſtabliſhing of Eccleſiaſticall ordinances, vnleſſe it be in ſuch a corrupt time, when the Church gouernours are enemies to religion: for then the Prince, not ſtaying vpon their iudgement, ought to reforme religion according to the word of God, as wee ſee it was lawfully and godly practiſed by King *Henry* the 8. Thirdly, we doe make exception of all ſuch Eccleſiaſticall canons and ordinances, the making whereof doth properly belong to the office of Biſhops and gouernours of the Church: for our meaning is not, that it is not lawfull for Eccleſiaſticall Miniſters, to make Eccleſiaſticall decrees, which doe properly concerne their office, as concerning the cenſures of the Church, excommunication, ſuſpenſion, abſoluing, binding, looſing, and ſuch like, which things are incident to their paſtorall office: and yet we graunt, that the Prince hath euen in theſe caſes an ouerruling hand, to ſee that none abuſe their paſtorall office: But that any lawes ought to be made without the authoritie of the Prince, which the Prince is bound to execute, we vtterly denie. And ſo wee conclude, that the ciuill Magiſtrate hath power ouer all perſons, and in all cauſes, both temporall and Eccleſiaſticall, in ſuch manner as we haue ſaid.

*Argum.*1. Saint *Paul* willeth, that prayers ſhould be made for Kings and Princes, that vnder them wee may leade a peaceable life, in all godlineſſe and honeſtie, 1. Tim. 2. 2. *Ergo*, it is their dutie as well 1. Tim. 2. 2. to procure religion by their authoritie, as ciuill honeſtie. Againe, Hee beareth not the ſword for nought, Rom. 13. 4. He hath power to puniſh all euill doers: therefore alſo to correct euill Miniſters, Rom. 13. 4. and to make Eccleſiaſticall lawes: for otherwiſe he ſhould haue no full power to correct the tranſgreſſors thereof.

*Argum.*2. We reade that *Ioſua, Dauid, Salomon, Ioſias*, did deale in Eccleſiaſticall matters, which concerned religion and the worſhip of God. *Bellarm.* They did it by an extraordinarie authoritie, not as Kings, but as Prophets. Nay, it was an ordinarie power: for all the good Kings of Iuda beſide, as *Iehoſaphat, Hezekiah*, and others, did take care of religion: and this was ſo properly annexed to the kingly office, that idolatrous Kings alſo tooke vpon them to command falſe religion, as *Ieroboam* ſet vp two golden Calues, and *Ahaz* king of Iudah commanded *Vriah* the high Prieſt to make an Altar according to the paterne which he ſent from Damaſcus, 2. King. 16. 11. This power alſo was af- 2. King. 16. 11. terward exerciſed by Chriſtian Kings and Emperours: as *Conſtantinus, Theodoſius, Martianus*, made lawes for the Church. *Iuſtinianus* the Emperour decreed many things concerning Church affaires: as how excommunication ſhould be vſed, how Biſhops and Prieſts ſhould bee ordained, concerning the order and manner of funerals: that the holy myſteries ſhould not be done in priuate houſes. *Carolus magnus* decreed, that only the Canonicall bookes of Scripture ſhould be read in the Church: hee chargeth all Biſhops and Prieſts to preach the word. *Lodouicus Pius* his ſonne, and Emperour after Fox pag. 7. him, ordained that no entrie ſhould bee made into the Church by Symonie: that Biſhops ſhould bee choſen by the free election of the Clergie and the people. All theſe Emperours did lawfully exerciſe their princely authoritie in Eccleſiaſticall matters: *Ergo*, other Princes may doe the ſame ſtill.

Now, whereas wee obiect the example and practiſe of *Dauid*, who appointed Leuites to miniſter 2. Chron. 16. 4. before the Arke: our Doway diſciples tell vs, that this was by ſpeciall priuiledge and diſpenſation: Annot. in but ordinarily all temporall Princes are to receiue the law at the Prieſts hands: as *Eleazar* was ap- Numb. 27. 21. pointed to conſult with the Lord for *Ioſua*: and that *Ioſua* was to goe out and in, that is, to leade and gouerne the people at *Eleazars* word.

*Contra.*1. *Dauid* had no more ſpeciall priuiledge, then *Aſa, Iehoſaphat, Hezekiah*, and other godly Kings of Iudah, who reformed religion, and managed Eccleſiaſticall cauſes: *Iehoſaphat* appointed both Ciuill Iudges in temporall, and ſpirituall in Eccleſiaſticall cauſes, 2. Chron. 19. though the offices were diſtinguiſhed: as they note vpon that place, yet both kindes were vnder the commandement and at the appointment of the King.

2 *Eleazars* office was to aske counſell of God, and to giue direction to *Ioſua*, and according to his (that is *Iehouah*, not *Eleazars*) word, he ſhould goe in and out: So now ſpirituall Paſtors are to declare the will of God out of his word vnto the Magiſtrate: they are not to preſcribe what they will themſelues: and the Prince is to obey Gods word: and all both Prieſt and people are to obey the Prince.

3 *Auguſtine* ſaith, *Epiſtol.*50. *Quis mente ſobrius, &c?* Who in his right wits would ſay to the King, It pertaineth not to you, who in your kingdome is religious or ſacrilegious; to whom it cannot be ſaid, let it not pertaine vnto you, who in your kingdome will be chaſt or vnchaſt? And in another place, *Ad fratres in erem. ſerm.*14. *Tunc iuſtitia dicitur gladius ex vtraque parte acutus, quia hominis defendit corpus ab exterioribus iniurijs, & animam à ſpiritualibus moleſtijs*: Then iuſtice is rightly called

led a ſword with a double edge, becauſe it doth both defend the bodie from externall and corporall wrongs, and the ſoule from ſpirituall vexation, &c. That is, the ſword of the Magiſtrate ſerueth as well to prune the Church, and to cut off all errors and hereſies in religion, as to deſtroy the vices and corruptions in manners.

The conſent of antiquitie is on our ſide: *Bonifacius ad Honorium Imperatorem: Angeretur plurib. Chriſtianiſſime princeps, mater eccleſia, niſi apud te ſuarum eſſet ſecura cauſarum*: The Church your mother, moſt Chriſtian Prince, would bee greatly grieued, if ſhe were not ſecure and confident in all her cauſes and matters, which reſt in your hand.

Leo epiſtol.7. ad Theodoſium: Vobis non ſolum regium, ſed ſacerdotalem animum ineſſe gaudemus, ſiquidem præter imperiales & publicas curas, piiſſimam ſollicitudinem Chriſtianæ religionis habetis: Wee doe reioyce to ſee in you not only a kingly, but a prieſtly minde, in that beſide your imperiall cares, you are moſt godly carefull of religion.

Concil.6. Conſtantinop. Quid eſt præſertim Imperatori decibilius, &c. quàm præ omnibus pietate adornare ſubiectos, action.18. What can be more comely, eſpecially for the Emperour, then to adorne his ſubiects with pietie?

Arelatenſ. ſub Carolo, can.26. Hæc Imperatori præſentanda decreuimus, poſcentes eius clementiam, ut ſi quid hic minus eſt, eius prudentia ſuppleatur; ſi quid ſecus, quàm ſe ratio habet, eius iudicio emendetur; ſi quid rationabiliter taxatum eſt, eius adiutorio perficiatur: Theſe things which wee haue decreed, we purpoſe to preſent to the Emperour, that if any thing be wanting, it may be by his prudence ſupplied; if any thing amiſſe, it may be by him amended; if any thing reaſonably enioyned, it may be by his helpe perfited and confirmed. Doe not they now goe againſt all antiquitie, that ſay the Prince ought to haue no voyce in Councell, nor to make Eccleſiaſticall lawes: whereas theſe ancient Canons doe ſhew, that theſe things did principally belong to the Ciuill Magiſtrate?

We haue alſo moſt euident teſtimonies out of the Ciuill and Canon law. Firſt, *Cod.lib.1.tit.4. leg.1.* A law is made by the Emperours *Gratianus, Valentinianus, Theodoſius*, as touching the Catholike faith, and the right beleeuing in the Trinitie. *Leg.3. Martianus* ordaineth, that no man publikely ſhould diſpute of the faith receiued. *Tit.6. leg.26. Leo* maketh a conſtitution againſt the placing, and carrying about of relikes, &c. It is euident then that theſe Chriſtian Emperours had to doe in the matters of faith.

Likewiſe for their owne Canons: *Decret. par.1. diſt.96. Nicholaus* thus writeth to *Michael* the Emperour: *Vbi legiſtis, &c.* Where haue you read, that any of your predeceſſors were preſent in Synodes, but only where faith was entreated of, which is vniuerſall, and common to all, as well the Laitie as the Clergie? &c. This Canon excludeth not the imperiall preſence and authoritie euen in matters of faith.

Cauſ.16. qu.7.31. Regis auribus, &c. If the Metropolitane take away any thing dedicated to the Church, intimate it into the eares of the King.

Cauſ.23. qu.5. cap.20. Cognoſcant reges ſeculi, &c. Let the Princes of the world know that they muſt render an account vnto God for the Church, which they receiued to defend: *Per terrenum regnum ſæpe cæleſte regnum proficit*: Oftentimes the heauenly kingdome is encreaſed by the terrene and earthly kingdome. But more euidently, *Can.21. Leo: Res humanæ, &c.* Humane ſtate cannot ſtand, vnleſſe ſuch things, as belong to the diuine faith, both the prieſtly and kingly authoritie defend, *c.34. Iniuria ſacramentorum, &c.* The iniurie done to the Sacraments of Chriſt, muſt be reuenged of Kings, *c.40. Rex debet adulteria punire*: The King muſt puniſh adulterie, &c. Thus wee ſee how that by the ſentence of their owne law, Princes ought to beare ſway euen in cauſes Eccleſiaſticall.

This hath been the practiſe firſt of the Greeke Emperours, to interpoſe themſelues, and to inact lawes in Eccleſiaſticall matters: as the true Catholike faith is eſtabliſhed by the lawes of *Theodoſius*, and *Valentinian*: it appeareth in the *Cod. tit. de ſumm. Trinitate*: They forbid any to follow the wicked opinions of *Porphyrius*, and *Neſtorius*: *Cod. de epiſcop. leg.14.*

Liberat.c.16.

2 This alſo was the practiſe in the South Church: *Zeno* the Emperour reſtoreth *Timotheus* of Alexandria to his Biſhoprick: he commanded *Petrus* of Alexandria to receiue into his communion *Proterius*. The Emperour of Aethiopia ſtileth himſelfe, *columna fidei*, the pillar of faith.

Euagr.lib.3. cap.13.
Epiſt.ad Ioan. Portugall. regem ex Damiano.

3 Confeſſion of Auſpurg, artic.5. *It belongeth not to the Biſhop only, but alſo to godly Princes, ſpecially to the Emperour, to vnderſtand the Goſpell purely, to iudge of opinions, &c.* Heluetia, the latter confeſſion, chap.30. *Indeed we teach that the care of religion doth chiefly pertaine to the holie Magiſtrate: let him therefore hold the word of God in his hands, and looke that nothing be taught contrarie thereunto.* Bohemia, chap.16. *The Chriſtian Magiſtrate, &c. muſt by his authoritie ſet forth the truth of the holy Goſpell, &c. not ſuffer idolatrie, &c.* So alſo to the ſame purpoſe, the French confeſſion, artic.39. pag.587. of Belgia, artic.36. pag.588. Saxonie, artic.23. pag.593.

Harm.ſect.18. pag.554.
Sect.19. p.583.

4 For the Latine Church, ſee the reſcripts of *Bonifacius*, and *Leo* vnto the Emperours, before alleged: the ſame *Leo*, in his 38. epiſtle to the Emperour *Martian* and *Pulcheria*, giueth them thankes for rooting out the *Neſtorian* and *Eutichian* hereſie: and *epiſt.75.* he exhorteth *Leo* the Emperour to reforme the See of Alexandria.

AN

AN APPENDIX OR FOVRTH PART OF THE QVEſtion, whether the Prince in any good ſenſe may be called the head of his kingdome, and conſequently of the Church in his kingdome.

The Papiſts.

THey doe appropriate this title, to bee called head of the vniuerſall Church, to the Pope of Rome, moſt blaſphemouſly: for there can be no head of the vniuerſall bodie but Chriſt: But for Princes to be called the head, that is, chiefe gouernours of the Churches in their kingdomes, they doe abhorre it. Wherevpon *Bellarmine* is ſo ſaucie as to checke and controule King *Henrie* the 8. becauſe he was called the head of the Engliſh Church. Error 109.

Argum. 1. The Heathen Emperours were not heads of the Church, being not ſo much as members thereof: therefore neither Chriſtian Magiſtrates, which doe ſucceede them in that authoritie, *Rhemiſt. annot.* 1. *Pet.* 2. *ſect.* 6.

Anſ. The argument followeth not: they were no true members of the Church, therefore could not bee heads, that is, haue the ſoueraignitie of the externall gouernment: for wicked Kings and Princes doe keepe their magiſtracie and gouernment ſtill; who though they bee not true members of the Catholike Church, yet ought to be obeyed as Princes. 2. Though the metaphoricall name of head agreed not vnto them, yet were they by Gods ordinance appointed to be heads and gouernours of his people and protectors of his Church, and ſhould haue beene, if they had not abuſed their authoritie. 3. Chriſtian Princes, though they haue the ſame authoritie which they had, yet now exerciſing the ſword according to Gods law, and being nurſes of the Church, may vſe and retaine thoſe princely titles indeede, to be called patrons and defenders of the Faith, and head, that is, chiefe gouernours and protectors of the Church: which by right had beene due vnto the other, if they had vſed their authoritie as they ſhould.

Biſhop *Cranmer* holy Martyr: Euen *Nero* was *Peters* head, and the head of the Church, that is, in worldly reſpect of the temporall bodies of men, of whom the Church conſiſteth; for ſo he beheaded *Peter*, and the Apoſtles: And ſo the Turke to is head of the Church in Turkey, *Fox*. 1877.

Argum. 2. Chriſtian Princes are members of the Church: *Ergo*, not heads; for if they were heads, how could the Church ſtand without them, as it did in the time of perſecution?

Anſ. Firſt, as though the head is not a member and part of the bodie, though a principall one: ſo the Prince is a member of the Church, but a principal and chief member, not of the inuiſible church, for ſo Chriſt is onely head; but of a particular viſible Church. Secondly, we deny not but that the inuiſible and ſpirituall Church may conſiſt without the Magiſtrate: but a viſible, flouriſhing, and welgouerned Church cannot want a head or chiefe gouernour, that is as a wall or hedge vnto it.

The Proteſtants.

TO bee head of the vniuerſall Church is proper onely to Chriſt, and in that ſenſe is not communicable to any creature: for he is to his Church, as the head to the naturall bodie, giuing vnto it influence of grace, ſpirit and life: he is therefore the onely myſticall head of the vniuerſall Church: But in another ſenſe the Prince may bee ſaid to be the head and chiefe gouernour of his kingdome, and of that particular viſible Church, where he is King: Wee make him neither the myſticall head, which is onely Chriſt (farre be that blaſphemie from vs) nor a miniſterial head, as they make the Pope to be as Chriſts Vicegerent in the Church; but a politicall head, to keepe and preſerue the peace of the Church, and to ſee that euery member doe his office and duetie. But this name we confeſſe is vnproperly giuen to the Prince, neither were we the firſt inuentors of it: for the Papiſts firſt gaue it to *Henry* the 8. And there are other titles which doe ſufficiently expreſſe the office of the Prince, and may be more ſafely vſed. If any man thinke it too high a name for any mortall man, and ſo not to be giuen to any, we will not greatly contend about it: But if any deny it to the Prince, as thereby to abridge him of his power in Eccleſiaſticall matters, we doe ſtand ſtiffely for it; and are bold to affirme that with much better right is this title attributed to the ciuil Magiſtrate then it was to the Pope: yea, and that it hath beene of old giuen in a modeſt and ſober ſenſe to Kings and Princes, and may with a fauourable expoſition be ſtill: and Princes alſo may receiue this honour and title at their ſubiects hands,, with proteſtation of their Chriſtian meaning herein.

Argum. 1. This phraſe, for the King to be called the head, is not vnuſuall in Scripture, 1. Samuel 15. 17. *Saul* is ſaid to be the head of the tribes. Pſal. 18. 43. *Dauid* the head of the nations: Iſay 9. 15 The Prince or honourable man the head of the people: yea, Princes are called Gods, Pſal. 82. 2. which is a name of greater ſoueraignitie, then to be called heads.

Bellarmine anſwereth: Princes doe rule ouer their ſubiects as men, not as Chriſtians; and Kings are ſet ouer the people, not as they are Chriſtians, but politik perſons: ſo the Prince is head of the kingdome, not of the Church, *De pontif. Rom. lib.* 1. *cap.* 7.

Anſw. Stephen Gardiner taketh away this cauill very ſufficiently, we will ſet one Papiſt againſt another: It is all one (ſaith he) to call the Prince head of the Church of England, and head of the

Fox.pag.1059.

Realme of England; for if all Engliſhmen be his ſubiects, why are they not his ſubiects, as they are Chriſtians? If the wife or ſeruant be ſubiect to the maſter or husband being infidels, doth their conuerſion, or name of Chriſtians make them leſſe ſubiect, then they were before? *Hæc ille*. Againe, how farre is this, I pray you, from Anabaptiſtrie, to ſay, that ſubiects, onely as men, not as Chriſtians, are in ſubiection to Princes? for doth it not follow hereupon, that as Chriſtians they ought to haue no ſuperiour or Magiſtrate?

Panormitane.

Argumen. 2. It is ſufficient for vs, that this title more fitly and properly belongeth to euery Prince in his owne kingdome, then to the Pope: For the Pope can in no wiſe bee head of the Church; he is not the myſticall head, neither dare they ſay ſo; for Chriſt onely is the head in that maner: neither can hee bee the Miniſteriall head of the vniuerſall Church; for the Catholike Church is a bodie myſticall, and muſt needes haue a myſticall head: neither is he the politicall head of any particular Church: for no Biſhop can be a politicall head; becauſe he that is the head and chiefe muſt haue a coactiue power, to binde his ſubiects to obedience: ſo hath not any Biſhop. The Prince onely beareth the ſword, and enforceth obedience. Againe, in a farre diuers ſenſe is the Prince called the head, then the Pope was: for firſt the Pope challenged to be head of the vniuerſall Church; but the Prince is chiefe onely in his owne kingdome. Secondly, the Pope would be an abſolute head, to doe all vpon earth that Chriſt did, yea, and more too, to binde and looſe at his pleaſure, to depoſe Kings, to diſpenſe with the word of God, to conſtitute and make lawes at his pleaſure: inſomuch that one of his clawbacke flatterers is not aſhamed to ſay of him, *Chriſtus & Papa vnum faciunt conſiſtorium, & excepto peccato poteſt Papa, quaſi omnia facere, quæ poteſt Deus*: Chriſt and the Pope make but one Conſiſtorie, and keepe but one court; and ſinne onely excepted, the Pope in a maner can doe all things that God can doe. But we doe limit the power of the Prince: Who is not to impoſe any lawes vpon the Church, but ſuch as are agreeable to the word of God: neither doe we make him a ſpirituall officer, as the Pope would be, but a ciuill gouernour, who by poſitiue lawes is to prouide for the peace and welfare of the Church.

1. Pet.1.13.

Laſtly, Saint *Peter* ſaith, *Submit your ſelues to the King as the chiefe*, ὡς ὑπερέχοντι or moſt excelling what is this elſe, but as to the head? what is it to be chiefe but to be head? But wee will not much contend for the name, ſo they will graunt vs the thing: namely, that the Prince is a commaunder and ought to be obeyed euen in Eccleſiaſticall matters, as *Auguſtine* ſaith: *Quicunq́; legib. Imperatorum, quæ pro Dei veritate feruntur, obtemperare non vult, acquirit grande ſupplicium*: He that will not obey the lawes of the Emperours made for the truth, doth procure vnto himſelfe great puniſhment. *Epiſtol.* 50. As for the title, to be called head, let them ceaſe to call their chiefe Biſhop ſo who hath no right vnto it, and we will promiſe alſo to lay it downe, though in good ſenſe we might vſe it, though the Pope had neuer laid claime thereunto.

Concil. Toletan. 8. *Receſiunthus* the King thus ſaith in his preface to the Councell: *Regendorum membrorum cauſa, ſalus eſt capitis; & felicitas populorum, non niſi manſuetudo eſt principum*: the health of the head muſt be ſought, for the better regiment of the members; and the happines of the people, is the lenitie of their Prince &c. Here the Prince is called the head, the people the members.

P.1707.2.10.

Biſhop *Cranmer* holy Martyr: The King is the ſupreame head of all the people of England both Eccleſiaſticall and temporall, which are the viſible Church: but Chriſt onely is head of the Church, that is, of the faith and religion thereof, both of the whole vniuerſall Church, and of euery member thereof, *Fox* pag. 1881. col.1. And otherwiſe we hold not.

κύριος πάντων ὁ βασιλεὺς num. 18.
Tom.3. de rect. fide.

Now for further euidence: 1. The opinion of the Greeke Church is, that the Prince is the chiefe, and conſequently head of all: as *Agapetus* a Deacon of Conſtantinople thus writeth in his booke to *Iuſtinian*, that the Prince hath not in earth, *any higher then himſelfe*, and *the King is Lord of all*, *Ieremie Patriarke* ſaith: *Subiectos eſſe nos oportet, &c.* We ought to be ſubiect to euery power, &c. but ſubiection is to the head.

Damianus a Goes.

2 *Cyrillus* of Alexandria, thus writeth of the Magiſtrate: *Vos eſtis ſummarum dignitatem fontes, & ſuper omnem eminentiam humanæ felicitatis principium & origo*: You are the fountaines of the chiefeſt dignities, and aboue all eminent thing, the beginning and originall of all humane felicitie, &c. but the head is the fountaine and originall vnto the bodie of theſe things: *Dauid* Emperour of Æthiopia thus writeth to the Biſhop of Rome, *Ego in regnis meis ſum columna fidei, &c.* I in my Kingdome am the pillar of faith: what is this elſe, then to be the head.

Harm. ſect. 19. pag. 588.

3 French confeſſ. artic. 39. *All men of what dignitie, ſtate or condition ſo euer they be, ought to bee ſubiect to their lawfull magiſtrate, &c. and to obey him in all things*: What is hee elſe but the head, to whom all other are ſubiect.

Carerius de poteſtat ſum. Pontif. lib. 2 c. 23, Sanderus lib. 2. de clauib. Dauid. c. 13.

4 The Romaniſts themſelues confeſſe, *That Peter was not the Iudge of the heathen, Sed contra in omnib. cauſis ciuilib. non minus quam cæteri homines illis ſubijciebatur*: But contrariwiſe in all ciuill cauſes was no leſſe ſubiect vnto them, then others, &c. In all ciuill cauſes then the Emperour was *Peters* head, then was not *Peter*, nor conſequently the Pope in ciuill cauſes any way the Emperours head.

THE SECOND QVESTION, CONCERNING THE authoritie of the Prince in puniſhing Heretikes.

WE doe willingly grant, that obſtinate heretikes and peruerters of the faith; if they perſiſt in their damnable opinions, and remaine incorrigible, may & ought to be cut off and puniſhed by death, to make others to feare: So *Seruetus* at Geneua, and one *Valentinus* at Berne, both monſtrous heretikes, not amongſt the Papiſts, but by the Proteſtants were worthily put to death. In this therefore we and our aduerſaries agree, that heretikes may be puniſhed by death by the ciuill Magiſtrate. If *Luther*, or any other haue held any priuate opinion to the contrarie, let them anſwere for themſelues: but although we varie not in the principall, yet there are certaine circumſtances and acceſſaries greatly materiall, wherein they both diſſent from vs and from the truth.

1 They would haue the Magiſtrate onely to be their executioner, the iudgement of hereſie, they ſay, belongeth to the Church: for they cited, examined, iudged, degraded, condemned heretikes; and then gaue them ouer to the ſecular power: this was the common practiſe of their Church. Bellarm. de pontif. lib. 1. cap. 7. Error. 110.

But we hold, that the hearing, iudgement, ſentence, and condemnation of heretikes belongeth to the ciuill Magiſtrate, as well as the execution: becauſe theſe actions are proper to the ciuill ſword, which the Magiſtrate beareth, Rom. 13. and Deuteron. 17.5. The falſe Prophets and Idolaters were brought to the gates of the Citie, where the ciuill Magiſtrate was wont to ſit. Rom. 13.4. Deut. 17.5. *Auguſtine* is of the ſame minde, *Cur in veneficos vigorem legum exerceri iuſte fatentur, in hæreticos & ſchiſmaticos, &c. nolunt fateri? cont. epiſt. Parmen. 1.7.* Why doe they grant, that the vigour of the law may iuſtly bee executed vpon witches, and not as well vpon heretikes and ſchiſmatikes, &c. But the cauſes of witches are heard, iudged and handled before the ciuill Magiſtrate: *Ergo*, alſo the cauſe of heretikes. *Auguſtines* reaſon is out of the 5. Galath. 20. The workes of the fleſh are manifeſt, which are adulterie, fornication, idolatrie, witchcraft, and hereſies are alſo reckoned vp amongſt them: All theſe are workes of the fleſh: *Ergo*, the Magiſtrate being appointed to puniſh euill doers, hath as full right to deale againſt them all, as ſome.

Concil. Chalcedon. action. 16. Quoties ſacerdotum ſententia quoſdam indignos ſacerdotio de ſacris ſedibus depoſuit, toties imperium eiuſdem ſententiæ & ordinationis cum ſacerdotum authoritate fuit: As often as any vnworthie perſons by the ſentence of Miniſters were thruſt from their ſeates, ſo often the imperiall power did concurre with the authoritie of the Prieſts in the ſame ſentence, &c: the Emperour was ioyned with Clergie men in the iudgement of hereſie.

Thus teſtifieth M. *Philpot* holy Martyr, I ſeeke not to be mine owne Iudge, but am content to bee iudged by other, ſo that the order of iudgement in matters of religion be kept, that was in the primitiue Church; which is, firſt, that Gods will by his word was ſought, and thereunto both the ſpiritualtie and temporaltie was gathered together, and gaue their conſents and iudgements, &c. *Fox.* pag. 1807.

That the iudgement of hereſie belongeth to the Ciuill power; it is euident by the Imperiall lawes: *Cod. lib. 1. tit. 8. leg. 2. Gratian Valentinian. Hæreticorum vocabulo continentur, &c.* They are to be accounted heretikes, that doe erre neuer ſo little from the Catholike faith. *Tit. 12. leg. 11. Theodoſ. Certum eſt, &c.* It is certaine, that whatſoeuer doth differ from the Chriſtian faith, is contrarie to the Chriſtian law, therfore Chriſtian lawes do take knowledge of things varying from the faith. *Decr. p. 2. cauſ. 23. qu. 8. c. 30. Ne Clerici, quod morte plectendum eſt, propria ſententia iudicare præſumant*: That Clergie men ſhould not giue ſentence, where the puniſhment is by death. But hereſie is to be puniſhed by death; *Ergo*, Clergie men are not to giue ſentence againſt heretikes.

But if it ſhall be anſwered, that they put none to death, but deliuer them ouer to the ſecular power: this cannot excuſe them, but is flat contrarie to their owne Canon, *Cauſ. 33. diſtinct. 1. c. 23. Pernicioſe ſe decipiunt, &c.* They doe pernicioully deceiue themſelues, that thinke them onely to be manſlayers, that kill with their hands, and not they by whoſe counſell and encouragement men are killed, &c. The Iewes did not kill our Lord with their owne hands; for ſay they, it is not lawfull for vs to put any to death; yet our Lords death is imputed vnto them, becauſe with their tongue and voyce they killed him, crying out, that he ſhould be crucified: *Qui ergo hominem tradidit, &c.* Hee therefore that deliuereth a man ouer, killeth him. Wherefore the Popiſh Phariſees, or Phariſaicall Papiſts, in that they deliuer innocents ouer to be killed, are the killers themſelues.

Thus it is euident, by the auncient practiſe both of the Greeke and Latine Churches: that Chriſtian Princes haue beene the chiefe in condemning and puniſhing of heretikes: which we ſo maintaine not, as though the Princes peremptorie will ſhould be a rule to diſcerne, who were heretikes: as *Baſilius* the great Duke of Muſcouia doth arrogate that to himſelfe, who of his owne head-ſtrong minde defineth *Rubite* a Proteſtant Miniſter, and other Lutheranes to be heretikes: but that the Scriptures being propoſed, as a moſt certaine triall and touchſtone of hereſie, the Ciuill power ſhould beare the greateſt ſtroke both in examining and cenſuring heretikes according to that rule. Religion. Muſcouit. c. 14.

This was the practiſe both of the Greeke and South Church, as may appeare in the foure generall Councels, which were gathered together chiefly of the Eaſterne and Southerne Churches: where the Emperours were Preſidents and chiefe Iudges of the heretikes there condemned: and this yet is more euident in the ſixth generall Synode, where was preſent the Patriarke of Alexandria, by his Vicegerent one *Petrus* a Presbiter: In the 18. action of that Synode, *Conſtantinus* the Emperour being preſent, ſubſcribed to the acts of that Councell, and their proceedings againſt diuers Monothelites, whom the Emperour there doth anathematize, and declare to be heretikes by his publike edict.

Hamm. ſect.18. pag.574. So the reformed Churches alſo doe hold: *Auſpurg. Artic.15. It belongeth not to the Biſhop onely, but to godly Princes, and eſpecially to the Emperour to vnderſtand the Goſpell purely, to iudge of opinions,&c.*

See before. Error.108. The Epiſtle of *Leo* vnto *Theodoſius*, wherein he reioyceth that hee had not onely a Kingly but a Prieſtly minde, in taking care for religion. Likewiſe *Leo. Epiſt.38.* to *Martiane* the Emperour, and *Epiſt.39.* to *Pulcheria*, he giueth them thankes, for that by their carefull defending of the faith, they had deſtroyed the Neſtorian and Eutychian hereſie: and *Epiſt.66.* hee craueth of *Eudocia Auguſta*, that ſhee ſhould ſee the hereſies, which ſprung vp among the Monkes to be rooted out,&c. but this could not be done without examination and triall of them.

Error.112. 2 We differ about the way and meanes to trie an heretike by: They affirme that he is an heretike onely that is ſo iudged by a generall Councell, or the ſentence of the chiefe Paſtors of the Church: they would haue an heretike tried by the conſtitutions and Canons of their Church, *Annot.tit.3.ſect.2. Rhemiſt.*

Wee ſay that an heretike is to be conuicted by the Scriptures, and that hee that holdeth any opinion obſtinately againſt the manifeſt authoritie of Scripture, may bee iudged an heretike without a generall Councell: So *Auguſtine* writeth, anſwering the Pelagians, who obiected that they were condemned without a Synode. *Ac ſi congregatione Synodi opus erat, vt aperta pernicies damnaretur, quaſi nulla hæreſis aliquando niſi Synodi congregatione damnata ſit.* As though a Synode neede to be congregate or called, to condemne ſuch open wickedneſſe, as if neuer any hereſie had beene condemned but in a Synode or Councell: *Cont.2.epiſtol.Pelag.lib.4.cap.12.* This is that hereticall opinion, as they call it, which the Councell of Conſtance condemned in *Iohn Huſſe*, and him together with it, becauſe hee ſaid, That an heretike, whatſoeuer hee be, ought firſt to be inſtructed, and taught with Chriſtian loue, and gentleneſſe by the holy Scriptures, and by reaſons drawne out of the ſame, before hee ſuffer corporall or bodily puniſhment: *Fox*.pag.610. *articul.* 18. Which his ſaying

Matth.18.15. is grounded vpon that rule of the Goſpell, Matth.18.15. That if wee ſee one offend, wee ſhould firſt tell him priuately; then before two or three: laſtly, declare it to the Church: and if hee will not heare the Church, that is, by Scripture conuincing him; then continuing obſtinate, let him bee as a Publicane. This rule the Papiſts kept not in their bloudie perſecutions here in England: They put many hundreds to death, and were not able to conuince any one of hereſie; but in diſputation were themſelues put to ſilence and made aſhamed: Their onely forceable arguments were the fire and fagot.

That hereſie muſt bee tryed out by Scripture, wee haue the iudgement and practiſe of auncient times. *Concil. Aquileienſ. contra Palladium Arrianum: Propoſita diuina in medio Scriptura, præſens eſt Apoſtolus, omnes Scripturæ præſtò ſunt, vnde vis, aſtrue, ſi putas non eſſe filium Dei ſempiternum:* The diuine Scriptures are ſet foorth in the middeſt, the Apoſtle is preſent, the Scriptures are at hand: fetch thy proofes, where thou wilt, if thou thinkeſt that Chriſt is not the Sonne of God.

Leo epiſtol.44. Quia Euangelica, & Apoſtolica fides omnes expugnat errores, hanc regulam mementote ſeruandam: becauſe the faith or truth of the Goſpel and Apoſtles doth expugne all error, remember to keepe this rule.

M. *Philpot* putteth his ſeale to this trueth: ſhewing how in the primitiue Church after the iudgement of Gods word declared, with the aſſent of the Biſhops and the people, heretikes were condem-

Pag.1639. 2.10 ned, or abſolued, *Fox* p.1806.*examinat.6.*col.1.

Concerning the other point, that heretikes ought not raſhly to be condemned without ſufficient triall and examination, and euident conuincing of them, thus it is ſhewed.

The Councell of Baſile for promiſing to the Bohemians free audience, and libertie to diſpute, was therefore reprooued by ſome of the Popes accomplices: The Councell anſwereth thus, in one of their Epiſtles Synodals: *Omnis ſchola Theologorum & canoniſtarum, affirmat eam diſputationem,&c.* The whole ſchoole of Diuines and Canoniſts denieth not, but ſuch diſputation of faith to be lawfull, which is not the cauſe of tumult, of diſtruſt, or doubting in faith, but for inſtruction, and to open the truth, to conuince heretikes, and confirme the Catholikes: for as *Gregory* ſaith, as vnaduiſed ſpeech bringeth into error, ſo vndiſcreete ſilence leaueth them in error, which might be inſtructed. To this alſo agreeth the extrauagant, *lib.5.tit.8.c.1.Ioann.22. Nolentes ante credere, quam probare:* We not willing to beleeue, before we proue, haue appointed inquiſition and ſearch to be made,&c. It is lawfull therefore to diſpute with heretikes: which *Wincheſter* denieth to Maſter *Rogers* holy Martyr, who complaineth; that it was not permitted him to trie out the truth by conference, and writing, *Fox.* pag.1485.

Error.112. 3 Againe, they vſed vnlawfull wayes and vniuſt, in ſifting and examining, by cruell torments the poore innocents brought before them, neither ſhewing accuſers nor witneſſes: *Iohn Browne* Martyr appearing before *Warham* and *Fiſher*, two bloodſuckers, was burned with hot coales, his bare feete being ſet vpon them: *Fox.pag.*1292. *Cutbert Symſons* fingers were grated with an arrow, and hee himſelfe piteouſly racked, to be made betray his innocent brethren, *Fox.p.*2032. *Tomkins* hand was burned by *Bonner*, till the ſinewes ſparkled againe, *Fox.p.*1533. And theſe were the witneſſes and accuſers that were brought againſt them.

Which practiſe of theirs is flat contrarie to the ancient Canons; *Calixtus* the ſecond, *Per ſcripturam nullus accuſare, vel accuſari poteſt, ſed propria voce, & præſente eo, quem accuſare voluerit, ſuam quiſque agat accuſationem:* Let no man accuſe or be accuſed by writing, but by his owne voyce, and in the preſence of him, who is accuſed, let the accuſation be made.

Fabianus epiſtol.2. Nullus præſumat accuſator ſimul eſſe & iudex, vel teſtis, quoniam in omni iudicio quatuor perſonas neceſſe eſt ſemper adeſſe: Iudices electos, accuſatores, defenſores, & teſtes: Let no man preſume to be an accuſer, and iudge at the ſame time, or witneſſe: becauſe in euery iudgement there muſt be foure perſons, the Iudges, accuſers, defenders, witneſſes.

Concil.Lateranenſ.ſub Innocentio.3.cap.8. Debet præſens eſſe is, contra quem facienda eſt inquiſitio,&c. He ought to be preſent, againſt whom enquirie is to be made, and the ſeuerall points and ar- “
ticles, which are ſought into, muſt be declared, that he may haue power to defend himſelfe: And not “
onely the words of the accuſation, but the perſons alſo muſt be publiſhed, that it may appeare, what, “
and by whom euery thing is reported. It ſhall alſo be lawfull for the partie accuſed, to take excepti- “
ons, and make replication: And all this would be done, leſt by ſuppreſſing names men ſhould take “
occaſion to defame others; and by cutting off of exceptions, they ſhould not bee afraid to ſweare “
falſly, &c. “

What clearer teſtimonie can we haue, againſt this Popiſh courſe & manner of proceeding in iudgement, when as without witneſſes a man is condemned, whereas the law, as we ſee, alloweth the accuſed, to vnderſtand the articles whereof he is accuſed, that he may haue time to anſwere, and to his accuſer, that if there be cauſe, he may take exception againſt him.

This was cleane contrarie to the law of *Moſes:* At the mouth of two or three witneſſes, ſhall hee that is worthie of death die, Deuteron. 17.6. *Auguſtine* ſaith, *Quis iudex accuſantis ſumat perſonam? &c.* What Iudge would take vpon him to be an accuſer? Our Lord Chriſt knew *Iudas* to be a thiefe (ſaith he:) yet becauſe he was not accuſed, he did not caſt him off, &c. He counteth it a very vnnaturall thing for the Iudge to be an accuſer, and to proceede without witneſſes: which although in ſome criminall caſes is more tolerable, yet in the caſes of life and death ought in no wiſe to bee vſed. The ſame iudgement alſo *Auguſtine* giueth of that cruell cuſtome of tormenting men, to conuince them by their owne mouth, which was inuented by the heathen, but neuer more cruelly practiſed then among the Papiſts: *Hoc intolerabile eſt* (ſaith hee) *& rigandum fontibus lacrymarum, cum propterea torqueat iudex accuſatum, ne occidat neſciens innocentem; & fit per ignorantiam, vt & tortum & innocentem occidat, quem ne innocentem occideret, torſerat:* How intolerable a thing is it, and to be much lamented, that while the Iudge tormenteth the partie accuſed, leaſt vnwittingly he ſhould put an innocent man to death; it falleth out that he adiudgeth to death a man both innocent, and beſide tormented; whom, leaſt hee ſhould ſlay as an innocent, hee before put to torment, &c. His meaning is, that when a man is put to the racke, or otherwiſe tortured, that he might confeſſe the truth, and cleere himſelfe; it commeth to paſſe, that through extremitie of the paine, he maketh himſelfe guiltie, and ſo the innocent is both wrongfully tormented, and vniuſtly put to death. Which kinde of forcing men by torture, though in ſome dangerous caſes, as of high treaſon, and ſuch like, where there is great perill in the concealing of the truth, and no other way to ſift it out, may be admitted: yet to vſe it as an ordinarie courſe as the Papiſts did, and in cauſes of religion, it is too ſhamefull, and of all Chriſtians to be abhorred.

Deut.17.6.
Quæſt.ex vtroque mix. 102.

De ciuitat.Dei lib.19.c.6.

Now, as touching theſe three points, to proceede without an accuſer, without witneſſe by the parties oath, and by torments, in matters and cauſes concerning the life of him that is accuſed, I will in order ſhew, how it agreeth, or diſagreeth both with the Ciuill and Canon law.

Concerning the neceſſitie of an accuſer in matters of iudgement, the Ciuill law hath thus determined: *Cod.lib 9.tit.2.leg.16. Libellus in criminali, &c.* The libell in criminall cauſes muſt containe the name of the accuſer, the Iudge, and of the partie accuſed. *Arcadius, leg.7.Honor. Quiſquis crimen intendit in iudicium veniat, &c.* Whoſoeuer doth obiect any crime, let him come himſelfe into open iudgement, and declare the matter, and let him be vnder ſafe keeping, as well as the partie accuſed, till the matter be examined. Againe, *ibid.leg.14. Arcadii. Iudex in publicis criminibus non debet vti emendicatis ſuffragijs decretorum, &c.* The Iudge in publike crimes, muſt not bee ruled by the reports of the acts or decrees, but ſeeke out the truth of the matter. This law chargeth Iudges not to bee carried, no not by the complaints or informations of the Notaries and officers of the Court, without due proofe.

Hereunto their owne decrees giue conſent: *Cauſ.11.q.1.c.16. Nicholaus. Reſtituendus, qui nec confeſſus, nec conuictus:* He muſt be reſtored, that is neither confeſſed, nor detected. *Cap.7. Gregor. Si non alij teſtes, alij accuſatores, &c. iudicium non ordinabiliter factum.* If that there be not ſome witneſſes, ſome accuſers, the iudgement is not orderly. Likewiſe, *Cauſ.30.q.5.c.11. Eleuther.* preſcribeth this forme of iudgement; That the Iudge ſhould giue licence to each party, the one to obiect, the other to anſwere, *vt actio ambarum partium illuminata ſit pleniter,* that both parties action may bee fully cleered, and inlightened, &c. But this cannot be, whereas there is but one partie. Wherefore both the lawes agree in this, that an accuſer muſt be in euery lawfull iudgement produced: Yet there is a certaine caſe excepted, wherein an accuſer is not needfull: as *Cod.lib.9.tit.2.leg.7. Gordian. Niſi in notorio iudex procedit per viam accuſationis*: Vnleſſe the matter be notorious, the Iudge muſt proceede by way of accuſation. So alſo ſaith the Canon law: *Decret,Greg.lib.3.tit.2.c.8.Innocent.3. In notorijs nec teſtis,&c.* In a notorious matter, neither witneſſe, or accuſer is neceſſarie. And what is to bee counted notorious, or manifeſt, is further ſhewed, *ibid.lib.5.tit.40.c.24 Innocent.3.* That is a manifeſt crime, which is knowne, *per confeſſionem, probationem, rei euidentiam*, by confeſſion, or due proofe, or the euidence of the thing it ſelfe, &c. If then in caſes onely notoriouſly knowne an accuſer is not neceſſarie, but in all other caſes, he muſt be produced: then haue the Papiſts beene moſt iniurious to many conuented before them for hereſie (as they call it) and other crimes, who were not ſuſpected, much leſſe detected thereof, and ſo farre from being notorious heretikes; and yet they proceeded againſt them, as they called it *ex officio*, ſhewing no accuſer at all.

" I cannot here omit that notable place of S. *Ambroſe* to this purpoſe, *epiſtol.66.* where he reproueth
" one *Syagrius* the Biſhop of Verona: *Quod virginem, quam nullus argueret, &c.* For that hee drew a
" certaine Virgin into great hazard and danger of guiltineſſe, without any accuſer: where did he learne
" any ſuch forme of iudgement? if hee aske the lawes, they require an accuſer; if hee referre it to the
" Church, there in the mouth of two or three witneſſes euery word is eſtabliſhed, &c. If *Syagrius* for
" proceeding againſt a Virgin for incontinencie without an accuſer, were much blamed by S. *Ambroſe*,
" what would he haue ſaid, if he had ſeene this practiſe vſuall in the Popiſh Prelacie, euen in the caſes of
hereſie, to which belonged the ſentence of death?

Now concerning the ſecond point, whether a man may be vrged to accuſe himſelfe vpon his oath, eſpecially in capitall cauſes, the iudgement of the law is, that, except in certaine caſes, none ſhould bee enforced to teſtifie againſt themſelues. Firſt, *Cod lib.4.tit.20.leg.6.Diocleſian. Nemo contra ſe cogitur teſtes producere*: No man is compelled to produce witneſſes againſt himſelfe: but he that by his oath maketh himſelfe guiltie, witneſſeth againſt himſelfe. So likewiſe in the Canon law, *Cauſ.35.qu.6.c.4.Vrbanus. Si negauerint, ſibi ipſis relinquendi*: If inceſt cannot bee proued neither by oath of witneſſes, nor by confeſſion, the partie muſt be charged by their baptiſme, their faith, &c. to confeſſe the truth: but if they denie, they muſt be left to themſelues, &c. This Canon preſcribeth no oath, but an earneſt obteſtation to be miniſtred vnto the ſuſpected partie.

But yet certaine caſes there are aſſigned in the law, wherein the partie accuſed may bee brought to his oath: as firſt, *Propter inopiam probationum*: If the proofe doe otherwiſe faile: *Cod.lib.4.tit.1.leg.3.Diocleſ.* So that al other proofes muſt be vſed before the partie be driuen to his oath: that as the law is for torments, and tortures, that they muſt not be miniſtred in the firſt place, but other arguments muſt firſt be vſed: *Cod.lib.9.tit.41.leg.8. Diocleſ.* ſo likewiſe the oath of the partie muſt not be enforced, but other euidences and preſumptions firſt are to be produced.

Secondly, there muſt by the law a partie be giuen, and an accuſer ſet forth, where the other partie is vrged to his oth: the reaſon is this, becauſe the guiltie partie hath three things put to his choiſe by the law: *Reus debet iurare, ſoluere, vel referre iuramentum*: He may either ſweare, or be content to bee condemned, or referre the oath to his accuſer: that is, vrge him firſt to ſweare, *Cod.lib.4.tit.1.leg.9. Diocleſian.* The reaſon is giuen, *ibib.leg.12. Iuſtinian*: *Non debet reſpuere in perſona ſua, quod placuit in perſona aduerſarij*: He muſt not refuſe to doe that in his owne perſon, which he was pleaſed with in his aduerſarie, &c. So then where the guiltie partie was vrged to ſweare, the accuſer alſo was by his oath to iuſtifie his accuſation. And this referring or rebounding of an oath is allowed by their law, *decret.Greg.lib.2.tit.24.cap.36.Greg.9. Quod in iudicio à parte parti defertur, &c.* An oath in iudgement betweene partie and partie may be referred.

Thirdly, where it is agreed by the parties themſelues, that the matter ſhall be decided by the oath of a partie, in that caſe ſuch oath by the law is allowed: as when there ariſeth a queſtion, whether one be right heire; if they, whom it concerneth, be content to put it to his oath, it ſhall ſtand, *Cod.lib.4.tit.1.leg.6.*

Fourthly, the parties oath by the Ciuill law was vſed for the moſt part in ciuill cauſes, as in queſtions of debt, in matters of truſt, and ſuch like; where an apparant iniurie did ſeeme to bee offered, or intended by the partie ſworne, to the other partie by whom he is impleaded: as *Cod.lib.4.tit.1.leg.5.* The pupill or ward might put his tutor or guardian to his oath, concerning ſuch things, as were committed to his truſt. *Ibid.leg.9.* In an action of debt, the debter might be put to his oath: hee muſt either ſweare or pay. *Ibid.leg.10. In actione depoſiti, &c.* In an action of a thing committed to ones truſt, the partie might be required to take his oath. In theſe and the like caſes ciuill, where the truth is concealed to another mans loſſe and hinderance, the oath of the partie ſued or impleaded, might bee demanded: but in caſes criminall, where the offence redoundeth to the hurt and dammage of the partie, rather then to the reliefe of another, it is thought hard to preſſe him with an oath againſt himſelfe; yet in ſome criminall caſes it is allowed, as now followeth to be ſhewed.

Fifthly, then in ſuch criminall caſes, as where the offence is publike, and the puniſhment extendeth not to death, where other proofe faileth, the partie may be charged with an oath: as by a new law it is conſtituted in the Code, that if a Iudge do receiue a bribe in a cauſe criminall, if it cannot be proued againſt him, he ſhall be put to his oath: which if he refuſe, he is held as guiltie, and ſhall forfeit all his goods, and be ſent into exile, *Cod.lib.7.tit.49.leg.1 Authentic.* So then in theſe caſes rehearſed, where a partie is giuen, and all other proofes beſide firſt vſed, and in Ciuill matters to relieue others from a wrong, and ſometime in Criminall, where the offence is publike, and not vnto death, it is lawfull to preſſe the defendant with an oath; But in the iudgement of hereſie, and other crimes obiected, the popiſh tyranny proceeded without any regard had of the premiſſes; preſſing the poore innocents with their owne oath in cauſes criminall vnto the execution of death, giuing no partie, nor ſtanding much vpon other euidence: wherefore their proceedings were contrarie to law herein.

The third point followeth to be diſcuſſed, of inquiſition to be made by torments; where I will out of the law briefly declare theſe three points: firſt, in what caſes tortures are to be vſed: ſecondly, in what manner: thirdly, what perſons are priuiledged and exempted from tortures. For the firſt, though that bondſlaues might be put to torture, vpon diuers occaſions, as if they were fugitiues, *Cod.lib.6. tit.1.leg.4.* to know the right heire to their maſter, *Cod.lib.9.tit.41.leg.9.* and whether it be a forged will or not, *ibid.leg.*10. Yea, *Seruus poteſt de ſuo facto torqueri,* A ſlaue may be examined by torture of his owne act in imbeaſelling of his maſters goods, *ibid.leg.*15. *Diocleſ.* Though I ſay bondſlaues were vpon ſundrie occaſions ſubiect to tortures: yet others but only in graue and waightie matters, were put to torture; as in caſe of treaſon againſt the Prince, *Cod.lib.9.tit.8.leg.3.* Falſifiers of coyne might be examined by torment, *lib.9.tit.24.leg.1.* A woman ſuſpected for poyſoning her husband may be tortured, *lib.9.tit.41.leg.3.* They that are accuſed of witchcraft alſo may bee put to the racke, *tit.18.leg.7.* Where the woman is ſuſpected of adulterie, the ſeruants may be enforced by torture, *tit.9.leg.3.* Likewiſe in the murther of the husband or the wife, the ſeruants may likewiſe be vrged, *tit.16.leg.9.* In theſe and the like waightie and vrgent cauſes, the queſtion by torments hath bin allowed: But the practiſe of Papiſts, in tormenting of men and women, to wreſt from them their faith and conſcience, being perſons of honeſt and innocent life, not guiltie of treaſon, murther, witchcraft, or ſuch like, was neuer heard of in times paſt, but is moſt cruell, and contrarie to law.

Secondly, as touching the manner to bee vſed in inflicting of torments, there are certaine rules ſet downe in the law. Firſt, *Cod.lib.9.tit.2.leg.13. Accuſatus non debet torqueri, &c.* The guiltie partie muſt not be tortured, vnleſſe the accuſer do bind himſelfe to endure the like, if he proue not his accuſation. So then by this law, where torments are miniſtred, an accuſer ſhould be produced. Secondly, *Cod.lib.9.tit.22.leg.17. Non incipiendum a tormentis, &c.* The Iudge muſt not begin with torments, but be induced by other argumens to doe it. Thirdly, *lib.9.tit.2.leg.17. Honor. Qui torquetur non debet interrogari de ſocijs:* He that is tortured, muſt not be vrged to bewray his fellowes. And in their owne law it is thus decreed: *Cauſ.5.qu.5.c.4. Nec illi credendi, &c.* They muſt not be beleeued that of themſelues doe appeach others, but let the religious tormentor fetch out the truth by putting him to paine, &c. Thus we ſee what moderation the law would haue obſerued in tormenting. But the popiſh tormentors contrarie to theſe rules haue applied torments, without any accuſer, hauing no other euidence to induce them; and only to this end, to cauſe them one to betray an other. See the ſtorie of *Anne Askew, apud Foxum.*

In the third place, let vs ſee what perſons are exempted from torments by the law. Firſt, *lib.9. tit.41.leg.7. Diocleſ.* The ſeruant muſt not be tormented againſt his maſter; nor yet ſouldiers, *ibid. leg.8. Diocleſ.* nor Noblemen, *leg.11.* nor innocents, *leg.17. Honor.* Clergie men muſt confeſſe the truth, *citra iniuriam quaſtionis,* without torture, *Cod.lib.1.tit.8.Theodoſ.* But the Romiſh tormentors in their crueltie haue violated all good lawes; tormenting not only ſeruants to confeſſe againſt their maſters, but children againſt their parents, as *Tyrrell* burned *Roſe Allins* hand with a candle till the ſinewes burſt, *Fox* p.2006. They haue not ſpared moſt cruelly to handle noblemen, much more ſouldiers: See the ſtorie of Sir *Iohn Oldcaſtle* Lord *Cobham, apud Foxum.* They haue vexed with their torments iuſt and innocent men: as *Thomas Tomkins* a godly and deuout man, well reported of all his neighbours, had his hand ſo ſcorched with a candle by *Bonner*, that the water ſparkled out of the ſinewes, *Fox* pag.1534. Laſtly, they haue exerciſed with torments Miniſters and Deacons of the Church: as *Adam Damlip* at Calice, *Fox* pag.1229. And *Cuthbert Simſon* a Deacon of the congregation, was thrice racked in one day, ſtood three houres in an iron engine, had his fingers grated with an arrow, and all to betray the congregation: See the ſtorie, pag.2031. Thus it is euident how cruelly, contrarie to the ancient Imperiall lawes, thoſe cruell perſecutors haue tormented the poore profeſſors of the Goſpell: yea and contrarie to their owne lawes; *Cauſ.23.qu.5.c.1. Scelerum confeſſionem non extendente equuleo, non ſulcantibus vngulis, non vrentibus flammis:* The confeſſion of faults muſt not be wreſted out, by ſtretching out vpon the racke, or ſlitting or grating with engines, ſcorching with flames, &c. And thus in euery of theſe points in proceeding againſt Chriſtians without witneſſe, or accuſing, in tyrannizing againſt them vnto death euen by their owne oath, in vexing of them with vnſpeakable torments, they haue tranſgreſſed and violated both diuine and humane lawes. But now I will proceed to the reſt.

Pag.1820.

Pag.1394.

Pag.1120.1.

Pag.1843.2.52

In the fourth place: Where haue they learned ſo hotly and fiercely to purſue ſimple men and women to death, for none or very ſmall offences, which they notwithſtanding falſely called hereſie? Was it hereſie for *Iames Brewſter* to heare one *Sweeting* to reade many good things out of a certaine booke? or for the ſame *Sweeting*, when as the ſaid *Iames* ſhould ſay, Now the ſonne of the liuing God

helpe vs,to anſwere: Now almightie God ſo doe? yet for theſe hereſies were they both condemned
Pag.718.2.14. and burnt in Smithfield,*anno* 1511. *Fox* pag.818.

A woman of Auſpurge had like to haue been burned, for asking a Prieſt that carried the Hoſt to a
Fox pag.894. & p.816.2.40. ſicke man with Taper-light, what he meant to goe with a light at noone day, if *Mary* the Emperours
ſiſter had not made ſuite for her,*anno* 1550.

Anno 1525.a Monke burned at Prage,becauſe he had forſaken his abominable order and married
Pag.818.2.66. a wife,pag.896. A godly Prieſt being commaunded to giue good counſell to certaine malefactors,
that were to be beheaded,was bid himſelfe to kneele downe to haue his head ſtriken off,for no other
cauſe but of meere hatred to the Goſpell: *Fox* pag.809.2.78.

Iohannes de Cadurco,being at a feaſt,where it was agreed that euery one ſhould bring forth his poſie
or ſentence,becauſe he brought forth this; *Chriſt reigne in our hearts*, and proſecuted it out of the
Scriptures,was burned,*anno* 1533.pag.897. and pag.819.1.40.

A Taylor burned at Paris *anno* 1549.for working vpon an holy day,*ex Iohan. Criſpin. Fox* p.903.

One *Thomas Sanpaulinus* Martyr, becauſe hee rebuked a man for ſwearing, was thereupon ſuſpected
Pag.815.1.89. to be a Lutheran, examined, condemned and burned at Paris,*anno* 1551.pag.904. Many ſuch
like examples might be produced of holy Martyrs,which for theſe and ſuch other great hereſies were
put to death. And as the offences were very ſmall,as we ſee,ſo their manner of proceeding was moſt
cruell,void of all humanitie. They ſpared not women with childe. We haue not forgotten that famous
example of their crueltie, which ſhall be euer remembred to their perpetuall ſhame and infamy:
How they burned three ſimple women in the Iſle of Garnſey,*anno* 1556.which had ſubmitted themſelues
to their mercie, one of the three was great with childe, which braſt out of her wombe in the
Pag.1764. midſt of the fire,and was throwne in againe,pag.1944. They had no compaſſion of the tender age of
children. In the towne of Byrbroke, while *Rich.Chapman* did penance in the Church, being enioyned
to kneele barefoot,and bare legged al the ſermon while vpon the cold ſteps of the Church; a little
boy for giuing him his hat to kneele vpon, was had into the Veſtrie and piteouſly ſcourged, p.1047.
Pag.955.1. Cruell *Bonner* burned *Richard Mekins* a childe of fifteene yeeres, for ſpeaking againſt the ſacrament
of the Altar, who notwithſtanding at the ſtake was taught to ſpeake much good of the Biſhop of
Pag.1097.1.60 London, and ſo did, pag.1202. *Iohn Fettie* his childe being of eight yeeres old, for ſaying to one of
the Biſhops Chaplens,that he had *Balaams* marke,was ſcourged ſo cruelly, that within 14. daies hee
died. Nay,ſuch was their crueltie,they condemned to death men that were beſtraught of their wits:
Pag.1033.1 10 as *Collins* and *Cowbridge* were burned being both franticke: See their ſtorie,pag.1131.

Where is now that lenitie and compaſſion,which ought to be in the Miniſters of the Goſpell? Such
crueltie was not heard of,no not amongſt the Heathen. Yea they breake their owne law: which ſuffereth
a man once to abiure his hereſie,but if afterward hee be detected,hee dieth without mercie:
Fox anno 1511. *William Carder* and *Agnes Grebil* were condemned,though they ſubmitted themſelues,
Pag.1163.1.7. and promiſed to be conformable to their religion,pag.1277. Yet this law of theirs is moſt vniuſt,
and contrarie to the Goſpell, which ſaith, that if thy brother ſinne againſt thee ſeuen times in a
Luke 17.4. day,and ſeuen times in a day turne againe, and ſay, *It repenteth me, thou ſhalt forgiue him*, Luk.17.4.
Tit.3.10. Yet theſe men will forgiue but once,and not that neither. But S.*Paul* ſaith, *An heretike after once or
twice admonition reiect*. *Bellarmine* his beſt anſwere is by denying the text,ſaying, that it was not ſo
read in former times: but thus,after once admonition. *De laicis cap.*22.

This popiſh rigor is much contrarie to the ancient lenitie,that was vſed in former times. *African.
Concil.can* 33.it was decreed,*Vt cum Donatiſtis leniter & pacifice ageretur,Ne forte,ſicut dicit Apoſtolus,
nobis in manſuetudine corripientibus diuerſa ſentientes,det Deus illis pœnitentiam,&c.* 2.Tim.2.
That the Donatiſts ſhould be gently and peaceably handled,if perhaps,as the Apoſtle ſaith, while we
with all gentlenes correct thoſe that are otherwiſe minded,God may giue them repentance.

*Leo epiſt.*13.*Sedis Apoſtolicæ moderatio hanc temperantiam obſeruat,vt ſeuerius agat cum obduratis,
& veniam cupiat præſtare correctis*: This Apoſtolike Sea hath alwaies kept this moderation,to deale
more ſeuerely with the obdurate & obſtinate,and to ſhew mercie to the corrigible,&c. This moderation
is now quite baniſhed from this Sea,as in theſe former examples is to be ſeene. There was more
clemencie vſed in *Auguſt.* time:for then Biſhops did not prouoke the Magiſtrate to execute whō they
had condemned, but did entreate the Magiſtrate to ſhew compaſſion vnto Heretikes,not ſtraightwaies
to puniſh them with death: *Ne ſic vitam iſtam finiant* (ſaith *Auguſt.*)*per ſupplicium,vt ea finita
non poſſint finire ſupplicium*: Leſt they ſhould ſo end this life by puniſhment,that the life being ended,
they ſhould neuer end their puniſhment: *Epiſt.*54. And in another place; *Sic eorum peccata compeſce,
vt ſint,quos pœniteat peccaſſe.Epiſt.*159. So reſtraine their ſinnes,that they may yet remaine to repent
them of their ſinnes, &c. In thoſe daies therefore,men were not by and by puniſhed with death
to preuent their repentance,as in time of poperie,but their repentance was expected, to deliuer them
from the ſentence of death.

Certaine notes touching the Spaniſh Inquiſition.

NOw in the laſt place I will briefly ſhew how their cruell proceeding againſt the profeſſors of the
Goſpell, and chiefly in their Spaniſh Inquiſition, as it is called, is contrarie to their owne Canons.
First,to extort faith by ſtripes and torments, is termed in their law, *Noua & inaudita prædicatio*,
A new and ſtrange learning,*diſt.*45.*Gregor.c.*1. yet vſed altogether by them in their Inquiſition.

Secondly, their vſe hath been to intreate for offenders to the ſecular power, *Vt citra mortis periculum ſententia moderetur*, That the ſentence might bee moderated without the perill or puniſhment of death, *decret.Greg.lib.5.tit.40.c.27.Innocent.3.* And againe, *Sext.decret.lib.5.tit.11.c.1.Innocent.4. Medicinalis ſit excommunicatio non mortalis :* Excommunication ſhould be medicinall, not mortall, &c. But their excommunications were vnto death : for whom they did for hereſie (as they falſely called it) excommunicate, the ſecular power did execute to death. Thirdly, their Inquiſition is made in ſecret, the Martyrs were priuily condemned, and neuer publikely produced, till they were brought forth to execution : contrarie to the decree of *Innocent.3.decr.Greg.lib.1.tit.29.c.24. Ne eccleſiaſticum iudicium fiat in tenebris quia iuxta teſtimonium veritatis, Qui male agit, odit lucem :* That eccleſiaſticall iudgement ſhould not be done in the darke, or in corners : for according to the teſtimonie of the truth it ſelfe, Hee that doth euill, hateth the light, &c. So then it is manifeſt, that their doings were euill, ſeeing they ſought into corners. Fourthly, they in their phariſaicall proceedings ſuppreſſe the names of the accuſers and witneſſes, though there be no danger at all feared in the publiſhing of them : contrarie to the decree of *Bonif.8.ſext.decr.lib.5.tit.2.c.20. Ceſſante periculo, publicanda, &c.* Where there is no danger, the names both of the accuſer and the witneſſes muſt be publiſhed. Fifthly, diuers conſtitutions haue been made concerning the perſon, qualitie, and condition of accuſers : as *Cod.lib.9.tit.1.leg.12.* A woman is not admitted to be an accuſer. Likewiſe in their decrees : *Cauſ.2. qu.1.c.14.* One brother is not to accuſe another. *Cod.lib.9.tit.1.leg.13.* nor hee that is nouriſhed, his patrone or nouriſher. *Ibid.leg.17.* nor the ſeruant his maſter, *leg.20.* No infamous perſon can be receiued to be an accuſer, *ibid.leg.15.* And in their owne law, *Cauſ.2.qu.7.c.23.* Yet notwithſtanding they contrarie to theſe ancient prouiſions, haue admitted women to accuſe their husbands, children their parents, ſeruants their maſters ; yea infamous, adulterous and periured perſons haue not been refuſed. I need not giue an inſtance here in particular, their cruell practiſes are full euery where of ſuch examples. Sixthly, concerning the vſage of ſuch, as were impriſoned for religion, the Popes owne decree is this : *Clemen.lib.5.tit.3.c.1.Vt fideliter & abſq; diminutione, &c.* That ſuch things as are offered to the priſoners by their friends, ſhould faithfully & without diminution be miniſtred vnto them, &c. But their practiſe was contrarie : ſee the ſtorie of *Robert Samuel*, who was allowed but three mouthfuls of bread, and three ſpoonfuls of water by the day, till his bodie was ſo dried vp, that hee could make no vrine at all, which he oft deſired to drinke, *Fox* pag.1704.

Thus much of this queſtion, as likewiſe of the whole controuerſie : and thus farre alſo concerning ſuch controuerſies, as are moued about the Church militant here vpon earth ; which we haue hitherto proſecuted by the Lords gracious aſſiſtance : In the next place we are to deale in thoſe controuerſies, which concerne the other part of the Church triumphant in heauen.

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The end of the fift Booke or Centurie.

THE SECOND BOOKE OR CENTVRIE, CONTAINING THE SECOND HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF THREE GENERALL CONTROVERSIES CONCERNING THE STATE OF THE CHVRCH TRIVMPHANT in Heauen, the interceſſion of Chriſt, and the Sacraments *of the Church Militant vpon earth in* generall.

AT LONDON
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MAN and HENRY FETHERSTONE, and are to
be ſold at the ſigne of the Roſe in Paules Church-
yeard. 1613.

INCLYTISSIMO ET NOBILISSIMO IVVENI CAROLO DEI GRATIA WALLIÆ PRINCIPI, OMNIS VIRTVTIS CVM ÆTATE INCREMENTVM, ET

eiuſdem in cælis ſempiternum præmium *A. W.* ex
animo precatur.

SAlomon *etiamnum puer (nobiliſsime Princeps) Deum ſuppliciter precatus eſt, vt prudentia donaretur:* 1.Reg.3.9. Ioſias *cum nondum annum decimum ſextum exceſſerat, tanto pietatis exarſit feruore vt Eccleſiam iam tum perpurgare cœperit:* Alexander *ætate adhuc vigente puerili tantos alebat ſpiritus, vt* ἐμοὶ πατὴρ ἀπολεί- ψει οὐδέν. *cum de* Philippi *patris rebus præclarè geſtis accepiſſet, pueris ſocijs dicere ſoleret anxius: pater mihi nihil faciet reliquum. Iſtos verè regios adoleſcentes, & tu imitare (Auguſtiſsime Princeps) vt cum primo tibi prudentiam* Plutarch. lib. de iis, qui ſero a numine puniuntur. *dari expoſcas, cum altero etiam pietatem ætate iuuenili hac ſapere diſcas, & tertij ingentes & principe dignos imbibas ſpiritus.*

Sed quid ego reges terrenos & mortales nomino, puer ille æternus & Rex omnium potentiſsimus Ieſus Chriſtus exemplo eſt, qui duodecim tantum natus annos omnes illas, quæ ſeorſim in reliquis tantum adumbratæ ſunt, in ſe vno plenè expreſsit dotes: verè prudens ille, qui potuit etiam doctoribus os obſtruere: verè pius qui illorum errores redarguebat iam puer, & diuina in illo reſplenduit animi fortitudo, qui annis non maior auſus eſt cum natu grandioribus congredi: Sed quia gradatim ad iſtius exempli faſtigium aſcendendum eſt, nec ad ſummam tanti regis imitationem qui ſcalæ obtinet ſummitatem, niſi per ſaltus & gradus perueniri poſsit. Gen.28.13. *En tibi (feliciſsime puer) exemplum proponitur familiare & domeſticum regis* Edouardi *ſexti, qui nondum vir euaſerat, cum hoc vno facto ſe prudentem, pium, & verè magnanimum oſtendit, cum enim tam per literas Imperatoris & aliorum principum rogatus, quàm duorum grauiſsimorum præſulum* Cranmeri *&* Ridlæi *conſilio permotus fuiſſet, vt miſſalis illius idololatrici ſacrificij liberum vſum Mariæ ſorori principi concederet, nullo modo annuere voluit: piè hoc ille fecit, non paſſus religionem pontificijs fæcibus corrumpi, prudenter hoc præſtitum, qui melius ſibi, quàm prudentiſsimi viri dabant, inuenit conſilium, & conſtanter ac magnificè ſe in hoc negotio geſsit, qui Imperatoris & aliorum principum neglexit potentiam, contempſit minas.*

Verum non opus eſt, vt ad exempla tam longe petita, & ad retro acta ſæcula reuocem celſitudinem tuam, habes domi in quem oculos conijcias, cuius veſtigijs inſiſtas, & monitis inhæreas, Regiam patris maieſtatem, qui & exemplo te docere poteſt, & præceptis imbuere: ad primum ſi te conuertas in ditiſſimum regiarum virtutum theſaurum, & quoddam veluti ſacrarium te incidiſſe cogita: quem Scotia prudentem multis annis experta eſt, Anglia pium recepit, & ſe diu retenturam ſperat, fortem & magnanimum, adiacentes regiones ſiquando opus erit, ſentient. Paterna ipſius præcepta ſi quæras, habes τὸ δῶρον *illud* βασιλικὸν, *donum verè regium, vnde abundè ad omnia vitæ munera inſtructus accedas. Ex illo limpidiſsimo fonte tres emanant riuuli: primus, pietatis inſtitutis abundat: medius in regni adminiſtratione conſtantiam & magnanimitatem docet: vltimus, in rerum* ἀδιαφόρων *vſu prudentiam commendat.*

Nunc ergo ad hoc exemplum vberrimum te compone (optime ſpei princeps) in curſu incepto perge, literis & artibus ingenuis animum tuum confirmandum & mores fingendos præbe: ad artium cognitionem religionis adiunge curam: ad literarum exterarum peritiam, & ſacrarum notitiam vt comitem perpetuum adhibe, vt Apoſtolicum illud elogium de tua dignitate poſsit 2.Tim.3.15. pronuntiari: Te à puero ſacras literas nouiſſe, quæ te poſſunt ſapientem *reddere ad ſalutem per fidem, quæ eſt in Chriſto Ieſu. Pietate tanquam ſale omnia vitæ condiuntur acta, & in principis facie, tanquam Solis iubar, religionis elucet ſtudium.*

Leonides Alexandri *pædagogus ſæpe cum reprehendit quod liberalius dijs thus adoleret, cui* Alexander *thurifera regione* potitus talenta aliquot thuris miſit, *epiſtola eum compellans, vt ſordidus eſſe (inquit) erga Deos deſinas: Idem tu nunc facias (nobiliſſime Adoleſcens) vt largius ſpirituale precum tuarum thus, adhuc Iuuenis corā Deo profundere diſcas:* Eccleſiaſtis illius Regij hoc conſiliū eſt: Recordare creatoris diebus Iuuentutis tuæ tantiſper dum non adueniunt dies mali, de quibus dicas non eſt mihi in iſtis delectatio. *Multi non recte otio iuuentutem tranſigunt, pretioſiſſimi temporis prodigi, nimis ſerò ad pietatem ſapere incipientes, de quibus optime Seneca:* Quemadmodum dum ex amphora, primum, quod eſt ſynceriſſimum, effluit, grauiſſimum quodq; ſubſidit: ſic in ætate noſtra quod eſt optimum, id exhauriri in alijs potius patimur, vt nobis fæces reſeruemus. *Atque alio loco:* non pudet te reliquias vitæ reſeruare, & illud ſolum tempus bonæ menti reſeruare quod in nullam rem conferri poſſit, quam ſerum eſt tunc viuere incipere eum, cum deſinendum eſt. Liuius Druſus *conqueri ſolebat vni ſibi nec puero ferias contigiſſe: Nunc verò tibi feriari licet, dum patris tanquam Atlantis alterius humeris Eccleſiæ & reip. onus incumbit, vt ad literarum & pietatis ſtudium animum applices: poſtea cum ad regni gubernacula tractanda acceſſeris cum* Auguſto *imperij negotijs implicato, quietem precari & otium ſperare poſſis, ſed te tibi diutius viuere non dabitur.*

ἵνα παύσῃ μικρολογῶν πρὸς τοὺς θεούς.
Eccleſ. 12, 1.

Senec. epiſt. 108.

Lib. de breuitate vitæ.

Nunc ergo, quò ſacra tua Iuuentus veræ religionis facilius poſſet dulcorem percipere, in hoc libro ſummatim omnia Euangelicæ & pontificiæ capita collegi, vt facili labore ex hoc veluti botro vuarum ſuccus exprimatur: Atque hoc ex animo feci, vt teneris veſtris annis papiſticæ ſuperſtitionis odium innatum, ætatis progreſſu confirmetur.

Hannibalem *ferunt, puerum altari admotum Romanæ genti ſe inimicum futurum ſolenniter vouiſſe: atque tuæ pietati etiam ætate hâc Iuuenili Romanam ſuperſtitionem diſplicere, & magis deinceps diſplicituram ſperamus. Aiunt eryngium herbam, ſi capra in os ſumpſerit totum gregem ſubſiſtere, donec caprarius accedens ex ore ſurripiat: Sic multos annos olim gens Anglicana dum eryngium Romanum mandit, tanquam pharmaco aliquo obſtupefacta ſtetit nihil ſuo mouens loco: tandem ſurrexit nobiliſſimus paſtor* Henricus *octauus, qui herbam nociuam faucibus inhærentem euulſit: ſequuti ſunt* Edouardus *&* Elizabetha *principes, & paſtores optimi, qui ne vri ſuo apponi, vel labijs admoueri paſſi ſunt. Succeſſit nutritius parens inclytiſſimus* Iacobus, *qui ne in horto quidem Anglicano creſcere venenatam hanc herbam ſinet, & olim* Carolus *princeps, ſi deus voluerit, radicitus extirpabit.*

Plutarch. lib. de iis, qui ſero a numine puniuntur.

Potentiſſimo iam Regi & pijſſimo patri Iacobo, *tibique illuſtriſſimo principi* Carolo, *paratum imperium, multos annos, vitam felicem in terris, & in cælis ſempiternam ex animo precatur tuæ celſitudini deditiſſ.*

Andreas Willet.

HERE FOLLOW THE CONTROVERSIES CONCERNING THE CHVRCH TRIVMPHANT.

THey are two in number: The firſt is as touching the condition, office, and miniſterie of Angels: The ſecond of and concerning the Saints departed.

THE EIGHTH CONTROVERSIE concerning Angels.

THis Controuerſie containeth three queſtions. Firſt of the Hierarchie and degrees of Angels. Secondly, of their miniſterie and office. Thirdly, of the worſhip and inuocation of Angels.

THE FIRST QVESTION, CONCERNING THE celeſtiall Hierarchie, or degrees of Angels.

THis queſtion hath likewiſe two parts: Firſt, how many degrees there bee of Angels. Secondly, whether *Michael* be the Prince of the Angels.

THE FIRST PART, OF THE DIVERS orders and degrees of Angels.

The Papiſts.

THey doe boldly affirme, that there are nine orders of Angels: and thoſe that doe doubt of it, they charge with infidelitie and blaſphemie. There are firſt Principalities, then Poteſtates: thirdly, Powers: fourthly, Dominations, Eph. 1. 21. fifthly, there are Thrones, Coloſſ. 1. 16. vnto theſe adde foure other, Cherubim, Seraphim, Angels, Archangels: ſo haue we nine in all, *Rhem. annot. Epheſ. 1. ſect. 4.* 1. Error.

All theſe nine orders, they herein following *Dionyſius* conceite doe diſtinguiſh out three rankes: the firſt containeth Seraphim, Cherubim, and Thrones: the ſecond Powers, Dominions, and Vertues: the third Angels, Archangels, Principalities. The firſt three they call aſſiſting ſpirits, or attendants, which alwaies are in Gods preſence: the other are miniſtring ſpirits, which receiue their direction from the ſuperiour three orders. Thus *Clictouens* following *Damaſcene*, and *Damaſcene Dionyſius*. Clictou. in lib. 2. c. 3. Damaſcen. de Orthodox. fid.

The Proteſtants.

AS of the diuerſitie of names we gather, that there are diuers orders, as *Hierome* ſaith, *Sine cauſa diuerſitas eſt nominum, vbi non eſt diuerſitas meritorum*: There is no reaſon to haue diuerſitie of names, where there is no diuerſitie of merit, &c that is, vertue: So to enquire of them more ſubtilly, to define their number, and appoint their degrees: it is a point not onely of fooliſh curioſitie, but alſo of vngodly and dangerous raſhneſſe. *Fulk. ibid.*

Argum. 1. That the Scripture alloweth no ſuch difference or diſtinction of orders or degrees amongſt the Angels it may thus appeare: firſt, Epheſ. 6. 12. the Apoſtle giueth two of the names of theſe orders to euill Angels, namely, *Principalities*, and *Poteſtates*: from which place I reaſon thus: If theſe be names of orders and degrees, then they may be found amongſt the euill Angels as well as amongſt the good: and if ſome of theſe degrees are amongſt the euill Angels, then why not the reſt alſo? and ſo we ſhall haue *Seraphim* and *Cherubim* amongſt the euill and reprobate Angels, which were blaſphemie to affirme. Indeede *Origene* ſeemeth to be of that opinion, *Ego arbitror, quod omnia eorundem nominum ſunt apud Diabolum, &c.* I thinke all theſe names of Angels to be with the Diuell, as they are with God: *Hom. 17. in Matth.* But let this goe among other of his Paradoxes. Epheſ. 6. 12.

Againe, they that hold thoſe nine orders of Angels, doe make *Cherubim, Seraphim*, and *Thrones*, the three higheſt: ſaying further, that, *Superiora agmina ab intimis nunquam recedunt*: The ſuperiour orders doe neuer depart from the preſence of God, and that the Angels of the inferiour orders, are ſent in embaſſage from God: *Mag. lib. 2 diſtinct. 10. a.* But contrarie to this aſſertion, Eſay 6. we reade, that the Seraphims alſo are ſent vpon Gods meſſage: and ſo wee conclude, that Seraphims are not of the higheſt and ſuperiour order. Eſay 6. 6.

Further, *Michael* and *Gabriel* are ſpirits of the higheſt nature and office, as appeareth by their names: the firſt, ſignifying one that is equall to God; the other, the ſtrength of God: and yet they are called Angels. Wherefore thoſe orders are confounded in Scripture, and no ſuch preciſe difference amongſt the Angels can there be found: and the Apoſtle ſaith, *They are all miniſtring ſpirits*, Heb. 1. *adminiſtratorij ſpiritus*: therefore not commanding ſpirits one ouer another. Heb. 1. 14.

Luk.1.14.

And *Gabriel* ſaith: *I am Gabriel, that ſtoode in the preſence of God, and am ſent to ſpeake vnto thee:* therefore the ſame Angels are both attendants, and miniſtring ſpirits.

Auguſtine ſaith, *Quid inter ſe diſtent quatuor illa vocabula, (throni, dominationes, principatus, poteſtates) dicant qui poſſunt ſi tamen poſſunt probare quod dicunt, ego me iſta ignorare confiteor:* What difference there is betweene theſe foure words, Thrones, Dominations, Principalities, Powers, let them tell vs, that be able, ſo they can proue that they tell vs: for my part, I confeſſe I know it not, *Auguſt. Enchirid. cap.* 58. With *Auguſtine* therefore we confeſſe, that as it appeareth by theſe ſeuerall names, there are diſtinct orders of Angels: ſo how many there be, and how they are diſtinguiſhed, the Scripture hath not reuealed vnto vs: and it were curioſitie for vs to enquire: we ſhall then know, when we ſhall be like vnto the Angels.

Irenæus lib. 2. c. 55.

And before *Auguſtine Ireneus* thus deliuered his opinion, they doe *delirare* doate, which take vpon them to ſhew, *numerum Angelorum, ordinem Archangelorum, thronorum ſacramenta, diuerſitates dominationum, &c.* The number of the Angels, order of the Archangels, myſterie of the Thrones, the diuerſitie of Dominions, Principalities, Powers, Vertues, &c.

Lib. 3. de Theolog.

Damaſcen. lib. 2. de fid. Orthod. c. 3.

The ſame is the judgement of other Chriſtian Churches. 1. Of the Greeke Church *Gregory Nazianzene*, writing of the nature of the Angels, ſaith of them in generall, *Diuinæ ſunt voluntatis miniſtra, &c. Hæ obeunt omnia omnib. et vbiq; cum miniſterij ſtudio, &c. præſentes:* They are miniſters of the diuine will, thoſe doe goe about all buſineſſe for all men, and are euery where preſent, with a deſire to miniſter, &c. Yea *Damaſcene* himſelfe ſaith: *They are conuerſant in heauen, and haue one office to praiſe God, and to miniſter vnto his will:* Their office then is not diſtinguiſhed in ſuch ſort, as is before alleaged.

Maxim. lib. 3. de creation. c. 26.

Athanaſ. lib. de commun. eſſent. patris, filii et ſpirit.

Anton. epiſt. 2.

2 Of the South Church we haue *Maximus* the Egyptian Philoſopher, who ſaith, *Omnis angelica natura in duo diuiſa eſt, in ſanctas et ſceleſtas, &c.* All the Angelicall nature is diuided into two, the holy and wicked Angels, &c. *Athanaſius* ſaith of the Angels in generall, *Conditos eſſe in obſequium laudemq; Dei, et hominum miniſteria:* That they were created for obedience vnto and praiſe of God, and the miniſterie of men, &c. *Antonius* ſaith, *the Angels differ in this*, that ſome are called *Archangels, Powers, Dominions, Cherubim, becauſe they kept the will of the Creator: Alij vocantur Diaboli, Dæmones, &c.* Other are called Diuels, Spirits, Sathan, &c. for their wicked inuentions, &c.

Harm. ſect. 3. pag. 56. 58.

3 French confeſſ. Artic. 2. *The Angels preſerued by the meere grace of God, are miniſters for his glorie, and for the ſaluation of the Elect.* Belgia art. 2. *He made the Angels, that they might be his Miniſters, and attend vpon the Elect.* They neither diſtinguiſh their orders, nor their offices.

Comment. in Heb. 1. numer. 94.

4 *Ribera* a Ieſuite ſheweth how *Gregorie* would not reſt vpon the authoritie of *Dyoniſius* in this matter: *And whereas ſome thinke that he receiued it of Paul, Non taciturus authorem in re tam obſcura:* He would not haue concealed his author in ſo obſcure a matter, &c.

Iohn 14. 2.

Then to conclude this point: In the Angels there are foure things to be conſidered: 1. their ſtation, place or order. 2. Their degree of illumination. 3. Their nature and ſubſtance. 4. Their office and miniſterie. *Damaſcene* confeſſeth, that they differ in the two firſt φωτισμῷ καὶ τόπῳ, in their diuers illumination, and ſtation: which may bee yeelded vnto: that as the ſtarres differ in place and light one from another, the like difference may be among the Angels: for there is no doubt, but that the celeſtiall Hierarchie is conſtituted in a moſt heauenly order: and like as there ſhall bee ſuch difference among the Saints, euen in diuerſitie of manſion, Iohn 14. 2. So the like may bee affirmed among the Angels. In generall we acknowledge diuerſitie of degrees and powers among the Angels, but to diſtinguiſh and range them into their diſtinct orders, it is a point of needleſſe curioſitie. In the other two, in nature and their worke, or miniſterie they differ not. *Damaſcene* affirmeth the one, that they haue all ἓν ἔργον, one and the ſame worke to praiſe God, and miniſter vnto his will. But hee doubteth whether they differ in Eſſence, or not. But *Clictoneus* is bold to affirme, that the Angels doe differ *ſpecie* in kinde one from another, and that there is but one Angell of one kinde: and his reaſon is, becauſe an *Angel propius accedit ad vnitatem, quam homo*, doth come neerer vnto vnitie, then man: but this reaſon is againſt his opinion, for if there be many kindes and ſpecies of Angels, and but one of men; the Angels ſhall bee further from the nature of vnitie then men. But herein the opinion of *Haymo* is to be preferred, who ſpeaking of ſpirits ſaith, they are greater ſome then others, *Non ſubſtantia ſed poteſtate*, not in ſubſtance, but in power.

Haymo ſuper 103. Pſal.

Lib. 6. aduerſ. Celſum.

Chriſtians ſhould ſtay themſelues in theſe curious & ſubtile queſtions; and not exceede the bounds and limits of Scripture. The heretikes called *Ophiani*, as *Celſus* obiecteth againſt the Chriſtians, had the like phantaſticall conceite of the ſpirits: The firſt they named *Michael* in ſhape like vnto a Lion: The ſecond *Suriel* like an Oxe: The third *Raphael* like a Dragon: The fourth *Gabriel* like an Eagle: The fifth *Thauthabas* like a Beare: The ſixth *Erathaoth* like a Dogge: The ſeuenth *Thaphaoth*, like an Aſſe. *Origene* anſwereth *Celſus*, that theſe monſtrous fancies are not *deprompta ex Chriſtiana doctrina, ſed prorſus aliena:* are not taken out of Chriſtian learning, but are altogether contrarie to it. Let Chriſtians then take heede of ſuch curious ſpeculations.

THE SECOND PART, WHETHER MICHAEL be the prince of Angels.

The Papiſts.

THey ſay, that in heauen beſide God himſelfe, there is another commander and captaine of the 2. Error. Angels, euen *Michael* the prince of the Angels: which place the diuell had in the beginning before his fall. For as the Scripture ſaith, *the diuell and his angels*, meaning, that all euill angels are ſubiect vnto him: ſo by *Michael* and his angels, we vnderſtand all good angels, that are likewiſe ſubiect to him, *Apocal.12.7.Rhemiſt.Bellarm.de pontif lib.1.cap.9.*

The Proteſtants.

FIrſt, *Michael* in that place ſignifieth Chriſt, who is Lord of the angels: for the angels cannot be ſaid to be any other *Michaels* Angels, but onely the Angels of God and Chriſt, *Fulk.ibid.* This is alſo proued by the text. v.10, *Now is come ſaluation, the kingdome of our God, and the power of his Chriſt, for the accuſer of the brethren is caſt out.* Here he is called Chriſt, which before is named *Michael. Auguſtine* alſo expoundeth it, *Michaelem intellige Chriſtũ*: By *Michael* vnderſtand Chriſt: *Hom.9 in Apoc.*

Secondly, it followeth not, that as there is a chiefe and captaine of the euill Angels, ſo amongſt the good there ſhould be a chiefe Angell aboue the reſt, beſide Chriſt: for it is ſufficient that there is one Lord and prince of the Angels, euen Chriſt. Again, neither is it prooued out of ſcripture, that amongſt the diuels there is one captaine and great diuell to whom the reſt were ſubiects: for whereas the Phariſees obiected, that Chriſt caſt out diuels through *Beelzebub* the prince of the diuels, Mark.3. if ei- Mark.3.23. ther the Phariſees did then ſo meane, or any ſhall now gather vpon their words, that there is a great maſter diuell that ruleth and commandeth the reſt, it was in them but a phariſaicall dreame, and in the other a popiſh collection. We deny not, but that there may be degrees in power and angelicall gifts, both among the good and bad angels, as there ſhall bee degrees in glorie among the Saints: yet the Saints ſhall not be princes one ouer the other, no more are the Angels now. Thirdly, marke the anſwere of our Sauiour in that place, *If Satan caſt out Satan*, Marke.3, Here Satan is made a common name to all euill ſpirits. But Apocal.12. where mention is made of the diuell and his angels, the text ſaith, *The great dragon, the old ſerpent, called the diuell and Sathanas*, verſ.9. Here the name *Sathanas*, Reuel.12.9. is giuen to the prince of the diuels: ſo there is not one *Sathanas*, but many. And where our Sauiour calleth the diuell the prince of the world, Ioh.14, S. *Paul* calleth them all principalities and powers, John 14.30. worldly gouernours, and princes of the darkneſſe of this world, Epheſ.6.12. ſo there is not one prince Epheſ.6.12. of the diuels, but they are all princes. Thus *Auguſtine* expoundeth that place: *Draco pugnauit & angeli eius: id eſt, diabolus & homines voluntati eius obtemperantes*: The dragon fought and his angels, that is, wicked men obeying his will, *Apocalypſ.Hom.9.* So by *Auguſtines* ſentence the diuels are not ſubiects to the great diuell, but they are all princes and commanders of wicked men.

Argum. If *Michael* be the Prince of the Angels, then it muſt needes be granted, that he is of the higheſt order of Angels, which are Seraphim, and Cherubim: for ſo theſe Angell-makers doe place them: Theſe three, Seraphim, Cherubim, Thrones, make the higheſt ranke: Dominations, Principalities, Potentates the middle order: Powers, Archangels, Angels the loweſt region, *Mag.lib.2.diſtinct.9.a.* But *Michael* being an Archangell is in the loweſt order, and therefore cannot be the chiefe and commander of the reſt.

Further, the Apoſtle ſaith, They are all λειτουργικὰ πνεύματα, miniſtring ſpirits, Hebr.1.14. *Ergo*, not Heb.1.14. commanding ſpirits one ouer another.

Now for further euidence. 1. Euen *Damaſcene*, who maketh nine orders of Angels, yet maketh not De fid. Orthodox.lib.2,c.3. one Angell commander of the reſt: but ſaith that the Angels, οἱ ὑπερέχοντες, which are ſuperiour, do communicate their knowledge vnto thoſe which are vnder them, &c. he maketh not one ſuperiour to all the reſt, but one order ſuperiour to another.

2 *Origene*, who was before produced as of the Greeke and Eaſt Church, becauſe hee was ordained a Presbyter of Cœſarea by *Theoctiſtus* the Biſhop there; is rather a witneſſe for the doctrine of the * South Church, being borne in Egipt, and brought vp at Alexandria, where he was the gouernour of the famous ſchoole there: he hath this notable teſtimonie of this point now in queſtion: *Quis alius* Homil.6. in. Ioſua. *eſt princeps militiæ virtutis Domini, niſi Dominus noſter Ieſus Chriſtus, &c.* Who elſe is the Prince of the Armie of the ſtrength of God, but our Lord Ieſus Chriſt; for all the hoaſt of heauen, whether Angels, Archangels, vertues, dominions, principalities, powers, all theſe were made by him, *Et ſub ipſo principe militant*, And they warre vnder him, &c. Wee cannot haue a more euident teſtimonie, that there is no other Prince and Captaine of the Angels but Chriſt.

3 See the confeſſion of the reformed Churches in the former queſtion, which make all the Angels indifferently miniſtring ſpirits for the elect ſake: and if they all are miniſtring ſpirits, then is there not a ſoueraigne commander among them.

4 *Gregorie* is of the ſame opinion with *Damaſcene*: *Quod Angeli à ſuperiorum Angelorum poteſtatib. diſpenſentur*: That Angels are diſpoſed of by the power of ſuperiour Angels: hee maketh not one Angell Prince of all the reſt, but one order ſuperiour to another.

THE SECOND QVESTION, OF THE miniſterie and function of Angels.

THis queſtion hath two parts: firſt, of the externall miniſterie of Angels, in the protection, and defence of the Church. Secondly, of their ſpirituall office about the prayers of Gods ſeruants.

THE FIRST PART, CONCERNING THE defence and protection of Angels.

The Papiſts.

3. Error. Dan. 10. 21. MIchael (ſay they) is the protector and keeper of the whole Church of Chriſt, Dan. 10. 21. And as earthly kingdomes haue their ſpeciall Angels for their protectors; ſo alſo haue particular Churches, *Dan.* 10. *Rhemiſt. annot.* 1. *Apoc. ſect.* 9.

Exod. 14. 19. Our Doway Diuines doe proue the ſpeciall deputation of Angels to ſome countrey by that place, Exod. 14. 19. how the Angell of God that went before the campe of Iſrael, remoued behind: *Annot. vpon that place.*

Anſw. 1. That Angell was Chriſt, who is the perpetuall protector of his Church: for the Lord ſaith of that Angell, Exod. 23. 22. *my name is in him.* 2. And though it bee admitted, that he was a created Angell, yet, that he had the ſpeciall charge of Iſrael alone, that place proueth not.

The Proteſtants.

THe whole Church hath Chriſt himſelfe, who is the true *Michael*, for her protector and defender: And ſo is that place in *Daniel* to be vnderſtood. *Auguſtine* alſo by *Michael* vnderſtandeth Chriſt: the name alſo ſignifieth as much: *Michael*, that is, one like vnto God: ſee more of this before, Controu. 4. queſt. 1. The Scripture ſaith, All power is giuen to Chriſt, and hee is with his Church to the end of the world, Matth. 28. 18. 20. Hee therefore is the chiefe patrone and protector of his Church. Matth. 28. 18.

Secondly, it cannot be proued out of Scripture, that kingdomes haue their ſpeciall Angels protectors, for Dan. 10. the Princes of the Perſians and Grecians, were not Angels but earthly Princes: for Angels doe not reſiſt Chriſt and his Angels defenders of the Church, as the Prince of Perſia did, verſe 13. *Fulk ibid.* but all the Angels of heauen are readie to ſerue the Lord at his pleaſure, for the defence of his Church, without any limitation of place, Zachar. 1. 10. *Theſe are they whom the Lord hath ſent, to goe through the world.* The Angels execute their meſſage, not in ſeuerall countries, but in the whole world. Zach. 1. 10.

The Papiſts.

4. Error. Gen. 48. 16 Acts 12. 11. Math. 18. 10. EVery one hath from his natiuitie an Angell for his cuſtodie and patronage againſt the wicked, before the face of God, Geneſ. 48. 16. *Iacob* ſaith The Angell that hath kept me from my youth vp: Acts 12. 15. It is his angell, *Rhemiſt. ibid.* Matth. 18. 10. Their Angels behold the face of my Father: *Ergo*, euery man hath his proper Angell: So alſo the Doway tranſlators, Geneſ. 48. 16.

Gen. 48. 16. Gen. 31. 13. Gen. 32. 1. *Anſw.* 1. *Iacob* by the Angell vnderſtandeth Chriſt, to whom it is proper to bleſſe Gods children: the Angell bleſſe thy children, ſaith he, Geneſ. 48. 16. This Angell appeared vnto him in Bethel, and is called the God of Bethel, Geneſ. 31. 13. with this Angell *Iacob* wreſtled, 32. which was God, as it appeareth by the name of *Iacob*, he is called *Iſrael*, becauſe he had preuailed with God, and the place is called Peniel, *I haue ſeene God face to face:* Other proper Angell *Iacob* had none, for all the Angels of God were appointed for his defence, Geneſ. 32. 1. Hee met an hoſte of Gods Angels, and accordingly called the place Mahanaim.

2 Neither of the other places proue that men haue proper Angels. Matth. 18. The children of God are ſaid to haue their Angels: not theirs, as euery man his proper Angell, but theirs in common, becauſe they were deputed for their defence: Acts 12. *Peter* at that time was deliuered by one Angell, but it followeth not, that therefore he was his proper Angel from his natiuitie, for *Peter* himſelfe ſaith the Lord hath ſent his Angell, not *my Angell:* and they might ſpeake *ex communi conceptione*, out of a common opinion, as Maſter *Caluin* ſaith, *Inſtitut. lib.* 1. c. 14. 7. as they had the like conceit, that if any had ſeene an Angell, he ſhould die, Iudg. 6. 22. and 13. 12.

The Proteſtants.

WE nothing doubt of the protection of Gods Angels: but that euery one hath a proper Angel appointed for his protection from his natiuitie, out of Scripture it is not proued.

Exod. 23. 20. 1 Sometime one Angell hath the charge of a multitude, as the Angell that ſmote the firſt borne of Egypt, but preſerued the Iſraelites, whoſe doore poſts were ſtricken with the blood of the Paſchall Lambe, Exod. 12. ſo one Angell was appointed to deliuer the Apoſtles that were ſhut vp in priſon: Acts 5. 24.

Gen. 32. 1. Pſal 91. 11. 2 Sometime many Angels are readie for the defence of one man: Gen. 32. 1. an hoſte of Angels met *Iacob*, Pſal. 91. 11, He ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies: *Ergo*, euery man hath not his particular proper Angell.

3 Luke 16.22. The poore man is ſaid, being dead, to be carried not by one Angell, but by the Angels, into the boſome of *Abraham*. But if he had one Angell appointed to be the preſident of his life from his natiuitie, it had been alſo part of that Angels charge, to haue conueied his ſoule into heauen. So *Auguſtine* writeth: *Si bene vixerimus, vbi a carnis vinculo anima liberata fuerit, mox in occurſum noſtrum Angelorum chorus occurret. De ſalutaribus, document. cap.*40. If we liued well here, when as the ſoule is gone from the bodie, the holy companie of the Angels are ready to meete vs: he ſaith not one Angell, but the whole chore or companie. Luke 16,22.

Laſtly, they that hold, that euery man hath a good Angell appointed for his cuſtodie at his natiuitie, doe alſo affirme, that euery wicked man hath alſo an euill Angell waiting vpon him. But this cannot be, for ſeeing it is confeſſed that the good Angels are more in number then the bad, *Magiſt. lib.2.diſt.*11.*k.* but wicked men doe contrariwiſe exceed the good in number, it muſt needes follow, that there is not for euery euill man an euill Angell, or elſe that there are more good Angels, then for euerie man one: the Maſter of the Sentences anſwereth, that one Angell may ſerue diuers men ſucceſſiuelie, for men die, but Angels die not, and ſo notwithſtanding euerie man ſhall haue his Angell.

*Anſ.*1. Yet the obiection is not anſwered, for in euery age the good men are feweſt, and the euill men moſt, and not onely in reſpect of the whole age of the world, and yet the good Angels are more then the bad. 2. To admit this diſtinction, yet ſeeing the number of good men is ſometime more, ſometime leſſe, as toward the end of the world, when faith ſhall faile, but the number of the Angels is alwaies the ſame, it cannot be that euery man ſhould haue his Angell, and euery Angell his particular charge of ſome one man.

There remaineth here no more to be anſwered, then, that euery Angel hath not a particular charge of ſome one of the elect, though euery one of the elect hath his particular Angell: but this ſhould make a difference in the miniſterie and diſpenſation of the Angels, whereas the Apoſtle ſaith of them all equally, *Are they not all miniſtring ſpirits ſent foorth to miniſter for their ſake, that ſhall be heires of ſaluation.* Heb.1.14.

Now further: 1. *Chryſoſtome* of the Greeke Church thus ſaith, *Ad tutelam noſtram conſtituit exercitus Angelorum, vt eorum præſentia dæmonum conſtringatur audacia:* God appointeth for our cuſtodie armies of Angels, that by their preſence, the inſolencie of the diuels may be ſuppreſſed. Hence may be gathered this argument, that ſeeing not one euill ſpirit, but many doe aſſault men: as *Mary* had ſeuen diuels caſt out of her, Luke 8.2. and another was poſſeſſed with a legion of diuels, Mark.5.9. we are to thinke that God hath ſet as ſtrong a guard of good Angels to defend, as there is of euill to offend: and therefore it is probable, that more then one Angell are appointed for the cuſtodie of the faithfull. Hom. de aſcenſion. Domini.

2 *Origen*, who ſeemeth moſt to fauour this opinion of the ſingular cuſtodie of Angels, yet is doubtfull when the Angels ſhould receiue this particular charge: ſome thinke (ſaith hee) that euery one of thoſe which are foreknowne of God as ſoone as he is borne, doth *accipere Angelum præpoſitum*, receiue the Angell ſet ouer him: Others thinke it is, *cum fuerint per regenerationem renati*, when they are borne againe by regeneration: *in tempore enim infidelitatis eſt homo ſub Angelis Satanæ:* for in the time of vnbeliefe man is vnder the Angels of Satan. Here then is a great difficultie: for if at the birth the Angell is giuen, then the Angels know who are elected, for they are protectors onely of the elect: but the Apoſtle ſaith, *the Lord knoweth who are his:* the Angels know it not: if onely at the time of their conuerſion: then the elect ſhall be without the protection of Angels ſometime, vntill they goe out of the world, as the theefe was conuerted vpon the croſſe. Tract.5.in Matth. 2.Timoth.2.19.

Yet *Origen* himſelfe ſometime leaueth that conceit of the particular deputation of Angels: *Vbicunq; ſunt timentes Deum, ibi ſunt caſtra Angelorum, &c.* Whereſoeuer are men fearing God, there are armies of Angels, as *Iacob* called a certaine place, the houſe of God, ſo the Angels pitched their tents about *Eliſeus*, ſo Chriſt could haue obtained of his father legions of Angels, &c. Tract.35.in Matth.

3 Confeſſion of Belgia, artic.12: *He made the Angels all good by nature, that they might be his miniſters, and might alſo attend vpon the elect, &c.* They in generall hold the Angels to be miniſters for the elect ſake, and not otherwiſe. And ſo *Caluin* reſolueth well, *hoc pro certo habendum, &c.* This is to be held for a certaintie, that not onely one Angell hath care for euery one of vs, but that all of them with a common conſent doe watch ouer our ſaluation. Lib.1.Inſtit. cap.14.ſect.7.

4 *Haymo*, whom the Romaniſts do challenge for theirs, ſaith, *An vnuſquiſq; homo habeat angelum, non eſt certum nobis:* Whether euery one of vs haue his Angell, it is not knowne certainly to vs, &c. And indeed there are here diuers vncertainties: for the Romaniſts hold that euery one hath an Angel giuen him for his protection, as the Rhemiſts before alleaged, and ſo our Doway men, Geneſ.18.v.16. and before them *Clictoueus*: *Cuiq; hominum ſigillatim deſignatus eſt Angelus:* To euery man ſeuerally is aſſigned his Angell. But *Origen* ſaith, that they only receiue their Angels, *qui præcogniti à Deo*, which are foreknowne of God. The Rhemiſts will haue this charge of the Angels to begin from the natiuitie: but *Origen* ſaith, *tutores dati ſunt conuerſis*, they are giuen as tutors vnto thoſe that are conuerted &c. Wherefore leauing ſuch curious points, it is more ſafe to hold, that not only one, but many Angels are appointed for the defence of the faithfull. Super Cantic. Moyſi. Annot. in Damaſcen. lib.2. cap.3. Tract.5.in Matth. Homil.2.in Cantic.

THE SECOND PART, WHAT OFFICE the Angels haue about our prayers.

The Papiſts.

Hæreſ.5. Reuel.8.2. THeir opinion is,that the Angels doe offer vp our prayers vnto God.And they would proue it by that place,Apoc.8.2.An Angell ſtood by the Altar,with a golden cenſer, and much incenſe was giuen vnto him to offer with the prayers of the Saints,*Rhemiſt.in hunc locum.*

Anſw. Auguſtine vpon this place ſaith, that this Angell is Chriſt: *Thuribulum aureum eſt corpus eius ſanctum,*the golden cenſer is his bodie, *ex quo Deus odorem ſuauitatis accepit,* out of the which God ſmelt a ſweete ſauour, *Homil.in Apocalyp.6.* And in another place he ſaith, *Vt altare ſanctificat dona,ſic Chriſtus preces noſtras,*as the altar ſanctifieth the gift,ſo Chriſt doth our praiers, *qu. in Euangel.34.* Firſt therefore this place is vnderſtood of Chriſt,not of any Angell.

2. If this place might be vnderſtood of Angels, that they haue ſome miniſterie about our prayers, it maketh nothing notwithſtanding for popiſh inuocation of Angels: for the Angell heere commendeth not the prayers of the Saints by his merit, but by the much incenſe giuen vnto him,to adde to the prayers of the Saints to make them acceptable,which is the ſweete ſmell and ſauour of the precious death and merits of Chriſt, *Fulk in hunc locum. Auguſtine* indeed ſometime aſcribeth ſuch an office vnto the Angels to carrie vp our prayers to heauen, as their charge is to carrie vp our ſoules: not as mediators or interceſſors,but as the Lords meſſengers and agents heere vpon earth, to report vnto him our affaires: *Dicuntur Angeli preces noſtras, & vota Deo offerre,non quia Deum doceant, qui omnia antequam fiant,&c.nouit,ſed quia ſuper his eius voluntatem conſulunt:* The Angels are ſaid to offer vp our prayers and vowes vnto God,not to informe or inſtruct the Lord, but only to conſult and know his pleaſure: *tom.9.de diligendo Deo,cap.3.& in Pſal.74.* for the Angels haue two offices, the one,to execute the commandement of God in the world,and to attend vpon him to receiue their Math.18.10. charge,Matth.18.10. the other,to returne vnto God as faithfull meſſengers the ſucceſſe of their buFulk Zach.1.10 ſineſſe in the world, Zach.1.10. Now whether the Angels be appointed of God to report vnto him our ſayings and doings,as other affaires of our life, the Scripture no where euidently ſheweth. Neither,if it were granted,would it any thing helpe their popiſh inuocation of Angels.

Rhemiſts alleage Tob.12.12. to proue the offering of our prayers by Angels.

Anſw. It is neither Canonicall Scripture,nor agreeable vnto it: *Fulk annot.Coloſſ.2.ſect.3.*

Our Doway tranſlators vpon that place Exod.19.9. *Moſes had told the words of the people to the Lord,*thus inferre: *So Angels and Saints offer our prayers and other good workes to God,&c.*

*Anſw.*1. It followeth not,becauſe *Moſes* now liuing reported vnto God the words of the people; that the Saints departed doe it,that heare vs not: or the Angels to whom we find no ſuch thing giuen in charge,as here was vnto *Moſes.* 2. And yet,though it be granted, as it may be without inconuenience,that Angels report vnto God our prayers as other our workes, not as mediators, but as meſſengers,yet this will make nothing for inuocation,as ſhall be afterward ſeene.

The Proteſtants.

THe Scripture alwaies maketh Chriſt our onely Mediatour, neither Angels nor Saints, by whom our prayers and all other ſpirituall ſacrifices are offered vnto God.

Heb.13.15. 1.Pet.2.5. 1. Hebr.13.15.Let vs by him offer the ſacrifice of praiſe alwaies to God: 1.Pet.2.5. You are an holy Prieſthood,to offer vp ſpirituall ſacrifices acceptable to God,by Ieſus Chriſt: *Ergo,*Chriſt Ieſus is our onely Mediator.

Galath.3.19. 2. Galath.3.19. The law was ordained by Angels in the hand of a Mediator: *Ergo,* the Angels Lib.3.de Trinitat.c.18. 1.Tim.2. are one office, and the Mediator another. *Auguſtine* ſaith, *Quòd non aliquem ex Angelis dicit Mediatorem,ſed ipſum Dominum noſtrum Ieſum Chriſtum in quantum homo fieri dignatus eſt,habes alio loco: Vnus (inquit) Deus,& vnus Mediator Dei & hominum, homo Chriſtus Ieſus:* That the Apoſtle calleth not any of the Angels,but only Ieſus Chriſt our Lord,Mediator,in that he vouchſafed to be made man,we haue in another place: *There is one God(ſaith he)and one Mediator of God and man,the Man Ieſus Chriſt.*

Now,whereas theſe three things are queſtioned concerning the miniſterie of Angels about our prayers: firſt,whether they preſent our prayers to God: ſecondly, whether they pray for vs: thirdly, whether they are to bee prayed vnto. The laſt is ſimply denied, as afterward followeth to be ſhewed. Lib.de ſpiritual.luctamin. For the two firſt: 1. Of the Greeke Church, *Ephrem* ſaith, *Angelos piorum orationibus cum gaudio occurrere,illiſque ineffabilem lætitiam eſſe ſanctorum orationes puriſſimas Deo afferre,* That the Angels doe meete with the prayers of the godly,and that it is a great ioy vnto them to bring their pure prayers vnto God,&c. They do *afferre,* bring them as meſſengers,not *offerre,*offer or preſent them as Me-In 19.c.Matth. diators. *Theophylact* ſaith, *forte pro nobis orant,* perhaps they doe pray for vs,&c. he affirmeth it not certainly. They pray for vs in generall as wiſhing well vnto the elect, as their fellow ſeruants: as in Luke 2.14. their heauenly ſong they wiſh peace in the earth,and good will vnto men: but in particular that they offer vp our requeſts,we haue no warrant in Scripture.

2 *Auguſtine* of the Africane Church ſheweth, how the Angels carrie vp our prayers, as is before alleaged,to conſult or know his pleaſure about them. *Origene* of the Church of Alexandria granteth,

that the Angels aſcend, *vt hominum vota & preces perferant, &c.* to carrie vp mens prayers and deſires: but they doe it not as Mediators: as he a little after ſaith, *Vota & preces omnes & gratiarum actiones, ad Deum ſunt per angelum tranſmittenda, qui per pontificem, viuens verbum, & Deum, angelis eſt præfectus cæteris: id vero verbum ſumus deprecaturi*: All our prayers, vowes, and thankſgiuings muſt be ſent vnto God by that Angell, which by the high Prieſt, by the liuing word, and God, is ſet ouer the reſt of the Angels: to this word will wee pray, &c. Hee maketh Chriſt the word, the chiefe of the Angels, the only Mediator of our prayers.

Lib.5.cont. Celſum.in initio.

3 Confeſſion of Wittemberg, chap.23. We confeſſe, that the Saints in heauen doe after their certaine manner pray for vs before God, as the Angels alſo are ioyfull for vs, and all the creatures doe after a certaine heauenly manner grone for our ſaluation: but as the worſhip or inuocation of creatures is not to be inſtituted vpon their gronings, ſo vpon the prayer of the Saints in heauen we may not allow the adoration of Saints, &c. They grant a generall deſire and care in the Angels and Saints, no particular mediation about our prayers.

Harm.ſect.1.45

4 And in this ſenſe ſaith *Albinus* of the Latine Church: that the Angels *ad inſtar auium verba noſtra perferunt*, like vnto birds doe carrie vp our words. And againe, hee would not haue one promiſe that which he cannot performe, *non enim in ventum dicta tranſeunt, ſed à præſenti angelo ſtatim perferuntur ad Dominum*: for our words are not vttered in the winde, but they are preſently carried by the Angell, that is preſent, vnto God, &c. The Angels then ſo report our prayers and good words, as they doe raſh and idle words, that is as meſſengers, not as Mediators.

In 10.cap.Eccleſ.

In 5.cap.Eccleſ.

AN APPENDIX OR THIRD PART OF THIS Queſtion, whether Angels or Saints know our hearts.

The Papiſts.

THe Angels and other celeſtiall ſpirits doe know our hearts and inward repentance: And betweene the Angels and the bleſſed ſoules of Saints, there is no difference in this caſe, the one being as highly exalted, and neere God, as the other, in whom and by whom onely they ſee and know our affaires: Luke 15.10. There is ioy in heauen, in the preſence of the Angels ouer one ſinner that repenteth: *Ergo*, they know our repentance: *Rhemiſt. Luk. 15. ſect.* 2.

Hæreſ.6.

Luke 15.10.

*Anſw.*1. Our hearts and inward repentance are not knowne to the Angels, but by the fruits, and the true effects thereof.

2 Although the elect, after the reſurrection ſhall bee like in glorie to the Angels, yet it followeth not, that they ſhall be like in all things, much leſſe that their ſoules now in heauen, be in all things like vnto the Angels, whoſe preſence and miniſterie God vſeth in the preſeruation of his choſen.

3 That all things done in the world may be ſeene in God, as in a glaſſe, is but a prophane ſpeculation, and the deuice of an idle braine, *Fulk. ibid.*

*Argum.*2. *Abraham* had knowledge of things in earth, which were not in his time, as that they had *Moſes* and the Prophets bookes, which he neuer ſaw, Luke 16. verſ. 29. *Rhemiſt.*

Anſw. Firſt, in this narration many things are ſpoken parabolically, out of the which we muſt not ground any doctrine not taught elſewhere in Scripture: for you may as well ſay, that ſoules haue fingers and tongues, and that elemental water will quench hell fire, as that *Abraham* knew what bookes were written after his death.

Secondly, albeit that the doctrine of the Church comprehended in the Scriptures, might be reuealed to *Abraham* after his death, yet it followeth not, that he knew all things, as you affirme the Saints doe, by beholding the maieſtie of God.

The Saints therfore in heauen know ſo much as the Lord thinketh good to reueale vnto them, they know not all things.

The Proteſtants.

WE denie not, but that as Prophets and holy men in this life, may know many ſecret things reuealed vnto them by the ſpirit of God, as *Peter* found out the ſecret fraud of *Ananias* and *Saphira*: *Elizeus* being abſent found out *Gehezi* his corruption: yea, hee could tell what was done in the King of Syria his chamber: ſo the Lord may reueale vnto the Saints in heauen at his pleaſure, ſome things done vpon earth. But that they receiued any ſuch gift of God, to know all things done vpon earth, it is a great vntruth, and cleane contrarie to the Scriptures.

Firſt, *Salomon* ſaith in his prayer vnto God: *Heare thou in heauen in thy dwelling place, and giue vnto euery man according to his waies, as thou knoweſt his heart: for thou onely knoweſt the hearts of all the children of men*, 1. King. 8. 29. Out of this place we thus reaſon: He onely knoweth the heart, that is the iudge of all men, and a rewarder of them according to their waies: But the Lord only is iudge: *Ergo.* Againe, the words themſelues be plaine, that God only knoweth the heart: ſo that what knowledge of ſecrets the Saints haue, it is by reuelation, not by ſearching the heart.

1.King.8.29.

Againe, S. *Paul* ſaith, *No man knoweth the things of man ſaue the ſpirit of man which is in him*: ſo the things of God knoweth no man, but the ſpirit of God, 1. Cor. 1. 11. The Rhemiſts anſwere, that no man knoweth the ſecrets of the heart naturally, but by extraordinarie gift he may, as the Prophets did.

1.Cor.1.11.

Anſw. No man euer had or can haue a generall gift to know the heart,but when God ſeeth it good to reueale it: for otherwiſe the compariſon holdeth not. The ſpirit of God only knoweth the things of God: which alſo is giuen to men to know, but not by receiuing any gift to ſearch and looke into the nature and heart as it were of God (for then ſhould they know all the ſecrets of God, which neuer any did:) but only by reuelation of the ſpirit, which openeth Gods ſecrets vnto them, ſo farre as it is conuenient and needfull.

Euen after the ſame manner the ſpirit of God may reueale the ſecrets of the heart of man, not by giuing them a generall gift themſelues to looke into the heart, as into a glaſſe,but by reuealing ſuch things,when the Lord ſeeth it expedient.

Neither had the Prophets an inherent gift and dwelling in them,to know ſecrets, but the word of God was inſpired into them at times,as they had neede,as wee ſee in *Nathan*, 2.Sam.7.3.4. in *Eliſha*,2.King.2.15. in *Iſaiah*, 2.King.20.4. And though *Paul* was taken vp into heauen,and ſaw many ſecrets,yet he knew not all: for thus he ſaith of himſelfe, *If I knew all ſecrets*, 1.Cor.13.2. *Ergo*,no
1.Cor.13.2. man euer receiued this gift,to ſearch the heart: but it is proper vnto God, who will not giue his honour to another.

2. *Auguſtine* ſaith, *Neſcire mortuos quid hic agatur dum hic agitur*: That the dead know not what is done here, while it is in doing. But they vnderſtand either by relation of thoſe that depart this world,or elſe by the Angels; *Non quidem omnia, ſed quæ ſinuntur indicare,&c. ſicut Prophetæ,&c. nec hic omnia cognoſcebant, ſed quæ illis eſſe reuelanda dei prouidentia iudicarat. de cura pro mort.c.15.* Neither doe they know all things,but what God ſuffereth to be knowne; as neither did the Prophets know all things while they liued, but what God in his diuine prouidence thought good to reueale vnto them. I note out of this ſaying of *Auguſtine* three things.

Firſt,what great vncertaintie of opinion here is: How the dead ſhould come by the knowledge of humane affaires,the Papiſts think they haue it by Gods gift: otherwhile they ſay,they ſee all things in God, as in a cleere glaſſe. *Auguſtine* ſaith, they know them by the Angels, or by men newly departed this life: ſo that it appeareth to be but a meere conceit and imagination, that they haue any ſuch knowledge, whereof there is no ſurer ground. Secondly, *Auguſtine* ſaith,they know not things preſently done,but afterward,contrarie to the Papiſts. Thirdly,they know not all things,as the Prophets alſo did not, but what the Lord reuealeth vnto them; wherein alſo he is contrarie to our aduerſaries.

The holy Martyrs haue ſealed this truth: that God onely is the knower of the hearts, and that hee hath not giuen this honour to any other.

Iohn Lambert holy Martyr: *God knew all things before the beginning of the world,and is euery where to ſee,not only our outward dealing,but alſo all the ſecrets of all mens hearts,ſo that hee needeth no me-*
Pag.1013.1.45. *diator,to informe him of our deſires*, pag.1109. But Angels and Saints were not from the beginning, neither are they euery where: *Ergo*,they know not our thoughts.

Paul Luther Confeſſor: *Saints in heauen cannot helpe vs, neither know no more what men doe in*
Pag.949.2.45. *this world, then a man in the North countrey knoweth what is done in the South countrey*: pag.1040. col.2.

And further: 1. *Chryſoſtome* thinketh,that the Angels were ignorant of many things concerning the myſterie of the Goſpell,which they learned by the preaching of *Iohn*: for thus hee ſaith, *He vtte-*
Prologom in Ioan.Euang. *reth no humane thing,but ſpeaketh out of the hid treaſure of the ſpirit: quæ neque Angeli, prinſquam hic diceret, nouerunt*, which no not the Angels knew, before he ſpake them,&c. And to that purpoſe
Epheſ.3.10. he alleageth that place,Epheſ.3.10. *That vnto principalities and powers may be knowne by the Church the manifold wiſedome of God*: whereupon hee thus inferreth; *Idcirco non parum honoris conſequimur quod nobiſcum Angeli diſcunt,quæ neſciunt*: Wherefore it is no ſmall honour vnto vs, that the Angels together with vs doe learne the things which they know not.

Hom.8. in Geneſ. 2 *Origen* ſaith, *Deo ſoli cognitum eſt propoſitum mentis, Angelis vero non*: To God only is knowne the purpoſe of the heart,not vnto Angels.

3 *Haymo* of the Latine Church ſaith: *Certum eſt quoſdam Angelos ignoraſſe aſcenſionem Christi*
Super Pſal.23. *donec viderent*: It is certaine that ſome Angels were ignorant of the aſcenſion of Chriſt,vntill they ſaw it,&c.

If the Angels then were ignorant of many things belonging to the myſterie of mans redemption:
Annot. in 1.Sam.16.7. how is it like to be true, that they,or *the glorified Saints ſhould know our cogitations by ſeeing God, in whom all things appeare?* as our Doway Diuines note: for how could they be ignorant, if all things are to bee ſeene in God,of thoſe more neceſſarie things,which concerned mans ſaluation?

Harm.ſect.2. pag.37. 4 Confeſſion of Auſpurge,artic.21. *This cuſtome aſcribeth vnto the dead an omnipotencie,in that the Saints ſhould ſee the motions of the heart*: The ſame reaſon alſo may be giuen for the Angels not knowing of our thoughts.

THE

THE THIRD QVESTION CONCERNING THE worſhip of Angels, firſt in generall, then in particular, of Inuocation.

The Papiſts.

THey ſay that the diuine honour and adoration due vnto God alone, is not to be giuen to Angels: But there is a religious reuerence, honour and adoration, which is not to be denied to Angels and Saints, *Rhem. annot. Apocalip.* 19. *ſect.* 4. Hæreſ.7.

Argum. 1. *Ioſua* fell downe before the Angell and worſhipped, *Ioſ.* 5. *Rhemiſt.* ſo alſo they of *Doway* in their annot. there. Ioſ.5.14.

Anſw. Hee worſhipped not an Angell, but the Lord Chriſt himſelfe the captaine of the Lords armie; for it was a diuine worſhip: He is bid to put off his ſhooes, as *Moſes* was, when God appeared out of the firie buſh, Exod. 3. But a diuine worſhip (by your owne confeſſion) is due onely to God, *Fulk. annot. Coloſſ.* 2. 3. And thus *Origen* expoundeth this viſion: *Homil.* 6. *in Ioſ. Ioſua non adoraſſet, niſi agnouiſſet Deum: &c. Ioſua would not haue adored him, if he had not knowne him to be God, for who elſe is the Prince of the armie of the power of God, but our Lord Ieſus Chriſt?*

Argum. 2. 1. Timoth. 2. 21. I charge thee before God and the Lord Ieſus Chriſt, and his elect Angels, that thou obſerue theſe things: *Ergo*, Angels may be adored and reuerenced, *Rhemiſt.* 1.Tim.2.21.

Anſw. Saint *Paul* maketh heere the Angels witneſſes of his waightie charge: ſo *Moſes* calleth heauen and earth to witneſſe, Deut. 30. 19. may we therefore conclude, that hee yeelded any religious worſhip to heauen and earth? Deut.30.19.

Our Doway men doe obiect the example of *Balaam*, Numb. 22. 31. how *Balaam* adored the Angell: *He adored him, neither with diuine honour as God, nor ciuill, as a mortall man, but with a religious honour leſſe then the diuine, and more then ciuill:* annot. vpon that place. Num.22.31.

Anſwere. 1. It is but a weake argument that is taken from the example of a ſuperſtitious man, a falſe Prophet, and Sorcerer, that was accuſtomed to proſtrate himſelfe vnto his ſpirits, whom hee inuocated: 2. But it may bee better anſwered, that this was no religious adoration, but an exceeding great reuerence, which hee yeeldeth to the Angell, ſuch as was that, which *Nathan* gaue vnto *Dauid*, hee bowed himſelfe vpon his face to the ground: where the ſame word in the Hebrew *Shacab* is vſed, which the *Septuagint* expreſſe by the word προσκυνεῖν, which ſignifieth as well ciuill as religious adoration. 1. King. 1. 23.

The Proteſtants.

AS for due reuerence, which is of loue, not of any ſeruice, there is no queſtion, but we ought to yeeld it vnto the Angels. But all religious ſeruice or worſhip is due onely to God, and whoſoeuer man or Angell, requireth, or receiueth any religious worſhip or ſeruice, vſurpeth that which is due vnto God. *Fulk. Apocal.* 19. *ſect.* 4.

Argum. 1. Apocal. 19. 10. and 22. 9. *Iohn* fell downe to worſhip the Angell: but the Angell ſuffered him not: See thou doe it not, (ſaith he) for I am thy fellow ſeruant, and of thy brethren, worſhip God: *Ergo*, Angels are not to be adored with any religious worſhip. Reuel.19,10. 22. 9.

Rhemiſt. Firſt, he forbiddeth him onely to worſhip him with diuine adoration.

Anſw. The words are generall: he ſaith not, worſhip God, with this kinde of ſeruice; but worſhip God: and the word there vſed, προσκυνεῖν properly ſignifieth in falling downe to worſhippe: by which word alſo Act. 10. 15. *Cornelius* manner of worſhipping *Peter* is expreſſed: vpon which place the Rhemiſts doe note, that euery falling downe to worſhip, is not diuine, or proper onely to God, and that *Peter* did refuſe it for humilitie ſake: the Angell then in this place refuſeth that falling downe, or worſhipping, which they ſay was giuen to *Peter*, and is not onely dew to God; and ſo doth *Peter* in the other place, not for humilitie, but alleaging he was a man, and therefore of pietie, becauſe he would not haue God robbed of his honour. Act. 10. 25.

Rhemiſt. Secondly, you ſay, that *Iohn* ſo worthie an Apoſtle was not ignorant of that point, that Angels were not to be worſhipped as God: we may reply alſo, that if *Iohn* had knowne that this other kinde of ſeruice was vnlawfull, he would not haue done it.

Anſw. *Iohn* ſinned not of ignorance, but of forgetfulneſſe, in this ecſtacie of his minde, while hee beheld the glory of the Angell, as likewiſe through his frailnes and forgetfulnes he committeth the like againe, cap. 22. which *Iohn* would not haue done, being once before admoniſhed, had hee not preſently forgotten himſelfe. But the other error of worſhipping the creature for the Creator, was too groſſe an error for the Apoſtle.

Rhemiſt. Thirdly, hee was deceiued in the perſon, taking the Angell for Chriſt, and therefore was not culpable at all in this fact, in giuing diuine honour to the Angell; for he ſinned onely materially not formally.

Anſw. Firſt, *Iohn* was not ignorant, that he was an Angell, and not Chriſt; for he ſaith, he was one of the ſeuen Angels that had the ſeuen vials. Secondly, though he ſinned of ignorance, yet was it a ſinne: for the Prophet, which beleeued the olde Prophet, ſinned grieuouſly, as it appeared by his puniſhment, though hee did it ignorantly, 1. King. 13. Wherefore it is a groſſe error of your

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Schoolemen that ſay, a man ſinneth not, if hee worſhippe the the deuill in ſhape of an Angell ignorantly.

Rhemiſt. Fourthly, the Angel would not receiue this worſhip at *Iohns* hand, whom he knew to be in great fauour with God, and greater then ſome Angell.

Anſw. Firſt, though hereafter the children of God ſhall be made equall to the Angels in glory, yet in this mortal life they muſt needs be inferiour, ſeeing Chriſt himſelf, in reſpect of his paſſion, was inferiour to the Angels, Heb. 2. 9. Secondly, the Angel would not haue taken this homage at any other mans hands beſide *Iohns*: for he giueth a reaſon, that hee is not onely his fellow ſeruant, but alſo of his brethren. So for all their ſhifts and cauils, we ſtrongly conclude by this example, that no religious honour ought to be giuen to Angels.

Seeing then none of theſe anſweres will ſerue their turne, *Ioannes Baſilius* the great peremptorie Duke of Muſcouia, ſhall helpe them with another, that *propter humilitatem factum,* it was done for humilitie ſake, that the Angell refuſed to be worſhipped, as Chriſt for the ſame cauſe, when hee was transfigured forbad his Apoſtles to tell it abroad, till he was riſen againe: *Theolog. Muſco. c.* 13.

Anſwere. 1. The Angell refuſeth to be worſhipped, as a thing due vnto him, as appeareth by his reaſon, *worſhip thou God, &c. I am thy fellow ſeruant,* he did not refuſe it then for humilitie, but of *dutie*, becauſe it belonged vnto God. 2. The other prohibition of Chriſts is not like: let them ſhew, where Chriſt for humilitie ſake refuſed to be worſhipped, as he was of many in the dayes of his fleſh, and they ſhall ſay ſomewhat.

Lib. 6. in Cant. Canticorum.

Here I will not conceale that priuate opinion of *Beda*, who writeth to this effect, that after the Angels perceiued that there God and Lord ſo loued mankinde, as that he became man for them, *Hinc eſt, quod ante incarnationem eius, adorari ſe ab omnib. patienter ferrent, &c.* Hereof it is, that before the incarnation of Chriſt they endured to be adored of men, but the Angell forbiddeth *Iohn* going about to worſhip him: But if adoration had beene due vnto them before, it ſhould not haue beene denied them after the comming of Chriſt, by whom the Angelicall order was eſtabliſhed and confirmed, not any way impaired: as the Apoſtle ſaith, that Chriſt *by the blood of his croſſe hath ſet at peace the things in heauen and in earth*: but let vs proceede to ſee the iudgement of more auncient times.

Colloſſ. 2. 20.

Honoramus Angelos, charitate non ſeruitute (ſaith *Auguſtine*) *nec eis templa conſtruimus*: We honour Angels with the duetie of loue, not of ſeruice, neither doe we build temples vnto them. And a litle before, *Quod ergo colit ſummus Angelus, id colendum etiam eſt ab homine vltimo.* That therefore which is worſhipped of the higheſt Angell, the man of loweſt degree ought alſo to worſhip, *De vera religion. cap.* 55. *Ergo,* no worſhip due to Angels, but all vnto God.

Adrian. 1. Epiſt. ad Conſtantin. Imperator. Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos peccatores quoſque inuicem proſequimur, ſalutantes nos inter nos per honorationem & dilectionem: What maner of worſhippe is this (hee meaneth the reuerence to bee giuen to Angels and Saints) ſurely no other, then that, which we ſinners amongſt our ſelues doe giue to one another, by a mutuall ſalutation of honour and loue. The argument out of theſe words may be framed thus: No other worſhip is due to Angels and Saints, but that which we giue one to another: but that is no religious worſhip: *Ergo,* Your owne decrees alſo doe reckon the heretikes called *Angelici* in the number, *becauſe they worſhippe Angels*: *decret. p. 2. cauſ. 24. qu. 3. c. 39.* wherefore it is hereſie euen by your owne law to worſhip Angels.

Iohn Lambert holy Martyr, ſheweth out of *Auguſtine,* that we ſhould worſhip no men departed, be they neuer ſo good, or holy, no nor yet no Angell, ne honour the ſame, but onely the imitation of them, following their good acts in our liuing: the Angels refuſe all honour, ſauing that which is called *honor charitatis,* that is to be loued, &c. *Fox p.* 1108. *reſponſ. ad articul.* 14.

And further. 1. *Theodoret* thus writeth vpon theſe words of Saint *Paul*, Coloſſians 2. 18. *Let no man ſeduce you, &c. by the worſhipping of Angels*: that they which defended the law, *ad Angelos colendos inducebant*, did induce men to worſhip Angels, &c. and therefore the Synode of Laodicea *lege prohibuit, ne precarentur Angelos*, did forbid by a law, that they ſhould not pray to Angels, &c.

Lib. 8. contra Celſum in principio.

1 *Origene* is very earneſt in this point againſt the adoration of Angels, writing againſt *Celſus*, who obiected thus: *Qui dijs plurimis ſeruiat, &c.* He that ſerueth many Gods, doth a thing acceptable vnto the great God, for honour cannot be giuen vnto any, *Cui non ſit ab illo permiſſum,* To whom he hath not permitted the ſame, &c. Hereunto *Origene* maketh this anſwere, that as the Lacedemonian Orators refuſed to adore the Perſian King, *Vnum Dominum veriti, Lycurgi legem,* worſhipping but one Lord, *Lycurgus* law, &c. *Sic eorum qui pro Chriſto legantur, Chriſtus eſt Dominus,* ſo Chriſt is their Lord, who are his Embaſſadors, &c. And againe, *Vndenam tu id pateſeceris permiſiſſe Deum, vt honorib. iſti augeantur?* Where can you ſhew, that God hath permitted, that theſe ſhould be honoured?

And further, he ſaith, *Vnus nobis eſt placandus Deus, &c.* There is but one God to be appeaſed and pacified of vs, if he will haue any beſide God to be appeaſed, let him know, that as the ſhadow followeth the body: ſo he which pacifieth the higheſt God, *& eius amicos Angelos propitios habet*, Hath alſo the Angels his friends fauourable.

Zaga Zabo the Æthiopian Biſhop profeſſeth thus: The Prophets, Apoſtles, Martyrs, Confeſſors, *Cum ſanctiſſimis Dei Angelis veneror et honoro, pariq; modo omnes illorum ſectatores amplector et oſculor*, Together with the holy Angels I worſhip and honour, and in like manner I embrace and kiſſe all their followers, &c. Hee giueth no other worſhip vnto Angels and Saints, then to their imitators and followers here in earth. Damianus a Goes.

3 Heluetia, latter confeſſion, c.5. *We teach men to adore the true God alone, according to the commandement of our Lord*, Thou ſhalt adore the Lord thy God, and him onely ſhalt thou ſerue. Harm. ſect.2. Math.4.10.

4 See before for the Latine Church, the teſtimonie of *Adriane*, and of the decrees.

THE SECOND PART, OF THE INVOcation of Angels.

The Papiſts.

THey hold, that is lawfull to direct our prayers vnto Angels, and that they can helpe and heare vs. *Rhemiſt.Coloſſ.2.ſect.3.* Hæreſ.8.

Angels are deputed for our protection (which is nothing, but aduocation.) Dan.10.13. Matth.18.10. *Rhemiſt.annot.1.Iohn 2.ſect.5.* Dan.10.13. Matth.18.10.

Anſwere. Firſt, the argument followeth not: for the Angels at the appointment of God, may ſerue for our protection and defence, though they bee not aduocates for vs, to obtaine remiſſion of our ſinnes. Secondly, the places alleaged proue no ſuch aduocation of Angels, but onely defence and protection. Dan.10.13. The Angell was readie at the firſt prayers of *Daniel*, but hee was letted a while. Thisproueth, that Angels may know our prayers when it pleaſeth God, and bee miniſters of his helpe vnto vs, which wee denie not: not that they are our aduocates. And concerning the other place in *Matthew* our Sauiour onely ſaith, *That their Angels doe behold the face of his father*; That is to know his pleaſure, and what ſeruice God will command them for the good of his Church: this text maketh nothing for the aduocation of Angels, So then theſe two Scriptures doe ſet forth two offices of the Angels: the one their deſcending from heauen, Dan.10.13. the other their aſcending to heauen: Matth.18.10. Like as *Iacob* ſaw the Angels deſcending and aſcending vpon the ladder, Geneſ.28. which ſignifieth their miniſteriall protection of vs, not an Imperiall aduocation: vnleſſe they will ſay, that the Angels alſo are Chriſtes aduocates, for vpon him they are ſaid to aſcend and deſcend, Iohn 1.51. And further, what is ſignified by the aſcending and deſcending of the Angels, *Bernard* hath very well expreſſed in this ſentence: *Aſcenſio & deſcenſio via Angelorum, &c.* Aſcending and deſcending is the way of the Angels: *They aſcend for themſelues, and deſcend for vs; they aſcend for contemplation, they deſcend vnto vs for compaſſion; they aſcend to behold his face, deſcend at his becke: in Pſalm.90.Serm.11.* Wherefore they aſcend to know Gods pleaſure, they deſcend to doe Gods pleaſure, this ſheweth their ſeruice and miniſtrie, not their aduocation or maieſtie: the argument then followeth not at all, they are our protectors, *Ergo*, our aduocates. Iohn 1.51.

And whereas the Rhemiſts in the ſame place would proue the aduocation of Angels by the Collect vſed in our Church vpon S. *Michaels* day, which is this: *That they which doe thee alwaies ſeruice in heauen, may by thy appointment ſuccour and defend vs in earth:* Who ſeeth not, what beggerly ſhifts they are driuen to vſe, ſeeing that this prayer maketh nothing at all for the aduocation or inuocation of Angels, but onely their protection and preſeruation.

Argum.2. Apoc.8.verſ.3. *I ſaw another Angell, that came and ſtoode before the altar hauing a golden cenſer, and much odours were giuen vnto him, to offer with the praiers of the Saints vpon the golden altar, &c.* From this place the Rhemiſts conclude that Angels doe offer our praiers to God, *Rhemiſt. in hunc locum.*

Anſwere. Firſt, though the Angels ſhould report vnto God our praiers, as the reſt of our affaires, which they ſee done (which miniſterie of theirs notwithſtanding in preſenting of our praiers, hath no direct warrant out of Scripture) yet it followeth not that we ſhould inuocate them, for the Saints in earth doe inuocate God for vs, yet are not to bee inuocated by vs. Secondly, if in this place wee ſhould vnderſtand any of the Angels to bee the preferrer of our praiers, yet they doe it not by their owne merite, but by the merite and ſweet ſauour of the death of Chriſt, which are the ſweet odours added to the praiers of the Saints: Thirdly, this place is better expounded of Chriſt himſelfe, who is the Angell, that offereth vp our praiers, as S. *Auguſtine* in his Commentarie vpon this text.

Argum.3. Our Doway diſputers, proue the protection and inuocation of Angels out of that place, Gen.48.16. The Angel, &c.

Anſwere. See before Error 4. where it is anſwered, that this Angell was Chriſt, with whom *Iacob* wreſtled, Gen.32.

The Proteſtants.

THat Angels are not to be worſhipped, nor inuocated, as mediators, interceſſors, or aduocates, the Scripture ſpeaketh euidently.

Argum.1. Coloſſ.2.18. Let no man beguile you in the humbleneſſe and worſhipping of Angels: *Ergo*, it is not lawfull to pray vnto them, or to worſhip them. Coloſſ.2.18.

Rhemiſt. The Apoſtle ſpeaketh here againſt the wicked doctrine of *Simon Magus*, that affirmed that the Angels both ill and good, were mediators for vs vnto God; and againſt the ſuperſtition of the Iewes, that worſhipped the Angels by whom the law was giuen.

Anſw. The Apoſtle condemneth both theſe ſuperſtitions, as likewiſe the popiſh inuocation of Angels: becauſe all will-worſhip is forbidden, which is not after the preſcript of Gods word, Coloſ. 2.23. Out of which place we reaſon thus, all will-worſhip is forbidden: but all worſhip of Angels is a will-worſhip, *Ergo*, all worſhip of Angels is forbidden: that which the Apoſtle calleth, verſ.18. θρησκείαν, the worſhip of Angels, verſ.23. he termeth ἐθελοθρησκείαν, will-worſhip, which is inuented by man, and not warranted by the word. Coloſ.2.23.

And that the Apoſtle ſpeaketh againſt the adoration euen of good Angels, *Theodoret* vpon that place ſheweth, making mention of their Oratories, dedicated vnto S. *Michael*, which were to be ſeene vnto that day: and their opinion was, *Per Angelos diuinam beneuolentiam conciliari*, That the diuine fauour muſt be obtained by Angels.

*Argum.*2. If any man ſinne (ſaith the Apoſtle) wee haue an aduocate with the Father Ieſus Chriſt the iuſt, he is the propitiation for our ſinnes, Iohn.2.2. *Ergo*, Chriſt onely is our aduocate. Iohn 2.2.

Rhemiſt. Chriſt is our aduocate in the higheſt degree, becauſe by himſelfe, and his owne merits, without the aſſiſtance of any other, hee obtaineth pardon for vs. The other, as Angels and Saints, are as ſecondarie interceſſors, that obtaine not any thing by their owne merits, but onely through Chriſt.

Anſw. Firſt, he onely and properly is an aduocate that can pleade the iuſtice of his Clients cauſe, which euery one that prayeth for vs cannot doe: for though the Angels and Saints departed ſhould pray for vs (which we know not by the Scriptures) as our brethren vpon earth doe, yet ſhould they not be mediators and aduocates, but petitioners and intreators for vs.

Secondly, we gather many ſtrong arguments out of this place, for the ſole ſufficient aduocation of Chriſt. Firſt, the ſonne is the beſt and onely ſufficient aduocate with the father; therefore where wee may haue free and bold acceſſe to the Sonne, Heb.4.16. what neede haue wee of the ſeruants helpe? Secondly, he is the onely aduocate that is iuſt and righteous before God: ſo onely is Chriſt, the Angels are imperfect in his ſight, Iob 4.18. *Ergo*. Thirdly, he muſt be our aduocate that is alſo the propitiation for our ſinnes; *Ergo*, onely Chriſt. Heb 4.16. Iob.4.18.

Auguſtine ſaith, *Angelos quos nos colimus dicitis, &c. utinam illos coleretis, facile ab illis disceretis illos non colere*: But yee will ſay yee worſhip not images but Angels as we call them: I would you did truly worſhip and reuerence them: for you ſhould ſoone learne of the Angels, not to worſhip the Angels. *In Pſal.* 96. And *Bernard* alſo thus writeth vpon theſe words of the Apoſtle, Heb.1. are they not all miniſtring ſpirits? *Plane miniſtri noſtri, non Domini noſtri*: They are our miniſters, not our Maſters or Lords: *In Pſal.*90.*ſerm.*11. If not our Lords, then not to be worſhipped.

*Synod. Moguntin. cap.*45. *Sancti &c. Velut corporis Chriſti nobiliſſima membra, eo ſocietatis & dilectionis cultu a nobis honorari debent; quo in hac vita a nobis ſancti homines coli poſſunt*: Saints, which haue happily ended this life, as the moſt noble members of Chriſts body, muſt be honoured with the worſhip of loue and brotherly fellowſhip, as holy men in this life may be honoured, &c. But wee doe not make our prayers vnto men, though neuer ſo holy vpon earth: *Ergo*, neither ought we to pray to Angels or Saints in heauen.

We will adde the ſeale of the holy Confeſſors and Martyrs: Certaine godly Chriſtians were perſecuted in the dioceſſe of Lincolne, for denying to pray to Saints, ſaying; What neede wee goe to the feete, when we may goe to the head? *anno*.1521. *Fox* pag.826.col.2.

Claudius Monerius, who ſuffered for the truth at Lyons, *anno* 1551. being asked whether Saints were not to be inuocated, anſwered, They cannot pray without faith, and therefore it is in vaine to call vnto them, pag.905. col.1. The reaſon ſtandeth thus, It is in vaine to pray to them, that cannot pray for vs (ſeeing by our aduerſaries confeſſion, Saints onely helpe vs by their prayer, and mediation to God, not by any helpfull power in themſelues) but neither the Angels nor Saints can pray for vs, becauſe they haue no faith (which gift is now with them ceaſed) and without faith no prayer is acceptable; *Ergo*, it is needleſſe to pray to them. Pag.826.1.20.

Francis Rebezies martyred at Paris, *anno* 1558. thus reaſoneth againſt inuocation of Angels and Saints; Saint *Iohn* ſaith, 1.Epiſt.5.verſ.14. *This is the truſt wee haue in him, that if wee demand any thing after his will, hee will heare us: We muſt doe and pray therefore according to Gods will, not after our owne*: But it is not Gods will that wee ſhould pray vnto any ſuch, either Angell or Saint; for no ſuch commandement is giuen in his word, where his will onely is to be ſeene, *Ergo*. 1.Iohn 5.14. Pag.842.1.2.

1 Further, it ſeemeth not to haue beene the vſe of the Greeke Church in *Damaſcenes* time to inuocate Angels: for hee ſaith, Let vs proceede to handle ſome few things deliuered out of the Scriptures, ἐπικαλεσάμενοι, *hauing called vpon the Father, Saints, and holy Ghoſt*: Hee calleth vpon no other, and afterward he ſeemeth to giue a reaſon thereof, becauſe euen the Angels are ſubiect to alteration and change, and *diuers waies to be moued*. Damaſcen. lib 1. de fid. c. [illegible]

2 *Origene*, long before him more plainely deliuereth his opinion: the diuine wiſedome will not permit, *Ut alteri cuipiam quis audeat ſupplicare niſi ei, qui ad omnia ſufficit, et cunctis præſidet rebus per eum qui noſtri ſaluti fuit, et Dei filius eſt et verbum*: That wee ſhould pray to any other, then to Lib. 5. cont. Celſum a Paulo poſt initium.

him, which is ſufficient for all things, and ruleth all, by him, who is our ſaluation, euen the Sonne of God and the word, &c. And a little after: we will ſhew, *Non eſſe Iudaicæ conſuetudinis cœlum colere, vel qui in eo ſunt Angelos, ſed quorundam Iudaicos ritus præuaricantium*: That it is not the Iewes cuſtome to worſhip the heauen, or the Angels therein, but of certaine tranſgreſſing the Iewiſh rights, &c. And in another place: *Deo omnib. præſidenti per vnigenitum filium ſupplices vota offerimus, &c. quando quidem noſtrorum ſit ille delictorum propitiatio, vt tanquam pontifex, &c. circa Deum igitur omnis noſtra fides*: Wee humbly offer our prayers to GOD the ruler of all by his onely begotten Sonne, &c. Seeing hee is the propitiation of our ſinnes, that as our high Prieſt hee may offer vp our prayers: therefore all our faith is toward God, &c. His reaſons are theſe: becauſe Chriſt is the propitiation for our ſinnes, our onely high Prieſt, and God is the obiect onely of our faith, prayer being a worke of faith, muſt onely be directed toward him. The ſame author bringeth to light the groſſe fancies of the heretikes called *Ophiani*, that made ſeuen Angels as the Porters and keepers of ſeuen gates, whom they called *Oræus, Elabion, Aſtaphaon, Sabaoth, Iabo, Ialdabaoth, Iadim*: And they pray to euery of them, *Tu interceſſor adeſto*, You (the keeper of ſuch a gate) be my interceſſour, but theſe things he ſaith, were *à Chriſtiana doctrina aliena* contrarie to Chriſtian doctrine, &c. Behold then this ſuperſtitious inuocation of Angels came from the Ophiane heretikes.

Lib. 8. Paulo poſt initium.

Lib. 6. cont. Celſum circa medium.

3 Confeſſ. of Heluetia the latter. c. 5. *Seeing it is written how ſhall they call on him, vpon whom they haue not beleeued, and wee doe beleeue in God alone, therefore wee call vpon him onely, and that through Chriſt.*

Harm. ſect. 2. pag. 21.

4 Whereas the Rhemiſts, as before is ſhewed, doe vrge that place, Apocal. 8. 3. How much odours were giuen to the Angell, to offer with the prayers of the Saints. *Viega* a Ieſuite, ſaith the Angell, is interpreted to be Chriſt, and the Incenſe is the prayers of the Elect: *Nam per Chriſtum Mediatorem omnia munera noſtra Deo patri mittimus*, For through Chriſt our Mediator wee ſend all our gifts to God the father.

Viega commentar. in Apocal. 8.

THE NINTH GENERALL CONTROVERSIE, CONCERNING SAINTS DEPARTED.

THis Controuerſie hath two parts: firſt, of thoſe that being departed ſuffer ſome puniſhment after this life. Secondly, of thoſe that are ſtraight receiued to ioy in heauen. The firſt part hath two queſtions: firſt, of the place of darkneſſe, where the faithfull remained till the comming of Chriſt, as the Papiſts imagine. Secondly, of Purgatorie.

THE FIRST QVESTION OF *LIMBVS PATRVM*, where the Patriarkes were imagined to be.

The Papiſts.

THey haue deuiſed and imagined in their wandring conceit foure infernall and ſubterreſtriall places, Hell, Purgatorie, *Limbus infantium*, where children remaine dying without Baptiſme, and *Limbus Patrum*, where the Fathers were before Chriſts comming. Theſe places they diſtinguiſh three waies: Firſt, by the ſituation: Hell is loweſt, Purgatorie is next, *Limbus infantium* in the third place, *Limbus Patrum* vppermoſt. Secondly, they differ in meaſure of puniſhment, ſome of them haue *pœnam damni*, and *pœnam ſenſus*, a double puniſhment, both of loſſe, in that they are excluded heauen, and of paine alſo, as Hell, and Purgatorie: the other two *Limbi*, are but dungeons of darkneſſe onely, where they ſuffer no other ſmart or paine, but are onely abſent from God. Thirdly, they differ in time and continuance, ſay they, Hell and the dungeon of children ſhall abide for euer: but Purgatorie and the dungeon of the Fathers are temporall: the one, that is, *Limbus Patrum*, is many yeeres agoe diſſolued, and Purgatorie alſo ſhall ceaſe, ſay they, at the comming of Chriſt, *Bellarm. de Purgat. lib. 2. cap. 6.*

Hæreſ. 9.

This then is their opinion, that the Patriarkes and Prophets before Chriſts comming were not in heauen, but were kept in an infernall place of darkneſſe, yet without paine, and were deliuered by Chriſts deſcending into hell, *Bellarm. de Chriſti anima, lib. 4. cap. 11. Rhemiſt. Heb. 9. 8.*

Argum. 1. Heb. 11. 40. *God prouiding a better thing for vs, that they without vs ſhould not be perfect*. That is, (ſay the Rhemiſts) the Fathers of the law could not be admitted to the ioyes of heauen,

Heb. 11. 40.

till the Apoſtles and other of the new law, were aſſociate with them, and a way made into heauen by the death and aſcenſion of Chriſt, *Rhemiſt.ibid.* the ſame place is vrged by the Doway Tranſlaters, in their annotations vpon Geneſis, cap.7 pag.31.

Anſ. Firſt, by this reaſon the Patriarkes could not enter into heauen before the death of the Apoſtles, if there were no entrance found, vnleſſe they were aſſociate with them. Secondly, if the way were not opened before Chriſts aſcenſion, then the Patriarkes could not aſcend before, where were they then all thoſe 40.daies? for they were deliuered out of *Limbus Patrum* before Chriſts reſurrection. Thirdly, there is therefore no ſuch meaning of this place: but it is to bee vnderſtood of the reſurrection, when as all the elect ſhall be conſummate together, and enter bodie and ſoule into heauen. *Fulk.*

Thus doth *Bernard* expound this place, *Acceperunt iam ſinguli ſtolas, ſed non veſtientur duplicibus donec veſtiamur & nos, Deo melius aliquid prouidente pro nobis, vt non ſine nobis conſummarentur:* All of them that are departed, (he meaneth the Saints) haue receiued their ſtoles or ſingle garments, but they ſhall not be cloathed with double, vntill we alſo be apparrelled, God prouiding better things for vs: that is, in the reſurrection we ſhall all receiue this double rayment, we ſhall be perfited in bodie and ſoule.

After the ſame manner doth this Father expound that place, Apocal.6.9. how the ſoules cried vnder the Altar: *A labore requieſcunt, qui in Domino moriuntur; ſed non requieſcunt interim à clamore, ſub throno Dei clamant animæ occiſorum, quia nihil etſi habent, quod moleſtet, nondum habent totum tamen, quod delectet: In die Palmar.ſerm.3.* They reſt from their labour that die in the Lord: but they reſt not from crying: The ſoules of the ſlaine crie vnder the throne of God, becauſe though they haue nothing that doth moleſt them; yet they haue not all, that may delight them, &c. Neither of theſe places then can be vnderſtood of the Patriarkes in *Limbo:* for they could not be without ſome moleſtation in that dungeon of darkeneſſe. In ſolennitat. Sanct.Ser.3.

Biſhop *Ridley* agreeth with *Bernard* in the expoſition of the former place: God did prouide better for vs, that they without vs, &c. They tarrie now for vs vndoubtedly, longing for the day: but they are commanded yet to haue patience, vntill the number of their fellow ſeruants be fulfilled: *Fox* page 1784. He vnderſtandeth the glorious conſummation of the Saints in the reſurrection.

Zach.9.11. *Argum.2.* Zacharie 9.11. I haue looſed thy priſoners out of the pit, where there is no water: That is out of *Limbus Patrum, Bellarm.de Chriſti anima.lib.4.cap.11.*

De ciuitat.Dei lib.18.cap.35. *Anſw. Auguſtine* giueth a cleane contrarie ſenſe of the place, by the pit without water he vnderſtandeth, *Humanæ miſeriæ ſiccam profunditatem & ſterilem, vbi non ſunt fluenta iuſtitiæ, ſed iniquitatis lutum:* The drie and barren dungeon of humane miſerie, where there are no ſprings of iuſtice, but the puddle and mire of iniquitie: That is, the Prophet ſpeaketh of the deliuerance of the people from their cruell and vniuſt bondage and captiuitie.

1.Pet.3.19. *Argum.3.* 1.Pet.3.19. *In the which ſpirit he alſo went and preached vnto the ſpirits that were in priſon, which ſometime had been diſobedient in the daies of Noah.* This place prooueth euidently (ſaith *Bellarmine*) that Chriſt deſcended in ſoule into hell: and deliuered the fathers from thence, *De Chriſti anima.lib.4.13.*

Anſw. The place can haue no ſuch meaning: Firſt, by the ſpirit here the humane ſoule of Chriſt cannot be vnderſtood, but his diuine power: For Chriſt went and preached in that ſpirit, by the which he was quickned, as the text is: but he was not quickned or reſtored to life by his humane ſoule, but by his diuine power his ſoule was ioyned againe to his bodie. *Auguſtine* alſo giueth another reaſon, why he cannot be ſaid to be quickned or made aliue in ſpirit, that is, in his ſoule: for then hee muſt haue died before in ſoule. But, *Mors animæ peccatum eſt, à quo ille immunis fuit:* But the death of the ſoule is ſinne, from the which Chriſt was free.

Bellarmine ſaith, that by the ſpirit not Chriſts diuinity but his ſoule muſt be vnderſtood, becauſe it cannot bee ſaid properly of his diuine nature, that it went or came to a place, as it may be ſaid of his ſoule: *Bellarm.ibid.*

Contra. 1. If the Ieſuite will ſtand ſo much vpon proper ſpeaking, neither can the ſoule be ſaid properly to goe, or come, which betoken an action and geſture of the bodie. 2. But to ſpeake according to the phraſe of Scripture, he cannot bee ignorant, how that the Scripture ſpeaking to our capacitie, doth aſcribe ſuch humane actions vnto God: as the ſpirit is ſaid to mooue vpon the waters, Gen.1.1. God is ſaid to walke in Paradiſe, Geneſ.3.3. Yet more vſually in the Goſpell the actions of the humanitie are ſometimes attributed to the Godhead of Chriſt, becauſe of the neere vniting and coniunction of them in one perſon: as Iohn 3.13. Chriſt is ſaid to deſcend from heauen, which was his Godhead onely, for his fleſh as yet had not aſcended. 4. This phraſe is neither ſtrange nor vnuſuall, to ſay that Chriſt went in ſpirit, or the ſpirit of Chriſt went, ſeeing *Noah* went in the ſpirit of Chriſt: that is attributed to the worker, which was done by the inſtrument: as whatſoeuer the Prophets did in times paſt, the Lord is ſaid to doe it, &c. Geneſ 1.1. Geneſ.3.8. Iohn 3.13.

2.Sam.8.2. Act.7.19. Againſt *Bellarmine* anſwereth, that it is not vnuſuall in Scripture, to ſay that is quickened, which died not, as 2.Samuel 8.2. *Dauid* is ſaid to meaſure *Moab* with two coards, one to kill them by, another to quicken them: and Acts 7.19. *Pharao* is ſaid to caſt out their infants, *ne viuificarentur,* that they ſhould not bee quickened; that is, remaine aliue: ſo in this place the ſpirit, that is, the ſoule of Chriſt is ſaide to bee quickened, becauſe it remained aliue, and could not bee killed.

Contra. Firſt, the ſame word is not read in the places alleaged, which Saint *Peter* vſeth here: in the firſt place, the word is ζωγρεῖν, as the Septuagint tranſlate, which ſignifieth, to raiſe or reſtore to life: in the other place the word is ζωογονεῖν, which betokeneth to grow vp or proſper, as plants doe; but the word vſed by Saint *Peter* is deriued from the word ζωοποιεῖν, which is to make aliue, and the right Latine thereof is *viuifico*, I doe reuiue, and I am reuiued, which is more then to reſtore one to the hope of life, as *Dauid* did the Moabites, which otherwiſe were as dead men, or to remaine aliue, which *Pharao* would not ſuffer the infants to doe. Secondly, the examples are not alike, for they are ſaid to be reuiued, becauſe they might die, though they died not; but the ſoule cannot die: wherefore vnleſſe he can ſhew out of Scripture, that ſome thing is ſaid to be reuiued or quickned, that neither doth nor can die, hee ſaith nothing; but neither hath hee, nor yet can produce any ſuch example out of Scripture.

Secondly, the Apoſtle ſpeaketh only of thoſe which were incredulous and diſobedient, not of the faithfull, ſuch as the Patriarkes were and Prophets. Yea (ſaith *Bellarmine*) they might be vnbeleeuers at the firſt, but after repented before they dyed.

Anſwere. 1. Neither doe we thinke, that all periſhed euerlaſtingly that died in the waters, as namely Infants, which were not capable of *Noahs* preaching, and ſo were not diſobedient to it: but for the reſt, ſo many as were diſobedient, were depriued of life and ſaluation, as S. *Peter* ſaith: *God ſpared not the olde world.* 2.Pet.2.5. 2. Neither is it like that any called incredulous or diſobedient repented before they died: for then they ſhould not haue beene numbred among incredulous perſons: God doth diſcerne euery man according to that ſtate wherein hee endeth his life, and the Lord findeth him. *His tranſgreſſions that he hath done ſhall not be mentioned.* Ezech.18.22. 3. And if any had a kinde of repentance, it was not in truth, as *Chryſoſtome* ſaith of the rich man: *Tormenta cogunt agere pænitentiam non mentis affectus:* Torments made them repent, not the affection of their minde. Hom.de Lazar.in Luc.16. 4. They then which were incredulous and died in the waters, periſhed in their ſinne, as *Auguſtine* ſaith: *ſicut modo qui non crediderunt Euangelio, &c.* Epiſt.99. They which haue not beleeued the Goſpell now, are like vnto them, which beleeued not then, while the Arke was preparing: and they which now beleeue and are baptized, are like to thoſe which then were ſaued in the Arke, &c.

Thirdly, the text ſaith not, he went and deliuered, but went & preached: for *Auguſtine* calleth it an abſurd thing to thinke, that the Goſpell was preached to them that were dead, which in their life time were incredulous: for if the Goſpell be preached in hell (ſaith he) it would follow that it is not neceſſarie it ſhould be preached here in the world, if men when they are dead, may heare it, and be conuerted. And againe, it would enſue (ſaith he) that there ſhould be a Church in hell: for where the word is preached, there is a Church. Wherefore he concludeth, that it muſt needs be vnderſtood of *Noah* his preaching in the ſpirit and power of Chriſt: *Arcæ fabricatio, prædicatio quædã fuit:* The building of the Arke was a kinde of preaching. *Epiſtol.99.* So alſo *Beza* well expoundeth that place. 1.Pet.4.6. *The Goſpell was preached to the dead, Intelligimus eos, qui tum quidem, cum illis prædicaretur Euangelium, viuiſrant, nunc vero cum iſtud dicitur mortui, &c.* We vnderſtand thoſe which then were aliue, when the Goſpell was preached, but now, when this was ſpoken, were dead: *annot. in hunc locum.* And theſe two reaſons he giueth of this interpretation. 1. Becauſe in the ſame ſenſe, in the verſe before going the Lord is ſaid, *to be readie to iudge both the quicke and the dead*, which are now dead, but then ſhall be aliue, as thoſe are ſaid to be dead, which ſometime were aliue. 2. The preaching which they imagine is not to their bodies, for they are ſenſeleſſe, but to their ſoules, which are aliue and not dead. 3. Hereunto may the third reaſon be added, becauſe the Apoſtle ſheweth the end of this preaching to be the mortification of the fleſh, as it followeth, *That they might be iudged according to men in the fleſh, but might liue according to God in the ſpirit:* but this mortification of the fleſh and ſanctification of the ſpirit, cannot be wrought when men are dead.

Bellarmine vnderſtandeth, by *iudging in the fleſh*, their outward periſhing in the water, which was as their condemnation in mans iudgement, yet they ſhould liue in the ſpirit, their ſoules ſhould bee ſaued. Lib.4.de Chriſt.anim. c.13.dico præterea.

Contra. 1. But when the fleſh and ſpirit are oppoſed in Scripture, the one ſignifieth the corrupt nature of man, which muſt be mortified; the other the regenerate part, which is quickened and ſanctified. And ſo the two parts of our regeneration are here ſignified, as it may be explaned by the like place, 1. Corinth. 5.5. *That hee be deliuered to Sathan for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.* Thus *Beza*, and before him *Beda* interpret this place: *So great deſire* (ſaith *Beda* here) *hath God to mortifie vs in the fleſh, and to quicken vs in the ſpirit, that hee commanded to preach the word of faith to them alſo, which haue beene wrapped in great crimes, and are worthie to be named among the dead.* Where although by the dead he vnderſtand thoſe, which were dead in ſinne, yet he will haue this preaching made to men while they liued, to teach them mortification, and therein agreeth with *Beza* and vs.

Fourthly, the text is not, *that were in priſon*, but doth better beare this ſenſe, *that are:* The words in the originall are theſe: τοῖς ἐν φυλακῇ πνεύμασι, *ſpiritibus in carcere*, to the ſpirits in priſon: the participle here to be ſupplied in the Greeke οὖσι, in Latine *exiſtentibus*, is properly of the preſent tenſe, and ſignifieth being: and common vſe of ſpeech will giue it rather to be vnderſtood of the preſent time, then of the time paſt: as if I ſhould ſay, the man in the houſe, or in the priſon, who would not thinke that I meane one now being in the houſe, rather then one that was in the houſe and now is not? So the Apoſtles meaning is this, that they which were incredulous & diſobedient in time paſt, when *Noah* in the ſpirit of Chriſt, or Chriſt by his ſpirit in *Noah* preached to the world, were then deſtroyed in the flood, and now for their incredulitie are puniſhed in the priſon of hell. And thus *Auguſtine* in euery point vnderſtandeth this text, of *Noah* his preaching to the olde world in the ſpirit of Chriſt, ſaying that by the priſon he vnderſtandeth their mortall bodies, while they liued. *Bellarmine* taketh paines at large to confute *Auguſtines* expoſition, becauſe it commeth neere vnto ours: ſo well theſe men agree with antiquitie, whereof notwithſtanding they make great boaſt. And not onely *Auguſtine* ſo vnderſtands this place of *Peter*, but *Beda* alſo ioyneth with him: *He which in our time comming in the fleſh, preached the way of life to the world, euen he himſelfe alſo came before the flood, and preached vnto them, which then were vnbeleeuers, and liued carnally: for euen by his holy ſpirit was in it Noe, &c.*

Argum. 4. I will for a ſupply to the Romaniſts weake arguments, adde our Doway tranſlators reaſons for their ſuppoſed *Limbus*.

Gen.37.35. 1 *Iacob* ſaith, *I will deſcend vnto my ſonne into hell mourning*, Geneſ. 37. 35. *Iacob* meant not the graue, for he ſuppoſed his ſonne to be deuoured by a wilde beaſt, and not buried in a graue, &c. *annot. vpon that place.*

Numb.35.25. 2 He that fled to the Citie of refuge, was to tarie there, vntill the high Prieſt, &c. doe die: Numb. 35. 25. Miſtically this ſignified, that the way to true life was not opened before Chriſts death.

Iohn 24.30. 3 *Ioſua* is ſaid to be buried, Iohn. 24. 30. but not to bee mourned for, as was *Aaron* and *Moſes*; that is, in the law was deſcent to hell, called *Limbus*, in the Goſpell is paſſage to Paradiſe: *annotat. ibid.*

Pſal.16. 4. *Dauid* expreſly ſignifieth an higher place called Hell, ſaying, Pſalme 15. in the perſon of Chriſt to his father: *Thou ſhalt not leaue my ſoule in hell*, from whence Chriſt deliuered the holy Patriarkes, &c. reſting without ſenſible paine, and brought them to heauen, whether none before him could: *annot. p. 7 11.*

5 *I am the onely childe of my parents, I may bring their olde age with ſorrow to hell*, ſaith young *Tobie*, chap. 6. 15. that is, ſay our Doway Commentors, into the place where good ſoules reſted, none hauing acceſſe then into heauen: *annot. ibid.*

Iob.17.13. 6 Iob 17. 13. *Hell is my houſe, and in darkneſſe haue I made my bed, &c.* This place alſo they vnderſtand of *Limbus*, the higheſt place of hell, p. 203.

Hebr.9.8. 7 Heauen was not open to any Saint before Chriſts paſſion: Heb. 9. 8. *annot.* Leuit. 16. verſ. 2. in the margen.

Gen.42.38. *Anſwere.* 1. *Iacob* meaneth the graue, for ſo the word *Sheol* alſo ſignifieth: as he ſaith Geneſ. 42. verſ. 38. *You ſhall bring my hoarie haires with ſorrow to the graue*, not to hell, as they tranſlate: for hell is no place for hoarie haires: To helpe out here, they giue this ſenſe, *mine hoarie haires*, that is, *Mine olde age, or me an olde man*: but hell is the place onely of ſoules, which are neither young nor olde: and we muſt make *Iacobs* words true, that his hoarie haires went to that place indeede: but to hell no bodies yet goe. The reſt is a meere cauill, for though *Iacob* ſuppoſed his ſonne to be deuoured of wilde beaſts, yet he knew he was corrupted: And what is the graue elſe but the place of corruption:

Iob.17.13. as *Iob* ſaith, *I ſhall make the graue my houſe*: And then he addeth: *I ſhall ſay to corruption, thou art my father*: Neither was *Iacob* ſure his owne body ſhould be buried: but hee knew it ſhould fall to corruption.

2 Such deuiſed Allegories proue not: and the true myſticall ſenſe is, that as the partie that had offended was ſet at libertie after the high Prieſts death: ſo by the death of Chriſt our true high Prieſt, we haue deliuerance from our ſinnes.

3 Neither is mention made in the ſame place, verſ. 33. that they mourned for *Eleazar*, whoſe death and buriall is there expreſſed: therefore by the omitting to ſpeake of mourning for *Ieſua*, no ſuch thing is inſinuated: and thinke you then, that *Moſes*, whom the Iſraelites mourned for, went to hell to a place of darkneſſe? Whence came he then, when he appeared in ſuch ſhining brightneſſe and great glorie with Chriſt in mount Tabor: was hee ſuddenly drawne out of that darke dungeon, and by and by plunged there againe? What groſſe and abſurd conceites are theſe of thoſe bleſſed Saints? is it to be thought, that he whoſe face ſhined while hee liued like the Sunne, was as darke as pitch in his ſoule, when he was dead.

4 Saint *Peter* knew *Dauids* minde better, then ſuch giddie Gloſſe-makers: he ſaith, verſ. 31. *That Dauid ſpake of Chriſts reſurrection*, which is out of the graue, not from hell: And verſ. 24. *He looſed the ſorrowes of hell*, as their vulgar tranſlation readeth. The hell that Chriſt went to, hee looſed the ſorrowes of by their owne Text: but in this *hell*, they ſay, there is no *ſenſible paine*, and therefore no ſorrow to be looſed.

5 They muſt bring better Scripture, then *Tobies* booke, to proue a point of beleefe, as they make this to be: yet the place may receiue the ſame anſwere, which was made to the firſt: ſoules haue no old age, that goe to hell, but bodies.

6 There was corruption, and wormes in the hell, that *Iob* went vnto: *I ſhall ſay to corruption* (ſaith he)

he) *thou art my father, and to the wormes, ye are my mother and ſiſters*: wormes are in the graue, not in hell. How blinde are thoſe Doway deuiſers, that they can ſee nothing?

The words of the Apoſtle are theſe: *Whereby the holy Ghoſt this ſignified, that the way to the holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding, &c.* The meaning of the Apoſtle is, that by force and vertue of the ſacrifices offered vnder the law, the Tabernacle yet ſtanding, the way to heauen was not opened: but by the blood of Chriſt, which hath made a way vnto all beleeuers into the kingdome of heauen, ſince the world began: and this appeareth to be the meaning by the words following, *which only ſtood in meats and drinks, and diuers waſhings & carnall rites*: the compariſon is not then of the times, but of the things: a way was opened the, but not by the things then in vſe, which were not able to purge the conſcience. And yet it is true alſo comparatiuely, in reſpect of the times, that the way was not opened for actuall entrance into perfect glorie both in bodie and ſoule, vntill Chriſt came, who was the firſt, that in bodie and ſoule tooke poſſeſſion of perfect glorie in heauen.

The Proteſtants.

THat the holy Patriarkes, Fathers and Prophets died in the ſame faith before the comming of Chriſt, which all true Chriſtians doe not hold, and were preſently receiued into the ioyes of heauen, and not kept in any infernall place or dungeon of darknes: thus it is proued.

*Argum.*1. They had all faith, and beleeued in Chriſt: yea, the ſame faith that is now preached, as it is defined by the Apoſtle, Heb.11.1. *They alſo by this faith obtained remiſſion of ſinnes*, Roman.4.7. *Bleſſed are they whoſe iniquities are forgiuen*, as it is alleaged out of the Pſalme: *Ergo*, they were bleſſed: but out of the kingdome of God there was no bleſſedneſſe to be found; therefore they alſo went to heauen.

Your owne Maſter of ſentences alſo here witneſſeth with vs: *Eadem fides ſaluatoris, quæ nos ſaluat, ſaluos iuſtos faciebat antiquos, &c.* The ſame faith, which ſaueth vs, did alſo ſaue the ancient righteous, the great with the ſmall. For as we beleeue that Chriſt is come in the fleſh, ſo they, that he was to come: as we beleeue that he died and roſe againe, ſo they, that he ſhould die and riſe againe. And *Gregorie* compareth both, to thoſe that went before, and followed Chriſt riding to Ieruſalem, crying, *Oſanna, &c. lib.*3. *diſtinct.*25.*a.* From this place wee may further reaſon thus: The ſame faith hath the ſame effects and fruits; the Patriarkes had the ſame faith with vs: *Ergo*, they were ſaued and went to heauen, as all beleeuers now doe. Againe, they that went before Chriſt entred into Ieruſalem, as well as they that followed: wherefore the forerunners of Chriſt, that beleeued in him, by the ſame faith entred into heauen.

*Argum.*2. If the heauens were not opened before Chriſts aſcenſion, as the Rhemiſts affirme: then none went to heauen before Chriſt aſcended. But that is falſe: *Henoch* and *Elias* by their owne confeſſion were taken vp into Paradiſe: ſo was the ſoule of the theeſe vpon the Croſſe. But Paradiſe is in heauen, yea the third and higheſt heauen, as S. *Paul* calleth it, 2. Cor.12.4. And ſo *Auguſtine* expoundeth that place, *Voluit Deus Apoſtolo demonſtrare vitam, in qua poſt hanc vitam viuendum eſt in æternum*: The Lord would ſhew vnto the Apoſtle that life, wherein, after this life, wee ſhall liue and remaine for euer: *De Gen. lib.*12.28. Theſe three therefore went to Paradiſe, which is no infernall or place of darkneſſe, but a celeſtiall habitation of ioy, light and felicitie. They were not then in *Limbo Patrum*, in the dungeon of the Fathers. Wherefore wee conclude, there was acceſſe to heauen before the aſcenſion of Chriſt. 2.Cor.12.4.

*Argum.*3. Beſide out of Scripture many ſtrong arguments may be gathered, to proue that the Fathers and Patriarkes were in heauen, a place of ioy, not in the imagined *Limbus*, a dungeon of darkneſſe, before the comming of Chriſt.

Firſt, *Euery one that beleeueth, hath euerlaſting life*, Iohn 5.24. *Abraham beleeued*, Rom.4.3. *Ergo*, *Abraham* had and was in euerlaſting life: *Ergo*, not in *Limbus*, which is a place of paine, as they confeſſe: but in euerlaſting life is no paine. Iohn 5.24. Rom.4.3.

Secondly, the ſoules of the faithfull before Chriſt were in celeſtiall Ieruſalem, for they are the congregation of the firſt borne, whoſe names are written in heauen, Heb.12.23. they were the firſt borne vnto Chriſt in the world: *Ergo*, their names were written in heauen. Heb.12.23.

Thirdly, where the holy Angels were, there alſo were the ſoules of the ancient faithful, Heb.12.22. The companie of the Angels and the congregation of the firſt borne belong all to one place; ſo alſo *Lazarus* ſoule was carried by the Angels: but the Angels are in no other place but heauen. *Ergo.* Heb.12.22.

Further, as out of theſe words, I am the God of *Abraham*, *Iſaac* and *Iacob*, our Sauiour proueth the reſurrection, becauſe he is not God of the dead but of the liuing; ſo by the ſame reaſon wee may conclude they were in heauen: for if it be inglorious for God to be named of the dead, euen ſo alſo it is to call himſelfe by them, that are in paine, in darkneſſe, abſent from God, as all they are which are imagined to be in *Limbo*: *Ergo*.

*Argum.*4. The Fathers and Patriarkes, before Chriſts comming, were in *Abrahams* boſome: but that was no infernall place or priſon, ſuch as they imagine *Limbus Patrum* to be. *Auguſtine* proueth that it could not be *membrum*, or *pars inferorum*, a member or part of Hell, or any infernall place, as the Ieſuites hold: Firſt, the text ſaith, there is *magnum chaos*, a great gulfe, a great diſtance betweene, Luke 16.26. and verſe 23. The rich man ſaw *Abraham* a farre off: wherefore it is not like, that both thoſe Luke 16.26.

thoſe places ſhould be infernall. Secondly, *Abrahams* boſome, was *quietis habitatio, & felicitatis ſinus*, a place of reſt and bliſſe: but ſo is not any infernall place, where there is horror, and darkneſſe. Thirdly, the place where the rich man was, is called Hell, or infernall: there is no ſuch thing ſaid of *Lazarus*, that he was in any lower place; but aboue in ſome high and farre diſtant place: for the rich man is ſaid to lift vp his eyes. *Auguſtine* then concludeth: *Ne ipſos quidem inferos vſpiam ſcripturarum locis in bono appellatos reperire potui. Epiſtol. 99.* I doe not finde that this word *infernall*, is taken any where in the Scriptures in the good part. And therefore the boſome of *Abraham*, being a place of reſt, ſaith he, cannot be any infernall place. One of your owne writers maketh *Abrahams* boſome to be the ſame place, where the Saints now are in happineſſe and ioy, and Ieſus Chriſt himſelfe: *Intrepidè pergamus ad redemptorem noſtrum, &c.* Let vs therefore goe without feare to our Redeemer Ieſus, to the aſſemblie of the Saints, &c. and to the boſome of *Abraham* with *Lazarus. Eſpenc. in 2. Timoth. cap. 4. p. 167. d.*

Concil. Aquiſgranenſ. lib. 3. cap. 3. Confuſiones duas eſſe legimus, vnam temporalem, per quam omnis peccator pœnitendo peccaſſe confunditur: alteram æternalem, & ſine fine manſuram, quam hi, qui à ſiniſtris ſunt, audituri ſunt, quibus dicetur, ite maledicti, &c. We reade of two confuſions, one temporall, by the which a ſinner in repenting for his ſinne is confounded or aſhamed: another eternall, to endure without end, which they that are on the left hand ſhall heare, to whom it ſhall be ſaid, Goe ye curſed, &c. If then according to the ſentence of this Councell there bee two confuſions or abaſhments, one temporall in this life, another eternall afterward: then was there neuer any ſuch *Limbus Patrum*, a dungeon of darkneſſe, for the Fathers: vnleſſe they will ſay, that when the Fathers were thruſt into ſuch a darke dungeon or priſon, it was no confuſion or abaſhment vnto them.

And becauſe our aduerſaries doe here accumulate and heape vp many teſtimonies of the Fathers, whom we confeſſe for the moſt part of them, eſpecially the latter ſort of them, to haue been in this error; yet that it may appeare, that the truth is yet more ancient, I will alleage the ſentence of a moſt ancient father, namely *Origen*, vpon theſe words of *Iob*, Naked ſhall I returne, &c. *Nudus ibo illac, &c.* I ſhall returne naked thither; whither? euen where *Adam* and the reſt of my Elders are gone, where the tabernacles of the righteous are, the reſt of the faithfull, the conſolation of the godly: where is *Abrahams* boſome, the companie of Angels, the kingdome of Chriſt, life and light, and glorie, and ſight of God: *Orig. in 1. cap. Iob.* But where elſe are all theſe to be found, but in heauen, for in *Limbus* is neither light, nor comfort, nor Angell, nor Chriſt, nor the glorie of God to be ſeene? What cleerer euidence of antiquitie can be required?

See this truth ſealed by the blood of Martyrs: *Richardus Feurus* who ſuffered for the truth at Lions *anno* 1554. being asked where the old Fathers were before the death of Chriſt, anſwered; *They were in life eternall, which they looked for, being promiſed before to Adam, Abraham, and the Patriarks in the ſeed to come: Fox* pag. 913.

Pag. 833. 1. 40.

The ſincere iudgement of Biſhop *Ridley* holy Martyr we haue ſeene before.

Homil. de Diuite in Luc. 16.

Now for further euidence herein: 1. *Chryſoſtome* vpon thoſe words of the rich man, Luke 16. 24. *Father Abraham haue mercie on me, &c.* thus writeth: *Sanctus quidem Abraham, ſanctus & beatus eſt, & omnes in iſtius ſinum, ire feſtinemus, &c.* *Abraham* is holy, holy and bleſſed is *Abraham*, let vs make haſte to goe into his boſome: but whoſoeuer is either in hell, or in the kingdome of heauen, I cannot tell whether he can ſhew pitie, &c. Here *Chryſoſtome*, though he thinke that *Abraham* yet is not in the perfect ſtate of bleſſedneſſe in the kingdome of God, which ſhall not bee till the reſurrection: yet he taketh *Abrahams* boſome to be the receptacle of the ſoules of the faithfull ſtill. Contrarie to the opinion of the Romaniſts, who think that their *Limbus* had an end at the death of Chriſt. *Nilus* ſaith, that by the boſome of *Abraham* our Lord did vnderſtand *that high ſtate in the bleſſed reſt of the godly*: and by hell euerlaſting damnation and puniſhment, he left no middle place betweene thoſe, &c. If the boſome of *Abraham* be the higheſt place of bleſſed reſt, then can it not be any part of hell.

Lib. de Purgatorio. τὴν ἀκροτάτην κατάστασιν ἐν τῇ ἀναπαύσει λῆξιν τῶν θεοφίλων.

Lib. 4. cont. Marcion.

2. *Tertullian* of the Africane and South Church ſaith, *Eam regionem ſinum Abrahæ dico, & non cœleſtem, ſublimiorem tamen inferis, interim, refrigerium animabus iuſtorũ donec conſummatio rerum reſurrectionem omnium, &c.* That place (of the ſoules departed) I ſay is the boſome of *Abraham*, not in heauen, yet higher then hell, a refreſhing to the ſoules of the iuſt, vntill the conſummation of al things at the reſurrection, &c. Though he thinketh, that the ſoules departed haue not their perfect conſummation in heauen, yet he differeth in two points from the Romaniſts, that the boſome of *Abraham* is no part of hell, and that it is the receptacle of the ſoules of the iuſt vntill the reſurrection. *Origens* opinion we haue ſeene before.

Harm. ſect. 7. pag. 112.

3. Latter Confeſſion of Heluetia, chap. 12. *The Fathers had the Goſpell in the writing of the Prophets, by which they attained ſaluation in Chriſt through faith.* They beleeue the Fathers were ſaued in Chriſt, then they went not to hell.

Comment. in 1. Cor. 15. diſput. 26.

Maldonat. in eum locum.

4. Diuers of the Romaniſts themſelues wreſt thoſe places of the Scriptures, by the which commonly they proue their *Limbus*: as *Salmeron* ſaith of that place Zach. 9. 11. *Hæc verba non ad Limbum ſpectare videntur, &c.* Theſe words ſeeme not to belong vnto *Limbus*, becauſe this is ſaid to be a place without water: but the Patriarkes wanted not the water of refreſhing, &c. Likewiſe concerning that place of the boſome of *Abraham*, Luke 16. *Maldonate* the Ieſuite ſaith, *Valde ſuſpicor*

per ſinum Abrahæ ſummum cœlum deſignari, I doe greatly ſuſpect, that by the boſome of *Abraham,* the higheſt heauen is aſſigned, &c. and that place Hebr. 11. 40. *Ribera* another Ieſuite thus interpreteth, *Apoſtolus loquitur de conſummata beatitudine corporis et animæ in die extremi iudicij:* The Apoſtle ſpeaketh of the perfect bleſſedneſſe of body and ſoule in the day of the laſt iudgement, &c.

Riber. in eum locum.

Thus theſe patrones of *Limbus* doe croſſe themſelues in their owne erroneous conceits: but it will be here obiected, that the current opinion of the auncient writers is, that the fathers were not in heauen before the aſcenſion of Chriſt, as *Bellarmine* to that purpoſe citeth 14. fathers, but he nameth them onely, he produceth not their teſtimonies.

Lib. 4. de Chriſt. anim. c. 12.

To this wee anſwere. 1. That all the fathers concurre not with them, as hath beene ſufficiently ſhewed before, as *Chryſoſtome, Origene, Tertullian, Auguſtine.* 2. Concerning the reſt, they might haue this meaning, that the fathers of the law, had not ſuch fulneſſe of ioy before, as at the comming of Chriſt. And this we denie not, but that thoſe bleſſed ſpirits might haue ſome occaſion of ioy, as *Calvine* ſaith: I willingly confeſſe, *Chriſtum ipſis illuxiſſe virtute ſui ſpiritus, &c.* That Chriſt did ſhine vpon them by the vertue of his ſpirit, that they might know that the grace which they onely taſted of in hope, was then exhibited to the world, &c. Euen as the Angels alſo reioyced in the contemplation of this myſterie, as Saint *Peter* ſaith, *Which things the Angels deſire to behold.* 3. But if the fathers opinion be, that their ſoules were not at all in heauen, but kept out till Chriſts comming thither, Herein, we craue but that libertie, which the Papiſts themſelues vſe in reiecting the fathers current opinions, in other like points: as *Sixtus Sarenſis* confeſſeth, that all theſe fathers, *Papias, Apollinarius, Tertullian, Victorinus, Lactantius, Seuerus, Iuſtinus Martyr,* doe hold, that the ſoules ſhall raigne in the earth a thouſand yeeres before the comming of Chriſt. Likewiſe *Stapleton* ſaith, that all theſe fathers, *Clemens* B. of Rome, *Origene, Tertullian, Chryſoſtome, Theodoret, Oecumenius, Theophil. Ambroſ. Bernard,* doe thinke, that the ſoules of the righteous doe not enioy the ſight and preſence of God, till the day of iudgement: and yet they refuſe them herein, and vpon good reaſon: And ſo may we in this their conceit touching the fathers of the olde law.

Lib. 2. inſtitut. c. 16. ſect. 9.

1. Pet. 1. 12.

Bibliothec. lib. 5. annot. 233.

Stapleton. de ſcript. lib. 5. c. 2. ſect. 5.

AN APPENDIX OR APPERTINANCE OF THIS question, concerning the apparition of *Samuel.*

The Papiſts.

THey hold opinion, that it was the very ſoule of *Samuel* that appeared at the witches houſe at *Endor* vnto *Saul*: and vſe it as an argument, to proue that the ſoules of the Patriarkes were not in heauen, but in ſome infernall place, before Chriſts comming, becauſe *Samuel* aſcended out of the earth, *Bellarm. de Chriſt. anim. lib. 4. 11.*

10. Error.

Argum. 1. Becauſe he that appeared to *Saul,* is called *Samuel* in the text. *Auguſtine* anſwereth, that the images of things, are called by the names of the things themſelues: as Geneſ. 41. *Pharao* ſaid, hee ſaw eares of corne, and fat and leane kine in his dreame, when they were but the images of ſuch things: So the diuell becauſe he appeared in the ſhape of *Samuel, Samuel* himſelfe is ſaid to bee ſeene: *Ad Simplicianum lib. 2. quæſt. 3.*

1. Sam. 28. v. 11. to ver. 16.

And againe, *Hiſtoricus mentem Saulis et habitum Samuelis deſcripſit, et quæ dicta et viſa ſunt exprimens, &c.* The Hiſtorian did deſcribe the minde of *Saul* and habite of *Samuel,* expreſſing what was ſaid and done, omitting to ſay, whether they were true or falſe, &c. The text ſaith, that *Saul* vnderſtoode it was *Samuel,* not that it was *Samuel, Sed male intellexit,* but he vnderſtoode amiſſe, and ſo receiued a reward of his error.

Argum. 2. Eccleſiaſtic. 46. It is ſet downe as a commendation of *Samuel,* that he propheſied being dead: *Ergo,* it was *Samuel* indeede, *Bellarm. de Purgat. lib. 2. cap. 6.*

Eccleſi. 46. 20.

Auguſtine, anſwereth, that this booke was not receiued into the Canon of the Scriptures: It is not Canonicall. *De cura pro mortuis, cap. 15.*

Argum. 3. He telleth *Saul* things to come, as how the next day he ſhould be ouercome, and ſlaine. But the diuell knoweth not things to come, *Bellarm. ibid.*

Auguſtine anſwereth, *Facile eſt & non incongruum:* It is an eaſie matter with God, and not vnlikely, that ſome things ſhould be reuealed to euill ſpirits, for the greater puniſhment of the wicked: for otherwiſe wee might meruaile; *Quomodo dæmones agnouerint Chriſtum, quem Iudæi non agnoſcebant:* How the diuels knew Chriſt, whom the Iewes did not acknowledge: *Ad Simplician. lib. 2. quæſt. 3.*

Further, he ſaith, it was no great matter to fore-ſee the death of *Samuel* a little before; *Cum ſigna quædam ſoleant apparere morituris, &c.* When as ſome ſignes vſe to appeare to men themſelues, that are forſaken of God, *Quanto magis diabolo,* How much more vnto the diuell? &c.

The Proteſtants.

THat it was not the ſoule of *Samuel* which appeared, who was now at reſt; but the diuell in the likeneſſe of *Samuel,* who alſo can transforme himſelfe into an Angell of light: *Auguſtine* proueth by theſe foure arguments.

Argum. 1. Becauſe the Witch or Pythoniſt vſed enchauntments, vnto the which the ſoule of ſo holy a Prophet was not ſubiect, *Dæmoniacis incantationibus vel viderit. De mirabilibus ſcriptur. 2. cap. 11.*

Bellarmine anſwereth that *Samuel* preuented her inchantment, and came vp voluntarily.

Anſw. The text is contrarie, verſ.11. for the woman firſt asked *Saul*, whom ſhe ſhould bring vp, that is, by her charmes and incantations: and he ſaid, bring me vp *Samuel*.

*Argum.*2. *Quomodo Saul,&c.* How could *Saul* obtaine to heare a Prophet ſpeake from the dead, whom God vouchſafed not to anſwere by Prophets aliue? The text is, that God gaue him no anſwere neither by Prophets, nor by dreames: therefore I haue called for thee, verſ.15. *Ergo*, it was not *Samuel*, for then God ſhould haue giuen him anſwere by Prophets.

*Argum.*3. If it had been *Samuel*, he would not haue told a lie vnto *Saul*, ſaying, to morrow thou ſhalt be with me: *Magno quippe interuallo ſeparari bonos à malis legimus:* For wee reade that the good are ſeparated from the bad by a great diſtance after this life, as it appeareth in the ſtorie of *Diues* and *Lazarus*. *Auguſt.ad Simplician.lib.2.qu.3.*

Bellarm. He ſaith as much, as you ſhall be dead: noting the generall condition, not the particular ſtate of the dead: and he ſaith further, Thou and thy ſonnes ſhall be with me to morrow, but *Ionathan* being a righteous man, went not to the ſame place that *Saul* did: wherefore, *ye ſhall be with me*, is as much to ſay, Ye ſhall be dead.

2.Sam.12.23.
Luk.23.43.

Anſw. This phraſe in Scripture importeth, and implieth alſo the particular ſtate of thoſe that are departed, as 2.Sam.12.23. *Dauid* ſaith of his childe, I ſhall goe to him, he ſhall not come to me: And Luke 23.43. Chriſt ſaith, This day ſhalt thou be with me in Paradiſe: In both places it ſignifieth to be in reſt and ioy, in the ſame place, where they are, with whom they are ſaid, they ſhall be: *Ergo*, it ſhould be ſo taken here. Neither is it neceſſarie to vnderſtand *Ionathan* in this ſpeech, ſeeing that hee ſaith not all his ſonnes: and there were two other of his ſonnes beſide *Ionathan* ſlaine, namely, *Abinadab*, and *Malchiſhuah*, 1.Sam.31.2,6. So that the ſpeech is true, *thou and thy ſonnes*, though *Ionathan* be excluded.

1.Sam.31.2.6.

*Argum.*4. If it had been *Samuel*: *Vtique vir iuſtus non permiſiſſet ſe adorari:* The iuſt man would not haue ſuffered himſelfe to be adored and worſhipped: as the diuell doth take it at *Sauls* hands, to be worſhipped of him. For the text ſaith, he enclined his face toward the ground, and bowed himſelf, or worſhipped: *Auguſt.quaſt.ex veteri teſtam.*27.

Bellarmine ſaith, that he did giue no other worſhip vnto him, then was due vnto the ſoule of *Samuel* ſo great a Prophet.

Acts 10.25.
Apoc.22.9.

Anſw. *Cornelius* did no otherwiſe worſhip *Peter*, then by falling downe as *Saul* here doth, nor *Iohn* the Angell, Apocal.22. yet neither of them are permitted to doe it: Wherefore, if this had been true *Samuel*, he would not haue arrogated more to himſelfe, then either *Peter*, or the Angell. Whereforte as S. *Auguſtine* ſaith, *Hoc nititur, vt adoretur, quaſi Deus*, He goeth about to be worſhipped as God, and therefore it was ſurely Satan, not *Samuel*. Thoſe foure effectuall reaſons of S. *Auguſtine* are confirmed by their owne decrees, *Cauſ.26.qu.5.c.14.* howſoeuer *Bellarmine* at his pleaſure reiecteth both the one and the other.

Concion.2. de Lazaro,

1. *Chryſoſtome* thus deliuereth his opinion touching the apparitions of the dead: *Quid eſt, quod dæmones dicunt, Monachi illius ſum anima,&c.* What is it then, that the diuels ſay, I am the ſoule of ſuch a Monke? truly I therefore beleeue it not, becauſe the diuels ſay it, *decipiunt enim auditores*, for they deceiue their hearers, &c. And ſo alſo the diuell was a deceiuer in this apparition of *Samuel*.

Lib.de anima.

2. *Tertullian* ſaith of this matter: *Abſit vt animam cuiuſlibet ſancti, nedum Prophetæ à dæmonio credamus extractam,&c.* Farre be it from vs to thinke, that the ſoule of any Saint, much leſſe of a Prophet, can be fetcht vp by the diuell, being taught, that Satan can transforme himſelfe into an Angell of light, much more *in hominem lucis*, into a man of light.

Harm.ſect.16. pag.484.

3. Latter Confeſſion of Heluetia, chap.25. *Now that which is recorded of the ſpirits or ſoules of the dead ſometime appearing to them that are aliue,&c. wee count thoſe apparitions among the deluſions and deceits of the diuell,&c.*

4. See before for the Latine Church the decree of *Gratian*, collected by *Rabanus*, out of *Auguſtine*, *Iſidore* and others: cited before, *Cauſ.26.qu.5.c.14.*

THE SECOND QVESTION, CONCERning Purgatorie.

THe queſtion hath three parts: firſt, whether there be any Purgatorie for ſoules to be purged and cleanſed in after this life. Secondly, of other circumſtances and matters that doe belong thereunto. Thirdly, of prayer for the dead.

THE FIRST PART, WHETHER THERE BE any Purgatorie after this life.

The Papiſts.

Hæreſ.11.

THere is (they ſay) a certaine infernall place in the earth, called Purgatorie, in the which, as in a priſon houſe, the ſoules which were not fully purged in this life, are there cleanſed and purged by fire, before they can be receiued into heauen: *Bellarm. de Purgat. lib. 1. c. 1. lib. 2. c. 6. Rhemiſt. Mat. 12. ſect. 6.*

Argum. 1. Zachar. 9.11. Thou haſt looſed thy priſoners out of the pit where was no water, Pſal. 66.12. We went through fire and water. Theſe and ſuch like places the Ieſuite vnderſtandeth of Purgatorie, *Lib. 1. de Purgator. cap. 3.* Zachar.9.11. Pſal.66.12.

Anſw. Firſt, the Ieſuite brought this place before, to proue that there was *Limbus Patrum*, and now hee maketh it ſerue for Purgatorie: thus they can make the Scriptures to ſpeake what they liſt themſelues. But Purgatorie and *Limbus Patrum*, are two diuers, yea and contrary things: for the *Limbus* was onely for thoſe that liued before Chriſt; Purgatorie began ſince: the *Limbus* was voide of paine and puniſhment; ſo is not Purgatory: wherefore if the Lake or pit in *Zacharie* ſignifie Purgatory, it maketh nothing for *Limbus*: and if it ſerue for *Limbus*, then they miſſe of a place for Purgatory. But indeed it ſignifieth no ſuch thing: but is taken onely in that place for the affliction and miſery of this life, and ſpecially ſuch as the Iewes ſuſtained in the captiuity of Ieruſalem, as wee ſhewed out of *Auguſtine* And ſo doth he alſo expound ſuch and the like places out of the Pſalmes, as Pſal. 86.13. Thou haſt deliuered my ſoule from the loweſt graue. *Quid* (ſaith he) *eſt lacus infimus, niſi profundiſſima miſeria, qua non ſit profundior?* What elſe (ſaith he) is the loweſt pit or graue, but the loweſt degree of miſerie, then the which there can be no greater? Pſal.86.13.

Argum. 2. Matth 12.32. *Blaſphemie againſt the ſpirit ſhall not bee forgiuen, neither in this world nor the world to come*: *Ergo*, ſome ſinnes ſhall be forgiuen in the next world; and therefore there is a Purgatorie, for in hell there is no forgiueneſſe: *Bellarm. loc. 1. ex nouo teſtamento.* Matth.12.32.

Anſw. Firſt, by the world to come, is vnderſtood the world ſucceeding this, and ſo it anſwereth to the world preſent: as Marke 10.30. *They ſhall at this preſent receiue an hundred folde, and in the world to come life euerlaſting.* Wherefore Purgatorie being imagined to be now preſent, it cannot be taken to belong to the world to come: ſo alſo muſt we vnderſtand that place, that Chriſt is exalted aboue euery name, *that is named in the world, or the world to come*: that is, in the world which ſhall bee after this, I thinke they will not by the world to come, in this place, inferre Purgatorie; nor yet, where the Apoſtle ſaith, *The powers of the world to come.* Mark.10.30. Epheſ.1.21. Hebr.6.5.

Secondly, it followeth not, ſin againſt the holy Ghoſt ſhal not be remitted in the next world, *Ergo*, other ſins ſhall: no more, then it followeth, that where Chriſt ſaith, *I will not drinke henceforth of the fruit of this vine, vntill I drinke it with you in my fathers kingdome*, Mat. 26.29. that therefore hee did drinke of other things; becauſe he did not drinke of the Vine, &c. And whereas *Bellarmine* would iuſtifie this argument, by that example, where Chriſt ſaith, *My kingdome is not of this world*, and *Pilate* inferreth thereupon, *Art thou a King then?* where an affirmatiue is concluded out of the negatiue; the reaſon is not alike, vnleſſe he will reaſon as *Pilate* did: Thy kingdome is not of this world: *Ergo*, thou haſt a kingdome: ſo blaſphemie ſhall not be forgiuen in the next world: *Ergo*, there ſhall be blaſphemie then. Thus he might conclude truely, for in hell there ſhall be blaſphemie. Mat.26.29. Iohn 18.37.

Thirdly, S. *Marke* doth beſt expound S. *Matthew*, *He that blaſphemeth, ſhall neuer be forgiuen*: ſo that to be forgiuen neither in this world, nor the next, is neuer to be forgiuen. *Bellarm.* But *Marke* is rather to be expounded by *Matthew*. *Anſw.* Yea, let *Matthew* expound himſelfe: for verſe 31. hee ſaith, *Blaſphemie ſhall not be forgiuen*, that is, at all: and then he addeth in the verſe following, *neither in this world, nor the world to come*: ſo that not to be forgiuen in this world, or the next, is not to bee forgiuen at all. Mat 3.29. Mat.12.31.

Fourthly, that there is no remiſſion of ſinne after this life, the Scripture is euident, *Hee that beleeueth is not condemned, but hee that beleeueth not, is condemned alreadie.* Vpon which place the *Rhemiſts* giue this note, That he that beleeueth, ſhall not be condemned either at the houre of death, or day of iudgement: from which place I reaſon thus, Euery man either dying in faith, or without faith: if he die in incredulity, he is condemned, and there is afterward no hope; if in faith, hee is freed from condemnation, and entred into life, and ſo conſequently deliuered from his ſinnes: therefore in this life wee onely obtaine remiſſion of ſinnes, becauſe faith is onely of this life, whereby our ſinnes are remitted. *Ambroſe* alſo ſaith, *Qui hic non acceperit remiſſionem peccatorum, illic non erit*: Hee that receiueth not heere remiſſion of ſinnes, ſhall not bee there, that is, in heauen, *de bono mort. cap. 2.* Iohn.3.18.

Argum. 3. Luke 8.55. *Her ſpirit came againe and ſhee roſe* Chriſt raiſed the Rulers daughter to life This euidently ſheweth that there is a third place beſide Heauen and Hell: for the ſoules that are there cannot returne againe, *Rhemiſt.* Luk.8.55.

Anſw. Surely, a goodly argument, the ſpirits of *Lazarus* and of the Maide returned: *Ergo*, there is a third place: and why may you not thinke, that their ſoules were, whereas the ſoules of other righteous are? And why may not the Lord bring at his pleaſure, if it pleaſeth him, the ſoules at reſt, into their bodies againe? And this further may be thus ſhewed: after the reſurrection of Chriſt, the bodies of many that were dead, appeared out of their graues, Matth. 27.53. If Chriſt then by his power be able to call the body out of his place, which is the graue, euen ſo the ſoule alſo. Againe, S. *Paul* ſaith, Hee was taken vp into the third heauen, whether in his bodie or not, hee knoweth not, but in his ſpirit and ſoule, he was ſure he was there: therefore it is poſſible with God, to call the ſoules from heauen vnto the body, the more to manifeſt his glory. Further I aske, where the ſoule of *Dorcas* was Mat.27.53. 2.Cor.12.3.

after her departure: I thinke they will not ſay in Purgatorie, ſhe being a woman full of good workes and almes while ſhe liued: if ſhe were then in heauen, and *Peter* called her ſoule into her bodie againe; ſhall the Maſter be able to doe leſſe, then the diſciple? Saint *Gregorie* alſo reporteth, *lib.1.dialog.c.9.* how S. *Fortunatus* raiſed againe one *Marcellus* an holy man, which was carried by the Angels into a bleſſed place: this ſtorie is receiued by *Bellarmine*, who alſo granteth that holy men may returne from other places then Purgatorie, *lib.2.de Purg.c.8.* Wherefore this example of *Lazarus* concludeth not.

Argum.4. Of all other they moſt inſult, and beare themſelues bolde vpon that place of S. *Paul*, 1.Corinth.3. which being rightly vnderſtood, doth not helpe them any thing at all: verſ.13. The fire ſhall trie euery mans worke: verſ.15. If any mans worke burne, he ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe, yet as it were through the fire. *Bellarm.& Rhemiſt.* by fire here vnderſtand the flames of Purgatorie: by wood, ſtubble, ſtraw; veniall ſinnes, which muſt be purged by that fire, *Rhemiſt. 1.Cor.3 ſect.3.* 1.Cor.3.13.15

Anſw. Firſt, by the precious matter here, as of gold, ſiluer, are not the workes of charitie vnderſtood, but the preaching of ſound doctrine: by ſtraw, and ſtubble, and wood, and other combuſtible matter, the affectation of eloquence, and corrupt teaching of the truth, yet holding the foundation; not veniall ſinnes, as the Rhemiſts affirme: and this *Bellarmine* alſo granteth. And ſo S. *Ambroſe* expoundeth, *Opus quod ardere dicitur, mala doctrina eſt, &c.* The worke that ſhall burne is euill doctrine, &c. *in 3.1 ad Corinth.* Doth then their purgatorie fire diſcerne betweene ſound and corrupt doctrine? but that they imagine to be a puniſhing and purging fire, not a trying and diſcerning fire, as this is, whereof the Apoſtle ſpeaketh.

Secondly, fire is here taken allegorically, as the reſt of the words are, of gold, ſiluer, ſtubble: neither can it be taken for their Purgatorie fire; becauſe it trieth the workes only, not the perſons, and all muſt be tried by this fire, as well thoſe that build gold and ſiluer, as the other: but all ſhall not paſſe through Purgatorie, by their owne confeſſion. They are driuen to this ſhift, to graunt, that verſ.13. the fire is taken in one ſenſe, namely, for the ſentence and iudgement of God, and verſe 15. in another, that is, for the flames of Purgatorie. But who ſeeth not how abſurd a thing this is, that in an allegorie the ſame word, and in the ſame place, ſhould be ſo diuerſly taken? It is apparant then that this is the meaning, that *the day*, that is, the time, ſhall declare it: for God hath appointed a time to examine euery mans doctrine by fire: which is nothing elſe but the iudgement of God by the fire of his word, whereby euery man, in the day of his calling and conuerſion, ſhall know whether he hath preached aright or not.

Firſt, I will proue this expoſition to be ſound, and then ſhew how it is impugned. Firſt, this fire muſt needs be either a materiall fire, or a ſpirituall: if materiall, then either euerlaſting fire, or purgatorie fire, or the fire of the iudgement day: not the firſt, becauſe that is only for the wicked; not the ſecond, nor the third, becauſe they doe not trie works, but the perſons; but this fire trieth euery mans worke: *Ergo*, it is not a materiall, but a ſpirituall fire.

Secondly, this fire is a triall of euery mans doctrine, how he hath preached and taught; but no materiall fire can make triall of doctrine: *Ergo*, a ſpirituall fire.

Thirdly, as is the gold and ſiluer, ſtubble, wood, &c. ſo is the fire; but they muſt be vnderſtood ſpiritually: *Ergo*, ſo muſt the fire.

And thus much *Bellarmine* granteth, that in the two firſt places the fire of Gods iudgement muſt be vnderſtood, but not in the third, in the 15. verſe.

Contra. Firſt, that fire, whereby a man ſuffereth loſſe in his worke, is the fire hee ſhall be ſaued through, verſ.15. but the firſt fire is ſpirituall, becauſe it examineth the worke it ſelfe: *Ergo*, the other is the ſame ſpirituall fire.

Againe, by the ſame fire is as well the ſaluation of the worker, as the probation of the worke: for the probation of the worke tendeth to the ſauing of the worker: but the worke is proued and tried by a ſpirituall fire. *Ergo, &c.*

Further, *Bellarmines* owne application of the ſimilitude ſheweth as much: for he thus expoundeth it, as if two workmen ſhould make two houſes, one of hewed ſtone, the other of timber and ſtraw: fire is ſet to both houſes; the workman in the ſtone houſe is vntouched of the fire, and his houſe ſafe: but the other houſe burneth, and the builder within is in danger, and cannot eſcape, but by paſſing thorough the fire, *cap.4.loc.2.* Doth he not euidently graunt, that it is one and the ſelfeſame fire, wherewith the houſe is burned, and through the which the builder eſcapeth? So then theſe foure properties named by the Apoſtle, of reuealing, trying, burning, ſauing, muſt be referred to one and the ſelfeſame fire, which is a ſpirituall fire, and not a materiall: therefore no purgatorie fire.

Now *Bellarmine* goeth about to infringe this our expoſition of the ſpirituall fire of truth, whereby euery mans worke is tried in this life, by theſe reaſons:

Firſt, the Apoſtle ſaith, *The day of the Lord ſhall declare it*, verſ.13. which is in Scripture taken for the day of iudgement; and therefore it ſhall not declare it in this life.

Anſw. In the Originall Greeke we reade onely *the day*, and not *the day of the Lord*: ſo that word ſeemeth to be added in the vulgar Latine. And againe, there ſhall be no purgatorie fire after the day of iudgement: wherefore herein they doe contradict themſelues.

Secondly, *The day which ſhall be reuealed by fire*, ſaith the Apoſtle; what day is this elſe but the day of iudgement, which the preciſe ſignifying of fire declareth? *Rhemiſt.*

Anſwere. I will oppoſe againſt them the iudgement of *Bellarmine*, who ſaith, That the fire of the day of iudgement cannot here be vnderſtood: firſt, becauſe that fire ſhall worke onely vpon the wicked, but S. *Pauls* fire ſhall trie all. Secondly, that fire maketh not triall of workes, as S. *Pauls* fire doth. Thirdly, it would follow that they which build hay, ſtubble, &c. ſhould not enter into heauen before the day of iudgement: ſo are they anſwered with their owne.

Thirdly, this fire ſhall try euery mans worke what it is: but this difference of mens working is not alwaies ſeene in this life, *Ergo, ſic Rhemiſt. Bellarm.*

Anſwere. Firſt, the Apoſtle meaneth not euery worke whatſoeuer ſhall bee made manifeſt here, but he ſpeaketh onely of the worke of the Miniſterie, which is publike, and to be diſcerned of all. Secondly, neither is it neceſſarie to vnderſtand the manifeſtation of theſe workes to the ſight of others, but the reuealing thereof to their owne conſcience, which alwaies falleth out in this life to thoſe that ſhall be ſaued.

Fourthly, they, whoſe errors are reuealed by the word of God, and their mindes lightened, doe ſuffer no loſſe, but rather haue gaine by it: but the Apoſtle ſaith, that they whoſe worke burneth doe ſuffer loſſe by it, *Bellarm.*

Anſwere. They whoſe erroneous preaching is reuealed by the ſpirit in the word, ſuffer no loſſe, in reſpect that they themſelues vpon their repentance are ſaued: but yet they haue loſſe in regard of their labour, which is loſt, and of the greatneſſe of reward, which they ſhall haue, that preach ſincerely: and ſo is S. *Paul* to be vnderſtood, ſaying, *They ſuffer loſſe, &c.* yet *are ſaued.*

So then, notwithſtanding theſe obiections to the contrarie, our expoſition of the Reuelation and triall to be had in this life by the ſpiritual fire of truth in euery mans conſcience, as touching the worke of the Miniſterie, remaineth ſound, and agreeable to Scripture. To this conſenteth *Origen: Habuit Petrus aliquid plumbi, &c. Peter* had a little Lead, for our Sauiour ſaith vnto him, *O thou of little faith.* He therefore that is ſafe, is ſafe, as it were through fire: as the furnace trieth the gold, ſo tentation the righteous: *Veniendum eſt ergo omnibus, &c.* Wherefore euery one muſt come to the fire, muſt come to the conflatorie or fining pot, *Hom.6. in Exod.* Likewiſe S. *Hierome: Cum viderit Satanas nos ſuper fundamentum Chriſti, &c.* When Satan ſeeth vs vpon the foundation of Chriſt to build hay, or ſtubble; *ſupponit incendium,* hee ſetteth to the fire: wherefore let vs build gold, &c. and hee ſhall not dare to tempt vs, *lib. 2. aduerſ. Iouinian.* Both theſe fathers by this fire vnderſtand, the tentation in this life, whereby a man is tried, and brought to acknowledge his infirmitie: which is a preparation to the more excellent worke of the ſpirit, whereby they are further lightened.

I will alſo produce *Bernard* for the expoſition of this place, though I denie not, but that hee ſomewhat ſauoured of this Purgatorie inuention: theſe words, *He ſhall be ſafe, yet as thorough fire,* he thus interpreteth: *Ignis tria habet, fumum, lucem, ardorem, &c.* Fire hath three things, ſmoake, light, heate: the ſmoake, that is the bitterneſſe of ſoule: the light, is the confeſſion of the mouth: the heate is in the bodie the tribulation or puniſhment of repentance. The bitterneſſe then of the ſoule, the confeſſion of the mouth, the puniſhment of the bodie, are that fire, whereby the looſe and negligent builder ſhall be ſaued, *Serm. de lig. fœn. ſtipul.* But all theſe are in this life. *Ergo, &c.*

Argum.5. Matth.5.25. *Agree with thine aduerſarie while thou art in the way with him, leſt he deliuer thee to the Iudge, the Iudge to the Miniſter, and thou be caſt into priſon: Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paied the vtmoſt farthing.* Matth.5.25. This priſon, ſaith *Bellarmine*, is Purgatorie, out of which, after the debt is paied, the debter ſhall goe forth.

Anſwere. Firſt, this ſaying of our Sauiour may ſafely be expounded according to the letter of the affaires of this life, as S. *Chryſoſtome* doth expound it, that men to preuent their further danger, ſhould be readie to compound their controuerſies betime. And ſuch counſell alſo the Wiſeman giueth, *That* Prou.6.3. *if a man haue giuen his word, and is become a ſuretie for another, he ſhould not ſleepe before hee had deliuered himſelfe.* And this expoſition is moſt agreeable to the text: for the word is ἀντίδικος, an aduerſarie at the law. And Luke 12.58. where the ſame ſentence of our Sauiour is repeated, there is menti- Luk.12.58. on made of the Magiſtrate, and of the Iaylor, which are termes and offices properly fitting the buſineſſe of this life. *Bellarmine* hath not any thing worth the anſwering, contrarie to this ſenſe.

Secondly, if we draw theſe words to a ſpirituall vnderſtanding, by the priſon hell muſt be ſignified, a place of euerlaſting torment, and not Purgatorie.

Firſt, becauſe the word φυλακή, a priſon, is ſo taken, 1.Pet.3.19. for the place of the diſobedient, which 1.Pet.3.19. is hell: for I thinke, they will not ſend obſtinate ſinners to Purgatorie.

Secondly, he ſhall not come foorth, till he hath paied the vtmoſt farthing: or as S. *Luke* ſaith, *the vtmoſt mite*; that is neuer: vnleſſe hee dare ſay, that a ſinner is able by his puniſhment to ſatisfie the vtmoſt mite of his debt, that is, his ſinne vnto God, which is great blaſphemie to affirme, and contrary to the Scriptures: for we cannot anſwere God one thing of a thouſand. Iob.9.3.

Thirdly, this place may be expounded by that parable, Matth.18. where the vnkinde ſeruant is caſt Matth.18.34. into priſon, till hee ſhould pay all that was due, verſe 34. that is, he ſhould lie there for euer; for the 32. debt was ten thouſand talents, too much for a Prince, much leſſe for a ſeruant, to pay: and verſe 25. *he had nothing to pay*: and therefore his maſter forgaue him the debt, verſ.32. Wherefore we ſee our

debt is not paied vnto God by vs, but forgiuen; and where it is not pardoned, it can neuer be paied. Againe, it followeth, verſ.35. *So ſhall my heauenly father doe vnto you, if you forgiue not from your hearts one another your treſpaſſes*: What is this, ſo ſhall my father doe vnto you? ſend them to Purgatorie? No, but vnto hell: for vncharitable and malicious men, which will not forgiue others, I truſt they will not ordaine vnto a place of temporall puniſhment: for as S. *Iohn* ſaith, *He that hateth his brother, and*
1.Ioh.3.15. *ſo is a manſlayer, cannot haue eternall life.*

Fourthly, thus S. *Ambroſe* expoundeth this place, *lib.7.in Luc.c.12. Redde promiſſum, dum in hoc corpore es,&c.* Render thy vow or promiſe, while thou art in the body, before the exactor commeth, and caſteth thee into priſon, &c. Hence it followeth, that being in priſon, the promiſe, or debt, cannot be paied.

But S. *Auguſtine* more plainly: *Conſenti cum aduerſario,&c.* Conſent with thy aduerſarie in the way, &c. for afterward, when we are paſſed out of this world, *nulla compunctio, vel ſatisfactio remanebit*, There remaineth no compunction or ſatisfaction for ſinne, *tom.10 hom.5. ſuper illa. Conſenti cum aduerſar.&c.*

Math.5.22. *Argum.6.* Matth.5.verſ.22. *Hee that is angrie with his brother vnaduiſedly, is culpable of iudgement: he that ſaith, Racha, ſhall be puniſhed by a councell: but he that ſaith, thou foole: is guiltie of hell fire. Ergo*, all ſinnes are not puniſhed with hell fire, but ſome haue onely temporall chaſtiſement after this life: therefore in Purgatorie, *Bellarm.*

Anſwere. Theſe three degrees of puniſhment doe not ſhew diuers and differing places of puniſhment after this life, but a difference of puniſhment in hell; as it may be thus ſhewed:

1.Ioh.3.4. Rom.6.23. Firſt, euery tranſgreſſion of the law is ſinne, and the wages of euery ſinne is death: but to bee angrie raſhly, and to raile, are tranſgreſſions, and conſequently ſinnes, and ſo in themſelues worthie of euerlaſting death.

1.Ioh.3.14.15. Againe, He that loueth not his brother, abideth in death, that is, hath not eternall life, but he that is angrie vniuſtly with his brother, loueth him not. *Ergo.*

1.Cor.6.10. Further, no railers ſhall inherite Gods kingdome, that is, without repentance: but he that ſaith to his brother *racha*, that is, *idlebraine*, or *lighthead*, raileth: *Ergo*, this ſinne excludeth from heauen; and conſequently in it ſelfe is worthie of hell. Wherefore it is great boldneſſe in the Ieſuite to exempt thoſe ſinnes from hell fire, which the Scripture iudgeth worthie thereof.

And that theſe be three degrees of the ſame euerlaſting puniſhment, wherein Chriſt alludeth to the formes of iudgement amongſt men, S. *Auguſtine* ſheweth: *Iudicium dicitur,&c.* That is called Iudgement where the ſentence is not pronounced; that is a councell, where the puniſhment is yet conſulted of: but *Gehenna* or *Hell* is that, which hath certaine damnation, &c. *lib.1.de ſerm.in monte,cap.19.* Like as then, the pronouncing, conſulting, execution of ſentence, are all tending to the ſame puniſhment, yet in diuers degrees: ſo is it here, &c.

1.Cor.15.29. *Argum.7. Why are they then baptized for the dead, if the dead riſe not againe?* The Apoſtle ſpeaketh of the Baptiſme of teares, faſting, and prayer, which they did in behalfe of the dead, to eaſe them in the paines of Purgatorie: And that Baptiſme is taken for affliction, our Sauiour Chriſt ſheweth,
Luk.12.50. ſaying, *I haue a baptiſme to be baptized with, Sic Bellarm.cap.4.loc.3.*

Anſwere. Firſt, this is a forced and vnreaſonable expoſition of this Scripture: firſt, becauſe that in Scripture we reade of no ſuch Baptiſme by teares and faſting: the Scripture maketh mention of three
Math 3.11. Baptiſmes, *flaminis, fluminis, ſanguinis*: of the ſpirit. Chriſt is ſaid to baptize with the ſpirit: of water, as *Iohn* is ſaid to baptize with water: of blood, or of death, of which Baptiſme our Sauiour ſpeaketh: but to apply Baptiſme vnto teares, is improper; and they rather are ſaid to baptize themſelues, then to be baptized. Secondly, if the Apoſtles meaning were ſuch, why ſaith he not, *Why are we baptized*, rather then they, ſeeing that he himſelfe vſed, as they ſay, to pray for the dead? And whereas he ſaith, the Apoſtle doth vrge rather the ancient cuſtome of the Iewes, that praied for the dead, then the vſe of the Church, and therefore, ſaith, *they*, not *we*: it is falſe that the Iewes had any ſuch cuſtome, but rather the contrary, for *Dauid* praied for his childe, while he liued; but ceaſed to pray for him being dead. Thirdly, it is more agreeable to the text, to vnderſtand Baptiſme properly, for the Baptiſme of water, then coactly for the Baptiſme of teares: and ſo S. *Ambroſe* ſaith, that the Apoſtle alludeth to the erroneous vſe of ſome, that did either baptize the dead, or were baptized for the dead, in hope of the reſurrection. And whereas *Bellarmine* obiecteth, that the Apoſtle then would haue giuen ſome ſignification of this error, and not ſo lightly haue touched it: S. *Ambroſe* anſwereth, that the Apoſtle adding further, And why are we in ieopardie? but ſaith not, Why are we baptized? *Diſcreuit perſonas, oſtendens non catholicos eſſe,&c.* Hee doth diſcerne the perſons, ſhewing, that they were not Catholikes, that were thus baptized for the dead, *Ambroſ. in hunc locum.* This expoſition is better, and more agreeable, then *Bellarmines*: Firſt, becauſe in this ſenſe, we are not forced to take Baptiſme, for any ſuch new found Baptiſme, but properly for Baptiſme indeede. Secondly, becauſe in the Baptiſme of water there is a ſignification of the reſurrection, and a profeſſion of the hope thereof, which is agreeable to the Apoſtles purpoſe: but in the Baptiſme of teares there is no ſuch ſignification or repreſentation. Thirdly, becauſe that in the Baptiſme of water, the Baptiſme of teares is included, for prayer is made for the partie baptized: ſo that if Baptiſme of water bee applied to the dead, they haue alſo benefite by the Baptiſme of teares. Fourthly, this expoſition is more reaſonable, be-

cauſe of S. *Ambroſe* authoritie: yet it is no fit or proper interpretation of this place; as S. *Chryſoſtome* in his commentarie ſheweth by theſe reaſons:

Firſt, becauſe that *Marcion* that wicked heretike, whoſe followers did vſe to put one in the dead mans bed, after he was departed, and ſo baptized him for the dead, did alleage this place for that ſuperſtitious vſe, which might ſerue his turne very well; the Apoſtle giuing approbation thereof, without any word of reprehenſion at all, if this place were ſo to be vnderſtood.

Secondly, as theſe words of Chriſt, Vnleſſe you eate my fleſh and drinke my blood, &c. are ſpoken to the liuing, and not to the dead: ſo likewiſe, where he ſaith, Except a man be borne of water and the ſpirit, muſt be taken as ſpoken to the liuing.

Thirdly, if this were ſufficient for a man to be baptized when he is dead; then there might be hope for Pagans, Infidels, Iewes, when they are dead: vpon theſe reaſons *Chryſoſtome* infringeth this interpretation allowed by *Ambroſe*, which comming neerer the Apoſtles ſcope then *Bellarmines*, yet miſſing the marke, ſheweth his expoſition to be abſurd and vnreaſonable.

Secondly, then let vs ſee how this place is truely expounded: ſome therefore doe vnderſtand it of thoſe, who either deferring their Baptiſme, or not being before admitted to it of the Church, becauſe they were lately conuerted from Paganiſme, did deſire Baptiſme vpon their death-bed, being in a manner dead: and ſo were baptized for dead, that is, as dead. But this expoſition is not ſufficient: firſt, becauſe the Apoſtle ſhould haue ſeemed to approue their negligence, that did driue Baptiſme to ſuch a ſtreight, as to the point of death. Secondly, the argument of the Apoſtle being drawne from a particular cuſtome of ſome, and not from the generall vſe of the Church, could not ſo ſtrongly conclude. Thirdly, becauſe the force of the Apoſtles reaſon is drawne from *Baptiſme*, and *being baptized*, the firſt part of the propoſition, and not from the latter, *for dead:* for it followeth not, they that are deadly ſicke deſire to bee baptized: *Ergo*, they expect a reſurrection: vnleſſe that the reſurrection were ſhadowed forth in Baptiſme.

Wherefore leauing all by-expoſitions, I take none more fully to expreſſe the Apoſtles meaning, then that of Saint *Chryſoſtome*; who draweth the Apoſtles argument from the end and ſcope of Baptiſme, wherein whether wee conſider the confeſſion vttered in Baptiſme, the repreſentation of Baptiſme, or the efficacie thereof, whether theſe all together, or by themſelues; wee ſhall finde the argument to conclude: For the confeſſion, he ſaith, *Hoc ad finem cum baptizaturi ſumus, &c.* In the end, being about to baptize, we bid them ſay, I beleeue the reſurrection of the dead: For the repreſentation, *Aquam ſubire & hinc remeare, &c.* To goe into the water, and returne out of the water, are ſymboles, the one of deſcending, *ad inferos*, to the dead; the other, of riſing againe: and therefore S. *Paul* calleth Baptiſme the graue, *Ye are buried then by Baptiſme into his death.* And the Apoſtle further ſaith, *That by Baptiſme we are graft into the ſimilitude of his death, and into the ſimilitude of his reſurrection*, verſ. 6. For the third, the efficacie of Baptiſme, he ſaith, *Spiritus ſanctus, &c.* The ſpirit in Baptiſme conſumeth ſinne, as in a furnace, &c. and therefore the cauſe of death, which is ſinne, being extinct, death it ſelfe ſhall ceaſe, and the reſurrection follow. Thus then the Apoſtle ſaith, *They are baptized for dead*, that is, to die vnto ſinne, that they alſo may be partakers of Chriſts reſurrection. This expoſition is both ſound, and good, and moſt agreeable to the Apoſtles purpoſe: neither are the contrarie obiections of any moment. Rom. 6. 6.

First, *Bellarmine* obiecteth, that if the Apoſtle had ſpoken ſimply of Baptiſme, hee would haue ſaid, why are we baptized, as afterward, *Why are we alſo in ieopardie?* for the Apoſtle was baptized into the death of Chriſt as well as the reſt.

Anſwere. Firſt, the Apoſtle ſaith, *We are in ieopardie*, as giuing a ſpeciall inſtance of himſelfe: as afterward, verſ. 32. he maketh mention of his fighting with beaſts at Epheſus, after the faſhion of the Gentiles, which was a caſe peculiar to himſelfe. Secondly, the Apoſtle is not excluded, though hee ſpeake ſometime in the ſecond perſon, as verſ. 17. *If Chriſt be not raiſed, your faith is in vaine*; and ſo ſhould S. *Pauls* faith be in vaine alſo: ſometime in the third, as *they that vſe this world muſt be as though they vſed it not*, which ſaying extendeth alſo to the Apoſtle. Thirdly, this obiection maketh as much againſt *Bellarmines* expoſition, ſeeing that hee thinketh that the Apoſtle did baptize himſelfe with teares for the dead: and yet he ſaith not, *Why are we baptized?* 1. Cor. 15. 32. 1. Cor. 7. 31.

Secondly, the ſentence is repeated againe, *Why are they baptiſed for the dead?* And againe, *Why are they baptized for them?* that is the dead, which muſt be vnderſtood of thoſe that are dead; for otherwiſe they are baptized not for them, but for themſelues. *Bellarm.*

Anſw. The Latine text ſo readeth, as the Ieſuite alleageth: But the originall Greeke, repeateth the ſame ſentence, *Why are they baptized for the dead?* So then this obiection is nothing.

Wherefore all this notwithſtanding, our expoſition remaineth ſound, and inuiolable: firſt, becauſe it is authorized by collation of Scripture, Rom. 6. 6. as we haue ſeene. Secondly, the argument doth conclude more ſtrongly from the generall cuſtome of the Church in Baptiſme, then from any ſpeciall vſe. Thirdly, Saint *Chryſoſtome*, the beſt of the fathers, without compariſon, for the right interpreting of Scripture, ſo expoundeth it. Wherefore this ſentence of the Apoſtle, *Why are they baptized for the dead?* doth ſet forth the fruite and efficacie of Baptiſme, whereby wee are made partakers of Chriſts death, and are nouriſhed into the hope of his reſurrection: and ſo conſequently maketh nothing at all for Purgatorie.

Doway Bible. pag.33. Math.5.26. Our Doway Collegials would proue purgatorie, both by the iuſtice of God: for when anie dieth penitent, and yet haue not made full ſatisfaction, they muſt ſuffer for that remaineth after death, and be purged before they can enter into reſt, which remnant of debt our Sauiour calleth the laſt farthing, and ſaith, it muſt be payed, &c. as alſo by the Iewes, who at this day hold the doctrine of purgatorie by tradition, and conſequently pray for the ſoules departed.

Ezech.18.22. *Anſwere.1.* If a man die truly penitent, all his ſinnes are forgiuen him in Chriſt, none of his tranſgreſſions ſhall be mentioned: as the thiefe was receiued to mercie vpon the Croſſe, there was no further ſatisfaction required. 2. The ſatisfaction to Gods iuſtice is not paide by vs, but by Chriſt, who hath ſufficiently ſatisfied for our ſinnes: toward the remiſſion of ſinnes onely a liuely faith in Chriſt is required of vs: to ſay then, that a man by his owne ſatisfaction muſt pay the vttmoſt farthing of his debt vnto God, is a blaſphemous aſſertion and derogatorie to the value of Chriſts death: yet that place in *Matthew* is not for their turne, as is ſhewed before in the anſwere to the fifth argument. 3 The ſuperſtitious Iewes are fit patrones of ſuch blinde doctrine: and what warrant haue the Iewes? Gregor. de Valent. Anal. fid. lib.8. c.6. They doe well to ſay, they hold Purgatorie by tradition: for as one of their Ieſuites ſaith, *Nihil ea de re in lege ſcriptum ſit*, Nothing is written thereof in the law, &c. And it may well goe among the traditions of the Elders, Mark.7.9. which our Sauiour Chriſt reproueth them for: *Yee lay aſide the commandements of God, to obſerue your owne traditions*: 2.Macchab.12.40. For a tradition was that to offer ſacrifice, for thoſe which died in mortall ſinne, namely idolatrie, for when they were dead, the idolatrous iewels were found vnder Buxdorfius Synog. Iudaic. c.11. their coates: and that, which is yet in practiſe among the Iewes, in the celebration of their Sabbath to poure wine vpon the ground, thinking that thoſe which were ſwallowed vp with rebellious *Corah*, doe finde refreſhing thereby: I thinke their coſin germanes the Papiſts will hardly allow of ſuch traditions.

The Proteſtants.

THat there is no ſuch place of Purgatorie after this life, but that here onely is the place of repentance, and to be reconciled vnto God; and that the ſoules departed are preſently either receiued vp to heauen, or thruſt downe to hell: thus it is proued out of the Scriptures.

Eccleſi.12.14. Mark.16.16. Matth.25. *Argum.1.* The Scripture maketh but two kindes of workes, either good or euill: But two ſorts of men, he that beleeueth ſhall be ſaued, hee that beleeueth not, ſhall be condemned: But two places, heauen and hell. Chriſt hath but two flockes, one of ſheepe, at the right hand; another of goates at the left: and hee ſaith to the one, Come ye bleſſed: to the other, Goe ye curſed. There are but two ſorts of men, therefore but two places: *Ergo*, no Purgatorie.

Bellarm. There ſhall be indeede at the comming of Chriſt but two places, Heauen and Hell: Purgatorie ſhall haue an end.

Anſw. Firſt, you ſay your ſelues that there ſhall be two infernall places for euer, Hell for the wicked, and a *Limbus* for infants that die vnbaptized, and Heauen that maketh three; and now you ſay there ſhall be but two. Secondly, there are but two places now, because there are but two ſorts of men: Iohn 5.24. for the beleeuers are alreadie paſſed from death to life, Iohn 3.18. The vnbeleeuers are alreadie condemned. Thirdly, *Auguſtine* conſenteth with vs, *Non eſt vlli vllus medius locus, vt poſſit eſſe niſi cum diabolo, qui non eſt cum Chriſto*: There is no middle or third place, but he muſt needes be with the diuell, that is not with Chriſt, *De peccator. remiſſ. & merit. lib.1. cap.28.* And againe, *Tertium locum penitus ignoramus, imo nec eſſe in ſcripturis ſanctis inuenimus*: The third place beſide heauen and hell, wee are vtterly ignorant of; nay we finde not in Scripture that there is any.

Eccleſ.11.3. *Argum.2. Whether the tree fall toward the South, or the North, where it falleth there it ſhall be.* This place our aduerſaries grant to be vnderſtood of the ſtate of the dead, which are diſpoſed of to two places; there is not then a third, and ſo conſequently no Purgatorie.

Bellarmine anſwereth: firſt, by the South the ſtate of ſaluation is vnderſtood, which alſo comprehendeth Purgatorie.

Contra. Firſt, if to fall to the South, be to enter into the ſtate of ſaluation, then the Patriarches that died before Chriſt, preſently had poſſeſſion of euerlaſting ſaluation, and ſo they haue loſt their *Limbus*. Secondly, it is ſtrange, ſeeing they make Purgatorie a part and member of hell, that they will comprehend in one word, heauen and hell together.

Secondly, ſaith hee, we may by the South vnderſtand heauen, and by the North hell, but then euery tree falleth not either North or South.

Contra. Firſt, this Scripture maketh mention but of theſe two places of the dead, and ſo you grant your Purgatorie to be deuiſed beſide Scripture, as it is indeede. Secondly, the text ſaith, *in quocunque loco*, in what place ſoeuer it falleth; ſo that to fall to the South or North, is what place ſoeuer, that is, all and euery place toward the which the tree falleth.

Thirdly, if this place ouerthrow Purgatorie, it ouerthroweth as well alſo *Limbus Patrum*, whither the Fathers went before Chriſt. *Bellarm.*

Contra. We grant all, that this place maketh againſt both the one and the other: for as there is not now a third place of Purgatorie beſide Heauen and Hell, ſo neither was there then of *Limbus*.

Rom.8.1. *Argum.3. There is no condemnation to them that are in Chriſt Ieſus*: but all ordained to ſaluation are in Chriſt Ieſus, therefore to ſuch there is no condemnation: *Ergo*, no Purgatorie: for to be caſt in- Matth.5.25. to priſon, which they ſay is Purgatorie, is a condemnation.

Bellarmine anſwereth, that S. *Paul* by condemnation vnderſtandeth the contagion of ſinne, that commeth bp the concupiſcence of the fleſh, which they haue not that are in Chriſt Ieſus.

Contra. Firſt, ſinne is one thing, and the wages of ſinne is another, which is death or condemnation, Rom. 6.25. therefore by condemnation the Apoſtle vnderſtandeth not ſinne. Secondly, if they that are in Chriſt haue no ſinne, much leſſe doth the puniſhment of ſinne, which they ſay is in Purgatorie, abide them.

Rom.6.25.

Argum.4. 2. Cor. 5.1. *We know, that if our earthly houſe be diſſolued, we haue an houſe in heauen not made with hands, &c.* Wherefore it followeth, that the ſeruants of Chriſt preſently after their diſſolution enter into heauen.

2.Cor.5.1.

Bellarmine: The Apoſtle ſaith not, that all the godly preſently after death goe vnto their heauenly houſe, but onely thoſe that are clothed with righteouſneſſe, as it followeth, verſ. 3. *If ſo wee be found clothed, not naked.*

Contra. Firſt, the Apoſtle meaneth no ſuch clothing: but the clothing, whereof hee ſpeaketh, is to be clothed with our houſe from heauen, verſ. 2. and then hee addeth, not preſcribing a condition, but rendring a reaſon, why wee deſire to bee clothed with our heauenly houſe, verſ. 2. becauſe being clothed (that is with our heauenly houſe, *Wee ſhall not bee found naked.* Secondly, that all the godly ſtraight after their diſſolution are clothed with the heauenly houſe; it followeth, verſ. 4. *That we may not be vnclothed, but clothed vpon.* But if any godly being vnclothed of their fleſh by death, ſhould not preſently be clothed with immortalitie, then ſhould they be vnclothed, which the Apoſtle denieth.

Argum.5. Saint *Paul* ſaith, that euery man ſhall receiue the workes of his bodie, according to that which hee hath done either good or euill. Therefore there is no place to cleanſe and purge the ſoules of men after this life: for then they ſhould not receiue according to the workes done in their fleſh.

2.Cor.5.10.

Bellarmine ſaith, that euen they whoſe ſinnes are remitted after death, doe receiue nothing but that which was done in the fleſh, for they deſerued in their life time to be helped after death.

Anſwere. Firſt, as for deſert, wee will ſhew elſe where, that it hath no place before God neither in this life, nor the life to come; for the Scripture ſaith, Bleſſed is hee to whom the Lord imputeth no ſinne: not who deſerueth remiſſion of ſinnes, Rom. 4. 6. Secondly, this deuiſed and friuolous diſtinction, doth not ſtand with the Apoſtles meaning: for hee ſpeaketh of things actually done in the fleſh, not deſerued to bee done, and of the workes of the body, not of the ſoule, and of things perfectly done, not begun onely or inchoate: and hee vſeth it as a reaſon to perſwade men, euen while they liue, to bee accepted of God, verſ 9. 11. But if there might bee any ſuch helpe after death, there needeth no ſuch haſt preſently to bee conuerted vnto God. Thirdly, if they deſerued any thing in their life, why deſerued they not preſently to haue forgiueneſſe of ſinnes, as well as afterward?

Argum.6. Apocal. 14.13. Bleſſed are the dead from henceforth that die in the Lord, for they reſt from their labours: *Ergo*, there is no Purgatorie: for all the godly departed are at reſt.

Apoc.14.13.

Bellarmine. Firſt, it is not meant of all the godly, but onely of Martyrs, which die for the name of Chriſt.

Anſwere. As to liue in Chriſt Ieſus, is a phraſe of Scripture, and ſignifieth to liue godly in Chriſt, 2. Tim. 3. 12. ſo to die in the Lord, ſignifieth to die in the faith of Chriſt, 1. Theſſ. 4. 16. Therefore this place is vnderſtood of all the godly.

1.Tim.3.12.
1.Theſſ.4.16.

Bellarm.2. This word (*amodo*) from henceforth, is not to be vnderſtood ſtraight after their death, but ſtraight after the day of iudgement, then they ſhall be bleſſed.

Anſwere. Firſt, by this reaſon none that are dead in Chriſt ſhould be happie before that time. And yet by your owne confeſſion, Martyrs are ſtraightway receiued vp to heauen. Secondly, S. *Iohn* vſeth this word elſewhere, to ſignifie from this time forward, as Ioh. 1. 51. Chriſt ſaith to *Nathanael*, From henceforth you ſhall ſee heauen open.

Iohn 1.51.

Rhemiſt. Thirdly, it may be alſo vnderſtood of the ſoules in Purgatorie, that are without danger of ſinne and damnation, and are put in vnfallible ſecuritie of their ſaluation, with vnſpeakeable comfort.

Anſwere. Firſt, ſo the Saints liuing are bleſſed, being as well without feare of damnation, and are aſſured of their ſaluation. Secondly, I pray you what reſt or comfort can they haue, that endure greater paine then any in this life? And how can their conſciences be quieted, ſeeing their ſoules are ſo afflicted? for bodies they haue none, whatſoeuer they ſuffer is in ſoule: how then can ioy and paine, comfort and horror be together in the ſoule?

Rom.8.1.
Rom.8.16.

Let vs ſee the iudgement of former times: *Concil. Aquiſgranenſ. lib. 1. cap. 1. Tribus modis peccata mortalium vindicantur, &c.* The ſinnes of mortall men are three wayes puniſhed, two wayes in this life, and one in the next: Of the two wayes the Apoſtle ſpeaketh, if wee would iudge our ſelues, &c. This is the puniſhment wherein euery ſinner taketh reuenge in himſelfe: Afterward hee ſaith, but when wee are iudged of God, wee are chaſtiſed, &c. This is the puniſhment, which God in mercy doth lay vpon ſinners: The third is moſt fearefull and terrible, not in this but the next world, when the iuſt Iudge ſhal ſay, Depart from me ye curſed, &c. We ſee then that Purgatorie by the ſentence of this Councell is excluded, for it is none of theſe three kindes of puniſhments here expreſſed.

And yet we haue more euident teſtimonie out of their owne Canons, *Gelaſius epiſtol. ad Anaſtaſium; Quę ſolueris ſuper terram,&c.* That which thou bindeſt vpon earth: vpon the earth, for hee that dieth being thus bound, can no where be abſolued: Therefore he that is not abſolued in this life, cannot be afterwards: *Ergo*, no Purgatorie.

Againe, the ſame *Gelaſ. decret. 2. de eo, qui in diuino iudicio eſt conſtitutus,&c.* Concerning him that is committed to the diuine iudgement, it is not lawfull to iudge any other thing, then that, wherein he died.

Decret. part. 2. cauſ. 33. diſtinct. 1. c. 39. Non meretur iuſtificari: Hee is not worthie to be iuſtified, which did not confeſſe his ſinnes, while he liued.

Ibid. c. 49. Leo; Quod manens in corpore non recepit: That which a man in his bodie receiued not, being vncloathed of his fleſh, he cannot obtaine,&c. If then there be no remiſſion of ſinnes after this life, then conſequently no Purgatorie.

And as touching the word purifying or purging, whereof Purgatorie is deriued, their owne Canons call repentance, *Purificatorium ignem pœnitudinis*, the purifying fire, *decret. p. 2. cauſ. 24. qu. 1. c. 11.* If Repentance be a Purgatorie fire, what neede another Purgatorie fire afterward.

Let them heare alſo the iudgement of one of their owne writers, *Animarum poſt diſſolutionem carnis ſuum quaq; ſtatum immutabilem ſortiuntur:* Euery ſoule after the diſſolution of the fleſh, doe enter into their immutable ſtate, *Eſpenc. in 2. Timoth. p. 144. d* If the ſtate of euery ſoule after death be immutable, then there is no Purgatorie; for that ſtate is mutable and temporall by their owne confeſſion.

Let vs adioyne the teſtimonie of the holy Martyrs, *Richard Feurus*, French Martyr, being asked if he beleeued any Purgatorie, anſwered: I beleeue that Chriſt with his precious bloud hath made an
Pag. 833. 1. 20. end of all Purgatorie, and purgation of our ſinnes, *Fox* pag. 913. *col.* 1. *Francis Rebezies* holy Martyr,
Pag. 841. 1. 30. I doe acknowledge that Purgatorie, which is the death an d paſſion of Chriſt. *Fox* pag. 922. *col.* 1.

Iohn Frith holy Martyr, I beleeue there is no ſuch place to purge the ſpots and filth of the ſoule after this life: for man conſiſteth of two parts, that is of body and ſoule, whereof the one is purged here in this world, by affliction, perſecution, impriſonment, and laſt of all by death it ſelfe, and the ſoule is purged by the word of God, which wee receiue through faith,&c. Now, if you can ſhew mee a third part of man beſide the body and the ſoule, I will alſo grant vnto you the third place which is Purga-
Pag. 943. 2. 45. torie,&c. *Fox*. pag. 1034.

Maſter *Latimer* Martyr thinketh the deuiſe of Purgatorie, to be a meere imagination & fancie, and ſaith vpon this ground, that he would rather chuſe to be in Purgatorie, then in the Lollars tower: And
Pag. 1580. 2. 50. of this his ſpeech he rendreth many ſufficient reaſons: See more, *Fox*. pag. 1741. *col.* 2.

Laſtly, *Iohn Spicer, William Coberly, Iohn Maundrel* Martyrs put to death, for ſaying that Purga-
Pag. 1719. 1. 80 torie was the Popes pinfold, pag. 1894. *col.* 1. Let our aduerſaries ſhew now, if they can, who of their ſect haue died in the defence of Purgatorie, as wee are able to bring forth many Martyrs, who haue witneſſed againſt it, euen by their bloud.

Of the Greeke Church we haue *Chryſoſtome*, who doth otherwiſe interprete that place. 1. Cor. 3. Whereupon the Romaniſts chiefely ground their Purgatorie: by hay and ſtubble hee vnderſtandeth euill workes: and where the Apoſtle ſaith, *He ſhall ſuffer yet as it were by the fire:* Hee vnderſtandeth it of euerlaſting puniſhment: *In perpetuo ſupplicio manebit*, Hee ſhall remaine in perpetuall puniſh-
Nilus lib. de purgator. ment, and ſo ſhall be preſerued in the fire. This ſenſe the Greeke Church followeth at this day, as *Nilus* ſaith, that properly in the Greeke tongue this word τὸ σωθῆναι, ſignifieth to remaine and haue a being: and he alleageth *Chryſoſtome* for this expoſition inſerting alſo this narration, that while *Chryſoſtome* was perplexed in finding out the meaning of that place, he prayed vnto S. *Paul*, who appeared
Nilus. ibid. vnto him and ſtood at his elbow three euenings together, not ſeene of *Chryſoſtome* himſelfe, but of *Proclus* one of his ſchollers, that attended on him, who tolde ſo much vnto *Chryſoſtome*, who by the deſcription of the man which *Proclus* ſaw ſtanding by him, one with a balde head, and like in all reſpects to the picture of *Paul*, which *Chryſoſtome* had before him, iudged him to bee Saint *Paul*, who directed him to this interpretation. But if any ſuch thing had beene, it is like that *Chryſoſtome* in his commentarie vpon this place, would not haue omitted it. But to leaue this vncertaine, and fabulous report, *Nilus* proceedeth to confirme this interpretation, vnderſtanding by *the day*, the day of iudgement: and ſheweth out of *Baſile*, how the fire hath two properties, the one is καυστική, conſuming, burning; the other φωτιστική, illuminating: that propertie ſhall be exerciſed by the fire vpon the wicked, other vpon the righteous: and ſo euerie one ſhall be tried by the fire of the day of iudgement. But it ſhall not neede, to proſecute this interpretation more at large, ſeeing it is refuſed before, as not agreeable to the meaning of the Apoſtle in this place: onely thus much I haue inſerted to ſhew the diuers interpretation of the Greekes from the Latines: I will now proceede, to ſhew, that as they differ in the expoſition of this place, ſo they diſſent in the opinion of Purgatorie it ſelfe.

Nilus vrgeth theſe arguments againſt Purgatorie fire. 1. The Scripture maketh not mention of
αἰώνιον πῦρ, πρόσκαιρον πῦρ. two puniſhments after this life, nor two fires: wee there finde *euerlaſting fire* prepared for the diuell and his Angels, but no *temporarie fire*.

2. There is no neceſſitie of deuiſing Purgatorie, in reſpect of Gods iuſtice, for the puniſhing of ſmall and veniall ſinnes: for it is more agreeable to Gods goodnes to reward a ſmall good, then to puniſh a ſmall euill. Now then as a little good in the wicked ſhall not procure vnto them a reward: ſo neither a little euill among many good vertues, ſhall procure puniſhment: the difference of reward and puniſhment will helpe this matter: a new place of puniſhment is not neceſſarie.

3. He alleageth *Gregorie* to this purpoſe; that after this life, it is a time *of punition, not of purgation*: and writing vpon the Paſch, which was not to be left any part of it till the morning, he ſaith, that after the preſent night of this life, *there is no purgation*. κόλασεως καιρὸς ὁ καθάρσεως μὴ ὄντος καθαρσις.

4. It is againſt the nature of the ſoule, which is incorporall, to be puniſhed with corporall fire.

5. The doctrine of purgatorie fire, which ſhall haue an end, giueth occaſion of reuiuing the error of *Origen*, concerning the reſtoring of all things in the end, and of the waſting of hell fire. εἰς ῥαθυμίαν ἐμποιεῖν.

6. This doctrine is to bee baniſhed out of the Church, *as breeding ſecuritie* in mens mindes, that they ſhould not endeuour by all diligence to be purged in this life. To this purpoſe *Nilus*. Sacranus, err.33.

The Muſcouites to this day herein concurre and conſent with the Greeke Church: *aſſerunt non eſſe purgatorium*: they ſay there is no purgatorie, but only two receptacles of ſoules after this life, heauen and hell. Againe, another ſaith, *Purgatorium Græci & Rutheni negant*: The Greekes and Ruſſians denie Purgatorie, but ſay, that euery one after this life receiueth according to his workes the place appointed for him, where he expecteth the day of iudgement, &c. Guagnin.de relig.Muſcouit.

2. The ſame hath been the opinion of the South Church of Africa. *Cyprian* ſaith, *Ad refrigerium iuſti vocantur, ad ſupplicium rapiuntur iniuſti*: The righteous are called to their refreſhing, the vnrighteous are carried to puniſhment. Serm.de mortalit. *Fulgentius*, when he lay a dying, did often repeate theſe words: *Domine hic da mihi pœnitentiam, poſtea indulgentiam*: Lord grant me repentance here, and afterward forgiuenes. He beleeued that after death no comfort was to bee found, which was not ſought for in this life by repentance: Vuirantius, lib. 20.c.107. what the doctrine is now of the South Church in Aethiopia is not ſo certaine. *Damianus a Goes* ſetteth downe in the confeſſion of *Zaga Zabo* an Aethiopike Biſhop, that ſoules are tormented in Purgatorie, and that two daies euery weeke, the Sabbath and Lords day, (which both they keepe holy, the one out of the Law, the other for the Goſpell) the ſoules in Purgatorie haue reſt: and that they had eaſe by the almes-deeds of the liuing: but their Patriarke can grant no indulgence, to ſhorten their time of puniſhment, that belongeth (they ſay) to God onely. Damianus a Goes de morib. Æthiop. But *Aluares*, who dwelt a long time among them, whereas *Damianus* ſpeaketh vpon report, ſaith that they vſe no prayers for the dead, but onely read at their buriall the Goſpell of S. *Iohn*: which ſheweth that they hold no Purgatorie: for then conſequently they would pray for them. Deſcript. Æthiop.c.5.

3. Heluetia, latter confeſſion, cap.232. *We beleeue that the faithfull after their bodily death, goe directly vnto Chriſt*. Harm.ſect.16. pag.483. Wittemberge, artic.25. *Neither the Prophets nor Apoſtles haue in their writings deliuered vs any thing (concerning Purgatorie) certainly, but rather the contrarie, &c. he that dieth in the faith of Chriſt, &c. wanteth nothing toward the obtaining of euerlaſting life: but he which departeth hence without Chriſt, goeth into eternall darknes*. Sect.16.p.508.

4. Moſt of the places alleaged before by *Bellarmine* and the Rhemiſts for the proofe of Purgatorie, are refuſed by their fellowes: as that place Pſal.66. reiected by *Prutus* vpon Eſay 43. Matth. 5.22. by *Suarez, tom.4. in Thom. diſput.45. Matth.5.25.* by *Ianſenius* vpon that place, 1.Cor.3.11. by *Pererius in Geneſ.6.13.* See further before the decrees of *Gelaſius* and other Canons againſt Purgatorie.

THE SECOND PART, OF THE CIRCVMSTANCES and other matters belonging to Purgatorie.

The Papiſts.

1. They ſay it is an article of faith, to beleeue that there is a Purgatorie, and that he, which beleeueth it not, is ſure to goe to hell, *Bellarm.lib.1.de Purgatorio, cap.11.*

The Proteſtants.

We hold, that it is not onely an article belonging to the faith, but contrarie to it: and that though there were a Purgatorie, yet it ſhould not bee neceſſarie to ſaluation to beleeue it. 11.Error. Firſt, becauſe the Scripture hath not determined it, which containeth all things neceſſarie to ſaluation. Secondly, the Greeke Church holdeth it not to this day: they confeſſe no Purgatorie fire, though they pray for the dead: as may bee ſeene in the Florentine Councell, ſeſſ.25. it were a hard matter therefore to pronounce them damned. Thirdly, *Auguſtine* doubted of it: He ſaith, that there ſhould be ſome ſuch place after death, *non incredibile eſt*, it is not incredible, *& vtrum ita ſit, quæri poteſt; & aut inueniri aut latere fideles poteſt*: whether it be ſo or not, it may be enquired, and it may either be ſafely found out, or remaine hid and vnknowne to the faithfull: *Enchirid.69.* *Auguſtine* ſaith, A faithfull man may ſafely be ignorant of Purgatorie.

The Papiſts.

2. They ſay they, onely goe to Purgatorie, that die in their veniall and light tranſgreſſions, or which haue their ſinnes remitted, but not ſatisfied for the puniſhment, *Bellarm, lib.2.de Purgat.cap.1.* 12.Error.

The Proteſtants.

Rom.6.23. FIrſt, we denie that any ſinnes are of their owne nature veniall, as they affirme, for the wages of all ſinne, without the mercie of God, is death. Secondly, what equitie ſhould there be in this, that veniall ſinnes ſhould be puniſhed with the helliſh fire of Purgatorie, that exceedeth all the afflictions of this life, yea and a longer time then any man liueth vpon earth; for the Pope taketh vpon him to pardon for thouſands of yeeres: and yet mortall and deadly ſinnes (as they call them) may be ſatisfied for here, where neither the penance can be ſo grieuous, nor ſo long? Thirdly, the ſinne once remitted, Mark.2.5.10. there remaineth no puniſhment: Mark.2.5 Chriſt ſaith to the ſicke of the palſie, *Thy ſinnes are forgiuen thee*: and verſ.10. *That ye may know that the Sonne of man hath authoritie on earth to forgiue ſinnes, I ſay vnto thee, ariſe, take vp thy bed and walke.* The releaſing him of the puniſhment of his bodie, was a ſigne that his ſinnes alſo were forgiuen, and the ſinne being remitted, the puniſhment alſo ceaſeth. Wherefore who ſo leaueth the world without ſin, is no more guiltie of any puniſhment.

The Papiſts.

13.Error. Eccleſ.9.5. 3. THe ſoules in Purgatorie doe neither ſinne any more, neither can they merit. Eccleſ.9.5. The dead know nothing at all: verſ.10. there is neither worke, knowledge, nor wiſedome in the graue, *Bellarm.cap.*2.

The Proteſtants.

WE ſay, that if there were any ſuch place as Purgatorie, the ſoules there tormented, muſt needes both increaſe in charitie and righteouſnes, becauſe the more they are purged the more pure they are, and the leſſe droſſe is in them: and being in vnſpeakable torments, they cannot chuſe but tremble and feare; yea and alſo be diſquieted in their ſoules, as the Saints were ſometime in their afflictions here vpon earth; and therefore cannot be without ſinne: for feare hath painfulnes, as the A- 1.Ioh.4.18. poſtle ſaith, and he that feareth is not perfect in loue: *Ergo*, a ſeruile or ſlauiſh feare is ſinne. That place alleaged doth not only take away meriting or working from the dead, but all knowledge and vnderſtanding. And it is ſpoken in the perſon of the Epicure and ſenſuall man, that thinketh that the dead know nothing.

The Papiſts.

14.Error. 4. THey affirme, that the ſoules in Purgatorie are certaine of their ſaluation in the midſt of their torments: for euery ſoule departed, ſtraight after death receiueth ſentence of life or death, *Bellarm.cap.*4.

The Proteſtants.

Anſw. FIrſt, that euery ſoule is iudged preſently after death, we grant: and it maketh ſtrongly againſt your Purgatorie: for the ſentence giuen is either of death or life; and the ſentence being giuen is accordingly executed: ſo that they which receiue ſentence of life goe preſently to heauen, the other to hell. For to what purpoſe elſe ſhould the ſentence be giuen, if it be not ſtraight- 2.Cor.5.1.3.4. waies in force? So S.*Paul* ſaith, that they which looke to be cloathed with their houſe from heauen, ſhall not bee left naked or vncloathed. But if ſome ſoules ordained to life eternall, ſhould pauſe a while in Purgatorie, being vncloathed of their fleſh, they ſhould be left altogether naked, hauing not yet receiued their cloathing from heauen. Secondly, where there is ſecuritie of ſaluation, there is the greateſt comfort and ioy that can be: how then can the ſoules in Purgatory be ſo grieuouſly tormented, which cannot be elſewhere then in their conſcience? for as for the whipping, ſcalding, freezing of ſoules in Purgatorie, they are but old wiues fables: the ioy then of the ſoule is in the conſcience, ſo is the ſorrow: how then can both theſe be matched in the ſoule together, to haue vnſpeakable ioy, as alſo to feele moſt horrible paine?

5. In theſe points alreadie ſet downe, our aduerſaries wee ſee are bold to define certainly of Purgatorie: but there are as many points, and ſomewhat more, which they leaue in doubt and vncertaine. Firſt, where Purgatorie ſhould be: *Bellarmine* geſſeth it is in the bowels of the earth next to hell, *cap.*6. ſo doe the Rhemiſts, Luke 16.*ſect.*8. But they doe not all agree, neither hath their Church defined it. Secondly, they cannot tell how many yeeres Purgatorie endureth, whether an hundred, or two hundred, or a thouſand yeeres. Thirdly, they cannot tell certainly whether it be materiall fire which burneth in Purgatorie, but they ſay it is probable. Fourthly, neither can they ſhew how corporall fire ſhould worke vpon the ſoules in Purgatorie, being ſpirituall and incorporall, *Bellar.cap.*12. Fifthly, they are vncertaine, whether the diuels or Angels be the tormentors in Purgatorie, *cap.*13. Sixthly, whether the paine of Purgatorie be at all times alike, or by little and little ſlacked toward the end; and whether it doe exceed all the paines and ſorrowes of this life, they yet remaine vncertaine, and are not able to determine, *Bellarm.lib.*2.*de purgat.cap.*14. Let vs leaue them therefore with their vncertainties, and brainſicke phanſies: for the vaine inuentions and imaginations of men haue no end, but are fitly by the Prophet compared to ſparkles, that leape out thicke out of the fire, but are Iſa.50.11. ſoone extinguiſhed. Walke, ſaith the Prophet, *in the light of your fire, and ſparkes that you haue kindled*: that is, as the ſparkles giue but a dimme light for a man to walke by, hee may ſtumble and grope about ſtill for all that light: euen ſo, no maruelle if the Papiſts doe wander vp and downe in their imaginations, walking by the light and ſparkles of their phantaſticall and mathematicall fire of Purgatorie.

THE THIRD PART, WHETHER THE PRAYERS OF the liuing, or any other workes of theirs doe profit the dead.

The Papiſts.

THeir opinion is, that the prayers of the liuing are neither auailable for the Saints in heauen, for they need them not, nor for the damned in hell, for they cannot be helped; but only for the ſoules tormented in Purgatorie, who doe finde great eaſe, ſay they, by the prayers of the liuing, and therefore we ought to pray for them, *Bellarm.lib.2.de purg.c.15.18. Rhem.annot.2.Theſſ.2.ſect.19.*

Hæreſ.15.

*Argum.*1. Chriſt while hee liued, profited the dead, for hee raiſed to life the rulers daughter, Matth.9.the widowes ſonne, Luke 7.and *Lazarus*, which were dead: therefore euen ſo the members of Chriſt ought one to helpe another, the liuing the dead, *Bellarm.cap.15.*

Anſw. Firſt, is not heere a ſtrong argument, thinke you, Chriſt raiſed *Lazarus*, and ſome others from death to life: *Ergo*, we ought to pray for the dead? for it followeth not that vpon the miraculous workes of Chriſt, wee ſhould build the ordinarie duties of Chriſtians: *Auguſtine* would haue told you that Chriſt is not to be imitated in ſuch workes: *Non hæc tibi dicit, non eris diſcipulus meus, niſi ambulaueris ſupra mare, aut niſi ſuſcitaueris quatriduanum mortuum*: Hee ſaith not vnto thee, Thou ſhalt not bee my diſciple, vnleſſe thou walke vpon the ſea, and raiſe one that hath been dead foure daies: But, Learne of me, for I am humble and meeke, &c. Secondly, if prayer for the dead be vnto vs, as the raiſing of the dead was to Chriſt: then, as all the dead are to bee praied for, ſo Chriſt ſhould haue raiſed againe all that went then to Purgatorie; or elſe, by your concluſion, hee failed in charitie, as wee doe now, if wee pray not for the dead, as you beare vs in hand. Thirdly, though the Saints departed, and the faithfull liuing are members of the ſame bodie, and ſo are bound in loue one to the other, yet it followeth not, that one ſhould pray for the other. They with vs, and we with them doe wiſh and long to ſee the redemption of the ſonnes of God accompliſhed. But charitie bindeth vs not one to pray for another, becauſe we know not one the particular needs of another. Nay, to pray for any departed, is againſt the rule of charitie: for loue beleeueth all things, and hopeth all things. We ought to hope the beſt of the dead, that they are at reſt: but in praying for them, wee preſuppoſe they are in miſerie, and ſo need our prayers: therefore we hope not the beſt of them, as charitie willeth vs.

Reuel.6.10. chap.22.20.
1.Cor.13.7.

*Argum.*2. There is a mutuall communication of all the members of Chriſts bodie; Saint *Paul* ſaith, if one member ſuffer, all ſuffer with it: but the righteous departed are members of the ſame bodie: *Ergo*, the liuing ought to be touched with compaſſion toward them, and aſſiſt them with their prayers, *Bellarm.lib.2.de purg.c.15.*

1.Cor.12.26.

Anſw. Firſt, though it cannot be denied, but that the Church of God in heauen and earth make but one familie, yet it is euident, that in this place the Apoſtle only ſpeaketh of that part of the Church, which is on earth, wherein Chriſt hath ordained ſome to bee Apoſtles, ſome Prophets, &c. verſ.28. which diſtinction of offices belongeth to the militant Church on earth. Secondly, yet wee graunt that there is a mutuall communication betweene both members, ſuch as is agreeable with their eſtate; namely that the Saints in heauen doe long for a conſummation of our and their happineſſe; and doe wiſh vnto the Church militant, the like happie end of their afflictions, as they haue attained vnto, and the members yet liuing doe giue thankes for the glorious victorie of the Saints in heauen, according as the Apoſtle ſaith, if one member be had in honour, all the members reioyce with it: but the members liuing ſuffer not with the members departed, for as much as they ſuffer not at all, all teares being wiped from their eyes, Apocal.7.17.and therefore they haue no need of our prayers.

Epheſ.3.15.
Reuel.6.10.
1.Cor.12.26.
Apoc.7.17.

*Argum.*3. The Apoſtle ſaith, There is a ſinne vnto death, for the which a man ought not to pray: that is, deadly ſinne, wherein a man dieth without repentance: but for other ſinnes not vnto death, whereof men repent themſelues, it is lawfull to pray: *Ergo*, wee may pray for thoſe that are departed not in deadly ſinne: for this place is properly to be vnderſtood of praying or not praying for the dead: becauſe ſo long as a man liueth he may be prayed for, becauſe all ſins are pardonable in this life, *Rhemiſt.ibid.*

1.Ioh.5.16.

Anſw. Firſt, a ſinne vnto death is not onely finall impenitencie, but ſinne alſo againſt the holie Ghoſt, ſuch as was the ſinne of *Iudas*, and of the Phariſes. Secondly, though we ſhould vnderſtand it of finall impenitencie, yet it is but a ſorrie argument: Some of the dead ought not to be prayed for: *Ergo*, the reſt may. Thirdly, the text cannot be vnderſtood of praying for the dead: for the text ſaith not, *If any man ſee that his brother hath ſinned not vnto death*, but, *If he ſee him ſinning*: but the dead doe neither ſinne, nor are ſeene to ſinne. Fourthly, whereas you ſay, that all ſinnes are pardonable in this life, our Sauiour Chriſt ſaith contrarie, that the ſinne againſt the holy Ghoſt can neuer bee forgiuen, neither in this world, nor in the world to come. See more of their arguments in the queſtion before of Purgatorie, *Argum.*2.& 7.

Our Doway men doe thus argue vpon theſe words of *Iob, Spare me, for my daies are nothing*: as *Iob* prayed God to ſpare him, or to ceaſe to puniſh him more, and to accept of that affliction which he had alreadie ſuffered: ſo the Church in the behalfe of the ſoules departed in ſtate of grace, prayeth God to ſpare, and ceaſe from further puniſhing them, and to giue them eternall reſt, *&c. annot.ibid.*

Iob 7.16.

Anſw. Is not here now a goodly argument: *Iob* being aliue prayed for the mitigating of his afflictions: *Ergo*, in like manner wee may pray for the eaſing of the puniſhment of the ſoules departed: *Iob* was aliue, thoſe ſoules are departed: *Iob* felt his affliction, the ſtate of thoſe ſoules is vnknowne to vs: *Iob* had time and ſpace to repent: but no repentance profiteth after this life: *Iob* had Gods word and warrant for his prayer: but of praying for the dead the Scripture maketh no mention.

The Proteſtants.

TO pray for the dead, is a worke neither pleaſing before God, becauſe he hath no where commanded it, nor auaileable for them that are departed, becauſe they haue their iudgement alreadie. While wee liue, let vs one pray for another, but when wee are gone, the prayers of the liuing helpe vs not.

Argum. 1. The ground of this popiſh opinion of prayer for the dead, is their ſuperſtitious deuice of Purgatorie: for none elſe doe they hold it lawfull to pray for, but for the ſoules only in Purgatorie. But there is no Purgatorie, as we haue ſhewed before after this life: our purging is onely in this
Heb.1.3. life: Chriſt hath by himſelfe purged our ſinnes: Chriſt his blood is the chiefe and only purgation of our ſinnes: there are alſo other inferiour and miniſteriall purgings, whereby that only ſoueraigne
Math.3.11. purging is made beneficiall, and applied vnto vs: as the inward operation and worke of the ſpirit is
1.Cor.3.13. compared to fire. There is alſo a purging fire of affliction compared by the Prophet to fullers ſope.
Malach.3.3. There alſo ſhall be a third purging fire in the day of the Lord, when as the corruption and mortali-
1.Pet.3.7. tie of our bodies ſhall be purged away, and then ſhall our mortalitie put on immortalitie. Other
1.Cor.15.53. Purgatorie after this life we acknowledge none. Seeing then that there are no ſoules in Purgatorie, and for none elſe it is lawfull to pray but for the ſoules tormented in Purgatorie: it followeth that we are to pray for none at all that are dead.

Iames 1.6. *Argum.* 2. No prayer is acceptable to God without faith. Wee muſt pray without wauering and doubting. But ſo can we not pray for the dead: for we cannot tell in what caſe they are for whom we pray, whether they be in heauen, hell, or Purgatorie, and therefore we cannot aſſure our ſelues that our
Iames 1.7. prayers are heard, but muſt needs pray with great doubting and wauering of the mind: *Ergo*, ſuch prayers are in vaine, Iames 1.7.

Bellarmine anſwereth, First, it is better, that they ſometime ſhould haue our prayers, that need them not, as the Saints in heauen, then they to want them, that neede them, namely the ſoules in Purgatorie: as wee giue almes many times to the wicked, leſt wee ſhould bee wanting to the righteous.

Contra. Firſt, hee very vnskilfully ſtill beggeth the thing in queſtion, that the ſoules in Purgatorie need our prayers, which wee doe inſtantly denie: ſo that our prayers are not ſuperfluous onely to ſome of the dead, but to all. Secondly, hee would haue men make their prayers, as the blind man ſhooteth at the Crow, that as he ſhooteth many arrowes, that at the leaſt ſome may hit; ſo they to make many prayers, that ſome may preuaile; but the Scripture forbiddeth vs to pray ſo vncertain-
Math.11.24. ly ſaying, whatſoeuer you deſire, when you pray, beleeue, that you ſhall haue it, and it ſhall bee done vnto you. So then, if it were lawfull to pray for the dead, then we ſhould be ſure to helpe all with our prayers, yea euen thoſe, which are in hell, which they themſelues denie. This rule then, it is better to be ſuperfluous in neceſſaries, then to bee defectiue; to abound, rather then to lacke; taketh place in matters arbitrarie, and ſubiect to our will: but where Gods pleaſure is otherwiſe, as in this caſe of praying for the dead, it hath no place at all. Thirdly, the inſtance of almes is not alike, for wee are commanded to doe good vnto all, and ſo to the vniuſt, though chiefly to the houſhold of faith; but there is no commandement to pray for the dead: and againe, almes doe profit all the receiuers, ſo are not prayers profitable to all, that are dead.

Secondly, ſaith he, a good worke is neuer in vaine, it is meritorious to the doer, though it profit not the receiuer. *Bellarm. ibid.*

Contra. Firſt, wee denie that any good worke is meritorious. Secondly, that it is no good worke which is not of faith, nor commanded by the Lord: and therefore prayer for the dead, being not warranted by the word, is no good worke, but meere ſuperſtition.

Argum. 3. Our prayers profit not the dead, becauſe there is no place after this life for repentance or remiſſion of ſinnes: for this ſhould be the end and intendment of our prayer, that they might be releaſed of their ſinnes, and eaſed of their paine. There is no remiſſion of ſinnes after death, becauſe there is no true repentance: repentance there is none, becauſe there can be no amendment of life, which al-
Math.3.2.8. waies followeth repentance: for *Iohn Baptiſt* that was a preacher of repentance, bid not only the peo-
Ezech.18.21. ple to repent, but to bring forth fruits worthie repentance. So ſaith the Prophet *Ezechiel*, If the wic-
Iſai.1.16.17. ked will returne from his ſinnes, and doe the thing that is lawfull, he ſhall liue and not die. There are two parts then of repentance, as *Iſay* ſaith, Ceaſe to doe euill, learne to doe well. But there is no place of working out of the body: *Ergo* then no repentance.

To this *Auguſtine* agreeth: *Non eſt apud inferos pœnitentia ad ſalutem proficiens, ecce nunc tempus eſt ſalutis, nunc tempus remiſſionis, &c. In hac vita pœnitentiæ tantum patet libertas, poſt mortem nulla correctionis eſt licentia: De tempor. ſerm.* 66. In hell, or among the dead there is no repentance vnto ſaluation, behold now is the time of ſaluation, the time of forgiueneſſe, &c. In this life only haue men liberty to repent, after death there is no place for amendment, &c. What is become now (I pray you)

you) of your Purgatorie repentance? after this life there is no ſaluation to be had, becauſe there is no remiſſion of ſinnes: no remiſſion of ſinnes, becauſe there is no repentance: there is no repentance, becauſe there is no amendment.

See the conſent of antiquitie againſt prayer to be made for the dead: *Gelaſius epiſtol. ad Anaſtaſium Imperator. Quæ ſolueris ſuper terram, &c. ſuper terram (inquit:) nam in hac ligatione defunctum nuſquam dicit abſolui*: Whatſoeuer thou looſeſt vpon earth (ſaith our Sauiour Chriſt:) he ſaith, vpon earth; for he that dieth being bound, is no where ſaid to be looſed, &c. If the dead then cannot be looſed from their ſinnes, in vaine are they prayed for. Cenſur.Oriental.cap.12. Lib.2.de Purgat. Serm.17.de verb.Apoſtol.

Concil.Toletan.3.can.22. Qui diuina vocatione ab hac vita recedunt, cum pſalmis tantummodo & pſallentium vocibus debere ad ſepulchra deferri: nam funebre carmen, quod vulgo defunctis cantare ſolet, &c. prohibemus: They which are called by God out of this life, are to be brought to the graue onely with Pſalmes and the voyce of ſingers: for that funerall verſe, which they are woont to ſing to the dead, we doe forbid to be vſed, &c. Here ſinging only and thankſgiuing for the departure of the dead is permitted: and all verſes and whatſoeuer enditings directed to the dead are forbidden: therefore alſo prayers for the dead are vnlawfull by this decree.

Further, prayer for the dead is contrarie to their owne rule: *Iniuriam facit Martyri, qui orat pro Martyre*: He doth wrong to a Martyr, that prayeth for a Martyr; and therefore whereas in their old Maſſebookes they prayed thus, *Annue nobis Domine, vt anima famuli tui Leonis, &c.* Grant Lord, this oblation may bee profitable to the ſoule of thy ſeruant *Leo*; they haue changed the forme thus; *Quæſumus domine, vt interceſſione, &c.* We beſeech thee Lord, that by the interceſſion of bleſſed *Leo*, this oblation may bee profitable to vs, *Decret.Gregor.lib.3.tit.41.c.6.* Wherefore their prayers for the dead muſt needes bee iniurious, ſeeing amongſt others, they pray alſo for many Saints in heauen. De obit. Valentinian.

Thomas Hawkes holy Martyr, hath ſealed this truth: *The prayer of the righteous man is auaileable for the liuing, but not for the dead: for Dauid ſaith, no man can deliuer his brother from death, nor make agreement vnto God for him*: Pſal.49. *Fox* pag.1587.col.2. Pag.1442.1.70

1. *Chryſoſtome* thus ſheweth how all endeuour is in vaine for the dead: *Quouſq; nobis tempus conceditur, recte viuamus, &c. neq; gubernator poſtquam nauis ſubmerſa eſt, neq; medicus poſtquam ægrotus obijt, quicquam prodeſſe poteſt*: Let vs liue well as long as wee haue time, neither the Pilot when the ſhip is drowned, nor the Phyſition when the ſick man is dead profiteth any thing, &c. Prayer then for the dead is as a Phyſition after death. *Ieremie* the Patriarke, though in ſome places he ſeemeth to fauour making of prayer and giuing of almes for the dead, hath this ſaying, *Tunc demum deſperationis tempus erit, &c.* Then is the time of deſpaire, when the nuptiall bed ſhall be ſhut, and they which haue liued well, *Abrahæ potientur ſinu*, ſhall enioy *Abrahams* boſome; but yet this time is not come, *nondum ſolutum theatrum, necdum curſus confectus eſt, &c.* but yet the theater is not diſſolued, the race is not ended, &c. His opinion here is, that after the righteous ſoules are receiued into *Abrahams* boſome, then the reſt haue no more hope: but this is immediatly after the departure of the ſoules, as *Nilus* ſheweth out of that parable of *Lazarus* and the rich man, the one went to *Abrahams* boſome, a place of happineſſe, the other to a place of torment: there is no middle place (ſaith hee) betweene both. Hom.75. ſuper Matth. Cenſur.Oriental,cap.5. Nil.lib.de Purgator.

And at this day the Greekes vſe a kinde of prayer for the dead, but it is they ſay to this end, *that God would put them in a more glorious place, and that they are in a manſion, where the Angels viſite them often, &c.* Villamont voiages.lib.2. cap.25.

2. *Zaga Zabo* an Aethiopian Biſhop, ſaith, *Nullum pro remiſſione animarum facimus miſſam, &c.* Wee celebrate no Maſſe for the eaſe of ſoules. It is like they vſe ſome kinde of prayer for the dead, but not to eaſe them of any paine, as the Papiſts doe. Damianus a Goes de morib.Æthiop.

3. Heluetia, latter confeſſion, chap.25. *We beleeue that the faithfull, after their bodily death goe directly vnto Chriſt, and therefore doe not ſtand in need of the helpe of prayers.* Wittemberg, chap.24. *He that departeth out of this life in the faith of Chriſt, hath all the merit of Chriſt, and needeth no other: for God that gaue his Sonne doth giue all things with him: But he that departeth hence without Chriſt, cannot be helped by any merits of men, &c.* Harm.ſect.16. pag.483. Ibid.ſect.16. pag.507.

4. Whereas diuers of the ancient Fathers are produced as witneſſes of prayer for the dead, as *Cyprian, Nazianzene, Chryſoſtome, Auguſtine, Ambroſe*, who prayed for the two Emperours *Theodoſius* and *Valentinian* being dead, and in the ancient Miſſals, they prayed for *Leo*, that *that oblation might profit his ſoule*: wee can haue no better anſwere, then of ſome of the Romaniſts themſelues: as *Caſſander*, they did it, *either to ſhew their loue and affection to the dead, or their hope of the reſurrection, or gratiæ agebantur, &c.* they gaue thankes for the glorious victorie of the Martyrs. Yet *Bellarmine* himſelfe ſaith, *Fortaſſe petunt gloriam corporis, in die reſurrectionis*: It may be they pray for the glorie of the bodie in the reſurrection, &c. Their manner of praying then for the eaſing of ſoules in Purgatorie ſauoureth not of antiquitie. Caſſander. conſultat. artic.24. Lib.2.de Purgator.c.18.

Now then to conclude this point; whereas there are foure ſtates and conditions held of the ſoules departed, either to be in heauen or hell, as we all beleeue, or elſe ſome to be in a place of ioy, yet inferiour to heauen, as the Greekes, or in Purgatorie a place of torment beſide hell, as the Papiſts: hereupon alſo foure kinde of prayers haue been vſed for the dead: 1. Some haue thought, that euen the damned may finde ſome eaſe by the prayers of the liuing: as *Damaſcene, Oration, pro defunctis* maketh mention, how the ſoule of *Traiane* by the prayers of *Gregorie*, and of *Falernilla* by the prayers of *Tecla* were deliuered out of hell: the ſame tales are alſo receiued by *Ierome* the Patriarke as currant: but *Bellarmine* reiecteth them as fables, and ſo doe we, for out of hell is no redemption.

Cenſur.Oriental.cap.12.

Lib.2.de Purgat.

Serm.17.de verb.Apoſtoli.

2. The Greekes holding that the ſoules doe not preſently enioy the ſight of God, doe pray that they may be taken into a more glorious place, as is ſhewed before; but this is reiected on both ſides: for as *Auguſtine* ſaith, *Iniuriam facit Martyri, qui orat pro Martyre*: He doth wrong to a Martyr, that prayeth for a Martyr.

3. The third kinde is to pray for the ſoules in Purgatorie; but this faſhion no Chriſtian Church either in the Eaſt, South, or Weſt, hath taken vp, but only the Church of Rome; neither is it warranted either by Scripture or antiquitie.

4. The laſt kinde, is to remember in our prayers thoſe which are at reſt and ioy in heauen: which in ſome ſort may be allowed: and that firſt either to giue thankes vnto God for them, being deliuered out of the miſeries of this life; or to ſhew the hope of our reſurrection together with them, as in the Liturgie of S.Baſil, *Memento Domine omnium dormientium in ſpe reſurrectionis vitæ æternæ*: Remember Lord all ſuch as ſleepe in the hope of the reſurrection to eternall life: and ſo we may ſay of the dead, God ſend him a ioyfull reſurrection: or wee doe wiſh well vnto the dead only to ſhew our loue and affection: as *Ambroſe* ſaith of *Gratian* and *Valentinian*: *Beati ambo, ſiquid meæ orationes valebunt, nulla dies vos ſilentio præteribit*: Ye two bleſſed ones, if my prayers can auaile ought, no day ſhall paſſe you ouer in ſilence, &c. And ſo the confeſſion of Wittemberg ſaith, *Charitie requireth that we ſhould wiſh all peace and happineſſe to them that are dead in the Lord*: artic.24.

De obit. Valentiniani.

AN APPENDIX OR AN APPERTINENCE TO this part, concerning the burials and funerals of the dead.

THere are certaine points wherein there is no great variance or diſſenſion betweene vs. Firſt, wee confeſſe, that it is meete and conuenient, that the bodies of Chriſtians, being departed, ſhould after a ſeemely and comely manner be brought to the graue: as *Dauid* commendeth the men of *Iabeſh Gilead*, for burying the bodie of *Saul*, 2.Sam.2.5. The brethren alſo tooke the bodie of *Stephen* and buried it, Act.8.2. Secondly, it is not to bee denied but that lamentation and ſorrow may be made for the dead, obſeruing S.*Pauls* rule, that wee mourne not as thoſe that haue no hope, that is, exceſſiuely: where S.*Paul* doth not ſimply forbid Chriſtians to ſorrow, but not as the Gentiles. The brethren alſo made great lamentation for *Stephen*, Act.8.2. Thirdly, we doe alſo graunt, that according to the diuers cuſtomes of countries, it is not vnlawfull to vſe ſome comely rites and ceremonies in the buriall of the dead; not for religion, but for orders ſake: as among the Iſraelites, the mourners were wont to goe about in the ſtreetes, Eccleſiaſt.12.5. And Chriſt commended the woman in the Goſpell, for anointing of him againſt his buriall, Mark.14.

1.Theſſ.4.15.

But beſide theſe points by vs confeſſed, and acknowledged, there are other more waightie matters, as touching the order of funerals, wherein wee worthilie and iuſtlie diſſent from our aduerſaries.

26.Error.

1. They doe attribute much to the places where men are buried, as in Churches, and Churchyards, but eſpecially vnder the Altar, *Rhemiſt*. As the ſoules of the righteous doe reſt in Chriſt, who is that Altar, vnder the which the Apoſtle ſaw the ſoules of Martyrs: ſo for the correſpondence to the place in heauen, their bodies are commonly laid vnder the Altar, where the ſacrifice of the bodie of Chriſt is daily offered, *Annot. Apocal.6.verſ.9.*

Anſw. The altar of the Croſſe was the only place where the bodie of Chriſt was ſacrificed: neither neede it to bee often offered in ſacrifice, but it ſufficed once onely to haue been done. And in the Communion, we acknowledge no ſacrifice, but of praiſe and thankſgiuing. It is kept only in remembrance of the death of Chriſt. And how ſhould it be auaileable for the dead, ſeeing it profiteth not all the liuing, but only thoſe that are preſent, which doe eate and drinke the holie elements of bread and wine in remembrance of the bodie and blood of Chriſt giuen and ſhed for them? So ſaith the Scripture, *Doe this, as oft as you doe it, in remembrance of me.* The doers therefore, agents and receiuers, haue the preſent benefit, not they which are abſent: how then can the dead receiue any ſolace by it? It profiteth them not a whit to be laid in Churches, or Churchyards, or other hallowed places, as they call them; for all places are alike: neither helpeth it the dead to be buried in one place more then another: for God ſhall commaund the ſea, and all other places to giue vp their dead. The very Heathen did confeſſe as much: one ſaith, It skilleth not, *humine, an ſublimè putreſcam*, whether I rot vnder, or aboue the ground. And another thus writeth, *Cœlo tegitur, qui non habet vrnam*: Heauen is a couering to him that hath no other coffin. It were a foule ſhame then for Chriſtians, to exceede the very Gentiles in their ſuperſtitious conceits. *Auguſtine* ſaith, *Si aliquid prodeſt impio ſepultura precioſa, oberit pio vilis, aut nulla*: If ſumptuous funerals profit the wicked, then homely or no burials doe hurt the godly. Therefore as it helpeth not a wicked man to be buried in one place more then another; ſo it doth not hinder or hurt the godly and righteous man.

Heb.9.25.27.
Heb.13.15.
1.Cor.11.25.

Reuel.20.13.
Theodor.
Lucan.

De cura pro mortuis cap.3.

Bellarmine obiecteth the example of the Patriarkes, who dying in Egypt, gaue charge for their bodies to be buried in the land of promiſe: from whence he concludeth, that it is auaileable to be buried in holy places: And afterward in the times of the Chriſtians, they vſed to burie their bodies in Churches, *Bellarm.cap.19.*

Contra. Firſt, the Patriarches deſired to be buried in the land of promiſe, not for the holineſſe of the place, but partly to be ioyned to the ſepulchres of their fathers, as *Iacob* alleageth, partly to ſhew their faith and aſſurance of Gods promiſes as touching the deliuerance of the Iſraelites out of Egypt, as *Ioſeph* confeſſeth: for afterwards, when the people were come out of Egypt, they had no ſuch deſire for their buriall: for *Miriam* was buried in Kadeſh, and *Aaron* in the mount Hor in the wilderneſſe, Numb.20. Gen.49.31. Gen.50.26.

Secondly, it is vntrue that it was practiſed of ancient time among the Chriſtians to burie their dead in Churches, but this vſe was taken vp afterward, as ſuperſtition encreaſed: for this was forbidden both by the Imperiall, and Eccleſiaſticall lawes: as *Cod.lib.3.tit.43.leg.12. Mortuorum corpora non debent in ciuitatibus ſepeliri*: The bodies of the dead muſt not be buried in Cities: *Ergo*, much leſſe in Churches. And *lib.1.tit.5.leg.2. Theodoſ. Nemo martyrum, &c.* Let no man thinke, that the ſeate of the Martyrs and Apoſtles is granted for humane bodies: that is, to be buried in.

Likewiſe, *Decret.part.2.cauſ.13.quæ.2.c.15. Prohibendum eſt ſecundum maiorum ſtatuta*: We prohibite, according to the decrees of our elders, that they be not buried in the Church, but in the porch, or the limits without the Church: but within the Church, *& prope altare*, and neere to the altar, where the body and blood of Chriſt is made, let them be buried by no meanes, &c. This Canon ouerthroweth the Rhemiſts collection for burials vnder the altar.

Concil.Auernenſ.can.5. De opertorio altaris non ſacerdotis corpus, dum ad tumulum euehitur, obtegatur, quia ſacro velamine dum honorantur corpora, altaria polluuntur: The Prieſts body muſt not be couered with the Altar-cloth, while it is caried to the graue, for while the bodies are honoured with the holy vaile, the Altar is defiled, &c. If it be not lawfull for the Altar-cloth to couer the dead, much leſſe for the Altar it ſelfe, which is greater then the couering?

Concil.Bracarenſ.1.cap.36. Vt defunctorum corpora nullo modo intra Baſilicam ſanctorum ſepeliantur, quia & hoc moris ciuitatum eſt, vt nullius defuncti corpus intra ambitum murorum ſit humatum: That the bodies of the dead ſhould not in any caſe be buried within the Churches of the Saints, becauſe, that it is the cuſtome alſo of Cities, not to burie their dead within the walles, &c. But if it had beene ſo great a priuiledge to the dead to be buried in the Church, and neere vnto the Altar, I thinke this Councell would not haue forbidden it.

This alſo hath beene the confeſſion of thoſe that haue beene perſecuted for the truth: *William Tracie*, As touching the burying of my body, it auaileth mee not whatſoeuer be done thereto, *Fox* pag.1043.col.1. *Thomas Putmore*: That he regarded not the place, whether it were hallowed, or no, where he ſhould be buried, after he was dead, pag.1044.col.2.

2 We condemne alſo their ſuperſtitious ceremonies which they vſe at their funerals; as the burning of Tapers, which ſignifieth, ſay they, that the ſoules of the dead are aliue, *Bellarm. de Purgator. lib.2.cap.19.* 27.Error.

Anſwere. Firſt, this ſuperſtitious vſe of ſetting vp candles, was directly forbidden in the Eliberine Councell, Canon.34.2. *Cereos per diem in cœmiterijs placuit non incendi*: Wee thinke it good that no waxe candles be burned by day in the Churchyards.

Bellarmine anſwereth, that the Councell doth onely forbid the ſuperſtitious vſe of the Gentiles in burning of candles: but this notwithſtanding, candles may be vſed to betoken the life of the ſoules departed.

Anſwere. The words of the Councell are generall, as in the 37. Canon likewiſe it is forbidden, *Ne lucernæ publicè accendantur*: That they ſhould in no wiſe ſet vp candles publikely: and ſo abſolutely it condemneth the vſe of candle light by day.

Of the like ſort alſo were other ſuperſtitious vſages, as the going about of the Belman to will the people to pray for their ſoules, the ringing or iangling of bels to bring their ſoules to heauen, with queere-ſongs and other melodie to commit the bodies to the ground, and commending their ſoules to the protection of Saints. We denie not, but comely and decent orders, voide of ſuperſtition, may be vſed, according to the faſhion of the Countrie: as *Iacobs* bodie was embaulmed after the manner of the Egyptians, Geneſ.50.2. At the buriall of their Kings, the Iſraelites vſed to burne odours, Iere.34.5. The Iewes manner was to waſh the bodies of the dead, to winde it vp in a linnen cloth, and burie it with ſpices and odours: So our Sauiours body was buried after the manner of the Iewes, Iohn 19.40. We reade alſo that *Ioſeph* was put into a Coffin or Cheſt, Gen.50.26. Of theſe and the like cuſtomes, *Auguſtine* giueth a rule, writing vpon thoſe words in the Goſpell, Iohn 19.40. As it was the manner of the Iewes to burie: *Non mihi videtur Euangeliſta ſic fruſtra dicere voluiſſe: ita quippe admonuit, in huiuſmodi officijs, quæ mortuis exhibentur, morem cuiuſque gentis eſſe ſeruandum: in Iohann.tract.120.* Me thinketh the Euangeliſt ſaid not thus without cauſe: hereby letting vs to vnderſtand, that in performing ſuch duties of buriall to the dead, the manner & cuſtome of euery Countrie is to be kept.

The Iewes alſo had a cuſtome, with ſome companie or frequencie of people, to bring their dead to the ground, Eccleſ.12.5. And in the while, to vſe ſome admonition to the people concerning death and mortalitie which came in by ſinne, and of the wrath and mercie of God. *Serm. interp. in c.Mark. 14.3.* Neither doe we ſee, why it is not lawfull now among Chriſtians, at funerals and burials to haue ſome godly Sermon and exhortation, to put the people in minde of their end, and to comfort them with the hope of the reſurrection, as alſo to giue God thankes, for thoſe his faithfull ſeruants, that did glorifie him by their life, and by their godly departure. This ſeemeth alſo to haue beene the commendable cuſtome of the Church in ancient time; as *Auguſtine* writeth thus, *Expoſit. in Pſal. 103. part. 3. Paucis vos capit vocare temporis anguſtia, quod & nouit charitas veſtra debere nos exequijs fidelis corporis ſolenne obſequium*: The ſhortneſſe of the time cauſeth me to be briefe, and you know, that we are to performe a ſolemne dutie to the body of our faithfull brother, &c. The Sermon ſeemeth to haue beene made at ſome funerall.

Concil. Colonienſ. part. 7. cap. 52. In ſepulturis & exequijs mortalitatis admonitio diligens fiat, & excitandi inter alia præſentes, vt recogitent ſibi eodem modo hinc excedendum eſſe: In burials and funerals, the people muſt carefully be admoniſhed of mortalitie, and they which are preſent ſhould be ſtirred vp to conſider that they alſo are mortall.

Ierem.16.7. Iohn 11.31. The Iewes alſo, the buriall being ended, did comfort thoſe that mourned, and ate and dranke with them, and gaue them the cup of conſolation: Both which cuſtomes may bee kept and retained without any ſuperſtition. But other cuſtomes and ceremonies, that doe ſauour of impietie, and doe any way imply prayer or commendation of the ſoules of the dead, ought to be left and aboliſhed.

18.Error. 3 Another abuſe in Popiſh funerals, is their ſuperſtitious and often remembrance of the dead: for they haue their weekes minde for the dead the ſeuenth day, nay their halfe weekes minde the third day, their moneths minde the thirtieth day: and beſide, their anniuerſarie or yeeres minde. I pray you what neede all this? Where doe they finde, that wee ſhould mourne for the dead many daies, yea moneths, yea a whole yeere, as they vſe to doe? Gen.50.20. 1.Sam.31.13. *Ioſeph* mourned but ſeuen daies for his father: So did the Gileadites for *Saul.* The Egyptians indeede mourned threeſcore and tenne daies, when *Ioſeph* mourned but ſeuen: that we may ſee a manifeſt difference betweene the moderate mourning of the faithfull, and the exceſſiue lamentation of Infidels. But the Popiſh yeeres mindes doe farre exceede the Egyptians ſtinted mourning: there being fiue times 70. daies in a yeere. Yet yeerely ſtipends, erected for weekely, monethly, quarterly, or yeerely Sermons we miſlike not: being ordained for the inſtruction of the people, without any relation to the ſoules of the dead, otherwiſe, then to giue God thanks for them, and thoſe good things which the Lord wrought by them.

Let vs ſee their owne Canons: *Decret. part. 2. cauſ. 13. qu. 2. c. 24. Et luxit eum Iſrael, &c.* And Iſrael mourned for *Iacob* ſeuen daies: *Hæc ergo ſequenda ſolennitas, quam præſcribit lectio*: This ſolemnitie is then to be obſerued, which the Scripture preſcribeth. And againe, *Planxerunt filij Iſrael Moſen, &c.* The children of Iſrael bewailed *Moſes* thirtie daies. Both theſe obſeruations are grounded vpon authoritie, &c. for *Iacob* they mourned but ſeuen, for *Moſes* thirtie, who was ſuch a Prophet, as Iſrael in all reſpects had not the like. This was not a yeeres minde: and beſide, the Iſraelites in this mourning made not prayers for the dead, as they vſe to doe, but mourned for the loſſe of ſuch excellent men.

19. Error. 4 They doe greatly erre and are deceiued, in holding it to be a meritorious worke, which is performed in the buriall of the dead: alleaging to this purpoſe that place, where *Dauid* ſent meſſengers to the men of Iabeſh Gilead, ſaying; 2.Sam.2.4. *Bleſſed are ye of the Lord, that you haue ſhewed ſuch kindneſſe vnto your Lord Saul, and haue buried him: therefore now the Lord ſhew mercie and truth vnto you. Bellarmine cap. 19.*

Anſw. There can be no ſuch concluſion gathered out of theſe words: The Lord will ſhew mercie, according to his truth and promiſe, to thoſe that are mercifull: *Ergo*, it is meritorious to be mercifull: for here the reward dependeth of Gods promiſe and truth, not vpon the worthineſſe of the worke: Indeede *Dauid* ſaith, as it followeth in that place, I will recompence this benefit, becauſe you haue done this thing. They might deſerue kindneſſe at the hands of *Dauid*, becauſe one good turne requireth another: but before the Lord there is no merit or deſert. Secondly, to burie the dead is a worke of charitie, and therefore commanded, as all other duties of charitie are. The things then commanded, wee doe of dutie, wee are bound to doe them: *Ergo*, they are not meritorious. So ſaith our Sauiour Luk.17.9. Chriſt, Doth the maſter thanke his ſeruant for doing that which he was commanded? I trow not.

20. Error. 5 In their funerals and ſuffrages for the dead, they doe make great difference betweene the rich and the poore: for they ſay, it is poſſible that ſo many prayers and ſuffrages may be made at once for the dead, that their ſoules may at once be deliuered out of Purgatorie. *Et ideo in hoc ſolo caſu melior eſt conditio diuitis, quam pauperis, quia habet vnde ſuffragia fiant pro ipſo.* And therefore in this caſe onely the eſtate of the rich is better then the poore, becauſe he hath wherewithall ſuffrages ſhould be made: that is, is able to giue great legacies, and bequeſts to that end: *Albert. mag. de officio miſſ. tract. 3.* Againe, they haue greater reſpect vnto the Pope departed, then any other: for the firſt day, there muſt be 200. Maſſes read for his ſoule, and for nine daies after 100. Maſſes euery day, *Tilemann. de primat. pontif. error. 86.*

Anſwere. Where doe they reade in all the Scriptures, that the rich in matters of the ſoule ſhould be preferred before the poore? nay, the Scripture ſaith plainely, that God is no accepter of perſons: Act.10.34. And S. *Iames* ſaith, Wee ought not to regard a rich man that weareth goodly apparell, hauing a gold ring, before a poore man in vile apparell. Where alſo doe they learne to pray for none, but for thoſe for whom they are hired to pray? And if prayer bee a worke of charitie, and if by their prayers they can deliuer them ſoules out of Purgatorie, why doe they not extend their charitie to all in praying for them? Iam.2.2.

What if the rich Glutton, and poore *Lazarus* were aliue now, or theſe Popiſh Maſſe-mongers had liued then; would they haue beene bought for money to haue praied for the rich mans ſoule, and let *Lazarus* alone? It is like, they would. But ſurely all their Maſſes ſhould neither haue profited the one, nor the want of them haue hindered the other. Marke, I pray you, what *Auguſtine* ſaith, *Preclaras exequias in conſpectu hominum purpurato illi diuiti turba exhibuit famulorum: ſed multo clariores in conſpectu domini vlceroſo illi pauperi miniſterium prebuit Angelorum*: A goodly funerall did the friends and ſeruants make for the rich man araied in ſkarlet in the ſight of the world; but a more bleſſed buriall had the poore man in the ſight of God, by the miniſterie of the Angels, &c. Therefore there is no reſpect of perſons to be had among the dead: neither haue the rich any greater priuiledge for the multitude of ſuffrages, then the poore that wanteth them: for no doubt the rich mans executors ſpared for no coſt; Maſſes, Trentals, Dirges they had enough, if they were then to bee had: yet for all this ſtirre his ſoule went to hell, and *Lazarus* ſoule was by the Angels carried to heauen, that had none of this geare. De cura pro mortuis cap.9.

6 Laſtly, if there were no other thing to be miſliked in their funerals, this were ſufficient to condemne them as abominable; that they thinke, their ſinging, chaunting, ringing, giuing of dole and almes to the poore, and all other their ſuperſtitious cuſtomes, doe helpe and profit the dead. *Bellarm. ibid.* 21. Error.

Auguſtine giueth two reaſons of this dutie to be ſhewed in the burying of the dead. First, *Corpori humano quicquid impenditur, non eſt preſidium ſalutis, ſed humanitatis officium*: What dutie is performed in entering the body, is an officious worke of humanitie, not any reliefe for the health of the ſoule. Secondly, ſaith he, *Corpori mortuo, ſed tamen reſurrecturo, &c. impenſum huiuſmodi officium, ſit quodammodo eiuſdem fidei teſtimonium*: This Chriſtian dutie beſtowed in burying the dead bodies, which ſhall notwithſtanding riſe againe, is a liuely teſtimonie in vs of the ſame faith. That is, we doe carefully commit the bodies of Chriſtians to the ground, knowing that they are not loſt, but ſhall riſe againe: but as for the dead themſelues, they receiue no benefit at all. *Curatio funeris, conditio ſepulturæ, pompe exequiarum, viuorum ſunt ſolatia magis, quam ſubſidia mortuorum*: This great prouiſion for funerals, this great pompe of burials, they are comforts for the liuing, not helps to the dead. De cura pro mortuis epilog. c.18. De cura pro mortuis cap.2.

THE SECOND PART OF THIS CONTROVERſie, of the Saints departed that are in ioy and bliſſe.

THis controuerſie ſtandeth of theſe ſeuerall queſtions.

1 Of the bleſſed eſtate of the Saints in heauen, and of the canonizing of them vpon earth.

2 Of the adoration of Saints: Firſt, whether they be to be adored or not, and whether it be lawfull to ſweare by them. Secondly, of the diuers kindes of worſhip. Thirdly, of the worſhip of Saints vpon earth.

3 Of the inuocation of Saints; whether they pray for vs and vnderſtand our prayers.

4 Of the adoration, tranſlation, keeping of reliques, and of the miracles wrought by them.

5 Of Images, and the ſigne of the Croſſe, and other matters thereto belonging more particularly handled.

6 Of Churches: the forme, vſe, ornaments, dedication of them, and ſuch like.

7 Of Pilgrimages and Proceſſions.

8 Of holy and feſtiuall daies, the Lords day, and Saints daies.

9 Of the Virgin *Mary*, her conception, vowes, aſſumption, worſhip, merits. Of theſe now in order.

THE FIRST QVESTION, CONCERNING THE bleſſed and happie eſtate of the Saints departed.

THis queſtion hath two parts: Firſt, of their bleſſedneſſe which they haue before God in heauen. Secondly, of the publiſhing or making knowne their bleſſedneſſe before men, which they call the canonizing of Saints.

THE FIRST PART, OF THE BLESSED eſtate of the Saints before God in heauen.

The Papiſts.

BEllarmine taketh great paines, *Lib.1.de Sanctis*, in ſixe long chapters together, to proue, that the Saints departed doe preſently enioy the ſight of God, and doe enter into bliſſe; and that their ſoules forthwith are receiued into heauen, and are not kept in any ſecret by-places till the day of iudgement. But all this while he fighteth with his owne ſhadow: for we grant as much as he proueth, Luk.23.43. Philip.1.23. 2.Cor.5.1. Heb.12.22. that the righteous are with Chriſt ſo ſoone as they are looſed from their bodies, as Chriſt ſaid to the theefe vpon the Croſſe, This day thou ſhalt bee with mee in Paradiſe. See alſo to this purpoſe, Philip.1.23. 2.Corinth.5.1. Heb.12.22. All theſe places doe euidently proue, that preſently after their departure, the ſoules of the faithfull doe enioy the preſence of Chriſt, and the celeſtiall companie of the Angels in heauen. 22.Error. Yet our aduerſaries ſtay not here, neither are contented with this, that the Saints are bleſſed: but proceede further, and giue them a full poſſeſſion of bleſſedneſſe, making no difference betweene them and the Angels in glorie, but affirme that they are as highly exalted as the Angels are, *Rhemiſt. annot. Luk.15. ſect.2.* And *Bellarmine* therefore taketh vp *Caluine*, becauſe he ſaith, the Saints are yet in hope and expectation of the perfect fruition of glorie, *cap.5. lib.1. de Sanctis.*

The Proteſtants.

Apocal.14.13. WE confeſſe, that the Saints in heauen are alreadie bleſſed: yet they looke for the full accompliſhment and perfection of their glorie, when as their bodies ſhall be glorified in the reſurrection: Then it is ſaid, they ſhall bee like the Angels, and yet not in all things: much leſſe are their ſoules now equall to the Angels in glorie.

Math.22.30. *Argum.1.* The Saints ſhall bee as the Angels, but not before the reſurrection. Neither can it be proued out of that text, that they ſhall then be equall to the Angels in all things: for it is not all one to ſay; They ſhall bee as the Angels, becauſe they ſhall then neede no mariage, as to ſay, they ſhall be equall to the Angels in all things. Apoc.6.10. *The ſoules vnder the altar doe crie, Lord, how long! Ergo,* they are in expectation of greater glorie. And reaſon alſo giueth as much, that the body and the ſoule being ioyned together in the kingdome of God, ſhall make a fuller weight and meaſure of ioy.

2.Pet.2.4. Iud.6. Math.25.41. Math.8.29. Luk.8.31. *Argum.2.* The wicked ſpirits and damned ſoules, haue not yet their full and perfect torment: *Ergo,* neither the Saints their perfect ioy. The diuels are now tormented, and kept in chaines of darkneſſe: But their full damnation is reſerued for the day of the Lord: They are not yet tormented in ſuch meaſure, as they ſhall be, and themſelues make account for.

1.Iohn.3.2. *Argum.3.* 1.Iohn.3.2. *Wee know, that when hee ſhall appeare, wee ſhall be like him.* This Scripture ſheweth, that wee ſhall not haue a perfect conſummation of glorie before the day of iudgement.

Bellarmine anſwereth, that the text is not *When he ſhall appeare*, but as before the Apoſtle ſaid, *It doth not appeare, what we ſhall be*, ſo here, *when it* (not *he*) *ſhall appeare, what we ſhall be*: ſo that this place ſheweth onely that the glorie of the Saints ſhall not be manifeſted to the world before that day, not that they ſhall not haue their glory before. *Bellarm. lib. de ſanctis c.3.*

Contra. Who ſeeth not how hee corrupteth this text: for what elſe can be the ſenſe of this place, *Cum apparuerit, ſimiles ei erimus:* then this, when *hee*, (not *it*) ſhall appeare, wee ſhall be like him: what him, ſhall wee be like, but the ſame that is vnderſtoode to appeare? Againe, that Chriſt is here Coloſſ.3.4. implied to appeare, it is manifeſt by the like place: *When Chriſt, which is our life, ſhall appeare, then ſhall wee appeare with him in glorie:* So then, the perfection of our glorie is deferred till Chriſts comming.

Laſtly, if now the Saints are equall to the Angels in ioy, their ſoules onely being in heauen: it then followeth, that in their reſurrection, when their bodies ſhall bee reſtored to their ſoules, their happineſſe ſhall farre * exceede the Angels: which no where the Scripture teacheth vs, vnleſſe they will thus reaſon, Heb.2.16. Chriſt tooke not the Angels, but the ſeede of *Abraham: Ergo,* we are better then the Angels. Tractat. in Iohan.110. But to this *Auguſtine* anſwereth very well: Some perhaps will ſay, that wee are better then the Angels, becauſe Chriſt died for vs, and not for the Angels. *Quale eſt* (ſaith hee) *ideo ſe velle* (*ægrotum*) *laudari, quia vitio ſuo tam deteſtabiliter ægrotauit, vt non poſſet aliter, quàm medici morte ſanari.* As if a ſicke man deſerued commendation, becauſe by his owne fault, he was ſo dangerouſly ſicke, that hee could not be healed, but by the death of the Phiſitian. *Quid hoc aliud eſt, quàm de impietate gloriari? Chriſtus enim, &c. pro impijs mortuus eſt:* What is this elſe but for man to boaſt of his wickedneſſe? Chriſt died not for Angels, but for men, becauſe they were wicked.

* Rhemiſt. Luk.20. ſect.3. affirme that ſome Saints ſhall be aboue the Angels.

Now, whereas *Bellarmine* reproueth *Caluine* for thus writing, *Animas piorum militiæ labore perfunctas in beatam quietem concedere, vbi cum fœlici lætitia fruitionem promiſſæ gloriæ expectant:* That the ſoules of the godly hauing ended their warfare, are gone vnto bleſſed reſt, where moſt ioyfully they doe expect the full fruition of the promiſed glory. And the Ieſuite further giueth this vncharitable cenſure: *Nota miram ſtultitiam hominis:* See the great fooliſhneſſe of the man. Now it ſhall eaſily appeare, that *Caluine* ſaith none other thing, then was concluded by the Greeke and Latine Church in the Florentine Councell: *in proœmio. Animas iuſtorum perfectam ſuam fælicitatem, quatenus animæ, conſecutas cenſemus; ita tamen vt aliam cum corporibus ſuis perfectionem expectent, qua perpetuò fruantur:* We doe thinke that the ſoules of the righteous haue alreadie obtained their perfect felicitie, as they are ſoules; yet ſo, that they looke for a more perfect ſtate with their bodies, for euer to enioy. Thus *Bellarmine* either of malice or ignorance, chargeth a generall Councell with fooliſhneſſe, ſeeing he raileth vpon *Caluine*, for ſpeaking or writing, as it was by this generall Councell decreed.

Their owne Canons conſent hereunto: *Decret. Greg. lib.3. tit.41. c.6.* It is confeſſed by *Innocent.3. Sanctorum gloriam vſque ad iudicium augmentari:* That the glory of the Saints doth encreaſe till the day of iudgement. And the Maſter alloweth their opinion as more probable, that hold, that *Angeli* *vſque ad diem iudicij ſcientia & alijs proficiant*, Angels doe encreaſe in knowledge and other things till the day of iudgement, *lib.2.diſtinct.*11.*g.* If the glory of Angels is not yet perfect, much leſſe of the Saints, who yet expect the redemption of their bodies.

1 In the Greeke Liturgie, which goeth vnder the name of S.*Baſile*, they thus vſe to pray, *Lord remember the Saints, which haue pleaſed thee from the beginning, our holy Fathers, the Patriarkes, Prophets, Apoſtles, Martyrs, Confeſſors, Euangeliſts, Preachers, and all the righteous, which are dead in the faith, and ſpecially the bleſſed and euer liuing virgine, Marie, S.Iohn Baptiſt, S.Stephen,&c.* If they did hold, that there could be no acceſſion of glory to theſe bleſſed Saints, they would not thus pray: they haue relation to the perfect glory, which ſhall bee in the reſurrection: for thus alſo it ſtandeth in the ſame Liturgie: *Memento Domine omnium dormientium in ſpe reſurrectionis æternæ*: Remember all them, O Lord, which ſleepe in the hope of eternall reſurrection.

2 So the Liturgie of *Cyrill* of Alexandria: *O Lord, haue pitie vpon our fathers and brethren, whoſe ſoules thou haſt receiued, giue them reſt*: and then they name *the Patriarkes, Prophets, the virgine Marie, S.Iohn Baptiſt, S.Stephen*: grant that all their ſoules may reſt in the boſome of *Abraham*,&c. *Raiſe their bodies in the day which thou haſt ordained, according to thy true promiſes.*

3 *Wittemberg.c.24. The ſtate is all one of a Saint, which is at reſt in Chriſt, and a faithfull man that dieth, for he that dieth in the faith is a Saint,&c. Charitie wiſheth, that wee deſire to the dead, all tranquillitie and felicitie in Chriſt,&c. but the dead are not helped by our prayers,&c.*

4 See their owne decrees alleaged before.

THE SECOND PART, OF THE Canonizing of Saints.

The Papiſts.

THe canonizing of Saints, is nothing elſe but the publike determination and ſentence of the Church, whereby men that are dead, are iudged to be Saints, and worthie of honour and worſhip, as to be praied vnto, Temples and Altars to be ſet vp in their names, holy dayes to bee appointed for them, and their reliques to be adored. And thus it is lawfull, profitable, and expedient for the Church to canonize Saints, *Bellarm.cap.7.* 23.Error.

*Arg.*1. The Patriarkes and Prophets were canonized for Saints in the old law, Heb.11. So Act.7. *Stephen* and other were canonized: therefore it is credible, that the Lord would haue the ſame order ſtill continued in his Church, *Bellarm.cap.7.*

Anſwere. Firſt, neither in the olde nor the new law, were any ſet vp to be Saints, with intent to bee worſhipped, called vpon, Temples to bee conſecrated in their names; but onely the Scripture giueth teſtimonie of them, as of holy and faithfull men: and ſo may wee alſo honour the bleſſed Martyrs, whom the cruell Emperours of Rome, and ſince them the Popes of Rome haue ſent through fire and other torments to heauen. Secondly, when they haue as good teſtimonie for their Saints, as we haue for the holy Patriarkes & Prophets, they may be bold to pronounce them to be holy, bleſſed. Thirdly, your argument followeth not, vnleſſe you will ſay, that the Church may doe all things now, which the Prophets and Apoſtles did then: They may as well make Scripture, and more Canonicall bookes by the ſame reaſon, as make and canonize new Saints.

*Arg.*2. The Saints are vnto vs examples of vertue & to be imitated, as the Apoſtle ſaith, *Remember your ouerſeers, which haue ſpoken to you the word of God, the end of whoſe conuerſation beholding, imitate their faith.* But how can we imitate them, vnleſſe we know in particular who are to be imitated? *Bellar.* Heb.13.7.

Anſwere. Firſt, the Apoſtle propoundeth the example of their Paſtors then liuing, to be imitated of them, whoſe conuerſation they did behold. This place maketh nothing for the imitation of canonized Saints, dead many yeeres agoe: whoſe life and conuerſation is not certainly knowne. Secondly, we neede not runne to Popiſh fables, to ſeeke patternes to follow, wee may ſet before vs the example of godly men liuing; or if they faile vs, wee haue moſt perfect examples in Scripture: as S.*Paul* ſaith, *Be followers of me, as I am of Chriſt, and obſerue them, as you haue vs for an example.* Thirdly, if Popiſh Saints ſhould be imitated, then *Thomas Becket* muſt bee followed in his rebellion to the King; *Bonauenture* in his blaſphemie againſt Chriſt, aſcribing the worke of our ſaluation to the Virgin *Marie*, as may be ſeene in his Ladie Pſalter, compiled to the honour of her; and many ſuch goodly examples ſhall we finde in the liues and acts of Popiſh Saints. 1.Cor.11.1. Philip.3.17.

The Proteſtants.

THat none of the Saints are to be adored or worſhipped, their images, or reliques, or prayers to be made vnto them, or any ſuch honour to be giuen them, it ſhall afterward appeare more at large: and therefore they ought not be canonized to any ſuch end or purpoſe. We alſo grant, that the number of Gods Saints and elect is increaſed daily: and we are ſure in generall, as the Scripture teſtifieth, that the death of his Saints is precious in the ſight of God, and that all are bleſſed that die in the Lord: But particularly wee are not able certainly to determine of any; the matter is to be left wholly vnto God, and we in the meane time to hope the beſt. Pſal.116.15.

*Argum.*1. If the Church haue authoritie to canonize Saints, and determine of the election or ſaluation of men, then may wee as well iudge of the condemnation of thoſe that are loſt: for if it bee

Rom.14.4. knowne to the Church who are Saints in heauen, they alſo may as well define who are damned in hell. But this none can doe: nay, It were great raſhneſſe and want of charitie for any ſo to take vpon them. S. *Paul* ſaith, *Why condemneſt thou another mans ſeruant? hee ſtandeth or falleth to his owne maſter.* No man can iudge whether the ſeruant ſtand or fall, but his maſter: *Ergo*, if the Church preſume to determine of the election or damnation of thoſe that are departed, ſhe is now a Miſtris and Ladie rather of the Saints, then they Lords or patrones to her, as the Papiſts hold they are.

1.Cor.4.5. Matth.20.23. *Argum.* 2. *Iudge not* (ſaith S. *Paul*) *before the time vntill the Lord come.* The iudgement then of men, who are ſaued, and who are condemned, is reſerued for the comming of Chriſt: Therefore it is great preſumption for men to preuent the time, and to take vpon them to bee Iudges in Gods place. Againe, our Sauiour Chriſt ſaith, that to ſit at his right hand or left, in his kingdome, was not his to giue (meaning as he was man) but it ſhall be giuen to them for whom it is prepared of my father. How then is it in the power of any ſinfull man, to giue vnto any a ſeat, either at the right hand, or left hand of Chriſt, in the kingdome of God? *Argument. Gualter. Bruti. Fox. pag.* 487.

Auguſtine alſo conſenteth, *Non ſeparatio iam cuiq; tuta eſt, &c.* It is not ſafe for men now to make ſeparation (of the good and bad) it belongeth to him, that cannot erre: Wee in this life doe hardly know our ſelues, how much leſſe ought we to iudge raſhly of others? *expoſit. in Pſal.* 139. *in praefat.* Here are two reaſons giuen, why it is not lawfull for men to iudge of the election or reprobation of men: firſt, their iudgement is ſubiect to error, and therefore the matter muſt be referred to God, who erreth not. Secondly, we cannot iudge our ſelues, much leſſe can we iudge of others: *Ergo*, no man liuing ought, or is able to define either who are Saints in heauen, or who are damned in hell.

Anaſtaſius decret. 2. *Monente nos beatiſſimo Paulo Apoſtolo, &c.* Know ye, that as the Apoſtle *Paul* doth admoniſh vs, wee muſt obſerue, and take heede, that there ariſe no offence in the Church, while we take vpon vs to doe that which we cannot, that is, to iudge thoſe which are gone out of the world: for none of vs liueth or dieth to himſelfe, but whether wee liue or die, we are the Lords? wherefore, why iudgeſt thou another mans ſeruant, &c. Here we haue the iudgemenr of a Pope himſelfe, grounded vpon S. *Pauls* iudgement, that it is not in the power of the liuing to iudge the dead, either in condemning or acquiting them.

Theuet. Coſmogr. lib.10. c.15. 1 The Greekes acknowledge none of the Saints of the Latine Church, nor the Indians, except the Apoſtles and Prophets.

Theuet. lib.10. c.15. 2 The Æthiopians or Abyſines doe acknowledge but very few of the Saints honoured in the Latine Church, except S. *Catharine*, by reaſon her body is in Mount Sinai, S. *Anthonie* the Egyptian, and S. *Helen*, and the virgine *Marie*: it ſeemeth that they hold no ſuch canonization of Saints neceſſarie.

Harm. ſect.2. pag.28. 2.Cor.13.12. 3 Confeſſ. of Bohemia: c.17. *Wee call ſuch beleeuers in Chriſt* (*as yet are conuerſant here in earth*) *Saints, as S. Paul ſaith, all the Saints greete you:* See alſo to this purpoſe, the confeſſion of Wittemberg in the former queſtion. If the faithfull in earth are Saints alreadie, they neede not to be canonized afterward.

Lib.1. de adorat. diſp.5. c.3. 4 *Vaſques* the Ieſuite ſaith: *Aliqui Catholici probant, non eſſe certum de fide, &c.* Some Catholikes proue that it is not certaine, as of faith, that the Saints, which we worſhip, are to be worſhipped, *Quia non eſt ex fide eos eſſe ſanctos:* becauſe it is not of faith, that they are Saints.

AN APPENDIX OR THIRD PART, OF OTHER circumſtances, which belong to the canonizing of Saints.

The Papiſts.

24. Error. THey ſay, that it doth appertaine onely to the Pope, to canonize a Saint for the whole Church: and that none ought to be acknowledged for Saints, but they that are ſo canonized by him: And that herein the Pope is of ſo infallible a iudgement, that hee cannot erre in canonizing of Saints: becauſe that ordinarily none are canonized by the Pope for Saints, which haue not beene knowne to worke miracles, *Bellarm. lib.*1. *cap.* 8.9.10.

Argum. 1. That it belongeth to the Pope to canonize Saints, *Bellarmine* thus proueth: to define and declare who are heretikes, appertaineth to the Pope: *Ergo*, the contrarie alſo, to determine who are Saints in heauen.

1.Tim.1.20. *Anſwere.* Firſt, the argument followeth not, the Pope may iudge of men according to their preſent ſtate in this life: *Ergo*, of their ſtate afterward. For an heretike is diſcerned according to that hee preſently holdeth and teacheth, who may afterwards be conuerted from his hereſie: as S. *Paul* ſaith, *He had deliuered Hymenaeus and Alexander to Sathan, that they might learne not to blaſpheme.* Though the Apoſtle for the preſent caſteth them out as heretikes, yet hee deſpaireth not of their conuerſion: wherefore to be an heretike and a reprobate doe not alwaies concurre, and therefore the argument followeth not: For to be an heretike and a Saint are not contraries: he that is firſt an heretike, being conuerted, may become a Saint, as S. *Paul* of a perſecuter was made a Preacher.

1.Cor.16.22. Secondly, it belongeth not to the Pope to determine, who are heretikes; but euery Church hath power to declare by the Scriptures what hereſie is, and who are heretikes; the Apoſtles haue giuen vs rules to know heretikes by; as *If any man loue not the Lord Ieſus, let him be anathema;* according to this rule, all that detract from the humanitie of Chriſt, as the Anabaptiſts; or from his diuinitie, as the

Arrians; or from his offices, as the Papiſts, are heretikes. Againe, *If any man obey not our doctrine, note him.* 2.Theſſ.3.14. And, *Euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God.* 1.Ioh.4.3. According to theſe and ſuch like rules in Scripture, it is lawfull for euery Church to define an heretike, and for euery man to auoid him. *An heretike, after the firſt and ſecond admonition, auoid.* Tit.3.10. It is but a ridiculous toy, that wee muſt ſend vp to Rome firſt, to know the Popes pleaſure, who ſhould be counted an heretike.

Thirdly, the Popes are no fit men to iudge of hereſie, ſeeing many of them haue been heretikes: as *Marcellinus* an Idolater, *Liberius* an Arrian, *Honorius* a Monothelite, with many more, as wee haue ſeene before in the controuerſie of the Pope.

*Argum.*2. Now that the Pope cannot erre in canonizing of Saints, hee would make vs beleeue, becauſe there hath yet been no error detected that way: the Pope hath Sainted none which were not Saints indeed.

Anſw. The contrarie is true, that hee hath canonized many notorious rebels, and other wicked perſons, as *Thomas Becket* of Canturburie, *Hugh* of Lincolne, both rebels to their Prince, with many more, as further followeth preſently to be ſhewed *Argum.*3. and therefore, becauſe the Pope is and hath been ſo groſſie deceiued in canonizing of Saints, he may bee aſhamed to iuſtifie his palpable errors.

The Proteſtants.

First, if Saints were to be regiſtred and canonized, as they ſay; yet it ſhould not belong to the Pope, but to the whole Church.

*Argum.*1. The Pope hath no authoritie ouer the whole Church; no nor yet in any other Biſhops dioceſſe, no more then they haue in his: Let him be content with his owne dioceſſe (and it were to be wiſhed, that he could rule that well) the whole world is too large a prouince for him. Secondly, the whole Church hath power to excommunicate and deliuer vp to Satan, and to cut off the pro- 1.Cor.5.4. phane and wicked from the Church of God, as Heathen and Publicanes: *Ergo*, to iudge who are Math.18.17. members of the Church, and Saints of God, is a matter which appertaineth to the whole Church. Thirdly, before *anno* 800. in the time of *Carolus Magnus* there was no Saint publikely canonized by the Pope, as *Bellarmine* confeſſeth: but the truth is, this cuſtome of ordinarie canonizing Saints began not till more then 1000. yeeres after Chriſt, till *Alexander* the 3. his time, and *Gregorie* the 7. I pray you then, were there no Saints before? if there were, who canonized them?

*Argum.*2. So much as is to bee knowne of Saints and holie men, euery Chriſtian is to acknowledge, without any publike decree or determination of the Pope or any other: for the word of God giueth rules, whereby we may diſcerne the righteous from the vnrighteous. Chriſt ſpeaking of falſe prophets, ſaith, By their fruites ye ſhall know them. Math.7.16. And againe, he ſaith thus to his Apoſtles, By this ſhall men know that you are my diſciples, if you loue one another. Ioh.13.35. By theſe rules, it is eaſie for euery Chriſtian to iudge who for the preſent time are the true diſciples of Chriſt, who otherwiſe.

*Argum.*3. It is a moſt impudent and ſhameleſſe ſaying, that the Pope cannot erre in canonizing of Saints: Firſt, Miracles are no ſufficient proofe of a Saint: for many, that ſhall be condemned in the Math.7.22.23 day of iudgement, haue had power to doe ſtrange workes. Secondly, what better argument can wee haue of this, then common experience? For the Popes haue regiſtred in their Calendars notorious wicked men, and traitors to their Princes, as Saints and holy men: Such an one was *Thomas Becket*, who ſome hundreth yeeres was worſhipped as a Saint, by the name of Saint *Thomas of Canturburie*, and yet was a plaine traitor to his Prince, *Fox* pag.225. And therfore his ſhrine was iuſtly put downe in King *Henry* the 8. daies. Fox pag.779. *Richard Scroope* of Yorke was openly in armes againſt *Henry* the 4. *Thomas* Earle of Lancaſter a rebell againſt *Edward* the 2. yet both are the Popes canonized Saints.

Elizabeth Barton was called the holy Maid of Kent, and fained that ſhe had many reuelations: yet was found to be a traitor, and executed: Fox pag.1054. Theſe are the Popes Saints. And on the other ſide, they haue condemned the true Saints and Martyrs of God, and accurſed them to the bottomleſſe pit of hell: as they dealt moſt wickedly with *Iohn Huſſe* that zealous ſeruant of God, vpon whoſe head they ſet a crowne of paper pictured with diuels, as if he were giuen vnto the power of Satan. But we doe iudge of theſe holy men, as the Scripture teacheth, which ſaith, that they are bleſſed which die in the Lord. Apoc.14.13. Their good life, holy profeſſion, and conſtant death and martyrdome declared no leſſe; and that aſſurance, which God gaue them of their election: as it appeared in that worthie Martyr Doctor *Barnes*, who being brought to the ſtake, ſaith thus vnto the people; If Saints doe pray for vs, I truſt to pray for you within this halfe houre; who at the ſame time vttered his opinion, that notwithſtanding to pray vnto Saints was againſt the word of God, although it ſhould bee granted that they pray Fox pag.1139. for vs.

Let them now be aſhamed to ſay ſtill, that the Pope cannot erre in canonizing Saints, who condemneth good men, and iuſtifieth the wicked, according to the common ſaying, Many are worſhipped for Saints in heauen, whoſe ſoules doe burne in hell.

If the Pope herein be of ſo infallible a iudgement, how came it to paſſe, that *Bonifacius* the 8. did cauſe *Hermannus Ferrarienſ.* who had been canonized for a Saint, after 30. yeeres to be taken out of his graue, and burned, *anno* 1300. Either he, by whom he was firſt canonized, or elſe *Bonifacius*, by whom he was vncanonized or vnſainted, muſt needs haue groſly erred. And is it not as poſſible for the Pope to be deceiued in iudging who are Saints, as *Tertullian* and *Origen* erred in commending of *Pilate* and his wife for good Chriſtians? *Tertull. apologet. cap. 21.* by which authorities ſome were moued to canonize them for Saints. And *Decret. Greg. lib. 3. tit. 45. cap. 1.* mention is made of one, that was ſlaine in his drunkennes, whom they worſhipped for a Saint. But it will be anſwered, that *Alexander* the 3. reproueth that abuſe in the ſame decree. But what will they ſay concerning the Saints of Rome, that are worſhipped vnder the Popes noſe, and by his allowance; ſhall they all goe for currant, and true Saints indeed? Let them heare what *Lindanus* an archpapiſt complaineth of this matter: *Breuiaria etiam Romanum nouum feſta quadam habent ſanctorum, quorum nomina, neſcio an ſatis ſint vindicata, &c.* The Breuiaries or Maſſe-bookes, yea the new Romane Breuiarie hath many feſtiuals of Saints, whoſe names, I know not whether they are ſufficiently tried and purged, &c. He affirmeth, that euen in Rome many obſcure and vnknowne Saints were worſhipped.

Fourthly, *Auguſt.* thus writeth of this matter; *Mutabilis eſt mens noſtra, quæ percipit diſcendo, quod neſciebat, &c. & veriſimilitudine fallitur, &c.* Mans minde is mutable, learning that which it knew not, and loſing that by forgetfulnes, which it knew: and is deceiued by a certaine likenes of truth, to approue that which is falſe for true, &c. *Tractat. 99. in Ioann. Ergo,* the iudgement of men is vncertaine, and the beſt may be deceiued in iudging of others, who are bad, and who good.

If all the Popes canonized Saints are to be worſhipped, prayers to be made vnto them, holie daies, and Churches to bee conſecrate to their memorie, wherein (as the Ieſuite telleth vs) conſiſteth the canonization of Saints: hereby it may appeare what ſmall diſcretion the Popes haue ſhewed in their canonizing, in bringing ſuch an idle and ſuperfluous multitude into the Saints Calendar: that it were impoſſible for a man to remember all ſuch Saints names, that are to be prayed to. *Alexander anno* 1180. did canonize *Bernard Clareuallenſ.* and *Thomas* of Canturburie: *Innocentius 4. anno* 1250. *Edmund* of Canturburie, *Staniſlaus* Biſhop of Cracouia, and *Peter Ueronenſ.* a Dominicane: *Alexander 4. anno* 1260. did canonize *Clara, Francis* his ſiſter, the father of the Franciſcanes: *Nicholaus 4. Lodouik Toloſan* a Minorite: *Bonifacius* 8. *Lodouike* the French King: *Clement* 6. did canonize *Iue* a Prieſt *anno* 1350. *Nicholaus* 5. did make *Bernardine Senenſ.* a Franciſcane, a Saint: *anno* 1455. *Calixtus* 3. did adde to the Calendar *Vincentius Valentinenſ.* a Dominicane, *Albert. Depranenſ.* a Carmelite: *Pius* 2. did magnifie one *Angelus* a Carmelite, and *Katharine Senenſ. anno* 1464. *Sixtus 4. Bonauenture: anno* 1484. *Innocentius* 8. *Heliopoldus* Duke of Auſtria: And many hundreds more haue been by the Popes aduanced to the dignitie of Saints, ſome Kings, ſome Dukes, ſome Biſhops, ſome Prieſts, ſome Friers, ſome Widowes, ſome Virgins: ſo that the daies of the yeere are not enough for euery Saint to haue his day. Now let it be conſidered, whether the Pope hath not good skill in ſainting of men, thus multiplying without end the number of his houſe-gods.

Sacran. & Guagnin. de relig. Muſcouit. Titleman. de fid. Æthiop.

1. The Muſcouites following the Greeke Church condemne and reiect the Saints of the Romane Church.

2. Among the Aethiopians, their Biſhops doe canonize for Saints, thoſe, who while they liued did giue euident teſtimonies of their holineſſe. Thoſe Chriſtian Churches depend not vpon the Popes iudgement, for canonizing of Saints.

3. Wittemberg, artic. 24. *There is no difference indeed, betweene a Saint reſting in Chriſt, and a faithfull man departed: for euery one which dieth in the faith of Chriſt is a Saint.* Euery Church then may better determine who are Saints, then the Pope, becauſe it is better knowne to them, who both liue and die well.

Agrip. de vanit. ſcient.

4. *Agrippa* ſaith, there are many that hold hereticall opinions, *tamen cenſentur in canone ſanctorum,* yet are counted in the canon of Saints. Cardinall *Beſſarius* ſaith, that he ſaw many canonized at Rome, *quorum vitam improbauit,* whoſe life he miſliked. The Pope then may erre in canonizing of Saints.

THE SECOND QVESTION, CONCERNING THE ADORATION OF SAINTS.

THis queſtion hath three parts: Firſt, whether Saints are to bee adored. Secondly, of the diuers kindes of adoration. Thirdly, concerning the worſhip due vnto holy men liuing, as the kiſſing of feete, and ſuchlike.

THE FIRST PART, WHETHER SAINTS ARE TO BE ADORED AND WORSHIPPED.

The Papiſts.

85. Error.

THey doubt not to affirme, that there is a kind of religious worſhip due vnto Saints, not that great religious worſhip which is proper vnto God, but a kinde ſomewhat leſſe and inferiour to that; yet a religious adoration, which is the meane or middeſt betweene that higheſt worſhip due vnto God, and ciuill honour which is giuen vnto men. So this is their ſentence, that religious worſhip is due both to God and to the Saints: herein only (ſay they) the difference is, the more religious worſhip belongeth only to God, the leſſe vnto the Saints, *Bellarm. cap. 12. lib. 1. de Sanctor. beatit.*

Argum.1. *Bellarmine* obiecteth certaine examples out of Scripture of the adoration of Angels, as how *Abraham* adored the Angels, and *Lot*, and *Ioſua* alſo adored the Angell that appeared vnto him: therefore Angels, and ſo conſequently Saints, may ſafely be adored and worſhipped.

Gen.18.2.
Gen.19.1.
Ioſua 5.14.

Anſw. Firſt, it is certaine that the Angell whom *Abraham* worſhippeth, was God himſelfe, euen Chriſt that appeared in the ſhape of an Angell; for verſ.17. he is called *Iehouah*, which name is neuer in Scripture giuen to any Angell: and verſ.25. *Abraham* calleth him Iudge of the world, which is Chriſts office onely; ſo alſo the Angell that appeared to *Ioſua*, was Chriſt himſelfe; for *Ioſua* calleth him Lord, and himſelfe his ſeruant: But the Angels doe not preſume to take vs as their ſeruants, but acknowledge themſelues to be our fellow ſeruants vnto the ſame Lord, theirs and ours. And this is the iudgement of diuers of the ancient Fathers, and namely *Origen*; *Ioſua non adoraſſet eum, niſi agnouiſſet Deum, &c.* *Ioſua* would not haue worſhipped him, if he had not knowne him to be God, for who elſe is the Prince of the Lords warfare, but the Lord Ieſus Chriſt? *hom.6. in Ioſu.*

Gen.18.17.25.
Reuel.22.9.

Secondly, it cannot bee ſhewed out of the text, that *Lot* did worſhip the two Angels that came to Sodome, but did only make obeiſance, and bow himſelfe vnto them, as excellent and heauenly perſons: for the word *nwyſhacah* ſignifieth an inclination and bowing of the bodie, as *Iacob* is ſaid to bow himſelfe to his brother *Eſau*: this therefore was no religious adoration, but a ſeemely reuerence, which might be giuen to thoſe glorious ſpirits.

Gen.33.3.

Thirdly, the Angels of the old Teſtament, and the Angels of the new are all one; but in the new Teſtament, the Angels refuſe to bee adored: *Ergo*, the Angels of the old Teſtament did not receiue it.

Reuel.22.9.

Argum.2. The Pſalmiſt ſaith, Adore his footſtoole; and *Iacob* adored the top of his rod: *Ergo*, it is lawfull to adore creatures: *Bellarm.cap.*13. *Rhemiſt.annot.*11. *Heb.ſect.*9.

Pſal.99.5.
Heb.11.21.

Anſw. In the firſt place by the footſtoole is vnderſtood the Tabernacle with the Arke: the Prophet ſaith not, Adore his footſtoole, but, *At or before his footſtoole*: for we denie not, but that we may kneele downe, and fall proſtrate in adoring of God before ſuch things, but none is to be adored but God. In the ſame place the Apoſtle ſaith, that *Iacob* worſhipped toward the end of his ſtaffe, that is, leaning vpon his ſtaffe. The vulgar Latine readeth corruptly, *adorauit faſtigium baculi*, He worſhipped the end of his ſtaffe: for then the Greeke prepoſition ἐπὶ were ſuperfluous. And *Auguſtine* expoundeth it aright, ſaying, that *Iacob* by faith worſhipped God vpon the end of his ſtaffe: *queſt. in Gen.*162. *Fulk.annot.Heb.*11.*ſect.*9.

Argum.3. *Nabuchadnezzar* bowed himſelfe to *Daniel*, and cauſed odours to be offered vnto him, and worſhipped him, who for ſo doing was not reproued of the Prophet: *Ergo*, Saints are to be worſhipped: *Bellarm.ibid. Rhemenſ.annot.Apocal.*19.*ſect.*5.

Dan.2.46.

Anſw. Firſt, your owne vulgar text thus readeth, The King commanded, *vt ſacrificarent ei hoſtiam*, to ſacrifice an hoſt vnto him: and *Arias Montanus* tranſlateth *Sacrificium*, to offer a ſacrifice vnto him; but to offer ſacrifice, is a part of the diuine and godly worſhip; ſo that the King commanding ſacrifice to be made to *Daniel*, doth attribute vnto him ſuperſtitiouſly diuine worſhip. *Bellarmine* anſwereth, that the ſacrifice of beaſts, is that ſacrifice, which is peculiar vnto God; but as for odors and other gifts, they may be yeelded vnto men: as 1.King.10. certaine of the Iſraelites refuſed to bring gifts vnto *Saul*, the ſame word (מנחה) is there vſed: and we (ſaith he) doe cenſe vp odors before the images of Saints, though we grant that ſacrifice is only due vnto God: *Bellar.cap.*13.*argum.*3.

Contra. Firſt, that the Hebrew word (מנחה) here vſed, is ſometime taken for a ciuill gift, we grant, as in the place alleaged, and Gen.32.13. where *Iacob* ſent a gift or preſent to *Eſau*: but in this place it ſignifieth a religious oblation, in which ſenſe hee cannot finde in all Scripture, that it was giuen to any mortall man, but only was due vnto God, as Ierem.41.5. they had offrings and incenſe in their hands to offer in the houſe of God: And this word, when it is vſed in a religious ſenſe, is taken only for ſacrifice due vnto God; as 1.King.18.29. when they had prophecied till the time of the euening Sacrifice; and 2.King.3.20. in the morning, when the Sacrifice vſeth to bee offered: in both theſe places the word מנחה is vſed. Secondly, whereas he granteth, *Sacrificium non deberi niſi ſoli Deo*: That ſacrifice is not due but vnto God, it followeth, that the King committed Idolatrie, in ſacrificing to *Daniel*, as your owne vulgar readeth. Thirdly, it is great impietie in him to allow the cenſing of odors to Saints, or Saints images, whereas in the old Law it was a part of the worſhip of God; as may appeare Ierem.41.5. they brought odors and incenſe: And it may be gathered, that the offering of incenſe was the more principall part of the ſacrifice; as it followeth euen now to be ſhewed.

Gen.32.13.
Ierem.41.5.
1.King.18.29.
2.King.3.20.

Secondly, it is vntrue, that *Daniel* accepted of this worſhip and reproued it not: Firſt, though it be not mentioned, it followeth not, that he miſliketh it not: for neither is the inceſt of *Lot*, Geneſ.19. nor of *Iudah*, Geneſ.38. cenſured in the ſtorie, doth it follow therefore that they were iuſtified? Secondly, it may be diuerſly gathered that *Daniel* miſliked the Kings purpoſe: Firſt, becauſe from the beginning, hee giueth the glorie vnto God, and telleth the King, that it was the God in heauen that was the only Reuealer of ſecrets, verſ.27. and therefore it is not like, that *Daniel* would take the honor vnto himſelfe. Secondly, becauſe the King afterward, verſ.47. being better inſtructed by *Daniel*, giueth God the honour, ſaying he was God of Gods, and ſo only to be worſhipped. Thirdly, verſ.48. he magnifieth *Daniel* now as Gods inſtrument, and beſtoweth great gifts vpon him, whereas he offered ſacrifice before.

Dan.2.27.47.

In the laſt place we will examine our Doway diſciples arguments for the adoration of Saints.

1. The honour of Saints redoundeth to the honour of Chriſt: as *Baſil* ſaith, *Honor ſeruorum redundat in communem Dominum:* The honour of the ſeruants redoundeth to the common Lord; pag. 8.

2. Adoration of God and creatures is not repugnant, proued by *Iacobs* adoring of *Ioſephs* rod, prefiguring Chriſts kingdome: pag. 144. in the margent.

2.King.2.15. 3. They adored *Eliſeus* flat to the ground, *they adored him for his holineſſe, &c.* therefore not with ciuill, but religious honour: pag. 763.

Anſw. 1. The honouring of Gods ſeruants, as his Miniſters, doth redound to the Lord: as our Math.10.40. bleſſed Sauiour ſaith, *He that receiueth you, receiueth me:* but to giue part of that honour, which is due vnto God, as all religious worſhip is, vnto his ſeruants, is a diſhonouring of the Lord himſelfe: Iſai.42.8. for he will not giue his glorie to another.

2. Concerning *Iacobs* adoration of the rod, ſee before our anſwere to the ſecond argument.

3. The children of the Prophets gaue but a ciuill kinde of honour and reuerence vnto *Eliſha* the Prophet: as may appeare in that they call *Elias* the Prophet his maſter, verſ. 16. *Let them goe and ſeeke thy maſter.* I hope they whom they giue religious worſhip vnto, haue no other maſter but Chriſt. And the word *ſhacah* ſignifieth the inclination and bowing of the bodie, which is vſed as well in ciuill as religious adoration: ſee before the anſwere to the firſt argument. But I will further oppoſe our Do- 2.King.18.4. way ſtudents with that example of *Heſekiah*, who brake downe the braſen Serpent, becauſe the people burnt incenſe to it: yet this was not the diuine worſhip, but only the inferiour kinde of religious Lib.2.de Sanct. cap.13. sect. Neque obſtat. worſhip in their opinion: for *Bellarmine* himſelfe ſaith, *Porro ſuaues odores nos etiam in ipſa eccleſia offerimus imaginibus:* We our ſelues in the Church offer ſweet odors vnto images, &c. *Heſekiah*, then in forbidding incenſe to be offered, denied all religious worſhip vnto the braſen Serpent. Our Doway men ſay they offered ſacrifice which is prayer to God only: but the text here maketh mention onely of burning of incenſe.

The Proteſtants.

VVE can find in the word of God but two kindes of worſhip or adoration: a religious worſhip onely due vnto God; and a ciuill honour vſed amongſt men: As for the Angels and Saints, we doe honour them with loue, not with ſeruice. Wee doe alſo reuerence the holy men vpon earth, as the Prophets and Apoſtles were in times paſt, with a ciuill adoration or worſhip of loue, not with a religious ſeruice. There is alſo a due reuerence and eſtimation of ſuch things as are ſanctified to holy vſes, as of the Tabernacle, Arke, Altar, Sacrifice in the law: ſuch now are the Sacraments, which are duely to be reuerenced, yet not to be adored, or kneeled vnto. So we conclude, that all religious ſeruice and worſhip belongeth onely vnto God, and it were great idolatry to giue it to any other, *Fulk. annot. Apocal. 19. ſect. 5.*

Math.4.10. 1.Tim.1.17. *Argum.* 1. The Scripture is plaine: Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. To God onely wiſe, immortall, inuiſible, bee all honour and glory: *Ergo*, all religious worſhip is onely due vnto God. *Bellarmine* anſwereth, that theſe places are to be vnderſtood of a certaine kind of religious worſhip, which is onely proper to God. *Anſw.* All religious worſhip is forbidden in theſe places to bee giuen to any but vnto God: for Satan did not tempt Chriſt to worſhip him as God, but onely to fall downe and worſhip him: he asked onely of him, [illegible] a certaine inclination of the body, which Chriſt denieth, as being onely proper to God, *Caluini Argum.*

Acts 10.25. Apoc.22.9. Acts 14.14. *Argum.* 2. When *Cornelius* fell downe at *Peters* feet and would haue worſhipped him, he was forbidden by *Peter*. So the Angell would not ſuffer *Iohn* to worſhip him. *Paul* and *Barnabas* ſtayed the people that would haue offered ſacrifice vnto them.

Bellarm. anſwereth to the firſt, that *Peter* of modeſty refuſed the homage of *Cornelius*.

Anſw. *Peter* giueth this reaſon, why hee would not haue *Cornelius* ſo to doe, I alſo am a man (ſaith hee:) thereby letting him to vnderſtand, that ſuch kind of worſhip ought not to bee giuen to any man. The ſame reaſon is rendred, Acts 14. by *Paul* and *Barnabas*, why they refuſed ſacrifice: Wee alſo (ſay they) are men. If *Peter* did of modeſtie refuſe *Cornelius* worſhip, then *Paul* and *Barnabas* did for modeſty ſake onely likewiſe refuſe to bee ſacrificed vnto, which I am ſure they will not grant.

Bellarmine to the ſecond ſaith, that *Iohn* did well in worſhipping the Angell, and the Angell did well in refuſing to be worſhipped: for though the Angels of right are to be worſhipped, yet they doe well to refuſe it, for reuerence to the humanity and manhood of Chriſt: Before the comming of Chriſt, Angels ſuffered themſelues to be adored; but ſince that the Angels after Chriſts incarnation did worſhip man in him, they would not be worſhipped of men, eſpecially of the Apoſtles: who although they refuſe to be worſhipped, yet we doe well to worſhip them.

Anſw. Firſt, let it be noted that *Bellarmine* ſhapeth a cleane contrarie anſwere to our *Rhemiſts*, as appeareth before, Cont. 8. queſt. 3. part 1. For they ſay, that *Iohn* was deceiued in the perſon of the Angell, taking him for Chriſt, and is forbidden by the Angell to worſhip him as God: but *Bellarmine* altogether freeth *Iohn* from all error, and commendeth his doing: whereas it is certaine, that *Iohn* knew well enough that hee was an Angell, but being carried away in the extaſie of his minde, did for the preſent time forget himſelfe. Secondly, that the Angell did not of modeſtie refuſe to be worſhipped, but abſolutely and ſimply, it is made manifeſt by his anſwere to *Iohn; worſhip thou God*: he would not haue the Apoſtle to worſhip him, but God. And againe the Angell ſaith; *I am thy fellow ſeruant,* &c. but it is vnmeete for one fellow ſeruant to worſhip another, they both haue but one Lord to worſhip: wherefore the Angell meaneth indeed, that hee ought not to be worſhipped, and doth not of modeſtie refuſe it. This alſo is *Auguſtines* iudgement, *Recte ſcriptum eſt hominem ab angelo prohibitum ne ſe adoraret, &c.* It is therefore truly written, that man was forbidden by the Angell to worſhip him, but only God, vnder whom he was his fellow ſeruant: *De vera relig. cap.* 55.

Thirdly, where findeth he that Angels in all the old Teſtament ſuffered themſelues to bee adored? hee can ſhew neither precept nor practiſe for the adoration of Angels: And that the Angels ſince Chriſts comming did depart from their right, it is a prophane conceit, and derogatorie to Chriſt, as though he by his comming empaired the ſtate of Angels, which by him is made glorious: And if our Sauiour would haue the chaire of *Moſes* reuerenced, though euill men ſate in it, it was not his pleaſure, **Math.23.2.** that the dignitie of thoſe holy Spirits ſhould be abated.

Bellarmine to the third ſaith, that the Apoſtles did well in refuſing to be ſacrificed vnto: becauſe to offer ſacrifice is an externall act of worſhip to be performed only to God, *cap.* 14.

*Anſw.*1. What reaſon haue they to burne incenſe vnto Saints and their images, rather then to offer ſacrifice? For it appeareth in the law, that the burning of incenſe was more precious, and a more high point of the Leuiticall ſeruice, then was the offering of ſacrifice. First, the Altar of incenſe was more curiouſly made, being ouerlaid with fine gold, and was called the golden Altar; the other for **Exod.40.26.** burnt offerings, the brazen Altar. Secondly, the Altar of incenſe was placed in the Tabernacle neere vnto the moſt holy place; the other Altar ſtood at the doore without. **Exod.40.26.29** Thirdly, the miniſters were diuers: the Prieſts offered ſacrifice in their courſes; **Exod.30.7.** but *Aaron* only, and his ſucceſſors the high Prieſts burned incenſe. Fourthly, vpon the brazen Altar incenſe was offered with other ſacrifices, Leuit. 2. but vpon the golden Altar no burnt ſacrifice or any oblation, but only incenſe was offered vnto God. Fifthly, of all offerings and oblations, it moſt liuely prefigureth the ſacrifice of attonement wrought by Chriſt vpon the croſſe, who therefore is called by the Apoſtle, A ſacrifice of ſweete ſmelling ſauour **Ephes.5.2.** vnto God. Seeing then that the offering of incenſe was a more ſoueraigne thing in the Law, then was the oblation of ſacrifices: there is ſmall reaſon for it, that our aduerſaries ſhould reſerue the leſſe, that is, the offering of ſacrifices for the Lord, and participate the greater and more worthie ſeruice, that is, cenſing of odors and perfumes vnto Saints, as *Bellarmine* doth, *cap.* 13.

*Anſw.*2. If ſacrifice were not then to be offered to Saints, much leſſe are prayers to be made now vnto them: **Pſal.50.8.14.** for to call vpon God is a greater thing, then to offer ſacrifice. If Saints cannot challenge the leſſe, that is, to haue ſacrifices, they haue no right to the greater, namely, to bee called vpon and prayed vnto.

Laſtly, *Auguſtine* ſaith, *Non ſit nobis religio cultus hominum mortuorum, &c.* Let vs not make it any part of religion to worſhip men that are dead: for if they liued well, they are now in that ſtate, that they need not, neither doe require any honour at our hands: but they would haue vs to worſhip God, &c. They are then to be honoured for imitation, not to be adored for Religion: *Hæc Auguſt. de vera Religion. cap.* 55.

Bellarmines anſwere here to S. *Auguſtine* is very meane, that hee ſpeaketh againſt the error of the Gentiles, who made wicked men departed their Gods: *Lib.* 1. *de Sanct. cap.* 14. *Contra.* But *Auguſtine* ſpeaketh not of wicked men, but of ſuch, as, *pie vixerunt*, liued a godly life, and are to be imitated, but ſo are not the wicked. Therefore his meaning is, that no men, though neuer ſo godly, or worthie of imitation in their life, are to be adored, or worſhipped. The Ieſuite we ſee then faileth in his anſwere.

Synod. Moguntin. cap. 45. *Sancti, qui vitæ huius curſum beato fine clauſerunt, &c.* The Saints, who haue happily ended this life, as the moſt noble members of Chriſts body, are worthily of vs to be honoured, not with that worſhip, which is due vnto God, but with the worſhip of loue and brotherlie fellowſhip, as we worſhip or reuerence holy men in this life, &c. The argument from hence is framed thus: As holy men are to be worſhipped in this life, ſo are the Saints in heauen: but no religious worſhip is due vnto them here, but only of loue, &c. *Ergo.*

A ciuill adoration then we denie not to be due vnto holy men, ſuch as the Ciuill law aſcribeth to Princes: *Cod. lib.* 2. *tit.* 9. *l.* 6. *Noſtram adoraturos purpuream*: They are ſaid to adore the Kings robes, that is, the kingly Maieſtie: but this is farre from religious adoration.

I will in the laſt place alleage the ſentence of a learned Papiſt againſt the adoration of Saints, namely *Driedo*, who thus writeth: There be certaine ſtories of the Saints to be ſuſpected, &c. *Vt cum narrantur ſancti in mortis agone conſtituti, aut monuiſſe aut exegiſſe, vt ex hoc mundo tranſlati colerentur, &c.* As when the Saints are reported in the agonie of death, to haue warned or required, that after they were gone out of this world, they ſhould be worſhipped, and in diſeaſes and other dangers to be called vpon: for it is not like, that they paſſing out of the world were carefull for their honour, but would pray rather with *David, Lord enter not into iudgement with thy ſeruant*: *De libris Apocryph. lib.* 4. *c.* 1. Thus farre one of their owne, miſliking the adoration of Saints.

Maſter *Lambert* holy Martyr hath ſealed this truth: who out of *Auguſtine* here before alleaged doth thus inferre, that we ſhould worſhip no men departed, bee they neuer ſo good or holy, for they ſeeke no ſuch honour, but that wee ſhould worſhip God alone: *Honoramus eos* (ſaith *Auguſtine*) *charitate non ſeruitute*: We honour them with loue, not with any worſhip or ſeruice; *Fox pag.1108.* Pag.1013.141

Contr.80.hæreſ. *Epiphanius* ſaith: *Pater, filius & ſpiritus ſanctus adoretur, Mariam nemo adoret, non dico mulierem, imo nec virum. Deo debetur hoc myſterium, nec angeli capiunt talem glorificationem, &c.* Let the Father, Sonne and holy Ghoſt be honoured: let none adore *Mary*, I ſay not a woman, but no not any man, this myſterie is due to God, no not the Angels are capable of this glorie.

2. Of the South Africane Church, we haue ſeene the iudgement of *Auguſtine* before. *Fulgentius ſerm.3. cont. Arrian.* teacheth that neither man nor Angels *adoratione extollendos*, to bee worſhipped with adoration.

3. Latter confeſſion of Heluetia, chap. 5. *We loue them as brethren, and honour them alſo, yet not with any worſhip, but with an honourable opinion of them, and doe conclude with their iuſt praiſes, we alſo doe imitate them.*

Comment.in 2.Tim.p.118. 4. The Romaniſts themſelues complaine of the groſſe idolatrous worſhip of Saints among them. *Eſpenceus*, Many Chriſtians offend in a good thing, *quod diuos diuaſq; non aliter venerantur, quam Deum*, that they worſhip Saints no otherwiſe then God himſelfe. Conſult.art.21 *Caſſander: The matter is come to this paſſe, that Chriſt raigning now in heauen, beatæ Virgini, &c. by nature is made ſubiect to the bleſſed Virgin.*

AN APPENDIX TO THIS FIRST PART, CONcerning vowes and oathes made to or by Saints.

The Papiſts.

26. Error. First, vowes may be made to Saints (ſay they) properly as vnto God, though not altogether in the ſame manner: Prayer may be made to Saints, therefore vowes alſo: A vow in the Greeke tongue is called εὐχὴ *votum*, prayer προσευχὴ *oratio*. As they differ not in name, ſo neither indeed are they to be ſeuered: *Bellarm.lib.3.de cult. Sanctor.c.9.*

Pſal.50.15. *Anſw.*1. He taketh that for granted, which is chiefly in queſtion: for it is idolatrie to pray to any other but vnto God: Call vpon me in the day of trouble. It is not lawfull to pray vnto Saints, therefore not to vow.

2. To make vowes is a more ſtrict and binding act of religion, then prayer is; for in euery vow there is a prayer; we pray God to giue vs grace to performe the thing vowed: and there is beſide a full purpoſe of the heart with a ſolemne promiſe, whereby wee binde our ſelues to the performing. Againe, wee may make petition and requeſt vnto mortall men, but vowes wee can make none vnto them: It would not therefore follow, though Saints might be prayed vnto, that they are alſo capeable of our vowes.

Secondly, it is alſo lawfull (they ſay) to ſweare by the name of Saints, becauſe all is referred to the honour of God; as he that ſweareth by the Temple, ſweareth alſo by him that dwelleth therein; *Rhemiſt. Matth.21.ſect.8.*

*Anſw.*1. In this place Chriſt reproueth the Phariſies for their ſwearing, and condemneth it by this argument; that howſoeuer they thought it a ſmall matter to ſweare by the Temple, yet in effect they did ſweare by God himſelfe. See then the boldnes of theſe men, that dare iuſtifie ſwearing by creatures by the ſame reaſon, that Chriſt condemneth it. *Ambroſe* much better: *Iurare mihi per cœlum non licet, iudicare de dei filio licet?* It is not lawful for me to ſweare by heauen, and is it lawfull to iudge the Sonne, &c. *Lib.5.de fid.c.9.* 2. Our Sauiour ſaith nothing but this, that in euery oath there is an inuocation of the diuine power, and therefore whoſoeuer ſweareth by a creature, committeth idolatrie, in making it his God.

In their Annotation vpon Geneſ.cap.42. Our Doway Diuines doe here alſo helpe out at a pinch: by the practiſe of *Ioſeph* ſwearing by the health of *Pharaoh*, they inferre that it is lawfull to ſweare by creatures: ſo it be with requiſite conditions, as *in iudgement, equitie and truth*, as *Hierome* ſaith, *cap.4.p.*131. Yea, they are bold to ſay: that it is not only lawfull to ſweare by creatures, but ſometime more conuenient, then immediatly by God himſelfe, pag.202.

1.Sam.1.20. *Anſw.*1. What if *Ioſeph* did not ſweare, but only vſed a conſtant and earneſt aſſeueration, as *Anna* did, ſaying to *Elie*, *as thy ſoule liueth*. 2. Or what if this were an infirmitie in *Ioſeph*, which he learned in *Pharaohs* Court, to ſpeake as they did, though he intended not to ſweare directly. Either of theſe doth ſatiſfie this obiection. 3. But if this were an oath and that lawfull, then not onely by Saints, but euen by mortall men and idolaters, ſuch as *Pharaoh* was, ſhould it bee lawfull to ſweare. 4. And it is a preſumptuous ſpeech to ſay it is more conuenient to ſweare by creatures, then by God, Ierem.4.4. and vttered without iudgement. *Ieremie* ſaith, we muſt ſweare in iudgement; but how? *the Lord liueth*: this part of the ſentence they of purpoſe left out. 5. And *Moſes* ſaith directly, Deut.10.20. *Thou ſhalt feare the Lord, and ſhalt ſerue him* (only, as the Latine tranſlator readeth) *and ſhalt ſweare by his name, he is thy praiſe, and he is thy God*: they vpon this text giue this note, *an oath muſt be made in the name of God, not of falſe gods*: but indeed it excludeth all creatures beſide God, as he onely is to be ſerued, ſo his name onely to be ſworne by, as the reaſon is giuen, he is thy God.

The Protestants.

1. That it is great impietie to make vowes vnto Saints, it is thus proued, Esay 19.21. In that day the Egyptians ſhall know the Lord, and ſhall doe ſacrifices, and vowe vowes vnto the Lord. But ſacrifices are not due vnto Saints, but onely to God: therefore neither vowes.

Esay 19.21.

Againe, the vowes of Christians are not to binde themſelues to goe in pilgrimage, or to offer vnto this Saint or that, this Image or that, as *Augustine* ſaith, *Alius pallium, alius oleum, alius ceram, &c.* One voweth a cloke, another oyle, a third a wax candle: God careth not for theſe vowes, ſaith hee, *Sed hoc quod hodie redemit, ipſum offer, hoc eſt, Animam tuam.* But offer and vowe vnto God, that which as this day he hath redeemed, that is, thy ſoule. The vowes therefore of obedience and repentance and all Christian duties are the true vowes, the vowing of body and ſoule to the ſeruice of God: But this cannot be vowed vnto any but to him that redeemed vs: *Ergo*, not to any Saint.

De tempor. ſerm. 3.

Rom.12.1.

2 That we ought onely to ſweare by the name of God, the Scripture is plaine: *Thou ſhalt feare the Lord thy God and ſerue him, and ſhalt ſweare by his name; and by no other.* But Saints are not to be feared or ſerued, for the Septuagint tranſlateth προσκυνήσεις, Thou ſhalt worſhip God, which kinde of worſhip the Papiſts themſelues dare not attribute to Saints: *Ergo*, neither are we to ſweare by them.

Deut 6.13.
Exod.23.13.

Againe, to ſweare, is to call him to witneſſe by whom we ſweare, and ſo to make him our God: for whom we ſweare by, wee confeſſe to be a ſearcher and knower of our hearts, and a reuenger of falſe ſwearers. To ſweare then, is to call God to witneſſe. *Quid tu facis, cum iuras? Deum teſtem adhibes. Auguſtine.* What doeſt thou, when thou ſweareſt? Thou calleſt God to witneſſe. But they that ſweare by Saints, call them to witneſſe, and none elſe are called to witneſſe, but they by whom they ſweare: *Ergo*, they make Saints their Gods, ſeeing God is called vpon in euery oath.

Serm.10. Sermonum 17.

Concil. Carthaginenſ. 4. can. 61. Clericum per creaturas iurantem, acerrime obiurgandum; ſi perſtiterit in vitio, excommunicandum: That a Clergie man ſwearing by creatures ſhould ſharply be reproued; and if he continue in that vice, to be excommunicate, &c. But he that ſweareth by Saints, ſweareth by creatures. This Canon is alſo confirmed in the decrees: *cauſ.22. queſt.1.c.9.*

See alſo to this purpoſe the decree of Pope *Pius*; *ibid.10. Si quis per capillum Dei, vel caput iurauerit, &c.* If any man doe ſweare by the haire or head of God, if hee be an Eccleſiaſticall perſon, let him be depoſed; if a lay-man, let him be anathematized, &c. If it be not lawfull to ſweare by the body of Chriſt, or any part thereof, which is vnited to his Godhead in one perſon, much leſſe by this Canon is it lawfull to ſweare by any other creatures. Let vs ſee alſo to this purpoſe the determination of their Maſter: *Quæritur vtrum liceat iurare, &c.* A queſtion is made, whether it be lawfull to ſweare by the creatures? and it ſeemeth we ought not, becauſe it is written in the Law, Thou ſhalt render thy oathes vnto the Lord: and a little after, The Iewes were commanded, if they did ſweare, they ſhould ſweare onely by the Creator, not by the creature; for ſwearing by the Angels, &c. they did worſhip the creatures, which honour was more ſafe to be giuen vnto God, then to the creatures, *lib.3. diſtinct. 39.d.*

William Thorpe, holy confeſſour of Gods truth, about *anno* 1400. ſaith thus, *To ſweare by any creature, both Gods law and mans law is againſt it:* And thereupon inferreth, that it is vnlawfull to ſweare by a booke, becauſe it is a thing compact of diuers creatures, *Fox.*pag.529.col.2. Wherefore a booke is brought forth, when an oath is miniſtred, not to ſweare by; but it is vſed as an externall rite, and teſtifying ſigne or witneſſe, for the better aduiſement to bee had in the oath: As *Abrahams* ſeruant laid his hand vpon his Maſters thigh, ſwearing vnto him: and as *Iacob* and *Laban* made the heape of ſtones a witneſſe of the couenant betweene them, yet neither did the one ſweare by his maſters thigh, nor the other by the ſtones.

Pag.487.1.70.]
Gen.24.9.
Gen.31.51.

1 It ſeemeth that in *Chryſoſtomes* time this vſe was not taken vp to ſweare by Saints in the Greeke Church: for he reproueth the common vſe of ſwearing, euen by the name of God, *Vt etiam caſtigatus puer Deum ac Chriſtum iurare non vereatur*, That a childe being chaſtiſed is not afraid to ſweare by God and Chriſt: children imitated the common vſe, which was to ſweare by Chriſt.

Hom.11. in 2. ad Theſſal.

2 *Dauid*, Emperour of Æthiopia, in the end of his Epiſtle to *Emmanuel* King of Portugall, deſiring him to ſend him ſome cunning Artificers to worke in ſiluer and gold, ſaith, *Iuro per Deum Ieſum Chriſtum Dei filium:* I ſweare by Ieſus Chriſt the ſonne of God, that I will diſmiſſe them frankly and freely when they will, &c. This great Prince ſweareth only by Ieſus Chriſt: See alſo the Councell of Carthage before.

Damianus a Goes de morib. Æthiop.

3 Latter confeſſ. of Heluetia.c.5. *Thoſe ancient men did not ſweare but by the name of the onely Iehouah, &c. therefore we doe not ſweare by Saints, although we be requeſted thereunto.*

4 See the Maſter of Sentences, and the decrees of *Gratian* before alleaged: So then make the beſt of it they can, this Popiſh faſhion of ſwearing by Saints, is but an imitation of the Pagans ſuperſtition, who vſed to ſweare by their Gods: as *Libanius* doth often times in his bookes ſweare by *Hercules, Bacchus, Aſclepius*, as witneſſeth *Socrates lib.3.c.23.*

THE SECOND PART OF THE DISTINCTION of the two kindes of worſhip λατρεία and δουλεία.

The Papiſts.

27. Error. THat kinde of worſhip which is proper to God, they ſay, is fitly expreſſed by the Greeke word λατρεία, neither is this word vſed, but for the worſhip of God: the other word δουλεία, is taken for all kinde of ſeruice both of God and men: ſo that the religious worſhip, which is called λατρεία, is onely to be giuen to God: the other called δουλεία, may be attributed to Angels & Saints, *Bellarmine, cap.* 12.

August. lib. 20. Our Doway tranſlators doe here alſo come in with their part, as out of *Auguſtine* they prooue, that the worſhip, in the Greeke called *Latria*, is a ſeruice proper vnto God, Pag. 219. They inferre as much out of that place, Deut. 6. 13. *Him onely ſhalt thou ſerue: Some adoration agreeth to creatures, but ſeruice of (Latria) to God onely:* Pag. 413. in the margen: So, where it is ſaide, that *Abdias* meeting *Elias*, fell vpon his face: They giue this note, it was no ciuill honour, for in the world *Abdias* was the greater perſon, neither was it diuine honour, that had beene idolatrie, it was therefore religious honour called *Dulia*, due to ſpirituall excellencie: pag. 746. 1.King.18.7.

Anſwere. 1. *Auguſtine* ſaith no more but this, that the word λατρεία (if it bee taken in his proper ſenſe) ſignifieth a worſhip peculiar to God: but it is found, that the word ſometime is more largely taken, as ſhall be ſhewed afterward: but hee maketh not two kindes of religious worſhip: as in the ſame place, he ſaith thus: *Wee honour Martyrs with that worſhip of loue and ſocietie, wherewith holy men are worſhipped in this life, &c.* Theſe words are by themſelues recited, but it ſeemeth they had not their ſpectacles on, when they ſet them downe: a worſhip of loue and ſocietie or fellowſhip, is no religious, but a ciuill and ſociable reuerence.

2. In that place giuen in inſtance, the word λατρεία is vſed, but in diuers other places, the ſame word is vſed to ſignifie ciuill ſeruice, and the other word δουλεύειν is giuen vnto God, as ſhall bee preſently ſhewed.

3. It was a ciuill adoration, which *Obadiah* gaue vnto *Elias*: who though he were greater in the world, in ciuill reſpects, yet *Elias* was his ſuperiour in ſpirituall: in that reſpect he doth reuerence him; ſo wee reade that *Nathan* the Prophet made obeiſance to King *Dauid* downe to the ground: 1.King.1.23. though *Nathan* were in ſpirituall things *Dauids* directour, yet in temporall *Dauid* was his ſuperiour, and therefore *Nathan* honoured him: neither is it like that *Dauid*, though he reuerenced *Nathan* as the Lords Prophet, would haue yeelded religious worſhip to him, of whom he receiued ciuile: the reuerence which *Obadiah* gaue vnto *Elias*, was of the ſame kinde with this, that *Nathan* yeeldeth to *Dauid*.

The Proteſtants.

THis diſtinction is but of late inuented and coyned of our aduerſaries, ſomewhat to countenance them out in their Idolatrous and ſuperſtitious worſhip of Saints: We thus doe refell it.

Argum. 1. This diſtinction helpeth them not: for here are onely two words which doe betoken two kinds of worſhip, λατρεία, is the religious honour: δουλεία, is the ciuill dutie, ſuch as ſeruants performe to their maſters. They ſhould haue found out three names for their three kindes of worſhip: they haue gained nothing by this diſtinction, but that ciuill adoration is due vnto Saints, ſuch as is giuen to men vpon earth. As for their fained word ὑπερδουλεία, which may be called a ſuperſeruice, when they can find it in Scripture, they ſhall know more of our minde: and yet receiuing this tearme, it ſignifieth but a more ciuill ſeruice, it betokeneth not a new kind of religious worſhip.

Argum. 2. Neither are the words ſo vſed, as they make vs beleeue: for the word λατρεία, which they make proper for the ſeruice of God, is applied to men, as Leuit. 23. *Opus ſeruile non facietis.* Leuit.23.7. You ſhall doe no ſeruile worke: the word is ἔργον λατρευτὸν: *Ladouic Vives* alſo ſheweth out of prophane authors, that ſometime the word λατρεύειν is taken for the ſeruice of men or maides to their maſters: *In* 10. *lib. Aug. de ciuit. Dei. cap.* 1. So likewiſe *Laurentius Valla* ſheweth the ſame vſe of the word.

Gal.4.8. So contrariwiſe, the word δουλεύειν is taken in Scripture for the proper ſeruice of God, as Gala. 4.8. Yee did ſeruice to them that by nature were no Gods: the word is, ἐδουλεύσατε: *Ergo*, religious ſeruice is onely due vnto God, not vnto Angels or Saints, for they are not by nature Gods. So wee ſee that theſe two words, not onely in prophane authors, but in Scripture alſo are confounded.

Auguſtine ſaith, δουλεία *debetur Deo, tanquam Domino:* λατρεία *verò, non niſi Deo, tanquam Deo: quæſt. in Exod.* 94. Religious ſeruice is due vnto God as Lord; religious worſhip is onely due vnto God, as he is God.

Bellarmine anſwereth, that this place of *Auguſtine* maketh for him; for hence it followeth, that the worſhip called λατρεία, being due vnto God, as God, is not communicable vnto any, becauſe there is but one God; but the other, called δουλεία, ſeruice, being attributed to God as Lord, may be communicated, becauſe there are many truely and properly called Lords, *Bellar. cap.* 16.

1.Cor.8.6. *Contra.* Firſt, he directly oppugneth the Scripture, for the Apoſtle ſaith, *Vnto vs there is but one God, & one Lord Ieſus Chriſt.* 1. *Cor.* 8.6. The Apoſtle ſaith, that there is but one Lord that is properly and verily, he ſaith, there are many. Secondly, the Apoſtle ſaith, *There are many Gods & many lords in the world*, ver. 5. that is, improperly ſo called; ſo then, as many are called Lords, ſo alſo they are named in ſome ſort gods in the earth, and that in Scripture, *I haue ſaid ye are Gods,&c.* Wherefore hee hath anſwered iuſt nothing. Pſal.82.6.

That there is but one kinde of religious worſhip, and that onely due vnto God, and that whatſoeuer reuerence beſide, is but a ciuill kinde of adoration, we haue the euident teſtimonie of antiquitie: *Concil.Nicen.2.action.4.Quid aliud eſt, quam honoris alicubi exhibiti emphaſis, adoratio?* What elſe is adoration or worſhip, but a more emphaticall or earneſt yeelding of honour? It is then no new kind of honour, but a further degree onely of ciuill worſhip.

Likewiſe in the ſame Councell, *action.7. Tharaſius* entreating of the worſhip of Saints, doth notably handle this point: προσκυνεῖν. *i.adorare,&* ἀσπάζεσθαι. *i.ſalutare,&* φιλεῖν, *i.amare,ſignificat: nam quod quis amat, id etiam adorat, & quod adorat, id etiam amat:* To adore, or worſhip, is all one, as to ſalute, or loue; for that which a man loueth, he adoreth: and what he adoreth, he loueth. Then he goeth forward: Of the Phariſies our Sauiour ſaith, that they loue the firſt places at feaſts, and ſalutations in the Markets: *Certum eſt:* ἀσπασμοὺς, *ſalutationem hoc loco à domino appellari* προσκύνησιν, *adorationem:* It is certaine, that by ſalutation here is vnderſtood adoration, or worſhip. Againe, hee giueth another inſtance out of the 21. of the Acts, verſ.19. how *Paul* ſaluted or embraced the Elders aſſembled with Acts 21.19. *Iames: Hic ſalutationem honorificam, adorationem mutuo factam Apoſtolica ſententia ſignificat:* Here the Apoſtle, by his honourable ſalutation, ſignifieth their mutuall adoration one of another. Further (ſaith he) *Eſt adoratio, quæ venerationem & deſiderium ſignificat:* There is an adoration, which ſignifieth a reuerent kind of deſire, as we adore the Emperour: *Eſt quæ timorem tantum ſignificat:* There is an adoration that ſignifieth feare, as *Iacob* adored *Eſau: Eſt quæ gratiam notat:* There is an adoration which betokeneth thankfulneſſe, as *Abraham* adored the ſonnes of *Heth* of whom hee bought the field: *Qui ſperant beneficium, adorant:* They that hope for a benefit, adore, as *Iacob* adored *Pharao.* And all theſe are but diuers kindes of ciuill adoration, ſuch, and no other, as are due vnto the Saints, as more plainely writeth *Adrian.1.epiſtol.ad Conſtantin.* about the time of this 2. Nicen Councell: *Qualis eſt iſte adorationis honor? profecto non alius, quam is, quo nos inuicem proſequimur, ſalutantes nos inter nos per honorationem, & dilectionem:* What manner of worſhip is this, (which is to be giuen to the Saints?) ſurely none other, then that, which we giue one to another, ſaluting our ſelues by honour and loue, &c. Thus this Popiſh diſtinction of religious worſhip, is found to be cleane contrarie to antiquitie.

1 *Epiphanius* is a cleare witneſſe, that there is but one kind of religious worſhip, and that due vnto God, and that no religious worſhip is to be giuen to any creature, no not that inferiour kind, which they make leſſe then the diuine: *Virgo erat Maria, et honorata; ſed non ad adorationem data, &c.* *Marie* was an honourable Virgine, but not giuen vnto vs to be worſhipped, &c. *Neq; Helias nobis adorandus, &c. neq; Ioannes, &c. neq; quiſquam ſanctorum adoratur, &c.* Neither *Helias* is to be adored of vs, nor *Iohn*, &c. nor any of the Saints, &c. And that he ſpeaketh of a religious worſhip inferiour to the diuine, is euident; alluding to that place in *Ieremy: Let them not ſay, Honoramus reginam cœli, Let vs honour the Queene of heauen:* but theſe idolatrous women did not make the ſtarres, and works of heauen their Gods. And againe, *Imagines adorandas intraducunt adulterante mente ab vno ſolo Deo:* They bring in Images to be adored, with a minde adulterate from the one and onely God, &c. But none are now ſo abſurd, no not the Heathen, as to make Images their gods. Therefore *Ieremie* the Greeke Patriarke ſaith well: *Neq; in ſanctis eorumq; imaginibus colendis nimij ſumus:* We are not too exceeding in the veneration of Saints, and their Images, but in meaſure, fearing, leſt that honour which is proper vnto God, we ſhould giue vnto them, &c. But the Papiſts were exceſſiue herein, worſhipping their Saints no otherwiſe then God himſelfe, as ſome of their owne ſect complaines. See before, *Err.25.in fine.*

Cont. hæreſ. lib.3.cont. Collyridian.

Ierem.44.17.

Cenſur.Oriental.c.21.

2. *Cyrill* of Alexandria: *Sanctos Martyres neque Deos eſſe dicimus, neque adorari conſueuimus, laudamus eos potius ſummis honoribus, &c.* We neither call the holy Martyrs our gods, neither vſe we to adore them: but we ſet them foorth with praiſe and high honour, becauſe they ſtriued valiantly for the truth, &c. Here is no religious worſhip giuen at all vnto them, but only praiſe and honour. *Auguſtine* alſo of the Africane Church ſaith, *Honorandi ſunt propter imitationem, non adorandi propter religionem:* They are to be honoured for imitation, not to be adored for religion.

Lib.6.cont. Iulian.

De vera relig. cap.55.

3. *David Pareus*, to diſproue this diſtinction betweene λατρεία and δουλεία, hath taken paines, to ſhew the vſe of theſe words in the Scriptures: firſt, that the worſhip of God is oftner ſignified by *dulia*, then by *latria:* the firſt is found 39. times ſo vſed in the old Teſtament, the other about 30. times, as he hath ſummed and ſet downe the places. Secondly he ſheweth, that the other word *latria* is giuen to the creatures: as in tenne ſeuerall places it is found, thou ſhalt not doe ἔργον λατρευτὸν, *any ſeruile worke.* Thirdly, the worſhip of Images is forbidden vnder the terme *latria*, 34. times in the old Teſtament, and more in the new, Rom. 1.23. and 23. times vnder the other terme *dulia.* See *Pareus, dub. 9.in 12.ad Rom.*

4. See before the teſtimonie of *Adrian* 1. one of the Biſhops of Rome.

THE THIRD PART, CONCERNING the kiſſing of holy mens feete.

The Papiſts.

29. Error. It is a ſigne of reuerence done both to Chriſt and other ſacred perſons, as Prophets, Apoſtles, Popes, or others repreſenting his perſon here vpon earth. *Rhemiſt. Act.4.ſect.3.*

2.King.4.17. *Argum.*1. The Shunamite fell downe and embraced *Eliſeus* feete, *Ergo*, the Popes feete ought to be kiſſed.

Anſwere. 1. Your Popes muſt be firſt as holy as this Prophet was, who was thus reuerenced for his holineſſe, before they can chalenge the like honour.

2. This reuerence to the Prophet was voluntarie in the woman, not looked for or exacted by the Prophet, as the Pope looketh for it of dutie.

3. Here is no mention made of kiſſing of feete, but onely that ſhe caught him by the feete, which was partly a ſigne of her ioy, that ſhe had met with the Prophet, partly by this ſudden and diſordered geſture, the Prophet perceiued that ſhe was troubled in minde: for *Gehazi* would haue thruſt her away, but he ſaid, Let her alone, for her ſpirit is troubled within her.

4. This is no warrant for the Pope to offer his feete to be kiſſed of Kings and Emperours, becauſe the woman fell downe at the Prophets feete, thinke you, that if the King of Iſrael had ſo done, the Prophet would haue ſuffered it?

*Argum.*2. *Mary* kiſſed Chriſts feete: *Ergo*, the Popes feete ought to be kiſſed.

Anſwere. What arrogancie is this, that the Pope, a mortall and ſinfull man, ſhould chalenge that honour which was done to Chriſt, being God in the fleſh, and voide of ſinne? He might alſo with the like blaſphemie chalenge to be worſhipped: becauſe the women in the Goſpell caught Chriſt by the feete, and worſhipped him. We may ſee by this, of what ſpirit he is, and whether he be not that Antichriſt, that ſhall make himſelfe as God.

Math.28.9.
2.Theſſ.2.4.

The Proteſtants.

The kiſſing of the feete, was an humble and lowly geſture, which was worthily vſed toward our Sauiour Chriſt, who was God in the fleſh, and in his body and humanitie annexed to his Godhead, as God to be worſhipped: but it is too diuine, and too lowly an homage to bee offered to any mortall man: And holy men in times paſt refuſed it, when any caried away with immoderate zeale and admiration of their perſon, were readie to giue it vnto them.

*Argum.*1. When *Cornelius* fell downe at *Peters* feete, the holy Apoſtle would not ſuffer him to doe it. The Pope is of a cleane contrarie ſpirit to S. *Peter:* for he refuſed it being offered; the Pope holdeth out his toe, and offereth it to be kiſſed, and vrgeth men thereunto.

*Argum.*2. If ſuch kiſſing of feete be commendable, how commeth it to paſſe that the Pope onely hath holy feete to kiſſe; and not other Biſhops and Clergie men, as well as he?

Auguſtine thus writeth vpon thoſe words of the Pſalme, Worſhip his footſtoole, reading according to the *Septuagint*, ſaith he, the earth is his footſtoole, but wee muſt not worſhip the earth: *Conuerto me ad Chriſtum, & inuenio, quomodo ſine impietate adoretur terra, &c. ſuſcepit enim de terra terram, quia caro terra eſt in Pſal.*98. I turne me (ſaith he) vnto Chriſt, and I finde how the earth may without any impietie bee worſhipped: for hee tooke earth of earth, fleſh of the fleſh of the Virgin, the fleſh is earth, &c. Out of theſe words I conclude, that the fleſh, the body, the humanitie ought not in any to be worſhipped, but onely in Chriſt, for the neere coniunction of the Godhead and humane nature together: and therefore conſequently no kiſſing of feete, which is an externall act of diuine worſhip, is ſeemely for any mortall man.

The Ieſuite might as well defend other inſolent parts of the Popes, as the kiſſing of their feete, as that they take vpon them to be caried vpon mens ſhoulders, as *Stephanus* 2. was *anno* 757. *Alexander* 3. did tread in the Emperour *Fredericks* necke: *Adrianus* 4. found fault with the Emperour for holding his ſtirrup on the left ſide: to whom the Emperour made this ſober anſwere: *Scire velim ex te, hoc officij genus ex debito ne ſit, an beneplacito &c.* I would know of thee, whether this ſeruice be of dutie, or good will; if of good will, it ſkilleth not on which ſide he commeth, that ſheweth his good will, &c. So then it ſeemeth, that this great reuerence ſhewed to the Popes, as in kiſſing their feete and ſuch like, proceeded rather from the good will, and lowlineſſe of others, then of any dutie belonging to their perſons. But concerning this and other proud parts of the Pope, the ſaid *Fredericke* the Emperour writing to *Adriane*, ſaith, as the truth was: *Superbia deteſtabilem beſtiam vſque ad ſedem Petri repaſſe videmus:* We ſee that the deteſtable beaſt of pride, is crept euen into *Peters* chaire.

This proud and inſolent faſhion of kiſſing the feete, one Pope learned of another: as *Eugenius* the fourth offered his feete to be kiſſed of both the Emperors of the Eaſt and Weſt, as was ſet vp in his Epitaph: *Iſtius ante ſacros ſe prabuit alter ab ortu, alter ab occaſu Cæſar vterq; pedes: Fredericus* the third kiſſed the feete of *Nicholas* the fifth ſitting in an Iuorie chaire, and offered him a great maſſe of gold. *Ladiſlaus* alſo King of Bohemia, and Hungarie, *Albertus* Duke of Auſtria, and *Leonora* the Empreſſe did likewiſe kiſſe his feete. The Emperour *Sigiſmund* kiſſed Pope *Martines* the fifth his feete.

Vincentius lib.31.
Sabellic. ennead.9. in fine.

But this Popelike pompous pride is of ſmall antiquitie. 1. The Emperours, when it pleaſed them to ſhew their exceeding loue to godly Biſhops, would embrace them, and kiſſe their eyes, lips and breaſt, as *Theodoſius* did to *Miletius*: *Gainas* the Goth did reuerence *Chryſoſtome*, *Et liberos eius genib. admonuit*, And ſet his children to his knee Here is no kiſſing of feete. Nay the Biſhops themſelues did bow vnto the Emperors, and reuerence them with bare heads: as the Biſhops being aſſembled at Conſtantinople vnder the Emperour *Gratian*, *Capitib. detectis, religioſe palatium ingrediuntur, et pie ſuauiterq́ ſalutant, &c.* Vncouering their heads, doe deuoutly enter the Palace, and reuerently and louingly ſalute him, &c. This was the vſe of the Greeke Church. Theodoret. lib.5.7. Ibid.c.33. Sozomen.lib. 7.c.6.

2 And in the South Church, as in Egypt, in *Athanaſius* time, they vſed to waſh the ſtrangers feete: as he reporteth how one *Hermias* was taken of the Armie which had waſted Alexandria, waſhing ſtrangers feete, and caſt into priſon: Kiſſing of feete was not yet knowne. Indeede the Emperour of Æthiopia writing to the Pope (not to conceale that which I finde) ſaith, *Mitto ad deoſculandos ſanctitatis tuæ pedes, more cæterorum, &c.* I ſend to kiſſe the feete of your holineſſe, after the manner of other Chriſtian Kings, vnto whom neither in religion nor power, I am inferiour, &c. This great King, was content his meſſenger ſhould doe, as other Princes did, leaſt it might ſeeme to bee ſoone want of dutie in him: hee ſpeaketh this as a ſtranger, not knowing the pride and inſolencie of the Pope, and letting it paſſe as an ordinarie ſalutation. But at another time, when *Ouiedo* a Spaniard was ſent by the Pope to draw the Abyſſines to acknowledge the Romane Church, the Emperour *Claudius* chaſed him away, and *Ouiedo* was compelled to hide himſelfe. Here is no more talke of kiſſing of feete, after his pride was diſcouered. Epiſtol. ad vitam ſolitar. agentes. Epiſt.a. ad pontif. et Dam. Vniuerſall hiſtory of Indies, in chap. of Æthiop.

3 The reformed Churches affirme, that the *Magiſtrate ought to haue the chiefeſt place in the world*, Heluetia latter confeſſ. c. 30. *Whom next vnto God we chiefely honour and reuerence*. Confeſſ. of Sweueland, *in the concluſion*: If any kiſſing of feete then were due to ſuperiours, it belongeth rather to the Prince then to the Pope, or any other Biſhop. Harm.ſect.18. pag.578. Sect.19.p.601.

4 Some of their owne writers haue complained of this inſolent behauiour, as *Polydor Virgill*, *Voluit Cornelius Centurio pedes Petri oſculari, &c.* *Cornelius* the Centurion would haue kiſſed *Peters* feete, but hee being a father of humanitie would not ſuffer him, &c. ſaying, *I my ſelfe alſo am a man*: If our Biſhops did now a dayes well conſider they were men, they would not ſhew themſelues *tam imperioſos Dominos*, ſuch imperious Lords, &c. So alſo *Maſſonius* citeth out of Faber, how hee did condemne their cuſtome, *Qui demiſſiſſime procumbunt ad pedes pontificios, &c.* Which doe demiſſely fall downe at the Popes feete, to kiſſe the ſigne of the croſſe in the vpper part of his veluet ſhooe, &c. Lib.4. de inuention.c.13. Lib.6. in vit. Benedict.12.

THE THIRD QVESTION, CONCERNING the inuocation of Saints.

THis queſtion hath three parts: firſt, whether prayers are to be made vnto Saints. Secondly, whether they doe pray for vs. Thirdly, whether they vnderſtand our prayers.

THE FIRST PART, WHETHER prayers are to be made to Saints.

The Papiſts.

THeir aſſertion is this, *Sanctos defunctos piè & vtiliter à viuentibus inuocari*: That Saints departed are with great profit and pietie called vpon, and prayed vnto: and that it is not onely lawfull but godly, ſo to doe, *Rhemiſt. 1. Tim. 2. ſect. 4. Bellarm. cap. 19. lib. 1. de Sanctor. beatit.* 30. Error.

Argum. 1. They ſay, they doe not pray vnto Saints, as authors of any benefit or grace, but as interceſſors only: Neither doe they make them immediate interceſſors but onely through Chriſt, concluding all their prayers, *Per Chriſtum Dominum noſtrum. Bellarm.*

Anſwere. 1. It is falſe, that you pray vnto them as interceſſors onely, for you deſire them not onely to pray for you, but to haue mercie on you: for thus they pray, O bleſſed Ladie haue mercie vpon vs, preſerue thy ſeruants, let the merits of S. *Marie* bring vs to the kingdome of heauen. *Fulk. 1. Timoth. 2. ſect. 4.*

2 It is alſo falſe, that they make them not immediate interceſſors, but conclude their prayers, *Per Chriſtum Dominum noſtrum*: For in that blaſphemous prayer, *Tu per Thomæ ſanguinem quem pro nobis impendit, fac nos Chriſte ſcandere, quò Thomas aſcendit*: Here they aske life eternall of Chriſt by the bloud of *Thomas* of Canterburie. How then is it true which the Rhemiſts affirme in word, that Chriſt alone by his merits procureth all grace and mercie toward mankinde, *ibid.* when they hope to obtaine their requeſts by the merits of Saints? See *Fulk. annot. Ioh. 16. ſect. 3.* where diuers prayers to Saints, as to S. *Marie*, S. *Oſmond*, S. *Anne*, S. *Katherine*, are reckoned vp, and none of them concludeth, *Per Chriſtum Dominum noſtrum.*

Fox.pag.1274. Likewiſe *anno* 1551. in Scotland it was taught as good doctrine among the Papiſts, that it was lawfull to ſay the *Pater noſter* to Saints, that we may call them our fathers, and ſay *Hallowed be your names*, becauſe God hath made their names holy, *And that their kingdome may come*, becauſe the kingdome of heauen is theirs by poſſeſſion: and further, *That their will may be done*, ſeeing their will is Gods will: and ſo of the other petitions. Whereby it appeareth, that they would haue prayers made vnto Saints properly, euen as vnto God.

Exod.32,13. *Argum.*2. *Moſes* thus prayeth, Remember *Abraham, Iſaac*, and *Iacob* thy ſeruants. *Moſes* here hopeth to haue his prayers heard by the merits of theſe holy men. *Bellarmine* obiected alſo by our Doway tranſlators, pag.700.

Anſwere. *Moſes* rehearſeth onely the couenant, which the Lord made with theſe holy men and their ſeede, as the words following doe ſhew, *To whom thou ſwareſt by thine owne ſelfe and ſaideſt vnto them, I will multiply your ſeede*: *Moſes* therefore pleadeth not the merits of *Abraham, Iſaac, Iacob*; but vrgeth and preſſeth the promiſe of God, and couenant made with them: as wee may reade, Geneſis 17.7. where the Lord ſaith to *Abraham, I will be God vnto thee, and thy ſeede after thee.* Gen.17.7.

1.King.15.4. *Bellarmine* replieth, that mention is not onely made of the couenant, but of their merits alſo: *For Dauids ſake did the Lord giue him a light in Ieruſalem, &c. becauſe Dauid did that, which was right in the ſight of the Lord, &c.* obiected likewiſe by the Doway profeſſors. pag.935.

Contra. Firſt, here is no mention of *Dauids* merits: for in the ſame place *Dauids* ſinne againſt *Vrias* is remembred, which was ſufficient to ſtaine all *Dauids* merites with God. Secondly, God doth many times crowne the righteouſneſſe of the parents with temporall bleſſings in their poſteritie, according as the Lord promiſeth in the ſecond commandement, *I will ſhew mercie vpon thouſands to them that loue mee*: So that all this dependeth vpon Gods mercie and promiſe. Thirdly, compare this place with chap.11.32.34. there we ſhall finde this reaſon giuen, *becauſe I haue choſen Dauid, &c.* therefore God would not rent all the kingdome from *Salomons* poſteritie: wherefore this mercie to *Dauids* ſeede, did firſt of all iſſue from the free election of God. Fourthly, this place maketh nothing at all for the inuocation of Saints, though God reſpecting the obedience of *Dauid*, ſhould ſhew mercie vnto his ſeede. 1.King.11.32.

*Argum.*3. The Saints doe pray one for another here vpon earth, and doe one deſire anothers prayers: S. *Paul*, Rom.15. Epheſ.6. Coloſſ.4. and in other places deſireth to to be aſſiſted by their prayers: *Ergo*, much more may we deſire the prayers, of Saints departed, *Bellarm. Rhemiſt.* Rom.15.30. Epheſ.6.19. Coloſſ.4.3.

Anſwere. Firſt, to pray one for another while we liue, is a dutie of charitie, and commanded in Scripture: but to requeſt the prayers of Saints departed, hath no warrant in the word. Secondly, we doe not deſire the godly liuing to pray for vs, as our Mediatours, or as though by their worthineſſe we are brought into the fauour of God, as you ſay the Saints doe: and therefore your argument followeth not, from the prayer of the liuing to the prayer of the dead. Thirdly, we may one pray for another, and one requeſt the prayers of another, while we liue, becauſe we know our mutuall neceſſities: but the Saints departed, know not what things are done vpon earth, neither are euery where preſent to heare our prayers. Thus is their argument anſwered, whereof *Bellarmine* ſo boaſteth, that he ſaith, it was vnanſwerable, *cap.*19.

*Argum.*4. *Bellarmine* produceth diuers teſtimonies of the Fathers, and certaine Canons of Councels to prooue the inuocation of Saints; as namely, *Synod.* 7. *act.* 6. *in fine: Cum timore, &c.* Let vs doe all with feare, entreating the interceſſion of the vndefiled Virgin, of the Angels, and all Saints, &c.

Anſwere. Firſt, this 7. Synode, which was the Nicene 2. is not worthie to bee counted among the generall Councels, wherein it was concluded that images of Saints were to be worſhipped, and it was aſſembled againſt, *Iconoclaſtas*, the breakers of Images: but the 4. *Conſtantin.* rather is to be held the 7. generall, which was gathered againſt, *Iconolatras*, the worſhippers of Images: wherein it was concluded, that it was neither lawfull to haue the images of Saints, nor to worſhip them. And that this deſerueth rather the name of a generall Councell, it may appeare, both becauſe it had the preſence and conſent of two Emperours, *Leo* and *Conſtantinus*; whereas the other had but the conſent of *Irene* the Empreſſe, *Conſtantinus* her ſonne being yet vnder her gouernment, who afterward comming to yeeres of diſcretion, did abrogate the conſtitutions of this Councell: as alſo for that the one was moderated by the reuerend Patriarke of Conſtanſtin. *Paulus* and *Theodoſius* Biſhop of Epheſus; but the other was ouerruled by *Thataſius* that vnlearned Prelate of Conſtantinople, of a lay man ſuddenly made a Patriarke, contrarie to the Canons, whoſe election *Charles* the great did take exception againſt.

Secondly, that it may appeare what reſpect is to be had to this Councell, let vs ſee ſome of their beſt ſtuffe: Action. 4. One *Iohannes* ſtepped vp, and ſaid, *Maior eſt imago quàm oratio*: An Image is greater then prayer. Action. 1. *Tharaſius* the Preſident ſaid: *Malum perpetuo idem eſt & æquale*: Euill or ſinne is alwaies equall and the very ſame: *& idem eſt errare in magnis & paruis*, and to erre in great matters or ſmall, concerning the faith, is all one. Such blaſphemous and erroneous concluſions, may very well beſeeme ſuch a blinde Councell. Of the ſame kinde is their reſolution for the inuocation of Saints.

Thirdly, this Synode is of no great antiquitie, being celebrate about *anno* 780. and therefore not much to be regarded. Almoſt foure hundred yeeres before this the doctrine of the Church was otherwiſe, as out of *Ambroſe* is moſt euident, whereas he thus writeth *in 1.cap.ad Roman. Dicunt per iſtos ire ſe poſſe ad Deum,&c.* They ſay that by theſe (that is by Saints) they may haue acceſſe vnto God, as by Courtiers we come vnto the King: Goe to, is any man ſo mad, or ſo forgetfull of himſelfe, as to giue the honour of the King to a Courtier? and doe they thinke they doe well, that giue the honour of God to a creature, *& relicto Domino conſeruos adorant*, and leauing the Lord, to adore their fellow ſeruants? And therefore we come vnto the King by Courtiers, becauſe the King is a man, and knoweth not to whom he ſhould commit the affaires of the kingdome; but vnto God, from whom nothing is hid, who knoweth euery mans merits (that is, workes) *ſuffragatore non eſt opus, ſed mente deuota,* we need no ſpeaker, but a deuout minde, &c. No doubt this ſaying of S. *Ambroſe* was agreeable to the doctrine of the Church in thoſe daies: out of the which we may gather theſe three reaſons againſt the inuocation of Saints: firſt, becauſe this were to giue the honour of the King to his ſubiects, of God to a creature. Secondly, Angels and Saints are our fellow ſeruants, and therefore not to bee worſhipped, with our inuocation. Thirdly, it is not ſo with God as with Princes: to them wee muſt haue acceſſe by others, becauſe they otherwiſe know not our neceſſities, but God knoweth our hearts.

See further of the exceptions taken to this Synod. Cont.3 of generall Councels.q.9.

Bellarmines anſwere, to this ſo euident a teſtimonie, is very ridiculous: firſt, ſaith he, Saint *Ambroſe* ſpeaketh againſt the Ethnicks, that did worſhip the ſtarres, and calleth them our fellow ſeruants, that is, creatures.

Contra. Firſt, it is a very improper and vnuſuall ſpeech, to call the ſenſeleſſe creatures our fellowe ſeruants, and this beggerly ſhift bewraieth the nakednes of their cauſe. Secondly, S. *Ambroſe* ſpeaketh of ſuch fellow ſeruants, as ſhould admit vs into Gods preſence; but I thinke he is not ſo fooliſh to thinke, that the ſtarres are mediatours vnto God for vs: wherefore it is euident he ſpeaketh of the mediation of Saints.

Secondly, ſaith he, on Gods behalfe, *ſuffragatore non eſt opus,* we need no ſpokeſman, but in reſpect of our ſelues, we haue need, &c.

Contra. A ſimple and weake diſtinction: for firſt S. *Ambroſe* maketh this compariſon: We need a ſpokeſman to the King, becauſe he knoweth not our wants; but to God we neede none, becauſe of himſelfe, he vnderſtandeth our prayers: wherefore there is no need at all of a ſpokeſman to God. Secondly hee ſheweth, that on our behalfe alſo wee neede no ſpokeſman, *but a deuout minde:* a deuout minde, I thinke is not required on Gods behalfe, but on ours. Thus this ſophiſticall popeling wraſtleth by his ſubtiltie with the cleere euidence and light of truth, but euery where proclaimeth the weaknes of his cauſe. And as he anſwereth this place of S. *Ambroſe*, ſo hee dealeth with the reſt: but fully now to anſwere the obiections out of the Fathers, would inlarge this volume too much, of purpoſe therefore I doe forbeare: yet here and there in the more waightie controuerſies, I thinke it not amiſſe to giue a taſte.

Our Doway diſciples doe here alſo put in their verdict: Honour was religiouſly giuen vnto Saints, while they liued, as a Nobleman adored *Elias*, and *Eliſeus* was adored by his diſciples: hence they would proue *à maiori*, the honour and interceſſion of Saints: pag.935.

This was no religious, but a ciuill kind of higher reuerence giuen vnto theſe holie men, as is ſhewed before, error 25.26. in the anſwere to the Doway obiections: neither doth the argument follow from the liuing to the dead: as likewiſe ſee before in the anſwere to the third argument.

But, if it be further obiected, that many haue prayed to the Saints, and namely to the Virgin *Mary*, and haue obtained their requeſts, and therefore ſuch prayers are auaileable. We anſwere, that this is no good argument, that is taken from the euent: for ſo *Liuie* writeth, that *Romulus* prayed to *Iupiter*, that he would ſtay the flight of the Romanes, that he might keepe off the Sabines, and it was effected. *Plinie* alſo reporteth, that one *Helpis* ſeeing a ramping lion come againſt him, prayed to *Bacchus* and was deliuered: like as the praying to heathen gods is not iuſtified by the ſubſequent effects, no more is the inuocating of Saints, &c.

Lib.5.

Plin.lib.8.c.16

The Proteſtants.

THat prayer is onely to be made vnto God, and to no other creature beſide, as being an eſpeciall part of the worſhip of God, which we ought not to giue to any other: thus it is proued out of the word of God.

Argum.1. How ſhall they call vpon him, in whom they haue not beleeued? But wee muſt beleeue onely in God, and therefore onely pray to God. *Rhemiſt.* anſwere: It is true, no more can wee pray vnto our Ladie, nor any Saint in heauen, vnleſſe we beleeue they can helpe vs. So doth *Bellarmine* anſwere likewiſe.

Rom.10.14

Anſw. The Scripture euery where teacheth that we muſt beleeue in God, and that they are curſed that put any confidence in man. Againe, they can haue no aſſurance to ſettle their conſcience, but out of the Scriptures: They haue a vaine perſwaſion of the abilitie of Saints to helpe them, but they haue no ground of any ſuch beleefe out of the Scripture.

Ierem.17.5.

Boner, as great a patrone of poperie in his time, as any of the Rhemiſts now, he ſaith thus: To truſt to any wee bid you not; but to call vpon them, and pray to them, wee bid you, *Fox* pag.1587. He thought it a groſſe thing, that wee ſhould truſt to Saints, which the new Papiſts ſet downe for good holeſome doctrine.

Heb.4.16.

Argum.2. Heb.4.16. Let vs come with boldnes to the throne of grace: *Ergo*, we haue no neede of the inuocation of Saints, ſeeing we haue free and bold acceſſe through Chriſt.

Rhemiſt. By this reaſon we ſhould not pray one for another, while we are aliue.

Anſw. We doe not put our confidence in the merit and worthines of other mens prayers, as you doe in the interceſſion of Saints. Againe, this mutuall dutie of prayer one for another, is commanded and required of God, as the other is not: wherefore to runne vnto Saints, and not vnto Chriſt, is to doubt either of his readines, or abilitie to helpe vs.

Iohn 16.26.

Argum.3. Chriſt ſaith, that after he hath by his mediation and interceſſion brought vs into the fauour of God, *In that day ſhall you aske the Father in my name, and I ſay not that I will pray to the Father for you, for the Father himſelfe loueth you.* If then the prayer of Chriſt to God his Father, ſhall not then be needfull, what vſe is there of the prayer of other creatures? *Fulk.1.Tim.2.ſect.4.*

Math.6.9.

Argum.4. Our Sauiour Chriſt hath taught vs in the Goſpell, to whom we ſhould direct our prayers, ſaying, *Our Father, which art in heauen, &c.* Matth.6. This prayer cannot be ſaid either to Angell, or Saint: *Ergo*, it is contrarie to Chriſts rule to pray vnto them.

Bellarmine anſwereth, by the ſame reaſon, only God the Father ſhould be prayed vnto, neither God the Sonne, nor the holy Ghoſt; for he teacheth vs only to ſay, Our Father, &c.

Iſai 9.6.
Iames 1.17.
Matth.28.22.
Rom.14.17.
Iohn 20.22.

Contra. Firſt, here he ſheweth his wilfull ignorance: as though the whole Trinitie in reſpect of vs, and euery one of the perſons, is not our Father; though in the reſpect that they haue one to another, there is but one Father, and one Sonne: for Chriſt is called the euerlaſting Father, Eſay 9. and the holy Ghoſt, Iames 1.17. is named by the Apoſtle, *Pater luminum*, the father of lights. Secondly, there is not a petition in the Lords prayer but agreeth to the whole Trinitie: as where wee pray, *Hallowed be thy name*, for there is one name of the whole Trinitie, as Matth.28. *Goe and baptize in the name of the Father, the Sonne, and the holy Ghoſt*: as S. *Ambroſe* ſheweth, *lib.1. de ſpiritu. cap.14.* *Let thy kingdome come*: this alſo concerneth the whole Trinitie, which hath but one kingdome: as S. *Ambroſe* proueth out of that place, Rom.14. *The kingdome of God is not meate, but righteouſneſſe, and peace, and ioy in the ſpirit*: the kingdome of God, and of the ſpirit, is all one. So likewiſe, they haue all one will: they all doe together forgiue vs our ſinnes, as Ioh.20. *Receiue ye the holy Ghoſt, whoſe ſinnes yee remit, they are remitted.* The holy Ghoſt therefore forgiueth ſins, as well as the Father, or the Sonne: wherefore it is euident, that the Lords prayer is directed to the whole Trinitie in the name of Father. Thirdly, yet *Bellarmine* is not altogether ſo abſurd, as ſome popiſh Scottiſh Diuines haue been, who were not aſhamed to grant, that the Lords prayer might be ſaid to the Saints. See *Fox* pag.1274.

Auguſtine ſaith, *Pro quo nullus interpellat, & ipſe pro omnibus; hic vnus verúſq; Mediator eſt. lib.2. cont. Parmenian.cap.*8. He for whom no man prayeth, but himſelfe entreateth for all men, he is the only true Mediatour: *Ergo*, Saints no Mediatours, and therefore not to be prayed vnto.

Rom.10.

Let vs ſee the teſtimonie of holy Martyrs: *Thomas Haukes*, It is an abominable blaſphemie againſt God, and his ſonne Chriſt, to call vpon any, to truſt to any, or to pray to any, ſaue only to Chriſt Ieſus. His reaſon is out of S. *Paul*, Rom.10. that we cannot call vpon any, vpon whom we beleeue not: But our beliefe, faith and truſt muſt only be fixed vpon God. To this agreeth the concluſion of a generall Councell, *Nicen.2.action.2.* *Tharaſius* Preſident of the Councell thus ſaith: *Apertis verbis teſtamur, nos duntaxat in vnum Deum veram latreiam, id eſt, cultum, & fidem noſtram referre & reponere*: We doe plainly teſtifie, that we repoſe and referre our faith and truſt only vnto God.

Pag.113.1.40.

Iohn Lambert holy Martyr: Whereas the Papiſts commonly obiect, that as wee cannot be admitted into the preſence of the Prince, but by mediatours, and friends going betweene; ſo is it betweene God and vs: he anſwereth, that there is great difference betweene God, and a mortall Prince: For neither hath the Prince the knowledge that God hath, who knoweth & ſeeth all things euery where, &c. neither is he in mercie and gracious dealing like to God: who is of that infinit mercie, that I may as ſoone obtaine of him, that is needfull, as I ſhould by praying to Saints to be Mediatours, &c. And ſo he concludeth, I will pray vnto Saints, when I thinke that God either cannot or will not giue my petition; but that ſhall neuer be: *Ergo, &c. pag.1109. reſponſ. ad articul.14.*

Cenſur. Oriental.c.22.
Rom.10.14.

1 *Ieremie* Patriark ſaith: *Nos dicimus inuocationem vere & properie ſoli Deo conuenire, &c. eam autem, quæ ſanctorum eſt inuocationem, non proprie dici, ſed ex accidenti, &c.* We ſay, that inuocation truly and properly belongeth only vnto God, and that inuocation, which is of the Saints, is not properly ſo called, but accidentally, as it were by grace and priuiledge, &c. And a little after, *De ea inuocatione, &c.* Of that inuocation, which is due vnto God himſelfe, *Paul* writeth to the Romanes, *how ſhall they call vpon him, on whom they haue not beleeued? Deum ſine omni dubio intelligens*, vnderſtanding God without all doubt, &c. He denieth any truſt to be repoſed, but only in God, and ſo conſequently inuocation to belong properly only to God.

Liturg. of S.Cyril.

2. In ancient time the South Church vſed thus to pray in their Liturgie, *Call to remembrance O Lord our holy fathers, the Patriarkes, Prophets, Apoſtles, and aboue all the reſt, the holy and glorious Virgin Mary, S.Iohn, S.Stephen, graunt them all to reſt in the boſome of our holy fathers, Abraham, Iſaak, Iacob, &c. raiſe their bodies, &c.* It ſeemeth then that in thoſe daies, they prayed rather for, then to the Saints, that God would giue them a glorious reſurrection. *Athanaſius*, though many things

are found in his writings touching the inuocation of Saints : yet hee ſomewhere thus affirmeth : *The words of the Pſalmes are not to be changed, but as they are written be recited : vt ſancti qui iſta verba ſuppeditarunt, ſua eſſe agnoſcentes, comprecentur nobiſcum :* That the Saints, which ſupplied theſe words, acknowledging their owne, may pray together with vs, &c. Here hee maketh the Saints ioynt intreaters with vs, not mediators for vs. What is the iudgement and practiſe of the now Aethiopike Church, is not ſo certaine : for in the Aethiopian Liturgie thus they pray: *Reioyce O Ladie, we will pray for thy health, O Virgin carrie our prayers vp on high to the eares of thy Saints, &c.* Heere they ſeeme both to pray for, and to the Virgin *Mary :* but theſe ſpeeches ſeeme rather to be *Apoſtrophees* and Proſopopaes, to ſtirre them vp to deuotion : for *Hondius* ſaith, that they in no wiſe call vpon Saints. And it may be thought rather to bee ſo, then otherwiſe : for their Emperour *Dauid* in his Epiſtle to *Emmanuel* King of Portugall vſeth theſe formes of prayer : *Deo agenda ſunt gratiæ, is eſt qui vobis mundum dedit :* Thankes muſt be giuen vnto God, it is he that hath giuen you the world, &c. And againe : *Rex vnus Deus te ſeruet, qui eſt Deus cœli:* The one God keepe thee, hee which is God of heauen, of one ſubſtance, &c. He bleſſeth here in the name of God only : he ſeemeth alſo to aſcribe ſomewhat to the prayers of Saints, but in generall only he prayeth not vnto them. See error 31.

Lib. de interpretat. Pſalm.

Hond. in his Coſmographic Map.

Ex Damiano a Goes.

3. Confeſſion of Belgia, artic. 26. *Who is more likely to be heard of God, then his only begotten Sonne, &c. therefore nothing but diſtruſt brought in this cuſtome, whereby wee rather diſhonour the Saints (whom we thinke to honour) in doing thoſe things, which they in their life time abhorred, &c.* Auſpurg : *The cuſtome of inuocating Saints is quite to be throwne out of the Church, becauſe this cuſtome transferreth the glorie due to God vnto men, and aſcribeth to the dead an omnipotencie,* to ſee the motions of the heart. See to this purpoſe confeſſion of Saxonie, artic. 22. Wittemberge, chap. 23. *There is no commandement or example in Scripture for inuocation of Saints.*

Harm. ſect. 2. pag. 34.

Sect. 2 p. 37.

Sect. 2. p. 39.

Sect. 2. p. 45.

4. Their Ieſuite *Salmeron* confeſſeth : *Non fuiſſe in more in veteri teſtamento adeundi Sanctos, &c.* That it was not in vſe in the old Teſtament to goe vnto the Saints, becauſe they were not yet bleſſed, &c. Yea he goeth further and ſaith, *Non eſt expreſſum in nouo Teſtamento, &c.* It is not expreſſed in the new Teſtament, but by tradition, leſt the Gentiles might haue thought that a multitude of Gods had been put vpon them, &c. So then inuocation of Saints, by their owne confeſſion, is warranted neither by the old nor new Teſtament.

In 1. Timoth. 2 diſp. 2. art. 7.

THE SECOND PART, WHETHER THE Saints departed doe pray for vs.

The Papiſts.

THat the Saints in heauen doe not onely pray in generall, but particularly for vs, readie in all our needes by their prayer and mediation to aſſiſt vs : thus they would proue it.

31. Error.

Argum. 1. I will endeuour (ſaith the Apoſtle) that you may haue remembrance of theſe things after my departure. *Peter* promiſeth to be carefull of them, and to pray for them after his departure. *Rhemiſt. ibid. Bellarm. cap.* 18.

1. Pet. 1. 15.

Anſw. This which heere the Apoſtle promiſeth, hee performeth in writing this Epiſtle, whereby they might bee put in remembrance, when hee was gone. And therefore he ſaith, verſ. 13. I thinke it meete, ſo long as I am in this tabernacle, to ſtirre you vp by putting you in remembrance : hee acknowledgeth now onely to bee the time wherein hee may doe them good, and therefore deferreth it not. There is no ſillable, which ſoundeth that way, that hee would pray for them after his diſſolution.

Argum. 2. Apocal. 5. 8. The 24. Elders are ſaid to haue golden vials full of odours, which are the prayers of the Saints, *Rhemiſt. in hunc locum. Ergo,* the Saints in heauen doe pray for vs.

Apoc. 5. 8.

Anſw. The 24. Elders doe repreſent the Church Militant vpon earth, whoſe conuerſation is in heauen, and they doe continually offer vp their prayers. And that the place is ſo to be vnderſtood, it appeareth verſ. 10. Thou haſt made vs Kings and Prieſts, and wee ſhall raigne vpon the earth : that is, their kingdome is ſpirituall, in fighting againſt, and ouercomming the concupiſcence of the fleſh, and all carnall deſires.

Argum. 3. Ierem. 15. 1. *If Moſes and Samuel ſtood before me, my affection could not be toward this people :* therefore *Moſes* and *Samuel* being dead, did vſe to pray for the people. *Bellarm.*

Ierem. 15. 1.

Anſw. Firſt, the contrarie rather may bee gathered, that *Moſes* and *Samuel* did not pray for the people being dead : becauſe the Lord ſaith, *if they did, &c.* but it is not like, that their charitie is leſſe in heauen to ceaſe praying for the people, if the Saints had any ſuch office, ſeeing that *Samuel* yet liuing ſaid, *God forbid, that I ſhould ceaſe praying for this people.* Secondly, this place may bee expounded by that Ezech. 14. 20. *Though Noah, Iob, Daniel, were in the middeſt of the citie, they ſhould but deliuer their owne ſoules :* So here, if *Moſes* and *Samuel* were liuing to pray for the people, as they vſed to doe, God will not heare them.

1. Sam. 12. 23.

Ezech. 14. 20.

Argum. 4. Luke 16. in the parable, the rich man prayeth for his brethren, much more doe the righteous pray for the whole Church : as Reuel. 6. *The ſoules vnder the altar, crie, Lord how long doeſt thou not iudge and auenge our blood, &c? Bellarm. cap.* 18.

Luke 16. 27.

Reuel. 6. 10.

Anſw. Firſt, to the firſt place I anſwere, that it is a parable, or admitting it to be a ſtorie, wee muſt needs acknowledge many things to be ſpoken in parable and allegorie, as that he deſireth a drop of water to coole his tongue, whereas he neither had any tongue, his bodie being left in the graue, neither is water able to aſſwage the paines of hell. Againe, to take the conference betweene *Abraham* and the rich man literally, may be occaſion of many doubts: as how they could one heare anothers talke, there being a great gulfe betweene them: neither had *Abraham* any ſuch power to ſend *Lazarus* to the liuing: wherefore it is hard vpon euery part of this parable to ground an argument. Secondly, there is no charitie in hell, how then can there be any prayer there, which proceedeth of charitie? Thirdly, be it granted that the prayer of the rich man is hiſtoricall: it onely ſheweth a generall deſire and wiſh that he hath to his kinred: and ſo we denie not, but that the Saints in generall doe deſire the conſummation of Chriſts bodie, and the eternall reſt of the reſt of his members yet militant in earth.

To the ſecond place we likewiſe anſwere: firſt, if that prayer or complaint, which the ſoules vnder the Altar make, be ſtrictly according to the letter taken, is it to be thought, that the Saints haue leſſe charitie in heauen, then they had in earth? for *Stephen* prayed that his perſecutors might be forgiuen at his death, and doth the ſoule of *Stephen* now being vnder the Altar call for vengeance? This is *Hieromes* reaſon: They doe not deſire their blood, which perſecuted them, *pro eis enim precatio fuſa eſt, &c.* for they prayed for them, that the ſinne ſhould not be laid to their charge. Secondly, they pray not therefore particularly for the deſtruction of any, but generally, that an end may bee made of the tyrannie of Satan: as *Hierome* expoundeth, *Spirituales nequitiæ hic intelliguntur*: Spirituall enemies are heere vnderſtood, *De vir. perfecto.* And it is in effect the ſame with the prayer of the Church, Apocal. 22.17. *The ſpirit, and the bride ſay come*: that is, they doe all waite for the finall accompliſhing of Chriſts kingdome. Thirdly, we grant then that the Saints in heauen doe long both for the conſummation of their owne glorie, and wiſh generally vnto the Church militant the like triumphant end and victorie of their labours: and we confeſſe as much, as S. *Cyprian* ſaith: *Magnus illic charorum numerus nos expectat, &c. parentum, fratrum, filiorum de ſalute ſua ſecuri, de noſtra ſolliciti*: A great number of our friends doe there waite for vs, &c. being ſecure of their owne ſaluation, carefull for vs: *Serm. 4. de mortalit.* But hence it followeth not, that they haue particular knowledge of our manifold neceſſities, and ſo make their particular requeſts vnto God for vs.

Apoc. 22.17.

The Doway tranſlators would prooue, that the Saints haue care of the affaires of the Church, and pray for the ſame, by the example of *Elias*: who ſeuen yeeres after he was tranſlated, had care of *Ieboram* and his kingdome, admoniſhing by letters of Gods wrath againſt him and his people for their ſinnes: 2. Chron. 21.11. pag. 903. and 935.

Anſw. To this obiection diuers anſweres are made: Firſt, ſome thinke, that *Elias* is there taken for *Eliſha*, who ſucceeded him, and heired his propheticall gifts: *Engliſh annotat.* Secondly, *Iunius* thinketh, that *Elias* before he was taken vp, did leaue this propheticall letter, therein foretelling of *Iehorams* wicked gouernment, and of the iudgement of God againſt him, as *Iſaiah* prophecieth of *Cyrus* long before: and the man of *Iudah* of *Ioſiah*: to this may bee added, that *Iehoram* began to raigne vnder his father, in his eighteenth yeere, and had gouerned two yeeres vnder his father, before *Eliah* was taken vp: ſo that euen then the Prophet had experience of his euill diſpoſition. This anſwere is without exception the beſt: we need not imagine any letters to be ſent from heauen or Paradiſe written by *Elias*: we reade not in Scripture of any writing ſent from heauen, but of the tenne Commandements giuen by Gods owne finger deliuered to *Moſes*.

Iſai. 44.28. 45.1
1. King. 13.2.
1. King. 21.17.

The Proteſtants.

THat the bleſſed Saints doe ſing vnto the praiſe of God in heauen, and doe magnifie the Lord, and praiſe him with a new ſong of thankſgiuing, which is a kinde of prayer, we denie not, Apoc. 5.9. and that they haue a generall deſire and longing, both for vs, for themſelues, and all the elect of God, that the day of our refreſhing were come, and that all the people of God were ioyned in one, and their enemies vanquiſhed and deſtroyed, we learne alſo out of the Scripture, Apoc. 6.9. But that they ſhould offer vp our ſpeciall prayers, and make particular requeſt for vs to God, it no where in the Scripture is found, but rather the contrarie.

Apoc. 5.9.
Apoc. 6.9.

Argum. 1. The Scripture no where teſtifieth, that the Saints in ſuch manner doe pray for vs: *Ergo*, wee may ſafelie bee ignorant of it: nay it were great preſumption, without Scripture to beleeue it.

Argum. 2. The Saints departed know not our wants, nor what is done in the earth. The liuing know that they ſhall die, but the dead know nothing at all, Eccleſ. 9.5. But of this more ſhall be ſaid in the next part. See *Auguſtine* of this matter, Contro. 8. queſt. 2. part 3.

Eccleſ. 9.5.

Argum. 3. Saint *Paul* ſaith, *There is one mediatour of God and man, the man Ieſus Chriſt*, 1. Timoth. 2.5. *Ergo*, Saints are not our mediatours, and ſo conſequently they doe not pray for vs.

1. Tim. 2.5.

Bellarmine anſwereth, Chriſt is ſaid onely to be our mediatour for three cauſes: firſt, becauſe hee is the onely mediatour of our redemption. Secondly, he is a mediatour not by his office only, but in reſpect of his nature alſo, being both God and man. Thirdly, becauſe he is ſo a mediatour, that he needeth not any other mediatour, as the Saints doe, who are mediatours, but not in the foreſaid reſpects: *Bellarmine cap.* 20.

Anſw. *Bellarmine* hath ſtrengthened our argument well, and giuen three reaſons why the Saints cannot be mediatours in any reſpect at all. Firſt, there can be no aduocate or mediatour, but the ſame muſt be the propitiation for our ſinnes, as S. *Iohn* ſheweth, *The Saints are not a propitiation for our ſins,* 1.Ioh.2.2. *Ergo.* Secondly, the Apoſtle ſaith, *A mediatour is not of one,* Galath.3.20. So then he that is the mediatour betweene God and man, muſt not be of one nature: hee muſt be both God and man: *Ergo,* Galath.3.20. Saints are no mediatours. Thirdly, hee cannot be a mediatour, that hath himſelfe need of a mediatour, as the Apoſtle ſheweth, that they could not bee our high Prieſt, that had neede firſt to offer for their owne ſinnes, and then for the ſinnes of the people, and to offer vp our prayers is belonging to Heb.7.27. the prieſthood. Saints cannot be our prieſts: *Ergo,* neither our mediatours. Thus hath *Bellarmine* reaſoned well for vs againſt himſelfe.

Francis Rebezies holy Martyr, ſheweth in what manner Saints doe pray for vs; who, when a Doctor had put foorth this reaſon, The Apoſtles made interceſſion to Chriſt when as hee was vpon the earth, why may they not doe ſo now? ſeeing Chriſt then was the interceſſor of the world, as now. He thus anſwereth: So long as they were in the world, they exerciſed their miniſterie, and prayed one for another, as needing humane ſuccours together: but now being in paradiſe, all the prayer they make is this, that they wiſh, that they which be vpon earth may attaine to their felicitie: but to obtaine any thing at the Fathers hand, wee muſt haue our recourſe onely to his ſonne. *Fox* pag.922. Pag.841.2.68. col.2.

Although not long after the Apoſtles time ſuperſtition began by little and little to creepe into the Church; and the Saints and Martyrs began to be more then deuoutly honoured, yet the Lord left not his truth without witneſſe both in the Eaſt and South Churches. 1. *Chryſoſtome,* though hee ſometime after his orationall manner ſet foorth the praiſes of the Saints, and turne himſelfe vnto them: yet he thus alſo as more aduiſedly writeth: *Clauſo oſtio, id eſt, intra conſcientia ipſius ſecretum à Domino iubemur orare, vt ab eo, qui ſecretorum eſt cognitor, recipiamus orationis occultæ mercedem:* Wee Hom.8 in 5.Matth. are commanded of the Lord to pray, the doore being ſhut, that is, within the ſecret of our conſcience, that from him who is the knower of ſecrets, we may receiue the reward of our ſecret prayer, &c. Now ſeeing the Saints know not our hearts, how can they be mediators of our ſecret prayers, which are only made with the heart.

2. *Origen* in his time made doubt of this matter: *Vtrum Sancti extra corpus poſiti agunt aliquid,* Lib.2.in epiſt. ad Roman. *& laborant pro nobis ad ſimilitudinem Angelorum, &c. habeatur hoc inter occulta Dei, &c.* Whether the Saints being out of the bodie doe any thing, and labour for vs after the manner of the Angels, &c. let it be numbred among the ſecrets of God, &c. *Cyrillus* of Alexandria ſpeaketh more directly: *Orandum eſt in nomine ſaluatoris, ſi exaudiri à patre volumus, &c.* We muſt pray in the name of our Sa- Lib.11.c.7.in Ioann. uiour, if we will be heard of the Father. *Auguſtine* of the South Africane Church is very direct: *Si eſſet mediator Paulus, eſſent vtiq; & cæteri Coapoſtoli, & ſic multi mediatores eſſent, nec conſtaret ipſi Paulo ratio, quia dixerat, vnus Deus, vnus mediator, &c.* If *Paul* were a mediator, the reſt of his fellow Apoſtles alſo ſhould be mediators, and ſo there ſhould be many mediators, and then *Pauls* reaſon could not ſtand in ſaying, *there is one God, and one mediator of God and man, the man Ieſus Chriſt.* In- 1.Tim.2.5. deed *Cyprian* before *Auguſtines* time, thus writeth: *If any of vs doe goe before by the diuine calling,* Lib 1.epiſtol. epiſt.1.in fine. *perſeueret apud Deum noſtra dilectio pro fratribus & ſororibus noſtris: Let our loue perſeuere with God for our brethren and ſiſters, &c.* They which are departed out of this life, doe in generall wiſh well vnto the Saints yet liuing, and wiſh them to be partakers of the ſame felicitie: but their particular neceſſities they know not, neither can offer vp their particular and priuate requeſts, &c. And thus alſo we may vnderſtand thoſe kinds of prayers, vſed in the Aethiopike Church to this day, though we may well think, that they in proceſſe of time, &c. degenerate from the puritie of the ancient faith, as other Churches haue done. The Empreſſe *Helena,* which had the gouernment during the minoritie of her ſonne *Dauid,* thus wiſheth vnto *Emmanuel* King of Portugall: The Lord proſper thee, *per deuotos preces nuntiorum redemptoris Chriſti,* by the deuout prayers of the meſſengers of our Redeemer Chriſt, that is, the foure Euangeliſts *Iohn, Luke, Marke, Matthew, quorum orationes te ſeruent,* whoſe prayers and holineſſe keepe thee, &c. Though this ſauour of ſome ſuperſtition, yet the meaning may be reſtrained to the generall prayers and deſires of the Saints departed.

3. Confeſſion of Saxonie: *Ioyning our prayers with all Saints in heauen and earth, &c.* Wittem- Harm.ſect.2. pag.12. berg, artic.23. *The Saints in heauen doe after their certaine manner pray for vs before God, as the An-* Sect.2.p.45. *gels alſo are carefull for vs, and all the creatures doe after a certaine manner groane for vs: but vpon the prayers of the Saints in heauen, we may not allow the inuocation of Saints, &c.* And againe, a little after: *Whereas the ancient writers do in their prayers turne themſelues to Saints, they either ſimply without exact iudgement followed the error of the common people, or vſed ſuch manner of ſpeaking not as a diuine honor, but as a figure of Grammar, called* (Proſopopæia) *whereby they ſet foorth the vnſpeakable groaning of the Saints, and of all creatures for our ſaluation, and ſignifie, that the prayers which the Saints made in the world doe yet ring in the eares of God, as the blood of Abel after his death cried vnto God, &c.* In either of theſe ſenſes, we denie not, that the Saints pray for vs and helpe vs, either by their generall longing and deſires, and requeſts for vs, or by the vertue of their prayers made, while they were yet liuing among vs.

4. We want not here euident teſtimonie from the Papall writers: for whereas commonly that Geneſ.48.16. place, Gen.48.16. is alleaged for inuocation of Saints: others do refuſe that place, and ſay it is an Hebraiſme,

2.Pet.1.15.
Apoc.5.8.
Ierem.15.1.
Senenſ.Bibliothec.lib 8.in ſol.obiect.
Reuel.6.10.

braiſme, to ſignifie, that the people ſhall be called by his name: *Hugo Cardinal. in eum locum*. The place of *Peter* obiected before, *Argum.*1. *Caietane* thus expoundeth: *I will take order in my life, that ye may haue my writings to put you in minde.* The ſecond place before vrged, Apoc.5.8. *Viega* the Ieſuite vnderſtandeth of the Church militant in earth, the Preachers and Doctors, which by the mortifying of their fleſh and preaching of the word, ſet foorth the praiſe of God. The third place, *Ierem.*15. *of Moſes, &c. Senenſis* vnderſtandeth by way of ſuppoſition: *Si tales viri eſſent in peccatrici hac vita, &c.* If theſe men were aliue in this ſinfull life, &c. The fourth place, Reuel.6. *Ribera* thus expoundeth vpon that place: *The bodies of the Saints embrued with blood did crie for vengeance, as the blood of Abel is ſaid to haue cried, &c.* And thus their owne writers doe anſwere all thoſe principall places, which they doe vrge againſt vs for the prayer and mediation of Saints.

THE THIRD PART, WHETHER THE SAINTS vnderſtand our prayers, and be alwaies at hand to helpe vs.

The Papiſts.

32.Error.

THey affirme three things, which they are driuen to graunt by neceſſitie of argument, while they ſtiffly maintaine inuocation of Saints: for firſt they graunt that they know our hearts, and our inward repentance, and ſecret thoughts: for otherwiſe it would not auaile to pray vnto them, yet not of themſelues, but by the reuelation of God, *Bellarm.cap.*20. And of foure opinions of this matter, as that the Saints know our prayers either by the reuelation of Angels, or by their celeritie or agilitie of nature, paſſing from place to pace, or at once they ſee in God as in a glaſſe, all things that may concerne them, or elſe they know mens ſecret thoughts, by ſome ſpeciall reuelation from God, as *Eliſha* deſcried the corruption of *Gehezi*, and *Samuel* had a ſecret reuelation concerning *Saul*, 1.Sam.9.15. Of theſe foure he preferreth the two laſt, and refuſeth the other.

2.King.5,26.
1.Sam.9.15.

So alſo the Doway tranſlators ſay, that glorified Saints know our cogitations by ſeeing God, in whom all things appeare: or they haue it by inſpiration, pag.605. and if God communicated this power to Prophets, being yet mortall, to ſee mens thoughts, much more doth God reueale to glorified Saints our preſent ſtate, &c. pag.710.

Apoc.6.10.
Act.3.21.
1.Iohn 3.2.
1.Sam.16.6.
2.King.4.27.

Anſw. Neither of theſe foure waies can ſtand: not the firſt, for though Angels ſhould reueale to the Saints, yet our thoughts they cannot reueale, becauſe they know them not themſelues: not the ſecond, for Saints doe reſt vnder the Altar, which is Chriſt, Apoc.6. and paſſe not to and fro, ſeeing that Chriſt, as he is man, ſhall be contained in the heauens till his comming againe. Not the third, for we ſhall not ſee Chriſt as he is, till he doe appeare. And concerning the laſt, we denie not, but that God may reueale to the Saints ſome things at his pleaſure, as he did to the Prophets: but it hereof followeth not, that all our prayers are reuealed vnto them: for neither were all things reuealed to *Samuel*, when he went to anoint *Dauid*: and *Eliſha* ſaith, concerning the Shunamite, *Her ſoule is vexed, and the Lord hath not told me.*

Againe, what a prepoſterous order is this, and ſuperfluous, God firſt reuealeth vnto them our prayers, and then they ſolicite God in our behalfe? I pray you what neede this, ſeeing God knoweth our prayers? Firſt, why is he not as readie of himſelfe to graunt our requeſts, as to ſtay till he be entreated?

Iob 14.21.

And whereas our Doway men doe affirme that the Saints come to the knowledge of our thoughts both waies, by ſpeculation in God, or inſpiration and reuelation from God: 1. Theſe two waies one ouerthrowes another: for if they haue this knowledge by reuelation, then not by ſeeing God; if by ſeeing, then they need no reuelation. 2. The reaſon is not alike, for reuelation to Prophets liuing, and to the Saints, for that the Lord vſed his Prophets as his miniſters and inſtruments here in earth: ſo doth he not the Saints departed. 3. The Scripture is contrarie: *Iob* ſaith of them which are dead, *he knoweth not if his ſonnes ſhall be honourable, neither ſhall hee vnderſtand concerning them, whether they ſhall be of low degree*: where they giue this marginall note, *that the parents departed are not affected with the ſtate of their children, as they be in their life, &c.* But the text directly ſpeaketh of knowing: that not ſo much as the knowledge of humane ſtates is imparted to the dead: as *Auguſtine* ſaith, *Ibi ſunt ſpiritus defunctorum, vbi non vident, quæcunq́; aguntur, aut eueniunt in iſta vita, &c.* There the ſpirits of the dead are, where they ſee not the things that are done, or happen to men in this life, &c. If it were otherwiſe, what benefit was it for *Ioſias* to be promiſed, that he ſhould die before he ſaw the euils to come: *De cur. pro mort. cap.*13.

33.Error.
Apoc.2.26.

Secondly, ſeeing it were in vaine to pray to Saints, if they had not power to helpe vs: they alſo are vrged to confeſſe, that the Saints are patrones of men, and haue the gouernment of the world committed to them: yea, that they may receiue others into the kingdome of heauen.

*Argum.*1. To him that ouercommeth, will I giue power ouer nations, and hee ſhall rule ouer them with a rod of iron: *Ergo*, the Saints haue the gouernment of men committed vnto them, *Rhemiſt.ibid. Bellarm.cap.*18.

Anſw. The power which our Sauiour here promiſeth, is the participation of his kingly inheritance: firſt, ſpiritually to ouercome the world by faith in this life, and after this life they ſhall be ſet in full poſſeſſion of his royall inheritance. The rod of iron, is the word of God, which is alſo called a two edged ſword, whereby they execute vengeance vpon the heathen: It is the ſword of the ſpirit, whereby the wicked ſhall be deſtroyed. *Auguſtine* expoundeth it to be the rod of Iuſtice, whereby the good are corrected, and the wicked broken in pieces, *Homil.2.in Apocal.* Pſal.149.7.

Againe, it followeth in the text, *As a potters veſſell ſhall they be broken.* This cannot bee vnderſtood of the Church of God: wherefore this place ſerueth not to proue the regiment of the Saints ouer the Church of God. Thirdly, ſeeing this is a promiſe made to euery one of Gods Saints, who are many hundred thouſands, by this reaſon euery one of them ſhould haue a regiment in the Church of God, which were infinite. Laſtly, Chriſt promiſeth that they ſhall rule, with a rod of yron, as himſelfe hath receiued; and *they ſhall ſit with him in his throne:* will they inferre hereupon, that the Saints haue the like kingdome and power and glory with Chriſt? this were very abſurd to grant, and againſt Chriſt blaſphemous. Wherefore, the meaning of theſe and the like ſpeeches is nothing elſe, but this, that Chriſt ſhall impart and communicate vnto the Saints the glorie of his kingdome, not in ſuch full manner as he himſelfe hath it, but in ſuch ſort, as it is meete for them to receiue. S. *Ambroſe* thus expoundeth the like words of our Sauiour, *Father: I will that they whom thou haſt giuen me be with mee where I am, &c. Vt ſint mecum, non vt ſedeant mecum, &c.* That they may be with me (ſaith he) not ſit with me; where I am, but not as I am; to ſee my glory: to ſee it, not to haue it; for the ſeruant ſeeth, the maſter poſſeſſeth, *lib.5.de fide.cap.3.* And againe, vpon thoſe words, *Hee hath made vs ſit together in heauenly places in Chriſt: Non vt homines ſedere ſibi ad dextram patiatur Deus, &c.* Not that God doth ſuffer men to ſit at his right hand, but to ſit in Chriſt, who is the foundation of all, the head of his Church, who hath in himſelfe merited to our nature the prerogatiue of the heauenly ſeate, &c. *lib.5 de fide, cap.7.* Thus *Ambroſe* ſheweth how the Saints are ſaid to ſit in the heauenly throne, namely in Chriſt, in reſpect that our nature in him is aduanced to that heauenly ſeate; which prerogatiue being complete and full in Chriſt, is in meaſure communicated to his members. Apoc.3.21. Iohn 17.24. Epheſ.2.6.

Argum.2. Make you friends of the vnrighteous Mammon, that when they neede, they may receiue you into euerlaſting habitations: See the Saints may receiue their friends and benefactors into their eternall manſions, *Rhemiſt.ibid.* Luk.16.9.

*Anſwere.*1. Almes beſtowed vpon the poore doe procure their prayers, but not their patronage. 2. The words are thus parabolically to be vnderſtood: They ſhall receiue you, that is, ſhall giue teſtimonie of you, and your almes ſhall be a teſtimonie of your charitie, and proceeding from a liuely faith, ſhall euerlaſtingly be rewarded. 3. That it is not meant of the perſons, but of the worke, it is plaine, becauſe almes which iſſue from a true faith, ſhall be rewarded at the Lords hand, though beſtowed vpon an hypocrite.

Thirdly, they alſo hold that the Saints at their pleaſure can be preſent with their bodies, and bee amongſt vs, and ſo heare our prayers, *Bellarm.cap.20.* 34.Error.

*Argum.*1. Otherwiſe the Saints ſhould bee fettered as it were in heauen, if they remaine and bee kept all in one place.

Anſw. They are not fettered when they are limited by the Lord to a place: ſee alſo what a goodly opinion theſe fellowes haue of heauen, making a priſon of it, *Rhemiſt.annot. Apocal.6.9.*

*Argum.*2. They follow the Lambe whither ſo euer he goeth: *Ergo,* they may be euery where.

*Anſw.*1. That place is vnderſtood of all the elect, yea of thoſe that doe imitate and follow Chriſt, liuing vpon earth, as it followeth verſ.4. *Theſe are bought from men, being the firſt fruits vnto God, &c.* which comprehendeth all the elect both liuing and departed to God. 2. If the ſoules are euery where, becauſe the Lambe is euery where, then Chriſt in his humanitie is euery where, and ſo the Papiſts are become Vbiquitaries. Apoc.14.4.

*Argum.*3. The Diuels are of great dexteritie, and celeritie in paſſing from one place to another: *Ergo,* much more the Saints.

*Anſwere.*1. The argument followeth not: for diuels by propertie of nature together by the ſufferance of God, doe wander vp and downe the world, being thereto appointed of God: but the ſoules of Saints haue no ſuch office, as we reade in Scripture, to be curſorie ſpirits in the world. 2. Though it ſhould be granted, that in a ſhort time they are able to change their places: yet it is vnpoſſible, they ſhould be in ſo many places to heare the prayers euery where made vnto them, vnleſſe they could bee in diuers places at once.

The Proteſtants.

First, it is a great vntruth and blaſphemie to ſay, that the Saints doe know our thoughts, inward repentance, prayers, as the Rhemiſts affirme.

*Argum.*1. God onely is the knower of the heart, neither doth he communicate this propertie of the Godhead to any creature: he may reueale what he thinketh good vnto them: but for them, when they will themſelues, to know our ſecret prayers and meditations (for this is the queſtion) it is impoſſible.

Bernard agreeth with vs, thus writing: *Ioſeph cum praenidiſſet exaltationem ſuam, non tamen praeſciuit ſui venditionem, quamuis propior eſſet venditio, quam exaltatio:* Though *Ioſeph* foreſaw his exaltation, yet did he not foreknow that he ſhould be ſould; and yet his ſelling was nearer, then his preferring, &c. By this he ſheweth, that although God may and doth reueale ſome things to the Saints, yet it followeth not, they ſhould know all things.

Bellarmine anſwereth, that God onely is the knower of mens hearts naturally, and by his owne power: but the Saints know them by reuelation.

1.King.8.39. *Contra, Salomon* ſaith, *Thou onely knoweſt the hearts of all men*: He ſaith not, God chiefly or principally knoweth the hearts, but onely. If God then onely know our hearts, then the Saints know them not.

Eſay 63.16. De cura pro mortuis. *Argum.*2. *Auguſtine* out of thoſe words of the Prophet. *Abraham* is ignorant of vs, and *Iacob* knoweth vs not, concludeth thus, *Si tanti Patriarcha, quid erga populum ex his procreatum geretur, ignorauerunt, quomodo mortui viuorum rebus atque actibus cognoſcendis adiuuandiſque miſcentur?* If ſo great Patriarks were ignorant, what became of the people which was borne of their loynes; how is it like, that other dead can bee preſent to vnderſtand, and bee helping to mens affaires? And here S. *Auguſtine* alſo meeteth with the cauillous anſwere of *Bellarmine*, who ſaith, that the Patriarkes vnder the law being dead, knew not the affaires of the liuing, becauſe they were not yet in heauen: but the Saints now departed are in heauen, and therefore may and do know our eſtate: for Saint *Auguſtine* reaſoneth cleane contrarie, If *Abraham* ſo great a Patriarke knew not, much leſſe the dead now: Againe, he ſtill very vnlearnedly beggeth the thing in queſtion, ſeeing wee haue proued before, that the Patriarkes were in heauen.

This was the confeſſion of one *Paul Luther*, confeſſour of Gods truth *anno.*1529. that Saints in heauen cannot helpe vs, and know no more what men doe here in this world, then a man in the North Countrey knoweth what is done in the South Countrey: *Fox.*1040. col.2.

Secondly, we acknowledge no patrones, protectors or captaines in heauen, but our Lord God and Sauiour Chriſt.

Pſal.73.25. Gen.28.20. 1 The Prophet *Dauid* ſaith, Whom haue I in heauen but thee? and *Iacob* calleth onely vpon the Lord God, to be the guide of his iourney: Vpon which words of the Pſalme S. *Ambroſe* thus noteth, *Tu portio mea es, abundas mihi ad omnia, &c.* Thou O Lord art my portion, thou ſufficeſt mee for all things, I require none other thing, but to haue thee my portion: I neede the helpe of none, being receiued of thee; neither is there any thing in heauen, which I ſeeke beſide thee, &c. *de interpel. lib.*4. c.12. Behold, Chriſt onely in heauen, without the helpe either of Angell, or Saint, ſufficed *Ambroſe*, and may ſuffice euery faithfull man.

2 By appointing Saints to be patrones of places and countries, at length they brought in a multitude of Popiſh Saints, and were not in ſuperſtition farre behinde the Gentiles, who gloried in the number of their Gods: For haue they not allotted ſome to Countries, as S *George* for England, S. *Andrew* for Scotland, S. *Denis* for France, S. *Patricke* for Ireland? So likewiſe diuers Saints were called vpon for diuers diſeaſes, as S. *Rombal* for the tooth-ache, S. *Petronil* for the Ague: One for horſe, as S. *Loye*, S. *Antony* for Pigges, S. *Gregory* for Schollers, S. *George* for Souldiers: Euen thus the Heathen inuented diuers gods, *Neptune* for the ſea, the *Satyrs* for the woods, the *Nymphes* for the water, *Ceres* for corne, *Bacchus* for wine, *Venus* for the Troians, *Pallas* for the Grecians, *Iupiter ſtator* for the Romanes.

Auguſt.lib.4. de ciuit.Dei. cap.8. Nay, they were yet more ridiculous, they appointed many gods for one thing: as for Infants *Vagitanus*, that made them to cry, *Cuninus*, that kept them in their Cradle, *Adeona, Abeona*, to teach them to goe: So for the entrie of the houſe, they had *Limentinus* the God of the threſhold, *Cardea* the God of the hinges, *Forrulus* that kept the doore: for their Corne, they had the Goddeſſe *Seia* when it was ſowne, *Proſerpina* when it ſprouted, *Nodotus* when it knotted, *Hoſtilina* when it eared, *Flora* when it waxed white, *Runcina* when it was cut downe. The like ſuperſtition almoſt raigneth in Poperie. But what neede we runne to ſo many for theſe things, when as at the Lords hands wee are promiſed, asking in the name of Chriſt, to receiue all things we neede? This great folly of theirs ſheweth what good commeth by the deuiſed patronage of Saints.

Cantic.2.3. Super.cantic. ſerm.48. *Bernard* here helpeth vs well, writing vpon that place in the Canticles: My welbeloued is as the apple tree among the trees of the forreſt: *Non comparantur huic omnia ligna ſyluarum, &c.* All the trees of the wood are not to be compared to this: for although there bee faire and great trees which may ſeeme to helpe, by their prayer, miniſterie, inſtruction, example; yet Chriſt onely the wiſedome of God is the tree of life: the other trees though they haue a ſhadow of ſolace, yet no refection of life: there is one author of our life, the onely mediator of God and man.

Maſter *Tindall* holy Martyr hath put to his ſeale: Why ſhould I truſt in *Pauls* prayer or holineſſe: for if *Paul* were aliue, and loued me, as he did them of his time, what could he doe for me, or wiſh me, but to preach Chriſt, and pray to God for me to open my heart, to giue me his ſpirit, and to bring mee to the knowledge of Chriſt? &c. *Fox.*pag.1250. col.2. artic.16. This holy Martyr with the reſt, were farre from making Saints their patrones, or aduocates.

Thirdly, it is alſo another Popiſh fable and dreame, that the Saints may be preſent euery where, as it pleaſeth themſelues, at their tombes and ſepulchres, and whereſoeuer elſe they are called for.

Act.3.21. *Argum.*1. The heauens containe the humanitie of Chriſt: it hath pleaſed him there to reſt himſelfe, vntill his comming to iudgement: *Ergo*, much more are the Saints kept in their reſting places.

Apoc.14.13. Apoc.6.9. *Arg.*2. The Saints are at reſt, they do ceaſe from the affaires of this life: They reſt vnder the Altar in the peace of Chriſt, there expecting and waiting the comming of Chriſt to iudgement: *Ergo*, they do not wander nor ſtray abroad in the world, neither do intermeddle with humane affaires.

Auguſtine ſaith, *Si rebus viuentium intereſſent anima mortuorum,&c. meipſam pia mater nulla nocte deſereret, qua terra marique ſecuta eſt, vt mecum viueret. De cura pro mortuis, c.13.* If the ſoules of the dead were preſent at the affaires of the liuing, my deuout mother would neuer a night bee from me, who when ſhe liued, followed me by ſea and land, to haue my companie, and to liue with mee: *Ergo*, the Saints departed are not preſent with vs when they would.

Bernard alſo agreeth, writing thus vpon the death of *Humbertus*: *Quandiu viueret in eius laude non aperui os meum, ne forte poſſemus, vel ego adulationis notam, vel ille culpam incurrere vanitatis: ex hoc ſane neutrum iam timetur, nec ego illum video, & forſitan ille me non audit:* While hee liued, I opened not my mouth in his praiſe, leaſt that I might haue incurred the ſuſpition of flatterie, hee of vaine glorie; but now neither of theſe is feared, for I neither ſee him, and perhaps he heareth not me: *Sermon. in obitum Humbert.* *Bernard* doubteth whether the Saints be preſent to heare vs, and thinketh rather that they doe not.

I will laſtly adde out of their owne decrees. *par.2.cauſ.13.qu.2.c.29. Fatendum eſt, neſcire mortuos, quid hic agatur,&c.* We muſt confeſſe that the dead know not, what is done here: but they doe heare of thoſe that depart hence, not all things, but what they are ſuffered to declare, and what it behoueth them to heare,&c. So then the dead know not all the affaires of the liuing, but ſo much, as it pleaſeth God ſhould be declared vnto them.

Further, 1. *Chryſoſtome* ſaith, *Clamore vocis non eſt opus in oratione ad Deum, quem ſcimus ſecreta cordis intueri, ſed clamore fidei,&c.* Wee neede not the clamour of the voice in our prayer to God, whom we know to behold the ſecrets of the heart, but the voice of faith,&c. He thinketh God onely to be knowne of the heart, and to heare the prayer of the heart: *Gregorie Nazianzene* doth doubt, whether the Saints heare our voice: as that he ſaith, in his oration for *Gorgonia* his ſiſter: *Si tibi aliqua ſermonis noſtri eſt ratio, et hoc ſanctis à Deo munus, vt talia reſciſcant, ſuſcipe noſtrum ſermonem:* If thou haſt any ſenſe of my ſpeech, and this be a gift of God to the Saints, to know ſuch things, receiue my ſpeech,&c. *Ieremie Patriarke* ſaith, *Neq; Petrus neq; Paulus ipſe eorum quenquam exaudit, qui eum inuocant, ſed gratia et donum, quod habent iuxta illud promiſſum,* Neither *Peter* nor *Paul* himſelfe doe heare any of thoſe, but the grace and gift, which they haue according to that promiſe, *I am with you to the end of the world,&c.* By the gift hee vnderſtandeth the ſpirit of charitie, which is alwaies preſent with the Saints: as *Theodulus* vnderſtandeth that place, Rom.8. *The ſpirit maketh requeſt with ſighes,&c. Dicit, quod donum et gratia orationis apud Deum pro nobis intercedit,* He ſaith, that the gift and grace of prayer doth make requeſt to God for vs with ſighes: that is, the ſpirit of charitie remaineth with the Saints toward vs, which maketh them mindfull of vs.

Hom.8.in 5. Matth.

Cenſur. c.21.

Rom.8. 26.

2 For the South Church, what *Origenes* opinion was, is ſeene in the former queſtion, and *Auguſtine* alſo is alleaged before: who alſo further thus ſaith: *Ita eſt eis cura de viuis, quanquam quid agant, omnino neſciant,&c.* The dead haue ſuch care of the liuing, though they know not at all, what they doe, as wee haue care of the dead, though we know not what they doe,&c. *De ſpirit. et anim. c.29.* he giueth to the one and other onely a generall deſire and mutuall wiſhing of the others good.

3 Confeſſ. of Auſpurg. artic.21. the inuocation of Saints, *aſcribeth vnto the dead an omnipotencie, in that Saints ſhould ſee the motions of mens hearts.* Saxonie artic.22. *inuocation of a creature, which is departed from the ſocietie of this life, aſcribeth vnto it omnipotencie, in beholding the heart, and in diſcerning the true ſighes from faigned,&c.* Wittemberg. artic.23. *The Saints are not to be praied vnto, becauſe they are no ſearchers of the heart.*

Harm.ſect.2. pag.37.

Ibid.pag.40.

4 The Romaniſts are vncertaine themſelues, how the Saints ſhould know our prayers, whether by reuelation from the Angels, or from God, as our prayers are made, as *Auguſtine*, or as being euery where preſent themſelues as *Hierome*, or as ſeeing in God all things as *Gregorie*, and *Thomas*: onely *Bellarmine* ſaith, That this latter is the more probable opinion: and thus prayer which ſhould proceede of faith, they ground vpon probabilities and vncertainties.

Bellar.lib. 1.de ſanct.c.20.

THE FOVRTH QVESTION, CONCERNING the reliques of Saints.

THis queſtion hath foure parts. 1 Whether the reliques of Saints are to be worſhipped. 2 Of the tranſlation of reliques. 3 Of the keeping and preſeruing of reliques. 4 Of the miracles wrought at the tombes and reliques of Martyrs.

THE FIRST PART, CONCERNING the worſhip of Reliques.

The Papiſts.

THe reliques of Saints, that is their bodies and bones, and Sepulchres, where they are buried, are to be adored and reuerenced, *Trident in Concil. ſeſſ.25.* though with leſſe honour ſomewhat, then the Saints themſelues, *Bellarm. de reliquijs ſanctor. lib.2.cap.21.* And not onely their bodies (ſay they) are worthie of due reuerence, but other monuments of theirs, as S. *Peters* chaire at Rome, Rom.16.

35. Error.

verſ.16. the priſon, wherein S.*Paul* was kept in Malta, *Rhemiſt.* The chaine that S.*Paul* was bound with at Rome, Act.27.4. The ſtone that hit S.*Stephen* vpon the elbow, now to be ſeene at Ancona in Italy, *Act.7.ſect.6.* Act.27.4.

Anſwere. As for S.*Peters* chaire, and S.*Pauls* chaine, they are neither able to ſhew that *Peter* ſate in ſuch a chaire, or that it is the very chaine which they ſhew, wherewith *Paul* was bound. Concerning the priſon houſe at Malta, they ſhew that which neuer was: *Paul* was a priſoner, but not in priſon there: that of the ſtone that ſmote *Stephen* vpon the elbow, is a meere fable: See *Fulk* vpon that place.

Argum.2. *Ioſias*, when he cauſed the bones of other dead to be burned, yet he commanded them to let the Prophets bones alone, *Bellarm.lib.2.cap.3.* The diſciples of *Iohn* came and buried his body; an example of dutie and religious deuotion to the dead bodies of Saints, *Rhemiſt, Matth.14.ſect.2.* Their bodies are the temples of the holy Ghoſt, and ſhall be raiſed againe to life: *Ergo*, they muſt bee adored and worſhipped, *Trident.Concil.ſeſſ.25.*

Anſwere. One anſwere may ſerue for all theſe arguments. We denie not, but that the dead bodies of the faithfull are to be laid vp with reuerence in hope of the reſurrection; but it therefore followeth not, that they muſt be abuſed to Idolatrie. *Iohns* diſciples buried his bodie, but ſhrined it not to be worſhipped: *Ioſias* made difference betweene the bones of the Idolatrous Prieſts, and of the true Prophet: the one he burned, and thought them vnworthie of honeſt ſepulture; the other he ſuffered to reſt, and enioy the honour of buriall. But of any adoration or worſhipping of his bones, we read not.

Argum.3. Iſay 11.10. *Erit Sepulchrum eius glorioſum:* His graue or Sepulcher ſhall be glorious. This is vnderſtood of the graue of Chriſt, that it ſhould be honoured: wherefore reliques are worthie of honour. *Bellar.cap.3.*

Anſwere. First, though the Latine text ſo tranſlate, as the Ieſuite readeth; yet there is no ſuch thing in the originall: the word is מנחה, * which ſignifieth reſt, and ſo the Septuagint tranſlate it, ἀνάπαυσις: ſo that the ſenſe is, his reſt, that is, his Church ſhall be glorious: and ſo is this word vſed, Pſal. 132.14. *This is my reſt for euer.* Secondly, we denie not, but that (admitting the Latine reading) the place of Chriſts buriall was glorious, and to be honoured, while as Chriſts precious body was there, but that afterwards it remained holy, this text ſheweth not. Thirdly, if Chriſts body and the place thereof were to be honoured; how ſerueth this place for the reliques of Saints? Chriſts bodie was to be adored, becauſe of the vniting to the Godhead; but the ſeruants are not to be honoured as the Maſter.

* Menucah.

Pſal.132.14.

The Proteſtants.

THe bodies of Martyrs are reuerently to be brought to the ground, in teſtimonie of our hope of their reſurrection, and their memorie is to be honoured, as in praiſing God for their conſtant Martyrdome: ſo the Pſalmiſt ſaith, Right precious in the ſight of God is the death of his Saints, as alſo in following their ſteps, and propounding vnto vs their good example: but to adore and worſhip their bones, to kiſſe, and kneele downe at their ſepulchres, is too too groſſe idolatrie, and not to be vſed amongſt Chriſtians.

Pſal.116.15.

Argum.1. The Lord did of purpoſe himſelfe burie the body of *Moſes* in a ſecret place, which was neuer knowne to the Iſraelites: and this reaſon is generally rendred by moſt writers, leaſt the people of Iſrael ſhould worſhip his body, and ſo commit Idolatrie; *Ergo*, the adoration of the bodies of Saints diſpleaſeth God. *Argum.Caluin.*

Bellarmine anſwereth, that though the people of Iſrael might by that meanes haue fallen into idolatrie; yet the people of God may now more ſafely honour reliques, becauſe they are not ſo prone to idolatrie.

Anſwere. Experience of Popiſh idolatrie proueth the cleane contrarie: for the like ſuperſtition and worſhipping of images was neuer ſo common and vſuall, no not in the moſt corrupt times of that Church, as now it is in Poperie.

And what danger of ſuperſtition is occaſioned by the keeping of reliques, and other ſuch vnprofitable vſages, I appeale to the late Popiſh Synode, *Auguſtenſ.cap.23.* *Seduló moneri populum, ne ceremonias religioſiſſime inſtitutas in abuſum vertant, aut ſuperſtitionem, ſed ipſis ad exercendam pietatem vtantur:* That the people ſhould be continually admoniſhed, that they turne not ceremonies moſt religiouſly inſtituted, to any abuſe, or ſuperſtition, but vſe them for the exerciſe of pietie, &c. If there be feare of ſuperſtition in the vſe of ceremonies which had a good beginning, much greater danger is there in theſe, that can haue no good vſe, neither euer had any good inſtitution.

Argum.2. Our Sauiour Chriſt reproueth the Scribes and Phariſies, calling them hypocrites, becauſe they did garniſh the Sepulchres of the Prophets, whom their forefathers put to death, but their doctrine they neglected and regarded not. Such hypocrites are the Papiſts at this day, who commit a double fault; for they contemne the doctrine of the Apoſtles, whoſe memories they would ſeeme to honour: and againe, in the ſuperſtitious honour and worſhip, which they yeeld vnto them, they exceede the bounds of Chriſtian pietie.

Math.23.29.

Argum.3. Their bodies were not to be worſhipped when they were aliue, much leſſe now they are dead. What are they now but earth, duſt and aſhes? according as the Lord ſaid to *Adam*, *Thou art* *duſt, and vnto duſt ſhalt thou returne.* What is this elſe, but to worſhip the earth, euen duſt, and aſhes: So *Auguſtine* ſaith, *Timeo adorare terram, ne damnet me, qui fecit cœlum & terram*: I am afraid to worſhip the earth, leaſt he condemne me, that made both heauen and earth. Onely in Chriſt (ſaith he) I finde, *Quomodo ſine impietate adoretur terra*: How the earth, that is, his body may be worſhipped without any impietie: namely, becauſe of the neere coniunction and vnion of his humane nature with the Godhead in one perſon, &c. for otherwiſe of it ſelfe the bodie of Chriſt is Gods Creature and workmanſhip, and not capable of diuine worſhip. This then is the priuiledge that Chriſt hath, more then all Saints and Martyrs beſide, that in him onely the humanitie is adored. Gen.3.19. In Pſal.98.

Concil. Carthag. 5. can. 14. Placuit, a glorioſiſſimis imperatoribus peti, vt reliquiæ non ſolum in ſimulachris, ſed in quibuſcunque locis, lucis, vel arboribus deleantur: Wee thinke good to make requeſt to the moſt renowned Emperours, that reliques may be taken away, not only ſuch, as are kept in ſhrines and images, but in what place ſo euer, woods, or trees, &c. Theſe fathers were ſo farre off from worſhipping reliques, that they would not haue them at all extant: but it will be here anſwered: that they meane that the reliques of heatheniſh idolatrie ſhould be remoued; for in the 14. canon, which is produced by *Bellarmine*, it is decreed, that no memories or monuments of Martyrs ſhould be there appointed, where no reliques of the Martyrs were, &c. It is true, they would not haue the people deceiued, to be made beleeue, that in ſuch places the Martyrs bodies were buried, where no ſuch thing was: but they decree againſt the ſuperſtitious abuſe of reliques: *Nulla ibi ſuperſtitione deuincti teneantur*: That they ſhould not be tyed to any ſuch place by a ſuperſtitious deuotion, c.14. Yet this canon notwithſtanding, the words of the 15. canon are generall, and may be vrged againſt all ſuperſtitious reliques: and whereas they would haue no memoriall of Martyrs without their true reliques, this maketh againſt the practiſe of the Romane Church, wherein ſo many forged reliques are ſhewed, as *Eraſmus* complaineth, afterward alleaged.

Concil. Lateranenſ. ſub Innocentio 3. cap. 62. Ne reliquiæ ſanctorum oſtendantur extra capſam: That the reliques ſhould not be ſhewed out of the caske or cheſt, where they were kept, &c. It ſhould ſeeme that their meaning was not to haue them worſhipped, vnleſſe wee thinke the cheſt and caske ſhould be worſhipped withall.

Their owne decrees alſo witneſſe with vs, *part. 2. cauſ. 1. qu. 1. c. 65. Si ita Martyrium fecerimus, vt noſtras velimus ab hominibus reliquias honorari*: If we deſire Martyrdome, to the intent our reliques ſhould be honoured of men, it deſerueth puniſhment, and not reward, &c. And if it be a ſinne in them to require it, it is in vs alſo to performe it.

The holy Martyrs haue ſealed this doctrine: *Thomas Bilney* holy Martyr; Prieſts (ſaith he) take away the offerings, and hang them about their whores neckes, and after that they take them againe from their whores, if they pleaſe them not, and hang them vpon the Images: and is not that a great relique, when it is hanged there againe? *Fox* pag. 1010. And are not ſuch reliques now meete things to be worſhipped. Pag.911.1.2.

Iohn Lambert holy Martyr: That oblations ſhould bee offered or done to the Sepulchres and reliques of Saints, God did neuer inſtitute any ſuch thing in the new teſtament, which is the veritie and rule of all Chriſtian people to follow and beleeue. And this he further ſheweth by the buriall of *Moſes*, whoſe graue was hid from the Iewes, leſt they being prone to new fangled worſhipping, ſhould haue fallen into idolatrie; this argument we haue touched before. Pag.1014.1.40

1 The Muſcouites, following the Greeke Church, miſlike the Romaniſts, *Quia cadauera mortuorum Epiſcoporum inſepulta ſeruant, &c.* Becauſe they keepe the bodies of Biſhops vnburied certaine weekes, &c. which was to make reliques of them. Append. de errorib. Muſcouitar.

2 The Councell of Carthage, for the Africane and South Church is before alleaged.

3 Heluetia, latter confeſſ. c. 5. *If the Saints are not to be worſhipped much leſſe are their bodies to be adored, &c. Theſe ancient holy men thought, that the moſt noble reliques of their anceſtors, were their vertues.* Harm. ſect. 2. pag. 22.

4 *Eraſmus* in that worke, which he dedicated to Pope *Leo* the tenth: thus reproueth the ſuperſtition of the Papiſts in ſetting forth their reliques, *If S. Hierome did ſo reproue ſimple women* (for certaine ſuperſtitions) *what would hee ſay, if hee ſhould haue ſeene the milke of Marie ſet forth for gaine, the fragments of the wood of the Croſſe, which if they were gathered together, would load a ſhip: here to be ſhewed S. Francis coole, there the virgine Maries petticoate, in another place Annes combe, in another Ioſephs breeches, Thomas of Canterburies ſhooe, &c.* Annot. in Matth. c. 23.

THE SECOND PART, OF THE TRANSLAtion of the bodies of Saints.

The Papiſts.

IT is an vſuall thing amongſt them to tranſlate, and carrie from one place to another the bones and reliques of Saints: as they ſay *Iohn Baptiſts* head was tranſlated from Samaria to Alexandria, and is now at Amiens in France, *Rhemiſt. Matth. 14. ſect. 1.* So the body of S. *Luke* was remoued, they ſay, from Achaia to Conſtantinople, and from thence to Padua in Italy, where now it remaineth: *Argum. in Luk. Rhemiſt.* The ſtone alſo that hit S. *Stephen*, is now at Ancona in Italy, *Act. 7. ſect. 6.* 36. Error.

*Argum.*1. *Ioſeph* gaue charge concerning his bones when he dyed, and they were remoued from Egypt to the land of Canaan, at the departure of the Iſraelites, Exod.13. Heb.11.22. *Ergo*, the re- Heb.11.22. Pag.102. moouing and tranſlation of Saints bodies or reliques is lawfull, *Rhemiſt. Bellarm. cap.*4. ſo alſo our Doway men obiect.

Anſwere. *Ioſeph* gaue commandement concerning his bones, to teſtifie his faith and hope in the promiſe of God, for the inheritance of the land of Canaan, as it followeth: God will ſurely viſite you Geneſ.50.24. and bring you to the land which he ſware to *Abraham*; therefore ye ſhall carie my bones hence, &c. They were not remoued to be adored or worſhipped, but to be buried: *Ergo*, no ſuch tranſlation of Perer. in 50. c.Geneſ. Iohn.24.32. reliques is hereby proued. *Pererius* the Ieſuite confeſſeth thus, the bones of *Ioſeph*, which the children of Iſrael brought into the land of promiſe, *Sepelierunt in Sechem*, They buried in Sechem, as it is in the laſt of *Ioſua*: they were not tranſlated to be adored, but to be buried. Secondly, you can ſhew no ſuch charge, that S. *Paul*, *Peter*, or any of the reſt, gaue concerning the tranſlation of their bodies, as *Ioſeph* gaue vnto his poſteritie.

The Proteſtants.

WE denie not, but that the bodies of the dead, before they bee interred, may be conuayed vnto the place of their buriall, as *Ioſias* was carried being dead by his ſeruants from Megiddo 2.King.23 30. to Ieruſalem, where a ſepulchre was prepared for him: But either for the dead to be remoued to bee buried in ſome one place more then another, for the holineſſe thereof; or the bones of Saints to be raked out of their graues, and tranſlated, with intent to ſhrine them, and ſet them vp to be adored: they are ſuperſtitious cuſtomes, and not vſed of ancient time among the people of God.

*Argum.*1. That the place profiteth not the dead, but vnto them it is all alike whereſoeuer they are buried: we haue ſhewed afore, *1. part. controuer.9. queſt.2. part* 4. The example of *Auguſtines* mother is notable, and worthie the memorie: Shee had with great care prouided her a Sepulchre neere vnto her huſband, who died at Thagaſta in Africa, and was there buried, and was purpoſed her ſelfe to lye by him: but the Lord ſo diſpoſed, that ſhe left her life at Hoſtia in Italie, and being readie to depart, ſhe ſaid thus to her ſonnes: *Ponite hoc corpus vbicunque, nihil vos eius cura conturbet*: Burie my body where you thinke good, take no great care for it. And being asked, if it grieued her not to leaue her body ſo farre off from her owne Citie, ſhee gaue this godly anſwere: *Nihil longe eſt à Deo, neque timendum eſt, ne ille non agnoſcat in fine ſeculi, vnde me reſuſcitet*: *Auguſt. lib. confeſſ.9. cap.*11. No place is neerer to God then other, neither am I to feare, leaſt the Lord ſhould not as well raiſe me vp in this place, as in mine owne Citie: *Ergo*, in reſpect of the dead, it ſkilleth not where they are buried.

*Argum.*2. The other cuſtome of tranſlating of reliques to be worſhipped, is farre more impious and ſuperſtitious: for hereupon it commeth, that the people haue beene deceiued with falſe reliques; yea one and the ſelfe ſame relique is ſaid to be in diuers places. As of S. *Iohn Baptiſts* head: his face they ſay, is at S. Iean Angelz: the reſt of his head at Malta: his ſcull at Nemours: his braine at Nouium Raſtrouienſe: his iaw bone at Veſalium: a piece of his eare at S. Florida: his forehead and haires in Spaine at S. Saluadores: and yet for all this his whole head is to be found at S. Silueſters in Rome, and at Amiens in France: *Fulk*, Matthew 14.2. Thus they haue mangled alſo the body of Saint *Peter*: halfe (they ſay) is at S. *Peters* in Rome, halfe at S. *Paules*: his head at S. Iohn Laterane: his neather iawe with his beard at Poyctiers in France: at Triers many of his bones, *Fulk. Rom.*16. *ſect.*4. See what mockage and couſening here is, and abuſing of ſimple people? How can their whole bodies bee in one place, and yet their parts and bones in another? And where doe they learne thus to diſmember their bodies, and to rake them out of their graues? The honouring of the bodies of Martyrs, is to ſuffer them quietly to reſt in their graues, and not to rot aboue the ground: *Ioſias* honoured the Prophets Sepulchre, and would not remoue his bones: herein therefore they diſhonour the Martyrs, and offer violence to their bodies, thinking falſly that they doe great worſhip vnto them.

Auguſtine ſaith, that he which would now renew the ceremonies of the Iewes, that are as it were buried: *Tanquam ſopitos cineres eruens, non erit pius deductor vel baiulus corporis, ſed impius ſepulturæ violator*, *Epiſtol.*19. He ſhould be as one raking in the aſhes of the dead, and ſo be rather a violator of Chriſtian buriall, then a bringer of the body honeſtly to the ground. So by *Auguſtines* iudgement, *eruens ſopitos cineres*, he that pulleth out dead mens aſhes, bones, or reliques, is *ſepulturæ violator*, a prophaner of their buriall.

*Synod. Moguntiac. can.*51. *Deinceps corpora ſanctorum de loco ad locum, nullus præſumat transferre, ſine conſilio Principis, vel Epiſcopi, & ſanctæ ſynodi licentia*: From henceforth let no man preſume to carie the bodies of the Saints from place to place, without the counſell of the Prince or Biſhop, and leaue of the Synode, &c. This Councell miſliked the common and vſuall manner of tranſlating Saints bodies, and therfore maketh a reſtraint for it: this Canon is alleaged among the decrees, *part.*3. *diſt.*1. *c.*37.

We haue alſo further euidence both out of the ciuill and Canon law, *Cod. lib.*1. *tit.*6. *l.*26. *Leo. Reliquiæ in ædes publicas non debent illicite inferri*: Reliques muſt not bee remoued or caried from their places, into publike or common houſes. This law forbiddeth reliques to bee remoued out of the Church. *Lib.*3. *tit.*43. *leg.*14. *Valentinian. Nemo ſine Auguſtis afflatibus*, &c. That no man without the leaue of the Emperour ſhould remoue any humane body.

Likewiſe in what caſes humane reliques ſhould be remoued, or tranſlated, the law hath determined: as *Cod.lib.3.tit.43.leg.1. Si vi fluminis reliquiæ filij tui contingantur*. If thy ſonnes reliques be beaten vpon by the water, thou maiſt remoue them, or vpon any other iuſt or neceſſarie cauſe, *ibid. leg.10. Si necdum perpetuæ ſepulturæ corpus traditum, &c.* If the bodie be not yet interred, or committed to ſepulture, it may be remoued, &c. So then there may be ciuill occaſions to remoue bodies, but no religious.

The Canon law alſo agreeth, *decret.part.3.diſtinct.1.c.36. Tribus ex cauſis Sanctorum loca tranſmutanda ſunt*: The places of the Saints may be changed vpon three occaſions, when as perſecution is raiſed in the place: ſecondly, when as the place it ſelfe is difficult, or inconuenient: thirdly, when as, *malorum ſocietate grauantur*, they are moleſted with the companie of the wicked, &c. This Canon alloweth Saints bodies to be remoued, either when perſecuters would rage againſt their aſhes, or the place is inconuenient, by reaſon of the ouerflowing of water, or otherwiſe; or when the people are readie to abuſe them to idolatrie, or any other vngodlineſſe: but all this while no mention is made of tranſlating of reliques, to be honoured or worſhipped.

Thus haue we ſeene the practiſe and iudgement in former times: 1. both of the Greeke Church in their Imperiall conſtitutions, 2. and of the Africane Church in *Auguſtines* mothers comely reſolution: 3. and of the Romane Church in their decrees: 4. and hereunto conſent the reformed Churches: as of Heluetia, latter confeſſion, artic.25. the Scripture willeth that the bodies of the faithfull, being the temples of the holy Ghoſt, which we truly beleeue ſhall riſe againe at the laſt day, ſhould be honeſtly without any ſuperſtition committed to the graue, and beſide, that wee ſhould make honourable mention of them, that haue godly died in the Lord, and performe all duties of loue, to ſuch as they leaue behinde them, as their widowes and fatherleſſe children: other care to be taken for the dead, wee teach none, &c. So then all the dutie to be performed to the dead conſiſteth in theſe three things; in honeſt buriall of their bodies, honouring of their memories, kinde vſage of their poſteritie: no veneration is to be ſhewed toward their reliques.

Harm.ſect.16. pag.483.

Herein two extreames are to be ſhunned: for both wee miſlike the Cynikes, which neglected the bodies of the dead, and the Gentiles, which thought they were polluted by comming neere the bodies of the * Martyrs: as alſo we condemne the ſuperſtitious adoration of them: which was brought in by three waies eſpecially: 1. By the corrupt imitation of the Gentiles, who vſed to remoue their gods from one place to another, to helpe their common calamities. 2. By the inſtigation of Satan: as when *Iuliane* conſulted with the Oracle of *Apollo* about his expedition againſt the Perſians, hee receiued this anſwere, that he was hindred by the dead, which were buried there: whereupon *Iuliane* gaue leaue to the Chriſtians to remoue the bodie of *Babylas* the Martyr: but not long after, the temple was conſumed by lightning, and the image of *Apollo* burnt to aſhes: to ſhew, that it was the power of God, not the vertue of the Martyrs reliques, that did put the diuels Oracle to ſilence. 3. By fained miracles reliques grew into ſuch great requeſt: as *Nicephorus* writeth, how when the Emperour ſent to remoue the bodie of *Chryſoſtome*, firſt the tombe was immoueable, then by the prayers of the Emperour vnto *Chryſoſtome* to ſuffer his bodie to be tranſlated, they tooke it vp, and ſet it in a throne, and the bodie opening the mouth, bleſſed the people, &c. Any reaſonable man may iudge what ſmall credit is to be giuen vnto ſuch ſtuffe.

* Theodoret. lib.8.de Martyrib.

Theodoret. lib.3.c.11.

Nicephor. lib.14.c.43.

THE THIRD PART, OF THE KEEPING and preſeruing of reliques.

The Papiſts.

WE muſt not thinke it impoſſible, that the monuments of Saints, as their garments, reliques, bones, ſhould endure a long time, ſeeing Manna was kept ſo many hundred yeeres in the pot, which was placed by the Arke, being a thing ſo apt to putrifie. *Rhemiſt. Hebr.9.ſect* 4. So alſo our Dowey tranſlators obiect, pag.712. 37.Error.

Anſw. When wee haue a commandement for the reſeruation of ſuch things, as the Iſraelites had, wee may beleeue they will keepe ſo long. And againe, the Iſraelites for all that did not worſhip the pot of Manna, though it were of ſuch long continuance.

The Proteſtants.

THe bodies and bones of men departed, neither are to be kept out of their graues, as wee haue ſhewed, neither can they be preſerued without corruption.

*Argum.*1. Vnto all *Adams* ſeede it is ſaid, *Duſt thou art, and to duſt ſhalt thou returne*: onely the bodie of Chriſt had this priuiledge, *not to ſee corruption*: *Ergo*, the bodies of men departed though they were neuer ſo holy, being all the ſeed of *Adam*, muſt be turned to duſt. Pſal.16.10.

*Argum.*2. If they would glorifie God and ſpeake the truth, they doe very well know by experience, that the reliques of Saints haue no ſuch promiſe or warrant for their continuance: for moſt of their reliques were forged and deuiſed, and no ſuch thing indeed. S. *Peters* braine at Geneua was found to be a pumice ſtone: S. *Anthonies* arme was found to be an Harts piſſle: at Towres of late the image of *Venus* in an Agate was worſhipped for the image of the Virgine *Mary*: the blood of *Hales* in England was deſcried to bee but the blood of a Drake: the three hoſtes at Calice were but three white counters ſoldred into a marble ſtone. Theſe and many ſuch monuments and reliques of Saints the Church of Rome hath great ſtore: no maruell now, if they be of long continuance, for ſtones and counters may laſt a great while: and Drakes blood, with other ſuch ſtuffe, is not ſo daintie, but it may be ſtill renewed.

Of ſuch couſoning tricks *Auguſtine* complained in his time, ſpeaking of runnagate Monkes, hee ſaith: *Alij membra martyrum, ſi tamen martyrum, venditant: Alij fimbrias ſuas, & phylacteria magnificant*: Some doe boaſt of reliques of Martyrs, which they carrie about, and perhaps they are no ſuch reliques; ſome doe extoll their habite and Monkiſh weeds: *De opere Monachorum, cap. 28.*

To this place of Saint *Auguſtine Bellarmine* thus anſwereth, *cap. 5.* That Saint *Auguſtine* diſalloweth onely of ſuch reliques, which were priuilie carried about, not of thoſe which were publikely ſhewed.

Contra. Yea many of your publike reliques were forged: for to what end elſe, was that decree made by *Innocent. 3. decr. Greg. 3. tit. 45. c. 2. Prælati non permittant, &c.* Prelates ſhall not ſuffer thoſe which come to their Churches to worſhip, *Varijs figmentis & falſis, &c.* to be deceiued with falſe and fained reliques, as the cuſtome hath been in diuers places for lucre ſake, &c. So then euen publikely in their Churches they vſed to deceiue the ſimple people with forged reliques.

See then, I pray you, what diueliſh idolatrie was this, to cauſe the people to worſhip Counters, Drakes blood, Harts ſinewes, and other ſuch baſe creatures, in ſtead of reliques; which, though they were ſuch indeed, ought not to be worſhipped.

Gelaſius decret. de apocryphis, thus writeth of this matter: *Scriptura de inuentione crucis dominicæ, & alia de inuentione capitis Iohannis Baptiſtæ, nouellæ quædam relationes ſunt, & nonnulli eas catholici legunt: ſed cum hæc ad catholicorum manus veniunt, beati Pauli præcedat ſententia, Omnia probate, quod bonum eſt tenete.* The writings of the inuention of the Lords Croſſe, and of *Iohn Baptiſts* head, are new reports, and ſome Catholikes read them: but when ſuch writings come to Catholikes hands, let them remember S. *Pauls* ſaying, *Trie all things, and keepe the beſt.* Heere we haue the iudgment of a Biſhop of Rome, who thinketh that many reliques, that are ſaid to haue beene found, and ſo kept, and preſerued, are but meere forgeries, and foiſted in by heretikes.

That corruption is now incident vnto all *Adams* poſteritie, vpon whom ſinne entred: and that *Adams* bodie onely before his fall was created immortall and free from corruption: 1. *Cyrill* teſtifieth, ſpeaking of Adam, *erat ei corpus vtiq; immortale, vitam enim infuderat omnium opifex*: He had an immortall bodie, for the Creator of all had infuſed life, &c. but after his fall *he was ſubiect to corruption*: as *Damaſcene* ſaith. Lib. 3. cont. Iulian. Lib. 1. de fid. cap. 1.

2. *Auguſtines* iudgement concerning the carrying about of reliques, we haue ſeene before: 3. as likewiſe the teſtimonie of *Gelaſius* for the Romane Church. 4. See alſo before error 30. the ſentence of the reformed Churches, that one part of our humanitie to be ſhewed to the dead, is to commit them to buriall: yea *Bellarmine* himſelfe confeſſeth, that it is an honour to the dead to be buried: *quia eſt ignominia quadam, quod fœditas noſtri corporis aliorum conſpectibus pateat*: It is not without ſome ignominie, that the filthineſſe of our bodie is ſhewed to the ſight of others. And, if wee will know the originall of this reſeruing of reliques, it was firſt taken vp by the Heathen; as *Plutarch* reporteth of *Niſus* King of the Megarians, that he had ſuch affection to his wife, that he cauſed her bodie to be attired with the ſame apparell, which ſhe wore in her life time: The ſame author reporteth, that in Egypt they ſhew the ſepulcher of *Oſiris* in diuers places, and that at Delphos they affirmed they had the reliques of *Bacchus*, placed neere vnto the Oracle. Lib 2 de purgat. c. vlt. Lib. quæſtion. Græcar. qu. 18. Plutarch. lib. de Iſid. & Oſirid.

THE FOVRTH PART, CONCERNING VISIONS and miracles done at the Tombes and reliques of Martyrs.

The Papiſts.

38. Error. FIrſt, they almoſt make it an ordinarie thing in their Church to worke miracles: *Bellarmine* ſaith, that it is a ſufficient note of the Church, the glorie or power of miracles, *De eccleſ. lib. 4. cap. 14.* Chriſt ſaith, that they that doe beleeue in him, ſhall doe greater workes then he. No maruell then, if the image of our Ladie (ſay they) and the like, worke miracles, as *Peters* ſhadow did, and that they ſeeme greater then Chriſts: for hee promiſeth that his Saints ſhall worke greater miracles then himſelfe, *Rhemiſt. annot. Iohn 14. ſect. 3.* They alſo call vpon vs to confirme our doctrine by miracles, becauſe we preach newly and extraordinarily, *Rhemiſt. 1. Corinth. 12. ſect. 5.* Iohn 14.12.

The Proteſtants.

Anſ. FIrſt, that place alleaged proueth not ſuch a generalitie and perpetuitie of working miracles: for then euery one that beleeueth ſhould doe greater workes then Chriſt: for our Sauiour ſpeaketh generally, He that beleeueth, it muſt be referred to the whole bodie of the Church, wherein the vertue of Chriſt remaineth for euer. *Auguſtine* doth farre otherwiſe, and in a better ſenſe expound this place: He that beleeueth in me ſhall doe the ſame workes that I doe: *Quæ opera, niſi vt ex impio iuſtus fiat? prius ego facio, deinde & ipſe faciet, quia facio, vt ipſe faciat*: What workes, ſaith he, but that hee which beleeueth, of a wicked man ſhall be made righteous? which worke firſt I doe (ſaith Chriſt) then he himſelfe doth it, becauſe I make him to doe it. *Quod vtiq; in illo, ſed non ſine illo Chri-*

ſtus operatur: Mans conuerſion is wrought by Chriſt in man, and not altogether without man, becauſe Chriſt working in vs, doth enable vs by his grace to worke out our ſaluation: yet is it not our ſelues that worke, but the grace of God in vs. Then it followeth, hee ſhall doe greater workes then theſe: *Prorſus maius hoc eſſe dixerim, quàm eſt cœlum & terra*: The redemption and conuerſion of men, is a greater worke then the heauens or the earth, *Tract.in Iohan.72.* *Auguſtine* therefore doth properly vnderſtand this place, not of outward miracles, but of the wonderfull conuerſion of the heart, which we are ſaid to worke, becauſe Chriſt worketh it in vs.

Philip.2.12.

Origen alſo long before *Auguſtine* thus expoundeth this place, *Hom.7.in Leuit. Chriſtus dicit, qui credit in me, &c.* Chriſt ſaith, he that beleeueth in me, ſhall doe greater things then theſe: *Verè enim maius mihi videtur, &c.* For it ſeemeth indeed a greater thing vnto me, that man being in the fleſh, being armed only with the faith and word of Chriſt, doth ouercome legions of diuels, though it bee Chriſt that ouercommeth in vs, yet he ſaith it is more, that he ouercommeth by vs, then by himſelfe. *Chryſoſtome* vnderſtandeth this great worke to be *terrarum orbis conuerſionem*, the conuerſion of the whole world, which was done by the Apoſtles by Chriſts ſpirit, *Hom.6.in 1.Cor.c.2.*

2 As we denie not but that there may in theſe daies be miracles wrought: and all ſuch miracles as ſerue to confirme the doctrine deliuered in Scriptures, we doe not refuſe, though we be not bound to beleeue any mans report of ſuch miracles, but only the writings of the Apoſtles and Euangeliſts: ſo we affirme that there is no ſuch neceſſitie of miracles, as in times paſt; neither that we are to be preſſed to ſhew miracles, ſeeing wee profeſſe the ancient Apoſtolike faith, which hath been alreadie confirmed by the miraculous workes of our Sauiour Chriſt and his Apoſtles. Wherefore wee condemne the fabulous hiſtories and reports of popiſh Saints, whoſe liues are fuller of miracles, if wee will beleeue them, then were the liues of Chriſt and his Apoſtles. Nay, there is nothing almoſt done in their ſeruice but by a miracle: Chriſts bodie preſent in the Maſſe by a miracle: Diuels chaſed away with holy water: Saints know their thoughts, heare their prayers, are preſent here and there, their bodies many yeeres kept from corruption, and all by miracles. I conclude this point with *Auguſtine*: *Aut non ſunt vera, quæ dicuntur; aut ſi hæreticorum aliqua mira facta ſunt, magis cauere debemus*: Either they are not true miracles, which they boaſt of: or if they be, we muſt beware and take heed of them the more.

Thus ſpeaketh alſo *Thomas Bilney* holy Martyr: The miracles done at Walſingham, Canturburie, Ipſwich, were done by the diuell, through the ſufferance of God, *Fox* pag. 1001.

Heare alſo what a whole Councell ſaith: *Colonienſ. part.6. c.23. Miracula ne impudentius iactentur, niſi quæ ſcripturis prodita, aut non à leuibus ſcriptoribus ſumma cum hiſtoria fide tradita ſunt*: Let not miracles be too much boaſted of, but ſuch as are ſet foorth in Scripture, or deliuered by graue writers, with euident truth of hiſtorie. We are not bound therefore to beleeue all miracles, which are reported in the popiſh Church. And that there is now no ſuch neceſſitie of miracles, another Councell teſtifieth: *Interrelig. Cæſar. cap.19. Inter initia fidei, interna virtus externis ſignis & miraculis demonſtrabatur, ad confirmationem rudis fidei: nunc verò adulta & corroborata fides, ſigna quæ infirmis dantur, non requirit*: In the beginning of faith, the inward vertue or operation (of the ſpirit) was ſhewed by outward ſignes and miracles, for the confirmation of the weake faith: but now faith being come to perfect growth and eſtabliſhed, needeth not ſuch ſignes as are for the weake.

To this effect alſo one of your owne writers alleageth *Gregorie, Moral.lib.27.cap.11. Quid eſt Paule, quod Publij patrem agrum, &c.* What is the cauſe (O *Paul*) that by thy prayer thou didſt heale the father of *Publius* being an Infidell, Act.28. but thou preſcribeſt to *Timothie* for his health after the manner of Phyſitions, 1.Timoth.5? Surely *Publius* was to be healed by a ſigne, that he might be conuerted to the faith: but *Timothie* needed no miracle, being alreadie conuerted: *Quid ergo mirum, ſi propagata fide, &c.* What maruell then, if (the faith being now propagated) miracles are not often done, when as the Apoſtles ſometime did not ſhew miracles in the faithfull? If then in *Gregorie* his time, almoſt a thouſand yeeres ſince, there were ſo few miracles, how much fewer are now to be looked for?

Eſpenc. 2.Tim.p.183.
Act.28.8.
1.Tim.5.23.

1 *Chryſoſt.* in his time ſaid, *ſigna in præſentia non fiunt*, miracles now are not done: and he giueth the reaſon out of the words of our Sauiour to Thomas: *Bleſſed are they which haue not ſeene, and yet beleeue: quanto itaq; certius demonſtratur argumentum, tantum fidei præmio detrahitur*: for the more certaine demonſtration is made, ſo much the leſſe reward hath faith, &c. We walke by faith, not by ſight; and therefore, *gehenna ad terrorem proponitur, non apparet*. Hell is propounded for our terror, it appeareth not. Then hee addeth further: Yet if thou doeſt ſeeke ſignes, thou maiſt ſee ſignes: *prophetias innumeras, orbis terrarum conuerſionem, ferorum morum mutationem, &c.* innumerable prophecies, the conuerſion of the world, the change of brutiſh manners, the propagation of pietie, &c. In thoſe daies ſuch miracles were not done by the reliques of Martyrs, or at their Tombes.

2.Cor.5.7.
Hom.6.in 1.Cor.c.2.

2 *Auguſtine* hath an excellent ſpeech of this matter, for asking the queſtion, *cur miracula nunc non fiant*: why miracles are not done now adaies, he maketh this anſwere: *Poſſem dicere neceſſaria fuiſſe prinſquam crederet mundus ad hoc vt crederet mundus: quiſquis adhuc prodigia, vt credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit*: I can ſay miracles were neceſſarie, before the world beleeued, that it might beleeue: but whoſoeuer now doth require a wonder, that he may beleeue, is himſelfe a wonder that beleeueth not, when all the world beleeueth, &c.

Lib.22.de ciuitat.Dei, c.8.

οὐκ ἐν τοῖς θαύμασιν &c. ἀλλ' ἐν τῷ σταυρῷ.

Gregent.diſput.cum Herban.Iud.p.189. Lutet.1586.

To this purpoſe *Gregentius* Archbiſhop of Tephra among the Homerites, which border vpon the Aethiopians: *The perfection of an happie Common-wealth, conſiſteth not in miracles, but in the croſſe of Chriſt, whereby all ſinne is taken away.*

3 Heluetia latter confeſſion, cap.25. *To the Glutton, &c. is denied any returne to his brethren, the Lord by his word pronouncing, they haue Moſes and the Prophets, &c.* The word of God is ſufficient to inſtruct without miracles.

4 See of the Romane Church, *Eſpenceus*, and the Councell of Colen cited before.

The Papiſts.

39.Error.

SEcondly, they doe as much maintaine their fabulous viſions and apparitions, as lying miracles: as how Chriſt came in a pilgrimes weede to *Gregories* table of hoſpitalitie, *Rhemiſt. Hebr.*13.2. *Peter* beleeued the viſion and apparition ſhewed to *Cornelius*, at his report, before it was written: *Ergo*, we ought to beleeue viſions not written in Scripture, *Rhemiſt. Act.*10.*ſect.*3.

The Proteſtants.

FIrſt, that of our Sauiour Chriſts appearing, is an hereticall fable, and impugneth the article of our faith concerning Chriſts aſcenſion into heauen, and there remaining till his ſecond comming. Secondly, *Peter* was not bound to beleeue *Cornelius* viſion, till hee had been by viſion admoniſhed himſelfe: the Apoſtles which were then endued with the gift of diſcerning ſpirits, could better iudge of true viſions, then any man now can: yet we refuſe not to giue credit to viſions, when they are as credibly reported vnto vs, as this was to *Peter*: but no viſion, nor miracle, nor Angell from heauen ſhall draw vs away from the doctrine of the Scriptures to beleeue errors. Laſtly, we denie not, but that they may haue viſions; but ſuch, as one *Vincentius* bragged of, that wrote againſt *Auguſtine* concerning the originall of the ſoule: He ſaid, that another *Vincentius* who had been a captaine or chiefe Donatiſt, appeared vnto him in viſion, and bad him write thoſe bookes: to whom *Auguſtine* thus anſwereth; *Ille qui ſe transfigurat in angelum lucis, in eo tibi eſt transfiguratus, quem tu fuiſſe vel eſſe veluti angelum lucis credis*: Hee that can transfigure himſelfe into an angell of light, did transfigure himſelfe into the ſhape of that man, whom thou eſteemedſt as an angell of light, &c. Such apparitions they may haue, and yet no great cauſe to boaſt of them.

Lib.3.cap.2. de animæ origine.

Such was that viſion that one *Polychronius* a Monothelite heretike boaſted of in the ſixth generall Councell at Conſtantinople, action 15. how that a man appeared vnto him in white, who tolde him that Chriſt had but one will, and that he ſhould write the confeſſion of his faith, and lay it vpon a dead man, and he ſhould raiſe him to life againe. The Councell gaue him the hearing, and prouided a dead bodie for him to worke his skill vpon, who muttered ouer the dead a long time in vaine, and could doe nothing. Such viſions, as this was, popiſh prieſts haue had many: And that we ſlander them not, one of their late Popes *Paulus* 3. ſhall ſpeake for vs: *Qui legendas Georgij & Chriſtophori tolli precepit de breuiario*: Who commaunded that the legends of *George* and *Chriſtopher* ſhould be taken out of the Breuiarie. Thus *Paulus Vergerius* proteſted in the late Tridentine Chapter, and therefore was excluded. Of ſuch old wiues fables thus was it decreed, *Concil. Colonienſ. part.*6.*cap.*10. *Ineptas & aniles fabulas deuitabit (id eſt, concionator) qualia nuper erant, quæ ex nullis probatis authoribus, ſed potius ſuſpectiſſim. hominum commentis adferebantur exempla*: The preacher muſt take heede of fooliſh old wiues fables, ſuch as of late were reported not out of any approued authors, but from the ſuſpicious deuices of men.

Such is that tale and Monkiſh fable of *Pilate*, that he ſhould be ſeene euery yeere in a Iudges habite in a certaine lake, called after his name, vnder a hill not farre from *Lucerna* in *Heluetia*; and that he, which chanceth to ſee him, liueth not a yeere after. This is held to be a ridiculous fable by one of their owne writers, *Eſpenc. in* 1. *Timoth. p.*159.*d.* Of the like credit hee holdeth that dreame reported by *Chriſtianus Maſſæus, lib.*8. *Chronic.* how that *Trophimus* going to Rome to ſee *Peter*, as he ſailed, buried his wife, dying in trauell, in a Rocke, with the childe at her breaſts, and after two yeeres comming that way againe, found his wife aliue, and the little childe playing at her breaſt, who were preſerued by *Mary Magdalen, Eſpenc.* 2. *Timoth. p.*183.*a.* We ſee the Papiſts themſelues are aſhamed of theſe fables. The ſame author doubteth not to ſay of the ſecond Nicene, where the worſhip of Images was decreed; That the fathers there, *Dæmonum ſpectris, & muliebribus ſomnijs parum verecunde abutebantur*, did without ſhame abuſe the viſions of diuels, and womens dreames, to eſtabliſh their opinion.

Let vs heare alſo the complaint of *Abbas Cluniacenſ.* more then 400. yeeres ſince, who (ſaith he) was aſhamed, when he did ſing in the Church the ſong of S. *Benet*, *Mendacia ad minus* 24. *Canticum id citato percurrens animo reperi*: wherein he found 24. lies at the leaſt, running ouer the ſong haſtely in his minde, *lib.*5.*epiſt.*29. Wherefore according to the rule of the Ciuill law, *Cod. lib.*3.*tit.*43.*leg.*6. *Alexander. Monumentorum inſcriptiones non faciunt fidem*: The ſuperſcriptions of monuments are not to bee beleeued, &c. No more are the fabulous viſions and miracles, which are reported to haue been ſeene, and done at Tombes, to be receiued.

The Papiſts.

40.Error.

THirdly, they ſay, that the power of working miracles was in the Apoſtles actually, and that they properly did giue health, and other things by their miraculous gift, though they receiued the force and vertue of God. And therefore they finde fault with vs, becauſe we giue this note, A miracle done by Chriſt by the hands of the Apoſtles.

Firſt, *Peter* ſaith, *That which we haue, giue we to thee*, Act.3.6. Secondly, we muſt not thinke, that they had no more power, then as dead inſtruments in the workmans hand, *Rhem. in hunc locum.*

Act.3.6.

The Proteſtants.

WE both agree, that the power of working miracles was giuen of God: but herein wee differ, they thinke that this power was inherent in the Apoſtles, and that hauing once receiued this power of God, they could execute it themſelues: like as a man hauing the power of ſenſe and mouing by nature, moueth and ſeeth when he liſt himſelfe. But wee hold againſt the Pelagians, *Gratiam Dei ad ſingulos actus dari*, that the grace of God is daily infuſed, and we haue need of it for euery act: it is not ſufficient once generally to haue receiued it. So then the Apoſtles were but the inſtruments of Chriſts working: he is better ſaid in them and by them to worke miracles, then they in and by him. Neither doth it follow, that they are dead inſtruments; for the horſe (I trow) that draweth in the plough is no dead inſtrument: yet hee hath neede for euery bout and turning to haue a driuer and a guide: truly we are as vnfit for the Lords yoke by nature, as the horſe is for the plough: and therefore haue need of the Lords continuall direction. The Apoſtles then gaue that they had, not as owners, but as the Lords agents and inſtruments of his working.

*Argum.*1. Act.3.16. *His name hath made this man ſound: and the faith which is by him hath giuen to him this diſpoſition of his whole bodie.* From hence we reaſon thus: That which depended vpon the faith of the receiuer, was not actually inherent in the power of the giuer; but this miraculous worke of healing was by the faith of him that was healed: *Ergo*, it was not actually in the Apoſtles that gaue this gift. Againe, the name of Chriſt did make him ſound: *Ergo* properly the Apoſtles gaue not health, but onely as Miniſters, the Name of Chriſt working in, and by them: And Saint *Peter* himſelfe denieth that they did this miracle by their owne power or godlineſſe, Act.3.12. wherefore the Apoſtles properlie, (as they ſpeake) that is, by a power inherent or reſiant in them, did not worke miracles.

Act.3.16.
Act.3.12.

*Argum.*2. If the Apoſtles had the power of working miracles alwaies actually in themſelues, then might they exerciſe the ſame facultie, when they would: but ſo could they not; for Saint *Paul*, when *Epaphroditus* was ſicke, depended by prayer vpon Gods mercie for his health, whom no doubt he would haue cured by miracle, as well as the father of *Publius*, if this power had been alwaies preſent with the Apoſtle: So then, as the Apoſtles had not knowledge and foreſight of al things to come; as S. *Paul* truſted to haue been deliuered being a priſoner at Rome; as it may appeare, Hebr.13.13. yet did it not ſo fall out; but ſuch things only, as God did ſee profitable for his Church to be knowne, were reuealed: in like manner, neither could the Apoſtles worke miracles as they were diſpoſed themſelues at all times, but when it pleaſed God thereto to enable them. I will not refuſe herein the teſtimonie of one of their owne: *Et alia pleraq́ Apoſtolos pro ſua diſcipulorumq́ ſalute vtiliter nequiniſſe conſpicimus:* We ſee that the Apoſtles could not doe many other things, for their owne, and their diſciples health: *Eſpenc. comment. in 2. Timoth. p.183.c.*

Phil.2.27.
Act.28.8.
Heb.13.13.

Auguſtine thus writeth: *Maiora quam ipſe fecit, dicit eos facturos ſed in eis vel per eos ſe faciente:* He ſaith, they ſhall doe greater workes then he: that is, himſelfe working in them or by them: *Ergo*, Chriſt wrought miracles by the hands of the Apoſtles, they were his liuely inſtruments in working.

Tractat. in Iohan.71.

The Papiſts.

FOurthly, they doe greatly triumph and reioyce for the miracles which are wrought by the vertue of holy reliques. Firſt, the woman was healed by touching the hemme of Chriſts garment: *Ergo*, vertue in holy reliques. *Rhemiſt.* Secondly, napkins that had touched Saint *Pauls* bodie wrought miracles, by the vertue giuen vnto them: *Ergo*, reliques may, *Act.19. verſ.12. Rhemiſt.*

41. Error.

The Doway tranſlators doe thus contend for the miraculous vertue of reliques: the Arke being an holy thing as reliques are, was terrible to their falſe god, the diuell: ſo the reliques of *Babylas* the Martyr, ouerthrew the falſe god *Apollo*, &c. p.381. We haue example of Saints reliques in the cloake of *Elias*, in *Eliſeus* bones, and in another Prophets bodie buried in Bethel, which *Ioſias* would not ſuffer to be touched, &c. p.935.

2. Kings.2.14.
1. King.13 21.
2. King.23.18.

The Proteſtants.

Anſw. TO the firſt: firſt, the vertue was not in the hemme of Chriſts garment, but he ſaith, it proceeded from himſelfe, Luke 8.46. Secondly, it was her faith that healed her, for many that thronged Chriſt, touched his garments, but receiued no benefit: neither was there any vertue in his garments when the ſouldiers parted them amongſt them. Thirdly, if it pleaſed the Lord to vſe ſome externall ſignes, as of oyle, clay, ſpittle, in healing of men; yet haue we no warrant, that hee will doe the like by touching of reliques.

Luk.8.46.

To the ſecond: firſt, the napkins brought from *Paul* had no ſuch vertue in them: for the text is plaine, that they were wrought by the hands of *Paul*. Secondly, not all that touched them were preſently healed. Thirdly, they were but as ſignes and tokens to the diſeaſed, that the Apoſtle (when it pleaſed God) might diſpenſe miracles, euen when he was abſent. Laſtly, if they haue to this day miracles wrought by the reliques and monuments of Saints; I feare me, nay, I dare ſay, they are no better then the Donatiſts miracles were, either *figmenta mendacium hominum, vel portenta fallacium ſpirituum:*

vitium: either the gloſings or fables of lying men, or the ſtrange workings of deceiuing ſpirits: as *Auguſtine* ſaith of them.

To our Doway diſcourſers we anſwere: 1. That the Arke was a viſible ſigne of Gods preſence, and to that end conſecrated by God himſelfe, and ſo confirmed by his owne word and promiſe: when they can ſhew ſuch warrant for their reliques, they ſhall ſay ſomewhat. Againe, what argument betweene an Arke made of durable wood, and the corruptible bodies of dead men, that fall to duſt and corruption? It was not the bodie of *Babylas* that deſtroyed *Apollo*, but the power of God, for the Martyrs bodie was remoued before: and it was the diuels owne Oracle, that aſcribed firſt ſuch vertue to the Martyrs reliques: ſee before error 36. *in fine*. 2. It was not *Elias* cloake, but the God of *Elias*, that diuided the waters. 3. And one extraordinarie miracle wrought by touching the Prophets dead bodie, is no warrant, to make ſuch miracles vſuall and ordinarie. 4. *Ioſias* did ſuffer the Prophets bodie to enioy the honour of buriall, and who denieth, but that the bodies of the Saints are reuerently to be vſed, and honeſtly to be buried.

Act.3.12.

Argum. 1. The Apoſtles by their owne power, vertue, or godlineſſe did not worke miracles, Act. 3. 12. but there was greater vertue in the liuing Apoſtles, then in dead and ſenſeleſſe reliques; *Ergo*, much leſſe is there any vertue in reliques.

2.King.2.14.

Argum, 2. If there be any vertue in reliques, it would appeare as well at one time as another, becauſe the vertue ſhould be abiding in the reliques: but ſo doth it not, for *Elias* cloake at the firſt ſmiting did not part the waters, till *Eliſhah* had ſaid, where is the Lord God of *Elyah*? ſo that the vertue was not in the garment, but in the inuocation of the name of God.

Concil. Nicen. 2. *action.* 7. *Tharaſius* the preſident propoundeth this queſtion: *Quamobrem miracula à noſtris imaginibus non eduntur?* What is the cauſe that miracles are not wrought by our images? then he anſwereth thus: *Miracula non credentibus data ſunt, ſed illis, qui incredulitate verſantur*: Miracles are not giuen to thoſe which beleeue, but to thoſe that beleeue not. This Councell was celebrated at the leaſt 800. yeares agoe, about *anno*. 780. whatſoeuer images and reliques did before, we haue heere the warrant of this Councell, that they haue done none ſince.

Pag.921.2.12.

The holy Martyrs alſo haue confirmed this truth: *Thomas Bilney*: They gild their gods, and beare them about, and men ſay, they do ſpeake; and if they ſpeake, it is the diuell that ſpeaketh in them, not God, *Fox* pag. 1010.

Pag.1140.1.20

M. *Tindal* holy Martyr: when they crie miracles, miracles, remember that God hath made an euerlaſting teſtament in Chriſts bloud, againſt which we may receiue no miracles, neither the preaching of the Angels, &c. the end of Gods miracles is good, the end of theſe miracles is euil, *Fox*. pag. 1251. col. 1. articul. 24.

Sigebert.ann. 443.

Zonaras tom 3 in Martiano.

Now to conclude this matter touching the viſions and miracles at the tombes, and by the reliques of Saints: it is ſtrange how ridiculous and light of beleefe the papiſts are, to giue credit vnto ſuch fabulous and lying reports: We are told of ſeuen ſleepers of Epheſus, that had ſlept an 142. yeares from the time of the Emperor *Darius*, vnto the raigne of *Theodoſius*, and then they awaked, and came out of the caue where they lay aſleepe: and to ſpeake many things to the Emperor of the reſurrection, and then fell aſleepe againe: We heard before how *Chryſoſtoms* body being taken vp, opening the mouth, bleſſed the people: the like tale there is, how in the time of the Chalcedon counſell, the Orthodoxes and Heretikes, agreed to lay the libells of their faith, in the tombe of *Euphemia* the Martyr, and prayed that ſhe might decide the controuerſie, and three daies after, they opened the tombe, and they found the heretikes libell caſt at her feete, and the other the dead body reached with the right hand to the Emperor. Thus theſe fables, as we ſee, were in coyning long ſince: and leſt we ſhould thinke it ſtrange that dead bodies ſhould ſpeake and ſhew other actions of life, wee are told of S. *Bernakes* cow, that being ſtollen and cut in peeces, and caſt into a cauldron, did low when S. *Bernake* called her, and S. *Patrike* cauſed a ſheepe to bleat in the bellie of him that had eaten it: And yet that which is more ſtrange, the ſtones anſwered vnto the prayer of *Bede*, and ſaid, *Amen venerable Bede*: Are not theſe iolly fables, and worthy of credit: and as the Latine Church is thus giuen to tell and beleeue lies, as S. *Paul* ſaith, *becauſe they receiued not the loue of the truth*, &c. *God ſhall ſend them ſtrong deluſion to beleeue lies*. So the Muſcouites following the Greeke Church as it now ſtandeth very corrupt, are not behind in this their credulitie. The ſixth great Duke telleth vs of a temple in Lydia built by the Apoſtles, where was a picture of the Virgine *Mary*, made not by humane hands, but by God himſelfe, and that the Virgine *Marie* comming to the dedication of that Church, ſaid of the image, *virtus mea huic adſit*, my vertue and power be preſent with it: which image afterward *Iulian* commanded to be demoliſhed, but the more they battered it with their iron inſtruments, the faſter it ſtood, &c. This is much like to the fable which the heathen deuiſed of the image of *Diana*, that it ſhould come from heauen: and like to the mad conceyt of the Helcheſaits, which refuſed the writings of S. *Paul*, and ſaid they had a booke which came from heauen, which whoſoeuer heard, ſhould haue remiſſion of ſinnes: yea I finde that the Aethiopike Church at this day, is ſomewhat addicted to ſuch fabulous narrations: as how the queene of Saba called *Maqueda*, went to heare *Salomons* wiſedome, and had by *Salomon* a child called *Melech*, whom ſhe ſent afterward to *Salomon* to bee inſtructed, who called him *Dauid*, and at his departure *Azaria* the ſonne of *Sadoch*, went with him and carried away the tables of ſtone, leauing other much like vnto them? this tale *Zaga Zabo* telleth; wherein there

Capgraue in vita Bernac.
Nou. legend. Angl fol. 261.
Capgraue legend fol. 35.
2. Theſſal. 2. 11. 12.

Theol. Moſcou. c. 13.

Act. 19.

Euſeb. eccleſiaſt. hiſt. lib. 6. 38.

are diuers euident vntruthes: for, 1. *Zadock* had no ſonne ſo called, *Abimaaz* was *Zadocks* ſonne, which *Abimaaz* in deede begot *Azaria*: 2. Seeing the high Prieſt onely entred into the holy place, how is it like, that *Azaria* ſhould ſteale away the tables. 3. Of this *Azaria* the ſonne of *Abimaaz* deſcended the high Prieſts of Iudah: which could not be, if he had gone into Æthiopia, there to abide. 4. And of all other it is moſt vnlike, that the counterfeit tables remained in the Arke: whereas it is held by a generall conſent, that there the true tables remained till the captiuitie. But howſoeuer now, thoſe Churches in the Eaſt and South, are addicted to fables, (though nothing ſo much as the Latine Church) yet in former times their iudgement was otherwiſe.

2.Sam.18.27.
1.Chron.6.8.

1 *Chryſoſtome* ſaith directly, that they were the diuels illuſions, when in apparitions of the dead, they ſhould heare them ſay, *I am the ſoule of a Monke: Sane propter hoc ipſum non credo, quia dæmones dicunt*, Truly I beleeue not (ſaith he) becauſe the diuels ſay ſo.

Concion.2.de Lazar.

2 Their Ieſuite confeſſeth, that *Chryſoſtome*, *Theodoret* of the Eaſt Church, *Athanaſius* of the South doe denie, *Animas mortuorum vnquam apparere*, That the ſoules of the dead doe euer appeare. *Auguſtine* alſo ſaith, *Ibi ſunt ſpiritus defunctorum, vbi non vident, neq; audiunt, quæ eueniunt, &c.* There are the ſpirits of the dead, where they neither ſee, nor heare the things, that happen to men in this life, &c. But if they appeared ſo often at their tombes, as the Popiſh legends imagine, they could not be ignorant of the affaires of this life.

Maldonat.cōment. in Luc. c.16.27.
De ſpirit. et anim.c.29.

3 The latter confeſſion of Heluetia: c.25. *Now that which is recorded of the ſpirits or ſoules of the dead, ſometime appearing to them that are aliue, and crauing certaine duties of them, whereby they may be ſet free, we count thoſe apparitions among the deluſions, crafts and deceits of the diuell, &c. The Lord in the olde teſtament forbad to enquire the truth of the dead, and it was denied to the glutton to returne to his brethren.*

Harm.16.ſect.4.pag.48.
Deut.18.10.
Luc.16.31.

4 Some of the Romaniſts themſelues haue but a ſlender conceit of their fabulous viſions, & deuiſed tales: that narration of *Gregorie* his deliuering of the ſoule of *Traiane* by his prayers out of hell: [a] *Salmeron*, and [b] *Suarez*, both Ieſuites hold to be but a fable: ſo doth *Caietane* think of the reuelations of S. *Brigitte*, as [c] *Delrius* a Ieſuite confeſſeth: and *Hieronym. Magius.* and *Tiraquella* doe hold the apparitions about Church-yards, *pro dæmonib.* for no better then diuels, as [d] *Salmeron* writeth.

[a] Comment.in 1.Cor.15.diſp.27.
[b] Tom. 2.952. ſect.3.
[c] Lib.4.diſquiſ. Magic.c.3.
[d] Rom.5.diſ.52.

THE FIFTH QVESTION, CONCERNING Images, and of the ſigne of the Croſſe.

THe firſt part concerning Images, is ſubdeuided into certaine other articles and points. Firſt, of the difference of Idols and Images. Secondly, whether it be lawfull to haue images. Thirdly, if it be lawfull to worſhip them. Fourthly, what manner of worſhip it ſhould be.

THE FIRST ARTICLE, OF THE DIFFErence betweene Idols and Images.

The Papiſts.

THere is great difference (ſay they) betweene an Image and an Idoll: an Image called in Greeke εἰκὼν, is the true ſimilitude of a thing: an Idoll, εἴδωλον, in Greeke, tranſlated *ſimulachrum*, doth repreſent that which is not, as were the Idols of *Venus*, *Minerua*, women Goddeſſes, which was a meere deuiſed thing. Images they confeſſe they haue, but no Idols, *Bellarm.cap.5.*

42. Error.

Firſt, S.*Paul* ſaith, That an Idoll is nothing: that is, doth repreſent a thing that is not: as ſuch were their heatheniſh Idols, *Bellar.*

1.Cor.10.

Anſwere. Firſt, the place is not ſo vnderſtoode: for the Apoſtle ſaith, That things offered to Idols alſo are nothing, which were not made to repreſent any thing: But his meaning is this, that of themſelues they are nothing to breede offence, neither were it needfull to ſhunne eating of Idoll ſacrifices, or to abhorre an Idoll, but that they are abuſed and turned to the ſeruice of diuels, as it followeth in the next verſe. Therefore an Idoll is not ſaid to bee nothing, becauſe it repreſenteth a thing imagined, but that of it ſelfe, being but wood, or ſtone, or ſuch like, it were not offenſiue, if it were not abuſed to Idolatrie. Secondly, all the portraictures of the Heathen were not Idols in this ſenſe: for *Iupiter*, *Mars*, *Apollo*, *Hercules*, whoſe Images they had, were men ſometime liuing. Thirdly, you haue images repreſenting nothing: as the pictures of Angels, of God the father, of the holy Ghoſt, which haue no ſhape nor likeneſſe. Againe, you haue alſo your imagined Saints, as * S.*George*, S.*Chriſtopher*, for there were neuer any ſuch: and therefore you haue Idols as well as the Heathen.

* Bellar.lib.1. de ſanctor. beatit.cap.20.

Bellarmine proueth this diſtinction out of *Orig. hom. 8. in Exod.* who there affirmeth that then a man maketh a ſimilitude or likeneſſe, when he portraiteth in mettall, ſtone or wood the faſhion of any creature? but an idoll is ſome ſtrange ſhape that is not, as when to a mans body is ioyned the head of a dogge, &c. or a man is pictured with two faces &c. to this purpoſe *Origen.*

Anſwere. 1. This authoritie maketh nothing for them: firſt, if an idoll be nothing elſe, but a ſtrange and monſtrous ſhape, then had the Gentiles no idols, for they worſhipped the reſemblances and pictures of men. Secondly, *Origen* in the ſame place ſheweth it to be vnlawfull to worſhip any ſimilitude or likeneſſe as well as any idoll; writing vpon the ſecond Commandement: Thou ſhalt not make to thy ſelfe any idoll, or the ſimilitude or likeneſſe, &c. Thirdly, this was but *Origens* conceit; for the fathers did confound theſe words, indifferently taking the one for the other: S. *Ambroſe* calleth idols Images; *Simulachrum verè nihil eſt, quia imago videtur rei mortuæ:* A ſimulachre or an idoll is nothing, being the image of a dead thing, *in* 1. *Cor.* 10. and S. *Hierome* alſo, *Sicubi fiat imago, dæmones dabant reſponſa:* If an Image were made, the diuels gaue anſwere: *tradit. in* 2. *Paraleip. c.* 11.

This diſtinction betweene an idoll and an image, our new tranſlators of *Doway*, doe not ſo much ſtand vpon: for they confound the words themſelues, and make this difference of them: that an image made for a God, which the Hebrewes call *peſel*, which was an idoll of Gentilitie, ſuch as *Micah* made, Iud. 17. was forbidden, not the ſacred images of Chriſt, and the Saints: *annot.* Iud. 17. pag. 533. Theſe they call images of idols, which are forbidden, not of other things. pag. 412. which they alſo call images of falſe Gods; pag. 103. but the terme of image and idoll they vſe indifferently: as the idols of *Belphegar*, they terme the images of *Belphegar:* pag. 386. ſo page 906. they tranſlate, the *images of Baal.* 2. Chron. 23. 17. whereupon they giue this note: *they are* wilfully blinde, that will not ſee difference betweene the images of *Baal* and of Chriſt, or of Saints, &c.

Contra. 1. It is well then, that they yeeld vs the indifferent vſe of theſe words *image and idoll:* and confeſſe that an image may be of an Idoll: this is otherwiſe, then Papiſts vſually teach: and the great peremptorie Duke of Muſcouia had learned ſo much from his ſuperſtitious Greekes: *Aliud eſt coram imagine, aliud coram idolo diabolico poplitem curuare:* It is one thing to bow the knee before an image, another before a diuelliſh idoll: And indeede an image and an idoll ſet vp for religious vſe are the ſame: as *Hierome* tranſlateth the Hebrew word *teraphim,* idols: Geneſ. 31. which, ſaith he, *Aquila* interpreteth μορφώματα, *Figuras vel imagines,* Figures or images: and *Cicero* who knew well the propertie of words, ſaith, *Atomi, vanæ imagines, quæ idola nominantur:* The ſmall motes, vaine images, which are called idols.

Relig. Muſcouit. c. 13.
Geneſ. 31.
Lib. 1. de finib.

2 But as in the names, ſo there is ſmall difference in the things: for both to the idols of the Gentiles, and of Pſeudo-chriſtians, agreeth that deſcription, Pſal. 115. They haue eyes and ſee not, &c. a mouth and ſpeake not: and both of them are adored and worſhipped.

Pſal. 115. 5.

3 To omit their new phraſe and terme, of an *image of an idoll,* which is as much as to ſay, an image of an image, or an idoll, of an idoll: it cannot be ſhewed, that the image, which *Micah* ſet vp, was an idoll of Gentilitie, for he ſaith, now *Iehouah will be good vnto mee:* hee worſhipped the true God, though after a ſuperſtitious manner: hee did not make that image his God, nor yet ſet vp an heathen idoll.

Iud. 17. 23.

4 And whereas, they alſo pag. 103. on the 31. of Geneſis, reade, that *Rachel* had ſtollen her fathers *idols,* they themſelues confeſſe, that the word *teraphim* doth not alwaies ſignifie an idoll in that ſenſe: for the image which *Michol* put into the bed in ſtead of *Dauid,* is ſo called *teraphim,* where they themſelues confeſſe in their marginall note, that the word in that place importeth not an idoll.

Geneſ. 31. 34.
1. Sam. 19. 13.

5 If this make a difference betweene an image and an idoll, that this is worſhipped for a God, and not the other, then are the Popiſh images idols, which are worſhipped and truſted vnto: the other ſort, ſaith *Polydore, Magis fidunt illis, quam Chriſto,* Doe put more confidence in them then in Chriſt.

Lib. 6. Inuent. c. 13.

The Proteſtants.

Though the name Idoll haue an odious ſignification in the Engliſh tongue, yet neither the Greeke εἴδωλον, nor the Latine *ſimulachrum,* doe ſound ſo euill vnto the eares: and in many places of the Scripture wee may indifferently reade, idoll or image: for all worſhipping of Images is idolatrie. If wee will diſtinguiſh them, they are thus rather to bee ſeuered: An Idoll is that image, which is ſet vp with an intent to bee worſhipped: an Image is a generall name as well to vnlawfull pictures ſet vp for Idolatrie, as lawfull, which haue but a ciuill vſe. But that the Papiſts Idols are Images, thus we proue it.

Argum. 1. The Scripture calleth the Gentiles Idols, images Rom. 1. 23. there the word εἰκὼν is vſed: *Ergo,* Idoll and Image are taken for one: they haue images ſet vp for religious or rather irreligious vſes, *Ergo,* Idols.

Rom. 1. 23.

Argum. 2. Apocal. 9. 20. There is mention made of Idols of gold, ſiluer, braſſe, which cannot bee vnderſtood of the idols of the Gentiles, which were aboliſhed long agoe: and that Prophecie is to be vnderſtoode of men liuing after the opening of the ſeuenth ſeale, which is toward the end of the world. Wherefore it muſt needes be vnderſtood of the Papiſts, who are the onely knowne people in the world, that worſhip images: *Ergo,* they haue Idols.

Auguſtine taketh *imago,* and *ſimulachrum,* which is the Latine for the Greeke εἴδωλον, for all one: for the loue of the dead (ſaith he) images were firſt made, whereof the vſe of ſimulachers or Idols did ariſe. Againe, *nec idipſum, quod ſedere pater dicitur, flexis poplitib. fieri putandum eſt, &c. tale enim ſimulachrum Deo nefas eſt Chriſtiano in templo collocare:* God is not to be imagined to ſit in heauen as with bowed knees: ſuch a ſimulachre or idoll it is not lawfull to ſet vp in the temple of Chriſtians:

de fide & ſymbolo, cap.7. The picture then of God, which the Papiſts call an image, *Auguſtine* termeth an Idoll, for *ſimulachrum*, by their owne confeſſion, ſignifieth the ſame thing which *Idolum* doth: *Bellarm.cap.5.*

Likewiſe in the Ciuill law, from whence we may beſt deriue the different vſe of words, an Image and a *ſimulachrum* or Idoll, is all one: as *Cod.lib.1.tit.27.leg.2. Theodoſius, Si quando noſtræ ſtatuæ, vel imagines erigantur:* If our images or pictures be erected, &c. and *tit.28.leg.1.* the ſame are called *Imperatoria ſimulachra*, the Emperours idols: for *Bellarmine* granteth, that euery where in the olde Teſtament, where the Latine text readeth, *Simulachrum*, the Greeke hath the word εἴδωλα.

And yet more plainely it appeareth, that *imago*, and *idolum*, are all one in ſignification: for in the *Nicen.2.* generall Councell *action.6.tom.6. Gregorius* Biſhop thus ſpeaketh, *Nemo ſub prætextu exterminationis imaginum, manus in ea, quæ Deo ſacrata ſunt, iniiciat, quia poſſunt transferri in alios vſus huiuſmodi idola:* Let no man vnder the colour of pulling downe images, lay his hands vpon things conſecrate to God, for ſuch idols may be tranſlated to other vſes: Here Images and Idols are taken for all one.

Caietanus a learned Papiſt taketh an Image and an Idoll to be all one: in *20.cap.*Exod.

Thomas Hawkes holy Martyr hath ſealed this point: That there is no difference betweene an Idoll and an Image: when *Boner* had thus diſtinguiſhed, If it bee a falſe God, and an Image made of him, that is an Idoll; but if an image be made of God himſelfe, it is no Idoll, but an Image, becauſe he is a true God. The Martyr anſwereth: Lay your Image of your true God and falſe God together, you ſhall ſee the difference: haue not your Images feete, and goe not, eyes and ſee not, eares and heare not, hands and feele not, mouthes and ſpeake not, euen ſo haue your Idols? *Fox.*pag.1589.col.2.

We haue ſeene before the iudgement of the Eaſt Church, and of ſome of the Africane Church, as alſo of ſome of the Romaniſts, vnto whom we will adioyne the teſtimonie of *Polydore Virgil: Imaginum cultum, &c.* Almoſt all the ancient fathers condemned the worſhip of Images, *ob metum idololatriæ*; for feare of idolatrie, &c. idolatrie here and the worſhip of images are made coſine germanes. Lib.6.Inuent. c.13.

The reformed Churches knowe no difference betweene images and Idols: *Heluetia* former confeſſion. c.23. *Idols, which are ſet vp to be worſhipped, &c. wee doe remoue them, &c.* Saxonic artic.21. *there is inuocation of the dead, &c.* adoring of images, &c. *Paul would in no caſe allow of ſuch vowes as are ioyned with the worſhip of Idols:* They make here the adoration of images and worſhip of Idols all one. Harm.ſect.18. p.569.

THE SECOND ARTICLE, WHETHER IT BE lawfull to haue the Images of the Trinitie, or of Chriſt, or of Angels.

The Papiſts.

THat Images may haue a good ciuill vſe, as for decencie or comelineſſe of ſome worke, or for vtilitie of ſtorie, it is of neither part denied; but they further affirme, that it is lawfull to expreſſe the Trinitie by pictures; as God like an olde man, and with the world in his hand; Chriſt, as hee walked vpon the earth; the holy Ghoſt in the likeneſſe of a Doue; the Angels with wings: and theſe pictures (they ſay) are very meete and profitable to be ſet vp in Churches, *Rhemiſt.* Act.17.ſect.5. 43.Error.

*Argum.*1. To paint the Trinitie, or any one of them as they appeared viſibly, is no more inconuenient, then it was vndecent for them ſo to appeare, *Rhemiſt.ibid.et Bellarmin.cap.8.*

Anſwere. You flatly controle the law of God, which ſimply forbiddeth any ſimilitude to be made of things in heauen or in earth to worſhip God by. And Deut.4.15. God expreſly declareth, that he would not appeare in any viſible ſhape when he gaue the law, leaſt the people ſhould abuſe that ſhape, to make an image of God after it. Againe, the argument followeth not: for God ſaw it was conuenient ſometime by viſible ſignes to appeare vnto men, and yet ſeeth it to be inconuenient for pictures to be made to reſemble him by: for elſe he would neuer haue forbidden it. Laſtly, though the argument be admitted, yet ſeeing now that all ſuch viſible apparitions of the Trinitie are ceaſed, all ſuch viſible pictures likewiſe ſhould be out of vſe; And if that, when ſuch apparitions were ſeene, yet no ſuch images were tollerated, how much leſſe are they lawfull now, all ſuch viſions being long agoe determined. Deut.4.15.

*Argum.*2. The Angels were pictured in forme of Cherubims: *Ergo*, Spirits may be portraicted. *Bellarm.cap.8.argum.1.*

Anſwere. When you can ſhew an expreſſe commandement for your images, as the Iſraelites had for them, we will yeeld, that they are lawfully made. Againe, how followeth it, God may command images to be made for the vſe of religion: *Ergo*, men may? for the law bindeth not the Lord who is the law maker. But the law ſaith, thou ſhalt not make to thy ſelfe, that is, by thine owne authoritie, any grauen image. The Cherubims alſo were not made publikely to be ſeene and gazed vpon by the people, but were ſet in the holy place; ſo are not your pictures and images which are ſet vp openly in your Churches to entice people to idolatrie.

*Argum.*3. The Scripture deſcribeth God by humane members, as by his hands, eyes, feete, &c. therefore he alſo may be ſo deſcribed in picture, *Bellarm. ibid.*

Anſwere. Firſt, if it be lawfull to ſet forth God by picture, as hee is deſcribed in Scripture, then make a Lyon alſo to ſignifie Chriſt, for hee is called the Lyon of the tribe of Iuda: picture him alſo with Doues eyes, Rauens lookes, Marble legges, &c. for ſo he is deſcribed Cantic. 5. and thus will you make a monſter of Chriſt. Secondly, if an idoll be, as your ſelues define, a picture of that, which is not; then doe you make an idoll of God, when you paint him with hands and feete, &c. whereas there is no ſuch thing in God. Thirdly, the Scripture ſo deſcribeth God to our capacitie, for our edifying and inſtruction; becauſe wee cannot otherwiſe vnderſtand the high things of God: but there is no ſuch end of pictures; which are ſo farre from edifying, that they are rather occaſion of offence: and therefore the argument concludeth not, from the phraſe of Scripture, to the phantaſie of Painters; from diuine authoritie, to humane preſumption.

The Proteſtants.

TO ſet forth the Godhead and diuine nature by any picture or Image, is impoſſible; and therefore both vnlawfull and inconuenient: but to bring them into Churches, and to make them for ſome vſe of religion, is a high ſtep vnto groſſe ſuperſtition.

*Argum.*1. Such images of the Trinitie among the Papiſts, are made to reſemble the diuinitie and Godhead: for to what purpoſe elſe ſhould ſuch images be made? They picture God the father like an olde man: becauſe in that forme he appeared to *Daniel*: but how know they whether it were God the Father, rather then God the Sonne, who is as olde as God the Father, or then the whole Godhead? They commend alſo the image of God the Father with the world in his hand; which is a lying image, and maketh ſimple people to beleeue, that the world was made onely by God the Father, which was the worke of the whole Trinitie. Some of the Papiſts themſelues, as [a] *Abulenſis*, [b] *Durandus*, [c] *Pereſius*, doe hold, that the image of God ought not to be made, and that it is rather tolerated, then allowed in the Church.

[a] In 4. Deut. 4.5
[b] In 3. diſt. 4. qu. 2.
[c] De trad. par. 3. in tract. de imaginib.

Bellarmine anſwereth, that there are three ſorts of images, or pictures: ſome doe expreſſe the very ſimilitude, and nature of a thing, and ſo onely things materiall and corporall may be pictured; ſome images doe not properly, but by way of Allegorie and implication expreſſe the thing deciphered, as when Angels are pictured with wings, to ſhew their celeritie, &c. there can be no Image of God made after the firſt ſort, but after the ſecond there may, &c. A third ſort of pictures, are to ſet forth ſome hiſtorie, as if any would deſcribe the expulſion of *Adam* out of Paradiſe, hee would paint God walking in Paradiſe in the forme of a man, and the Angell alſo in humane ſhape carying a naked ſword, &c. *Bellarm. lib. 2 de imaginib. c.* 8.

Anſwere. Firſt if an image be made of a thing, which doth not expreſſe the nature thereof, as a picture aſcribing to God a bodily ſhape, which he hath not, is but a lying image: ſecondly, the properties of God being infinite, cannot any way by a picture be implied or ſhadowed forth, as Iſay 40. 12. *God hath meaſured the waters with his fiſt, and counted heauen with a ſpanne:* and verſ. 17. *all nations before him are as nothing, &c.* then it followeth, *To whom then will you liken God, or what ſimilitude will you ſet vp vnto him?* The Prophet reaſoneth thus, God is omnipotent, infinite, incomprehenſible, therefore by no ſimilitude whatſoeuer can be expreſſed. Thirdly, S. *Ambroſe* ſaith, *Quod inuiſibile eſt, pingi non poteſt, & Deus, qui ab his omnibus alienus eſt, quomodo poteſt imaginem habere viſibilem?* That which is inuiſible, cannot be pictured, and God, which is farre from any bodily ſhape, how can he haue a viſible Image? *Ambroſe in* 1. *ad Coloſſ.* Hee denieth, that God any way may be viſibly deſcribed. Fourthly, it is one thing, to make a picture for hiſtorie, which is a cited thing, another for a religious vſe: which is altogether forbidden, of what thing ſo euer it be the image: God the Father was neuer ſeene in any humane ſhape: neither euer ſhewed himſelfe in any viſible forme, as *Ambroſe* affirmeth, that the Father neuer appeared vnto any: but when God ſhewed himſelfe, in any outward figure, *Non pater intelligitur, ſed filius*; The father is not vnderſtoode but the ſonne, &c. therefore God the father is no way to be reſembled by any picture: Concerning other pictures, as of Angels with wings, becauſe they haue ſo appeared, if it be onely for the ſetting forth of ſome hiſtorie, we doe not much gaine-ſay it; and concerning the image of Chriſt, if likewiſe it be made onely hiſtorically, as to deſcribe ſome of his miraculous workes, as they were done, without any ſpeciall or particular relation to his perſon, it is farre more tollerable, then when the image of Chriſt is ſet forth by it ſelfe, without any ſuch hiſtoricall intention, onely to portrait his perſon and countenance, which cannot be but dangerous and offenſiue.

Eſay 40. 12.

In Coloſſ. 1. pag. 15.

As for the images of Chriſt in the forme of a Lambe, and the holy Ghoſt in ſhape of a Doue, *Bartholomaus Caranza*, a Papiſt ſheweth that they were forbidden in the ſixth generall Synode, Canon. 82.

Bellarmine here anſwereth, that the Councell condemneth not the Image of Chriſt in forme of a Lambe, but preferreth onely the other picture of Chriſt, as a man.

Contra. Firſt, the words of the Canon are theſe, *Picturam illius agni Chriſti, &c. in poſterum pro veteri agno erigendam ſancimus*: We decree, that the picture of Chriſt, as hee is man, be from henceforth erected in ſtead of the picture of the Lamb. If the one picture muſt giue place to the other, what is that elſe, but to abrogate the one, and eſtabliſh the other? Secondly, *Caranza* the abridger of the Councels ſo expoundeth the Canon, though it pleaſe *Bellarmine* to oppoſe himſelfe againſt him.

Concerning the picture of Chriſt as he was man, the Papiſts themſelues confeſſe, and we denie not, but it may better bee made then the image of the Trinitie; yet can there not be any true image of Chriſt as he was in forme of man: for the image doth only expreſſe his bodily ſhape, not as hee was God in the forme of man: and ſo ſuch a picture were dangerous to the weake and ignorant, being a lying image, ſhewing Chriſt only as man, who was both God and man. And againe, the image, which is made of his bodily ſhape, is no more the image of Chriſt, then of any other man: *Fulk. Act.* 17. *ſect.* 5.

But ſome will ſay, if Chriſts image cannot conueniently bee made, becauſe it expreſſeth not his Godhead: by the ſame reaſon wee cannot make a picture of a man, becauſe his ſoule being inuiſible cannot be painted.

Anſw. The reaſon is not alike: for hee that pictureth a man liuing, ſetteth foorth the life, beautie and motion of the bodie; by which effects, by a conſequent, the ſoule is reſembled, which cauſeth and worketh theſe things in the bodie: but in the bodily ſhape of Chriſt, there cannot be made to appeare any ſuch notorious ſignes of his Godhead.

2 Though it be not ſimply vnlawfull to expreſſe in painting the viſible ſhapes that were ſhewed in viſion to the Prophets, if it be only for vſe and ſignification of the hiſtorie, or if there be any other commendable vſe: yet to make thoſe ſhapes for any vſe of religion, or ſeruice of God, is abominable idolatrie, *Fulk. ibid. Epiphanius* ſaw in a Church at Anablatha, an image painted in a table, as it had bin of Chriſt or a Saint, hee tooke it downe and cut it in peeces: affirming that it was contrarie to the Scripture for any image of a man to hang in the Church of Chriſt. The Eliberine Councell, Canon 36. decreed, that no pictures ſhould be made in Churches. If no pictures, much leſſe carued images, which are a more ſtrong prouocation to idolatrie. The words of the Councell are theſe: *Placuit picturas in Eccleſia eſſe non debere, ne quod colitur, aut adoratur in parietibus depingatur:* We thinke good that no pictures ſhould be in the Church, leſt that which we adore and worſhip, ſhould be painted in the walles.

Auguſtine rendreth a reaſon, why it is dangerous to haue images in Churches, where there is yea but the leaſt feare of ſuperſtition: *Quis adorat vel orat intuens ſimulachrum, qui non ſic afficitur, vt ab eo ſe exaudiri putet, ac ab eo ſibi præſtari, quod deſiderat, ſperet?* Who (ſaith hee) worſhippeth or prayeth beholding an image, and is not ſo affected, as though he were heard of it, and hopeth not to haue that performed by it, which he deſireth? in Pſal. 113. part. 2.

Againſt the hauing or making of the image of Chriſt, it was thus reaſoned Conſtantinople 7. generall Synode: as it is alleaged *Nicen.* 2. *action.* 6. *tom.* 3. *Ipſam imaginem Chriſti Chriſtum vocant, eſt autem Chriſtus Deus & homo; ſequitur vt imago ſit Dei & hominis, & ſic deitatem circumſcriptibilem, & cum Eutyche confuſionem inducunt, &c.* They doubt not to call the image of Chriſt, Chriſt: but Chriſt is both God and man; it followeth then, that the image of Chriſt muſt bee the image of God and man; and ſo they make the deitie circumſcriptible, and with *Eutyches* confound the natures of Chriſt: or elſe they doe picture the bodie of Chriſt without the deitie, and ſo with *Neſtorius* they diuide the perſon of Chriſt, and ſeparate the humanitie from the diuine nature: *Vel tertio, illi aliam perſonam conſtituentes, dum carnem à deitate ſeparant, quam imagine repræſentari dicunt, quartam perſonam trinitati adijciunt:* Or thirdly, they make a new perſon of Chriſt (while they ſeparate the fleſh from the deitie) which they ſay is repreſented in picture, and ſo adde a fourth perſon to the Trinitie. Theſe abſurdities theſe fathers did foreſee would follow in hauing the pictures of Chriſt.

Againe, they reaſon thus in the ſame place, *tom.* 3. from the words of our Sauiour Chriſt vttered in the inſtitution of the Sacrament, this is my bodie, &c. doe this in remembrance of me: *Veluti non eſſet vlla alia ſpecies electa ab illo, aut quaſi non poſſet vllo alio illorum, quæ ſub cœlo ſunt, incarnatio illius repræſentari: Ecce igitur viuificantis illius corporis imaginem totam, panis ſcilicet ſubſtantiam, quam mandauit apponi:* As though he had choſen no other ſhape, nor any other type of all things vnder heauen, whereby his incarnation could be repreſented: Behold then all the images of that quickning bodie, the ſubſtance of bread, which hee commanded to be vſed, &c. Chriſt then hath appointed no other way to be called to our remembrance by, but by the Sacrament.

One other reaſon I will adioyne, alleaged in the ſame place out of *Euſebius Pamphilus, tom.* 4. who thus writeth to *Conſtantia* the Empreſſe, who had ſent to him for the image of Chriſt: what image (ſaith he) doe you require? ſuch an one as may expreſſe the characters of his diuine nature: but I thinke you are ſufficiently inſtructed of this, that no man hath thus ſeene the ſonne but the father: *Sed ſerui requiris formæ imaginem:* But you require the image of the forme of a ſeruant, which hee tooke; but vnderſtand you that it was ioyned to the glorie of his Godhead: in ſo much that his Apoſtles could not behold the glorie of his fleſh in the Mount: much more glorious is it now hauing put off mortalitie: *Quis igitur gloriæ & dignitatis ſplendores lucentes & fulgurantes effigiare mortuis & inanimatis coloribus & vmbratili pictura poſſet?* Thoſe ſhining and brightſome beames of ſo great glorie, who is able with dead and liueleſſe colours, and a ſhadowed picture to expreſſe?

See alſo the determination of the Ciuill law, *Cod. lib.* 8. *tit.* 12. *leg.* 20. *Theodoſ. Valentinian. Baſili-*

eam alicuius imaginis,&c. We forbid the Church to be obſcured with the Images or painted tables of any,&c. This law forbiddeth pictures to be ſet vp in Churches.

One alſo of their owne writers is bold to write thus of *Nicephorus,* for reporting of S. *Luke* to haue been a Painter, and to be the firſt that made the Images of Chriſt and of *Mary,* and of the Apoſtles: *In hiſtoria ſi non mendax, certè valdè audax:* He is very bold in his hiſtorie, if not a liar: *Eſſenc. comment. in 2. Timoth. p. 173.*

This truth the holy Martyrs haue ſealed: *Nicholas Shetterden* Martyr: The law forbiddeth to make any manner likenes, or image of God, Deut. 4. 17. you ſaw no ſhape, &c. To whom Wincheſter obiected thus: Yet by your leaue, we may make an image of ſo much as was ſeene, as of Chriſt, of the holy Ghoſt, and the Father appeared to *Daniel* like an old man. The Martyr anſwereth: This is no proofe that we may make images contrarie to the commandement, for the holy Ghoſt appeared like a Doue, yet was he not like in ſhape but in certaine qualities, &c. *Fox* pag. 1675. col. 2. Pag. 1521. 2. 20

We haue here alſo further euidence: 1. Of the Eaſt Church, *Ephrem* ſaith, *Wilt thou be the temple of God? fac habeas imaginem illius in corde,* ſee thou haue his image in thine heart, *Dei imaginum dico, non colorum varietate in ligno, &c.* I call that the image of God, not which is in wood or other matter formed with varietie of colours, but that image of God, which is painted by good works, &c. *Damaſcene* ſaith, *Of the inuiſible and incircumſcriptible God, quis facere poteſt repreſentationem? who can make any repreſentation?* The ſuperſtitious and peremptorie Duke of Moſcouia, ſeemeth to allow no images of the inuiſible God: for thus hee ſaith, *Diuinarum imaginum prima eſt Ieſu Domini, &c.* Of diuine images the firſt is of our Lord Ieſus, then of his pure mother, &c. the third kind of the heauenly powers and Saints.

Serm. de virginitat.

Lib. 4. de fid. cap. 17.

Anſwere to Rohite c. 13.

2. Of the South Church, *Origene* ſaith, The Chriſtians, *Dei incorporei & inuiſibilis nullam effigiem faciunt,* make no image of the incorporall and inuiſible God. Athanaſius, *Stulti & vecordes qui Deũ corporalib. rebus aſſimulent:* They are fooles and ſenſeleſſe, which doe liken God to corporall things. The Emperour of Ethiopia writing to the Biſhop of Rome, prayeth him, *vt mittere velit, aliquas Sanctorum imagines, & pracipue beata Maria Virginis, &c.* to ſend him ſome pictures of Saints, but ſpecially of the Virgine *Mary,* &c. If the images of God were in vſe among them, they ſhould haue bin preferred before the reſt.

Lib. 4 cont. Celſum.
Orat. contra Gregal. Sabellij.
Epiſt. Dauidis ad pontific. ex Damiano à Goes de Æthiop. morib.
Harmon. ſect. 2 pag. 20.

3 Confeſſion of Heluetia the former, chap. 4. Becauſe God is an inuiſible ſpirit, and an incomprehenſible eſſence, he cannot therefore by any art, or image be expreſſed: for which cauſe wee feare not with the Scripture to terme the images of God meere lies, &c. although Chriſt tooke vpon him mans nature, yet he did not therefore take it that he might ſet foorth a paterne for Caruers and Painters: he denied that he came to deſtroy the Law and the Prophets, but images are forbidden in the Law and the Prophets, &c.

4 The opinion of ſome of the Romaniſts, as of *Abulenſis, Durandus, Pereſius,* is mentioned before.

THE THIRD ARTICLE, WHETHER THE images of Saints are to be worſhipped.

The Papiſts.

44. Error.

THat images are to be reuerenced and worſhipped, ſo it be not with the diuine honour due vnto God it was concluded in the late Tridentine chapter, ſeſſ. 25. confeſſed by our *Rhemiſts,* Act. 17. ſect. 5. maintained by the Ieſuites, *Bellarm. cap.* 12.

Argum. 1. The braſen Serpent was worſhipped of the people, ſeeing it was ſet vp in an high place, and gaue health to thoſe that looked vpon it; *Ergo,* images may be worſhipped, *Bellarm.* So alſo the Doway tranſlators giue inſtance of the braſen Serpent, pag. 366. The people alſo fell downe before the Arke and Tabernacle, and worſhipped God: *Ergo,* lawfull, praying, to fall downe before a Crucifixe, *Rhemiſt. annot. Heb.* 11. 21.

Ioh. 3. 14.

Anſw. Firſt, it was not thē Serpent that healed them, but Chriſt who was thereby prefigured. The Serpent was lift vp, that the people might round about the better behold it, and it ſheweth foorth alſo the lifting vp of Chriſt vpon the Croſſe. It was not ſet vp to be worſhipped, neither was it worſhipped till the people fell into ſuperſtition, and offered incenſe to it, and therefore becauſe the people abuſed that monument, *Hezekiah* brake it downe, 2. King. 18. Secondly, it is not all one to fall downe before, in, or at the Arke and Tabernacle, and to worſhip God, as to worſhip the Arke or Tabernacle. You doe not only fall downe before a Crucifixe, but worſhip it. Neither is it as lawfull to worſhip before a Crucifixe, as it was before the Tabernacle: for the one was commanded of God, the other is the ſuperſtitious deuice of men.

Argum. 2. As the image of *Nabuchadnezzar* was for his honour, ſo the image of Chriſt is for his, *Rhemiſt. Reuel.* 13. 14.

Anſw. A good ſimilitude, if Chriſt himſelfe had not forbidden ſo to bee honoured and worſhipped.

Argum.3. Man is honoured becauſe he is the image of God: *Ergo*, images of Saints are to be reuerenced, becauſe they are their images, *Bellarm.cap.12.*

Anſw. Firſt, man is a liuelie image of Gods owne making, images of Saints are the workes of men.

Secondly, no image can ſo liuely repreſent a Saint, being but a dead thing, as man who hath a liuing ſoule is the image of God.

Thirdly, wee doe reuerence men with ciuill honour, not with religious worſhip, as they doe their images.

Fourthly, though Gods image in man were to be worſhipped: yet it would not follow, that Saints images ſhould: for all diuine worſhip belongeth onely to God: but the Saints themſelues, though they were aliue, are not to be worſhipped, much leſſe their images.

Argum.4. The chiefe *Iconomachi*, that is, enemies or oppugners of Idols, ſay they, are the Iewes, Samaritanes, Mahometanes: yea the diuell himſelfe loueth no images, *Bellarm.ibid.*

Anſw. Firſt, it followeth not, the Iewes and Turkes abhorre images, and therefore Chriſtians ought to loue them: for the Heathen hated many vices, which are alſo to bee abhorred of Chriſtians.

Secondly, they were not the firſt *Iconomachi*, Image haters: for *Moſes* was an *Iconomach*, when hee cauſed the golden Calfe to be burnt to powder: *Hezekiah* an *Iconomach*, that brake downe the braſen Serpent: *Ioſiah* an *Iconomach*, that cauſed the Idols to bee deſtroyed, 2.King.23. Nay, God himſelfe was the firſt *Iconomach*, that forbiddeth Images and Idols to be made in the morall law.

Thirdly, I pray you where did the Ieſuite learne, that the diuell hateth an image? I am ſure the Scripture ſpeaketh contrarie, that what was offered to Idols was ſacrificed to diuels. **1.Cor.10.20.**

Argum.5. The Colledge of Doway doe bring theſe arguments for the adoration of Images.

1 Images were conſerued in the Temple, 3.King.7. as before in the Tabernacle.

2 When idolatrie was moſt deſtroyed, 3.King.15. 4.King.13. yea an abuſe riſing of the braſen Serpent, for the which *Ezekiah* deſtroyed it, 4.King.18. yet hee touched not the image of Cherubims in the Temple: which none but Infidels ſought to deſtroy.

3 *Oſee* the Prophet, (Chap.3.) bewaileth the want of Teraphim or Images, among other ſacred things.

4 Whereby the ancient Rabbines proue very well, that the images of Angels, as of other Saints, are not contrarie to the Decalogue, but the image of Idols, &c. to this purpoſe they argue, pag.936. and before pag.103.

Anſw. 1. The Images in the Tabernacle and afterward in the Temple, were made by Gods commandement, they were not ſet vp publikely in the view of the people, but altogether kept in the holy place, whether the Prieſts only reſorted, neither were they adored: popiſh Images haue none of theſe, they haue neither Gods warrant, they are expoſed to the view of the people, they adore them, and fall downe before them: therefore this preſident ſerueth not their turne.

2 *Heſekiahs* example condemneth all adoration of Images, as hauing no commandement from God: the Images in the Temple hee defaced not, for the reaſons aforeſaid: if the braſen Serpent, ſet vp by Gods commandement, were deſtroyed becauſe it began to be adored, and incenſe burned vnto it, much more Images erected by men to be worſhipped, are to be demoliſhed.

3 *Oſee* bewaileth not the want of Teraphim: but foretelleth the miſerable ſtate of the Iſraelites, that they ſhould haue no face at al either of Church or Common-wealth, nor that corrupt ſtate, when vnder the Kings of Iſrael they worſhipped Images: and ſo conſequently hee prophecieth of the deſtruction of the Idols, wherein they truſted: otherwiſe, if the Prophet allowed *Teraphim*, then hee ſhould giue allowance to Idols, as theſe tranſlators interprete that word, Geneſ.31. where it is ſaid, *Rachel* ſtole her fathers Idols: the word is *Teraphim*: but if *Teraphim* may bee taken in any good ſenſe; what ſay they to the word *Matzebah*, the Prophet ſaith, they ſhall be without *a ſtatue or Image*: which word is applied to ſignifie an Idoll, as the Image of *Baal* is ſo called, 2.King.chap.10. verſ.26. **Oſee 3.4.** **2.King.10.26.**

4 They make the Iewes their patrones of Images: but *Bellarmine* nameth them, as is ſhewed in the former argument, the *Iconomachi*, enemies to Images. And it is vntrue, that the Iewes either by that text, or any other, are induced to allow any Images at all. Some indeed of their popiſh writers are of opinion, that not all worſhip of Images, but ſuch as the Heathen gaue to their Idols, was forbidden to the Iewes, as *Waldenſ. Caietan, Stapleton, Sander, Alphonſ. de Caſtro.* But there are more of the contrarie opinion, *quemlibet vſum imaginum & ſtatuarum, &c. fuiſſe interdictum*: that all vſe whatſoeuer of Images and ſtatues was by the poſitiue law, Exod.20. forbidden to the Iewes, as *Richardus, Alexander, Bonauenture, Henricus, Paludanus, Catharinus*: which ſaith their *Vaſquez* a Ieſuite is the more probable opinion: and another Ieſuite, *Gretzerus*proueth out of *Ioſephus*, that the Iewes would not admit of the trophees, armes or enſignes of the Romanes, ſuſpecting leſt ſome Images were hidden vnder them, which altogether were forbidden by their law.

Lib.3.de adoration.lib.2. diſput.4.c.1. Ioſeph.lib.15. cap.11. Gretzer.lib.1. de cruce.c.44.

Argum.6. We will helpe them out with another argument: which the Muſcouian Duke alleageth, that miracles haue not been wrought by the Idols of the Gentiles, as by their Images: Anſwere to *Robite, cap.13.*

Anſ. Yet diuers examples may be produced, of prodigious things wrought by the heathens idols, through the cunning and illuſion of Sathan: *Cicero, action. 6. in Verrem*, ſpeaking of the image of *Ceres* in Sicilia, ſaith *multa prodigia vim eius numenque declarant*: many wonders do ſhew the diuine vertue thereof: the Grecians vſed to ſet vp in tables the diſeaſes cured by *Æſculapius* in Epidamus. *Strab. lib. 8. Virgil* writeth 1. *Georgic*: that after the murther of *Cæſar*, the yuorie and brazen images, did weepe and ſweat: *Auguſtine* ſaith: let them heare what wonderfull things done or ſeene, the Pagans report of their gods, *et tamen dij gentium dæmonia*; and yet the gods of the heathen are but deuils: *de vnit Eccleſ. c. 16.*

The Proteſtants.

THat Images or Idols are not at all to bee reuerenced or worſhipped, or to bee made, or ſet vp in Churches, or in any other place for any religious, or rather irreligious vſe: thus out of the holie ſcriptures we make it plaine.

Exod.20.4.
Deu.4.15.
Iſay.40.18.
Rom.1.23.
1.Cor.10.20.
1.Iohn.5.21.

Argum. 1. The making of any ſimilitude or likenes, to fall downe before it and worſhip it, is flatly forbidden in the ſecond commandement, *Ergo*, they are not to be worſhipped. So likewiſe, Deut. 4.15. Iſai. 40.18. and in many other places in the olde Teſtament: worſhipping of Images, which is idolatry, is manifeſtly alſo forbidden in the new teſtament, Rom. 1.23. 1. Cor. 10.20. 1. Iohn 5.21. *Ergo* not lawfull.

Anſ. One *Catharinus* a great Papiſt ſaith, that the commandement in the law againſt Images, was but temporall, and to continue but till the eſtabliſhing of the new Teſtament. But *Bellarmine* vtterly miſliketh this anſwer, being moſt abſurd, for the morrall law is perpetuall, *De imaginib. ſanct. lib. 2. cap. 7.* They doe giue therefore a more deliberate anſwer: that the Scriptures doe reproue and condemne the Idolatry of the Heathen, which worſhipped their images as gods. But ſo do not they: they make no account of them, as they affirme, for their matter or forme; but for that relation they haue to the things whoſe images they are, *Rhemiſt. Philip. 2. ſect. 2.*

Exod.32.4.5.
1 King.12.28.
Exod.32.5.
Iude.17.3.

Anſ. First, the Iewes alſo in their golden Calfe had a relation to that God that brought them out of the land of Egypt, Exod. 32.4.5. The like relation had *Ieroboam* in ſetting vp of his Calues, 1. Kin. 12.28. for they were not ſo mad as to thinke that a calfe brought them out of Egypt. And it appeareth yet more plainly: for Exod. 32.5. *Aaron* ſaith, To morrow ſhall be the Lords holy day: the word is *Iehouah*, which name the Iewes onely aſcribed vnto God. So Iudg. 17.3. *Micha* his mother ſaith, that ſhee had conſecrated the ſhekels of ſiluer vnto the Lord *Iehouah*, to make a moulten Image: wherefore in their images they had relation to God, and yet were they reproued for their idolatry.

In Pſal 96. in expoſition.

The like relation the Gentiles alſo had in their Idols, as *Auguſtine* witneſſeth: *Non ego illum lapidem colo, &c. adoro, quem video, ſed ſeruio ei quem non video. Quis eſt ille? Numen quoddam inuiſibile quod præſidet illi ſimulachro*: I doe not worſhip that carued ſtone or Image: I reuerence that I ſee, but I ſerue or worſhip that I ſee not: that is, a certaine diuine ſpirit, which is preſident in that image, &c. Wherefore popiſh idolatry can no more be excuſed by this ſhift of reference or relation, then either the Iewes or Gentiles, that pretended the ſame colour.

Deut.38.18.

Our Doway men do heere alſo come in with their part: they ſay that *Caluin* giuing this note, *that the Iſraelites were not ſo inconſiderate, as not to remember that it was God which brought them out of the land of Egipt*, is quite contrary to that text, Deut. 32.18. *God that begat thee, thou haſt forſaken, and haſt forgotten the Lord thy creator*: Whereupon they infer, that they indeed made the golden calfe their God. P. 245. and 465.

Ezech.8.10.

Contra. 1. If the Iſraelites had thought that calfe to bee their very God, it is not like, that *Aaron* would therein haue condeſcended to their madnes, though he ſhewed great infirmity in yeelding ſo farre as he did: and whereas *Ezechiel* found in a ſecret corner 70. ancients of Iſraell, cenſing before the images of creeping things and abominable beaſts: is it like they were ſo groſſe, to imagine God to be like an abominable thing? 2. Heerein they had bene more groſſe then the Pagans, who vſed this defence of their idolatry, as *Caſſander* one of their owne men alleageth out of *Lactantius*: *non ſimulachra timemus, ſed eos, ad quorum imaginem ficta*, we do not reuerence the images, but them according to whoſe image they are made. 3. Yet they forgot God, in as much, as they ſo ſoone tranſgreſſed the commandement ſo lately giuen them, not to make them any grauen image to worſhip it &c. as the Lord himſelfe ſaith, *they are ſoone turned out of the way which I commanded them.*

Caſſander cõſult. artic. 21.
Exod.32.4.
Exod.32.8.

Fox.pag.815. articl. 7.
Fox.pag. 850.
Fox.pag.984.

2. It may bee proued by the practiſe of the Popiſh Church in England, that ſimply without any ſuch relation or ſignification they commanded Images to be worſhipped. *Thomas Man* Martyr troubled, becauſe he beleeued not in the Crucifixe. *Robert Rane* of Dorney moleſted, becauſe hee ſaid, that an image grauen with mans hand, is neither God nor our Ladie, but made for a remembrance of Saints: nor we ought to worſhip any thing, but God and our Lady, and not images of Saints, which are but ſtocks and ſtones. Miſtriſſe *Alice Dolie* brought into trouble, for ſaying; Wee ſhould not worſhip that thing that hath eares, and eies, and can neither ſee nor heare. Theſe good men and women, wee ſee, were perſecuted in thoſe daies for denying worſhip to Images, as they were Images. And of latter daies, we ſee the popiſh ſect, euen they amongſt them, which had the name of learning, to haue fallen into the ſame idolatrous dotage of their forefathers: as it may appeare by *Boners* ſetting vp of the Rood in Pauls, at the comming in of King *Philip*: how he with his Chapleins annointed the Rood, crept vnto it, and kiſſed it, and ſo ſet him vp in his place, all the Queere in this meane

ſeaſon, ſinging *Te Deum:* Let indifferent men now iudge, whether they made not this Roode their God amight, *Fox* pag. 1472. So then the popiſh practiſe agreeable to their doctrine was, (as it appeareth) that Images were ſimply to be worſhipped: which *Pollydore* one of their owne men confeſſeth, that the ruder ſort among them, *magis eis fidunt, quam Chriſto,* do put more confidence in the image then in Chriſt himſelfe.

Apocal.9.20.

*Argum.*2. Apocal.9.20. Worſhippers of Idols of ſiluer and gold are there condemned; which can be no other but the Papiſts: for that prophecie is to be fulfilled in the latter times towards the end of the world, after the opening of the 7. ſeale and blowing of the 6. trumpet. But there is no known nation in theſe parts of the world, nor hath been many a day, that worſhippeth images as the popiſh Synagogue doth.

*Argum.*3. Man is the image of God, and yet is not worſhipped: how much leſſe ought we to worſhip carued Images, which are but made with mens hands? As *Auguſtine* ſaith, *Opera hominum non colenda, meliores ſunt artifices:* The handy works of men are not to bee worſhipped, the workemen themſelues are better, and yet not worſhipped, &c. What foule idolatry is this, to prefer the works of mens hands, before the worke and image of God, to deſpiſe men, and haue in ſo great regard dead ſtocks and ſtones?

*Argum.*4. *Ezechias* cauſed the braſen Serpent, which *Moſes* had made to be broken in peeces, becauſe the people worſhipped it, and burnt incenſe to it: *Ergo,* images are not to be worſhipped.

Bellarmine anſwereth: firſt, that the people did honour the braſen Serpent, for the matter ſake, thinking, that the benefit of health proceeded from the image it ſelfe, *cap.*17.

Contra. Firſt, they could not honour it for the matter, it being of braſſe, not of gold, or any other pretious mettall. Secondly, neither did the people aſcribe the miracle to the image it ſelfe: for in the text it is added, *which Moſes had made:* they remembred very well, that it was made by *Moſes,* at Gods appointment, and ſo was indued with that vertue.

Secondly, ſaith he, they did worſhip it as God, becauſe they offered incenſe to it, which in the old law was accounted a ſacrifice, *ibid.*

Contra. See firſt how contrary *Bellarmine* is to himſelfe: for before, *lib.*1.*de Sanctor. beatitud. c.*13. *argum.*3. he tolde vs, that the ſacrifice of beaſts onely was peculiar vnto God: but odors and incenſe might be giuen to Saints; and that therefore *Nabuchadnezzar* commanding odors to bee offered to *Daniel,* did therein no vnlawfull thing. But heere he affirmeth the contrary, that the people in offering incenſe to the braſen Serpent, did giue the honour of God vnto it. Thus well hee agreeth with himſelfe.

Secondly, the people were not ſo blind, to thinke a Serpent to be their God, no more then their forefathers tooke the golden Calfe for God, but they worſhipped it in the remembrance of God: for they were not ſo blockiſh to thinke that a calfe did bring them out of Egypt. Thus doe the Papiſts worſhip their Images euen as the people did the braſen Serpent.

Auguſtin ſaith, *Noui multos eſſe ſepulchorum & picturarum adoratores:* I know there are many which worſhip ſepulchres & pictures. Of theſe he warneth men to take heede, *Noli conſectari turbas imperitorum.* Follow not ſuch vnlearned & vnskilfull multitudes. *Bellarm.* anſwereth, that *Auguſtine* wrote thus when he was a yong man, & not fully conuerted, cap. 16. A ſillie ſhift: yet wee will vouchſafe an anſwer, though it be worthy of none. Let vs heare what *Auguſtine* thought when he was old, & staied in iudgement: *Iam vero artifex melior eſt eis, &c: quem te tamen puderet adorare; melior et tu, quamuis ea non feceris, quoniā, quæ illa non poſſunt facis, melior et beſtia.* The workman is better then the Image, who gaue faſhion and ſhape vnto it, yet thou wouldeſt be aſhamed to worſhip him: thou thy ſelfe art better, for thou canſt do many things which that cannot; nay a bruit beaſt that heareth and ſeeth is better, &c. By this we may ſee what *Auguſtine* thought of worſhipping of images.

We haue the glorious teſtimony of the holy Martyrs: *Claudius Monerius* burned at Lions for the truth, *anno* 1551: Nothing is to bee adored, but that which is not ſeene with the eies, that is God alone, which is a ſpirit, &c. Images therefore are not to bee ſet vp before Chriſtians, ſeeing the nature of man is ſo prone to idolatry, euer occupied and fixed on thoſe things which lye before his eyes, rather then vpon thoſe which are not ſeene. *Fox* pag. 905. col. 1.

Pag.846.1.40.

Maſter *George Wiſchart* holy Martyr, reporteth how hee had conference with a Iew, as hee was ſayling vpon the water of Rhene: and asking him the cauſe of his pertinacie in not receiuing the chriſtian faith, alleaged this with other, for that Chriſtians did worſhip Images contrary to the law of God, which will haue God only to be honoured; *Fox* pag. 1269. col. 2.

Pag.1156.2.40

Iohn Maundrel, William Coberly, Iohn Spicer put to death, for denying the worſhipping of Images, pag. 1893. with many other that gaue their liues in defence of this truth: The papiſts for their idolatry cannot ſhew ſo ſure a ſeale.

Pag.1719.2.40

I will adde in the end the determination of the 7. generall Councell at Conſtantinople, as it is extant *Nicen.*2. *Action.*6. *tom.*6. *Qui ab hoc die imaginem auſus fuerit ſibi parare aut adorare in eccleſia, aut in priuata domo conſtituere, aut clam habere; ſi clericus, deponitur; ſi laicus, anathemate percellitor:* If any man from henceforth ſhall dare to make him an Image, or to worſhip it in the Church, or ſet it vp in his houſe, or keepe it ſecretly; if he be of the Clergie, let him bee depoſed; if a lay man, accurſed be he.

Againe, *tom.5. in fine: Nos qui ſacerdotij dignitate ſuccincti ſumus, ſimul exiſtentes vna voce definimus, omnem imaginem ex quacunque materia improba pictorum arte factam ab eccleſia Chriſtianorum reijciendam veluti alienam & abominabilem:* Wee of the Prieſtly dignity aſſembled together, doe define with one voice, that euery Image, of what matter ſoeuer, made by the lewd skill of painters, is to be caſt out of the Church of Chriſtians, as a ſtrange and abominable thing. This was enacted *anno.780.* by the conſent of 300. Biſhops aſſembled at Conſtantinople, in the preſence of two Emperours, *Leo* and *Conſtantinus* in two ſeuerall ſynodes.

Our aduerſaries heere anſwere, that this aſſembly at Conſtantinople is not the 7. generall Synode, but that which followed at Nice, called Nicen. 2. which was kept vnder the Empreſſe *Irene* and her ſonne *Conſtantinus*, wherein the adoration of Images was eſtabliſhed: and to this Councell *Adrian* Biſhop of Rome gaue his conſent, which the other wanted.

Anſ. The Synode of Conſtantinople is rather to bee held vniuerſall, then this of Nice. First, it was aſſembled by the authority of two Emperors, *Leo*, and *Conſtantinus*: whereas this of Nice had but the authority of a woman, *Irene* the Empreſſe: for her ſonne *Conſtantine*, beeing then in his nonage, afterward reuoked his conſent, which he gaue in his childhood. Secondly, there were 300. Biſhops preſent at Conſtantinople, a number ſufficient to make a generall Councell, and it came before the other: wherefore then ſhould it not be counted the 7. generall before the other? Thirdly, what though the Biſhop of Rome conſented not? no more did he to that act of the Chalcedon Councell, which giueth the Patriarke of Conſtantinople equall authority to the Biſhop of Rome; yet is it held to bee vniuerſall. Againe, it had the Patriarke of Conſtantinoples conſent, who was then *Paulus*, who is the cheefe of the Eaſt Churches, as the Pope would be of the Weſt. Wherefore for ought yet alleaged, the 7. generall Councell ſhall be that, which was kept at Conſtantinople, not the other at Nice. And of this ſuperſtitious Councell one of their owne giueth this teſtimonie; That the Fathers there, *Dæmonum ſpectris, & muliebribus ſomnijs parum verecunde abutebantur:* did vnſhamefaſtly abuſe the viſions of diuels, and the dreames of women, to proue the adoration of Images, *Eſpence. in 2. Timoth. p.151. a.*

Laſtly, againſt the adoration of Images wee haue the teſtimony of the Ciuill law, *Cod. lib.1. tit.14. leg.7. Martian. Abſit à ſeculo noſtro, &c.* Farre bee it, that in our time the accuſtomed honour ſhould bee giuen vnto the curſed Idols, incenſe to be burnt vnto them. &c And becauſe it will bee heere anſwered, that this law was made onely againſt the Idols of the heathen: ſee further, *Cod. lib.1. tit.27. leg.2. Theodoſ. Quando ſtatuæ noſtræ eriguntur, &c. adſit iudex ſine adorationis ambitioſo faſtigio:* When our Images are erected, let the Magiſtrate bee preſent, without any ambitious or flattering ſhew of adoration. This law forbiddeth the Images of godly Emperours, and ſo alſo Saints, to bee adored.

Their owne decrees agree heereunto: *Decret. p.3. diſtinct.3. cap.27. Gregor. Sanctorum imagines quod adorari vetuiſſes, omnino laudamus, &c.* We doe euery way commend you, for that you did forbid the images of Saints to be worſhipped, &c. What could be ſaid more directly againſt the adoration of Images?

Cont. hæreſ. lib.3. cont. collyridion.

Epiphanius of the Greeke Church, condemneth the adoration of Images: *Mortui ſunt qui adorantur, ipſorum vero imagines, quæ nunquam vixerunt, &c. adorandas introduxerunt, adulterante mente ab vno ſolo Deo, &c.* They are dead which are adored, but their images, which neuer were aliue they haue brought in to be adored, with a mind adulterating from God, &c. *Bellarmine* telleth vs, that hee ſpeaketh againſt thoſe which worſhipped Images as the Gentiles did their idols with diuine worſhip.

Bellar. lib.2. de imaginib. c.16.

Contra. 1. He ſpeaketh againſt all kind of adoration of images: hee calleth it *ſimulacrificum ſtudium*, a ſtudie of imagerie, and of the Virgin *Mary* he ſaith, *ipſa honorata, ſed non ad adorationem data*, ſhe is to be honoured, but not giuen to be adored, &c. making a difference betweene ciuill honour, and religious adoration. 2. The papiſts themſelues are not farre from giuing diuine adoration to Saints and their images, as one of their owne writers ſaith: *that many Chriſtians, Diuos diuaſq; non aliter venerantur, quàm Deum:* doe worſhip their hee and ſhee Saints, no otherwiſe then God. The Muſcouites as ſuperſtitious as they are at this day, which follow the Greeke Church, doe not worſhip their images: as *Faber* reporteth, *Non vnum vel alterum adorare, &c.* Thou ſhalt hardly finde one that doth adore them, though they vſe them as monuments: *Sacranus* ſaith, *imagines operis et artificij catholicorum horrent:* the images of the worke and making of the catholikes, though it bee of the crucifixe, they doe abhorre, &c. that is carued and grauen images, for they allowed none but painted in plaine tables: ſo alſo an other ſaith, *Statuas nullas in templis venerantur:* they worſhip no images in their temples.

Lodouic. Viues in Auguſtin de ciuitat. Dei lib.8. c. vltim.
De religiones Muſcouit. Cap.2. error.7.
Ad D. Chryticum de religiõ Ruſſor.

Aluarez. deſcr. Aethiop. cap. vltimi.

2. The Ethiopike Church, though they haue plaine painted images, yet as it ſeemeth, they worſhip them not: for they keepe them wrapped vp in their veſtures among other papers, and bring them not forth vnleſſe it be vpon feſtiuall daies: yet *Damianus* would make vs beleeue, that, in their Churches, the Images of God, of the Virgin *Mary* and Saints, *haberi colique*, are receiued and worſhipped: but he ſpeaketh this by heereſay, whereas *Aluarez* the reporter of the other, did a long time dwell among them, and ſo was better acquainted with their faſhions.

Iudorũ. legati.

3. Confeſſion of Scotland, chap. 22. *auncient writers forbid praying to and worſhipping of Images,*

as flat contrary to the commandement of God, &c. Bohemia c.17. *The Churches taught, that none ought to honour holy men as God, much leſſe images, neither worſhip them with any honour, or affection of ſpirit, the which is due onely to God.*

See before the iudgment of *Gregorie* alledged out of the decrees, who thus further writeth vnto *Saranus* Biſhop of Marſilia. If any man wil make images, *minime prohibe*, forbid him not, *ſed adorare omnibus modis deuita*, but hinder them by all meanes to worſhip them. But *Bellarmine* telleth vs, hee onely ſpeaketh againſt ſuperſtitious adoration of images, whereby they are worſhipped as gods. chap. 16. *Contra.* Nay hee forbiddeth they ſhould bee adored, *omnibus modis*, by all waies and meanes whatſoeuer, and he further ſaith, *aliud eſt picturam adorare, aliud quid ſit adorandum per picturam addiſcere:* it is one thing to adore a picture, an other to learne by a picture what is to bee adored, &c. hee alloweth no adoration at all, but onely an hiſtoricall vſe of pictures. Lib 9.epiſt.c.9. Gregor.ibid.

AN APPENDIXE, WHETHER CHVRCHES are the meeteſt places for Images.

The Papiſts.

THey affirme, that images may not onely be ſet vp in Churches, but that they are no where better placed, then there: *Bellar. lib.2.c.9.* Error.45.

Argum. 1. His beſt argument is taken from the practiſe in the olde Teſtament, the images of Cherubims were allowed in the Temple.

Anſwer. To this obiection anſwer is made before: firſt, that they had Gods expreſſe commandement for it: Secondly, and beſide, they were onely in the moſt holy place, whether the high prieſt onelie came: where the Arke was couered with Cherubims: Thirdlie the other pictures of Cherubims, which were in the vaile, were onely for ornament, and comelineſſe, not ſet vp for an idle ſhew. Fourthly, and thereby was ſignified the preſence of the Angels, ſpecially in holy places, where God is inuocated as *Chryſoſtome* well obſerueth: *cum in aere angelorum multitudo verſatur, multo magis in eccleſia, multo amplius hodierno die, cum Dominus eorũ aſcendit in cœlum*, ſeeing there is a multitude of Angels in the aire, much more in the Church, much more this day, when the Lord aſcended into heauen, &c. Homil.de aſcẽſion.

The Proteſtants.

It is not ſafe to ſet vp any images painted, carued, or grauen in Churches and places of Gods worſhip, vnleſſe they bee ſuch pictures, which are for comelineſſe and ornament onely, or for hiſtoricall vſe, and thoſe alſo very ſparingly, and cautelouſlie without any manner of offence to bee vſed.

*Argum.*1. Wee read in *Ezechiel*, that there were the ſimilitude of creeping things, and abominable beaſts painted vpon the wall: which were priuily made, vnto the which they went by a ſecret doore made in the wall: euen theſe idolatrous Iſraelites were aſhamed to ſet vp ſuch pictures publiquely, they ran into corners vnto them. Ezech.8.10.

Argum. 2. *Moſes* ſaith, *Deut.4.15. Take heede to your ſelues, you ſaw no image on the day that the Lord ſpake vnto you:* God hath giuen vs a patterne and preſident, that where preaching is, no images ſhould be ſet vp: for it would draw away the people from attention, while they are gazing vpon them: and it may be an occaſion vnto them of ſtumbling, and therefore they are bid to take heed to themſelues. Deutr.4.15.

See the teſtimonie of *Claudius Manerius* Martyr before, error 44. that Images are not to be ſet vp before Chriſtians, becauſe they are ſo prone to idolatrie.

1 *Epiphanius* ſhall ſpeake for the Greeke Church: who in an epiſtle to *Ioannes* Patriarke of Ieruſalem writeth, that finding a certaine picture of a man hanging in the doore of an Oratory, cauſed it to be cut in peeces, adding, that it was againſt the authoritie of Scripture, *quod in eccleſia penderet imago hominis*, that the picture of a man ſhould hang in the Church.

To this place they make vs diuers anſweres: 1. *Alphonſus de Caſtro* doth note him of error. 2. *Valentia* ſaith, the authoritie of the whole Church ought more to preuaile with vs. 3. *Marianus Victorius* in his annotations vpon that epiſtle, ſaith it was the picture of ſome prophane man, whereas *Epiphanius* ſaith himſelfe it ſeemed to be the picture of Chriſt, or of ſome Saint. 4. *Thomas Waldenſ.* ſaith *Epiphanius* did ſo, becauſe of the error of the Anthropomorphites, which was rife in thoſe daies. 5. But *Bellarmine* hath found out another anſwere, that thoſe words are *ſuppoſititia*, foiſted in: yet is the whole epiſtle found tranſlated by *Hierome, tom.*3. I thinke he borrowed this anſwere from the peremptorie Duke of Muſcouia, who denieth the truth of this hiſtorie, and maketh it to be a fained thing. Thus, when they can anſwere nothing elſe, they denie the author, or ſuppoſe one vaine thing or other: meaſuring others by themſelues, becauſe they take vpon them to correct, or rather corrupt authors (as their expurgatorie Indices bewray their fraud) they imagine alſo ſo of others: they ſhould doe well to ſhew when, by whom, and how long ſince, thoſe words haue been coyned, which they ſhall be neuer able to ſhew. Alphon.hæreſ. tit.2.Imag.lib. de idol.c.7. Tom.3.tit.19. c.157. Anſwer.to Rohite.c.13.

2 *Origene* when *Celſus* obiected that the Chriſtians did not care for altars nor images, maketh this anſwere: that the Chriſtians had images, *non per impuros opifices fabricata, ſed per Dei verbum in nobis*

Lib 8.cont. Cellum. *nobis formata*, not made by impure workemen, but formed within vs by the word of God, &c. It ſeemeth that in theſe times Chriſtians had no images, for *Origen* would then haue iuſtified and defended the vſe of them: The cuſtome of the Ethiopike Church is ſhewed before, err. 44. They haue certaine pictures, but wrapped vp in their veſtries, which are onely brought out vpon feſtiuall daies: neither will they haue Chriſt painted, as hee was crucified, ſaying that no man is worthy to ſee him in Aluares c. vlt. that paſſion: It ſeemeth then, that they hang not vp pictures in their Churches.

Harm. ſerm. 2. pag.49. 3. Sweueland. chap. 22. They held it an abhominable thing, to admit any images, grauen or painted in the Church, and they proue it by that place of *Epiphanius* before alledged.

2.Sam.5.8. 4. I wil heere alledge the teſtimony of our Doway men: who giue this marginall note vpon that place: *The blind and lame ſhall not enter into the Temple*: Idoles (ſay they) that haue eies, and cannot ſee, feet and cannot goe, ſhall not enter into the Church of Chriſt, &c. As though all popiſh Images bee not of their ſort, they haue eies, eares, hands, mouth, feet, and can neither ſee, heare, handle, ſpeake or goe, as it is in the Pſalme. Pſal.115.6.

THE FOVRTH ARTICLE, WHAT MANNER of Worſhip is to be giuen to Images.

The Papiſts.

46.Error. Bellarmine, who is the mouth of the reſt, ſetteth downe theſe poſitions: Firſt, that Images, though they are not properly to be worſhipped with diuine honour, neither is it ſafe ſo to teach in the hearing of the people; yet improperly they may haue the ſame worſhip, which properly belongeth to the Saint whoſe image it is, cap 23. Secondly, there is a religious worſhip properly due vnto Images, as they are conſidered in themſelues, *& non ſolum vt vicem gerunt exemplaris*, and not onas they repreſent another thing: *Bellarm. de Imaginib. Sanctor. lib. 2 cap. 21.*

Argum. Bellarmine reaſoneth thus: As the image is to that, whoſe image it is, ſo the worſhip of the Image is to the worſhip of the exemplar, patterne, or patrone thereof: but the image, *ſecundum quid*, after a ſort, is the thing it ſelfe, as a painted man is a man after a ſort: therefore after a ſort alſo the ſame worſhip, which is due to the thing it ſelfe, may bee giuen to the image, *cap. 25.*

Anſ. Firſt, he taketh that to be granted, which is in queſtion: for we denie, that an image hath any worſhip at all, and therfore it is in vaine to contend: what manner of worſhip it ſhould be. Secondly, his owne example is againſt him: for as a painted or pictured man, cannot bee ſaide to bee a man, but onely the image of a man; ſo neither can the worſhip of the thing bee giuen to the image of the thing. Thirdly, we grant, as the image is to the thing, ſo is the worſhip, &c. for both ſuch images are idolatrous, and all worſhip giuen vnto them, impious.

The Proteſtants.

WE haue ſhewed before that Images ought not to be worſhipped at all, and that all religious worſhip is due onlie vnto God: wherfore to vs this queſtion is ſuperfluous, with what religious worſhip Images are to be adored; for no religious worſhip at al is due vnto them: yet let vs vouchſafe the while, to ſee the contradictions that are amongſt them, and the abſurdities that they are driuen vnto.

Argum. 1. Our Rhemiſts confeſſe, that Images are not at all to be worſhipped with any diuine honour, Act. 17. ſect. 5. But it was decreed in the Idolatrous Councell of Nice the 2. and maintained by *Thomas Aquinas*, *Bonauenture*, *Caietanus*, and other Papiſts, that the image of God is to to bee worſhipped with the ſame worſhip that is due vnto God. And *Bellarmine* commeth not much ſhort of them, that ſaith, *improprie*, improperly Images may haue the ſame worſhip: as the Kings Ambaſſadour improperly is honoured as the King. I pray you how farre are theſe men from making their images gods? for they ſay they are the Lords deputies and Vicegerents, as the Ambaſſadour is for the King.

Againe, the Rhemiſts affirme, that the images of Chriſt are not to bee honoured or accounted of, but for the reſpect and relation they haue to our Sauiour, *Annot. Phillip. 2. 2.* So the Tridentine Councell determineth, *Seſſ. 25. Honos qui eis debetur, refertur ad prototypa, quæ illa repreſentant*: The honour due vnto them is to be referred vnto thoſe things which they repreſent.

Nicen. 2. action. 2. Non ipſum lignum honoratur, ſed ipſum illud, quod in ligno datur contemplandum: The wood it ſelfe is not to be honoured, but that which in the wood is offered to our contemplation. Likewiſe, *Action. 3 Imagini honor exhibitus, ad ipſum prototypum referatur*: The honor exhibited to the image, muſt be referred to the originall. *Adrian. 1. epiſt. ad Conſtantin. Conſtat ob recordationem ſanctorum, imagines tantum pingi, venerari, coli*: It is manifeſt that images are worſhipped and reuerenced only in remembrance of the Saints. But *Bellarmine* teacheth cleane contrary, that they haue not onely a reſpectiue honour, as repreſenting other things, but properly and in themſelues conſidered are to be worſhipped. Wee may ſee by this, how handſomely they agree together.

Argum. 2 Let vs ſee their abſurdities. Firſt, they hold that all images are not to be worſhipped alike: for they make three degrees of religious worſhip; the higheſt, which they call λατρεία, due vnto

God; the loweſt religious worſhip, which they call δουλεία, proper to Saints; the middle or meane worſhip, called by them ὑπερδουλεία as you would ſay, Super-ſeruice, to be giuen onely to the Virgin *Mary*. And as theſe three, Chriſt, the Virgin, the Saints doe differ, ſay they, in honour; ſo their Images accordingly muſt be diſtinguiſhed in their worſhip.

Thus it commeth about, that a Roode of wood repreſenting Chriſt, is more to be honoured, then an image of our Ladie of ſiluer; and her image, if it be but of ſtone, is more to be reuerenced then a Saints image of gold: and thus the excellencie of nature, which is giuen to theſe things by creation, is inuerted.

If it ſhall be anſwered, that a baſer mettall may be preferred before a more precious kinde, not in reſpect of the matter, but of the higher repreſentation: We reply, that all ſuch repreſentations by images are idolatrous, and therefore cannot obſcure the priuiledge of nature: ſo alſo the braſen Serpent had a good ſignification, yet when it began to be abuſed to idolatrie, *Hezekiah* made no better account of it, then of a piece of braſſe: and ſo he calleth it, *Nehuſhtan*. 2. *Reg*. 18.4.

Againe, whereas beſide theſe three deuiſed worſhips, which are properly due (as they ſay) to the Saints, not to their images, the images alſo haue their proper worſhips: they make three other inferiour kindes of worſhip, which doe exceede in degree, as the other ſuperiour kindes doe: ſo as Chriſt hath his λατρεία. worſhip, his image muſt haue ὑπολατρεία. his vnder-worſhip, (for wee muſt coyne new names for ſtrange deuiſes) their Lady *Marie* hath her ὑπερδουλεία. ſuper-ſeruice: her image muſt haue an ὑποϋπερδουλεία, an vnder-ouer-ſeruice: as the Saints haue their δουλεία, ſeruice; ſo their images muſt haue their ὑποδουλεία an vnder-ſeruice. And thus haue wee ſixe kindes of religious worſhip; as *Bellarmine* hath coyned them, *cap*. 25. and yet before the Ieſuite tolde vs but of two kindes of religious worſhip, and the third a ciuill; three in all, *Lib*. 1. *de Sanct. beatit. cap*. 12.

But the Scripture acknowledgeth one onely kinde of religious worſhip, and that due onely vnto the Lord: *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue*. And the Angell forbad *Iohn* to fall downe before him, giuing a rule for all religious worſhip: Worſhip God, ſaith hee, Apocal. 22.9. Matth.4.10. Apoc.22.9.

Now, if our aduerſaries deale plainly with vs, and tell vs in good ſooth, that they would not haue Images to be adored with diuine worſhip: I aske them, whether to offer incenſe be not a part of diuine worſhip? They cannot denie it: for *Hezekiah* therefore brake downe the braſen Serpent, becauſe the people burned incenſe to it. Seeing then the Ieſuite alloweth cenſing and burning of odours before Images, *Bellarm. lib*. 1. *de Sanctor beatit. cap*. 13. They giue vnto them diuine honour. The Ieſuites ſimple ſhift, that offering of incenſe was a ſacrifice then, and ſo part of diuine worſhip, but it is none now, is not worth the anſwere, *Bellarm. lib*. 2 *cap*. 17. 2.King.18.4.

We want not the witneſſe of the Papiſts themſelues: as *Alexander*. 3. *p. queſt*. 30. *art. vltim. Durand. lib*. 3. *diſt*. 9. *qu*. 2. *Alphonſus à Caſtro, &c*. All theſe are bold to affirme, that an Image in it ſelfe is not to be worſhipped at all.

1 The Greekes vſe a kinde of reuerence at this day to the images of Saints, but *Ieremie* telleth vs, that all the honour is referred to the firſt exemplars: *Res eſt impia, et a Chriſti Eccleſia alieniſſima, vere et non ad aliud relate ſacras imagines adorare*: It is a wicked thing, ſaith he, & farre frõ the Church of Chriſt, to worſhip ſacred images verily, and not with reference to another thing, &c. And what kind of reference this is, he telleth vs in another place: that diuers wayes haue men found out to conſerue the memorie of their benefactours, as ſepulchres, images, pillers, feſtiuall dayes: *Quorum omnium vnum eſt inſtitutum, non ſinere, vt viri præclari obliuioni mandentur, &c*. Of all which there is one end, not to ſuffer, that excellent men ſhould be forgotten: This is but a ciuill and hiſtoricall end of images, to keepe in remembrance the vertues of holy men departed. The Muſcouites to this day doe not adore their images at all: they yeeld a kinde of reuerence by bowing their head, not in kneeling, or vncouering the head, which reuerence they ſhew to other holy things, they touch not the Goſpels, with their hands, *Niſi caput prius multoties inclinando*, But firſt bowing their head often: And *Faber* in his report giueth this reaſon, why they adore not images: becauſe there is no man, which is ignorant, *A lege prohibitum eſſe, ne veneremur lapides*, That it is forbidden by the law, that we ſhould worſhip ſtones. Cenſur. Oriental.c.21. Gaguin. de relig. Muſcou. Faber de relig. Muſcou.

2 The Aethiopians at this day, doe not giue adoration to their images: for they bring them ſeldome into the peoples ſight: neither doe they vſe any reſtauration or amending of the images defaced or worne out vpon the Church wals: yet a kinde of reuerence they ſhew, as to other things ordained for ſacred vſe: as the Eccleſiaſticall perſons doe put off their hoſe and ſhooes, when they come into the Church, as God commanded *Moſes*. Exod. 3. And if any paſſe by a Church being on horſebacke, he lighteth downe, and boweth himſelfe till he be paſt it. Aluares deſcrip. Æthiop. c.vltim.

3 The reformed Churches condemne all worſhip of images, and therefore it is needleſſe for them to diſpute, what kinde of adoration, ſhould be yeelded vnto them: as confeſſion of Saxonie, artic. 21. *calleth adoration of images a foule ſuperſtition*: Bohemia cap. 17. *Images are not to be worſhipped with any honour or affection of ſpirit*.

4 The Latine Church is of ſundry opinions concerning the manner of worſhiping images. 1. *Gregorie* in his time allowed images to be made, but onely for hiſtoricall remembrance of things done: *Quod legentib. ſcriptura, hoc idiotis præſtat pictura intuentib*. As writing is to the reader, ſo a picture Greg. epiſt. lib. 7. epiſt. 7.

Thom. part. 3. qu.25.art.3.

Inſtitut. Mar. lib.9.c.6.

In Can. lec 49.

Epiſt.in exerc. ver.pietat.

Pag.220.annot in 20. Exod. v.4.

to the ignorant beholder,&c. 2. *Thom.Aquin.* defendeth, that an image muſt be worſhipped with the ſame honour, which is due vnto the perſon whoſe image it is; as the Crucifixe with the ſame honour, that Chriſt hath: And *Azarius* the Ieſuite confeſſeth, that this is the conſtant opinion of the ſchoolemen. 3. But *Bellarmine* dare not goe ſo farre, he ſaith, that images, *improprie*, improperly, and accidentally may be worſhipped, *cultu latria*, with diuine worſhip. c.23. 4. Other yet better aduiſed, denie diuine worſhip in any ſenſe to be exhibited vnto images: howſoeuer it bee conſidered, though as an image, and ſigne of another thing, *Res eſt inſenſibilis et creatura*. It is a thing without ſenſe and a creature, to the which the adoration called λατρεία, is not to be exhibited: *Gabriel Beel* hee alloweth no diuine worſhip in any ſenſe, but that inferiour kinde, called δουλεία ſeruice. 5. But *Wicelius* a deuoted Romaniſt, denieth this kinde of worſhip alſo. *It grieueth me* (ſaith hee) *that vnder pretext I know not of what (dulia) it is affirmed, that one may, and ought to honour with adoration, the Saints and their images.* 6. Our Doway men further acknowledge, that no honour is due to the image, but vnto him, whoſe image it is: as they giue this note in the margen, *Chriſt and Saints are honoured in their images*: and in the annotation: *The honour is not done to the image for it ſelfe, but at the preſence of the image to Chriſt, or Saint, whoſe image it is, &c.* They differ from other Papiſts, allowing no honour to the image for it ſelfe, but with relation to the Saint, whoſe image it is. Thus they wearie themſelues with their brainſicke and braineleſſe inuentions.

THE SECOND PART OF THIS QVESTION, concerning the ſigne of the Croſſe.

THis part alſo is deuided into certaine points or articles.

1 Of the honour due to the true Croſſe of Chriſt, whereon he ſuffered.
2 Of the image of the Croſſe.
3 Of the ſigne of the Croſſe in the forehead, or made otherwiſe with the hand.
4 Of the power and efficacie of the Croſſe.

THE FIRST ARTICLE, OF THE TRVE Croſſe whereon our Sauiour ſuffered.

The Papiſts.

47.Error.

THe wood of the Croſſe, both the whole and euery piece thereof (ſay they) is worthie of great worſhip and reuerence: and therefore it hath beene worthily viſited in pilgrimages, honoured with feſtiuall daies, reſerued with all deuotion in times paſt, *Rhemiſt.annot Ioh.19.ſect.2.*

*Argum.*1. It is highly ſanctified, by the touching, bearing, and oblation of the ſacred bodie of Chriſt, the Altar of that ſupreme ſacrifice, and inſtrument of our redemption: *Ergo*, to be worſhipped, *Rhemiſt.ibid.Bellarm.lib.2.de Imagin.cap.27.*

Anſwere. If therefore it was holy becauſe it touched the body of Chriſt, and was an inſtrument of his death: by the ſame reaſon, the nayles that pierced him, the ſpeare that gored his ſide, the tormenters that crucified, *Iudas* that betrayed and kiſſed him: All theſe ſhould alſo bee honoured and worſhipped, that handled and touched him, and were inſtruments, occaſions, and procurers of his death.

Againe, admit it was holy, becauſe of Chriſts body, it was holy no otherwiſe then the ground where the Angell appeared to *Moſes*, Exod.3. and to *Ioſua* chap.5. which *Bellarmine* elſe-where confeſſeth, was holy, *ob præſentiam angeli*, becauſe of the preſence of the Angell: that is, it continued not alwaies holy, but was for that inſtant: ſo the Croſſe was holy, becauſe of the neereneſſe & preſence of Chriſts body, but this holineſſe remained not afterward.

*Argum.*2. The Croſſe of Chriſt was found out, ſay they, in *Conſtantines* time the great, by a ſtrange miracle: for there were three Croſſes digged vp, which had beene a long time buried in the earth: the two Croſſes vpon the which the two theeues ſuffered; the third whereon our Sauiour hung: They brought them all three to a woman that then lay very ſicke, they laid the two firſt to her, and ſhee remained as ſhe was; then they applied the third, and ſhe was preſently made whole, *Bellarm.ex Ruffino: Ergo*, the Croſſe is holy and to be worſhipped.

Anſwere. The inuention of the Croſſe by *Helena Conſtantines* mother, ſeemeth to be a forged and fabulous ſtorie.

1 *Euſebius* that writeth of the life of *Conſtantine*, and the acts of *Helena*, and regiſtreth diuers matters of leſſe importance, yea hee ſheweth how the Mount Caluarie, where the Heathen had built idolatrous Temples, was purged, and in that place (ſay they) the Croſſe was found; yet he maketh no mention at all of the inuention of the Croſſe: which is very like he would not haue omitted, if there had beene any ſuch thing.

2 The moſt ancient author that writeth of this matter, is *Ambroſe, de obitu Theodoſij*, which oration *Eraſmus* thinketh to be forged in *Ambroſes* name.

3 There is great diſagreement amongſt writers about this ſtorie. *Ambroſe* ſaith, the Croſſe was

knowne by the title that *Pilate* faſtened to it. *Sozomenus* and *Nicephorus* ſay, the letters were worne out, and it could not be diſcerned by the title. *Paulinus* ſaith, the way to diſcerne it, was reuealed to *Helena*: *Ruffinus* aſcribeth the deuice to *Macarius* Biſhop of Ieruſalem: *Paulinus* ſaith, it was knowne by raiſing vp a dead man to life: *Ruffinus*, by reſtoring a ſicke woman to health, *Fulk. annot. Iohn.19.ſect.2.* Thus we ſee of what ſmall credit this ſtorie is. And be it granted, that there might be ſome ſuch thing found: yet they muſt bring better proofe for that miraculous inuention, before wee will beleeue it.

The Proteſtants.

WE are not taught any where in the word of God, to giue any religious worſhip to any creature, nor to adore ſtockes and ſtones, no nor the very Croſſe it ſelfe, whereon Chriſt was crucified, if it were now to be ſeene or had.

Argum.1. If there had belonged vnto the Church any religious care of it, the Apoſtles would (no doubt) haue procured the ſafe keeping thereof, and not haue ſuffered the Church to want it 300. yeeres: and it had beene an eaſier ſute for *Ioſeph* and *Nicodemus* to begge the Croſſe, then the bodie of Ieſus.

Argum.2. If the Croſſe were to be adored, wee are vncertaine which it is, and where to be had; and ſo might worſhip a common piece of wood, for the wood of the Croſſe: for there is no doubt, but this relique is forged and counterfeited as the reſt be. *Euagrius* ſaith, the Croſſe was at Apamea: *Ruffinus*, that it was left at Ieruſalem, and that *Helena* ſent a piece of it to Conſtantinople: and in manie other places there are pieces of the Croſſe to be ſeene, which if they were all laid together (as *Eraſmus* ſaith) would fill a ſhip: for why? *Paulinus* witneſſeth, that the Croſſe remaineth whole at Ieruſalem, as though it had beene neuer touched, though innumerable pieces be daily cut off from it, at the requeſt of men. But this fable that goeth vnder the name of *Paulinus*, the Papiſts themſelues are aſhamed of.

But if the true and right Croſſe were to bee had; why might it not bee ſerued, if people began to abuſe it to idolatrie, as *Hezekiah* ſerued the braſen ſerpent? he brake it in pieces, when the people began to make an Idoll of it.

Auguſtine ſaith, *Chriſtus ambulauit in mari, &c.* Chriſt walked in the Sea, to ſhew vs that our way muſt be through the Sea: but thou, becauſe thou canſt not walke in the Sea, muſt ſaile in a ſhip, and be caried in a piece of wood: Beleeue in him that was crucified for thee: and a little before, no man can paſſe the ſea of this world, but being borne vp with the Croſſe of Chriſt.

Tractat.2. in Ioann.

Here *Auguſtine* maketh no reckoning of the wood of the Croſſe, which was eaſier to be had in his dayes, then euer ſince, but aſcribed all to faith and beliefe in Chriſt crucified.

Gelaſius decret. de Apocryphis, writeth thus, *Scriptura de inuentione crucis dominicæ, nouellæ quadam relationes ſunt, & alia de inuentione capitis Iohannis Baptiſtæ, &c.* The writings of the inuention of the Croſſe are but new deuiſed reports, and of the inuention of *Iohn Baptiſts* head: and therefore he giueth Chriſtians warning to take heede how they reade them, &c. This is the iudgement of a Biſhop of Rome, as touching the finding out of the Croſſe, which hee iudgeth to be a fabulous report: this decree *Gratian* hath remembred, *part.1.15.cap.3.*

The teſtimonie of Maſter *Hawkes* holy Martyr is ſingular: If the Croſſe were of ſuch profit vnto vs, as you ſay, why did not Chriſts diſciples take it vp and ſet it on a pole, and carrie it in proceſſion, with (*ſalue feſta dies?*) *Chadſey*: It was taken vp. *Hawkes*: Who tooke it vp? *Helene*, as you ſay, for ſhe ſent a piece of it to a place of Religion, where I was with the viſitors, when that houſe was ſuppreſſed, and the piece of the holy Croſſe (which they had in ſuch eſtimation) being called for, it was found to be but a piece of a lath, couered ouer with copper, and double gilt, as though it had beene cleane gold: *Fox.*p.1589.col.2. Were they not well occupied now, that thus deluded the people, giuing them ſuch Croſſes to be worſhipped?

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To admit that narration of the inuention of the Croſſe by *Helena Conſtantines* mother. 1. It was not their meaning to haue it adored: *Socrates* writeth, that *Helena* did keepe part of it in a ſiluer ſheath or box at Ieruſalem, for a monument for them that were deſirous to ſee it: and ſent the other part to *Conſtantine*, who put it within his owne *ſtatua*, or image at Conſtantinople: his intent was not to haue it worſhipped, vnleſſe his image ſhould be adored withall, which groſſe idolatrie he was farre from: And it may ſeeme alſo probable, that the parcels of the Croſſe, was not ſo carefully kept at Ieruſalem, which *Helena* left there: for then *Theodoſius* the younger needed not to haue ſent a golden Croſſe to haue beene ſet vp in mount Caluarie in ſtead thereof, if it be true, that *Nicephorus* writeth. And what reuerence they would haue yeelded to the Croſſe, whereon Chriſt ſuffered, may bee gathered out of Damaſcene, who would haue the ſpeare, nailes, the caue, the ſepulchre, the maunger, the place it ſelfe Golgotha, and all things, that touched Chriſts bodie, to bee adored, as well as the wood of the Croſſe: but I hope no man is ſo abſurd, to thinke, that the ſcourge, the hammer, the chaines, the cordes, and other inſtruments of Chriſts death, are to be adored: then adore alſo the villaines and hangmen, which ſcourged him, and nailed him to the Croſſe.

Lib.1.c.17.

Nicephor.lib. 14.c.9.

πάντα τὰ τῷ Θεῷ ἀνακείμενα. lib.4. de fid.c.12.

2. *Helena* the Regent of Æthiopia, during the minoritie of *Dauid* the Emperour, writeth vnto *Emmanuell* King of Portugall, that ſhee had ſent him a piece of the wood of the Croſſe, whereon

Damianus a Goes de morib. Æthiop.

Chriſt hanged, which was ſent her from Ieruſalem, whereof ſhe had made two Croſſes, one ſhe ſent him, the other ſhee kept: the wood thereof was blacke, &c. whether this were a part of the Croſſe, whereon Chriſt ſuffered, is not the queſtion, (it is more like it was not) but howſoeuer the Aethiopians would not adore it: for their manner is to adore no images, as is ſhewed in the former queſtion the laſt part, and ſo neither the image or ſigne of the Croſſe.

3 Confeſſion of Bohemia, c. 17, *It is by no meanes to be ſuffered, that the honour of the Lamb Chriſt our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Prieſthood of his nature, ſhould be transferred to them, &c.* That is, to Saints, and by the ſame reaſon, that worſhip is not due to the Croſſe, which belongeth onely to Chriſt.

Annot. in Mat. 23. dedicated to Leo the 10.

4 *Eraſmus* ſaith, *Fragmentula ligni crucis tam multa, vt ſi in aceruum redigant, vix vna nauis oneraria vehat:* The fragments of the wood of the Croſſe are ſo many, that if they were gathered to one heape, a ſhip of burden would ſcarce carrie them. The wood of the Croſſe then being forged in ſo many places, how can worſhip be yeelded vnto it, without great idolatrie?

THE SECOND ARTICLE, OF THE Image of the Croſſe or Crucifixe.

The Papiſts.

48. Error.

THe Image of Chriſt vpon the Croſſe, whether painted, carued, or grauen, we ſee is had in great honour amongſt our aduerſaries: They kneele downe before their Crucifixe, weare it in their boſomes next to their heart, carrie it in their iourneyes, ſet it vp to be adored in their Churches.

Argum. 1. As adoration was done vnto God in old time, at and before the Arke and Tabernacle; ſo it may be done now, at, or before a Crucifixe, relique, image, *Rhemiſt. annot. Heb.* 11. *ſect.* 9.

Anſw. 1. It is not all one to worſhip God at or before a thing, as to worſhip and adore the thing: the Iſraelites worſhipped God, in, at or before the Tabernacle; yet did they not worſhip the Tabernacle, as you doe the Crucifixe.

2 They might worſhip God before the Arke, becauſe they were commanded ſo to doe: but it is not lawfull to fall downe before a Crucifixe, becauſe all ſuch Images are flatly in the ſecond commandement forbidden.

Argum. 2. The ſigne of the Croſſe appeared to *Conſtantine* in the ayre, he cauſed the Croſſe to be caried before him as an Enſigne in battaile: When the Iewes had leaue of *Iulian* to build the Temple, there were Croſſes ſeene euery where in their garments, and many ſuch apparitions haue there beene of the Croſſe: *Ergo*, it is to be honoured and worſhipped, *Bellarm. cap.* 28.

Anſw. 1. What if *Conſtantine* cauſed the Croſſe to be carried before him, ſtamped it in his coyne, ſet vp his picture with the Croſſe in his hand? all this we grant was done, and may be done againe: It was but a ciuill, no religious vſe of the Croſſe: He worſhipped it not, vnleſſe you will ſay, he ſet vp his owne Image with the Croſſe in his hand to be worſhipped.

2 As for the apparitions of the Croſſe (though we thinke many of them to be forged) yet we denie not, but that the Lord hath, and may yet ſhew, what ſignes and tokens it pleaſeth him in the heauen, and the earth: yet it followeth not, that the ſigne of the Croſſe ſhould therefore be worſhipped, becauſe it was ſhewed to *Conſtantine*, no more then other ſignes and ſtrange ſights, that many times appeare in the ayre.

For the other apparition of Croſſes in the Iewes garments, we will requite it with another, and yet you ſhall gaine nothing by it. *Anno* 1505. vnder the raigne of the Emperour *Maximilian*, there appeared diuers tokens of bloodie Croſſes, the nayles, the ſpunge, the ſpeare, and other ſignes of Chriſts paſſion, in the garments of men and women, yea in their rockes, while they were a ſpinning, reported by *Francis Mirandula, Carion, Functius, Melancton, Flaccius*: But the Popiſh Chronologers make no mention of it, as *Chriſtianus Maſſeus*, and others of that profeſſion. As the Croſſes in the Iewes garments, that went about to eſtabliſh their ceremonies againe, did ſhew, that doe what they could, the Goſpell, that is, the preaching of his Croſſe, ſhould take place, as it did: ſo theſe ſignes in Germanie did portend, that the Goſpell in Germany ſhould be preached, though the Papiſts ſtriued neuer ſo much againſt it. But it is a farre fetcht concluſion to inferre hereupon, that the ſigne or Image of the Croſſe is to be adored.

The Proteſtants.

THe image of the Croſſe of Chriſt, is neither to be painted, carued, grauen, for any religious vſe, not to be adored or worſhipped: but men ſo doing do fall into the grieuous and high offence and ſinne of Idolatrie. And yet we grant, that the ſigne of the Croſſe is not to be deſpiſed, ſcorned or contemned: and therefore it was enacted by *Theodoſ.* that whoſoeuer did picture the Croſſe vpon the ground, or pauement, that is, in contempt of it, ſhould be grieuouſly puniſhed, *Cod. lib.* 1. *tit.* 11. *leg.* 1. The like is decreed *Trull. Synod. can.* 73. Likewiſe *Honorius* made a law, that the Iewes ſhould not burne the ſigne or picture of the Croſſe, *lib.* 1. *tit.* 12. *leg.* 10. but it followeth not, the ſigne of the Croſſe muſt not be deſpiſed, or contemned, therefore it is to bee worſhipped: for though the image of the Prince be not of the ſubiects to be worſhipped, yet there is no good ſubiect, that will rend it in pieces, or deface it: wherefore that the ſigne of the Croſſe is not to be adored, thus it may appeare.

*Argum.*1. The Scripture neuer calleth the Croſſe, whereon Chriſt ſuffered, the holy Croſſe, as the Papiſts doe, but rather curſed: for S. *Paul* proueth that Chriſt became accurſed for vs, becauſe he died vpon the Croſſe, according to the Scripture, *Curſed is euery one that hangeth on a tree.* How then is it now honoured, which was then accurſed? And if all Croſſes are worthie honour, becauſe of Chriſt his Croſſe, then why not all nayles, and ſpeares? for with them hee was pierced; all thornes alſo, becauſe of his crowne of thornes: yea, and all horſe-mangers too, becauſe hee was laid in a Cribbe?

Bellarmine anſwereth, that we worſhip all Croſſes, becauſe they are all Images of Chriſts Croſſe: ſo are not all ſpeares, and thornes, &c. *cap.*30.

Contra. As there were other ſpeares and thornes, &c. then thoſe wherewith Chriſt was crucified; ſo were there alſo other Croſſes, then that, vpon the which hee ſuffered: for S. *Peter* and S. *Andrew* were crucified, and tormented vpon the Croſſe: and S. *Ambroſe* ſaith, *Aliæ cruces nihil mihi proſunt, ſola crux Chriſti mihi vtilis eſt, &c.* Other croſſes doe nothing profit me, only Chriſts Croſſe is profitable vnto me, *lib.6.in Luc.* Therefore all Croſſes are not images of Chriſts Croſſe: ſo then hee hath anſwered iuſt nothing.

*Argum.*2. They are vncertaine of what faſhion the Croſſe of Chriſt was, whether like the Greeke letter, τ. or this letter, x. or the Greeke TAV. T. or of this faſhion, †. or of this, ✱. which is the vſuall forme of their Croſſes: how then dare they worſhip that which they know not, and are vncertaine of?

3 All thoſe reaſons which wee brought before againſt the worſhipping of Images, *part.*1.*huius quaſt.articul.*3. may be vrged againſt the adoration of Crucifixes. In Pſal.118. Concion.26.

Auguſtine thus writeth, *Hanc intuentes ſalutiferam crucem, omne calumniantium ſuperborum virus expellimus:* By beholding this helpfull, or healthfull croſſe, we are able to auoid the poyſon of all proud venemous cauillers. He ſpeaketh not of any Crucifix that they had in ſight, but of the fruitfull meditation of the paſſion of Chriſt: as he ſaith a little before, *Dum vigilantiſſima & diligentiſſima pietate Chriſtus crucifixus attenditur:* When with diligent and watchfull and godly attention we conſider Chriſt crucified. Loe, this was *Auguſtines* Crucifixe, to meditate vpon the death of Chriſt.

Though the picture of Chriſt crucified haue been vſed of ancient time, yet was it not then adored, but put onely to a ciuill vſe, to call to remembrance the ſtorie of Chriſts paſſion. *Concil. Nicen.*2. *action.*2. *Tharaſius* the Preſident ſaith thus, *Epiſtol. ad Antiochen. Epiſcop. Agnus, qui peccata mundi ſuſtulit iuxta humanam effigiem configuratus erigitur, &c.* The Lambe of God, which taketh away the ſinnes of the world, is figured in his humanitie, that wee may be drawne to the memorie of his incarnation, and may be lead as by the hand, to thinke of his moſt holeſome death and paſſion.

*Action*4. of the ſame Councell, *Germanus* writeth thus, *Epiſtol. ad Thomam Epiſcop. Claudiopol. Apud Chriſtianos ſanctorum virorum imagines nihil aliud ſunt, quam fortitudinis eorum delineatio, &c.* Among Chriſtians the pictures of holy men are to no end elſe, but to deſcribe their fortitude and excellent vertue, and to admoniſh vs to glorifie and praiſe God for them. *Quæ hiſtorica narratio per auditum docet, ea tacens pictura per imitationem oſtendit:* That which in hiſtorie is taught by hearing, in picture is ſhewed by imitation, &c. Here is no mention made of any worſhipping of Images, Croſſes, or Crucifixes: but the vſe of pictures only is to bring the hiſtorie to remembrance.

We haue alſo the ſeale of Martyrs: *Thomas Man* condemned for that he ſaid he would not beleeue in the Crucifixe, neither worſhip it, pag.815.col,2.artic.7. *Franciſcus San Romanus* martyred at Burges in Spaine, *anno* 1540. for refuſing to doe homage to a wooden Croſſe, ſaying, it was not the manner of Chriſtians to worſhip wood, pag.930. Pag.746.1.89.

1 We haue ſeene the ancient iudgement and practiſe of the Greeke Church, out of the 2. Nicene Councell.

2 The Aethiopians to this day will not haue Ieſus Chriſt painted, as he was crucified, ſaying, that no man is worthie to ſee him in that paſſion. Aluares deſcrip. Æthiop. cap.vltim.

3 Wittemberg, confeſſ.35. they condemne the carrying about of banners and croſſes, to ſignifie the victorie of Chriſt vpon the Croſſe. Harm.ſect.17. pag.538.

4 *Gregorie* allowed images only for repreſentation, and hiſtoricall inſtruction: *Aliud eſt picturam adorare, aliud per picturæ hiſtoriam quid ſit adorandum addiſcere, &c.* It is one thing to adore a picture, another by an hiſtoricall picture to learne what is to be adored. Lib.9.epiſt.9.

THE THIRD ARTICLE, OF THE SIGNE OF THE Croſſe in the forehead, or made ouer any thing with the hand.

The Papiſts.

THey ſay, it is an holy and venerable ſigne, and meete to be vſed, to croſſe the forehead, and other parts, to bleſſe themſelues and their meates with croſſing and ſuch like, *Rhemiſt.* 49.Error.

*Argum.*1. *Iacob* croſſed his hands when he bleſſed his ſonnes, Gen.48.14. it is like our Sauiour did lift vp his hands in the forme of the croſſe, when he bleſſed. It is a conuenient memoriall of the death of Chriſt: and therefore to be vſed, *Rhemiſt.annot.Luk.*24.*ſect.*5. The Doway tranſlators vrge alſo the croſſing of *Iacobs* hands vpon that place, pag.146.

*Anſw.*1. *Iacob* laid his hands after that forme, becauſe of the preſent occaſion: for the younger ſonne that ſhould be the greater, was placed at his left hand, and the elder at the right.

2 Seeing the Scripture expreſſeth not in what manner Chriſt lifted vp his hands, it is great preſumption for you to ſay, it was done in the ſimilitude of the Croſſe.

3 How can it be a conuenient memoriall of Chriſts death, being neither ordained of Chriſt, nor taught by his Apoſtles ſo to be?

Epheſ.9.4.

*Argum.*2. Ezech.9.4. The Angell is commanded to ſigne with *Tau*, the foreheads of thoſe which mourned, &c. this, ſaith *Bellarmine*, was none other then the ſigne of the Croſſe, cap. 29.

Anſw. Firſt, though the word *Tau*, there vſed, be the name of an Hebrew letter, yet it ſignifieth a ſigne, and is ſo tranſlated by the Septuagint, σημεῖον, giue them, or marke them with a ſigne in their foreheads. Secondly, the Hebrew *Tau*, hath this forme ת, though in the Greeke language it hath another faſhion, yet this figure hath no affinitie with the ſigne of the Croſſe: wherefore they haue gained nothing, though it be granted, that they were marked with *Tau*. Thirdly, this ſigne, which the Angell maketh, none but the godly receiue, and they are all deliuered from deſtruction: but many a wicked and reprobate man is marked with the ſigne of the Croſſe: *Ergo*, this was no ſuch ſigne.

Apoc 7.3.

*Argum.*3. Apocal.7.3. Hurt not the earth, till wee haue ſealed the ſeruants of God in their forehead: This is the ſigne of the Croſſe, *Rhemiſt ibid. Bellarm. cap.* 29.

Anſw. It is the ſigne proper to Gods elect, and therefore not the ſigne of the Croſſe, which many reprobates haue receiued. Let them heare their owne expoſitors; *Bruno, in* 2. *ad Timoth.* 2. thus writeth, *Deum ſuos conſignare, &c.* That as a Captaine giueth his ſouldiers ſome ſigne, whereby they are knowne: ſo God giueth his a ſigne, which the diuell ſeeing, leaueth them, as not appertaining to him; *Hoc ſignum eſſe diuinam electionem, &c.* This ſigne is the diuine election: and *Anſelme* vpon theſe words 2. Timoth. 2. *God knoweth who are his: Hoc cordi ſuo bonus impreſſum ſignum*: let a man print this ſigne in his heart, and ſay to himſelfe, what doth it profit me, to ſeeme outwardly iuſt, and bee inwardly wicked? And then he further ſaith, *Talis cogitatio eſt diuini ſigilli impreſſio*: Such a cogitation is an impreſſion of this ſigne: And this is the ſigne which the elect are marked with.

Our Doway countrimen come in here alſo with their verdict: *Is not the forme of the croſſe as conuenient a ſigne to put Chriſtians in minde, how our Sauiour redeemed vs, as thoſe ſtones were to the Iewes, how God brought their fathers out of Iordan. Annot. in Ioſua.* 4.6.

*Anſw.*1. Thoſe ſtones were ſet vp by Gods ſpeciall commandement: the like warrant cannot be ſhewed for the ſigne of the Croſſe. 2. Thoſe ſtones were vſed only for a remembrance of that benefit, and Croſſes alſo may haue a ciuill vſe, to be ſet vp in ſtreamers and banners, and ſuch like: but what is this to the adoration of the Croſſe, and putting of confidence in the externall ſigne?

The Proteſtants.

Though wee finde that the ſigne of the Croſſe hath been of ancient time vſed in Baptiſme, and is now in ſome reformed Churches without popiſh ſuperſtition: yet this ridiculous and ſuperſtitious abuſe of the ſigne of the Croſſe, which is common and vſuall among the Papiſts, to croſſe themſelues, their foreheads, their eyes, mouth, lippes, to croſſe themſelues going forth, and returning home, thinking thereby to be ſufficiently ſhended and preſerued from euill, wee doe vtterly condemne, and haue worthily aboliſhed.

1.Cor.1.17.
Philip.3.18.
Galath.6.14.
Coloſſ.3.8.

*Argum.*1. This cuſtome of croſſing hath no warrant from Scripture, neither was practiſed by the Apoſtles. Yet S. *Paul* ſpeaketh of diuers croſſes, as hee calleth the fruite and efficacie of Chriſts death the croſſe of Chriſt. Alſo the croſſe is taken for the Goſpell which is the preaching of the Croſſe, *enemies to the croſſe of Chriſt*, that is, his Goſpell. The Croſſe is alſo taken for the affliction that followeth the Goſpell: *I reioyce in the croſſe of Chriſt*. But of any ſuch ſigne of the croſſe to be made, the Apoſtle no where ſpeaketh: wherefore hauing no warrant in the word, it is a tradition of men, and therefore not after Chriſt. This is alſo confeſſed in their owne Canons, that this vſe of ſigning with the Croſſe hath no warrant in the word: *Decret. p.*1. *diſtinct.* 11. *c.*5. *Quæ Scriptura ſalutiferæ crucis ſignaculo, &c.* What Scripture doth teach vs to ſigne with the moſt holeſome ſigne of the Croſſe, &c.

*Cod. lib.*9. *tit.*47. *leg.*17. *Conſtant. Nemo eſt ſignandus in fronte, nemo in facie ſcribatur*: No man muſt be ſigned in the forehead, or marked in the face. But it will be here replied, that this law ſpeaketh againſt the marking and marring of their faces, that were puniſhed and condemned to the mettall mines. *Anſw.* I grant it is ſo: but if there were ſuch vertue in the ſigne of the Croſſe, why might not a brand of the Croſſe in the forehead be as ſafe a defence, as the making of a croſſe with a finger? but this law ſpeaketh againſt all ſuch ſigning and marking of the forehead, with what markes ſoeuer.

Valentinus the Heretike was the firſt that made any great account of it, *Irenæus lib.*1. *cap.*1. therefore not to be vſed amongſt Chriſtians. *Nos ab alienis noſtræ fidei demonſtrationes non recipimus*: We therefore will not borrow demonſtrations of our faith from ſtrangers and aliens, *Nicen.*2. *action.*5. ſuch as Heretikes are.

Matth.23.5.
*Numb.15.31
Deut.c.6,v.8.
In Iohn. tract.43.

*Argum.*2. Matth.23.5. Chriſt reprooueth the Phariſies for their phylacteries, that is, certaine writings of the law in parchment, which they bound to their foreheads, and for their broad fringes, which were notwithſtanding commanded by the *law. If our Sauiour reprooued them for abuſing the things rightly inſtituted at the firſt: much more worthie of blame is the ſuperſtition of Chriſtians that hath no ground nor warrant at all.

Auguſtine ſaith, *Chriſtus elegit, vt in cruce penderet, vt ipſam crucem in cordibus fidelium figeret*: Chriſt made choiſe of that kinde of death to hang vpon the Croſſe, that his Croſſe might be fixed in faithfull mens hearts: he ſaith not *in frontibus*, in the forehead, though in ſome editions that word be foiſted into the text, but *in cordibus*, in their hearts: and this to be the true reading, appeareth by the words following, *vt dicat Chriſtianus, &c.* that a Chriſtian may ſay, *farre be it from me to glorie but in the croſſe of our Lord Ieſus*: but this he doth which hath the croſſe of Chriſt fixed in his heart, not in his forehead.

1 The Muſcouites which follow the Greeke Church doe much differ herein from the Latines: for as they abhorre all images though of the Crucifixe, being of their making: ſo alſo they vſe to croſſe themſelues after another manner: *in formam crucis punctis tangunt, &c.* they touch their forehead, then their breaſt, on the right ſide and on the left, with points, pricks or dottes in the forme of a croſſe, and whoſoeuer ſigneth himſelfe otherwiſe with the croſſe, they count him an heretike. Thus variable are theſe ſuperſtitious croſſe-makers, in their fancies and toyes. Sacran.Elucid. cap.2.& 7. Guagnin.de relig Muſcou.

2 *Dauid* Emperour of Aethiopia, thus writeth to *Emmanuel* King of Portugall: I took great pleaſure, *cum pectora nuntiorum veſtrorum crucibus inſignita conſpicerem, &c.* when I ſaw the breaſts of your meſſengers ſigned with the croſſe, and afterward found by queſtioning with them that they held the Chriſtian faith, &c. This was but a ciuill vſe of the croſſe, which ſouldiers and trauellers may take vp to be diſcerned by, as the place and time may require. Damianus de morib.Æthiop.

3 The reformed Churches ſay, *that vertue and efficacie is not to be tied to any creature at all, but is to be diſpenſed by the free fauour of God.* Heluetia former confeſſ.artic.15. And againe, artic.10. *Our truſt ought not to reſt in outward ſignes*: They ſpeake of the ſacramentall ſignes, much leſſe to be aſcribed to the ſigne of the croſſe, which is no ſacrament. Harm.ſect.11. pag.347.

See the Decrees, *Anſelme* and *Bruno* alleaged before.

THE FOVRTH ARTICLE, OF THE POWER and efficacie of the Croſſe.

The Papiſts.

THe ſigne of the Croſſe (ſay they) hath two notable and powerfull effects: one is to driue away diuels and euill ſpirits, to heale and cure diſeaſes: the other is to ſanctifie and bleſſe creatures, as our meates and drinkes, which is done by the ſigne of the Croſſe, *Rhemiſt. 1.Tim.4. ſect.12.13. Bellarm.cap.30.* 50.Error.

*Argum.*1. That the ſigne of the Croſſe, euen *ex opere operato*, as *Bellarmine* ſaith, by the very act, and making of the ſigne, yea by a Iew, Infidell or Pagan, hath power to driue away the diuell, they would thus proue it: *Dauid* by his Harpe droue away the euill ſpirit from *Saul*: the Angell did the like with the fiſhes liuer, in the ſtorie of *Tobie*: *Rhemiſt. ibid.*

Anſw. Firſt, wee muſt haue better Scriptures then Apocryphall ſtories to build our faith vpon: The good Angels of God haue power from God to driue away euill ſpirits, though they vſe no externall ſignes: yet it followeth not, that euery man may doe that which is granted to the Angels, though we ſhould admit the ſtorie. Secondly, *Dauid* not ſo much by the ſound of his Harpe refreſhed *Saul*, as by his godly ſongs and muſicke chaſed away the ſpirit: neither did the euill ſpirit depart from him, but hee for the while found ſome eaſe; his phantaſticall and melancholy fits which Satan wrought vpon, being by his pleaſant harmonie ſomewhat alaied. This alſo your owne gloſſe confeſſeth, *Decr. p.2.cauſ.33.diſtinct.1.cap.60. Saul non poterat, &c. Saul* could not returne to his right minde, *Niſi coram eo Dauid pſalleret*: vnleſſe *Dauid* did ſing before him: It was not then the ſound, but the ſong that helped *Saul*. Thirdly, all this being granted, yet haue they not proued by theſe examples, that Pagans and Infidels, by the ſigne of the Croſſe, may chaſe away euill ſpirits.

*Argum.*2. That things are hallowed and bleſſed by the ſigne of the Croſſe, they alſo proue it, becauſe the Croſſe being an holy ſigne in it ſelfe, doth communicate holines vnto the things ſigned with the Croſſe. *Bellarm.cap.30.* 51.Error.

Anſw. Firſt, wee deny the ſigne of the Croſſe, as they vſe it, to be an holy, but rather a ſuperſtitious and deceiueable ceremonie. Secondly, though it were holy, yet being abuſed, it cannot transferre any holines to other things: for in the law the ſacrifices of the wicked, though they lay vpon the Altar, were not thereby ſanctified, but were an abomination, being not offered in a right faith. Nay there is no outward ceremonie ſo holy, as that it can impart the holines to another thing; as it is ſhewed Hagg.2.13. Though a man did beare holy fleſh in the skirt of his garmēt, yet was it not thereby holy.

The Proteſtants.

FIrſt, it is a deceitfull toy that they beare the people in hand: the diuell at the ſigne of the Croſſe will flie away: For the weapons of our warfare (ſaith S. *Paul*) are not carnall, but the ſigne of the Croſſe is an externall and carnall, no ſpirituall weapon: and therefore preuaileth not againſt ſpirituall powers. The diuell would not giue place when *Ieſus* and *Paul* were named, much leſſe at the ſigne of the Croſſe. 2.Cor.10.4. Act.19.15.

Auguſtine ſaith: *Signum Chriſti expellit exterminatorem, ſi cor noſtrum recipiat ſaluatorem;* The ſigne of Chriſt doth expell the deſtroyer, when our heart receiueth our Sauiour: *Tractat.in Iohan.*50. So it is not the ſigne in the forehead, but the faith of the heart, that maketh Satan afraid: if ſometime he auoid when men ſigne themſelues, he is diſpoſed to play with them, that he may deceiue them more ſtrongly.

1.Tim.4.5. Secondly, wee know no ſuch meanes to ſanctifie creatures by: They are bleſſed and ſanctified for our vſes (as S.*Paul* ſaith) by the word and prayer, 1.Tim.4. Prayer therefore without warrant of the word is but preſumption. The Greeke *Scholia*, by the Word, vnderſtand *ſermonem, qui eſt in gratiarum actione*, the thankeſgiuing vſed before meate, and by prayer, *Fidelium precem*, the requeſts of the faithfull, whereby meates are ſanctified: Here is no mention at all of the Croſſe. They therefore hauing no word for their ſuperſtitious croſſings, inuocations, incantations, popiſh bleſſings, doe deceiue themſelues and others, in thinking that the creatures in ſuch order are ſanctified vnto them.

Nicen.2.action.6.tom.3. this reaſon was vſed againſt Images, and it may very well ſerue alſo againſt the ſigne of the Croſſe: *Neque precationem vllam, qua ſanctificari poſſet, imago habet, ſed manet communis & inhonorata vt pictor eam abſoluit:* An image hath no forme of prayer appointed, whereby it ſhould be ſanctified, but remaineth prophane and vnholy, as it commeth from the workemans hand, &c. ſo may we ſay of the ſigne of the Croſſe, that it cannot ſanctifie, vnleſſe it be firſt ſanctified it ſelfe; it cannot be ſanctified without prayer of faith, and faith is built vpon the word: ſuch ſanctification by prayer, the ſigne of the Croſſe hath none. *Ergo.*

Concil. Laodicen.can.32. Non oportet hæreticorum benedictiones accipere, quia maledictiones magis ſunt, quam benedictiones: We muſt not receiue the bleſſings of heretikes, becauſe they are curſes rather then bleſſings: yet *Bellarmine* ſaith, there is vertue in the ſigne of the Croſſe made by a Iew, Pagan, Infidell, or whoſoeuer: but this Councell ſaith, that the benedictions of ſuch are maledictions.

Wherefore we doubt not to conclude, that the ſigne of the Croſſe, as it is vſed by Papiſts, is a ſuperſtitious and idolatrous ſigne; and that as one *Robert Cooper* confeſſor of the truth ſometime ſaid, the bleſſing with a ſhooe ſole is as good as a Popiſh Biſhops bleſſing done no otherwiſe, then by croſſing, *Fox* pag.1043.col.2.

We confeſſe, when Paganiſme and heathen ſuperſtition yet preuailed in the world, and many both Iewes and Gentiles oppoſed themſelues to the croſſe of Chriſt, that the Lord might and did ſhew ſome extraordinarie ſignes that way.

Euſeb.lib.1.de vit.Conſtantin. 1 As for the conuerſion of *Conſtantine* and his further confirmation when he was to fight againſt *Maxentius*, after earneſt prayer made vnto God, whom his father *Conſtantius* worſhipped, *Euſebius* ſaith that he ſaw the ſigne of the Croſſe in the ayre, with theſe words appearing, *In hoc ſigno vinces:* Thou ſhalt ouercome in this ſigne. Likewiſe it ſometime is ſaid to haue appeared, as a prediction of the ouerthrow of the enemies of the Croſſe, as *Gallus Conſtantius* aſſociate in the Empire, ſaw a bright ſhining Croſſe in the ayre, which appeared to be in length fifteene furlongs, at what time he went to Antioch in the ſeuenteenth yeere of *Conſtantius* reigne, when hee ſuppreſſed the Iewes, that made rebellion, and ſlew of them many thouſands. (Sozomen.lib.4 cap.5.) Likewiſe, ſometime it appeared for the confuſion of the enemies of the Croſſe, as *Iulian* the Apoſtata looking into the intrals of beaſts, after the manner of the Gentiles, to know what ſhould become of the Chriſtian religion, ſaw the ſigne of a Croſſe compaſſed about with a crowne: which the Maſter of his Diuinations did interprete to ſignifie, that the Chriſtian religion ſhould be driuen to a great ſtraight, as the Croſſe was encloſed with a circle: but the other Diuiners gaue their opinion, that the crowne ſignified victorie, and the circle being without beginning and end, the perpetuitie and continuance of the Goſpell. (Sozomen. lib.5.c.2.) But all this while, wee ſee no vertue or power aſcribed to the ſigne of the Croſſe it ſelfe.

2 And in the Africane Church, the Chriſtians to be diſcerned from the Pagans would make the ſigne of the Croſſe in their doores and windowes, as they did in Alexandria, in ſtead of the reliques and markes of *Serapian* their Idols of Gentiliſme: (Ruffin.lib.2. cap.17.) yet herein they aſcribed no vertue to the ſigne: it was but a cognizance and marke of difference to diſtinguiſh betweene the Chriſtians and Paganes. And if the Aethiopike Church at this day, did aſcribe ſuch vertue to the Croſſe, they would not wrap vp ſuch monuments in corners, nor forbeare making the ſigne of the Crucifixe, as they doe. (Aluares de ſcrip.Æthiop. cap.vltim.)

Harm.ſect.16. pag.504. 3 Wittemberg, artic.29. *As touching that which S.Paul ſaith, (The creatures are ſanctified by the word of God and prayer) he meaneth not, that creatures, as fleſh, ſalt, hearbes be coniured, that Satan by the vſe of them may be driuen away, but that all creatures are by the word of God appointed to their outward vſe which then ſerue for our good, when wee vſe them well by faith, and praying vnto God, &c.* Here then is no coniuring or hallowing by the ſigne of the Croſſe, as the Rhemiſts before inferred out of this place.

Alphonſ.lib.3. hæreſ.tit.baptiſm. 4 *Claudius* the Biſhop *Taurinenſ.* did hold, that it was no baptiſme vnleſſe the ſigne of the Croſſe were made in the forehead of the partie baptized: but *Alphonſus de Caſtro* ſaith, it is *manifeſtus error*, a manifeſt error: and he giueth this reaſon, becauſe it is certaine, that Chriſt, when he inſtituted baptiſme, *nunquam de ſigno crucis meminiſſe*, did neuer thinke of the Croſſe, &c. But if there were ſuch vertue in the Croſſe, baptiſme ſhould be weakned by the want of it.

AN APPENDIXE CONCERNING THE name of Ieſus.

The Papiſts.

51. Error.

THe name of Ieſus (they ſay) ought to bee worſhipped by capping and kneeling thereunto, by wearing it in their caps, and ſetting it vp in ſolemne places: alleaging for their purpoſe that of S. *Paul*, that at the name of Ieſus all things ſhall bow. Yea, they ſay, that Proteſtants by aboliſhing the name and image of Chriſt, doe make a way for Antichriſt, *Rhemiſt. annot. Philip.2. ſect.2. Apocal.*13.17.

Phil.2.10.

The Proteſtants.

1. THe bowing at the name of Ieſus, as it is vſed in Poperie, to bend the knee at the ſound thereof, is not commanded in this place: which ſheweth eſpecially the ſubiection of all creatures, of Turkes, Iewes, Infidels, yea of the diuells themſelues to the power and iudgement of Chriſt. Secondly, Proteſtants haue onely taken away the ſuperſtitious abuſe of the name of Ieſus. Thirdly, the kneeling at the name of Ieſus is ſuperſtitiouſly abuſed in poperie: for the people ſtoop onely at the ſound, not vnderſtanding what is read, and ſo make an Idoll of the letters and ſillables, adoring and worſhipping the verie name when they heare or ſee it: And againe, in ſitting and not vailing at the name of Chriſt, Immanuel, God the Father, the Sonne, and the holy Ghoſt, and bowing only at the name of Ieſus, *Fulk. ibid.* Fourthly, due reuerence may be vſed to our Sauiour without any ſuch ceremony of capping or kneeling, *Fulk.* Neither doe wee binde any of neceſſitie to vſe this reuerence to the name of Ieſus, as the Papiſts do, which thinke that Chriſt cannot otherwiſe be honoured: neither doe we iudge and condemne thoſe that doe vſe it, beeing free from ſuperſtition, and grounded in knowledge, & carefull not to giue offence: for ſuperſtitious and offenſiue ignorance is not in any caſe to be defended. Fifthly, this outward reuerence to the name of Ieſus was firſt taken vp amongſt Chriſtians, becauſe of all other names it was moſt derided and ſcorned of the Pagans and Iewes: and therefore they did the more honour it. But now there is greater danger of popiſh ſuperſtition in abuſing holy things, then of prophane Paganiſme in vtterly contemning them: and therefore there is not ſuch neceſſarie and iuſt occaſion of vſing this externall geſture now, as was in former times: It was not vſed of neceſſity then, much leſſe now.

*Synod. Moguntin.c.*59. it was thus decreed: *Pari religione ad nomen ſaluatoris noſtri D. Ieſu Chriſti, ſimiliter ad Euangelium, &c.* Let men with like deuotion at the name of our Lord and Sauiour Ieſus Chriſt, as likewiſe at the Goſpell, the *Magnificat, Benedictus, Nunc dimittis, Gloria in excelſis, Gloria patri*, and other parts of the diuine ſeruice, ſo compoſe themſelues by bowing the knee, vncouering the head, and the like geſture of the whole body, as they may ſeeme to haue their mind occupied in thoſe things that are done, &c. I note out of this decree three things; firſt, that they ſhould bow at the name of Chriſt, as well as when Ieſus is named. Secondly, that the like reuerence ſhould be vſed when as other Pſalms are ſung, and when mention is made of the Father, and the holy Ghoſt, as in the *Gloria patri.* Thirdly, that this geſture ſhould not bee done in reuerence to names, words, or ſillables ſo pronounced, but onely to declare our attention. Thus then wee ſee that this ſuperſtitious cuſtome in bowing to the name of Ieſus onely, is contrary euen to their owne popiſh Canons and decrees. The like thing alſo was decreed *Synod. Auguſtenſ.cap.*23.

To this effect alſo *Gregor.*10.*ſext. decretal. lib.*3.*tit.*23.*c.*3. *Quandocunque recolitur, &c.* Whenſoeuer that glorious name is rehearſed, *cordis genua flectant*, let them bow the knees of their heart, which at the leaſt let them teſtifie by the inclination of the head, &c. So then the reuerence of the heart is more requiſite, when Ieſus is named, then the geſture of the body.

It is not then the name it ſelfe, which conſiſteth of ſyllables, but the power of Ieſus, who is named, that is to bee bound vnto, & not the naming but the beleeuing in Ieſus, worketh ſuch wonders, *as* 1. *Euſebius* ſaith: *quis ignorat noſtræ eſſe conſuetudinis, ipſo Ieſu nomine puriſſimisq; precib. omniũ dæmonũ vexationem abigere, ipſius verbum et Doctrina nos inuiſibili poteſtatis genere potentiores effecit, &c.* Who knows not, that it is our cuſtome, by the very name of Ieſus, and our pure prayers to driue away the vexation of ſpirits: his word and doctrine hath made vs mighty by a ſpirituall kind of power.

Lib.3.demonſt Euang.16.7.

2. So *Origen* anſwereth *Celſus*, that Chriſtians did not cal out deuils, by enchanted verſes, *ſed precib, et ſine quadam adiuratione, nuncupato Ieſu nomine, &c.* But by prayers & naming Ieſus without any adiuration, &c. The vertue and power was in the word of God, and their prayers, not the pronouncing of the ſyllables of the name Ieſus: and that the place obiected *Phil.* 2.10. hath no ſuch meaning: *Origen* ſheweth giuing this interpretation of it: *Quæ genua ſpiritib. eſſe creduntur &c. flectere genua, ſubiecta eſſe cuncta, et cultui Dei obedire declarat, &c.* What knees haue ſpirits, to bow the knee then, ſignifieth, all things to be ſubiect, and obedient to the worſhip of God, &c.

Lib.1.cont. Celſum.

Philip.2.20.

Cõment. in c. 4 ad Roman. lib.9.

3. I will inſert the iudgement of learned *Pareus* of this point: *the bowing of the knee* and vncouering of the head at the naming of Ieſus: *ſi vt ritus indifferens præſtetur externa reuerentia, nemo improbat, ſi vt neceſſarius et cultus præceptus, ſuperſtitio eſt reprehenſibilis*, If this externall reuerence be vſed as an indifferent rite, no man miſliketh it, if as a neceſſary and commanded worſhip, it is a ſuperſtition worthy to bee reproued, &c. And he giueth this reaſon, becauſe this reuerence done to

Comment. ad Rom.14.v.11.

the comming of Ieſus, not of Chriſt, the ſonne of God, or any other name, which ſheweth that to the ſyllables and name, not to the perſon they yeeld this reuerence.

4. See for the Latine Church, their owne councells and decrees before produced.

THE SIXTH QVESTION CONCERNING Temples and Churches.

THis queſtion hath diuers parts: Firſt, of the forme and ſituation of Churches. Secondly, of the end and vſe of Churches. Thirdly, of their ornaments. Fourthly, of the dedication of Churches. Fifthly, of things hallowed and conſecrated for Churches.

THE FIRST PART OF THE SITVAtion of Churches.

The Papiſts.

52. Error. THe Churches and Temples of Chriſtians (ſay they) are moſt conueniently and haue beene of ancient time builded toward the Eaſt, *Bellarmine libro tertio, capite tertio, de ſanctis.*

Gen. 2. 8. *Argum.* 1. Paradiſe was built in the Eaſt, Gen. 2. 8. and therefore wee ought to pray that way, for deſire we haue to our countrie.

Anſ. Firſt, Paradiſe was then Eaſtward vnto *Moſes* and the Iſraelites beeing in the Wilderneſſe, when he wrote this ſtory: but it cannot be Eaſt to all Chriſtian nations: for Paradiſe being planted in Eden, which was part of Meſopotamia, muſt needs bee Weſt to the Perſians, South to the Scythians and Tartarians, North to the Ethyopians: wherefore this reaſon is not generall for all Churches in Chriſtian nations. Secondly, it skilleth not where that earthly Paradiſe is ſituate: our heauenly paradiſe is in heauen, which is euery where open to all true beleeuers.

Argum. 2. Wee looke for Chriſt to come in the Eaſt to iudgement, therefore wee pray toward the Eaſt: *As the lightning ſhineth from the Eaſt to the Weſt, ſo ſhall the comming of the ſonne of man be,* Therefore he ſhall appeare toward the Eaſt, *Bellarm. ibid.*

Matth. 27. 24. *Anſ.* Firſt, by that ſimilitude of the lightning, the ſuddennes of his appearing, not the place is declared. Secondly, it is great preſumption to define that which the Scripture hath not reuealed: Chriſts comming is onelie generallie ſet downe, he ſhall come in the clouds. And we ſhall be caught

Matth. 24. 30.
1. Theſ. 4. 17. vp in the clowds. There is no particular deſcription of the place.

The Proteſtants.

TO vs it is no matter, which way Churches are builded, we may turne our ſelues in prayer as well toward any one part of the heauens, as another: neither do we refuſe to pray in Churches builded toward the Eaſt. But that our Oratories & places of prayer ought rather to be builded that way, then any other; out of the Scripture it cannot bee proued, and wee hold it as a meere ſuperſtitious

1. Tim. 2. 8. opinion.

Argum. 1. S. *Paul* exhorteth men euery where to lift vp pure hands, He ſaith, in euery place, without exception, whether toward the Eaſt or the Weſt, or whereſoeuer.

Argum. 2. If any place were more dangerous then other to pray in, it is not ſo ſafe, and perhaps

Ezech. 8. 17.
Exod. 26. 27. more perillous to pray toward the Eaſt: for Idolaters were wont to turne them toward the Eaſt, and to worſhip the Sunne riſing. And for this cauſe, the holy place in the Tabernacle was toward the Weſt, Exod. 26. 27. And it was the cuſtome of the Iewes to pray Weſtward, leſt they ſhould be entiſed to worſhip the Sunne riſing in his ſtrength. And therefore the Ieſuite maketh but a bad argument: The Iewes prayed toward the Weſt: *Ergo*, Chriſtians muſt pray toward the Eaſt: nay, rather contrary, becauſe they turned their backe to the Eaſt, for feare of idolatry; Chriſtians if any place were to be regarded more then other, ought vpon the ſame ground alſo to follow the ſame cuſtome, for as much as all men by nature are prone to idolatry: and the reaſon of their ſo praying ſeemeth rather to bee morall, then ceremoniall. This I ſay not, as though I commended the Iewes ſuperſtitious praying toward the Weſt, but onely to ſhew that they haue better reaſon for their cuſtome, then our aduerſaries haue for their ſuperſtitious turning toward the Eaſt. But to chriſtiãs al places are alike.

Auguſtine ſaith, *Cum quis quærit orationem, collocat membra, ſicut ei occurrit:* If any man bee deſirous to pray, he doth place his body, as occaſion ſerueth: he ſaith not toward the Eaſt, or toward the Weſt, *ad Simplician. lib. 2. quæſt.* 4.

Concil. Conſtantinop. 6. cap. 7. Singulis diebus quiſque duabus vicibus oret, mane & veſpere, &c. Euerie day let euery man pray twice, morning and Euening: if he be in his iourney, or in the woods, or fields, whereſoeuer the morning and euening houre findeth him, ſo let him doe: knowing that God is euery were preſent, &c. If God be euery where preſent, then as well in the weſt, or any other part of Heauen, as in the Eaſt: therefore it skilleth not which way a man turneth himſelfe in prayer.

Walter Brute holy confeſſour hath ſealed this truth, who ſaith; It is the cuſtome of Necromancers to turne their face to the Eaſt, as to a place more apt for their prayers: As *Balaam* being hired to curſe the Iſraelites, when he could not accompliſh his purpoſe in one place, remoued to another, &c. *Fox* pag. 497. col. 2, It is not ſeemely therefore for Chriſtians in their prayers to imitate the ſuperſtitious manner of the Heathen, in preferring the Eaſt before the Weſt, or one place before another. Pag.458.1. 40.

Damaſcene alledgeth many reaſons for praying toward the Eaſt: becauſe Chriſt is called the day-ſpring, paradiſe was built toward the Eaſt: *Moſes* tabernacle had the vaile hanging toward the Eaſt: *Iuda* as the more honourable tribe, was placed in the Eaſt ſide, Chriſt vpon the Croſſe looked toward the Weſt, and we therefore ſhould looke toward him eaſtward, hee ſhall returne in the Eaſt to iudgement: theſe ſleight reaſons *Damaſcene* vſeth: but he in the ſame place ſaith: *antiquam patriam requirentes,&c.* we ſeeking our ancient country (he meaneth Paradiſe, which was in the Eaſt) doe ſigh toward it, worſhipping God, &c. but our paradiſe is not now in earth, it is in heauen which is neither eaſt nor weſt, and therefore to heauen muſt we looke vp: Againe he ſaith, wee doe worſhip, [illegible] *ſuſpirantes*, ſighing toward Chriſt, &c. but Chriſt is not hanging now vpon the croſſe toward the Eaſt, but he is in heauen, thither we muſt turne our ſelues. And after he had heaped vp all his reaſons, he concludeth that this is an *vnwritten tradition* of the Apoſtles.

Damaſcene. lib. 4. de fid. c.13.

2. *Athanaſius* writeth that the Iewes at Berytum being conuerted to the Chriſtian faith did conſecrate a great ſynagogue vnto Chriſt their Sauiour: but their ſynagogues were built toward the weſt, not eaſtward

[illegible] Lib. de paſſ. imag. Chriſt.

In the temples at Antiochia in Syria, the altars were placed toward the weſt, not the Eaſt: *Socrat.* lib. 5. c. 22.

3. The latter confeſſion of *Heluetia. chap. 22. Let theſe places where the faithfull meet together be decent &c. let houſes be choſen for that purpoſe, or Churches that be large and faire, &c.* If houſes may be vſed for Churches, where no other are, which are built indifferently any way, then it skilleth not in this iudgement, which way oratories and places of prayer be built.

4. Their *Binius* writeth that becauſe of the Manichees which did worſhip the Sun praying toward the eaſt: *Leo* the firſt ordained, that to diſcerne catholikes from heretikes, when as in times paſt they prayed toward the eaſt, *ad occidentem conuerſi Deum colerent*, they ſhould worſhip God toward the weſt: to the ſame purpoſe alſo *Baronius*: But after this by the conſtitution of *Vigilius* the Prieſt ſtanding at the altar was preſcribed to pray toward the eaſt.

Binius tom. 1. fol. 932. and Baronius, an 443. num. 5. Durant. de ritib. lib. 5. c. 2.

AN APPENDIX OF THIS PART, CONCERNING the forme and faſhion of Churches.

The Papiſts.

THey would haue their Curches to bee built as *Salomons* Temple was, which conſiſted of three parts: there was firſt the porch or court for the people; then the holy place where the Altar ſtood, and the Prieſts offered ſacrifice; and laſt of all the moſt holy place, where the Arke and Mercy ſeate was placed. So they haue the Church porch, then the body of the Church, and aboue that, their ſanctuary, as they call it, or the Queere or Chancel, which was ſeparated from the reſt, by ſteps or ſtaires, hangings or curtaines, and other partitions: And heere muſt ſtand their Altar, *Bellarm. lib. 3. de cultu Sanctor. cap. 3.* 53. Error.

The Proteſtants.

COncerning the faſhion and forme of Churches, and the diuiſions and partitions within, wee will not much contend, ſo theſe conditions be obſerued; Firſt, that all ſuperſtition bee auoided, in making one place of the Church holier then the reſt; wherein the Papiſts mightily offend: for the Queere or Chancell was for their Prieſts and ſingers, the other part of the Church, for lay men, they were not to enter into that holy place: and thus according to the places, they diuided the congregation: as though one part were more holy then the other. The people alſo were made to beleeue, that to be buried in the Chancell, but eſpecially vnder the altar, was more auaileable for the dead, then to be buried in the Church. But where learne they that our Churches ought to haue a Sanctuary as the Iewiſh temple had? that was an euident type, and is now accompliſhed in our Sauiour Chriſt, who is now entred into the heauens, as the high Prieſt then entred into the holy place to make attonement for the people, Heb. 9. 24. This therefore is very groſſe, to reuiue and renew againe Iewiſh tipes and figures: as their own ordinary gloſſe ſaith, *De quatuor concilÿs primitiuæ Eccleſiæ: Externi ritus & cæremoniæ legis, quia hæc fuerunt vmbra Chriſti tum venturi, & myſteriorum eius, ideo adueniente veritate Euangelica, illicita facta ſunt & euanuerunt*: The externall rites and ceremonies of the law, becauſe they were a ſhadow of Chriſt to come and of his myſteries, therefore the truth of the Goſpell being come, are made vnlawfull, and vaniſhed away. *Salomons* Temple then, with the Sanctuary and prieſthood thereof, which were ſhadowes of things to come, are no preſidents or patternes for Chriſtians to follow. Heb. 9. 24.

But if herein notwithſtanding they wil imitate the building of *Salomons* Temple to haue a ſanctuary, why doe they not alſo build toward the weſt as the temple was? why bring they not their Altar down into the body of the Church? as the altar of burnt offring was placed at the dore of the tabernacle not in the holy place. And indeed, altar we acknowledge none, as afterward ſhall be prooued. But we ſee no reaſon why the communion table may not be ſet in the body of the Church, as wel as in the

Chaun-

Chancel, if the place bee more conuenient and fit to receiue the Communicants. But I pray you, why is your Altar rather ſet in your Sanctuary, then the Font or Baptiſterie? they are both Sacraments, as well Baptiſme as the Lords Supper: why ſhould one be preferred, as holier then the other?

Secondly, all things in the Church ought to be done vnto edifying; and therefore wee allow no ſuch partitions, as doe hinder the edifying of the people, and exclude them from hearing; as in popiſh Churches the Prieſt is pued or mued vp by himſelfe a great way off, that his voice can hardly bee perceiued of the people. The Miniſter is ſo to ſtand and turne himſelfe, as he may be beſt heard and vnderſtood of the people: as *Ezra* had a pulpit of wood to ſtand in when hee read the law. Nehem. 8.4.

Nehem. 8.2.

Lib. 2. cont. Parmem. c. 7.

Auguſtine thus writeth, *Cum Epiſcopus ſolus intus eſt, populus & orat cum illo, & quaſi ſubſcribens ad eius verba, reſpondet, Amen* While the Biſhop or Paſtor prayeth within, the people both prayeth together with him: and ſubſcribing to his words, anſwereth, Amen, &c. By this it appeareth that though in *Auguſtines* time the Miniſter had a place for himſelfe (as it is meet he ſhould) yet he ſo diſpoſed himſelfe, that his prayer was heard of all the people: for otherwiſe how could they pray with him, and ſubſcribe or giue aſſent to his words?

This faſhion of building of Churches deuiding them into 3. parts, the porch, body of the Church and Chancell, if it be vſed as an indifferent thing, and for more fitnes and decencie, we miſlike not: but beeing vrged as the moſt conuenient, becauſe conformable, and anſwerable to *Salomons* temple, we except againſt it.

Lib. 3. de vit. Conſtantin.

1. *Euſebius* ſheweth that the Temples of the Gentles were built in that very faſhion, beſide the bodie of the Temple, they had their *veſtibula*, porches, and *conclauia et cellulas*, their conclaues and cells, vnto the which the profane and common ſort had no acceſſe.

Sozomen. l. 7. c. 15.

2. *Theophilus* patriarke of Alexandria demoliſhed an idols temple at Alexandria which was built in that manner, with out any conclaues and inward parts, where he found myſticall and ſecret murders to haue beene committed: if this faſhion had beene ſo conuenient, the abuſe corrected, the temple might haue beene vſed ſtill.

3. See in the former part, the iudgement of the reformed Churches, which ſtand not vpon any ſuch faſhion of their Churches, not refuſing houſes to that end, to be places of prayer.

4. *Bernard* whom the Romaniſts will acknowledge for their owne did reprehend in his time, *oratoriorum immenſas altitudines et immoderatas longitudines*, the exceſſiue heights and immoderate lengths of the oratories, &c. ſuch as were built like to *Salomons* Temple.

Apolog. Bern.

THE SECOND PART, OF THE END and vſe of Churches.

THis part hath three ſeuerall points. Firſt, whether the Churches of Chriſtians are built to offer ſacrifice in. Secondly, whether they bee in themſelues places more holy then others. Thirdly, whether they may be dedicated to Saints.

THE FIRST POINT OR ARTICLE, WHEther our Churches are for ſacrifice.

The Papiſts.

54. Error.

THe principall end of Churches is for the ſacrifice of Chriſtians, and in that reſpect they are truly called Temples: they are not onely for prayer, the preaching of the word, and adminiſtration of the Sacraments, but chiefly for the externall ſacrifice of the Maſſe, *Bellarm. cap.* 4.

1. Cor. 10. 21.

Argum. 1. The Churches of Chriſtians haue Altars, therefore ſacrifices: that they haue Altars, he thus proueth: Firſt, S. *Paul* ſaith, You cannot bee partakers of the Lords table, and the table of diuels. By the table heere is ment the Altar; for the table of the Heathen was their altar, wherein they ſacrificed to their Idols.

Anſ. Firſt, a table is one thing, an altar another: and very vnproperly is an altar called a table: this place in any wiſe mans iudgement makes more againſt them then with them. Secondly, S. *Paul* ſpeaketh not heere of the ſacrifices of the Heathen nor of their altars, but of the feaſts which they made in their Idolatrous Temples, which was done vpon tables, of ſuch ſacrifices as had beene offered to Idols: vnto the which feaſts, S. *Paul* forbiddeth Chriſtians to come, as it appeareth in the reſt of the chapter, and more plainly, chap. 8. 10.

1. Cor. 8. 10.

Heb. 13. 10.

Argum. 2. Heb. 13. 10. We haue an altar, of which they haue no power to eate that ſerue at the Tabernacle: that is, the altar whereon Chriſts body is offered, *Bellar. Rhemiſt, in hunc locum.*

Anſ. The Apoſtle ſpeaketh expreſſely of participation of the ſacrifice of Chriſts death; (as it is manifeſt in the two verſes next following) which is by a Chriſtian faith, and not in the Sacrament only, wherof none can be partakers that remaine in the ceremoniall obſeruations of the Leuiticall ſacrifices; For the Apoſtle ſpeaketh manifeſtly, verſ. 12. of the ſuffering of Chriſt without the gate. Chriſt therefore is the altar, yea our Prieſt and ſacrifice too. Further, you abuſe this place to proue your materiall Popiſh altars, which are many: but the Apoſtle ſaith, we haue an altar, ſpeaking of one. This expoſition *Richard Woodman* holy Martyr hath ſealed, that Chriſt is the true altar whereon euery true Chriſtian ought to come and offer, he proueth by the conference of theſe two places of the Goſpell, Matth.5.23. *If thou bringeſt thy gift to the altar, and remember that thy brother hath ought againſt thee, &c.* Matth.5.23. Likewiſe, Matth.18. *Where two or three are gathered in my name, there am I in the midſt:* Matth.18.20. whereſoeuer then people are gathered together in Chriſts name, there is hee in the midſt; and where he is, there is the Altar; ſo that we may be bold to come and offer our gift, *Fox* pag.1991. col.2.

The Proteſtants.

THe Churches of Chriſtians are the houſes of prayer, made to that end, that they ſhould come together to heare the word of God read and preached, receiue the Sacraments, and offer vp their ſpirituall ſacrifices of praiſe and thankſgiuing: other externall ſacrifices, or Altars wee acknowledge none.

*Argum.*1. The temple of the Iewes was called an houſe of prayer, that is, principally for prayer. Mark.11.17. *Moſes* was read and preached in their Synagogues; Much more are the Churches of Chriſtians appointed for preaching and prayer. Act.15.21. The firſt day of the weeke, which is the Lords day, they came together to breake bread, and *Paul* preached vnto them: Act.20.7. *Ergo,* the adminiſtration of the word and Sacraments with prayer, is the chiefe and onely cauſe of the holy aſſemblies of Chriſtians.

*Argum.*2. Altars we haue none in our Churches: S.*Paul* calleth it the Lords table, where we receiue the Sacrament of the body and blood of Chriſt. 1.Cor.10.21. And he calleth it bread, which is broken: 1.Cor.11.26. But bread is ſet vpon tables, not ſacrificed vpon altars.

Auguſtine alſo calleth it, *Menſam Domini*, the Lords table, *Epiſt.*59. and *Epiſt.*50. Hee ſheweth how cruelly the Donatiſts handled *Maximian* a Catholique Biſhop, beating him with clubs, euen in the Church, *lignis altaris effractis immaniter ceciderunt*, and wounded him with the wood of the Altar, which they had broken downe. Where though he improperly call it an Altar, yet was it a Communion table framed of wood, and made to be remoued, not faſtened to the wall, as their Popiſh Altars were. And it is very euident, that it was a table, not an Altar, whereon they receiued the communion: as *Eutropius* the Emperours Chamberlaine, hauing committed ſome grieuous offence, fled into the Church, and, *ad ſacram menſam ſupplex iacet*, lieth proſtrate before the ſacred table. Sozomen. lib. 8.c.7. *Baſilicus* the Emperour being ſuppliant in the Church, *coronam Imperij ſacra menſa imponit*, Did lay the crowne of the Empire vpon the ſacred table. Nicephor. lib. 16.c.8.

Indeede ſometime they called it an Altar, but it was the Communion table: as *Chryſoſtome* hauing ſo named it an Altar, yet afterward ſaith, *Ipſa menſa animæ noſtræ vis eſt*, The table it ſelfe is the ſtrength of our ſoule. Commentar. 1.Cor.11. *Auguſtine* ſaith, the ſacrament of the body and blood of Chriſt, *in Dominica menſa præparari*, To be prepared in the Lords table; yet afterward in the ſame place hee calleth it an Altar: Tractat.26.in Euangel. Iohan. They ſo termed it an Altar, vſing the phraſe of the olde Teſtament, becauſe it was a commemoration of that ſacrifice, which was offered vpon the Altar of the Croſſe, prefigured by the Altars in the Tabernacle.

Damaſus epiſtol.4. Chorepiſcopi miniſterio presbyterorum contenti ſint, atque menſæ Domini participes tantummodo exiſtant: Let the locall Biſhops be content to miniſter as Prieſts, and to be partakers onely of the Lords table: He ſaith the Lords table, not the Lords Altar.

And that Churches are ordained for the word of God, prayer, and the ſacraments, we haue euident teſtimonie of Councels. *Synod. Moguntin. cap.40. Templa orationis, diuini cultus & Sacramentorum officinas, &c.* They call our Temples or Churches, the ſhops of prayer, the diuine worſhip, and the Sacraments.

Colonienſ. part.9. cap.13. Conſecratur templum, &c. vt ab omnibus pariter conuenientibus Deo laudes ſoluantur, diuinum verbum audiatur, ac eccleſiaſtica ſacramenta miniſtrentur: The Church is conſecrate, that of all men aſſembled together, praiſe ſhould be rendred to God, the word of God heard, and the Sacraments of the Church miniſtred.

Yet further we haue the teſtimonie of their owne law, *decret. p.1. diſtinct.43. c.5. Oratorium hoc ſit, quod dicitur, &c.* Let the Oratorie bee that, which it is called; neither let any thing elſe bee there done, then that which agreeth to the diuine Miniſterie: and in the ſame place *cap.6. In Oratorio præter orandi & pſallendi cultum, &c.* In the Oratorie beſide ſinging and praying, let nothing bee done, &c. *decret. part.3. diſtinct.1. c.21. Ioannes: Eccleſias Arrianorum, &c.* The Churches of the Arrians, whereſoeuer you finde them, *Diuinis precibus & operibus conſecrate:* Conſecrate to diuine prayers, and workes, &c. By theſe Canons it appeareth, that Churches are eſpecially conſecrated and ordained for prayer.

Maſter *George Wiſeheart* holy Martyr: *Churches ſhould bee ſuſtained and vpholden, that the people ſhould be congregate vnto them, there to heare of God: for whereſoeuer is true preaching of the word of God, and lawfull uſe of the Sacraments, vndoubtedly there is God himſelfe. Fox.* pag.1270. col.2. Pag.1157.2.2. This then is the right and proper vſe of Churches, as we haue ſeene.

What the ancient end and vſe of Churches was. 1. *Euſebius* ſheweth, reckoning the publique actions of Chriſtians in their Eccleſiaſticall meetings, *as orationes, pſalmodium, participationem de my-* Lib.10.c.2.3.

ſterijs gratiarum actiones, Prayers, ſinging of Pſalmes, pertaking of the myſteries, giuing of thankes,
and he writeth of *Conſtantine*, that he in the congregation, *cantare primus incepit, &c.* was the firſt
Lib. 4. de vit. Conſtantin. that did ſing, prayed together with the reſt, *et conciones ſtans reuerenter audijt*, And heard the Ser-
mons reuerently ſtanding, and being deſired to ſit, he would anſwere, that it was not meete to heare
Hom.1.in 1.c. Ioann. the doctrine of God negligently. *Chryſoſtome* calleth the Church, *ſedem doctrinæ*, the ſeate of do-
ctrine.

2 The ſame was the vſe of the Church of Alexandria, as Pſalmes, prayers, preachings: *Athanaſ. in homil. de ſement. Theophil. Paſchal. lib.* 8.

3 Heluetia latter confeſſ. chap. 22. *All exceſſe of apparrell is to be abandoned from Churches and places, where Chriſtians meete in prayer:* They are then the houſes of prayer and preaching, not for any externall ſacrifice.

4 See for the Latine Church, *Damaſus* before alleaged, and the Councell of Colen.

THE SECOND ARTICLE, WHETHER CHVRCHES are more holy places in themſelues.

The Papiſts.

55. Error. God (they ſay) rather dwelleth and is preſent in Churches, then elſe where: and therefore it is more auaileable for a man, euen to make his priuate prayer in the Church.

Argum. 1. The Temple of *Salomon* was ordained euen for the prayers of priuate men: and *Salo-*
1.King.8.38. *mon* prayeth vnto God, that they might be heard: So *Anna* prayed in the Tabernacle, 1.Sam.1. And
Act.3.1. the Apoſtles went vp to the Temple to pray, *Ergo*, prayers made in the Temple are more auaileable,
Bellarm. cap. 4.

Anſwere. 1. See what Iewiſh arguments here are: becauſe the Lord gaue an eſpeciall bleſſing to
his Temple amongſt the Iewes, that was the onely place for ſacrifices, and alſo a peculiar priuiledged
place for prayer: therefore he will binde and tye himſelfe to ſome certaine place now. But our Saui-
Iohn.4.21. our ſaith cleane contrarie vnto the woman of Samaria, *The houre commeth, when ye ſhall neither in
this mountaine, nor in Ieruſalem worſhip my Father.* The prayers and ſacrifices of Chriſtians are now
no more tyed and limited to places. 2. That was but a type vnto the Iewes, that as then God would
bee onely heard in his Temple: ſo his name is now onely truely inuocated and called vpon in his
Church.

3 It is falſly alleaged that the Apoſtles went vp, onely to pray, to the Temple: they went vp at the ninth houre of prayer, when the people were accuſtomed to goe vnto the Temple, that they might preach the Goſpell vnto them.

Dan.6.10. *Argum.* 2. *Daniel* prayed with his window open Eaſtward to Ieruſalem, where the Temple was,
Luk.2.37. *Dan.*6. *Anna* departed not out of the Temple, but gaue her ſelfe to continuall faſting and prayer: *Er-
go*, priuate prayers are more auaileable in the Church; *Bellarm. cap.* 4.

Anſwere. Firſt, the argument followeth not from the vſe of the Iewiſh Temple, to the practiſe of
Chriſtians now: for we denie not, but that there was an eſpeciall bleſſing promiſed to thoſe that pray-
ed in the Temple of *Salomon*, according to the requeſt which hee made at the dedication of the Tem-
1.King.8.31. ple: *If any man pray in this place, then heare thou in heauen:* But now the prophecie of *Malachie* is
Malach.1.11. fulfilled, that incenſe ſhould vnder Chriſt be euery where offered vnto God: this difference betweene
the Temple of the Iewes, and of Chriſtians, *Origen* maketh, *tract.* 35. *in Matth. Vir quidem Iudaicus
non dubitat de huiuſmodi, &c.* A Iew doth nothing doubt of this, that is, that one place is more holy
for prayer then another, but he that is departed from Iewiſh fables to Chriſts doctrine, doth ſay that
the place doth not make one prayer better then another.

Secondly, *Daniel* openeth not his window to Ieruſalem, in reſpect of the holineſſe of the place, but to make it knowne, that he prayed to God, that was there worſhipped, & to ſhew his confidence in Gods promiſes for their returne thither: *Anna* alſo continued in the Temple, as being the fitteſt place for her widowes ſtate, and ſolitarie life, being ſequeſtred from all humane encumbrances, and in reſpect of the helps of religion by the ſacrifices and common prayers; not in regard of any inherent holineſſe there.

Gen.46.1. *Argum.* 3. Our Doway interpreters doe thus alſo reaſon for the holineſſe of Churches. 1. *Iacob* conſulted with God in Berſheba, where *Abraham* and *Iſaack* had confirmed by oath their league with the Kings of the Country, and erected altars, &c. whereupon they giue this note, that God reuealeth his will in holy places.

Exod.13.3. 2 *Moſes* was bid to put off his ſhooes, for the place was holy: whereupon they note in the margen, that reuerence is to be ſhewed in going bare-foot to holy places. p.160. and the ſame note they giue p.202.

1.King. 8.30. 3 Vpon theſe words, when *they ſhall ſpread their hands in this place, &c. then heare thou in heauen*, they inferre, that places dedicated to Gods ſeruice, are more acceptable to him. p.879.

Anſwere. 1. *Iacob* conſulted with God in Berſheba, because it was in the vtmoſt border of Canaan, and in his way into Egypt, ſhewing his hope to returne thither againe. 2. God heard him there, as in many other places, becauſe he faithfully called vpon him, not for any holineſſe of the place.

3. We read not in Gen.21.and 26. of any altars there built, but of the league made with the King of that Countrey, by an oath, which was but a ciuill tranſaction.

2. The place was holy, becauſe of Gods viſible preſence at that time, and therefore *Moſes* for reuerence vnto God, put off his ſhooes: ſo *Ioſhua* being by Ierico, was bid to put off his ſhooes, becauſe there the Lord ſhewed himſelfe as a man of warre: but this place was holy onely at that time, for afterward Ierico was accurſed, both the Citie and the ground thereabout: for *Eliſha* long after healed the waters of their bitterneſſe by caſting in ſalt. Ioſn.6.26. 2.King.2.20.

3. To the third obiection, anſwere is made before in the third argument.

The Proteſtants.

WE preferre publique prayers made by the congregation in the Church, before priuate prayers not becauſe of the place, but in reſpect of the congregation, whoſe prayers ioyntly altogether are more feruent and effectuall, then the prayer of one man. But if we compare publique prayer with publique, and priuate with priuate, wee doubt not but that the one and the other being made in faith, may as well be hard out of the Church, as in it.

Argum.1. The promiſe of our Sauiour is generall, *wheresoeuer two or three are gathered together, I am in the middeſt amongſt them*: So S. *Paul, I will that men euery where lift vp pure hands, Ergo*, they may be heard praying in faith in any place. Matth.18.20. 1.Timoth.2.8.

Bellarmine anſwereth, that the Apoſtle ſpeaketh of publique prayer, which is done in the Church, as it may appeare by the beginning of the chapter, *verſ.1. I exhort, that ſupplications, prayers, interceſſions be made, &c.* Which is vnderſtood of common and publique prayer, *Bellar. cap.4.*

Anſwere. The Apoſtle ſpeaketh not onely of publique, but of priuate prayer alſo: firſt, becauſe Kings, for whom the Apoſtle would haue interceſſions made, are not onely publiquely, but alſo priuately to be praied for. Secondly, the Apoſtle would haue them pray euery where; but in euery place there is not a Church to pray in. Thirdly, it is the ſame, with that the Apoſtle ſaith elſewhere, *Pray continually*: which is vnderſtood of priuate prayer. 1.Theſſ.5.17.

Argum.2. So our Sauiour ſaith, When thou prayeſt, enter into thy chamber; he ſaith not, goe to the Church. *Bellarmine* ſaith, he entereth into his chamber, that prayeth without vaine glorie, whether he doe pray ſecretly or openly. Matth.6.6.

Anſwere. Our Sauiours words are plaine without allegorie, for he ſpeaketh of ſhutting the doore of the chamber: and there is a manifeſt oppoſition betweene the Phariſies praying in the corners of the ſtreets, and the frequencie of people, and the others praying in ſecret. And whereas *Bellarmine* obiecteth, that the ſhutting of the doore cannot litterally be vnderſtoode, becauſe that Chriſt himſelfe prayed in the mountaines often, but in his chamber wee doe not reade, that hee prayed; the anſwere is readie: firſt, by ſhutting of the doore Chriſt vnderſtandeth praying in ſecret, as it is in the text, *God, which ſeeth in ſecret ſhall reward thee openly.* Secondly, no maruell, if Chriſt is not read to ſhut the doore, for he had no *houſe, nor place, where to reſt his head*: Thirdly, in that Chriſt prayed in the mountaine, but in the Temple he prayed not, but preached, it teacheth vs, that euery where our prayers are acceptable vnto God. Luk.21.37.

Argum.3. Our Sauiour Chriſt ſaith, that vnder the Goſpell, neither in that mountaine, nor in Ieruſalem God will be worſhipped, but in ſpirit and truth. *Ergo*, the worſhip of God is not tied to any place. Iohn.4.21.

Bellarmine anſwereth, Chriſt ſpeaketh not of the place, but of the manner of worſhip; that is, that henceforth God would not be worſhipped, after the manner of the Samaritanes and Iewes: for afterward the Apoſtles prayed in the temple at Ieruſalem, *Bellarm. cap.4.*

Contra. Firſt, our Sauiour ſpeaketh both of the place and manner: for ſo the woman propoundeth the queſtion of the place of worſhip, verſ.20. *Our Fathers worſhipped in the mountaine, and ye ſay that in Ieruſalem, &c.* And our Sauiour anſwereth her accordingly, fitly, and appertinently to the matter: for otherwiſe the anſwere ſhould not be fitting, if the woman ſhould aske one thing, and Chriſt anſwere another. Secondly, *Bellarmine* ignorantly diſtinguiſheth that, which is not to be diſtinguiſhed, for to be addicted to a certaine place of prayer, is of, or belonging to the manner of prayer: wherefore, Chriſt comprehendeth both in one ſpeech, that though prayer afterward might be made both in the mountaine, and at Ieruſalem, yet they ſhould not pray, with that opinion of holineſſe in the place, as before; as the Iewes and Samaritanes did.

Auguſtine ſaith, *Quid ſupplicaturus Deo locum ſanctum requiris? &c. valens in Templo orare, in te ora: & ita age ſemper, vt Dei Templum ſis, ibi enim Deus exaudit vbi habitat.* When thou art about to pray, what needeſt thou to goe to any ſacred place? wouldeſt thou pray in the Temple or Church? ſee that thou be the Temple of God, and there the Lord will ſooneſt heare where he dwelleth. Lib ſententiar. Auguſt. ſentent.333.

Bernard hath an excellent ſpeech of this matter: *Habent ſanctitatem, ſed propter corpora veſtra, &c.* Your Churches are holy, becauſe of your bodies: as your ſoules are holy, becauſe of the ſpirit that dwelleth in you; your bodies holy, becauſe of your ſoules; ſo this houſe is holy becauſe of your bodies, &c. not in themſelues therefore are they holy, &c.

Concil. Conſtantin. 6. cap.7. Singulis diebus quiſque duabus vicibus oret, &c. Euery day let euery man pray twice, morning and euening, in the Church, if he be in the Church: but he that is in his iourney, or vpon any occaſion in the woods or fields, whereſoeuer the morning or euening ſeaſon findeth him,let him pray there,knowing that God is euery where preſent. Euery place therefore hath Gods preſence, and therefore is alike in it ſelfe ſanctified for prayer.

Gangrenſ. Concil. in ſubſcriptione. Omnem locum ædificatum in nomine Dei honoramus, & congregationem in Eccleſia factam ob vtilitatem communem recipimus: We doe honour euery place built in the name of the Lord,and do reuerence or receiue the congregation or aſſembly made in the Church, for the common vtilitie,&c. Churches then are holy places and to be reuerenced,becauſe of their holy vſe, and for the holy aſſemblies there made: the people aſſembled for diuine exerciſes make the place holy, not the place the people. As it is ſaid of the Iſraelites, *Non propter locum gentem, ſed propter gentem Dominus locum elegit:* God did not chuſe the nation for the place but the place for the nations ſake; *Concil. Aquiſgran.lib.2.cap.24.*

Likewiſe, *Cod. lib.3. tit. 43. leg.2. Locus, in quo ſepelitur corpus, efficitur religioſus:* The place is made religious, or holy for the buriall of the dead. If the preſence of the dead make the place holy, much more the aſſemblies of the liuing: wherefore the place is not holy of it ſelfe, but becauſe of the preſence.

Decret.p.2.cauſ.13.qu.2.c.15. Iuxta altare nemo ſepeliatur; That no man ſhould be buried neere to the Altar,&c. But if there were an inherent holineſſe in the Altar, it were an iniurie to the dead to barre them from the more holy place.

I cannot here omit the notable ſentence of *Origen. Locum ſanctum in terris non requiro poſitum, ſed in corde,&c.* I doe not ſeeke an holy place in the earth, but in the heart: the holy place is rather ſo to be taken, *quàm ſi putemus ſtructuram lapidum,&c.* Then to thinke, that the building of inſenſible ſtones is the holy place, *Hom.5.in Leuit.*

Maſter *Tindall* holy Martyr hath ſealed this truth: Chriſt taking away the difference of places, will be worſhipped in euery place:Neither is there in his kingdome one place holy, another prophane, but all places are indifferent, neither canſt thou more heartily and better beleeue, truſt, and loue God in the Temple, at the Altar, in the Churchyard; then in thy barne, kitchin, vineyard, bed,&c. And to be ſhort, the Martyrs of Chriſt haue honoured him in darke dungeons and priſons. *Fox* pag.1254.
Pag.1142.2.26 col 1.

Now further. 1. *Chryſoſtome* ſaith, that Chriſtians, *Minime alligatos ad certum aliquem locum:* are not tied to any certaine place, as the Iewes were, *Sed omni loco orandum,* But that they may pray euery where: Yet he preferreth the prayer in the Church, as being more effectuall then domeſticall and priuate prayers, he preferreth them not for the holineſſe of the place, but becauſe of the congregation there aſſembled.

Hom.8.in 2.c. 1.ep. ad Timoth. Hom.3.de incomprehenſib. Dei natur.

2 See before *Origene* for the Africane and South Church. 3. And *Bernard* before of the Latine Church.

Harm.ſect.15. pag.466. 4 The latter confeſſ. of Heluetia,c.23. *We muſt not ſuperſtitiouſly tie prayer to any place, as though it were not lawfull to pray, but in the Church,&c.*

THE THIRD ARTICLE, WHETHER CHVRches and Temples may be dedicated to Saints.

The Papiſts.

56.Error. THey nothing doubt, but as Churches may be conſecrated, and dedicated to the honour of God, ſo they may be alſo vnto Saints.

*Argum.*1. The Temple of *Salomon* was not onely built for ſacrifices and prayer, but for the Arke of God alſo: as *Dauid* ſaith to *Nathan:* Now I dwell in an houſe of Cedar trees, and the Arke of God remaineth within curtaines: But there is as great honour, yea and greater, due to the reliques of Saints: *Ergo,* it is lawfull to build Temples vnto them; *Bellarmine capite quarto.* 2.Sam.7.2.

*Anſwere.*1. When you haue a commandement to build Churches for reliques,as they had to build a Temple for the Arke, ye may be bold to doe it.

2 To build a Temple for the Arke, was all one as to build an houſe for the Lord: for it was the Mercie ſeate of God: it pleaſed the Lord to dwell betweene the Cherubims, there to ſhew euident tokens of his preſence. And whereas *Dauid* conſulted to build an houſe for the Arke, the Lord doth thus anſwere him by his Prophet: Shalt thou build me an houſe for my dwelling? ver.5. So the Temple was made in the honour of God, being made for the Arke. It was all one, for the Arke to dwell there,and the Lord himſelfe to dwell there. This argument therefore maketh nothing for them.

The Proteſtants.

TO build Churches and religious houſes in the name and honour of Saints,and to make them Patrones and protectors of thoſe places,and there to call vpon them, and make prayers vnto them, all which is defended by our aduerſaries,we hold it vtterly vnlawfull, as tending to manifeſt impietie, and idolatrie.

*Argum.*1. No diuine worſhip is to be giuen to Saints, therefore no Churches to be made in their names: for it is part of the diuine worſhip to haue Temples.

De ciuitate Dei,lib.8.cap. vlt. *Auguſtine* ſaith, *Nos non Martyribus Templa, ſacerdotia aut ſacra conſtituimus, quoniam non ipſi, ſed Deus eorum nobis Deus eſt:* We doe not ordaine Temples, Prieſthoods, or ſacrifices for Martyrs:

for not they, but their God, is both their God and ours, &c. None therefore is to haue a Temple but God. But marke, I pray you, their diſtinction: They ſay, that Religious houſes, as they are Temples, are onely conſecrated to God, but as they are *Baſilicæ*, palaces, ſumptuous buildings, the ſelfeſame Churches may be dedicate to Saints. Like as (ſaith he) one and the ſame altar of ſtone, as it is an altar is conſecrated to God: and it may be alſo the tombe of ſome Martyr, and ſo alſo dedicate to the remembrance of the Martyr, *Bellarm. cap.* 4.

Anſw. If one and the ſame Church may be conſecrate both to God and to ſome Saint beſide, I pray you who is the principall patrone of that Church? God or the Saint? You will ſay, I am ſure, God is. But I will proue the contrarie, becauſe it hath the name of the Saint: It is called by the name of Saint *Peter*, Saint *Paul*, or ſome other, not by the name of God. Thus they are not contented to make Saints Gods fellowes, but will euen thruſt him out of place, giuing vnto Saints the honour of Gods houſe.

Secondly, the inſtance or example of the altar, which he alleageth, cannot ſerue his turne. Firſt, ſuch altars of ſtone to be ſacrificed vpon are not agreeable to the times of the Goſpell, the Church hauing alwaies of ancient time vſed tables, not altars, as I haue ſhewed before out of S. *Auguſtine, error* 54. And *Origene* thus witneſſeth of his times, *Veniente principe ſacerdotum, &c.* The prince of prieſts being come, the prieſt in figure ceaſed, &c. the temple made of ſtones is deſtroyed, to giue place to the temple made of liuely ſtones: *effoſſum eſt altare, quod erat deorſum, &c.* the altar below was broken downe, becauſe the heauenly altar had appeared, *Tract.* 11. *in Matth.* Wherefore if Communion tables were in vſe, not altars, they could not ſerue for Tombes or Sepulchers. Secondly, the vſe of altars being admitted, yet they ought not to be made places of buriall: *Decret. par.* 2. *cauſ.* 13. *qu. c.* 15. *Prohibendum eſt ſecundum maiorum inſtituta, &c.* We forbid according to the decrees of our elders, that none bee buried in the Church, *prope altare verò*, but neere vnto the altar in no caſe. Thirdly, though it were a lawfull place for buriall vnder the altar, yet cannot the ſame place be conſecrate to the honour both of God and the Martyr; ſeeing God will not part ſtakes with any, or diuide his honour.

Thirdly, this ridiculous diſtinction, betweene a Temple, and a *Baſilica*, or palace, is contrarie to antiquitie: *Cod. lib* 8. *tit.* 12. *leg.* 20. *Baſilicam inauratam nullius imaginis obumbratione fuſcari, &c.* We forbid, that the *Baſilica* be obſcured with the ſhadowing forth of any image. This law admitteth not the image of any in the Church; how then can the Church be conſecrate to any Martyr, as patrone, whoſe image is not ſuffered to be there? Here then, *Baſilica*, is taken for a temple dedicate to the honour of God. And in the Councell of Wormes, Can. 48. it is forbidden, *vt nulla baſilica*, that no *Baſilica*, that is, Church, be dedicate in the name of the dead: *Ergo*, not of Saints departed.

See alſo what one of your owne writers ſaith: *Loca publica, &c, oratoria, tum Dominica Latinis, tum baſilica & eccleſiæ Græcis:* The publike places of prayer are called Oratories, and the Lords houſe of the Latines, of the Greekes *Baſilica*, &c. So that the one name of *Temple* is the Latine, the other of *Baſilica* is the Greeke, *Eſpenc. in* 1. *Timoth.* 39. *b.* Thus doth it appeare how full of trifling the Ieſuite is in his ſophiſticall diſtinctions.

Fourthly, and yet further let it be here remembred, that there were diuers names giuen vnto Churches, they were called, either in reſpect of God to whoſe honour they were dedicated, *templa*, temples, as *Auguſtine* ſaith, *Nos martyribus noſtris, non templa vt dijs, &c.* Wee doe not build temples to our Martyres as vnto Gods: or of the people there aſſembled, *eccleſia*, Churches, as Chryſoſtome, *nemo in eccleſia, &c.* let no man in the Church thinke of his familie, &c. or of the exerciſes there vſed προσευκτήρια, *Oratories*, places of prayer, as *Euſebius*: or of the largenes and greatnes, *Baſilicæ*, Baſilikes or Palaces, as *Auguſtine* ſpeaketh of a Baſilica, which a Catholike Biſhop recouered, *quam Donatiſtæ innaſerant*, which the Donatiſts had inuaded: or of the memories of the Apoſtles it was called *Apoſtolium*, as a great Church at Conſtantinople, *Nicephorus*: or of ſome Martyr *Martyrium*, the Martyrie, as a Temple built at Ieruſalem by *Conſtantine* was called, the great Martyrie. Now the difference betweene *Baſilica* and the reſt, ſeemeth to be this: that the moſt ſpacious Churches and goodly buildings were called *Baſilicæ*, Palaces, and the Martyrie might be a Chappell within it: as *Auguſtine* ſheweth, how the Martyrie of *Stephen* was within another temple: therefore *Bellarmine* is farre wide, to thinke that a temple, as it was called, *Baſilica*, a Palace, was dedicated to Saints.

Lib. 22. de Ciuit. Dei. c. 10.
Hom. 1. in 1. c. Iob.
Lib. 9. c. 10.
Epiſt. 50.
Lib. 13. 15.
Sozomen lib. 2 c. 26.
De ciuit. Dei, lib. 22. c. 8.

Argum. 2. How names are to be giuen to places, we cannot better learne, then of thoſe ancient founders of names, the holy Patriarkes: As *Abraham* calleth the mountaine *Iehouah-jireh*, The Lord hath ſeene. So *Iacob* giueth holy names to the place where he met the Angels, and where he wreſtled with the Angell, verſ. 31. They, as we ſee, gaue holy and reuerent names vnto places, not made peculiar for Gods ſeruice, but onely for ciuill vſe for the places to be called and knowne by: how much more ought Churches and houſes of God to be called by his name?

Geneſ. 22. 14.
Geneſ. 32. 2.

We therefore conclude, that Churches ought not to be erected in Saints names, to worſhip them thereby, and make them our Patrones, Mediatours, and preſenters of our prayers: for this were great Idolatrie: Euen like as the Heathen called their Temples by the names of their Idols, *Venus, Iupiter, Diana*, and the like: Yet we refuſe not to call our Churches by the names of Saints, as they haue been called of old, becauſe we are not inuentors of names and termes, which inured by continuall cuſtome can hardly be left. Wee vſe them only as ciuill termes to diſtinguiſh places by: if any otherwiſe vſe them for any religious purpoſe, they doe amiſſe. And yet wee denie not, but that the names of holie men may be ſafely remembred, by thankſgiuing vnto God for ſuch excellent inſtruments, and ſetting before our eyes their good example. And concerning the names which haue been ſuperſtitiouſly giuen in times paſt vnto Churches and other places (though it were to be wiſhed, that they neuer had been ſo giuen) yet now we vſe them (ſetting apart all ſuperſtition) as ciuill names of difference, as S. *Luke* deſcribeth the ſhip of Alexandria, wherein they were carried, whoſe badge (ſaith he) was *Caſtor and Pollux*. In a ciuill matter of deſcription, he refuſeth not to vſe the names of the heathen gods. *Auguſt.* alſo giueth a good rule cócerning ſuch names. He ſpeaketh of the names of daies, which were called after the names of Heatheniſh Idols, as the fourth day in the weeke, which we call Wedneſday, was then called, and is yet in the Latine tongue, *Dies Mercurij*, Mercurie his day. *Sic dicitur à paganis, & à multis Chriſtianis, ſed nolumus vt dicant, & vtinam corrigantur vt non dicant, &c. melius de ore Chriſtiano ritus loquendi eccleſiaſticus procedit*: So is it called of the Heathen, and of many Chriſtians, but I would not haue them called ſo, and I wiſh they were amended that they ſo ſpeake not, &c, for a Chriſtian kind of ſpeaking beſt becommeth a Chriſtian. *Sed ſi quem forte conſuetudo contraxerit, &c. ſciat illos omnes, &c. homines fuiſſe*: But if cuſtome preuaile with a man ſo to ſpeake, let him vnderſtand that all they were but men whom the Heathen take for gods.

Act.28.11.

In Pſal.93

So ſay we, it were to be wiſhed, that wee had names void of all ſhew of ſuperſtition: but ſeeing for our ſpeaking we muſt be ruled by cuſtome, let vs know that thoſe Saints, by whoſe names places are called, are no Gods, nor Gods fellowes, nor patrones, or Mediators for vs, nor any way to be worſhipped: but they are the fellow-ſeruants of all faithfull Chriſtians, to be reuerenced with a Chriſtian duty of loue, not a religious worſhip of ſeruice.

Let vs ſee the conſent of antiquitie: *Concil. Gangrenſ. can. 5. Eccleſia, domus Dei, &c.* The Church is called the houſe of God: *Ergo*, not of any Saint. And in the ſubſcription of the Councell: *Omnem locum in nomine Dei ædificatum honoramus*: We doe honour euery place built in the name of God. It was the generall vſe of thoſe times, onely to build Churches to the honour, and in the name of God.

Concil. Vormatienſ. can. 48. Vt nulla baſilica ſub defunctorum conſtructa nomine dedicetur: That no Church built in the name of the dead, or departed this life, ſhould be dedicated. But the Saints were ſometime liuing, and now are dead to the world, &c.

The holy Martyrs haue ſealed this truth: *Iohn Lambert* alleageth out of *Auguſtine*, that the Angels will not wee ſhould build any Churches in reuerence of them, but would that with them wee ſhould honour the originall maker and performer of all. *Fox* pag. 1108.

Pag.1010.2.25

Maſter *Tindall* holy Martyr: To build a Church in the honour of our Ladie, or any other Saint is in vaine, they cannot helpe vs. *Fox* pag. 1247. col. 2. artic. 10.

Pag.1137.120

Though when ſuperſtition began to encreaſe, Temples were dedicated to Saints, yet the more ancient vſe was to deuote them to the honour of Chriſt.

1 As *Conſtantinus* built a Temple at Hieruſalem dedicated to the [a] Sauiour of the world: there was [b] another built in memorie of the reſurrection.

2 [c] *Athanaſius* writeth how the Iewes at Berytum being conuerted to the Chriſtian faith, did conſecrate their greateſt Synagogue to the honour of Chriſt their Sauiour.

3 [d] At Florence there was a Temple built in the name of the Sauiour.

4 Confeſſion [e] of Wittemberg, they alleage that ſaying of *Auguſtine*, ſubſcribing thereunto: *Neither doe we conſecrate Temples, Prieſthoods, rites, ſacrifices vnto the ſame Martyrs, ſeeing not they, but their God is our God.*

[a] Euſeb. lib. 4. de vita Conſtantin.

[b] Euagr. lib. 2. c. 5.

[c] Athanaſ. lib. de paſſion. Domin.

[d] Antonius 10. c. 12.

[e] Harm. ſect. 2. pag. 46.

THE THIRD PART, OF THE ADORning and beautifying of Churches.

The Papiſts.

57. Error.

THe Temples and Churches of Chriſtians, they would haue built in the moſt ſumptuous and coſtly manner; yea, in beautie to exceed the palaces of Princes, with ſiluer, gold, ſilke, veluet; to bee decked and adorned, *Bellarm. cap. 6.*

Argum. 1. The Tabernacle of the Iewes was of exceeding beautie: the curtaines thereof, of ſilke; the veſſels, euen to the ſnuffers for the Lampes, were of gold: the Prieſts garment had a breaſt-plate of gold, ſet about with precious ſtones: Therfore why ſhould not the Temples of Chriſtians be in like ſort adorned, and ſet foorth? as *Iſay* prophecieth, that the Glorie of Lebanon ſhall come, the Firre, Oliue, and Boxe tree to beautifie my Sanctuarie, which is literally to bee vnderſtood, *Bellarmine ibid.*

Iſai. 60. 13.

Anſw. Firſt, if the Ieſuite had turned his argument and reaſoned thus: The Temple of the Iewes was gorgeous, and ſumptuous, and beautifull to the eye: therefore Churches of Chriſtians ought not to be ſo now; he had reaſoned much better: for their ſeruing of God was externall; now God will be worſhipped in ſpirit. All things were done vnto them in types and figures: the outward glorie of their Temple was a liuely figure of the ſpirituall beautie of the Church of Chriſt. Secondly, where you would haue the prophecie of *Iſay* to be literally vnderſtood, you haue made a good argument for the Iewes: for then they ſhall haue their Sanctuary reſtored againe, which the Prophet ſpeaketh of by name. Thirdly, if that place of *Iſay* haue a literall ſenſe, why not that alſo, I will lay thy ſtones with Carbuncle, and thy foundation with the Saphires: I will make thy windowes of Emeraulds, and thy gates ſhining ſtones? Say alſo that this ſhall be literally performed: and ſo according to this groſſe ſenſe, the prophecie of *Haggie* ſhall alſo be fulfilled; The glorie of the laſt houſe ſhall be greater then the firſt. But I thinke you neuer ſaw Church built in this goodly manner, in beautie ſurpaſſing the Iewiſh Temple, nor neuer ſhall.

Iſai.54.10.

Hag.2.10.

Argum.2. The widow is commended for caſting into the offerings of God all ſhe had. The woman that beſtowed the precious ointment vpon Chriſt, is ſaid to haue done a good worke: *Ergo*, by the ſame reaſon it is a good worke to beſtow ſumptuouſly vpon Churches, which are the houſes of God, *Bellarm.ibid.*

Luke 21.1.

Anſw. Firſt, the argument doth not follow, for the bodie of Chriſt is more worth then ſtones, and the offerings of the Altar of more value, then the tiles of the Church: if extraordinarie coſt be fit to be beſtowed vpon the one, it is not ſeemly for the other. Secondly, the widow caſt in all ſhe had, and would ye haue men alſo to beſtow all they haue vpon ſtone walles? Chriſts example is extraordinary, and it was once done for his buriall: how then can you draw an extraordinarie preſident to an ordinarie practiſe?

The Proteſtants.

THat the Churches of Chriſtians, and places of prayer, ought decently to be kept; yea, and with conuenient coſt and ſeemely beautie to be built and repaired, and Church veſſels with other neceſſarie furniture, to be of the beſt, not of the worſt ſort, we doe both commend it, and practiſe it: the Ciuill law ſaith, *Ornare ſepulchrum, non eſt probibitum*: It is not forbidden to adorne a ſepulcher. *Cod.lib.3.tit.43.leg.7.* much leſſe a Church. And we learne by the example of our Sauiour (that caſt out of the Temple ſellers of Doues and money changers, and would not ſuffer them to carrie veſſels through it) that the houſe of prayer ought to be reuerently regarded: but yet it followeth not, that ſuch immoderate and exceſſiue coſt ſhould be beſtowed vpon the walles of the Church and Idols, to garniſh and beautifie Idolatrie, and poore people in the meane time to want. A Matrone ought to goe comely and decently apparelled, though not tricked vp with the iewels and ornaments of an harlot.

Mark.11.15.16

Argum.1. Our Sauiour Chriſt reproueth the Scribes and Phariſies, becauſe they drew the people to be good vnto the Altar, and to beſtow largely vpon them, and ſo leaue their parents helpleſſe. And he often doth inculcate that golden ſaying, I will haue mercie and not ſacrifice: it is better to ſuccour the liuing temples of God, which are the bodies of his poore children, then to beſtow ſuperfluous coſt vpon dead temples of ſtone.

Math.15.5.

Argum.2. Chriſt alſo doth rebuke them, becauſe like hypocrites they did garniſh the ſepulchres of the Prophets, and yet perſecuted their doctrine. So all popiſh Phariſies are worthie of blame, that take greater care in garniſhing the Temples and Tombes of the holy Apoſtles and Martyrs, then they doe in ſetting foorth their holy doctrine, and preaching the Goſpell, nay they doe contemne, perſecute, and hate that doctrine, for the which thoſe holy men died: ſo that this prouerbe was very well deuiſed of them; *In times paſt we had golden Prieſts and wooden Cuppes, now we haue wooden Prieſts and golden Cuppes.*

Math.23.29.

Argum.3. Chriſt in the day of iudgement ſhall condemne the wicked, for omitting the workes of mercie, as Matth.25. becauſe they did not feed and clothe the poore, &c. he ſaith not, becauſe they did not beſtow gold and ſiluer vpon Churches.

Bellarmine anſwereth, that the leſſe ſinners are there remembred, whereby it is gathered that the greater ſinners ſhall be much more puniſhed: Chriſt ſaith not, Goe into hell fire becauſe ye oppreſſed the poore, but becauſe ye did not cheriſh them: yet if this be a ſinne, the other much more; ſo if he be damned, that gaue no almes, much more he that did not build, or repaire the Church: *cap.6. in fine.*

Contra. Firſt, Is it true then in popiſh diuinitie, that he that buildeth not a Church, that is able, ſhall be damned? if this were ſo, or men could be ſo perſwaded, we ſhould haue Churches enow, and too many: and I thinke many a Pope-Catholike man amongſt themſelues, hath not been a builder of Churches. Againe, it is moſt abſurd to ſay or thinke, that not to repaire a Church with ſuperfluous coſt, is a greater ſinne, then not to refreſh a man ready to die: for the one is a liuing member of Chriſt, the other is but a dead ſtone: hee may be aſhamed to broach ſuch ſtuffe. Thirdly, it is no ſinne at all not to beſtow princely coſt in garniſhing of a Church (for moderate and ſeemely coſt, we ſpeake not againſt) much leſſe a greater ſinne.

Auguſtine ſaith, *Non dixit templum ſanctum tuum mirabile in columnis, mirabile in marmoribus, &c.* He ſaid not thy temple is wonderfull in the pillars or marble, but in righteouſneſſe: *in Pſal.64.*

Bernard in his time much complained of the ſuperfluous coſt that was beſtowed vpon Churches; *Domum Dei decet ſanctitudo, quæ non tam politis marmoribus, quam ornatis moribus delectatur: &*

Apolog. Bernard.

2. Cor. 5.7.

puras magis diligit mentes, quam ſuperauratos parietes : Holineſſe becommeth Gods houſe, which is rather delighted with vnpolluted manners, then poliſhed marble; with pure wits rather, then painted and gilded walles : *ad milites templi, cap.5.* Againe ſaith he : *Omitto oratoriorum immenſas altitudines, immoderatas longitudines, &c.* I omit to ſpeake of the exceſſiue height of their Oratories, the vnreaſonable length, the ſuperfluous breadth, the curious paintings : *Quæ dum orantium in ſe retorquent aſpectum, impediunt affectum, & mihi quodammodo repræſentant antiquum ritum Iudæorum :* Which while they draw vnto them the ſight or aſpect of him that prayeth, doe hinder his affection, and doe ſeeme to me to repreſent the old rite of the Iewes, &c. If *Bernard* had liued in theſe late popiſh times, I thinke, he ſhould haue been talked withall for this ſpeech: he ſaith contrarie to *Bellarmine*, who vntruly affirmeth, that the gorgeous ornaments of Churches doe ſtirre vp deuotion, and not hinder it: whereas S. *Paul* alſo ſaith, *We walke by faith, not by ſight.* Whereupon it may be inferred, that the ſight of the eye doth hinder the faith of the heart.

Zepherinus Biſhop of Rome thought he had done enough, when he brought glaſſe veſſels into the Church for the vſe of the Sacrament, in ſtead of wooden. But when *Vrbanus* after him, for glaſſe veſſels gaue them ſiluer, it was then thought, that nothing could bee added: but now gold vpon gold, pearles, precious ſtones, and all the coſtlines that may be, is thought too little to adorne the popiſh Maſſe : Wherein they forget the ancient decree of *Euſebius* Biſhop of Rome, *Non in ſerico panno, aut tincto, ſed puro lineo ſacrificium altaris conſecretur :* That the ſacrifice of the Altar, (for ſo ſignificantly they called the Sacrament of the Lords bodie) ſhould not be conſecrate in ſilke, or ſtained or coloured cloth, but in pure and plaine linnen.

Cod. lib. 1. tit. 5. leg. 17. Iuſt. It is made lawfull for the redeeming of captiues, to ſell the ornaments, veſſels and veſtments of the Church: and this reaſon is giuen, *Quia non abſurdum eſt, animas hominum quibuſcunq; veſtimentis præferri :* It is not abſurd to preferre the ſoules of men before veſſels and veſtments whatſoeuer : *Ergo*, it is a better worke to clothe the naked, then to hang a Church, &c.

Likewiſe, *Decret. part. 2. cauſ. 12. qu. 2. cap. 70. Aurum ſacramenta non quærunt :* The ſacraments need no gold. Againſt ſuperfluous ornaments there is extant the decree of *Clemens* 5. *Clementin. lib. 5. tit. 11. c. 1. Deus ad animum ſibi miniſtrantium reſpicit principaliter, non ad manum :* God chiefly reſpecteth the minde of him that miniſtreth, not his hand : neither will he be ſerued with ſuch veſſels and inſtruments, as are not agreeable to the condition of thoſe, which ſerue him, &c. Superfluitie, coſtlines, or curioſitie in Church veſſels is not ſeemely, &c. Likewiſe, *Extrau. com. lib. 1. tit. 5. c. 1. Ioannes* 22. decreed againſt the begging Friers, *Quod plures campanas*, becauſe they had many bels in their Churches, that from henceforth, they ſhould haue but one : yet of all other ſuperfluous ornaments, ſome ſuperfluous coſt in a ring of bels ſeemeth to be more tolerable.

Hagg 1.4.

Mark. 7.11, 12.

Churches we grant are in decent manner to be maintained, not to be ſuffered to goe to ruine, or no better kept, then barnes or ſtables : the Iſraelites were reproued for making themſelues ſieled houſes, and to ſuffer Gods houſe to lie waſte : But notwithſtanding immoderate and exceſſiue coſt is not commendable, to garniſh the Temple of ſtones with gold and ſiluer, and to ſuffer the liuing members of Chriſt to want : as our Sauiour reproueth the Scribes and Phariſies for mouing the people to inrich their altars, while they ſuffered their parents to want.

Tom. 2. Homil. de Natiuit.

Homil. 6. in 1. Timoth. c. 2.

1 *Chryſoſtome* miſliketh not, that coſt ſhould be beſtowed vpon the Church, as hee maketh mention of a maunger made of ſiluer at Conſtantinople, to repreſent the cratch where Chriſt lay, *neq; condemno eos, qui in templo fecerunt vaſa :* neither doe I condemne thoſe which haue made veſſels of gold, &c. yet he more commendeth almes to the poore, and therefore aduiſeth euery one before hee goe to prayer, to ſet ſomewhat apart for the poore : and perſwadeth, *non eſſe ſine eleemoſyna orationi vacandum*, that one ſhould not giue himſelfe to prayer without ſome almes. *Epiphanius* finding in a Church a picture in a cloth, counſelled it to be taken downe, and ſome poore mans bodie wrapped in it : *Epiſt. ad Ioann. Hieroſoly.*

2 See for the Africane Church *Auguſtine* cited before.

Harm. ſect. 15. pag. 465.

3 Confeſſion of Heluetia the latter, chap. 22. *Let all things be ordered, as is moſt meete for comelines, neceſſitie, and godly decencie, that nothing be wanting which is requiſite for rites and orders, and the neceſſaries of the Church, &c.* And a little after, *The true ornament of Churches doth not conſiſt in iuorie, gold, and precious ſtones, but in the ſobrietie, godlines and vertues of thoſe which are in the Church.*

Cauſ. 12. qu. 2. cap. 71. ex Hieron. ad Nepotian.

4 Beſide the teſtimonie of *Bernard*, before alleaged, there is a moſt direct and pregnant place, which *Gratiane* hath collected out of Hierome : *Multi ædificant parietes & columnas Eccleſiæ ſubſtruūt, marmore nitent. &c.* Many do raiſe walles, and ſet vnder the pillars of the Church, which ſhine with marble, the roofe gliſtereth with gold, the Altar with precious ſtones is garniſhed, and in the meane time there is no choice of the Miniſters of Chriſt : neither let any oppoſe the rich Temple in Iudea, the Table, Candleſticke, Cenſors, &c. and other things made of gold : then thoſe things were allowed of God, when the Prieſts offered ſacrifices, &c. though all thoſe things went before in figure, &c. but now ſeeing *pauper Dominus*, our poore Lord, hath dedicated the pouertie of his houſe, let vs beare the croſſe, *& diuitias lutum putabimus*, and we ſhall thinke riches to be duſt.

Walfridus ſaith, *Longe ſatius eſſe pauperibus ſubuenier, &c.* It was better to helpe the poore, then to adorne Church walles : *lib. de offic. et ritib. c. 14. Petrus de Aliaco* complaineth of the multitude of Temples in his booke of the reformation of the Church exhibited to the Councell of Conſtance, &c.

THE FOVRTH PART OF THE DEDICAtion of Churches.

The Papiſts.

THe ſuperſtitious dedication of their Churches, with the Annuall memories thereof, they would warrant by the example of our Sauiour Chriſt, who was preſent at the feaſt of the dedication, which was inſtituted by *Iudas Macchabeus*. Ioh. 10. 22. and by his preſence allowed it, *Rhem. in eum loc.* 58.Error. Iohn 10. 22.

Iacob alſo conſecrated the Altar with oyle, before the times of the law, and called it the houſe of God: and vnder the law *Moſes* did conſecrate the Tabernacle, and the altar with oyle. *Exod.14. Bell. c.5.* The ſame things are obiected by the Doway tranſlators, as that of *Iacob*. P. 44. and of *Dauid*, ſanctifying of things to the vſe of the temple. 1.Chron. 26.25.

The Proteſtants.

FIrſt, a thankſgiuing to God for the reſtitution of the temple after the horrible prophanation therof, is a thing approued by Gods lawe, but it is not neceſſary to keepe a yerely memory thereof: for neither was there any ſuch inſtituted by *Ezechiah*, after the prophanation of the Temple by *Achaz* and *Vrias*; nor by *Ioſias*, after the ſame had beene moſt horribly polluted by *Manaſſes* and *Amon*; nor by *Zorobabel*, *Eſdras* or *Nehemiah*, after it was reedified, when it had beene vtterly deſtroyed by the Chaldees.

Againe it was moſt abſurd, that by the example of *Iacob*, and *Moſes*, he pleadeth for the reſtitution of Iewiſh Ceremonies: for Saint *Paul* ſaith, theſe were ſhadowes of things to come, but the bodie is in Chriſt. The body therefore being come, the ſhadow vaniſheth: he might by the ſame reaſon as well bring in Iewiſh ſacrifices, becauſe *Iacob* before the Law, and *Moſes* vnder the Law offered ſacrifices: but herein I refuſe not the triall of your owne law, *decret. part.2. cauſ.12. qu.2. cap.71. Tunc hec probabantur à Domino, &c.* Then theſe things were allowed of God (ſpeaking of the ornaments of the Tabernacle) when as the Prieſts offered Sacrifice &c. all theſe things went before in figure, &c. So may wee ſay, of oyle, ſalt, oyntment, hyſſope, with other ceremonies of the Iewes: what haue we to doe with them now? they were as handmaids to waite vpon the externall ſacrifices, which being aboliſhed, they alſo ſhould ceaſe. Coloſ.2.17.

Dauids ſanctifying of theſe things, was but a dedicating of them to the ſacred vſe of the Temple: there is no mention of rites ceremonies, curioſities vſed in this Dedication: and their owne marginall note ſaith no more: *things are ſanctified by deſignation to holy vſe:* and though they would haue ſhewed here ſome ceremoneous ſanctification, thoſe were the times of the Law, which would beare them out in ſuch obſeruances, which beſeeme not the Goſpell.

Your popiſh hallowing of Churches hath nothing like vnto it, but the name: for you vſe a number of fooliſh ceremonies, and many of them groſſe ſuperſtitions, in the dedication of your Churches.

Firſt, there are twelue Croſſes painted round about in the Church, and twelue burning Lampes ſet ouer againſt euery one of them, one againſt one: heereby (ſay they) the twelue Apoſtles are ſignified, that by the preaching of the Croſſe gaue light to the whole world. 2. They vſe oyle in annointing their Altar, and other veſſels, ſhewing hereby that they are conſecrate to holy vſes. 3. They ſprinkle water, burne incenſe, ſet vp Taper light: this ſheweth (ſaith the Ieſuite) that the place is conſecrate to prayer, & other holy actions. 4. They ſprinkle aſhes round about the Church, and write in the floore the Greeke and Latine Alphabet from one ſide of the Church to the other. This betokeneth (ſay they) the preaching of faith, which is the foundation and ground of all righteouſnes, which was firſt taught in the Greeke and Latine tongue. 5. They beat vpon the Church doore, and call vpon Saints and Angels: that is, (ſay they) to command Sathan to depart. *Bellar. cap.5.*

Firſt, they offend in the number of their fooliſh ceremonies, exceeding heerein the manner of the Iewiſh dedication: ſo that vnto them it may be ſaid, as *Paul* to the Galathians; how turne you againe to impotent and beggerly rudiments? Galath.4.9.

Secondly, they haue no warrant for their friuolous ſhadowes and ſignfications: which are but ſhadowes of things to come. but the bodie is in Chriſt: wee haue the body, what neede any more ſhadowes? Chriſt will not now be worſhipped with Croſſes, aſhes, characters, candle light, and ſuch apiſh toyes. Coloſſ.2.17.

Thirdly, ſome of theſe ceremonies are impious, and ſacrilegious: the inuocation of Angels and Saints, is a robbing of God of his honour, who onely is to be prayed vnto.

Auguſtine ſaith of ſuch inuentors of new rites and ceremonies, *Ipſam religionem, quam pauciſſimis et manifeſtiſſimis celebrationum ſacramentis liberam eſſe voluit &c: ſeruilib. oneribus premunt:* they cumber religion with burdenſome ceremonies, which the mercy of God hath made free with a fewe Sacraments. Epiſtol.119.

Neither hath this ceremoneous rite of dedicating Churches, any ſuch ſignification as the Ieſuite ſetteth downe, to be applied to the materiall Church: but as *Bernard* ſaith: *In nobis ſpiritualiter impleri*

pleri neceſſe eſt, quæ in parietibus viſibiliter preceſſerunt, It muſt neceſſarily be in vs ſpiritually fulfilled, which viſibly is done to the wals: *de dedicat. eccleſ. ſerm.* 1.

Concil. Colonienſ. part. 9. cap. 11. *Docendus eſt populus dedicatione eccleſiæ ſignificari dedicationem Eccleſiæ catholicæ, ac cuiuſlibet hominis Chriſtiani, qua dedicatur Deo.* The people muſt bee taught, that by dedication of the Church is ſignified the dedication of the whole Catholike Church, and of euerie Chriſtian man, whereby he is conſecrate to God.

Euſeb. lib. 4. de vit. Conſtanti. Athanaſ. Apolog. 2. Sacran. Elucid. c. 2. err. 8. Athanaſ. Apolog. ad Cōſtāt. Harm. 15. p. 465

What was the auncient manner of dedicating of Churches, ſhall further appeare. Firſt as when *Conſtantine* dedicated the Church of our Sauiour at Ieruſalem, he diſtributed money and garments among the poore, and gaue great gifts to the Church, the Biſhops *precib. et concionib. decorarunt*: did with praiers and preaching adorne that feſtiuall aſſemblie: the Muſcouites at this daie make ſmall account of the Romane manner of conſecrating and hallowing of Churches.

2. Such was the faſhion alſo in the South Church, as *Athanaſius* writeth of *Alexander* Biſhop there, that he did celebrate the dedication of the Church, which he had made, *per conuentus laudes et gratias Deo canentes*: by aſſemblies, ſinging, praiſe and thanks vnto God.

3. *Confeſſ. latter of* Heluetia: c. 22. *As we beleeue that God doth not dwell in temples made with hands; ſo we know, that by reaſon of the word of God, and holy exerciſes therein celebrated, places dedicated to God, and his worſhip are not prophane, but holy, &c.* they are conſecrated by the holy exerciſes therein vſed.

Tom. 3. diſp. 61. ſer. 2.

4. *Suarez* a Ieſuite telleth vs, *poſſit interdum Oratorium per ſimplicem voluntatem, et Eccleſia per ſimplicem benedictionem*, ſometime an oratory by the ſimple intention of the will, and a Church by a plaine benediction, may be deſtined for the miniſterie of ſacred things.

THE FIFTH PART, OF THINGS HALLOWed and conſecrate for Churches.

The Papiſts.

59. Error.

THey maintaine their ſuperſtitious and popiſh bleſſing with the Croſſe, the hallowing of wax, fire, palmes, aſhes, holy bread, holie water, ſalt, oyle, and ſuch like: which haue power, as they would beare vs in hand, to driue away diſeaſes and euill ſpirits, *Rhemiſt. annot. 2. Tim. 4. ſect.* 2. 13. *Bellarm. lib. 3. cap. 7.*

1. Tim. 4. 5.

Argum. 1. Firſt, for the hallowing of theſe creatures to holie vſes, and making of them actually holy, they alleage that ſaying of Saint *Paul*, Euery creature of God is good, and is ſanctified by the worde of God and prayer: *Ergo*, theſe creatures may be ſanctified to holy vſes, as the water alſo in Baptiſme, and bread and wine in the Euchariſt; for the Apoſtle ſpeaketh not heere onely of the common benediction of meats, but of a more high and exact applying of creatures to holie vſes, *Rhemiſt.*

Anſ. S. *Paul* heere ſpeaketh only of the common and ordinary vſe of Gods creatures, as of meats and drinkes for euery mans priuate vſe: and he ſheweth how they are ſanctified by the word of God, which permitteth vnto the faithfull the free vſe of them; and by praier: not that they are vncleane by nature, but by pollution of ſin; and by this meanes are made holy and cleane. Secondlie, wee confeſſe alſo, that ſome things ſet apart for the ſeruice of God, are more ſpecially called holie, as the Arke, Altar, and Temple: but it is not lawfull to ſeuer what creatures wee will from the common vſe, and conſecrate them to the ſeruice of God, but ſuch as are appointed by his word; as water in baptiſme, and bread and wine in the Lords ſupper haue the warrant of Gods word, as none of your popiſh trumperie haue: neither are theſe creatures ſo conſecrate holy in themſelues, to conferre or impart their holineſſe to other things, but are ſo called in reſpect of the holy vſe, for the which out of the word of God they are appointed.

Num. 5. 22.

Argum. 2. For the efficacie and power of theſe hallowed things, they thus reaſon. The bitter water giuen to the adulterous woman cauſed her thigh to rot, if ſhe were guilty, otherwiſe it made her fruitfull. *Eliſæus* healed the bitter water with caſting in ſalt: the Apoſtles healed the ſicke with annointing them with oyle, *Rhemiſt. Bellarm. ibid. Ergo*, theſe ſanctified creatures may doe the like.

Anſ. Firſt, the bitter water of it ſelfe had not that power, but by vertue of that oath, with the which the woman was charged. Againe, it hath the warrant of the word, as yours haue not. Secondly, *Eliſæus* and the Apoſtles had the ſpirit to worke miracles, ſo haue not you: and they might haue done that they did without any ſuch meanes. Againe it was common ſalt, and ordinary oile which they vſed, not bleſſed before, after your popiſh manner.

Pag. 412. Numb. 5. 22. 1. Sam. 21. 4.

Argum. 3. Our Doway men doe heere alſo come in with their part: and obiect the ſame place, Numb. 5. 22. giuing this marginall note: *water ſanctified by ſpeciall acts, is called holie-water, and ſerueth to holy vſes*, page. 332. Likewiſe by that place where the high Prieſt ſaith to *Dauid. I haue no common bread at hand, but onely holy bread*, they infer the diſtinction of common and holy bread: ſo they would proue the ceremony of aſhes, becauſe the Lord ſaith to *Adam*: *duſt thou art*, Page 12. and pag. 32. and holy oyle by *Iacobs* powring oyle vpon the ſtone &c. Gen. 28. 18. p. 90.

Anſ. Firſt, the ceremonies before and vnder the Law are no patterne for the rites to bee vſed vnder the Goſpell: ſuch are the bitter water and holie bread, oile and the like, S. *Paul* giueth vs a rule for ſuch ceremonies of the law: which are ſhadowes of things to come, but the body is Chriſt: the bodie then being come, there is no more vſe of the ſhadow. I would oppoſe againſt them their owne notes: as vpon the 11. of Leuiticus p. 284. *Chriſtians are not bound to the obſeruances of the old Law, but to that which they ſignified:* and againe vpon Iohn. 1.11. *prepare ye victuals*, they make this marginall note: *they might beſide Manna, which yet ceaſed not, prouide other meate, prefiguring, that in the Primitiue Church, it ſhould be lawfull to vſe legall ceremonies, with Euangelicall rites for a time till the old law were buried with honour:* pag. 471. Themſelues then are witneſſes that now legall ceremonies ſuch as theſe be, are not to be vſed together with Euangelicall rites.

The Proteſtants.

First, wee hold that no ſuch things ought to bee ſeparated for holy vſes, becauſe they haue not the warrant of the word of God: for all things that are ſanctified, are ſo ſanctified by the word of God and prayer, 1. Timoth. 4.5. But they haue not the worde of God for their warrant, neither doe they vſe any prayer of faith, but a ſuperſtitious kinde of croſſing. *Nadab* and *Abihu* were conſumed with fire, becauſe they offered ſtrange fire, not taken from the Altar: that is, they preſumed of their owne authority, without Gods commandement, to conſecrate a ſtrange element to Gods ſeruice, and were puniſhed, *Ergo*, it is dangerous without Gods word, to conſecrate any ſuch things. **Leuit.10.1.**

Interrelig. Caeſarea in praefation, thus we reade: *Si quid in ceremonijs ſuccreuerit, ex quo ſuperſtitio cauſari poſſit, illud tollatur:* If any thing haue growne by the ceremonies of the Church, which may giue occaſion of ſuperſtition, let it bee remoued. But ſuch are popiſh rites and ceremonies: *Ergo*, &c.

See the confeſſion of the holy Martyrs: *Iohn Fortune*, being asked what he ſaid to the ceremonies of the Church: anſwered by the words of our Sauiour Chriſt, *All things that are not planted by my heauenly father, ſhall bee plucked vp*, And againe, *In vaine doe men worſhip me with mens traditions and commandements*. Chriſt openly rebuked the Scribes, Phariſees, Prieſts, for making Gods commandement of none effect, to ſupport their owne tradition. The Biſhop of Norwitch replied; Thou lieſt, there is not ſuch a word in all the Scriptures, *Fox* pag. 1919. So cunning were theſe popiſh Biſhops in Scripture. **Math.15.13. Mark.7.7.**

Concerning the ſprinkling and waſhing with holy water, *Auguſtine* thus writeth of the ſame or like cuſtome of waſhing: *Ne ad ipſum baptiſmi ſacramentum videretur pertinere, multi hoc in conſuetudinem recipere noluerunt: nonnulli de conſuetudine auferre non dubitarunt:* Many would not receiue that cuſtome, leaſt it ſhould ſeeme to be another baptiſme; and ſome haue not doubted cleane to take it away. **Epiſtol. 119. cap.18.**

I will obiect againſt them a conceit of one of their Popes: *Innocent. 3.* who decreed, that, *Oleum non conſecratum, &c.* Oyle not hallowed or conſecrated may be mingled with hallowed oyle, in the dedication of Churches; *Decret. Greg. lib. 3. tit. 40. c. 3.* Thus wee ſee that they themſelues hold not alwaies the conſecrating of theſe toyes neceſſary.

Secondly, though ſuch things were rightly hallowed, yet haue they no ſuch power: Chriſt ſheweth the way, whereby euill ſpirits are chaſed away; by prayer and faſting. And therefore to coniure creatures, to expell Sathan, without the word of God, is no better then a kinde of Magicke and enchantment. **Mark.9.29.**

Synod. Moguntin. c. 39. Paſtores ſedulo doceant effectus, qui inde petũtur, non ipſarum rerum efficaciae, ſed diuinae virtutis operationi, per fortiſſimi nominis Domini inuocationẽ tribuendos eſſe: Let the paſtors diligently teach, that the effects (of theſe ceremonies of holy bread, holy water, &c.) are not to be aſcribed to the efficacie of the things themſelues, but to the working of the diuine power, by calling vpon the moſt powerfull name of God: *Ergo*, theſe hallowed things haue no ſuch power of themſelues.

Thomas Haukes holy Martyr hath put to his ſeale: who vpon theſe words, Act. 19. *God ſo wrought by the hands of Paul, that there went partlets and napkins from him, &c.* which gaue health; inferreth, that it was God that wrought, not the ceremonies, *Fox* pag. 1588. If theſe Ceremonies wrought not of themſelues warranted by the Apoſtles, much leſſe ſuch as are inuented by men.

Concerning ſuch Iewiſh ceremonies, the ancient writers thus deliuered their opinion: 1. *Baſil* ſaith, *corporalis legis obſeruatio in aduentu Chriſti aboleta eſt, figuris ad veritatem tranſlatis:* the corporall obſeruations of the law are aboliſhed in Chriſts comming, the figures beeing tranſlated into the verity, &c: ſuch are the waſhing with water, which at this day the Muſcouites doe euerie day ſprinkle themſelues withall *ritu Iudaico* after the Iewiſh manner: and therfore the Romaniſts themſelues do note this as one of their errors: And they to requite the Latins againe, do neither allow of chriſme nor any other thing, hallowed or conſecrated by them of the latine Church, but hold that the patriarke onely of Conſtantinople, hath power to conſecrate ſuch things. **Pag. 1443. 2. 18 Libr. de Spirit. ſancto. Append. error. Muſc. error. 17.**

2. In the South Church the ancient doctrine was, that of the precepts of the Law, ſome muſt bee kept corporally, ſome ſpirituallie, corporally as *thou ſhalt not commit adultery, thou ſhalt not kill: &c. but to circumciſe*, to keepe the ſabbath, to kill a lamb, to eat vnleauened bread, and ſuchlike, *tantum ſpiritualiter*, onely ſpiritually: *Maximus Alexandrin.* **Sacrari. Elucid. c. 1. err. 11. 12. Lib. 2. de charit. c. 86.**

3. Wit-

Harm. ſect. 16. pag.204.

3. Wittenberg. artic. 29. *Whereas water is conſecrated, by the ſprinckling whereof veniall ſinnes are taken away, and Diuels driuen away, and whereas ſalt is alſo conſecrated to make things wholeſome, which otherwiſe are vnwholeſome, it ſeemeth neither to be Apoſtolike, nor Catholike, for wee are not commanded by the word of God to imitate the Leuiticall ſprinkling, or Elizeus his miracle.*

In vita Alexan. De ritib. eccle. lib. 1. c. 21. Theod. lib. 2. 8. Sozomen. lib. 6. c. 6.

4. *Platina* ſaith that Pope *Alexander, primus inſtituit,* did firſt ordaine that water, which they call holy, tempered with ſalt ſhould be vſed, *ad fugandos dæmones,* to driue away Deuils: and *Durant* thinketh it was borrowed of the Iewes or Gentiles: And in deede the Gentiles had the very like cuſtome to ſprinkle thoſe which came into the Church with water.

THE SEVENTH QVESTION, OF PILGRImages and Proceſſions.

The Papiſts.

60. Error.

First, they hold that pilgrimages made to Ieruſalem and the holie land, as they call it, to Rome, and to the memories of Saints in other places, to aske and obtaine their helpe, are godlie and religious, and to be much vſed of Chriſtians, *Concil. Trident. ſeſſ. 25. Bellarm. cap.* 8. The halt and lame went vp to Ieruſalem to be healed in the poole of Betheſda. Certaine Greekes came vp to worſhip at the feaſt. The Eunuch went vp in pilgrimage to Ieruſalem, *Ergo,* it is lawfull and requiſite, *Rhemiſt. Bellar. cap.* 8.

Iohn 5.4. Ionn 12.20. Acts. 8.27.

Anſ. Firſt, when you can proue that ſuch miracles are wrought at the memories of Saints, as the Scripture teſtifieth of this poole, men may be bold to goe vnto them for their bodily health, as we ſee there is reſort vnto Bathes: but not for anie religion. Secondly, the Grecians, that viſited Ieruſalem, were Iewes that dwelt amongſt the Gentiles, or Proſelytes, which were bound to viſit the Temple at Ieruſalem. Thirdly, the Eunuch went not vp in pilgrimage to Ieruſalem, but to worſhip: for there was yet no other knowne place of the world, where God was worſhipped.

61. Error.

Math. 21. 8.

Secondly, their ſolemne proceſſions, eſpecially vpon Palme Sunday, with carying the Sacrament about, ſtrawing of ruſhes, bearing of Palmes, ſetting vp of boughs, hanging vp rich clothes, the Quire and Queriſters ſinging: they would warrant by that action of our Sauiour Chriſt, Matth. 21. 8. when he came riding to Ieruſalem, and the people ſtrawed their garments in the way, *Rhemiſt. annot. Mat.* 21. *ſect.* 12.

Anſ. Firſt, your proceſſions are horrible abuſings and prophanations of the Lords inſtitution, who ordained his Supper to be eaten and drunke, not to be carried about in proceſſion like an heatheniſh Idoll. Secondly, that which the people and Chriſts diſciples did, they had warrant for out of the Scripture: but who required this theatricall pompe at your hands? The riding of Chriſt vpon an aſſe was before prophecied of, Zachar. 9. and the childrens crying out in the temple, Pſalm. 8. The cutting downe of Palme branches was a ceremony belonging to the feaſt of Tabernacles, truely accompliſhed by our deliuerance in Chriſt. But you haue turned the holy myſtery of Chriſts riding to Ieruſalem, to a Maysgame, and Pageant play.

Zachar. 9. 9. Pſalm. 8.

Exod. 3. 5. 2. Chron. 20. 4.

Our Doway men alſo come in heere with their part, by *Moſes* putting off his ſhoes, they would warrant deuout going to holy places. Pag. 160. and for that Iſraell in *Iehoſophats* time came vp from their cities to Ieruſalem to require of the Lord. Pag. 899.

Iohn. 4. 21.

Anſ. Firſt, that place where *Moſes* put off his ſhooes, was holy during the time onely of Gods viſible preſence there, neither went *Moſes* farre vnto it; but God appeared in the place where *Moſes* was: and it were too hard to enioyne their pilgrimes to goe all the way barefoot. 2. Ieruſalem was then the ſpeciall place of Gods worſhip: but now God chooſeth not one place more then another, Iohn 4. Neither did the people goe vp for the holineſſe of the place, but to celebrate a publike faſt, neither went they out of their owne country, but to the cheefe citie of the kingdome, whether the King called them.

The Proteſtants.

First, that no places ought to be frequented, or reſorted vnto for religions ſake, or more holines, or for the health of the ſoule: we proue out of the word of God.

Acts. 10. 35. Iohn. 4.

S. *Peter* ſaith, That in euery nation he that feareth God is accepted with him, *Ergo,* one nation is as holy as another. And now our Sauiour ſaith, That God will not be worſhipped at Ieruſalem, or in Mount Garrizin, but in ſpirit and truth. Hee therefore that ſeeketh places to worſhip God in, as though he were rather to be found in one place then another, hath left the ſpirituall worſhip.

Auguſtine thus writeth concerning pilgrimage, Hee wiſheth men to ſeeke them teachers and inſtructors, by whom they might be taught: *Deerat in ea terra* [illegible] *qua cauſa vtilius cogeret peregrinari?* But is there no teacher in the Country where thou dwelleſt? what better cauſe canſt thou haue to trauaile, and goe in pilgrimage to ſeeke one in other countries? *De vtilit. credend. cap.* 7.

Thus hee would haue men to play the pilgrimes, not to runne gadding to reliques and Images, but to ſeeke for teachers and inſtructors.

Againſt this ſuperſtitious vſe of pilgrimages it was thus decreed: *Conc. Cabilonenſ. ſub Carolo, can.* 44.

can.44.45. *Sunt presbyteri, qui negligenter viuentes, in eo ſe purgari à peccatis putant, ſi præfata loca attingant, Romam ſcilicet ſeu Turonem: ſunt quidam laici qui ſe impunè peccare putant, &c.* There bee prieſts, who liuing diſſolutely, do thinke themſelues purged from their ſinnes, by going to Rome or Turraine: there be certaine lay men, which thinke they may ſinne without controulement, by reſorting to theſe places to pray: ſome mightie men, which vnder the pretence of going on pilgrimage do oppreſſe the poore: ſome poore men which do it, *vt maiorem habeant mendicandi materiam,* to begge more freely: *Non attendentes quod aijt B. Hieronymus, Non Hieroſolymam vidiſſe, ſed Hieroſolymis bene vixiſſe, laudandum eſt:* They marke not what *Hierome* ſaieth, it is not praiſe worthy to haue ſeene Ieruſalem, but to haue liued well at Ieruſalem: which ſentence of S. *Hierome* is approued in their decrees, *par.2.cauſ.*12.*c.*71. We ſee then much hurt, but little good to come by pilgrimages.

Let vs heare the determination of one of their Popes: *Innocent.3. decret. Gregor. lib.*3. *tit.*34.*c.*7. *gloſſ. Quia iam impletum eſt verbum Dei dicentis, &c.* Becauſe now the word of Chriſt is fulfilled, ſaying, *The houre ſhall come, and now is, when neither in this mountaine, nor at Ieruſalem, yee ſhall worſhip the father, &c. Videri poterat, quod non minus in eccleſia tua, quam Orientali terra proficeres pijs orationibus:* It might ſeeme, that you might as much profite by your prayers in your owne Church at home, as in the Eaſt Countrie: meaning, that which they call the holy land, &c. Heere wee haue the determination of a Pope againſt the neceſſitie of pilgrimages, and that warranted by Scripture.

See the confeſſion of holy Martyrs: *William Sweeting* perſecuted to death, for ſaying to his wiſe, that it were better for her to keepe at home, and attend vpon her buſineſſe, then to go on pilgrimage, *Fox* pag.818. *Iſabel Morwin*, for ſaying, ſhe would goe no more on pilgrimage while ſhe liued, for all Saints (ſaid ſhee) are in heauen, pag.827. col.2. *Thomas Geffrey* perſecuted for ſaying, That true pilgrimage was barefoot to goe and viſite the poore, weake, and ſicke; for they are the true Images of God, pag.827. col.1. Miſtreſſe *Cotiſmore,* for ſpeaking theſe words, That if ſhe went to her chamber and prayed there, ſhee ſhould haue as much merit, as though ſhee went to Walſingham in pilgrimage: and that folkes goe on pilgrimage more for the greene way, then any deuotion, pag.835. col.2.

Secondly, as touching the Popiſh pompous proceſſions, they are both ſuperſtitious, in reuiuing and renewing the Iewiſh ceremonies, ſuch as the feaſt of Tabernacles was, which are all now aboliſhed as ſhadowes by the comming of Chriſt: and they are plainely idolatrous, for they carrie about their breaden God in proceſſion, and make an Idoll of a piece of baked wheat: but *Paul* ſaith, The Sacrament ought to be receiued with thankſgiuing in the Churches and congregations of Chriſtians, not to be caried about to be gazed vpon in the fields. Seemely proceſſions, voide of ſuperſtition, which are vſed for ciuill purpoſes, as to maintaine the limits and bounds of townſhips, and withall by the ſight of Gods bleſſing vpon the creatures to be ſtirred vp to thankfulneſſe, wee neither miſlike nor condemne. 1.Cor.11.33.

*Conc. Colon. part.*9. *cap.*8. *Vt proceſſiones per agros & campos amplius non peragantur, &c.* That proceſſions ſhould be no longer made through the fields, becauſe that by occaſion of ſuch walking, which was inſtituted for the appeaſing of God, many ſinnes are committed: Wherefore it ſeemeth better to vs, that theſe and ſuch like ſupplications from henceforth ſhould be made within the compaſſe of the Church, &c. Popiſh proceſſions, as we ſee, are heere by a Popiſh Councell abridged. This alſo hath beene the iudgement of the holy Martyrs: *Thomas Spicer, Iohn Deny* put to death, for refuſing to follow the Croſſe in proceſſion, p.1912. *col.*2. *artic.*6. *Ralfe Allerton* for refuſing to carie the Croſſe in proceſſion, p.2018. col.1.

Now yet further. 1. *Gregorie Nyſſenus* hath a whole oration of this matter againſt thoſe which goe a pilgrimage to Ieruſalem: ſome of whoſe pithie arguments, it ſhall not bee amiſſe here to ſet downe.

1 It is none of the precepts, which Chriſt hath preſcribed to make vs bleſſed: *Quod ergo beatum non efficit, &c.* Why then ſhould one place his ſtudie in that, which will not make him bleſſed.

2 Then he obiecteth the difficultie of the iourney, ſpecially to weake women, and danger of their chaſtitie, *Reprehenſionem nullo modo effugiat, &c.* She cannot eſcape rebuke, whether ſhe trauell with thoſe ſhe knoweth, or with ſtrangers.

3 They paſſe by many places of corrupt manners, and how can it be? *Vt non afficiatur, qui affectis loco tranſgreditur,* That he ſhould not be infected, that paſſeth by places infected.

4 *Localis mutatio, vt Deus propior fit, non efficit:* The change of place maketh not God neerer: whereſoeuer thou art, God will come vnto thee, if thy ſoule bee fit to receiue him: otherwiſe, if thy minde be vnprepared, if thou wert in mount Oliuet, *Et ſub ipſo monumento reſurrectionis*, And in the very monument of the reſurrection, it ſhould not profit thee, and ſo hee concludeth, *A corpore ergo peregrinemur ad Dominum, non è Cappadocia in Paleſtinam:* Let vs then trauaile as Pilgrimes out of the body to God, not out of Cappadocia to Paleſtina.

2 So *Antonie* the Egyptian Monke, let the Grecians follow tranſmarine ſtudies: wee haue no neceſſitie of paſſing ouer the Sea, *In omni ſede terrarum conſtituta ſunt regna cœlorum:* In euery ſeate of the earth, the Kingdome of heauen is to be found: as our Sauiour ſaith in the Goſpell, the Kingdome of heauen is within you. Vit.Anton.

Harm. ſect. 16. pag. 487. 3 French confeſſ. artic. 24. *Purgatorie is a fained thing comming out of the ſame ſhop, whence alſo haue proceeded, monaſticall vowes, pilgrimages, &c.*

4 See the decree of *Innocentius*, and the Councell of Colon before alleaged. Adde hereunto the teſtimonie of *Vincentius* a Spaniſh Monke, who liued about *ann.* 1454. whom the Romaniſts call a Saint: *Homines et mulieres peregrinando, &c. efficiuntur peiores, &c.* Men and women in going a pilgrimage become worſe, they goe forth chaſte, and returne ſtrumpets, therefore let our pilgrimage be ſpiritually done, as Saint *Paul* ſaith, Let vs liue in the ſpirit, walke in the ſpirit, &c. *Ex Verger. de Idol. Lauretan.*

AN APENDIX CONCERNING THE HOLY Land, and holy warres for the ſame, as they were called.

The Papiſts.

62. Error. THey which are but a little acquainted with ancient ſtories, ſhall find, that there were neuer in Chriſtendome ſuch bloody warres, and for ſo long a time, as thoſe, which were at the inſtigation of the Popes, taken in hand by chriſtian Princes for the recouery of the holy land; in ſo much that they were made to beleeue, that it was a meritorious worke: Whereupon King *Richard* the firſt, calling to minde his rebellion and diſobedience to his father, in part of ſatisfaction, purpoſed a voyage into the Holy land, as it was called, to redeeme Chriſts patrimonie from the Infidels, *Fox* pag. 235. For why? Exod. 3. 5. Iohn. 5. 15. 2. Pet. 1. 18. they ſay it is an Holy land: for if the places of Gods apparition are counted holy, much more the places of Chriſts natiuitie, buriall, paſſion, and reſurrection. Saint *Peter* calleth the place where Chriſt was transfigured, The holy mount, *Rhemiſt. 1. Tim. 4. Sect. 10.*

Anſw. The places where God appeared in times paſt, were holy for that time onely of Gods preſence, not for euer after: and the mount is called holy in reſpect of the time, wherein the transfiguration was, not that the holineſſe of the place doth alwayes continue: for that place which *Iacob* called *Bethel*, the houſe of God, Geneſ. 28. is by the Prophet called *Bethauen*, the houſe of wickedneſſe, Oſe. 4. 15. Oſe. 4. 15. becauſe of the idolatries there committed: What was now become of the holineſſe of the place? So the mount of Oliues, which for the fruitfulneſſe thereof, was called *Mons Miſchcha*, the mount of oyle; was afterward termed *Mons Maſchchith*: the mountaine of corruption, becauſe of the 2. King. 23. 13. idolatrie there committed.

Hom. 6. in Ioſ. This alſo is *Origens* iudgement of the holineſſe of places, *Nec ipſa Ierico locus erat ſanctus, &c.* Neither was Ierico an holy place, but becauſe the Prince of Gods warfare was there, it was called holy: The place alſo where *Moſes* ſtood, was not holy of it ſelfe, but becauſe the Lord ſtood with *Moſes*, *Præſentia Domini ſanctificauerat locum*: The preſence of the Lord did ſanctifie the place. If then the holy preſence made thoſe places holy, they were no longer holy, then they had that preſence.

Nicen. 2. action. 4. ex Leontio: Sion tanquam illius ciuitatem, &c. We reuerence Sion, as his citie: Nazareth, as his countrie: Iordane, as his lauer: not worſhipping the region it ſelfe, or the ſtones, but him that there appeared, and was conuerſant, euen Chriſt our Lord, &c. The land therefore is not holy in it ſelfe, but it was holy becauſe of Chriſt, while he was conuerſant there.

The Proteſtants.

TO warre againſt the Turkes vpon iuſt cauſe, as to ſeeke to defend our ſelues from their inuaſions, and to maintaine the confines and bounds of Chriſtendome, to deliuer Chriſtians vniuſtly and cruelly kept in ſlauery vnder him, we hold it lawfull: but to wage battaile with him, onely for a ſuperſtitious deuotion to the land of Paleſtina, to recouer it out of his hand, we ſee no warrant at all for it.

Argum. 1. The euill ſucceſſe that Chriſtians haue had againſt them, and the ſhamefull ouerthrowes that they haue ſuſtained at their hands, do euidently ſhew, that God was not pleaſed with thoſe ſuperſtitious warres. While Princes had a good quarrell, ſeeking onely to maintaine their owne, and to deliuer Chriſtian countries from the thraldome of the Turkes, God proſpered them, as the famous victories of *Scanderbeius*, and *Iohannes Huniades* obtained againſt *Amurathes* the 8. Turkiſh Emperour, do notably teſtifie: but thoſe ſuperſtitious and pope-holy warres, though ſometimes they had good ſucceſſe, yet in the end al went to wracke. And as their cauſe was not good, ſo neither were the meanes that they vſed: for they brought S. *George*, and S. *Denys* into the field againſt the Turkes, and left Chriſt at home. If the Iſraelites could not be deliuered from the Philiſtims by the preſence of the Arke, but thirtie thouſand fell before them, and all becauſe of their ſinnes: let not men thinke that popiſh Saints can defend them, while their liues remaine vnreformed at home.

Argum. 2. That the heathen are not to be prouoked to warre, but vpon iuſt cauſe, that is, when they prouoke vs, it appeareth by the example of the Iſraelites, who as they came from Ægypt, ſent vnto the Kings of Edom and Moab, that they might haue leaue to walke through their land: but they not graunting ſo much, yet the people of God offered them no violence, but went a longer iourney about, Iudg. 11. 17. Iudg. 11. 17.

De Ciuitat. Dei lib. 19. cap. 7. *Auguſtine* ſaith, *Sapiens geſturus eſt iuſta bella &c: ſed multo magis dolebit iuſtorum neceſſitatem extitiſſe bellorum*: A wiſe man will take iuſt warre in hand: but it more grieueth him that he hath iuſt cauſe to warre. And what he meaneth by iuſt warre, he further ſheweth: *Iniquitas partis aduerſa iuſta bella* *ingerit gerenda sapienti.* The iniquitie or iniuries of the aduerſe part, doth giue vnto a wiſe man occaſion of iuſt warre. Iuſt warre therefore ariſeth, when men are prouoked by iniuries.

In the Ciuill law, the Citie of Rome is called *ſacra Vrbs*, the holy Citie, and that vnder the heathen Emperours: *Cod. lib. 4. tit. 33. leg. 2. Diocletian.* Wherefore this title is not onely proper to Ieruſalem.

Looke your owne decrees, *part. 1. distinct. 40. c. 9.* there you ſhall finde, that *Gratia, non locus, ſaluat animam*: Grace, and not the place, doth ſaue the ſoule: *Extra Paradiſum factus, &c.* Man made without Paradiſe in an inferior place, was found better: and the woman made in Paradiſe in a better place was found worſe, &c. Wherefore it is in vaine ſo much to contend for the holineſſe of the place.

Lateranenſ. ſub Iulio. 2. ex oratione Ægidij Viterbienſ. episcopi: Freta initio ſuis armis eccleſia Africam cepit, Europam obtinuit, &c. The Church in the beginning vſing her owne weapons, obtained Africa, Europa, Aſia, not by violence, or by ſword, but by religious actes: But ſince the ſpouſe hath changed the golden robe of the ſpirit, for the Iron weapons of madde *Aiax*, ſhee hath loſt Aſia, Ieruſalem, Africa, Egypt, &c. Thus he ſpake in the hearing of the Pope, inſinuating thus much, that rather by religious acts the Turke might be wonne, then by forceable warre ſubdued.

1 *Gregorius Nyſſenus* beſide the reaſons before alleaged againſt going in pilgrimage, hath theſe two ſpecially againſt the opinion conceiued of the holineſſe of Ieruſalem: 1. *Quid plus habiturus eſt, qui locos illos adit*, What more doe they get then others, which goe to thoſe places? as though God corporally is now to be ſeene in thoſe places? 2. As though the ſpirit of God were tied to Ieruſalem, *Ad nos autem tranſire non poſſit*, and could not come to vs? 3. If there were more diuine grace in the places at Ieruſalem, *Illic viuentium peccatum non tam frequens eſſet*, ſinne would not ſo much abound there: whereas there is no kinde of wickedneſſe, murther, adulterie, theft, idolatrie, that is not common there.

2 *Gregentius* an Aethiopian Biſhop of Tephra among the Homerites thus ſaith: That holy Mountaine, is that mother Citie Ieruſalem, which is aboue: this Zion, which is ſeene, is not to be called, as I ſuppoſe the holy mountaine, *cum cinis et puluis ſit*, being aſhes and duſt.

Diſput. Gregent. in Heiban. p. 105. χοῦς τῆς γῆς ἐν τῷ τόπῳ.

Dauid Emperour of Aethiopia, writing to *Emmanuel* King of Portugal, wiſheth him not to giue ouer, but to pray vnto God, that he may recouer the holy Temple at Ieruſalem. And in another Epiſtle to *Ioannes* King of Portugall, he giueth this reaſon, why hee forbeareth to warre againſt the Mahometanes, leſt they ſhould violate the Temple at Ieruſalem, and caſt downe other Temples in Egypt and Syria, he feareth the hinderance rather of Chriſtian religion, then the loſſe of thoſe places, and hath care of other Chriſtian Churches, as well as of that at Ieruſalem.

3 See in the former part the confeſſion of the reformed Churches.

4 And their owne decrees with the teſtimonie of *Egidius Viterbienſ.* before alleaged.

THE EIGHT QVESTION CONCERNING holy and feſtiuall dayes.

THis queſtion hath diuers parts, Firſt, of holy dayes in generall, Secondly, of the Lords day. Thirdly, of the feſtiuall dayes of Chriſt and the holy Ghoſt. Fourthly, of Saints holy dayes.

THE FIRST PART, OF HOLY dayes in generall.

The Papiſts.

FIrſt, they hold that holy and feſtiuall dayes, are in themſelues, and properly and truely, more ſacred and holy, then other dayes are, *Bellarm. cap. 10. propoſit. 2. Apocal. 1. 10.* I was in the ſpirit (ſaith the Apoſtle) on the Lords day: God reuealeth ſuch great things to Prophets rather vpon holy dayes, then prophane dayes: *Ergo*, ſome dayes holyer then other, *Rhemiſt. Apocal. 1. ſect. 6.* 63. Error. Apocal. 1. 10.

Anſw. God giueth not his graces in reſpect of times, but according to his owne pleaſure. Times of prayer he chuſeth often, and of other godly exerciſes, not for the worthines or holines of the times, but for the better diſpoſition of his ſeruants in ſuch exerciſes, to receiue them: yet this was not perpetually obſerued; for God appeared to *Moſes* keeping of ſheepe, to *Amos* following his heard. Exod. 3. 1. Amos. 7. 14. 15.

Argum. 2. If holy dayes were not in themſelues holier then other dayes, then it would follow, that all feſtiuall dayes ſhould be of the like holineſſe, not one more holy then another: but ſo are they not, for the Lords day is the chiefe of all the reſt: *Ergo Bellarm. lib. 3. cap. 10.*

Anſw. Firſt, we grant, that as feſtiuall dayes in themſelues are not holier then other dayes, but in reſpect of the vſe, ſo neither are they in the nature of the day more holy one then another; yet in reſpect of the inſtitution one feſtiual may be preferred before another: as the Lords day is more holy, becauſe it was inſtituted of God, then the other feſtiuals of the Church; & in reſpect of the religious vſe and obſeruation thereof, being more ſtrictly to be kept, then any other feſtiuall whatſoeuer; but not in the nature of the day is it more excellent, for then it could not haue bin changed: wherefore firſt the argument followeth not, as I haue ſhewed.

Secondly, I am glad, that he giueth the Lords day the preeminence; yet their popiſh practiſe is contrarie: for whereas they diuide their feaſts, into *duplex feſtum, & ſimplex*: double feaſtes, and ſingle feaſts: they make 4. kinds of *duplex feſtum*, principall double, more double, leſſe double, inferior double; yet the Lords dayes are none of this number, as may be ſeene in the Calendar of their Maſſe booke according to the vſe of *Sarum*.

Argum.3. Chriſt in his Birth conſecrated the manger, where he lay; in his death the Croſſe whereon he ſuffered; riſing againe, the Sepulcher, where he was buried: why ſhould not the daies as well of his birth, paſſion, reſurrection, bee conſecrated, and before other dayes preferred? *Bellarm. ibid.*

Anſw. Firſt, we denie not, but that theſe Feſtiuals of our Sauiour are to be preferred before other dayes, but not as in their nature more holy, but in reſpect of the vſe, and commemoration of the holy actes of Chriſt. Secondly, the places of Chriſts birth, paſſion, reſurrection, were holy, not by any inherent or naturall holineſſe, but in reſpect onely, and during the preſence of Chriſt, ſo are the Feſtiuals of Chriſt holy in regard of the commemoration of the holy actions of Chriſt, and not otherwiſe: Wherefore *Bellarmine* hath gained nothing by theſe reaſons.

The Proteſtants.

WE graunt that the Lords day being commaunded of God, and ſo diſcerned from other daies, may be ſaid to be holier then the reſt, in reſpect of the preſent vſe, but not in the nature of the day; for then could it not haue been changed from the laſt day in the weeke to the firſt: as water in Baptiſme is holier then other waters, becauſe of the ſacred vſe, not in it ſelfe, as by a qualitie of holines inherent. And as for other feſtiuall daies, which haue not the like inſtitution, they are appointed onely of the Church, for Chriſtian policie and orders ſake, for the exerciſe of religion: but this now Popiſh, and before time Iewiſh diſtinction of daies, as being by their nature holier then another, is flatly againſt the Apoſtles rule, *One putteth difference betweene day and day.* Rom.14.5.

Anſw. *Bellarmine* anſwereth firſt, that the Apoſtle ſpeaketh of thoſe, whereof ſome thought good to faſt euery day, ſome onely certaine daies, and both of them did well: and this is the iudging betweene day and day, whereof the Apoſtle ſpeaketh.

Contra. Firſt, the Apoſtle maketh no mention at all of faſting, but of eating: wherefore this diſcerning of dayes was not in any ſuch reſpect of faſting, or not faſting. Secondly, verſ.6. The Apoſtle maketh the obſeruing, and not obſeruing of dayes, and eating or not eating, to be two ſeuerall things, and he bringeth them in as diuers inſtances: wherefore it is not agreeable to the Apoſtles meaning to confound them into one, as *Bellarmine* doth. Thirdly, the Apoſtle, ſaying, *He that obſerueth, or obſerueth not the day; obſerueth, and obſerueth not vnto the Lord*, verſ.6. approueth not the obſeruation of daies: But firſt we muſt conſider the times, when as yet ſome ceremonies of the Iewes remained, which the Apoſtle did for ſome while beare with, for feare to offend the weake. Secondly, the perſons muſt be reſpected, of whom the Apoſtle treateth, not ſuch as obſtinately maintained Iewiſh rites, but the weake in faith, verſ.1. that did all of conſcience, whom the Apoſtle would haue gently and charitably dealt with, and not rigorouſly to be condemned: as verſ. 15. *Deſtroy not by thy meate, for whom Chriſt died:* But what is this to theſe times, when as all Iewiſh ceremonies ought long agoe to be buried? or to the perſons of our aduerſaries, who not of weakeneſſe and conſcience, but profeſſedly and purpoſely maintaine the difference of daies? Thirdly, the Apoſtle ſaying, *He obſerueth to the Lord, &c.* hee ſaith none other thing, then before verſ.4. *Why iudgeſt thou another mans ſeruant? hee ſtandeth or falleth to his owne maſter:* He obſerueth, or not obſerueth to the Lord, that is, hee is left to Gods iudgement.

Gal.4.10.11. Coloſſ.2.16. *Argum.2.* Saint *Paul* ſaith, *You obſerue daies and moneths, times, and yeeres, I am afraid of you, leaſt I haue beſtowed on you labour in vaine.* And againe, *Let no man condemne you in reſpect of an holy day, or of the new moone, or of the Sabbath, which are but a ſhadow of things to come, but the body is in Chriſt.* From hence we reaſon thus, out of the firſt place, That which hindreth, and deſtroyeth the faith of the Goſpell, is to be auoided; but the obſeruation of daies cauſeth the Apoſtles labour to be in vaine, and ſo deſtroyeth the preaching of the Goſpell: *Ergo.* Againe, all figures ought to ceaſe, the body being come; obſeruation of daies was in figure, Chriſt is the body. *Ergo.*

Bellarmine anſwereth: firſt, that the Apoſtle ſpeaketh of the Iewiſh obſeruation of daies, and not of the feſtiuals of Chriſtians: for S. *Paul* himſelfe obſeruing the feaſts of Chriſtians, as of Pentecoſt, Act.20 did make difference of daies. Act.20.16.

Contra. Firſt, the feaſt of Pentecoſt, which *Paul* obſerued at Ieruſalem, was a feaſt of the Iewes: for as yet the Iewiſh feſtiuals were not aboliſhed, as it may appeare. 1. By the name, it being called the feaſt of Pentecoſt, that is, the feaſt of fiftie daies, or the feaſt of weekes: which was a feaſt appointed in the law. 2. Becauſe it is kept at Ieruſalem, whereas it was not neceſſarie to keepe the Chriſtian feſtiuals there. 3. Saint *Paul* comming to Ieruſalem, did other things according to the law, as hee purified himſelfe, Act.21.24. 4. The feſtiuals of Chriſtians were not yet eſtabliſhed. Secondly, though we grant it was a feaſt of the Chriſtians, yet the Apoſtle made no ſuch difference of daies, but onely for the holy vſe. Thirdly, theſe places ſerue as well againſt Popiſh, as Iewiſh obſeruation of daies, for there is no difference. Act.21.24.

Bellarmine would ſeeme to make a treble difference, betweene the Iewiſh feſtiuals and theirs. Firſt, the Iewiſh feſtiuals after Chriſt haue a falſe ſignification, but ours haue a true.

Contra. Firſt, the Iewiſh Sabbath hath a true ſignification yet in remembring the creation of the world. Secondly, ſome of yours haue a falſe ſignification, as the feaſt of the aſſumption of *Marie*, which is a fable.

Secondly, the chiefe end of their Sabbath, was to ſignifie things to come; but the end of ours is to acknowledge Gods benefits.

Contra. 1. So alſo the Sabboth now is a ſymbole of our euerlaſting reſt, Hebr. 4. as theirs was a type of our reſt in Chriſt. 2. The Iewes alſo vpon the Sabbath remembred Gods benefits, as of the creation, Exod. 31. 17.

Heb. 4. 9. 10.

Exod. 31. 17.

Thirdly, the chiefe part of their feſtiuall, was to abſtaine from bodily labour: but the chiefe part of ours is to be occupied in diuine ſeruice. *Bellarm. ibid.*

Contra. Firſt, their Sabbath conſiſted not only in bodily reſt, but ſpirituall duties alſo, as in not doing their owne will, nor ſpeaking a vaine word. Secondly, your Sabbath hath no ſpirituall duties, but a ſuperſtitious and idolatrous ſeruice, in worſhipping of Idols, inuocation of Saints, and ſuch like: So then in the obſeruation of daies there is no difference betweene the Iewes and Papiſts.

Iſai. 58. 13.

Auguſtine ſaith, *Nos dominicũ diem & paſcha celebramus, &c. ſed quia intelligimus, quò pertineant, non tempora obſeruamus, ſed quæ illis ſignificantur temporibus, Cont. Adimant. cap.* 16. We keepe the Lords day and the feaſt of Eaſter, not obſeruing the times, but remembring what is ſignified by thoſe times: that is, for what cauſe they were ordained: *Ergo*, obſeruers of times are reproued.

Leonis Epiſtol. 4. cap. 4. Notum ſit dilectioni veſtræ vniuerſos dies Chriſti, &c. Be it knowne to your brotherhood, that all the daies of Chriſt are conſecrate with innumerable vertues: yet if wee ſhould indifferently honour the memorie of all his acts, all daies ſhould be holy, becauſe euery one of them is full of his miracles, &c. Hence I gather, that daies in themſelues are not one holier then another, in as much as they all and euery of them were beautified and adorned with ſome miracle of Chriſt.

The ſcrupulous obſeruation of daies is forbidden by the Imperiall law of *Theodoſ. Cod. lib. 6. tit.* 30. *leg.* 17. and by the Canon law, *part. 2. cauſ. 26. qu. 7. c. 17. Ad animæ periculum pertinent ſuperſtitioſæ temporum obſeruationes*: Superſtitious obſeruation of daies bringeth danger to the ſoule, as the Apoſtle ſaith, *I feare I haue laboured in vaine amongſt you.*

The Papiſts.

2. They affirme the keeping and ſanctification of holy daies to be neceſſarie, *Rhemiſt. annot. Galath. 4. ſect.* 5. and that wee are bound in conſcience to keepe the holy daies appointed of the Church, although no offence or ſcandale might follow and enſue vpon the neglecting of them.

64. Error.

Eſther 9. *Mardocheus* and *Eſther* appoint a new feſtiuall day, not inſtituted of God, and bind euerie one to the obſeruing thereof, that none ſhould faile to obſerue it, verſ. 27. *Ergo*, men bound in conſcience to keepe feſtiuall daies. *Bellarm. cap.* 10. So alſo our Doway men, pag. 1050.

Eſther 9. 27.

The Proteſtants.

Anſ. Firſt, though wee refuſe not ſome other feſtiuall daies, yet we acknowledge none neceſſarie, more then are of the holy Ghoſts appointing in the Scripture. Secondly, wee denie that the conſtitutions of the Church for holy daies doe binde Chriſtians, in reſpect of the daies themſelues, in conſcience to keepe them, otherwiſe then they may giue offence by their contempt and diſobedience to the wholeſome decrees of the Church: for it ſelfe in it owne nature is indifferent; neither can the Church make a thing neceſſarie in nature, which God hath left indifferent: nothing bindeth abſolutely in conſcience, but that which is warranted by the word: wherefore keeping of holy daies, being not inioyned but left indifferent in the word, bindeth no otherwiſe then we haue ſaid. Thirdly, the example of *Eſther* ſheweth that the Church hath authoritie to appoint for ciuill vſes, daies of reioycing: that feſtiuall day, then begun did binde the obſeruers in conſcience, becauſe they were bound in all lawfull things to obey their gouernours, for their conſent was required, and they promiſed both for themſelues and their ſeede to keepe that day, Eſth. 9. 27.

Eſther 9. 27.

Fourthly, *Mardoche* beſide his ordinarie authoritie, as a chiefe gouernour, had alſo ſome propheticall direction to inſtitute this day of reioycing, (being held to haue written alſo that booke of *Eſther*) which cannot now be drawne to an ordinarie preſident: conſidering alſo, that thoſe were daies of ceremonies, among the which their feaſts are numbred, ſo that their obſeruation of daies bindeth not now. Laſtly, it ſeemeth rather to haue been appointed as a feſtiuall day of reioycing and thankſgiuing, for the ioyfull remembrance of that deliuerance, then as a new holy day to be kept with the like ſtrictnes, as the holy daies appointed by the law: for they kept it with ioy and feaſting, and ſending preſents one to another, verſ. 19. like as now in the Church of England, the 5. of Nouember is by act of Parliament appointed yeerely to be celebrated, as a memoriall of our deliuerance from the popiſh Gunpowder treaſon, not as a new holy day, with iniunction of abſtinence from work the whole day, but only to aſſemble together at morning prayer to giue God thankes. But it will be obiected, that this day was appointed by *Mardoche* to be kept *with faſting and prayer*, and therefore is a true holie day, verſ. 31. *Anſ*. 1 How could they keepe it both with feaſting, verſ. 19. and with faſting? neither did they vſe to celebrate daies of reioycing with faſting and mourning: as *Ezra* ſaid, in that great aſſemblie, after their returne from captiuitie, *Mourne not, neither weepe, &c. but goe and eate of the fat, and drinke of the ſweete, &c.* 2. The words then are thus to be read, *to confirme the daies of purim, &c. the teſtimonies* (Hebr. *dibbrer, words*) *of faſting and their crying*: that is, in remembrance of their faſting and prayers, by the which they obtained that deliuerance: not, *with faſting*, for in the Hebrew

Eſther 9. 31.

Nehem. 8. 10.

there is no prepoſition, to ſignifie, ***with*** : the vulgar Latine readeth, *faſts and cries*, leauing out the word *dibhrer*.

Acts 15.10.

Argum. If Chriſtians were bound in conſcience to keepe all holy daies which are enioyned them in the popiſh Church, their burthen ſhould be greater then the Iewes was, (ſeeing they haue a great number of holy daies more) yet the Iewes yoke was ſuch, as neither they, nor their forefathers were able to beare.

Bellarmine anſwereth : firſt, that the yoke of the Iewes is heauier, in reſpect of the hard obſeruances, as that it was not lawfull to ſeeth meate, to kindle a fire on the Lords day, thrice a yeere they went vp to Ieruſalem, they were enioyned to eate vnſauourie and vnleauened bread : it was not heauie in reſpect of the multitude of their feaſts, but of other ceremoneous rites, *cap.* 10.

Iſai. 1.14.

Contra. Firſt, the popiſh yoke euen in reſpect of their hard iniunctions is more intolerable then the Iewes was : your pilgrimages to Rome, to Ieruſalem, to other remote places, are more then their going vp to Ieruſalem : your preſcription to faſt bread and water is harder, then to eate vnleauened bread, and yet you vſe that too : not to eate an egge in Lent is more, then not to dreſſe meat vpon the Lords day. Secondly, the heauines of the Iewiſh yoke did much ſtand in the multitude of their feaſts, as Iſai. 1.14. if they were a burthen to the Lord, much more vnto men : and therefore the popiſh yoke enioyning the keeping of many more holy daies, is much more grieuous.

De tempor. ſerm. 136.
Pſal. 118.24.

Auguſtine ſpeaking of the Sabbath, ſaith thus : *Hæc eſt dies quam fecit Dominus, exultemus & lætemur in ea* : This is the day which the Lord hath made, let vs reioyce and be glad therein, Pſal. 118.24. This only holy day, he ſaith, is of the Lords making, and therefore of all other neceſſarie to be kept.

Synod. Moguntin. cap. 61. *Sanctorum celebritates in diem dominicum incidentes, cenſemus ſubmouendas, &c.* Wee thinke it meete, that holie daies falling within the Lords day ſhould be remoued, and tranſlated to the day before, or after, that the ſolemnitie of them all may be reſerued and referred to their Lord, &c. The Lords day we ſee, is preferred before the reſt, as being of neceſſitie onely to bee kept, and the reſt to giue place to it.

This truth alſo hath been ſealed : *Ioane Iohn*, the wife of *Lewis Iohn*, perſecuted for ſaying, That God commanded no holie daies to be kept but the Sabbath day, *Fox* pag. 803. col. 2.

Apolog. 2. pro Chriſtian.
κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα.

That feſtiuall daies appointed by the Church, are not in themſelues more holie then other, nor yet of neceſſity to be kept. 1. *Iuſtinus Martyr* ſeemeth to affirme, that the Chriſtians had but two times of publike meeting, one was vncertaine and extraordinarie, when any was conuerted to the Chriſtian faith and baptized, then the congregation met together to commend him in their prayers to God: the other was ordinarie vpon the Lords day, then called Sunday, *when all had a common aſſemblie together*. The feſtiuals of Saints were not then in vſe, nor were daies of publike meetings.

Lib. 5. c. 22.

Socrates ſpeaking of feſtiuall daies, *Neque Seruator, neque Apoſtoli hoc nobis lege aliqua obſeruandum eſſe mandarunt* : Neither our Sauiour, nor the Apoſtles, did command this by any law to be obſerued. And a little before he ſaith, *Nuſquam iugum ſeruitutis illis impoſuit* : The Apoſtles no where did impoſe this yoke of ſeruitude.

Guagnin. de relig. Muſcou.

The Muſcouites, as rude and ignorant as they are, yet doe retaine this libertie, that vpon feſtiuall daies, the citizens and artificers, *diuinis peractis, domeſticis laboribus, cæteriſque negotijs incumbunt*, when diuine ſeruice is ended, doe attend their domeſticall labours and other buſines.

Homil. 10. in Geneſ.

2 *Origen* ſaith, *Non tantum diem Dominicum, ſed omnes dies feſtos eſſe Chriſtianis* : That not only the Lords day, but all daies are holie to Chriſtians. He held not one day holier in it ſelfe then another. Euen *Diogenes* by the light of nature could reproue the curioſitie of a Lacedemonian, that did prepare himſelfe to ſolemnize a feſtiuitie : What, ſaith he, *an non vir probus quemuis diem feſtum cenſet?* doth not an honeſt man thinke euery day feſtiuall?

Plutarch. de animi tranquillitat.
Harm. ſect. 16. pag. 480.
Ibid. p. 491.

3 Latter confeſſion of Heluetia, cap. 24. *We doe not count one day to be holier then another, nor think that reſting of it ſelfe it liked of God, &c.* Auſpurg, art. 4. *Concerning faſts and feſtiuall daies, &c. they are things indifferent, which where is no danger of giuing offence, may be well omitted.*

Epiſt. 174.

Annot. in Matth. 11.

4 *Bernard*, whom the Papiſts challenge to be theirs, ſaith of the feaſt of the Aſſumption of the *Virgine Mary*, that it was neither to be counted *feſtus*, feſtiuall, nor *ſanctus*, holie. Eraſmus ; *ætas Hieronymi præter diem Dominicum, &c.* *Hieromes* age, beſide the Lords day, acknowledged few feſtiuals : *nunc feriarum neque finis, neque modus* : now there is no end nor meaſure of holie daies. *Genebrard* hath brought to light the Calendar of the Syrian, Greeke, and Latine Churches ; and the Lord of *Eſcules* the Calendar of the Church of Aethiopia, by comparing whereof there appeareth great difference of feſtiuals obſerued among them, which ſheweth, that they held no neceſſitie of them, nor thinke ſo great holineſſe to be tied vnto them.

THE SECOND PART, OF THE Lords day.

The Papiſts.

CONcerning the Lords day, our aduerſaries doe grant ; firſt, that it is the moſt ancient of all Chriſtian feſtiuals, *Bellarm. cap.* 11. Secondly, that it was inſtituted by the Apoſtles, *ibid.* Thirdly, that it ſucceeded in ſtead of the Iewiſh Sabbath, *ibid.* Fourthly, that it is the moſt excellent, and to be preferred before all other holy daies, *Bellarm. cap.* 10. Theſe points are on both ſides condeſcended vnto, and whatſoeuer elſe is affirmed agreeable to Scripture.

The ſeuerall points wherein our aduerſaries and wee doe differ about the Chriſtian Sabbath, are theſe:

First, the principall exerciſe of the Sabbath, ſay they, is for the people to come to the Church and heare Maſſe, which their abominable and idolatrous ſacrifice they make the proper worke of the Sabbath, *Catechiſm. Roman. pag.* 649. 65. Error.

The Proteſtants.

THe Sabbath was ordained for the people to aſſemble together to heare the word read, Act. 15. verſ. 21. and preached; and to receiue the Sacraments, Act. 20. 7. and to offer vp their prayers: theſe were the proper exerciſes of the Sabbath: as for the popiſh ſacrifice of the Maſſe, wee finde no mention at all thereof in Scripture.

Concil. Moguntiac. can. 34. *Nunquam deſit diebus dominicis, aut feſtiuitatibus qui verbum Dei prædicet*: Let there be neuer wanting, vpon the Lords daies and other feſtiuities, one that ſhould preach the word of God.

Colonienſ. part. 9. cap. 9. Dies Dominicus a temporibus Apoſtolorum celebris, vt in vnum omnes pariter conueniant, ad audiendum verbum domini, ad audiendum quoque ſacrum, & communicandum, &c. The Lords day hath been obſerued ſince the Apoſtles time, that all might meete together to heare Gods word, to heare alſo and receiue the Sacraments. Theſe then are the principall exerciſes of the Lords day. And yet more euidently it was thus decreed, *Synod. Auguſtenſ. cap.* 18. *Euangelia & epiſtolæ diebus dominicis lingua Germanica exponantur, eoque tempore nulla miſſa, ne populum ab auſcultatione diſtrahi contingat, celebretur*: Let the Goſpels and the Epiſtles be expounded vpon the Lords daies in the Germane tongue, and at that inſtant let no Maſſe be celebrated, leſt the people be drawne away from hearing, &c. From hence we reaſon thus: That whereunto other exerciſes giue place, is the chiefe exerciſe of the Lords day; but other giue place, as the ſaying of Maſſe, to preaching and expounding of Scripture: *Ergo*, &c.

And for further euidence hereof: 1. *Iuſtine Martyr* ſheweth at large the exerciſes of the Chriſtians vpon the Lords day: 1. When they are come together, the writings of the Apoſtles or Prophets are read. 2. Then the Preſident or Paſtor exhorteth the people to the imitation of that which they heard. 3. Then followe prayers. 4. Then *panis offertur, et vinum et aqua*, the bread and wine and water is offered vnto them. 5. And laſtly, a contribution is made by the richer ſort to the poorer. Apolog. 2. pro Chriſtian.

2 The ſame was the cuſtome of the South Church ſpecially to attend vpon the preaching of the word vpon the Lords day, as *Athanaſius* thus writeth: *Ne ſine te propinqui populi paſchalis feſtum celebrent; quis enim eis reſurrectionis diem euangelizabit, ſi lateas, &c.* Let not the people celebrate without thee the feaſt of the paſch at hand: for who ſhall preach vnto them of the day of the reſurrection, if thou appeare not?

Zaga Zabo ſheweth how it is the manner of the Aethiopike Church to come together the third houre after Sunne riſe vpon the Lords day: firſt, *ad audiendum & legendum, &c.* to reade and heare the bookes of the Prophets, then *vt ſanctum euangelium prædicemus*, that we preach the Goſpell, and *ſacrum faciamus*, to make the Sacrament. Damianus a Goes de morib. Æthiop.

3 Former confeſſion of Heluetia, chap. 23. *We thinke that holy meetings are ſo to be celebrated, that aboue all things the word of God be propounded to the people, &c.* Harm. ſect. 15. pag. 468.

4 *Eſpenceus* to this purpoſe alleageth a conſtitution of the Synode of Baſile, ſeſſ. 15. that they, to whom the care of ſoules is committed, *diebus Dominicis alijsq; ſolennibus plebem ſalutaribus doctrinis inſtruerent*, ſhould inſtruct the people vpon the Lords daies and other ſolemnities, with wholeſome doctrine: and long before that he vrgeth the 25. of the Synode of Mentz, and the 14. c. and 15. of the Councell of Rhemes, that if the Biſhop chance to be abſent, ſick, or otherwiſe letted, *nunquam tamen diebus Dominicis deſit, &c.* yet there ſhould not be one wanting vpon the Dominicall and feſtiuall daies, which ſhould preach the word to the vnderſtanding of the people. In 1. Timoth. digreſſ. lib. 2. pag. 254. at Pariſe 1561.

The Papiſts.

2. WE diſſent about the reſt of the Sabbath: they allow ſuch works to be done vpon the Sabbath, as ſhall be permitted by the Prelates and Ordinaries, and ſuch as by long cuſtome haue been vſed, *Bellarm. cap.* 10. 66. Error.

The Proteſtants.

WE hold, that as the Lords day was inſtituted of God, ſo the manner of celebrating and keeping it holie, is to be learned out of the word, and neither cuſtome nor authoritie ought to giue libertie for ſuch workes vpon the Lords day, as are not warranted by the word.

Firſt, we grant that we are not ſo neceſſarily tied to the reſt of the Sabbath as the Iewes were: for thoſe things are aboliſhed which appertained to the Iewiſh Sabbath: Firſt, the preſcript of the day. Secondly, the ceremoneous exerciſes of the Sabbath in the ſacrifices and other rites of the Law. Thirdly, the typicall ſhadowes and ſignifications of their Sabbath, as firſt it betokened their reſt in Canaan; then the reſt and peace of the Church by Chriſt, Heb. 4. 3. 5. Fourthly, the ſtrict and preciſe reſt, wherein Chriſtians haue more libertie then the Iewes had: and againe, they obſerued their reſt, as being properlie and ſimplie, and in it ſelfe a Sabbath daies duetie; but wee doe conſider it, as Heb. 4. 3. 5.

being referred to a more principall end : as making of vs more fit for ſpirituall exerciſes.

Secondly, we allow theſe workes to be done ; Firſt, *opera religioſa* or *pietatis*, the religious workes, and conferring to pietie : as the Prieſts did ſlay the ſacrifices vpon the Sabbath, and yet brake not the reſt of the Sabbath ; ſo the people may walke to their pariſh Church, though ſomewhat farre off : the Paſtor and Miniſter may goe foorth to preach ; yea, and preaching is of it ſelfe a labour of the bodie, to ſtudie alſo and meditate of his ſermon, to ring the bels to call the people to the Church : all theſe are lawfull, as being helpes for the exerciſes of religion. Secondly, *opera charitatis*, the workes of mercie are permitted, as to viſite the ſicke, the Phyſition to reſort to his patient : yea, to ſhew compaſſion to brute beaſts, as to helpe the ſheepe out of a pit. Thirdly, *opera neceſſitatis*, the workes of neceſſitie, as the dreſſing of meate and ſuch like. Our Sauiour excuſeth his Apoſtles for plucking the eares of Corne, when they were hungrie. As for *opera voluntaria*, workes of pleaſure and recreation, we haue no other permiſſion to vſe them, then as they ſhall be no lets or impediments vnto ſpirituall exerciſes, as the hearing of the word, and meditating therein, and ſuch other : Otherwiſe they are not to be vſed.

Matth.12.5.
Matth.12.11.
Matth.12.1.3.

Auguſtine ſaith, ſpeaking of the Iewes, who did greatly prophane their Sabbath, in ſporting and dalliance : *Melius toto die foderent, quàm toto die ſaltarent* : It were better for them to digge all day, then to daunce all day : euen ſo verily it were better for many poore ignorant people, that vpon the Sabbath giue themſelues to drinking, and quaffing, and gaming, if they ſhould goe to plough or cart all the day. But as for ſeruile workes, as to keepe Faires and Markets vpon the Lords day, to trauell themſelues, their ſeruants, and beaſts vpon the Sabbath, it is flat contrarie to the commandement of God, and the practiſe of the Church, where there is no extreame and vrgent neceſſitie : ſo that it is not to be doubted, but that as the keeping of the Lords day is a morall commandement ; ſo alſo the manner of the obſeruing thereof in ſanctifying it, and reſting therein, is morall : the ceremonies of the reſt being aboliſhed, that is, the Iewiſh ſtrictnes thereof, and the opinion which they had of their reſt, as being ſimplie a part of the ſanctifying of the Sabbath. But wee doe conſider it, as referred vnto more principall duties, and obſerue it, not as of it ſelfe pleaſing God, but as making vs more fit for ſpirituall exerciſes. Contraie to theſe rules, we acknowledge neither power in Ordinaries, nor priuiledge in cuſtome, to diſpenſe with the ſanctification of the Sabbath.

In Pſal.32. part 1.
Nehem.13.16.

Decret.part.1 diſtinct.86.cap.24. Gregorie writeth ſharply to one *Ianuarius* an old Biſhop, becauſe hee preſumed vpon the Lords day, *Exarare alterius meſſem*, to enter vpon anothers harueſt, to ſpoyle it. By this we may ſee what great diſcretion popiſh Ordinaries haue, in preſcribing Sabbath day workes.

Concerning ſuch ſanctification of the Sabbath as we ſpeake of, which conſiſteth partly in abſtaining from all corporall labours, and worldly affaires, partly and chiefly in giuing our ſelues to ſpirituall exerciſes, we haue the full conſent of antiquitie.

Concerning the firſt : *Concil. Aurel.3 can.27. Die dominico cum caballis, bobus, vehiculis itinerari non debere* : That none ought to trauell with horſe, oxen, carts vpon the Lords day. *Cabilonenſ.can.18. Ruralia opera nemo facere præſumat* : Let no man vpon this day preſume to do any country work, as to ſow, to reape, to plough. *Matiſconenſ.2.can.1. Nullus cauſarum actiones exerceat* : That no man ſhould goe to law. *Colonienſ.part.9.cap.10.* Markets and Faires are forbidden to bee kept. *Moguntin.cap.61. Tripudia, ſaltationes, profana ſpectacula non permittenda* : Dauncing, and leaping, and all prophane playes and fights muſt be forbidden.

As touching the affirmatiue part of this ſanctification, in ſequeſtring our ſelues to ſpirituall exerciſes, thus alſo it hath been decreed : *Trullan.can.19. Vt omnibus diebus ſed præcipuè dominicis populum doceant pietatis eloquia* : That vpon all daies, but chiefly on the Lords daies the Paſtors inſtruct the people : preaching of the word is one chiefe worke of the Lords day : the receiuing of the Sacraments is another, *Colonienſ.part.9. cap.9. Populus conueniat ad communicandum* : the people muſt come together to communicate. Prayer is another Sabbath worke : *Matiſconenſ.2.cap.1. Die dominico quiſq; ſeipſum precibus & lachrimis afficiat* : Vpon the Lords day let euery man giue himſelfe to prayer and teares. Giuing of thankes and praiſing of God is proper alſo for the Lords day : *Synod. Colonienſ.part.9.cap.9. Dies illa tantum orationibus, hymnis, Pſalmis tranſigatur* : Let that day only be ſpent in prayer, Hymnes and Pſalmes, and ſpirituall ſongs. *Aurelianenſ.2.can.20. Vincti in carceribus, &c.* Let the Biſhops viſit thoſe on the Lords daies that are bound in priſon. *Conſtantin.6.cap.8. Tantummodo vacandum eſt orationi, & celebrationi eleemoſynarum* : Vpon this day they muſt giue themſelues only to prayer, and celebrating of almes. Here be other exerciſes of the Lords day. And thus, as we ſee, the ancient Canons doe teſtifie with vs for the ſanctification of the Lords day.

To theſe Canons agree the Imperiall lawes : which bid, *Omnium Iudicum & artium officia ceſſare, &c.* Both the offices of Iudges, and artificers ſhops to ceaſe and be ſhut vp vpon the Lords day, *Cod. lib.3.tit.12.leg.3.Theod.* and that no playes or enterludes ſhould bee kept vpon that day, or any ſuch games, *ibid.leg.10.Leo, & Anthem.* Yet works of neceſſitie are excepted, as in time of harueſt & ſeed time, *leg.3.* and *cauſa piſtoria*, Bakers cauſes, as touching the making of bread, are excepted, *leg.5.Valentin.* Likewiſe workes of charitie, as in according and reconciling men, are tolerated, *leg.10.* as alſo manumitting and ſetting bond-men at libertie, *leg.8.Valentin.* Thirdly, workes of pietie are excepted, as doing of iuſtice in executing of malefactors and offenders, *leg.9.Honor.Theodoſ.*

That the holy day of the Lord, is to bee wholly ſpent in Diuine exerciſes. 1. *Damaſcene* witneſſeth, *ſpending the whole ſeuenth day*, in Pſalmes and hymnes, and meditation of the Scriptures, ceaſing *ab occupatione circa materalia*, from being *occupied about materiall things.* ἀπαυστὶ τὴν ἑβδόμην ἀναλίσκοντες. lib.4.c.24.

2. See the practiſe of the Aethiopike Church in the former part in what exerciſes they beſtow the Lords day: and *Zaga Zabo* further ſaith, that it is not lawfull for them therein *ne minimam rem facere*, not to doe the leſt thing: ſee alſo *Auguſtines* iudgement before.

3. Heluetia former confeſſ. c. 24 *The Lords day euer ſince the Apoſtles was conſecrated to the religious exerciſes, and to an holy reſt, &c.* Harm.ſec.16. pag.479.

4. *Clictoueus: non erat legis ſententia, &c.* it was not the meaning of the law to forbid ſuch works to be done with the hand, *quæ ad Dei gloriam ſpectabant:* which concerned the glory of God, or the neceſſity and ſafety of mans life, ſuch were the circumciſion of infants, and the offring of ſacrifices, &c. The chiefe cauſe of ſanctifying the Sabbath, was *vacatio ad Dei obſequium*, attendance vpon our ſeruice to God, which that it might be done more commodiouſly, the mind being ſequeſtred from ſecular buſines, it was forbidden on the Sabbath to doe any worke with the hand, &c. This their learned writers opinion is, that no works ought to be done vpon the Sabbath, whereby Gods glory and ſeruice is hindred. Annot. in lib.4 Damaſ.c.24.

The Papiſts.

They affirme that the Apoſtles altered the Sabbath day, from the ſeuenth day to the eighth, counting from the creation; and they did it without Scripture, or any commandement of Chriſt: ſuch power (ſay they) hath God left to his Church. This then they hold; that the Sabbath was changed by the ordinary power and authority of the Church, not by any ſpeciall direction from Chriſt: thervpon it followeth, that the Church, which (they ſay) cannot erre, may alſo change the Sabbath to any other day in the weeke, *Rhemiſt. Apoc.1.ſect.6.* 78. Error.

The Proteſtants.

1. The Apoſtles did not abrogate the Iewiſh Sabbath, but Chriſt himſelfe by his death, as he did alſo other ceremonies of the Law: and this the Apoſtles knew both by the Scriptures, the word of Chriſt and his holy ſpirit.

2. They did not appoint a new Sabbath of their owne authoritie: for firſt they knew by the ſcripture, that one day of ſeauen was to be obſerued for euer, for the ſeruice of God and exerciſe of religion, although the preſcript day according to the Law were abrogate: for the Lord before the morall law was written, euen immediatly after the creation, ſanctified the ſeuenth day, ſhewing therby, that one of the ſeauen muſt be obſerued ſo long as the world endured. Secondlie, they knew there was the ſame reaſon of ſanctifying the day of Chriſts reſurrection, and the reſtitution of the world thereby, as of ſanctifying the day of the Lords reſt, after the creation of the world. Thirdly, they did it by the direction of the Spirit of God, wherby they were ſo directed and gouerned, that although they were fraile men by nature, and ſubiect to error: yet they could not decline in their writings and ordinances of the Church, from the truth, which aſſurance of Gods ſpirit in the like meaſure the Church hath not now; but ſo farre forth is promiſed to bee led into all truth, as ſhee followeth the rule of truth expreſſed in the Scriptures. Wherefore the Church hath no authoritie to change the Lords day, and to keepe it vpon Mondaie or Tueſday, or any other day; ſeeing it is not a matter of indifferency, but a neceſſary preſcription of Chriſt himſelfe, deliuered by the Apoſtles: for the Lords day began in the Apoſtles time, and no doubt by their Apoſtolike authoritie directed by the ſpirit of Chriſt, was inſtituted, Act.20.7. Apocal.1.verſ.10. Neither can there come, ſo long as the world continueth, ſo great a cauſe of changing the Sabbath, as the Apoſtles had by the reſurrection of Chriſt. Wherefore the law of the Sabbath, as it is now kept and obſerued, is perpetuall.

Conſtantin.6.can.8. Diei dominici, quia in eo Deus lucem condidit, in eo Manna in eremo pluit, &c. tanta debet eſſe reuerentia, &c. The Lords daie muſt be had in great reuerence, becauſe vpon this day God created the Light, it rained Manna in the Wilderneſſe: Chriſt then vouchſafed to bee borne: on this daie the ſtarre appeared to the Wiſe men: Chriſt fed fiue thouſand men with fiue loaues and two fiſhes: on this day he was baptized, roſe againe, ſent down the holy ſpirit vpon his diſciples, &c. theſe are the reaſons why we do now keepe the Lords day vpon the firſt in the weeke: but greater reaſons than theſe, ſhall neuer fall out vpon anie other daie: *Ergo*, the Lords daie cannot be remooued to anie other daie of the weeke.

That the Lords daie was inſtituted for the manner of the reſurrection of our bleſſed Sauiour. 1. *Damaſcene* teſtifieth, who calleth it *the day of the reſurrection.* τὴν τῆς ἀναστάσεως ἡμέραν. Damaſ.ibid.

2. So alſo *Zaga Zabo* an Aethiopike Biſhop ſaith, *Diem Dominicum, &c. in memoriam Chriſti reſurrectionis celebramus*, the Lords daie, as other Chriſtians, wee celebrate in memorie of the reſurrection of Chriſt. Damianus de Morib. Ethiop.

3. Auſpurg. artic.7. *The Apoſtles retained not the ſeuenth day, but the firſt day of the weeke, &c. to admoniſh the godly both of their liberty and of Chriſts reſurrection.* Harm.ſec.17. pag.532.

4. *Clictoueus* ſaith the day was changed, *ob reſurrectionis dominicæ myſterium*, for the myſterie of the Lords reſurrection, &c. therefore not to be changed, becauſe there cannot come ſo great a cauſe of altering it, as was the reſurrection.

The Papiſts.

68.Error. 4. THey affirme that the keeping of the Lords daie, in ſteed of the Iewiſh Sabbath, is a tradition of the Apoſtles, and not warranted by Scripture, *Rhemiſt. Mat.* 15. *ſect.* 3. ſo alſo the Doway tranſlators. pag. 300.

The Proteſtants.

THe obſeruation of the Lords day is not deliuered by blind tradition, but hath teſtimony of holy 1.Cor.16.2. Act.20.7. Apoc.1.10. Scriptures, and the obſeruation thereof is according to Gods commandement, not after the doctrine of men, *Fulk. ibid. Bellarmine* out of theſe three places proueth the Lords day to bee inſtituted in the Scripture: *de cultu ſanctor. lib.* 3. *c.* 11.

Leon. epiſtol. 79. *cap.* 1. *In hac mundus ſumpſit exordium, in hac per reſurrectionem Chriſti mors interitum, vita accepit initium, &c.* On this day the world tooke beginning, by the reſurrection of Chriſt death was deſtroied, and life entred: on this day the Apoſtles receiued commiſſion to preach: Chriſt entred into his diſciples, the dores being ſhut, &c. *Ergo,* the Lords daie is no humane tradition, but a diuine inſtitution: theſe workes, whereby the Lords daie is ſanctified, were the workes of the Trinitie, and ſet foorth in Scripture: *Ergo,* the Lords day is inſtituted of God and grounded vpon Scripture.

Decret. part. 1. *diſt.* 76. *c.* 5. *Leo, Quòd die dominica ordinationes Sacerdotum celebrentur, &c.* That orders muſt be celebrated vpon the Lords day, it is not grounded onelie vpon cuſtome, but on the Apoſtles doctrine in Scripture, &c. and he proueth it out of the 13. of the Actes: now this could not be ſhewed out of Scripture, that Orders ſhould be kept vpon the Lords day, but that the Scripture euidentlie teſtifieth alſo for the Lords day it ſelfe.

Damianus de Morib. Æthio. That the Lords daie is of diuine inſtitution, and not grounded vpon tradition. 1. Wee haue the decrees of an ancient councell of the ſecond ſynode of *Caſarea*, vnder *Theophilus* the Biſhop there: who do reſolue, that the Paſch ſhould be kept vpon the Lords daie, *qui tot et talib. benedictionib. eſt ſanctificatus*, which is ſanctified with ſuch and ſo great benedictions, as vpon that day the light was created, the Iſraelites went through the red ſea, Chriſt roſe againe vpon that daie, whereof it is ſaid, Pſalm. 118. *This is the day which the Lord hath made. &c.*

2. *Zaga Zabo* ſaith, *iuſſu Domini noſtri Ieſu Chriſti, et ſanctorum Apoſtolorum eum ſeruamus*; we keepe it by the commandement of Ieſus Chriſt, and of his holy Apoſtles.

3. Auſpurg. artic. 7. *The Apoſtles retained not the ſeuenth day, but the firſt day of the weeke: &c.* the day was changed by Apoſtolicall authoritie, directed by the ſpirit.

4. So *Clictoueus* granteth it was changed by the tradition of the Apoſtles, *et ſpiritus ſancti edictione*, and the inſtitution of the ſpirit.

The Papiſts.

69. Error. 5. THey teach that the Lords day is commanded, and likewiſe kept for ſome myſticall ſignification, not onely for the remembrance of benefits alreadie accompliſhed; as of the reſurrection of Chriſt, and the Aduent or comming downe of the holie ſpirit: but alſo to betoken vnto vs things to come, as our reſt and glory in the kingdome of God, *Bellarmin. de cultu ſanctor. lib.* 3. *cap.* 11.

The Proteſtants.

1. WE grant, that the Sabbath may be ſo applied, both to cal to remembrance things alreadie, as vpon that daie done: as the reſurrection of Chriſt, and the deſcending of the holie August. de tempor. ſerm. 154. Ghoſt. Some thinke alſo that Chriſt vpon that daie was baptized, vpon that daie turned water into wine, fed fiue thouſand with a few loaues, came vnto his Apoſtles after his reſurrection the dores beeing ſhut, and that as vpon this daie he ſhall appeare to iudgement: but vpon what ground I know not. Certaine it is, that vpon this day Chriſt roſe againe, and that the holie Ghoſt came downe then Heb.4.10. vpon his Apoſtles. We denie not but that the keeping of the Lords day holie, may fitly bring vnto our remembrance theſe things: yea and that it may be a type and ſymbole vnto vs in ſome ſort, both 1.Pet.4.1. of things ſpirituall, as to betoken our ceaſing and reſting from the works of ſinne, as alſo of things to Iſay.66.32. come, as the kingdome of heauen is called a Sabbath.

But we dare not, neither will affirme, that the Sabbath was ordained and conſtituted for any ſuch end: for the commandement of the Sabbath now to vs is onely morall, not typicall or ceremoniall, as the Iewiſh Sabbath was; but looke wherein the Sabbath was morall to the Iewes, ſo it is kept ſtill: As in theſe two points it was morall to them; firſt, to be a ſigne betweene them and the Lord, Exod.31.17. and to diſtinguiſh them from other people. And ſo alſo the right keeping of the Lords day is a notable outward marke of difference betweene the Church of God and all others. Secondly, that vpon Acts 15.21. the Sabbath they ſhould reſort together, and heere the lawe read and preached. And for this cauſe, namelie, the exerciſe of religion, are Chriſtians cheeflie bound to the Sabbath. It may (I ſay) fitlie be drawne to reſemble heauenly and ſpirituall things: but that is not any end of the inſtitution. The Iewes had two kinds of types, *typos factos*, and *typos deſtinatos*, types made and applied; and types appointed and ordained of God to ſhadow forth ſome notable thing: as the Paſchall Lambe, was *typus deſtinatus* of our Sauiour Chriſt, as they were not to breake a bone of the Lambe; ſo was it accordinglie performed in Chriſt. They had alſo many types beſide, that were not deſtinated to ſig- 1.Cor.19.6.11. nifie any certaine thing: of ſuch Saint *Paul* ſpeaketh, 1. Corinth. 10. 6. 11. So wee ſay of the Sabbath, that is not *typus deſtinatus*, it is not inſtituted for any ſhadow or ſignification; though it may be fitly applied to ſuch an vſe.

Matiſconenſ.2.can.1. *Ipſe eſt dies requietis perpetuus, ipſe nobis per ſeptimi diei vmbram inſinuatus noſcitur in lege & Prophetis*: This is a day of reſt for euer, this is knowne to haue beene inſinuated by the ſhadow of the ſeuenth day in the law: ſo then the Lords day was rather ſhadowed forth, then it doth ſhadow; it had ſhadowes, it ſelfe is no ſhadow.

Colonienſ.part.9. cap.9. Dies dominicus à temporibus Apoſtolorum ſemper in eccleſia celebris fuit, vt tum in vnum omnes pariter conuenirent: The Lords day hath bin alwaies celebrated in the Church ſince the Apoſtles time, that the people might come together to heare the word of God, &c. For this end then the Lords daie was appointed principallie, not to be a ſhadow of things to come.

And that the Lords day was ſpecially appointed for the exerciſe of religion. 1. *Damaſcene* ſheweth: *ſacratum eſt Deo ſabbatum*, the Sabbath was conſecrated to God, that they ſhould be exerciſed therin *in the meditation of Scripture*.

περὶ τὴν γραφὴν μελέτην.

2. *Zaga Zabo* ſaith, that they come together vpon the Lords day, at the third houre after ſun riſe, *ad legendum & audiendum*, to heare and read the bookes of the Prophets, to preach the worde, &c. *Athanaſius* ſaith, in times paſt the Sabbath was had in price, *quam quidem ſolennitatem Dominus tranſtulit, &c.* which ſolemnitie, the Lord hath changed vnto the Lords day. *Homil de ſement.*

Damianus.

3. Heluetia, latter confeſſ.c.24. *The holy reſt is very well obſerued of our Churches for the worſhip of God, and encreaſe of charity.*

4. *Clictoneus*: *præcipua cauſa ſanctificationis Sabbati fuit vacatio ad Dei obſequium*, The chiefe cauſe of ſanctifying of the Sabbath was vacation (from labour) for the ſeruice of God.

Harm.ſec.16. pag.480.
Annot.in Damaſcen.in lib. 2.c.2.4.

The Papiſts.

6. THey ſay that we are not bound vpon the Sabbath by any peculiar commandement to abſtaine from ſinne, more then vpon any other day: neither that the internall act of religion appertaineth to the keeping of the Sabbath, but the externall: that any ſinne committed vpon the Sabbath, is not thereby the greater: neither that we are more bound vpon the Sabbath to ſeeke for internall grace then vpon anie other daie, *Bellarm.lib.3.cap.10.propoſ.4.*

70. Error.

Argum.1. *Bellarmine* reaſoneth thus, the internall act of religion is the ende of this commandement, but the meanes tending to the end, not the end it ſelfe, are commanded.

Secondly, the internall worſhip is preſcribed in the firſt commandement: for this is the order: In the firſt precept, the worſhip of the heart: In the ſecond, the worſhip of the mouth: in the third, the worſhip or ſeruice of God in our works is preſcribed.

Thirdly, it were dangerous to appoint ſo many holie daies, for this were but to entangle mens conſciences, if ſinne be more grieuous committed vpon feſtiuals, *cap.10.*

Anſ. To the firſt we anſwere; Firſt, that it is vntrue, that the meanes onely, and not the ende is commanded: for loue is the end of the commandement, and yet is commanded, and one of the greateſt commandements. So in the 7. Commandement the end is, not to commit adultery; the means tending to adultery, as chambering and wantonnes are likewiſe prohibited, ſhall we ſay therfore that adultery it ſelfe is not forbidden? ſo admit that the internall ſanctification of the Sabbath is the end, yet it may be and is commanded. Secondly, though it bee the ende, in reſpect of the meanes tending vnto it, as the corporall reſt, and the externall exerciſes of religion; yet it is alſo as a meane referred to the principall end of all, which is the glorie of God; and therefore may be commanded, according to *Bellarmines* owne rule.

1.Tim 1.5.
Matth.22.39.
Rom.13.13.

To the ſecond, we anſwere: Firſt, though ſome internall act of religion be preſcribed in the firſt Commandement: Thou ſhalt haue no other Gods, and as to loue God, and feare him; yet that internall act, which is peculiar for the Lords day, is onely preſcribed in the fourth commandement. Secondly, hee verie fondly deuideth the firſt table into three precepts, whereas it containeth foure, as *Origen* ſheweth by this reaſon: ſome men thinke, ſaith hee, that theſe two are one Commandement: *Quod ſi ita putetur, &c.* which if it bee ſo, then are there not tenne Commandements, what is become then of the Decalogue? therefore the firſt commandement is, *thou ſhalt haue no other Gods*: the ſecond, *Thou ſhalt make no grauen image, &c.* thus farre *Origen, hom. 8. in Exod.* Thirdlie, to make a grauen image to worſhip it, is an externall act of religion, yet this is forbidden in the ſecond commandement, which *Bellarmine* ioyneth to the firſt, therefore his diuiſion is not good, referring all externall actes of religion to this fourth, or as he maketh it, the third commandement.

To the third we anſwere; Firſt, that other holy daies are not enioyned with the like ſtrict precept of ſanctification, as the Lords day is, which is of Gods inſtitution onely, the other were ordeined by the Church, ſome are the meere inuentions of men, as popiſh holie dayes: but the ſpeciall ſanctifying of a day to an holy vſe, dependeth vpon Gods commandement and inſtitution.

Secondly, it is *Bellarmines* owne poſition, that men are bound in conſcience to keepe the Feſtiuals of the Church, *cap. 10 prop.3.* whereas we do not ſo affirme: therefore it is he himſelfe, and not we, that doth lay ſnares by the ſuperſtitious obſeruation of holy daies, to entangle mens ſoules and conſciences.

Thirdly, we yeeld vnto him, that it is very hurtfull to appoint ſo many holy daies, as they doe, which indeed is nothing elſe but to clog mens conſciences with a multitude of ceremonies, which are burdenous to the Church.

The Proteſtants.

Anſ. FIrſt, wee graunt that all ſinne, as of theft, adulterie, and the like, are in their owne nature alike, at what time ſoeuer they are committed; yet they may be made more heinous by the circumſtances: as of the place, as ſacriledge is greater than common theft; ſo why not of the time?

Secondly, if that which is no ſinne vpon the worke-daie, bee a ſinne vpon the Sabbath, as to dig, to plough, to cart; then that which is a ſinne of it ſelfe, as to ſteale, to commit adulterie, muſt needs be greater and more hainous being done vpon the Sabbath: for beſide the ſinne, he alſo prophaneth the Sabbath, which is the breach of another commandement. Thirdlie, the internall act of religion, is properlie commanded in the ſanctifying of the Sabbath: for it cannot be ſanctified by the externall act of going to Church, and hearing the worde, vnleſſe a man be inwardly in the deuotion of his heart prepared for thoſe holy exerciſes. So inward grace is more ſought for vpon the Sabbath, not in reſpect of that inward deſire which we haue vnto them, which ought alwaies to bee alike feruent in vs, if it were poſſible, but becauſe of thoſe outward meanes, of hearing the worde, publique praier, receiuing the ſacraments, which are vpon the Sabbath: for the which, wee ought more eſpeciallie to prepare and examine our ſelues.

Eccl.4.17.
1.Cor.11.18.
Iſay 58.13.

The Prophet *Eſay* doth teach vs, how the true Sabbath muſt be kept. *If thou turne away thy foot from the Sabbath, from doing thy will on my holie daie,&c. and ſhalt honour the Lord, not doing thine owne waies, nor ſeeking thine owne will, nor ſpeaking a vaine word,&c.* Abſtinence from ſinne then is cheeflie required vpon the Lords daie: we muſt not doe our owne waies. So it is decreed, *Colonienſ. part.9.cap.10. Blaſphemijs ac periurijs nomen Domini profanatur, ac Sabbatum, quod nos admonet, vt quieſcamus peruerſe agere, & benefacere diſcamus, contaminatur*: By blaſphemies and periuries the name of God is prophaned, and the Sabbath, which teacheth vs to leaue doing peruerſly, and to learn to doe well, is polluted.

Auguſtine ſaith, ſpeaking of the Iewiſh women: *Quanto melius fœmina eorum lanam facerent, quam illo die in neomenijs ſaltarent &c. ſpiritualiter obſeruat Sabbatum Chriſtianus, abſtinens ſe ab opere ſeruili, id eſt, à peccato: Tract. 3. in Iohan.* Their women might bee better occupied in ſpinning at home, than in dancing vpon this day: for a Chriſtian doth ſpiritually keepe the Sabbath, in abſtaining from all ſeruile worke, that is, from ſinne. They then doe obſerue the Sabbath onely in externall acts, doe but carnallie keepe it.

Concil. Matiſcon.2.can.1. Eſtote omnes in hymnis & laudib. Dei corpore & animo intenti, die dominico quiſque ſeipſum lachrymis & precibus afficiat: Let euery man, bodie and ſoule bee occupied in ſetting forth the praiſe of God: vpon the Lords day, let euery man giue himſelfe in his affection to teares and praiers. Heere is more then the externall act of religion required: intention and affection are inward things. Againe in the ſame Canon, *Exhibeamus deo liberam ſeruitutem, non quia hoc a nobis Deus expetit, vt corporali abſtinentia diem Dominicum celebremus, ſed quærit obedientiam, per quam nos calcatis terrenis actibus ad cœlum vſque miſericorditer prouehat*: Let vs yeelde vnto God our free ſeruice: for God requireth vs not by bodily abſtinence to keepe the Lords day, but he looketh for our Obedience, by the which we ſhould tread vnder our feete all earthly and carnall acts, and ſo be lifted vp in meditation euen vnto heauen,&c. Obedience then is eſpecially required vpon the Lords day.

τῆς ἁμαρτίας κατάπαυσις. lib. 4. c.24.

1. *Damaſcene* ſaith: *Sabbatum a peccatis ceſſatio*, the Sabbath is a reſt from ſinne.

Homil. de ſement.

2. *Athanaſius* ſaith: *In Sabbato conuenimus, vt Dominum Sabbati Ieſum adoremus*, Wee come together on the Sabbath to adore the Lord of the Sabbath, &c. But who is ignorant how much the publike ſeruice of God is hindred by notorious ſins, which in this are more offenſiue vpon the Lords day, becauſe therby Gods glory and ſeruice is hindred. *Auguſtine* ſaith further: *Euery Lords day come to the Church, et non rixas, vel ocioſas fabulas agatis &c.* and giue not your ſelues to brauling and talking,&c. He that is not afraid to prate in the Church, ſhall giue account for himſelfe and others, *dum nec ipſe verbum Dei audit nec alios audire permittit*, while he neither heareth the word himſelfe, nor ſuffer others to heare,&c. He then that diſordereth himſelfe vpon the Lords day, ſhall anſwer for himſelfe and others in as much as he hindreth them from hearing the word.

Harm. ſect. 15. pag.465.

3. Heluetia latter confeſſ. c. 21. *Seeing places dedicate to Gods worſhip are not prophane, but holy, ſuch as are conuerſant therein, ought to behaue themſelues reuerently and modeſtly, as they which are in a ſacred place, and in the preſence of God and his holy Angels, &c.* and afterward, *the ornament of Churches conſiſteth in ſobriety, godlines, and the vertues of thoſe which are in the Church*: as holy places, ſo holy times muſt be adorned with vertue.

Vbi ſupra.

4. *Clictoueus, in this ſpirituall obſeruation of the Sabbath, requietio a labore corporali mutata eſt in ceſſationem ab opere ſeruili .i. peccato*, the reſting from bodily labor is turned into the ceſſation from ſeruile worke,&c. which afterward he ſaith muſt be kept not one day in the weeke, but all our life: yet cheefly is it requiſite vpon the Lords day.

The Papiſts.

71. Error.

7. THey hold it a thing vnlawfull for Chriſtians to faſt vpon the Lords day, *Bellarm. lib. 3. de cultu ſanctor. cap. 11.*

The Proteſtants.

Anſ. First, we grant that this opinion is very ancient, and that in *Tertullians* time it was receiued in many Churches: and they thought it as vnlawfull to bow the knee vpon the Lords day, *Tertul.lib.de coron.Militis.Die dominico ieiunare nefas ducimus, & de geniculis adorare:* Wee count it vnlawfull to faſt vpon the Lords day, and to pray kneeling.

So likewiſe, *Trullan. Synod. can.90. Ne dominicis diebus genua flectamus:* That wee bow not our knees vpon the Lords day: but the Papiſts obſerue not the one, why then ſhould they binde themſelues to the other? *Ignatius* maketh faſting vpon the Sabbath as great an offence, as the killing of Chriſt himſelfe, *Epiſtol.ad Philip.* But, I truſt, they will not ſay ſo.

Secondly, the reaſons why faſting is not to be vſed vpon the Lords day, becauſe the Ieſuite ſetteth downe none, I will ſupply out of *Auguſtine:* firſt, *Sentio* (ſaith hee) *ad ſignificandam requiem ſempiternam (vbi eſt verum Sabbatum) relaxationem, quàm conſtrictionem ieiunij aptius conuenire.* I think that to ſignifie the eternall reſt, which is the true Sabbath, libertie rather, than the vrging of faſting doth moſt fitly agree. But to this we anſwere; that this ſignification of eternall reſt, is no eſſentiall part of ſanctifying the Sabbath, nor no end of the inſtitution, as we haue ſhewed afore though it may haue ſuch an application: and therefore this reaſon proueth not ſuch a neceſſitie of not faſting vpon the Sabbath. Secondly, *Die dominico ieiunare magnum eſt ſcandalum:* It is a great offence to faſt on the Lords day, becauſe the Manichees made choiſe of that day to faſt in. *Per quod factum eſt, vt ieiunium Sabbathi horribilius haberetur,* By the which (ſaith hee) it came to paſſe, that the faſt of the Sabbath was more abhorred, *Auguſtin. ibid.* But this reaſon now bindeth not vs, becauſe the name and hereſie of the Manichees is now worne out, and therefore there is no feare of any ſcandale to ariſe that way.

Epiſt.86.

Thirdly, wee grant that the Lords day is not the fitteſt time for publique faſts: firſt, becauſe it is a day of reioycing: ſo wee read that the people in *Nehemiah* his time, were forbidden to mourne and weepe, after the law was read vnto them by *Ezra,* becauſe it was a day of ioy and mirth. Secondly, the day of ſolemne and publique faſting ought to be ſet apart from other daies, and to be proclaimed ſolemne, and to bee ſpent wholly in ſpirituall exerciſes, euen as the Sabbath, with vacation and reſt from other bodily labours, as wee may read, 2. Chron. 20. 3. Nehem. 9. 1. And therefore any day is more fit than the Sabbath, becauſe that is a holy day alreadie vnto the Lord: but when we will humble our ſelues before the Lord by faſting and prayer, ſome day would onely for that purpoſe be conſecrate vnto God: that may be as a voluntarie ſacrifice: whereas we are bound of neceſſitie to keepe the Lords day.

Nehem.8.11.
2.Chron.20.
Nehem.9.1.

But concerning priuate and particular faſts, when men by themſelues haue occaſion to giue themſelues to prayer, whereof Saint *Paul* ſpeaketh. Such priuate exerciſes may be better performed vpon the Sabbath, becauſe of the ordinarie exerciſes of the word, which are notable meanes to kindle and ſtirre vp true deuotion in him, which at that time will humble himſelfe; yea and publique faſts, though not ordinarily, yet when there is iuſt occaſion, may bee kept vpon the Sabbath: as wee read Act.20.7. how that *Paul* continued his preaching till midnight: whereof *Auguſtine* writeth thus, *Neceſſarius ſermo reficiendi corporis cauſa interrumpendus eſſe non viſus eſt profecturo Apoſtolo:* The neceſſarie preaching of the Apoſtle, he thought not good, for the refreſhing of their bodies to breake off, being readie to depart. Wee conclude therefore, that it is lawfull to faſt vpon the Lords day, though it be not alwaies expedient. And *Auguſtine* very well determineth this matter: *Ego in Euangelicis, & Apoſtolicis literis video preceptum eſſe ieiunium: quibus autem diebus non oporteat ieiunare, & quibus oporteat, præcepto domini, vel Apoſtolorum non inuenio definitum:* I finde both in the Euangelicall and Apoſtolicall writings, that faſting is commanded: but vpon what daies we ought to faſt, vpon what we ought not, I doe not finde it defined, *Epiſt.86.* Wherefore to faſt or not to faſt vpon the Lords day, or vpon any other, being not determined in Scripture, is left as a thing indifferent to the Church of God.

1.Cor.7.5.
Act.20.9.
Epiſt.86.

Concil.Gangrenſ.can.18. Si quis tanquam hoc continentiæ conuenire iudicans die dominico ieiunauerit, aut in eiuſdem diei contemptum, anathema ſit: If any man doe faſt vpon the Lords day, as iudging it more agreeable to a continent life, or in contempt of the day, let him be accurſed.&c. The Councell doth not ſimply forbid faſting vpon this day, but that it ſhould not be done ſuperſtitiouſly, with an opinion of greater holineſſe, nor in contempt of the day, which is to Chriſtians a day of reioycing.

So likewiſe *Carthaginenſ.4.can.64. Qui dominico die ſtudioſè ieiunat, credatur non catholicus:* He that of purpoſe doth faſt on the Lords day, let him be counted not Catholique. A man may faſt then vpon the Lords day, ſo it be not of a ſuperſtitious or wilfull purpoſe.

In their owne decrees it ſtandeth thus: *Decret.par.1 diſt.76 cap. Vtinam omni die ieiunare poſſimus, &c.* I would we might faſt euery day, which in the Acts of the Apoſtles we read, that S.*Paul* did, and the reſt of the faithfull with him in the daies of Pentecoſt, and vpon the Lords day.

1 *Damaſcene* ſheweth at large, that whereas the Iſraelites were commanded not to afflict themſelues vpon the Sabbath, yet *Moſes* faſted twice fortie daies, and *Elias* trauailed 40. daies, faſting all that while, and *Daniel* faſted three weekes of daies, and the Iewes did faſt their great and ſolemne faſt, in humbling of themſelues, if it fell out vpon the Sabbath.

De fid.Orthod.
c.14.

Epiſtol.86.

2 *Auguſtine* is alleaged before, how S. *Paul* preached till midnight, and ſo they faſted vpon the Lords day: and he addeth further, *Vt ſciremus ſi neceſſitas aliqua oriatur, non eſſe vrgentiori actioni prandium præferendum:* That we ſhould know, if any neceſſitie doe ariſe, that one repaſt muſt not be preferred before a more vrgent occaſion,&c. yet *Auguſtine* concludeth, that it were not ſafe in thoſe daies, no not vpon any ſuch occaſion to faſt vpon the Lords day, becauſe of the Priſcillianiſts, that enioyned a neceſſarie feaſt vpon that day, *Ne maius malum incurratur è ſcandalo quam bonum percipiatur ex verbo,* Leaſt greater euill may fall out by the offence, then good receiued by audience, and hearing of the word,&c. But it is euident that *Auguſtine* ſpeaketh of publique and ſolemne faſts, which are not ſo fit vpon the Lords day: for thus he ſaith, *Farre be it from vs ſo to take this, Tanquam ſolerent Apoſtoli ſolenniter die Dominico ieiunare,* As though the Apoſtles vſed ſolemnly to faſt on the Lords day. And *Auguſtines* reaſon was, why faſting was not fit vpon the Lords day, becauſe the Priſcillianiſts, ioyning therein with the Manichees and Marcionites faſted vpon that day, as making queſtion of the truth of the reſurrection, as likewiſe they faſted vpon the day of the Natiuitie vpon the ſame reaſon, *Quaſi non fuerit veris,* as though it were not in truth: as *Leo* ſaith: This hereſie being now baniſhed, there cannot ariſe the like offence by faſting vpon the Lords day.

Leo epiſt. 93. c.4.

3 Heluetia, latter confeſſ.c.24. *Let euery one faſt to this end, to depriue the fleſh of that, which ſhould cheriſh it, and that he may the more zealouſly ſerue God,&c.* A man then may very conueniently faſt vpon the Lords day for his priuate exerciſe, and to enflame his zeale.

4 See the decrees before alleaged.

The Papiſts.

72. Error.

Apoc.1.10.

8. THe name Sunday, is an heatheniſh calling, as all other weeke-daies in our language: ſome impoſed after the names of Planets, as in the Romanes time: ſome by the name of certaine Idols, which the Saxons did worſhip: which names the Church vſeth not, but hath appointed to call the firſt day the *Dominike*, after the Apoſtle, the other by the name *Feries*, vntill the laſt of the weeke, which ſhe calleth by the olde name Sabbath, becauſe that was of God, not by impoſition of the Heathen, *Rhemiſt. annot. Apocal. 1. ſect. 6.*

The Proteſtants.

Anſ. FIrſt, as the name of Sunday, and the reſt, is of the heatheniſh beginning, and therefore were better to be otherwiſe termed, as the firſt, ſecond, or third from the Lords day, as the Iewes called their daies from the Sabbath: ſo your terme of *Feries*, is no leſſe heatheniſh, deriued from the word *feria*, or *feria*, which were ſo called, *à feriendis victimis*, of ſtriking the heatheniſh ſacrifices, as *Sextus Pompeius* ſaith, *Fulk. ibid.*

Auguſt. cont. Fauſt. 18. 5.

2 We haue other names alſo that might be reformed, as of our moneths: as March is ſo called of *Mars*, Iune of *Iuno*, Ianuary of *Ianus*, which were Heathen Gods: Iuly and Auguſt doe beare the names of men: yea, and if we might bee inuentors of new names, the termes of Chriſtmas, Michaelmas, Candlemas, ſhould not ſtand in force, nor any more bee vſed, which are as offenſiue as the reſt: for as for the names of Heathen Idols, the moſt part are ignorant of them; but the vulgar terme of Maſſe, is too too well knowne, and too much loued of many of our Country men. Now for the name Sunday, which is ſo great a mote in your eye, if there were no more but that, *Auguſtine* ſheweth how it might be fauourably expounded, *Dies magni ſolis celebramus, illius ſolis, de quo dicit ſcriptura, orietur vobis ſol iuſtitiæ:* We doe keepe Sunday holy, namely of that great Sunne, whereof the Scripture ſpeaketh, the Sunne of righteouſneſſe ſhall ariſe. So in the Ciuill law, *Cod. lib. 3. tit. 12. leg. 3.* it is called, *dies ſolis*, Sunday: though the other name, *dies Dominicus*, the Lords day, bee preferred; as *ibid. leg. 7. Valentin. Dies ſolis Dominicos rite dixere maiores,* the Sundaies, our anceſtors rightly called the Lords daies.

In Pſal. 93.

3 We wiſh that all theſe termes might be laid downe, as *Auguſtine* ſaith, *Nolumus, vt dicant, & vtinam corrigantur vt non dicant:* We would not haue men ſo to ſpeake, and I wiſh they were reformed. But ſeeing by continuall cuſtome mens tongues are inured to ſuch termes, let them know, that they are vſed onely as ciuill names, to call things by, not for any religion or myſterie in them contained, or ſignified.

And here I doe commend *Hieromes* two rules concerning heatheniſh names, the firſt, where hee ſaith, *Libr. de veſte ſacerdotal. in Iob, Arcturum & Orionem, &c.* In *Iob* wee reade of *Arcturus*, and *Orion*, and other names of the ſtarres, not that the Hebrewes doe ſo call them: *Sed quod nos non poſſumus, quæ dicuntur, niſi conſuetis vocibus intelligere,* But becauſe we cannot vnderſtand what is ſaid, but vnder the common termes,&c. So then, where vſe and cuſtome hath obtained to haue things called by ſuch names, and they are knowne by no other, there neceſſitie doth diſpenſe with Heatheniſh names.

His other rule is this, that ſuch Pagan termes, which haue no neceſſarie vſe, but proceede of prophaneneſſe or wantonneſſe, ſhould be left, *Abſit, vt de ore Chriſtiano ſonet, &c.* God forbid, that a Chriſtian mouth ſhould ſound, *Iupiter, Hercules, &c. quæ portenta ſunt magis, quàm nomina.* Which are monſters rather, then names. This is a good caueat for young Students, that they ſhould in their exerciſes, as declamations, diſputations, Comedies, Tragedies, auoide and decline thoſe monſtrous Heatheniſh names, which yet are too rife among them.

As we thinke other names fitter then that of Sunday for the Lords day, yet ſome haue vſed it, which were farre from heatheniſh termes. 1. *Iuſtine Martyr* calleth it *Sunday*. 2. *Auguſtines* iudgement is ſeene before, in what tollerable ſenſe it may be ſo called. 3. The reformed Churches doe moſt vſually call it by the name of the Lords day: and wee take it to be the fitteſt name: ſee confeſſ. Heluetia c.24. *Anſpurg*. artic. 5. and the reſt.

τῇ τοῦ ἡλίου ἡμέρᾳ. Apol. 2 pro Chriſtian.

Harm. p. 479. pag. 499.

4 The Doway tranſlators are not herein ſo ſcrupulous, as their coſine germanes the Rhemiſts, they ſay, in place of the Iewiſh Sabbath, *we keepe Sunday*.

Doway Bibl. p. 310. in the margen.

THE THIRD PART, OF THE FESTIVAL dayes of Chriſt and the holy Ghoſt.

The Papiſts.

THe feaſts of Eaſter and Whitſontide, and other ſolemnities of Chriſt, were preſcribed (they ſay) by the Apoſtles, *Rhemiſt. Matth. 15. ſect. 2.* to be kept vpon certaine daies, and that *Peter* did appoint that Eaſter ſhould not bee kept the 14. day of the firſt Moone, as the Iewes obſerued it, but the Lords day after. And of the feaſt of Pentecoſt mention is made: *Ergo*, theſe feaſts were inſtituted of the Apoſtles, *Bellarm. cap. 12, 13.*

73. Error.

1. Cor. 16. 8.

Bellarmine to proue the celebration of Eaſter, as it is now obſerued in the Latine Church, to bee Apoſtolicall, alleageth the 8. Canon of the Apoſtles, which decreeth, *That hee which obſerued Eaſter before the vernall Equinoctium, whether Biſhop or Prieſt ſhould be depoſed.*

Anſw. It is a cleare caſe, that thoſe Canons are forged and falſly aſcribed to the Apoſtles: 1. In the laſt Canon the Goſpel of S. *Iohn* is counted among the Canonicall bookes of the new Teſtament, which was not at that time written, when theſe Canons are ſaid to haue beene made by the Apoſtles aſſembled together: for S. *Peter*, a principall compoſer of theſe Canons, is brought in ſpeaking, Can. 28. who was put to death before S. *Iohn* writ his Goſpell. 2. Of what validitie theſe Canons be, it appeareth in the Trullane Councel, Can. 12. where they forbid Biſhops after their conſecration to haue ſocietie with their wiues, directly contrarie to the 5. Canon of the Apoſtles: and they giue a reaſon thereof, *Statum eccleſiaſticum in pulchriorem ordinem reducentes*: Their meaning was to bring the ſtate eccleſiaſticall to a more beautifull order, whereas the Apoſtles in the beginning of the Goſpell, *ad fidelium imbecillitatem ſe demittebant*, did ſubmit themſelues to the imbecillitie of the weake. But if they were the Canons of the Apoſtles indeede, what boldneſſe had this beene, ſo lightly to reuerſe their decrees? 3. In the laſt Canon there are three bookes of the Macchabees made Canonicall, whereas the Papiſts themſelues receiue but two: why then doe they themſelues tranſgreſſe the Apoſtles Canons? 4. *Gelaſius, decret. de Apocryphis*, doth in direct termes make, *Librum canonum Apoſtolorum*, the booke of the Canons of the Apoſtles Apocryphall. The authoritie therefore of theſe forged Canons doth little moue vs.

Againe, *Bellarmine* vrgeth a diuine teſtimonie, as he calleth it, how that *Paſchaſinus* reporteth, that in Pope *Zozimus* time there being a queſtion about the time of the celebration of Eaſter: the Pope with the Weſt Church appointing the 25. of March, the Eaſt Church the 22. of Aprill, it ſo fell out, that in a certaine Church in Sicily, a certaine fountaine, that vſed euery yeere to fill it ſelfe againſt Eaſter day for thoſe that ſhould be baptized, was emptie vpon the 25. of March, but was full the 22. of Aprill: whereby the Pope and the Weſt Church, did perceiue themſelues to be in an error, and the Eaſt Church in the right, *Bellar. cap. 12.*

Anſ. Firſt, if this tale beare any credit, it ſheweth, that the Eaſt Church was ſounder, concerning the celebration of Eaſter, than the Pope. Secondly, this miracle alloweth that Eaſter day ſhould be kept after the 20. day of Aprill, contrary to the decree of the Nicene Councell: which limited the time for Eaſter from the 21. of March to the 20. of Aprill, and no further. Thirdly, this fained miracle is of like credit to that viſion, which Pope *Pius* affirmeth to haue beene ſhewed to one *Hermes*: how that an Angell appeared vnto him, commanding him to keepe Eaſter vpon the Lords day, *decret. p. 3. diſt. 3. cap. 21.* But if the celebration of Eaſter were grounded vpon the inſtitution of the Apoſtles, they need not bring ſuch beggerly ſtuffe, by lying miracles and viſions, to make proofe of their matter.

The Proteſtants.

Anſ. FIrſt, wee grant that it is expedient for the Church to keepe the memoriall of the Natiuitie, Paſſion, Reſurrection, Aſcenſion of Chriſt, and of the comming of the holy Ghoſt; and the daies inſtituted for the remembrance thereof, no doubt, ought to be had in greater account, then any other holy daies inſtituted by the Church. Secondly, it cannot be proued, that they were preſcribed by the Apoſtles; or if they were, but as indifferent ceremonies, which are ſubiect to alteration, and in the which the religion or worſhip of God doth not conſiſt. Certaine it is, that before the time of *Conſtantine* the great, there were not many feſtiuall daies kept, in ſo much, that the feaſts of the Natiuitie of Chriſt, Eaſter, Pentecoſt, were not vniformally obſerued for many yeeres after, as appeareth by diuers Councels. And before *Conſtantines* time, there was great contention betweene the Biſhop of Rome, and the Biſhops of the Eaſt, about the celebration of Eaſter; they alleaging the conſtitution of S. *Iohn*, the other of S. *Peter*: wherefore it is like that the Apoſtles appointed no ſuch certaine daies: for then the Church would not haue broken them.

Concil. Aurel. 4. cap. 1.

Tolet. 10. c. 1.

Thirdly, Pentecoſt, whereof Saint *Paul* ſpeaketh, was the feaſt of the Iewes, which, with other ſolemnities of theirs, the Apoſtles obſerued not as a portion of Chriſtian religion, but taking occaſion of the meeting of the Iewes in thoſe feſtiuall daies: and ſo doe we obſerue thoſe holy daies for order and edification of Gods people, that vſe to aſſemble at ſuch times.

Fourthly, what cauſe is there, why Eaſter and Whitſontide ſhould be tied to the Lords day, and the Natiuitie of Chriſt, which *Bellarmine* confeſſeth, was vpon the Lords day, ſhould indifferently be kept vpon any day? but that hereby we vnderſtand, that it is an indifferent matter, whether they ſhould be kept vpon the Lords day, or any other, and whether vpon any certaine day, or to bee left to the diſcretion of the gouernours of the Church to be obſerued, as any other occaſion ſhall be offered, *Fulk. annot. Apocalyp.1. ſect.6.*

Laſtly, we ſhewed *Auguſtines* opinion, in the firſt part of this queſtion, how hee vnderſtandeth that ſaying, Pſal.118. This is the day which the Lord hath made, onely of the Sabbath: thereby inſinuating, that other holy daies either were not inſtituted of God at all, or elſe not with the like neceſſitie.

Let vs ſee further the conſent of antiquitie: that the obſeruation of Eaſter is no Apoſtolicall conſtitution it appeareth: 1. Becauſe there was no vniforme order ſet downe for it before the firſt Nicene Councell, where, as *Theophilus Alexandrinus* witneſſeth, theſe three rules were made for Eaſter: the firſt, that it ſhould not be kept before the 21. of March, nor after the 20. of Aprill, becauſe their *Equinoctium* did fall then vpon the 21. of March, and Eaſter muſt in no wiſe be kept before the *Equinoctium*: The ſecond, that they ſhould waite for the 14. day of the firſt Moone from the 21. of March, till the 14. of Aprill. The third, that they ſhould obſerue the firſt Lords day after the 14. of the firſt Moone, and ſo keepe their Eaſter. This order was begun in the Nicene Councell, not by the Apoſtles: *Ergo*, it is not Apoſtolicall.

2. Neither after the Nicene Councell did this order holde: for in Pope *Zozimus* time, the Weſt Churches kept Eaſter the 8. from the Calends of Aprill, that is the 25. of March: the Eaſt Churches the 22. of Aprill: *Leon. epiſtol.61.* Againe, *Leo. epiſtol.62.* maketh mention how *Theodoſius* the Elder committed this matter to the Biſhop of Alexandria, to compoſe the cycle of the Paſch: who committed in his account a great error (as *Leo* ſaith) for in the 76. yeere of his order, Eaſter fell vpon the 24. of Aprill, whereas by the order of the Nicene Councell, it ſhould not exceede the 20. day. Further, the ſame *Leo* writeth, *Epiſtol.92.* that whereas ſome appointed the next Eaſter then comming vpon the 15. from the Calends of May, ſome vpon the 8. he writ to the Emperour *Martian*, who according to the order of the Eaſt Church, would haue it kept the 8. day: and thereunto *Leo* conſented. This could not then be an Apoſtolicall decree, whereof there was no more certaintie.

But that the feſtiuities of Chriſt and the holy Ghoſt are to be preferred before other holy daies, we willingly grant: as *Cod. lib.3. tit.12. leg.7.* by the conſtitution of the Emperours, *Valentin. Theodoſ. Arcad.* the feaſts of the Paſch, the Natiuitie, and Epiphanie, are eſpecially authorized. And *Decret. par.2. cauſ.7. qu.1. c.29.* the Natiuitie of our Lord, Epiphanie, the Paſch, and Pentecoſt, are reckoned vp for the principall feaſts, and ſolemne daies, &c.

Socrat. lib.5. c.22.

Oration. de Philog.

Euſeb. lib.4. de vit. Conſtantin.

That the feſtiuals of Chriſt and the holy Ghoſt, though not inſtituted by the Apoſtles, yet are to haue the preeminence before the feſtiuities and commemorations of Saints, thus further it is ſhewed. 1. *Socrates* euidently teſtifieth, ſpeaking of the Paſch, *Nemo Apoſtolorum quicquam de illo ſanciuit.* None of the Apoſtles did ordaine any thing cōcerning it: yet the day of Chriſts Natiuitie, Paſſion, and the reſt were preferred before other feſtiuals: as *Chryſoſtome* calleth the Natiuitie of Chriſt, *Omnium reliquorum feſtorum Metropolim,* The mother feaſt of all the reſt: ſo *Conſtantine,* though hee would haue other dayes alſo reuerenced, yet hee gaue commandement vnto all the ſubiects of the Romane Empire, *Vt dieb. Seruatori nuncupatis feriarentur:* That they ſhould make holy day, that is, reſt and recreate themſelues vpon the dayes dedicated to our Sauiour.

Cited decret. p.3.d.3.c.23.

Damianus a Goes de morib. Æthiop.

2. It appeareth alſo by that Canon of the Councell of Carthage. 4. c.65. *Paſcha ſolennitas vno die et tempore celebranda eſt:* The ſolemnitie of the Paſch muſt be celebrated vpon one day and time, &c. that there was no certaine Apoſtolicall tradition for it. And thoſe holy dayes of Chriſt haue to this day in the South Church the preeminence: as *Zaga Zabo,* next after the obſeruation of the Lords day, rehearſeth *nouem dies in Chriſti memoriam celebrandos,* Nine dayes to be celebrated in the memorie of Chriſt, the Annuntiation, Natiuitie, Circumciſion, Purification, Baptiſme, Transfiguration, Palmes, Aſcenſion, Pentecoſt, &c. beſide the Paſch, which he ſpeaketh of afterward: he further affirmeth, that all theſe they obſerue by the inſtitution of the Apoſtles, but thereof there is no more certaintie, then of that which he ſaith afterward: *Ex inſtitutione quoq; Apoſtolorum duos dies celebrare tenemur, ſcilicet Sabbati et Dominici:* By the inſtitution of the Apoſtles, we are bound alſo to keepe two dayes, of the Sabbath and Lords day, wherein it is not lawfull for vs to doe any thing at all, &c. But it is certaine that the Apoſtles abrogated the Iewiſh Sabbath.

Harm ſect 16. Pag. 480.

3. Heluetia latter confeſſ. 24. *Moreouer, if the Churches doe religiouſly celebrate the memorie of the Lords natiuitie, circumciſion, paſſion, reſurrection, and of his aſcenſion into heauen, and ſending of the holy Ghoſt vpon his diſciples, according to Chriſtian libertie, wee doe very well allow of it, but as for feſtiuall dayes ordained to men, or the Saints departed, we cannot allow of them, &c.*

De vanit. ſcient. c.59.

4. *Agrippa* ſaith, that *Victor* Biſhop of Rome, *Omnes fere Orientales et Auſtrales ab eccleſiæ communione*

communioni amputauit, did cut off all almoſt of the Eaſt, and South, from the communion of the Church, that did not obſerue the Romane manner of keeping the Paſch. It ſeemeth then to be no Apoſtolicall conſtitution, for then ſo many in the Eaſt and South would not haue tranſgreſſed it: yet for the preeminence of theſe feaſts, ſee before the Decrees alleaged.

THE FOVRTH PART, OF THE ſolemnities of Saints.

The Papiſts.

1. THey hold that holie daies may be dedicated vnto Saints, for their honour and worſhip: as Chriſt promiſed that the charitable act of *Mary Magdalene* wrought vpon him ſhould be recorded and remembred. Hereby wee learne that the good workes of Saints may be recorded to the honour of Saints in the Church, whereof ariſe their commemorations and holie daies, *Rhemiſt. annot. Matth.* 25. *ſect.* 1. 74. Error. Matth. 26. 13.

The Proteſtants.

THe good workes of Saints may bee remembred to the honour of God, without their holy daies and commemorations: Chriſt inſtituted no holie day of *Mary Magdalene*, nor commanded an image of her fact to be made, but a memorie of her in preaching the Goſpell. Secondly, wee graunt, that Chriſtian ſolemnities may be kept, as things indifferent, which the Church may retaine or abrogate as it ſhall ſeeme beſt for edification, not obſerued of neceſſitie as a part of the worſhip of God, not conſecrate to the honour of Saints; ſeeing all diuine worſhip is wholly to be reſerued to God, not to be giuen to any other: For times and ſeaſons, the Scripture ſaith, the Lord hath put only in his owne power: therefore he is onely to haue the honour of them. Thirdly, what honour is due vnto Saints *Auguſtine* ſheweth: *Colimus martyres eo cultu dilectionis, & ſocietatis, quo & in hac vita coluntur ſancti homines dei:* We doe honour Martyrs with the ſeruice of loue and fellowſhip, as holie men are honoured in this life. But it is not lawfull to conſecrate times and daies to holy men liuing, therefore neither to Saints departed: for one and the ſame kinde of honour is due to them both. Act. 1. 7. Contra Fauſt. lib. 2. cap. 21.

Leon. 1. *epiſtol.* 4. *c.* 4. *Notum ſit dilectioni veſtræ vniuerſos dies Chriſti innumeris conſecratos fuiſſe virtutibus, &c.* Be it knowne to your brotherhood, that all the daies of Chriſt are conſecrate with his innumerable vertuous acts: yet if wee ſhould indifferently honour all the workes of Chriſt, all daies ſhould be holy daies, for they are all full of the miracles of Chriſt, &c. From hence we collect theſe two arguments againſt Saints daies. 1. The miracles of Chriſt are more forcible to conſecrate an holy day, then the acts of Saints; but all his miracles make not holie daies: *Ergo.* 2. By the ſame reaſon, that all Chriſts acts haue not their feſtiuals, becauſe then all daies ſhould be feſtiuall, we do alſo exclude Saints daies, becauſe that if all Saints ſhould haue their commemorations, the daies of the yeere would not ſuffice thereto: and we ſhould haue none but feſtiuals.

Cod. lib. 3. *tit.* 12. *leg.* 4. a law was made by *Conſtantinus* the Emperour, that none but the Prince, ſhould, *ferias condere*, erect daies of recreation for the people, &c. If ciuill holie daies muſt be appointed only by the Emperour the Lord of the earth, in the Church holy daies ſhould be grounded vpon the inſtitution of Chriſt Lord and King of his Church.

1 *Ieremie* the Greeke Patriarke well ſheweth wherefore holie daies were inſtituted, *Ad laudem Dei memoriamq́; eorum, qui illi à ſeculo placuerunt, referuntur, ad excitationem imitationemq́; virtutis:* They are referred to the praiſe of God, and their memorie, who haue pleaſed him in times paſt, and to ſtirre vs vp to the imitation of their vertues, &c. Saints memories then are to the praiſe of God, not to their honour. Cenſur. Oriental. p. c. 15.

2 *Auguſtine* ſaith, *Deo, beneficiorum eius feſtis diebus ſacramus memoriam, ne volumine temporum ingrata ſubrepat obliuio:* We by feſtiuall daies conſecrate the memorie vnto God of his benefits, leſt vngratefull obliuion of them in the proceſſe of time might grow. Lib. 10. de ciuit. Dei. c. 4.

3 See the confeſſion of Heluetia in the former part.

4 See alſo *Leo* before alleaged.

The Papiſts.

2. THey maintaine, that there may bee holie daies and commemorations of all Saints, as Chriſt promiſeth there ſhould be of *Mary Magdalene*, *Rhemiſt. Matth.* 25. *ſect.* 1. 75. Error.

The Proteſtants.

THis is another principall fault, which wee finde and complaine of in their holy daies: that they haue peſtred the Church with ſuch a number of Saints and Saints daies. Firſt, as wee haue partlie ſhewed before, they appointed a ſeuerall Saint almoſt for euery purpoſe, as here we haue ſet it downe. Ex Tileman. Loc. 28.

Saint *Leonard* for captiues.
Saint *Rochus* for the peſtilence.
Saint *George* for warre.
Saint *Anna* giues riches.
Saint *Nicholas* and *Chriſtopher* for the ſea.
Saint *Apollonia* for the toothake.
Saint *Otilia* for the eyes.

Saint *Margaret* for women in trauell.
Saint *Laurence* keepeth from the fire.
Saint *Catherine* giueth wit & learning.
Saint *Iohn* againſt poyſon.
Saint *Quirine* for the fiſtula.
Saint *Protaſius* and *Geruaſius*, helpe to bewray theft.

And thus it is true of them, as *Ieremie* complained of the idolatrous Iſraelites: that their gods were after the number of their cities, Iere.2.28. In like manner alſo haue they multiplied their Saints daies: for beſide the feſtiuals of Chriſt, the holy Ghoſt, and of the Apoſtles, they haue added theſe beſides.

Ex Concil.Oxonienſ.ſub Stephano: Hæc ſunt feſta Angliæ celeberrima: Theſe are the moſt ſolemne feaſts of England, to be kept with great reuerence.

The feſtiuals of the

1.Annuntiation }
2.Natiuitie } of *Mary*.
3.Aſſumption }
4.Chaire of *Peter*.
5.S.*Gregorie*.
6.S.*Auguſtine* in May.
8.Two feaſts of the Croſſe.
9.Tranſlation of *Thomas*.
10.Decollation of *Iohn Bap.*
11.S.*Margaret*.
12.S.*Mary Magdalene*.
13.S.*Peter ad Vincula*.
14.S.*Laurence*.
15.S.*Martine*.
16.S.*Edmund* Confeſſor.
17.S.*Edmund* Martyr.
18.S.*Catherine*.
19.S.*Nicholas*.
20.S.*Clement*.
21.The dedication of the Church.
22.The patron of the Church.

Vulgar feaſts to be kept of the Clergie.

The feaſts of

1.S.*Fabian*.
2.S.*Sebaſtian*.
3.S.*Agnes*.
4.S.*Blaſe*.
5.S.*Vincent*.
6.S.*Agatha*.
7.S.*Felix*.
8.S.*George*.
9.S.*Iohn port-latine*.
10.S.*Dunſtane*.
11.S.*Etheldred*.
12.Inuention of the Croſſe.
13.S.*Hierome*.
14.S.*Stephen*.
15.S.*Fides*.
16.S.*Michael* in the Mount.
17.S.*Denis*.
18.S.*Lucy*.
19.S.*Cecile*.
20.S.*Leonard*.
21.All Soules.

The whole number is 63. holie daies, beſide the Sabbath daies 52. and the feſtiuals of Chriſt, the holie Ghoſt, and the Apoſtles: ſo that by this reckoning the better halfe of the yeere ſhould be ſpent in holie daies.

Adde vnto theſe, *Corpus Chriſti* day, *Internel.Cæſar.cap.*24. the 15. feſtiuals of S.*Rubert* in the dioceſſe of Salisburg: *Reformat.Ratiſpon.articul.*20. the feaſts of *Hudderious* and *Affra*, *Synod.Auguſtenſ.cap.*24. the feſtiuals of *Maximinus*, *Simeon*, the viſitation of *Mary*, *Helena*, *Paulinus*, the tranſlation of *Maternus* and *Eucharius*: *Synod.Treuerenſ.cap.*10. Here be 24 holy daies more.

To theſe wee may adioyne a ſupplie of holie daies made by our Rhemiſts, as they haue ſet them downe in their marginals vpon the Goſpels.

The feſtiuals of

1.Saint *Ioſeph.annot. Matth.*1.*verſ.*18.
2.All Hallowes and all Martyrs, Mat.5.
3.Of Doctors, *annot.Mat.*5.13.
4.*Athanaſius*, Matth.10.23.
5.Saint *Francis*.11.25.
6.The ſeuen brethren.12.46.
7.The octaues of *Peter*, *Paul*, 14.22.
8.The coronation of the Pope.16.13.
9.The transfiguration.17.1.
10.Apparition of *Michael*.18.1.
11.S.*Gregory thaumaturg*. Mark.11.22.
12.*Monica Auguſtines* mother. Luk. 7.11.
13.Saint *Baſile*. Luk.14.26.
14.Saint *Lewes* King of France. 19.12.
15.Of the holy Angels. Ioh.1.47.
16.Holy Rood day. Ioh.3.1.
17.Saint *Thomas of Canturburie*.9.12.
18.Saint *Ignatius*. Ioh.12.14.
19.The election of the Pope.14.14.
20.Lammas day. Act.12.6.

Here we haue twentie more: all theſe ioyned together will make a round ſumme: wee ſhall haue very neere two hundred, play daies enough: Of which number ſome are blaſphemous, as to keepe the Conception of *Mary*, in remembrance that ſhe was conceiued without ſinne: ſome of them fabulous and forged; as the Aſſumption of *Mary*, in memorie of her Aſſumption in bodie to heauen, which is of no certaintie: But all the reſt are idolatrous and ſuperſtitious, ordained for the honour and worſhip of creatures. And thus haue they cumbred the people of God with their infinite obſeruations. So that the Lord ſaith to them, concerning their feaſts, as vnto the Iſraelites: They are a burthen vnto me, I am wearie to beare them, Iſai.1.14. 75.Errour. Ex Tileman. Loc.18.

Auguſtine ſpeaking of the feſtiuals of Chriſtians, maketh mention only of the paſſion, reſurrection, aſcenſion of Chriſt, and of the comming of the holy Ghoſt, concluding with this generall clauſe, *Et ſi quid tale occurrerit, quod ſeruatur ab vniuerſis, &c.* And if there be any ſuch thing obſerued of the whole Church, &c. *Epiſt.*118.*c.*1. it ſeemeth then, that there were but few holy daies.

Bernard in his time complained of this multitude of feaſts: *Patria eſt, non exilij frequentia hæc gaudiorum, & numeroſitas feſtiuitatum ciues decet, non exules:* This frequencie of mirth belongeth to our countrey, not to exile, and the multitude of feaſts becommeth citizens in heauen, not exiles vpon the earth. To this purpoſe there is a notable ſaying, *Opuſc. Tripartit lib.3.cap.1.tom.2. Concilior. Vulgare eſt, quod malæ mulieres dicunt, quod plus lucrantur in vno die feſto de peccato ſuo, quam per totam ſeptimanam,&c.* It is a common thing in the mouthes of naughtie women, that they gaine more by their ſinne in one holy day, then all the weeke beſide, and ſo of other ſins: *Et ideo videtur, quod acceptum eſſet Deo, quod pauciora feſta eſſent in eccleſia:* And therefore it ſeemeth to be acceptable to God, that there ſhould be fewer holy daies in the Church,&c.

Cod.lib.3.tit.12.leg.7.Valentin. Theodoſ. Beſide the feſtiuities of Chriſt, as the Natiuitie, Epiphanie, Paſch: only, the feſtiuals of the Apoſtles are enioyned to be kept.

Likewiſe, *Bonifac.*8. though a corrupt Pope, yet herein not ſo ſuperſtitious as the reſt, enioyneth, that the feaſts of the twelue Apoſtles, the foure Euangeliſts, and the foure Doctors of the Church, *Gregorie, Auguſtine, Hierome, Ambroſe*, ſhould be ſolemnely kept aboue the reſt: and in that decree there are no other holy daies particularly named: *Sext.decret.lib.3.tit.22:cap.1.*

Maſter *Tindall* holy Martyr hath ſealed this truth: The multiplication of holie daies, of feaſts of *Corpus Chriſti*, the viſitation of our Ladie, is a wicked face and colour, and indeed fooliſh, vnprofitable, vaine, *Fox* pag.1253.col.1. Pag.1141.2.40

1 See before the law of *Valentinian* and *Theodoſ.* for the Greeke Church.

2 *Athanaſius* calleth the feaſt of the Annuntiation, *vnum ex Dominicis feſtis, atq; adeo primarium*, one of the Dominicall feaſts, and that a principall one, &c. and he giueth this reaſon, *quippe in quo de filij Dei è cœlis deſcenſu agatur, &c.* becauſe therein the deſcenſion of the Sonne of God from heauen is treated vpon, &c. Hee will haue the feaſt of the Annuntiation, not the Ladies, but the Lords feaſt: and alloweth them onely as chiefe feſtiuals, wherein the benefits and acts of Chriſt are treated on. Enarrat.Euangel. de ſancta Deipara.

3 See all Saints feaſts diſclamed by the confeſſion of Heluetia, chap.24. *Feſtiuals ordained to men or Saints departed, we allow not,&c.*

4 See *Bernard* before alleaged againſt the multitude of feaſts.

The Papiſts.

They enioyne ſanctification and neceſſarie keeping of all their feſtiuities and holie daies: and ſo make no difference betweene the obſeruation of holie daies appointed of God, and others ordained of men, requiring the like ſtrictnes in keeping of them all, *Rhemiſt.annot.Gal.4.ſect.5.* And *Bellarmine* alſo affirmeth, that men are bound in conſcience to keepe all the feſtiuals of the Church: *cap.10.prop.3.* 76.Error.

The Proteſtants.

There are no daies neceſſarie to bee kept, but thoſe that are of the Lords appointment; the reſt, being void of ſuperſtition, may be celebrated as indifferent: and therefore not to be commanded with the like ſtrictnes, as is the Lords day. There is greater libertie vpon holie daies for bodily labour, then vpon the Sabbath: for bodily reſt vpon the ſeuenth day is commanded of God; bodilie labour vpon all other daies permitted, and may without offence of conſcience be vſed, when it is not by the lawfull authoritie of the gouernours of the Church vpon iuſt occaſion reſtrained, as during the time of publike prayers and faſts, hearing of the word, and ſuch like.

The reſt of the Sabbath, ſo farre as it helpeth our preparation and fitnes to ſpirituall exerciſes, and is a part of ſanctifying the Lords day, bindeth ſimply in conſcience, becauſe it is the commandement of God: but the reſt vpon holy daies doth not in it ſelfe binde vs, no otherwiſe then by reaſon of offence, that may ariſe by our contempt of the conſtitutions of the Church.

Wee finde that *Simon Iſlip*, Archbiſhop of Canterburie, directed his letters patents to all Parſons and Vicars, wherein he ſtreightly charged them and their pariſhioners vnder paine of excommunication, not to abſtaine from bodily labour vpon certaine Saints daies, which before were wont to be hallowed and conſecrated to vnthriftie idlenes, *Fox* p.393. *Ergo*, by their owne iudgement, all the feſtiuities of their Church are not to be kept alike.

*Reformat.Ratiſpon.artic.*20. *In minoribus feſtiuitatibus liberum cuique facimus,&c.* In the ſmaller feaſts, we giue leaue to euery man, after he hath heard Maſſe, to returne to his labour, whereby he may prouide ſuſtenance for him and his.

*Synod.Treuerenſ.cap.*10. *Vſque in meridiem in feſtis diebus feriari volumus, & facto ſacro, cuique ad labores, & negotia ſecularia redire liceat:* Wee will haue men to keepe holy day vpon the feſtiuals till noone, and then to returne to their labours and worldly buſines, hauing firſt ſerued God,&c. All feſtiuals therefore are not with the like ſtrictnes to be obſerued.

This truth hath alſo been ſealed: *Iſabel Tracher* perſecuted, becauſe ſhe did work vpon holie daies, *Fox* p.819.col.1. *William Wingraue, Thomas Hawkes*, with other perſecuted for the like, for ſaying, That God biddeth vs worke one day as well as another, ſauing the Sunday. pag 985.col.1.

Auguſtine maketh three degrees of feſtiuall daies: In the firſt and higheſt degree hee placeth the Lords day; *Quomodo Maria virgo, mater Domini, principatum tenet inter omnes mulieres; ita inter cæteros dies, hæc omnium dierum mater eſt:* As amongſt women the Virgine *Mary*, the mother of our Lord, is the chiefe; ſo this day is the mother and chiefe of all other daies: ſpeaking of the Sabbath of Chriſtians: *De tempore Serm.*136.

In the next place or degree hee putteth the feſtiuals of Chriſt, and the holy Ghoſt, as the commemorations of his Natiuitie, Paſſion, Reſurrection, Aſcenſion : as in his ſermon vpon the Aſcenſion day he thus ſaith, *Conditoris baſilicæ huius S.Leontij hodiè depoſitio eſt : ſed dignetur obſcurari ſtella à ſole:* To day we haue the commemoration of the depoſition or ſepulture of S.*Leontius* the founder of this Church: but let not the ſtarre thinke much to be obſcured of the Sunne. So in the third ranke hee counteth the commemorations of holy men, which vnto the feſtiuities of Chriſt were but as the ſtarre to the Sunne. We will adde a fourth place or degree, diſtinguiſhing betweene the commemorations of the holy Apoſtles, and other ſuperſtitious and popiſh Saints daies, which our Church hath worthilie thruſt out at the doores.

Let vs ſee their owne Decrees : *Decret.part.3.diſtinct.3.c.1.Reliquas feſtiuitates,&c.* Vpon other feſtiuals, *neq; cogendi ad feriandum,&c.* men muſt neither be conſtrained to play, or ceaſe from worke, nor yet bee forbidden: Therefore by this decree all their feaſts are not of neceſſitie to bee kept. Againe, *ibid.cap.12.Gregor.Peruenit ad nos,&c.* It is come to our eare, that certaine doe forbid to work vpon the Saturday, who are nothing elſe but the preachers of Antichriſt, &c. But the Papiſts forbid to worke vpon Saturdaies being their holie daies: *Ergo*, by the determination of *Gregorie*, they are Antichriſts preachers.

Euſeb. lib.4 de vit.Conſtantin.

1 *Conſtantine* decreed, *vt diebus Seruatori nuncupatis feriarentur,&c.* that men ſhould keep holie day, or recreate themſelues vpon the daies dedicated to our Sauiour: other daies of Martyrs hee would haue honoured onely, &c. So herein he would haue a manifeſt difference betweene them and other daies,

Ex Damiano de morib. Æthiop.

2 The Aethiopians doe keepe the old Sabbath, and the Lords day with ſuch ſtrictnes, that it is not lawfull for them thereon, *rem aliquam facere, ne minimam quidem*, to doe any thing, no not the leaſt matter, &c. *Zaga Zabo*: Other feſtiuities they keep with more libertie. It is their error to keep the old Sabbath ſtill: but herein they agree with vs in making difference betweene the feſtiuals of Gods inſtituting, and thoſe which are by humane conſtitution.

3 See the confeſſion of Heluetia, chap.24. The Lords day they affirme to haue been kept euer ſince the Apoſtles: the feſtiuals of Chriſt they allow to be kept, but with greater libertie: Saints daies they wholly diſclaime, being ordained to their honour.

4 See *Gregories* decree, and *Simon Iſlips*, and *reformat.Ratiſpon.&c.* before alleaged, &c.

AN APPENDIX TO THIS PART, OF THE VIgiles and night watches annexed to feſtiuall daies.

The Papiſts.

77.Error.

1. THey were wont vpon Saints eeues to giue themſelues to faſting, and watching. But their night vigiles or watches they doe not now ſo ſtrictly obſerue, becauſe of the great abuſes which did grow thereupon, *Bellar.cap.17.* Yet they haue not altogether left them, for they haue their *Nocturnes* or midnight Mattens, and their prime houres in the morning, *Rhemiſt.annot.Act.10.ſect.6.*

The Proteſtants.

THe Chriſtians in time of perſecution had their *antelucanos hymnos*, their early and timelie ſongs and hymnes: they met together to worſhip God, before the Sunne riſe, becauſe they could not ſafely, neither were ſuffered to aſſemble in the day time. But that is no reaſon, why now the Church ſhould vſe vigiles or nocturnes, ſeeing we now haue free exerciſe of religion in the day time: no more then *Pauls* example is to be vrged, that prayed by the riuers ſide with the people, and there preached vnto them, becauſe in idolatrous cities they could haue no places of meeting, that therefore wee now ought to doe the like, hauing Churches and Oratories to aſſemble in.

Decretum Teleſphori: Vt nocte natiuitatis domini miſſas celebrarent, reliquis verò temporibus non ante horam diei tertiā,&c. That Maſſe ſhould be celebrate the night before the natiuitie of our Lord, at other times not before the 3.houre of the day, becauſe Chriſt was crucified at that houre, &c. Here vigiles are forbidden, except only one night in the yeere. This Canon is rehearſed, *diſtinct.1.cap.48.*

Synod.Colonienſ.ſub Adulpho,part.1,cap.7. Ne Canonici & Vicarij Cleri noſtri Colonienſis vigilijs defunctorum,&c. Leſt that the Canons and Vicars of our Clergie at Colon, ſhould be hindred from frequenting more neceſſarie leſſons by the vigiles of the dead, which they were wont to performe at ſeuen in the morning; we will, that from henceforth vigiles ſhall begin at two in the afternoone, that they may bee finiſhed before euening prayer. Here vigiles and night watches are cleane cut off, and turned to day-exerciſes.

And how well they kept their vigiles may appeare by that decree of *Innocentius,decr.Greg.lib.3.tit.41.cap.9.Dolentes referimus,&c.* We ſpeake it with griefe, that certaine, not only inferiour prieſts, but prelates, ſpend the time in eating and drinking vntill midnight, &c.

Auguſtine ſaith, *Vigiliæ ſunt inutiles, cum qui vigilauerit circa cogitationes turpes,&c.* Vigiles are vnprofitable when one watcheth vnto vncleane thoughts: *De ſalutarib.Dominicat.cap.47.* and hee commendeth onely thoſe vigiles, *in nocte non opera noctis, ſed diei peregiſſe. Orat.cont.Iudæor.* in the night to do the works of the day, not of the night, &c. as to ſing, to pray, to eate & drink, to dance, &c.

It cannot bee denied, but that of ancient time, the Chriſtians had their nocturne aſſemblies, and night watches, but they kept them not of any ſuperſtitious minde, as thereby thinking to merit, but they did giue themſelues to watching and faſting, to make their praiers more earneſt, neither was it vſually done, but at ſome ſolemne times, as in the Paſch. 1. As *Epiphanius* ſaith, *in diebus paſchalibus apud nos ſunt humi dormitiones &c. preces vigiliæ, ieiunia &c.* in the daies of the Paſch among vs there is lying vpon the ground, praiers, watchings, faſting.

Lib. 3. tom. 1. hæreſ 75.

2. So alſo *Tertullian* of the Africane Church: ſpeaking of the inconuenience of the marriage of Chriſtian women with the Pagans: *Quis ſolennib. Paſchæ abnoctantem ſecurus ſuſtinebit?* what husband (hee meaneth a Pagane) will endure his wife to lie from him all night in the ſolemnities of the Paſch: But this inſtance of watching afterward was taken vp ſpeciallie by Monkes, who grew to be immoderate and exceſſiue in it, as *Caſſianus* reporteth of *Moyſes* an Abbot, that was ſo giuen to watching, that he was faine to pray vnto God to ſend him a little ſleepe.

Lib. 2. ad vxorem.

Caſſian collat. 2, c. 17.

3. Confeſſ. of Wittenberg. c. 27. they condemne the chaunting of canonicall houres, *in ſome places in the night and in the day, without intermiſſion, making thereof a worſhip, &c. by the merite thereof to mitigate the wrath of God. &c.*

Harm. ſect. 15. pag. 477.

4. *Eraſmus* ſaith, *vigilias nocturnas non placuiſſe eccleſiaſticis viris, &c.* That night watches pleaſed not eccleſiaſticall men, this ſheweth, that they were taken away by their authoritie, the name onlie remaining.

Eraſ. argum. in lib. Hieron. aduerſ. Vigilãt.

The Papiſts.

2. THey haue alſo another ſuperſtitious cuſtome, to ſet vp waxe candles, and Taper-light before Images, and vpon the Alar, to carrie them about in proceſſion, and euen at midday, and high noone: And *Bellarmine* would authoriſe this cuſtome by the continuall burning of the Lampes day and night, as he ſaith, in the Tabernacle among the Iewes. *Bell. lib. 3. de reliqu. c. 3. ſ. nono.*

78. Error.

The Proteſtants.

Anſ. FIrſt, we ſay of this, as we did of the vigiles of the Church before: that Chriſtians in thoſe daies in their night aſſemblies vſed candle light, as S. *Hierome* ſaith, anſwering thus to *Vigilantius*: *Cereos non clara luce accendimus*, Wee doe not burne candles at noone day, as you doe falſely cauill: but thereby to temper, or qualifie the darkenes of the night, &c. But it followeth not, that the vigiles beeing now left, wee ſhould burne candles at noone day: and that this was their cuſtome, to burne their Lampes onelie in the night, *Auguſtine* ſheweth, where hee ſpeaketh of thoſe that did not vow *ceram ad luminaria noctis*, waxe candles for the lights of the Church in the night.

Hier. aduerſ. Vigilant.

De tempor. ſerm. 7.

Secondly, it is vtterly vntrue, that the Lampes in the Tabernacle burned all day: the contrary is prooued, that they were lighted in the euening, and ſo burned all night, for thoſe that kept the watch in the Temple, 2. Chron. 13. 11. and that in the morning againe they were put out. 1. Sam. 3. verſe 3. The Prieſts ſhall ſet the Lampes on fire, *inter duas veſperas*, betweene the two twilights, that is, the euening and morning, Exod. 30. 8. And he ſhall dreſſe them to burne from the euening to the morning. Leuit. 24. 3. And S. *Hierome* vpon thoſe words, 1. Sam. 3. *before the lampe of God went out, &c.* thus writeth: *Intelligi oportet antequam lux diurna fieret*: It muſt bee vnderſtood before it was day, when the lampe was put out. That therefore which the Ieſuite made for an argument for himſelfe, wee will vrge againſt him: that ſeeing the lampes amongſt the Iewes, who abounded in types and ceremonies, were burnt onely in the night, and not vpon the day: it is ſhame for thoſe that would be counted Chriſtians, in ſuperſtitious cuſtomes, to exceed and go beyond them.

2. Chro. 13. 11.
1. Sam. 3. 3.
Exod. 30. 8.
Leuit. 24. 3.
1. Sam. 3. 3.

Our Doway men, vpon that place before alleaged. 1. Sam. 3. 3. giue this note: *this viſion happened early in the morning, before the time of dreſſing the lamps, when ſome were put out, and others light.* If their meaning be that others were lighted to burne by day, as they note in another place, *that God would not haue darkenes in his tabernacle by day nor night*: it is an erroneous gloſſe, and contrary to the very text, where they fixe this marginall note: Exod. 27. 21. where they thus tranſlate. *Aaron and his ſonnes ſhall place it*, that it may giue *light before the Lord, vntill the morning*: but in the originall it is *from euening to morning.*

True it is, that in the times of perſecution the Chriſtians had their *antelucanos cœtus*, their meetings before day, whereof *Plinius Secundus* maketh mention in an Epiſtle to *Traiane* and *Tertullian* in his Apologetic. and then it is like they vſed lamps and lights of neceſſitie to helpe the darkeneſſe of the night, and afterward, lights were vſed in the day, not *ad fugandas tenebras* to chaſe away darkneſſe, *ſed ad ſignum lætitiæ demonſtrandum*, to ſhew foorth a ſigne of ioy: as *Hierome* ſaith: but after this, a ſuperſtitious vſe of day lights crept into the Church.

Aduerſ. Vigilant.

1. *Tatianus* teſtifieth, *faces præferri ſolitas principibus*, that lights were wont to be carried before the princes, in the feſtiuals of their gods: it ſeemeth then that this vſe, being an heatheniſh cuſtom, was not then taken vp among the Chriſtians: this *Tatianus* liued about anno 170. at that time when hee wrote againſt the Gentiles, an Orthodoxe, but afterward he fell into hereſie.

Aduerſ. Græc.

2. *Tertullian* directly ſpeaketh againſt this vſe of Gentiliſme in burning candles by day: *accendant quotidie lucernas quibus lux nulla eſt &c. illis competunt teſtimonia tenebrarum, &c.* let them ſet vp lights daily which haue no light, &c. the teſtimony or ſigne of darkeneſſe well agreeth vnto them: and againe, *quis philoſophum ſacrificare, aut lucernas meridie vanas proferre compulit*: who euer compelled a Philoſopher to ſacrifice, or to bring forth vaine lights at noone day, &c. Hee complaineth that they vrged Chriſtians to doe that, which they exacted not of their owne Philoſophers.

Lib. de idololat.

Tertul. Apologetic.

3. This then hauing beene taken vp by the Heathen, is worſe to be liked of, then if it had beene a Iewiſh ceremony: for *certainely it is a leſſe fault to play the Iewes then the Heathen*: *confeſſ. of Sweueland. c.* 8.

4. Hereupon the ancient Eliberine ſynode in Spaine, miſliking the ſuperſtitious vſe of candlelight by day, decreed thus: *ceroes per diem placuit in cæmiterio non accendi*: it ſeemeth good vnto vs, that candles ſhould not be lighted in Churchyards by day.

THE NINTH QVESTION, CONcerning the Virgine *Marie*.

THis queſtion ſtandeth of many parts. Firſt, whether the bleſſed Virgin *Marie* were conceiued without ſinne. Secondly, whether ſhee vowed virginitie before the Angell was ſent vnto her. Thirdly, of the aſſumption of her body into heauen. Fourthly of the dignitie and preeminence that ſhe hath (as they affirme) aboue all other Saints, yea, and the Angells too. Fifthly, of the merits of the Virgin *Mary* and of the *Aue Maria*.

THE FIRST PART, WHETHER THE VIRGIN *Mary*, were void of originall and actuall ſinne.

The Papiſts.

79. Error. 1. ALl men are borne in ſinne, Chriſt onely excepted, and his mother for his honour: *Rhemiſt. Rom.* 5. *ſect.* 9.

Anſw. It is no more honour for Chriſt to be borne of a ſinner, then to haue taken his fleſh, and lineally deſcended, according to his humanity, of *Thamar* that committed inceſt with *Iuda*, and *Rahab* which was an harlot, Matth. 1. 3. 5. Secondly, it maketh more for the honour of God that Chriſt was borne without ſinne of a woman which was a ſinner, and more ſetteth forth his power, than otherwiſe, leſt he ſhould be thought to haue deriued his puritie from his mother. Matth. 1. 35.

80. Error. 2. They hold, that there was no actuall ſinne in the Virgin *Marie*, no not in the leaſt and ſmalleſt ſinnes, which they call veniall, *Rhemiſt.* 1. *Iohn.* 1. *ſect.* 5. Shee was eſpecially protected, and preſerued from ſinning by the grace of God.

Anſ. That God is able cleerely to ridde his children from ſinne, and to preſerue them from falling thereinto, we denie not: but, ſeeing you haue no Scripture for this priuiledge, that ſhould bee beſtowed onelie vpon *Marie*, to bee free from ſinne: but rather the contrary is prooued out of Scripture, That all haue ſinned, Rom. 3. 23. it is too raſh and bold an aſſertion, contrarie to the will of God, to aſcribe any thing to his power. He is as able to exempt all from ſinning as one: vnleſſe therefore you can ſhew ſome ſpeciall warrant out of Gods worde, for *Maries* freedome, by your reaſon, all the children of God ſhall be freed from ſinne as well as *Marie*, becauſe God is able to doe it. Rom. 3. 23.

Let vs heare *Bellarmines* opinion: hee ſaith that men are ſtained three waies with originall ſinne. Firſt the whole poſterity of *Adam* may be ſaide to haue ſinned potentiallie in *Adam*, beeing at that time in his loynes. Secondly, as ſoone as the bodie beginneth to haue any being in the womb. Thirdly when as the ſoule is inſpired into the bodie: hee confeſſeth that the Virgine *Mary* was conceiued as all other are, after the two firſt waies: that is, if we either reſpect her beeing in *Adams* loynes, or the firſt conception of her fleſh: but concerning the third, her ſoule was without ſpot of originall ſinne, in the very inſtant of the infuſion thereof into her body. And this he ſaith is a godly and probable opinion, though it be not yet determined in their Church as a point of faith: *De amiſſion. grat. lib.* 4. *cap.* 16.

Anſ. This diſtinction, which the Ieſuite hath coyned, concerning theſe three kinds of conception in ſinne, is both very friuolous and vntrue: for the firſt is none at all: if all that were in *Adams* loynes, when he ſinned, may bee ſaid to bee conceiued in ſinne, then our Sauiour Chriſt alſo, which were blaſphemy to affirme. The other two kinds make indeede but one; for to bee conceiued in originall ſinne, implyeth a pollution both of body and ſoule: And the time of the conception is more properly referred to the beginning of the knitting of the fleſh in the wombe, than to the inſtant of the infuſion of the ſoule: as *Dauid* in the Pſalme 51. 5. ſaith, In ſinne hath my mother conceiued mee: But the mother conceiueth onely the fleſh: the ſoule is infuſed and inſtilled of God, as the Ieſuite alſo thinketh. Wherefore in graunting that the Virgine *Mary* was in her fleſh conceiued in originall ſinne, hee affirmeth in a manner the ſame that we doe: for how can the ſoule remaine vnſpotted, comming into a body already infected with originall ſinne? But let vs examine ſome of his reaſons. Pſalm. 51. 5.

Argum. 1. *Adam* was a figure, as S. *Paul* ſaith, of him that was to come, that is, of Chriſt: but *Adam* was created of the earth before it was curſed: *Ergo*, Chriſt alſo muſt be borne of the Virgin *Marie* void of curſe, and ſo free from originall ſinne: *Bellar. cap.* 15.

Anſ. Firſt, the Ieſuite knoweth that theſe are but weake arguments, that are drawne from types and allegories, and conclude not. Secondly, *Adam* was a forme or figure of Chriſt, but not in all things, neither in this, which the Ieſuit vrgeth: but *Auguſtine* ſhall ſpeake for vs both, wherein hee was a figure: *Adam forma futuri eſt, i. Chriſti, &c.* *Adam* was a figure of Chriſt to come, becauſe as he was cauſe of death by eating the forbidden meat, euen vnto thoſe of his linage, which did not eat of the tree: ſo Chriſt vnto thoſe which are of him, although they haue done nothing righteouſlie in themſelues, hath giuen righteouſneſſe by his croſſe. *Cont. Iulian. lib.*1. The words alſo of the Apoſtle doe carrie the ſame ſenſe; for in the ſame verſe he ſaith, That death hath raigned euen ouer thoſe that ſinned not after the manner of the tranſgreſſion of *Adam*, verſ. 14. that is, ouer children: ſo that this muſt be the meaning: That as *Adams* ſinne extended to thoſe that committed it not, ſo Chriſts righteouſneſſe is applyed to thoſe that wrought it not: herein then is *Adam* a figure of Chriſt. 3. And yet if we ſtretch this allegorie to this point, which the Ieſuite vrgeth, it will onely enforce the virginity of *Mary*, not her freedome from ſinne: as *Auguſtine* elſewhere maketh this alluſion: *Adam de terra virgine natus, Chriſtus de Maria virgine procreatus*: As *Adam* was made of the earth, beeing yet a Virgine that had brought foorth none before; ſo Chriſt alſo was borne of the Virgine *Marie*. De tempor. Serm.77.

*Argum.*2. Thou art all faire my loue, and there is no ſpot in thee, Cantic. 4. 7. this is vnderſtood of the virgine *Mary*: *Ergo*, ſhe was without ſpot, *Bellar. ibid.* Cantic.4.7.

Anſ. Firſt, S. *Paul* I thinke vnderſtood this place better then the Ieſuit doth; the Apoſtle applyeth it to the Church of Chriſt, That hee might make it to himſelfe a glorious Church, without ſpot or wrinckle, Epheſ. 5. 27. Secondly; Chriſt maketh it without ſpot by ſanctifying it and waſhing it in his bloud: this place therefore ſerueth not for any originall pureneſſe by nature. Epheſ.5.27.

Our Doway doctors doe heere alſo put in their verdite, thus gloſing vpon that place, Geneſ. 3. 15. Where they read thus corruptly, according to the vulgar latine, *ſhee ſhall bruiſe the head: our B. Ladie refuſed all euill ſuggeſtions, &c. and ſo bruiſed the ſerpents head, in that ſhee quite vanquiſhed all manner ſuggeſtions of the wicked ſerpent, &c.* Doway tranſlation pag 12.

*Contra.*1. The Latine tranſlation which goeth vnder *Hieromes* name, appeareth herein euidently not to be his: for he readeth, *ipſe conteret*, he ſhall bruiſe, or it may be put in the neuter, it ſhall bruiſe, that is the ſeede, as *Pagnin, Montanus, Vatablus, Iunius* read, in the Hebrew, the worde is *(Hu)* which is not of the feminine gender: and *Vatablus* their owne writer doth expound it of Chriſt, not of *Marie*. 2. That *Marie* refuſed all Sathans groſſe ſuggeſtions, that they came not into act wee doubt not, but that ſhee yeelded to none of his ſuggeſtions, is as much to ſay, that ſhe was without ſinne, which *Tertullian* is ſo farre from yeelding vnto, that he toucheth her with a ſpice of vnbeleeſe, *hoc in loco apparet incredulitas eorum &c.* in this place appeareth their incredulitie: when his mother and brethren ſent to ſpeake with him: and in the ſame place hee affirmeth, *mater aque non demonſtratur adhæſiſſe illi, &c.* It is euident that his mother did not ſo much adhere vnto him, as *Martha* and *Marie*. Tradit in Gen. Lib de carne Chriſti. Matth.12.

The Proteſtants.

That the virgine *Mary* was both conceiued in ſinne, and was alſo ſubiect to actuall ſinnes in her life, as other of the children of God: thus out of the Scripture we doe declare it.

1. How elſe can the word of God be true, that ſaith, All haue ſinned, Rom. 3. 23. and 5. 12? They will anſwer, that *Mary* had an eſpeciall priuiledge: then let them ſhew it out of the worde of God, and wee will beleeue it: otherwiſe the generall concluſion muſt ſtand, that all haue ſinned: Againe, *Marie* her ſelfe in her ſong, calleth Chriſt her Sauiour, Luk 1. 47. *Ergo*, ſhee was a ſinner: for how elſe could ſhe be ſaued from her ſins which ſhee had not? If they anſwere as they doe, that Chriſt was her Sauiour onely, becauſe he preſerued her from ſinne: we doe thus replye. Firſt, that a Sauiour in Scripture is defined to be he that laueth the people from their ſinnes, Math. 1. 21. not that preſerueth onely. Secondly, if *Mary* were free from originall ſinne, as they ſay ſhe was, ſhe needed not a Sauiour to keepe her from ſinne, for ſhe might haue preſerued her ſelfe. Rom.3.23. Luk.1.47. Fox.pag.801. Matth.1.21.

*Argum.*2. *Mary* died: *Ergo*, ſhe was a ſinner: for ſinne brought death into the world, Rom. 5. 12. If ſhe had had no ſinne, ſhe had not died. Chriſt indeed, though hee were no ſinner, yet hee bare our ſinnes, and therefore died for vs.

Theſe places alſo may be vrged: In whome, that is, in *Adam*, all haue ſinned, Rom. 5. 12. As in *Adam* all die, ſo in Chriſt we ſhall be made aliue, 1. Cor. 15. 22. and Chriſt died for all, 2. Corin. 5. 15. Therefore the virgine *Mary* alſo ſinned, and was dead in *Adam*, and Chriſt died for her: *Ergo*, ſhee was a ſinner. Rom.5.12. 1.Cor.15.22. 2.Cor.5.15.

*Anſ.*1. *Mary* ſinned potentially in *Adams* loynes: and in that reſpect we confeſſe ſhee was redeemed by the bloud of Chriſt: and though by nature ſhe had an ability to ſinne, yet was ſhe preuented by grace, *Bellar. cap.* 16.

*Contra.*1. If ſhe ſinned onely as ſhe was in *Adams* loynes, then all that were in *Adams* loynes ſinned, ſo Chriſt ſhall be counted in the number of ſinners. 2. As wee ſinned in *Adam*, ſo wee are made righteous by Chriſt; but we are not potentially made righteous, but verily and indeed: *Ergo*, if *Mary* haue life and righteouſneſſe in Chriſt, ſhee ſinned more then potentially in *Adam*. 3. Shee was preuented, you ſay, by grace, and kept from ſinne, *Vt ſimul eſſe, & iuſta eſſe inciperet*: That ſhee began to haue her being, and to be iuſt at one time. How then is it true, as you confeſſe, that *Mary* was redeemed by the bloud of Chriſt, and that Chriſt dyed for her? For *Chriſt died for vs, while wee were yet ſinners*. Rom. 5. 8. and reconciled vs being enemies, verſe 10. *Ergo*, *Mary* was ſometime both a Rom.5.8.10.

ſinner, and an enemy to God, if ſhe haue any benefit by Chriſts death: for redemption and freedome purchaſed, betokeneth bondage and ſlauery before.

Iohn.2.4. Chriſt checked and rebuked his mother, Ioh.2.4. Woman what haue I to doe with thee? *Ergo*, it ſeemeth ſhe was not without fault. *Rhemiſt. Anſw.* It was rather a doctrine to others, to teach them not to doe any thing for reſpect of kinred, againſt reaſon, then a reprehenſion to *Mary*. Wee reply: But I pray you, how could the Apoſtles learne to beware of that fault, if it had bene no fault in *Mary*? How could they be admoniſhed in her, if ſhe were not firſt her ſelfe admoniſhed? And the manner of ſpeech ſheweth, it was a rebuke, Chriſt ſaluting her by no other name, then if hee had ſpoken to any other woman.

Argum. 3. The Papiſts themſelues are in a ſtagger, and dare not conſtantly affirme, that *Mary* was conceiued without ſin, but put in this clauſe (as many godlie deuout men iudge) *Rhemiſt.Rom.* 5 *ſect.9.* And *Bellarmine* ſaith, *In maiori parte Eccleſiæ pie credi:* That the greater part of the Church doth ſo godly beleeue, yet he dare not determine vpon it himſelfe, *De cult ſanct lib.3.c.16.* But why Fox.p.800. are they afraid to hold it as an vndoubted truth, ſeeing Pope *Sixtus* hath cleerely determined that it was ſo, forbidding the Dominicke Friers to preach the contrarie, and heereupon erected a new holie day of her Conception? Heere then they are driuen to a great ſtreight: for either they muſt abſolutely hold, that ſhe was not conceiued in ſinne, againſt the Maſter of ſentences, and *Thomas Aquinas*, with other Schoolemen; or elſe hold the contrary, and ſo confeſſe the Pope to haue beene in error.

I maruell that the Ieſuite is not aſhamed to ſay, that Pope *Sixtus* the fourth left this queſtion of the Virgin *Maries* conception vndetermined; ſeeing hee erected an holy day in memory of her conception: and tooke part with the Franciſcanes, that held her pure and vndefiled conception, againſt the Dominickes that maintained the contrary: yea and the ſame Pope vpon this occaſion added this clauſe to the *Aue Maria: Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea.* And bleſſed be *Anna* thy mother, of whome thy Virgins fleſh proceeded without blot of origenall ſinne: granting alſo great Indulgence, and releaſe of ſinnes, to all thoſe that would inuocate the bleſſed Virgine with the ſame addition. For all theſe euident and ſubſtantiall proofes, which make this matter as cleere as noone day: yet *Bellarmine* would face vs downe, that this Pope holy father concluded no ſuch thing, but left it as a matter indifferent, *cap.* 15. It was alſo thus determined, *Concil.Baſilienſ.ſeſſ.36. Doctrinam illam diſſerentemglorioſam Virginem ſemper immunem fuiſſe ab omni orginali & actuali peccato tanquam piam & catholicæ fidei conſonam definimus, nulliqúe de cætero licitum eſſe contrarium prædicare, aut docere:* This doctrine, that the glorious Virgine was free from all ſinne originall and actuall, we define to be a godly doctrine and conſonant to the faith, and that no man teach the contrary. And *extrauag. commun. lib.3. tit.12 cap 2. Sixtus* 4. decreeth all thoſe to be heretikes, which affirme the Virgin *Marie* to haue beene conceiued in originall ſinne. How then is this matter left vndetermined?

De ſanct. virginit.cap.4. *Auguſtine* ſaith, *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti &c. materna propinquitas nihil Mariæ profuiſſet niſi fœlicius Chriſtum corde, quàm carne geſtaſſet.* *Mary* was more happie in perceiuing the faith of Chriſt, then in conceiuing the fleſh of Chriſt: neither had it profited her to be the mother of Chriſt, if ſhe had not more happily borne him in her heart, then ſhe did in her wombe, &c. But what neede had *Marie* to beleeue in Chriſt, if ſhee had beene pure from her natiuity, and had no ſinnes to be forgiuen her?

In Pſal.34. conci. 2. *Auguſtine* yet more plainely ſaith, *Maria ex Adam mortua propter peccatum Adæ: Adam mortuus eſt propter peccatum, & caro domini ex Maria mortua eſt propter delenda peccata:* *Mary* dyed being borne of *Adam*, becauſe of the ſinne of *Adam*: *Adam* dyed becauſe of his owne ſinne: Chriſt dyed in the fleſh to take away our ſinnes: *Ergo, Mary* by his ſentence was borne in the ſinne of *Adam*.

Auguſtine further ſaith, *Quiſquis humanam &c.* Whoſoeuer contendeth, that humane nature in any age whatſoeuer, needeth not the Phiſition the ſecond *Adam*, *quia non vt vitiata in primo Adam, &c:* becauſe it was corrupted in the firſt *Adam*, &c. *Gratia Dei conuincitur inimicus*, is conuinced to be an enemy to the grace of God.

Leo epiſtol.91 cap.9. thus writeth againſt the *Priſcillianiſts* that ſaid, the children of promiſe were borne of women, but conceiued of the holy Ghoſt: *Quod catholicæ fidei repugnans, atque contrarium eſt, &c.* Which aſſertion, ſaith he, is repugnant and contrary to the catholique faith, which confeſſeth that euery man receiueth life in his mothers wombe, that contagion of ſinne and mortality remaining, which is deriued into the offspring from the firſt parent: but they are regenerate and made the children of promiſe by the holy Ghoſt in the Sacrament of Regeneration, not in the wombe of fleſh: but in the efficacy of Baptiſme &c. Here this catholike Biſhop concludeth all men vnder originall ſinne in the wombe, there is no exception made of the virgine *Mary*.

Origen ſaith; *Solus Chriſtus ſine macula eſt, &c.* Onely Chriſt is without ſpot, who did no ſinne, &c. *hom.1 in Leuitic.* and Saint *Hierome. Concluſit Deus omnes ſub peccato, &c.* God hath ſhut vp all vnder ſinne, to haue mercy vpon all, onely he is excepted, which did no ſinne, neither any guile found in his mouth, *Algaſ. queſt.* 8. If onely Chriſt bee excepted, then not the virgin *Marie*.

See the Teſtimonie of Maſter *Philpot* holy Martyr: Praiſed bee God, that hath giuen you this ſorrowfull heart in reſpect of righteouſneſſe, and I pray you let me be partaker of theſe godly ſorrowes for ſinne, which bee the teſtimonie of the preſence of the holy Ghoſt; did not the ſword of ſorrow pierce the heart of the elect and bleſſed mother of our Lord? did not *Peter* weepe bitterly for his ſinnes? &c. pag. 1833. *Epiſtol. ad Ioan. Careleſſ.* This holy Martyr confeſſeth, that the Virgin *Marie* was a ſinner, and that ſhe ſorrowed for her ſinne.

Pa.1664.1.80.

And yet for further euidence. 1. Of the South and African Church, *Tertullian* ſaith directly, *Soli Dei filio ſeruabatur ſine delicto permanere*: It was reſerued onely to the Sonne of God to remaine without ſinne: And againe, *Solus Deus ſine peccato, et ſolus homo ſine peccato Chriſtus, quia et Deus Chriſtus*: Onely God is without ſinne, and the onely man without ſinne is Chriſt, becauſe Chriſt is God: So *Gregentius* Biſhop of Tephra, in Aethiopia: there is but one perfect Ieſus Chriſt, *who was not ſubdued to the yoake of ſinne.*

Lib. de præſcript. aduerſ. hæretic.
Lib. de anim. cap. de bon. et mal. anim.
ὁ μὴ ὑπαχθεὶς ζυγῷ ἁμαρτίας.
Diſput. cum Herban. Iud.

2. *Damaſcene* ſhall ſpeake for the Greeke Church, who maketh this to be peculiar vnto Chriſt, to be ἀναμάρτητος, without ſinne.

Damaſcen. lib. 3. de fid. c. 27.

3 Confeſſion of Auſpurg, artic. 2. *All men begotten after the common courſe of nature, are borne with ſinne, &c.* Saxonie artic. 2. *We ſay that all men ſince the fall of our firſt parents, which are borne together by the coupling of the male and female, doe together with their birth bring with them originall ſinne.*

4 *Salmeron* the Ieſuite, confeſſeth that ſome of their ſide alleage 200. ſome 300. writers of opinion, that the Virgin *Marie* was conceiued in ſinne, and that *Thomas Aquinas* thinketh it too great a priuiledge for the Virgin *Marie*, for therein ſhe is made equall vnto Chriſt.

Yet we doe willingly yeeld vnto the Virgin *Marie* the title of bleſſedneſſe, becauſe ſhee was the choſen veſſell of God, dignified with the greateſt temporall bleſſing, to bee the mother of Chriſt, in whom ſhee found by faith in him euerlaſting happineſſe: yea wee refuſe not to call her the moſt pure Virgin, with ſome reformed Churches: that is pure not from all ſinfull thoughts or acts, but onely in reſpect of her ſpotleſſe virginitie: as *Gregentius* calleth her πάναγνον, the moſt chaſt Virgin.

Heluetia former confeſſ. artic. 11.
Harm. p. 93.
Engliſh. confeſſ. artic. 2.
Gregent. p. 39. Lutet. an. 1586.

THE SECOND PART, WHETHER MARIE vowed Virginitie before the Annuntiation.

The Papiſts.

They would gather and conclude ſo much out of the anſwere of *Marie* to the Angell, who tolde her, ſhe ſhould conceiue and beare a ſonne, *How can this be* (ſaith ſhee) *ſeeing I know no man?* That is, ſhe plainely declareth, ſhe could haue no childe by knowing a man, becauſe of her vow, for otherwiſe ſhee needed not haue asked ſuch a queſtion, how a woman might haue a ſonne promiſed her, if ſhee had married to haue carnall copulation. *Rhemiſt. Luke* 1. *ſect.* 13. *Bellarm. de Monachis. cap.* 22.

81. Error.

Anſwere. Firſt, *Origen* thinketh, that this queſtion of the Virgin *Marie (how can this be)* proceeded from doubtfulneſſe, and ſome incredulitie or hardneſſe of beliefe: as thus he writeth, *Homil.* 1. *in Geneſ. Si dixiſſet Scriptura, creſcite, &c.* If the Scripture had ſaid, encreaſe and multiply, not adding further, he made them male and female, he might haue beene incredulous of this bleſſing, as the Virgin *Marie* was of the Angels bleſſing, ſaying, *how can this be?* Wherefore *Bellarmine* neeeed not ſo to take vp *Caluine*, as the deuiſer of a new fantaſie, in imputing ſome doubting to the Virgin; ſeeing this ancient father before him long agoe ſo affirmed.

Secondly, *Ambroſe* maketh this to be the cauſe why *Marie* ſo anſwered, ſhe had read the Prophecie of *Eſay*, that a Virgin ſhould conceiue and bring forth a ſonne, and therefore knew very well, that this holy childe ſhould be otherwiſe conceiued, then by the knowledge or helpe of man, *Fulke ibid.* Thirdly, as alſo the Angell deliuering at once his whole meſſage, and ſhewing what manner of childe it ſhould bee, euen the ſonne of the moſt High, who ſhould ſit on the throne of *Dauid*, and of his kingdome there ſhould be no end: that is, that the child ſhould be the Son of God: ſhe ſtraightwaies conceiued that ſuch a holy ſeede could not be borne of man, and therefore asketh, How without man he might be borne. *Sic Caluin. Beza.*

Bellarmine replieth, Firſt, that it is like the Virgin *Marie* was ignorant, that Chriſt ſhould be borne of a Virgin, *lib.* 1. *de monach. cap.* 22. And ſo it will follow, that ſhe vnderſtoode not the Prophecie of *Iſay*, or knew it not.

Contra. Firſt, it is a wonder, that they which doe in other things aduance the Virgin *Marie* aboue the ſtate of a woman or creature, making her equall to the Angels, ſhould now ſo much depreſſe her, imputing vnto the mother of Chriſt ſo groſſe ignorance, as not to know the moſt manifeſt Prophecies of Chriſt. Secondly, it is vntrue, that ſhee knew not the Prophets, as may appeare by her ſong, *Luc.* 2. *verſ.* 55. *As he hath ſpoken to our fore-fathers, to Abraham, and his ſeede.*

Origen ſaith of the Virgin *Marie*, *Habebat legis ſcientiã, et Prophetarũ vaticinia quotidiana meditatione cognouerat*: Had the knowlege of the law, & knew the Prophets writings by continual meditation, &c. and therefore the Angels ſalutation ſeemed ſtrange vnto her, not finding the like in all the

Hom. 6. in Luc.

Scriptures: yet *Bellarmine* is bold to tell vs, that ſhe was ignorant of the Propheſie, that the mother of the Meſſiah ſhould be a Virgine.

Secondly, ſaith he, ſhe was a moſt humble Virgine, and therefore would not curiouſly ſearch after the manner, how this childe ſhould be borne, *ibid.*

Contra. Firſt, it is no curioſitie, to deſire to be further inſtructed for the confirmation of our faith, but godly ſimplicitie: as it was no curioſitie in *Gedeon* to deſire to bee confirmed in his calling by the Iudg.6.36. ſigne of the fleece, Iudg.6.36. Secondly, it proceedeth rather of pride and curioſitie, not to ſeeke to be confirmed, or to refuſe the meanes of our further ſtrengthening, as *Ahaz* is reproued, becauſe he Iſay 7.12. would not aske a ſigne of the Lord for his further confirmation, Iſay 7.12.

The Proteſtants.

THat *Mary*, as ſhe was an entire Virgin before the birth of Chriſt, ſo that ſhe continued alſo a Virgin all her life after, we doe verely thinke, and condemne their opinion that hold the contrarie: but that ſhe vowed or purpoſed virginitie, before the meſſage of the Angell was brought vnto her, it is raſhly without Scripture, nay rather againſt it affirmed.

Argum. 1. The text is plaine, that they had a purpoſe to conſummate their mariage: when as *Ma-* Matth.1.18. *rie* was betrothed to *Ioſeph*, before they came together, Matth.1.18. *Ergo*, there was a meaning to come together, if ſhe had not in the meane time beene found to be with childe of the holy Ghoſt: for otherwiſe, it ſhould ſeeme to haue beene a mockerie on *Maries* behalfe, to promiſe mariage to *Ioſeph*, without any purpoſe to performe the dutie of mariage. But if it were done with both their conſents, then mocked they with God, who inſtituted mariage for ſome end and purpoſe, which could not be attained out of mariage: for they ſhould haue maried neither for auoyding fornication, nor for procreation, which are the two chiefe ends of mariage: as for the third, which is mutuall comfort, it ariſeth of the former.

Bellarmine anſwereth, that this vow of *Mary* was no hinderance to their mariage, in as much as ſhe knew by reuelation, that *Ioſeph* would neuer exact mariage duties of her: *Bellarm. lib.* 2. *de monach. cap.* 22.

Contra. 1. Thus they build their fanſies vpon deuiſed dreames and ſpeculations, Scripture they haue none for *Maries* vow, and therefore they ground it vpon their owne conceits. 2. If *Mary* had any ſuch reuelation, it is like alſo it was reuealed vnto her, for what cauſe *Ioſeph* ſhould forbeare her companie; but this is contrarie to the Scripture: for it appeareth by the annunciation of the Angell vnto *Mary*, when ſhee muſed with her ſelfe, what manner of ſalutation that ſhould be, Luk.1. verſ.28. that ſhe was not vſed or accuſtomed to ſuch reuelations and viſions. *Theophylact* ſeemeth to affirme as much, that the Virgin *Mary* was not acquainted with ſuch viſions and reuelations, giuing this reaſon, why the Virgin *Mary* was troubled, at the Angels ſalutation, doubting thereof whether it were μνηστεία ſuch as the ſalutation and ſollicitation is of woers vnto maids: and *Eraſmus* in his annotations vpon that place thereunto ſubſcribing, ſaith, *Non conſtat an virgo ſic aſſueuerit*, It is not euident whether the Virgin was vſed to ſuch viſions of Angels. 3. Your Maſter of ſentences thinketh that *Ioſeph* alſo purpoſed virginitie, *lib.*4. *diſtinct.* 30.*b.* If they both purpoſed virginitie, and yet contracted mariage, how was it not a kinde of mockerie, or deceit in them? 4. Your owne Doctors are vncertaine what to holde: *Thomas Aquinas* thinketh, that *Mary* made not an abſolute vow before the eſpouſals; *Scotus* affirmeth ſhe did: wherefore agree firſt among your ſelues, and let vs know your minde, and you ſhall haue our anſwere.

Argum. 2. It was not the manner among the Iewes to vow virginitie, but it was rather a ſhame and reproch to remaine and die a Virgin: and therefore *Iephtahs* daughter lamented her virginitie, Iudg.11.38. Iudg.11.38. How then could *Mary* be induced contrarie to the cuſtome of the Church, to vow virginitie? Yea *Auguſtine* confeſſeth as much: *Hoc mores Iſraelitarum adhuc recuſabant*: The manners of the Iſraelites did not ſuffer it, *de Virginit. cap* 4. though he himſelfe elſewhere, and in the ſame place ſeemeth to incline to the contrarie opinion.

Againe, if *Mary* vowed virginitie, ſhe vowed alſo againſt the bearing of children, and ſo her vow ſhould haue hindred the accompliſhment of that meſſage, which the Angell brought vnto her: for ſhe vowed not to be a mother, if ſhe vowed any thing, then had ſhe vowed againſt her ſelfe, who was choſen then to be the mother of our Lord.

The Auraſicane Councell ſaith: *Concil.* 2. *can.* 11. *Nemo quicquam rectè Deo vouerit, niſi ab ipſo acceperit, ſicut legitur, quæ de manu tua accepimus, damus tibi*, 1. Chron. 29. No man can rightly vow any thing to God, vnleſſe hee haue receiued it of God, as wee reade, that which wee haue receiued at thy hands we giue vnto thee: *Mary* therefore ſhould not haue done well to haue vowed virginitie, hauing not at that time receiued the gift, when ſhee eſpouſed her ſelfe to *Ioſeph*. It is ſufficient for vs to know, that *Mary* was both before Chriſts Natiuitie, and after ſo continued, an vndefiled Virgin: As *Ambroſe* ſaith, *Synod. Telenſ. Quæ eſt illa porta, quæ manet clauſa, & nemo pertranſibit per eam ſed ſolus Deus Iſrael, Ezech.* 44. *nonne hæc porta Maria eſt, per quam in hunc mundum redemptor intrauit?* What is that gate which remaineth ſhut, and no man ſhall paſſe thorough it but onely the God of Iſrael: is not the Virgine *Mary* this gate, by the which the Redeemer came into this world?

Let vs ſee their owne decrees: *Part.2.cauſ,27.qu.2.cap.44. Inuenta eſt habens in vtero,&c.* *Mary* was found to be with childe, of *Ioſeph*, who though he did not touch her, yet knew almoſt all the ſecrets, *vxoris futuræ*, of her that was to be his wife. And *cap.40. Licentia maritali*, By the right and power of an husband *Ioſeph* found her to be with childe,&c. This then being knowne to *Ioſeph*, that ſhe was with childe, and not to others, ſheweth, that ſhe was in ſubiection to *Ioſeph*, as his eſpouſed wife: and therefore no ſuch vowed virginitie.

S. *Ambroſe* alſo thus writeth: *Ecce ancilla, apparatus eſt officij; contingat mihi, conceptus eſt voti*: Behold thy handmaid, here is the yeelding of her dutie and obedience; be it vnto me according to thy word, here is the conceiuing of her vow, *lib.2.in Luc.* S. *Ambroſe* maketh this to be her vow, namely, that ſhe might beare this holy childe without the ſeede of man: and this vow taketh beginning after the annunciation, not before, which was long after the eſpouſals.

Further. 1. *Iuſtine Martyr* ſeemeth not to thinke, that *Mary* vowed virginitie before the eſpouſals: for, as *Ioſeph* (ſaith he) was ſaid to be the ſonne of *Ely*, not begotten of him, but borne onely of his wife according to the law, *So it ſeemed good vnto God, of the wife of Ioſeph, to giue a ſonne vnto Ioſeph, yet not naturally begotten of him*: If *Marie* then were his wife, and Ieſus counted his ſonne, how could the eſpouſals of mariage follow after a vow, which is an impediment to mariage.

ἐκ τῆς γυναικὸς
reſp ad 133. qu. ad Orthodox.

2 *Gregentius* the Æthiopian Archbiſhop, thus applieth that place of Iſay, *The ſealed booke ſhall be giuen vnto a man that can read, and hee ſhall ſay, I cannot read, for the booke is ſealed*: This ſealed booke is the Virgin *Mary* (ſaith hee) the man that can read is *Ioſeph*, which in another mariage by another wife had children: now he could not read this book, that is, he could not haue carnal copulation with the Virgin, vnderſtanding by God, that ſhe was ſhut vp and reſerued for Chriſt,&c. If *Mary* had vowed virginity, it is like *Ioſeph* did ſo too: but he knew nothing of this ſecret, till after the eſpouſals, by the reuelation of the Angell.

Iſay.29 11.
Pag.44 diſput. cum Herban.

3 So *Beza* very well expoundeth thoſe words. Matth.1.18. *before they came together*: that is, before *Ioſeph* tooke her home to his houſe: for it was a cuſtome among the Iewes, to haue ſometime come betweene the eſpouſals and the mariage: not as *Eraſmus* tranſlateth, *Priuſquam congreſſi fuiſſent*, before they companied together: as though they had inhabited together before, but abſtained, becauſe of the vow of virginitie: of the ſame iudgement are *Caluin. Bucer.in 1.c.Matth.*

Matth.1.18. Beza annot.in hunc locum.

4 *Gerſan* alſo doth interpret it as *Beza* doth, of *Ioſephs* receiuing *Mary* into his houſe, not of companying together, and thinketh that mariage was ſolemnized betweene them,&c. which it is like ſhould not haue beene, if a vow, had gone before: and hereupon *Eraſmus* taketh vp *Gerſan* and refuſeth his opinion.

Eraſm.annot. in Luk.1.59.

THE THIRD PART, OF THE ASSVMPtion of the Virgin Marie.

The Papiſts.

THey report the ſtorie of the death and departure of the Virgin *Mary*, after this manner: At the time of her death after ſhe had liued ſixtie three yeeres, all the Apoſtles, being diſperſed into diuers nations, were miraculouſly brought together to Ieruſalem, to ſolemnize her funerall. They buried her in Gethſemani: and for three daies together the Angels were heard to ſing melodious ſongs: At three daies end alſo Saint *Thomas* came; who being deſirous to ſee her bodie, and not finding it in the graue, they thereupon aſſuredly deemed that her body was aſſumpted into heauen, *Rhemiſt. Act.1.verſ.14.*

82. Error.

*Argum.*1. It is beſt agreeable to the priuiledge of the mother of God, not to ſee corruption, *Rhemiſt.ibid.* Seeing alſo her ſonne was exempted from corruption, *& natura Mariæ excipitur*, the nature of *Mary* muſt bee excepted: *caro enim Ieſu eſt caro Mariæ*, The fleſh of Ieſus is the fleſh of *Marie*. And ſeeing Chriſt came to fulfill the law, which ſaith, Honour thy parents: it is very like, *eum in morte ſpeciali gratia eam honoraſſe*, That he did honour her by ſpeciall grace in her death. Theſe reaſons and other are to be read in a forged booke amongſt *Auguſtines* works, bearing title, *De aſſumptione Mariæ*.

Anſwere. Firſt, there is no credit to bee giuen to the forged writings which paſſe vnder the name of Saint *Denis*, and *Athanaſius*, out of whom they doe report the aſſumption of *Marie*, nay their owne leſſon, which they reade vpon the Aſſumption day, doth controll and confute the other. Firſt, that ſtorie ſaith, that without doubt ſhee was taken vp in bodie; but your leſſon leaueth it as vncertaine, whether ſhee were raiſed vp in bodie or not. Secondly, the forged ſtorie ſaith, ſhee was buried in Gethſemani, which was in Mount Oliuet: your leſſon ſaith, that the place of her buriall is in the midſt of the valley of Iehoſaphat, which is betweene Mount Oliuet and the Citie, *Fulk. ibid.*

Secondly, it followeth not becauſe Chriſt tooke fleſh of the Virgin, that therefore ſhe ſhould alſo as well be exempted from corruption: for hee tooke fleſh alſo of *Dauid*, and other his progenitors, who by the ſame reaſon ſhould be made immortall. And if ſhee were priuiledged by being the mother of Chriſt, from ſeeing corruption; why not alſo from hauing any ſinne? for her ſonne after the fleſh ſaw neither.

Luk.2.51.
2.Cor.5.16.

Thirdly, Chriſt alſo both did and might honour his mother as he was man, though ſo great a priuiledge be not granted vnto her. The reuerence which was to be done to his mother, was in regard of his manhood, and ſo was he obedient vnto them, Luk.2.51. and ſo long as hee liued in the fleſh: and therefore he did care for her euen vpon the Croſſe, commending her to the diſciple whom hee loued. But he neither was to honour her as he was God, and therefore not to free her from corruption, which had beene a worke of his Godhead: and the naturall affection and honour due vnto parents ceaſeth after this life. It were then too groſſe a conceite, to thinke that Chriſt hath ſuch regard now of the Virgin *Mary* in heauen, as he had of her, being his mother, in the daies of his fleſh: for Chriſt, as he is not now knowne after the fleſh, 2.Corinth.5.16. ſo neither knoweth he any after the fleſh.

The Proteſtants.

THis vncertaine report of the aſſumption of *Mary*, with other circumſtances thereof, we hold to be a very counterfeit ſtorie, and worthie of no credit.

De Sanct, ſerm.35.

*Argum.*1. If it were a matter of ſuch waight, as they make it, who haue erected a new found holyday of the aſſumption of *Mary*, ſurely the Scriptures would not haue beene ſilent therein: eſpecially S.*Iohn* (as *Auguſtine* ſaith) to whoſe charge ſhee was committed, would haue left ſomewhat in writing of that matter: for (ſaith he) *Nullus fidelius id narrare potuerit*, for no man could more truly and faithfully make relation thereof.

Gen.3.19.

*Argum.*2. That generall ſentence pronounced vpon *Adam* and all *Adams* ſeede, muſt needes alſo take place in the Virgin *Mary*, Thou art duſt, and to duſt ſhalt thou returne, Geneſ.3.19. Chriſt onely is excepted, and that by the teſtimonie of the word of God: wherefore, vnleſſe this priuiledge of the Virgin could be proued out of Scripture, as Chriſts is, we muſt needes hold her ſubiect to that generall law of corruption.

Auguſtine ſaith, *Nulla catholica narrat hiſtoria,&c.* How *Mary* was aſſumed no Catholique hiſtorie doth declare, and Apocryphal hiſtories the Church receiueth not. *Serm.35.de ſanct.*

Gelaſius decr.de Apocryphis: Liber qui appellatur tranſitus ſeu aſſumptio Mariæ, Apocryphus: The booke called the paſſage, or aſſumption of *Mary*, is Apocryphal: And in the end of the decree, he doth anathematize this booke and other the like, *cum ſuis authoribus hæreticis*, with heretikes the authors thereof. *Gelaſius* thought ſome heretike to be the inuentor of this fable of *Mary* her aſſumption.

There is a booke intituled, Of the aſſumption of *Mary*, bearing Saint *Hieromes* name, the author thereof ſeemeth to be more reaſonable concerning this point, than our new Maſters of Poperie: firſt, whereas the tombe, where *Mary* is ſaid to haue beene buried, was found emptie; the like (ſaith the author) many doe report of S.*Iohn* the Euangeliſts graue, that there was nothing, but Manna, found therein: *Veruntamen, quid horum verius cenſeatur, ambigimus*, Wee are in doubt, which of theſe ſhould be moſt true. Secondly, after the ſame manner diuers learned doe thinke (ſaith hee) that they roſe for euer, that were ſeene in the Citie, out of their graues, at the reſurrection of Chriſt, and *David* amongſt the reſt: and therefore S.*Peter* durſt not ſay, whoſe body, but whoſe graue is with vs, Act.2. *For his body being riſen, the graue was emptie.* Like to this fanſie he thinketh the ſtorie of *Maries* aſſumption to be. Thirdly, hee thus concludeth, *Melius Deo totum, cui nihil eſt impoſſibile, committimus,&c.* It is better to leaue this matter to God, to whom nothing is impoſſible, then to define of our owne authoritie, that which we cannot proue. Thus farre that author.

Hæreſ.78.

It ſeemeth, that in *Epiphanius* time it was not held, that the Virgin *Mary* was aſſumed and taken vp to heauen in body, for thus hee writeth: *Siue mortua eſt ſancta virgo,&c.* Whether the holy Virgin were dead and buried, &c. or whether ſhe were taken away (by the ſword) as it is written, the ſword ſhall pierce thy ſoule, &c. or whether ſhee remained, for her end is knowne to no man, wee muſt not worſhip the Saints, aboue that is meete, &c.

De Sanct. ſer.35.

2 *Auguſtine*, as before is alleaged, doubteth of the aſſumption of *Mary*, and thus concludeth: *Reſtat vt homo mendaciter non fingat, apertum, quod Deus voluit manere occultum*: It remaineth, that man doe not vntruly faine that, as manifeſt, which God would haue remaine hid.

Harm. ſect.4. pag.78.

3 Confeſſ. of Saxonie: artic.2. of originall ſinne: *We ſay, that all men ſince the fall of our firſt parents, which are borne by the coupling together of male and female, do together with their birth bring with them originall ſinne, as Paul ſaith, Rom.5. by one man ſinne entred into the world, and by ſinne death,&c.* Their opinion is then, that as *Mary* was ſubiect to originall ſinne, ſo likewiſe vnto death: and ſo was not exempted from the common condition of mortall bodies.

Annal.48. numer.24.
Suares tom.2. qu.37.artic 4.
Volateran. lib.21.Maſſ. lib 8.

4 *Baronius* himſelfe confeſſeth, that this narration of the Virgin *Maries* aſſumption is confirmed neither by Scripture, nor by the ancient fathers. *Suarez* a Ieſuite ſaith, it hath *eum gradum certitudinis*, the ſame degree of certaintie, which the other opinion hath of her conception and ſanctification in her mothers wombe, &c. which is none at all, as is ſhewed before: for thus many vncertainties there are. 1. Whether ſhe died and was buried, or was taken away by the ſword, as before is alleaged out of *Epiphanius*. 2. Some thinke ſhe was buried in mount Oliuet, ſome in the valley of *Iehoſaphat*: as is alſo mentioned before. 3. Some ſay ſhe died, and after her death her body was found miſſing and ſo ſuppoſed to be taken vp: but *Baronius* holdeth, *Marie vna cum corpore receptam*, was taken vp together with her bodie into heauen: that is ſoule and bodie together. 4. The common opinion among them, is, that ſhe died at 63. yeeres of her age: but *Volaterane* at 51. *Maſſeus* at 49.

THE FOVRTH PART, OF THE HONOR and worſhip of the Virgine Mary.

The Papiſts.

They doe aſcribe vnto her a kinde of religious honour, more then to any of the Saints beſide: For whereas they call the worſhip of Saints, δουλεία, ſeruice; the honour of the Virgine, they terme, ὑπερδουλεία, a higher kinde of ſeruice, *Bellarm. de Sanct. lib.2.cap.15.* They call her *Regina mundi, ſcala cœli, thronus Dei, ianua paradiſi,* The Queene of the world, the ladder of heauen, the throne of God, and gate of paradiſe: yea, they giue her iuriſdiction ouer her ſonne, *Iube natum,* commaund thy ſonne, *Iure matris impera filio,* commaund thy ſonne by the right of a mother; *Coge Deum,* compell God to be mercifull to ſinners, *annot. Fulk.* 1.15. 83. Error.

Againe, they ſay, ſhe is to be honoured with the feaſts of her Natiuitie, Aſſumption, and Conception: for the other two, of her Purification, and Annunciation, are not proper to the Virgine, but concerne Chriſt: the one his Conception, the other his Preſentation, *Rhemiſt. actor.1. ſect.7.*

Argum. She her ſelfe prophecieth of all Catholike generations, that they ſhould bleſſe her in keeping her feſtiuities and memorials: but if theſe feſtiuities of her Conception and Aſſumption be not kept, ſhe ſhould haue none at all: and ſo be thought worthie of leſſe remembrance, then any other Saint, *Galat.4. ſect.5. Rhemiſt.*

The Proteſtants.

1. We doe not celebrate any feſtiuall daies in the honour of creatures, neither of the Virgine *Mary*, nor any other Saint, but onely to the honour of God: and therefore the feaſts of the Annunciation, and Purification, may much better be receiued, becauſe they belong and are referred vnto Chriſt, then the other feſtiuities of the Aſſumption and Conception of *Mary*, the inſtitution whereof was moſt ſuperſtitious: the one for the fained aſſumption of her bodie, which your owne writers are vncertaine of; the other to maintaine the hereſie of the Franciſcanes, that ſhe was conceiued and borne without ſinne. As for the memorie of the Virgine *Mary*, it may better be kept, then by ſuch feſtiuities: as our Sauiour Chriſt taught to keepe the remembrance of *Mary Magdalen*, by preaching the Goſpell, Matth.26.13. *Fulk. annot. Act.*1.7. And if they only are Catholike generations, that call her bleſſed in keeping theſe feſtiuities in her memoriall: then there were no Catholike generations for many hundred yeeres after, and ſo doe you condemne the age of the Apoſtles: for neither then, nor many yeeres after were theſe ſuperſtitious feſtiuities heard of. But *Mary* ſaith in her ſong, From henceforth, euen from this time forward, ſhall all generations call me bleſſed: ſo that if her bleſſedneſſe had conſiſted in the memorie of thoſe daies, they ſhould immediatly haue been kept, eſpecially the day of her natiuitie.

2 We doe allow all praiſe giuen vnto the Virgine, without the diſhonour of God and her Sonne and Sauiour Chriſt: we doe acknowledge the honour that God vouchſafed her, not to bee a meritorious or principall efficient cauſe of our redemption, but only an holie veſſell, and inſtrumentall cauſe of the conception and birth of Chriſt, by whoſe only merit and worthineſſe our redemption is perfited, as by a proper and principall, and only meritorious efficient cauſe thereof. And therefore, thoſe are blaſphemous titles which are giuen vnto her, to call her the ladder of heauen, and gate of Paradiſe, and ſuch like: and ſo in a manner to make her our redeemer. *Auguſt.* ſaith, She was more happie, in that ſhe conceiued the faith of Chriſt, then in conceiuing the fleſh of Chriſt. If then theſe titles bee vnmeete for her, in reſpect that ſhe receiued the faith of Chriſt, which is common to all the children of God, then are they more vnfit, in that ſhe conceiued the fleſh of Chriſt. De ſanct. virgine, cap.3.

3 It is great preſumption to thinke, that the Virgine *Mary* may commaund her Sonne in heauen, ſeeing ſhe had no authoritie to commaund him vpon earth, in any thing pertaining to his office, Ioh.2.4. And now likewiſe that carnall reſpect of children to their parents ceaſeth in the kingdome of God. Ioh.2.4.

As for that ſuperioritie and higher kinde of honour which ſhe hath aboue all the Saints beſide, we finde no warrant out of Scripture. She is reſpected now in heauen, not as ſhe bare the fleſh of Chriſt, but as ſhe liued by faith in Chriſt: ſhe alſo reioyced in God her Sauiour. The Scripture therefore maketh one condition and eſtate of all that ſhall be ſaued: and ſaith, generally of all, of others as well as the Virgine Chriſts mother, That they ſhall be as the Angels in heauen, Matth.22.30. Yea, our Sauiour ſheweth, that Whoſoeuer doth the will of God, is his ſiſter, brother, and mother, Matth.12.50. By the which wee learne, that other the faithfull ſeruants of God may by their faith in Chriſt, be as well accepted of God as if they had borne Chriſt in the fleſh. Where then is that high dignitie which ſhe hath, as the mother of Chriſt, aboue all Saints? *Auguſtine* ſaith: *Tu concinis ſine fine choris coniuncta, Angelis & Archangelis ſociata:* Thou (O Virgine) doeſt reioyce being ioyned vnto the heauenly quire, being aſſociated to Angels and Archangels, &c. He maketh her not Ladie or Queene of heauen, but only a fellow companion of the Saints and Angels.

Matth.22.30.
Matth.12.50.
Serm.35. de ſanct. de aſſump. Mariæ.

*Synod. Moguntin. cap.*45. *ſancti qui vita huius curſum beato fine clauſerunt, &c.* The Saints departed, as the moſt noble members of Chriſt, muſt be honored of vs with that dutie and worſhip of loue and fellowſhip, which the Saints liuing are to be worſhipped withall, &c. If then the moſt noble members of Chriſt are no otherwiſe to be adored, then holie men vpon earth, the Virgine *Marie* can haue no greater honour: for more ſhe cannot be, then a moſt noble member of Chriſt.

This truth hath been ſealed: *Helen Stirke* perſecuted, becauſe lying in child-bed, ſhe refuſed to call vpon the name of the Virgine *Marie*, being thereto exhorted by her neighbours, but only vpon God, for Ieſus Chriſts ſake, *Fox* pag. 1267.

Saint *Hierome* hath this ſentence writing againſt *Heluidius*; *Innocandus eſt Spiritus ſanctus, vt Mariæ virginitatem ſuo ſenſu, ore meo defendat, &c.* The holie Spirit muſt be called vpon, to defend the virginitie of *Marie* by my tongue, &c. the Lord Ieſus muſt be inuocated, to deliuer from all ſuſpition the ſacred wombe, &c. God the Father muſt be prayed vnto, to declare the mother of his Son to be a Virgine, &c. And why, I pray you, doth he not alſo call vpon the Virgine *Marie* to defend her owne virginitie, if ſhe be to be prayed vnto?

And concerning the feſtiuities of *Marie*, if you would indeed haue them ſo ſolemnely kept aboue other holie daies, what meaneth then your owne darling *Boniface* 8. to preferre the feaſts, not onely of the Apoſtles and Euangeliſts, but of the foure Doctors of the Latine Church, making no mention at all of *Maries* feſtiuals? for theſe are the words of the decree, *Sext. decretal. lib. 3. tit. 22. cap. 1. Meritò prouidit, Apoſtolos, Euangeliſtas & confeſſores in vniuerſali eccleſia honorificentia maioris impendijs attollendos, &c.* This Sea hath worthilie prouided that the Apoſtles, Euangeliſts and Confeſſors, ſhould through the vniuerſall Church be more highly extolled, that they be ſo much the more honoured of the Church, as they haue more, then others, lightned the ſame. This decree preferreth the commemorations of Saint *Ambroſe, Gregorie, Hierome, Auguſtine*, before the memorie of the virgine *Marie*.

Cont. hæreſ. lib. 3.

Epiphanius writeth againſt the Collyndianes, ſo called becauſe they did offer certaine cakes, which the Grecians ſo call, in the name of the Virgine *Marie*, and ſo kept a certaine ſet holie day to the worſhip of *Marie*: *Re vera virgo erat, & honorata, ſed non nobis ad adorationem data:* She was indeed an honourable virgine, but not giuen vs to be adored.

Matth. 12. 48. lib. de carne Chriſti.

2 *Tertullian* thus writeth of this ſaying of Chriſt, Matth. 12. Who are my mother and brethren? *Non matris vterum & vbera negans, ſed feliciores deſignans qui verbum Dei audiunt:* Not denying the wombe and breaſts of his mother, but ſhewing them to be more happie, which heard his word.

Origene, reporting the mad conceits of the Heretikes called Ophiani, ſheweth how they make ſeuen principall Angels keepers of the ſeuen gates of heauen: and vnto the keeper of the third gate called *Aſtaphaon* they thus pray: *Redde me virginis ſpiritu mundatum:* Make me pure by the ſpirit of the Virgine: And to *Elobian* the keeper of the third gate they thus pray: *Exhibe me tuæ matris tibi vt deſeram ſigna:* Let me bring vnto thee tokens from thy mother, &c. How much vnlike are theſe to the popiſh prayers which are made to the Virgine *Marie*, to bid and commaund her Sonne?

Confeſſ. of Bohemia, cap. 17. Harm. p. 23.

3 We together with the reformed Churches giue all due honour vnto the bleſſed Virgine *Marie*: Firſt, that ſhe was ſanctified aboue all other of her ſex, to be the mother of Chriſt, and therein renowned as happie before all others of her ſex. Secondly, that ſhe was at all times, before her birth, in the ſame and after it, a true chaſt and pure Virgine. Thirdly, that ſhe was adorned with excellent gifts, noble vertues, and fruites of good workes. Fourthly, that ſhe was through the price of her Sonnes death, dearely redeemed, and made a ioynt heire of euerlaſting life. Fifthly, they doe celebrate alſo holy daies in the remembrance of her, to the praiſe and glorie of God. Sixthly, and to confirme themſelues they rehearſe thoſe great things, wherewith God had aduanced her aboue all other women. Seuenthly, and ſo much as lieth in them, they doe imitate and follow the holie life and manners of that Virgine, &c. All this wee acknowledge to be due to the bleſſed Virgine. But wee dare not pray vnto her, to make her our aduocate or interceſſor, becauſe God only is the ſearcher of the hearts: as the confeſſion of Wittemberg reſolueth out of *Epiphanius*, before alleaged: that ſhe was an honourable Virgine, but not propounded to vs for adoration.

Wittemberg confeſſ. cap. 23. pag. 46.

[a] Comment. in Apocal. 12. ſect. 2. numb. 3.
[b] In Mariali.
[c] Tom. 4. concil. de deuot. B. Mariæ.
[d] Epiſt. dedicat. de virgin.
[e] In fin. libr. de Miſſa.

4 We are therefore farre off from thoſe blaſphemous amplifications of the Virgine *Marie*, vſed by the Romaniſts: as that the glorie of the Sonne is the ſame with his mother. [a] *Viega*: That we may appeale from Gods court vnto hers. [b] *Bernardin*: That God hath decreed to giue nothing without her. [c] *Ozorius* the Ieſuite: That whatſoeuer floweth from that euerlaſting fountaine downe to the earth, floweth foorth by her. [d] *Turſellin*: They alſo in their doxologies are not aſhamed to ſet *Marie* before Chriſt, Praiſe be to God and to the bleſſed Virgine *Marie*, alſo to Ieſus Chriſt: [e] *Gregor. de Valent. Ieſuite.*

AN APPENDIX OR FIFTH PART, OF THE merits of the Virgine, and of the *Aue Maria*.

The Papiſts.

34. Error.

1. THey doe teach and hold, that ſhe only amongſt all women deſerued to beare the redeemer of the world, and ſo by her merites obtained that fauour to be the mother of Chriſt.

Argum. The Angell ſaluteth her, and calleth her, Full of grace, which ſheweth the prerogatiue that ſhe had aboue other women, and the worthineſſe that was in her, *Rhemiſt. Luk. 1. ſect. 12. 15.*

The

The Proteſtants.

*Anſw.*1. WE acknowledge that herein ſhe was bleſſed aboue all other women,in that ſhe was choſen to be the mother of our Sauiour,and that ſhe was indued fully with the graces of the holie Ghoſt: but thoſe graces ſhe had not of her ſelfe, but of the free gift of God,without her merits:and S.*Hierome* ſheweth how ſhe was full of grace,*Sancta Maria,quia conceperat eum,&c.* Holy *Marie*, becauſe ſhe conceaued him, in whom the Godhead dwelled bodily,is ſaluted full of grace,*tom.4.ad Principium*; ſhe was full of grace,becauſe ſhe was filled with Chriſt: and as S.*Ambroſe* ſaith,*quia gratia replebatur authore*,becauſe ſhe was repleniſhed with the Author of grace,*lib.2 in Luc.*It was not then her owne grace,but the grace of Chriſt.

2 The word κεχαριτωμένη, ſignifieth freely beloued,not full of grace,as it is likewiſe taken,Epheſ.1.6. ἐχαρίτωσεν ἡμᾶς,He hath made vs accepted in his beloued Sonne. Epheſ.1.6.

3 She her ſelfe confeſſeth her ſelfe in her ſong,to be of a low degree, poore in ſpirit, and hungrie, whom God in mercie looked vpon, Luke 1.50. whereas God ſent away the proud and rich: as the proud Phariſie that thought himſelfe rich of good works,obtained nothing of God,Luk.18.Wherefore if ſhe had ſtood vpon her owne deſerts,ſhe had made her ſelfe rich,not poore: neither ſhould ſhe haue magnified the mercie of God,but his iuſtice: for when a reward is giuen according to deſert, it is of his iuſtice and not mercie. Luke 1.50.

S.*Ambroſe* thus concludeth,*Simul ancillam dicendo, nullam ſibi prerogatiuam tanta gratia vendicauit,&c.* And in calling her ſelfe handmaid,ſhe challengeth no prerogatiue of ſo great grace,for being to bring foorth one,that was humble and meeke,it became her alſo to be humble. Luke 1.48.

And S.*Hierome* vpon thoſe words,Luc.1.48.*From hencefoorth ſhall they call me bleſſed: Animaduerte, quòd beatam ſe eſſe dicit, non proprio merito, aut virtute,&c.* Marke, that ſhe calleth her ſelfe bleſſed, not by her owne merite or vertue, but by the mercie of God dwelling in her,&c.*Dialog.1.aduerſ.Pelag.*

Auguſtine thus commenteth vpon the words of her ſong, *Magnificet anima mea Dominum,& recordetur,&c. quomodo nullis ſuis præcedentibus meritis, ſed ſola dei bonitate ſit ab iniquitate ſaluata*: Let my ſoule praiſe the Lord,and remember,how that not by any merits going before, but through the only gracious goodneſſe of God,it is deliuered from ſinne. De ſanct.virginit.Serm.35.

Bernard ſaith,*Regina miſericordiæ dicitur, vt ſoli tribuamus diuinæ miſericordiæ non meritis, quod ſuper omnem creaturam præcellens,&c.* She is called the Queene of mercie, that we ſhould aſcribe it only to Gods mercie,not her merits,that ſhe is exalted aboue all other creatures,*Serm.ſuper ſalue Regina: Ergo,Marie* not ſaued by her merits,nor conſequently the mother of Chriſt,by her merits, but only by the meere fauour of God.

This truth alſo wanteth not the ſeale,*Helen Stirke* perſecuted becauſe ſhe affirmed in effect, That there was no merits in the Virgine,which procured her that honour,to bee the mother of Chriſt,and to bee preferred before other women, but Gods free mercie onely exalted her to that eſtate: *Fox pag.1267.*

Concerning this point: 1.*Theophylact* is an euident witneſſe, who vpon theſe words,*for hee hath looked vpon the low degree of his handmaid: Virgo plenius edocta, glorificat Deum,&c.* The Virgine being fully inſtructed glorifieth God,aſcribing the miracle to him,not to her ſelfe,*he hath looked vnto me,I haue not looked vp to him*, he hath had mercie on me, I ſought not him: from hencefoorth all generations ſhall call me bleſſed: and why ſhall they call me bleſſed? *non propter meam virtutem*,not for my vertue,but becauſe he that is mightie hath magnified me. Luke 1.48. ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν,&c.

2 *Origene: Non eſt dubium,quin quo tunc repleta eſt ſpiritu, propter filium repleta ſit,&c.* It is no doubt,but that ſhe which was then filled with the ſpirit,was ſo repleniſhed,becauſe of her Sonne,&c. much more was it for her Sonnes ſake,that ſhe was choſen to be his mother. Hom.7.in Luc.

3 Confeſſion of Bohemia,chap.17.*By her beſt beloued Sonne,through the price of his death, ſhe was dearely redeemed,&c.by the holy Ghoſt, through faith,&c.* as by grace in Chriſt ſhe was ſaued, ſo by the ſame grace ſhe was made his mother. Harm.p.27.

4 *Eraſmus*,vpon theſe words of the Angel,Thou haſt found fauour with God,addeth,*Non eſt meriti tui, ſed fauoris diuini*: It is not of thy merit,but of the diuine fauour: and for this ſaying, being accuſed of Lutheraniſme by a Diuine of Paris,he thus fortifieth his former ſaying: *Si promeruit, vbi eſt gratia quam prædicat Angelus?* If ſhe merited,where is the grace which the Angell ſpeaketh of? And how hangeth that together,*from hencefoorth all generations ſhall call me bleſſed*: for no man is called happie for the things which he hath by his owne vertue prepared. Eraſm.annot. in Luc.1.48.

The Papiſts.

3. THey much commend the often vſing of the *Aue Marie*,which is done (ſay they) to the honour of Chriſt and our Ladie. 85.Error.

Argum. They be the very ſumme and abridgement of the whole Goſpell: and therefore to bee vſed,*Rhemiſt.Luc.1.ſect.11.*

The Proteſtants.

1. YOu doe ſhamefully abuſe thoſe words,in making a prayer of them, which was but a forme of ſalutation vſed by the Angell: neither can you ſay them in that ſenſe they were vttered in by

the Angell. Alſo you offend in the vaine repetition of them vpon your beades, as the heathen did, Matth.6.7. and in committing idolatrie, in the inuocating of the Virgine, and praying vnto her in theſe words: who is a creature, and not a God to be called vpon.

2 What myſterie ſoeuer be contained in theſe words, yet the people vnderſtand nothing at all. And though we denie not but that the words are holie and myſticall, yet it followeth not that they ſhould be vſed for a prayer.

3 What great account they make of the *Aue Mary*, it may appeare by this: that they thinke they may alter and change it, and adde to it at their pleaſure: as by Pope *Sixtus* the fourth, there was a Fox p.800. clauſe more added vnto the common *Aue Mary*, in this manner: *Haile Mary full of grace the Lord is with thee, bleſſed art thou amongſt women, and bleſſed is the fruite of thy wombe Ieſus Chriſt, and bleſſed is Anna thy mother, of whom thy virgines fleſh hath proceeded without blot of originall ſinne.* What a fearefull thing is this, that they ſhould thus dare to adde vnto the Scriptures? How can they now eſcape that iudgement that is threatned againſt all thoſe that do adde, or take, ought to or from the Apoc.22.18. word of God? Apocal.22.18.

That the *Aue Mary* is no prayer, nor to be vſed as a prayer, we haue the glorious teſtimonie of the holie Martyrs, *Claudius Monerius* Martyr, being asked whether it were not good to ſalute the bleſſed Virgine with the *Aue Mary*, made this anſwere: When ſhe was on earth, ſhe had then neede of the Angels greeting, for then ſhe had need of ſaluation, as well as another: but now ſhe is bleſſed, that no more bleſſing can be wiſhed to her, *Fox* pag.905.col.1.

Benet Romaine, a French Martyr, becauſe he refuſed to ſay the *Aue Maria*, was tormented of the Pag.845.1.70. Friers, pag.826.col.2.

Maiſter *Latimer* bleſſed Martyr, moleſted and troubled for affirming, that the *Aue Maria* was a ſa- Pag.1176.1.11 lutation onely and no prayer, pag.1736.col.2.

Thus farre of ſuch queſtions and controuerſies, as concerne the kingdome of Chriſt, which is his Church: of the which we haue now entreated at large: firſt in generall of the whole, and then of the ſeuerall parts and members thereof in order. Now follow thoſe controuerſies, which belong vnto the Prieſthood of Chriſt, the third excellent and glorious office of our Sauiour: which his Prieſthood is partly ſeene in his interceſſion and mediation for vs, partly in his ſacrifice, where we are to handle the great and waightie controuerſies of the Sacraments, by the which the ſacrifice of his death is applied vnto vs.

Epiphanius ſpeaking againſt the ſuperſtition of certaine women which offered cakes in the name Hæreſ.78. of the Virgine *Mary*, ſaith, *ſit in honore Maria, &c.* let the Virgine *Mary* be honoured, but the Father, Sonne and holie Ghoſt onely adored: *Mariam nemo adoret*, let none adore *Mary, &c.* but whoſoeuer vſe the *Aue Mary* as a prayer to the Virgine *Mary*, in inuocating doe adore her.

Hom.6.in Luc. 2 *Origene* thinketh it is a ſalutation and no prayer: *ſoli Mariæ hæc ſalutatio ſeruabatur*: onely this ſalutation was reſerued to *Mary*, which is not found elſewhere in Scripture, &c. To what purpoſe then ſhould this ſalutation be vſed now to *Mary*, the myſterie of the incarnation being long ſince accompliſhed: and it is preſumption, for euery one to aſſume into their mouthes, that forme of ſalutation, which that glorious Angell onely vſed in that heauenly meſſage.

3 *Eraſmus* agreeth, that it was a ſalutation, and that the word κεχαριτωμένη, ſignifieth not full of Epheſ.1.6. grace, but rather *gratioſa*, gratious, or freely beloued: as in the ſame ſenſe the Apoſtle vſeth, the actiue ἐχαρίτωσεν, he hath made vs gratious, *gratificauit*, and ſo the vulgar Latine there readeth.

Harm.ſect.16. pag.485. 4 Confeſſion of Bohemia, chap.17. *We doe make and ſing godlie and Chriſtian ſongs of her, &c.* but to the praiſe of God, as they ſay a little before, and to ſuch purpoſe, as is expreſſed before, err.83. they make no mention of ſaying the *Aue Mary*.

CERTAINE ADDITIONS TO THIS QVESTION, concerning the bleſſed virgine Mary.

AS namely: firſt, of the manner of that holy and bleſſed birth, whether Chriſt were borne, his mothers wombe being not opened. Secondly, whether *Mary* be any efficient cauſe in the worke of our redemption. Thirdly, whether ſhe at any time wauered in faith. Fourthly, whether ſhe haue power to helpe thoſe that doe inuocate her. Fifthly, whether there be any vertue in her image.

Touching the firſt of theſe, there ſhall be occaſion offered to handle the ſame afterward, as Contr. 13.error 12.Argum.Pap.2.and Controu.20.error 3.to the which places I referre the Reader: the reſt ſhall be conſidered here in order.

WHE-

WHETHER ANY PART OF THE WORKE OF our redemption may be aſcribed to the Virgin *Marie.*

The Papiſts.

BEcauſe ſhe brought foorth the author of our redemption, whereby ſhe is the mother of mercie and grace, and life, and whatſoeuer goodneſſe we receiue by Chriſt: *Rhemiſt.* Act 1. ſect. 7. in the end: And a little before: *She is our hope, our refuge, our aduocate, &c.* And in the ſame place they inferre out of certaine teſtimonies by them wreſted, *that both the ſexes common to our ſaluation, the man and the woman, Chriſt and our Ladie, as Adam and Eue were the cauſe of our fall, though Adam more then his wife; ſo Chriſt more excellently then our Ladie*: They haue alſo this blaſphemous prayer vnto the Virgin: *Holy mother of God by thy godly interuiction waſh away our ſinnes, that beeing redeemed by thee, we may be able to climbe to the ſeate of eternall glory*, *out of the office called Seruitium Beatæ Marie.*

Error. 87.

Argum. As Saint *Paul* called the Theſſalonians his hope and glorie, ſo the Church and her children may call the B. Ladie their hope. *Rhemiſt. an. in 1. Theſ. 2. ſec. 1.*

Anſ. The argument followeth not, 1. S. *Paul* and all faithfull preachers haue Gods promiſe to be rewarded for their faithfull labours in conuerting ſoules vnto God: and therefore they are their ioy as it is ſaid. *They that turne many to righteouſnes ſhall ſhine as the ſtarres:* but no ſuch promiſe is made for the obtaining of ſaluation by the Virgin *Marie*, or truſting in her or in anie other creature.

Dan. 12. 3.

2. Heere the benefit redounded to them who were the Apoſtles hope, but they which make the Virgin their hope, looke for benefit from her.

3. *Theodoret* vpon this place, ſheweth the Apoſtles meaning, becauſe *he likened himſelfe to a mother cheriſhing her children, he imitateth the words of mothers, which are wont to call their children their hope, their ioy. &c.*

The Proteſtants.

CHriſt onelie was the efficient cauſe and meritorious worker of our redemption, the Virgin *Marie* was a choſen veſſell and inſtrument only of his holy incarnation, not concurring, as any working cauſe or agent in the myſticall worke of our redemption.

Argum. Thus the Prophet ſpeaketh: *I haue troden the wine preſſe alone, &c.* and I looked, & there was none to helpe, &c. therefore *mine owne arme helped me*: vpon the which words *Ambroſe* thus inferreth: *Chriſti paſſio ad omnium redemptionem adiutore non eguit*: The paſſion of Chriſt for the redemption of all, needed no helpe, &c. *ſuſcepit matris affectum, non quaſiuit alterius auxilium*: hee tooke vpon him the affection of his mother, he ſought not an helper: And *Hierome* vpon the ſame place: *ſolus Dominus calcauit torcular nullumque adiutorem habuit*: onely the Lord troade this winepreſſe, wherein both puniſhments are troad forth to the euill, and rewards to the good: he had no helper: *ex citation. Eſpencei.*

Iſay. 63. 3. 5.
Epiſt. 82. ad Vercellens.

The ancient Fathers doe in diuers points compare *Eue* and *Marie* together, making them in ſome things like, in ſome things vnlike, but they make not *Marie* ſo the cauſe of redemption of mankinde, as *Eue* of their ruine and fall.

Lib. de Chriſto Redemptor. c. 13.

1. *Iuſtinus* Martyr ſaith, that Chriſt was borne of a Virgine, *vt (qua via) a ſerpente inobedientia initium ſumpſit, &c. That by what way inobedience tooke beginning from the ſerpent, ſo by the ſame way it ſhould haue diſſolution, &c*: and ſo he proceedeth to this effect: *Eue* being a Virgine by conceiuing the word of the ſerpent begat death: ſo *Marie* the Virgine conceiuing by faith at the meſſage of the Angel, by the ouerſhadowing of the holy Ghoſt brought forth the ſonne of God, who worketh deliuerance from death.

δι' ἧς ὁδοῦ, &c.
Iuſtin. dialog. in Tryphon. Iudor. c. 256. printed by Commelin. an. 1593.

2. To the ſame purpoſe *Tertullian*: *in virginem adhuc Euam irrepſerat verbum ædificatorium mortis, in virginem æque erat introducendum verbum Dei extructorium vitæ, &c.* The worde which edified vnto death came vpon Eue, yet being a Virgine, and ſo the word of God was to come into a Virgin, which ſhould build vp vnto life: that what by the like ſexe did paſſe vnto perdition, by the ſame ſexe might be reduced vnto ſaluation: *Eue* beleeued the ſerpent, and *Marie* beleeued *Gabriel*, *quod illa credendo deliquit, hæc credendo deleuit, &c.* That which ſhe in beleeuing offended, the other in beleeuing amended, &c. ſo in three things they were like; in their ſexe and condition, both were virgines; in the act of beleeuing in generall; in the obiect, the worde brought vnto them: in three things they are vnlike; in the author, the ſerpent ſpake from the Deuill to the one; the Angell from God to the other; in the quality of their act, the one did euill in giuing credit, the other did well in beleeuing, and ſo made amends for the others fault; in the diuers effect, the one wrought death, the other brought forth him, who is the author of life: All this may ſafely be receiued, and yet *Marie* is but extolled as an inſtrument, not ſet forth as an agent.

Tertul. lib. de carn. Chriſti.

Origen ſaith: *ante Ioannem Prophetat Elizabeth, &c. Elizabeth* prophecied before *Iohn*, and *Marie* before the death of our Sauiour, *et quomodo peccatum cœpit a muliere, &c.* That as ſinne began from the woman, and ſo came vnto man; ſo the beginning of ſaluation *a mulieribus habuit exordium*, had the originall from women, &c. Hee aſcribeth not an efficiency but a prioritie onely in the myſtery of ſaluation to women, and to *Elizabeth* in this behalfe as vnto *Marie*.

3. Former confeſſion of *Heluetia*: *We doe with our whole heart beleeue that Chriſt alone is our attonement, redemption, ſanctification, expiation, protection and deliuerance, ſimply receiuing all manner of our life and ſaluation beſide this Chriſt alone.*

4. See *Eſpencens* before to this purpoſe alleaging diuers of the Fathers.

WHETHER MARIE WAVERED OR WAS weake in Faith.

The Papiſts.

Error.88. Annot.in Luc. 2.35. THe common opinion of popiſh Diuines is, that there was not at any time the leaſt doubting in the myſtery of ſaluation to be found, in the bleſſed Virgin *Marie*, as *Eraſmus* reporteth their opinion: and that in the paſſion of Chriſt the true faith was onely in her: as *Alexander Alenſ. 3. part. 4. vltimi art. 2. Ioannes de Turrecremata. lib. 1. de eccleſ. 1. 30. et lib. 3. c. 61.*

Luke.2.19. *Argum.* The Rhemiſts ſeeme to inferre ſo much vpon theſe words of the Euangeliſt: *Marie kept all theſe ſayings, and printed them in her heart:* Our Ladie (ſay they) *knew all theſe myſteries and wiſely noted, &c. All theſe things, which were done and ſaid about Chriſt, from the firſt houre of his conception, till the end of his life and aſcenſion*, whereupon it wil follow that hauing ſuch perfect knowledge ſhe had not the leaſt doubt at all.

Luke.2.50. *Contra.* Though the bleſſed Virgin were a woman of great vnderſtanding, yet that ſhee knew not all the myſticall words and acts of Chriſt at the firſt, is euident by that place verſe. 50. of the ſame chapter: they vnderſtood not that ſaying which he ſpake vnto them: and they themſelues vſe thus to ſing in an anthem: *venter puellæ baiulat, ſecreta quæ non nouerat: The wombe of the maid did beare the ſecrets which ſhe did not know.*

The Proteſtants.

WEe doe not derrogate from the due praiſes of the Virgin *Marie*, neither will diminiſh or empayre the waight and worth of the great graces which were in her, yet from all kind of doubtfull and perplexed thoughts concerning Chriſt, ſhe by warrant of Scripture is not altogether freed and exempted though they preuailed not, neither long continued.

Luke.2.35. Hom.17.in Luc. Theophyl.in hunc locum. *Argum. 1. Simeon* prophecieth of *Marie*, *the ſword ſhall pierce thy ſoule:* which *Origen* vnderſtandeth of ſome dobtfulneſſe wherewith *Marie* ſhould be perplexed: *pertranſibit infidelitatis gladius et ambiguitatis mucrone ferieris &c.* the ſword of vnbeleefe ſhall paſſe through, and thou ſhalt bee ſmitten with the blade point of ambiguity, when thou ſhalt ſee him, whom thou heardeſt to be the ſonne of God, &c. to bee crucified: ſo alſo Theophylact vnderſtandeth it, either of the griefe of the paſſion, *vel de ſubdubia cogitatione*, or of ſome doubtfull thought, ſeeing him crucified, that had done ſuch great miracles, &c. Likewiſe *Auguſtine* affirmeth that this is ſo ſaid: Qu.veter. et nov. teſtamen. qu.73. *Quia Maria &c. in morte Domini dubitaret*, becauſe *Marie* doubted in the death of Chriſt: al theſe Fathers thus expound this text: yet that other ſenſe of *Theophylacts*, of the griefe which *Marie* ſhould conceiue by the paſſion of Chriſt, is more fit; notwithſtanding they all agree, that *Marie* was not without ſome doubting: and Matth.12.48. Lib. de carne Chriſti. *Tertullian* directly ſaith alleaging the words of Chriſt, *who is my mother and brethren: hoc loco apparet incredulitas eorum*, in this place their vnbeleefe appeareth; meaning, of his mother and brethren.

Math.26.31. *Argum. 2.* Our Sauiour ſaith: *all yee ſhall be offended by mee this night*: *Origen* includeth heere the Virgin *Marie*, *putamus, quod ſcandalizatis Apoſtolis*, doe wee thinke that the Apoſtles beeing ſcandalized, that the mother of our Lord was free from ſcandale? *Auguſtine* alſo in the place before noted: doth heere comprehend the Virgin *Marie*. Thus we haue the conſent of the writers both of the Greeke and South Church for this point: And *Eraſmus* one that is theirs rather then ours ſeemeth to concurre with him in the place before alleaged.

WHETHER THE VIRGIN MARIE BE ABLE TO helpe thoſe that inuocate her.

The Papiſts.

Error 89. Annot. in c. 9. Eſther. Ozor.tom.4. Concil. de denotion B.Mar. Turſelin epiſt. dedicat.de virgin Lauret. OVr Doway profeſſors doe thus ſhoot foorth their bolt: as ſafety of temporall life was procured to one nation by the interceſſion of *Eſther* to *Ahaſuerosh*, to generall ſaluation is procured to all mankind by the mediation of the bleſſed Virgin *Marie*, &c. And ſome of them doubt not to ſay, *without whome our God hath decreed to giue nothing:* and an other ſaith, that all may vnderſtand that whatſoeuer floweth downe vnto the earth from that euerlaſting fountaine, *profluere per Mariam*, to flow forth by *Marie*.

Acts 15.28. *Argum.* The Rhemiſts would iuſtifie this ſaying of the common people, *God and our Lady helpe you*: by that place Acts 15. *it ſeemed good to vs and the Holy Ghoſt.*

Judg.7.20. *Contra.* Theſe creatures which God hath appointed to be miniſters and inſtruments of any work may be named together with God, yet not as ioynt workers and helpers, but as inferior agents: as the ſword of the Lord and of *Gideon*. But the Scripture giueth no warrant to ioyne Saints departed with God, becauſe it cannot be proued that they are appointed to any ſuch ſeruice: the Angels are Gods miniſtring ſpirits, for the Elects ſake, not the ſoules of Saints departed.

Hebr.1.14.

The Proteſtants.

THe Virgin *Mary* is neither preſent to here the praiers of the faithfull, nor yet of power to helpe them, but her helpe and ſaluation, as of all other Saints dependeth vpon the Vertue of the redempon purchaſed by Chriſts pretious death.

*Argum.*1. Our bleſſed Sauiour *all power is giuen vnto me in Heauen and in earth.* The power then and kingdome is not diuided with *Mary*, but reſteth wholly in Chriſt.

Matth.28.18.

*Argum.*2. The Saints are farre off from aſcribing their owne ſaluation to their merits, as the Virgin *Mary* ſaith, *my ſpirit reioyceth in God my Sauiour, &c. how therefore ſhould they preſume to helpe any other with their merits: confeſ. of Sweueland, artic.*12.

Harm.ſect.2.p.49.

1. *Epiphanius* reprooueth thoſe that call and ſalute the Virgin *Marie* by the name of the Queene of Heauen, which title is vſuall in Poperie; *ne dicant honoramus reginam cœli*, Let them not ſay, wee worſhip the Queene of Heauen, as thoſe idolatrous women did, Ierem. 44. This was the ancient faith of the Greeke Church, though the Moderne Church of the Muſcouites be heerein degenerated: for thus their great Duke profeſſeth, that they call the bleſſed Virgin *rectricem Reginam defectus noſtros filij gratia ſupplentem*, the gouerneſſe, Queene, ſupplying our defects by the grace of her ſonne: yet heerein they are more ſparing, then the ſuperſtitious Romaniſts: The Muſcouites doe aſcribe this power vnto *Mary* through her ſons grace: but the other go further: thus praying to *Mary: holie Mary, &c. beſtow thy comfort on vs, that by thee we may deſerue to haue the reward of eternall life, &c.* heere they aſcribe all to the merits of *Mary* without relation to her ſonne.

Hæreſ.78.79.
Ierem.44.7.
Reſponſ.ad Rohit.c.6.
In the office called ſeruitiū B.Mariæ.

2. Ancient *Tertullian* thus teſtifieth, ſpeaking of that place *Matth.* 12. Where Chriſt preferred his Diſciples that heard his worde before his mother: *non matris vterum et vbera negans, ſed feliciores deſignans, qui verbum Dei audiunt*: not denying the wombe and breaſts of his mother, but ſhewing them to be more happy, that heere his word: he was farre off from aſcribing ſuch vertue and power to *Mary*, giuing vnto other preeminence before her. *Gregentius* Archbiſhop of Tephra thus ſaith: *What is that roote of Ieſſe elſe, but my Ladie the Virgin Mary, and who is hee that riſeth to raigne ouer the nations? Ieſus Chriſt.* He maketh Chriſt onely the ruler and gouernour: this was the faith of the ancient Ethiopike Church, though the Moderne Church there bee much declined: as *Helena* the Empreſſe grandmother of *Dauid* Emperor of Aethiopia thus writeth to *Emmanuel* King of Portugall, *the grace of our Lord Ieſus Chriſt, and of our holy Lady the Virgin Mary, extend it ſelfe ouer you and yours. &c.*

Lib de carne Chriſti.
Diſputat. cum Herban. Iud. at Patis.1586 p.90.
In an epiſtle ſent an.1509.
Et Damianus a Goes.

3. See before the confeſſion of Sweueland, to the which the confeſſion of Saxonie agreeth artic. 22. *Humane ſuperſtition goeth on further, and giueth vertue to them, as many publike ſongs declare, (O Marie mother of grace, defend thou vs from the enemy, and receiue vs in the houre of death &c.) theſe ſhort verſes haue we heard a Monke of their diuinity ſay before one that lay a dying, and after repeated them, when as he made no mention of Chriſt.*

Harmon. ſect.2.p.40.

4. *Eſpenceus* alledgeth thus out of *Hillarie*, thereunto ſubſcribing: *ſacrum non admittet, quicquid vniuerſitati præſtatur ab vno*, that which is by one performed to all, admitteth no fellowſhip of any, &c. Chriſt then is the alone helper of all.

De Chriſto redemptor.c.23.

OF THE IMAGE OF THE VIRGINE MARY, and the vertue aſcribed thereunto.

The Papiſts.

THey tell vs of great vertue, and many miracles wrought by and iſſuing from the image of the Lady of Lauretto in Italie, which they preferre before all other images of our Lady in the whole world, both for that the ſame houſe wherein the Angell ſaluted the Virgin *Mary* was tranſlated thither, firſt into Illyrycum, and from thence into Italie by the miniſtery of Angels: *Suarez. Ieſuite:* as alſo for that there is continually concourſe thither from all parts of the world, and there are *quotidiana ſanationum miracula*, miracles ſhewed dayly in healing: *Baronius Turſalin.*

Error.90.
In Thom. par.3.qu.30.Art.1.ſec.5.
Baron.epiſt.l.3 ep.14.
Turſelin thoroughout his whole booke,

Argum. The Rhemiſts vrge that report of *Euſebius* of the image of a woman in braſſe kneeling vnto another image made for Chriſt, repreſenting the hiſtory of the woman which was healed of her bloudy iſſue by touching the hem of Chriſts garment: in memory of which benefit, ſhee made that monument: where alſo there grew a ſtrange herbe, which as ſoone as it touched the skirts of the image had vertue to heale all manner of diſeaſes: which Image *Iulian* cauſed to bee demoliſhed and his owne to be ſet vp, which was caſt downe by lightning. *Euſeb.lib* 7.c.14. *Rhemiſt. annot. in math.* 9.*ſec.*9.

*Anſ.*1. *Laſicius* in his conſultation of the anſwer of the Duke of Muſco to Rohite thinketh that it might pleaſe God by ſuch ſenſible meanes to allure the Gentiles to the faith: but now the faith of the Goſpell being diſperſed, *talib. hamis minime eſt opus*, we neede not ſuch hookes. 2. But it is better anſwered, that *Euſebius*, concerning the images, which remained to his time, ſaith that they were erected συνηθείᾳ ἐθνικῇ, by an heatheniſh cuſtome, for the manner of the heathen was to make ſuch monuments of them from whom they receiued any benefit: but touching the miraculous healing wrought

In c.14.

by the herb, he writeth vncertainly by report onely. 3. It was iuſt, that an example ſhould be ſhewed in the defacing of the tyrants image: for God miſliketh all prophaneneſſe, ſhewed euen toward ſuperſtitious monuments of an irreligious mind: for the contempt of all religion is an iniury to God: as ſtories make mention how *Brennus* with all his hoſt was deſtroyed, when he would haue ſpoyled the temple of *Apollo* at Delphos.

Anſwer to Rehit.c.33. 4. But concerning that report of the Lady of Lauretto: wee hold it to be of like credit, with the fabulous report of the peremptory Duke of Muſcouia, of three images of our Lady, one made by diuine power without mans hands, in a temple made by the Apoſtles, at the dedication whereof *Marie* met the Apoſtles, and ſeeing her image, ſaid, *gratia et virtus mea huic adſit*: my grace and vertue be heere preſent: a ſecond was made of it ſelfe in a temple built by *Ienaus*, who was cured by *Peter* and *Iohn*: a third was made by S. *Luke*, and brought to the Virgin *Marie*, who ſaid likewiſe vnto it, *my grace and power be with this my image*: which image is ſtill kept, ſaith this reporter, in the Kings palace in Muſcouia, and thereby Chriſtianity is preſerued among them, &c. Thus whereas they haue no Scripture for their ſuperſtitions, they runne vnto fables: for how many vnlikelihoods are heere couched together. Firſt, that the Apoſtles ſhould build a temple, whereas in thoſe times Chriſtians were not ſuffered to haue their Churches. Secondly, that God ſhould make an image without hands, againſt his owne commandement, that images ſhould not be made to bee adored. Thirdly, that S. *Luke* ſhould be a painter: he is called the beloued Phyſitian: but of his art of painting we read not. Fourthly, that the Virgin *Marie* ſhould transferre her vertue to a dead image:

The Proteſtants.

WEe hold it a ſuperſtitious and vngodly practiſe to ſet vp the images of Saints to be adored in Churches: and they ſeing themſelues but lying vanities, we hold all theſe miracles ſaid to be wrought by ſuch images, and namely of the Virgin *Marie*, to be either the forgeries of deceitfull men, or the impoſtures of lying ſpirits.

Argum. God forbiddeth images to be made, with an intent to be adored in the ſecond commandement: but to giue power of miracles to an image, is to make a way to the adoration of them: therfore God cannot deny himſelfe, or be contrary to himſelfe, in giuing grace to that thing which hee Habac.2.19.20 forbiddeth, and abhorreth: the Prophet *Habakuk* calleth an image a teacher of lies, and ſaith *wo vnto him that ſaith to a dumbe ſtone ariſe*: that is, that looketh for any helpe from it, as they doe which come thither to be healed.

Iſay.42.8. 1. *Tertullian* denieth any vertue to be in images, vpon that text: *my glory will I not giue to another, nor my praiſe to grauen images: vt omnes cum ſuis figmentis ethnicos excludat et hæreticos, probans deum non eſſe, qui manu artificis factus ſit, nec qui ingenio hæretici fictus*: to exclude all heathen and heretikes with their fictions: prouing him to be no God, that is eyther framed by the artificers hand, Lib.de Trinit. or fained by the head of heretikes &c. Againe hee ſaith, *idolum tam fieri, quam coli Deus prohibet*: Libr. de idololatria. God forbiddeth an idoll as well to be made as worſhipped &c. And he taketh an image and an idole for the ſame, *imaginum conſecratio idololatria*, The conſecration of Images is idolatry.

2. *Epiphanius* cauſed an Image of Chriſt in a chappell contrary to the Scriptures (as hee ſaith) to be rent in peeces: much leſſe did he allow in the Church the image of the Virgine *Marie* or of any other.

3. Confeſſ. of Saxonie condemneth thoſe, *which turne the ſignes into Gods, like as many haue aſ-* Harm.ſec.17. pag.533. *cribed a Godhead vnto images. artic. 20.*

Ann. in 2. Nicen ſynod. pag.398. Tom.7.Concil. pag.96 & 97. 4. Their owne *Binius* the compiler of the Councels miſliketh that friuolous report of the image of Chriſt, at Berytum, which was pierced by a Iew, and there ranne out water and blood, by the ſight whereof, many Iewes ſhould be conuerted. He ſaith, in this hiſtory, *quædam apocrypha admixta ſunt*, certaine apocryphall (that is, vncertaine things, and of no credit are intermingled touching the image of Chriſt, &c. Though it be receiued by *Surius* a former collector of the Counceels, as currant. The like may bee ſaide of the like miracles reported to bee done by or at the image of the Virgine *Marie*.

HE TENTH GENERALL CONTROVERSIE, CONCERNING THE INTERCESSION AND MEDIAtion of Christ, whether he be onely our Mediator and Intercessor.

The Papists.

THey seeme in these very words to confesse, that Christ is the onely singular aduocate and patrone of mankinde, that by himselfe alone, and by his owne merites procureth all grace, and mercie, none asking or obtaining either grace in this life, or glorie in the next, but by him. But this letteth not, but that there may bee other inferiour mediators, though not in that singular sense, *Rhemist.annot.1.Tim.2.sect.4.* 91.Error.

Argum. Christ is the onely Sauiour and Redeemer of the world, yet the name of Sauiour and Redeemer is giuen to men in the Scriptures, as Iudg.3. 9. *Othniel* is called a Sauiour: Act.7.35. *Moses* a Deliuerer or Redeemer: Iudg.3.9. Act.7.35.
all this without derogation to him, that in more excellent manner is the onely Sauiour of the
ld: *Ergo*, there may be also many mediators, in an inferiour degree to that singular mediator, to
vp our prayers, *Rhemist.ibid.*

*nswere.*1. If Christ bee sufficient to procure all grace and mercy vnto vs, what neede then the
iation or inuocation of Saints? for wee must either doubt of his power, in ioyning other helpers
h him, or make question of his good will and readinesse to helpe vs, in making other mediators
him.

They make other mediators and intercessors beside Christ, euen in that high and singular de-
e: for not onely Christ by their doctrine, by his merites procureth grace, but other Saints also by
r merites, are our mediators: as it is plaine to see in that Popish prayer, *Tu per Thomæ sangui-*
ē. By the blood of *Thomas, which for thee he did spend, make vs, Christ, to climbe, whither Tho-*
did ascend. In this blasphemous prayer and many such like, they pray onely to Christ as God, not
Mediator; men departed, and many of them no Saints, they make their onely Mediators by their
o proper merites. See *Fulke ibid.*
trine, their Saints are not onely intercessors for grace, but conferrers of grace and helpe, which
ghest degree of Mediation. They appoint seuerall Patrones amongst the Saints for all purpo-
S. *Apollonia* for the toothach: Saint *Rooke* for the pestilence: Saint *Petronil* for the ague: Saint
gorie for Schollers: Saint *Morris* for Souldiers: Saint *Luke* for Painters: Saint *Crispin* for Shoo-
ers: Saint *Nicholas* for the Sea: Saint *Iodocus* for corne: Saint *Urbane* for wine. And thus doe
y not onely (as they beare vs in hand) pray for these graces and blessings, but they haue power
mselues to bestow them.

Concerning the name and title of Sauiour and Redeemer, wee answere: first, men are called in
Scripture Deliuerers and Sauiours, in respect of some temporall deliuerance, not of the spirituall
ternall redemption, which belongeth onely to Christ: but you make your Saints mediators of
nall redemption. Secondly, they whom the Scripture calleth Redeemers and Sauiours, were ap-
ted by God for such temporall deliuerance: but you cannot shew the like appointment for
ts to be mediators of eternall saluation, though in an inferiour degree to Christ. Thirdly, seeing
name of God and Christ is giuen to men in the Scriptures, as to Princes and Prophets: why may
noc as well say, that there may bee many Gods and Christs properly, though in an inferiour de-
e to him which is onely God and Christ, as to appoint other inferiour Redeemers, Sauiours and
diators.
ee more of their arguments for the mediation of Saints against the onely mediation of Christ,
r.9.q.3.par.2.

Our Doway men doe here also play their part, and reason thus for the mediation of Saints.

Moses saith, *I was arbiter and mediator betwixt our Lord and you at that time, &c.* whereupon Deut.5.5.
y giue this note, *The title of Mediator lawfully ascribed to Gods Lieutenant in earth.* Pag.416.

Againe,

Judg.3.9. 2 Againe, Judg.3.9. *They cried vnto our Lord who raiſed them vp a Sauiour, and deliuered them, to wit Othniel,&c.* Hence they inferre in their marginall note, that the title of Sauiour is giuen to
Pag.521. men, as the ſeruants and officers of God,&c.

3 Vpon thoſe words, Iob 42.8. *Iob ſhall pray for you,* they thus comment: as the mediation of one man for another, did not derogate from Gods benigne mercie in the law of nature,&c. nor now from
Pag.1110. Chriſts mediation in the law of grace, 2.Cor.1.11.

*Anſwere.*1. That place is not well by them tranſlated: for neither doth the Latine reade, *ego fui mediator,* I was a mediator, but, *medius, I was or came betweene:* but in the originall, the word is *ghomed,* I ſtood betweene God and you. *Moſes* yet aliue knowing the wants of the people, and by Gods appointment, and by way of entreatie, did mediate for his people: doth it therefore follow, that they which are dead, which are ignorant of our ſtate, and are not thereunto in Scripture appointed, ſhould be interceſſors for the liuing, and that by a right of mediatorſhip.

2 There is great difference betweene a Sauiour and deliuerer in temporall things and ſpirituall: and thus ſhall we haue Saints alſo not onely mediators, but Sauiours, deliuerers, patrones: what preeminence now ſhall be left for Chriſt: let them alſo ſhew, where the Saints departed are called and appointed to be Sauiours of the liuing, and that in ſpirituall things, as thoſe deliuerers of Gods people, were raiſed of God in their life time?

3 It followeth not from the mutuall prayers of the liuing one for another, that Saints departed may likewiſe mediate for the liuing. 1. The one is commanded, ſo is not the other. 2. The one is a mutuall worke of charitie, in that one prayeth for another, as the Corinthians for *Paul,* and he for them: but there can be no ſuch entercourſe betweene the liuing and the dead: the Saints need not our prayers, neither doe know our neceſſities. 3. Wee pray one for another, not as mediators to be ſupplicated vnto, but moued in charitie, but Saints they ſet vp as Mediators to bee ſupplicated and adored.

The Proteſtants.

WE acknowledge but one onely Mediator as well of interceſſion as redemption, euen Ieſus Chriſt our Lord: to whom and through whom all our prayers and ſupplications ought to be made: to him wee onely pray, as being one God with the Father and the holy Ghoſt: by him and through him we onely pray, as being the onely Mediator betweene God and man.

1.Tim.2.5. *Argum.*1. S.*Paul* ſaith, *There is one Mediator of God and man, the man Ieſus Chriſt.* Hence wee doe frame this argument: The Mediator betweene God and men, muſt himſelfe bee both God and man: but ſo is none but Chriſt: *Ergo,* he is the onely Mediator. *Bellarmine* here anſwereth making a diſtinction of Mediators, whom at large with his ſophiſticall diſtinction ſee confuted, *Contr.9.qu.3. part.2.argum. Proteſtan.3.*

*Argum.*2. Hee is onely the Aduocate and Mediator for our ſinnes, that is the propitiation for our
1.Iohn.2.1. ſinnes. Chriſt onely is the propitiation for our ſinnes: *Ergo,* the onely Mediator.

I will adioyne other arguments for the ſole mediation of Chriſt out of the fathers, grounded vpon the Scriptures.

*Argum.*3. If any were ioyned with Chriſt in the office of mediation, the Angels are moſt like, being the next in dignitie to the Trinitie, of all Gods creatures: but the Angels are not our Mediators: for S.*Paul* ſaith, Galath.3. *The law was giuen by the Angels in the hand of a Mediator:* wherefore Angels are not Mediators. S.*Auguſtine* ſaith; *Quem inuenirem, qui me reconciliaret tibi, an eundum mihi ſit ad Angelos?* Whom ſhould I finde to reconcile me vnto thee? ſhould I goe to the Angels,&c. *lib.confeſſ.10 cap.42.*

*Argum.*4. There is one and the ſame Mediator, both of the Law and Goſpel, as the Apoſtle ſaith,
Galath.3.19. The law was giuen in the hand of a Mediator, that is Chriſt, Galat.3.19. Thus *Origen, Chryſoſtome,* with moſt of the Greeke interpreters, expound this place: but the Saints could not be Mediators of the law, being not yet borne: *Ergo,* neither are they Mediators of the Goſpell.

*Argum.*5. There is the ſame Mediator of the recreation of man, and redemption, which was of the creation: as *Athanaſius* ſaith, *Ut creaturæ exiſterent, opus fuit mediatore:* A Mediator was neceſſarie, that the creatures might haue a being, *Epiſtol. de ſynod. Nicen. decret.* But Chriſt onely was
Heb.1.2. the Mediator of the creation of man, Heb.1.2. by him hee made the worlds: *Ergo,* onely of the redemption.

*Argum.*6. He is the onely true Mediator, as *Auguſtine* ſaith, *Pro quo nullus interpellat, ſed ipſe pro omnibus:* For whom no man prayeth, but he prayeth for all. But the Saints had one neede of anothers prayers, Chriſt onely needeth the interceſſion of none: *Ergo,* he is the onely Mediator.

Cont. Parmen lib.2.c.8. *Auguſtine* thus further writeth vpon this place: *Si Apoſtolus ita diceret,&c.* If the Apoſtle had ſaid thus: If any man ſinne, you haue me a mediator with the Father, and I doe by my prayer obtaine pardon for your ſinnes (as *Parmenianus* in a certaine place maketh the Biſhop a mediator betweene the people and God:) *Quis ſicut Apoſtolum Chriſti, & non ſicut Antichriſtum intueretur?* Who would behold him as an Apoſtle of Chriſt, and not as Antichriſt? It is then Antichriſtian doctrine, in *Auguſtines* iudgement, to make any other mediators or interceſſors beſide Chriſt.

Decretal. Gaij. Licèt in conſpectu Domini pretioſa mors iuſtorum, nullius tamen infantis occiſio redemptio fuit mundi: Although in the ſight of God, precious be the death of his Saints; yet the ſlaying of no Innocent (but Chriſt) is the redemption of the world. Againe, *Non eſt redemptio captiuitatis humanæ, niſi in ſanguine eius qui dedit ſe redemptionem pro omnibus, ibidem*: There is no redemption of mans captiuitie, but in his blood, that gaue himſelfe a redemption for all: *Ergo*, there are no more Sauiours, Redeemers, or Mediators, but Chriſt.

Likewiſe, *Extrau. commun. lib. 3. tit. 11. c. 1. Ioann. 22. Expediens immo neceſſarium æſtimamus vt ad illum, qui ad dextram patris reſidet in excelſis, &c.* Wee thinke it expedient, yea neceſſarie, that to him that ſitteth at the right hand in the higheſt, whom both the windes and Sea obey, wee lift vp our heart with our hands, &c. This Canon maketh no mention of any inuocation of Saints, but of praying vnto Chriſt, as not onely expedient, but neceſſarie.

This doctrine hath beene ſealed: *Richard Feuruus* a French Martyr; I beleeue, as in the word of God is teſtified, Ieſus Chriſt to be the onely mediatour, and aduocate for all ſinners: albeit the Virgin *Marie* bee a bleſſed woman, yet the office of an aduocate belongeth not vnto her, *Fox*. p. 912. col. 1. Pag. 832. 188.

Iohn Lambert holy Martyr: The Scripture vſeth to ſpeake but of one Mediator, which ſignifieth a maker of peace or attonement betwixt God the Father and man, 1. Tim. 2. there is one God and one Mediatour, &c. *Fox. pag. 1109. reſponſ. ad articul. 15.* Pag. 1013. 2. 25

Herein that Chriſt is the onely Mediator betweene God and man. 1 *Chryſoſtome* ſhall ſpeake for the Greeke Church, thus writing vpon that place, *There is one God and one Mediator, &c. Mediator debet vtriuſq; quorum mediator eſt, eſſe particeps, &c.* A Mediator muſt be partaker of both thoſe, betweene whom he is mediator: But if he be ioyned to the one and ſeperated from the other, *Iam mediator dici non poteſt*, Hee cannot now be called a mediator, &c. So alſo *Epiphanius*, *Hee is mediator of God and man, Quoniam in medio vtrorumq; eſt*, Becauſe he is in the midſt betweene both: that is communicating of *both their natures*: Chriſt then, in their iudgement is only the Mediator, becauſe none but he, is both God and man. This was the ancient faith of the Greeke Church, though it bee now much declined. *Ieremie Patriarke* ſaith: *Mediatores facimus omnes ſanctos*, We make all the Saints our mediators, &c. And yet a little before he ſheweth how they profeſſe thus in their prayers to God, *Alium præter te in tribulationib. noſtris adiutorium non habemus*. We haue no other helper beſide thee in our tribulations, &c. but how can any be our mediator, vnleſſe our helper alſo: if then Chriſt onely be our helper, hee onely is our Mediator: the like contradiction there is in the Muſcouites diuinitie, who follow the ſuperſtitious rites and doctrines of the Greeke Church, and are rather worſe: for the great Duke confeſſeth thus. This is the ſumme: *Et Ieſum Chriſtum vnicum eſſe noſtrum interceſſorem*, That both Ieſus Chriſt is our onely interceſſor, and yet hee immediatly addeth, as hauing forgotten himſelfe, *Et huius caſtiſſimam matrem ſua interceſſione opitulari, &c.* And we beleeue his moſt chaſte mother to helpe all Chriſtians by her interceſſion. Homil. 3. in 1. Tim. 2. 5. Epiphan. in Anchor. Cenſur. Oriental. Eccleſ. ca. 2. Reſponſ. ad Rohit. c. 5.

2 The Africane Church in former times did holde Chriſt to be the onely Mediator, as *Tertullian* ſaith, *Horum erit venia per exoratorem patris Chriſtum*, We haue forgiueneſſe of theſe ſinnes by Chriſt the entreater of his father. Likewiſe, *Non potes perfecte bonum oſtendere, a quo non perfecte liberaris*: Thou canſt not ſhew him to be perfectly good, of whom thou art not perfectly deliuered, &c. If Chriſt then haue perfectly deliuered vs, his mediation is ſufficient. *Origene* of the Alexandrian Church, ſaith, *Orationes et vota per ſolum pontificem Ieſum ad Deum defert omnipotentem*: He that is a mans Angell, doth through one onely high Prieſt Ieſus, offer vp prayers and vowes to God almightie, &c. Lib de pudicitia paulo ante finem. Lib. 1. contra Marcionem. Lib. 8. cont. Celſum. circiter medium.

3 Latter confeſſ. of Heluetia, c. 5. *God and the Mediator Chriſt doe ſuffice vs, neither doe we impart vnto others the honour due to God, and his ſonne, becauſe he hath ſaid, I will not giue my glory to another*. French confeſſ. artic. 24. *Chriſt is the onely aduocate giuen vnto vs*. Engliſh confeſſ. artic. 3. *Neither haue we any other Mediator and interceſſor, by whom wee may haue acceſſe to God the father, then Ieſus, &c.* So alſo confeſſ. of Belgia, artic. 26. Auſpurg. artic. 21. Saxonie artic. 22. with other reformed Churches acknowledge Chriſt to be our onely Mediator and aduocate. Harm. 2. ſect. pag. 22. Pag. 30. Pag. 31. Pag. 34. Pag. 42.

4 I will adioyne the teſtimonie of a learned Papiſt, their Biſhop *Eſpenceus*. *Maneat igitur ſuus Chriſto mediatoris, &c. titulus, &c. cum nulla creatura, &c communis*: Let the title then and honour of the Mediator betweene God and man reconciling, and appeaſing remaine vnto Chriſt, and be proper vnto him, not being common with any creature, humane or Angelicall, &c. Lib. de Chriſto Mediator. c. 1. in fine.

HERE FOLLOW SVCH CONTROVERSIES, as concerne the Sacraments of the Church.

Of the Sacraments then, wee muſt firſt intreate in generall, and afterward handle them in particular.

THE ELEVENTH GENERALL CONTROVERSIE, OF THE SACRAMENTS IN GENERAL.

THis Controuerſie containeth diuers queſtions: firſt, of the nature and definition of a Sacrament. Secondly, of the efficacie and vertue of the Sacraments. Thirdly, of the number and order of the Sacraments, the difference and preeminence amongſt them. They thus follow in their order.

THE FIRST QVESTION, OF THE NAME, nature, and definition of a Sacrament.

FIRST, OF THE NAME OF a Sacrament.

The Papiſts.

92. Error.

FIrſt, concerning the name, Sacrament, they doe enforce it, as neceſſarie, and would deriue this word taken in this ſpeciall ſignification for the myſticall rites of the Church, out of the Scriptures, *Bellarm. lib. 1. de Sacram. cap. 7.*

Argum. Epheſ. 5. verſ. 31. Saint *Paul* calleth Matrimonie a Sacrament, *This is a great Sacrament, &c.*

Epheſ. 5. 31.

Anſwere. Firſt, the Apoſtle expoundeth himſelſe, *This is a great myſterie, but I ſpeake concerning Chriſt and his Church:* So then this myſterie is not in the coniunction of man and woman, but in the ſpirituall vniting of Chriſt and his Church; as S. *Ambroſe* alſo expoundeth this place; *Sacramentum grande in vnitate viri & fœminæ.* He ſignifieth that there is a great Sacrament, or myſterie, in the vnitie of man and woman: then it followeth, *Nec hoc prodit, ſed aliam cauſam flagitat, &c.* But the Apoſtle alleageth not this, but requireth a greater cauſe, that is of Chriſt and his Church. Secondly, if it ſhall be anſwered, that the ſpirituall vnion of Chriſt and his Church, is ſignified in Matrimonie, which is the externall ſigne or Sacrament thereof: Wee grant, that there is ſuch a myſticall ſignification in Matrimonie; but it followeth not, that it is therefore a Sacrament, as Baptiſme and the Euchariſt are: for it being inſtituted in Paradiſe, cannot be a Sacrament of the Goſpell. Thirdly, they doe not well to tranſlate, Sacrament, ſeeing the Greeke word is *myſterium*, which ſignifieth a ſecret and myſticall thing, which name, as they well know, is giuen to many things in Scripture, which are no Sacraments. Wherefore this place ſheweth no ſuch ſpeciall vſe of this word Sacrament.

The Proteſtants.

THis word Sacrament, being the Latine of the Greeke word, μυστήριον, wee refuſe not to vſe, being fitly applied to the myſteries of Baptiſme and the Lords Supper, though in this ſpeciall ſenſe and ſignification, it cannot bee found vſed in Scripture: the name *(myſterie)* is diuerſly read in the Scripture, taken ſometime in the good part, as Rom. 16. 25. 1. Tim. 3. 16. the Goſpell is called a myſterie: ſometime in the euill, as 2. Theſſ. 2. 7. The myſterie of iniquitie: Apoc. 17. 5. The whore of Babylon is called a myſterie; yet as a ſpeciall name for the Sacraments of the Church, wee finde it not expreſſed in Scripture: yet notwithſtanding we doe receiue it as a fit terme, to ſignifie the myſteries of religion.

Rom 16. 25.
1. Tim. 3. 16.
2. Theſſ. 2. 7.
Apoc. 17. 5.

Argum. Like as the Church of God in the diuiſion of *Arrius*, vſed the name, *homouſion*, though it were not read or found in Scripture, to expreſſe one and the ſelfe ſame ſubſtance of the Trinitie: the Arrians obiected, that the word was not to be vſed, becauſe the Scriptures had it not: Saint *Ambroſe* anſwereth, *Quæro ſi ita credi liceat, ſi nominari non liceat:* I aske, if it bee not lawfull ſo to beleeue, though not to vſe that name: If wee may beleeue ſo, why not alſo profeſſe, or name it ſo? *de fide orthodox. cap. 3.* So wee ſay, that this word Sacrament being agreeable to the Scriptures in this ſenſe, which we vſe it, we ſtand not ſo much vpon the very acception of the word in Scriptures. But as Saint *Hierome* ſaith. *Non eſt nobis cura de vocabulo, cum ſenſus ſit in tuto:* We care not much for the word, agreeing vpon the ſenſe: *aduerſ. Lucifer.*

SECONDLY, OF THE DEFINITION of a Sacrament.

WE thus define a Sacrament, to be an outward viſible ſigne, repreſenting an holie, inward, ſpirituall grace, inſtituted of Chriſt, to be vſed in that manner he hath appointed, to ſeale vnto vs the promiſes of God, and to aſſure vs of the remiſſion of ſinnes, by the righteouſneſſe of faith in Chriſt, Rom.4.11. Rom.4.11.

Some things there be in this definition, that are agreed vpon betweene vs and our aduerſaries: as that the Sacraments are outward ſignes of ſpirituall and holie graces, and that there muſt be a conueniencie and agreement betweene the ſigne and the thing ſignified: that not euery thing may bee repreſented by a Sacrament, but an holy and ſpirituall grace: that a Sacrament ought to bee inſtituted by a diuine not an humane authoritie, *Bellarm. de Sacram. in genet. lib.1. cap.9.*

The ſeuerall points then wherein we diſſent from them, and which they miſlike in this definition, are theſe: Firſt, concerning the authoritie of inſtituting a Sacrament, which wee affirme to be deriued onely from Chriſt, and manifeſtly to be proued out of the Scriptures. Secondly, of the forme and matter of the Sacraments. Thirdly, of the inſtrumentall or miniſteriall cauſe, which is the Miniſter. Fourthly, of the vſe and end of a Sacrament, whether it be a ſeale of the promiſes of God, and inſtituted for that end.

THE FIRST PART, OF THE EFFICIENT CAVSE, that is, the author or inſtitutor of a Sacrament.

The Papiſts.

THey doe willingly graunt, that neither the Apoſtles then had, nor the Church now hath authoritie to inſtitute Sacraments: but that this power is onely in Chriſt, and that the Apoſtles did but declare and deliuer that which they receiued of Chriſt: yet for the triall of this, they refuſe to be iudged by the expreſſe word of God, but flie vnto their traditions, which they call the word of God not written, *Bellarm. lib.1. de Sacram. cap.14. & 23.* 93. Error.

Argum. The ſacrament of Baptiſme, and of the Euchariſt, were inſtituted without expreſſe warrant of Scripture: for at that time the new Teſtament was not written, when Chriſt ordained thoſe myſteries: *Ergo,* for the other Sacraments wee need not the expreſſe commandement of Scripture: *Bellarm. lib.1. cap.14.*

Anſw. Firſt, the traditions of our Sauiour giuen vnto the Apoſtles concerning thoſe two Sacraments, were afterward written by the Apoſtles, and expreſly ſet downe in Scripture: and therefore we doubt not, but that they were of Chriſts inſtitution. But your traditions being not committed to writing, concerning your other forged Sacraments, are iuſtly ſuſpected, ſeeing the Apoſtles ſhould haue as well been charged with all the Sacraments, if Chriſt had inſtituted them, as with onely two. Secondly, how followeth it, the word of God was ſometime vnwritten, therefore it is ſo ſtill? or Chriſt, who was the author of the word written, might inſtitute Sacraments without expreſſe ſcripture: *Ergo,* the teſtimonie of Scripture is not neceſſarie now?

The Proteſtants.

WE hold no Sacraments to be of Chriſts inſtitution, but thoſe onely which the Scripture teſtifieth to haue been commanded by Chriſt, as Baptiſme, Matth.28.19. the Lords Supper, Matth.28.19. Luk.22.20. The other which haue no teſtimonie of Scripture, were not appointed by Chriſt. Luke 22.20.

*Argum.*1. Saint *Paul* ſaith, That the Scriptures are able to make the man of God abſolute and perfect to euery good worke, 1. Timoth.3.17. But how can the Miniſter of God be perfectly furniſhed and prepared for the worke of the Miniſterie, if he haue not ſufficient direction out of the Scriptures concerning the Sacraments of the Church? for how can he abſolutely execute euery part of his office, if he faile in the right vſe of the Sacraments? *Ergo,* ſeeing the Scriptures are able to make him perfect, from thence he receiueth ſufficient inſtruction for the Sacraments. 1. Timoth.3.17

*Argum.*2. Saint *Paul* ſaith, ſpeaking of the Sacrament, *I haue receiued of the Lord, that which I haue alſo deliuered vnto you,* 1. Cor.11.23. wherefore no Sacraments ought to bee deliuered to the Church, but ſuch as haue been receiued of Chriſt: and what is receiued of Chriſt, cannot bee ſhewed but out of the Scripture. Wherefore their opinion is more reaſonable amongſt the Papiſts, that denie all the Sacraments to haue been inſtituted of Chriſt, as *Hugo,* and *Peter Lumbard,* with other, becauſe they cannot finde all their Sacraments in Scripture, then *Bellarmines* aſſertion is, who granteth, that all the Sacraments are of Chriſts inſtitution: but for the proofe thereof, he runneth from Scripture to tradition. 1. Cor.11.23.

Auguſtine ſaith, *Chriſtus ſacramentis numero pauciſſimis, obſeruatione facilimis, &c.* Chriſt hath ioyned his people together by the Sacraments, few in number, eaſie in obſeruation: ſuch are Baptiſme, and the partaking of his bodie and blood. Then it followeth: *Et ſi quid aliud in ſcripturis canonicis*

nonicis commendatur: And if any other Sacrament be commaunded in the Canonicall Scripture, *Epiſt.*118. *Ergo*, we muſt attend vpon the Scripture and written word of God, if wee will be inſtructed aright concerning the Sacraments.

*Concil. Florentin. ſeſſ.*7. *Andreas Coloſſenſ. Velim à vobis ampliſſimi patres doceri,&c.* I would gladly learne of you (honourable fathers) whether the moſt ſacred Goſpell doe not containe the moſt certaine doctrine of our religion: I thinke, you will not (ſuch is your godlineſſe) make other anſwere, then that the moſt abſolute knowledge of our faith is there comprehended, &c. If the Goſpell then doe teach the perfect rule of faith, and religion, then it muſt needs inſtruct vs concerning the Sacraments, without the which our religion is not perfect.

S. *Hierome* ſaith, *Ergo vt ad inſtitutionis plenitudinem, verbum Domini, hoc eſt Euangelium,&c.* For the fuller inſtitution, I pray you diligently reade the word of the Lord, that is the Goſpell: let vs in no wiſe reſt vpon our owne iudgement, &c.

Maſter *Philpot* holie Martyr: Our Sauiour ſaith, *Verbum quod locutus ſum,&c.* The word that I haue ſpoken ſhall iudge you in the latter day; if the word ſhall iudge vs then, much more ought it to be a iudge of our doings now: *Fox* pag. 1805 *Ergo*, we ought to enterpriſe nothing in religion, with-

Pag.1638.2.60 out the warrant of Gods word in Scripture.

And for further euidence, that for the Sacraments, and other ſuch points of Chriſtian inſtitution, we are to relie vpon the credit of the Scriptures: 1. We haue the euident teſtimonie of *Tertullian* and

Lib. de carne Chriſti. *Cypriane* of the Africane and South Church. *Tertullian* ſaith, *Nihil de eo conſtat, quia ſcriptura non exhibet*: Nothing is extant thereof, becauſe the Scripture exhibiteth nothing. And againe, *Quod à*

Exhortat. ad caſtitatem. *Domino permiſſum non inuenitur, id agnoſcitur interdictum*: That which is not found permitted of our Lord, is acknowledged to be interdicted and forbidden: *Negat ſcriptura, quod non notat*: The

Lib. de monogamia. Scripture denieth that, which it noteth not.

Lib 2. epiſt. 3. ad Cæcil. diſtinct. 8. c. 9. *Cypriane* ſaith, *We muſt not attend*, what any hath done before vs, *ſed quid Chriſtus, qui ante omnes eſt, prior fecerit*; but what Chriſt, who is before all, hath done before vs, &c. which ſentence is alleaged by *Gratiane* in his decrees.

2 And of the Greeke Church, wee haue the imperiall conſtitution of *Gratianus, Valentinianus,*

Cod lib. 1. tit. 18. *Theodoſius*: *Omnes ſciant nemini quicquã, niſi quod ſcriptis probauerit, eſſe credendum*: Let all know, that no more is to be credited in any, then that which he proueth by writing, &c. The law ſpeaketh of the Princes mandate, which muſt be proued by writing: ſo the precept and mandate of Chriſt is not

Cenſur. Oriental. c. 8. extant but in the Scriptures. *Ieremie* Patriarke ſaith directly: *Quæ quidem omnia ſacramenta ſacra ſanciuntur ſcriptura*: All which ſacraments are conſecrated by the ſacred Scripture.

Harm. 12 ſect. pag. 384 Pag. 386. 3 Confeſſion of Heluetia, artic. 20. *The Sacraments are the inſtitution and worke of the Lord himſelfe.* Bohemia, chap. 11. *Theſe Sacraments no man either did or can inſtitute, but the Lord himſelfe, &c.* But this inſtitution cannot be otherwiſe proued then by the Scripture.

Tom. 3. diſput. 74 ſect. 4. 4 *Suarez* a Ieſuite ſaith: *Eccleſia non inſtituit noua ſacrificia, vel ſacramenta*: The Church doth not inſtitute new ſacrifices or Sacraments: but what is not inſtituted by Chriſt in the Scriptures, is brought in by the Church. See before the Decrees of *Gratiane* out of *Cypriane*.

THE SECOND PART, OF THE FORME OF A Sacrament, and the manner of conſecration; and of the matter: firſt of the forme.

The Papiſts.

94. Error. THe Sacrament is not conſecrated (ſay they) by all the words of the inſtitution, but by a certaine forme of ſpeech to be vſed ouer the elements: as theſe words to be ſaid ouer the bread, *This is my bodie*: and the like ouer the wine, *This cup is the new teſtament,&c.* And in Baptiſme theſe: *In the name of the Father, the Sonne, and the holy Ghoſt.* Theſe are the formes of the Sacrament, and very words of conſecration, though ſpoken in a ſtrange tongue, without further inuocation of the name of God, or giuing of thankes, or without a ſermon, which we require (as they ſay) as neceſſarie to the eſſence of a Sacrament, *Rhemiſt. 1. Cor. 11. ſect. 11. 15. Bellarm. lib. 1. de Sacrament. cap. 19.*

1. Cor. 10. 16. *Argum.* Saint *Paul* ſaith, *The cup of bleſſing which we bleſſe*, 1. Corinth. 10. 16. The Apoſtle referreth the benediction or bleſſing to the cup or Chalice, which is nothing elſe but the conſecration thereof, *Rhemiſt. ibid.*

Anſw. Firſt, we denie not, but that to bleſſe here doth ſignifie to ſanctifie or conſecrate: but that is not done by a magicall murmuration of words ouer the Sacrament, but by the whole action according to Chriſts inſtitution, in diſtributing, receiuing, giuing of thankes: as the Apoſtle afterward ſaith in the ſame verſe, *the bread which wee breake,&c. which wee breake*, ſaith hee, as before of the cuppe, *which wee bleſſe*, ſhewing thus much, that the benediction conſiſteth not only in the pronouncing of the words, but in the whole action, of taking, receiuing, breaking, diſtributing, giuing of thankes, &c. Secondly, as for the words which Chriſt vttered in the inſtitution, we rehearſe them not, as a magicall charme to bee ſaid ouer the bread and wine to conuert their ſubſtance: but to declare what they are made to vs by force of Chriſts inſtitution, namely, his bodie and blood.

Bellarmine alſo affirmeth, that the words of the inſtitution do not ſerue at all for the inſtruction of the people, but onely to conſecrate the elements; and therefore they may be as well repeated in Latine, ſaith he, as in the vulgar tongue, becauſe God vnderſtandeth all languages, *cap.*19. 95.Error.

Argum. The words to be vſed in Baptiſme: *In the name of the Father, of the Sonne, and of the holie Ghoſt,* are words of inuocation or benediction, not of inſtruction. *Ergo.*

Anſw. Firſt, doth he thinke, that in theſe words there is no inſtruction? how then ſaith the Apoſtle, *whatſoeuer is written, is written for our learning and inſtruction,* Rom. 15.4. If theſe words then be written in Scripture, they are for our learning. Againe, when the whole Trinitie is named, is it no point of inſtruction to the people to know in whoſe name they are baptized? which certaine diſciples of Epheſus were ignorant of, that had not heard, whether there were an holie Ghoſt, Act. 19.2. Rom.15.4. Act.19.2.

Secondly, it is no good reaſon, that the Sacraments may be celebrate in any tongue, becauſe God vnderſtandeth: for ſo it ſhould not bee neceſſarie to vſe any tongue, becauſe God vnderſtandeth the thoughts: the Prieſts intention then by this reaſon might ſerue without any words at all. Againe, if the words containe a prayer and inuocation, it is fit the people ſhould vnderſtand it, that they may giue conſent and ſay Amen to the prayer.

The Proteſtants.

BEllarmine chargeth vs with three great vntruths: firſt, that we hold, that the words of inſtitution are not neceſſarie in euery Sacrament, but Baptiſme only. Secondly, that wee ſay, a ſermon is of the eſſence of the Sacrament. Thirdly, that the words of inſtitution doe not ſerue at all towards conſecration, or benediction of the elements: but our opinion is this; We doe not hold, that it is an eſſentiall part of the Sacrament, alwaies to haue a ſermon before it, as they vnderſtand a ſermon; which notwithſtanding were moſt conuenient, and alwaies to be wiſhed: but this we affirme, that the Sacrament cannot be rightly miniſtred, vnleſſe there be a declaration, and ſhewing foorth of the Lords death, not onely in the viſible action of breaking and diſtributing the elements: but alſo in ſetting foorth the end of the Lords death out of the word of God, with an exhortation to thankfulneſſe, which is alwaies obſerued amongſt vs in the daily celebration and receiuing of the Sacrament. Concerning the words of the inſtitution, wee alſo graunt, that they are neceſſarilie to be vſed in the celebration of the Sacrament; but not as the Papiſts vſe them: For firſt, they make them not all of one value, but out of the whole inſtitution, picke out certaine conſecratorie words, as they call them: as, *This is my bodie, This is the cup;* whereas the other words, *Take ye, eate ye, drinke ye, doe this in remembrance:* doe as well belong to the inſtitution, as the other. Secondly, they ſay, that the words of inſtitution doe not ſerue any thing at all for the inſtruction of the people, to ſhew them the right vſe of the Sacrament, but onely for benediction and conſecration of the elements, *Bellarm. cap.*19. Thirdly, they doe hold, that only by the pronouncing of thoſe words, the elements are conſecrated: whereas by the whole action, and celebration of the Sacrament, the giuing, receiuing, inuocation, thankſgiuing, according to Chriſts inſtitution, the conſecration is performed vpon the elements: *Fulk. 1. Corinth. 10. ſect.* 4.

Argum. 1. That the words of inſtitution rehearſed, doe helpe as well to admoniſh and ſtirre vp the people to a thankfull remembrance of the death of Chriſt, as to conſecrate and bleſſe the elements, it is manifeſt: whereas Chriſt ſaith, as the words are vſually rehearſed, *Doe this in remembrance of me:* And S. *Paul* ſaith, That by receiuing the Sacrament, wee doe ſhew foorth the Lords death, 1. Cor. 11.26. *Ergo,* the people are by the words pronounced, inſtructed and admoniſhed, and taught the right vſe of the Sacrament. 1.Cor.11.26.

Argum. 2. That the words of inſtitution doe helpe toward the benediction or conſecration of the elements, we denie not; but not by them alone, but prayer alſo and thankſgiuing, and the whole action beſide of receiuing. To the conſecration or ſanctifying of any creature, two things are required: the word of God, and prayer, 1. Timoth. 4.5. Neither the word ſanctifieth without prayer, nor prayer without the word: *Ergo,* to the ſanctifying and conſecrating of the Sacrament, the bare rehearſall of the inſtitution ſufficeth not, without inuocation and prayer. 1.Tim.4.5.

Auguſtine ſaith, *Accedat verbum ad elementum, & fiet Sacramentum:* Let the word be ioyned to the element, and it is become a Sacrament. And in another place, he ſheweth what word he meaneth: *Niſi faciente verbo, non quia dicitur, ſed quia creditur, hoc eſt verbum fidei, quod prædicamus:* Whence is this vertue of the water to touch the body & waſh the heart, but that the word effecteth this, not becauſe it is ſpoken or vttered, but becauſe it is beleeued: this is the word of faith, ſaith the Apoſtle, which we preach: Thus farre *Auguſtine tract. in Iohan.* 80. Wherefore it is not the muttering of a few words in a ſtrange tongue, after the manner of inchaunters, that by any ſecret force giuen vnto them hath power to conſecrate: but the vnderſtanding, hearing, and beleeuing the inſtitution of Chriſt, with calling vpon the name of God, and thankſgiuing before him.

Alſo one of your great Maſters *Innocent.* 3. thus decreeth; That two things are required in Baptiſme, the word and the element; *Iuxta quod de verbo veritas ait, &c.* Out of the word the truth thus ſaith, *Goe and preach the Goſpell to euery creature, baptizing them.* Heere hee vnderſtandeth by the word, the word preached: *Decret. Greg. lib. 3 tit. 42. c. 5.*

Origen. in 15. Matth. *Origen* thus writeth: *Quod ſanctificatur per verbum Dei & obſecrationem, non ſuapte natura ſanctificat vtentem, &c.* That which is ſanctified by the word of God, doth not of it ſelfe ſanctifie the vſer, or receiuer: for ſo it ſhould ſanctifie him, that eateth vnworthily, &c. therefore then the bread of the Lord is profitable to him that eateth, when with a pure conſcience, and vnpolluted minde hee is made partaker, &c. We ſee then that conſecration and benediction conſiſteth in the whole action of prayer, thankſgiuing, and faithfull receiuing, not in the pronouncing of certaind words.

Synod. Augustenſ. c. 15. Volumus populum, quid in cuiuſque ſacramenti collatione agatur in concionibus & ſacramentorum adminiſtratione frequenter doceri: We would haue the people, when any Sacrament is conferred, to be taught in Sermons, and in the adminiſtration of the Sacraments, what is there done, &c. We ſee then that the words vſed in the diſtribution of the Sacraments, ſerue not only to conſecrate, but to teach and inſtruct the people.

Cenſur. Oriental. cap. 13. Adde herevnto, the practiſe of the Greeke Church: *Ieremie* Patriarke ſaith, *Preparationem & conſecrationem ſancti operis eſſe putamus, vtpote preces, pſalmodias, ſacrarum literarum lectionem, &c.* We hold to be as a preparation, or conſecration of ſo great a worke, namely prayer, ſinging of Pſalmes, reading of the ſacred Scripture.

Confeſſ. of Bohemia, chap. 10. *Amongſt thoſe, who by reaſon of their age are able to vſe their vnderſtanding, it is of neceſſitie, that the preaching of the Goſpell goe before the receiuing of the Sacraments.*

AN APPENDIX OF THIS PART, WHETHER THE forme of words in the inſtitution of the Sacraments may not be by ſome addition, or other alteration changed.

The Papiſts.

93. Error. THe words of inſtitution may bee changed two manner of waies: either ſubſtantially, when the ſenſe is alſo altered with the words; or accidentally, when the elements, or ſillables are onelie changed, but the ſenſe remaineth the ſame. If there be a change in the ſubſtance of the words, the Sacrament is imperfect: if the alteration be of the forme only of words, and not of the ſenſe, the Sacrament is not deſtroyed: but he ſinneth that doth ſo alter them. Wherefore it is not lawfull any way at all to alter or change the forme of words, *Bellarm. cap. 21. lib. 1.*

Argum. 1. It is not lawfull to adde or take, to or from the words of Scripture, much leſſe to change the words appointed to be vſed in the Sacrament, *Bellarm. ibid.*

Anſw. To adde or detract to or from the word of God, with a purpoſe and intent, to wreſt it to a contrarie meaning, and deſtroy the true ſenſe thereof, cannot bee done without great impietie: and ſuch is the manner of all heretikes: But to alleage Scripture, in keeping ſtill the full ſenſe, though we miſſe of the words, is not to be counted ſo heinous a ſinne: we ſee the holie Apoſtles in citing texts of Scripture, doe not alwaies binde themſelues to the very words, as Act. 7. 43. Hebr. 10. 5. The Apoſtle ſaith, *A bodie thou haſt giuen me:* In the Pſalme we reade, Pſal. 40. 6. *Mine eares haſt thou opened:* diuers words, yet the ſame ſenſe: and in other ſuch places many.

De doctrin. Chriſtian. lib. 4 cap. 5. *Auguſtine* ſaith very well, they that vnderſtand the Scripture, though they keepe not alwaies the words, are better then they that reade and vnderſtand not: *Sed vtriſque ille melior, qui & cum volet, eas dicit, & ſicut oportet, intelligit:* But he is better then both, that both remembreth the words, and keepeth the ſenſe too: yet he alſo deſerueth praiſe, that beareth the ſenſe in minde, though hee cannot the words.

Argum. 2. To change the matter of the Sacrament, as the water in Baptiſme, &c. is vnlawfull, for this were to deſtroy the Sacrament: *Ergo*, neither are the words to be changed. *Bellarm. ibid.*

Anſw. Firſt, how then can your ſelues be excuſed, that in the Euchariſt, take away the one part of the matter, namely the Wine, and when you vſe it, you mingle it with water; what is this elſe, but to change the matter of the Sacrament? Secondly, there is not the like reaſon of the words and the matter, for the element cannot be altered or changed without corruption of it, but ſome alteration in the words may be, and yet the ſenſe remaine whole and ſound ſtill: where from the change of words, to the change of the things, the argument followeth not.

The Proteſtants.

NO ſubſtantiall change (we confeſſe) is to be admitted in the forme of inſtitution, which may alter the ſenſe; neither is any particular man by himſelfe to make any accidentall change, and bring in a new forme of words, but the publike and vniforme order of the Church muſt be kept; yea, and the Church likewiſe is bound both to retaine the true ſenſe, and, as neere as may bee, the very words; but where occaſion ſerueth, to make ſome ſmall accidentall change of the words, the ſenſe being nothing diminiſhed, it is not condemned as an vnlawfull and ſinfull act.

Argum. 1. The Euangeliſts report not all the ſame forme of words, which ſhould be vttered by our Sauiour, neither yet S. *Paul* fully accordeth with them, in the preciſe and ſtrict forme of inſtitution: as by comparing of them together, it may be ſeene:

Math.26. verſ. 27.	S. Luke. cap. 22.	S. *Paul.*
Take, eate, This is my body.	This is my body which is giuen for you, doe this in remembrance of me, verſ. 19.	Take, eate, this is my body which is broken for you, doe this in remembrance of mee, 1.Cor.11.24.
Verſ. 28. This is my blood of the newe teſtament, that is ſhed for many for the remiſſion of ſinnes.	This cup is the newe Teſtament in my blood which is ſhed for you.	This cup is the new Teſtament in my bloud: this doe as oft as you drinke it in remembrance of mee.

If it had beene a ſinne, to haue miſſed in ſome termes and ſillables, no doubt the ſpirit of God would not haue ſuffered theſe holy writers to haue made the leaſt ſcape. It is to be thought a ſinne in the Church, which in ſteede of *Take ye, eate ye*, in the plurall number, hath appointed the Sacrament to bee miniſtred particularlie in the ſingular number, to euerie of the communicants, ſaying, *Take thou, eate thou, drinke thou?* Wherefore all accidentall change of words carrieth not with it a guilt of ſinne.

*Argum.*2. In the other Sacrament of Baptiſme, the preſcript words are to baptize in the name of the Father, of the Son, and of the holy Ghoſt, Matt. 28. yet your owne Canons allow ſome change, and alteration in them: as *decret. part. 3. diſtinct. 4. c. 24. Nicolaus* alloweth Baptiſme pronounced onlie in the name of Chriſt: *cap.* 30. *Pelagius* approueth Baptiſme celebrated onely in the name of the Lord: *cap.* 86. *Zacharias* determineth the Baptiſme of a certaine Prieſt, that ſpake falſe Latine, ſaying, *in nomine patria, filia & ſpirita ſancta*, to be good Baptiſme: the Maſter of ſentences alſo alloweth of Baptiſme onely in the name of Chriſt, *lib. 4, diſtinct. 3. b.* wherefore in their owne iudgement the words may be altered.

Auguſtine indeed ſaith, *Certa ſunt verba euangelica, &c.* The wordes of the Goſpell are certaine, whereby baptiſme is conſecrated. But yet he ſaith elſewhere, *In ipſo verbo aliud eſt ſonus tranſiens, aliud virtus manens*: In the word ſpoken, the ſound which paſſeth, is one thing, the vertue or ſenſe of the words which abideth, is another. &c. It is then the ſenſe of the words, not the ſound or ſyllables, that is certaine and permanent. Contr. Donat. de baptiſ. lib. 6 cap. 25. Tractat. in Iohan. 80.

Againe, *Auguſtine* ſaith, *Si non ſanctificatur aqua, &c.* If the water bee not ſanctified, when ſome words vnskilfully are pronounced, many as well good, as bad men ſhould not baptize at all, &c. and this ſentence is rehearſed in the decrees, *part. 3. diſt. 4. c.* 72. If a change proceeding of error may bee tolerated, much more a change tending to edifying may be admitted, as when for, *Take yee, eate yee*, we ſay in the ſingular, *Take and eate.* Cōtr. Donat. de baptiſ. l. 6. c. 25.

Dominicus a Soto, their owne darling, is of opinion, that the Greekes doe truelie baptize, ſaying thus, *baptizetur ſeruus*, let the ſeruant of Chriſt bee baptized in this water: and yet the Latine Church vſeth to ſay: *Ego baptizo*, I baptize thee: Wee ſee then that there may be ſome alteration. Qu. 1. art. 8.

Latter confeſſion of *Heluetia* c. 19. *We cannot allow of them which attribute the conſecration of the Sacraments to I know not what ſyllables, to the rehearſall of certaine words pronounced by him that is conſecrated &c.* they place not the force of conſecration, in a certaine preciſe number of words: ſee before, the iudgement both of the Greeke Church, and of *Auguſtine* for the Africane Church, and of the decrees for the Romane Church. Harm. ſect. 12. p. 381.

OF THE MATTER OF the Sacraments.

The Papiſts.

FOr the matter of the Sacraments, they hold it not neceſſarie to bee a viſible and palpable element, but it is ſufficient, ſay they, if it bee any way ſenſible, as to the eares if it bee but audible onely: for in pennance, they haue no materiall part, but the ſound of the words: *Bellarm. cap. 14. lib. 1.* 96. Error.

Argum. The ſenſe of hearing in the Sacraments ought not to be excluded, ſeeing they are the moſt excellent ſignes, that are perceiued of that ſenſe. *Bellarmine ibid.*

Anſ. Firſt, which is the moſt excellent, and fitteſt ſenſe for the Sacraments, it is not left to vs to determine, but therein wee muſt follow the inſtitution of Chriſt. Secondly, the ſenſe of hearing is not excluded in the vſe of the Sacraments, ſeeing that hearing is of the word, Rom. 10. 17. which accompanieth the Sacraments. Thirdly, though hearing be the moſt excellent ſence for inſtruction, for faith commeth by hearing, Rom 10. yet the ſight of the eies ſerueth moſt fitly to confirme the weake, as it may appeare in *Thomas*, Iohn. 20. 25. And that which we haue by heereſay, is made more euident by ſight; as *Iob* ſaith, 42. 5. *I haue heard of thee, by the hearing of the eare, but now mine eye ſeeth thee.* Rom. 10. 17. Iohn. 20. 25. Iob. 42. 5.

The Proteſtants.

WEe define a Sacrament onely to be a viſible and tractable ſigne, obiect to the eye, taſte, and feeling, not to the eare, or any other ſenſe.

Argum. Our reaſon is this, Chriſt hath inſtituted onely two Sacraments, Baptiſme and the Eucharist: the Scripture in the new Teſtament maketh mention of no more: but the matter of theſe Sacraments is onely obiect to the ſenſes of ſeeing, taſting, handling: *Ergo:* to this purpoſe S. *Iohn, that which our eares haue heard, which we haue ſeene with our eyes, and our hands haue handled of the word of life, &c.* 1. Iohn. 1. 1. These are the thre ſenſes, wherewith Chriſt is receiued, and perceiued of vs; the word wee doe heare with our eares; with our eyes and hands, wee ſee Chriſt, and feele him in the Sacraments. 1. Iohn. 1. 1.

Dionyſius calleth them, *viſible Sacraments, de eccleſiaſtic. hierarch. c. 2. Auguſtine* making but two Sacraments of the new Teſtament, *ad Iunior epiſt.* 18. *c.* 1. *De doctrin. Chriſtian. lib.* 3. *c.* 9. which he expreſſely nameth to be baptiſme, and the celebration of the bodie and bloud of Chriſt, muſt bee alſo of the ſame mind, that the matter of the Sacraments is viſible. *Origen,* it is a ſigne, *cum indicatur aliquid per hoc quod videtur,* when ſomewhat is ſhewed by that which is ſeene, *in.* 4. *cap. ad Roman.* Harm. p. 396.

So the confeſſion of Bohemia, c. 2. defineth Sacraments to be earthly and viſible ſignes conſecrated by the word of God. *Coſterus* their owne writer ſaith, that a Sacrament is *externum et viſibile ſignum, &c.* an outward viſible ſigne of a diuine and inuiſible grace: *Coſter. enchirid.*

Bellarmines euaſion is very idle, that euen the words may be ſaid to be viſible, as we ſay, *ſee how it ſoundeth,* &c. The ſenſe of ſeeing, ſaith hee, may bee applied to all the other ſenſes. c. 13. for in this ſpeech, either we vnderſtand the inward faculty of diſcerning, or *Seeing* is taken generally for any kinde of perceiuing: but when we ſay, the Sacrament is a viſible ſigne, wee ſpeake properly of the ſenſe of ſeeing, and the peculiar obiect thereof.

THE THIRD PART, OF THE INSTRVMENTALL cauſe of the Sacraments, that is, the lawfull Miniſter.

SOme things are yeelded vnto of both ſides: Firſt, that no man ought to take vpon him to adminiſter the Sacraments, vnleſſe he be thereunto lawfully called and ordained by the Church, ſauing that they make exception of Baptiſme, which in caſe of neceſſity, as they teach, may be giuen by the hands of lay-men or women: but of this matter we ſhall haue fitter occaſion afterward to conſider. Secondly, it is agreed, that the efficacy or vertue of the Sacrament, dependeth not of the faith or honeſty of the Miniſter: but a faithfull man may receiue the Sacrament worthily, euen at the hands of an vnworthy Miniſter.

The Papiſts.

97. Error. THe point of difference betweene vs, is this: They doe teach that the efficacie, perfection, and being of the Sacrament, doth neceſſarily depend of the intention of the Miniſter, ſo that they hold it to be no Sacrament, if the Miniſter haue not, *Intentionem faciendi, quod facit eccleſia.* A full purpoſe and intent in miniſtring the Sacrament, to do that which the Church doth; that is, to conſecrate the elements, and to make a Sacrament, *Trid. Conc. ſeſſ.* 7. *can.* 11. *Bellar. c.* 27. So that by this rule, if the Miniſters intention be not wholly vpon the buſines he hath in hand, it ſhall be no Sacrament.

Argum. If the Miniſters intention were not neceſſary to make a Sacrament, when it chanceth that the Goſpell is read at the table by a Miniſter, there being both bread and wine ſet before him, and he in reading ſaith, *This is my body,* and *This is my bloud,* ſtraightwaies all that bread and wine ſhould bee conſecrate, and become a Sacrament; but becauſe his intention is wanting, it is none, *Bellarm. ibidem.*

Anſ. 1. But what if the Miniſter ſhould haue a fantaſticall conceipt and intent, as hee readeth to conſecrate all the bread and wine vpon the table, then it ſhould ſeeme by your rule, that it muſt needs be a Sacrament, which were euen as abſurd a thing as the other? Secondly there are other lets and impediments, from hauing a Sacrament at the table, then the intention of the Miniſter beeing wanting or kept backe: for the elements are not conſecrated, nor the Sacrament made by the bare pronouncing of the words; but the whole inſtitution ought to be obſerued: there muſt bee eating, drinking, taking, and doing, all in the remembrance of the death of Chriſt: there muſt bee diſtributing, receiuing, inuocation, thankſgiuing: the whole action in the Sacrament, is the conſecration thereof: theſe things then being wanting, there can be no Sacrament.

The Proteſtants.

IF the Sacrament be adminiſtred aright according to the inſtitution of Chriſt, whatſoeuer the Miniſter be, howſoeuer affected, be he neuer ſo prophane in his heart, without any godly purpoſe or intention; yet to the worthie receiuer it ceaſeth not to be a Sacrament, *Caluin. in antidot. concil. Tridentin. ſeſſ.* 7. *can.* 11.

Argum. 1. The word of God, with what intention ſoeuer it be preached, yet may haue his effect, and worke faith in the hearer. So Chriſt be preached (ſaith S. *Paul*) whether vnder pretence, or ſincerely, I therein ioy, Philip. 1. 18. *Ergo,* the Sacraments alſo may haue their efficacie, without the intent of the Miniſter, *Argum. Lutheri.* Philip. 1. 18.

Hee alleadgeth alſo how *Alexander* B. of Alexandria ratified and confirmed the baptiſme, which *Athanaſius* being a child, conferred in ſport vpon other children.

Bellarmine anſwereth to the firſt: 1. that there is not the ſame reaſon of the word and the Sacraments: for the word hath not a ſacramentall effect, neither doe the Sacraments ſerue to beget or reuiue faith, as the word doth, and therefore the word may profite without an intention, ſo cannot the Sacraments.

Contra. Though the word and the Sacraments worke not the ſame particular effect, becauſe in the Sacraments our ſenſes are more liuely touched, yet they tend both to the ſame generall end, that as the word preached begetteth faith; ſo the Sacraments increaſe and nouriſh it (as it followeth in the next ſection to bee proued;) wherefore if the word, though the preachers intention bee wanting, may beget faith, why may not the Sacraments likewiſe without the Miniſters intention nouriſh faith?

2. The Ieſuite diſtinguiſheth, *Aliud eſt intendere non concionari, aliud intendere concionari, ſed ad malum finem*: That it is one thing to intend not to preach; an other to haue an intention to preach, but for an euill end: of the latter (ſaith he) ſpeaketh S. *Paul*. and ſo hee truely is ſaid to baptize, that hath an intention ſo to doe, though to an euill end: *cap.28.reſpon. ad argum.1.*

*Contra.*1. It is not likely that a man that is ſober minded, of diſcretion, and well in his wittes, ſhould not intend to doe that thing which he doth: what intention then call you this when a man preacheth, or miniſtreth the Sacraments, to intend not to doe it, whereas the action proceedeth from the intention: and therefore this diſtinction is friuolous. 2. The Miniſter muſt haue an intent to do that, which the Church doth: but the Church doth baptize to a good end, therefore his intention by their owne learning, will not ſerue to baptize, vnleſſe it bee for the right end. Whereas therefore he anſwereth, that *Athanaſius* had an intent to baptize indeed, though for a wrong end, namely for ſport: it is both falſe, that he had ſuch an intent to make a Sacrament, being a child, and ſporting himſelfe among his companions; and if he had, it ſhould haue beene inſufficient, becauſe he propounded not to himſelfe the right end. Wherefore no ſuch intention is neceſſary.

*Argum.*2. If the effect of the Sacrament conſiſteth vpon the intention of the Miniſter, then ſhould euery man be vncertaine whether any thing be wrought in him, or hee haue receiued any benefit by the Sacrament, becauſe he knoweth not the intent of another mans heart, and ſo ſhould he be depriued of the ſpirituall comfort, which he might reape by the Sacrament, *Caluin.*

Bellarmine anſwereth, that we may haue a certaine morall and humane, that is, a coniecturall certitude of the Sacrament, though it depend of the Miniſters intention, *ibid.*

Contra. The Sacraments muſt worke not a coniecturall, but an infallible certitude in vs: as it is thus ſhewed: To haue Chriſt dwelling in vs is a ſacramentall worke, Iohn 6.56. as the Papiſts vnder- **Iohn.6.56.**
ſtand that place of the ſacramentall eating, but we ought to be ſure of Chriſts dwelling in vs: 2.Cor. **2.Cor.13.5.**
13.5. *Know ye not your ſelues how that Chriſt Ieſus is in you, &c. Ergo,* wee muſt be ſure of the ſacramentall worke.

Auguſtine ſaith: *Sacramentum (Baptiſmi) tam ſacrum eſt, vt nec homicida vel ebrioſo miniſtrante* **Tractat.5. in**
polluatur: The Sacrament of Baptiſme is ſo holy, that it cannot, either by a murtherer or drunken per- **Iohan.**
ſon miniſtring it be defiled &c. And I pray you, is it not like to be a good intention, that ſhould enter into the hearts of ſuch leaud and wicked men? Therfore without any good intention, euen by the hands of ſuch, may the Sacraments be giuen.

Synod.Colonienſ. Gratia ſacramentorum non ex ipſa externarum rerum virtute, nec ex merito miniſtri, ſed ex interna & diuinæ operationis virtute æſtimanda eſt: The grace of the Sacraments muſt not be eſteemed by the vertue of things externall, or the worthineſſe of the Miniſter, but by the inward vertue of the diuine operation, &c. But the intention of the Miniſter is no diuine thing: *Ergo, &c.*

We haue further euidence from their owne writings, *Innocent.4.cap. Si quis puerum, &c.* affirmeth that it is a Sacrament, *etiamſi non gerat in mente facere, quod facit eccleſia*, although the Prieſt do not thinke in his minde to doe that, which the Church doth.

Decret.Greg.lib.3.tit.41.cap.7. Innocentius decreeth againſt thoſe, *qui ſuppreſſis verbis*, which ſuppreſſing the words of conſecration, *per hoc, quod intendit, &c.* doth thinke, by that, which hee intendeth, not to prouoke God, &c. From whence we may reaſon thus; Intention beeing preſent maketh not a Sacrament; therefore being abſent, it deſtroyeth it not.

Catharinus a learned Papiſt holdeth no ſuch intention to be requiſite, *Opuſcul.de intentione Miniſtri*: and he alleageth *Thomas in 4.diſtinct.6.qu.1.art.2.q.1. Non requiri mentalem intentionem Miniſtri, ſed ſufficere expreſſionem verborum, &c.* That an intention of the minde is not neceſſary in the Miniſter, but onely an expreſſing of the words, wherein is contained the intention of the Church. Of the ſame minde alſo is the Maſter of ſentences, *lib.4.diſt.13.b.*

This doctrine alſo is ſealed: Maſter *Bland* holy Martyr; It is a great abſurditie that the intent of the Miniſter conſecrateth, and not the word of God: for ſo ſhould mans intent bee ſtronger then Gods word. Againe, becauſe the Sacrament is not the ſame to an vnbeleeuer, which it is to a beleeuer, the beleeuer muſt needs haue ſomewhat to doe in the conſecration, ſo that all is not in the Miniſters intention: *Fox.pag.1671.col.2.*

Nicholas Sheterden Martyr: Thus it ſhould be euer doubtfull, whether the people worſhip Chriſt **P.1518.1.50.**
or bread, becauſe it is doubtfull what the Prieſts doe entend. Againe, if the minde of the Prieſt, and not the words, doe make the bread Chriſts body, as they ſay, if the Prieſt do then mind his harlot, or

any other vaine thing, that thing ſo minded was there made, and ſo the people ſhould worſhip the Prieſts harlot in ſteed of Chriſts blood. *Fox. pag. 1673. col. 2.* Pag.1519.2.76

For the Greeke Church, *Ieremie* the Patriarke ſhall ſpeake, *Deus non omnes ordinat, ſed per omnes operatur, ſalutem populi moliens, non illorum intuens merita: Nam ſi per aſina os, &c.* God doth not ordaine all, but he worketh by all, endeuouring the ſaluation of his people, not looking to their merits: if God ſpeake by the mouth of an aſſe, and by wicked *Balaam* to his people, much more for his peoples ſake, will he ſpeake by an euill Prieſt, &c. If a Prieſt then haue no more intention then *Balaams* aſſe, in his opinion, the ſacred action may haue the effect, if it be miniſtred according to Chriſts inſtitution. Cenſur. orientall. c. 8.

Confeſſion of Bohemia, c. 11. *The vertue and efficacie of the ſacraments doth neither depend on him which doth adminiſter them, whatſoeuer he be, or doth receiue them, but it conſiſteth in the inſtitution, &c.* Harm. ſect. 12. pag. 389.

THE FOVRTH PART, WHETHER THE SAcraments be ſeales of the promiſes of God.

The Papiſts.

98. Error. THey vtterly deny, that the Sacraments be pledges and ſeales vnto vs of the promiſes of God, or that thereby our faith is nouriſhed and confirmed, and we aſſured of free remiſſion of ſinnes by the death of Chriſt: neither that the Sacraments were ordained for any ſuch end. *Bellar. lib. 1. de Sacram. cap. 14.*

Argum. 1. If the Sacraments confirme vnto vs the promiſes of God in his word, then muſt they of neceſſity be more euident, and better knowne vnto vs, then is the word of God: for that which is leſſe knowne, and not ſo notorious, can not perſwade vs of that, which we haue better knowledge of. But ſuch are the Sacraments, which are not ſo euident, being called myſteries of religion, as are the words of God: *Ergo. Bellarm. ibid.*

Anſ. Firſt, it is ſtrange to ſee, that you ſhould now contend for the euidence, and plaineneſſe of Scripture, which you haue locked vp from the people, with no other pretence, then becauſe they are hard and obſcure, and dangerous to be read of the ſimple. Secondly, you doe not well in comparing the word and the Sacraments together: for they cannot be diuorced or ſeparated: for the word giueth life to the Sacraments, the Sacraments againe giue liuely teſtimonie and witneſſe to the truth of the word. But let this be the queſtion, not whether the writing by it ſelfe, and the ſeale by it ſelfe are of greateſt force; but whether an inſtrument with a ſeale be not of greater euidence and ſtrength then without it: So the word of God, which doth but beate vpon the ſenſe of hearing, muſt of neceſſity, not in it ſelfe, but in reſpect of vs, worke more effectually, beeing ſealed by the Sacraments, where we receiue inſtruction by two other ſenſes of ours, the ſight, and the taſte.

Argum. 2. If the Sacraments are appointed to be ſeales of the promiſes of God, for the increaſe and ſtrengthening of our faith, then children ſhould not be baptized at all, becauſe they haue no faith to be ſtrengthened, *Bellarm. cap. 14. Argum. 4.*

Contra. 1. This argument taketh away onely this vſe of the Sacraments in children, ſo that it holdeth notwithſtanding in all other. Secondly, although in children the ſeale goeth before, and righteouſneſſe of faith followeth after, as Circumciſion was to *Iſaac*, as *Auguſtine* ſheweth, and they as yet, when they are baptized, haue no faith to make preſent vſe of the Sacrament, yet when they come to yeeres of diſcretion, they are prouoked and ſtirred vp, by the remembrance of the ſeale of faith giuen in Baptiſme: which was indeede receiued but once, but the vſe and benefit thereof remaineth all the life long: ſo that this notwithſtanding the Sacraments are ſeales of faith, whether the ſeale goe before faith, or follow after.

Argum. 3. If the Sacraments bee ſeales of the grace of God, to euery one that receiueth them, then they ſhould many times bee falſe ſignes, when as many vnworthy receiuers are not made partakers of grace, nor of the promiſes of God, *Bellarm. ibid.*

Anſ. Firſt, yet notwithſtanding are the Sacraments true and certaine ſeales on Gods behalfe, the obſtacle and impediment is in thoſe that beleeue not: The Sunne is a true light to the world, yet to him that wilfully ſhutteth his eyes, it giueth no light: yet is it a true light notwithſtanding. Secondly, by this reaſon, they may make Chriſt a falſe redeemer of the world, as they make the Sacraments falſe ſeales: for euery one is not redeemed by the death of Chriſt, but onely thoſe which beleeue: wherefore faith is required in them, which by the Sacraments will be aſſured of Gods promiſes.

Bellarmine replieth, Fides eſſe debet certa, Faith muſt be certaine, and dependeth not of this condition, *ſi homo credat,* if a man beleeue: faith muſt be abſolute, not conditionall.

Contra. Firſt, he ſpeaketh moſt abſurdly, that faith muſt not haue any ſuch condition, if a man beleeue: as though faith could bee without beleefe: for what is beleefe, but an act of faith? Secondly, faith indeede is not conditionall, but abſolute: but faith is the condition it ſelfe; for ſaluation is not promiſed in Chriſt to any, *niſi ſub conditione fidei,* but vnder the condition of faith: as *Philip* anſwereth to the Eunuch, who ſaid, *What letteth me to be baptized? If thou beleeueſt* (ſaith hee) *with all thy heart thou mayeſt,* Acts 8. verſe 37. Here Baptiſme is graunted with the condition of faith. Act. 8. 37.

The Proteſtants.

THat the Sacraments are ordained of God; to be pledges and ſeales of his promiſes made vnto vs in Chriſt, that as verily as the externall elements are applied to the outward man; ſo our ſoules ſpiritually are refreſhed with an aſſured hope of the remiſſion of our ſinnes in Chriſt, and ſo the Sacraments to be ſeales onely of the righteouſneſſe of faith, and not giuers or workers of grace in vs: it is euident out of the Scripture.

Argum.1. Abraham receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of faith, Circumciſion then was to *Abraham* a ſeale of the righteouſneſſe of faith, that is, that he was iuſtified by faith: *Ergo,* ſo are all other Sacraments. Rom.4.11.

Rhemiſt. Indeede Circumciſion was a ſeale to *Abraham,* for he was iuſt before, and receiued this Sacrament, as a ſeale thereof afterward. But it followeth not, that it was ſo in all: for in *Iſaac* his ſonne, and ſo conſequently in the reſt, the Sacrament went before, and iuſtice followed, *annot. Rom 4. ſect.* 8. So anſwereth *Bellarmine* alſo, that vnto *Abraham* onely circumciſion was a ſeale of the righteouſneſſe of faith, *Lib.1. de Sacram, cap.*17. And he further ſaith, that the ſeale of the righteouſneſſe of faith, and of Gods promiſe or couenant, are not all one.

Anſwere. Firſt, the promiſe of God; and the righteouſneſſe of faith, in effect are all one: for on Gods behalfe, it is a promiſe or couenant, on our part it is called the righteouſneſſe of faith: and thus the Apoſtle taketh them for the ſame, Rom. 4. 13. *The promiſe was made to Abraham through the righteouſneſſe of faith.* And verſ.14. *If they which are of the law, be heires, faith is made voide, and the promiſe of no effect:* the nullitie of faith, and of the promiſe is all one. Rom.4.13.14.

Secondly, the Apoſtle ſetteth forth the example of *Abraham,* to ſhew how all men are iuſtified before God, and what is the vſe of the Sacraments in all men: and therefore it is no extraordinarie or exempt caſe, but the common caſe of all the faithfull, *that righteouſneſſe* (ſaith the Apoſtle) *might be imputed to them alſo,* Rom.4.11. Rom 4.11.

Thirdly, although *Iſaac* with many other, were firſt circumciſed, and after iuſtified: yet this is perpetuall, they were no more iuſtified by circumciſion, then *Abraham,* who was iuſtified before he was circumciſed, but by faith onely: and therefore the Sacraments are ſeales of the iuſtice of faith, whether the iuſtice of faith goe before, or follow after.

So *Auguſtine* ſaith, *In Iſaac, qui octauo die circumciſus fuit praceſſit ſignaculum iuſtitiæ fidei; & quoniam patris fidem imitatus eſt, ſecuta eſt in creſcente ipſa iuſtitia, cuius ſignaculum in infante praceſſerat:* In *Iſaac,* who was circumciſed the eighth day, the ſeale of the righteouſneſſe of faith went before: and becauſe he did follow his fathers faith, as he grew, iuſtice it ſelfe followed, the ſeale whereof went before in his infancie: *Ergo,* circumciſion was a ſeale as well to *Iſaac* as to *Abraham,* and ſo conſequently to all. De Bapt ſ. contr. Donatiſt. lib.4.c.24.

Argum.2. Geneſ. 17. 11. Circumciſion is called the ſigne of the couenant betweene God and *Abraham:* but Baptiſme is ſucceeded in the place of Circumciſion: *Ergo,* it alſo is a ſigne of Gods couenant. Gen.17.11.

Bellarm. It was a *commemoratiue,* not a *confirmatiue* ſigne; it brought to their memorie the couenant of God, it confirmed not their faith.

Contra. Firſt, verſ.9. The Lord ſaith, *Thou ſhalt keepe my couenant, thou, and thy ſeed after thee, &c.* Circumciſion then was a ſigne of keeping Gods couenant: but the couenant is not kept by memorie, but by faith: wherefore Circumciſion was not a ſigne to ſtirre vp the memorie onely, but alſo to helpe their faith. Secondly, the Apoſtle expounding this place, Rom.4.11. ſaith, *It was a ſeale of the righteouſneſſe of faith: Ergo,* it ſerued not for memorie, but for faith. Your owne Maſter alſo doubteth not to call Circumciſion, *ſignaculum iuſtitiæ fidei,* the ſeale of the righteouſneſſe of faith, *lib.4. diſt.1.g.* Rom.4.11.

Argum.3. S.*Peter* ſaith, that in Baptiſme *the ſtipulation or taking to witneſſe of a good conſcience before God ſaueth vs by the reſurrection of Chriſt.* 1.Pet.3.21. Whereby we doe gather, that Baptiſme is a ſeale vnto vs of Gods promiſes in Chriſt, being a liuely repreſentation of his reſurrection, and a pledge vnto vs and aſſurance of the remiſſion of ſinnes, without the which our conſcience cannot bee quieted before God, as here the Apoſtle affirmeth.

Bellarmine replieth: firſt, that there is great difference betweene the teſtimonie and couenant of God, and the teſtimonie of a good conſcience: Baptiſme is here ſaid onely to ſeale or confirme the teſtimonie of our conſcience, *cap.17. reſponſ. ad argum* 5.

Contra. To ſeale vnto vs the promiſe of God, and to ſeale or confirme the peace of conſcience, tend both to the ſame end; for wee cannot bee at peace with God, vnleſſe wee be iuſtified by faith, Rom.5.1. and faith is an apprehenſion of Gods promiſes. Wherefore in Baptiſme wee cannot haue peace of conſcience by the inward worke of the ſpirit, vnleſſe by faith wee be aſſured of Gods promiſes. Rom.5.1.

Secondly, Baptiſme is here ſaid, not to ſeale vnto vs our iuſtification, but actually indeede to ſaue and iuſtifie vs, as the Arke did actually ſaue *Noah* from the deluge. *Bellarm. ibid.*

Contra. Firſt, if he will ſo ſtrictly vrge the figure of the Arke, then it muſt follow, as then *Noah* was not in hope onely, but in act ſaued from the waters; ſo wee alreadie are not onely aſſured by faith in

Epheſ 1.13. John 5.24.

Baptiſme, but actually ſaued indeede from euerlaſting deſtruction, which is contrarie to the Scriptures, which teach, that *the ſpirit of promiſe, wherewith we are ſealed, is the earneſt penie of our inheritance, vntill the redemption*: ſo that our deliuerance and redemption is not yet accompliſhed, but onely in hope and aſſurance. Secondly, Baptiſme is ſaid to ſaue vs by the reſurrection of Chriſt, becauſe by faith confirmed in Baptiſme, we haue an infallible aſſurance in the death of Chriſt, of our ſaluation: as our Sauiour ſaith, Ioh. 5.24. *Hee that beleeueth is paſſed from death to life*: hee is as ſure thereof by faith, as if it were alreadie done. Wherefore this place of S. *Peter*, notwithſtanding his obiections, doth proue directly that remiſſion of ſinnes is ſealed vnto vs in Baptiſme: firſt, becauſe it is a liuely repreſentation of the death and reſurrection of Chriſt, whereby we haue remiſſion of ſinnes. Secondly, becauſe we haue peace of conſcience before God, as the Ieſuite expoundeth this place, which cannot be without remiſſion of ſinnes.

Rom. 4.11. Theophylact. comment. in hunc locum. Cenſur. Oriental. c 13.

For further euidence. 1. *Theophylact* thus expoundeth that place, Rom. 4.11. *Abraham receiued the ſigne of circumciſion as the ſeale of the righteouſneſſe of faith, &c.* he receiued the ſigne of circumciſion for a ſeale, *Quo et obſignaret, et prædicaret ſuam ex fide iuſtificationem, &c.* Whereby hee ſealed and profeſſed his iuſtification by faith. *Ieremie Patriarke* ſheweth the ſame to be the opinion of the moderne Greeke Church: *In the diuine myſteries God doth not anew inſert theſe bleſſed affections, but preſerueth, reneweth and encreaſeth them, Et in fide firmiores in pietate et charitate feruentiores facit,* And maketh vs more firme in faith, and in pietie and charitie more feruent, &c.

2 *Origen* ſaith, *Per iſtud ſignaculum iuſtitiæ fidei, &c. indicatur*: By this ſeale the righteouſneſſe of faith, which *Abraham* was meete to receiue being in vncircumciſion, is ſignified: The Sacraments then ſerue to ſignifie, ſeale and confirme iuſtification by faith.

Harm. 2. ſect. pag. 377. Ibid. Pag. 386. Pag. 350. Pag. 391.

3 Thus alſo the reformed Churches: latter confeſſ. of Heluetia, c. 19. By the Sacraments, *hee calleth to minde his great benefites beſtowed vpon man, and whereby he ſealeth vp his promiſes, &c.* Confeſſ. of Bohemia. c. 11. *That by the adminiſtration of the viſible Sacraments, faith might be helped and furthered, &c.* French confeſſ. artic. 34. *They are pledges and tokens of the grace of God, whereby our weake and rude faith may be helped, &c.* Confeſſ. of Belgia. artic. 33. *God did inſtitute the Sacraments for vs, that by them his promiſes might be ſealed vnto vs, and that they might be moſt certaine pledges, of his heauenly loue toward vs, and of his gifts beſtowed vpon vs, for the cheriſhing and ſuſtaining of our faith.*

4 *Synod. Colonienſ. part. 7. cap. 2. Excitanda eſt fidelium fides & deuotio in Deum, vt credentes, ac diuinum myſterium intelligentes, ad Dei ac Saluatoris noſtri gratiam participandam accedant*: The faith of the faithfull, and their loue toward God muſt bee ſtirred vp, that beleeuing, and vnderſtanding the diuine myſterie, they may come to bee partakers of the grace of God our Sauiour, &c. Here wee ſee that by occaſion of celebrating the Sacraments, our faith is more liuely ſtirred vp.

This truth alſo is ſealed: *Iohn Careleſſe* Martyr; A Sacrament being miniſtred according to Chriſts inſtitution, is a viſible ſigne of an inuiſible grace, and hath the promiſe of Gods mercie annexed to it, *Fox.* p. 1928. The Sacraments then of the Goſpell are ſeales of Gods promiſes.

THE SECOND QVESTION, OF THE efficacie and vertue of the Sacraments.

THis queſtion alſo hath diuers parts: Firſt, whether the Sacraments doe giue or conferre grace by the worke wrought. Secondly, of the difference of the Sacraments of the olde and new Teſtament. Thirdly, whether the Sacraments of the new law doe imprint a ſigne or character in the ſoule, that can neuer be put out. Fourthly, of the neceſſitie of the Sacraments.

THE FIRST PART, WHETHER THE SACRAments of themſelues doe giue or conferre grace.

The Papiſts.

99. Error

THe Sacraments giue grace, *ex opere operato*, by the worke wrought, that is, by force and vertue of the worke and word done and ſaid in the Sacrament, *Rhemiſt. Act. 22 ſect. 1.* So that not faith onely iuſtifieth, but the Sacraments alſo, and other workes of religion, *Rhemiſt. Rom. 6. ſect. 5.* The Sacraments then are immediate inſtruments and efficient cauſes of our iuſtification, not mediately, as they nouriſh and increaſe our faith, but properly and in themſelues: Faith in the receiuer giueth no efficacie to the Sacrament, but onely taketh away the lets and impediments which might hinder the efficacie of the Sacraments: as the drineſſe of the wood maketh it to burne the better, yet is it no efficient cauſe of the burning, which is the fire onely, but onely a helpe. Thus they compare the Sacrament working of it ſelfe, to fire that burneth, and faith is as the drying of the wood, but a diſpoſing and preparing of the heart, *Bellarm. lib. 2. de Sacram. cap. 1.*

Acts 22. 16.

Argum. 1. Be baptized and waſh away thy ſinnes, in calling on the name of the Lord, Act. 22. ver. 16. The Sacrament of Baptiſme doth of it ſelfe waſh away ſinnes, *Rhemiſt.* And wee ſee in S. *Iames*, that remiſſion of ſinnes is annexed to the vnction with oyle, *Rhemiſt.1.Timoth.4.14.* *Ergo*, the Sacraments giue and conferre grace.

Anſwere.1. To the firſt we anſwere, that the text ioyneth with the Sacrament, the inuocation of the name of God, to the which ſaluation is promiſed, Rom.10.13. *Whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued:* Wherefore that place maketh nothing for your purpoſe. Secondly, in the other place health of body is promiſed by the gift of miracles, but remiſſion of ſinnes is ſaid to be obtained by the prayer of the Elders. The prayer of faith ſhall ſaue the ſicke, Iam.5.15.

Rom.10.13.
Iam.5.15.

Argum.2. S.*Paul* ſaith, He hath cleanſed his Church, by the lauer of water in the word, Epheſ.5.26. *Ergo*, Baptiſme is an inſtrumentall cauſe of our iuſtification; *Bellarmine*.

Epheſ.5.26.

Anſwere.1. It is not vnuſuall in the Scripture to call the ſigne or Sacrament by the thing ſignified: as Exod.12.11. the Paſchall Lambe is called the Paſſe-ouer, whereas it was but a ſigne and memoriall thereof. So Baptiſme is called, The lauer of regeneration, Tit.3.5. becauſe it is a ſure ſigne of our regeneration by the holy Ghoſt. Secondly, the Apoſtle in this place expoundeth himſelfe; for hee ſaith, that we are waſhed by water in the word: that is, the outward element doth ſend and referre vs to the word and promiſe of God, whereof it is a ſeale.

Exod 12.11.
Tit.3 5.

Argum.3. Marke 16.16. *Hee that ſhall beleeue, and be baptized, ſhall be ſaued.* Here ſaluation is aſcribed to Baptiſme: and not to faith ſealed or confirmed by Baptiſme, for it were very prepoſterous, to put the effect before, and the cauſe after. *Bellar.lib.2.cap.3.argum.2.*

Math.16.16.

Anſwere. Firſt, beliefe is ſet before Baptiſme, becauſe they, which were then to be baptized, were *adulti*, men of ſufficient yeeres, in whom faith and confeſſion of their ſinnes was firſt required; as Math.3.6. *They were baptized, confeſſing their ſinnes.* Secondly, that ſaluation dependeth of faith, not of Baptiſme, it may appeare, Iohn 5.24. *He that beleeueth, is paſſed from death to life:* hee that beleeueth ſhall be ſaued: and it followeth, in this place, *Hee that ſhall not beleeue, ſhall be damned*; Hee ſaith not, he that ſhall not be baptized: Baptiſme is ioyned notwithſtanding to beliefe, that no man ſhould neglect or deſpiſe the ordinance of God.

Argum.4. Our Sauiour Chriſt ſaith; *Except a man be borne of water and the ſpirit, he cannot enter into the kingdome of heauen*, Iohn 3.3. Here water in Baptiſme is made the cauſe of regeneration and newneſſe of life. *Bellarm.ibid.*

Iohn 3.3.

Anſwere. Though it be admitted, that by water here we may vnderſtand the Sacrament of Baptiſme, which notwithſtanding doth receiue a more fit and proper interpretation, as ſhall afterward be declared more fitly in the queſtion of the neceſſitie of Baptiſme; yet this place enforceth not any thing for the element, ſeeing that the ſpirit is ioyned, which giueth the efficacie to the water; as *Auguſtine* ſaith, to whom the Maſter of ſentences ſubſcribeth: *Viſibilis ſanctificatio, quæ fit Sacramento tenus, ſine inuiſibili prodeſſe non poteſt, cùm illa ſit omnis illius vtilitas:* The viſible ſanctification, which is in the Sacrament onely, doth not profite without the inuiſible, wherein conſiſteth all the vtilitie of the other. *Mag.lib.4.diſtinct.4.d.*

The Proteſtants.

THe Sacraments haue no power to giue or conferre grace to the receiuer: neither are they immediate inſtruments of our iuſtification: inſtrumentall meanes they are to encreaſe and confirme our faith in the promiſes of God: of themſelues they haue no operation, but as the ſpirit of God worketh by them, our internall ſenſes being moued and quickened by thoſe externall obiects. Neither doe we ſay, that the Sacraments are bare and naked ſignes of ſpirituall graces: but they doe verily exhibite and repreſent Chriſt to as many, as by faith are able and meete to apprehend him. So to conclude, looke how the word of God worketh being preached, ſo doe the Sacraments; but the word doth no otherwiſe iuſtifie vs, but by working faith at the hearing thereof: So Sacraments doe ſerue for the encreaſe of our faith: Faith is not as the drineſſe of the wood to the Sacraments as the fire, but rather as the kindling of the fire, which enflameth the wood: ſo faith giueth life to the Sacraments, whereby it ſelfe is enflamed and more encreaſed.

Argum.1. Rom.1.17. The iuſt ſhall liue by faith: *Ergo*, he liueth not, that is, he is not iuſtified by any worke wrought, as by the Sacraments, but onely by faith: faith therefore giueth life and efficacie to the Sacraments.

Rom.1.17.

Bellarmine anſwereth, that the Apoſtle ſaith not, the iuſt onely liueth by faith; wherefore, although he liue by faith, he may alſo liue by the Sacraments, and other workes.

Contra. Firſt, if life be by faith, and beſide the life of the ſoule, other things are ſuperfluous; then all other meanes to life are ſuperfluous beſide faith: for what elſe is to bee deſired but to liue? but life is by faith, therefore faith is of it ſelfe ſufficient, becauſe the effect of faith, which is life, is ſufficient: wherefore no other helps are requiſite vnto life. Secondly, to liue by faith, and for Chriſt to liue in vs, are all one, as Galat.2.20. *Thus I liue, not I now, but Chriſt liueth in me; and that I now liue in the fleſh, I liue by the faith of the Sonne of God, &c.* Wee reaſon thus: The iuſt liueth onely by Chriſt; but Chriſt liueth in vs onely by faith: for the Apoſtle ſaith, *In that I liue, I liue by faith. Ergo*, there is no life but by faith.

Galath.2.20.

Argum.2. The Apoſtle ſheweth, Rom.4.10.11. that righteouſneſſe was imputed to *Abraham* by faith, before hee was circumciſed, and that circumciſion was added afterward as a ſeale of the righ-

Rom.4.10.11.

teouſneſſe of faith: *Ergo*, as *Abraham* was not iuſtified by circumciſion, but by faith, no more are we by the Sacraments.

Bellarmine hath nothing elſe to anſwere, but that this onely was a priuiledge granted to *Abraham*, to haue circumciſion as a ſeale and teſtimonie of his faith, *reſp.ad argum.*3.

Contra. The Apoſtle ſaith contrary, *verſ.*11. that he ſhould be the father of them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them alſo: the father and the ſonnes are iuſtified one and the ſame way: *Abraham* was not iuſtified by circumciſion, but by faith: *Ergo.* And *verſ.*23. it was not written for him onely,&c. but for vs,&c.

1.Pet.3.21. *Argum.*3. S.*Peter* ſaith, Baptiſme saueth vs, not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God, by the reſurrection of Chriſt, 1.Pet.3.21. *Ergo*, it is faith in the reſurrection of Chriſt, which worketh in vs peace of conſcience, and not the outward waſhing, that ſaueth or iuſtifieth.

Bellarmine anſwereth, that by the reſurrection is not vnderſtood faith in the reſurrection, but mention is made thereof, becauſe when we are baptized, we doe repreſent the reſurrection of Chriſt, and by Baptiſme doe riſe vp to newneſſe of life.

Contra. Firſt, if by the reſurrection of Chriſt, nothing elſe were ſignified, but the repreſentation of Chriſts reſurrection in Baptiſme; it were an improper ſpeech to ſay, Baptiſme saueth by the reſurrection, that is, Baptiſme ſaueth by Baptiſme: wherefore ſeeing that the reſurrection of Chriſt giueth life and efficacie to Baptiſme, it is our faith in the reſurrection of Chriſt, which ſaueth vs in Baptiſme. Secondly, the Apoſtle ſaith, not the waſhing of the fleſh ſaueth: *Ergo*, not the externall act of the Sacrament, but the teſtimonie of a good conſcience; what is that elſe, but the aſſurance of faith, whereby the conſcience is ſetled as the Apoſtle ſheweth, Rom.5.1. Rom.5.1.

Epheſ.5.29. *Argum.*4. The Apoſtle ſaith, Epheſ.5.26. *That he might cleanſe it and ſanctifie it, by the waſhing of water through the word.* Here our cleanſing and ſanctifying is not aſcribed to the water, but to the word of God, that is, his gracious promiſe in Chriſt, apprehended by faith, which elſe-where the Apoſtle calleth the word of faith, Rom 10.8. Rom.10.8.

Bellarmine anſwereth, that by the *word* here is not vnderſtood the word preached, that begetteth faith, but the word of conſecration in the Sacrament, *reſp.ad argum.*5.

Contra. Firſt neither doe wee vnderſtand in this place, the word preached, as though there could be no Baptiſme without a Sermon, nor yet the word of conſecration: for though the conſecratorie word ioyned to the element doth make it a Sacrament, yet doth it not make it alwaies a cleanſing and ſanctifying Sacrament, to preſent the receiuer without ſpot and blameleſſe, as it followeth in the ſame place, but onely in the faithfull and beleeuers. Secondly, the word therefore that cleanſeth, is the word of faith, whereby our hearts are purified: Act.15.9. which is begotten in vs by the preaching of the word, and confirmed by the Sacraments. Act.15.9.

In 1.c.ad Roman.ſerm 2. 1 *Chryſoſtome* ſaith, *Nulla prorſus re liberamur niſi per fidem*, We are deliuered by nothing, but through faith,&c. The Sacraments then auaile not without faith: *Ieremie Patriarke* ſaith: *Fides tua ad omnia valet,&c.* Thy faith is auaileable for all things: neither can a iuſt man profite thee, vnleſſe thou beeſt faithfull: *Non poſſunt, quæ Deus largitur, veluti ſacerdotali munere perfici,&c.* The things which God giueth, cannot be perfited by the prieſtly *function*,&c. But the act or marke of the Sacrament, dependeth vpon the prieſtly function,&c. Cenſur. Oriental.c 48.

Tractat.6.in epiſtol.Iouin. 2 *Auguſtine* thus writeth: *Aliud eſt aqua ſacramenti, aliud aqua, quæ ſignificat ſpiritum Dei: aqua viſibilis eſt,&c. & abluit corpus, & ſignificat, quid fit in anima, per illum ſpiritum anima mundatur & ſaginatur.* The water of the Sacrament is one thing, the water which ſignifieth the ſpirit is another: the one is viſible, and waſheth the fleſh, and ſignifieth what is done in the ſoule: but by the ſpirit the ſoule is cleanſed,&c. The Sacrament of Baptiſme then, by this fathers ſentence, and ſo all other Sacraments, doe not giue grace, but ſignifie onely and repreſent grace.

Damianus a Goes Indor. legat. The moderne Africane Church in Æthiopia, though in many things they are very ſuperſtitious, yet herein they thus holde, that their children are vpon the ſeuenth day baptized and circumciſed: *Nullo aut. meriti aut fiduciæ reſpectu:* Yet with no opinion or reſpect of merit, or any confidence therein.

Harm.ſect.12. Pag.381. 3 Latter confeſſ. of Heluetia, c.19. *Wee diſallow their doctrine, who teach, that grace and the things ſignified are ſo tied together, that whoſoeuer doe outwardly receiue the ſignes, muſt needes inwardly participate the grace,&c.* Bohemia c.11. *We teach, that the Sacraments of themſelues, or by their owne vertue for the workes ſake, or for the onely outward action, that is for the bare participation, or receiuing and vſe thereof, cannot giue grace,&c. for faith muſt goe before, whereby the holy Ghoſt doth inwardly lighten and quicken man,&c.* Ibid.pag.328.

4 *Synod.Colonienſ.part.9.cap.*13. *Quod præter preces, aſperſiones, & vnctiones, aliarumq́; rerum ſolennia adhibentur,&c.* In that beſide prayer, we vſe ſprinkling, annointing, with other externall rites, therein lieth a myſterie, not that theſe dead things are capable of grace, but when theſe things are viſibly done, Chriſtians are admoniſhed, that God worketh by the inuiſible vertue of his ſpirit. The externall things therefore worke not, but are ſignes of the inward working of the ſpirit.

We want not the witneſſe of their owne decrees: *Decret.part.3.diſtinct.4.c.145. Melior Centurio nondum baptizatus, Simone baptizato,&c.* The Centurion being not yet baptiſed was better, then *Simon* baptized: for hee before Baptiſme was repleniſhed with the holy ſpirit; the other after Baptiſme was poſſeſſed with an vncleane ſpirit, &c. How then is grace annexed to the Sacrament, when as both he that wanteth the Sacrament, may haue grace; and he that hath the Sacrament, wanteth grace?

Heare alſo an euident teſtimonie of one of your owne writers: *Conſtat in omni ſcriptura, ieiunam eſſe & languidam operam noſtram, etiam Apoſtolicam, etiam Chriſti, &c.* It is apparant throughout the whole Scripture, that our outward endeuour is weake, and of no force, yea the labour of the Apoſtles, and of Chriſt himſelfe, vnleſſe it be helped by the inward worke of the ſpirit, &c. *Eſpenc. in 2. Timoth. p.* 97.

This doctrine hath the ſeale of Martyrs: *George Carpenter* gaue his life in teſtimonie thereof, that the very element of water in Baptiſme doth not giue grace, pag. 884. Biſhop *Ridley* holie Martyr: That the Sacrament is but an inſtrument, but the inward vertue of Chriſt giueth grace to the Sacrament. pag. 1452. Pag.807.2.69. Pag.1320.1.89

THE SECOND PART, OF THE DIFFErence of the old and new Sacraments.

The Papiſts.

THe ſacrifices and ceremonies of the old law were ſo farre from giuing ſpirit, grace, remiſſion, iuſtification, and thereupon the entrance into the ioyes of heauen, that they were but meere ſhadowes, obſcurely repreſenting the graces of the new Teſtament: whereas the Sacraments inſtituted by Chriſt, containe and giue grace, and iuſtification. *Rhemiſt. Heb.* 10. *ſect.* 3. 100. Error.

Our countrie men of Doway doe giue a preeminence to Baptiſme beyond Circumciſion in vertue and efficacie: Baptiſme as an inſtrumentall cauſe counteth ſome and iuſtifieth, Circumciſion was only a ſigne that grace was giuen. Againe, Baptiſme imprinteth a character in the ſoule, the other leaueth a marke only in the fleſh: finally, Baptiſme openeth the gate of heauen in vertue of Chriſts paſſion now paſt, which Circumciſion could not before Chriſt ſuffred death, &c. but ſeeing Chriſt was the Lambe of God which was ſlaine from the beginning of the world, heauen was opened to all beleeuers in him from the beginning of the world: Let vs ſee ſome of their arguments. Annot. in 17. Geneſ. v. 10. Apoc. 13. 8.

Argum. 1. They were but ſhadowes of good things, not the image of the things themſelues, Heb. 10. 1. They were but ſhadowes and repreſentations of the Sacraments of the new Teſtament: *Ergo*, they had not the ſame efficacie or power, *Rhemiſt. ibid.* Heb. 10. 1.

Anſw. 1. Their Sacraments were onelie ſhadowes of Chriſts ſacrifice, not of our Sacraments, though theſe come in the place of the other, and are anſwerable and correſpondent vnto them. Secondly, neither doe the Sacraments of the new Teſtament giue grace or iuſtification, but are onely liuely teſtimonies of grace and reconciliation wrought by the death of Chriſt. Thirdly, their Sacraments were as effectuall to aſſure the Fathers of grace and remiſſion of ſinnes by Chriſt, as our Sacraments are to vs.

Argum. 2. The Sacraments of the new law or Goſpell doe giue grace and iuſtification, ſo did not the Sacraments of the old law: *Ergo*, there is not the ſame efficacie of them both. Againe, S. *Paul* calleth them impotent and beggerly rudiments, Galath. 4. 9. ſo are not the Sacraments of the Goſpell: *Ergo: Bellarm. lib. 2. de Sacram. cap.* 14. *argum.* 4. Galath. 4. 9.

Anſw. 1. The Sacraments of the new law are no more able by any efficacie in themſelues to iuſtifie vs, then the Sacraments of the old: It is the propertie of faith onely to iuſtifie vs, Rom. 3. 28. and chap. 5. 1. *Being iuſtified by faith, we are at peace with God.* Where it cannot be anſwered, that faith iuſtifieth but in part, for that is perfect iuſtification which worketh peace of conſcience in vs, but faith bringeth ſuch iuſtification: *Ergo*, it iuſtifieth perfectly. Therefore in this reſpect, the Sacraments differ not, becauſe neither of them iuſtifie, but are ſeales only of the righteouſnes of faith, Rom. 11. 4. Rom. 3. 28. c. 5. 1 Rom. 11. 4.

To the ſecond place we anſwere: firſt, that the Apoſtle ſpeaketh not of the Sacraments of the law, but of other ceremonious rites, as the obſeruation of daies, moneths, yeeres. Secondly, he reſpecteth that preſent time, when ſuch ceremonies ought of right to haue ceaſed and giuen place, the Goſpell being now reuealed, and therefore he calleth them beggerly, becauſe of the ſuperſtitious vſe of them, not hauing in this ſpeech any relation to the originall and firſt inſtitution. Thirdly, they are ſaid to be impotent, not in reſpect of our Sacraments (and yet we denie not, but that as our Sacraments haue a more cleere ſignification, and liuely repreſentation of holy things; ſo the other being herein compared, may bee called more impotent) but as they are ſet againſt iuſtifying faith: in reſpect whereof our Sacraments are weake and impotent: as S. *Paul* ſaith, *That neither circumciſion is any thing, nor vncircumciſion, but faith working by loue*, Galath. 5. 6. where faith is ſet againſt all other things whatſoeuer, as being of no value, that is weake and impotent to iuſtifie, whether appertaining to the circumciſed or vncircumciſed (as there are no Sacraments but belong to either of theſe orders.) Wherefore only faith is auaileable and ſtrong to iuſtifie, all other things impotent and weake. Galath. 5. 6.

Argum. 3. Coloſſ. 2. 11. *In whom* (ſaith the Apoſtle) *yee are circumciſed with circumciſion made without hands, &c. through the circumciſion of Chriſt, in that you are buried with him through Baptiſme, &c.* Here circumciſion made with hands is oppoſed to circumciſion made without hands, that Coloſſ. 2. 11.

is Baptiſme: ſo that which could not be wrought by Circumciſion, is wrought by Baptiſme: *Ergo*, there is not the ſame effect of Circumciſion and Baptiſme, *Bellarm. loc. 7.*

Anſw. Firſt, Baptiſme is not the circumciſion made without hands, for as much as in Baptiſme there is the miniſtrie of the hands of men, as well as in circumciſion: but by circumciſion without hands the Apoſtle vnderſtandeth, the ſpirituall circumciſion of Chriſt, as hee himſelfe expoundeth it. Secondly, as the externall circumciſion of it ſelfe profited not, ſo alſo the Apoſtle ſaith of Baptiſme, that, *we are buried with him in Baptiſme, &c. through the faith of the operation of God, &c.* So it is faith by the operation of God, not the outward act of Baptiſme: wherefore out of this place no difference can be gathered.

Iſay 1.11. Rom. 4.10. *Argum. 4.* *Bellarmine* heapeth vp many places together; as Iſay 1.11. *what haue I to doe with the multitude of your ſacrifices?* Rom. 4.10. *Abraham* was counted iuſt being vncircumciſed: Galath. 4. they are called beggerly elements: Coloſſ. 2. the ſhadowes of things to come: *Ergo*, the Sacraments of the old law did not conferre grace.

Anſw. Firſt, the Prophets did not ſimply condemne the ſacrifices, but becauſe they were offered in ſinne and hypocriſie: and therefore the Prophet ſaith, Iſay 1.16. *waſh you, make you cleane.* Secondly, the Apoſtle ſpeaketh of the times of Chriſt, when as the old ſacrifices and ceremonies were out of date: the figures were to ceaſe, the bodie being come. Thirdly, they are called impotent and weake, not in reſpect of the Sacraments of the Goſpell, but being compared to faith, which is the complement both of their Sacraments and ours. Fourthly, wee grant, that the ſacrifices of the law did not conferre grace, no more do the Sacraments of the Goſpel: wherefore he hath ſaid nothing, vnleſſe he had proued, that our Sacraments doe conferre grace, which theirs did not.

The Proteſtants.

WE doe hold and conſtantly affirme and teach, that the Fathers in the law receiued no leſſe the truth and ſubſtance of Chriſt by faith in their Sacraments, then we doe in ours: although in reſpect of more cleere and lightſome ſignification, our Sacraments doe farre exceed theirs, and ſo alſo may more liuely ſtirre vp our faith: yet the ſubſtance and effect both of their Sacraments and ours, was all one and the very ſame.

1. Co. 10.3. *Argum. 1.* S. *Paul* ſpeaketh plainly, that the Iſraelites did all eate the ſame ſpirituall meate, and all drinke of the ſame ſpirituall rocke, and the rocke was Chriſt, 1. Cor. 10.3.4. Therefore Chriſt was exhibited as well to them in their Sacraments, as he is in ours.

Bellarmine anſwereth: Firſt, they did all eate the ſame ſpirituall meate amongſt themſelues, not the ſame together with vs. So alſo ſay the Rhemiſts, that they amongſt themſelues did all feede of one bread, and drinke of the ſame rocke. The Apoſtle ſaith not, that they and wee doe eate and drinke of the ſelfeſame meate and drinke, *Rhemiſt. in hunc locum.*

Anſw. 1. Yes the Apoſtle ſaith ſo in effect, that there is one and the ſelfeſame ſpirituall meate and drinke to vs all, both to them and vs: for what doe we eate and drinke but Chriſt? and ſo doe they: The rocke, ſaith the Apoſtle, was Chriſt. Secondly, *Auguſtine* ſaith ſo expreſly, that they did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall cup that we doe: *Quicunque in Manna Chriſtum intellexerunt, eundem, quem nos, cibum ſpiritualem manducauerunt: De vtilitat. pœnitent. c. 1.* They which in the eating of Manna did vnderſtand Chriſt, did eate the ſame ſpirituall meate that wee doe: *Ergo*, Chriſt was as well preſent by faith to them in their Sacraments, as he is to vs in ours.

Bellarmine anſwereth, that *Auguſtines* meaning is, that their Sacraments and ours had not the ſame efficacie, but the ſame ſignification only, becauſe both theirs and ours doe ſignifie Chriſt.

Contra. 1. He hath not anſwered to this place of *Auguſtine*, wherein he affirmeth, that *they did eate the ſame ſpirituall meate with vs*: and if they did eate the ſame ſpirituall meate, then not in ſignification only, but in vertue and efficacie their Sacraments are equall with ours. 2. That Chriſt gaue the ſame vertue and efficacie to both Sacraments, *Bernard* plainly affirmeth, *Serm. de cœna Domini*, or who elſe vnder his name: *Chriſtus pro ſalute mundi ſemel factus eſt hoſtia ſalutaris: omnibus ſacramentis tam præcedentibus quam ſubſequentibus virtutem dedit & efficaciam, vt tanta & tali hoſtia ſanctificarentur omnes liberandi per illam:* Chriſt to ſaue the world was once made an acceptable ſacrifice: to all the Sacraments both going before and following after he gaue vertue and efficacie, that all might be ſanctified with this worthie ſacrifice, for whoſe deliuerance it was appointed.

Secondly, *Bellarmine* anſwereth, that the Manna is called a ſpirituall meate, either in reſpect of the cauſe, which was heauenly and ſpirituall, it being wrought by a miracle; and ſo alſo the water: and therefore the rocke is ſaid to bee Chriſt, becauſe Chriſt was the author, or the efficient cauſe to bring the water out of the rocke: or elſe in reſpect of the ſignification only, not becauſe it had any ſpirituall effect. His reaſons are theſe:

First, the beaſts and birds did drinke of the ſame water, therefore it was not ſpirituall. Secondly, we reade of no ſpirituall promiſe made to thoſe, that did eate Manna, or drinke of the rocke; ſuch as are annexed to the Sacraments. Thirdly, our Sauiour ſaith, *Your fathers did eate Manna, and are dead, and Moſes did not giue you bread from heauen*, Ioh. 6. wherefore it was a corporall foode onely, not ſpirituall. John 6.32.

Contra. First, the Apoſtle ſaith, *they did all eate the ſame ſpirituall meate*, that is both amongſt themſelues and with vs, as wee haue ſhewed: but to vs it is ſpirituall meate, not in reſpect of the author only, but in regard of the ſpirituall efficacie; therefore it was ſo vnto them: And in that the Apoſtle ſaith, they did drinke Chriſt ſpiritually, this betokeneth not the ſignifying only, but the exhibiting alſo of Chriſt vnto them: for this were a ſlender eating and drinking of Chriſt, to haue him ſignified only and ſhadowed foorth, vnleſſe they ſhould verily be made partakers of him.

Secondly, we anſwere to his reaſons: to the firſt, that it letteth not the rock to be ſpirituall drinke, becauſe the cattell alſo did drinke thereof: for your ſelues denie not, but that your conſecrated hoſt may be deuoured of mice and dogs: And againe, the cattell alſo and beaſts went thorow the red ſea as well as the Iſraelites, yet was it a Baptiſme to the Iſraelites, though not to the other: and Sacraments are ordained for men, and not for beaſts.

To the ſecond: the Apoſtle ſaith, *they dranke of the ſpirituall rocke, which rocke is Chriſt*; they therefore did ſpiritually drinke Chriſt: but to thoſe that eate and drink Chriſt, ſpirituall promiſes are made, as Ioh.6.54. *whoſoeuer eateth my fleſh, &c. hath eternall life, &c.* wherefore ſo many of them, as by Iohn 6.54. faith did ſpiritually in Manna eate Chriſt, and in the rocke drinke Chriſt, were made partakers of this ſpirituall promiſe.

To the third we anſwere: that *Moſes* indeed gaue but the materiall Manna, but Chriſt concurring with *Moſes* outward miniſterie, gaue himſelfe the true bread from heauen: like as in the Euchariſt, the Miniſter giueth the external elements, Chriſt working together giueth the ſpiritual grace. Wherefore our Sauiour ſaith not, that the Iſraelites had not the true bread, for elſewhere hee teſtifieth, *that Moſes wrote of him*, Ioh.6.46. but that beſide the materiall Manna, whereof their fathers did eate, and Iohn 6.46. yet died, there was another ſpirituall and heauenly bread exhibited to all beleeuers both of the old and new Teſtament: for vnleſſe they alſo vnder the law, had eaten the fleſh of Chriſt and drunke his blood, they could not haue had life, as our Sauiour ſaith, verſ. 53. but ſome of them had life: *Ergo*, they did eate the true bread of heauen.

Argum. 2. In Circumciſion, which was a Sacrament of the old law, there was promiſe of remiſſion of ſinnes and of life euerlaſting, as there is in Baptiſme: *Ergo*, there is the ſame vertue and efficacie both of the old and new Sacraments.

That to Circumciſion was annexed the promiſe of life eternall: firſt it appeareth, Gen. 17.7. where Gen.17.7. the Lord maketh this couenant with *Abraham*, whereof Circumciſion was a ſigne, *I will be thy God, and the God of thy ſeede*: that is, thy God for euer, not onely in this world, but the next: for our Sauiour expoundeth it, Matth.22.32. *I am the God of Abraham, Iſaac, Iacob: he is not God of the dead,* Matth.22.32. *but of the liuing*. Secondly, Epheſ.2.12. the Apoſtle ſaith, that *the Gentiles being vncircumciſed, were* Epheſ.2.12. *ſtrangers from the couenant of promiſe, and had no hope, and were without God in this world*; therefore circumciſion was a couenant of Gods euerlaſting promiſes.

Bellarmine anſwereth: firſt, that *Abraham* was reputed righteous and iuſt before Circumciſion: *Ergo*, to him in Circumciſion there was no promiſe made of remiſſion of ſinnes, which hee had alreadie.

Contra. We ſay not, that Circumciſion cauſed remiſſion of ſinnes: for then the effect could not goe before the cauſe; but that it was a ſeale of the righteouſneſſe of faith, as the Apoſtle ſaith, Rom. 4.11. and of remiſſion of ſinnes: and ſo it may be, whether righteouſneſſe goe before circumciſion, as in *Abraham*, or follow after, as in *Iſaac*. So we reade, Act. 10.47. that the holie Ghoſt went before, Act.10.47. and then Baptiſme followed: the thing ſignified appeared firſt, and then the ſigne or ſeale was added: *Can any man forbid water* (ſaith S. *Peter*) *that theſe ſhould not be baptized, which haue receiued the holie Ghoſt as well as we?*

Secondly, ſaith *Bellarmine*, the Lord, in ſaying, *I will be thy God, and of thy ſeede*, maketh no promiſe of euerlaſting ſaluation, but of temporall protection peculiar to that people, both to the good and bad: and the ſaying of Chriſt, *he is not God of the dead, &c.* doth but implie that God is God not of thoſe that are not, but of thoſe that are, whether they be good or bad.

Contra. Firſt, the Apoſtle by ſeede vnderſtandeth Chriſt: he ſaith not, to thy ſeedes, as ſpeaking of many, but to thy ſeede, as of one, euen Chriſt, Galath. 2. 16. wherefore this promiſe, *I will be thy God,* Galath.3.16. *and of thy ſeede*, hath a ſpirituall relation to Chriſt. Secondly, this couenant appertained not to the wicked, but is applied onely by the Apoſtle to the faithfull, Hebr. 13.5. *He hath ſaid, I will not leaue* Heb.13.5. *thee, nor forſake thee*. Thirdly, to be God of *Abraham, Iſaac, Iacob*, is to bee God not onely of thoſe which are, but, that are liuing with God: for if God bee not God of the dead in reſpect of this life, how much leſſe of thoſe that are dead eternally: and the Apoſtle ſpeaketh euidently, Epheſ. 2.15. *of whom is named the whole familie in heauen and earth*, that God doth only name and call himſelfe by Epheſ.2.15. thoſe, whether liuing or departed, that are of his familie.

Thirdly, it was not the want of Circumciſion, but the want of faith, that made the Gentiles ſtrangers from the couenant: for *Iob* and *Cornelius* were not circumciſed, *Bellarm. ibid.*

Contra. So may it be ſaid of Baptiſme, that many which haue it not among the Turkes and Iewes, if they contemne it not, may by Gods extraordinarie mercie be ſaued, if they beleeue; yet Baptiſme hath the promiſe of life eternall: ſo though ſome vncircumciſed might beleeue, yet ordinarily the circumciſion had the promiſe of life and ſaluation in Chriſt.

Argum. 3. Leuit. 5. verſ. 12, 13. *He ſhall bring his offering to the Prieſt, &c.* who ſhall make attone- Leuit.5.12.13. ment for him, as touching his ſinne, and it ſhall be forgiuen him: *Ergo*, the ſacrifices of the law had promiſe of remiſſion of ſinnes by the force of Chriſts death repreſented in the ſame.

Bellarmine anſwereth, that the ſacrifices did purge the offerers ſinnes only in reſpect of the temporall puniſhment, and ſome legall vncleanneſſe, but they did not cleanſe them ſimply before God in reſpect of euerlaſting puniſhment: and this may appeare, for that the ſacrifices were not ordained for all ſinnes, but of ignorance only committed againſt the ceremonies of the law. *Bellarm. cap. 17. reſp. ad argum. 2.*

Leuit. 6. 2. 3.

Contra. Firſt, it is falſe, that the ſacrifices ſerued only to purge ſinnes of ignorance, for Leuit 6. 2. 3. there are ſacrifices preſcribed for the ſinnes of deceit, robberie, oppreſſion, falſe ſwearing, which were voluntarie ſinnes, and not of ignorance.

Pſal. 79. 9.

Leuit. 5. 5.
Leuit 6. 4.

Secondly, it alſo vntrue, that the temporall puniſhment was onely pardoned, and not the ſinnes truly remitted. Firſt, where the Prieſt is ſaid to make attonement, the word is כפר *caphar*: which ſignifieth to reconcile, to remoue wrath: and it is vſed, Pſal. 79. 9. *Be mercifull vnto our ſinnes, &c.* will he now ſay, that the Church here prayeth onely for the mitigation of temporall puniſhment? wherefore if the Prieſt made attonement for them, and Gods wrath was appeaſed for their ſinne, then was it verily remitted. Secondly, there is confeſſion of the ſinne required, Leuit. 5. 5. and reſtitution, Leuit. 6. 4. but where there is confeſſion, and reſtitution, there is repentance; and where repentance is, there is remiſſion of the ſinne it ſelfe before God.

Coloſſ 2. 11.

Rom. 2. 28.

Argum. 4. Coloſſ. 2. 11. S. *Paul* ſaith, *In whom yee are circumciſed by circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt, &c.* Here the Apoſtle affirmeth, that the ſpirituall circumciſion, which did accompanie the ſacramentall circumciſion, in them that did beleeue, was effectuall to the putting off the bodie of ſinne; Wee ſay not, that the externall act of circumciſion only had this effect, but the inward grace in the circumciſion of the heart in all true Iſraelites working with the circumciſion of the fleſh, was auaileable to the remiſſion of ſinnes: as the Apoſtle ſaith, Rom. 2. 28. *He is not a Iew, which is one outward, neither is that circumciſion, which is outward in the fleſh, &c.*

Bellarmine anſwereth, that in circumciſion not the whole body, but one part onely was circumciſed, and therefore it did not ſerue to the putting off the whole body of ſinne.

Iohn 13. 10.

Contra. Neither when Chriſt waſhed *Peter*, did hee waſh any thing but his feete, though *Peter* would haue had his hands and head alſo waſhed: yet was the waſhing of his feete ſufficient, Ioh. 13. 10. ſo though in circumciſion the outward ſigne only touched one part, yet the inward circumciſion thereby repreſented, was ſufficient to purge the whole inward man.

Catech. 10.

1 *Cyril* by that place of the Apoſtle, *they dranke of the ſpirituall rocke, and the rocke was Chriſt*, proueth that Chriſt appeared and was preſent with *Moſes*: and he inferreth, *Cernis, quod & Propheta tum videbant Chriſtum*: You ſee, that euen the Prophets did ſee Chriſt, &c. and the people did alſo drinke of Chriſt: for the rocke was Chriſt, whereof they dranke.

Lib. 10. in 15. cap. ad Rom.

Hom. 2. in Cantic.

2 *Origen* ſaith, *Spiritualem potum biberunt, bibentes de ſequente Petra, quæ erat Chriſtus*: They did drinke ſpirituall drinke, drinking of the rocke which followed them, which rocke was Chriſt. Yet more euidently in another place he ſaith: *Quamuis nec illis potuerit defuiſſe perfectio veniens ex fide*: Although that neither perfection comming of faith was wanting vnto them: for the things, which we beleeue, to haue been done, they with greater expectation did beleeue more to come: therefore as ſince the comming of Chriſt the faith of things paſt doth vs; ſo the faith of things to come brought them *ad ſummum perfectionis*, to the height of perfection, &c.

Harm. p. 307.

3 Latter confeſſion of Heluetia, chap. 17. *They are all ioyned* (both in the old and new Teſtament) *vnder one head, and by faith are all partakers of one and the ſame ſpirituall meate and drinke.*

4 We want not here their owne witneſſe againſt themſelues, *Decret. part. 3. diſtinct. 2. cap. 81. Inquit Apoſtolus (omnes eandem eſcam ſpiritualem manducarunt) &c.* The Apoſtle ſaith, they did all eate the ſame ſpirituall meate; the ſame ſpirituall meate indeed, but another corporall, becauſe they did eate Manna, and wee ſome other thing: and hee addeth, and they all dranke the ſame ſpirituall drinke; they one thing, and we another; *ſed ſpecie viſibili*, but in outward ſhew; *quod tamen idem eſt virtute ſpirituali*, which is notwithſtanding the ſame in the ſpirituall vertue. This Canon affirmeth, that they did eate the ſame ſpirituall meate, not amongſt themſelues, but with vs, which though it were in ſhape diuers, yet in vertue is the ſame: *Ergo*, there is the ſame efficacie and vertue, both of the old and new Sacraments.

The Maſter of ſentences alleageth thus out of *Gregorie*: *Quod apud nos valet aqua Baptiſmi, hoc egit apud veteres, vel pro paruulis ſola fides, &c.* That which the water of Baptiſme is to vs, faith only was in time paſt to children, and to the elder ſort, the vertue of the ſacrifices, &c. or the myſterie of Circumciſion, *lib. 4. diſtinct. 1. g.* If Circumciſion was auaileable then, as Baptiſme is now, then the vertue and ſubſtance of the Sacraments was the ſame.

Likewiſe *Innocentius* 3. thus decreeth, *Decret. Greg. lib. 3. tit. 42. c. 3. Originalis culpa remittebatur per Circumciſionis myſterium, & damnationis periculum vitabatur*: Originall ſinne was remitted by the myſterie of Circumciſion, and the perill of damnation auoided, &c. Here is an euident teſtimonie of one of their moſt learned Popes, that remiſſion of ſinnes was had by the Sacraments of the old law.

Further, it is the opinion of ſome of their beſt ſchoolemen, that circumciſion did conferre iuſtification, *ex opere operato*, by the very worke that was wrought; which efficacy the reſt of theirs aſcribe only to the Sacraments of the new Teſtament; thus holdeth *Alexander, Bonauenture, Scotus, Gabriel*: ſo that in their opinion, betweene Circumciſion a Sacrament of the old Teſtament, and the reſt of the Sacraments of the new, there was no difference: yea, as *Bellarmine* confeſſeth, it is *Communis ſententia Theologorum*, the common ſentence of popiſh diuines, that the old ſacraments did onely iuſtifie *ex opere operantis*, by the worke of the doer, that is, the faith and deuotion of the receiuer: and the new Sacraments do no more; for though we truely hold, that we are iuſtified onely by faith, not by the Sacraments, yet by them is iuſtifying faith confirmed; and without the faith of the receiuer, they are altogether vnprofitable: for S. *Paul* biddeth euery man to examine himſelfe before, 1. Cor. 11.28. which examination, is to proue, *whether they be in the faith*, 2. Cor. 13.5. Wherefore neither old nor new Sacraments are profitable without faith. 1.Cor.11.28. 2.Cor.13.5.

See alſo this doctrine ſealed: *Iohn Frith* holy Martyr; *They did all eate the ſame ſpirituall meat, and did drinke the ſame ſpirituall drinke, all one ſpirituall thing, but not all one corporall matter: for they did eat Manna, and we another thing, but the ſelfe ſame ſpirituall thing that we doe*, Fox. pag. 1033. P.942.2.50.

THE THIRD PART, OF THE CHARACTER or badge, which (as they ſay) is imprinted in the ſoule by the Sacraments.

The Papiſts.

First, there is a certaine ſeale, and ſpirituall marke or badge: imprinted by the Sacraments, in the ſoules of the receiuers, which can neuer be blotted out, neither by ſinne, apoſtaſie, or hereſie. Secondly, but it perpetually remaineth for the cogniſance of their Chriſtendome, & diſtinction from others, that were neuer of Chriſts fold, by which alſo they are conſecrated and deputed to God. Thirdly, this indeleble Character, is giuen by three Sacraments onely, Baptiſme, Confirmation, Orders; which is the cauſe, they are not reiterable, nor euer to be receiued but once, *Rhemiſt. annot. 2. Corin. 1. ſect. 7. Trident. Concil. ſeſſ. 7. can. 9. Bellar. lib. 2. de ſacram. cap. 19.* So they of Doway ſay that Baptiſme imprinteth a Character in the ſoule. *Annot. in 17. Gen. v. 10.* 101. Error.

Argum. 1. 2. Corin. 1.22. *He hath ſealed vs, and giuen the earneſt of the ſpirit into our hearts.* Likewiſe, Epheſ. 1.13. *Ye were ſealed with the holy ſpirit of promiſe.* Epheſ. 4.30. *Greeue not the ſpirit of God, by whom ye are ſealed againſt the day of redemption.* This ſealing is nothing elſe, as they ſay, but an imprinting in the ſoule of this indeleble marke or character.

Anſ. First, the Apoſtle ſpeaketh manifeſtly of the ſpirituall and inward ſeale of the ſpirit of God, whereby the promiſes of God are ſealed and aſſured vnto vs, whereof Baptiſme is an outward ſeale in our bodies. Secondly, it is an abſurd thing to holde, that hee that hath vtterly and malitiouſly renounced Chriſtianity, and blaſphemed Chriſt himſelfe, ſhould ſtil retaine this Character of Baptiſme, as cogniſance of his Chriſtendome. Thirdly, Baptiſme is not reiterable, that is, to be iterated or repeated, not becauſe it leaueth an indeleble character in the minde of the baptized; which is but a meere deuiſe and fancie: but becauſe, as it ſufficeth once to be borne in the fleſh, ſo once to be borne againe, and to be regenerated by the ſpirit, (of the which regeneration, Baptiſme is a ſeale and pledge) it is ſufficient. As for confirmation; and orders, we acknowledge them to be no Sacraments: and therfore to haue no ſuch indeleble character. 2.Cor.1.22. Epheſ.1.13. Epheſ.4.30.

Bellarmine anſwereth, that theſe places cannot be vnderſtood, of the ſealing or aſſuring of Gods promiſes by his ſpirit in our hearts in the Sacrament: firſt, the Apoſtle ſaith, he hath ſealed vs, not ſealed the promiſes.

Contra. First, in the ſecond place, the Apoſtle ſaith, *we are ſealed with the ſpirit of promiſe*: to bee ſealed with the promiſe, and to haue the promiſe ſealed vnto vs, are all one. Seconly, in the firſt place, where he ſaith, *he hath ſealed vs*, a little before, he ſaid, in him the promiſes of God, *are yea, and Amen*, verſe 20. What is that elſe, but the promiſes are ſealed in him?

Secondly, the Apoſtle ſaith, *after you beleeued, you were ſealed*, Epheſ. 1. that is, in Baptiſme, which commeth after faith, *Bellar. cap. 20.*

Cont. First, heere *Bellarm.* leaueth the Vulgar text, which readeth, *credentes*, beleeuing, and preſſeth the Greeke word of the preter tence, πιστεύσαντες, hauing beleeued: ſo inconſtant are they, ſometime preferring the Latin, ſometime the Greeke. Secondly, though Baptiſme came after faith then, it is miniſtred before faith now. Thirdly, it followeth not: this ſeale was after faith: *Ergo*, in Baptiſme: for vpon their very beleeuing they were ſealed. Fourthly, we denie not, but that Baptiſme is a ſeale of the righteouſnes of faith, as S. *Paul* ſpeaketh of Circumciſion, becauſe thereby the Promiſes are ſealed to vs: yet there is no ſuch character in Baptiſme, as there was not in Circumciſion.

Now further, that theſe places cannot bee vnderſtood of any ſuch character, or marke, or infuſed, inherent, or imprinted qualitie in the ſoule by their three Sacraments, it may thus appeare.

First, 2. Cor. 1.22. As wee are ſaid to bee ſealed, ſo alſo are wee annointed: but our annointing, or oynt- 2.Cor.1.22.

1.John,2.20. ointment, is the holy Ghoſt, 1. Iohn 2.20. as the Rhemiſts themſelues expound it : *Ergo*, the ſame is alſo the ſeale.

Secondly, *He hath ſealed vs, and giuen the earneſt of his ſpirit in our hearts :* the ſame is both the ſeale, and the earneſt, the ſpirit of God is our earneſt vntill the day of redemption : *Ergo*, alſo the ſeale.

Epheſ 4.30. Epheſ.1.14. Thirdly, Epheſ.4.30. *We are ſealed to the day of redemption:* which is not in Baptiſme, as *Bellarmine* fondly expoundeth, taking *of* for *in*, and redemption for Baptiſme: for this ſeale none haue, but they for whom the inheritance is purchaſed, Epheſ.1.14. but all that are baptized ſhall not be ſaued: *Ergo*, there is no ſuch ſeale in Baptiſme.

Iohn.1.33. Fourthly, as we are ſealed, ſo doe we ſeale: Iohn 1.33. *He that receiueth his teſtimony, hath ſealed that God is true:* If by being ſealed we receiue a Character, then by ſealing we giue a character: theſe places then ſerue not his turne.

Argum.2. They which were baptized with *Iohns* baptiſme, were afterward baptized againe, Acts.19.4.5. Act.19.4.5. And this was the reaſon thereof, becauſe *Iohns* baptiſme did not imprint an indeleble character in the ſoule, as Chriſts baptiſme did, *Bellar.cap.22.reſp.ad 3.ration.*

Anſw. Firſt, it cannot be proued, that the Apoſtles baptized thoſe that had receiued *Iohns* baptiſme, neither hath that place, Acts 19.5. any ſuch meaning : ſee the full anſwer for this afterward, *Contr*.12, of Baptiſme, *qu.7.arg.2.Papiſtar.* Secondly, though that after *Iohns* baptiſme they had beene baptized againe, it followeth not, that it was becauſe of any ſuch character. *Hierome* giueth another reaſon : *Ioannis baptiſma imperfectum, &c. Iohns* baptiſine was imperfect, and did not giue remiſſion of ſins, therefore they were baptized againe with *Iohns* baptiſme, *aduerſ.Luciferian.* Though this be an error alſo, yet it is againſt them.

The Proteſtants.

THat by Baptiſme and ſome other ſacraments, there is imprinted in the ſoule a marke, or character, which can neuer be blotted out, no not by Apoſtaſie; and that this is the cauſe why Baptiſme cannot be iterated, we hold it to be a meere Deuiſe, and inuention of men.

Argum.1. Where the end and fruits of Baptiſme are vtterly extinguiſhed, there cannot remaine any character or badge, or ſigne of Baptiſme : The fruits of Baptiſme are repentance and regeneration by the ſpirit : But it is poſſible for theſe, in ſome that are baptized, to be vtterly loſt, as in them that Heb.6.6. fall away by Apoſtaſie, they cannot be renewed by repenſtance. Hebr. 6 6. Therefore in ſuch there is not to be found any character, badge or ſigne of Baptiſme, which they haue vtterly renounced: onely the memoriall thereof is kept before God, they being ſo much worſe, then they that were neuer baptized, becauſe they haue wilfully reiected their profeſſion.

Why Baptiſme is not iterated. *Argum*.2. The cauſe why Baptiſme is but once to be giuen, is not, as they alleage, becauſe it leaueth ſuch a ſure marke behinde, ſo deepely died in the ſoule, that it cannot be blotted out. There are other cauſes that come neerer the trueth : Firſt, as God is but one, who maketh a couenant with vs in Baptiſme; and the faith but one, into the which we are entred by that Sacrament: ſo Baptiſme is one and the ſame. Epheſ.4.5. and as it ſufficeth once to be borne in the fleſh; ſo once to bee regenerated Epheſ 4.5. 1.Cor.11.25. by the ſpirit in Baptiſme. Secondly, the inſtitution of God is another cauſe, who hath appointed the other Sacrament often to be receiued, 1.Corinth.11.25. But for the iteration of Baptiſme, wee haue no ſuch commandement. Thirdly, Baptiſme commeth in the place of Circumciſion : as that was but once miniſtred, ſo likewiſe it muſt be in the other. Fourthly, In Baptiſme God maketh a perpetuall couenant with vs, which he alwaies remembreth; and therefore neede not to be put in minde, by the often vſing of that Sacrament. Theſe and the like reaſons may be alleaged, why Baptiſme is not often to be required: and not that, which by them without any ground is pretended.

Lib. de Baptiſ. *Tertullian* ſheweth another reaſon, why Baptiſme is not iterated: *ſemel lauacrum inimus, ſemel delicta diluuntur, quia iterari, &c. non oportet, caterum Iſrael quotidie lauat, quia quotidie inquinatur*, We once come to the lauacre, ſins are once waſhed away, becauſe they muſt not be iterated, but Iſrael waſheth daily, becauſe they are dayly polluted, &c. Baptiſme then is not repeated, to ſignifie, that they Annot. in Damaſcen.lib.4. de fid.c.5. which are baptized ſhould not returne to their old ſinnes : *Clictoueus* giueth an other reaſon, why baptiſine is not to be iterated; *quia typum gerit martis Chriſti; quam ſemel pro nobis pertulit*, becauſe it beareth a type of Chriſt, which he once onely ſuffered for vs.

Bellarmine thus obiecteth againſt the former firſt reaſons: Againſt the firſt, that Baptiſme is not iterated becauſe it is our ſpirituall birth: Firſt ſaith he, we are alſo borne by the word, yet ſermons are often repeated. Secondly, though our carnall birth cannot be iterated, yet our ſpirituall may, as in the reſurrection : for as the bodily death is but once, the ſpirituall often; ſo the ſpirituall birth may be renued, as the carnall cannot.

Rom.10.17. Tit.3.5. *Contra*. Firſt, though faith is begotten by the word, Rom.10.17. and we by faith are made the children of God, yet becauſe Baptiſme is a ſeale and confirmation of this faith, it is properly called in Scripture, *the lauacre of regeneration or new birth*. Tit.3.5. Secondlie, the reſurrection is a regeneration of the body, not of the ſoule, and therefore improperly alleaged. Thirdly, as the body dieth but once, no more doth the ſoule, when it finally falleth away from God, whereof the Apoſtle ſpeaketh Hebr.6.6. *That if they fall away, they cannot be renued by repentance :* but as the body once borne, may be in danger of death by ſicknes, and not die; ſo the ſoule may be weakned and decay by ſinne, and ſo bee renued : as the Apoſtle ſaith, *our inward man is renued dayly*, 2.Corin.4.16. but the ſoule once begotten vnto God, cannot die by ſinne, *becauſe his ſeed remaineth in him, neither can he ſinne*, that is vnto death, *becauſe he is borne of God*. 1.Iohn.3.9. Here the Apoſtle euidently ſpeaketh, that the ſpirituall birth cannot be loſt.

2.Cor.4.16.
1.Iohn.3.9.

To the ſecond he obiecteth, that as in Scripture it is not written, that Baptiſme ſhould be iterated; ſo neither it is found, that it ſhould not.

Contra. Firſt, in that the often receiuing of the Euchariſt is commanded, 1.Cor.11.25. but no ſuch charge giuen of Baptiſme, it is euident that the holy Ghoſt in this reſpect hath ſet a difference betweene them: if the Scripture had beene ſilent as touching both, there had beene ſome colour in *Bellarmines* obiection, but now there is none. Secondly, it is vntrue that the Scripture forbiddeth not baptiſme to be iterated: for Iohn 13.10. our Sauiour ſaith, that he which hath his feete waſhed, that is, is regenerate in his affections, whereof Baptiſme is a ſeale, *need not to be waſhed*, but more euidently, Hebr.6.6. *He that falleth away, cannot be renued by repentance* : that is, as the Rhemiſts expound it, *it is impoſſible to be baptized againe. Annot. in hunc locum.*

Iohn.13.10.
Hebr.6.6.

Leo alſo in his decree,proueth thus out of Scripture that Baptiſme is not to be iterated: *Lauacrum ſemel initum nulla iteratione violetur* : The lauacre once entred vnto muſt not by any iteration be violated, the Apoſtle thus ſaying, *one God, one faith, one Baptiſme: decr.p.2.cauſ.1.q.1.c.51.*

Thirdly, he obiecteth, that circumciſion was therefore not repeated, becauſe it left a character or ſcarre in the fleſh, as Baptiſme doth in the ſoule, which print of circumciſion was a cogniſance betweene the Iewes and the Gentiles, *Bellarm.cap.22.*

Contra. The outward marke in the fleſh by circumciſion, was not that marke, whereby the Iewes were diſcerned, but the circumciſion of the heart: Firſt, becauſe circumciſion was a ſigne betweene the Lord and them, Gen.17,11. *But the Lord looketh to the heart.* 1.Sam,16.7. *not to the outward appearance.* Secondly, the women amongſt the Iewes were counted among the circumciſed, and diſcerned from heathen women: but they were not circumciſed in the fleſh, therefore it was the inward circumciſion, whereby they were ſanctified, as by their faith: this your Maſter confeſſeth. *lib.4. diſtinct.3.g.* Thirdly, the marke in the fleſh, beeing in the ſecret parts, and remote from the eye could bee no cogniſance to know a Iew by: If the fleſhly marke were any thing, it ſhould haue beene in the hand, or forehead; as the Angell is commanded, *to marke them in the foreheads.* Ezech.9.4. Fourthly, the Apoſtle ſaith, he is not a Iew, that is one outward: neither is that circumciſion which is in the fleſh, Rom.2.28. wherefore the fleſhly marke, was no cauſe of the not iterating of circumciſion.

Geneſ.17.11.
Ezech.9.4.
Rom.2.28.

Fourthly, to the firſt reaſon he obiecteth, that the perpetuity of Gods couenant made in Baptiſme can be no cauſe why it is not iterated: Firſt, becauſe God maketh no couenant in Baptiſme, for a couenant is made between two conſenting: but children in Baptiſme being without faith cannot conſent. Secondly, God couenanteth as well with vs in the word, and in the Euchariſt; yet that is often preached, the other often receiued. Thirdly, Gods couenant is alwaies conditionall; ſo to him that keepeth not the condition it is not perpetuall.

Contra. Firſt, *Bellarmines* firſt reaſon is ridiculous: for though children in their owne perſon cannot conſent, yet are they within the couenant, which God maketh to vs and our ſeede, Gen.17. Otherwiſe Gods couenant ſhould be weaker then the couenant of men, who doe make couenants for themſelues and their ſeed: as *Dauid* and *Ionathan*. 1.Sam 20.42. And againe, if circumciſion were a ſigne of Gods couenant, how much more Baptiſme which is more excellent: and S. *Peter* perſwadeth the Iewes to be baptized, becauſe *the promiſe was made to them and their ſeede*. Act.2.39. therfore it is great boldneſſe in him to denye ſo manifeſt a truth, that there is no couenant made in Baptiſme.

1.Sam.20.42.
Acts.2.39.

Secondly, there is difference betweene the writing of a couenant, and the ſealing, as Nehem.9.38. the people make a couenant with God, they both write it & ſeale it: ſo the word of God, is as the writing of the couenant, and therefore is repeated; Baptiſme is as the ſure ſeale, that remaineth inuiolable: Likewiſe God couenanteth with vs in the Euchariſt: but it is a diuers couenant from that in baptiſme: for this is the couenant of adoption, which once ſufficeth; the other of continuall feeding and preſeruation, and therefore may be often vſed: as in circumciſion there was a couenant made, whereby the Iſraelites became his people, in the paſſeouer a promiſe and couenant of protection and preſeruation. Exod.12.27.

Nehem.9.38.
Exod.12.27.

Thirdly, Gods couenant in it ſelfe remaineth ſtedfaſt, though men be deceitfull: and therefore it is called *a couenant of ſalt*. 2.Chro.13.5. ſo that God doth not make a new couenant, when men returne vnto him, but remembreth the old, as Exod.32.13. *Remember Abraham, Iſaac and Iacob, to whom thou ſwareſt, &c.* And Saint *Paul* thus reaſoneth, Epheſ.4.5. *One Lord, one faith, one Baptiſme:* from the conſtancy of God, to the ſtablenes of Baptiſme: wherefore *Bellarmine* hath babled much, and ſaid little: other arguments might alſo be adioyned, as theſe.

2.Chron.13.5.
Exod 32.13.
Epheſ.4.5.

*Argum.*3. Circumciſion vnder the law was the ſame in effect, which Baptiſme is vnder the goſpell: ſo the Maſter of ſentences confeſſeth. *lib.4.diſtinct.4 g.* but circumciſion left no indeleble character in the ſoule, as *Bellarmine* confeſſeth. *cap.19.propoſ.7. Ergo,* neither doth Baptiſme.

*Argum.*4. There was no character imprinted in the ſoule of Chriſt by Baptiſme: confeſſed by

*Bellarmine.cap.*19.*propoſ.*8. but we are baptized with the ſame baptiſme, that Chriſt was baptized with: vnleſſe they will ſay, that the head and members are baptized with diuers baptiſmes; which were moſt abſurd, and contrary to the Apoſtle, who ſaith, *There is one Lord* (that is Chriſt) *and one faith* (that is in Chriſt) *and one Baptiſme* (that is in the name of Chriſt;) but if Chriſts baptiſme were diuers, there ſhould not be one Lord, one baptiſme.

Ambroſe alſo ſaith, *ſerm.* 41. *Ergo fratres tingi debemus eodem fonte, quo Chriſtus, &c.* Therefore brethren, wee muſt bee dipped in the ſame fountaine with Chriſt, that wee may bee the ſame that Chriſt is.

Catecheſ.4. σφραγῖς. *Cyrillus Hieroſolymit.* ſaith that the holy ſpirit *in the time of Baptiſme, doth ſet a ſeale vpon the ſoule*: it is not then the externall act of the Sacrament, but the inward operation of the ſpirit, which ſealeth the ſoule, &c. And againe he ſaith, that the ſpirit did print a ſeale in the ſoule of *Paul*, when he was baptized, *and made it a choſen veſſell*: but euery one which hath their character, is not an elect and choſen veſſell. Catecheſ 17. Harm p 388.

2. Confeſſ. Bohemia c.11. *the Sacraments (of themſelues) cannot giue any ſuch grace, &c. nor inwardly quicken or regenerate any mans ſpirit.*

3. Wee haue alſo their owne witnes againſt them: *Durandus* ſaith, that this character is but *reſpectus rationis*, a relation or reſpect vnto the miniſter, no permanent or infuſed quality, *in* 4 *diſt.*4.*q.*1. *Scotus* holdeth, that it cannot be proued by any manifeſt teſtimony of Scripture. *diſt.*6.*q.*9. *Gabriel* doubteth, whether the Church hath defined it. *ibid qu.*2.

Decret. Greg. lib.3.tit.42.c.3 *Innocent.*3. ſaith, that they which are baptized being madde, or aſleep, *characterem non ſuſcipiunt*, doe not receiue this character: *Ergo*, Baptiſme doth not alwaies imprint a character.

4. *Auguſtine* is flat againſt them, for the iteration of confirmation: *Manus impoſitio non ſicut baptiſmus repeti non poteſt. Quid enim eſt aliud, niſi oratio ſuper hominem?* The impoſition of hands is not as Baptiſme, neuer to be iterated againe: for what is it elſe, but prayer ouer a man? *de Baptiſ. cont. donat. l.*3.*c.*16. Confirmation in his opinion may be iterated, and therfore imprinteth no ſuch character.

Neither doth Orders leaue any ſuch character behind it: *Concil. Agathenſ. can.*50. *Clericus falſum teſtimonium dicens, &c.* A Cleargy man bearing falſe witneſſe, let him be depoſed from his office: *Et laicam tantummodo communionem accipiat*: Let him communicate onely as a lay man. What is now become of your indeleble character?

See the teſtimony of *Walter Brute* holy confeſſor: *The Pope ſaith that in the adminiſtration of euery Sacrament he doth imprint a certaine character or marke into the ſoule of him that receiueth, &c. I know that in a Sacrament are two things: the ſacramentall ſigne, which is giuen to man of man, the ſpirituall grace giuen of Chriſt.*

*In giuing of Orders the Biſhop doth imprint the corporall markes, but of the ſpirituall markes I know none, &c pag.*500. P.460 2.6.20. The reaſon is, that man in the miniſtry of the Sacrament conferreth onely the externall things, but this inuiſible character is internall, and therefore not conferred by man.

THE FOVRTH PART, OF THE NECESſitie of the Sacraments.

THey willingly grant, that no Sacraments are abſolutely neceſſary in their nature, but in reſpect of the inſtitution and commandement of Cod; for he is able to worke without Sacraments, as with them. In this point, we are agreed: the points of difference are theſe. 102. Error.

The Papiſts.

1. THeſe three Sacraments are abſolutely and ſimply neceſſary, as they are inſtituted of God: Baptiſme vnto all: penance to thoſe that fall after Baptiſme: Orders ſimply neceſſary to the whole Church. And thus they vnderſtand neceſſary, that without the which a man cannot be ſaued: without the reſt of the Sacramentes men may be ſaued, ſo there be no negligence or contempt, *Bellarm lib.*1. *de ſacram. cap.*22 yea, hee is bould to ſay, that the Sacraments are more neceſſarie then faith: his reaſon is, becauſe without the Sacraments, as Baptiſme, or the deſire thereof, none, neither children nor others, can be ſaued: but without faith children are ſaued, *Bellarm. lib.* 1. *de ſacram.* cap 22. *ſect. at qui hæc &c.*

Anſ. Firſt, he doth apparently contradict the Scriptures: for our Sauiour ſaith, *One thing is neceſſary*, Luke 10. 42. ſpeaking of *Maries* diligent hearing of the word, whereby faith is obtained, Rom. 10.17. ſo that faith comming by the heating of the worde, is the onely or chiefe neceſſary thing. Againe, Mark.16.16. our Sauiour ſaith, *He that ſhall beleeue and be baptiſed ſhall be ſaued; but he that beleeueth not, ſhall be damned*: he ſaith not, he, *that is not baptized, but he, that beleeueth not*: therefore faith is more neceſſary then Baptiſme. Luk.10.42. Mark.16.16.

Secondly, it is vntrue, that none can bee ſaued, no not children without baptiſme: ſeeing that *Dauids* childe dying the ſeuenth day before it was circumciſed, 2. Samuel 12. 18. was ſaued, as *Dauid* himſelfe ſaith, verſ. 23. *I ſhall goe to him*: and there was as great neceſſity of circumciſion then, as of baptiſme now: Likewiſe the children which *Herod* ſlew, from two yeeres and vnder, ſome of them being but newly borne, were neither circumciſed, nor baptiſed, yet we hold them all to bee innocents. 2.Sam.12.18.

Thirdly, children are not capable of faith, as they are of baptiſme, and therefore in them there can be no compariſon betweene faith and baptiſme: ſeeing one is required in them, and not the other.

Fourthly, this argument may better be returned vpon his owne head: that ſeeing children without baptiſme may be ſaued, as they are an holy ſeed, 1.Cor.7.14. and ſo vnder the couenant, of the which Sacrament they are capable; but none can be ſaued without faith, that are capable of faith, that therefore faith is more neceſſarie then baptiſme. 1.Cor.7.14.

The Proteſtants.

Though the Sacraments being appointed for our comfort are neceſſarie and profitable as wholeſome meanes to be vſed for the encreaſe of our faith, and much to be deſired and ſought for: yet God hath not laid ſuch a neceſſitie vpon any of them, as that the want of them ſhould cauſe hazard of ſaluation. The thiefe vpon the Croſſe was ſaued both without Baptiſme and Penance: I pray you what penance did *Peter* after his thrice deniall of Chriſt, but that hee wept bitterly, and earneſtly repented him of his fall? as S. *Ambroſe* ſaith, *Lachrymas Petri lego ſatisfactionem non lego:* I read of *Peters* teares, not of his ſatisfaction. Such repentance we hold to be neceſſarie, but a Sacrament of penance we acknowledge none. So the ordaining of Miniſters to preach, is the ordinarie meanes to beget men vnto the faith: yet many haue beene called without ſuch preaching: as *Paul* was conuerted by the voyce of Chriſt from heauen, *Nabuchadnezzar* was called by the great miracle of the preſeruation of the three children in the firie Ouen.

So *Auguſtine* ſaith, *Undique vocat nos Deus ad pœnitentiam, vocat per lectorem, vocat per tractatorem, vocat per intimam cogitationem, vocat per flagellum correptionis; vocat per miſericordiam conſolationis:* God calleth vs euery way to repentance; he calleth, by the reader, by the preacher, by the inward thought, by the ſcourge of correction, by the mercie of conſolation: *in Pſalm.*102. God therefore may call and inſtruct vs by more waies then one, he is not tied to any.

The Papiſts.

2. The Sacraments of the new law are neceſſarie to ſaluation, that is, it is impoſſible to obtaine the grace of iuſtification, by faith alone, without the celebrating of the Sacraments, *Sine ſacramentis aut eorum voto*, or at leaſt, hauing a will, purpoſe, and deſire to celebrate and vſe them, *Concil. Trident. ſeſſ.7. can.4.* 103.Error.

The Proteſtants.

A Neceſſitie of the Sacraments wee grant, as alſo of other profitable meanes, as of preaching the word, of prayer, and the like: but no ſimple or abſolute neceſſitie, as we haue ſaid: neither are the Sacraments neceſſarie at all to any ſuch purpoſe (being ordained for no ſuch vſe) as to be a meanes to apply the grace of iuſtification vnto vs: but our iuſtification is onely applied and apprehended by faith, as S. *Paul* concludeth, Rom.3.28. that a man *is iuſtified by faith onely, without workes of the law:* yea, all workes whatſoeuer are excluded, as deſtroying grace, Rom.11. verſ.6. The Sacraments are profitable inſtruments, to ſtirre vp the gift of faith, and other graces in vs, but not by their proper worke to iuſtifie vs. Rom.3.28. Rom.11.6.

Auguſtine ſaith: *Primò fides catholica Chriſtiano neceſſaria eſt, &c. per ipſam renaſcimur in baptiſmate, & ſalutem æternam impetramus:* First of all, the Catholike faith is neceſſarie for a Chriſtian, by the which in Baptiſme we are borne againe, and obtaine eternall ſaluation. He ſaith not that Baptiſme but that faith is neceſſarie, and that it is faith which giueth life to the Sacrament: it worketh not by it owne proper act: which is contrarie to *Bellarmine*, who ſaith, that *fides non tribuit vim ſacramentis*, that faith doth not adde any force to the Sacraments, *lib.1 de ſacram. cap.22.* whereas the Apoſtle ſaith, that he which *eateth the bread, and drinketh the cup of the Lord vnworthily, eateth and drinketh his owne damnation*, 1.Cor.11.27. ſo that the worthie receiuing conſiſteth in the examination of our ſelues, verſ.28. and to examine our ſelues, *is to proue whether wee are in the faith*, 2.Corinth. 13.5. Wherefore by faith wee are made worthie receiuers, and the Sacrament is vnto vs to life, which was before vnto death. De tempor. Serm.53. 1.Cor.11.27.

Bernard alſo ſaith: *Nos ſi ſanguinis teſtimonium non habemus, id eſt Martyrij, &c.* If we haue not the witneſſe of blood, that is of Martyrdome, let vs haue the witneſſe of the ſpirit and water: for without the ſpirit, neither blood, nor water ſufficeth: yea, if we haue the ſpirit without both blood and water, the witneſſe thereof is ſufficient, &c. Baptiſme then is not neceſſarie, and if it be not, none is.

*Synod. Trullan. can.*59. *In oratorio priuato baptiſmus nullatenus peragatur, ſed ad catholicas eccleſias accedant: ſi quis contrà fecerit, Clericus deponatur, laicus excommunicetur:* In a priuate oratorie, Baptiſme muſt in no caſe be adminiſtred: but they muſt goe to the common Church: if any man doe contrarie, if a Clergie man, he ſhall be depoſed; if a lay man, excommunicate.

It ſhould ſeeme that Baptiſme was not in thoſe daies counted ſo neceſſarie, ſeeing they forbad it to be kept in priuate houſes.

And for further euidence. 1. *Socrates* ſheweth, that in Theſſalia by reaſon of deferring baptiſme till Eaſter, it happened that many, yea the moſt died without baptiſme, &c. which ſheweth, that the Church then had no ſuch opinion of the neceſſitie of this Sacrament; for then they would not haue deferred it to the danger of ſo many. Hiſtor. Eccleſ. lib.5.c.21.

2 *Tertullian* granteth, that before the paſſion of Chriſt, *Per fidem nudam ſalui fuerit*, ſaluation

Lib.de baptiſm. was had by bare faith without the Sacrament, but after his paſſion, *Obſtrinxit fidem ad neceſſitatem baptiſmi*: He tied faith to the neceſſitie of baptiſme: *Itaq; omnes exinde credentes tingebantur*: From thence-forth all that beleeued were baptized: ſo he ſeemeth to make it neceſſarie, not to infants but to beleeuers: for in them it ſhall be a contempt, if they be not baptized.

Harm. p.387. 3 Confeſſ. of Bohemia: c.11. *If a man doe wholly and truly beleeue the Goſpel, he may by that faith be ſaued, although he haue not the vſe of the Sacraments, &c.*

Lib.1.de baptiſm.c.4. 4 *Bellarmine* affirmeth *Caietanus*, *Gabriel* and other of their ſide to hold, '*Alienum eſſe à miſericordia Dei*, That it is farre from the mercie of God, that all which die without baptiſme, ſhould periſh, &c,

THE THIRD QVESTION, OF THE NVMBER and order of the Sacraments.

THE FIRST PART, OF THE number.

The Papiſts.

104 Error THeir generall ſentence and opinion is this, that there are ſeuen Sacraments, neither more or leſſe: Baptiſme, the Euchariſt, Confirmation, Penance, Matrimonie, Orders, extreame Vnction. If any man ſay that any of theſe are not truly and properly Sacraments, or that they are not all of Chriſts inſtitution, let him be anathema or accurſed, *Concil. Trident. ſeſſ. 7. can. 1.*

Argum. 1. The number of ſeuen is myſticall, propheticall, perfect: the Prophet commanded *Naaman* to waſh himſelfe ſeuen times, 2. King. 4. The Altar muſt bee cleanſed ſeuen daies, Exodus 29.37. *Iob* offered ſeuen bullocks & ſeuen rammes for his friends, Iob 42. So in the Apocal. ſeuen Churches, ſeuen Angels, ſeuen Starres, ſeuen Candleſticks, ſeuen Thunders, and the like: And why not alſo ſeuen Sacraments? *Bellar. lib. 2. cap. 26, Rhemiſt. annot. Apocal. 1. ſect. 3.*

Anſwere. Firſt, the number of ſeuen is ſometime applied, to deſcribe myſteries of wickedneſſe, as Apoc.17 8. well as of godlineſſe: As the beaſt with ſeuen heads, Apocal. 17.8. is called a myſterie, or as your vulgar Latine hath it, a Sacrament. And with greater reaſon may we conclude, that this beaſt with ſeuen heads, is Antichriſt, with his ſeuen Popiſh Sacraments, than you out of *Naamans* ſeuen times waſhing, can picke out ſeuen Sacraments. But if you will needes make a myſterie of ſeuen: it may as well be a myſterie of iniquitie as of godlineſſe, euen the myſterie of the beaſt with ſeuen heads, as we haue ſaid. Secondly, what though the number of ſeuen, and of ſome other numbers, be ſometime myſticall and ſignificatiue, when it pleaſeth the Lord in his word ſo to apply and appoint them? doth it therefore follow, that men vpon their owne heads, may ſuperſtitiouſly apply numbers to Sacraments, prayers, faſtings, times, as though there were any religion in numbers, or that the Lord had the rather reſpect vnto ſuch things, becauſe of the number?

Argum. 2. Man hath ſeuen wounds to be healed or cured: *Ergo*, there ought to bee ſeuen Sacraments as remedies againſt the ſame: Baptiſme is a remedie againſt originall ſinne, Penance againſt actuall, extreame Vnction againſt the reliques of ſinne, Confirmation againſt infirmitie of faith, the Euchariſt againſt malice, Matrimonie againſt concupiſcence, Orders againſt ignorance: *Bellar. lib. 2. cap. 26.*

Anſwere. Firſt, the Sacraments are not properly of themſelues remedies againſt ſinne; no otherwiſe than they are tempered with faith, from whence they haue their whole ſtrength and vertue. Secondly, if they were ſuch remedies, what neede ſo many? as though one medicine may not heale diuers diſeaſes. Thirdly, the Ieſuite hath not well matched the diſeaſes and remedies together: firſt, the efficacie of Baptiſme, which ſetteth forth our ſpirituall waſhing by the blood of Chriſt, ſerueth as well againſt actuall, as originall ſinne: ſeeing we are cleanſed from both by the blood of Chriſt. Secondly, if Baptiſme ſerue againſt originall, and Penance againſt actuall ſinne, what other ſinne remaineth to be helped by the other remedies? Thirdly, if Matrimonie bee auaileable againſt concupiſcence, why doe ye forbid your luſtfull and belly-fed Prieſts to marrie? and if Orders helpe ignorance, how commeth it to paſſe that you haue ſo many doltiſh and ignorant Maſſe-prieſts?

Bellarmine hath other arguments, ſhewing in particular that euery one of their ſeuen are Sacraments, which ſhall be anſwered in their ſeuerall places.

The Proteſtants.

THis word or name, Sacrament, may be taken two wayes: firſt, generally for any myſticall ſigne or ſymbole, which may repreſent an holy thing: and ſo wee will grant, that there may be not onely ſeuen Sacraments, but ſeuen and ſeuen; which are more properly ſymboles and ſignes, than Sacraments: As the couering of the head in the woman is a ſymbole of ſubiection, 1. Cor. 11. 10. the Sab- De ſymbol. lib.3.cap.9. bath day is a ſymbole or Sacrament of the heauenly reſt, Heb. 4. In this ſenſe *Auguſtine* calleth the myſterie of the Trinitie a Sacrament: yea he ſaith, the Sacrament of fire, becauſe therein in ſome ſort, by the vndeuided and inſeparable properties thereof, the heat, light, and ſhining brightneſſe; the Trinitie, ſaith he, is ſhadowed forth. Wherefore euery ſigne or ſymbole of a holy thing, that hath a ſpirituall ſignification, either found in Scripture, or deuiſed by men, is not by and by a Sacrament.

Secondly, if we will take a Sacrament in the ſtrict and proper ſenſe, there are eſpecially three things required thereunto. Firſt, that they doe not onely ſignifie, but exhibite and repreſent vnto vs after a liuely manner, the ſpirituall things which are ſignified. Secondly, they muſt haue the inſtitution and perpetuall commandement of Chriſt. Thirdly, the Sacraments of the new law muſt ſucceede in the place of the olde. Hereupon wee will inferre, that there are but two Sacraments in the new Teſtament, Baptiſme, and the Lords Supper.

Argum.1. Theſe two alone are not onely ſignes of heauenly things, but ſeales and pledges vnto vs thereof, whereby our faith is ſtrengthened, and our hope confirmed in the promiſes of God: as the remiſſion of ſinnes is repreſented in Baptiſme, Act.2.38. the death of Chriſt ſhewed forth in the Euchariſt, 1.Corinth.11.26. The like commendation is not giuen of any other of their Sacraments. Act.2.38. 1.Cor.11.26.

Argum.2. Chriſt onely commanded theſe two Sacraments to bee vſed for euer in his Church: to ſuch ſpirituall purpoſes, as Baptiſme is inſtituted and commanded, Matth.28 19. the Lords Supper likewiſe, Matth.26. Many other ceremonies Chriſt vſed himſelfe, as lifting vp of hands, the tempering of clay and ſpettle, his Apoſtles impoſition of hands, and annointing with oyle: But hee hath not laid his commandement vpon theſe ceremonies, inioyning vs perpetually to keepe them, as he hath charged vs with the other two. Matth.28.19.

Argum.3. The Sacraments of the new Teſtament ſucceede in the roome of them of the olde: Baptiſme ſtandeth in ſtead of Circumciſion, the Lords Supper is come in place of the Paſchall Lambe. But they cannot ſhew what olde Sacraments, thoſe fiue other newly inuented, Confirmation, Orders, Penance, Matrimonie, extreame Vnction, doe ſucceede and ſupply: *Ergo*, they are none. And beſide, if all theſe ſhould be Sacraments, and ſo ſeuen in all: we ſhould haue more in number than the Iewes had, which is not to be admitted: for they had but two ordinarie Sacraments, Circumciſion, and the Paſchall Lambe: two extraordinarie, as their baptiſme in the red Sea and the cloude, and their eating of the Manna, and drinking of the rocke, 1.Cor.10.2.3. So they ſhould haue but foure Sacraments, for your ſeuen. Other legall rites, ceremonies, and ſacrifices they had, and many typicall ſhadowes and ſignifications, but no more Sacraments than we haue heard.

Other arguments we haue in particular againſt their fiue Sacraments, which I referre to their ſeuerall places, which being proued to be no Sacraments at all, they muſt needes faile of their ſeuen.

Auguſtine yeeldeth to haue no more Sacraments than onely two: As *Eue* was made out of *Adams* ſide as he was aſleepe: *Sic ex latere domini dormientis in cruce, &c. ſacramenta eccleſiæ profluxerunt*: So out of the Lords ſide ſleeping vpon the Croſſe, the Sacraments of the Church iſſued: that is, water and blood: by the which he vnderſtandeth the two Sacraments. Tract. 15. in Euangel. Ioan.

Bellarmine anſwereth, that though Baptiſme bee fitly vnderſtoode by water, and the Euchariſt by blood, which iſſued out of Chriſts ſide, yet are not the other Sacraments excluded: as Heb.6.2. there is mention onely made of Baptiſme and impoſition of hands, yet were there more Sacraments, *Bellarm.cap.27.* Heb.6.2.

Anſwere. Firſt, we doe not greatly vrge this analogie, to proue two Sacraments: but onely ſhew what *Auguſtines* iudgement was herein: neither can the proportion hold, if there ſhould bee more Sacraments than two: for as out of *Adams* ſide onely *Eue* was made: ſo out of Chriſts ſide the Sacraments iſſued, whereof the Church conſiſteth: if this collection be good, there can be no more but two Sacraments: vnleſſe they can ſhew, that ſomewhat elſe beſide water and blood was ſhed from Chriſts ſide. Secondly, that place to the Hebrewes is not like: for the Apoſtles purpoſe is not to ſet downe there all the Sacraments of religion, but onely ſuch principles, as young beginners were to learne, who after theſe beginnings were admitted to the Euchariſt.

Now laſtly in defence of this truth, that Chriſt hath left onely two Sacraments to his Church, many holy Martyrs haue giuen their liues: As *Thomas Whittle*, *Bartlet Greene*, with fiue other, condemned for denying the ſeuen Popiſh Sacraments, *Fox* pag 1844 Likewiſe thirteene holy Martyrs burned at Stratford the Bow for the ſame cauſe, pag. 1914. Pag.1674.2.30 Pag.1737.2.62

1 *Cyrill* of Ieruſalem ſaith, *That not the leſt of the diuine Sacraments of the faith muſt be deliuered (without the diuine Scriptures)* but ſo are not their ſeuen Sacraments deliuered by warrant of Scripture. ἄνευ θείων γραφῶν. Catech 4.

2 *Suarez* their Ieſuite confeſſeth, that this veritie, that Chriſt inſtituted, ſeuen Sacraments is grounded vpon eccleſiaſticall tradition, &c. they haue then no Scripture to warrant them. Tom.3.diſput. 12.ſect.1.

3 *Tertullian* maketh mention but of two Sacraments, *lib. 4. contra Marcionem*: nor yet *Auguſtine: epiſt.118. ad Ianuar.* and *lib.3. de doctrin. Chriſtian.c.9.* the moderne Chriſtians of Æthiopia hold neither confirmation nor extreame vnction to be Sacraments: but the moderne Greeke Church receiueth ſeuen Sacraments, as the Romaniſts doe. Damianus a Goes de morib Æthiop. Cenſur. Oriental. eccle c.7.

4 Confeſſ. of Heluetia, latter c.19. *For circumciſion, we haue baptiſme, and for the Paſchall Lambe and ſacrifices the Supper of the Lord*: So alſo Baſil artic.5. p.386. Belgia artic.33. p.391. French confeſſ. artic.35. p.401. Wittemberg. artic.35. p.537. with other reformed Churches, doe acknowledge onely two Sacraments of Chriſts inſtitution. Harm.pa.380.

THE SECOND PART OF THE ORDER and degree of the Sacraments among themſelues.

The Papiſts.

105.Error. IF any man ſhall ſay, that theſe ſeuen Sacraments are of equall dignitie, and not one in ſome reſpect to be preferred before the other, let him be accurſed, *Concil. Trident. ſeſſ. 7. can.* 3. In diuers reſpects one Sacrament may excell another, as Baptiſme excelleth the reſt, becauſe of remiſſion of ſinnes thereby effected, or, as we ſay, repreſented. Orders excell, in reſpect of the Miniſter, becauſe they are onely, ſay they, conferred by a Biſhop. Matrimonie excelleth, in reſpect of the ſignification, the coniunction of Chriſt and his Church. But ſimply the Euchariſt exceedeth all, becauſe of the ſubſtance of the Sacrament, the reall and bodily preſence of Chriſt, *Bellarm. lib. 2. cap.* 28.

Anſwere. First, that Baptiſme and the Euchariſt exceede all the other, wee doe eaſily admit: for we hold the reſt to be no Sacraments: and therefore we ſtand not vpon their ſeuerall priuiledges. Secondly, neither Baptiſme is more excellent than the Lords Supper, becauſe it repreſenteth the remiſſion of ſinnes: for that alſo is inſinuated in the other: for how can wee ſhew forth the Lords death, which is done in that Sacrament, vnleſſe we call to minde the benefits purchaſed by his death, as remiſſion of ſinnes? Neither doth the Euchariſt goe beyond Baptiſme in regard of a more full preſence of Chriſt: for he is not otherwiſe preſent in one Sacrament, than in the other, preſenting himſelfe in both ſpiritually to be apprehended of the worthie receiuer: as for that carnall and groſſe preſence of the body of Chriſt in the Sacrament, we acknowledge none: as afterward it ſhall more fully appeare, when we come in order to that queſtion.

De diuerſ. Serm. 9. *Auguſtine* ſheweth, that Chriſt is no otherwiſe preſent in the Euchariſt, then in the preaching of the word, for the manner of his preſence: *Euchariſtia panis noſter quotidianus eſt, &c. & quod vobis tracto, panis quotidianus eſt, & quod in eccleſia lectiones quotidie auditis, panis quotidianus eſt*: The Euchariſt or Sacrament of thankſgiuing is our daily bread, that which I handle and preach to you, is our daily bread that which you heare read daily in the Church, is our daily bread, &c. If Chriſt then bee no more really preſent in the Sacrament than in the word, what is become of the preeminence, that the one Sacrament in that reſpect ſhould haue aboue the other?

Annot. in Exod. 16. The Doway Diſciples to ſet forth the eminencie of the Euchariſt, doe compare it in twelue ſeuerall points with Manna: all which miracles, ſay they, are more eminent in the bleſſed Sacrament.

1 Manna was made by Angels, the (Sacrament) was conſecrated by the meruailous power of Chriſts word, which is now communicated to the Prieſt.

2 That came from the ayre, not from the earth, or water: this is done in the militant Church.

3 How faſt or ſlowly ſo euer any man gathered that, euery one had the ſame meaſure: in the leaſt particular of the accidents Chriſt is whole and entire, and in innumerable places at once.

4 In the 6. day they had double portions to other daies: ſo this giueth abundance of grace in this life, for the glory of the next life.

5 There fell no Manna on the Sabbath: and there ſhall bee no vſe of Sacraments in the next life.

6 If Manna were kept all night, in the reſt of the weeke it putrified: and whoſoeuer will make a temporall commoditie of this heauenly foode, it periſheth vnto him, &c.

7 The ſame meaſure was ſufficient for euery one: and ſo this auaileth to euery one, as their ſoule is diſpoſed.

8 The Sunne melted Manna, yet it indured the heate of the fire: though heate of perſecution take the Sacrament away in the field of the world, yet no power can extinguiſh it in the Church.

9 That taſted to euery one what they deſired: this yeeldeth all comfort to ſpirituall deſires.

10 That ſeemed to the euill minded loathſome: this to the incredulous Capernaites ſeemeth vnpoſſible.

11 Part of that was kept in the Arke, and was not corrupted many hundred yeeres: this receiued into our mortall bodies, remaineth in incorruptible effect, whereby the body ſhall bee raiſed from death.

12 That extraordinarie prouiſion remained fourtie yeeres, till the Iſraelites came into the promiſed land: and this is our wayfaring prouiſion in the pilgrimage of this life, &c. till wee come to the kingdome of heauen, &c.

Anſwere. We acknowledge the holy Euchariſt to be a moſt heauenly myſterie, and a moſt precious treaſure of the Church, being ſo farre more excellent then Manna, as Chriſt is more fully reuealed and manifeſted in the Goſpell, then vnder the law: but theſe points of comparatiue difference betweene them we except againſt in this manner.

1 They both had the ſame Author and efficient cauſe, the word of Chriſt, that made the one, and ordayned the other: heerein then is no difference: the Sacrament wee granted was inſtituted

tuted by a greater power, then of Angels, and ſo is Baptiſme alſo: as *Chryſoſtome* ſpeaking of the wonderfull worke of regeneration in Baptiſme, ſaith: *Angeli affuerunt, & viderunt, ſed nihil operati ſunt, &c.* The Angels were preſent and ſaw, but did nothing, but onely the Father, Sonne and holie Ghoſt, &c. Neither is there any ſuch power communicated to Prieſts to make the bodie of Chriſt: as *Chryſoſtome* againe: *Non ſunt humanæ virtutis hæc opera, &c. ipſe nunc quoque operatur, nos miniſtrorum ordinem tenemus, &c.* Theſe workes are not of humane power, &c. Chriſt himſelfe now worketh, wee are but the miniſters; but hee that doth change and ſanctifie theſe things is Chriſt himſelfe, &c.

Homil. 24 in 3. caput Ioann.

Homil 83. in 26. cap. Matth.

2 The true bread, whereof both the Manna then, and the Sacrament now is a type, or rather ſeale, indeed commeth from heauen: as *Auguſtine* ſaith, *Hic eſt panis, qui de cœlo deſcendit, &c.* This is the bread, that came from heauen, &c. that is, Ieſus Chriſt the bread of life: but the externall element is not from heauen, it is bread made of corne, which groweth from the earth: as *Auguſtine* addeth in the ſame place: *he that eateth thereof ſhall not die: ſed qui pertinet ad virtutem ſacramenti, non qui pertinet ad viſibile ſacramentum*: but he which belongeth to the vertue of the Sacrament, not to the viſible Sacrament, &c. the viſible Sacrament, for the materiall part is not from heauen, yet Manna was from heauen: herein then is no preeminence before Manna.

In Ioann. tract. 26.

3 That Chriſts bodie ſhould be whole in euery particular accident, and in innumerable places at once, is an vnreaſonable ſaying, contrarie to philoſophie, which placeth accidents in the ſubſtance, not the ſubſtance in accidents: and maketh a materiall bodie onely in one place at one time: and againſt Diuinitie, *he is riſen*, ſaith the Angell, *he is not here*: which had been a good argument, if the bodie of Chriſt were here and there at one time: but herein this analogie holdeth well, that is, euerie one, howſoeuer he gathered, had the ſame meaſure of Manna: ſo as *Theodoret* ſaith, *Illius omnes ſunt æque participes, &c.* All men are equally partakers thereof, both rich and poore, maſters and ſeruants, Princes and ſubiects, &c.

Matth. 28. 3.

In 1. Epiſt. ad Corinth. c. 11.

4 True it is, that by this Sacrament we are nouriſhed vnto euerlaſting life; yet is not the externall participating in the Sacrament, but the ſpirituall vertue, that ſo nouriſheth vs: as *Auguſtine* ſaith, that we eate not the bodie of Chriſt, *tantum in ſacramento, quod & multi mali*, only in Sacrament, as many euill men doe, *ſed vſque ad ſpiritus participationem*, but vnto the participation of the ſpirit: it is not then the carnall eating of Chriſts fleſh, which they yeeld vnto the wicked, that is auailable.

In Ioann. tractat. 27.

5 Neither ſhall there be any vſe of Sacraments in the next life: but we ſhall ſee Chriſt face to face, and behold his glorious bodie with immortall eyes: therefore his bodily preſence is not now in the Sacrament: *Chryſoſtome* ſaith, *vt terra nobis cœlum ſit facit hoc myſterium*, this myſterie maketh earth to be heauen: wee now by faith communicate the bodie of Chriſt, which then we ſhall haue fruition of by ſight: this note therefore maketh flatly againſt their carnall preſence.

1. ad Corinth. c. 11. Hom. 24.

6 As Manna kept contrarie to the commandement putrified: ſo doth the Euchariſt ſuperſtitiouſly reſerued by the Papiſts, corrupt, and is ſubiect to other changes: Herein then is the agreement, as the Manna was not to be reſerued till the next day, ſo, as *Clemens* decreed, if any reliques remaine of the Sacrament, *in craſtina non reſeruentur, &c.* let them not be kept till the morrow, but let them with reuerence be conſumed of the Clergie, &c.

7 It is well you confeſſe a diſpoſition in the ſoule of the receiuer neceſſarie to make his receiuing fruitfull: we haue been hitherto borne in hand, that faith is not neceſſarie to the due receiuing of the Sacrament, but it conferreth grace by the very act which is wrought: but the truth is, that the heart muſt be prepared by faith: as Auguſtine, *nolite fauces parare ſed cor*, prepare not your chaps but your heart: and he eateth the bodie of Chriſt, *qui manducat in corde, non qui premit dente*, which eateth in his heart, not preſſeth it with his teeth.

In Ioann. tractat 26.

8 Their fellow Rhemiſts diſſent from them: who affirme, that vnder the reigne of Antichriſt all publike entercourſe of the faithfull ſhall ceaſe, &c. ſauing the practiſe thereof in ſecret: and ſome of their Catholike writers affirme, that in the times of Antichriſt the true faith ſhall periſh through the world: but theſe ſay, *that no power can extinguiſh it in the Church*. But herein the analogie better holdeth: that as Manna melted with the heate of the Sunne, but endured the heate of the fire at home: ſo they which eate vnworthily, are iudged and melt away as it were, but they which receiue it by faith, are confirmed: as by an inward and domeſticall fire: as *Auguſtine* ſaith, *Qui non mutat vitam, ad iudicium accepit vitam, & magis ex ipſa corrumpitur, quam ſanatur*: He that changeth not his life, receiueth life to his iudgement, and is rather corrupted, then healed by it.

In 2. Theſſal. ſect. 11.

Suarez tom. 3. diſp. 54. ſect. 4.

Sermon Dominic. Aduent.

9 We acknowledge, that the holy Sacrament yeeldeth all comfort to ſpirituall deſires; but as it is a ſpirituall foode: the bodie of Chriſt is then ſpiritually, not corporally or carnally eaten: as *Auguſtine* ſaith, *then the bodie and blood of Chriſt ſhall be life vnto euery one*, if that, which in the Sacrament is viſibly receiued, *in ipſa veritate ſpiritualiter manducetur*, Be in the truth it ſelfe ſpiritually eaten, and ſpiritually drunke. And thus Chriſt being ſpiritually receiued, yeeldeth all ſpirituall comfort, as *Ambroſe* ſheweth vpon thoſe words of the Pſalme, *taſte and ſee how ſweete the Lord is: Si ſanari vis, medicus eſt, ſi febribus æſtuas, fons eſt, &c.* If thou wilt be healed he is thy Phyſition; if thou burneſt with a feauer, hee is a cooling fountaine; if thou art laden with iniquitie, hee is thy iuſtice; if thou wanteſt helpe, he is thy ſtrength; if thou art afeard of death, he is life; if thou deſireſt heauen, he is the way; if thou ſeeke for meate, he is thy food, &c.

Homil 88. in Ioann.

Lib. 3. de virginibus.

10 They are not incredulous Capernaites, which held that the bodie of Chriſt muſt be ſpiritually, not carnally eaten: but they which doe thinke, that with their mouth and teeth they doe eate the fleſh of Chriſt: as *Tertullian* ſheweth what the miſtaking of the Capernaites was: *they thought his ſpeech to be hard and intollerable: quaſi vere carnem ſuam illis edendam determinaſſet*: as though he had determined, that his fleſh ſhould verely be eaten, &c. And our Sauiour in ſaying, *the words that I ſpeake are ſpirit and life*: ſheweth that he ſpeaketh of the ſpirituall, not carnall eating of his fleſh: as *Tertullian* maketh this ſaying agreeable vnto that: Ioh. 5. 24. *He that heareth my word, and beleeueth in him that ſent me, hath eternall life*: and ſo hee concludeth, that the word of Chriſt, which before hee called his fleſh, is *deuorandus auditu, ruminandus intellectu, fide digerendus*, muſt be deuoured by hearing, ruminated by vnderſtanding, digeſted by faith, &c.

De reſurrect. carnis.
Ioh. 6. 63.
Ioh. 5. 24.

11 1. Manna indeed remained vncorrupted, hauing the word of God for the preſeruing thereof: but ſhew if you can, any of your conſecrated hoſtes to haue continued the tenth part of that time without putrefaction. 2. That the Sacrament of Chriſt receiued by faith is of incorruptible effect we grant; but that part of the Sacrament, which is receiued into the bodie, corrupteth in and with the bodie, as all other meates doe: did you euer ſee in any of your houſled ſicke, the Sacrament, which they receiued to remaine ſound, the reſt being fallen to duſt? 3. Neither is it the bodily participation of the Sacrament, but the ſpirituall communion, which wee haue with Chriſt, that ſhall raiſe our bodies at the laſt day: as the Apoſtle ſaith, *He that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you*: it is not the being of the Sacrament in our mouthes, but the dwelling of the ſpirit in vs, that ſhall raiſe vs vp: ſo our bleſſed Sauiour ſaith, *whoſoeuer eateth my fleſh, and drinketh my blood, hath eternall life: and I will raiſe him vp at the laſt day*: he ſpeaketh not of the ſacramentall eating, but of communicating by faith: as he ſaid before, *this is the will of him that ſent me, that euery man which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life, and I will raiſe him vp at the laſt day*: and diuers of their owne learned writers, (as *Bellarmine* confeſſeth) as namely, *Gabriel, Cuſanus, Caietane, Ruardus Tapper, Heſſelius, Ianſenius*, denie this place, Ioh. 6. to be vnderſtood of the ſacramentall eating. In this ſenſe *Chryſoſtome* is to be vnderſtood: *Ipſa menſa animæ noſtræ vis eſt, nerui mentis, fiduciæ vinculum, &c. ſi hinc hoc ſacrificio muniti migrabimus, maxima cum fiducia ſanctum aſcendemus veſtibulum, &c.* This table is the force of our ſoule, the ſinewes of our mind, the bond of our confidence, the foundation, hope, health, light, our life: if we paſſe hence furniſhed with this ſacrifice, wee ſhall with great confidence aſcend to the porch of heauen, as couered round with golden garments, &c. He ſpeaketh of the ſpirituall foode of the ſoule in the Sacrament, not of the corporall eating.

Rom. 8. 11.
Ioh. 6. 54.
verſ. 40.
Homil. 24 in 10. c. 1. epiſt. ad Corinth.

12. 1. If the Sacrament be our wayfaring prouiſion till wee come to the heauenly Canaan, which we denie not, then is it not corporally and carnally the bodie of Chriſt: for wee ſhall enioy the ſight and preſence thereof in heauen for euer. 2. The word of God and the Sacraments are then the ſpirituall food of our ſoules in the pilgrimage of this life; not corporally digeſted, but ſpiritually receiued: as *Auguſtine* ſaith of the Sacrament receiued *fideliter* faithfully: *Viaticum tibi ſaluberrimum, redemptionis precium, redemptoris monumentum, redempti munimentum*: It is thy moſt wholeſome wayfaring food, the price of thy redemption, (namely which is there repreſented) the monument of the redeemer, the muniment and defence of the redeemed, &c. If the Sacrament be but a monument of the redeemer, then it is not his very bodie: for then it were the Redeemer himſelfe, not a monument of him: for monuments are remembrances of things abſent, not preſent: So *Gelaſius* ſaith, *Certainly the Sacrament which we receiue of the bodie and blood of Chriſt, is a diuine thing, by the which we are made partakers of the diuine nature: & tamen eſſe non deſinit ſubſtantia vel natura panis & vini: and yet it leaueth not to be the ſubſtance and nature of bread and wine, &c.*

Lib. 2 de viſitation infirmor.
Gelaſ. aduerſ. Eutych. & Neſtorium.

Now if we will applie the Manna giuen to the Iſraelites to the times of the Goſpell: the applications, which *Origene* maketh, are to be preferred before theſe Doway conceits.

Homil. 7 in Exod. c. 15.

1 As Manna began to fall then vpon the firſt day of the weeke, which now is the Lords day: *ſic in noſtra Dominica ſemper Dominus pluit Manna de cœlo*: ſo in our Dominical the Lord alwaies raineth Manna from heauen.

2 As *man hic* ſignifieth, *what is this*: ſo when thou heareſt the law of God rehearſed, inquire and aske of the teachers, *quid eſt hoc*, what is this?

3 As Manna was like the hoare froſt, but in taſte as honey; ſo the word of God, *habet aliquid rigoris*, is ſometime rigorous, but as ſweete as honey.

4 As they gathered vpon the ſixth day double, that they might haue to eate on the Sabbath: ſo what good thou doeſt in this life: *hoc erit tibi in futuro ſeculo cibus*, this ſhall be thy meate in the next world.

5 As the Manna if it were kept contrarie to Gods commandement, grew full of wormes: *ſic non aliunde fiunt in nobis vermes, niſi ex verbo Dei*: wormes, that is vices, breed in vs by the word of God, that is, being not rightly heard.

The Proteſtants.

That the one Sacrament ſhould be ſo much extolled aboue the other, namely, the Lords Supper to be preferred before Baptiſme, as the more worthie and excellent Sacrament, we finde no ſuch thing in the word of God: but that both of them are of like dignitie in themſelues, and to bee had equally and indifferently in moſt high account: thus it is proued.

*Argum.*1. They are both commanded and inſtituted by the ſame authoritie of our Lord Ieſus Chriſt: as Baptiſme, Matth.28.19. the Lords Supper, Luke 22.19. *Doe this in remembrance of me:* neither is one by the firſt inſtitution aduanced aboue the other. Secondly, there is the ſame matter and ſubſtance of both Sacraments, Chriſt Ieſus with all his benefits, as Baptiſme is ſaid to ſaue vs by the *reſurrection of Chriſt*, 1.Pet.3.21. and the cup, and the bread in the Euchariſt are *a communion of the bodie and blood of Chriſt*, 1.Corinth.10.16. Thirdly, one and the ſame end of them both, which is the increaſe and ſtrengthening of our faith in the promiſes of God: as Rom.6.5. we are ſaid to be graft in Baptiſme to the ſimilitude of Chriſts death and reſurrection: and 1.Corinth.11.26. the receiuing of the Communion is a ſhewing foorth of the Lords death: *Ergo*, they are both of equall dignitie and worthineſſe.

Matth.28.19.
Luke 22.19.
1.Pet.3.21.
1.Cor.10.16.
Rom.6.5.
1.Cor.11.26.

*Argum.*2. As Circumciſion was vnder the Law to the Paſſeouer, ſo is Baptiſme now vnto the Euchariſt: but Circumciſion then was equall in dignitie, and commanded vnder as great a puniſhment, as the celebration of the Paſſeouer, and eating of the Paſchall Lambe: for both are enioyned vnder the ſame paine of being cut off from the congregation, Circumciſion, Geneſ.17.14. the Paſſeouer, Exod.12.19. *Ergo*, Baptiſme, and the Lords Supper are Sacraments of equall dignitie and excellencie.

Geneſ.17.14.
Exod.12.19.

I might vrge them alſo with their owne fancies: for by like reaſon, as *Bellarmine* would preferre Baptiſme before faith, becauſe children are ſaued without faith, and yet not without Baptiſme (in their opinion) ſo becauſe without Baptiſme children cannot bee ſaued, as they hold, and yet may without the other Sacrament: therefore Baptiſme is more neceſſarie, and ſo conſequently more worthie: wherefore they doe contrarie themſelues in their owne fancies.

Let them ſay now, which is the more worthie thing, Baptiſme, or the word preached? no doubt they will preferre Baptiſme: for they hold that the Sacraments do giue grace by the worke wrought, and ſo doth not the word: yea, they are offended, becauſe wee ſay, that the Sacraments are no other waies inſtruments of our iuſtification, then the word preached is; but that the one worketh by the hearing, the other by the ſenſes of ſeeing, handling, taſting: but they all ſerue to one end, namely, to beget and increaſe faith in vs. This our aſſertion they vtterly miſlike, *Bellarm. lib.2. de ſacram. cap.2.* Whereby it appeareth, that they preferre Baptiſme before the word. We then thus reaſon out of *Auguſtine*: he thus writeth: *Dicite mihi, quid plus videtur vobis, verbum Dei, an corpus Chriſti? reſpondere debetis, quod non ſit minus verbum Dei:* Tell me, which is the chiefer in your opinion, the word of God, or the bodie of Chriſt? (that is the ſacrament of his bodie:) ye muſt anſwere, that the word of God is not inferiour, *Homil.26.* Hence we frame this argument: The word of God is equiualent to the Sacrament of the Lords bodie: Baptiſme is equiualent to the word of God, by our aduerſaries owne confeſſion: *Ergo*, alſo it is of equal value and dignitie with the other Sacrament.

Now further for the more full demonſtration of this point, that Baptiſme is not inferiour to the Euchariſt, as they pretend: I will ſhew how diuers ancient fathers haue indifferently aſcribed the ſame priuiledges to them both.

1 *Theodoret* ſpeaking of the Euchariſt ſaith, *Illius omnes ſunt æque participes, &c.* All are equally made partakers of it, both rich and poore, Prince and ſubiect: ſo *Cyprian* before him ſaid of Baptiſme: *Eadem gratia ſpiritualis æqualiter in baptiſmo, &c.* The ſame ſpirituall grace is equally receiued in Baptiſme of all, which beleeue, &c. as euery one had a like portion, a ghomer full of Manna.

In c.11. epiſt.1. ad Corinth.
Lib.4. epiſt 7.

2 *Gelaſius* ſaith, that the Sacrament of the bodie and blood of Chriſt is *diuina res*, a diuine thing: and *Auguſtine* ſaith of Baptiſme, *In nobis non ſimplex aqua operatur, &c.* It is not ſimple water, that worketh in vs: but when the water receiueth the grace of the ſpirit, it waſheth away all our ſinnes.

Contr. Eutych. & Neſtor.
Homil.35. in 5.cap. Ioann.

3 *Ambroſe* maketh a certaine change of the bread in the Euchariſt, that after conſecration, *de pane ſit caro Chriſti*, the fleſh of Chriſt is made of bread: and the ſame *Ambroſe* ſaith of Baptiſme, *naturam mutari per benedictionem*, that the nature of the water is changed by benediction.

De ſacram. lib.4. cap.4. |
Ibid. cap.9.

4 *Auguſtine* ſaith of the Euchariſt, that it is *cibus incomparabilis, ineffabilis*, incomparable, ineffable meate: So *Gregorie Nyſſen* of Baptiſme, that the ſpirit, which appeareth not: *anima ineffabiliter accedit*, doth after an ineffable manner approch vnto the ſoule.

Lib.2. de viſitation. infirmor.
Concion. de Baptiſm.

5 Touching the greatnes of the myſterie, *Chryſoſtome* ſaith of the Euchariſt, *Ea re alimur, quam angeli videntes tremunt:* We are nouriſhed with that thing, which the Angels ſeeing doe tremble at: and he ſaith alſo of Baptiſme, *Angeli tam inenarrabilis operis modum minime enarrare poſſunt:* The Angels cannot expreſſe the manner of ſuch an vnſpeakable worke, &c. He meaneth of our regeneration in Baptiſme.

Homil.83. in c.26. Matth.
Homil.24. in 3.c. Ioann.

6 *Chryſoſtome* ſaith, that Chriſt had a care in inſtituting the Euchariſt, *vt ſemper memoria teneamus, pro nobis ipſum mortuum eſſe:* that we ſhould alway keepe in minde, that he died for vs. And ſo *Leo* ſaith of Baptiſme, that there is therein, *ſpecies mortis, & ſimilitudo reſurrectionis*, a ſhew of the death, and a ſimilitude of the reſurrection of Chriſt.

Homil.86. in c.26. Matth.

7 In the Euchariſt, Chriſt, *reipſa nos corpus ſuum efficit*, doth make vs indeed his owne bodie. *Chryſoſtome*, and ſo ſaith *Sedulius* in Baptiſme, *membrum de corpore eius factus es*, thou art made a member of his bodie.

Homil.83 26.c. Mat
In 6.cap Roman.

Lib.2.de viſitation. infirmor.
Serm.11.in 6.c ad Roman.

8 The Euchariſt is both *redemptoris monumentum, & redempti munimentum*, a monument of the redeemer, and a muniment or defence of the redeemed: *Augustine.* So *Chryſoſtome* alſo maketh Baptiſme a muniment of a Chriſtian, *priora peccata delet, & ad futura nos munit*: it blotteth out former ſinnes, and defendeth vs againſt ſinnes to come.

Homil.24.in 10 c.1 epiſt. ad Corinth.
Lib.5.in libr. Regum.

9 The Euchariſt openeth a way into heauen, This myſterie cauſeth *vt terra nobis cœlum ſit*, that earth is become heauen vnto vs: *Chryſoſtome*: So *Eucherius* of Baptiſme: when Chriſt was baptiſed the heauens opened, to ſhew to vs, that by Baptiſme, which Chriſt hath conſecrated, *ianuam patriæ cœleſtis ingredi deberemus*, we ſhould enter into the gate of our heauenly countrey.

Lib.5.in c.16. Leuit.

10 But *Iſychius* goeth yet further, and ſaith, *capitulum noſtræ ſalutis eſt baptiſma*: Baptiſme is the head or chiefe part of our ſaluation, &c. It is not then inferiour vnto the Euchariſt.

The end of the ſecond Booke.

THE THIRD BOOKE OR CENTVRIE, CONTAINING A THIRD HVNDRED OF POPISH ERRORS AND HERESIES;

CONSISTING OF SVCH CONTROVERSIES AS ARISE CONCERNING THE TWO RIGHT SACRAMENTS OF BAPTISME AND the Lords Supper, and the fiue other Popiſh *Sacraments.*

Saint Pavl *ſaith*, I haue receiued of the Lord, that, which I haue deliuered vnto you: 1. Corinth. 11. verſ. 23.

Hieron. Rogo, vt ad inſtitutionis plenitudinem, verbum Domini, hoc eſt, Euangelium, diligentius legas: nullo modo paßim, nos noſtro iudicio committamus, ne nobis exclamet Eſaias, væ, qui prudentes ſunt apud ſeipſos: I pray you more fully to imitate the inſtitution, to reade diligently the word of God, that is, the Goſpell: let vs not in any wiſe refer our ſelues to our owne iudgement, leaſt *Eſaias* crie out againſt vs, woe to them that are wiſe in their owne conceite: *de ſcient. diuin. legis.*

AT LONDON
Imprinted by Felix Kyngston, for Thomas
Man, dwelling in Pater noſter rowe at the ſigne of
the Talbot. 1613.

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CONSISTING OF SVCH CONTROVERSIES AS ARISE CONCERNING THE TWO RIGHT SACRAMENTS OF BAPTISME AND the Lords Supper, and the fiue other Popiſh Sacraments.

Saint Pavl *ſaith*, I haue receiued of the Lord, that, which I haue deliuered vnto you: 1. Corinth. 11. verſ. 23.

Hieron. Roga, vt ad institutionis plenitudinem, verbum Domini, hoc eſt, Euangelium, diligentius legas: nullo modo poſſimus noſtro animo committere, ne nobis vae, clamet Eſaias, vae, qui prudentes ſunt apud ſeipſos: I pray you more fully to attaine the inſtruction, to reade diligently the word of God, that is, the Goſpell: let vs not in any wiſe refer our ſelues to our owne iudgement, leaſt *Eſaias* crie out againſt vs, woe to them that are wiſe in their owne conceits: *de ſecund. diuin. legis.*

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THE TWELFTH GENERALL CONTROVERSIE, OF THE SACRAMENT OF BAPTISME.

THis controuerſie ſtandeth vpon diuers queſtions. Firſt, of the name, and definition of Baptiſme. Secondly, of the parts of Baptiſme. Thirdly, of the neceſſity of Baptiſme. Fourthly, of the Miniſter of Baptiſme. Fifthly, of the parties which are to bee baptized. Sixthly, of the effects of Baptiſme. Seuenthly, of the difference of Chriſts Baptiſme and *Iohns*. Eighthly, of the ceremonies of Baptiſme.

THE FIRST QVESTION, OF THE NAME and definition of Baptiſme.

COncerning the name, there is no queſtion betweene vs, for the name of Baptiſme hath the originall and beginning from the Scripture: Saint *Paul* vſeth this word, Coloſſ. 2. 12. *Wee are buried with him through Baptiſme*. And againe, Hebr. 6. 2. All the queſtion is about the definition of Baptiſme.

Coloſ. 2. 12.
Heb. 6 2.

The Papiſts.

THey define Baptiſme to be a Sacrament of regeneration by water in the word: that is, not which ſignifieth and ſealeth vnto vs our regeneration, and aſſureth vs of remiſſion of ſinnes: but actually iuſtifieth and regenerateth vs, *Bellarm. lib. 1. de Baptiſm. cap. 1.* 1. Error.

Argum. Bellarmine groundeth his definition vpon thoſe words of our Sauiour, Iohn 3. 5. *Except a man be borne of water and the ſpirit*: and Epheſ. 5. 26. *That he might ſanctifie it by the waſhing of water through the word*. Hence he would inferre, that we are ſanctified by the water in Baptiſme, *Bellarm. ibid.* Iohn. 3. 5.

Anſ. It is manifeſt by thoſe places, where the ſpirit, and the worde are ioyned to the outward waſhing by water; that the efficacie is not in the water, but in the ſpirit, and the worde or promiſe of God, which is apprehended by faith: theſe places proue that Baptiſme is a Sacrament, ſigne and ſeale of regeneration, but no efficient or working cauſe thereof.

The Doway interpreters doe thus argue: *as water in the beginning of the world receiued a certaine vitall vertue of the holy Ghoſt, to produce liuing creatures, ſo alſo Baptiſme receiueth vertue of the ſame holy Ghoſt to procreate new men*: and to this purpoſe *Tertullian* is alleaged, *let it not ſeeme ſtrange that in Baptiſme waters giue life.* Lib. de Baptiſ.

Contra. 1. It is vntrue that the water had a vertue giuen vnto it, to bring forth the liuing creatures: but they were produced out of the waters by the word of God. 2. Pet. 3. 5. The waters were onely as the matter, the ſpirit of God and his word were the efficient. 2. Neither doth it follow, the waters had a gift to bring forth corporall things, that it may as well haue an actiuity to procreate ſpirituall. 3. If they will be tried by *Tertullian*: hee is againſt them: in that booke alleaged he ſaith, *quam fides impetrat obſignata in patre filio et ſpiritu ſancto*: which (waſhing away of ſinnes) faith obtaineth being ſealed in the name of the Father, Sonne, and holy Ghoſt &c. He aſcribeth the waſhing away of ſinnes not to the water, but to faith: and yet more euidently in another place, *lauacrum illud obſignatio eſt fidei*, that Lauacre is a ſealing of Faith: *non ideo abluimur vt delinquere deſinamus, ſed quia deſiimus, quia corde iam loti ſumus*: we are not therefore waſhed that we may leaue off to ſinne, but becauſe we haue left already, becauſe we are waſhed in heart, &c. Baptiſme then doth not actually iuſtifie or regenerate, ſeeing ſuch as come to bee baptized, beleeued, and were regenarate already.

Lib. de pœnitent.

The Proteſtants.

WE rather according to the Scriptures define Baptiſme to be a ſigne or ſeale of our regeneration and new birth, whereby we are aſſured, that as verily by faith in the blood of Chriſt we are clenſed from our ſinnes, as our bodies are waſhed with water, In the name of the father, Sonne, and holy Ghoſt: So that baptiſme doth not actually beſtow remiſſion of ſinnes by the worke wrought, but is a pledge and ſeale of the righteouſnes of faith, as Saint *Paul* ſaith of Circumciſion, Rom. 4.11. For it is not the waſhing of the fleſh by water, but the eſtabliſhing of the heart with faith and grace, that saueth vs, 1. Pet. 3.21. See this point handled more at large, *Controuerſ.* 11. next before, *queſt.* 2. *part.* 1.

1. Pet 3.21.

Auguſtine ſaith. *Per ipſam (nempe fidem) renaſcimur in baptiſmate*: by ſaith we are borne againe in Baptiſme, *De tempor. ſerm.* 53. It is then the proper act of faith, to regenerate vs, not of Baptiſme; the vſe and end whereof, is to ſtrengthen and increaſe our faith.

In Dialog cum Tryphon in fine.
ἐβαπτίσθη οὐκ ἐφωτίσθη.
Præf. ad Catechiſ.

Iuſtinus Martyr ſaith, *Per aquam et fidem fieri regenerationem humani generis*: by water and faith the regeneration of mankind is made: *Cyril* of Ieruſalem, *Simon Magus* came vnto this lauacre, *he was baptized but not illuminate*: he waſhed his body with water, but he did not lighten his heart with the ſpirit.

De Pædagog. lib. 1. c. 6.
Diſput. cum Herban. p. 81.

2. *Clemens Alexandrinus* ſaith, *theſe bands of ignorance and darkenes are ſoone remitted, (humana fide, diuina verò gratia, &c. verbali baptiſmate)* by humane faith, but by the diuine grace, in the baptiſme of the word: ſee *Tertullian* before: *Gregentius* the Aethopian Biſhop of Tephra, treadeth in the ſame ſteps: *they are admitted to life, which is Chriſt*, by faith and Baptiſme: faith then muſt concur with Baptiſme.

Harm. ſect. 11. p. 387.
P. 392.

3. Confeſſ. of Bohemia c. 11. *Ananias and Sapphira had beene baptized by the Apoſtles, and yet continued in their wickednes*, Auſpurg. artic. 8. *They condemne the Phariſaicall doctrine of the Papiſts, which teach that faith is not neceſſary in the Sacraments, but imagine that none are iuſt by the very vſe of the Sacraments, &c.* To the ſame purpoſe other reformed Churches, as of *Heluetia. Former confeſſ. artic.* 21. *pag.* 398. *French confeſ. artic.* 38. *pag.* 401. *Belgia. artic.* 34. *pag.* 402. *Sweueland. artic.* 10. *pag.* 410.

We haue againſt this actuall iuſtification, by water in Baptiſme, the euident teſtimony out of their owne decrees, *decret. p. 2. cauſ.* 1. *qu.* 1. *c.* 54. *Vnde iſta tanta virtus aquæ, &c.* From whence is this ſo great vertue of the water, that it toucheth the body, and clenſeth the heart, *Niſi faciente verbo*, but by the working of the word; *Non quia dicitur, ſed quia creditur*: not becauſe the worde is ſpoken, but beleeued.

Cauſ. 27. *qu.* 2. *c.* 45. *gloſ. Fides eſt cauſa, quare in Baptiſmo à peccatis mundamur*: Faith is the cauſe, that our ſinnes are clenſed in Baptiſme.

Decret. 3. *diſt.* 4. *c.* 1. *Sine Sacramento viſibili, et fide inuiſibili nemo ſaluatur*: Without the viſible Sacrament, and inuiſible Faith, no man is ſaued.

Ibid. c. 8. *Per fidem et Baptiſmum, &c.* By faith and Baptiſm we are freed from our ſin. And yet more euidently *cap.* 39. of the ſame diſtinction, vpon thoſe words of our Sauiour, *Iam vos mundi eſtis*, and now you are cleane through the word, that I haue ſpoken vnto you; *Quare non ayt, mundi eſtis propter Baptiſmum, &c.* Why doth he not ſay, you are cleane becauſe of Baptiſme, wherewith yee are waſhed, (but becauſe of the word) but becauſe the word clenſeth in the water. Wee ſee then that the vertue of the Sacrament dependeth vpon faith, ſo that *Bellarmines* aſſertion, that faith addeth no force to the Sacrament, *lib.* 1. *de Sacram. c.* 22. is not onely repugnant to Scripture, but contrary to their owne Canons.

THE SECOND QVESTION, OF THE parts, which are the matter and forme of Baptiſme.

AS touching the matter: that is, the externall element vſed in Baptiſme, there is no queſtion betweene vs, but that it ought to be plaine and common water, Act. 10.47. S. *Peter* ſaith, can any man forbid water, that theſe ſhould not be baptized? Wherefore wee condemne the fooliſh and vngodly practiſes and inuentions of heretikes, that either exclude water altogether, as the Manichees, with others; or doe vſe any other element, as the Iacobites, that in ſteed of water burned them that were to be baptized, with a hot yron; or as the Aethiopians, which are called Abiſſines, that vſed fire in ſteed of water: miſconſtruing the words of the Goſpell, Matth. 3.11. That Chriſt ſhould baptize with the holy Ghoſt and with fire: which is not literally to bee vnderſtood, but thereby is ſignified the internall and forceable working of the ſpirit, which kindleth zeale and loue in our hearts as fire.

Bez. Matth. 3. verſ. 11.
Matth 3.11.

Concerning the forme of Baptiſme: we all agree, that no other is to be vſed, then that preſcribed by our Sauiour Chriſt, To baptize in the name of the Father, the Sonne, and holy Ghoſt: that it is neither lawfull to change this forme in ſenſe, as many heretikes haue done, nor yet in wordes, as to leaue out any of the three perſons in Trinity, and incluſiuely to vnderſtand them by naming of one: for whereas ſome alleage that place Act. 2.38. *Be ye baptized in the name of Ieſus Chriſt, for remiſſion of ſinnes*; to proue, that it is lawfull onely in the name of Chriſt to Baptize, wee are to vnderſtand, that the forme of Baptiſme is not in that place expreſly ſet downe; but the ſcope onely and ende of baptiſme, which is to aſſure vs of remiſſion of ſinnes in the name of Chriſt, as *Beza* very well noteth, vpon that place: wherefore it is a manifeſt error, which is imputed to Pope *Nicholas*, who deemeth Baptiſme in the name of Chriſt onely to be ſufficient; *decret. part.* 3. *diſtinct.* 4. *c.* 24. *Bellarmine* would

Acts 2.38

helpe this matter, and ſaith, that he bringeth in S. *Ambroſe* authoritie, but determineth nothing himſelfe, whereas the very words of the Pope are theſe, *Conſtat eos denuo non eſſe baptizandos*: It is euident, that ſuch are not to be baptized againe, namely, they, that were baptized onely in the name of Chriſt: what are theſe elſe, but definitiue words? Wherefore we allow rather the decree of *Alexander 3.decret.Greg.lib.3.tit.42.c.1. Si quis non dixerit, ego baptizo*: Vnleſſe a man ſay, I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt, hee baptizeth not: this is agreeable to the Scripture, where Chriſt commandeth his diſciples to baptize in the name of the Father, of the Sonne, and of the holy Ghoſt, Matthew 28. but the very forme of ſpeech, as whether to ſay, I baptize, or according to the vſe of the Greeke Church, Be thou baptized, is not of like neceſſitie, as to vſe the name of the Trinitie. The point then of difference betweene vs, concerning the forme of Baptiſme is this.

The Papiſts.

2,Error. THey are bold to affirme, that this forme of Baptiſme, to baptize in the name of the Father, Sonne and holy Ghoſt, is not fully concluded out of Scripture, but deliuered by tradition; for (ſay they) the commandement of Chriſt, to baptize in the name of the Trinitie, Matth.28. may be vnderſtoode thus: to baptize them into the faith of the Trinitie, or by the authoritie of the Trinitie. And it were ſufficient, by thoſe words, to doe and performe it in act, without ſaying the words; were it not, that wee haue otherwiſe learned by tradition, that this very forme of words is to be kept, *Bellarm. de baptiſm.lib.1.cap.3.*

The Proteſtants.

WE need no tradition for this matter; the very forme which is to be vſed in Baptiſme, is plainly proued out of the Scriptures: for that commandement of Chriſt, *Goe and baptize, &c.* doth neceſſarily imply a forme of ſpeech to bee vſed. Wee grant, that in the Scriptures, this word (name) is taken for power, vertue, authoritie, as Act.3.6. In the name of Ieſus ariſe and walke. So alſo, Act.3.6. as there is a Baptiſme with water, there may be a baptizing with fire, Matth.3.11. Wherefore if part of the commandement be to be taken properly and literally, as this, Goe and baptize, why not the reſt alſo, In the name of the Father, Sonne, and holy Ghoſt? If then the whole commandement bee properly and plainely vnderſtood: how can they baptize in the name of the Trinitie, vnleſſe the Trinitie be ſpoken and named?

Secondly, it appeareth alſo out of other places of Scripture, that this forme was vſed in the Apoſtles time: As Act.10.47. *Can any man forbid water, why theſe ſhould not be baptized, which haue receiued the holy Ghoſt, as well as we?* Act.10.47. As if S. *Peter* ſhould haue reaſoned thus: theſe haue receiued the gifts of the Holy Ghoſt: *Ergo*, they may be alſo baptized in the name of the holy Ghoſt. Likewiſe, Act.19.2. Act.19.2. When the brethren at Epheſus had anſwered *Paul*, that they had not heard, whether there were a holy Ghoſt: he ſaith vnto them, *Vnto what then were you baptized?* By this interrogatorie it appeareth, it was their manner to baptize in the name of the holy Ghoſt, and ſo conſequently of the whole Trinitie. We haue no cauſe then to flie vnto tradition, this matter being ſo plainely decided by the Scripture.

1 *Auguſtin. tract. in Iohann.* 80. Vpon thoſe words of our Sauiour, Iohn 15.3. You are cleane through the word, which I haue ſpoken vnto you. *Detrahe verbum, & quid eſt aqua niſi aqua? Accedat verbum ad elementum, & fit ſacramentum*: Take away the word, and what remaineth in Baptiſme but bare water? Let the word be ioyned to the element, and it maketh a Sacrament, &c. The forme then of Baptiſme, is the word, which Chriſt ſpake: and where elſe ſpeaketh Chriſt, but in the Scriptures? *Ergo*, the forme of Baptiſme, is the word of Chriſt, preſcribed and commanded in the Scriptures. Away therefore with your vncertaine and deceitfull traditions. Our Baptiſme is builded vpon a ſurer foundation: namely, the word of God.

2 *Concil. Florentin. ſeſſ.7. Andreas Coloſſenſ. Velim à vobis ampliſſimi patres doceri, &c.* I would learne of you (reuerend fathers) whether the moſt holy Goſpell doe containe the moſt perfect doctrine of our religion: I thinke (ſuch is your godlineſſe) that you will not anſwere otherwiſe, but that the moſt abſolute knowledge of our faith, is therein contained: *Ergo*, the perfect doctrine of Baptiſme is expreſſed in the Goſpell: *Cyril* ſaith, that not the leaſt thing of the Sacraments muſt bee deliuered without the diuine Scripture, *Catech.*4. much leſſe the forme of words whereby they are conſecrated.

3 The Maſter of Sentences thus determineth this matter: *lib.4. diſtinct.3.g. Non tunc illam formam Chriſtus, &c.* Chriſt did not firſt giue that forme of Baptiſme to his Apoſtles, when he ſent them to preach to the Gentiles, but before when he ſent them to preach to the Iewes: ſo that the inſtitution of Baptiſme may be better ſaid to haue beene made when Chriſt was baptized of *Iohn* in Iordane, &c. *Tunc ergo inuocato nomine Trinitatis, &c.* Then was the Baptiſme of Chriſt inſtituted, the name of the Trinitie being inuocated, which there appeared in myſterie, &c. Your Maſter groundeth the forme of Baptiſme in the name of the Trinitie, vpon the Baptiſme of Chriſt, where the whole Trinitie appeared in myſterie, the Father ſpake from heauen, the holy Ghoſt deſcended like a Doue, the Sonne himſelfe was in the waters: wherefore here is no neede to runne vnto tradition.

Harm.ſect.12. pag.384. The former confeſſ. of Heluetia, artic.20. *The Sacraments are the inſtitution and worke of the Lord himſelfe*: Bohemia: *Thoſe Sacraments no man either did or can inſtitute but the Lord himſelfe*: But the words of conſecration are part of the inſtitution, which cannot be proued but out of the Scriptures.

Hereunto the holy Martyrs giue conſent: The word of God written by the Prophets and Apoſtles, left and contained in the Canonicall bookes of the whole Bible, I doe beleeue to containe plentifully all things neceſſarie to ſaluation, &c. *Iohn Bradford*, pag. 1626. But the doctrine of Baptiſme is neceſſarie to ſaluation to be knowne, both concerning the forme and matter: *Ergo*. Pag.1476.280

THE THIRD QVESTION, OF THE neceſſitie of Baptiſme.

The Papiſts.

3.Error. THey affirme, that Baptiſme is ſimply neceſſarie to ſaluation by Gods appointment: ſo that all which die vnbaptized, vnleſſe the want of Baptiſme be recompenced either by Martyrdome or penance, muſt needes periſh, and be depriued of eternall life, *Concil. Trident. ſeſſ. 7. can. 7. Bellar. lib.* 1. *de Baptiſ. cap.* 4.

Argum. 1. Ioh. 3. 5. Our Sauiour ſaith, *Vnleſſe a man be borne of water and the ſpirit, he cannot enter into the kingdome of God: Ergo*, it is neceſſarie to ſaluation to be baptized, *Bellarm. ibid. Rhemiſt. in hunc locum.*

Anſwere. Firſt, it is not neceſſarie by water here to vnderſtand materiall water, but the purifying grace of Chriſt, which is called the water of life, Iohn 4. 11. Water then is here added as an Epithete of the ſpirit, becauſe it clenſeth and purgeth as water: as Iohn 7. 38. He that beleeueth, out of his belly ſhall flow riuers of waters of life: *Quid aqua ſit* (ſaith *Auguſtine*) *euangelium interroga*: Inquire of the Goſpell, what this water is. Then it followeth, verſ. 39. *This ſpake he of the ſpirit, which they that beleeued in him, ſhould receiue.* By water then it is no rare thing, to vnderſtand the ſpirit. Secondly, why may not water be here figuratiuely taken, to expreſſe the working of the ſpirit, as fire is added to the ſpirit, Matth. 3. 11. *Hee ſhall baptize with the holy Ghoſt and with fire?* What greater neceſſitie is there in this place, to vnderſtand water literally, than fire in the other? Iohn 4. 11. Iohn 7. 38. Tractat. in Epiſtol. Ioh. 6.

Obiect. *Bellarmine* replieth: that water muſt needes be here vnderſtood literally: firſt, becauſe the words in Scripture, if there follow not apparent abſurditie, muſt be properly vnderſtood. Secondly, if water be not here ſignified, then it will be hard to proue, that Baptiſme ought to be miniſtred onely with water: for other places, where mention is made of water, doe proue that men may be baptized with water; but they proue not, that they cannot be baptized with other things: *Lib. 1. de Baptiſm. cap.* 4.

Anſw. Firſt, it is true that where any abſurditie may follow, the words are not to be taken properly: as when Chriſt ſaid (*this is my body*) becauſe it is an abſurd thing and inconuenient to eate mans fleſh, we ſay the ſpeech is figuratiue: but it followeth not of the contrarie, that where no abſurditie followeth, there the words are properly to be taken, as Matth. 3. where mention is made of Baptiſme with fire; it were no very abſurd thing, if Chriſt had ſo appointed, for children to be ſomewhat ſinged with fire, as they were in the law circumciſed and cut with a knife: yet fire properly is not there vnderſtood. Secondly, if the element of water were here ſignified, a great abſurditie would follow, that for want of a little ſprinkling of water, children ſhould be vtterly loſt. Thirdly, we haue other places to proue the neceſſitie of water in Baptiſme beſide this place: As firſt, the example of Chriſt, Matth. chap. 3. who was baptized onely in water. Againe, the commandement of Chriſt, Matth. chap. 28. *Goe and baptize:* which word ſignifieth properly to waſh with water: As alſo the practiſe of the Apoſtles that onely vſed water, Act. 10. S. *Peter* ſaith, *Who can forbid water? &c.*

Iohn 6. 53. Thirdly, as you expound theſe words of Baptiſme, ſo ye do apply another place, Ioh. chap. 6. ver. 53. to the other Sacrament: *Vnleſſe you doe eate the fleſh of the Sonne of man, and drinke his blood, you ſhall not haue life in you.* If this bee ſpoken of the Sacramentall eating and drinking of Chriſt, as the Rhemiſts take it; then belike there is as great neceſſitie of the Euchariſt, as of Baptiſme: and ſo indeede *Auguſtine* ſometime thought, that the one was as neceſſarie to ſaluation as the other: *Sine Chriſti carne & ſanguine nec paruuli vitam habere poſſunt in ſemetipſis*: Without the fleſh and blood of Chriſt, neither can infants haue life in themſelues. And therefore it was the cuſtome of thoſe times, to giue of the Sacrament to children: *Paruulis adhuc & infirmis ſtillantur quædam de Sacramentis*: Some part of the Sacrament is inſtilled and powred into the mouthes of young and tender children. Cont. 2. epiſt. Pelag. lib. 4. c. 4. in Pſal. 64.

But our aduerſaries in no wiſe will admit that the Euchariſt is as neceſſarie as Baptiſme: wherefore they doe thus comment vpon our Sauiours words: That they alſo doe eate the fleſh of Chriſt, and drinke his blood, which ioyne in heart, and deſire to be partakers of the Sacrament, and ſo myſtically, and ſpiritually doe receiue it, *Rhemiſt. Ioh. 6. ſect.* 8. And why, I pray you, may there not bee as well a myſticall and ſpirituall reciuing of Baptiſme without the Sacrament, as of the Euchariſt or Lords Supper, ſeeing this place, Iohn 6. 53. doth as neceſſarily enforce the receiuing of this Sacrament, as that place, Iohn 3. 5. doth lay a neceſſitie vpon Baptiſme?

Fourthly, If this ſaying of Chriſt, *Except a man be borne of water, &c.* doe imply a neceſſitie of Baptiſme, then Baptiſme began to bee neceſſarie immediatly vpon this ſpeech of our Sauiour: for hee ſaith not, except a man ſhall bee, but except hee bee, *niſi renatus fuerit*, in the preter Tenſe. But *Bellarmine* himſelfe ſaith, that Baptiſme began not to bee neceſſarie, till after Chriſts death, *cap.5.* therefore it is not like, that any ſuch neceſſitie ſhould bee laid at all vpon Baptiſme. For it had beene great reaſon, that Chriſts baptiſme, which was giuen while hee liued in the fleſh, ſhould haue beene as neceſſarie as his Apoſtles baptiſme, which was miniſtred afterward.

Laſtly, the Maſter of Sentences thus expoundeth this place: *Intelligendum eſt de illis, qui poſſunt & contemnunt baptizari:* It is to be vnderſtood of thoſe, which may, and yet contemne to be baptized: *vel ita intelligendum eſt, &c.* Or it muſt be thus vnderſtood: *Vnleſſe a man be borne againe of water and the ſpirit, &c.* That is by that regeneration, which is done by water and the ſpirit: but that regeneration is not onely by Baptiſme, but by repentance, &c. *lib.4 diſt.4.c.* If either of theſe expoſitions bee receiued, children dying without Baptiſme, ſhall not be condemned: for firſt, they doe not contemne Baptiſme, if they dye without it. Secondly, that regeneration, which others haue by the ſpirit and water, others by repentance, is ſupplied vnto them by the couenant of grace.

Or we refuſe not the interpretation of this place, which *Innocentius* 3. one of your Popes hath in his decree, *Decret. Gregor. lib.3. tit.42. cap.3.* where hauing recited this place of Scripture, *Vnleſſe a man be borne of water and the ſpirit, &c.* with diuers other places, he inferreth thus: *Ex vi literæ ſatis patet prædictas authoritates, &c.* By the very letter it is apparant, that the foreſaid authorities muſt onely be vnderſtood of thoſe that are of age, which haue a multitude of ſinnes, and cannot be vnderſtood of little ones, which onely haue originall ſinne, and ſo alſo is that authoritie to be reſolued, *hee that beleeueth and is baptized, ſhall be ſaued.* If ye will be iudged then by your holy father, this place cannot be enforced againſt infants, that die vnbaptized.

*Argum.*2. The Popiſh diuines of Doway, doe vrge the correſpondence, that baptiſme hath with circumciſion: as they which died without circumciſion or other remedie of thoſe former times, their ſoules periſhed from their people, ſo now without baptiſme, they can neuer enter into the kingdome of heauen, &c.

Ar.not.in Geneſ.2.c.17.

*Contra.*1. They are here more reaſonable, then in another annotation: where they ſay preciſely, *that all infants* (dying without circumciſion) *were ſecluded onely for lacke of that remedie:* but here they put in a diſiunctiue, *or other remedie:* and ſo we grant, that children dying without baptiſme, and all other remedie, cannot be ſaued: but there is another remedie, which ſupplieth the want of baptiſme, which is the couenant of grace.

In Geneſ.17. verſ.14.

2 It is vntrue, that children dying without circumciſion were then damned: *Caietanes* reaſon is, becauſe *Salomons* brother dying before the eighth day was ſaued. *Eliſius* another of their Doctors, ſaith, *that then the males* ſhould haue beene in worſe ſtate and condition, then the female: and therefore *Tilmannus* reſolueth, that the vncircumciſed infants were ſaued by the faith of the parents: yea the text is euident, that the penaltie, to be cut off from their people, lieth not vpon infants, but vpon thoſe which were *adulti* of yeeres, *becauſe he hath broken my couenant:* but infants cannot be ſaid to breake the couenant: This alſo appeareth, Exod.4. where the Lord would haue killed *Moſes*, not the childe for the deferring of circumciſion.

In 3. part Thom.468. artic.1.
Ex citation. Caſſandri fol.123.

*Argum.*3. *Bellarmine* alleageth diuers fathers, who were of opinion, that infants dying without baptiſme, could not bee ſaued, as *Origene, Nazianzene, Hierome,* with others: *lib.1. de baptiſm.c.4.*

*Anſwere.*1. Some of the fathers did hold a neceſſitie of the Euchariſt to bee miniſtred to children, as well as of baptiſme, as *Auguſtine* and ſome others: and it is the opinion of the Greeke Church at this time, *Vtrumq́ ſacramentum omnib. eſſe neceſſarium*, That both Sacraments, Baptiſme, and the Communion are neceſſarily for all: why doe they not then follow the opinion of the fathers for the neceſſitie of the one, as they doe in the other.

Ieremie Patriark Cenſur. orient.c.9.in fine.

2 *Auguſtine, Fulgentius, Gregorie,* as their *Azorius* confeſſeth, hold that infants vnbaptized deſcended into the place of the damned, and that they are puniſhed with ſenſe of paine, but now the Romaniſts are gone from that, hauing found out a *limbus* of infants, wherein they are not puniſhed *pœna ſenſus*, with ſenſe of paine: but onely *damni* of loſſe: ſo that they can with no reaſon pretend the fathers; whoſe iudgement herein they haue renounced.

Azor. inſtitut. Moral.lib.2. c 17. part.1.

The Proteſtants.

WE acknowledge no greater neceſſitie in Baptiſme, then in the other Sacrament: both which we grant to be neceſſarie as helpes and props, and profitable meanes to encreaſe our faith: but not ſo ſimply neceſſarie, as that without them (there being no neglect, or contempt had of them) it were impoſſible to be ſaued.

*Argum.*1. The children of the faithfull are holy alreadie, euen before they bee baptized: for they are within the couenant, and to them alſo belongeth the promiſe. The Lord ſaith, I will bee thy God, and the God of thy ſeede, Geneſ.17.7. And Saint *Paul* ſaith, that the children of the faithfull are holy, 1.Corinth.7.14. If the Lord then bee the God alſo of children, and if they bee holy, being borne of the righteous ſeede, how can they poſſiblie periſh, although they dye vnbaptized?

Gen.17.7.
1.Cor.7.14.

Bellarmine anſwereth, Firſt, that the promiſes made to *Abraham*, were temporall, not ſpirituall, Galath 3.16.

Contra. Saint *Paul* ſheweth, they were ſpirituall: by ſeede (not ſeedes) vnderſtanding Chriſt, Galath.3.ſo that the promiſes made to *Abraham*, and his ſeede, were ſuch, as were to be accompliſhed in Chriſt.

Bellarmine. 2. Such ſpirituall promiſes, as were made to *Abraham*, belonged not to the carnall poſteritie of *Abraham*, but to the true ſonnes of *Abraham*, that is, his faithfull ſeede, *cap.4.reſponſ. ad obiect.* 1.

Contra. We grant, that onely ſuch as beleeued, after they came to yeeres capable of faith, were the true ſonnes of *Abraham*, though otherwiſe both carnally begotten of his ſtocke, as alſo outwardly ſigned with circumciſion: but no ſuch condition of faith was required in infants: but they were ſaued euen dying before circumciſion by the couenant of grace, which was made to *Abraham* and his ſeed, Geneſ.17.7. before circumciſion, which is the ſigne of the couenant, was giuen.

Bellarm. Thirdly, the children are ſaid to be holy: either after a ciuill kinde of holineſſe, that is to ſay, they were legitimate: or elſe becauſe the beleeuing parent doth conſecrate the children vnto God, and ſo they are made holy by Baptiſme, and are brought vp in godlines: or elſe, the vnbeleeuing part is ſaid to be ſanctified by the beleeuing, in that he is taught the right vſe of mariage; whereas Infidels do abuſe matrimony, and vſe it immoderately, and at ſuch times, as they ought to abſtain, wherby their children are vncleane, and their mariage polluted, *Bellarmine ibid.*

Heb.12.16.

Contra. Firſt, no ſuch ciuill ſanctification, that is, legitimation, can be here vnderſtood: for though both the parents were Infidels, yet are their children legitimate, they being lawfully linked together in mariage: but now the Apoſtle ſaying, *The vnbeleeuing husband is ſanctified by the wife*, meaneth a further degree of ſanctification, then is betweene both being Infidels. Secondly, neither doth the Apoſtle meane, that the children are holy by any act of holineſſe wrought vpon them by the beleeuing parent, as by conſecrating them vnto God, or bringing them to be baptized, or ſeeing them well brought vp; but ſuch an holines, as whereby both the vnbeleeuing parent is ſanctified, & his ſeed alſo: But firſt, by godly education the children onely are ſanctified, it is nothing to the ſanctification of the parents. Secondly, neither are all children made holy or vertuous, by their good education, as *Eſau* wanted no good bringing vp, as well as *Iacob*, yet he is called a prophane perſon, Heb.12.16. but the Apoſtle ſpeaketh of all the children of ſuch, that they are holy. Thirdly, and againe the Apoſtle meaneth not onely ſuch children as are brought to Baptiſme, or of age to be nurtured, but all the children and ſeede of the faithfull parent: wherefore it cannot be ſo vnderſtood. Fourthly, yet further, it is poſſible that an adulterer may haue a care for the good education of his adulterous ſeede, as *Auguſtine* had for his ſonne *Adeodatus*, and yet their vnlawfull copulation is not thereby ſanctified.

Thirdly, this ſanctification cannot be vnderſtood of the right vſe of mariage: firſt, becauſe that although the abuſe of mariage in the parents is a pollution to them, yet it extendeth not to their ſeede. Secondly, it is poſſible for Infidels to attaine to this ciuill gift, as moderately and ſoberly to vſe their wiues, as ſome of them had the gift of perpetuall continencie, doth it therefore follow, that their ſeed ſhall be holy? Thirdly, yea this infirmity in the immoderate vſe of mariage is incident to the mariage of the faithfull: as *Auguſtine* ſaith, *Naturalis vſus, licet immoderatus, venialis eſt in vxore, &c.* The naturall vſe, though it be immoderate, is pardonable in the wife: *huius delicti, non habent hortatrices nuptias, ſed deprecatrices:* Mariage is not an exhorter thereunto, but an intreater: *de nupt. & concup. c.*11. ſhall the children therefore of the faithfull be vnholy? So then none of theſe three expoſitions, which *Bellarmine* hath brought, can ſtand.

Wherefore the meaning of the Apoſtle is this, that the children of parents, where one of them is a beleeuer, are holy, that is within the couenant; and being within the couenant, they are alſo partakers of the promiſe: Where we ſee a difference betweene the law of Chriſt, and the lawes of men: for by the Ciuill law, *partus ſequitur ventrem*, the birth did follow the wombe, the childe did follow the condition of the mother; as *Cod. lib.* 5. *tit.* 5. *leg.* 3. *Conſtantin.* If the father were a free man, the mother a ſeruant, ſo ſhould the childe be: So likewiſe decreeth *Gregor.9.decr.Greg.lib.*1. *tit.*18.*c.*8. But the rule of Chriſt is more fauourable, that if either father or mother are free in Chriſt, that is, beleeuers, the child is free alſo, that is, holy: ſo that the faith of the one of them is more auaileable to include the ſeede within the couenant, then the infidelitie of the other to exclude it. So then the vnbeleeuer is ſanctified by the beleeuer, that is, is made a fit inſtrument, notwithſtanding his infidelitie to conuey the holy ſeede. And the Ciuill law hath a rule not much vnlike the ſaying of the Apoſtle here, *Uxor concreſcat marito*: The wife doth increaſe and grow with her husband, *Cod.lib.*5. *tit.*4 *leg.*28.*Iuſtinian.* Like as the wife, though a ſeruant, being maried to a man of honourable order, was partaker of his honour: ſo likewiſe faith in either partie, being the true honor of a Chriſtian, doth ſanctifie the other in this behalfe.

1. Sam.2.18.

Arg. 2. Circumciſion was as neceſſarie to the Iſraelites, as Baptiſme is to vs: but their children, which died before the eight day, when they were to be circumciſed, periſhed not: for *Dauid* doubteth not to ſay of his childe that died the ſeuenth day, *I ſhall goe to him he cannot returne to me*, 2. Samuel 12.18,23. He pronounceth that the childe was ſaued. And *Bellarmine* confeſſeth, that ſome of the children that *Herod* ſlew were not eight dayes old, and ſo not circumciſed; yet they were all ſaued and are counted innocents, *lib.* 1. *de Baptiſ. c*,6.*prop.* 1. *Ergo*, neither children dying without Baptiſme now are condemned.

The Maſter of Sentences anſwereth, that either children dying before circumciſion did periſh and were damned, or elſe in caſe of neceſſitie they might circumciſe before the eighth day, *lib. 4. diſtinct. 1.*

Contra. His firſt aſſertion is very cruell and vncharitable, and contrarie to the Scripture: for *Dauids* childe was ſaued dying before the eighth day; and ſome of the children that *Herod* did ſlay, might be vnder eight daies olde, and ſo not circumciſed, and yet they are all held to be innocents and Saints.

His ſecond aſſertion hath no ground, ſeeing that in the inſtitution of circumciſion, Geneſ. 17. it is limited to the eighth day: ſo that they which circumciſed before that day, did contrarie to the inſtitution.

Bellarmine anſwereth: that it is vncertaine, whether the Iewes had any other remedie againſt ſinne for their children dying before circumciſion, becauſe the Scripture maketh no mention thereof: but now it is certaine, there is no remedie beſide Baptiſme for infants, *Bellar. cap. 4.*

Anſw. Firſt, neither Circumciſion then, nor Baptiſme now, is a remedie againſt originall ſinne, but a ſigne onely and ſeale of our ſpirituall waſhing by the blood of Chriſt. Secondly, if the Iewes had another remedie for their children, ſhall we thinke that the Goſpell hath laid an harder yoke vpon infants, then the law did? Thirdly, infants then, and now dying before the Sacrament, haue one common remedie to bee ſaued by, namely the couenant of grace, in that the Lord promiſed, to bee their God, and the God of their ſeed: and the children by the Apoſtle are called holy, 1. Cor. 7. 14. 1.Cor.7.14.

Argum. 3. The holy Ghoſt may be giuen without Baptiſme, ſo it be not contemned and neglected, when it may be had: therefore life eternall may be had without Baptiſme: for the holy Ghoſt is able without the Sacrament, to regenerate vs, and bring vs to eternall life.

The firſt is proued, Act. 10. 47. Who can forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt, as well as we? They had the holy Ghoſt before and without Baptiſme, as *Auguſtine* ſaith, *Cornelius audiens & credens, quod prædicauerat Petrus, ita mundatus eſt, vt ante viſibilem baptiſmum cum ſuis qui aderant acciperet donum Spiritus Sancti.* Cornelius hearing and beleeuing that which Peter preached was ſo cleanſed, that before viſible baptiſme, he with his that were preſent receiued the gift of the holy Ghoſt. 33. q. in numer. tom. 4. Act.10.47.

Argum. 4. You your ſelues make two exceptions, of Martyrs, and them that doe penance, which may bee ſaued without Baptiſme: *Ergo*, Baptiſme is not ſimply neceſſarie. And if our Sauiour ſpeake of Baptiſme, Iohn 3. verſ. 5. as ye ſay he doth, there is no priuiledge for any, no not for Martyrs, for all muſt be borne of water and the ſpirit: that is, ſay you, baptized. Neither are your two exceptions generall enough: for the theefe vpon the croſſe was ſaued, and yet neither died a Martyr: for he himſelfe confeſſeth, that he was righteouſly puniſhed, Luk. 23. 41. neither did he any ſuch penance, or made any ſuch ſatisfaction, as you require. Luk.23.41.

Argum. 5. If all children dying without Baptiſme are damned; then it would follow, that an infinite number of children ſhould periſh without their fault, which were a moſt cruell and vncharitable thing to affirme.

Bellarmine anſwereth: that Gods iudgements are moſt iuſt, though they be ſecret, neither are children damned without their fault, becauſe they haue originall ſinne: but it is moſt certaine, that there is no remedie for children without Baptiſme, *cap. 4.*

Contra. Firſt, it is true, that Gods iudgements and decrees are moſt iuſt, though wee perceiue them not, and ſo are they full of mercy too: but it is not apparant out of Scripture, that God hath ſet downe any ſuch decree for the children of the faithfull vnbaptized, but the contrarie; as Mark. 10. 14. they brought little children vnto our Sauiour, who ſaid, *of ſuch is the kingdome of heauen:* he ſaith not of little ones baptized, but ſimply of little ones being the ſeede of the faithfull, as theſe were. Secondly, though children haue originall ſinne, yet ſeeing Baptiſme is appointed as a remedie againſt it, which they dying before, are depriued of without their fault; how then conſequently are they not condemned without their fault, ſeeing that which ſhould preſerue them from condemnation (as they ſay) is denied vnto them without their fault? Thirdly, that there is no remedie for children dying without Baptiſme, it is contrary to the decree of *Innocent. 3. decret. Gregor. tit. 42. c. 3. Abſit vt vniuerſi paruuli pereant, &c.* God forbid, that all children ſhould periſh, whereof ſo great a multitude daily dieth; but that the mercifull God, who would haue none to periſh, hath for them alſo prouided ſome remedie to ſaluation. Some alſo of your owne Doctors, as *Caietanus*, *Gabriel*, with others, do hold, that there is ſome remedie for children departing before Baptiſme. Mark.10.14.

Laſtly it was the hereſie of the Hierarchites, *qui regnum cœlorum paruulos habere negant*, which denied, that children did goe to heauen, *decret. par. 2. cauſ. 24. qu. 3. c. 39.* How farre now are the Papiſts from this hereſie, that exclude all children out of the kingdome of God, that are not baptized?

Bernard thus writeth of this matter: *Nequaquam poſſum omnino deſperare ſalutem, ſi aquam non contemptus, ſed ſola prohibeat impoſſibilitas: Epiſtol. 77.* I cannot altogether deſpayre of their ſaluation, that are not baptized, if it bee not done of contempt, but when as Baptiſme cannot poſſibly be had.

Againe, in the ſame place he ſaith: *Vide etiam, ne forte ob hoc Saluator cum diceret: qui crediderit,*

& baptizatus fuerit, ſaluus erit, cautè & vigilanter non repetierit, qui baptizatus non fuerit, ſed tantum, qui non crediderit, condemnabitur: nimirum intuens ſolam interdum fidem ſufficere ad ſalutem, & ſine ipſa ſufficere nihil: See alſo if our Sauiour Chriſt for this cauſe, when he had ſaid, he that beleeueth and is baptized, ſhall be ſaued, did not of purpoſe in repeating the ſentence, omit to ſay, he that is not baptized; but onely, he that beleeueth not ſhall be damned: for he ſaw, that faith onely may ſuffice to ſaluation, but without faith nothing can ſuffice.

Clement. epiſtol. 4. Bonum eſt, & puritati conueniens etiam corpus aqua diluere; bonum dico, non quaſi principale illud, in quo mens purificatur, ſed quod ſit ſequela illius boni hoc, in quo caro diluitur: It is good and conuenient to waſh the body in water, good I ſay, but not that principall good, whereby the minde is purified, but a ſecond or a conſequent good thing to that, &c. There is then a more principall thing in Baptiſme then the waſhing of water, which is the ſpirituall grace: without this a man cannot be ſaued, without the other he may.

Richard Woodman holy Martyr thus witneſſeth; The Scripture ſaith, he that beleeueth and is baptized, ſhall be ſaued; and he that beleeueth not ſhall be damned: but no Scripture in all the new Teſtament ſaith, that he which is not baptized, ſhall be damned: neither dare I ſay ſo for all the goods Pag. 1809. 2. 33 vnder heauen: *Fox* pag. 1994.

Orat 3. in ſanctum lauacrum. 1 For further euidence, it appeareth, that in the Greeke Church their vſuall times of baptiſme were in the feaſts of the Paſch and Pentecoſt, as *Nazianzene* ſheweth: though hee reproue that cuſtome, and ſheweth, that euery time is fit for baptiſme: yet it is not like that ſuch a cuſtome would haue beene taken vp, if the want of baptiſme had beene in their opinion ſo dangerous to infants.

Lib. de præſcript. aduerſ. Iudæos. 2 *Tertullian* ſpeaking of circumciſion, ſaith, *Si ſalutem circumciſio omni modo adfert, Moſes in filio ſuo non intermiſiſſet:* If circumciſion had brought ſaluation, *Moſes* would not haue omitted it in his ſonne, &c. if ſaluation were not annexed to circumciſion, much leſſe is it to baptiſme: ſeeing in the olde Teſtament, they were more in bondage to ceremonies, then they are now in the new. Damianus a Goes de morib. Æthiop. The Aethiopike Church at this day holdeth infants dying without baptiſme, to bee *ſemi Chriſtiani*, halfe Chriſtians, and not to bee counted among Paganes and Infidels, as the Church of Rome holdeth: and they giue this reaſon, *Quia filij ſunt ſacrati ſanguinus parentum*: becauſe they are the ſonnes of the ſacred blood of their parents: that is, they are the children of the faithfull, and ſo within the couenant.

Harm. pag. 387. 3 Confeſſ. of Bohemia c. 11. *If a man doe wholly and truly beleeue the Goſpell, he may by that faith be ſaued, although he haue not the vſe of the Sacraments:* If the want of the Sacraments is no preiudice to them which are of yeeres, much leſſe is it to infants, that cannot offer themſelues vnto it, as the other may.

4 Some of the Romaniſts and Popiſh teachers, are verie pregnant witneſſes in this point, that infants dying without baptiſme, are not damned: ſome of whoſe reaſons it ſhall not bee amiſſe to ſet downe.

Ex Caſſandro fol. 123. vide D Mort. his Appeale p. 246 *Gerſon*, made a Sermon of this matter in the Councell of Conſtance, vrging this reaſon among the reſt from the power of God, *Deum miſericordiam non alligaſſe ſacramentis:* That God hath not tied his mercie ſo to the Sacraments, but that hee can ſanctifie children not yet borne out of the wombe: *Gabriel* reaſoneth from the mercie of God, *Eſt à Dei miſericordia alienum:* It is farre from Gods mercie, that ſo many infants ſhould periſh.

Caietane ſheweth as much by the circumciſion of the olde Teſtament, that children which died vncircumciſed, periſhed not, which hee proueth by *Dauids* childe, that died before it was circumciſed.

Ex citatione Caſſandri. fol. 138. *Eliſias* another Popiſh author, vrgeth the inconuenience of this opinion: that it would follow, if there were no way but damnation for infants dying vnbaptized, that when as the childe being yet in the wombe, is in danger to be ſuffocated, the mother ſhould rather ſuffer her wombe to be ripped, that the infant may be taken out, and be baptized, rather then euerlaſtingly to periſh.

AN APPENDIX, WHETHER THE WANT OF Baptiſme may be by any other meanes ſupplied.

The Papiſts.

4. Error. OVr aduerſaries make three kindes of Baptiſme, *Baptiſmum fluminis, Baptiſmum ſanguinis, Baptiſmum flaminis:* The Baptiſme of water, the Baptiſme of blood, which is Martyrdome, and the Baptiſme of the ſpirit, which is contrition and penance: By theſe two, the firſt, ſay they, may be ſupplied.

They affirme, that Martyrdome, and penance or contrition, doe by the very act or worke wrought remit ſinnes, and iuſtifie the workers, and not in reſpect of the faith onely, which is in Martyrs or penitent perſons, *Bellarm. cap. 6. lib. 1. de Baptiſm.*

Argum. 1. The Innocents, which were ſlaine by *Herod*, were ſaued onely by their martyrdome, they had neither faith, nor workes. So the thiefe vpon the Croſſe was not onely iuſtified by his faith, but by the act and worke of contrition.

Anſw. Firſt, it is not neceſſarie to hold all thoſe children to bee Martyrs, and ſo to be ſaued: for *Macrobius* writeth, that one of *Herods* ſonnes, which was nurſed in thoſe parts, was ſlaine among the reſt: the infants which were ſaued, were within the promiſe, and belonged to the couenant, and ſo could not be loſt: their ſaluation depended of their free election before God; it was not purchaſed by the very act of their dying.

Secondly, the theefe alſo vpon the croſſe was iuſtified by his faith and beleefe in Chriſt. And therefore *Auguſtine* doth chiefly commend his faith: *Tunc fides eius de ligno floruit, quando diſcipulorum marcuit*: Then his faith did as it were bud and flouriſh out of the tree of the croſſe, when the faith of the diſciples withered.

*Argum.*2. Many Confeſſors haue greater charitie, then Martyrs, and yet they had not remiſſion of al their ſins, as Martyrs haue. And a man being not yet iuſt or righteous, yet chuſeth rather to die, then denie Chriſt; this man cannot deſerue any thing, being not iuſtified, and therefore it is his martyrdome, which by the very act wrought, doth purchaſe forgiuenes of ſinne, *Bellar. rat.* 2. *&* 5.

Anſw. Firſt, that Confeſſors may haue greater charitie, then Martyrs, it is contrarie to the ſaying of our Sauiour, Ioh. 15. *No man hath greater loue then this, to giue his life for his friends.* Secondly, Confeſſors dying in the faith of Chriſt, doe finde forgiuenes of ſinnes as well as Martyrs: as Reuelat. 14.13. *Bleſſed are they which die in the Lord*, not onely they which die for the Lord, but in the Lord, that is in the faith of Ieſus. Thirdly, they which giue their liues for Chriſt, being not iuſt before, are either in that inſtant conuerted, as the theefe vpon the croſſe, and ſo they are ſaued by their faith: or elſe if they die rather of manlines and ſtomacke, then of faith, Saint *Paul* in this caſe ſaith, that dying without loue, the fruite of faith, their death doth not profit them, 1. Corinth. 13.3.

John 15.13.

Reuel. 14.13.

1. Cor. 13.3.

The Proteſtants.

NEither the outward worke of martyrdome nor contrition do iuſtifie, or giue remiſſion of ſinnes: but the faith only of Martyrs and penitent perſons, whereby they apprehend Chriſt.

*Argum.*1. Saint *Paul* ſaith, 1. Cor. 13.3. *That if a man giue his bodie to be burned, and haue no loue, it profiteth not*: *Ergo*, it is not the outward act of martyrdome, but an effectuall and liuely faith working by loue, which pleaſeth God.

Bellarmine anſwereth: firſt, that this place proueth not, that charitie of neceſſitie muſt goe before martyrdome, but that there muſt bee charitie in martyrdome, by the force whereof there is charitie infuſed into the Martyrs heart; ſo that it is not poſſible hee ſhould die without charitie. Secondly, it may be ſaid as well of Baptiſme, as of Martyrdome, that it ſaueth not without charitie, and yet it giueth, or conferreth grace.

Anſw. Firſt, neither doe wee hold it neceſſarie, that faith and charitie ſhould alwaies goe before martyrdome in time: for faith may bee wrought in an inſtant, as in the theefe vpon the croſſe; but that faith and charitie doth ſanctifie the death of the Martyr, which is proued by this place. Secondly, charitie is not infuſed or effected by martyrdome, for then martyrdome ſhould alwaies bring forth this effect; and then were the Apoſtles ſpeech needleſſe, and his ſuppoſition falſe, *if a man giue his body to be burned, and haue no loue, &c.* for by their ſaying the body cannot bee giuen to be burned without loue, if loue bee the effect of martyrdome: But contrariwiſe martyrdome is the effect and fruite of faith, and charitie; as Rom. 5.8. *Chriſts loue is herein commended, that he died for vs*: his loue appeareth by the fruites and effects, namely his dying for vs. Thirdly, neither doth Baptiſme conferre grace, but is a ſeale only of the righteouſneſſe of faith: neither is it true, that it profiteth not without faith, ſeeing infants haue neither faith nor charitie, to whom Baptiſme is profitable by the couenant of grace: Wherefore the inſtance of Baptiſme is not herein like to the other; and yet in thoſe that are of yeeres, and capable of faith, neither Baptiſme, or Martyrdome is auaileable without faith.

*Argum.*2. Neither is the bare worke of ſorrow and contrition in it ſelfe acceptable to God: for there is a worldly repentance that cauſeth death; there is a godly repentance not to bee repented of, which worketh in vs care, zeale, feare, deſire, which are the fruites of faith, 2. Cor. 7.10.11. *Ergo*, it is faith only that maketh all our workes to be accepted before God: for without faith it is impoſſible to pleaſe him, Heb. 11.6.

2. Cor. 7.10.

1 *Tertullian* ſaith, Who deſireth not to ſuffer, *vt totam Dei gratiam redimat, vt omnem veniam ab eo compenſatione ſanguinis ſui expediat*, to purchaſe the whole grace and fauour of God, and to obtaine all pardon by the compenſation of his blood, &c. His meaning is not, that the ſhedding of blood doth merit remiſſion of ſinnes, but that God in his mercie crowneth martyrdome with forgiueneſſe: as it followeth in the ſame place, *omnia huic operi delicta donantur*: all ſins are pardoned to this worke, &c. Now where pardon and forgiuenes is, there is a worke of mercie, not a merit of worke.

In Apologet. in fine.

2 *Chryſoſtome*, as he is alleaged by *Ieremie* the Patriarke, vpon theſe words, Pſal. 130. *with thee is mercie, &c.* thus writeth, *Hoc eſt, non in noſtris recte factis, ſed in tua bonitate ſitum eſt, vt tantam damnationem effugiamus*: It lieth not in our well done deedes, but in thy goodneſſe, that wee eſcape ſo great damnation, &c. then the act of Martyrdome doth not by it owne merit deliuer from damnation. *Damaſcene* calleth martyrdome venerable and bleſſed, *becauſe it is not defiled with ſecond (and ſucceeding) ſinnes, &c.* not for the meriting of pardon of ſinnes paſt, but for the preuenting of ſinnes to come, doth he count martyrdome happie.

Cenſur. Oriental. c. 6.

δευτέροις οὐ μολύνεται ῥύποις.

Lib. 4. de fid. cap. 5.

3 Confeſſion of Baſil: *The faithfull doe worke not to ſatisfie for their ſinnes, but only that they may* ſhew

Harm. ſect. 4. pag. 249.

ſhew themſelues in ſome ſort thankefull vnto God our Lord for great benefits beſtowed vpon vs in Chriſt.

Sect.9.p.189. Saxonic: *It is a reproch vnto the Sonne of God, to imagine, that any of our workes are merits, or the price of remiſſion of ſinnes, and that they are propitiations for ſinnes, &c.*

4 We want not here their own teſtimonie: *Decr.par.3.diſt.4.cap.37. Baptizandus confitetur fidem ſuam, &c.* He that is to be baptized confeſſeth his faith before the Prieſt, and being asked, anſwereth; the ſame doth the Martyr before the perſecutor, who alſo confeſſeth his faith, &c. Wherefore it is the confeſſion of the faith, that maketh martyrdome acceptable.

Dominicus a Soto, and *Martinus Ledeſmius* two archpapiſts doe hold, that martyrdome doth not conferre grace by the worke wrought, *in 4.diſt.3.qu.vn.art.11.*

The Papiſts.

5.Error. 2. Martyrdome and contrition or conuerſion of the heart vnto God, though they bee no Sacraments, yet may ſupplie the lacke of Baptiſme, *Bellarm.ibid.*

*Argum.*1. Martyrdome in the Scriptures is rightly called a Baptiſme: as Chriſt ſpeaking of his death, ſaith, I muſt be baptized with a baptiſme, Luke 12.50. And therefore it may fitly ſtand in ſtead of Baptiſme. Luke 12. 0.

Anſw. If euery thing, that hath the name of Baptiſme, may bee vſed in place thereof; then adde vnto your number of ſuch deuiſed ſupplies, the Phariſaicall waſhing of cups, for they are called *Baptiſmata calicum*, the Baptiſmes, or clenſings of cups, Mark.7.4. Mark.7.4.

*Argum.*2. Martyrdome hath the ſame effects that Baptiſme hath, namely the conforming of vs to Chriſts paſſion, more liuely then in Baptiſme; for the conformation in Baptiſme is but ſacramentall, the other reall. Likewiſe it remitteth both ſinne and the puniſhment thereof, as Baptiſme doth; *Ergo*, it is a kinde of Baptiſme.

Anſw. Firſt, that the want of Baptiſme may by other meanes be recompenſed, as by Martyrdome, by faith in Chriſt, by the deſire and earneſt purpoſe of the heart, we denie not; yet we hold not any of theſe to be as Baptiſme. Secondly, the conforming of vs only to Chriſts death and ſufferings, maketh not Baptiſme; for then we ſhall haue ſo many Baptiſmes as ſufferings, becauſe therein wee alſo are made partakers of Chriſts ſufferings, 1.Pet.4.13. not only when we die for Chriſt, but if wee bee but railed vpon. 1.Pet.4.13. And againe, Baptiſme doth graffe vs not only into the ſimilitude of Chriſts death, but of his reſurrection alſo, Rom.6.5. which martyrdome doth not. Rom.6.5. And yet further, we are two waies conformed to Chriſts death, by imitation, as in dying for Chriſt; by application, as when the righteouſnes of Chriſt and the merits of his death, are ſealed vnto vs in the Sacraments: the firſt conformation of vs is in martyrdome; the ſecond is not, which is ſacramentall. Thirdly, neither Baptiſme, nor Martyrdome doe actually remit ſinne, but declare the ſame to be remitted, Baptiſme as a ſeale, Martyrdome as an effect and conſequent of faith and charitie: ſo that herein alſo they are vnlike.

The Proteſtants.

WE neede not any ſuch ſupplies to make good the want of Baptiſme, neither is it ſafe ſo to doe.

1 It is great preſumption and boldnes, without warrant of Gods word, to giue the effect and bleſſing, which God hath annexed to the Sacraments, to any other externall worke: for what is this elſe, but to inſtitute other Sacraments, then Chriſt left? And ſhall wee not thinke, that God by his ſpirit can better ſupply the loſſe and the want of the Sacraments, then we by our owne inuentions can helpe our ſelues? And whereas *Bellarmine* ſaith, that they haue the like inſtitution of Chriſt for Martyrdome, as for Baptiſme; when he can ſhew it out of the Scriptures, wee will beleeue him: Chriſt hath inſtituted Martyrdome, to ſhew our obedience, but not to bee a ſeale of the righteouſneſſe of faith, whereunto he hath appointed Baptiſme.

2 Concerning contrition of the heart, if you vnderſtand by it true repentance, and withall a vow and true deſire to receiue the Sacrament of Baptiſme, which cannot be obtained becauſe of ſome remedileſſe neceſſitie; then in ſuch a caſe it ſtandeth as auaileable, as if a man had been actually baptized: for thus the Rhemiſts expound themſelues, *annot Ioh.*3.2. I pray you what greater neceſſitie is there now of Baptiſme, then of the other Sacraments? For this is true, and wee willingly grant: that euery man that ſhall be ſaued, being of yeeres of diſcretion, muſt either receiue the Sacraments, or haue a deſire vnto them: for the neglect and contempt of the Sacraments without repentance is a ſin damnable. And thus you ouerthrow your ſelues, making Baptiſme neceſſarie without neceſſitie.

Catecheſ.4.de ſpirit.ſanct. μηδὲ τὸ τυχὸν. 3 *Cyrill* of Ieruſalem ſaith: that of the holy Sacraments of faith, *not the leaſt thing*, ſhould be deliuered without the diuine Scriptures: but to make a ſupplie of Sacraments, is not the leaſt thing: therefore it is fit that Scripture ſhould be ſhewed for their ſupplies of the Sacraments. *Damaſcene* maketh 8. kind of baptiſmes: 1. Of the flood: 2. Of the red Sea & clowd: 3. The legall baptiſmes and waſhings: 4. *Iohns* baptiſme: 5. Chriſts baptiſme: 6. The Baptiſme of repentance and teares: 7. Of Martyrdome: 8. And the baptiſme of fire in the laſt iudgement, &c. Lib.de fid.c 4. If then that which is called Baptiſme, as *Bellarmine* reaſoned before, be a ſupplie of Baptiſme, then we ſhall not haue one or two ſupplies of Baptiſme, but many.

Harm ſect.12. pag 378. Second confeſſion of Heluetia, chap.19. *The author and inſtitutor of Sacraments is not any man, but God alone; for men can by no meanes ordaine Sacraments, becauſe they belong to the worſhip of God,* *and it is not for man to preſcribe a ſeruice of God, but to embrace and retaine that which is taught vnto him by the Lord,&c.* The ſame may be ſaid of the ſupplies of Sacraments.

3 *Auguſtine* admitteth none of theſe ſupplies, but only Martyrdome: *Nemo ſit membrum Chriſti, niſi aut baptiſmate Chriſti, aut morte pro Chriſto:* No man is made the member of Chriſt, but either by the baptiſme of Chriſt, or in dying for Chriſt. Heere *Auguſtine* maketh but one ſupplie of Baptiſme, they make two. When men follow their owne inuentions, there can bee no agreement. De animę origin.lib.1.cap.9

Bernard ſpeaketh fully for vs: *Si martyrium vicem baptiſmi poſſit implere, quod non facit pœna, ſed ipſa fides, quod dare alteri valet, ſola non poterit obtinere: aquè enim magnam fortaſſis deus in corde cuiuſpiam in pace morientis inſpicit fidem, martyrio quidem non interrogatam, ſed martyrio idoneam:* If martyrdome may ſupply the roome of Baptiſme, which not the paine maketh, but faith, how commeth it to paſſe, that it ſelfe cannot obtaine that, which it giueth to another? for God may find as great faith in a man that dieth in peace, who is not called to martyrdome, yet fit to be a Martyr: *Epiſt.*77. His reaſon is this, that martyrdome of it ſelfe cannot ſtand for Baptiſme; ſeeing of it ſelfe it is nothing: but faith both without baptiſme and martyrdome is auailable.

4 Their owne decrees thus teſtifie, *decret.p.3.diſtinct.4.c.34. Quibus rebus oſtenditur,&c.* whereby it is euident, that the Sacrament of Baptiſme is one thing, the conuerſion of the heart another, &c. but they doe both tend to mans ſaluation: there is not then one and the ſame effect of both.

Clictoueus ſaith, that theſe two may be iterated, baptiſme of the ſpirit and of blood; for one may often ſhed his blood for the faith, but baptiſme cannot be iterated, *&c.* therefore hence it will follow, that it cannot fitly by the other be ſupplied. Annot.in lib 4 Damaſc.c.5.initio.

THE FOVRTH QVESTION, WHETHER women and Lay-men ought to baptize.

The Papiſts.

THey hold, that not only Lay-men, but Pagans, that are not baptized themſelues; yea and women alſo, may be miniſters of Baptiſme, in a caſe of neceſſitie, *Bellarmine cap.7.* 6.Error.

Argum. Exod.4. *Zipporah* circumciſed her ſonne, and the Lord was pleaſed therewith, and went away from *Moſes*, whom he came againſt him to haue ſlaine him: *Ergo*, women may as well now miniſter Baptiſme.

Anſw. Firſt, there is not the like ſtrict neceſſitie of Baptiſme, as there was then of Circumciſion: for if euery man-child were not circumciſed the eight day, the Lord threatned to cut him off from among the people, Geneſ.17.14. But Baptiſme is not tied or limited to any ſuch time or number of daies. Geneſ.17.14. Secondly, there was great neceſſitie, which enforced *Zipporah* to circumciſe her child: for they had neglected the time, and paſſed the ſtint of daies: wherefore the Lord ſtrooke *Moſes* with ſickneſſe; and being not able himſelfe to performe that dutie, his wife in great haſte taketh the child and cutteth him, to ſaue her husbands life: but ſhe in great indignation caſt away the fore-skin from her, knowing that ſhe was conſtrained to commit an vnwomanly act. There cannot bee any ſuch neceſſitie of Baptiſme, as there was then of Circumciſion; which was to bee done within a certaine compaſſe of daies. Thirdly, you may as well prooue by this example, that a woman may baptize, the Biſhop, Prieſt, or Deacon ſtanding by, (which notwithſtanding you hold vtterly vnlawfull) as that it is lawfull for her to baptize: for *Zipporah* did it in the preſence of *Moſes*.

Bellarmine anſwereth, that God was well pleaſed with *Zipporahs* act, in that *Moſes* preſently therupon recouered, and the Angell left him: *Ergo*, it was lawfully done.

Anſw. Firſt, there is great difference betweene the neceſſitie of Circumciſion then, and Baptiſme now: for then the child muſt not paſſe eight daies vncircumciſed: and therefore *Zipporahs* doing herein was, becauſe of the imminent danger and preſent neceſſitie, more tolerable. Secondly, in that God tooke off his hand from *Moſes*, it appeareth that God accepted of the act done; but it followeth not, that he approoued the manner of the doing: As it cannot bee gathered, that becauſe the plague ceaſed among the Philiſtines, 1.Sam.6. after they had ſent home the Arke with a gift, that this their offering was perfectly acceptable before God: or that the Samaritanes who ſerued God and their Idols together, did therefore pleaſe God, becauſe they were deliuered from the Lions, 2.King.17. But God in mercie accepted this maimed ſeruice, rather then none at all: So *Zipporahs* act was rather allowed, then that it ſhould haue been altogether left vndone.

Argum.2. Philip being but a Deacon baptized, Act.8. and *Ananias* a meere Lay-man baptized *Paul*, Act.9. Therefore other beſide Miniſters may baptize, *Bellarm.cap.7.* Acts 8.12. Acts 9.18.

Anſw. Firſt, *Philip*, though at the firſt a Deacon, yet afterward was called to bee an Euangeliſt, Act.21.8. and ſo admitted both to preach and baptize. Acts 21.8. Secondly, it is too boldly affirmed that *Ananias* was but a Lay-man: though the Scripture make no mention of his calling by the Apoſtles: yet was it ſufficient that hee was called of God extraordinarily to baptize *Paul*, as *Paul* was ſo called to be an Apoſtle. It followeth no more that he was a lay man, becauſe he was not called by the Apoſtles, then that *Paul* was ſo for the ſame cauſe.

The Proteſtants.

Neither Lay-men, of what calling ſoeuer, nor yet Midwiues,or any other women,ought to bee ſuffered in a well reformed Church to baptize infants : neither are they authorized ſo to doe amongſt vs.

Matth.28.19.

*Argum.*1. The commiſſion and charge to baptize, was giuen onely by our Sauiour Chriſt to his Apoſtles,and all lawfull Miniſters their ſucceſſors,Matth.28.19. *Ergo,* Lay-men and women, in baptizing,goe beyond the commiſſion of Chriſt.

Bellarmine anſwereth,that when Chriſt gaue this commiſſion, there were many preſent beſide the Apoſtles.

Contra. We denie not, but that many beſide might be preſent, but hee ſpake onely to his eleuen diſciples, who are immediatly named before verſ.17. vnleſſe you will ſay, that hee made all the reſt (thoſe fiue hundred whom S.*Paul* ſpeaketh of) Apoſtles alſo : for he ſendeth them into all the world, Mark.16.14.

1.Cor 14.35.

*Argum.*2. The preaching of the Word, and adminiſtration of the Sacraments,are and ought alwaies to be ioyned together. And the care and charge of both is committed to Paſtors and Miniſters lawfully ordained : Goe, ſaith our Sauiour,and teach all nations,baptizing them,Matth.28.19. But it is not lawfull for women to preach the word, 1.Cor.14.verſ.35. *Ergo,*not to baptize.

Bellarmine alſo would thus returne the argument : that as in caſe of neceſſitie it is lawfull both for lay-men and women to teach,as *Aquila* and *Priſcilla* inſtructed *Apollos,*Act.18.ſo may they alſo in caſe of neceſſitie baptize.

*Contra.*1. Priuately to teach and inſtruct, is a common dutie of all Chriſtians,and not incident onely to the Miniſterie : ſo euery houſeholder may teach his familie, the mother the children ; this dutie lay-men and women may performe : But they are not to meddle with publike teaching, nor conſequently with the Sacraments,which though they be in priuate places miniſtred,yet are publike actions : *Aquila* and *Priſcilla* publikely taught not,but priuately expounded to *Apollos* the way of God. The like ſtorie hath *Theodoret,lib.*3.*c.*14.how that a heathen Prieſts ſonne vnder *Iulian* the apoſtata, was conuerted by a woman : and it was the office of the widowes of the Church priuately to prepare, and inſtruct ſuch of their owne ſexe,as were to bee baptized, to teach them how to anſwere, when they came to Baptiſme,as may appeare,*Carthag.ſynod.*4.*can.*12. but they were neuer admitted to any publike office in the Church. Secondly,it followeth not,though it be granted, that vpon an extraordinarie occaſion, as in the conuerſion of ſome Countrie (as the people Iberi were conuerted, by the preaching of a woman) where there is no ſet Miniſterie,lay-men and women may baptize,that therefore it is lawfull for them to doe it in a ſetled Church,and where there is an ordinarie calling.

*Argum.*3. If it be lawfull for ſuch to baptize, it is onely in the time of neceſſitie : but there is no ſuch neceſſitie,as we haue ſhewed,of Baptiſme : *Ergo,* it is not at all lawfull for them.

Auguſtines iudgement is this : If a Lay-man doe giue Baptiſme : *Neſcio an piè quis dixerit eſſe repetendum :* I cannot tell whether any man may ſafely or godly ſay,that it is to be iterated or repeated, &c.He doth not allow Lay-men to baptize:but is of opinion,that they are not to be baptized againe, that receiue baptiſme at their hands. Yet he ſpeaketh vncertainly, (I cannot tell ſaith he) and ſo wee will conclude with *Auguſtine : Si Laicus baptiſmum dederit,nulla cogente neceſſitate, alieni muneris vſurpatio eſt :* If a Lay-man doe baptize,where there is no neceſſitie,it is an vſurping of another mans office. But there is no ſuch neceſſitie to cauſe him ſo to doe : *Ergo.* This teſtimonie of *Auguſtine* is ratified,*decret.part.*2.*cauſ.*1.*queſt.*1.*c.*87.

Lib.2.cont. Parmen.c.13.

*Concil.Carthag.*4 *can.*99. *Mulier quamuis ſancta & docta viros in conuentu docere non præſumat: can.*100. *Mulier baptizare non præſumat :* Let not a woman, though neuer ſo holie or learned, preſume to teach men in an aſſemblie : Let not a woman preſume to baptize ; this Canon is ratified, *diſt.*4.*c.*21.

*Cod.lib.*2.*tit.*13.*leg.*4. *Per mulieres aliena negotia agi non poſſunt :* Buſineſſe not belonging to women,can not be done by them : but to baptize,is not appertaining to women. *Leg.*18. *Alienam ſuſcipere defenſionem, virile eſt officium, & vltra ſexum muliebrem eſſe conſtat :* To take the defence of an other, is a mans office,and beyond the ſexe of women ; ſo may it be ſaid much more of Baptiſme,that it exceedeth their ſexe : *tit.*56 *leg.*6. *Mulier non poteſt eſſe arbiter :* A woman cannot be a Iudge,that is,in her owne perſon to ſit in iudgement,and to receiue the triall of cauſes ; how much leſſe can a woman haue the office of a Miniſter to baptize : for the chiefe ciuill authoritie may reſt in a woman, though the execution thereof be put ouer to others ; but women can neither haue authoritie,nor execution to baptize.

See alſo their owne Canons,*Decret.part.*3,*diſtinct.*2.*c.*29. *Ne Preſbyteri laico vel fœmina corpus Domini tradant deferendum ægrotis :* That Prieſts deliuer not the bodie of the Lord to a lay-man or woman to be carried to the ſicke, &c. If women and lay-men cannot conſecrate the one Sacrament, neither can they miniſter the other, for they are both of equall dignitie, and of the like neceſſitie.

*Decret.Greg.lib.*5.*tit.*7.*c.*14. *Gregor.*9. *Interdicas laicis,cuiuſcunque ordinis cenſeantur, vſurpare officium prædicandi :* Forbid lay-men,of what degree ſoeuer,to vſurpe the office of preaching : If it be not lawfull for them to preach,much leſſe to baptize.

And concerning the baptiſme of Pagans it is decreed thus by *Gregor.2.decret.par.3.diſt.4.c.52. Quos à Paganis baptizatos aſſeruiſti, denuo baptizes:* Baptize them againe in the name of the Trinitie, whom thou affirmeſt to haue been baptized by the Pagans: *Ergo*, the baptiſme of Pagans is no baptiſme, for then it ſhould not be iterated, or repeated.

And for further euidence: 1. *Tertullian* ſheweth what was the vſe of the Africane Church in his time: *Non permittitur mulieri in eccleſia loqui ſed nec docere, nec tingere, &c.* It is not permitted to a woman to ſpeake in the Church, nor teach, nor baptize, &c.

In the Aethiopike Church at this day, they baptize not till the infant, if it be a male, be fortie daies old, the female threeſcore: whereby it appeareth that as they hold no neceſſitie of baptiſme, ſo they allow not any to baptize; which confuſed libertie the opinion of neceſſitie onely hath brought into the Romane Church.

2 *Ieremie* Patriarke affirmeth *thoſe to be in error, which hold there is no difference, whether theſe ſacred myſteries be exerciſed by thoſe, qui ex laicis ad eam rem ordinatis deliguntur tantum, which are choſen out of lay-men appointed to that end, or by thoſe which are of the Prieſts conſecrated thereunto, &c.* But the Muſcouite Church, which followeth the Greekes, hold none fit to be a Miniſter of Baptiſme, but a Prieſt, *quacunque neceſſitas inciderit*, what neceſſitie ſoeuer doe fall out, &c.

Cenſur.orient. cap 14.

Ioann. Faber de religion. Muſcouit.

3 Confeſſion of Auſpurg, artic.14. *No man ſhould publikely teach in the Church, or miniſter the Sacraments, except he be rightly called.* Heluetia latter confeſſ. chap.20. *We teach that baptiſme ſhould not be miniſtred in the Church by women or Midwiues:* for *Paul* ſecludeth women from eccleſiaſticall callings.

Harm.ſect 11. pag.364.

Pag.371.

4 See the Canons and Decrees alleaged before.

THE FIFTH QVESTION, OF SVCH AS are to be admitted to Baptiſme.

Of the baptiſme of Infants. *Part.1.*

THat infants are to be baptized, it is fully agreed and concluded betweene vs. Which point wee doe ſtrongly maintaine by the Scriptures againſt the Anabaptiſts of our age. But herein we diſſent from our aduerſaries.

The Papiſts.

1. THey affirme, that the baptiſme of children and infants is grounded vpon tradition, and not vpon Scripture, *Bellarm.lib.4.de verbo dei, cap.9.*

7.Error.

The Proteſtants.

IT were very hard, if wee had no more certaine ground for the baptizing of infants, then tradition, which is but a feeble weapon to fight againſt heretikes withall: we haue manifeſt proofes out of the Scripture for it.

Firſt, they belong vnto the couenant: Geneſ.17. I will be thy God, and the God of thy ſeede: *Ergo*, they haue right to the ſigne of the couenant.

Geneſ.17.7.

Secondly, they are called holy, which are borne of faithfull parents, 1.Cor.7.14. *Ergo*, are not to be denied baptiſme.

1.Cor.7.14.

Thirdly, they are redeemed by the blood of Chriſt, who died for all the children of God, Ioh.11.52. To them belongeth the kingdome of God, Mark.10.14. *Ergo*, alſo Baptiſme, which is a pledge of remiſſion of ſinnes and eternall life.

John 11 52.
Mark.10.14.

Fourthly, it is alſo proued by the practiſe of the Apoſtles, who baptized whole families, with all that thereunto belonged, Act.16.33. Theſe with other effectuall reaſons to the ſame purpoſe ſee more at large, *Epiſtol.Iohan.Philpot.martyr.pag.*1840.& 41.

Act.16.

Further, *Auguſtine* alſo proueth it out of Scripture, by comparing our Baptiſme with the Circumciſion of the Iewes: *Veraciter conijcere poſſumus, quid valeat in paruulis baptiſmi ſacramentum, ex circumciſione carnis, quam prior populus accepit:* How auaileable Baptiſme is in little ones, we may geſſe by the circumciſion, which the former people in the law receiued: *Ergo*, not onely by tradition, but chiefly by Scripture the lawfulnes of childrens Baptiſme is confirmed.

De Baptiſ. contr. Donatiſt.lib.4.cap. 24.

Auguſtine alſo vrgeth theſe places of Scripture, *Suffer little children to come vnto me*, that is, *nolite eos credere me non indigere, &c.* Doe not thinke that they ſtand not in need of me. And againe, Chriſt came to ſaue that which was loſt: ſeeing then children are loſt in *Adam*, they muſt come vnto Chriſt to be ſaued.

Lib.5.cont. Pelagian. hypognoſtic.

2 *Gregorie Nazianzene* proueth the baptiſme of infants, by circumciſion alſo: *Idque nobis deſignat poſt octauum diem circumciſio illa:* and this that circumciſion after the eighth day ſignifieth, &c.

Oration.3. in ſanct.lauacrum.

3 Heluetia, latter confeſſion, chap.20. *We condemne the Anabaptiſts who denie that young infants borne of faithfull parents are to be baptized: for according to the doctrine of the Goſpell theirs is the kingdome of God, and they are written in the couenant of God, &c. and why then ſhould not the ſigne of the couenant be giuen to them?*

Harm.ſect 13. pag.397.

Confeſſion of Bohemia proueth the baptiſme of infants by that place, Matth.18. *Suffer little children to come vnto me:* and by circumciſion vnder the old Teſtament.

Pag.399.

Pag.402. Engliſh confeſſion,artic.9. No not *babes are to be reſtrained* (from baptiſme) *becauſe they pertaine to the people of God.*

4 See the decree of *Innocentius* the 3.before alleaged.

So alſo *Innocentius* the 3. one of their moſt learned Popes, proueth the baptiſme of children by Scripture, *Decret.Greg.lib.3.tit.42.c.3. Cùm ergò circumciſio tam adultis,quàm paruulis ex præcepto Domini,&c.* Seeing that Circumciſion by the commandement of God, was conferred both vpon children,and the elder ſort; Baptiſme alſo,which ſucceedeth in the place thereof,and is more general both to men and women,muſt likewiſe be conferred to both.

The Papiſts.

8.Error. 2. Baptiſme,they ſay, giueth grace and faith to the infant that had none before,*Rhemiſt.Galat.3. ſect.6.* This then is their opinion,that infants, though actually and fully they haue not faith,as other haue,yet there is a certaine habite of faith and hope infuſed into them in Baptiſme; ſo that partly they doe beleeue of themſelues, and partly by the faith of others, namely of them that bring them to Baptiſme,*Bellarm.lib.1.de baptiſm.cap.11.*

Heb.11.6. Rom.3.28. Epheſ.3.1. *Argum.* Without faith it is impoſſible to pleaſe God,Heb.11.6. Rom.3.28. We hold that a man is iuſtified by faith: *Ergo,* children, if they haue no faith, are neither iuſtified, neither yet doe pleaſe God: Epheſ.3.1.Chriſt dwelleth in our hearts by faith: but he dwelleth in children; *Ergo,* they haue faith.*Bellarm.*

Anſw. Firſt,theſe places doe as well proue that children haue an abſolute,perfect,and actual faith: (for it is a perfect faith that iuſtifieth vs,and maketh vs acceptable to God) which I am ſure our aduerſaries will not yeeld vnto. Secondly, the iuſtification and ſaluation of children dependeth of the Rom.9.11. free election of God,Rom.9.11. that the purpoſe of God might remaine according to election, ſaith the Apoſtle: And that which faith worketh in thoſe that are of vnderſtanding, the ſpirit of God is able to effect in infants,by ſome ſecret way,beſt knowne to himſelfe.

Thirdly,it is manifeſt,that theſe places are to be vnderſtood of thoſe that are of yeeres,and capeable of faith, as it followeth, Epheſ.3.18. Epheſ.3.18. *That you may be able to comprehend with all Saints,&c.* Faith then is of them,that are able to comprehend; but this comprehenſion,capacitie and vnderſtanding is not in children: Thus alſo one of your principall pillars *Innocent.3.* vnderſtandeth theſe and the like places,as that, *He that beleeueth,and is baptized, ſhall be ſaued: Hæc tota authoritas de adultis:* all theſe authorities muſt bee vnderſtood of thoſe that are of yeeres, *Decret.Greg.lib.3.tit.42.c.3.* Fourthly, Chriſt dwelleth in infants by his holy ſpirit, though they haue no faith: ſo then the argument followeth not,Chriſt dwelleth in them: *Ergo,* they haue faith; for in the kingdome of heauen faith ſhall ceaſe,yet then ſhall we be the habitation of Gods ſpirit.

Bernard alſo thus anſwereth this obiection: *Sine fide impoſſibile eſt placere Deo,& ſine fide non ſunt, qui in fidei teſtimonium baptiſmi gratiam perceperunt:* Without faith indeed it is impoſſible to pleaſe God: and they are not altogether without faith, which in teſtimonie of their faith, haue receiued the grace of Baptiſme: *in Cantic.ſerm.66.* Children then haue no otherwiſe faith, then as they haue receiued Baptiſme the ſigne and Sacrament of faith.

The Proteſtants.

That infants neither haue faith in themſelues,nor yet are profited or furthered to their ſaluation by the faith of others,it is thus proued.

Rom.10.17. *Argum.1.* S.*Paul* ſaith, Faith commeth by hearing, and hearing by the word of God,Rom.10.17. But infants can neither heare nor vnderſtand the word of God: *Ergo,* no faith is wrought in them.

Galath.5.6. *Argum.2.* There is no habituall or potentiall faith that pleaſeth God: but the iuſtifying faith is alwaies actuall,working by loue,Galath.5.6. *Ergo,* children haue either no faith, or it muſt needs be an actuall or working faith.

Argum.3. Infants are not iuſtified,nor relieued or helped forward towards their ſaluation by the faith of their parents, or Godfathers, when they are baptized: for the Scripture ſaith, The iuſt ſhall Rom.1.17. liue by faith,Rom.1.17.that is,by his owne faith,not the faith of another.

Bellarmine anſwereth,that they doe not affirme,that children are iuſtified,or doe liue by the faith of their Parents, and of others, but that their faith is profitable to the Infants, being by this meanes brought vnto Baptiſme,and becauſe they do profeſſe their faith in Baptiſme by the mouth of others, *Bellarm.cap.11.propoſ.5.*

Contra. Firſt, that it is a benefit to be borne of faithfull parents, who are carefull to bring their infants to be baptized, and to ſee them well brought vp, wee graunt: but what is this to the ſtate of infants before God? Secondly,the confeſſion of their faith by others is profitable, to put them afterward in remembrance of their ſolemne promiſe made in Baptiſme; but before God,they are no more helped,by the confeſſion of anothers mouth, then by the beleefe of anothers heart: wherefore it is not either the faith of the parents,or the confeſſion of the witneſſes, that ſupplieth the lack of both in infants, but the grace of God inwardly working, as *Auguſtine* well ſaith,as it is alleaged in the Decrees; *Decret.par.3.diſtinct.4.c.34. Gratia omnipotentis implere credenda eſt,&c.* The grace of the Almightie doth ſupplie that,which they, by the infirmitie of age, can neither beleeue with the heart to righteouſneſſe,nor confeſſe with the mouth to ſaluation.

Auguſtine denieth that children are illuminate in their mindes, when they are baptized: *Si illuminati eſſent, ſaltem ipſum baptiſmum* [illegible] *læti ſuſciperent; cum videmus eos cum magnis fletibus reluctari*: If they were illuminate, they would ioyfully receiue Baptiſme, which we ſee them to ſtriue againſt with great crying. And why ſhould the Apoſtle ſay, Be ye not children in vnderſtanding, 1. Cor. 14. 20. if ſo be their mindes were illuminate? Wherefore that ſaying in the Goſpell, ſaith hee, This is the light that lighteth euery one that commeth into the world, Iohn 1. 9. whereby they would proue, that children doe receiue light at their very firſt comming into the world, is thus to be vnderſtoode, *Quia nullus hominum illuminatur, niſi lumine illo veritatis*: Because no man is lightened, but onely by that light. What now is become of that *lumen fidei*, the light of faith, which you ſay is infuſed into children in Baptiſme?

De peccat. merit. & remiſſ. lib. 1. cap. 25.
1. Cor. 14. 20.
Iohn 1. 9.
Auguſt. ibid.

How children are to bee counted beleeuers, Maſter *Philpot* holy martyr doth thus teſtifie: That children are accounted of Chriſt in the Goſpell among the number of ſuch as beleeue, it appeareth by theſe words: *Hee that offendeth one of theſe litile babes, which beleeue in me, &c.* Matth. 18. where plainly Chriſt calleth ſuch, as be not able to confeſſe their faith, beleeuers, becauſe of his meere grace he reputeth them for beleeuers: pag. 1841. Not that they haue any beliefe in themſelues, but they are ſo reputed by grace: God doth of his meere mercie as well accept of them through grace in Chriſt, as if actually they did beleeue.

Matth. 18.

Decret. part. 3. diſtinct. 4. c. 76. Infans licet fidei non habeat affectum, reſpondetur fidem habere ob fidei ſacramentum: The Infant although he haue not faith in his affection, is ſaid to haue faith, becauſe he hath the Sacrament of faith, *c.* 129. *Fidem nondum habet in cogitatione*, The Infant hath not faith in his minde or cogitation, &c. as before he ſaith, they haue not faith in affection, ſo neither in their cogitation, that is, they haue neither the act, nor habite of faith: contrarie to the decree of the Tridentine Councell. *ſeſſ. 6. c. 17. In Baptiſmo fidem infundi, et menti inhærere*: That faith is infuſed in Baptiſme, and fixed in the minde of infants.

Neither are children helped by their Godfathers faith, for what if they bee all vnbeleeuers, by this reaſon ſuch children ſhould be baptized in no faith: *Richard Woodman* Martyr, pag. 1995.

Theſe reaſons alſo to the ſame effect, may bee gathered out of their owne decrees: as firſt, *decret. part. 2. cauſ. 1. qu. 4. c. 3. Ne parentum illos error impediat, &c.* The error of the parents being heretikes doth not hurt or hinder the children. If the error of the parents hinder not, then their faith profiteth not. Secondly, *decret. p. 3. diſtinct. 4. c.* 114. It is decreed, that the Infant is not baptized, being in the mothers wombe, the mother being at that inſtant baptized. If the mothers faith doth not profite the childe, being not yet *Anima ſeparatim viuens*: A ſoule liuing by it ſelfe, while it is in the wombe, as it is *ibid. ca.* 129. much leſſe when the childe is now borne, and made a liuing ſoule by it ſelfe.

1 *Chryſoſtome* ſaith: *Per fidem eſt cognitio Dei, et ſine fide cognoſci nequit*: By faith commeth the knowledge of God, and without faith he cannot be knowne. And againe, *this is faith, quando mentem ad dignitatem eius, qui promiſit, intendimus*, When we reare vp our minde to the worthineſſe of him that hath promiſed: but in infants there is no intention of the minde or eleuation thereof vnto God, nor knowledge of him: therefore in them we cannot ſay there is faith.

In 3. c. ad Philip. c. 11.
Hom. 86. in 20. c. Ioann.

2 *Tertullian* ſpeaking of the infants of the heathen and vnbeleeuers, ſaith, *Fiant Chriſtiani, cum Chriſtum noſſe potuerint*: Let them be made Chriſtians, (that is by baptiſme) when they are able to know Chriſt: and he is ſo farre from thinking infants to be helped by the faith of others: that hee affirmeth them to be in danger rather, which vndertake for the infant: *Quid neceſſe eſt ſponſores periculo ingeri qui et ipſi per mortalitatem deſtituere promiſſiones ſuas poſſunt, et prouentu malæ indolis falli*: There is no neceſſitie that the vndertakers ſhould offer themſelues to danger, who both by reaſon of their mortality, cannot performe their promiſes, and are often deceiued, by the progreſſe of their euill diſpoſition, &c.

Lib. de baptiſmo.

3 Confeſſ. of Auſpurg. artic. 1. *The application of the benefit of Chriſt, is not by another mans worke, but by euery mans owne faith, and his owne vſe of the Sacraments, &c.*

Harm. ſect. 14. pag. 439.

4 See their owne decrees before alleaged.

Yet, although we denie that infants are profited to ſaluation by anothers faith: we grant notwithſtanding that ſome profite may come vnto one by anothers faith: as firſt, this benefite infants haue, borne of faithfull parents, and hauing other faithfull friends, that they are offered to baptiſme, and made partakers of ſo heauenly a myſterie: as *Iuſtinus Martyr* ſaith: *That infants (are made worthie of the benefites of baptiſme) by the faith of them which offer them to baptiſme*: The offerers faith is a meanes to bring them to baptiſme, and being baptized, they enioy the benefite of baptiſme: And ſo it is true, that for the obtaining of temporall bleſſings the faith of others may be auaileable, as *Cyrillus* giueth inſtance of the man ſicke of the palſey, who was brought to Chriſt by others, whoſe faith Chriſt ſeeing, healed him of the palſey: but toward the obtaining of euerlaſting ſaluation, euery one muſt be furthered by his owne faith: and yet alſo we grant, that ones faith may profite another to ſaluation, *Per modum impetrationis*, By way of entreatie and ſupplication, not *applicationis*, by way of application which is the Popiſh opinion.

ἀξιοῦνται τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν.
Queſt. ad orthodox. qu. 56.
Cyril. catech. 5
Matth. 9. 2.

I will not here conceale the practiſe and iudgement of the Aethiopike Church at this day: who vſe not to baptize the male children, till they be 40. daies olde, and the female at 60. daies: for infants

Aluares of the Æthiop. c. 5.

dying before, they ſay, the *faith of the mother ſufficed, together with the communion, which ſhee receiued being with childe*: The like report there is, that at a Synode held at Quitiroi in the kingdome of Maitichuſi it was decreed, that if a woman being readie to bee deliuered, came to receiue the Sacrament, after their vſage, and afterward her childe ſhould be borne dead, by this Sacrament the childe ſhould be baptized, and freed from damnation, &c. (Theuet. Coſmog. lib. 4.2.) Theſe hold that infants vnbaptized are helped by the faith of their parents: which muſt be ſo vnderſtoode, not as though their faith applied ſaluation to the infant, but their faith maketh their children to belong to the couenant, which ſaith, *I will be thy God, and the God of thy ſeede*: (Gen. 17.5.) And ſo infants the ſeede of beleeuing parents are ſaued by the couenant of grace.

AN APPENDIX OF THE POPISH vſe in baptizing of bels.

The Papiſts.

9. Error. THey begin now to bee aſhamed of the blinde practiſes of their ſuperſtitious and ignorant forefathers: for *Bellarmine* flatly denieth, that bels are baptized amongſt them: but they are onely conſecrate and hallowed for diuine vſes, as other Church veſſels are, *lib. 4. de Roman. pontific. cap. 12.*

The Proteſtants.

IT is a great ſhame for them, to denie ſo manifeſt a thing. For in the hallowing of bels, firſt there were Godfathers choſen: Secondly, they gaue names to the bels: Thirdly, the bels had new garments put vpon them, as is accuſtomed to be done to Chriſtians in their Baptiſme: Fourthly, the Baptizing of bels was onely permitted to the Biſhops ſuffragane, whereas their Prieſts and Deacons did vſually baptize infants: all this ſheweth, that it was not onely a Baptiſme, which they beſtowed vpon bels, but in a more principall kinde, then common Baptiſme was. (Fox. Martyrol. pag. 865. col. 1. edition. 4.) This was one of the greeuances which the Princes of Germany complained of in the aſſembly at Noremberg, that the ſuffraganes exacted of the people ſuch great ſummes of money for the baptizing of bels. With what face then can they denie this vngodly cuſtome of theirs, in Chriſtening and baptizing of bels.

An. 973. Pope *Iohn* 14. at the coronation of *Otho* the Emperour, gaue vnto the great bell of the Church of Laterane his owne name: the Chriſtening of bels in the Popiſh Church teſtified by B. *Ridley* holy martyr, pag. 1779. col. 2. Which ſuperſtitious vſe in baptizing of bels, thereby aſcribing vnto them a ſpirituall power againſt euill ſpirits, thunder, lightening, &c. hath beene condemned in ſome of their Councels. *Concil. Colonienſ. part. 9. cap.* 14. They correct the error of former times of thoſe that thought, that diuels were frayed away with the ſound of bels: *Qui potius precibus ipſis territi abſcedant, illiſq́; ſubmotis fruges, mentes & corpora fidelium ſeruentur*: Diuels rather are frayed away by prayers, vnto which men are called by the bels: and ſo the euill ſpirits being remoued, the bodies and ſoules of men are preſerued, and their corne, &c.

THE SIXTH QVESTION, OF THE EFfects and fruites of Baptiſme.

THe parts of this queſtion are theſe: firſt, whether our ſinnes are wholy remitted and cleane taken away in Baptiſme. Secondly, whether Baptiſme ſerueth onely for the remiſſion of ſinnes that are paſt. Thirdly, of the liberties and priuiledges, which are obtained by Baptiſme: which parts are now ſeuerally to be handled.

THE FIRST PART, WHETHER IN BAPtiſme our ſinnes be cleane taken away.

The Papiſts.

10 Error. THe ſinnes which are paſt, they affirme, not onely by the grace of Chriſt receiued in Baptiſme, to be forgiuen and pardoned, and no more imputed, but euen wholy to be raſed and rooted out: *Et tolli omne illud, quod veram habet & propriam rationem peccati*: And all that wholy to be taken away, which hath the nature and qualitie of ſinne, *Concil. Tridentin. ſeſſ.* 5. For the concupiſcence or originall ſinne, remaining after Baptiſme, is now no more to be called ſinne. (Decret. de Original. peccat.) In Infants then newly baptized, there is neither mortall nor veniall ſinne, *Rhemiſt. 1. Iohn 1. ſect.* 5.

Argum. 1. The Scripture ſaith, *Behold the Lambe of God, that taketh away the ſinnes of the world*, Ioh. 1. 29. Chriſt doth ſanctifie and cleanſe his Church by the waſhing of water, through the word, Epheſ. 5. 26. (Ioh. 1.29. Epheſ. 5.26.) *Ergo*, by remiſſion, ſinnes are cleane taken away, *Rhemiſt. Roman. 4. ſect. 7. Bellarm. cap.* 13.

Anſw. Firſt, if ſinne in Baptiſme were wholy remoued, not onely the guilt, but the very ſtaine and blot of ſinne: how commeth it to paſſe, that many which are baptized, doe fall afterward into deadly ſinnes; yet there is no man that liueth without ſinne? If ſinne once haue beene vtterly expelled and baniſhed out of the fleſh, how commeth it in againe? If their iuſtification haue once cleerely rid them from ſinne, how can they be ſubiect to it againe? for the grace of iuſtification, being once obtained, can neuer be loſt: the gifts of God are without repentance, Rom.11.29. Rom.11.29.

2 The Scripture is true, that Chriſt by his blood, cleanſeth, waſheth, taketh away our ſinnes: not by actually purging vs from all corruption, but in freely acquiting and diſcharging of vs before God, both of the guilt and puniſhment of ſinne, the blot and ſtaine thereof remaineth ſtill: ſo the Scripture ſaith, *Bleſſed are they whoſe iniquities are forgiuen, and to whom the Lord imputeth no ſinne.* Our ſinnes therefore may be truly forgiuen, though ſome corruption of ſinne doe ſtill remaine in vs. Rom.4.7.8.

3 The Apoſtle ſaith, Epheſ.5.27. *That he might make it to himſelfe a glorious Church, without ſpot or wrinkle*: ſignifying, that not here, or now, but then and there the Church ſhall be perfectly cleane, and without ſpot, when it ſhall be made glorious: but now although ſhe be cleanſed, by the waſhing of water in the word; yet ſhe ſaith truly of her ſelfe, in reſpect of her infirmities that remaine, *I am blacke*, Cantic.1.4. Epheſ.5.27. Cantic.1.4.

*Argum.*2. Rom.5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: but in *Adam* we are verely made ſinners: *Ergo*, by Chriſt wee are truly made righteous without ſinne. *Bellarm.ibid.* Rom.5.19.

Anſwere. Firſt, the Apoſtle ſheweth, that this compariſon betweene *Adam* and Chriſt is not to be vrged in euery point: as verſ.16. *The gift is not ſo, as the offence*: for the guilt is of one offence to condemnation, the gift is of many offences to iuſtification: The compariſon is betweene one, and one; as in one we die all, ſo in one we are all made aliue: It holdeth not in the manner: for our corruption from *Adam* is naturall, but our iuſtification by Chriſt is ſupernaturall. Secondly, wee grant, that in Chriſt we are truly made righteous by the imputation of his righteouſneſſe; yet it followeth not that wee ſhould be void of ſinne: for Chriſts righteouſneſſe which is imputed by faith is one thing, our owne righteouſneſſe another; that is perfect, and maketh vs righteous before God, the other is imperfect. Thirdly, holding their ſenſe, the compariſon may very well ſtand: for as in *Adam* though wee all are made ſinners; yet, they ſay, there doe remaine, *pura naturalia*, certaine pure naturals ſtill, notwithſtanding the corruption of our nature: ſo though wee be iuſtified and made righteous by Chriſt, there may be found in vs, ſome *impure naturals* and dregs of corruption ſtill.

*Argum.*3. 2.Cor.6.14. *What fellowſhip hath righteouſneſſe with vnrighteouſneſſe, light with darkneſſe? Ergo*, after we are once made righteous, and receiued the light, there remaineth no darkneſſe or vnrighteouſneſſe of ſinne, *Bellarm.ibid.* 2.Cor.6.14.

Anſwere. Firſt, the Apoſtle ſpeaketh not of light and darkneſſe in the ſame, but in diuers ſubiects, as verſ.15. *What fellowſhip hath the beleeuer with the Infidell?* Secondly, though in the righteous ſome imperfections remaine, yet there is no fellowſhip, but a continuall warre and ſtrife betweene the ſpirit of God and the corruption of our nature; as Galath.5.17. *They are contrarie one to the other, ſo that ye cannot doe the things ye would.* Thirdly, though ſome reliques of ſinne remaine in the faithfull, yet they doe not raigne in them, Rom.6.12. but as darkneſſe toward the riſing of the Sunne is mixed with the light; yet ſo, that the light ouercommeth, and chaſeth away darkneſſe: ſo ſaith the Apoſtle, Rom.7.25. *In my minde I ſerue the law of God; in my fleſh* (that is the corruption and darkneſſe of my nature) *the law of ſinne.* Gal.5.17. Rom.6.12. Rom.7.25.

The Proteſtants.

THere are three things to be conſidered in ſinne: firſt, the ſtaine or blot, corruption or remnant of ſinne in vs. Secondly, the guilt, fault, and offence of ſinne. Thirdly, the puniſhment and ſtipend due vnto it. By our ſpirituall waſhing in the blood of Chriſt, whereof Baptiſme is a ſeale, both the guilt, and puniſhment of our ſinnes are not onely hid and couered in Gods ſight (as our aduerſaries doe falſly charge vs to ſay:) but they are truly forgiuen vs for Chriſts ſake, and ſhall neuer bee remembred any more. But yet there is left in vs ſome remnant of ſinne ſo long as wee liue in this fleſh, which in the end together with the corruption and mortalitie of the body, ſhall be cleane taken away.

*Argum.*1. *If we ſay wee haue no ſinne, wee deceiue our ſelues, and the truth is not in vs*, 1.Ioh.1.8. *Ergo*, there are none liuing at any time voide of ſinne, no not in their Baptiſme. S.*Paul* alſo exhorteth to be renewed in minde, and to put on the new man, and put off the olde, Epheſ.4.23. *Ergo*, there remaineth ſome ſinne and corruption after Baptiſme: what neede elſe this renewing of the minde, and putting on the new man afterward? 1.Ioh.1.8. Epheſ.4.23.

Bellarmine anſwereth: Theſe and ſuch like places muſt bee vnderſtood of ſuch ſinnes as are committed after Baptiſme, or elſe of the mortifying of the ſenſes and corrupt inclinations which may prouoke vnto ſinne, but properly are not ſinne.

Contra. The Ieſuites two-fold anſwere is at once ouerthrowne by that place of the Apoſtle to the Coloſſians, *Mortifie your earthly members fornication, vncleanneſſe, &c.* Here firſt it appeareth, that the Apoſtle ſpeaketh not only of corrupt inclinations, but of the ſinnes themſelues; as fornication, couetouſneſſe, &c. Againe, he ſaith, *Lie not one to another, ſeeing you haue put off the old man, with his works*, verſ.9. Here the Apoſtle ſheweth, that though in Baptiſme they had put off the old mans workes, that ſin did no longer raigne in them: yet there remained ſome corrupt inclination ſtill, which he warneth them Coloſſ.3.5.

them to take hëede of. The ſeedes then of ſinne and corruption were not vtterly extinguiſhed in Baptiſme.

Thirdly, that the Apoſtle ſpeaketh not onely of ſinnes committed after Baptiſme, but euen of that corruption, which remaineth in Baptiſme, Saint *Auguſtine* ſheweth, as he is alleaged by *Gratian decr. par.3. diſt.4.cap.146. Nam in baptiſmo, quamuis plena fiat remiſſio peccatorum, &c.* For in Baptiſme, though there be full remiſſion of ſinnes, yet there is no perfect change, becauſe there remaineth ſtill ſome corruption not onely in the bodie, but the minde, which is the inner man: which if it were perfectly renewed, the Apoſtle would not ſay, that *he is renewed from day to day.* Fourthly, if ſinnes were fully taken away in Baptiſme, they could not afterward returne againe: *for whom God loueth, hee loueth to the end,* Ioh 13.1. ſo that they ſhould not commit ſinne after Baptiſme: as now followeth to be ſhewed.

2 Cor.4.16.
Ioh.13.1.

Argum.2. If ſinne be vtterly extinguiſhed in Baptiſme, then they which are baptized can ſinne no more; for ſinne being once extinct, reuiueth not, neither returneth being aboliſhed, as the Apoſtle ſaith, *with one offering hath he conſecrated for euer them that are ſanctified,* Heb.10.14. Wherefore if they be perfectly conſecrated in Baptiſme by the extinction of ſinne, they are for euer conſecrated: but we ſee, that the baptized may afterward commit ſinne. *Ergo.*

Heb.10.14.

Anſwere. Bellarmine granteth, that the baptized may loſe the grace of God, and ſo conſequently the remiſſion of ſinnes receiued in Baptiſme: and this grace being loſt, they may afterward ſinne. *cap.14.propoſ.1.*

Contra. It is a great queſtion among the Papiſts themſelues, whether ſinnes remitted in Baptiſme doe returne againe, ſome holding that they may returne, ſome that they may not. The Maſter of Sentences dare giue no reſolution in ſo doubtfull a queſtion, but leaueth vs in the briers, concluding thus: *Alicui parti non praeiudicans ſtudioſo lectori iudicium relinquo:* Not being preiudiciall to either part, I leaue the iudgement hereof to the reader, *lib.4. distinct.22.b.* But others of better account then the Maſter, doe reſolue, that ſinnes once forgiuen, returne not: as *Greg.decr.par.2.cauſ.33. diſt.4.c.14. Qui recedit à Chriſto, &c. non in id quod remiſſio eſt, cecidit, &c.* Hee that departeth from Chriſt, doth not fall againe into that, which is remitted, but hee ſhall be condemned to death for his latter ſinnes, which was due vnto thoſe that were remitted, &c. But yet more plainely *Gelaſius, ibid. c.24. Diuina clementia dimiſſa peccata in vltionem vlterius redire non patitur:* The diuine clemencie doth not ſuffer ſinnes once remitted, to returne vnto our puniſhment. And the Maſter of Sentences better remembring himſelfe, alloweth theſe ſayings of *Auguſtine: Sacramenta in ſolis electis efficiunt, quod figurant:* The Sacraments do only effect that, which they figure in the elect. And, *Communis eſt baptiſmus omnibus baptizatis, ſed non virtus baptiſmi:* Baptiſme is common to all that are baptized, but not the vertue of Baptiſme, that is remiſſion of ſinnes *lib.4.diſtinct.1.a.b.* Wherefore the elect in Baptiſme finde remiſſion of ſinnes for euer, ſo that their ſinnes are no more imputed vnto them; the reſt doe not at all obtaine that grace.

Argum.3. Originall ſinne is not taken away in Baptiſme, therefore ſome ſinne remaineth ſtill: And that this originall corruption is properly called ſinne, and is ſinne indeede, S. *Paul* ſheweth euidently, Rom.7. verſ.7.8. where he nameth luſt and concupiſcence ſinne.

Rom.7.7.

Auguſtine thus writeth; *Meminiſſe debemus peccatorum omnium plenam remiſſionem fieri in baptiſmo, hominis vero qualitatem non totam continuò mutari:* We muſt remember, that all our ſinnes are fully remitted in Baptiſme: but the qualitie of man (that is, the corruption, and ſtaine or blot of ſinne) is not wholly changed. This ſentence of *Auguſtine* is ratified, *decret. par.3. diſtinct.4.c.146.*

De peccat. merit & remiſſ. lib.2.c.7.

Concil. Mileuitan. cap 8. Placuit, vt quicunque verba ipſa dominicae orationis, vbi dicimus, Dimitte nobis debita noſtra, ita volunt à ſanctis dici, vt humiliter, non veraciter hoc dicatur, anathema ſit: quis enim ferat orantem, & non hominibus ſed ipſi Deo mentientem: Wee decree, that whoſoeuer taketh thoſe words of the Lords prayer, where wee ſay, *forgiue vs our debts,* ſo to be ſaid of holy men, that they rather ſay ſo of humilitie, then truly, let him be accurſed: for ſo he that prayeth, ſhould lie vnto God, not vnto men, &c. But this they muſt needes ſay, which affirme ſinne vtterly to be taken away: for being taken away, it remaineth not: and ſo they haue no cauſe to pray for remiſſion of ſinnes which are cleane wiped away before.

Here further. 1. May be remembred, that ſaying of *Conſtantine* to *Aceſius* a Nouatian Biſhop: who held that men being baptized, were free from ſinne: *Appoſitis in caelum ſcalis tu ſolus aſcende, &c.* Set thou vp a ladder to heauen, and goe vp alone, &c. He reproueth the arrogancie of the Nouatian, in challenging an exemption and libertie from ſinne, which no man liuing had.

Socrates lib.1. c.10.

2 *Tertullian* ſaith: *Sordes baptiſmate abluuntur maculae vero martyrio candidantur:* The filth of ſinne is waſhed away in baptiſme, but the blot and ſtaine is made white in martyrdome: There remaineth ſome ſtaine of ſinne then after the waſhing in baptiſme: the ſame another reporteth this to haue beene one of the hereticall opinions of *Menander, Ut immortales, et incorruptibiles, et ſtatim reſurrectionis compotes fiant, qui baptiſma eius induerint:* That they are ſtraiteway become immortall, and incorruptible, and partakers of the reſurrection, which haue put on his baptiſme, &c. much like is the Popiſh opinion which imagineth ſuch a perfection in the ſoules of them which are baptized, as this heretike did of the bodie.

Scorpiac. aduerſus Gnoſtic.
Lib. de anima.

3 Confeſſ. of Wittemberg. c.10. S. *Paul* ſaith, Galath.5. *The fleſh luſteth againſt the ſpirit, &c. here*

Saint Paul ſpeaketh of ſinne remaining after baptiſme, and doth manifeſtly attribute vnto it, the nature of ſinne, &c. therefore ſinne remaining after baptiſme, in it nature in deede is ſinne, although it be not imputed to him that beleeueth, &c. Harm.ſect.13. p.407.

4 See for the Romane Church, their owne decrees before alleaged.

THE SECOND PART, WHETHER BAPTISME ſerue onely for remiſsion of ſinnes paſt, and not for the ſinnes alſo to come.

The Papiſts.

CHriſts death applied to man by Baptiſme, wipeth away all ſinnes paſt, for new ſinnes other remedies be daily requiſite, *Rhemiſt. Heb.* 10. *ſect.* 4. The Councell of Trent holdeth them accurſed, that thinke all ſinnes to bee forgiuen, *fide Baptiſmi ſuſcepti*, by faith of Baptiſme receiued, *ſeſſ.*7. *can.*10. 11.Error.

Hereupon their ſaying ariſeth, that *Baptiſmus eſt prima tabula poſt naufragium*: That Baptiſme is the firſt boord of refuge after ſhipwracke: *& pœnitentia eſt ſecunda tabula poſt naufragium*: Penance is the ſecond boord of refuge: So that if a man doe fall after, hee muſt vſe other helpes and meanes for the remiſsion of ſinnes: for Baptiſme is not auaileable for ſinnes afterward committed, *Bellar.cap.*18.

Argum. It is impoſſible, ſaith the Apoſtle, *for them that haue beene once lightened, and taſted of the heauenly grace, if they fall away, to be renewed by penance*, Heb.6.6. that is, they which fall away from faith and grace, after Baptiſme, cannot be baptized againe, or be illuminated, or renouated, by ſo eaſie a cleanſing of ſinnes, as the Sacrament of Baptiſme did yeeld: for to be illuminate, to be renewed, and to crucifie Chriſt, are proper vnto Baptiſme; wherein wee are illuminate, renewed, and imitate Chriſts death: *Ergo*, Baptiſme is not auaileable for remiſsion of ſinnes, which men fall into afterward, *Bellarm.cap.*18. Heb.6.6.

Anſw. Firſt, he very vnskilfully here confoundeth Baptiſme and repentance, whereas the Apoſtle doth diſtinguiſh them, verſ.1.2. making repentance from dead workes, and the doctrine of Baptiſme two diuers things; and they themſelues ſay, that Baptiſme is the firſt table of refuge, penance the ſecond: how then can they by repentance here enforce Baptiſme? And I meruaile, that *Bellarmine* hath ſo ſoone forgotten himſelfe, that whereas he ſaid before, *lib.2. de Sacram.c.22. reſp. ad 2. ration.ſolid.* That it is not found in Scripture, that Baptiſme ſhould not be iterated, hee remembred not this place, where after his ſenſe, the Apoſtle denieth repentance the ſecond time by the Sacrament of Baptiſme.

Secondly, the Apoſtle ſpeaketh not of this or that kinde of repentance, but generally of all, ſhewing, that there is no hope of remiſsion nor grace to repent left for thoſe which fall into the grieuous ſinne of apoſtaſie, which he here deſcribeth; for they crucifie againe the Sonne of God, and make a mocke of him, verſ.6. And that the Apoſtle vnderſtandeth the ſinne of apoſtaſie, and the ſinne againſt the holy Ghoſt, it appeareth by comparing that other place, Heb.10.29. with this: for there they are ſaid, to tread vnder foote the Sonne of God, and to deſpite the ſpirit of grace. The Apoſtle then cutteth off ſuch from all hope of grace, and repentance; not onely barreth them from ſome ſpeciall kind of repentance: as he ſaith, Heb.10.26. if we ſinne willingly, that is obſtinately and of malice, there remaineth no more ſacrifice for ſinne, that is, there is no remedie at all. Heb.10.29. Heb.10.26.

Thirdly, that children are not illuminated in Baptiſme, *Auguſtine* denieth, as wee haue ſeene before, *queſt.5.part.*2. and *Bellarmine* moſt abſurdly taketh the crucifying of Chriſt in the good part, whereas the Apoſtle doth giue it as a reaſon, of their great impietie, why they cannot be renewed, becauſe they doe crucifie to themſelues the Sonne of God, and make a mocke of him. The ſecond clauſe expoundeth the former: They crucifie Chriſt, that make a mocke of him: which can in no ſenſe be taken in the good part: And ſo doth *Origen* very well expound thoſe words: *Vides, quia in peccantibus, &c.* We ſee that in ſinners Chriſt is not ſaid onely to die, but to be crucified; but in the holy Ghoſt is ſaid to liue, &c. *Hom.2.in Iudic.*

The Proteſtants.

THe externall act of Baptiſme neither wipeth away ſinnes going before, or comming after: but it is the inward working of the ſpirit of God, which by the vertue of Chriſts death, teſtified and ſhewed forth in Baptiſme, that waſheth away our ſinnes. And Baptiſme is a ſeale of remiſsion of ſinnes, for the confirmation of our faith, euen of thoſe which are committed after Baptiſme, as well as of ſinnes done before: and although the ceremonie of Baptiſme be not repeated, yet the vertue of Gods grace teſtified thereby, remaineth to our liues end.

*Argum.*1. Mark 16.16. *He that ſhall beleeue and be baptized, ſhall be ſaued.* We reaſon thus, Baptiſme is a ſeale of that faith, whereby men are ſaued, or to the which ſaluation is promiſed: but that faith beleeueth remiſsion of all ſinnes both paſt and to come; therefore Baptiſme alſo ſealeth vnto vs the remiſsion of all our ſinnes, going before or following after. And here is no other thing required, but for a man to beleeue, and to apprehend Gods couenant made in Baptiſme. Mark.16.16.

Anſwere. This promiſe of Chriſt is conditionall, that ſo long as they continue beleeuing, Baptiſme is a ſufficient remedie: but if they fall away from faith, then Baptiſme ſufficeth not: for if there were not a condition, then apoſtataes ſhould be ſaued, becauſe they once beleeued: *ſic Bellar. c.* 19. *reſponſ. ad argum.* 1.

Iohn 5.24.

1.Iohn 2.19.

Contra. Firſt, there neede no condition of perſeuerance to be annexed to faith, ſeeing it is a propertie of true faith, neuer finally to be loſt: otherwiſe our Sauiour would not haue ſaid, Iohn 5. verſ. 24. *He that beleeueth, hath paſſed from death to life*: he pronounceth as though it were alreadie done, which is but in faith, becauſe of the aſſurance thereof; wherefore apoſtataes and backſliders though they ſeemed once to beleeue, yet had no true faith, as Saint *Iohn* ſaith. *They went out from vs, but were not of vs.* Secondly, to admit his condition, then if a man doe continue a beleeuer, Baptiſme is a ſufficient remedie for all ſinnes that follow after: for euen in the faithfull there are ſinnes committed after Baptiſme: and if it be ſufficient for ſinnes, that follow in ſome, why is it not by the ſame reaſon in all?

Tit.3.5.7.

*Argum.*2. The promiſe of Baptiſme is, *That we being iuſtified by his grace, ſhould be made heires of eternall life*, Tit.3.5.7. But this promiſe of iuſtification is generall againſt all ſinnes before Baptiſme, and after: *Ergo,* ſo is Baptiſme.

Bellarmine anſwereth, that iuſtification by Chriſt is promiſed as well in the Euchariſt as in Baptiſme; and therefore it followeth not, that they, which after their fall are iuſtified by Chriſt, are iuſtified by Baptiſme, *Bellarm. ibid.*

Contra. We grant that iuſtification by Chriſt is exhibited in both the Sacraments, and that both of them, as Sacraments, are remedies againſt ſinnes committed afterward: ſo then the argument thus followeth very well; Iuſtification by Chriſt is a remedie againſt all our ſinnes whatſoeuer: Baptiſme is a ſeale of iuſtification by Chriſt: *Ergo,* it is auaileable for remiſſion of all ſinnes. Wee doe not inferre Baptiſme onely is a ſeale thereof, which *Bellarmine* ſuppoſeth, neither do we conclude, that Baptiſme onely is auaileable: it is ſufficient that Baptiſme hath this vertue and efficacie, together with other helps and remedies, as to extend it ſelfe to the ſinnes of the whole life.

*Argum.*3. Baptiſme is a ſigne and ſeale of our myſticall waſhing in the blood of Chriſt: but all our ſinnes both before and after are waſhed away by the blood of Chriſt: *Ergo,* Baptiſme doth aſſure vs of a perfect remiſſion of all our ſinnes.

Bellarmine denieth the aſſumption, that wee are iuſtified formally by the righteouſneſſe of Chriſt, but by our owne righteouſneſſe inherent in vs, *reſp. ad argum.* 4.

Philip.3.9.

Contra. This is a great blaſphemie, and contrarie to the Apoſtle, who ſaith, that *I might be found, not hauing mine owne righteouſneſſe, which is by the law, but the righteouſneſſe of God through faith,* Philip.3.9. The righteouſneſſe of God by faith, is not our owne righteouſneſſe: but we are iuſtified by the righteouſneſſe of God. *Ergo.*

Lib.1.de nuptijs et concupiſ. c.33.

So ſaith *Auguſtine: Eodem lauacro regenerationis, & verbo ſanctificationis, omnia prorſus mala hominum regeneratorum ſanantur, etiam qua poſterius humana ignorantia aut infirmitate committuntur:* By the ſame lauer of regeneration, and word of ſanctification, all the ſinnes in men regenerate are healed; yea euen thoſe, which by humane ignorance afterward are committed: *Non vt Baptiſma, quoties peccatur, toties repetatur, ſed quia ipſo, quod ſemel datur, fit, vt non ſolum anteà, verùm etiam poſteà quorumlibet peccatorum venia fidelibus impetretur:* Not that Baptiſme, ſo oft as a man ſinneth, is to bee repeated; but by vertue of that which is once giuen, it commeth to paſſe, that the faithfull haue remiſſion of their ſinnes, not onely before, but alſo after: *Ergo,* Baptiſme hath it force not onely for the preſent, but it reacheth vnto the time following.

Bellarmine anſwereth to this authoritie by a diſtinction, that Baptiſme, though not immediatly, yet mediatly ſerueth to purge ſinnes done afterward, becauſe he that is baptized, by that grace, which hee receiued in Baptiſme, obtaineth remiſſion of ſinnes: *c.*18. *lib.*1. *de baptiſm.*

Contra. Firſt, neither doe wee ſay, that Baptiſme worketh immediatly, for the Sacraments are inſtruments and meanes of grace, and ſo mediate workers. Secondly, as he confeſſeth the ſinnes following to be remitted in Baptiſme, no otherwiſe are the ſinnes paſt, but by the grace of Chriſt ſealed vnto him, that is baptized, in Baptiſme.

*Concil. Viennenſ. ſub Clem.*5. *Credimus Baptiſma, quod celebratur in aqua, &c. eſſe tam adultis, quam paruulis communiter perfectum remedium ad ſalutem:* We beleeue that Baptiſme celebrated with water, in the name of the Father, the Sonne, and holy Ghoſt, is both to little ones, and men of yeeres, a perfect remedie to ſaluation, &c. If it be a perfect remedie, then it is auaileable againſt all ſinne.

*Synod. Moguntin. cap.*21. *Credimus baptiſmi virtute, omne prorſus peccatum, tam originale quam actuale remitti:* We beleeue, that by the vertue of Baptiſme, all ſinne both originall and actuall is remitted, &c. if all ſinne, then none is excluded.

Alſo we haue plentifull teſtimonie from their owne decrees: *Part.*1. *diſtinct.*23. *c.*2. *In baptiſmate omnia peccata, &c.* In Baptiſme all ſinnes whatſoeuer, not onely originall, but voluntarie, are remitted. *Part.*3. *diſtinct.*4. *c.*136. *Regenerante carne tantummodo contrahitur, &c.* By the generation of the fleſh originall ſinne onely is contracted, by the regeneration of the ſpirit, there is not onely remiſſion of originall, but of voluntarie ſinnes. *Clementin. lib.*1. *tit.*1. *c.*1. *Nos attendentes generalem efficaciam mortis Chriſti:* We conſidering the general efficacie of Chriſts death, which by Baptiſme is applied to all,that are baptized,do hold their opinion to be more probable, that think,not only the fault to be remitted in Baptiſme, but grace alſo infuſed, &c. By this grace infuſed in Baptiſme, euen the ſinnes afterward are remitted; how could the generall efficacie elſe of Chriſts death be ſet foorth in Baptiſme?

The Maſter of Sentences alſo confeſſeth,that in thoſe,which come fainedly to Baptiſme, *poſtea cum pænituerint,baptiſmus incipit prodeſſe*, Baptiſme beginneth to profit them afterward, vpon their repentance,*lib.4.diſt.4.c.* Wherefore by their owne ſentence Baptiſme is effectuall for afterward,as well as for the time paſt.

1 *Theodoret* maketh this difference betweene Baptiſme, and the Iudaicall waſhings: they were often applied purging only the filth of the fleſh, *hic autem vnus eſt,&c.* but Baptiſme is but one,as hauing a type of the healthfull paſſion and reſurrection,&c. Like as then all ſinnes are remitted by the vertue of Chriſts paſſion, ſo alſo by the force of Baptiſme as a type and repreſentation thereof. The ſame is the opinion of the moderne Greeke Church: for *Ieremie* the Patriarke approueth that poſition of the Diuines of Germanie: that the death of Chriſt hath not only taken away the debt of our firſt parents, *ſed & omne aliud peccatum deleuiſſe*, but hath blotted out euery other ſinne,&c.

As he is cited by the Ieſuite *Salmeron* in Heb.*6*.diſp.14. Pag 717.

Cenſur.Oriental.cap.21.

2 *Tertullian* ſpeaking of faith,which is ſealed in Baptiſme,ſaith: *Fides integra,ſecura de ſalute:* Entire faith,is ſecure of ſaluation: but it cannot be ſecure,if it be not aſſured of the remiſſion of all ſins. The preſent Aethiopike Church ſaith, *Credo vnum baptiſmum, qui eſt remiſſio peccatorum:* I beleeue one baptiſme,which is the remiſſion of ſinnes,&c. *Zago Zabo* an Aethiopike Biſhop: They vſe all to be ſolemnely baptized at Eaſter,not taking it for a ſecond baptiſme, *ſed tantum in commemorationem baptiſmi veri ſemel ſuſcepti in infantia,&c.* but onely for the commemoration of that true baptiſme, which they receiued in their infancie,&c.

Damianus a Goes de morib.Æthiop.

Franciſc.Titelman de morib.Æthiop.

French confeſſion,artic.35. *Although we are baptized but once,yet the fruite of baptiſme doth pertaine to the whole courſe of our life.* Of Belgia, artic.34. *Neither doth this baptiſme profit vs onely at that moment,when we are ſprinkled with it, but it is auaileable through the whole time of our life,&c.*

Harm.ſect.13. pag 401. Ibid.p.403.

4 See their owne Decrees before alleaged,&c.

THE THIRD PART, OF THE LIBERTIE and priuiledges obtained by Baptiſme.

The Papiſts.

1. THey haue defined, that a man, by Baptiſme, is not only *debitor fidei,ſed etiam vniuerſæ legis Chriſti implendæ*, is not only a debter of the faith, but is made a debter to performe the whole law of Chriſt, *Concil.Trident.ſeſſ.8.can.7.* that is,Baptiſme is not only a ſigne of free iuſtification by faith,neither doth he which is baptized profeſſe himſelfe onely by faith to be iuſtified, but partly alſo by his workes,and the keeping of the commandements of Chriſt, *Bellarm.lib.1.de Baptiſ.cap.15.*

12.Error.

Argum. Mat.19.17. Chriſt ſaith *to the young man,if thou wilt enter into life,keepe the commandements.* 2.Cor.5.10. *Euery man ſhall receiue according to that,which he hath done,whether good or euill.* *Ergo*, we are bound to keepe the law, *Bellarm.ibid.*

Matth.19.17. 2.Cor 5.10.

Anſw. Firſt,Chriſt maketh that anſwere to the young man, to the intent he ſhould know himſelfe,who thought,that by his owne workes he might attaine vnto life: for otherwiſe the doctrine of the Apoſtle is plaine,that life is not by the law,as he ſaith,Galath.3.21. If there *had been a law, which could haue giuen life, ſurely righteouſneſſe ſhould haue been by the law.* Secondly,the Apoſtle ſaith,that wee ſhall *receiue according to our workes:* but he ſaith not, for our workes ſake: for as *Bernard* ſaith, our workes are *via regni, non cauſa regnandi*, are the way to the kingdome, not the cauſe of the kingdome. Thirdly, theſe places alleaged are altogether impertinent, for they onely ſhew, that wee are bound to doe good workes, which wee denie not, not that wee profeſſe to be ſaued by our workes.

Galath.3.21.

The Proteſtants.

Anſ. IN Baptiſme we make profeſſion of our obedience,to die vnto ſinne, and riſe vp to newnes of life,Rom.*6*.2. yet not thereby to be iuſtified: but in being baptized wee ſhew our faith and hope,only to looke for remiſſion of ſinnes and ſaluation of our ſoules by the death of Chriſt.

Rom.*6*.2.

*Argum.*1. Circumciſion,in place whereof Baptiſme is giuen to vs, is called by the Apoſtle a ſeale of the righteouſneſſe of faith, Rom.4.11. not of the righteouſneſſe of workes: much more then is Baptiſme,which is a Sacrament of the Goſpell,a pledge vnto vs of the iuſtice of faith.

Rom.4.11.

*Argum.*2. By Baptiſme we are freed from the curſe of the law: for it is a Sacrament of the death of Chriſt,and of all the benefits thereof: and Chriſt by his death hath borne for vs the curſe of the law,Galath.3.13. but if by baptiſme wee binde our ſelues to the obſeruance of the law,to bee iuſtified and finde life thereby, we muſt needs fall into the curſe,becauſe we are not able to keep the commandements. Wherefore ſeeing Baptiſme deliuereth vs from the curſe,it alſo exempteth vs from the workes of the law,to finde life and iuſtification thereby.

Galath.3.13.

Their owne decrees are for vs: *Part.3.diſt.4.c.3. Ab ira Dei nullus liberatur niſi per fidem mediatoris,&c.* No man is deliuered from the wrath of God but by the faith of the Mediatour,&c. But in

Baptiſme we are deliuered from the wrath of God: *Ergo*, in Baptiſme onely wee profeſſe to be ſaued by the faith of the Mediatour.

Cap.8. Per fidem & baptiſma iuſtificamur à peccatis: By faith and Baptiſme wee are iuſtified from our ſinnes: *Ergo*, nothing elſe in Baptiſme requiſite, but faith.

Lib.de pœnitent. Lib 3.cont. Ennormum. Harm.ſect.13. pag.398. 1 *Tertullian* ſaith, ſpeaking of Baptiſme, *Lauacrum illud obſignatio fidei*, that lauacre is a ſeale of faith. 2. So alſo *Baſil*: *Baptiſmus eſt ſigillum fidei*, Baptiſme is a ſeale of faith: this was the ancient faith both of the South and Eaſt Church, that in Baptiſme were profeſſed only iuſtification by faith, not by workes. 3. Former confeſſion of Heluetia, artic. 21. *We are all borne ſinners, whereupon wee haue need of regeneration, and the purging of our ſins, which commeth to paſſe by the free mercy of God, whereby alſo we are receiued into the couenant.* Baptiſme then is a Sacrament of regeneration and remiſſion of ſinnes, grounded vpon Gods mercie, not mans merit. 4. See alſo their owne Decrees before alleaged.

The Papiſts.

13.Error. 2. **A**Lthough Chriſtians are bound by ſolemne vow in baptiſme to walke in obedience before God, and to keepe his commandements: yet are they not therefore freed and exempted from the obſeruance of the lawes and ordinances of men, which they are bound in conſcience to keepe, and vnder paine of damnation, *Bellarm.cap.16.*

The Proteſtants.

BAptiſme onely bindeth vs to keepe the commandements of God; and ſo farre forth alſo to obey men, as they commaund things lawfull: but we muſt not bee brought in bondage to mens traditions, and obſeruations, ſeeing wee are the Lords free men, and by baptiſme conſecrate to his ſeruice.

Matth.28.19. *Argum.* Matth.28.19. Goe and teach, baptizing them, &c. and teaching them to obſerue all that I commanded you: *Ergo*, baptiſme bindeth vs onely to the obſeruation of Gods precepts. 1.Cor.7.23. *Ye are bought with a price, be not the ſeruants of men*: Baptiſme is a ſigne of the death of Chriſt, the price of our redemption: *Ergo*, we are freed from all meere humane ſeruice, in receiuing of baptiſme. For this cauſe is it called the baptiſme of Chriſt. *Auguſtine* ſaith, *Legimus Paulum dixiſſe Euangelium meum, baptiſmum autem meum nunquam dixit: baptiſmum autem Chriſti nemo Apoſtolorum ita vnquam miniſtrauit, vt auderet dicere ſuum*: Wee reade *Paul* to haue ſaid, My Goſpell, but my baptiſme neuer: neuer any of the Apoſtles durſt call the baptiſme of Chriſt their baptiſme: *Ergo*, ſeeing it is the baptiſme of Chriſt, and wee are only baptized in his name, not in our owne name, or the name of men: we muſt only hope to be ſaued by faith in him, and become his ſeruants wholly.

1.Cor.7.23. Contr.Petil. lib.3.55.

Luke 10.16. *Bellarmine* anſwereth, firſt Chriſt in bidding his Apoſtles to obſerue all, that hee had commanded, doth alſo implie, that they ſhould teach to be obſerued the lawes of Prelates, for that is one of his commandements alſo: Luke 10.16. *He that heareth you, heareth me.* Secondly, Saint *Paul* forbiddeth not the ſeruice of men abſolutelie, but as it is contrarie to the ſeruice of God: *Bellarmine cap.16.*

Contra. To the firſt we replie: 1. To heare the Apoſtles and Miniſters of the Church teaching the ſame that Chriſt taught, is to heare Chriſt himſelfe, and ſo is one of his commandements: but when Prelates doe clogge mens conſciences with ſuperſtitious rites, contrarie to the doctrine of Chriſt, as popiſh Prelates doe, they are not to be heard, nor obeyed: no, an Angell is not to be receiued preaching otherwiſe, then Chriſt and his Apoſtles haue laid the foundation, Galath.1.8. Secondly, concerning the lawes of Prelates, it muſt bee conſidered, that they are of three ſorts: for either they are as touching faith and doctrine, which, if they be agreeable to the doctrine of the Apoſtles, are of the ſame authoritie, and ſimply to be receiued: either they are of externall orders and politike conſtitutions, which, though obedience muſt be yeelded vnto; yet they doe not ſimply binde in conſcience, as the lawes of God, but only ſo farre, as wee are bound in conſcience generally, to obey our ſuperiours in all lawfull things: either they are the meere deuices, and ſuperſtitious inuentions of men, ſuch as the Apoſtle ſpeaketh of, Coloſſ.2.21. *Touch not, taſte not, handle not, which are after the doctrines of men, &c.* The firſt kinde wee profeſſe obedience to in baptiſme abſolutely, becauſe they are no other but the precepts of Chriſt: to the ſecond not abſolutely, but as wee haue ſaid: to the third not at all.

Galath.1.8.

Matth.6.24. Galath.1.10. To the ſecond we replie, firſt, that to be a ſeruant of men is in no ſenſe allowed in the Scripture; as Matth.6.24. *No man can ſerue two maſters*: and Galath.1.10. *If I ſhould pleaſe* (that is ſerue) *men, I ſhould not be the ſeruant of Chriſt*: ſo, when wee ſerue men for the Lords ſake, in lawfull things; wee ſerue not men, but God. Secondly, to yeeld to the ſuperſtitious iniunctions of Prelates, ſuch as moſt in Poperie are, is a meere ſeruice of men: for ſuch the Apoſtle calleth the precepts and doctrines of men, Coloſſ 2.22. and therefore obedience to ſuch is contrarie to our dutie and ſeruice to God.

Coloſſ.2.22.

Laſtly, as touching the ceremonious rites and obſeruations of men, their owne Decrees doe teſtifie for vs, *par.1.diſtinct.12.c.12. Quamuis ne hoc inueniri poſſit, &c.* Although it appeare not, how they are againſt the faith, yet they doe oppreſſe Religion with ſeruile burthens, which God in mercie hath left free with moſt few and manifeſt Sacraments, ſo that the condition of the Iewes is more tolerable, who were ſubiect onely to legall preſcriptions, not to humane preſumptions, &c. If ceremonies not apparantly contrarie to the faith, muſt be reſtrained for their multitudes; how much more ſuch as doe oppugne the faith? See for further approbation of this point, the former article, error 13. in the end.

The Papiſts.

THey hold, that notwithſtanding the vow of Chriſtianitie, and obedience made ſolemnely in Baptiſme, yet other vowes made before or after vnto God or Saints, as vowes of ſingle life, to goe in pilgrimage, to offer to ſuch a Saint, and ſuch like doe ſtand ſtill in force, and ought to be performed; *Bellarm.cap.*17. And, whoſoeuer ſhall ſay, that ſuch vowes made after Baptiſme, doe derogate to the faith profeſſed in Baptiſme, or to Baptiſme it ſelfe, let him be accurſed: *Concil.Trident.de Baptiſmo,can.9.*

The Proteſtants.

THat all ſuch vowes being ſome of them impoſſible, ſome of them impious, and ſuperſtitious, ſome ſuperſluous and vnneceſſarie, are diſannulled by the vow of Baptiſme, neither can ſtand in force without great derogation to the ſame, thus we doe proue it.

*Argum.*1. The things which are vowed are either commanded, or not commanded: ſuch things which are commanded vs of God, wee doe profeſſe and vow to keepe in Baptiſme, as to forſake the diuell, the world, and the fleſh: but ſuch things as are not preſcribed of God, but commanded of men, we doe not vow in Baptiſme to keepe; nay, they are contrarie to our vow in Baptiſme, whereby wee are made the ſeruants only of God, and not of men: *Ergo*, vowes of ſuch things are contrarie to the vow of Baptiſme.

Bellarmine anſwereth, that we are bound rather by Baptiſme to keepe our vowes, becauſe we vow to keepe all Gods commandements, whereof this is one, not to breake our vowes, *cap.*17.

Contra. All lawfull vowes and promiſes of obedience are indeed faithfully to be performed vnto God: but vnlawfull vowes, ſuch as are many in Poperie tending to ſuperſtition, are neither to bee made, nor being made are to be kept: neither doth God command vs to performe ſuch vowes; but they are like *Iepthahs* vow, and *Herods* oth, both which might better haue been reuoked, then performed, as they were.

*Argum.*2. If other vowes to be made after baptiſme are requiſite, then were the vow in baptiſme inſufficient, other vowes being added thereunto: but now it is moſt ſufficient. *Ergo.*

Bellarmine anſwereth, that the argument followeth not, for after baptiſme receiued, it is neceſſarie to heare the word of God, and to celebrate the other Sacraments; yet theſe doe not make baptiſme inſufficient for the proper end thereof, which is the ſaluation of man: no more then doth the acceſſion of other vowes derogate to the ſufficiencie of the vow in baptiſme, *Bellar.ibid.*

Contra. Firſt, there is no compariſon betweene the word of God and the Euchariſt (which are of Gods inſtitution, and therefore to be vſed as neceſſarie helpes of our faith) and the vnprofitable inuentions of men, which are not ordained of God: they cannot derogate to baptiſme, hauing all one author; but the other doe, for as much as mans inuentions cannot ſtand together with Gods inſtitution. Secondly, the word preached, and the Euchariſt doe not make Baptiſme inſufficient, becauſe they haue all their ſpeciall vſes and ends; Baptiſme to ſeale vnto vs our new birth, the word to beget faith, and the Euchariſt to confirme it: but like as, if another Baptiſme ſhould be added to the firſt, the one were a derogation to the other; ſo, many vowes comming after the vow of Baptiſme, muſt needes make the firſt inſufficient.

Auguſtines iudgement is this: *De tempor.ſerm.7.Sunt multi, qui vouent, &c.* There bee many that vow, one a cloake, another oyle, another a waxe candle; another, that he will drinke no wine; another, that he will faſt; another, that he will eate no fleſh: this is not the beſt, nor the perfecteſt kinde of vowing; God neither careth for thy comely apparell, nor for thy oyle, or faſting: but offer that vnto him, which he hath redeemed, that is, thy ſoule.

Likewiſe *Origen* thus writeth, *Homil.*13.*in Exod. Non vult Moſes vt offeras aliquid quod extra te eſt, &c. Moſes* will not haue thee offer any thing without thee: Take (ſaith he) from among your ſelues, and offer vnto God, as euery man hath conceiued in his heart. What, doth ſiluer or gold grow within me? offer vnto God gold for the Tabernacle, that is, the faith of thy heart, &c. this then is the only vow, which we offer vnto God, which we promiſe and profeſſe in Baptiſme. See the further approbation of this point, contr.6.error 92.in the end.

THE SEVENTH QVESTION, OF THE DIFference betweene the Baptiſme of our Sauiour Chriſt, and the Baptiſme of *Iohn*.

The Papiſts.

THe Baptiſme of *Iohn* (they ſay) was of another kinde then Chriſts Baptiſme was, neither was it ſufficient without Chriſts Baptiſme, nor had the like force or efficacie, as his Baptiſme had: and therefore ſuch as had been baptized of *Iohn*, were afterward admitted to Chriſts Baptiſme, *Concil. Trident.ſeſſ.8.can.1. Bellarm.lib.1.de Baptiſ.cap.20.21.* 14.Error.

*Argum.*1. Matth.3.11. *Iohn* himſelfe ſaith, I baptize you with water, but he ſhall baptize you with Matth.3:11.

the holy Ghoſt: *Ergo, Iohns* Baptiſme and Chriſts not all one: for *Iohns* Baptiſme gaue not the holy Ghoſt, *Bellarm.ibid.*

Anſw. Iohn ſpeaketh not of diuers Baptiſmes, but of diuers operations, and miniſteries, in one and the ſame Baptiſme: for *Iohn*, as all other Miniſters doe, did but giue water; and Chriſt working together with them, giueth the holy Ghoſt. But it will bee anſwered, that *Iohn* ſaith not, hee doth baptize, but he ſhall baptize: *Ergo*, Chriſt did not baptize together with *Iohn* by his ſpirit. *Bellarm. cap.21.*

Ioh.1.33. *Anſw.* The ſame *Iohn* in another place ſpeaketh of Chriſt in the preſent tenſe: Ioh.1.33. *This is he which baptizeth with the holy Ghoſt: Ergo*, Chriſt did both then baptize with his ſpirit, and afterwards alſo more manifeſtly, when the gifts of the ſpirit began to be ſhed foorth more plentifully vpon men. Alſo he ſaith, *Behold the Lambe of God that taketh away the ſinnes of the world*, Ioh.1.29. hee euen then, when *Iohn* baptized, did take away ſinnes. And againe, *Iohn* teſtifieth of him, verſ.16. *of his fulnes haue wee all receiued:* euen then Chriſt baptized with the ſpirit, which was to receiue of his fulnes.

Ioh.1.29.

Bellarmine replieth: firſt, that Chriſt is ſaid to baptize with the ſpirit, not that then he baptized, but to ſignifie, that when he baptized, he ſhould not only baptize with water, but with the ſpirit. Secondly, Chriſt did not then take away ſinnes, but it is ſignified, that hee afterward by his death ſhould take away the ſins of the world. Thirdly, they receiued of his grace and fulnes, but by other meanes, then by the baptiſme of *Iohn*, *Bellarm.cap.21.*

Contra. Firſt, if Chriſt then onely began to baptize with the ſpirit, when hee baptized with water, it would follow, that he neuer baptized with the ſpirit: for it is certaine that hee baptized not with water, Ioh.4.2. Againe, that he at that inſtant baptized with the ſpirit, it is euident by *Iohns* words, verſ.33. *He that ſent me to baptize, ſaid vnto me, Vpon whom thou ſhalt ſee the ſpirit come downe, &c. this is he which baptizeth with the holy Ghoſt:* Chriſt then immediatly at the comming downe of the ſpirit, baptized with the ſpirit: vnleſſe they will ſay he receiued the ſpirit in vaine.

Ioh.4.2.
Ioh.1.33.

Secondly, it is very groſſe and abſurd to ſay that Chriſt did not take away the ſinnes of the world before his death; for the Prophet *David* ſaith, Pſal.32.1. *Bleſſed are they, whoſe ſinnes are forgiuen:* euen vnder the law by faith in Chriſt to come they found remiſſion of ſinnes. Thirdly, that *Iohns* baptiſme and miniſtrie was not an inſtrument of the grace of Chriſt, it is contrary to the Scripture; Luke 1.16. *He ſhall turne many of the children of Iſrael to the Lord their God.*

Pſal.32.1.

Luke 1.16.

Laſtly, that Chriſt and *Iohn* baptized together, the one viſibly, the other inuiſibly, S. *Ambroſe* thus teſtifieth, vpon theſe words, *I baptize you with water: Cito probauit, &c.* Hee prooueth that hee is not Chriſt, becauſe he worketh viſibly, &c. The bodie is waſhed with water, the ſoule by the ſpirit: we do one thing, and call vpon another; *Sed hæc inter ſe diuiſa eſſe non poſſunt, &c.* But theſe things cannot be diuided, *in 3.cap.Luc.*

Argum.2. S. *Paul* baptized twelue men at Epheſus with Chriſts baptiſme that had receiued *Iohns* before, Acts 19.4.5. *Ergo, Iohns* baptiſme was not the ſame that Chriſts was, *Bellarmine.*

Act.19.4.5.

Anſw. There can be no ſuch thing gathered out of that place, for thoſe words in the 5. verſe, *when they heard this, they were baptized in the name of the Lord Ieſus*, are part of the narration which *Paul* maketh of *Iohns* baptiſme: ſo that the ſenſe is this, they that heard *Iohns* doctrine, were baptized in the name of the Lord Ieſus. It is not ſo to be read, as though they were baptized againe of *Paul*, but he laieth only his hands vpon them, that had before receiued the baptiſme of *Iohn*.

Bellarmine replieth, that this place cannot be ſo expounded: for if the fourth and fifth verſes containe only a narration of *Iohns* baptiſme, then were the people baptized twice: for in the fourth verſe it is ſaid, *Iohn* baptized with the baptiſme of repentance. And againe, in the fifth verſe, when they heard it they were baptized.

Contra. Firſt, it followeth not that they were twice baptized, becauſe the word is here twice vſed: for firſt the Apoſtle ſetteth downe *Iohns* office in whole together, and then proſecuteth the two parts thereof; firſt his preaching in the fourth, and then his baptiſme in the fifth verſe.

Secondly, but that this is a narration, not of S. *Luke* concerning S. *Pauls* baptiſme, but of Saint *Paul* concerning *Iohns* baptiſme; thus it appeareth: firſt, by the Greeke particles μὲν in the fourth verſe, and δὲ in the fifth, which doe one anſwere to another, and ſhew a neceſſarie coherence and connexion of both verſes together. Secondly, *Iohns* preaching and his baptiſme doe beſt agree together: *Iohn* preached to the people that they ſhould beleeue in Ieſus Chriſt, verſ.4. and then it followeth, they were baptized in the name of Ieſus, verſ.5. So then *Iohn* baptized in his name, whom hee preached: but he preached Ieſus Chriſt, therefore he baptized alſo in his name: and if he baptized in Ieſus name, then would not S. *Paul* haue baptized them againe. Thirdly, how is it like, that theſe men being at Epheſus, ſo farre off from Iudea, where *Iohn* baptized, and ſo long time after, not leſſe then 30. yeeres from the death of *Iohn Baptiſt*, could haue been baptized of *Iohn*: wherefore they are ſaid to be baptized to *Iohns* baptiſme, not that they were baptized by the hands of *Iohn*, but had receiued that baptiſme, whereof *Iohn* was the firſt Miniſter, for Chriſt baptized not, but *Iohn* in Chriſts name. Fourthly, if S. *Paul* had baptized them, it is moſt like he would haue baptized them in the name of the holy Ghoſt, whereof they doubted: but they are baptized in the name of Ieſus: that is, the people that heard *Iohn*, not the twelue men, whom *Paul* found at Epheſus. Fifthly, the Apoſtles by laying on of hands without baptiſme conferred the holy Ghoſt, as it may appeare, Act.8.17. where *Simon* would haue giuen money, that on whomſoeuer alſo hee laid his hands, they might receiue the holy Ghoſt: Act.8.16.17. neither doe wee finde, that the impoſition of hands was vſed in baptiſme: ſo then as Acts 8.16. it is ſaid; *The holy Ghoſt as yet was come downe vpon none of them, but they were baptized onely in the name of the Lord Ieſus*: and it followeth, *Then laid they their hands vpon them, and they receiued the holie Ghoſt*: they are not baptized againe, but onely confirmed with laying on of hands: ſo in this place, they had receiued the baptiſme of *Iohn*, which was nothing elſe, but to be baptized in the name of Ieſus, and then the Apoſtle laieth on his hands, and they receiue the gift of the holy Ghoſt; they are no more baptized, then the Diſciples at Samaria, Act.8.16. Laſtly, Saint *Ambroſe* iudgement vpon this place is this, *lib.1. de ſpirit. c.3. Iohannes in remiſſionem peccatorum in aduenientis Ieſu nomine non in ſuo baptizabat, &c.* *Iohn* did baptize in the name of Chriſt, not his owne name for the remiſſion of ſinnes: but they in the 19. of the Acts had not receiued baptiſme in the name of Chriſt, as *Iohn* vſed to baptize: and therefore they were baptized in the name of Chriſt Ieſus, neither was baptiſme iterated in them, but renewed, for there is but one baptiſme. S. *Ambroſe*, though he thinke, that theſe twelue were baptized by Saint *Paul*; yet ſo thinketh, becauſe indeed they had not receiued *Iohns* baptiſme, which he holdeth to be one baptiſme, with the baptiſme of Chriſt.

Argum.3. The baptiſme of *Iohn* had not the inuocation of the Trinitie, as the baptiſme of Chriſt hath: *Ergo*, it is not the ſame: *Bellarm.cap.20.*

Anſw. Firſt, that there was the preſence and inuocation of the Trinitie in the baptiſme of *Iohn*, it appeareth Matth.3. where, when Chriſt came to *Iohn* to be baptized, God the Father ſpake from heauen, God the Sonne was in the water, the holy Ghoſt deſcended in the likenes of a Doue: and Ioh.1.33. *He that ſent me to baptize with water*: Heere is the authoritie of God the Father in *Iohns* baptiſme, *ſaid vnto me, Vpon whom thou ſhalt ſee the ſpirit come downe, &c. he it is that baptizeth with the holy Ghoſt*; here is the name and authoritie of God the Sonne, and of the holy Ghoſt. John 1.33. The Maſter of Sentences is of this opinion; *Tunc inuocato nomine Trinitatis inſtitutus eſt in Iordane Baptiſmus, &c.* Then in Iordane the name of the Trinitie being inuocated, Baptiſme was inſtituted, when the myſterie of the Trinitie appeared: *lib.4.diſt.3.g.* Secondly, *Iohn* vſed the ſame forme in baptizing, which the Apoſtles did; they baptized in the name of the Lord Ieſus, Act.2.38. and ſo did *Iohn*, Act.19.4. Act 2.38.8.16. and this S. *Ambroſe* teſtifieth, that *Iohn* baptized in the name of Chriſt, *lib.1.de ſpiritu c.3.* and therefore it is not vnlike, but that *Iohn* baptized in the name of the Trinitie, as the Apoſtles did: though the name of Ieſus only be expreſſed, becauſe thereby is ſignified the end and ſcope of baptiſme for remiſſion of ſinnes, rather then an exact and preciſe forme of Baptiſme.

The Proteſtants.

THat *Iohns* baptiſme was not diuers from Chriſts baptiſme, but was all one with it in propertie and effect, and that they which were baptized by *Iohn*, were baptized in the name of Chriſt, and therefore needed not againe to be baptized: thus it is made manifeſt out of Scripture.

Argum.1. *Iohns* baptiſme differed not in the matter of the Sacrament, for he baptized with water as Chriſts Apoſtles did. There was alſo the ſame forme of both, the word of God: for *Iohn* alſo taught the people to beleeue in Ieſus Chriſt that was to come, Act.19.4. There was alſo the ſame ſcope and Act.19.4. end of *Iohns* baptiſme: For he preached the baptiſme of repentance, for remiſſion of ſins, Mark.1.4. Mark.1.4. *Ergo*, it was the ſame with the baptiſme of Chriſt.

Bellarmine anſwereth that *Iohn* did not baptize vnto remiſſion of ſinnes, but vnto repentance: his baptiſme did incite and ſtirre vp to repentance, and ſo conſequently they which repented, obtained remiſſion of ſinnes.

Contra. Firſt, *Iohn* preached the baptiſme of repentance to remiſſion of ſinnes, Luke 3.3. which is Luke 3.3. all one with the baptiſme which *Peter* miniſtred, Act.2.38. *Repent and be baptized in the name of the* Act.2.38. *Lord Ieſus, for remiſſion of ſinnes*: repentance and remiſſion of ſinnes is the ſcope both of *Iohns* and *Peters* baptiſme. *Bellarmine* replieth, that repentance went before *Peters* baptiſme, as a preparation vnto it, but it followed *Iohns* as the effect. *Contra.* Firſt, it appeareth, Luke 3.12. that the Publicanes Luke 3.12. which came to be baptized, firſt confeſſed their ſinnes, ſaying, *Maſter, what ſhall we doe?* and therefore repentance alſo went before *Iohns* Baptiſme. Secondly, if *Iohns* Baptiſme wrought repentance, then conſequently alſo it aſſured them of remiſſion of ſinnes: for where there is true repentance, there is remiſſion. Thirdly, S. *Ambroſe*, as I haue ſhewed, ſaith, that *Iohn* did baptize *in remiſſionem peccatorum*: for remiſſion of ſinnes.

Argum.2. If the Baptiſme inſtituted by Chriſt were another Baptiſme, then *Iohns* was, and yet he himſelfe was baptized of *Iohn*: then it would follow, that wee are baptized now with another Baptiſme, then Chriſt himſelfe was, for he receiued *Iohns* Baptiſme: but this were very abſurd to ſay, that there is not the ſame Baptiſme of the head and the members, of Chriſt and his Church: *Ergo*, *Iohns* Baptiſme all one with Chriſts.

Bellarmine anſwereth, that it was more conuenient for Chriſt to receiue *Iohns* Baptiſme, then his owne, leſt he ſhould haue been thought himſelfe to ſtand in need of regeneration.

Contra. 1. *Iohn* alſo baptized for remiſſion of ſinnes: therefore if there had bin any ſuch danger, Chriſt might haue bin thought to need remiſſion of ſinnes, by receiuing *Iohns* Baptiſme. 2. Chriſt was not baptized for any cauſe in himſelfe, but to giue an example to vs: *For ſo it became him to fulfill all*

all righteouſnes: not to preſcribe lawes to others, whereof he had not bin the firſt practizer himſelfe: ſo was he circumciſed, his mother purified: ſo did he celebrate his laſt Supper with his Apoſtles, not for his owne vſe, but for our example: In his owne perſon for our benefit to conſecrate theſe holy inſtitutions.

Againe, the Apoſtles were baptized with none other, then *Iohns* Baptiſme, for Chriſt baptized none: neither doth the Scripture make mention of any Baptiſme that they receiued, ſauing when hee waſhed their feete, Ioh. 13. Saint *Auguſtine* ſpeaketh doubtfully, as he is alleaged alſo, *Decret. part. 3. diſtinct. 4. c. 147. Apoſtolos intelligimus iam fuiſſe baptizatos, &c.* Wee vnderſtand that the Apoſtles were baptized, either with the Baptiſme of *Iohn*, as ſome thinke, or which is more credible, with the John 4.1. Baptiſme of Chriſt: but it is contrarie to the Scriptures, that Chriſt baptized any, Ioh. 4. 1. therefore they were baptized with *Iohns* Baptiſme: ſeeing then that both Chriſt and his Apoſtles receiued *Iohns* Baptiſme, it muſt needs be the ſame with Chriſts.

So witneſſeth *Leo 1. Epiſtol. cap. 6.* and it is rehearſed in the Decrees, *part. 3. diſt. 3. c. 14. Sic voluit Christus baptizari, &c.* Chriſt ſo was baptized, as it pleaſed him to be circumciſed. And a little after: He did conſecrate in himſelfe the Sacrament of his owne Baptiſme, ſo ſhewing himſelfe, as hee is the chiefe, ſo in all things to be the firſt, &c. Chriſt therefore was baptized with his owne Baptiſme.

S. *Ambroſe* alſo thus ſaith, *Serm. 41. Ergo fratres tingi debemus eodem fonte, quo Christus*: Wherefore brethren we muſt be dipped in the ſame fountaine with Chriſt, that we may be the ſame that hee is. And the Maſter of Sentences ſaith, *Institutio facta eſt baptiſmi, &c.* Baptiſme was inſtituted, when Chriſt was baptized in Iordane: *Ergo*, Chriſt was baptized with his owne baptiſme.

Epheſ. 4. 5. Act. 19. 4. *Argum. 3.* The Apoſtle ſaith, Epheſ. 4. 5. *One Lord, one faith, one baptiſme*: but *Iohns* faith was the ſame with Chriſts faith, for he taught the people to beleeue in Chriſt, Act. 19. 4. *Ergo*, his baptiſme was one with Chriſts.

Bellarmine anſwereth: firſt, by this reaſon we may proue, that *Moſes* and *Dauid* had alſo the Baptiſme of Chriſt, for they had the ſame faith, &c.

Contra. Firſt, hee anſwereth very abſurdly, ſeeing the Apoſtle ſpeaketh manifeſtly of thoſe times then preſent: therefore hee ſhould haue firſt ſhewed that *Moſes* and *Dauid* had any Baptiſme at all, and then we would alſo haue anſwered, what kinde of Baptiſme it was. Secondly, and yet that Baptiſme wherewith *Moſes* and the Iſraelites were baptized in the red Sea, and the clowd, was ſpiritually the ſame that Chriſts Baptiſme is, as the Apoſtle ſheweth, 1. Cor. 10. 2.

Secondly, ſaith hee, it would alſo follow by this reaſon, that heretikes haue not the Baptiſme of Chriſt, becauſe they haue not the ſame faith: and therefore the Apoſtle doth not thus reaſon, There is one faith, therefore one Baptiſme: but exhorteth them to vnitie, becauſe they had all one faith, and one Baptiſme.

Contra. Firſt, heretikes haue the Baptiſme of Chriſt, if they baptize in the faith of Chriſt; otherwiſe they haue not the ſame Baptiſme: for an heretike baptizing in the name of the Trinitie, baptizeth in the faith of the Trinitie, howſoeuer he beleeue to himſelfe: and therefore this obiection notwithſtanding, there is one faith and one Baptiſme. Secondly, how could the Apoſtle perſwade to vnitie, becauſe they had all one Baptiſme, writing to the Epheſians, amongſt whom there were ſome, that had receiued onely *Iohns* Baptiſme, Act. 19. 4. 3. if *Iohns* Baptiſme and Chriſts had not been all one? Thirdly, S. *Ambroſe* proueth that *Iohns* Baptiſme could not be iterated, by this place, *vnum Baptiſmum*, one Baptiſme, *lib. 1. de ſpirit. c. 3.* And ſo alſo *Leo* enforceth this place, that Baptiſme is not to be Decret. p. 2. c. 1. qu. 1. c. 51. iterated, becauſe there is but one.

Bellarmine denieth, that the proper end and ſcope of *Iohns* Baptiſme was for remiſſion of ſinnes: yet *Auguſtine* granteth it, who notwithſtanding being carried away with the error of that time, doth elſewhere put ſome difference betweene the Baptiſme of *Iohn* and Chriſt: *To none of the Prophets doe we reade to haue been granted, to baptize in water, in remiſſionem peccatorum, for the remiſſion of ſinnes, which was granted vnto Iohn*: There being then the ſame proper end and ſcope of both theſe Baptiſmes, how can they chuſe but be all one? De Baptiſt. cont. Donatiſt. lib. 5. c. 9.

I will laſtly vrge againſt them their owne Maſter, who thinketh, that they which did not *ſpem ponere in Baptiſmo Ioannis*, put their truſt in *Iohns* Baptiſme were not baptized againe, *lib. 4. diſt. 2. f.* but Act. 19. 4. none by him baptized ſo did; for he taught them to beleeue in Chriſt, Act. 19. 4. *Ergo*, his Baptiſme was not iterated, and ſo conſequently was the ſame with Chriſts Baptiſme.

1 *Tertullian*, though ſometime he ſeeme to thinke, that *Iohns* Baptiſme did not conferre the holie Ghoſt, yet he holdeth it to haue been the ſame Baptiſme with that, which was miniſtred by the Lib. de Baptiſm. Apoſtles: *Nec quicquam refert inter eos, quos Ioannes in Iordane, & quos Petrus in Tiberi tinxit*: Neither is there any difference betweene thoſe whom *Iohn* baptized in Iordane, and *Peter* in Tiber, at Rome: but the Apoſtles baptized with Chriſts Baptiſme.

2 *Damaſcene*, though he alſo ſeeme to diſtinguiſh betweene Chriſts Baptiſme and *Iohns*: yet he Damaſcen lib. 4. de fid. c. 5. [illegible], &c. confeſſeth, *that there is but one baptiſme for remiſſion of ſinnes*: but *Iohns* baptiſme was for remiſſion of ſinnes, therefore it was that one baptiſme.

3 Confeſſion of Heluetia the latter, chap. 20. *The firſt that baptized was Iohn, who dipped Chriſt in the water in Iordane; from him it came to the Apoſtles, who after did baptize with water*: The Apoſtles baptiſme then and *Iohns* was the ſame.

4 *Clictoneus*

I. *Clictoueus* affirmeth, *ea ipſa ablutio Chriſti baptiſma fuit*: That waſhing wherewith Chriſt was baptized of *Iohn*, was Chriſts baptiſme, &c. but it was alſo *Iohns*: therefore the baptiſme of Chriſt and *Iohn* was all one; but they conferred diuers things: *Iohn* baptized Chriſt, and Chriſt baptized *Iohn*, hee with water, Chriſt with the ſpirit.

Annot. in 4. lib. Damaſcen de fide. c. 10.

THE EIGHTH QVESTION, OF THE CEREmonies and rites of Baptiſme.

The Papiſts.

THey haue brought into the Sacrament of Baptiſme a multitude of ſuperſtitious ceremonies, whereby they haue greatly polluted the holy Sacrament of Baptiſme, mixing therewith their owne inuentions.

15. Error.

Firſt before Baptiſme, they haue deuiſed theſe toyes to bee vſed. Firſt, they doe exorciſe, coniure, and exufflate the euill ſpirit from the partie to be baptized. Secondly, they touch the eares and noſtrels with ſpettle, that his eares may bee opened to heare the word, and his noſtrels, to diſcerne betweene the ſmell of good and euill. Thirdly, the Prieſt ſigneth his eyes, eares, mouth, breaſt, forehead, noſtrels, with the ſigne of the croſſe, that all his ſenſes thereby may be defended. Fourthly, then hallowed ſalt is put into his mouth, that he may be ſeaſoned with wiſedome, and be kept from putrifying in ſinne. Fifthly, the partie is anointed then with oyle in his breaſt, that hee may be ſafe from euill ſuggeſtions, and betweene the ſhoulders, which ſignifieth the receiuing of ſpirituall ſtrength.

Secondly, theſe ceremonies doe accompanie Baptiſme it ſelfe. 1. The font and water therein is conſecrated and hallowed, in the name of the Father, the Sonne, and holy Ghoſt. 2. He is thrice dipped in the water, to ſignifie the being of Chriſt 3. dayes in the graue.

Thirdly, after Baptiſme, they haue this vſe. 1. He is anointed with holy Chriſme in the top of the head, and thereby is become a Chriſtian. 2. A white garment is put vpon him, to betoken his regeneration. 3. A vaile is put vpon his head, in token that hee is now crowned with a royall Diademe. 4. A burning taper is put into his hand, to fulfill that ſaying in the Goſpell, *Let your light ſo ſhine before men, &c. Bellarm. lib. 1. de Baptiſm. 25. 26. 27. Catechiſm. Rom. p. 310. Gabr. Biel. lib. 4. diſtinct. 6. queſt. 3.*

The Proteſtants.

AGainſt theſe Popiſh ceremonies, which they vſe in Baptiſme, we doe reaſon thus.

1 It is contrarie to the rule of the Goſpell, that there ſhould be ſuch types, ſhadowes, ſignifications, brought into the ſeruice of God, as they make in Baptiſme: for ſeeing wee haue the body which is Chriſt, all ſuch ſhadowes ought to be aboliſhed. Coloſſ. 2. 17.

Coloſſ. 2. 17.

2 In one Sacrament they haue forged and found out many, as their chriſme, oyle, ſalt, ſpettle: which they make not onely ſeales of holy things, but giuers and conferrers of grace, which is more then any Sacrament can haue: and it is contrarie to the Scripture: for the ſpirit of God is as the winde that bloweth, where it liſteth, Ioh. 3. It is not tied to creatures, elements, externall ſignes, as they include the ſpirit (as it were) in theſe outward things, which haue power (as they affirme) to giue wiſedome, ſtrength, power againſt the diuell, and ſuch like. But S *Paul* ſaith, that the weapons of our warfare are not carnall, 2. Cor. 10. 4. The meanes whereby Chriſtians both obtaine ſpirituall graces, and ſhend them from euill, are ſpirituall. For if in Chriſt Circumciſion auaile not any thing, which was notwithſtanding inſtituted of God; but faith is all in all, Gal. 5. 6. much more vaine and vnauaileable are the deuiſes and inuentions of men.

Iohn 3.
2. Cor. 10. 4.
Gal. 5. 6.

3 This beggerly companie of ceremonies doth alſo deface and impugne the ſincere and pure inſtitution of Chriſt: None of thoſe ceremonies were vſed when Chriſt himſelfe was baptized. Matth. 3. which notwithſtanding had beene moſt fit, conſidering the worthineſſe of his perſon that was baptized: Neither did Chriſt giue any ſuch thing in charge to his Apoſtles, but biddeth them onely preach, and baptize in the name of the Father, Sonne, and holy Ghoſt, Matth. 28. 19. nor yet were any ſuch ceremonies in vſe in the Apoſtles time, Saint *Peter* ſaith, Act. 10. 47. Can any man forbid water, that theſe ſhould not be baptized? He calleth not for oyle, ſalt, ſpettle, or any ſuch thing, but onely for water.

Matth. 3.
Matth. 28. 19.
Act. 10. 47.

Auguſtine vtterly miſliketh this cumberſome rabble of needleſſe ceremonies, *Ipſam religionem, quam Deus pauciſſimis ſacramentis liberam eſſe voluit, oneribus premunt, &c.* They doe cumber religion with their burdenſome inuentions, which Chriſt made free with a very few Sacraments: ſo that the Iewes caſe was more tolerable, who though they knew not the libertie of the Goſpell, yet were ſubiect to the legall ceremonies, not to the inuentions of men.

Epiſtol. 119. cap. 1. alleaged decret. part. 1. diſt. 12. cap. 12.

And is it not euen thus (I pray you) in the Popiſh Church? for neuer was Iewiſh Circumciſion ſtuffed with the third part of ceremonies, which their Baptiſme is defiled withall.

Againſt the ſuperſtitious vſe of ſome of theſe ceremonies, as againſt the thrice dipping of the child in the water, we haue the manifeſt decree, *Concil. Toletan. 4. cap. 5.* and it is ratified *decret. part. 3. diſt. 4. cap. 85. Propter vitandum ſchiſmatis ſcandalum, vel hæretici dogmatis vſum, ſimplam teneamus baptiſmi merſionem, &c.* To auoide the ſcandale of ſchiſme, and the vſe or faſhion of heretikes; let vs in Baptiſme dip but once, leſt they, which vſe to dip thrice, ſeeme to approue in ſo doing the heretikes aſſertion, following their cuſtome, who deuide the Deitie, as they doe number their dippings, &c. The Tritheiſtes that made 3. Goddes, vſed to dip thrice; and therefore the Councell thought good, that Catholikes ſhould dip but once.

Decret.Greg.lib.3.tit.42.c.5.Innocentius 3. determineth that they were not baptized, *Quos ſaliua conſperſione,&c.* Whom certaine did annoint with ſpettle, &c. their owne Maſter ſaith, *Non in alio liquore conſecrari poteſt Baptiſmus, niſi in aqua:* Baptiſme cannot bee conſecrated in any other liquor, but water: *lib.4.diſtinct.3.b.* what neede then, oyle, creame, ſpettle, and ſuch like, &c?

See the teſtimonie alſo of the Martyrs: *Thomas Haukes:* I denie in Baptiſme all things inuented, and deuiſed by man: as your oyle, creame, ſalt, ſpettle, candle, coniuring of water, *Fox.* pag. 1585. col.2.

Pag.1449.2.8.

Iohn Denley holy Martyr. The Eunuch ſaid to *Philip: See here is water:* we doe not reade, that he asked for any creame, oyle, ſpettle, coniured water: for it ſeemeth that *Philip* had preached no ſuch thing vnto him, &c. p.1685.col.2.

Pag.1530.2.89

And further. 1. *Tertullian*, though he make mention of diuers ceremonies vſed in his time in baptiſme, as how they which were baptized taſted of honey and milke, and abſtained a whole weeke from their ordinarie bathes: which ceremonies he yeeldeth onely to cuſtome and tradition without Scripture; and the ſame are now aboliſhed, and out of vſe in the Popiſh Church: yet hee miſliketh, ſuch multitude of ceremonies and vaine pompe vſed in baptiſme: writing thus: *There is nothing which doth ſo obdurate mens mindes, Quam ſimplicitas diuinorum operum,&c.* As the ſimplicitie and plainneſſe of the diuine workes, and the magnificence of the effect: *Vt hic quoq; quoniam tanta ſimplicitate ſine pompa ſine apparatu nouo aliquo, deniq; ſine ſumptu homo in aqua demiſſus,&c.* That here alſo, becauſe with ſuch great ſimplicitie without pompe, or any new preparation, and without any coſt, a man being put into the water, commeth forth &c.

Lib.de corona militis.

Lib.de.baptiſ.

2 *Ieremie Patriarch* of Conſtantinople, after the thrice dipping in the water, maketh mention only, *of anointing the partie baptized with chriſme:* The rude Muſcouites, though they be full of ridiculous rites and ceremonies: yet they abhorre the vſing of ſalt and ſpettle in baptiſme: as they which doe write of their religion, doe teſtifie.

Cenſur.orient. c.3.

3 Latter confeſſ. of Heluetia, c.20. *That is the moſt perfect manner of baptiſme, wherein Chriſt was baptized, and which the reſt of the Apoſtles did vſe in baptiſme: thoſe things then, which by mans deuice were added afterward, and vſed in the Church, we thinke them nothing neceſſarie to the perfection of baptiſme: of the which kinde is exorciſme, and the vſe of light, oyle, ſalt, ſpettle, and ſuch other things, &c.* Confeſſion of Wittemberg.c.10. *Dionyſius, whom they call the Areopagite, doth inſinuate, and that not obſcurely, that this ceremonie of anointing was taken partly from the heatheniſh anointings, which wreſtlers did vſe, partly out of the law of Moſes, &c. and how can it be truly affirmed as Fabianus ſaith, that the ceremonie of the outward anointing ſhould be taught of the Apoſtles, ſeeing the acts of Councels doe witneſſe, that this ceremonie was inſtituted of Sylueſter, &c.*

Ioannes Faber de relig. Muſcouit.
Guagnin.
Sacranus.
Harm.p.397.

4 *Alphonſus de caſtro*, refuteth the error of one *Claudius* Biſhop of Turwin (that it was no baptiſme, which was not miniſtred with the ſigne of the Croſſe) by this reaſon, it is euident, when Chriſt inſtituted baptiſme, *de ſigno crucis non meminiſſe*, That he made no mention of the ſigne of the Croſſe, &c. neither did he giue any precept concerning anointing, &c. touching exorciſing and adiuring of ſpirits out of infants, with exafflation or puffing with the mouth, by the which ceremonie the caſting out of the vncleane ſpirit was ſignified: it was conueniently vſed, while that gift remained of caſting out of diuels: but it is not neceſſarie now, that power being ceaſed, and their owne *Durand* confeſſeth: *Sine eis poteſt eſſe baptiſmus*, Baptiſme may be without them.

Lib.3.hereſ. titul.baptiſ.

THE

THE THIRTEENTH GENERALL CONTROVERSIE OF THE SACRAMENT OF THE LORDS SVPPER, OR EVCHARIST.

THis Controuerſie hath two parts: Firſt, of the Sacrament it ſelfe. Secondly, of the ſacrifice, which they ſay, is offered vp in the Sacrament: which they call the ſacrifice of the Maſſe.

THE FIRST PART, OF THE SACRAment of the Euchariſt.

THis part of the Controuerſie ſtandeth vpon diuers queſtions; Firſt, whether the body of Chriſt be really and ſubſtantially in the Sacrament. Secondly, whether the elements of bread and wine be changed, conuerted, and tranſubſtantiate into the very body and fleſh of Chriſt. Thirdly, whether the Euchariſt remaine a Sacrament after the vſe and celebration. Fourthly, of the outward elements in this Sacrament. Fifthly, of the words of conſecration. Sixthly, of the proper effect of the Lords Supper. Seuenthly, of the manner of celebrating it. Eighthly, whether it ought to be miniſtred in one kinde? Ninthly, whether it is to be adored.

THE FIRST QVESTION, CONCERNING THE carnall preſence of Chriſts bodie in the Sacrament.

The Papiſts.

IN the Sacrament of the Euchariſt, vnder the formes of bread and wine, by the efficacie of the word of Chriſt ſpoken by the Prieſt, is really, verily, and ſubſtantially preſent, the naturall body and blood of Chriſt, which was conceiued of the virgine *Marie*; the ſame body, that is now in heauen, *Rhemiſt. Math. 26. ſect.* 4. yet after another manner: For he is in heauen according to the naturall exiſtance of his body: in the Sacrament, he is really preſent in his fleſh, yet ſacramentally by his omnipotent power, *Concil. Trid. ſeſſ.* 13. *can.* 1. 16 Error, Fox. 1135. articul. 1. 6. articul.

Argum. 1. The figures muſt be inferiour to the things that are figured and repreſented: the Sacraments of the law were figures of the Sacraments in the Goſpell: therefore they ought to be inferiour: But vnleſſe the bread and wine ſhould bee the very bloud and fleſh of Chriſt in the Sacrament: their Sacraments in the law ſhould not onely not be inferiour, but farre ſuperiour to ours. As for example, the Paſchall Lambe is in nature to be preferred before bread; and the ſlaying of the Lambe did more liuely repreſent the death of Chriſt, then the breaking of bread; the eating of fleſh doth alſo better ſet forth the ſpirituall nouriſhing, then the eating of bread. Wherefore, vnleſſe wee beleeue a reall preſence in the Sacrament, their ſacrifices, in dignitie and excellencie, ſhould farre exceede and excell ours, *Bellarm. lib.* 1. *de ſacram. Euchariſt. cap.* 3. This argument alſo vrged by the Doway tranſlators. *annot. in Exod.* 25. 30.

Anſwere. 1. It is not true, that their Sacraments were figures of ours: But Saint *Paul* ſheweth, that both their Sacraments and ours doe figure out and repreſent the ſame thing, as the ſpirituall eating and drinking of Chriſt, 1. Cor. 10. 2. 3. Our Sacraments are indeede figures correſpondent and anſwerable to theirs, and theirs alſo had a certaine reference and relation to ours: but they were not types of ours: for then our Sacraments ſhould bee the body of theirs; whereas Chriſt is the bodie both of their Sacraments and ours. Saint *Peter* ſaith, that Baptiſme is an antitypon, a figure anſwerable to the ſauing of the eight perſons in the flood, 1. Pet. 3. 21. They are correſpondent one to the other, and had mutuall relation and reſpect one to the other. But that was not properly a type of Baptiſme, but both baptiſme and that are figures and ſignes, and liuely repreſentations of our ſaluation in Chriſt. 1. Cor. 10. 2. 3. 1. Pet. 3. 21.

2 If the reall preſence of Chriſt onely commendeth the Sacrament, and aduanceth it before the rites of the Law, which in all other reſpects are better: by this argument Baptiſme ſtill remaineth inferiour to the Sacraments of the Law: for you affirme no reall preſence in Baptiſme, as you doe in the Euchariſt: and in all other reſpects it muſt needes giue place to Circumciſion; for the cutting off of the

fleſh is a more liuely repreſentation of regeneration, then is the waſhing by water: and the fleſh of man is in nature more precious then water. So by this reaſon, though you haue wonne credite for the Euchariſt, yet you haue loſt it for Baptiſme.

3 We anſwere therfore, that although the reall preſence be ſet apart, yet our Sacraments are more excellent then theirs. Firſt, the price and worth of things in their nature are not to bee weighed in a Sacrament, but they muſt be conſidered in reſpect of the vſe, to the which they are ordained by the inſtitution. Fleſh, you ſay, is better then bread: ſo is wine and milke better then water in their nature: but in Baptiſme water is better then they, becauſe Chriſt hath now ſet it apart for a more holy vſe. Secondly, the ſlaying of the Lambe doth more liuely repreſent, ſay you, the death of Chriſt, then the breaking of bread.

Further, wee grant, that if breaking of bread had beene vſed in the Law, it had not beene then ſo ſignificant as the ſlaying of beaſts: but the breaking of bread now in the light of the Goſpell, in this abundance of knowledge and inſtruction, being a ſigne of a thing alreadie done and finiſhed, muſt needes be more pregnant and liuely in repreſentation, then the killing of ſacrifices in the law, which were types of things to come, the myſterie of the Goſpell being not yet opened to the world. And againe, the words of inſtitution, and conſecration vſed and pronounced in the Sacraments of the new Teſtament, are cleerer and more ſignificant, then any preſcribed in the ſhadowes of the Law, and therefore doe make a more liuely and effectuall repreſentation in the elements. Wherefore our Sacraments are more excellent then theirs, in reſpect of the more cleere light and fuller ſignification, which they haue by the word of God, and the preaching of the Goſpell ioyned vnto them: as the Apoſtle
2.Cor.4.3. ſaith, *his Goſpell was not hid*, 2.Cor.4.3. *and Ieſus Chriſt, was by his preacking deſcribed in their ſight*,
Galath.3.1. Galath.3.1. We neede not deuiſe any other way of excellencie for our Sacraments, then this, which we haue ſaid, agreeable to the Scriptures.

Bellarmine anſwereth: Firſt, that it is but an accidentall thing in our Sacraments, that they betoken a thing done and paſt, and therefore for all this eſſentially the elements of the Sacraments of the Law are better.

Contra. Firſt, as though the excellencie of the accident doth not make the thing, being in ſubſtance leſſe worthie, more excellent: as wine in the nature and ſubſtance thereof is more worthie then water, yet water in Baptiſme in reſpect of the accidentall vſe is more excellent then wine. Secondly, it is not now a thing accidentall in our Sacraments to repreſent a thing alreadie done; but it is of, and belonging to the nature of them, which otherwiſe were no Sacraments.

Secondly, ſaith he, the Euchariſt ordained by Chriſt, at his laſt Supper, did repreſent his death to come; and therefore in this reſpect, was no more worthie then the Sacraments of the olde law, which did ſhew alſo things to come, *Bellar.cap.4.*

Contra. Firſt, as *Iohn Baptiſt* was greater by the teſtimonie of our Sauiour, than a Prophet, becauſe they did long before prophecie of him; but he did point him out with the finger, being alreadie come: ſo the laſt Supper of Chriſt repreſenting his death, then inſtant, is more excellent than the Sacraments of the law, foreſhewing it long after to be fulfilled. Secondly, he hath gained nothing by this reaſon, but a derogation to Chriſts laſt Supper, ſeeing that our Sacraments now doe demonſtrate Chriſts death alreadie paſt. But as the Paſſe-ouer at the firſt inſtitution thereof being eaten the Euen before their deliuerance, was no leſſe excellent then the feaſts of the Paſſe-ouer, afterward celebrated in remembrance of their deliuerance paſt: no more is Chriſts laſt Supper going before his death, herein inferiour to the celebration of the Lords Supper now ſince his death.

Thirdly, the words of inſtitution are not of the eſſence of the Sacrament, which they ſay make the elements more excellent; the words of conſecration are of the eſſence, which are by them denied, and refuſed, as words of enchauntment, *Bellarm.ibid.*

Contra. Firſt, an accidentall excellencie may make the ſubiect more excellent, as I haue ſhewed; as the acceſſion of honour, being but an accident, yet maketh one man more worthie than an other. Secondly, the words of inſtitution doe make a Sacrament, and therefore are of the eſſence thereof, giuing the forme, as the elements yeeld the matter. Thirdly, words of conſecration we refuſe not ſimply, but your words of conſecration, therein miſliking theſe three things: Firſt, that you make not all the words of inſtitution, conſecratorie; but ſome few of them. Secondly, that by the very ſillables of thoſe words pronounced without relation to the prayers of the Church, the elements ſhould bee conuerted. Thirdly, that onely by the words of conſecration the Sacrament is made; whereas the whole action, of giuing, receiuing, diſtributing, giuing of thanks, doth helpe toward the conſecration. Fourthly, you doe then grant, that the words of conſecration doe make the Sacraments of the Goſpel more excellent: wherefore not the reall preſence onely.

2.Ioh.6.55. *Argum.* 2.Ioh.6.55. Chriſt ſaith, *My fleſh is meate in deede, and my blood is drinke in deede: he that eateth my fleſh and drinketh my blood dwelleth in me, and I in him.*

Firſt, this place muſt bee vnderſtood not of any ſpirituall eating or drinking of Chriſt without the Sacrament, but is properly meant of the manducation and eating of him in the Sacrament. Firſt, verſ. 51. *The bread* (ſaith Chriſt) *that I will giue*; hee ſpeaketh of a thing to come, for the Sacrament was afterward inſtituted: but if this bread were to be taken for his word, and the eating thereof for beleeuing in him; in this ſenſe the bread was giuen alreadie.

Anſw. Chriſt alſo ſpeaketh in the preſent tenſe, verſ.32. *My father giueth you the true bread from heauen*: And, *I am the liuing bread that came downe from heauen: if any man eate of this bread, he ſhall liue for euer*, verſ.51. He ſaith not, he that ſhall eate, but he that euen now eateth. And afterward hee ſpeaketh of the time to come, *The bread that I ſhall giue*, becauſe his death and paſſion was not yet finiſhed: therefore hee ſaith, *The bread that I ſhall giue, is my fleſh, which I will giue for the life of the world.* But he ſpeaketh euery where of the eating of his fleſh in the preſent tenſe, verſ.35.50,51.53. which cannot be vnderſtood of the ſacramentall eating, the Sacrament being not yet inſtituted, but of a ſpirituall manducation.

Verſ.51.53.

Secondly, ſay they, thoſe words being applied to the Sacrament, muſt needes alſo bee vnderſtood properly and literally, for the very eating of the fleſh of Chriſt, and drinking his blood, not tropically, or figuratiuely.

The fleſh of Chriſt, which Chriſt promiſeth to giue them to be eaten, he preferreth before the Manna, which their fathers did eate in the wilderneſſe: the true bread which he giueth them, is more excellent then the bread of Manna. But if the bread in the Sacrament doe but ſignifie the fleſh of Chriſt, and be not it in very deede, it ſhould be no better then Manna, which alſo did ſignifie and ſhew forth Chriſt, *Bellarm.cap.6.*

Anſwere. Firſt, Chriſt compareth not the materiall Manna, and the ſacramentall bread together, but he ſpeaketh of the true bread, which is himſelfe, as verſ.33. *The bread of God is he, which commeth downe from heauen*: The Sacrament, neither ſacramentall bread was yet giuen or inſtituted, neither yet could be eaten: but this bread, whereof Chriſt ſpeaketh, was euen at that time giuen; as verſ.32. *My father giueth you the true bread from heauen*: and it was euen then to be eaten: verſ.58. *He that eateth of this bread, ſhall liue for euer*: So then the true bread, that is, Chriſt is preferred before Manna. Secondly, the ſacramentall bread, without any carnall preſence, is more excellent then *Moſes* Manna, being a more liuely and full repreſentation of the ſpirituall manducation of Chriſt.

Verſ.33.32.

Thirdly, that Chriſt ſpeaketh of a ſacramentall eating and drinking of Chriſt, *Bellarmine* thus further proueth: becauſe that the Iewes vnderſtood Chriſt to ſpeake of the very eating of his fleſh, and were offended at it: neither doth Chriſt correct their opinion, as hee doth inſtruct *Nicodemus* ignorance Ioh.3. further expounding himſelfe: and if Chriſt had meant onely, that he ſhould be ſpiritually eaten, they needed not to haue taken any offence, *Bellarm.cap.5.argum.3.*

Contra. Firſt, it is falſe, that our Sauiour correcteth not the error of the Capernaites, ſeeing hee further thus expoundeth himſelfe, verſ.63. *The fleſh profiteth nothing, the words that I ſpeake are ſpirit and life*: ſhewing, that he muſt be ſpiritually vnderſtood. Secondly it is true, that they needed not to haue taken offence at Chriſts ſpeech, being altogether of a ſpirituall eating, if they had rightly conceiued him: but becauſe they vnderſtoode him groſly of a carnall eating, as the Papiſts doe, thereof proceeded the offence. This argument he might very well haue concealed, for it maketh moſt againſt himſelfe.

Fourthly, this diſtinction of ſpeech vſed by our Sauiour Chriſt, and ſo often repeated, *to eate his fleſh, and drinke his blood*, verſ.54.56. ſheweth, that he ſpeaketh of the ſacramentall eating and drinking vnder the ſignes of bread and wine: for otherwiſe in the ſpirituall receiuing of Chriſt by faith, it is all one to eate him and drinke him, *Bellarm.arg.4.*

Verſ.54.56.

Contra. Firſt, you your ſelues alſo make no difference betweene the ſacramentall eating and drinking of Chriſt, miniſtring onely vnder one kinde: wherefore you are anſwered by your owne practiſe. Secondly, the Scripture ſpeaking of the ſpirituall participation of Chriſt by faith, doth often vſe this diſtinction of eating and drinking, to ſhew, that Chriſt is the abſolute foode of our ſoule; as Iohn 6. verſ.35. *He that commeth vnto me ſhall neuer hunger, and hee that beleeueth in mee ſhall neuer thirſt.* And Ioh.4.14. *Whoſoeuer drinketh of this water, ſhall neuer be more a thirſt*: which places are onely vnderſtood, of the receiuing of Chriſt ſpiritually by faith.

Iohn 6.35.
Iohn 4.24.

Now on the contrarie ſide we will proue, that this place contained in the 6. chapter of *Iohn*, cannot be ſo vnderſtood as they expound it.

Firſt, Chriſt ſpeaketh not onely of the ſacramentall eating of his fleſh, and drinking of his blood, but generally of the ſpirituall participation by faith, whether in the Sacrament or without, which is wrought in vs by the holy Ghoſt.

Argum.1. If it be vnderſtood of the Sacrament, then it will follow that no man can be ſaued, vnleſſe he doe receiue the Sacrament: for Chriſt ſaith, verſ.53. *Except you eate my fleſh and drinke my blood, you cannot haue life in you.* This, I am ſure, they will hardly grant, that the Euchariſt alſo ſhould be neceſſarie, as they make Baptiſme, to ſaluation.

Iohn 6.53.

Bellarmine anſwereth: firſt, by this reaſon not the ſacramentall eating onely of Chriſt, but the ſpirituall alſo, which is by faith, is excluded: for infants haue no faith, whereby they ſhould eate or drink Chriſt. Secondly, this place then of neceſſitie muſt be vnderſtood of men of yeeres, who either in act, or at the leaſt in vow & deſire muſt be partakers of the Sacrament: and this appeareth, becauſe Chriſt ſaith, verſ.53. *Except ye eate, &c.* ſpeaking to thoſe that heard him: but treating of the neceſſitie of Baptiſme, he ſaith not, *except ye be borne of water, &c.* but in generall words, *except a man be borne of water, &c.* And beſide Chriſt ſpeaketh of eating of bread, whereas children are fed with milke, and not bread, *cap.7.reſp.ad argum.3.*

Contra. Firſt, though infants haue no faith, yet the life of Chriſt is applied vnto ſo many of them as are ſaued by the ſecret operation of Gods ſpirit: for ſeeing Chriſt giueth life vnto the world, and he no otherwiſe giueth life, then as he is the true bread of God, ver. 33. for it is the propertie of bread to giue life, then infants alſo, if they haue life and ſaluation in him, muſt alſo ſome waies be made partakers of this bread. Secondly, be it granted, that this place is properly vnderſtood, of thoſe that are, *adulti*, of yeeres (which we will not much ſtand vpon) yet it will follow vpon their expoſition, that many, which are preuented by death, before they receiue the Communion, ſhould be damned: for although they doe much in heart and vow deſire it, this is not ſacramentally, but ſpiritually by faith to eate Chriſt: which wee ſay is the true meaning of this place. Thirdly, why may not alſo that place of Baptiſme, Iohn 3.5. Ioh. 3. *Vnleſſe a man be borne of water, &c.* be expounded of thoſe of perfect age, as well as this? They haue therefore put an anſwere in our mouthes for that place ſo much vrged for the neceſſitie of Baptiſme. The difference, which *Bellarmine* pretendeth, is nothing: for in this place alſo, verſ. 54. Chriſt ſpeaketh in the third perſon, *whoſoeuer eateth my fleſh, &c. hath eternall life*: ſo that the contrarie, though pronounced in the ſecond perſon, *except ye eate, &c.* verſ. 53. appeareth to haue the ſame meaning. Fourthly, his obiection, that children eate milke, not bread, is nothing: ſeeing our Sauiour ſpeaketh not of materiall, but ſpirituall bread: and therefore, as men of yeeres may bee fed with ſpirituall 1.Cor.3.2. milke, 1. Corinth. 3. 2. ſo children in yeeres may be nouriſhed with ſpirituall bread.

Argum. 2. That Chriſt ſpeaketh of that bread, which is ſpiritually eaten by faith, it is euident out Iohn 6.47.48.50. of the text, verſ. 47. *He that beleeueth in me hath euerlaſting life.* Verſ. 48, *I am the bread of life.* And verſ. 50. *This is the bread, that commeth downe from heauen, that he that eateth of it, ſhould not die.* By this it appeareth, that to beleeue in Chriſt, is to eate Chriſt.

Bellarmine anſwereth, that Chriſt indeede ſpeaketh of the true bread, which is himſelfe, communicated vnto vs by faith: as alſo he maketh mention of the ſacramentall bread, verſ. 51. *The bread that I will giue is my fleſh.*

Contra. It is euident that Chriſt ſpeaketh in this place of one and the ſame bread, which is himſelfe: firſt, he ſaith, *I am the liuing bread*, verſ. 51. And againe, *the bread that I will giue is my fleſh*: but Chriſt and his fleſh are all one; and therefore Chriſt and his fleſh are one and the ſame bread. Second- Verſ. 58. 59. ly, verſ. 58. Chriſt ſpeaketh of the bread which came downe from heauen; but the ſacramentall bread commeth not from heauen: *Ergo*, Chriſt ſpeaketh not of that bread. Thirdly, the effects of the bread are the ſame, *he that eateth Chriſts fleſh, hath eternall life*, verſ. 54. And, *he that eateth the bread, that came from heauen, ſhall liue for euer*, verſ. 58. Wherefore the bread Chriſt, and the fleſh of Chriſt, are taken for the ſame.

Argum. 3. Chriſt ſaith, *He that eateth my fleſh ſhall liue for euer*, verſ. 54. but euery one that eateth Chriſt ſacramentally, is not ſaued: wherefore Chriſt ſpeaketh not of a ſacramentall eating.

Bellarmine anſwereth, the words of Chriſt muſt be vnderſtoode conditionally, if they doe eate Ioel. 2. 32. Chriſt aright: as in like maner the Scripture ſaith, Ioel. 2. *Whoſoeuer calleth vpon the name of the Lord,* Pro. 1. 28. *ſhall be ſaued*: and yet it is ſaid, Prou. 1. *They ſhall call vpon me, but I will not heare*: becauſe they call not aright.

Contra. This condition is ſometime requiſite to be vnderſtood in ſuch things, as may be without it: as in prayer, becauſe all prayer is not in truth: and therefore S. *Iames* ſaith, *The prayer of faith* (not Iam. 5. 15. euery prayer) *ſhall ſaue the ſicke*, Iam. 5. But in this caſe of eating and drinking Chriſt this condition is ſuperfluous, becauſe it is impoſſible to eate and drinke Chriſt, if it be not done aright: a man may eate 1.Cor. 11. 27. the bread, and drinke the cup of the Lord vnworthily, as the Apoſtle ſaith, 1. Cor. 11. 27. but he cannot eate or drinke Chriſt vnworthily: for he either eateth him not at all; or if he doe, it muſt be effectuall: for Chriſt himſelfe ſaith, verſ. 55. *My fleſh is meate indeede*: wherefore hee that eateth Chriſt, if he doe eate him at all, muſt needes haue meate indeede, and ſo conſequently be nouriſhed to eternall life.

Argum. 4. Theſe words, verſ. 51. *The bread that I will giue is my fleſh*, cannot in their owne ſenſe be vnderſtood of the Sacrament, ſeeing they themſelues hold, that the bread, after tranſubſtantiation, is annihilate, and is bread no more.

Bellarmine is here driuen to this ſhift, to ſay, that bread is not here taken properly, but generally for meate.

Contra. Firſt, he himſelfe in his anſwere to our firſt argument obiected, that infants were not comprehended in this generall ſpeech of Chriſt, *except ye eate, &c.* becauſe they eate not bread, but milke: where he taketh bread properly, and not for any meate; for milke alſo is meate: and yet forgetting himſelfe, he taketh it here improperly. Secondly, if Chriſt ſpeake not of bread properly, then neither of drinke properly: then not of the Sacrament, which is celebrated not with any meate, but onely with bread.

Argum. 5. If Chriſt hath relation to the Sacrament, then muſt it of neceſſitie be miniſtred in both kindes; for in euery place he ioyneth both theſe together, the eating of his fleſh, and drinking of his blood: but this is contrarie to their practiſe.

Bellarmine anſwereth, that the fleſh and blood of Chriſt is as fully receiued vnder one kind as both, Iohn 10. 57. as he himſelfe ſaith, verſ. 57. *He that eateth me, ſhall liue by mee*: ſo that hee which eateth Chriſt doth both eate and drinke him, *reſponſ. ad argum.* 10.

Contra. Firſt, to eate and drinke Chriſt ſpiritually by faith is all one: but ſacramentally to eate him, and drinke him, are two diuers things; for otherwiſe the one element were ſuperfluous. Secondlie, *Bellarmine* himſelfe, *cap.5. argum.4.* enforceth this diſtinction of eating and drinking, to bee vnderſtood of the Sacrament, where Chriſt is both eaten and drunke vnder the formes of bread and wine, whereas ſpiritually, ſaith he, it is all one, to eate and drinke Chriſt; but now forgetting himſelfe, hee would take away this diſtinction: wherefore all this while he hath ſaid nothing.

Auguſtine alſo thus writeth vpon theſe words, *Hoc eſt manducare illam eſcam, & illum bibere potum in Chriſto manere, & illum manentem in ſe habere:* This it is to eate that fleſh, and to drinke that drinke, to abide in Chriſt, and to haue him abiding in vs: &c. But this may be done without the Sacrament: *Ergo*, it is not neceſſarie to vnderſtand it of the Sacrament.

Tract.in Iohann.26.

Secondly, though we ſhould graunt, that this whole treatiſe Iohn 6. may fitly bee referred to the Sacrament, yet the words muſt be taken figuratiuely, for the ſpirituall eating and drinking of Chriſt in the Sacrament, and not otherwiſe.

Arg.1. Verſ.35. Chriſt ſo expoundeth his own words: *I am the bread of life, he that commeth to me ſhall not hunger, and he that beleeueth in me ſhall not thirſt.* To eate then, and to drinke Chriſt, is to beleeue in him.

Iohn 6.35.

Bellarmine anſwereth: firſt, if the bread in the Sacrament be but figuratiuely the fleſh of Chriſt, and not the very fleſh it ſelfe, then Chriſt ſhould giue no better thing then *Moſes* did, who alſo gaue them Manna, which was a type and figure of Chriſt. *cap.6. reſp. ad argum.1.*

Contra. Firſt, though Manna to the faithfull amongſt the Iſraelites were not onely a materiall, but a ſpirituall food, as the Apoſtle ſheweth, 1.Cor.10.3. yet in this place mention is made thereof, as it was a materiall food: as verſ.35. *Moſes gaue you not bread from heauen*; but as Manna repreſented Chriſt it was a heauenly bread: wherefore the ſacramentall bread compared with the materiall Manna, is much more excellent. Secondly, Manna ſignified Chriſt, yet darkly and obſcurely: but in the Euchariſt he is after a more liuely and ſenſible manner exhibited and repreſented vnto vs; and therefore in reſpect of the ſpirituall vſe alſo it excelleth.

1.Cor.10.3.
Iohn 6.35.

Secondly, ſaith he, they asked a ſigne, and miracle of Chriſt, verſ.30. but in the repreſentation of Chriſts fleſh onely there is no miracle, neither in apprehending him by faith, *Bellarm. ibid.*

Contra. Firſt, the comming of the true bread from heauen, which Chriſt giueth here as a ſigne, verſ.32. and the incarnating of the Sonne of God, is the greateſt miracle in the world, which the Angels doe wonder at, and deſire yet to behold, 1.Pet.1.12. Secondly, to beleeue in Chriſt and to apprehend him by faith, is called by the Apoſtle a great myſterie, 1.Timoth.3.16. And *Auguſtine* ſaith, *Prorſus maius hoc dixerim, quàm cœlum & terra:* I ſay it is a greater worke, then the heauen and the earth, *Tract.71. in Iohan.*

1.Pet.1.12.
1.Timoth.3.16

Argum.2. Chriſt vnderſtandeth another manner of eating of his fleſh, then the Capernaites did. But they imagined that Chriſt would giue his very fleſh and blood to be eaten: and therefore they went away offended, and ſaid, This is an hard ſaying, verſ.60. Therefore Chriſt to correct their erronious conceit, ſaith vnto them, that his words were ſpirit and life, that is, ſpiritually to be vnderſtood, verſ.63.

Iohn 6.60.

So *Auguſtine* interpreteth thoſe words of Chriſt, as if he had ſaid, *Spiritualiter intelligite, quod locutus ſum:* You muſt vnderſtand ſpiritually, that which I haue ſaid. You ſhall not eate this body which you ſee, nor drinke that blood, which ſhall be ſhed for you: *Sacramentum vobis aliquod commendaui, ſpiritualiter intellectum viuificabit vos:* I haue commended a certaine myſterie and Sacrament vnto you, which being ſpiritually vnderſtood, ſhall quicken you. And in another place, *Then the bodie and blood of Chriſt ſhall be life to euery one,* when that which is viſibly done in the Sacraments, *In ipſa veritate ſpiritualiter manducatur, &c,* bee in truth ſpiritually eaten, and ſpiritually drunke: as the Lord himſelfe ſaith, &c. *My words is ſpirit and life, &c. De verb. Apoſt. ſerm.2.*

Origen thus interpreteth this place, *Hom.7. in Leuit. Propterea caro eius verus cibus, & ſanguis eius verus potus, &c.* Therefore his fleſh is very meate, and his blood very drinke: for by the fleſh, and blood of his word, he nouriſheth mankind.

Bernard alſo thus expoundeth theſe words: *Quid eſt manducare eius carnem, & bibere eius ſanguinem, niſi communicare paſſionibus eius, & eam conuerſationem imitari, quam geſſit in carne? Serm.3. in Pſalm.* What is it to eate his fleſh and drinke his blood, but to communicate with his paſſions, and to imitate his conuerſation in the fleſh?

Againe, in another place: *Qui manducat carnem & bibit ſanguinem meum,* &c. *hoc eſt, qui recolit mortem meam, & exemplo meo mortificat membra ſua quæ ſunt ſuper terram, habet vitam æternam: lib. de diligendo deo:* He that eateth my fleſh, and drinketh my blood: that is, he which remembreth my death in his mind, and by my example doth mortifie his earthly members, hath eternall life. This father applieth not theſe words, as we ſee, to the ſacramentall eating.

Laſtly, concerning this place enforced out of the ſixth of *Iohn*, diuers of the Papiſts and of the more learned ſort amongſt them doe hold, that it is not to bee expounded of the Euchariſt: as *Gabriel. lection.84. ſuper canon. Miſſæ. Nicolaus Cuſanus epiſt.7. ad Bohemos. Thomas Caietanus 3. par. qu.8. artic. vltim. Ruardus. Tapper, in explicat. artic.15. Louanienſ.* So that we want not their owne teſtimonie againſt them.

The Papiſts.

*Arg.*3. CHriſt in the inſtitution of this Sacrament, ſaid vnto his Apoſtles, after he had giuen thanks and bleſſed: *Hoc eſt corpus meum*: This is my bodie: that is, that which is contained in this bread, or vnder the formes of this bread, is my very body, *Bellar.cap.*9. So that theſe words muſt needs be taken properly, not to be a trope or figure.

1. It is not the manner of the Scriptures to ſet downe flat precepts and commandements, and directorie rules in obſcure termes, or figuratiue ſpeeches, but plainely and euidently: therefore it is not like, that Chriſt, being now to preſcribe vnto his Apoſtles the perpetuall Law and forme of this Sacrament, would ſpeake obſcurely.

2. Though he ſpake by parables and ſignes to the Phariſies, yet there was no cauſe why he ſhould ſo doe, none being preſent but his Apoſtles, *Bellarm.ibid.*

*Anſw.*1. It is very well, that you will now (though I thinke vnawares) grant vnto vs, that the precepts and rules in Scripture are ſet downe ſimply and plainely: wherefore the Scriptures cannot be ſo hard and obſcure, as you would beare vs in hand they are: for if the precepts and rules of faith be euidently in Scripture expreſſed, as you ſeeme to confeſſe, what reaſon haue you to keepe backe the people from the reading of Scripture?

2 It is falſe that the Scriptures vſe no figures nor tropes, in the declaration of the lawes and Sacraments of the Church: for ſaith not S. *Paul*, ſpeaking of the Sacraments of the Iewes, *Petra erat Chriſtus*, the Rocke was Chriſt, 1.Cor.10.4. that is, ſignified Chriſt? Likewiſe in the 17. verſe, We that are many are one bread: that is, our ſpirituall vnitie and coniunction is repreſented, in that we are partakers of one bread.

1.Cor.10.4.17.

Bellarmine anſwereth, that where the Apoſtle ſaith, *the rocke was Chriſt*, he ſpeaketh not of the materiall or viſible rocke, but of the ſpirituall, and inuiſible: *they dranke of the ſpirituall Rocke that followed them*, ſaith the Apoſtle, verſ.4. and then it followeth, *the rocke was Chriſt*. This prooueth no trope in the Sacrament, which was the materiall, not the ſpirituall rocke, *Bellarm.cap.9.*

Contra. Firſt, the Apoſtle calleth the materiall rocke ſpirituall, as verſ. 3. he called the viſible Manna, ſpirituall meate, as *Auguſtine* ſaith, *Spirituale aliquid ſignificantem in Pſalm.*77. Becauſe it had a ſpirituall ſignification. Secondly, it may appeare to bee ſo, both becauſe this ſpirituall rocke, that is, the water out of the rocke, is ſaid to follow them; that is, the water did runne along by them for their continuall vſe: but Chriſt went before them in a pillar of fire, he ſhould improperly be ſaid to follow them. Againe, they all dranke of this ſpirituall rocke; but of the true ſpirituall water none but the faithfull drinke.

3. Sometimes our Sauiour would ſpeake darkly, being alone with his Apoſtles, thereby to ſtirre them vp more diligently to attend vnto his words, as when he biddeth them beware of the leauen of the Phariſies, Mark.8.15. Yet this ſpeech of our Sauiour Chriſt vttered in the hearing of his Apoſtles, *This is my bodie*, was neither ſo darke nor obſcure, that the Apoſtles need much bee troubled about the vnderſtanding. Nay, many things being ſpoken in borowed and metaphoricall words, are vttered with greater grace, and carrie a fuller ſenſe: When Chriſt ſaid, *I am the doore*, Ioh.10.9. *I am the vine*, Ioh.15.1. he ſpake by a figure as he doth here, for neither was he a vine, or a doore, as the bread was not his bodie: yet which of the Apoſtles was there, that vnderſtood him not, when he called himſelfe a vine, and a doore? Neither could they doubt of our Sauiour Chriſts meaning here.

Matth.8.15.
Iohn 10.9.
Iohn:15.1.

Thirdly, theſe words, ſaith *Bellarmine*, *This is my bodie*, neither any other ſpeech of Scripture is to be taken figuratiuely, vnleſſe ſome other Scripture doe ſhew it ſo to bee taken, or it bee repugnant to ſome article of the faith, as this ſpeech of Chriſt is not: for whereas they alleage, that it is contrarie to the article of Chriſts aſcenſion, we Catholikes doe beleeue the aſcenſion of Chriſt, and yet hold the reall preſence of Chriſt notwithſtanding, *Bellarm cap.9 argum.*3.

Anſ. Firſt, other places of Scripture, which muſt be vnderſtood in a figure, as where Chriſt ſaith, *I am the dore, the vine, &c.* doe alſo inſinuate how Chriſt is to be vnderſtood here. Secondly, if they did beleeue the aſcention of Chriſt aright, as S, *Peter* doth, Act.3.21. ſaying, *whom the heauens muſt* * *containe vntill, &c.* they would not containe him in earth vnder the formes of bread and wine, who muſt yet be contained in heauen: for if Chriſt could be contained in diuers places at once, the Angell had not reaſoned ſoundly, Matth.28.6. *he is not here, for he is riſen.*

Act.3.21.
* Here a quarrell is picked, becauſe we reade ſo, rather then *receiue*, the word is *δέξασθαι*, *to hold, containe*. See our anſwere further, Retect.210.

Bellarmine againe thus reaſoneth from the words themſelues: firſt, this article (*hoc*, this) cannot ſignifie bread, which both in Latine, and in Greeke, is of the maſculine gender; but the article is of the neuter: therefore by (this) Chriſt vnderſtandeth his bodie contained vnder thoſe formes.

Cont. 1. This article (*hoc*) is vſed ſubſtantiuely, not adiectiuely, and ſignifieth as much as this thing, and therefore is put in the neuter gender: neither is it ſo ſtrange or vnuſuall a thing (as the Ieſuite taketh it) to demonſtrate ſome thing in ſight in ſuch generall termes, not naming the thing: As Iohn 6.9. *There is a boy which hath fiue barly loaues and a few fiſhes*, (both in the maſculine gender) *ſed quid hæc ſunt, &c.* but what are theſe things, which is put in the neuter? 2. If Chriſt by (*this*) did meane his body, there ſhould be a tautologie or idle repetition of the ſame thing, as if he had ſaid, this body is my body.

Iohn 6.9.

Secondly, hee vrgeth theſe words, *My bodie which is giuen for you:* but his true bodie, not the figure of his body, was giuen for vs: *Ergo*, hee meaneth his true and naturall bodie.

Contra. As *Luke* readeth, *This cup is the new teſtament in my blood, ſhed for you*: where the participle ἐκχυνόμενον, *ſhed*, agreeth with ποτήριον, *the cup*, not with (αἵματι) *in my blood*; as the Euangeliſt ſaith the cup was ſhed, by a double figure, firſt taking the cup for the wine, and ſecondly wine for Chriſts blood: ſo this ſenſe may very well hold, this bread is my body, that is, a ſigne of my body, which is giuen for you.

Thirdly, if, *this is my bodie*, be nothing elſe, but this is a ſigne of my bodie, why may wee not pronounce in like manner of the ſacrifices and Sacraments of the Law, which were alſo ſignes and ſymboles of Chriſt; and likewiſe of Baptiſme, and of the word of Chriſt, that they are his very body, and fleſh, becauſe they are ſignes thereof: but the Scripture ſo ſpeaketh not, but onely of the Euchariſt: *Ergo*, it is not a figuratiue ſpeech.

Contra. Firſt, although a reaſon might eaſily bee rendred, why the Sacraments of the law ſhould not haue their denomination of the bodie and blood of Chriſt, as the Euchariſt hath, becauſe Chriſts death was not then ſo plainly deſcribed, as at the inſtitution of the Lords Supper; yet we ſee that this phraſe of ſpeech is alſo vſed of thoſe legall Sacraments: as the rocke is ſaid to be Chriſt, 1.Cor.10.4. being but a type of him; and Chriſt is called the Paſſe-ouer, or Paſchall Lambe, 1.Cor.6.7. Secondly, though in Baptiſme the water in Scripture bee not ſo euidently called Chriſts blood, as the cup in the Euchariſt (the reaſon whereof is plaine, becauſe in Baptiſme the blood of Chriſt is ſet foorth as the worker of our regeneration, and new birth; but in the Euchariſt it is propounded as our ſpirituall drinke, and nouriſhment) yet wee ſee, that the Scripture is not ſilent in this behalfe, as Ioh.7.38. the water is called the ſpirit: and Tit.3.5. the waſhing the new birth: and Reuel.7.14. *They haue made their long robes white in the blood of the Lambe*: the waſhing of water in Baptiſme, whereby they are ſanctified in the word, Epheſ.5.26. is called the blood of Chriſt. Thirdly, as touching the word of God, it may alſo in ſome ſenſe bee called the very fleſh of Chriſt: for by hearing of the word Chriſt commeth in vnto vs, and ſuppeth with vs, Reuel.3.20. but he dwelleth in vs only by eating his fleſh, and drinking his blood, Ioh.6.56. wherefore the hearing of his word, is the very eating of his fleſh. And ſo *Origen* expoundeth, *Carnibus & ſanguine verbi, &c.* He doth feed vs with the fleſh and blood of his word, *Hom.7.Leuitic.*

1.Cor.10.4.
1.Cor.6.7.
John 7.38.
Tit.3.5.
Reuel.7.14.
Epheſ.5.26.
Reuel.3.20.
Iohn 6.56.

Contra. Now on the other ſide, we will make it plaine, that theſe words of Chriſt are ſpoken tropically.

*Argum.*1. Where Chriſt ſaith according to S.*Luke*, *This cup is the new Teſtament in my blood*, Luke 22.23. we muſt needs admit a double trope or figure: for firſt, the cup is taken for that which is contained in the cup. Secondly, the wine in the cup was not the new Teſtament, but a ſigne of the new Teſtament. If then in one part of the Sacrament he ſpake by a figure, why not alſo in the other, when he ſaith, *This is my bodie*, that is, a liuely ſigne and ſeale thereof?

Luk.22.23.

Bellarmine anſwereth: firſt, that in theſe words, *this cup is the new teſtament, &c.* a trope muſt needs be admitted; but ſuch a trope, as doth explicate it ſelfe: for, whereas Chriſt ſaith, *Drinke yee all of this*, and, *which is ſhed for you*, euery man may vnderſtand of himſelfe, that not the cup it ſelfe is drunken, or ſhed, but the liquour in the cup. And againe, *Matthew* and *Marke* doe thus write, *this is my blood*, who doe ſhew vs how Saint *Luke* is to be expounded, ſaying, *this cup, &c.* that is, the blood in the cup, *cap.*11 *reſp.ad argum.*8. but all the Euangeliſts ſay, *this is my bodie*: therefore the like figure cannot be admitted in theſe words.

Contra. Firſt, as men vſe not to drinke or ſhed cups, ſo neither to eate humane fleſh, or mens bodies: and therefore common vſe will finde out a trope in the one ſpeech as well as in the other: as well, when Chriſt ſaith, *take, eate, this is my bodie*; as when hee ſaith, drinke of this cup. Secondly, euerie figuratiue ſpeech in Scripture, though it bee not expounded by another place, yet may bee vnderſtood to be figuratiue by the nature and propertie of the thing ſpoken of: as S. *Paul* ſaying, *the rocke is Chriſt*, though he expound not himſelfe, yet euery man knoweth that a ſtone cannot be Chriſt, no more can bread be his bodie, but in ſignification. Thirdly, yet our Sauiour himſelfe expoundeth theſe words: *this is my bodie*, in another place, where he had ſaid, *the bread is my fleſh*, Ioh.6.51. and then ſhewing his meaning hee ſaith, verſ.63. *the fleſh profiteth nothing, my words are ſpirit and life*: ſo then he muſt be vnderſtood ſpiritually. Fourthly, neither doth *Matthew*, ſaying, *this is my blood of the new teſtament*, expound S. *Luke*, *this cup is the new teſtament in my blood*: for if by the cup, be vnderſtood blood; then the meaning ſhould be this, *this blood is the new teſtament in my blood*, which were abſurd. But *Bellarmine* would take away this abſurditie by a diſtinction, ſaying, that blood is taken here diuerſly; in the firſt place for the blood in the Sacrament; in the ſecond, for his blood ſhed vpon the croſſe, and he maketh this to be the meaning: this blood here contained vnder the ſhew of wine, is my new teſtament conſecrated in my blood vpon the croſſe.

Iohn 6.51.63.

Contra. Firſt, thus hee will make Chriſt to haue two diuers bloods, one in the Sacrament, which is the teſtament; the other ſhed vpon the croſſe, whereof it is a teſtament. Secondly, he ſaith, *Matthew* expoundeth *Luke*: but Saint *Matthew* ſpeaketh of the blood ſhed vpon the croſſe: *which is ſhed for many*, verſ.26. then *Luke* alſo ſaying, this cup, that is my blood in the cup, ſpeaketh of the blood ſhed vpon the croſſe: ſo that blood in the firſt and ſecond place, is to be taken for the blood ſhed vpon the croſſe.

Secondly, as hee granteth a figure, in theſe words *(this cup)* ſo hee denieth any figure at all in the words following *(is the new teſtament)* for the blood of Chriſt in the Sacrament is the teſtament it ſelfe; and a teſtament (ſaith he) is taken two waies, either it ſignifieth the will of the teſtator it ſelfe, or elſe the authenticall inſtrument, wherein the will of the teſtator is contained; and ſo Circumciſion was both a ſigne of Gods couenant, and the couenant it ſelfe, that is the inſtrument, whereby the couenant was applied: and ſo is the Euchariſt both a ſigne of the teſtament made in Chriſt, and ſo Saint *Matthew* ſaith the blood of the teſtament; and it is the teſtament it ſelfe, that is, the authenticall inſtrument; and ſo S. *Luke* ſaith, It is the Teſtament in my blood. *Bellarm. ibid.*

Heb 9 16.
Rom.4.11.
Heb.9.20.

Contra. Firſt, the authenticall inſtrument of a Teſtament being vnder witneſſe and ſeale, is not the Teſtament it ſelfe, but only a ratification of it; and ſo are the Sacraments ſeales and ratifications vnto vs of Chriſts Teſtament. Secondly, there is no Teſtament without death, Hebr. 9.16. wherefore the Euchariſt is not the Teſtament, vnleſſe they will haue Chriſt daily to die in the Sacrament. Thirdly, Circumciſion is called the couenant, becauſe it was the ſigne only thereof; and ſo S. *Paul* the beſt expounder of *Moſes*, calleth it the ſeale of the righteouſneſſe of faith, Rom. 4.11. Fourthly, the Euangeliſts ſpeake all of the ſame Teſtament, and Saint *Luke* ſpeaking figuratiuely is to be expounded by *Matthew*, who ſaith, *The blood of the Teſtament*; which anſwereth to the figure of the Law, for *Moſes* ſprinkling the blood ſaid, *This is the blood of the Teſtament*, Heb. 9.20. So then the blood is not the Teſtament, but of the Teſtament, that is, a ſigne thereof.

Gen.17.10.11.
Exod.12.11.
1.Cor.10.4.

Argum. 2. It is no vnuſuall phraſe in the Scripture to ſay, (this is) that is, ſignifieth, as Gen. 17.10. Circumciſion is called the couenant it ſelfe, where it was a ſigne only of it, and ſo is it called, verſ. 11. and Exod. 12.11. the Lambe is called the Lords Paſſeouer, which it betokened only: and S. *Paul* calleth the rocke Chriſt, being only a figure of him, 1. Cor. 10.4. In the ſame ſenſe Chriſt ſaith, *This is my bodie*: that is, exhibiteth and repreſenteth vnto you my bodie.

Bellarmine his beſt anſwere here is, that in all theſe examples alleaged, in the ſame place the trope or figure is expounded; as, where Circumciſion is called the couenant, it is alſo ſaid to be the ſigne of the couenant: and Exod. 12.11. the Lambe is ſaid to be the Lords Paſſeouer, that is, the ſacrifice of the Lords Paſſeouer, verſ. 27. and 1. Cor. 10. where the rocke is ſaid to bee Chriſt, the Apoſtle ſpeaketh of the ſpirituall not materiall rocke, which followed them, which ſpirituall rocke indeed is Chriſt. *Bellar. reſp. ad argum. 6. cap.* 11.

Galath.4.25.
Ioh.6.51.63.

Contra. Firſt, it is ſufficient for our purpoſe to ſhew in Scripture, that *(this is)* is taken for *(this ſignifieth)* though the explication of the Trope be not inſerted ſtraightway in the ſame place; neither is this manner of figuratiue ſpeech alwaies expounded, as Galath. 4.25. *Agar is the mountaine Sina in Arabia*; that is, ſignifieth, or figureth that place, where the Law was giuen: which explication, though it be not directly mentioned, yet is neceſſarily implied. Secondly, this figuratiue ſpeech of Chriſt notwithſtanding *(this is my body)* is, as I ſhewed, by himſelfe expounded, Ioh. 6.51. where hauing ſaid, *the bread is my fleſh*, as here *(this is my body)* he further openeth his meaning, verſe 63. *My words are ſpirit and life*, that is, ſpiritually to be vnderſtood. Thirdly, the Apoſtle ſaying the rocke was Chriſt, ſpeaketh of the materiall rocke, which was a figure of Chriſt, not of the inuiſible rocke. Firſt, the Apoſtle ſaith, *the rocke was*, not, *is*; but Chriſt is alwaies the inuiſible rocke. Secondly, they did all drinke of this rocke, but they all did not ſpiritually receiue or drinke Chriſt: for, verſe 5. with many of them God was not pleaſed: but with all the faithfull he was pleaſed: wherefore they did drinke all of the materiall, not of the ſpirituall rocke. Thirdly, it is called ſpirituall, as Manna is called ſpirituall meate, for the ſpirituall ſignification. So then, here we haue the very like trope vſed by the Apoſtle, and yet not expounded. Fourthly, all figuratiue ſpeeches of Scripture, though their interpretation be not expreſſed, yet is implied by ſome conſequence; and ſo where Chriſt ſaith, *This is my body*, we are forced to vnderſtand a figure by implication, it being an vnwonted and inhumane thing to eate mans fleſh.

Argum. 3. Chriſt in ſaying, *this is my bodie*, did demonſtrate or ſhew ſomething in ſight: for a thing abſent or inuiſible cannot be demonſtrated: but Chriſts body, which they imagine was hid vnder the formes, was not ſeene: *Ergo*, it could not be ſhewen.

Bellarmine here runneth as it were in a maze; one while he ſaith, *(Hoc) non demonſtrare accidentia*: That the word *(this)* doth not demonſtrate the accidents of the bread; and againe he affirmeth, *Formaliter in hac propoſitione demonſtrari ſpecies*: That formally in this propoſition *(this is my body)* the ſhewes or outward ſhapes are demonſtrated: and hee refuſeth to ſay with *Scotus*, that *(this)* is as much to ſay, as this ſubſtance: but with *Aquinas*, this ſubſtance contained vnder the forme of bread. *c. 11. reſponſ. ad argum.* 3.

1.Timoth.1.7.

Contra. Firſt, it is pretie ſport to ſee how they buſie themſelues about the meaning of this word *(Hoc)* ſome ſay it ſignifieth Chriſts body, but this *Bellarmine* himſelfe miſliketh: ſome, as *Scotus*, expound it, *(hoc ens)* this thing: neither doth *Bellarmine* agree vnto this, but ſaith with *Thomas*, that *(hoc)* is this thing or ſubſtance contained vnder the forme of bread: thus are they at their wits end, neither vnderſtanding what they ſpeake, nor whereof they affirme, as the Apoſtle ſpeaketh, 1. Tim. 1.7. Secondly, this Pronoune *(hoc)* neither betokeneth Chriſts body, for that were to ſay, *this*, that is, *my bodie, is my bodie*, which were abſurd to affirme the ſame thing of it ſelfe: nor yet the forme onely of bread, for they will not ſay, that the ſhape of the bread is Chriſts bodie: neither yet doth it demonſtrate any other ſubſtance vnder the ſhew of bread,becauſe it is inuiſible, and cannot be demonſtrated,neither in their owne learning can there be any new ſubſtance before the words of conſecration be all vttered: wherefore it remaineth, that this demonſtratiue (*hoc*) muſt bee referred to the bread, which Chriſt conſecrated to be a figure of his bodie.

Argum.4. That which Chriſt did take,he bleſſed,that which he bleſſed,he brake, that which hee brake,he gaue to his diſciples: but he tooke bread,bleſſed bread,brake bread: therefore alſo he gaue bread,and ſo conſequently,the demonſtratiue,*hoc*,this,ſheweth the bread.

Bellarmine anſwereth,that betweene Chriſts taking and giuing, there commeth bleſſing; ſo that he bleſſed that he tooke,and by bleſſing changed it,and ſo gaue it: And they themſelues alſo confeſſe, that he gaue not the ſame bread, which he tooke; for he tooke common bread,but gaue ſacramentall bread: ſo as wee ſay, he ſtroke *Peter*, ſlew him,and buried him,and yet *Peter* was not buried aliue, though he were ſtriken aliue; ſo it followeth not that Chriſt gaue the ſame bread he tooke, *Bellarm. c.11 reſp.ad argum.1.*

Contra. Firſt,S. *Matthew* ſaith,*He bleſſed*, S.*Luke* 22.19. *He gaue thankes*; ſo that bleſſing and giuing thankes is all one, which was an action directed vnto God,not vnto that which was bleſſed; neither was the bread by this bleſſing changed into Chriſts bodie; becauſe the words of conſecration were not yet vttered: And againe after he had bleſſed, he brake it,but he brake not his bodie, but the bread. Againe,the words are plaine,Matth.26.26.*Ieſus tooke bread,and when he had giuen thankes, he brake and gaue to his diſciples:* what elſe now did Chriſt breake and giue,but bread,that he tooke? for otherwiſe no conſtruction can be made of the words. Secondly, wee ſay there was a ſacramentall change of the bread, after Chriſt had bleſſed it, but it was a change in the qualitie,not in the ſubſtance; ſo that notwithſtanding this change,Chriſt gaue the ſame thing he tooke, though otherwiſe qualified. And the example brought in,is not to the purpoſe: for the ſame *Peter* in ſubſtance is buried, that was ſtricken,though altered in condition,before aliue,now dead: but they ſay there is no bread at all remaining,ſo that in their meaning Chriſt deliuereth another thing,then he tooke,contrarie to the words of the text. Thus then it appeareth by theſe reaſons alleaged, whatſoeuer is obiected to the contrarie,that theſe words of our Sauiour,*this is my bodie*, cannot be otherwiſe then figuratiuely taken,and ſo S.*Auguſtine* expoundeth: *Non dubitauit Dominus dicere,hoc eſt corpus meum,cum daret ſignum corporis ſui:* The Lord doubted not to ſay,*this is my bodie*, when he gaue a ſigne of his bodie: *cont.Adimantum.cap.12.*

Luke 22.19.

Matth.26.26.

The Papiſts.

Other arguments out of the Scriptures are alleaged by them for proofe of the carnall and reall preſence,which muſt not here be omitted.

Argum.4. Bellarmine vrgeth that place 1.Cor.10.16.*The cup of bleſſing which wee bleſſe,is it not the communion of the blood of Chriſt? the bread which we breake,is it not the communion of the bodie of Chriſt?* From this place he draweth three arguments: firſt, the Apoſtle maketh mention of benediction and conſecration,whereby the wine is conuerted into Chriſts blood, which conſecration needed not,if there were but a figuratiue conſecration,but the firſt inſtitution would ſuffice: as therefore we ſee in Baptiſme no ſuch kinde of conſecration vſed,*cap.12.*

1.Cor.10.16.

Contra. Firſt,we grant a conſecration neceſſarie, whereby the elements are ſanctified and ſeparated from the common vſe to a ſpeciall holy vſe in the Sacraments; neither are the bread and wine otherwiſe conſecrated in the Euchariſt,then the water in Baptiſme, which is ſanctified by the word of God. Secondly, wee grant alſo that to this conſecration the inſtitution of Chriſt in his word ſufficeth: for the word being applied to the element,as *Auguſtine* ſaith,maketh a Sacrament: if they require to their conſecration any thing more then Chriſts inſtitution, it is a meere humane and ſuperſtitious inuention. Thirdly,the argument then followeth not,the elements are bleſſed and conſecrated,and therefore conuerted into another ſubſtance: it is ſufficient that they are turned to another vſe: as the Paſchall Lambe was ſeparated from the flocke,and ſet apart for an holy vſe, Exod.12.3. yet remained a Lambe ſtill: the vſe was altered,the ſame nature was reſerued.

Exod.12.3.

Secondly,the Apoſtle ſaith,*the bread which we breake:* by breaking he vnderſtandeth the oblation and immolation of the bodie of Chriſt; as 1.Cor.11.25. Saint *Paul* thus rehearſeth the words of Chriſt,*this is my bodie which is broken for you*, that is, offered vp in ſacrifice: but bread is not broken, or offered in ſacrifice: *Ergo*,it is the bodie of Chriſt,*Bellarm.ibid.* And againe, this clauſe, *the bread which we breake*, muſt anſwere to the former,*the cup which we bleſſe:* that ſeeing the Apoſtle ſpeaketh there of conſecration,ſo he doth here of oblation,which is done by the words of conſecration.

1.Cor.11.25.

Contra. Firſt,there is great difference betweene that ſaying of Chriſt rehearſed by Saint *Paul*, *this is my bodie,which is broken for you*,and this of the Apoſtle,*the bread which we breake:* for there he ſpeaketh of his bodie,here of bread, but bread is not his bodie: there his bodie is broken by the tormentors vpon the croſſe, here the bread is broken by beleeuers in the Sacrament. Againe,as in the firſt inſtitution Chriſt firſt brake the bread,and then ſaid,*this is my body giuen for you:* ſo breaking was one thing,the giuing,or offering his body,another: ſo is it here. Secondly, as the cup is conſecrated by bleſſing and prayer in part,ſo is the bread conſecrated in part by breaking and diſtributing: for not by the words of benediction only,but by the whole action of giuing,receiuing,thankſgiuing,are the elements conſecrated: ſo that in this ſenſe,one part of the ſentence fitly anſwereth to the other.

Thirdly, the Apoſtle ſaith, *the bread is the communion of the bodie of Chriſt*, that is, wee are reallie and corporallie made partakers of the body of Chriſt in the Sacrament: for if there were but a repreſentation of Chriſts fleſh onely, and not his very fleſh indeede, the Apoſtle ſhould haue reaſoned but weakely, perſwading them from the ſacrifices of the Gentiles, and eating of things ſacrificed to Idols, if he had not alſo inuited them to a more excellent ſacrifice and a better table, where the very fleſh of Chriſt is preſent, and not the figure only: for this were to offer a ſilke garment painted onely, in ſtead of a true ſilken one.

Contra. Firſt, the Apoſtle meaneth a ſpirituall communion of the bodie of Chriſt, as it followeth, 1.Cor.10.17. verſ.17. *We that are many, are one bread, and one bodie, becauſe wee are partakers of one bread*: as wee are one bodie amongſt our ſelues, ſo are we one bodie with Chriſt: but wee are myſtically one bodie amongſt our ſelues: *Ergo.* Likewiſe the Apoſtle ſaith, *the bread is the communion, and wee are partakers of one bread*: if it remaine bread ſtill, then is it not the body of Chriſt. And the Apoſtle further Epheſ.2.22. ſheweth how we are ioyned vnto Chriſt, Epheſ.2.22. *in whom ye are built together, to be the habitation of God by the ſpirit*: So then by the ſpirit we are vnited vnto our head: and *following the truth in* Epheſ.4.15. *loue we grow vp vnto him*, Epheſ.4.15. Secondly, the Apoſtle reaſoneth not, as *Bellarmine* pretendeth, promiſing one fleſhie ſacrifice for another: but his reaſon ſtandeth thus, That as they which communicate in the Sacrament, are partakers of Chriſt; ſo they that communicate with the ſacrifices of Idols, haue fellowſhip and communion with diuels, to whom they are offered: and therefore ſaith the Apoſtle, I would not that yee ſhould haue fellowſhip with diuels, verſ.20. Thirdly, the Sacrament of Chriſt being celebrated with bread, is a better banket, then the ſacrifices of diuels furniſhed with fleſh: like as the wiſe man ſaith, *Better is a drie morſell, if peace be with it, then a houſe full of ſacrifices* Prouer.17.1. *with ſtrife*, Prou.17.1, ſo to eate bread in the remembrance of Chriſt with peace of conſcience, according to his owne inſtitution, is much better, then to be fatted with the ſacrifices of Idols, which maketh ſtrife betweene vs and God: and who will not preferre the linnen garment of a chaſt matrone, before the ſilken ornaments of a ſtrumpet?

1.Cor.11.29.27 *Argum.* 5. S. *Paul* ſaith, 1.Cor.11.29. *He that eateth and drinketh vnworthily, doth eate and drinke his owne iudgement, not diſcerning the Lords bodie.* And verſ.27. *he is guiltie of the bodie and blood of Chriſt*: they cannot be guiltie of that which they receiue not: neither in the vnworthie receiuing of any other Sacrament are they made guiltie of the body and blood of Chriſt, but onely in this: *Ergo*, the body and blood of Chriſt are really preſent: *Rhemiſt. annot. in hunc locum*, and *Bellarm. cap.* 13.

Anſw. Firſt, it is falſe that none elſe but they which prophane the Euchariſt are guiltie of the blood of Chriſt: for as in Baptiſme alſo the faithfull are made partakers of the body and blood of Chriſt, as it is confeſſed out of *Auguſtine* in your owne decrees, *par.3. diſtinct.4. c.131. Nulli eſt aliquatenus ambigendum, &c.* No man muſt doubt, that then euery faithfull one is made partaker of the bodie and blood of our Lord, when in baptiſme he is made a member of Chriſt: So they which prophane baptiſme, are guiltie of Chriſts blood, as the Apoſtle ſpeaketh of ſuch, *that they doe tread vnder foote the Sonne of God, and doe count the blood of the teſtament an vnholie thing, wherewith they were ſanctified,* Heb.10.29. Heb.10.29. Secondly, as theſe doe tread vnder foote the Sonne of God, and prophane the blood of the teſtament, not really or perſonally, but in the malice and prophanenes of their hearts; ſo are the wicked guilty of Chriſts blood, in as much as they prophane the holie ſignes thereof: for the defacing of the Kings image or ſeale redoundeth to the diſhonour of the King of himſelfe; ſo they are guiltie of the blood of Chriſt, not which they receiued in ſubſtance, but in abuſing the ſignes and ſeales thereof exhibited vnto them.

Bellarmine replieth: firſt, if the diſhonour of the image be the diſhonour of the King, how then dare you deface the images of Saints, which tend to their diſhonour? Secondly, an iniurie is not done to an image, if it be by chance rather then purpoſed violence defaced: but many may receiue the Euchariſt vnworthily, that maliciouſly doe not contemne it. Thirdly, if it be ſuch a ſinne to abuſe the image of Chriſt in the Euchariſt, then for ſuch to heare the word alſo, which is alſo the image of Chriſt.

Contra. Firſt, if you can ſhew, that God hath commanded Images to be erected for the honour of Saints, as the Kings ſeale and image is for his honour; then we will grant alſo that it is a diſhonour to deface them. Secondly, though euery vnworthie receiuer be not malicious againſt Chriſt, yet he is a contemner and deſpiſer, ſeeing that he cannot be ignorant, but that it is the ſeale and image of Chriſt, as not the violator only, but the contemner of the Kings image is an offender. Thirdly, an vnworthie hearer of the word is alſo a tranſgreſſor, as the vnworthie receiuer: and the Apoſtle ſaith of ſuch, as Heb.6.6. fall away, hauing had a taſte of the word, they doe crucifie the Sonne of God, Heb.6.6. in the which ſenſe the vnworthie receiuer is here ſaid to be guiltie of Chriſts blood, and ſo alſo doth crucifie Chriſt to himſelfe.

Geneſ.49.11. Our Doway men ſhall put in their verdict in the laſt place: theſe words, Geneſ.49.11. *He ſhall waſh his ſtoale in wine* they vnderſtand of Chriſts reall preſence in the Euchariſt: and that out of *Tertullian*, who expoundeth the ſtoale to ſignifie Chriſts fleſh, and the wine his blood, pag.150: yea, they vrge Tertullian lib. 4. cont. Marcion. theſe words of *Tertullian*, *This is my bodie, that is, a figure of my bodie: figura autem non fuiſſet, niſi veritatis eſſet corpus*, but there could not be a figure, vnleſſe it were a bodie of veritie, &c. pag.188.

Contra. 1. *Tertullian* ſo applieth that place, to proue the veritie of Chriſts bodie againſt the Marcionites.

cionites, not the realtie thereof in the Euchariſt: for thus it followeth in the ſame place: *Ita nunc ſanguinem ſuum in vino conſecrauit, qui tunc vinum in ſanguine figurauit*: Hee now hath conſecrated his blood in wine, who then prefigured wine in blood. *Iacob* calleth wine there the blood of the grape: as then the blood of the grape ſignified wine, becauſe wine hath the ſimilitude of blood, yet was it not blood indeede: no more is the wine in the Euchariſt.

2. So alſo the other ſentence of *Tertullian*, is peruerted by them: and if they were not wilfully blinde, it maketh full againſt them: for if the bread be but a figure of Chriſts body, then is it not the bodie it ſelfe, whereof it is but a figure: and by *corpus varitatis*, a body of veritie, hee meaneth not, that in the Euchariſt is to be found, that veritie of a bodie, but that Chriſt had a true bodie: for otherwiſe it could not haue a figure or repreſentation: as hee ſaith further, *Vacua res, quod eſt phantaſma, figuram capere non poteſt*: A voide thing, which is nothing but a phantaſie, is not capable of a figure.

3. But it is ſtrange, that they are not aſhamed to alleage *Tertullian*, for their carnall preſence, who herein is as pregnant a witneſſe againſt them, as any of the fathers. As thus hee writeth: *Panem quo corpus ſuum repreſentat, &c.* The bread wherewith hee repreſenteth his bodie. And againe: *Panem corpus ſuum appellans, vt hinc intelligas corporis ſui figuram pani dediſſe*. Hee calleth bread his bodie, that you may vnderſtand hereby, that he gaue the figure of bread to be a figure of his bodie: *Vini ſaporem, in ſanguinis ſui memoriam conſecrauit*: Hee conſecrated the taſte of wine for the memorie of his blood, &c. If the bread then be a repreſentation of his bodie, the wine a memorie of his blood, if the bread bee but a figure of Chriſts bodie, then is not the bodie it ſelfe after a fleſhly manner preſent.

Lib.1.contra Marcion.
Lib.3.aduerſ. Marcion.
Tertul lib.de anima. de 5. ſenſib.

The Proteſtants.

That Chriſt is preſent with all his benefites in the Sacrament, wee doe willingly graunt: neither doe wee thinke that the elements of bread and wine are bare and naked ſignes of the bodie and blood of Chriſt, but Chriſt is verily by them exhibited vnto vs, and ſpiritually by faith, wee are truly made partakers of his precious bodie and blood; not that Chriſt deſcendeth from heauen to vs, but wee aſcend by faith and in ſpirit vnto him: yea, wee confeſſe as much as *Bernard* ſaith, whoſe ſpeech they themſelues allow, *In ſacramento exhiberi veram carnis Chriſti ſubſtantiam, ſed ſpiritualiter non carnaliter*: That the verie ſubſtance of Chriſts fleſh is exhibited vnto vs, in the Sacrament, but ſpiritually, not carnally. This *Bellarmine* acknowledgeth to bee true, though hee would not haue the word (ſpiritually) to bee vſed, leaſt it might bee, as hee ſaith, by vs miſconſtrued. This then is our faith and iudgement, that wee are verily in this Sacrament engrafted into the bodie of Chriſt, and doe truly eate his fleſh and drinke his blood: but all this is done ſpiritually onely and by faith: As for their carnall eating and deuouring of Chriſt, wee vtterly reiect, and condemne it.

Cap.2.lib.1.

Argum.1. In the receiuing of the Sacrament there is a double coniunction, wee are ioyned to Chriſt, and make one body alſo amongſt our ſelues: ſo ſaith S.*Paul*, 1.Cor.10.16.17. Wee are made partakers of the body of Chriſt, and wee that are many are one bread, and one body: but our participation with the myſticall body of Chriſt is ſpirituall: *Ergo*, alſo our communication with his naturall body, *Fulk in hunc locum*.

1.Cor.10.16. 17.

Argum.2. If the bodie of Chriſt bee in the Sacrament, then is it eaten, and torne with the teeth: And what is eaten goeth into the belly, and is caſt out into the draught, Marke 7.19. I pray you, what is now become of the bodie of Chriſt? doth it paſſe the ſame way that other meates doe?

Mark.7.19.

Bellarmine anſwereth, *lib*.1.*cap*.11.*ad argum*.5. that they are the accidents of the bread and wine which are eaten, and chawen, or rent by the teeth, and not the body of Chriſt: and yet the bodie of Chriſt goeth downe into the ſtomacke, but no further: but when the formes of bread and wine begin to be corrupted there, the body of Chriſt goeth away, *Bellarm.cap*.14.

Anſwere.1. This is new learning, that the accidents of meate are chawen in the mouth, and not the meate it ſelfe: and that the formes onely, not the ſubſtance is altered, and corrupted in the ſtomacke. Say alſo that men are nouriſhed with accidents and not with the ſubſtance: If the Prieſt chaunce to drinke too deepe of the Chalice, and ſo become drunke, I pray you what is it that maketh him ſo light headed? Is it, thinke you, the accidents onely of wine? Surely a drunken man would not ſay it. If a Mouſe chance to creepe into your pixe, and fill her hungrie belly with your God-amight: what is it that the Mouſe feedeth vpon? trow you they bee accidents onely? for you ſay that the conſecrated hoſt goeth no further then the ſtomacke: and yet it is too much that the houſell of Chriſtians ſhould bee houſed in a Mouſes belly. Theſe are but ridiculous and light queſtions, yet ſuch as haue troubled your graueſt and ſageſt heads, and remaine vnanſwered.

2. *Bellarmine* denieth, that the body of Chriſt being eaten, goeth any further then the ſtomacke: But our *Rhemiſts* goe further; they ſay, that we are made a piece of his body and blood: they ſhould rather haue ſaid that his body and blood is made a piece of vs, being conuerted into our ſubſtance. But ſilly men, we pitie them: If we ſhould preſſe them ſtill with theſe queſtions, they would ſooner runne mad, then finde out any reaſonable and ſober anſwere for vs.

Rhemiſt.1. Corinth.15. ſect.5.

It ſhall not be amiſſe to ſee the iudgement of other Popiſh Doctors of this matter, that it may appeare to the world, how well they agree together.

Lib.4. diſt.12. b.c.d.

The Maſter of Sentences rehearſeth foure opinions: firſt, ſome thinke, that in the Sacrament there is ſaid to be a fraction, breaking, or diuiſion of Chriſts body, becauſe it ſeemeth ſo to be, but is not. Secondly, others thinke, that as there is the outward forme of bread, and yet no bread; ſo there is a fraction, and yet nothing broken. Thirdly, ſome are of opinion, that the very body of Chriſt is ſenſibly handled by the Prieſt, and verily broken, and rent with the teeth. A fourth opinion there is, that not the body of Chriſt, but the accidents onely are chawne and diuided by the teeth. The firſt opinion of theſe is ridiculous, that Chriſts body ſeemeth to be broken, and is not, and maketh the *Euchariſt* but a kinde of iugling tricke: the ſecond is impoſſible, that there may be a fraction without breaking: the third is groſſe and abſurd, to thinke that Chriſts body may bee deuoured: the fourth is vnreaſonable, as I haue ſhewed, that accidents may bee deuided without a ſubſtance: To this opinion ſubſcribeth the Maſter, as likewiſe *Bellarmine*; yet is it contrarie to the decree of *Nicolaus*, who receiued the confeſſion of *Berengarius* vnder this forme, *Corpus & ſanguinem Domini ſenſualiter non ſolum Sacramento, ſed in veritate manibus ſacerdotum tractari, frangi, & fidelium dentibus atteri*: That the body and blood of Chriſt is ſenſible not onely in Sacrament, but verily handled by the Prieſt, broken and rent with the teeth of the faithfull: *par.3.diſtinct.2.c.42.* How then dare they preſume to goe againſt the determination of a Pope, to ſay the accidents of bread onely are eaten, and not the body of Chriſt it ſelfe?

A ſecond doubt there is, what becommeth of the body of Chriſt, when it is eaten: *Bellarmine* thinketh, it goeth but downe to the ſtomacke: the *Rhemiſts* thinke, as wee haue ſeene, that wee are made a piece of his body and blood: ſo alſo *Leo* in his decree, *p.3.diſt.2.c.38, In carnem ipſius tranſeamus, &c.* Taking the heauenly food, let vs be changed or paſſe into his fleſh. *Clemens* 5. determineth the contrarie, *lib.3.Clementin.tit.16. Hic panis ſumitur, ſed verè non conſumitur; manducatur, ſed non tranſmutatur, quia in edentem minimè transformatur*: This bread is aſſumed, not conſumed; it is eaten, but not changed nor transformed into the eater: But another decree granteth, that the body of Chriſt may be conſumed, and mingled with other meates; to ſay no more: and therefore they which haue eaten the Lords body in the morning, are enioyned to faſt till the ſixth houre, which is noone, *Ne putent ſancta portioni miſcere cibum, &c.* Leaſt they ſhould mixe with the holy portion the meate, that goeth into the draught, *decret.par.3.diſt.2.c.23.* And another decree puniſheth thoſe with 40. dayes penance, that chance to vomite vp the *Eucharist. ibid.decret.28.* So then by their learning, Chriſts bodie may be vomited vp: thus are they deuided in their fooliſh imaginations.

A third doubt there is moued: that if a Mouſe, Dogge, or Cat, chance to eate the *Eucharist*, what it is that they eate? their iudgement in time paſt, hath beene, that it is the very Sacrifice it ſelfe, which the Mouſe eateth: as *decret.p.3.diſt.2.c.94. Qui bene non cuſtodierit ſacrificium, &c.* He that keepeth the ſacrifice negligently, ſo that a Mouſe or other beaſt chance to eate it, muſt doe penance 40. dayes: but he that looſeth it, that it cannot be found, 30. dayes. Thus they thought, that Chriſts body might both be eaten of beaſts, and bee in danger to be loſt. But the Maſter of Sentences being aſhamed of this, asking the queſtion, what it is, that beaſts doe eate, when they meete with the hoaſt, maketh this clarkly anſwere. *Deus nouit*, God knoweth: *lib.4.diſt.13.* Thus they wearie themſelues with their reſtleſſe brainſicke fantaſies.

Act.3,21.
Mark.14.3.

Argum.3. Chriſt in his fleſh is aſcended vp to heauen, and there muſt remaine till his comming againe, Act.3.21. Againe hee ſaith, *The poore you ſhall haue alwaies, but me alwaies you cannot haue*, Mark.14. *Ergo*, Chriſt being now in his humanitie in heauen, cannot be preſent in the Sacrament vpon earth.

Bellarmine anſwereth to the firſt place, that the carnall preſence of Chriſt doth not draw him out of heauen: his naturall body remaineth there ſtill: yet by his omnipotent power he can make his bodie to be in many places at once, *cap.14.*

Anſwere. If Chriſts body be in heauen and in earth, and in many places at once, it muſt either bee his owne naturall body which was borne of the Virgin *Marie*, or he muſt euery day create himſelfe a new body: but this were too too abſurd to bee granted, that euery day there ſhould be a new Chriſt. Neither can the firſt be admitted: for a naturall body hath a naturall preſence; but ſo hath not Chriſts body in the Sacrament: for it is not there naturally, being without ſhape or forme, neither viſible nor ſenſible. And how can it ſtand with the propertie of a true naturall body, to be in 1000. places at once? for ſo muſt Chriſts body needes be, and in more too, ſeeing hee is kept and hanged vp in euery Popiſh Church. And further, if *totus Chriſtus*, whole Chriſt, be in the Sacrament, both with his body and ſoule; you muſt either grant, that there are many whole Chriſts, ſeeing he is in many places at once: or elſe if there be but one whole Chriſt, his humanitie muſt be diſperſed euery where as his Godhead is: and ſo are you againſt your wils become *Vbiquitaries*.

Math.28.6.

Againe, if this be not a good argument, Chriſts body is in heauen, and therefore not in the Sacrament; then the Angels reaſon is not good, Matth.28.6. *Hee is not here, for he is riſen*: but if this be a good conſequence in the Angels argument, becauſe Chriſts body was not in more places then one, at once, it doth alſo neceſſarily follow in the other.

Bellarmine to the ſecond place anſwereth, that as wee alwaies haue the poore, ſo haue wee not

Chriſt, that is viſibly, to annoint his body, or to doe other ſuch ſeruices of loue and dutie vnto him: yet this letteth not, but that we may haue his preſence inuiſible in the Sacrament: ſo alſo anſwere the Rhemiſts, Matth.26.ſect.3.

Contra. Firſt, we reade in Scripture but of two ſorts of Chriſts preſence, one as he is God preſent in his power and diuinitie, and ſo he is with his Church alwaies, Matth.28.20. the other, as he is man, by which preſence he ſaith, *Me you cannot haue alwaies with you*, Matth.26.11. If they can ſhew vs a third kinde of preſence out of Scripture, ſuch as they imagine, we will heare them: Secondly, our Sauiour commendeth the woman, that ſhee had wrought a good worke vpon him, verſ.10. and ſaith, they ſhall not haue him any more in ſuch ſort, that is, to worke a good worke vpon: but if Chriſts body were preſent in the Sacrament, it were a good worke, to adore it, to adorne it with cloth of gold, and to giue all outward reuerence to it: but Chriſt is not bodily preſent now, to haue any good workes miniſtred vnto him: *Ergo*, he is no waies either viſibly, or inuiſibly preſent in his body.

Math.28.20.
Math.26.11.

Argum.4. Matth.15.17. All that entreth into the mouth, goeth into the belly and is caſt out into the draught; the body of Chriſt is not caſt into the draught, but bread onely: *Ergo*, the body of Chriſt doth not enter in at the mouth.

Math.15.17.

Bellarmine anſwereth, that Chriſt ſpeaketh onely of ſuch meate, as is receiued to nouriſh the body: for after the reſurrection Chriſt did verily eate, and yet it was not caſt into the draught, that hee did eate, becauſe he eate not for nouriſhment. And whereas we anſwere, that this example is vnfitly alleaged, becauſe Chriſt ſpeaketh of mortall men, that eate, but hee was then immortall: hee replieth, that in like manner Chriſt ſpeaketh of mortall and corruptible meate, not of immortall and incorruptible, ſuch as his body is: *Bellarm.c.14.reſp.ad argum.2.*

Contra. Firſt the words of our Sauiour are generall, *Whatſoeuer entreth in at the mouth*; and therfore nothing, that goeth that way, can be excepted: Secondly, the way for immortall and incorruptible foode is not to goe in by the mouth into the belly; for that which is corruptible is not capable of that, which is incorruptible, and immortall, as S.*Peter* ſheweth: *You are borne anew not of mortall ſeede but immortall, by the word of God, &c.* Then it followeth, verſ.24. *All fleſh is graſſe, &c. but the word of the Lord endureth for euer*: Fleſh which is graſſe and corruptible is not capable of the immortall ſeede of the word, no more is it of the immortall foode of Chriſts body: wherefore they may as well ſay that mortall food may goe into the ſoule, as immortall into the belly. Thirdly, the ſame thing that is caſt into the draught, firſt commeth in by the mouth: then I aske of them, what it is that goeth out into the draught? not the accidents of bread, (that were abſurd) nor yet Chriſts body, (it were impious once to thinke it) *Ergo*, the ſubſtance of bread goeth forth, and came in by the mouth before. *Bellarmine* ſaith, hee will not meddle with this queſtion now, what is become of the accidents of bread, being corrupted in the ſtomacke: yet I would his leyſure had ſerued him to haue reſolued this doubt now: but I thinke we muſt giue him a longer day to conſult with the Popes chaire, and then tell vs his minde. The Papiſts are all here in ſuch a ſtreite, that they know not how honeſtly to winde themſelues out: for ſeeing they affirme, that Chriſts body entreth in at the mouth, and ſomwhat muſt goe forth againe, they muſt grant, that it is either the accidents of bread, or bread it ſelfe, or ſome new ſubſtance ſupplied in that inſtant, or the very body of Chriſt, which commeth out of the body: but not the firſt, for it is a ſubſtance that is caſt forth into the draught, and the accidents of bread are corrupted and gone; and where there is corruption, there of neceſſitie is a ſubiect and a ſubſtance: It is not bread, for that they ſay was chaſed away before, and annihilated: it is no new ſubſtance; for the ſame thing, that commeth in by the mouth, goeth forth againe: therefore it followeth, that it is the ſubſtance of Chriſts body: for how can they ſhift it, ſeeing Chriſts body being once eaten muſt remaine? for our Sauiour ſaith, *Hee that eateth my fleſh, and drinketh my blood remaineth in mee, and I in him*, Iohn 6.56. and if Chriſts fleſh remaine, no other ſubſtance commeth vnto it, neither of bread, nor any other, (for this is the Lutherans conſubſtantiation, which the Papiſts abhorre.) They haue therefore but two euaſions, one is to ſay, that Chriſts fleſh goeth from the body, as it came into it, as a Popiſh Prieſt reaſoning with *Robert Smith* martyr, was not aſhamed to grant, ſaying further, that it was no greater derogation to Chriſt, then to be ſpet vpon: *Fox*.pag.1691. But this ſo great blaſphemie our aduerſaries ſeeme in words to miſlike: yet holding the carnall preſence, they are driuen ſo to ſay, or elſe to ſay nothing. The other way to ſatisfie all doubts, is to leaue theſe filthie dregs of error, and with *Origene* to confeſſe the truth: *Quod ſi quicquid ingreditur per os, &c.* If that whatſoeuer entreth in by the mouth goeth into the belly, &c. euen that meate, which is ſanctified by the word and prayer, in reſpect of the materiall part thereof, goeth into the belly, and ſo out into the draught, &c. Wherefore it is bread, and not the Lords fleſh, that is eaten in the Sacrament, and ſo deliuered againe, as all other meates are.

1.Pet.1.23.24.
Iohn 6.56.
In cap.15. Matth.

Hearken what *Auguſtine* ſaith, *Cauendum eſt ne ita diuinitatem adſtruamus hominis, vt veritatem corporis auferamus*: We muſt take heed we doe not ſo maintaine the diuine nature of the man Chriſt, that we take away the nature of his body.

Ad Dardan. epiſt.57.

Argum.5. The fathers in the law did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke in their Sacraments that wee doe, 1.Corinth.10.2.3. but they did not eate the fleſh of Chriſt, nor drinke his blood, but onely ſpiritually by faith: *Ergo*, no more doe we.

1.Cor.10.2.3.

Bellarmine here anſwereth no otherwiſe then he did before, that the Apoſtle meaneth not, that the

Iſraelites did eate the ſame ſpirituall meate that we doe, but the ſame meate among themſelues, both good and bad, *Bellarm.lib.1.de Euchar.cap.14.reſponſ.ad loc.12.*

Contra. We haue likewiſe ſhewed before, that they did ſpiritually eate and drinke the ſame meate
and drinke, that wee doe, namely Chriſt: as the Apoſtle ſaith, the rocke whereof they dranke, was
1.Cor.10.4. Chriſt, 1.Corinth.10.4. See alſo *Auguſtines* iudgement before of this place, and likewiſe *Bernards*,
Controuerſie 11.queſtion 2.part.2.

Here *Bellarmine* firſt refuſeth *Auguſtines* expoſition, ſaying that the Apoſtle doth euidently ſhew, that they did eate the ſame meate onely amongſt themſelues, becauſe that all both good and bad did eate the ſame meate; but the good onely amongſt them, did eate the ſame ſpirituall meate with vs, in our aduerſaries iudgement: ſecondly, he ſaith, that *Auguſtine* did meane, that they did eate the ſame meate in ſignification onely, not in vertue and efficacie: *Bellarm.cap.14.reſp.ad loc.12.*

Contra. Firſt, it is euident by the Apoſtles words, that hee meaneth the ſame ſpirituall meate and
drinke both among themſelues, and together with vs: *for the rocke* (ſaith he) *was Chriſt*: but Chriſt is
our ſpirituall foode, as well as theirs. Secondly, his reaſon, that all both good and bad did eate the
ſame meate, doth make againſt his expoſition, as well as ours: for it was the ſame ſpirituall meate
whether amongſt themſelues, or the ſame with ours: but the wicked did not eate it, as it was ſpirituall
meate. Wee ſay then, that it was the ſame ſpirituall meate ſacramentally to all both good and bad,
though effectually onely to the beleeuers: as Chriſt ſaid to all his Apoſtles, *Drinke ye all of this, for*
Matth.26.26. *this is my blood, &c.* Matth.26.26. It was ſacramentally Chriſts blood to them all, amongſt whom
Origen thinketh that *Iudas* was one, and that hee receiued the Sacrament with the reſt, *Tract.35.in*
Matth. yet it was ſo effectually onely to his faithfull Apoſtles. Thirdly, that *Auguſtine* meaneth, it
was the ſame ſpirituall meate with ours, not in ſignification onely, but in vertue alſo and efficacie, it is
euident by his owne words, rehearſed in the decrees, *part.3.diſt.2.c.81.* *Aliud illi, aliud nos, ſed ſpecie*
viſibili, quod tamen idem eſt virtute ſpirituali: They did eate one thing, wee another, but in outward
ſhew, which is the ſame in ſpirituall vertue.

Argum.6. There remained wine ſtill after the conſecration and diſtribution amongſt the Apoſtles:
Matth.16.29. for Chriſt ſaith, *He will drinke no more of the fruite of the vine*, Matth.26.29. So S. *Paul* calleth
1.Cor.10.17. the other element bread after the conſecration, 1.Cor.10.17. Wee that are many are one bread, be-
1.Cor.11.26. cauſe we are partakers of one bread. Likewiſe, cap.11.26. *Ergo*, there remaineth ſtill bread and wine
in the Sacrament. And therefore no body of Chriſt: for they cannot be there both together, as they
teach.

Bellarmine anſwereth, firſt, that Chriſt ſaying, *I will drinke no more, &c.* meaneth that wine which was vſed in his legall ſupper, at the eating of the Paſchall Lambe, before hee inſtituted his laſt ſupper: as *Luke* maketh manifeſt mention of two cups, which our Sauiour gaue to his Diſciples, one before the conſecration, the other after: *cap.11.reſp.ad argum.10.*

Contra.1. That Chriſt ſpake theſe words after the inſtitution of his laſt ſupper, it appeareth both by
S. *Matthew* and *Marke*, who both agreeing together report theſe words as ſpoken after. 2. S. *Luke*
Luk.22.17.20. indeede chap.22.verſ.17.firſt ſpeaketh of the cup, and afterwards of the diſtribution of the bread, and
againe of the cup, verſ.20. But as *Auguſtine* ſaith, he ſpeaketh in the firſt place by way of anticipation,
meaning the ſame cup, which was giuen after Supper. *Bellarmines* anſwere here is, that *Auguſtine*
was deceiued, *cap.11.reſp.ad argum.10.* But it further may bee ſhewed thus: The Euangeliſts ſet
downe three things concerning the cup: Firſt, that Chriſt gaue thankes. Secondly, that hee gaue it to
his diſciples. Thirdly, he ſaid, *This is my blood of the new Teſtament*: Now *Matthew* and *Marke* ioyne
all theſe three together: *Luke* doth report them ſunderly: In the firſt place, he ſaith, Chriſt gaue thanks,
and ſaid, *Take this and deuide it amongſt you*; that is, as the other Euangeliſts ſay, *Drinke ye all of this*:
And then in the ſecond rehearſall of the cup, he ſupplieth that which is wanting, namely this clauſe:
This cup is the new teſtament in my blood, or my blood of the new teſtament. So then before he ſpake of
the Sacrament, both becauſe of the Euchariſticall act, the giuing of thankes, and the words of inſtitution,
take, drinke, or deuide.

Bellarmine to the ſecond place anſwereth: firſt, S *Paul* calleth it bread after conſecration, becauſe it hath the ſhew, and ſhape of bread; as the braſen ſerpent, was called a ſerpent, and Angels in Scripture are called men, becauſe they ſo appeared: *reſp.ad argum.13.*

1.Cor.11.26. *Contra.* Firſt, the Apoſtle ſpeaketh of ſuch bread as is eaten and broken, 1.Corinth.11.26. *As of-*
1.Cor.10.16. *ten as ye ſhall eate this bread*: and 1.Corinth 10.16. *The bread, which we breake*: but not the ſhape,
but the ſubſtance of bread is eaten and broken. Secondly, the Angels did not appeare only in the ſhape
of men, but had mens bodies indeede, their feete were waſht, they did eate and drinke with *Abraham*
and *Lot*: the braſen ſerpent was not onely in ſhew, but in ſubſtance and throughout of braſſe: theſe
1.Cor.10.16. examples helpe you not. Thirdly, the Apoſtle calling it bread after conſecration ſo many times: thrice
17. Chap.11.26. in the 10.chapter, verſe 16.17. and thrice chapter 11. verſe 26.27.28. muſt be taken to ſpeake properly,
27.28. and to call the thing as it is.

Exod.7.12. Secondly, it is called bread, becauſe it was bread before: as Exod.7.12. *Aarons* rod is ſaid to deuoure
the Sorcerers rods, whereas it was then a Serpent, and not a rod; but ſo called, becauſe it was a
rod before, *Bellarm.ibid.*

Contra. Firſt, there is mention made in the text, how *Aarons* rod was turned into a Serpent; if you can ſhew the like Scripture for the turning of the bread into Chriſts body, you ſhall ſay ſomewhat. Secondly, *Aarons* rod was turned into a Serpent, and then returned to be a rod againe: you likewiſe muſt ſhew that the ſubſtance of bread returneth againe, or elſe this example is not like. Thirdly, *Aarons* rod was (being turned) a Serpent in ſhew, and not a rod: but in the Euchariſt the ſhew of bread remaineth ſtill by your owne confeſſion: herein alſo this example is vnlike.

Thirdly, ſaith he, it is called bread, either after the Hebrew phraſe, which taketh generally bread for meate; or elſe becauſe it is the true ſubſtantiall bread indeede, as our aduerſaries doe expound it, in the ſixth of *Iohn*; where Chriſt is called the true bread, *Bellarm. ibid.*

Contra. Firſt, that the Apoſtle meaneth bread properly, not generally any meate, it thus appeareth, 1.Cor.10.16. *the bread which we breake, &c.* it is proper to bread to be broken, and not ſo proper 1.Cor.10.16.
for other meate, which is rather cut and diuided then broken. Againe, there is no other meate vſed in the Communion to betoken Chriſts body, but the breaking of bread. Secondly, neither doth the Apoſtle ſpeake here of ſpirituall bread, as Iohn 6. but of materiall bread, as verſ. 17. *Wee are one* Verſ.17.
bread, &c. becauſe we are partakers of one bread: This bread is not the fleſh of Chriſt, for the congregation, though they make one myſticall body, cannot be ſaid to bee Chriſts fleſh, as they are ſaid to be one bread and one body: they are Chriſts body myſticall, but not his reall & fleſhie body. Againe, the eating of bread, and drinking of the cup, are both taken alike, 1.Cor.11.26. but the Apoſtle ſpea- 1.Cor 11.26.
keth of a materiall cup, yet by a figure comprehending the wine in the cup: therefore hee alſo inſinuateth materiall bread.

Argum.7. Luke.24.39. Chriſt ſaith, *handle me, and ſee me, a ſpirit hath not fleſh and bones, as yee* Luk.24.39.
ſee mee haue: but Chriſts body in the Sacrament, can neither bee handled nor ſeene: *Ergo,* it is not there.

Bellarmine anſwereth: The argument followeth very well affirmatiuely, This is ſeene and felt: *Ergo,* it is a body, and ſo our Sauiour reaſoneth: but negatiuely it followeth not, It is not ſeene, nor felt: *Ergo,* no body: for a body may be couered with another body, and God may blind the eyes, that they ſhall not ſee, as when Chriſt paſſed in the middeſt amongſt them, that would haue throwne him downe headlong, Luk.4. *Bellarm. reſp. ad argum.6.*

Contra. Firſt, the argument followeth as well negatiuely, as affirmatiuely, where there is no other impediment: It cannot be felt or ſeene: *Ergo,* no body; as in the Sacrament there is no ſuch impediment: neither in the obiect, for there is the ſame thing ſeene and felt, which was before; neither is Chriſts body hid vnder another body: nor yet is our ſight hindred, or a miſt caſt before our eyes, as he pretendeth there was, when Chriſt eſcaped from the Nazarites (and yet the text ſaith not he paſſed inuiſible, but eſcaped miraculouſly, as at other times:) wherefore there being no impediment, the argument followeth ſtrongly. Secondly, our Sauiour reaſoneth thus: *See my hands and feete, for it is I:* I am here: *Ergo,* you may ſee my hands and feete: which were no good reaſon, if Chriſts body could be preſent, and neither hands, nor feete ſeene. Wherefore as the Apoſtles were perſwaded by ſeeing and handling of Chriſt, that his body was preſent; ſo vnleſſe wee may be ſo perſwaded, wee are not bound to beleeue Chriſts bodily preſence.

Argum.8. Ioh.6.63. *It is the ſpirit that quickeneth, the fleſh profiteth nothing: Ergo,* the fleſh of John 6.63.
Chriſt is not eaten otherwiſe then ſpiritually in the Sacrament.

Bellarmine and the Rhemiſts likewiſe anſwere, that by fleſh heere is not vnderſtoode the fleſh of Chriſt, but their fleſhly vnderſtanding of Chriſts words: for the Capernaites thought groſly, that Chriſt would diuide his fleſh, and giue it amongſt them to be eaten: and they alſo erred, in taking Chriſts fleſh, for the fleſh of a meere man: wherefore he onely reproueth their carnall vnderſtanding of Chriſt, whereas he ſaith, his words were ſpirit and life, that is ſpiritually to be vnderſtood; *Bellar. reſp. ad argum.7. Rhemiſt. in hunc locum.*

Secondly, be it granted, that Chriſt ſpeaketh of his fleſh, that it profiteth not; yet it followeth not, that it is not in the Sacrament: for by the ſame reaſon, there ſhould be no bread there neither, becauſe of it ſelfe it alſo profiteth not, *Bellarm. ibid.*

Contra. Firſt, we doe not ſo conclude, the fleſh of Chriſt profiteth not of it ſelfe: *Ergo,* it is not in the Sacrament: but by warrant of theſe words, we ſay that Chriſts fleſh is not otherwiſe, but ſpiritually to be eaten, and therefore his carnall preſence is not requiſite at all: for Chriſt ſaith not, that the ſpirit and the fleſh quicken, but that *the ſpirit onely quickeneth,* which is the ſpirituall eating of his fleſh: for to all other purpoſes the fleſh of Chriſt is profitable, as that it was borne, died, and roſe againe for vs: but as touching any fleſhly eating it profiteth not at all. Secondly, that Chriſt ſpeaketh of his fleſh it is euident: for Chriſt remoueth the offence, which they tooke at his words, ſaying, ver.52. Verſ. 52.
How can this man giue vs his fleſh to eate? and therefore he telleth them that his fleſh would not profit them to be eaten, otherwiſe then ſpiritually. And thus *Auguſtine* expoundeth it, as hee is alleaged in their owne decrees, *par.3. diſt.2. c.44. Caro non prodeſt quicquam, ſed quomodo illi intellexerunt, &c.* The fleſh profiteth nothing, but as they vnderſtood it: for they ſo vnderſtood fleſh, as it is ſolde, and cut out in the ſhambles, &c. Here S. *Auguſtine* expoundeth this place of the fleſh of Chriſt, but becauſe *Bellarmine* ſeemeth to take aduantage of theſe words of *Auguſtine,* as though hee ſhould not condemne all carnall eating of Chriſt, but onely in ſuch groſſe manner, as the Capernaites imagined: It followeth in the ſame place, *Gratiæ eius non conſumitur morſibus:* His gracious fleſh is not conſumed

with biting: that is, is not eaten at all. And againe, *Donec ſeculum finiatur, ſurſum eſt Dominus*: As long as the world endureth, the Lord is aboue: *Corpus Domini, in quo reſurrexit vno loco eſſe oportet*: The body of the Lord, wherein he roſe againe, muſt be but in one place; but the veritie of his body is diffuſed euery where. Here S. *Auguſtine* affirming, that Chriſts body is no where now, but in heauen, ſheweth, that it cannot any kinde of way, either viſibly or inuiſibly be eaten in the earth. Thirdly, the Papiſts are the Capernaites of theſe times: for they imagined, that Chriſts fleſh ſhould be eaten with the mouth, whether after a viſible or inuiſible manner, it is not expreſſed; and ſo doe the Papiſts hold. Againe, the Capernaites dreamed of a dead mans fleſh without life: and ſo the Papiſts doe ſeparate Chriſts fleſh from the ſpirituall vertue thereof, affirming that wicked men may eate Chriſts fleſh, and yet receiue no grace or vertue by it. And this impious diſtinction betweene the veritie and vertue of Chriſts fleſh, *Innocentius* 3. ſeemeth to be the author of: *Decr. Greg. lib.* 3. *tit.* 41. *c.6. Diſtinguendum eſt ſubtiliter inter tria, &c.* Wee muſt ſubtilly diſtinguiſh betweene three things in the Sacrament; the viſible forme of the bread and wine; the veritie which is of the fleſh of Chriſt; the vertue in vnitie and charitie: What doe they now elſe, in diuiding the veritie of Chriſts fleſh from the vertue thereof, but together with the Capernaites, make it a meere humane and dead fleſh without life or vertue? Fourthly, that this place is to be vnderſtood onely of the ſpirituall eating of Chriſt, I haue ſhewed before at large, in the anſwere to the ſecond argument of the Papiſts for the reall preſence, whither I referre the reader.

Iohn 12,26. *Argum* 9. Ioh. 12. 26. Our Sauiour Chriſt ſaith, *Where I am, there ſhall my miniſters be*, that is, they ſhall be with him in his glory. But now Chriſt is in glory: *Ergo*, his Miniſters and Saints are with him: but they are not in the Euchariſt: *Ergo*, neither is Chriſt preſent bodily there. Wherefore, they muſt confeſſe that it is either glorious to Chriſt to be in the Sacrament, or inglorious: if it be glory to him, the Saints muſt be there preſent to ſee and be partakers of his glory: if it be inglorious, it is the greateſt ſacriledge in the world to depriue Chriſt of his glory.

Bellarmine at the firſt ſight maketh light of this argument, (which indeede wee our ſelues doe not vrge, as any of our beſt reaſons) yet it doth ſo trouble him, that hee knoweth not which way to turne himſelfe; anſwering by a diſtinction, ſuch as it is: for as Chriſts holy ſoule, while it is in the Euchariſt, doth behold God, ſo is it in glory: but to be in the Euchariſt vnder the formes of bread and wine, is no glory to him, and therefore the preſence of his Saints is not neceſſarie there. Secondly, he granteth notwithſtanding, that the Angels are there preſent with Chriſts body, attending vpon him: *reſponſ. ad argum* 8.

Contra. Firſt, he hath giuen vs an anſwerleſſe anſwere: for ſtill we vrge as before, either it is glorious for Chriſt to be in the Euchariſt, or inglorious: hee granteth both, that is partly glorious, partly inglorious, that Chriſt being there, is in his fathers glorie, and is not: if hee be any way in glory, then
1. Theſſ. 4. 17. muſt his Saints be with him, according to his promiſe, *for they are euer with him*, 1. Theſſ. 4. 17. and
Reuel. 14. 4. *they follow the Lambe whither ſo euer he goeth*, Reuel. 14. 4. If it be in part not glorious for Chriſt to be there, they doe more then in part commit blaſphemous ſacriledge againſt Chriſt, to pull him from his glory in heauen. Secondly, you giue the Angels a good office to attend vpon Chriſt to ſee him diſhonored: If the Sunne withdrew his light in the paſſion of Chriſt, & could not endure to ſee the Sonne of God ſacrificed in his owne ſhape; how much leſſe can the Angels endure to ſee him offered vp vnder
1. Pet. 1. 12. the baſe formes of bread and wine? The Angels *doe ſtill deſire to behold Chriſt in his glorie*, 1. Pet. 1. 12. but to ſee him diſhonoured, and vnclothed of his glory, they haue no will or deſire at all. This ſilly argument of ours (as he counteth it) doth make this great Rabbin ſpeechleſſe, that hee is conſtrained to lay his hand on his mouth.

Iohn 16,28. *Argum.* 10. Ioh. 16. 28. *I leaue the world, and goe to the father*: *Ergo*, Chriſt is no more in his humanitie in the world; and ſo conſequently not in the Euchariſt. But here it will be, and is anſwered, that Chriſt hath left the world, in his viſible preſence, but yet inuiſibly his body may be in the world ſtill. Wee then further ſay, that therefore Chriſt ſent the holy Ghoſt to comfort the Diſciples, and to ſupply his abſence, and to be in his ſtead: but if Chriſt were bodily preſent ſtill, there needed no ſuch ſupply.

Bellarmine anſwereth: firſt, that the comming of the holy Ghoſt did not ſupply euery preſence of
Iohn. 14. 18. Chriſt, for he ſaith, Ioh. 14. 18. *I will not leaue you comfortleſſe, but I will come vnto you*; but onely the viſible preſence of Chriſt, whom they ſhould no longer ſee, nor heare, as they did: ſo that the comming of the ſpirit doth not take away the inuiſible preſence of his fleſh. Secondly, as the holy Ghoſt did verily deſcend, yet remained in heauen ſtill: ſo Chriſt verily aſcended as he is man, and yet remaineth ſtill in the Euchariſt, *reſp. ad argum.* 9.

Contra. Firſt, the holy Ghoſt ſupplieth not the preſence of Chriſts diuine nature, for ſo Chriſt and his ſpirit are one, and the one cannot be preſent without the other: but it ſupplieth his whole bodily preſence, as may thus appeare: Firſt, there is mention made, Iohn 14. of two kindes of Chriſts com-
Iohn 14. 18. 23. ming againe to the world: the one is by his ſpirit, and ſo he ſaith, Ioh. 14. verſ. 18. *I will not leaue you comfortleſſe, but wil come againe vnto you.* And verſ. 23. *If any man loue me, &c. my father and I wil come vnto him, &c.* Thus Chriſt in ſpirit and power is alwaies preſent, as his father is, and this preſence the ſpirit ſupplieth not. The other comming is in his body, and ſo he ſaith, verſ. 3. *I will come againe, and receiue you to my ſelfe, that where I am, there may ye bee alſo*, This is his comming in the end of the

world; but in the Euchariſt Chriſt doth not receiue vs to glorie to himſelfe: *Ergo*, hee commeth not there in bodie.

Secondly, Ioh.16.7. *If I goe not away, the Comforter will not come:* but the Comforter is come: *Ergo*, Chriſt in bodie is gone, not onely after his viſible but inuiſible manner: for Chriſts bodily preſence, as it was comfortable, is taken away; and therefore hee ſaith hee will ſend another Comforter, Ioh.14.16. but the inuiſible preſence of Chriſts bodie is comfortable: now as he was our Comforter in his fleſh, he is abſent: for what need a ſecond comforter, if the firſt be ſtill preſent? *Ergo*, in reſpect of his inuiſible bodily preſence he is abſent. Iohn 16.7. Iohn 14.16.

Thirdly, Ioh.16.15. *He ſhall take of mine and ſhew it vnto you:* But if Chriſt himſelfe be preſent, might he not rather take of his owne himſelfe and ſhew vnto vs? Iohn 16.15.

Secondly, *Bellarmine* in comparing the holie Ghoſt and Chriſts humanitie together, that Chriſts bodie may be in heauen and earth at once, as the holy Ghoſt is, is become an vbiquitarie, bringiug in an omnipreſence of Chriſts body, and ſo is not farre from the Eutychian hereſie, in confounding Chriſts humane and diuine nature together.

*Argum.*11. Our bodies in the reſurrection ſhall be like to Chriſts body, Philip.3.21. *who ſhall change our vile bodie, that it may be faſhioned or conformed to his glorious bodie:* but our bodies in the reſurrection ſhall haue no ſuch propertie or qualitie, to be in many places at once: *Ergo*, neither now is Chriſts body at once in many places. Philip 3.21.

Bellarmine anſwereth, that Chriſts body is in many places, it doth not ariſe from any propertie of a glorious body, but from Gods infinit power, *reſponſ. ad argum.*14.*c.*14.

Contra. Firſt, ſo doth the conforming of our bodies to Chriſts glorious body ariſe from the power of God: as it followeth in the ſame place, *according to his mightie power, whereby he is able to ſubdue all things to himſelfe:* wherefore euen the properties of our transfigured bodies ſhall be wrought by the mightie power of God: and therefore herein is no difference betweene Chriſts glorified bodie and ours. Secondly, our Sauiour prayeth, Ioh.17.21. *that as he and his father are one, ſo we may be one with him:* Like as then Chriſt as he is God, is one with his Father; ſo we in our glorified bodies ſhall be one with Chriſt as he is man. And further he ſaith, verſ.22. *the glorie that thou gaueſt me, I haue giuen them:* It followeth then, that all the properties of Chriſts glorified bodie ſhall by his diuine power be communicated to ours: but our bodies ſhall haue no ſuch omnipreſence then, no more hath Chriſts body now. Iohn 17.21.22.

*Argum.*12. Chriſt is there onely in body, where he is to be ſought: but he is to be ſought only aboue in heauen, Coloſſ.3.1. *Seeke thoſe things that are aboue, where Chriſt ſitteth at the right hand of God: Ergo*, Chriſt is bodily only in heauen, and not in earth. Coloſſ.3.1.

Bellarmine anſwereth, to ſeeke Chriſt aboue is not vnderſtood of the place, but of the eleuating and lifting vp of the affection: for otherwiſe Aſtronomers and ſtarre-gazers ſhould be the deuouteſt men, that are alwaies looking vpward: ſo they that ſeeke Chriſt in the Sacrament, may haue their heart aboue, *cap.*14.*reſponſ. ad argum.*15.

Contra. Firſt, neither doe wee ſpeake of a ſeeking of Chriſt aboue only in place without eleuating of affection, as the Apoſtles were rebuked, Act.1. for gazing after Chriſt into heauen; but of ſuch a ſeeking of Chriſt in the heauenly place, as hath our heart and affection alſo: as it followeth verſ.2. *Set your affection on heauenly things.* Secondly, howſoeuer this word, *aboue*, may otherwhere be referred to the affection, and not to the place; yet it is euident, that the Apoſtle heere meaneth, the heauenly place aboue, where *Chriſt ſitteth at the right hand of God:* but Chriſts body in the Euchariſt ſitteth not at the right hand of God (for then you muſt ſay alſo that the formes of bread and wine, vnder the which you ſay Chriſts body is, doe ſit there together with Chriſt:) *Ergo*, Chriſt is not to bee ſought aboue in the Euchariſt. Thirdly, verſ.2. the Apoſtle to *things aboue* oppoſeth *things on the earth*, or earthly things: but bread and wine are earthly things: *Ergo*, for Chriſt to bee vnder earthly things, is not to be aboue.

*Argum.*13. Chriſt ſaith, *Doe this in remembrance of me:* but we remember onely things abſent; Chriſt is in the Euchariſt remembred: *Ergo*, he is abſent.

Bellarmine anſwereth, the Apoſtle ſheweth what it is, *to doe it in remembrance of Chriſt*, that is, *to ſhew the Lords death, till he come*, 1.Cor.11.26. ſo then the death of Chriſt is remembred, which is indeed abſent and paſt, and not preſent, *Bellarm.cap.*11.*reſp. ad argum.*9. 1.Cor.11.26.

Contra. Firſt, if the Euchariſt be a remembrance of Chriſts death, and ſo conſequently of his ſacrifice, then is it not a ſacrifice; for it cannot be both the thing it ſelfe, and a memorie of it too: ſo though you ſhould gaine here by the reall preſence, you haue loſt in your ſacrifice. Secondly, Chriſts death cannot be remembred without a memorie alſo of his bodie, for it was his bodie that died: neither is Chriſts death, himſelfe; but his bodie, that died, is himſelfe: wherefore *in remembrance of me*, muſt be vnderſtood of his bodie, that died, which is therefore abſent, becauſe it is remembred. Thirdly, if the Euchariſt be *a ſhewing of the Lords death till he come*, and you ſay, he commeth ſtraight vpon the words of conſecration: then is the Euchariſt either not at all, or a very ſhort while, a ſhewing of his death: And thus you confound your ſelues.

Laſtly, wee muſt vnderſtand, that this their deuiſed and forged opinion of the reall preſence of Chriſt, is of no antiquitie in the Church: neither was there any queſtion about it for 1000. yeeres af-

Fox p.1152. ter Chriſt, till the time of *Berengarius*, who liued about *anno* 1060. who was ſore troubled, for maintaining the truth againſt the carnall preſence, and vnder Pope *Leo* the 9. and *Nicholas* the 2. was conſtrained twice to recant: yet there was no publique law or decree made in the Church concerning tranſubſtantiation, till the Councell of Laterane, which was held vnder Pope *Innocent* the third, *anno* 1215.

Epiſtol.23. And that this groſſe opinion ſauoureth not a whit of antiquitie, it may appeare by the reſolute iudgement of *Auguſtine: Sacramenta ex ſimilitudine ipſarum rerum nomina habent, ſecundum quendam modum ſacramentum corporis Chriſti, corpus Chriſti eſt, &c.* The Sacraments, becauſe of ſome likeneſſe, doe beare the names of the things themſelues: as the Sacrament of the body of Chriſt is after a certaine manner called his body. Tract 25.in Ioann. *Quid paras dentes & ventrem? Crede, & manducaſti:* Why doeſt thou make readie thy teeth and thy belly? Beleeue in Chriſt, and thou haſt eaten him. *Non dubitauit Dominus dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui:* Chriſt doubted not to ſay, This is my bodie, when he gaue a ſigne of his bodie, &c. *Cont. Adimont. c.12. Super omnes cælos aſcendit corpore non receſſit maieſtate:* He is aſcended aboue all heauens in his bodie, but is not departed in his Maieſtie, *&c.* By theſe and many ſuch places in this ancient father, it is manifeſt, that in thoſe daies there was no ſuch opinion held of the carnall preſence.

Bernard alſo teſtifieth euidently for this point. *Vſque hodiè eadem caro nobis, ſed ſpiritualiter non carnaliter exhibetur, &c.* The ſame fleſh of Chriſt euen to this day is exhibited, but ſpiritually not carnally: we haue the true ſubſtance of his fleſh, but in ſpirit and power: wee haue Chriſt, not as the Angels in the preſence of his Maieſtie, as the Apoſtles in the ſight of his humanity, but as the Church hath Chriſt in faith in the Sacraments.

Againe, *Cibus iſte non eſt ventris, ſed mentis: iſte eſt panis Angelorum qui neſcit putreſcere, non vadit in ſeceſſum, ſed tendit in excelſum:* This food is of the minde, not of the bellie, this is the bread of Angels, that putrifieth not, it goeth not into the draught, but aſcendeth aloft: *Sermon. in cœna Domini.*

Wee haue the teſtimonie alſo of the 7. generall Councell, *Conſtantinop.* as it is alleaged. *Nicen.2. action.6. Tom.3.* vpon theſe words of our Sauiour, *Hoc eſt corpus meum:* This is my bodie; they thus inferre: *Ecce igitur viuificantis illius corporis imaginem totam, panis ſcilicet ſubſtantiam, quam mandauit apponi, ne ſcilicet humana effigie figurata, Idololatreia induceretur:* Behold therefore the whole or only image of that quickening body, the ſubſtance of bread, which he commanded to be ſet before them, leſt if it had had an humane ſhape, they might haue committed idolatrie to it. They ſay, the ſubſtance of bread, not the forme onely was deliuered the Apoſtles, and, that it was the image and figure only of Chriſts body.

Let vs ſee, what their owne decrees ſay for this matter, *decret. par.3. diſt.2. c.44. Non hoc corpus quod videtis, manducaturi eſtis, &c.* You ſhall not eate this bodie, which you ſee, nor drinke that blood, which they ſhall ſhedde vpon the Croſſe, &c. *ibid. c.49. Dupliciter intelligitur caro Chriſti & ſanguis, vel ſpiritualis illa & diuina, &c.* The fleſh and blood of Chriſt is vnderſtood two waies, either his diuine and ſpirituall fleſh, whereof he ſaith, *my fleſh is meate indeed, &c.* or his fleſh, which was crucified vpon the Croſſe, *&c.* But Chriſts fleſh ſuppoſed to be in the Euchariſt, is neither ſpirituall (for a ſpirituall preſence we denie not) and they hold a carnall preſence, which is not ſpirituall: neither is it his fleſh or blood vpon the Croſſe, for that the former Decree denieth to be eaten, or drunke: *Ergo,* there is no fleſh of Chriſt preſent at all.

Againe, *diſtinct.4. c.131. Nulli eſt ambigendum, &c.* It is not to be doubted, but that they which are baptized, are made partakers of the bodie and blood of Chriſt, &c. Againe, *Origen* ſaith, *tract.35. in Matth. Potus iſte, quem Deus ſanguinem ſuum fatetur, &c.* This drinke, which God calleth his blood, is the word; ſo then Chriſts blood is in Baptiſme, it is in the word, but yet there is no carnall preſence: *Ergo,* his bodie and blood may bee and are in the Euchariſt, and yet no carnall preſence. And S. *Ambroſe* ſpeaking of Baptiſme, ſaith, *lib.1. de Sacram. c.2. Si hoc eſt corpus Chriſti, hìc et Angeli conſtituti ſunt, &c.* If the bodie of Chriſt be here, then the Angels alſo are preſent, for where the bodie is, there will the Eagles be gathered together: The bodie of Chriſt is then as well in Baptiſme, as in the Euchariſt, and yet there is no reall preſence.

Ibid. cap.87. Chriſtus ipſe conuiua, et conuiuium; ipſe comedens, et qui comeditur, &c. Chriſt is both a gueſt, and the feaſt; he himſelfe eateth, and is eaten: but Chriſt did not eate his owne fleſh; and yet he did eate, that which his Apoſtles eate: *Ergo,* his fleſh was not in the Euchariſt. Wherefore we ſay with *Origen, tract.35. in Matth. Ipſe eſt panis, et manducat nobiſcum panem:* He is the bread, and eateth bread with vs: He did eate bread therefore with his diſciples, and not his owne fleſh, *cap.47. Quid paras dentes & ventrem, &c.* What doeſt thou prepare thy teeth and thy bellie? beleeue, and thou haſt eaten Chriſt: *Ergo,* Chriſts fleſh is not preſent in the Euchariſt to be eaten with the mouth, and ſo to goe downe into the bellie. Likewiſe *cap.76. De hac hoſtia, &c.* Of this hoaſt, which is done in remembrance of Chriſt, it is lawfull to eate; but of that hoaſt, which Chriſt offered vpon the Croſſe, it is lawfull for none to eate of it ſelfe: but Chriſts fleſh which they ſay is in the Euchariſt, is the ſame, that was offered vpon the Croſſe: *Ergo,* it is not to bee eaten of any. This euidence and witneſſe againſt the reall preſence we haue from their owne decrees: whereunto I wil adioyne one other euident place, *decret. par.3. diſt.2. c.55. Dicit ſacerdos, &c.* The Prieſt or Miniſter ſaith, Make this a reaſonable and acceptable oblation, *Quod est figura corporis et sanguinis Domini,&c.* which is a figure of the body and blood of our Lord Iesus Christ. If the oblation then be a figure of Christs bodie and blood, it is not the bodie and blood it selfe.

We will adioyne the glorious testimonie of the holy Martyrs, with some of their reasons.

Bishop *Ridley* holy Martyr: That which Christ did take, on the which he gaue thankes, the which he brake, he gaue to his disciples, he called his bodie: but he tooke bread, gaue thanks ouer the bread, brake bread: *Ergo,* it was very bread which he called his bodie.

Againe, the carnall presence of Christ destroyeth the institution of the Lords Supper, which was commanded to be continued vntill the Lord himselfe should come: if therefore he be now really present in his flesh, then must the Supper cease: for a remembrance is not of a thing present, but of a thing past and absent. See more arguments of this worthie Martyr, *Fox* pag. 1443. and 1387. Pag.1311.

Master *Bradford:* The Sacrament is no otherwise Christs body, then Circumcision was the couenant of God, and as Baptisme and the water of Baptisme is regeneration. Here when it was denied, that no where in the Scriptures it could be shewed, that Baptisme and the Lords Supper were coupled together: The Martyr bringeth forth that place, 1.Cor.12. *As we are baptized into one bodie,* so are 1.Cor.12.13. *we potati in vno spiritu,* wee haue drunke of one spirit: then was it answered, that *Paul* had no such words: *vid. plur. p.1619. col.1.* Pag.1470.2.20

M.*Bland,* disputing with one M. *Millet* a popish Priest, about the carnall presence, driueth him to confesse, that men were made drunke with the qualities and accidents, not the substance of wine, and that mice might liue with the accidents of bread, pag.1671. col.2. Pag 1518.2.20

R.Smith, compelleth a popish doctor to confesse, that the bodie of Christ being eaten in the Sacrament, goeth downe into the belly, and so is cast into the draught: saying further, that it was no more a derogation to Christ, then to be spit vpon; to whom the Martyr answereth: if the Iewes being his enemies, did but spit in his face, and we being his friends throw him into the draught, which of vs haue deserued the greater damnation, *Fox* p. 1692. Thus it may appeare how grosse this popish opinion is, Pag.1586.1.45 the patrones whereof are constrained to fall into so many vnreasonable absurdities: for this truth against this carnall and grosse manner of Christs presence, these holy Martyrs, with thousands, yea 10. thousands more, haue not doubted to giue their liues.

These and many other arguments of the Martyrs, both against the reall presence and transubstantiation I had collected together, and digested them into some order: but committing the copie to a deceitfull messengers hand, to carrie it to the presse, by his negligence it was lost: and so I was put to a second trouble, and others depriued of my simple collections: which I had no leasure to frame anew, the presse staying for worke: let this therefore serue for a iust excuse (Christian Reader) if thy mind bee not fully satisfied here in this behalfe. And I pray God forgiue him his fault, that hath put me to this trouble, and hindered the profit of many, and deliuer me hereafter from the hands of such.

Now for further euidence herein: 1. the Greeke Church in time past did not hold such carnall presence of Christs body. *Chrysostome; If it be dangerous to transferre these sanctified vessels vnto pri-* Hom.11.in Matth. *uate vses, in quibus non verum corpus Christi, sed mysterium corpus Christi continetur, &c.* wherein not the true body of Christ, but the mysterie of Christs bodie is contained: how much more the vessels of our bodies, which God hath prepared for himselfe to dwell in, &c. *Theodoret: Christus symbola & signa, quæ videntur, appellatione corporis & sanguinis honorauit, non naturam mutans, sed naturæ adyciens gratiam:* Christ hath honoured the symbols & signes, which are seene, with the appellation of his Dialog.1.c.8. body and blood, not changing the nature thereof, but adding grace, &c. *Isychius: Carnem eius quæ* Lib.1.in 2.cap. Leuitic. *ad comedendum inepta erat ante passionem (quis enim comedere cupiebat carnem Dei) aptam cibo post passionem fecit, &c. comedimus autem nunc cibum, sumentes eius memoriam passionis, &c.* His flesh which was vnfit to be eaten before his passion (for who desired to eate the flesh of God) he made apt for meate after his passion, *&c.* and now we eate this meate, assuming the memorie of his passion, *&c.* but if the verie flesh of Christ were giuen to be eaten in the Eucharist, Christ should haue so giuen it at his last supper, which was before his passion, which is here by *Isychius* denied.

The moderne Greeke Church is much declined from the puritie of the ancient Greek Church, and doth hold a kind of reall presence, and certaine alteration and change; but not like to that which the Romanists do maintaine: *Ieremie* Patriarke confesseth the bread and wine to be changed into the true bodie and blood of Christ: yet he denieth, that *ea caro, quam ipse Dominus gerebat, in cibum dabatur* Censur.Oriental.c.10. *Apostolis, &c.* The flesh which our Lord did beare, was giuen for meate to the Apostles at his last supper, or is giuen vnto vs now in the Eucharist, *&c.* He also further saith, *that the mysteries of the bodie* Cap 13. *and blood of Christ, in humanum corpus non mutantur, sed ipsum in illa mutatur:* are not changed into (our) humane body, but it is changed into them; as the yron red fire hot, becommeth as it were fire, but the fire taketh not the nature of yron, &c. And in another place, he calleth it *spirituale alimentum,* Cap.7. the spirituall nourishment of the bodie and blood of Christ, *&c.* And againe, *Vt in ipsam substantiam* Cap.13. *animæ nostræ, per ipsum corpus nostrum transeat,* it passeth into the substance of our soule by our bodie, *&c.*

The Muscouites which follow the rites of the Greeke Church, *Micas seu reliquias panniculis de-* Sacranus Elucidat. error Ruthor. error 16. *tergunt & eijciunt:* Do with certaine cloutes wipe and cast off the crummes and reliques which remaine of the bread: which it is like they would not doe, if they thought it to be the very flesh of Christ.

[illegible] κατελθὼν. &c. κρῖναι, &c. Diſput. cum Herban. Iudæo.

2. Concerning the ancient opinion of the South Church, we haue ſeene before the iudgement of *Tertullian* and *Auguſtine*: and long ſince their times, the opinion of the Aethiopike Church, as it is deliuered by their Archbiſhop *Gregentius*, is, that there is but one deſcending of Chriſts fleſh out of heauen; which ſhall be at the day of iudgement, *(when hee ſhall deſcend (out of heauen) to iudge) all the ſinners of the earth*: then it followeth, that the fleſh of Chriſt deſcendeth not, or commeth into the Euchariſt.

What the opinion of the moderne Aethiopike Church is, it is not ſo certaine: they thus pray in their Liturgie, *bleſſe, ſanctifie, purifie and tranſlate this bread into thy ſpotleſſe fleſh*: but whether they meane a ſpirituall or corporall change, they expreſſe not.

3. The reformed Churches doe thus profeſſe. Bohemia, c. 4. *Our Sauiour Chriſt, by his latter kind of preſence, being not viſible, but ſpirituall, is preſent in the Miniſters of the Church, in the Word, and in the Sacraments, &c.*

Harmon. ſect. 12. pag. 381. Heluetia, latter confeſſ. cap. 19. *Not that the ſignes are turned into the things ſignified, or ceaſe to be that, which in their owne nature they are: (for then they could not be Sacraments, which ſhould conſiſt onely of the things ſignified, and haue no ſignes, &c.)*

Harm. pag. 421. Baſil, artic. 6. *We doe not include into the bread and drinke of the Lord, the naturall, true and ſubſtantiall bodie of Chriſt,* &c. *There is a ſacramentall preſence, which lifteth vp mans minde into heauen, and doth not pull downe Chriſt, according to his humanitie, from the right hand of God, &c.*

Harm. pag. 429. Engliſh confeſſion, artic. 11. *Although we doe not touch the bodie of Chriſt with teeth and mouth, yet we hold him faſt, and eate him by faith, &c.*

Pag. 426. French confeſſion, artic. 36. *We affirme, that they which doe bring pure faith vnto the holy ſupper of our Lord, doe indeed receiue that, which there the ſignes doe witneſſe; namely, that the bodie and blood of Ieſus Chriſt, are no leſſe the meate and drinke of the ſoule; then bread and wine are the meate of the bodie, &c.*

Gelaſius de duabus Chriſti naturis: ex Bibliothec. Patrum tom. 4. 4. Beſide the decrees before alleaged, *Gelaſius* Biſhop of Rome thus teſtifieth: *Non deſinet eſſe ſubſtantia vel natura panis et vini, & certe imago vel ſimilitudo corporis et ſanguinis Chriſti, in actione myſteriorum celebratur, &c.* The ſubſtance or nature of the bread and wine ceaſeth not to be: and truly a certaine image and ſimilitude of the bodie and blood of Chriſt is celebrated in the myſticall action, &c.

Lib. epiſt. 22. ad Iodocum Dentium. *Eraſmus* thus ingeniouſly confeſſeth: *nullum reperio locum in ſcripturis diuinis, &c.* I find no place in the diuine Scriptures, where it is euident, that the Apoſtles conſecrated the bread and wine, *in carnem & ſanguinem Chriſti*: into the fleſh and blood of Chriſt, &c.

AN APPENDIX TO THIS QVESTION, WHETHER it ſtand with the power and will of God, that Chriſts bodie ſhould be carnally preſent in the Sacrament.

The Papiſts.

27. Error. THere are two difficulties or impoſſibilities, which do hinder the reall preſence of Chriſts body in the Sacrament: Firſt, it would follow, that a naturall body, ſuch as Chriſts is, might be in two places at once: for they ſay, that it is in heauen, and in the Euchariſt all at once. Secondly, that a naturall bodie may be in a place, and yet not occupie or fill a place: for if Chriſts body be in the Sacrament, it occupieth no place: the compaſſe of a thinne and round cake is not anſwerable to the proportion of Chriſts body.

Notwithſtanding both theſe difficulties, it is agreeable both to the power and good pleaſure of God, that the body of Chriſt ſhould be included in the Sacrament, *Bellarm.*

Act. 9. 4. *Argum. 1.* It is poſſible for the body of Chriſt to bee in many places at once; and it alſo ſtandeth with his will: as Act. 9. 4. Chriſt appeared to *Saul*, either vpon the earth, or in the ayre next to the earth: for how could he either heare the voice of Chriſt ſitting in heauen, or ſee the light ſo farre off? *Ergo*, Chriſt was in two places: he appeared to *Paul* vpon earth, and he was at the ſame time in heauen, from whence he ſhall not moue till the day of iudgement, *Bellarm. de ſacram. Euchariſt. lib. 3. cap. 3. Rhem. Act. 9. ſect. 1.*

Anſw. 1. The text is plaine, that Chriſt ſpake from heauen, from whence the light ſhined, verſ. 3. he was neither in the ayre nor vpon the earth. 2. Doe you make queſtion, whether *Paul* could ſee a light, or heare a voyce from ſo farre; ſeeing that the Sunne, whoſe body is ſo farre diſtant from vs, doth diſperſe his beames ouer the face of the earth, and the voyce of the thunder is heard very farre? Will ye deny Chriſt to haue that power, which we ſee to be in his creatures? 3. And why was it not as poſſible, that Chriſt from heauen ſhould be heard and ſeene of *Paul*, as he was ſeene of *Stephen* ſitting on the right hand of God? Act. 7. 56.

Act. 7. 56.

Act. 9. 7. Act. 22. 14. Act. 26. 16. *Bellarmine* replieth: firſt, that it is certaine, that *Paul* did ſee Chriſt in the way to Damaſcus, for the text ſaith, that the other which were with him, ſaw no man, Act. 9. 7. Whereby is inſinuated, that *Paul* did ſee: and againe Act. 22. 14. *Ananias* ſaith to *Saul*, *God hath appointed thee, &c. that thou ſhouldeſt ſee that iuſt one, and heare the voyce of his mouth*: and Act. 26. 16. Chriſt ſaid to *Paul*, *I haue appeared*

appeared vnto thee for this purpoſe, &c. 1.Cor.9.1. *Haue I not ſeene the Lord?* and 1.Cor.15.8. Laſt of all, *He was ſeene alſo of me:* out of theſe places he inferreth, that *Paul* did ſee Chriſt.

1.Cor.9.1.
1.Cor.15.8.

Contra. Firſt, we denie not, but that *Paul* did ſee Chriſt in his humanitie, which might be as well at other times as now, as Act.22.18. At Ieruſalem he ſaw Chriſt ſpeaking vnto him: and 2.Cor.12. He was taken vp into the third heauen, &c. where no doubt he ſaw Chriſt. Secondly, neither doe we ſtand vpon it, but that Chriſt alſo was ſeene of *Paul*, as hee went to Damaſcus, though it doe not appeare out of the text, but the contrarie rather: for *Saul* at the very firſt ſhining of the light before hee heard any voice, fell downe to the ground, and was ſtricken blind, Act.9.4. and verſ.8. the words of the text are, *That hee ſaw no man:* wherefore it may bee doubted whether at this time hee ſaw Chriſt with the eies of his fleſh. Thirdly, the authorities alleaged may be eaſilie anſwered: the firſt, Act 9.7. as the men are ſaid to haue ſeene no man, ſo verſ.8. it is ſaid of *Saul*: the ſecond 22.14. *That Paul ſhould ſee that iuſt one, and heare his voyce*, may be vnderſtood of the viſion that followeth, verſe 18. where Chriſt was both ſeene, and heard of *Paul*: the third Act.26.16. That Chriſt appeared, doth not enforce any ſight of his perſon, as that place doth not, Act.7.2. where in the ſame word God is ſaid to haue appeared to *Moſes*: the fourth, and fifth places proue, that *Paul* ſaw Chriſt, but not at this time: yet we denie not, but that *Paul* did and might ſee Chriſt in his iourney, though neither this place, nor the other Scriptures alleaged, doe neceſſarily conclude it.

Act.22.18.

Secondly, *Bellarmine* anſwereth, that Chriſt was ſeene of *Paul* in the earth, or in the ayre neere to the earth: firſt, becauſe the light of Chriſts bodie was ſo great, that it blinded *Paul*, which it could not haue done, if Chriſts bodie had been ſo farre off. Secondly, the other men ſaw the light, and heard the voyce, but their eies and eares could not reach vp to heauen: Thirdly, they heard the voyce, but could not diſtinctly vnderſtand it, as *Paul* did, therefore Chriſt was neerer to *Paul*: but if the voyce had been from heauen, they ſhould all haue heard it alike. Fourthly, if *Paul* had ſeene Chriſt in heauen as *Stephen* did, he would not haue doubted, who it was, as now ſuddenly ſeeing a man ſtand before him, he asketh, *who art thou Lord.*

Contra. Firſt, it was a light paſſing the brightneſſe of the ſunne, Act.26.13. If then the ſunne bee able to dazle the eyes, how much more this exceeding light that came from Chriſt, though it ſhined from heauen, as the ſunne doth likewiſe? and if ſuch a brightneſſe came from a cloud, that it gaue light to all the hoſt of Iſrael, how much more this light that came from Chriſt? Secondly, though their eies and eares could not reach to heauen, yet Chriſt by his power could cauſe the brightneſſe and ſound to deſcend to them. Thirdly, it was not the neerenes of the place that cauſed *Paul* to vnderſtand the voice, and not the reſt, but becauſe it pleaſed Chriſt ſo to diſpoſe their hearing, as Iohn 12.28. There came a voyce, not out of the aire, but from heauen, which Chriſt heard and vnderſtood, but they that ſtood by perceiued it not, ſome of them ſaying *it was a thunder*: ſo was it in this place. Fourthly, *Stephen* confeſſed Chriſt as ſoone as he ſaw him, becauſe he knew him, and beleeued in him before: but *Paul* being before a perſecutor of Chriſt, and a ſtranger from the faith, might very well aske this queſtion *(who art thou Lord)* though he ſaw him not vpon the earth: and how could he ſee Chriſt before him now, ſeeing he was at the very firſt blinded with the ſudden ſhining of the light.

Act.26.13.
Iohn 12.28.

*Argum.*2. The bodie of Chriſt may be where it pleaſeth him, and yet ſhall not need any naturall place, or occupie any roome: he is able to bring a Camell through the eye of a needle, Matth.19.26. He alſo came through the doores in to his Apoſtles; roſe out of the ſepulchre through the ſtone; was borne, his mothers wombe being ſhut: therefore he may as well, and is no doubt preſent vnder the ſhapes of bread and wine in the Sacrament, *Rhem. Matth.26. ſect.11. Bellar. lib.3. de ſacram. cap.6.*

Matth.19.26.

*Anſw.*1. Chriſt ſheweth in that place, that it is as impoſſible for a rich man, that is high minded, and truſteth in his riches, to enter into heauen, as for a Camel to paſſe through the eie of a needle: but it is poſſible with God to giue rich men humble and lowly minds, and ſo make them fit for his kingdom, as to make the Camel leſſe, and ſo draw him through a needle. It is not proued out of this place, that God can or will draw the huge body of a Camell through a needle, remaining ſtill of that bigneſſe: no more then that it is poſſible for God, to bring a proud, rich, arrogant man to heauen, his affections not altered: both theſe are impoſſible to God, not becauſe he cannot in his abſolute power do them, but becauſe they are contrarie to his will and ordinance: The one is againſt the law of iuſtice, to bring a wicked man to heauen; the other againſt the law of nature.

Bellarmine replieth, that it is not impoſſible with men, for a Camell to goe through a needle, if hee ceaſe to be a Camell, and be turned into a ſmall thread: *ibid.*

Contra. Firſt, yet it is impoſſible to men, for they haue no power to extenuate the bigneſſe of a Camels bodie, and ſo to make it paſſe through a needle, as God hath: it is poſſible with man to draw a thread through a needle, but not to turne a Camell into a thread. Secondly, a rich man truſting in his riches cannot without change of his affections goe to heauen, no more can a Camel go through a needle, his bodie not altered. Therefore as it cannot bee ſhewed, that euer a proud rich man entred into heauen; ſo neither, that a Camell at any time went through a needle: ſo that this place maketh not for the poſſibilitie of the reall preſence at all.

2. For the other three examples: it is not proued out of Scripture, that the bodie of Chriſt pearced the doores, the graue, ſtone, or his mothers wombe: although the doores were found ſhut after Chriſts entrance, the graue couered, and his mother remained a Virgine ſtill: for all theſe paſſages

Luk.2.23.

might giue place for a while to the body of Chriſt, and returne againe to their place: as the red Sea was deuided till the Iſraelites paſſed, and afterward the waters came together againe. And concerning the laſt inſtance of the birth of Chriſt, it is certaine out of the Scriptures, that Chriſt opened the wombe of his mother in his birth, Luk.2.23. Hitherto therefore they haue proued nothing.

Whether Chriſts bodie peirced the doores.

Bellarmine replieth to the firſt example, that if Chriſts bodie pierced not the doores, but they gaue way vnto him, it had been no miracle: and againe, Chriſt came vnto the Apoſtles without any noiſe, or mouing of the houſe, or creaking of the doores, and therefore it is like, that they opened not to him, but he went through them.

Act.12.10.

Act.5.23.

Contra. Firſt, he may ſay as well that it was no miracle, that the iron gate opened of it owne accord to *Peter*, Act.12.10. how then is he not aſhamed to denie a miracle here? or was it not a miracle, for the red Sea to deuide it ſelfe, though it came together againe? Secondly, though the doore gaue place, yet it might be, and was done, without any noiſe, as the priſon doores were opened to *Peter*, and yet the keeper not awaked, that kept the watch, Act.5.23. Thirdly, S. *Hierome* thinketh, that the doore gaue place to Chriſts bodie: *Quid maius? &c.* What is greater? to hang the huge earth vpon nothing, or for the Lord to paſſe by the doores being ſhut, *Et creaturam cedere Creatori?* And the creature to giue place to the Creator? *aduerſ. error. Iohan. Hieroſ.* So then it is not neceſſary that Chriſts body ſhould pierce the doore, but that it gaue place vnto his body, either by opening, or giuing way.

How Chriſt is ſaid to haue opened the wombe in his birth.

Secondly, to the ſecond example, if Chriſt in his birth opened the wombe of the Virgine, and made himſelfe a way by the dilatation of the ſame, then it would follow, that *Marie* brought forth with paine, neither could ſhe afterward be a Virgin; for this is Virginitie, not to haue the wombe opened, *Bellarm. ibid.*

2.King.19.3.

Geneſ.19.8.
Luk.1.34.

Contra. Though *Bellarmine* here very vnſeemely take vpon him to play the midwife, and to diſcouer the ſecrets of birth, which may better be concealed: yet, ſo farre as modeſtie will ſuffer, wee will ſend him away with his full anſwere. Firſt, he that procured to be borne of a Virgine, could alſo open himſelfe a way out of the wombe, without paine to his mother: that as in his conception, there was no touch of carnall pleaſure; ſo neither in his birth, ſenſe of any paine: neither is the paine in the opening of the wombe, but in the place of birth: which he will not denie vnto Chriſt; as it is ſaid. 2.*Reg.* 19.3. *The children are come to the birth, and there is no ſtrength to bring foorth.* Secondly, Virginitie no more conſiſteth in the opening of the wombe, then in the place and pitch of the birth, through the which the holy Child paſſed, which (I thinke) he will not denie: and virginitie may be loſt, where the wombe is not opened, as in the barren, that are polluted, and ſo bring not foorth. And againe, the Scripture thus deſcribeth Virginitie, and Virgins; *which haue not knowne man*, Gen.19.8. and ſo ſaith *Marie* of her ſelfe, Luk.1.34. *I know not man*: ſo herein conſiſted her virginitie, that ſhee conceiued without the companie of man. Thirdly, yet he hath not anſwered the Scripture, which teſtifieth, *that Chriſt opened the wombe*, Luk.2.23. according to the law, *Euery man child, that firſt openeth the wombe, ſhall be called holy to the Lord*: *Quod ad ſpecialem natiuitatem ſaluatoris, &c.* Which *Hierome* thinketh is more properly applied to the ſpeciall natiuitie of Chriſt, then of any other: *dialog.2. aduerſ. Pelag.* and he doubteth not to ſay, *Deum per genitalia virginis natum*: That Chriſt was borne by the ordinary places of birth. I will adde alſo out of the Synod. *Toleuſ. Quid incredibile, &c.* Why ſhould it be incredible, that againſt the naturall vſe *Marie* brought foorth, and yet remained a virgine, when againſt the vſe of nature, the Sea ſaw that and fled? Like then as the Sea parted and cloſed againe, ſo was it in the birth of Chriſt. Laſtly, *Durandus* a Papiſt thinketh alſo, that the wombe of the virgine was dilated for the paſſage of Chriſt. *in 4. diſtinct.44.qu.6.*

Whether Chriſts body riſing againe pierced the ſtone.

Thirdly, concerning the third example, whereas we anſwere, that the graue-ſtone might giue place to the body of Chriſt riſing againe, and returne to his place againe: *Bellarmine* replieth, that this is our owne coniecture without any authoritie.

Contra. Firſt, it is rather their bare coniecture, that Chriſts body went through the ſtone, contrary to the propertie of a naturall bodie: We thinke, that Chriſt had as great power to cauſe the ſtone to giue way, and come againe to his place, as the Angell had to make the priſon doores open to *Peter*, and to ſhut againe, Act.5.19,23. Secondly, we haue a warrant from your owne decrees: *Iacuit in ſepulchro, & reuoluto lapide monumenti, &c.* He lay in the graue, and the ſtone being remooued, his fleſh roſe againe the third day, *decret. Gaij.* This decree ſaith, that the ſtone remooued at the riſing of Chriſt.

Hebr.4.14.
Iob 37.18.

Act.7.56.

Argum.3. Bellarmine produceth a fourth example of the aſcenſion of Chriſt, who in his body pierced the heauens, Heb.4.14. *But the heauens are a ſolid ſubſtance, euen as molten glaſſe*: Iob 37.18. Therefore it followeth hereupon, that many bodies may bee in one place at once: And whereas it is anſwered, (ſaith he) that the heauens might open and giue way to Chriſts bodie, as at the Baptiſme of Chriſt the heauens are ſaid to open, this is to be vnderſtood, becauſe the heauens appeared to open: for the holy Ghoſt could come downe without the opening of the heauens at the baptizing of Chriſt. And whereas *Stephen* ſaith, he ſaw the heauens open, Act.7.56. the heauens themſelues were not deuided, for they being a cleere and tranſparent ſubſtance, S. *Stephen* might haue ſeene Chriſt, without their opening, but *Stephens* eies were opened to ſee that, which appeared not before: *cap.6. loc.5.*

Contra. Firſt, whereas your Latine text readeth, Heb.4.14. *Penetrauit*, hee pierced the heauens, the originall is διεληλυθότα, he deuided or diſſolued the heauens; and the *Rhemiſts* tranſlate, he entred the heauens: ſo that this place proueth, not a going thorough the heauens, without a way made, or giuing of place. Secondly, the heauens are indeed a ſolide ſubſtance; ſo is the water, and the bodie of the ayre, which are apt to giue place to groſſer bodies, and to come together againe: and ſo doe the heauens: for how els could the Planets haue their diuers and contrary courſes, diuers among themſelues, and contrary to the fixed ſtarres, if the heauens were not a pliable, and yeelding bodie? And let him tell vs, how *Eliah* was taken vp into heauen in his bodie (as they thinke, affirming, that hee liueth ſtill in his body in Paradiſe) whether hee alſo pierced the ſubſtance of the heauens? Thirdly, the heauens are likened to glaſſe, not in ſubſtance, but for their brightneſſe and cleereneſſe, as Reuelat.4.6. we read of a Sea of glaſſe. Reuel.4.6. Fourthly, the holy Ghoſt being a ſpirit, can deſcend without any way made, but ſeeing at that time the ſpirit deſcended in the viſible and true ſhape of a doue, the heauens alſo viſibly and truely were opened: And wee are rather to credit *Stephens* words, then his vaine conceits, who ſaith, *That not his eyes* (though wee denie not, but his ſight alſo was quickned) *but the heauens were opened*: and if Chriſt might be ſeene through the cleereneſſe of the heauens, how is it, that he hath been ſo ſeldome ſeene, and of ſo few, ſince his aſcenſion, the heauens being alike cleare vnto all? Laſtly, that the heauens opened at Chriſts aſcenſion, it is euident by that propheſie, Pſalm.24.7. *Lift vp your heads, yee gates, and bee yee lift vp yee euerlaſting doores, and the King of glorie ſhall come in*, Pſalm.24.7. which the Fathers applie vnto Chriſts aſcenſion, and when as the Saints ſhall meete Chriſt in the cloudes, and be taken vp in the ayre, as *S. Paul* ſaith, 1.Theſſ.4.17. 1.Theſſ.4.17. it cannot be otherwiſe deemed, but that the cloudes and the ayre ſhall make way for their bodies, and after the ſame manner the heauens alſo, like as they did at the aſcenſion of Chriſt: Thus *Bellarmine* hath ſaid much but proued nothing.

The Proteſtants.

Whether Chriſts bodie either is or may be in many places at once.

OVr aduerſaries doe falſely charge vs to ſay, that God can doe more then he hath done, or will doe, *Rhemiſt. Matth.26.ſect.11.* This we ſay, that Chriſt is almightie, and yet can doe nothing againſt his owne will, his word, or glorie: as to diſhonour his glorious bodie, and to bring it within the compaſſe of a piece of bread, that it may be deuoured of cats, dogs, rats, myce, or which is worſe, to be eaten of wicked men, the members of the diuel: although the queſtion be not ſo much betweene vs, what Chriſt is able to doe of his abſolute power, but what he will doe according to his word.

*Argum.*1. It ſtandeth neither with the power or will of God, to doe contrarie to his word: For it is impoſſible that God ſhould lie, Hebr.6.verſ.18. Hebr.6.18. And this thing, not to lie, is not a want of power, but a ſigne of greater power in God. But it is plainly declared in Scripture, that Chriſt hath a true naturall bodie, and is in all things like vnto vs, Hebr.2.17. Hebr.2.17. Therefore neither can his bodie, being a true humane bodie, as ours are, be in many places at once: neither can it chuſe but occupie that roome and place where it is. The Angell ſaid, *Hee is riſen, hee is not heere*, Matth.28.6. Matth.28.6. but it had been no good argument, to ſay, he is riſen and gone to another place, and therefore he is not heere, if ſo be the bodie of Chriſt might be in many places at once. The Scripture then hath defined it, that Chriſts bodie is in one certaine place: wherefore to ſay, that Chriſt hath a true naturall bodie, and yet retaineth not the naturall properties of a bodie, is to ſpeake contradictories, that he hath, and hath not a true naturall bodie: and this were to make God a lier.

Bellarmine to the place of Scripture, Matth.28. thus anſwereth: The Angell reaſoneth according to the minde of the women, that ſought Chriſt in the graue, as dead: and ſo the argument followeth well, he is not dead in the graue, for he is riſen. Secondly, morally the argument is good, becauſe he that riſeth from the dead, doth not remaine in the graue; for the graue is the place of the dead, not of the liuing: but ſimply and abſolutely it doth not follow; for Chriſt might be there, though he were riſen, *Bellar. cap.4. reſp. ad argum.*1.

Contra. Firſt, the Angels reaſon muſt indeede be referred to the purpoſe and diſpoſition of the women who came to ſeeke Chriſt: they enquired not, in what ſtate Chriſt was, whether liuing, or dead, but where Chriſt was, as the Angel ſaith, verſ.5. *I know that yee ſeeke Ieſus*: and therefore the Angell ſatisfieth them, according to their doubt, *that he was not there, becauſe he was riſen*: he ſaith not, *he is not dead, becauſe he is riſen*, though that be a good conſequent alſo, but, *he is not heere*. And that this was *Maries* thought, to know what was become of Chriſts bodie, it appeareth by this, that after the Angell had ſaid thus vnto her, as *Matthew* reporteth, ſhe asked Chriſt againe (ſuppoſing he had been the gardener) where he had laid him, Iohn 20.15. Iohn.20.15. Secondly, the Angell vſeth two arguments: the one, when he ſaith, *why ſeeke yee the liuing among the dead?* as S. *Luke* remembreth, chap.24.5. Luk.24.5. This argument concludeth morally, as *Bellarmine* pretendeth, *he is liuing*, therefore not among the dead. The other argument in theſe words, *hee is not heere, for he is riſen*, concludeth ſimply and abſolutely: and the reaſon ſtandeth thus, Hee that is riſen, and ſo gone to another place, is no longer there, where hee was: but Chriſt is ſo riſen: *Ergo*. *Bellarmine* moſt impudently denieth the propoſition, ſaying, that Chriſt might be elſewhere, and there too, and ſo maketh the Angell a lier.

*Argum.*2. It is properly and onely to the diuine nature to be euery where, as Ierem.23.24. *I fill heauen and earth*, ſaith the Lord: Ierem.23.24. but Chriſts bodie is not of the diuine nature: *Ergo*, it cannot be euery where.

Bellarmine anſwereth, that there is great difference betweene the Godhead and the body of Chriſt:

first, the Godhead is euery where in fact, but Christs bodie is not euery where, neither euer shall; it is in many places at once, not in all. Secondly, the Deitie cannot be restrained to one place, but the bodie of Christ may bee, as after the end of the world he shall be but in one place, *lib.3.c.4. ad argum.2.*

Contra. First, that Christs bodie is neither actually euery where, neither shall euer be, it is nothing to the question in hand: it is sufficient to our purpose, that Christs bodie may be euery where: for it may as well be in all places, as in many places, and this I thinke they will not denie: Then it will follow, that Christs bodie may be God: for to be euery where is proper onely to the Deitie, and if Christs bodie may be euery where, it may be the Deitie: for no propertie of God the creator, either is in act, or can be communicated to a creature. Secondly, Christs bodie now in their iudgement, as long as the world standeth, cannot be tied or restrained to one place, no more then the Godhead; therefore now (whatsoeuer shall be afterward) there is no difference betweene the bodie of Christ and the Godhead: and it is very absurd, to limit Christs bodie after the resurrection to one place, more then now, seeing his bodie shall not then be of lesse power or glorie, then it is. Thirdly, that *Bellarmine* maketh no difference betweene the omnipresence of the Godhead, and Christs bodie, his owne words elsewhere doe testifie: *Sicut spiritus sanctus verè descendit, & tamen in cœlo mansit, ita Christus &c.* As the holie spirit did truly descend, and yet remained in heauen; so Christ did truly ascend, and yet remaineth with vs, not onely as God, but as man, *lib.1.de Sacram.Euch.c.14.resp.ad loc.9.* So *Clemens 5.* most grossly expoundeth those words of our Sauiour, *I am with you alwaies to the end of the world*, of his corporall presence: whereas it is as well peculiar to the Godhead to be alwaies present, and neere, not a farre off, Ierem.23.23 as in all places.

Clement.lib.5. tit.16.c.4.

The Manichees had a certaine fond opinion, *Iesum per solem & lunam distentum*: that Iesus was extended in his bodily substance euery where euen to the Sunne and Moone, which fantasticall opinion *Augustine* condemneth, *cont.Faust.lib.20.c.11.* Not much different is the conceit of the Romanists, of the presence of Christs bodie in many places at once.

Epistol.57.

And concerning the other point, he writeth thus: *Spatia locorum tolle corporibus, & nusquam erunt, & quia nusquam erunt, nec erunt*: Take away space of place from bodies, and they shall be no where, and if they be in no place, then are they not at all.

Iohn 16.7.

Argum.3. The reall and carnall presence of Christ in the Sacrament, is a thing superfluous, needlesse, and vnprofitable: First, Christ saith to his Apostles, Iohn 16.7. *It is expedient for you, that I goe away*: therefore Christs corporall presence is not profitable: and if his visible presence were not profitable to his Apostles, whom they both heard and saw, much lesse his inuisible presence in the Sacrament. Secondly, the fauour of God in the remission of sinnes through Christ, is as well sealed vnto vs in Baptisme, as in the Lords Supper; what neede then the carnall presence in the one more, then in the other? Thirdly, that Christ is in bodie present in the Sacrament, it is not perceiued by any sense: for they neither taste him, see him, nor feele him; it must be then a worke of faith; but by faith Christ is as well apprehended being absent, as being supposed in this manner to be present; *Ergo*, this kinde of presence is needlesse.

Bellarmine answereth to the first reason; that therefore it was expedient, that Christ should goe away, because his visible presence did worke in his Apostles an humane loue: but the inuisible presence of his flesh in the Eucharist worketh not an humane, but a spirituall loue, and therefore is euery way profitable, *cap.9.*

Iohn 20.28.

Contra. First, the visible presence of Christ after the resurrection, did not worke an humane or carnall loue in the Apostles, but thereby their faith and beliefe was strengthened: as *Thomas* by seeing and feeling him beleeued, and said, *my Lord and my God*, Iohn 20.28. Secondly, though the Apostles were somewhat addicted vnto Christs bodily presence, it was not for any carnall affection vnto him, but for that loue they had to his doctrine, and because of the comfort they receiued by him: but his bodily presence in the Eucharist, is neither profitable for doctrine nor comfort; and therefore lesse fruitfull, than his visible presence was. Thirdly, the reason then of Christs bodily departure, was to send another comforter, who needed not to come, as long as he was present personally to comfort them: and if the first comforter be present still in bodie, the second is superfluous: if the second be not superfluous, the first is, and therefore the bodily presence is not necessarie. Fourthly, Christ promiseth, that after his departure he would come againe, and wee should see him, Iohn 16.16. *After a little while, and yee shall see mee*: and he would see vs, vers.22. *I will see you againe.* Christ then as he seeth vs, so is he seene: if he be in the Eucharist, he seeth vs with his bodily eyes, then should he be also seene of vs: but wee see him not, therefore he is not there to be seene: for if hee were present, hee would both see vs, and be seene of vs, according to his promise. Wherefore he doth no otherwise see vs and visite vs, then by his spirit, in the Eucharist; and so doe wee see him.

Iohn 16.16. and verse 22.

Of the difference between Baptisme, and the Eucharist.

To the second he answereth: that there is not the same reason of Baptisme, and the Eucharist: First, the Eucharist is not onely a Sacrament of our spirituall refection and nourishing, as Baptisme is of our regeneration, but it is also a memoriall and a compendium of Christs life, death, and resurrection. Secondly, it is a testimonie and pledge of Christs loue toward vs. Thirdly, it is, as it were the seede of the resurrection of our bodies, by the cōiunction of Christs glorious body with our mortal bodies. Fourthly, it is the sacrifice of Christians, which cannot be offered in bread alone, for then it should not excede the ſacrifices of the Law: for bread of it ſelfe is inferiour to the fleſh of calues and rammes, &c. *Bellarm. ibid.*

Contra. Firſt, Baptiſme alſo is a memoriall, and as the Apoſtle calleth it, *a ſimilitude,* and repreſentation of the death and reſurrection of Chriſt, Rom. *6.5.* Secondly, it is alſo as well as the Euchariſt a pledge of Chriſts loue, repreſenting vnto vs the ſhedding of his blood, and his dying for vs, wherein Chriſts loue appeared, Rom. 5.8. Wherefore in neither of theſe reſpects is the reall preſence more neceſſarie in the Euchariſt, than in Baptiſme. Thirdly, it is more proper to Baptiſme to ſeale vnto vs the hope of our reſurrection, as S. *Paul* ſaith, *that by Baptiſme we are graft into the ſimilitude of Chriſts reſurrection,* Rom. *6.5.* Neither is there any ſuch coniunction of Chriſts bodie to our bodies in the Euchariſt, ſeeing they themſelues affirme, that Chriſts bodie remaineth no longer, then the outward ſhape of bread is vncorrupted: but if it were the ſeed of our reſurrection, it ſhould remaine, as S. *Iohn* ſaith, 1. Epiſt. chap. *3.9. their ſeede remaineth in them.* And againe, the wicked alſo doe eate Chriſts bodie in the Sacrament, ſo that by this reaſon, they alſo are partakers of Chriſts reſurrection. Fourthly, the Euchariſt is no other ſacrifice, than of praiſe and thankſgiuing, Hebr. 13.15. whereof it is named the Euchariſt: and yet the ſacramentall bread, in reſpect of the liuely repreſentation is more excellent, than the fleſhie ſacrifices of the Law: and this being granted, ſheweth no difference betweene Baptiſme and the Euchariſt, but onely betweene the ſacrifices of the Law, and the Sacraments of the Goſpell.

Rom. 6.5.
Rom. 5.8.
Rom. 6.5.
1. Iohn 3.9.
Hebr. 13.15.

To the third reaſon he anſwereth, that although Chriſts bodie in the Euchariſt be not immediatly perceiued by any ſenſe, but onely by faith; yet mediatly, *& in aliena ſpecie,* and in another ſhape, is touched by the hands, tongue, eyes, &c. as Phiſitions miniſter medicines in ſuch ſort qualified, as they are not perceiued, and yet are very profitable.

Contra. Firſt, if the carnall preſence in the Euchariſt bee an apprehenſion of faith, then it can not any way be diſcerned by the ſight, or any other ſenſe: for *faith is the euidence of things which are not ſeene,* as it is defined by the Apoſtle, Hebr. 11.1. And, *wee walke by faith, and not by ſight,* 2. Cor. 5.7. which were no good diſiunction, if the ſame thing at the ſame inſtant could be comprehended both by faith and ſight. Secondly, he ſaith, that Chriſt is both touched and ſeene, *in another ſhape,* that is, vnder the formes of bread and wine: that is to ſpeake contraries: for if it be another ſhape, that is ſeene to the eyes, another taſte, that is in the mouth; then is it not Chriſts bodie that is ſeene or taſted: but that thing muſt bee both ſeene and taſted, whoſe qualities are offered to the ſenſes. Thirdly, the example brought in is nothing like: firſt, medicines are ſomewhat allaied by other mixtures, yet ſome taſte remaineth; but of Chriſts bodie there is no ſenſe at all. Secondly, Potions, though by arte tempered and compounded, yet appeare to the ſenſe in their owne colour and ſhape; but ſo doth not (as they ſay) Chriſts bodie. Thirdly, the medicine remaineth in the ſtomacke, till by the heate thereof it be diſperſed, and ſo worketh in the bodie; but if it be immediatly caſt vp againe it worketh not: but Chriſts bodie in the firſt alteration in the ſtomacke departeth (as they ſay) and therefore it corporally profiteth not, as a medicinall Potion doth.

Hebr. 11.1.
2. Cor. 5.7.

Argum. 4. It is an inglorious, vnworthie and vnſeemely thing, that the glorious and impaſſible bodie of Chriſt ſhould be incloſed in the formes of bread and wine, deuoured and chawed, eaten and gnawen of myce, ſubiect to mould and rottennes, to be ſpilt vpon the ground, burnt in the fire: for all theſe inconueniences muſt needes follow vpon the carnall preſence.

Bellarm. It is no more inglorious or impoſſible for theſe things now to happen to the bodie of Chriſt, then it was for him to be caried in his mothers wombe, to be ſwathed in ſwadling bands, and to be ſubiect to iniuries which were done to his bodie vpon earth, *lib. 3. cap.* 10.

Anſ. Firſt, as though there bee the like reaſon of the paſſible bodie of Chriſt, while hee liued in the world, which was buffeted, whipped, pierced with nayles, crucified; and of his glorious and impaſſible bodie now, that it may in like manner be rent and diuided. Secondly, neither was it poſſible that Chriſts paſſible bodie ſhould be ſubiect to the like infirmities, as to rottennes, corruption, conſumption in the fire, as his bodie is now in the Sacrament. If it were then verified in Chriſt, *Thou ſhalt not ſuffer thy holy one to ſee corruption:* for his bodie did not putrifie or corrupt in the graue: much more is it true in the glorious bodie of Chriſt, that it cannot ſuffer any ſuch things: How then are you not aſhamed to affirme, that the bread and wine are made in the Sacrament, the very bodie and blood of Chriſt; ſeeing thoſe elements, if they be kept long, will waxe ſower and mouldie, and fall to corruption? which things once to thinke of the glorious bodie of Chriſt, were great impietie. Leaue off for ſhame then theſe your groſſe opinions, ſo much derogatorie to the glorie and honour of Chriſt.

Bellarmine anſwereth againe: firſt, that they are the accidents of bread and wine, that are corrupted, and doe putrifie, and are eaten and chawed, &c. and not the bodie of Chriſt. Secondly, as the diuinitie is preſent euery where, and yet is not burned in the flame, nor yet putrifieth in things that doe putrifie: ſo likewiſe the bodie of Chriſt, *lib. 3. c. 10. reſponſ.* 1.

Contra. Firſt, it is moſt abſurd to ſay, that accidents of wine make men drunke, that accidents of bread doe feede myce, that the accidents waxe ſower, and mouldie: for one accident cannot be the ſubiect of another. Secondly, in comparing Chriſts Deitie and bodie together, what doth he elſe but with the Eutychians confound them, or with the Vbiquitaries deſtroy Chriſts humanitie?

Fox pag.1416.

We haue the glorious teſtimonie of the Martyrs: Maſter *Philpot* holy Martyr; The Scripture ſaith, that Chriſt is like to vs in all things, ſinne onely excepted: but our humane nature cannot receiue any thing that is contrarie to it ſelfe, as to bee bodily preſent, and abſent, to bee in heauen and earth at the ſame time: *Ergo*, neither can the bodie of Chriſt without deſtruction of his humane nature.

Heb.9.24.
Ioh.17.1.
Ioh.16.28.
Pag.1530.l.40

Maſter *Denly* Martyr alleageth theſe places of Scripture: Hebr.9. *Chriſt is not entred into holie places made with hands, but is entred into heauen,&c.* Ioh.17. *Now I am not in the world, and they are in the world, &c.* Ioh.16. *I went out from the Father and came into the world.* Againe, *I leaue the world, and goe to the Father: Ergo,* Chriſt is not according to his bodily preſence now in the world: *Fox* pag.1685.

Lib.1.diſtinct. 37.0.
Lib.4 diſtinct. 10.a.

I will hereunto adioyne ſome teſtimonie from themſelues: *Decret.par.3.diſt.2.cap.44. Donec ſeculum finiatur, ſurſum eſt Dominus,&c.* Till the world be ended, the Lord is aboue, &c. for the bodie of our Lord, wherein he roſe againe, muſt be in one place. Againe, their Maſter ſaith, *Diuinam naturam ſolam illocalem:* That the diuine nature only is illocable. But now they make Chriſts humanitie illocable: for if it be in the Euchariſt, it is not there as in a ſpacious place: for what is the compaſſe of a thin wafer-cake to receiue the proportion of a mans bodie? Againe, he ſaith, *Quod circumſcriptibile erat,&c.* That which was in Chriſt circumſcriptible, ſo remaineth: but if Chriſts bodie bee in the bread, it is incircumſcriptible, whereas it was circumſcriptible before. For that we call circumſcriptible, when the place and the thing placed, doe anſwere, and are correſpondent each to other in ſpace and proportion: which is not ſeene in the placing of Chriſts bodie in the compaſſe of a thin cake.

Theolog. Moſcouit.cap.4.

And further: 1. The Moſcouites, which follow the Greeke Church, though they be otherwiſe ſuperſtitious enough, doe thus profeſſe by the penne of their great Duke *Ioannes Baſilius*, that the Apoſtles, thoſe diuine Eagles, are there, *vbi cadauer illud diuinæ incarnationis cum patre ſedet*, where that carcaſe of the diuine incarnation ſitteth with the Father, yet hee is notwithſtanding preſent with beleeuers, &c. They thinke it is not Gods will, that this precious carcaſe and prey of the Eagles ſhould be in any other place, then at the right hand of God in heauen.

Lib.aduerſ. praxeam.

2 *Tertullian* confuting the Monarchian heretikes, that would haue the Father and the Sonne to be all one, becauſe nothing is impoſſible vnto God, thus anſwereth: *Indeed nothing is hard or impoſſible vnto God,&c. Non autem, quia omnia poteſt facere, ideo credendum eſt illum feciſſe, quod non fecerit: Yet, becauſe he can doe all things, we muſt not thinke, that he hath made that, which he hath not: ſed an fecerit, requirendum: but we muſt ſee whether he hath done it,&c.* And hee giueth this inſtance, God might haue made man with wings and feathers, as he hath made the kite, yet he hath not done it. The like anſwere may ſerue for the Romaniſts obiection, that becauſe Chriſt may make his fleſh to bee preſent in the Euchariſt, it followeth not therefore he doth it.

Harm.ſect.14. pag 454.

3 Confeſſion of Wittemberg, chap.9. *Wee beleeue that the omnipotencie of God is ſo great, that in the Euchariſt, he may either annihilate the ſubſtance of bread and wine, or elſe change them into the bodie and blood of Chriſt, but that God doth exerciſe this his abſolute omnipotencie in the Euchariſt, wee haue no certaine word of God,&c.*

Part.3.diſtinct. 2.cap.86.

4 See the Maſter of ſentences and the Decrees before alleaged: to the which I will adde that place as it ſtandeth in their Decrees cited out of *Ambroſe: If thou beleeue that Chriſt receiued fleſh, and thou doeſt offer his bodie to be transfigured in the altar: nec diſtinguas tamen naturam verbi & corporis, & tibi dicitur, ſi recte offeras, non recte autem diuidas, peccaſti: and doeſt not diſtinguiſh betweene the nature of the word and the bodie, it is alſo ſaid vnto thee, if thou offer aright, and diuide not aright, thou ſinneſt,&c.* But the Romaniſts in making Chriſts fleſh to be *omnipreſent*, when they liſt, doe make no difference herein betweene his diuine and humane nature, &c.

THE SECOND QVESTION, CONCERNING Tranſubſtantiation.

The Papiſts.

18.Error.

IF any man ſhall ſay, that there remaineth the ſubſtance of bread and wine in the Sacrament, after the words of conſecration; or ſhall denie that the whole ſubſtance of bread is changed and conuerted into the bodie of Chriſt, and the whole ſubſtance of wine into the blood of Chriſt, the formes and ſhewes only of bread & wine remaining, which ſingular and miraculous conuerſion the Church calleth Tranſubſtantiation; let him be accurſed, *Concil. Trident. ſeſſ.13. can.2. Bellarm. lib.3. de Sacram. Euchar. cap.19. Rhemiſt. Matth.17. ſect.1.*

*Argum.*1. Chriſt transfigured his bodie marueilouſly in the Mount, as we reade, Matth.17. *Ergo*, he is able to exhibite his bodie vnder the formes of bread and wine, *Rhemiſt.*

Anſw. Firſt, your argument followeth not, Chriſt could giue a glorious forme to his paſſible bodie: *Ergo*, he can take away the eſſentiall properties of his naturall bodie, and yet keepe a true bodie ſtill. Or thus. Chriſt could glorifie his bodie not yet glorified: *Ergo*, he can or will diſhonour his glorious impaſſible bodie, by encloſing it vnder the formes of baſe creatures to be deuoured of dogs and mice: which is honoured and worſhipped of the Angels and Saints in heauen. Secondly, the queſtion is not ſo much of Chriſts power, as of his will: therefore you conclude not aright, Chriſt is able to doe it: *Ergo*, he will.

Argum.2. He that ſeeth water turned into wine by the power of Chriſt, neede not to doubt how he changeth bread into his body, *Rhem.Ioh.2.ſect.2.*

Anſwere. Firſt, when you can bring any warrant out of Scripture for your imagined conuerſion, as we haue for this myracle, wee will giue eare vnto you. Secondly, and when it ſhall appeare to the ſenſes, that the bread is changed into fleſh, as the water was knowne to bee turned into wine, by the colour and taſte: we ſhall then no more doubt of this conuerſion of the bread, than they did of the other of water. Thirdly, if Chriſt could alter and change the ſubſtances of creatures; what reaſon haue you to giue ſuch an omnipotent power to euery Prieſt, with a few words to do as much as Chriſt himſelfe could when he was preſent? Fourthly, all this proueth but an abilitie and power in Chriſt, not a will or purpoſe to worke any ſuch change or conuerſion.

Argum.3. *Bellarmine* vrgeth theſe words of our Sauiour, which ſerue them for all purpoſes, *This is my bodie:* Which words (ſaith hee) doe ſignifie a ſubſtantiall, not a figuratiue change onely of the bread into Chriſts bodie: for otherwiſe the bread, and the fleſh of Chriſt being things of diuers natures, cannot be one pronounced, or affirmed of another: for bread is not fleſh, remaining in it owne nature, *Bellarm.lib.3.cap.19.*

Anſwere. Firſt, as one thing being of a diuers nature, cannot bee pronounced of another, vnleſſe there be ſome change: ſo neither can the ſame thing be affirmed or predicated of it ſelfe, as to ſay, this ſubſtance is my body, which is all one in their ſenſe to ſay, this bodie is my bodie.

Secondly, a figuratiue change is ſufficient according to the phraſe of Scripture, though there be no materiall or ſubſtantiall mutation in this propoſition, *this is my bodie*, that is, this bread ſignifieth my bodie: like as, when Chriſt breathed vpon his Apoſtles, he ſaid, *Receiue yee the holy Ghoſt*, calling the very breath the ſpirit, which it ſignified and exhibited onely; ſo the holy Ghoſt deſcending vpon Chriſt in his Baptiſme is called the Doue; ſo then, as the breath of Chriſt is the ſpirit, and the Doue the holy Ghoſt; ſo is the bread Chriſts bodie, that is in figure and ſignification.

Contra. *Bellarmine* replieth, that the breathing of Chriſt is not called the holy ſpirit, nor yet the Doue is ſaid to bee the holy Ghoſt; but they were onely ſignes and inſtrumentall meanes to conuey the ſpirit.

Anſwere. Firſt, that the breathing of Chriſt, and the likeneſſe of the Doue, were not the ſpirit it ſelfe, but onely ſignes thereof, we grant; and ſo wee ſay the bread is a ſigne and figure of Chriſts bodie in the Euchariſt. Secondly, it is euident by the text, that the Doue, and the breath of Chriſt, are called the holy Ghoſt: as Ioh.1.33. *Vpon whom thou ſhalt ſee the ſpirit come downe, &c. that is he, which baptizeth with the holy Ghoſt*; but *Iohn* ſaw onely the Doue to light vpon Chriſt; therefore the Doue is called the ſpirit: ſo Iohn 20.22. *Chriſt breathed vpon them, and ſaid, receiue yee the holy Ghoſt*: that which the Apoſtles receiued, is called the holy Ghoſt; but they receiued ſenſibly nothing but his breathing; *Ergo*, his blaſt or breathing is ſaid to be the ſpirit, being a ſigne and repreſentation thereof, as the bread in the Euchariſt is of Chriſts fleſh.

Iohn 1.33.

Iohn 20.22.

Argum.4. Though the ſubſtance of bread and wine be changed; yet the formes remaine ſtill for theſe cauſes. Firſt, becauſe if the formes alſo ſhould be changed, there ſhould be no ſenſible ſigne left, and ſo no Sacrament. Secondly, the faith of the receiuer is the better tried this way: who beleeueth the fleſh of Chriſt to be preſent, though he ſee it not. Thirdly, Chriſt would not haue the formes altered, becauſe man abhorred to eate humane fleſh in the proper ſhape, *Bellarm cap.22.*

Anſw. Firſt, you firſt reaſon is inſufficient: for neither doe the bare and naked ſignes or accidents of the elements make a Sacrament, but the ſubſtance of them: for betweene the Sacrament and the thing thereby repreſented, there ought to be ſome conuenience and agreement: namely, as the body is nouriſhed by bread and wine, ſo doth the ſoule feede vpon the body and blood of Chriſt. But they are not the accidents of bread and wine that nouriſh vs, but the ſubſtance: *Ergo*, not the accidents, but the ſubſtance is the viſible ſigne. Likewiſe in Baptiſme, it is not the forme or outward accident of water, that is the ſigne, but the ſubſtance of water that waſheth.

2. It is a more liuely operation of faith, to beleeue in Chriſt abſent in heauen, then preſent in the earth, although he appeare not to the ſenſes. And Chriſt is indeede properly the obiect of faith, as he is now in heauen: *Hope* (ſaith the Apoſtle) *entreth into that which is within the vaile whither our forerunner Ieſus is entred for vs*, Heb.6.19. Faith and hope therefore doe leade vs to things within the vaile, that is, things in heauen, and not vpon the earth.

Heb.6.19.

3. What a ſtrange ſaying is this, that Chriſt giueth his fleſh to be eaten in the Sacrament, yet hideth it vnder the formes of bread and wine, leaſt men ſhould abhorre to eate it? for is it to be thought that Chriſt would command any vnſeemely thing, or contrarie to humanitie? How could the Apoſtles command the Gentiles to abſtaine from ſtrangled & blood, Act.15. when as by your doctrine, they did eate daily in their aſſemblies the raw fleſh and blood of Chriſt? And how is it that Chriſt now forgetteth his owne rule, *Hee that doth the truth* (ſaith hee) *commeth to the light, that his deedes may bee made manifeſt?* Iohn 3.21. But Chriſt now flieth the light, and ſhroudeth himſelfe vnder the ſhape of bread and wine, and will not ſhew his fleſh. Theſe therefore are but ſilly cauſes which you haue rendred, why Chriſt would haue the ſubſtance of bread onely changed, and not the accidents.

Iohn 3.21.

The Proteſtants.

AS the name of tranſubſtantiation is ſtrange, and newly deuiſed; ſo is the meaning thereof moſt vnreaſonable: that in the Sacrament, the ſubſtance of bread ſhould be conuerted into the bodie of Chriſt, the formes onely remaining: An opinion contrarie to Scripture, reaſon and common ſenſe.

Ioh.6.35. *Argum.*1. As Chriſt ſaid, Matth.26. (poynting to the bread) *This is my bodie:* ſo he ſaith, Ioh.6.35. * *I am the bread of life:* but in this place he was not changed into bread: why then in the other place ſhould the bread be turned into his bodie? for the ſpeech is all one.

* Whereas in the other edition, this place was cited thus, *I am the bread:* the other words are rehearſed alſo to ſtop the cauillers mouth, which being put to, do giue no aduantage to the aduerſarie: See further Retect. pag.235.

Bellarmine anſwereth, that there is great difference betweene theſe two ſpeeches, *This bread is my bodie*, and, *I am the true bread:* for there Chriſt ſpeaketh of materiall bread, in the iudgement of our aduerſaries, but in the other ſentence hee vnderſtandeth celeſtiall bread: and therefore Chriſt ſaith not ſimply, *I am bread*, but I am the *bread of life, or the bread of God*, or ſuch like: and this ſpirituall bread Chriſt was indeed; there needed no conuerſion or change for the matter. *Bellarm.cap.24.reſp. ad arg.1.*

Contra. Firſt, if Chriſt, in ſaying, *I am the bread*, doe vnderſtand bread ſpiritually, which we denie not, what reaſon hath he, where Chriſt ſaith, verſ.51. *The bread, that I will giue, is my fleſh*, to inferre Sacramentall bread? if Chriſt, in ſaying, I, that is, my fleſh is the bread, doe meane ſpirituall bread, when he ſaith, *The bread is my fleſh*, why is he not alſo ſpiritually to be taken? Secondly, as Chriſt ſaith ſpiritually, he is the bread; ſo wee alſo ſay, that the bread ſpiritually is his bodie: therefore as in that ſpeech, there needeth no change, as he confeſſeth; ſo neither in the other are wee forced to admit any alteration or change of ſubſtance. Thirdly, Chriſt ſaith not, *I am the bread*, ſimply, but with ſome addition, ſaith *Bellarmine:* but he ſaith, *I am the doore of the ſheepe*, Ioh.10.7. without any other adiection, yet was he not conuerted into the doore: no more is the bread changed into his bodie.

*Argum.*2. The ſenſe is not deceiued in his proper obiect: but the eye in the Euchariſt ſeeth nothing but bread, the taſte diſcerneth nothing but bread: *Ergo*, there is bread: for if the ſight and feeling might be deceiued; then by the ſame reaſon, the Manichees and Marcionites, who affirmed Chriſt to haue a phantaſticall bodie, might anſwere vs, that though his bodie were both ſeene and felt, yet the ſenſes might be deceiued: And by the ſame reaſon *Thomas* might haue doubted ſtill, notwithſtanding his ſeeing and feeling of Chriſt: And further, if there bee no bread or wine remaining, and yet the accidents of both, as the colour, taſte; then ſhould they be lying ſignes, and ſo they will charge the Sacrament of truth with falſehood.

Bellarmine anſwereth: firſt, that the ſenſe cannot be deceiued in the accidents which are the true obiect, but in the ſubſtance it may, which is the obiect *per accidens;* as he telleth vs a tale of a peece of wood conuerted into a ſtone, that had the colour and ſhape of wood ſtill: *reſp. ad argum.*5.

*Contra.*1. Though the accidents, not the ſubſtance are obiect to the ſenſe, yet by the accidents the ſubſtance is certainly diſcerned by a neceſſarie conſequence of nature; for otherwiſe there ſhould be no certaintie at all in the ſenſe: but ſeeing euery ſubſtance hath his proper accidents, by the diſcerning of the accidents, the ſubſtance alſo is perceiued. 2. It is poſſible for the eye ſometime to be deceiued, as in taking things artificially carued and painted for the very things themſelues, and as in the example of the wood turned into a ſtone: but for all the ſenſes to be deceiued together, the eye, the feeling, the taſte, it is not poſſible, as it muſt be in the Euchariſt, where all the ſenſes diſcerne bread, and yet (they ſay) there is no bread.

Secondly, ſaith he, the argument from the ſight and feeling to proue Chriſts true bodie, was good, becauſe the ſoliditie of a bodie is the proper obiect of the feeling; but the ſubſtance of the bread and wine is not the proper obiect. Secondly, the Scripture maketh mention, that Chriſt had a true naturall bodie, and therefore the ſight and feeling thereof grounded vpon the teſtimonie of Scripture, were good and ſufficient proofes: *Bellarm.ibid.*

Contra. Firſt, the Apoſtles by their handling and ſeeing did not onely diſcerne Chriſt to haue a ſolide bodie, but a bodie of bones and fleſh: for that he ſaith, *Handle me and ſee, for a ſpirit hath not*
Luke 24.39. *fleſh and bones, as you ſee me to haue*, Luk.24.39. So then not the ſoliditie onely, but the ſubſtance of Chriſts body, as his bones and fleſh, was by their ſenſe diſcerned; but in the Euchariſt wee diſcerne neither fleſh nor bones. Secondly, Chriſt would not haue them to beleeue his word onely, that hee had a true bodie, but to truſt their owne ſenſe alſo: ſo that the euidence of ſenſe, where there is no diuine teſtimonie, is a ſufficient proofe of things ſenſible. And againe, as the Scripture teſtifieth that Chriſt had a true naturall bodie; ſo alſo it witneſſeth, that after conſecration in the Euchariſt, there
1.Cor.11.26. 27. remaineth true bread, as S. *Paul* calleth it bread being now conſecrated thrice together: 1.Cor.11. verſ.26,27,28.

Thirdly, ſaith hee, the accidents of bread and wine, though the ſubſtance be gone, are no lying ſignes; for naturally they doe ſhew bread and wine; but that in the Euchariſt there is a worke aboue nature, that there ſhould be the accidents of bread and wine without their ſubſtance.

*Contra.*1. Yet for all this they are deceiueable ſignes, containing one thing, and ſhewing another; and the matter is not helped, but made the worſe, in laying the blame not vpon nature, but vpon a worke beyond nature, which they make a cloake for deceite. Secondly, thus wee ſee they cannot vpholde their fooliſh fanſies, but by deſtroying nature. Thirdly, for this their ſupernaturall worke, ſeeing they haue no Scripture, their words are but winde, and perſwade not: nay the Scripture is againſt them, for Chriſt is ſo farre from deſtroying nature, that he vpholdeth the nature of things *by his word*, Heb. 1. 3.

Hebr. 1. 3.

Argum. 3. The bread in the Euchariſt after the conſecration, is ſubiect to diuers changes and alterations, and ſo likewiſe the wine: for they may bee boyled and made hot, they may bee infected with poyſon: for it is certaine that *Victor* the 3. Pope, and *Henry* the 7. Emperour, were poyſoned with the Sacrament: the wine may wax ſowre and turne to vineger: the bread may putrifie and breed wormes: *Ergo*, the ſubſtance of bread and wine remaine ſtill: for the accidents cannot be ſubiect to ſuch alterations: and to ſay that Chriſts bodie may be thus handled, it were great impietie, *Argum. Pet. Martyris.*

Bellarmine anſwereth: *Materia ſubſtituitur à Deo in ipſo inſtanti, in quo deſinunt eſſe illæ ſpecies*: God ſupplieth ſome other matter in the very inſtant, when the formes begin to be changed, *cap.* 24. *argum.* 6.

Anſw. Is not heere good geare, thinke you, that if a man ſhould come to poyſon the Sacrament, that is, the bread and wine which are alreadie conſecrate, and made the body of Chriſt, God ſhould ſupplie by a miracle ſome other matter for him to worke vpon, and ſo God himſelfe ſhould be acceſſarie vnto that wicked act? Or if a ſillie mouſe ſhould bee ſo bold as gnaw vpon a conſecrate Hoaſt, that then likewiſe ſome other matter and ſubſtance ſhould for that inſtant be appointed: and ſo God ſhould make miracles for mice? And why, I pray you, may not the ſubſtance of bread ſtill remaine, as well as another ſubſtance to be put in the ſtead thereof?

Bellarmine anſwereth againe, that there is ſome matter for that inſtant ſupplied, and without a miracle, *exigente ordine rerum*: the order or courſe of things ſo requiring, like as the ſoule is ſent into the body of ordinary courſe. And concerning the poiſoning of the Hoaſt, he ſaith there may be ſome poyſoned matter mingled with the bread or wine, but that is not conuerted into Chriſts body and blood: for nothing can be turned into Chriſts body or blood, but the bread and wine only.

Contra. Firſt, that the bread ſhould be changed into Chriſts bodie, and againe another ſubſtance come in ſtead of Chriſts bodie, and yet without a miracle, is very ſtrange: for he may as well ſay, that the turning of water into wine, Ioh. 2. was no miracle: neither becauſe it is vſuall in the Euchariſt, it is therefore no miracle; as the raining of Manna was no leſſe miraculous, falling euery day, then if it had come but once: And the example of the comming of the ſoule is nothing like, for we haue Gods warrant for that, *creſcite, & multiplicamini*, increaſe and multiplie, which they haue not for the Euchariſt. Let it alſo be remembred how contrarie he is to himſelfe, for before, *reſp. ad argum.* 5. hee ſaid that tranſubſtantiation was *ſupra ordinem naturæ*, aboue the order of nature: here he ſaith it commeth to paſſe, *exigente ordine rerum*, according to the order of nature.

Secondly, if nothing be tranſubſtantiate into the bodie and blood of Chriſt, but onely bread and wine; what then is become of the water which in the chalice you doe vſe to mingle with wine? which *Innocent* 3. determineth together with the wine to be tranſubſtantiate into Chriſts blood, *decret. Greg. lib.* 3. *tit.* 41. *c.* 6. Againe you ſay, the poyſoned ſubſtance is not turned into Chriſts bodie, but mixed together with it. Be it ſo, but what a diſhonour is this to Chriſts bodie, that poyſon may be receiued with it, and that it ſhould not haue ſo much vertue, as many medicinall confections and receits, which are taken againſt poyſon: if *Paul* could ſhake the Viper from his hand without hurt, is there leſſe vertue in Chriſts bodie? or if Vnicornes horne allaieth the malice of poyſon, is Chriſts fleſh leſſe precious or vigorous? Wherefore lay your hand vpon your mouth, and confeſſe your erronious ignorance, if you can finde no better anſwere.

Argum. 4. When Chriſt ſpake theſe words, *Hoc eſt corpus meum*, the bread was tranſubſtantiate, before, or after, or while the words were ſpoken. Before, they will not ſay, for the elements were not then conſecrate: nor after, for then Chriſts words, *This is my bodie*, had not been true in that inſtant when they were ſpoken. Neither was the tranſubſtantiation wrought in the while of ſpeaking: for then ſhould it not haue bin done all at once, but ſucceſſiuely, and one part after another, as the words were ſpoken one after another. But this is alſo contrary to the opinion of the Papiſts, that would haue it done altogether.

Bellarmine anſwereth, that the conuerſion of the bread is not made till all the words be pronounced: and though there bee no change, till the whole ſentence (*this is my bodie*) be finiſhed, yet it is done by vertue of all the words pronounced before.

Contra. If the tranſubſtantiation be wrought by all the words, then, *non fit ſimul*, it is not done all at once, as hee confeſſeth: for the words are not ſpoken all at once, but one after another. Then I aske, if all the words of conſecration be not of like operation: if they be, why ſhould not the firſt words at the very ſpeaking, be working, as the laſt is? but ſo are they not: for he ſuſpendeth the force of the firſt words, till the laſt ſillable be pronounced: if all the words then be of like working, then is not the conuerſion wrought at one inſtant, as they generally hold, but in the leiſure of ſpeaking.

Argum. 5. It is againſt the nature and propertie of accidents and externall formes to be without a ſubiect, or ſubſtance, wherein they ſhould reſt: ſuch are the whitenes and roundnes of the bread, the rednes and ſweetnes of wine: if bread be gone, what is become of the roundnes and whitenes, and ſo of the wine? If a man aske what round or white thing is this, or what red and ſweete thing is this, ſhewing the cup: what ſhall be anſwered? we cannot ſay, it is bread or wine: for there is none left. And I am ſure they will not ſay, that the bodie of Chriſt is either round or white, or ſuch like: and yet ſomewhat there muſt needs be, that muſt take denomination of theſe accidents.

Bellarmine anſwereth, firſt, that although wee cannot ſeparate accidents from their ſubiects, yet God can: and in the beginning of the creation, there was an accident without a ſubiect, namely the light, which was made the firſt day, that moued without a ſubiect, vntill the Sunne was made, wherein the light reſted.

Contra. Firſt, we doe not diſpute of Gods power, neither how things are in Gods ſight, but how they appeare vnto vs, whether accidents may be offered vnto our ſight, without their ſubiect. Secondly, it is a fond opinion, which he would father vpon *Baſile*, that the light was without a ſubiect: Firſt, God is ſaid to haue made or created the light; but creation is of ſubſtances, not of accidents. Secondly, God ſaw that it was good: the light pleaſed God, which he had made: but God delighteth in no imperfect worke, as an accident without a ſubiect is imperfect. Thirdly, S. *Ambroſe* thinketh, that this light was not afterward incorporated to the Sunne, but remained ſtill a diſtinct light: *Aliud eſt lumen diei, aliud lumen Solis, &c.* The light of the Sunne is one, the light of the day another: for there is a light, before the Sunne riſe, and likewiſe after hee is ſet: *Hexamer. lib. 4. c. 3.* Fourthly, notwithſtanding, if in the beginning of the creation it had been ſo, yet now all things being diſpoſed and ſetled in a perfect order, it is not to be expected: if accidents then might bee without a ſubiect, before things were brought to a perfect ſtate, it followeth not, that it is or can be ſo now.

Secondly, ſaith he, the accidents of the bread and wine, though they haue no ſubſiſtence of themſelues, after the ſubſtance of bread and wine are gone; yet they are in, and do depend of an other ſubſtance, *Vt in conſeruante, non vt in ſubiecto:* As in and of a preſeruer of them, not as in a ſubiect, *argum. 7. reſp. ad 4.*

Contra. Firſt, if the accidents, as the rednes, whitenes, roundnes do not conſiſt of themſelues, then they muſt haue their being in another ſubſtance, which is the body of Chriſt, that commeth in the ſtead of bread and wine: if they then haue their being in Chriſts body, what are they elſe but accidents to his body, which were a very inglorious thing to Chriſts bodie, which in brightneſſe exceedeth the Sunne, to be ouer-ſhadowed with the accidents of bread and wine? Secondly, I demaund, whether Chriſts bodie ſuppoſed to be preſent, haue not the proper accidents of his body: if it haue (for otherwiſe a body without the proper adiuncts ſhould be vnperfect) then the accidents of bread and wine cannot be there to; for this were to make accidents the ſubiect of accidents, which were improper and vnnaturall: And againe, they beſtow a goodly office vpon Chriſt, who vpholdeth all things, euen the heauens and earth, to be now a preſeruer onely of accidents.

Thirdly, though the ſubſtance of bread and wine remaine not, yet the quantitie remaineth, which taketh denomination of the accidents: as the hoaſt is ſaid to bee white, round, little in reſpect of the quantitie, *reſponſ. ad argum. 6.*

Contra. Firſt, the quantitie of a thing is the length, breadth, thickneſſe, which are adiuncts to the ſubſtance, as well as other qualities of whiteneſſe, redneſſe, &c. So then he defendeth one abſurdie by another, to maintaine the being of qualities without their ſubiect, he doth inculcate a quantitie without a ſubſtance, a thing as impoſſible as the other. Secondly, if the quantitie receiue the denomination, you muſt not ſay, the hoaſt is white, round, &c. but the quantitie, as the breadth, length, thicknes, is white, round, &c. So that, when we aske, what round, or what white? in his opinion the anſwere muſt be this: a round, or white thickneſſe or breadth, &c. which were very abſurd: theſe fooliſh toyes and trifling trickes are not worth the while, that is ſpent about them.

Argum. 6. You ſay, The very fleſh of Chriſt that did hang vpon the croſſe, is in the Sacrament: but that cannot be: for that fleſh Chriſt tooke of the Virgin *Marie*: this ſacramentall fleſh is made of bread: *Ergo*, it is not the ſame fleſh which was crucified vpon the Croſſe.

Bellarm. The body of Chriſt is made of bread, but not as any matter or materiall cauſe thereof, but as the wine was made of water by our Sauiour Chriſt.

Anſw. And I pray you, how was the wine made of the water? was not the water the very matter which was turned into wine? for one of theſe three changes and mutations it muſt needs haue: firſt, either the water was annihilate and turned to nothing, and ſo the wine was created of nothing, which I am ſure you will not grant. Secondly, or elſe there was a mixture of wine and water, the one being mingled with the other; which is likewiſe falſe, for it was very good and perfect wine; neither, I thinke, will you eaſily admit, that the body of Chriſt and the bread are mingled together in the Sacrament. Thirdly, there remaineth but the third kind of change, that is, the conuerſion of one ſubſtance into another, as the water was changed into wine: and ſo is the ſubſtance of bread conuerted into the ſubſtance of Chriſts body, if you will haue any change at all: and thus Chriſt hath gotten by your helpe a breaden bodie; another from that, which he tooke of the fleſh of the Virgin.

And thus may our argument be framed: The body, which Chriſt tooke of the Virgine, and which was nailed to the Croſſe, was not made of bread: but this bodie, which is ſuppoſed to be in the Euchariſt, is made of bread: *Ergo*, it is not that bodie.

Bellarmine anſwereth, that euen the bodie of Chriſt, which was crucified, was made of bread: and the bread was changed and conuerted into it at his laſt Supper, when he ſaid, *This is my bodie*: and though there be a conuerſion of the bread, yet there is no production of Chriſts bodie out of the bread, but as the wine was made of water, Ioh.2. ſo is Chriſts bodie of bread. *Bellarmin.reſp.ad argum.9.*

Contra. Firſt, the bodie of Chriſt which was crucified, was made of the fleſh of the Virgin: the bodie in the Euchariſt is made of bread; and therefore they cannot be all one bodie: for it is one thing to be made of fleſh; another thing of bread. Secondly, where he maketh a difference betweene production, and conuerſion, he vnderſtandeth not himſelfe: for the wine was produced out of the water, and the water was conuerted into the wine; ſo it was both a production and a conuerſion: the difference is this, that conuerſion is of the thing, which is conuerted; production, of that, whereinto it is conuerted: wherefore if Chriſts bodie bee made of bread, as Chriſt made wine of water; the bread ſhall be the matter of Chriſts fleſh, as the water was of the wine: for it is ſaid, verſ.9. that the Gouernour of the feaſt *taſted the water which was made wine: Ergo*, the ſubſtance of the water remained, though changed and conuerted. Thirdly, they muſt grant, that the bread is either annihilated, that is, turned to nothing; or elſe conuerted into the ſubſtance of Chriſts fleſh: but the firſt is inſtantly denied by *Bellarm.reſponſ.ad argum.3.* The bread, he ſaith, doth not vaniſh to nothing, and ſo vtterly periſh: therefore it cannot bee auoided, but that it paſſeth and is incorporate to the fleſh of Chriſt; and ſo, for all his ſophiſticall pratling, Chriſt is become to haue a breaden bodie.

Let vs now further examine their owne decrees, *Decret.par.3.diſt.2.c.36. Veniſtis ad aquam, & panis dominicus facti eſtis:* Ye came to the water, and were made the Lords bread, &c. The Lords bread is then receiued ſpiritually in Baptiſme, and yet there is no tranſubſtantiation in Baptiſme: and *cap.62. Commendauit nobis, &c.* He commended to vs in this Sacrament his bodie and blood; *quod fecit nos ipſos*; which bodie he maketh vs, for wee are his bodie: wee are that bodie of Chriſt, which is commended in the Euchariſt, but wee are not tranſubſtantiate into Chriſts bodie: *Ergo*, there is no tranſubſtantiation. Againe, *cap.63. Hunc cibum & potum ſocietatem intelligi vult corporis, &c.* This bread and drinke is the ſocietie of his bodie which is the Church: the bread then ſignifieth as the naturall bodie of Chriſt, ſo alſo his myſticall bodie; but it is not tranſubſtantiate into his myſticall bodie: *Ergo.*

Some alſo of the Papiſts themſelues haue denied tranſubſtantiation, as the Maſter of ſentences maketh mention of ſome in his daies, that affirmed the ſubſtance of bread and wine to remaine, *lib.4.diſt.11.d.* and *Innocentius* 3. reporteth the opinion of ſome, That the water in the chalice tempered with the wine, was not tranſubſtantiate, *Decret.Greg.lib.3.tit.41.c.6.* and *Durandus* thinketh the matter of the bread and wine to remaine ſtill, *in 4.diſt.11.qu.3.*

Let vs ſee the conſent of antiquitie: *Concil.Conſtantin.7.ex Nicen.2.action.6.tom.3. Vt caro Domini per ſpiritum ſanctum deuinitati eſt vnita, ita panem Euchariſtiæ imaginem carnis per ſpiritus ſancti aggreſſionem ſanctificatam diuinum ſuum corpus eſſe voluit:* As the fleſh of our Lord was vnited by the ſpirit to his diuine nature, ſo the bread of the Euchariſt, the image of his fleſh being ſanctified by the comming of the holie Ghoſt, is become his diuine bodie, &c. Hence we reaſon thus, as Chriſt is God and man, ſo the Euchariſt is his bodie, and bread: but his manhood is not conuerted into his diuine nature: *Ergo*, the bread is not turned into his bodie.

This was the aſſertion of *Iohn Huſſe*, for the which he was martyred: *Concil.Conſtant.ſeſſ.15. Sicut Chriſtus eſt ſimul Deus & homo, ſic hoſtia conſecrata eſt corpus Chriſti in figura & verus panis in natura:* As Chriſt is both God and man, ſo the conſecrate hoaſt is the body of Chriſt in figure, and true bread in nature.

B.*Ridley* holy Martyr thus reaſoned againſt tranſubſtantiation: As the bread of the Lords table is Chriſts naturall bodie, ſo is it his myſticall bodie: but it is not Chriſts myſticall bodie by tranſubſtantiation: *Ergo.*

Againe, the words of Chriſt ſpoken vpon the cup, and vpon the bread, haue like effect and working: but the words ſpoken vpon the cup haue no vertue to tranſubſtantiate, for then they ſhould tranſubſtantiate the cup, or that which is within the cup, into the new Teſtament: for Chriſt ſaid as well, *This cup is the new Teſtament in my blood*, as he did, *This is my bodie:* But this is not done: *Ergo*, not the other, *vid.plur.p.1444.* Pag.1313.1.20

Laſtly, the diuerſitie of opinions, which this groſſe conceit of the carnall preſence of Chriſt hath hatched, doe eaſily ſhew and demonſtrate vnto vs, what we are to thinke of this popiſh doctrine.

Some doe hold, that the elements doe ſtill remaine in their owne nature in the Sacrament, and that together with them the bodie of Chriſt is carnally preſent. Others doe teach, that there remaineth no more bread and wine, but only the very naturall bodie of Chriſt: of each opinion there are three ſorts: Firſt of them that hold the elements not to be changed.

1 Some are of opinion, that the bodie of Chriſt and the elements are locally ioyned together, either for that inſtant only, or elſe becauſe of the vbiquitie and omnipreſence of Chriſts humanitie: of which opinion are the Lutheranes.

2. Some there were, that thought only ſo much of the bread to be changed into the body of Chriſt, as was receiued of the faithfull: and that part which the wicked receiued to be bread ſtill.

3. Others taught, that the bread was aſſumed in the Sacrament to the perſon of Chriſt, euen as his

humanitie: ſo that Chriſt was bread by conſecration, as he was man by his incarnation: an horrible and monſtrous opinion, which is fathered vpon *Rupertus* the Abbot.

Iohannes Pariſienſis alſo came neere this opinion, who likewiſe affirmed, that the bread was aſſumed to the perſon of Chriſt, and vnited vnto him, yet not immediately as the other taught, but by the mediation and meanes of the humanitie of Chriſt.

Secondly, of thoſe that maintaine the conuerſion of the elements. Firſt, ſome would haue the forme onely of bread changed, not the matter, as *Durandus*. Secondly, ſome contrariwiſe would haue the matter altered, and the forme to remaine. Thirdly, the Ieſuites affirme the bread wholy in ſubſtance, both in matter and forme to be changed, the outward formes and accidents onely remayning, *ex Bellarm. lib. 3. de ſacram. Euchariſt. cap.* 11.

Rom. 1. 21. 22.

Thus men, when they begin once to leaue the truth, the Lord leaueth them to themſelues, and they runne mad in their owne inuentions, not finding any end: and ſo it is iuſtly come vpon them, as Saint *Paul* ſaith of the heathen: *Becauſe when they knew God, they did not glorifie him as God, neither were thankefull: they became vaine in their owne imaginations, and their fooliſh heart was full of darkneſſe: when they profeſſed themſelues to be wiſe, they became fooles.* We therefore leauing theſe ſhallow pits of humane inuentions, which will hold no water, will betake vs to the fountaine of truth. This then, to conclude, is our definitiue ſentence, and full determination, according to the Scriptures, that Chriſt indeed is verily preſent in the Sacrament, neither by conuerſion of the bread into his bodie, either wholly, or in part; nor by aſſumption of the bread to the vnitie of his perſon; nor yet by the coniunction of his bodie and bread together: but he doth verily exhibite himſelfe, with all his benefits, ſpiritually by faith, to be eaten and drunke of the worthie receiuer, as wee haue ſufficiently proued before out of the Scriptures.

Dialog. lib. 2. cap. 24.

Now yet for further euidence: 1. *Theodoret* of the Greeke Church denieth directly the bread and wine to be tranſubſtantiate: *Neq; enim ſigna myſtica recedunt à natura ſua, manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſunt*: For the myſticall ſignes doe not depart from their nature, but remaine in their former ſubſtance, figure and forme. *Cyrillus* ſaith, *Chriſtus credentibus diſcipulis fragmenta panis dedit, &c.* Chriſt gaue fragments of bread vnto his diſciples, ſaying, Take, eate, this is my bodie, &c. He calleth it bread, after it was conſecrated: for before it was diſtributed, *Bellarmine* confeſſeth it was conſecrated: *Error* 19. *argum.* 1.

Lib. aduerſ. Iudæos.

2. *Tertullian* ſaith, *Panem corpus ſuum appellans*: He calleth his bread his bodie, &c. It is bread ſtill, though called the bodie of Chriſt: And that argument, which he vrgeth againſt *Marcion*, taken from the certaintie of the ſenſe, to proue the truenes of Chriſts bodie, hath place here to proue the truenes of bread in the Euchariſt: *Fidelis fuit viſus, &c, fidelis et guſtus vini, &c, fidelis et tactus, &c. falſa vtiq; teſtatio, ſi oculorum & aurium & manuum ſenſus natura mentitur*: The ſight is faithfull, the taſting of wine faithfull, the touching of *Thomas* faithfull &c. it is a falſe witneſſing, if the nature of the ſenſe of the eyes, eares and hands doe deceiue, &c. So in the Euchariſt, wee ſee bread, taſte bread, feele bread, therefore it is bread.

What the opinion of the preſent Greeke and Æthiopike Church is, hath been ſhewed before in the queſtion of the reall preſence: the Æthiopians in their Liturgie pray, that God would change the bread and wine, as he changed the water into wine in Cana: which was a change of the forme onely and qualities, not of the matter: but the Romaniſts hold a very change of the matter of the bread.

Harm. ſect. 14. pag. 414.

3. The former confeſſion of Heluetia, chap. 22. *We denie that the bread is turned into the bodie of Chriſt miraculouſly, ſo that the bread ſhould become the very bodie of Chriſt naturallie and ſubſtantiallie, &c:*

Ibid p. 421.

Baſile, artic. 6. *As in Baptiſme, &c. true water remaineth, ſo alſo in the Supper of the Lord, &c. bread and wine remaineth, &c.* See the place.

Ibid. p. 422.

Bohemia, chap. 13. *Although bread be the bodie of Chriſt, and wine his blood according to his inſtitution, yet neither of theſe doe leaue it nature, or change the ſubſtance, &c.*

Ibid. p. 428.

Engliſh confeſſion, artic. 11. *By faith we verily receiue his bodie and blood: this we ſay not, as though the nature and ſubſtance of the bread and wine were changed, &c.*

Ibid. p. 454.

Alſo the confeſſion of Wittemberg, chap. 9.

Vbi ſupra.

4. *Gelaſius* ſaith, *Non deſinit eſſe ſubſtantia vel natura panis & vini*: The ſubſtance or nature of the bread and wine ceaſeth not to be, &c.

In 4. diſtinct. qu. 3.

Durandus thinketh, that the forme of the bread onely is changed, the matter remaining ſtill, being formed by the ſoule of Chriſt, &c. as *Bellarmine* reporteth his opinion, and reiecteth it: *Bellarm. lib. 3. cap.* 12.

Index expurgat. Belgic. p. 7

Bertram, who liued about 700. yeere ſince, called in queſtion the popiſh manner of the reall preſence in the Euchariſt, and writ a booke of that argument: whom King *Philips* purgers haue made to write with another penne, and to ſpeake otherwiſe then hee thought: for whereas he writeth thus, *Secundum creaturarum ſubſtantiam, &c. According to the ſubſtance of the creatures, that which they were before conſecration, they are after*: they ſet this gloſſe vpon it, it muſt be explained, *ſecundum externas ſpecies, according to the outward ſhewes.*

In 4. ſentent. qu. 6. lit. f.

Their Cardinall *Aliaco* ſaith: *Non ſequitur euidenter ex ſcripturis*, that it followeth not euidently out of ſcripture, whether the ſubſtance of bread remaine.

Scotus, as *Bellarmine* confeſſeth, ſaith, that there is no place of Scripture extant, which without the declaration of the Church, *euidenter cogat tranſubſtantiationem admittere*, may euidently force one to admit tranſubſtantiation. Lib.3.de Euchariſt.c.23.

Suarez the Ieſuite confeſſeth as much of Cardinall *Caietane*: that theſe words, *This is my body*, doe not ſufficiently of themſelues confirme tranſubſtantiation without the ſuppoſed authoritie of the Church. Tom.3.diſp.46 ſect.3.

And now to conclude this point: whereas in a bodie foure things are to be conſidered, the matter thereof, and the externall accidents, the forme, and the internall vertue and properties proceeding from the ſame: ſo accordingly there are diuers opinions as touching the preſence of Chriſts bodie, and concerning the bread: ſome thinke, that the matter of the bread remaineth, the forme being only changed, as *Durand*, and the ſame ſeemeth to be the fanſie of the Greekes: ſome hold neither forme nor matter, but only the externall accidents to remaine, as the Papiſts: ſome hold all to bee preſent, as the Proteſtants. And for Chriſts bodie: ſome hold it to be preſent with the very fleſh and blood, as the Romaniſts: ſome thinke that it giueth a forme vnto the bread, as the fire to the yron, that is red hot; as the Greekes: ſome hold that the vertue of Chriſts fleſh is preſent, neither the forme nor matter of that glorious bodie: like as the body of the Sunne is in heauen, yet it ſheweth the power, efficacie and influence thereof in the earth: and the Load-ſtone, though a great way off, doth ſhew the vertue and force thereof vpon yron: ſo the bodie of Chriſt doth ſend foorth the ſpirituall force and efficacie, without any ſuch carnall preſence. Thus the Proteſtants: which of all the reſt is the ſafeſt opinion.

THE THIRD QVESTION, WHETHER THE EVCHARIST BEING ONCE CONSECRATED, BE A SACRAMENT, THOUGH IT BE NEITHER EATEN NOR DRUNKE.

The Papiſts.

THe elements in the Sacrament, that is, the bread and wine, being once conſecrate, which they ſay, is done by the prolation of theſe words, *Hoc eſt corpus meum*, This is my bodie, whether they be receiued or not at that inſtant, but be reſerued and kept in boxes, and pixes, and other veſſels of the Church, for daies, weekes, moneths, to bee carried ſolemnely to thoſe that are ſicke, and to be applied to other vſes, are ſtill the very bodie and blood of Chriſt, *Trident. Concil. ſeſſ.13. can.4.7. Bellarm. lib.4.cap.2.* 19.Error.

Argum.1. Chriſts words which were ſpoken ouer the bread, *This is my bodie*, were true as ſoone as he brought them foorth, before he ſaid, *Take, eate*, and ſo likewiſe of the cup: therefore it was a Sacrament before they did receiue and eate it, and had been a Sacrament ſtill, if it had not been receiued at all at that time, *Bellarm. ibid.*

Anſw. Firſt, theſe words of Chriſt, *this is my bodie*, were not ſpoken before he brake the bread and diſtributed it: but firſt, as S. *Matthew* ſetteth it downe, he brake the bread and gaue it to his diſciples, ſaying, *Take eate*, and then follow theſe words, *this is my bodie*, Matth.26.26. which ſeeme to haue bin vttered euen in that inſtant, when they tooke the bread, and began to eate it. Matth.26.26.

Bellarmine replieth: firſt, ſaith he, it ſeemeth, that the Euangeliſts did tranſpoſe the words of Chriſt, ſetting that firſt, which was ſpoken laſt: and contrariwiſe, as Marke 14.23. *he tooke the cup, and when he had giuen thankes, he gaue it to them, and they all dranke of it, and he ſaid vnto them, This is my blood of the new teſtament*. Here the words of conſecration (*this is my blood*) are rehearſed after they drank, which notwithſtanding, were ſpoken before: and ſo theſe words, *this is my bodie*, are placed after, *take, eate, &c.* and yet were vttered before: for theſe words, *this is my bodie*, doe containe a reaſon, why hee would haue them eate that meate: but the reaſon of the eating muſt firſt be expreſſed, before the bread be deliuered to be eaten. Marke 14.23.

Contra. Firſt, where the Euangeliſts doe diſſent in the order and placing of words, it is like that the words are tranſpoſed, as in that place of *Marke*, who only of the Euangeliſts placeth theſe words, *this is my blood*, after their drinking: but where all the Euangeliſts keepe the ſame order, as in ſetting theſe words, *this is my bodie*, after, *take ye, eate ye*; it is euident, that the words were ſpoken in ſuch order, as is ſet downe; ſeeing that the Apoſtle alſo rehearſing the inſtitution, 1.Cor.11. doth ſo place the words: wherefore it is great boldneſſe in him to controule the order agreed vpon by all the Euangeliſts, and the Apoſtle. Secondly, whereas Saint *Marke* ſaith, *they all dranke of it*, and then Chriſt ſaid, *this is my blood*, it maketh altogether for vs, that euen at the ſame inſtant of drinking Chriſt pronounced thoſe words, ſignifying that it was his blood vnto thoſe, that did receiue, and drinke it in faith. Thirdly, the reaſon or the cauſe in order of nature goeth alwaies before the ſigne or the effect, but not in order of time: as the end of a thing precedeth in intention, but not in action: as Exod.12.11. *Ye ſhall eate it in haſte, for it is the Lords Paſſe-ouer.* Here the Paſſe-ouer is the reaſon or cauſe, or end of their eating; yet their eating went before: ſo in the Euchariſt, the participation of the Lords body is the cauſe, and end of their eating; yet by the ſame reaſon of the Paſſe-ouer, by eating in faith it is made the Lords body. Exod.12.11.

Secondly, the inſtitution of the Sacrament conſiſteth partly of a promiſe, partly of a precept: the promiſe is this, *Hoc eſt corpus meum*, This is my body: The precept, *Accipite, manducate*, Take, eate: Chriſt doth no otherwiſe make good his promiſe, then we performe the condition: vnleſſe therefore accordingly we doe take and eate it, it is not the body of Chriſt.

To this *Bellarmine* anſwereth: firſt, that if theſe words, *this is my body*, contained a promiſe, it ſhould be pronounced in the future tenſe; as when Chriſt ſaith, Mark. 16. *he that beleeueth, &c. ſhall be ſaued*: ſo Chriſt would haue ſaid, *it ſhall be my body*. Secondly, it would follow hereof, that they ſhould not in their eating receiue Chriſts body; for the condition preſcribed goeth before, and then the thing promiſed afterward followeth, *Bellarm. ibid.*

John 5.24.
Exod.12,11.
Iſay.65.24.

Contra. Firſt, in the Scriptures wee finde, that the promiſe is often deliuered in the preſent tenſe, becauſe that which God promiſeth is as certaine, as if it were alreadie performed: as Ioh. 5. 24. *He that beleeueth, hath euerlaſting life*: and Exod. 12. 11. *This is the Lords Paſſe-ouer*, he ſaith not, *it ſhall be*, but *is*: wherefore *Bellarmines* collection is falſe. Secondly, Gods promiſe is oftentimes fulfilled in the very act of our obedience, as whereas God ſaith, *Call vpon me, and I wil heare thee*, he doth heare vs not after we haue prayed, but while we are in prayer; as Iſay. 65. 24. *Before they call, I will anſwere, and while they ſpeake, I will heare*: ſo in the very action of eating and receiuing in faith, Chriſts bodie is communicated to vs.

Luk.22.20.
1.Cor.10.15.

Argum. 2. S. *Luke* ſaith, chap. 22. *This cup is the new teſtament in my blood*: the blood of Chriſt was in the cup, before it was in their mouth: *Ergo*, it is a Sacrament, though it be not receiued. S. *Paul* alſo ſaith, 1. Cor. 10. *The bread which we breake, is it not the communion of the body of Chriſt*? *Ergo*, it is the body of Chriſt before it be broken or diſtributed, *Bellarm. cap.* 2.

Anſw. Firſt, there is a figure in Chriſts words, for the cup is taken for that, which was contained in the cup: and the other Euangeliſts rehearſe them thus, *this is my blood of the new teſtament*: wherefore his collection drawne from a figuratiue ſpeech concludeth not. And againe, Chriſt ſaid before, *drinke ye all of it*, ſo that in the drinking his blood was exhibited. Secondly, the place of S. *Paul* is for vs, for he ſpeaketh of a communion, which cannot be where there is no diſtribution: ſo that the communion of Chriſts body is in breaking of the bread, and diſtribution thereof.

The Proteſtants.

The Euchariſt is no Sacrament beſide or without the vſe thereof; ſo that, though ſome forme of words be pronounced ouer it, if it bee not receiued and eaten and drunke, it is no Sacrament: neither is that which remaineth after the diſtribution, the Euchariſt being ended, either of the bread or wine any part of the Sacrament, but ſo much only as is taken and vſed.

1.Cor.11.24. 26.

Argum. 1. It is no Sacrament, vnleſſe it be vſed according to the inſtitution as Chriſt hath commanded it: but to the inſtitution it belongeth on the behalfe of the Miniſter, to bleſſe, breake, and diſtribute it: on the behalfe of the Communicants, to take, eate, and drinke it: in them all, thereby to ſhew the Lords death, and to do it in remembrance of Chriſt. But this cannot be performed by vſing the words of benediction onely, but by the whole action: for how can they ſhew the Lords death, or doe it in remembrance of Chriſt, vnleſſe they take, and eate? *Ergo*, if it be not ſo vſed, it is no Sacrament.

Bellarmine anſwereth: firſt, that to reſerue the Euchariſt is not contrary to the inſtitution of Chriſt: for it is reſerued to be eaten, though not preſently: ſo that the deferring of the eating, as to keepe it to be carried vnto the ſicke, may very well agree with the firſt inſtitution, where Chriſt commandeth it indeed to be eaten, but not preſently.

Mark.14.23.

Contra. Firſt, at the inſtitution of the Lords Supper, they did preſently take and eate: and Saint *Marke* ſaith, *that they all dranke of it*, Marke 14. 23. ſo that, if the preſent eating and drinking bee agreeable to the inſtitution, the deferring of it is contrarie. Secondly, your reſerued hoaſt is not alwaies eaten; for ſometime it putrifieth and mouldeth, in which caſe, by their owne Canons it muſt be committed to the fire: ſo that herein there muſt be an apparant breach of the inſtitution. Thirdly, the Sacrament need not to be kept for the ſicke, for it may much better be miniſtred vnto the ſicke at home, if there be a ſufficient number well prepared, and the ſicke perſon deſiring it onely to his comfort, not of any ſuperſtitious conceit, in being addicted to the outward element.

Exod.12.8.

Laſtly, S. *Origen* thus writing, *Hom. 5. in 7. cap. Leuit. Dominus panem, quem diſcipulis dabat, &c.* The Lord did not command that bread, which he gaue to his diſciples, to be deferred till the morrow, ſheweth, that the preſent eating is moſt agreeable to the inſtitution; as the paſchall Lambe was commanded preſently to be eaten, Exod. 12. 8.

Bellarmine anſwereth againe, that the Sacrament may be a Sacrament, though it be not vſed to that end, for the which it was inſtituted: for to the inſtitution belongeth both the eſſence of the Sacrament, which is the conſecration, and the vſe, which is the manducation or eating: now if there be the eſſence, though not the vſe, it is a Sacrament; as a chaire made to ſit in, is a chaire ſtill, though no man ſit therein.

Contra. Firſt, it is a moſt impious aſſertion, that the Sacrament may bee a Sacrament, though not vſed to the end it was inſtituted for: doth he thinke then, that the Euchariſt if it be caſt vnto dogs, or ſwine, remaineth a Sacrament? or that if bels be baptized, it is baptiſme? Secondly, in ſome things which conſiſt in action, the very vſe is of the eſſence, as in ſpeaking, and ſinging, the very vſe and action is the eſſence of the voyce and ſong: ſo in the Euchariſt, which partly conſiſteth in action, the very vſe is of the eſſence: That like as the paſchall Lambe was not the Paſſe-ouer, vnleſſe it were eaten, Exod. 12. 11. ſo is not the bread a Sacrament being not receiued. Thirdly, conſecration he granteth to be the eſſence of the Sacrament; but eating and receiuing belongeth to the conſecration: for the elements are not conſecrated onely by rehearſing of the words of inſtitution, but by the whole action of receiuing, thankſgiuing, &c. as Saint *Paul* ſheweth, 1. Cor. 10. 16. when he had ſaid, *the cup, which we bleſſe, is the communion, &c.* addeth further, *the bread, which we breake:* the breaking of the bread anſwereth to the bleſſing of the cup: whereupon it followeth, that the bread is in part bleſſed and ſanctified by the breaking and diſtribution thereof. Laſtly, a chaire is a chaire, though it be not ſit in; ſo is the bread, bread ſtill, though it bee not eaten in the Sacrament: but it followeth not by this example, that the Sacrament is a Sacrament ſtill, though not vſed; for the Sacrament conſiſteth in action, and is not a permanent thing, as a chaire is. So then, notwithſtanding any thing yet obiected, it appeareth to be contrarie to the inſtitution of Chriſt, to celebrate the Euchariſt without eating and communicating, and indeed it is no Sacrament at all, if this be wanting: as out of Saint *Paul* we reaſon thus:

Exod. 12. 11.

1. Cor. 10. 16.

In the Euchariſt there is alwaies a remembrance of Chriſt, and a ſhewing forth of his death, 1. Cor. 11. 24. but in eating and drinking in the Sacrament the Lords death is ſhewed forth, verſ. 26. *Ergo,* in the ſacramentall eating and drinking conſiſteth the Euchariſt.

1. Cor. 11. 26.

Argum. 2. The Sacraments of the new Teſtament are alike, and of one and the ſelfeſame kinde, there is one way of inſtituting and conſecrating both: but the water in Baptiſme is no part of the Sacrament, but during the ſolemne action of baptizing, afterward it returneth to the common vſe, ſo much as is not vſed: *Ergo,* it is ſo alſo in the Euchariſt: for as Chriſt ſaith to his Apoſtles, *Ite baptizate:* Goe and baptize: ſo that it was no Sacrament, vnleſſe ſome body were baptized: euen ſo he ſaith, *Accipite, manducate:* Take, eate. No Sacrament then, vnleſſe it be receiued and eaten.

And here, I pray you, let it be noted, how well the Ieſuites agree amongſt themſelues: our Rhemiſts doe commend the reſeruing alſo of the water in Baptiſme, and carrying of it home to giue it the diſeaſed to drink, *annot. Iam. 5. ſect. 5. Bellarmine* ſaith that *Res permanens in baptiſmo:* That the thing permanent in Baptiſme, that is, water which remaineth, is not the Sacrament, but *ipſa actio,* the action of baptizing it ſelfe, and alloweth only the Euchariſt to be reſerued, and remaine a Sacrament, *etiam extra vſum,* without the vſe thereof, *Bellarm. lib. 4. de Euchariſt. cap. 3.* But we haue ſhewed alreadie, that both the Sacraments are hallowed and ſanctified alike, and that both in the one and the other, the vſe only and preſent action according to Chriſts inſtitution, maketh the Sacrament.

Bellarmine anſwereth, that there is great difference betweene Baptiſme and the Euchariſt: for Baptiſme conſiſteth in the action, as of baptizing; but ſo doth not the Euchariſt: for it ſtandeth not in the action of eating, for that is an act only of the receiuer; but Sacraments are not the acts only of the receiuers, but of the Miniſters alſo: neither in the action of breaking is the Sacrament, for it is no ſigne of any inuiſible grace: nor yet in the act of conſecration, for that helpeth to make the Sacrament: *Ergo,* it is not the Sacrament, *Bellarm. cap. 3.*

Contra. We doe not affirme, that the Euchariſt conſiſteth ſeuerally in any one of theſe actions of eating, breaking, conſecrating, but that all theſe ioyntly together are required to make the Sacrament: firſt then, as Sacraments are not only the acts of the receiuers, ſo neither are they without them: but as in Baptiſme, there is the act of the Miniſter to baptize, and the act of the receiuer to be baptized; ſo in the Euchariſt, there is the act of the Miniſter to breake and diſtribute, and of the receiuer to take and eate. Secondly, the breaking alſo of the bread hath a ſpirituall ſignification: for thereby is ſignified the breaking and communication of Chriſts body ſpiritually vnto vs, 1. Cor. 10. 16. as likewiſe the manner of Chriſts death, whoſe body was in a manner broken vpon the croſſe for vs, 1. Cor. 11. 24. Thirdly, we ſay not that conſecration is the very Sacrament, but that it concurreth with other actions to make the Sacrament: and the ſame reaſon which he vrgeth againſt conſecration in the Euchariſt, might bee enforced againſt Baptiſme, that the action of baptizing is not the Sacrament it ſelfe, becauſe it helpeth to make the Sacrament. So then as wee ſay not, that the very action of waſhing in Baptiſme is the whole Sacrament; for there is beſide the inuiſible grace repreſented by that waſhing, and the words of inſtitution; but yet without that action it is no Baptiſme: ſo though the very act of eating and drinking bee not the Euchariſt; yet it is neceſſarily required, without the which, and other actions it is no Sacrament. There is then betweene Baptiſme and the Euchariſt herein no difference at all.

1. Cor. 10. 16.

1. Cor. 11. 24.

In *Auguſtines* time ſome vſed to receiue the Communion daily: but vpon the Sabbath or Lords day, it was commonly receiued of all: *Quotidie Euchariſtiæ communionem percipere, nec laudo, nec reprehendo; omnibus tamen dominicis diebus communicandum ſuadeo & hortor:* Euery day to receiue the Euchariſt, I neither commend, nor diſpraiſe it; but euery Lords day I doe perſwade men and exhort all to communicate, &c. It ſhould ſeeme then that in thoſe dayes there was no ſuch ſuperſtitious reſeruation of the Sacrament, ſeeing euery day, or at the leaſt euery Sabbath it was adminiſtred.

De Eccleſiaſtic. dogmat. c. 53.

Let vs heare antiquitie ſpeake; *Epiſtol. 2. Clement.* and it is rehearſed, *Decr. par. 3 diſtinct. 2. c. 23. Si tam manſerint, in craſtinum non reſeruentur, ſed cum timore & tremore clericorum diligentia conſumantur.*

mantur 3. comedantur: If any part remaine, let it not be kept till the morrow, but let the Clerkes with feare and trembling eate them. By this we ſee that it was not lawfull to reſerue the Sacrament, no not a day.

Bellarmines euaſion here is this, that *Clement* is ſo to bee vnderſtood, that no part of the Euchariſt ſhould be reſerued, vnleſſe ſome portion for the ſicke: ſo his meaning is, that not much of the Euchariſt ſhould remaine, *Bellarm. cap.* 5.

Contra. It is euident by the words of the decree, that whatſoeuer remained, the Miniſters ſhould eate, and nothing at all be left till the morrow: *Tanta in altaria holocauſta, &c.* Let ſo much be offered vpon the Altar, as may ſuffice the people, &c. but if there remaine, let the Clerks eate them, &c. Firſt, the prouiſion muſt be made for the people only, that communicate: but if any part ſhould be reſerued for the ſicke, the prouiſion and offering ought to be made thereafter. Againe, he calleth it *holocauſtum*, a whole burnt offering, alluding to the rite of that ſacrifice, which was conſumed wholly vpon the Altar. Thirdly, the words are generall, *the Miniſters muſt eate that which remained*; and ſo, if any thing were intended for the ſicke, they muſt eate it likewiſe, if it were a remainder. Laſtly, this decree hath relation to the like rite of the Paſchall Lambe: *Non derelinquetur de eo, &c.* There ſhall
Exod. 12, 46. not remaine of it till the morning, Exod. 12. that as not one iot of the Paſſe-ouer was to remaine till the next day; ſo neither ſhould any part of the Euchariſt be reſerued.

The holy Martyrs alſo haue ſealed this truth: *Iohn Philpot* holy Martyr; I doe not ſay that the receiuing maketh it a Sacrament onely: but I ſay, that a common receiuing muſt needes be concurrent with the true Sacrament, as a neceſſarie member; without the which it cannot be a Sacrament: be-
Pag. 1648. 2. 8. cauſe Chriſt hath made this a principall part of the Sacrament: *Take ye, eate ye*: *Fox* pag. 1815.

Richard Woodman: As if the words of Baptiſme be ſaid ouer the water, and there be no child there
Pag. 1807. 1. 60 to be baptized, it is no Baptiſme; ſo without eating and receiuing, it is no Sacrament, &c. pag. 1992.

Lib. 17. c. 35. Concerning the teſtimonie of other Churches. 1. *Nicephorus* ſaith, that in the Greeke Church, the reliques or remainder of the Sacrament ſhould bee giuen, *Pueris innocentib. manducanda*, To innocent children to be eaten: it ſeemeth then, that they held not the remainder to be a Sacrament, as that which was receiued; for children haue not diſcretion how to vſe or receiue the Sacrament.
Sacran. Elucid. err. Ruthenor. The Muſcouites following the Greek Church, do not reſerue for the ſicke any part of the Sacrament, but onely that which is conſecrated the Thurſday before the Paſch: the reliques of the bread at other
Err. 16. 17. times they eate vp, and caſt away the crummes: what remaineth in the cup the Prieſt ſuppeth vp.

Hom. 5. in Leuit. c. 7. 2 *Origen*, or rather *Cyrill*, thus teſtifieth: the Lord, *Non diſtulit nec ſeruari iuſſit in craſtinum, &c.* Did not differ, or command to be kept vnto the next day the bread, which hee gaue to his Diſciples
Cyprian. de cæna Domini. and ſaid, take yee eate yee: *Cyprian* ſaith, *Panis iſte recipitur, non includitur*: This bread is receiued, not included, or ſhut vp in a boxe.

Lib. 2. ad vxorem. Yet here I will not conceale, that of ancient time in the Affrican Church, and elſe where, they vſed to carie part of the Euchariſt home to their houſes: as *Tertullian* ſaith, writing to his wife: *Non ſcit maritus, quid occulto ante omnem cibum ſumas*: Shall not thy husband know, what thou eateſt ſecretly before all other meate.

To this, and the like we anſwere. 1. That it cannot be denied, but that the ancient Chriſtians did vſe and reſpect with reuerence the reſerued part of the Euchariſt, and did take it home, and eate it to their comfort, giue it to the ſicke, caried it about in their iourneyes, ſent it as a token to their friends: but this ſheweth not, that they held it as a Sacrament, but kept it reuerently, as a part of that holy
De corona militis. thing, which they had receiued: and this may appeare by *Tertullian*: who ſaith, *Euchariſtiæ ſacramentum, &c. nec de aliorum manu quam præſidentium ſumimus*: The Sacrament of the Euchariſt, both in time of our meate, and in our meetings before day, wee receiue, not from the hands of any other then our preſidents and paſtors, &c. but their Paſtors were not alway preſent, when they tooke the reſerued part, they tooke it not then to be as a Sacrament.

2 Though herein they followed tradition, not Scripture, as *Tertullian* ſheweth in the ſame place: yet had they then better reaſon to reſerue the Sacrament, and that for theſe two cauſes, firſt becauſe in the times of perſecution, they could not come together to communicate: ſecondly, when hereſies and ſects began, they vſed it as a meanes, by ſending it to others, to trie out, who were of their communion.

3 This auncient cuſtome of carying the Sacrament home to their houſes, *Bellarmine* confeſſeth to
Bellar. lib. 4. de Euchariſt. c. 24. haue beene abrogate by diuers councels, and now it is out of vſe in the Romane Church: and in ſtead thereof, they brought in a new kinde of reſeruation, not knowne vnto antiquitie: to reſerue the Sacrament till it putrifie, and to keepe it to be adored, and caried about in proceſſion, and to be gazed vpon: whereas yet in other reſeruations before mentioned, in the end they did take and eate it, and vſe it to their comfort, though not altogether in that manner, which Chriſt hath appointed.

Now herein the practiſe of the preſent Æthiopike Church is verie commendable, and commeth
Apud Damian. a Goes de morib. Æthiop. moſt neere the firſt inſtitution: for thus *Zaga Zabo* an Æthiopike Biſhop confeſſeth: *Sacramentum Euchariſtiæ apud nos non ſeruatur in templis, &c.* With vs the Sacrament of the Euchariſt is not kept in Temples as heere in Europe, neither doe the ſicke receiue the Lords bodie, but after they are recouered, and that is, becauſe all both of the lay ſort, and clergie doe receiue it at the leaſt twice in a weeke, and all, that minde to receiue it come vnto the Church, for it is giuen to

none but in the Church, no not to the Patriarke, or to precious *Iohn* himſelfe, &c. So in like manner, if in our reformed Churches the Sacrament were oftner miniſtred, there ſhould not be ſo great neede of priuate Communions, which as they are not to be denied altogether to the ſicke, ſo yet great care ſhould be had that they be with due reuerence, a conuenient companie, and vpon vrgent occaſion miniſtred: but of reſeruing part of the Sacrament, and carying it home to the ſicke, there is now no cauſe, ſeeing the Communion it ſelfe may more ſafely be deliuered by the Miniſter, as occaſion requireth.

3. Confeſſ. of Saxonie: *In the inſtitution it is ſaid, Take yee, eate yee, what doth this thing appertaine to the dead, or to thoſe which are abſent? Alſo it is a manifeſt prophanation to carry about part of the ſupper of our Lord to be worſhipped, where a part is transferred to an vſe, cleane contrary to the inſtitution, Take yee, eate yee.*

Harm.ſect.4. pag.454.

Wittemberg.c.9. *The fifth error is this, that one part of the Euchariſt is vſed, to ſhew a ſingular worſhip of God, to be caried about and layed vp, &c.*

Ibid.pag.455.

4. And this laſt recited confeſſion produceth the conſtitution of *Clement: Certainely ſo great burnt offrings are offred on the altar, as are ſufficient for the people: if ſo be any thing remaine till the next day let them not be kept, but with feare and trembling by the diligence of the Clerks let them be conſumed:* *Bellarmine* anſwereth, that thoſe reſerued parts are heere excepted which were kept for the communion of the weake, but it is replied againe in that confeſſion, that the bread which is laid vp to be caried about, is not giuen to thoſe that are weake, but in the end is receiued by them that doe conſecrate.

Epiſtol.2.ad Iacobum.

THE FOVRTH QVESTION, CONCERNING the elements or materiall part of the Sacrament; namely bread and wine.

The Papiſts.

1. The bread which is vſed in the Sacrament, ought to be vnleauened: becauſe it is moſt agreeable to Chriſts inſtitution, who made the Sacrament of vnleauened bread, for he inſtituted his laſt Supper, after he had eaten the Paſſe-ouer: which was to be eaten with ſweete and vnleauened bread, according to the Law; neither was there any leauen to be found in Iſraell for ſeuen daies together: and not onely Chriſt, but all the Iewes at that time did keepe the Paſſe-ouer: and the next day after, in the which Chriſt ſuffered, was the firſt ſolemne feſtiuall day of the ſeuen, being the fifteenth day of the moneth, as it was commaunded, Leuit.23.5. *Rhem.1.Cor.11.ſect.10. Bellarm.lib.4. de Euchariſt.cap.7.*

20.Error.

Leuit.23.5.

*Argum.*1. That the Iewes kept the Paſſe-ouer at the ſame time, that Chriſt and his Apoſtles did, *Bellarmine* pretendeth to proue by theſe places of Scripture, Mark.14.12. *The firſt day of vnleauened bread, when they ſacrificed the Paſſe-ouer*: Luk.22.7. *Then came the day of vnleauened bread, when the Paſſe-ouer muſt be ſacrificed*: *Ergo*, at the ſame time, when Chriſt eate the Paſſe-ouer, it was commonly obſerued of all, *Bellarm.cap.*8.

Mark.14.13.
Luke 22.7.

Contra. The Euangeliſts thus writing doe reſpect the right time of the Paſſe-ouer, as it was appointed by the Law, and obſerued by Chriſt, not regarding the contrarie corrupt vſe and cuſtome of the Iewes, who to auoide the keeping of two feſtiuals together, did deferre the eating of the Paſſe-ouer till the fifteenth day at night: but Chriſt, according to the law, did eate it with his diſciples the fourteenth day at euen.

Bellarmine anſwereth: firſt, that this tradition of the Iewes, that the Paſch ſhould not be kept vpon the ſixth day of the weeke, which was now the fifteenth day of the moneth, becauſe of the concurrence of two feſtiuals, might very well agree with *Moſes* law: for the account of the daies muſt not be according to the Aſtronomicall computation, but according to the account of the Hebrue Calendar, wherein they might ſo calculate the time of the Paſch, as that it ſhould not fall vpon the ſixth day: and ſo they might ſet their Calendar in the beginning of euery yeere, as that the feaſt ſhould miſſe that day; as the Chriſtians now haue a ſpeciall rule for the obſeruation of Eaſter: and this tradition our Sauiour Chriſt was bound alſo to keepe. Secondly, this tradition of the Hebrues was brought in long ſince Chriſts time, *Bellarm.cap.7.8 reſp.ad Burgenſ.*

Whether Chriſt and the Iewes kept their Paſſe-ouer at one time.

Anſ. Firſt, it is blaſphemie to ſay, that Chriſt was bound to keepe the traditions, *whereby they made the word of God of no authoritie*, Mark.7.13. as this tradition in altering the Paſch from the 15 day of the moneth is contrarie to the law: which reckoneth the daies according to the Aſtronomicall account of the moneths, not after the deuice of any ſuch Calendar. So then *Moſes* ſaith, they ſhould eate the Paſſe-ouer the 14. day (of the moneth, not of the Calendar) at euen, Exod.12.6. and the next day, which is the 15 ſhould be the firſt ſolemne day of the feaſt: But the Iewes Calendar ſaith, this yeere you ſhall eate the Paſſe-ouer the 15 day at euen, and keepe the ſolemne feaſt the 16 day: this was therefore a manifeſt tranſgreſſion of the law. Secondly, it is vntrue alſo, that this tradition of the Iewes began after the time of our Sauiour, that is not to keepe the Paſſe-ouer vpon the Sabbath eue, but to put it off to the Sabbath: for wee force not vpon the authoritie of ſome of the Iewiſh Rabbins alleaged by *Bellarmine*, who in this cauſe are not to be heard, being enemies to Chriſt: although

though we want not alſo the graue teſtimonie of ſome learned in the Hebrue rites, as of *Rupertus in cap.23.Leuitic.* and of *Paulus Burgenſ. in addition. ad Lyran. commentar. cap.26. Matth.* who are of this iudgement, that this tradition was receiued long before Chriſts time. And this appeareth to be ſo by the Scripture, Iohn 19.14 *It was the preparation of the Paſſe-ouer*, when Chriſt was condemned of *Pilate* and crucified: but that was the 15 day of the moneth, which by the law ſhould haue been the firſt ſolemne day of the Paſſe-ouer: ſo that this being but the day of preparation, the Paſſe-ouer was put off till the next day, which was the Sabbath. Iohn 19.14.

*Argum.*2. The day wherein Chriſt ſuffered was the feſtiuall day of the Paſſe-ouer; and therefore the eeuen before, the Paſſe-ouer generally was eaten of the Iewes. *Bellarm.c.*8. The firſt he would thus proue: Firſt, Iohn 13.1. *Before the feaſt of the Paſſe-ouer, when Ieſus knew that the houre was come, &c.* Chriſt therefore did eate the Paſſe-ouer before, and the feaſt followed the next day. Likewiſe, Iohn 18.39. *Pilate* ſaith, *You haue a cuſtome, that I ſhould deliuer one at the Paſſe-ouer: Ergo*, at that inſtant the Paſſe-ouer was begun: and therefore the Iewes ſay, *it was not lawfull for them to put any to death*, namely at that inſtant, becauſe it was at the feaſt: for otherwiſe they did, and might put to death. Iohn 13.1. Iohn 18.39.

Contra. To the two firſt places wee anſwere: Firſt, that Chriſt did and might eate the Paſchall Lambe before the Paſſe-ouer, though it followed not immediatly the next day, but the day after. And the diſciples ſuppoſition may very well ſtand, that when Chriſt had ſaid to *Iudas, That thou doeſt, doe quickly*, they thought he had bid him buy ſomewhat needfull againſt the feaſt, Iohn 13.29. for this might be againſt the feaſt following after one day: or both Chriſt and his diſciples may be taken to ſpeake of the right time of the Paſſe-ouer, which by the law ſhould haue been kept the next day. Secondly, *Pilate* might deliuer one at or againſt the Paſſe-ouer, though not vpon the very feſtiuall day it ſelfe.

Whether the Iewes had power to put any to death.

Thirdly, it is a fond conceit, that the Iewes ſhould anſwere, they could put none to death, onely in reſpect of the feaſt then inſtant: firſt, it had been as vnlawfull for them to ſend him bound to *Pilate* vpon that day, which they did, Matth.27.2. and in their owne perſons to lay in accuſations againſt him, verſ.12. and to crie out, *Crucifie him*, Luke 23.23. and to ſee Chriſt crucified, Luke 19. verſe 21. Secondly, it is euident, that they indeede were depriued of the Ciuill power in putting to death by the Romanes, and that ſome forty yeeres before the deſtruction of the Temple, as ſome of their Rabbins confeſſe. And the words of the Iewes implie ſo much in plaine meaning: *It is not lawfull for vs to put any man to death*: not this man, or at this time, but not any man. And therefore *Pilate* doth arrogate this authoritie, as peculiar to his place; *I haue power to crucifie thee, and power to looſe thee*, Iohn 19.11. as if he ſhould haue ſaid, I onely haue this power, not the high Prieſts or Elders. Thirdly, if the Iewes put any to death, it was either tumultuouſly without any forme of iudgement, as *Stephen* was caſt out and ſtoned, Act.7.58. or they onely came together to enquire and examine, Act.23.15. and their councell was ſtill at commaundement of the chiefe Captaine, who was preſent to moderate their doings, as Act.22.30. *the chiefe Captaine commaunded the high Prieſts, and all their councell to come together*, Act.23.10. The chiefe Captaine taketh *Paul* away from the Councell: So that it is euident, that they had no authoritie to put to death of themſelues: for they acknowledge no King, but *Caſar*, Iohn 19.15. Now it is cleere that the power of life and death is onely in the King, and therefore it belonged onely to *Caſar*. *Bellarmine* then bewrayeth great ignorance, to ſay that the Iewes had power in themſelues, being then vnder the gouernment of the Romanes, to put any to death. So then *Bellarmine* hath not yet proued, that he pretended, that either the Iewes generally did eate the Paſſe-ouer, when Chriſt did, or that he was crucified vpon their feaſt day.

Iohn 19.11. Act.7.58. Act.23.15. Act.22.30. Act.23.10. Iohn 19.15.

The Proteſtants.

1. WE denie not, but that Chriſt might vſe vnleauened bread, at the inſtitution of his laſt Supper, hauing immediatly before eaten the Paſchall Lambe, which we doubt not but he kept, according to the Law, with ſweete bread; yet in the time they are greatly deceiued, affirming, that all the Iewes eate the Paſſe-ouer likewiſe ouer eeuen, and crucified Chriſt on the morrow, which ſhould haue been, and was vnto them (as they ſay) a chiefe feſtiuall day.

The truth is, that Chriſt eate the Paſſe-ouer the fourteenth day at eeuen, as it is appointed in the Law: but the Iewes had a contrary tradition: they would in no wiſe keepe two feſtiuall daies together: and therefore becauſe the ſixteenth day was their Sabbath, they would not haue the feaſt of vnleauened bread vpon the fifteenth day (though it were ſo appointed by the law) to auoid the concurrence of two holy daies together, but deferred it till the next day, which was their Sabbath, and eate the Paſſe-ouer the eeue before, which was the fifteenth day at night; whereas Chriſt reforming that abuſe, kept the Paſſe-ouer the eeue before, according to the law, that is, the fourteenth at night. It appeareth then, that the next day following, which we call Friday, wherein Chriſt was put to death, was not kept of the Iewes as a holy day.

First, the text ſaith, they would not put Chriſt to death vpon the feaſt day, *fearing the tumult of the people*, Mark.14.2. Mark.14.2.

Bellarmine anſwereth, that this was but the ſentence of ſome in the Councell, which preuailed not; but their ſentence rather ſtood, that thought it good to take any occaſion at what time ſoeuer, to put Chriſt to death, *cap.9.*

Contra. Firſt, there is no mention made of any diuiſion in the Councell, but that they all agreed vpon it, not to apprehend Chriſt vpon the feaſt day: the words are, *but they ſaid*, Matth. 26.5. that is, the high Prieſts, Scribes and Elders of the people which were aſſembled, verſ.4. they all accorded in one. Secondly, who would thinke, that *Bellarmine* had ſo ſoone forgotten himſelfe: for before, where the Iewes ſaid, *it is not lawfull for vs to put any to death*, hee expoundeth it, in reſpect of the feaſt, that it was not lawfull for them therein to kill any: and yet now they are reſolued vpon any day whatſoeuer to kill Chriſt: how can theſe things hang together?

Matth.26.5.

*Argum.*2. Secondly, if they had kept it holie, as the Law commaunded, they ſhould haue done no ſeruile labour therein, that is, no worke of the bodie, Leuitic.23.7. But what could be a more ſeruile worke, then to crucifie Chriſt, to carry the Croſſe, and pitch it in the ground, and ſuch like; which the Iewes would not haue done vpon that day, which they were as ſtraightly to keepe as the Sabbath? It is alſo called the preparation of the Sabbath, Mark 15.43. Wherein they were wont to prepare againſt the Sabbath, what was needfull: but ſuch workes of preparation could not haue been done in that great feſtiuall day.

Leuitic.23.7.
Mark.15.43.

Bellarmine anſwereth, that the Iewes were not of ſuch a daintie conſcience, to thinke that theſe things were not lawfull vpon the feaſt day; they thought it ſufficient, if with their owne hands they did not ſtone Chriſt: *reſp. ad argum.*2.

Contra. Firſt, yea the Iewes did many things againſt Chriſt with their owne hands, they came againſt him to take him, with ſwords and ſtaues, Matth.26.55. they did buffet him, and ſmite him with rods, verſ.67. they did carrie him bound to *Pilate*, chap.27.2. *they tooke Ieſus and led him to be crucified*, Iohn 19.16. therefore it is like alſo, that with their owne hands they crucified him: wherefore they ſhould apparantly in thus doing haue broken the feaſt. Secondly, ſeeing that the Iewes were ſo ſuperſtitious in keeping of the reſt of the Sabbath, that they reproued the Apoſtles for pulling the eares of corne, and would not ſuffer Chriſt to heale vpon the Sabbath, it is not like they tooke ſuch libertie vpon the chiefe feſtiuall of the Paſſe-ouer, wherein all worke was as ſtrictly forbidden, as vpon the Sabbath, ſauing about their meate, Exod.12.16.

Matth.26.55. and verſ.67.
Matth.27.2.
Iohn 19.16.
Exod.12.16.

*Argum.*3. Iohn 18.28. *The high Prieſts went not into the common hall, leſt they ſhould be defiled, but that they might eate the Paſſe-ouer*: Ergo, they did not eate the Paſſe-ouer till that night, which was the eeuen after Chriſt was crucified.

Iohn 18.28.

Bellarmine anſwereth, that by the Paſſe-ouer heere is not vnderſtood the paſchall Lambe, which was eaten at eeuen, but other ſacrifices beſide, whereof the Prieſts did eate, wherewith they celebrated the Paſſe-ouer, as Deut.16.2. *Thou ſhalt ſacrifice the Paſſe-ouer of ſheepe, and of bullockes, &c. reſp. ad argum.*4.

Deut.16.2.

Contra. Firſt, though the feaſt of the Paſſe-ouer were celebrated with other ſacrifices; yet to eate the Paſſe-ouer is not found in Scripture, but properly to betoken the eating of the Paſchall Lambe, as Mark.14.12.14. *I will eate the Paſſe-ouer with my diſciples, &c.* Likewiſe, Matth 26.17. In all theſe places, the ſacrificing of the Paſſe-ouer, the keeping of it, the preparing and eating of it (for all theſe phraſes are vſed) are vnderſtood onely of the Paſchal Lambe: wherefore this is but a ſillie ſhift, to obſcure ſo euident a text. Secondly, that the Prieſtes could not eate the Paſſe-ouer the eeue before Chriſts ſuffering, it appeareth by this, that they were ſo full of buſineſſe, in ſending for Chriſt with ſwords and ſtaues, firſt bringing him to *Annas* houſe, then to *Caiphas*, Iohn 18.24. in gathering the aſſemblie of the Elders to *Caiphas* houſe, Matth.26.57. in producing witneſſes againſt Chriſt, verſ.59. in ſifting and examining him with many queſtions, verſ.63. in buffeting and beating him, verſ.67. all this was done the fourteenth day at night: it is very apparant, that they being thus buſied had no leiſure to eate the Paſſe-ouer.

Mark.14.12. 14.

*Argum.*4. Iohn 19.14. It was the day of the preparation of the Paſſe-ouer: *Ergo*, it was not the feaſt day of the Paſſe-ouer; and verſ.31. the Sabbath following is called a great day, becauſe of the feaſt of the Paſſe-ouer: for the firſt day of the Paſſe-ouer, and the laſt, were ſolemne dayes, Exo.12.16. Iohn 7.37. *The laſt and great day of the feaſt*: If the Sabbath following then were the firſt day of the Paſſe-ouer, then did they not begin their feaſt the ſame day, wherein Chriſt was crucified.

Iohn 19.14.
Exod.12.16.
Iohn 7.37.

Bellarmine anſwereth, that it is called the preparation of the Paſche, being indeed the preparation to the Sabbath: becauſe it fell within the Paſche: and ſo likewiſe is the Sabbath called a great, or high day, becauſe it was within the feaſt of the Paſſe-ouer. So alſo anſwereth *Socolouius, annot. in* 10.*cap. Cenſur. Oriental.*

Contra. Firſt, wee graunt indeed, that it was the preparation day to the Sabbath, and to the Paſſe-ouer likewiſe, becauſe the Euangeliſt ſaith ſo: for it were an improper ſpeech to ſay, the preparation of the Paſſe-ouer, that is within the Paſſe-ouer: but as the preparation of the Sabbath, ſerueth to the Sabbath; ſo the preparation of the Paſſe-ouer ſerueth to the Paſſe-ouer. Secondly, ſeeing that they were not to do any worke vpon the feaſt day, Exo.12.16. but in the preparation of the Sabbath, many workes muſt be done, that all might be diſpatched before the Sabbath; it is not like, that the preparation could fall vpon the feaſt of the Paſſe-ouer. Thirdly, the Sabbath day was not the greater, falling vpon the ordinarie weeke dayes of the Paſſe-ouer: for they were not counted great dayes, but onely the firſt and the laſt: and therefore being not great dayes themſelues, they could not make the Sabbath a great day; So then the greatneſſe of this Sabbath was by reaſon of the firſt and great day

De conſenſu Euangel. lib. 3. cap. 13. of the Paſſe-ouer. Fourthly, *Auguſtine* bringeth in the opinion of ſome, which he diſliketh not, which ſaid, that in that day which the Sabbath followed, (which was the day wherein Chriſt was crucified) *Paraſceuen fuiſſe Paſcha Iudæorum*, was the preparation of the Iewes Paſch. It is not therefore true, that it was kept holy of the Iewes, the day of Chriſts Paſſion; neither that they did eate the Paſchal Lambe the ſame eeue that Chriſt did, but the night following.

Wee conclude then, firſt, that Chriſt might eate vnleauened bread at the inſtitution of his laſt Supper: and yet neither did the Iewes generally eate their Paſſe-ouer then, neither was the next day of Chriſts Paſſion, kept by them as a ſolemne feaſt.

Secondly, it was not of the ſubſtance of the inſtitution to eate vnleauened bread, no more then to eate it at night, and to receiue it ſitting, we are not more bound to the one then to the other. Againe, Chriſt vſed vnleauened bread, becauſe it was the vſuall bread at that time: ſo wee doe vſe that, which is the vſuall bread in our time. And Saint *Paul* ſpeaketh of ſuch bread, as was vſuall among 1. Cor. 10. 17. the Gentiles, when he ſaith, *The bread which we breake*, 1. Corinth. 10. 17. *Ergo*, ordinarie bread and leauened to be vſed, not vnleauened.

The teſtimonie of antiquitie is this: *Concil. Laodicen. can.* 38. *Non oportet à Iudæis azyma accipere:* It is not lawfull to receiue vnleauened bread from the Iewes. *Trullan. can.* 11. *Nemo Iudæorum azyma comedat:* Let no man eate the vnleauened bread according to the cuſtome of the Iewes. Wee ſee then that the vſe of leauened bread pleaſed better, then of vnleauened. And the Greeke Church is herein more indifferent then the Latine: *De pane, ſiue azymus, ſiue fermentatus fuerit, Græci non curent, dum ex tritico conſtet:* The Greekes, whether it be leauened, or vnleauened brad, care not, ſo it be of wheate: *Florentin. ſeſſ.* 25.

Laſtly, in this caſe wee want not ſome teſtimonie of their owne: that whereas *Bellarmine* alleageth out of *Abenezra in cap. Leuitic.* 23. that this tradition of the Iewes, not to keepe the Paſſe-ouer vpon the Sabbath eeue, to auoid the concurrence of two feſtiuals, began many yeeres after Chriſt, *cap.* 8. yet *Iohan. Hentenius præfat. in Euthymium*, and *Cornelius Ianſenius in cap.* 26. *Matth.* alleage out of *Seder-olam*, that this tradition began ſtraight after their returne from the captiuitie of Babylon.

Heere it ſhall not be amiſſe briefely to touch the great Schiſme that happened betweene *Leo* the ninth Biſhop of Rome, and *Michael* Patriarke of Conſtantinople, and their two Champions *Humbertus*, and *Nicetus*, about this queſtion, of vſing vnleauened bread, which was about *anno* one thouſand and one hundred, or ſomewhat after: their arguments on both ſides were theſe, *Michael* thus argueth: Firſt, It is Iudaicall to vſe vnleauened bread. Secondly, Chriſt in his laſt Supper inſtituted a new Teſtament, therefore the old rites are aboliſhed. Thirdly, Chriſt compareth the kingdome of heauen to leauen. Fourthly, The Prieſthoode being tranſlated, there muſt bee a change alſo of the Law. Fifthly, Chriſt biddeth vs to doe it in remembrance of him, but vnleauened bread belonging to the rites of *Moſes* law, can be no memoriall of Chriſt.

Humbertus ſuborned by the Pope, thus replyed on the other ſide, That vnleauened bread was to be vſed. Firſt, they vſed it not as the Iewes did, they onely on the fourteenth day of the firſt moneth for ſeauen dayes, but wee vſe it in the Sacrament all the yeere. Secondly, Chriſt vſed vnleauened bread in his laſt ſupper, being at the time of the Paſſe-ouer, for otherwiſe, the Iewes would haue accuſed him as a tranſgreſſor of the Law; neither is it like, that Chriſt would herein haue broken the Law. Thirdly, Leauen is taken in euill part in the Scripture, as Chriſt biddeth them take heed of the leauen of the Phariſes. Fourthly, The Church of *Hieruſalem* at that time vſed vnleauened bread. Fifthly, The old Teſtament is the foundation of the new, which Chriſt came to fulfill, not to diſſolue.

Nicetus for the Patriarke of *Conſtantinople* replieth, 1. They which do vſe vnleauened bread, are yet vnder the ſhadow of the Law: 2. Chriſt biddeth vs walke in the light, then not in the darkenes of the Law. 3. *Paul* biddeth vs purge out the old leauen. 4. *Paul* alwayes writing of the Sacrament, in the Corinthians calleth it bread, not vnleauened. 5. There was no leauen then vſed, Chriſt eating the Paſſe-ouer the 13. day at euen. 6. God commanded the Iſraelites ſeauen dayes only to vſe vnleauened bread, not all the yeere. 7. In the ſixth generall Synod. c. 11. Chriſtians are forbidden to eate thoſe things which were in vſe among the Iewes. *Humbertus* reioyned, that Chriſt did eate the Paſſe-ouer vpon the 14. day, according to the Law, for otherwiſe he ſhould haue been a tranſgreſſor, and ſo ſhould worthely haue been put to death for his owne tranſgreſſion, and then ſhould he not haue died for our ſinnes: See more of this Schiſme, *Centur.* 11. *p.* 409.

But on each ſide there is ſome error to be ſound both in their opinion, and in the defenſe thereof. For the firſt, neither was the Greeke Church to condemne as ſuch a great error the indifferent vſe of vnleauened bread, nor the Romane Church to vrge it as neceſſarie, for that were to Iudaize, in laying a neceſſitie vpon the Iewiſh ceremonies. And for the other, both the Greekes ground their opinion vpon an error, in holding Chriſt to haue kept the Paſſe-ouer vpō the thirteenth day, for then he ſhould haue been an apparant tranſgreſſor of the Law: and the Romaniſts alſo are deceiued, in holding Chriſt and the Iewes to haue kept their Paſſe-ouer together according to the Law. Concerning the point it ſelfe in queſtion, as we denie not but that it is like Chriſt vſed at his laſt ſupper vnleauened bread, becauſe he would fulfill all the rites of the law: yet it is not preſcribed vnto vs as a law, ſeeing that was a ceremonie annexed to the Iewiſh Paſſe-ouer, with which all the rites thereof are aboliſhed: and it is more ſignificant to vſe ordinarie and leauened bread, to expreſſe our ſpirituall food.

And for further euidence in this matter: 1. *Chryſoſtome* is of opinion directly, that our bleſſed Sauiour and the Iewes kept not the Paſſe-ouer together: *It is euident*, ſaith he, *Iudaos cupiditate interficiendi Chriſtum praeuaricatos fuiſſe, atq; alio die paſcha comediſſe: that the Iewes vpon a deſire to kill Chriſt, to haue tranſgreſſed the law, and kept the Paſſe-ouer on another day: for Chriſt tranſgreſſed not the time of the Paſch, &c.*

In cap.26. ſuper Matth.

2. And it ſeemeth alſo of ancient time, that common bread was vſed in the Sacrament: as *Tertullian* writeth thus to his wife, as hee is cited before, diſſwading her from marrying with a Pagan idolater after his deceaſe? *Shall hee not know what thou eateſt ſecretly before all other meate? Et ſi ſciuerit, non panem, illum eſſe qui dicitur*: and if he doe know, he will not iudge it to be that bread, which thou ſaieſt it is, and ſo being ignorant, *ſine ſuſpicione panis an veneni*, can he be without ſuſpition, whether it be bread or poyſon? &c. It was then ſuch bread, as could not be diſcerned from common bread.

Lib.2.ad vxorem.

The Greekes at this day vſe altogether leauened bread: *Ieremiah Patriark, reſponſ.2.c.4.* and ſo doe the Moſcouites: But the Æthiopike Church, vnleauened.

Guagnin.deſcrip.Sarmati.
Aluares deſcr. Æthiop.c.3.

3. Our reformed Churches hold it a thing indifferent, whether wee vſe leauened or vnleauened bread in the Sacrament, ſo it be done without ſuperſtition: *Caluin.lib.3.Inſtitut.cap.17.ſect.43. Kemnitius 2.part.examin.ſeſſ.22.c.7.* and their practiſe alſo ſheweth their iudgement therein: yet moſt of them vſing common and leauened bread for the reaſons aforeſaid.

4. And touching the other point, that Chriſt and the Iewes did not keepe the Paſch at one time; we haue the opinion of ſome of their owne writers: *Rupertus, Burgenſis, Ianſenius* vpon the 26. of *Matthew*, and *Hentenius* before cited.

The Papiſts.

2. Concerning the other element of wine, which is vſed in the Sacrament, they ſay it is to bee mixed with water, and they boldly condemne all thoſe Chutches, that doe not mixe water with wine, in the Sacrament; ſaying, it cannot be omitted, *ſine graui peccato*, without great ſinne, *Bellarm.lib.4.cap.10.* And therefore *Honorius* 3. cauſed a Prieſt to be depoſed both from his office and benefice, becauſe hee did ſacrifice, *ſine aqua & igni*: without water and fire, *Decret.Greg.lib.3. tit.41.c.14.*

21.Error.

*Argum.*1. Water guſhed out together with blood, out of the ſide of Chriſt: *Ergo*, wine and water is to be vſed together in the Euchariſt: *Rhemiſt*, 1.*Cor.*11.*ſect.*10. *Bellarmin.lib.4.de Euchariſt.cap.*10.

Anſw. Firſt, the blood and water, that iſſued out of Chriſts ſide, were not mingled together, but came foorth apart: *Ergo*, if they will ground their mixture in the Sacrament vpon this example, they muſt vſe them ſeuerally and apart in the Euchariſt. And *Bellarmine* anſwereth nothing, when hee ſaith, that notwithſtanding they were not mixed comming foorth of Chriſts ſide; yet if they had fallen into one veſſell or cup, they would haue runne together: for wee ſay againe, if they had fallen into two ſeuerall veſſels, they would not haue runne together: therefore if they will follow this preſident, they ſhould put the wine and water into two ſeuerall cups, and ſo vſe them apart.

Secondly, they cannot proue, that the water which came from Chriſt, was like to the water, which we commonly vſe, but ſuch, as is in the bodie of man: and it hath been an old receiued opinion, that it came neere vnto that humour in mans bodie, which is called *Phlegma*, as it is mentioned in their decrees, *Decret.Greg.lib.3.tis.41.c.8.* which opinion is there confuted, neither doe wee altogether approue it: yet it is probable, that it was not pure water, comming foorth of Chriſts bodie; and therefore this can be no warrant vnto them, to vſe common water.

Thirdly, blood and water came foorth, not wine and water: wherefore this example, if it proue any thing, maketh for the mixture of blood and water, not of wine and water.

Fourthly, by the blood and water the Fathers doe much better vnderſtand the two Sacraments of the Church, Baptiſme and the Euchariſt, as afterward it followeth to be ſhewed out of *Augnſtine*: if the water then ſignifie Baptiſme, it cannot be applied to the Euchariſt. *Bellarmines* anſwere here, that it is one thing to repreſent, another to be repreſented, is not worthie to be repeated, much leſſe to be refuted.

*Argum.*2. In the old Teſtament the cup in the Euchariſt was not only prefigured in wine, which *Melchiſedech* brought foorth to *Abraham*, but in the water, which came foorth of the rocke: *Ergo*, water is to be vſed as well as wine: *cap.10.argum.3.*

Contra. Firſt, by this argument they may inferre, that water onely may be vſed; for water onely without wine flowed out of the rocke. Secondly, the figures of the law are no paternes of the Sacraments of the Goſpell: they had the ſame ſubſtance, that ours haue, but not the ſame ceremonie: for by the ſame reaſon, becauſe the cloud and the red Sea were figures of our Baptiſme, they may conclude, that now alſo we muſt baptize with a miſt or cloud, and with ſalt-ſea water: theſe are very ſillie arguments.

Argum. 3. Wine mixed with water doth fitly expreſſe the vnion of Chriſt and his people, who are ſignified by water.

1.Cor.10.17.

Anſw. Firſt, it is too great boldnes for men to make myſteries of their owne deuiſing, as to bring in water to ſignifie the people. Secondly, this vnion and knitting together of Gods people is repreſented in the bread, made of many graines of corne, as the Apoſtle ſheweth, 1.Cor.10.17. *We that are many, are one bread, &c.* and therefore the ſignification of water is ſuperfluous.

The Proteſtants.

1. WE denie not, but that of ancient time, in hot Countries, eſpecially where their wine was ſtrong, they vſed to mixe water with wine, in their common drinke, and thereupon they ſo vſed it in the Sacrament: but it was neuer generally the practiſe of the Eaſt countries ſo to doe: for the Armenians and Iberians vſed not of ancient time to put water in the cup in the miniſtration. *Fulk. annot.* 1. *Cor.* 11. *ſect.* 10.

De conſecrat. diſtinct.2. in gloſſ.1.

Secondly, Be it that this mixture of wine were conuenient to bee vſed: you cannot make ſuch a matter of neceſſitie of it, as to charge them with hereſie, and denounce damnation againſt them that keepe not that cuſtome, eſpecially ſeeing your Canoniſts and ſchoolemen doe grant that it is *de honeſtate tantùm*, of decencie only, not of neceſſitie. And yet wee are faine to drinke mingled wine many times againſt our wils: for the Miniſter neede put in no water, it is mixed to his hands many times. The Vintners craft ſtandeth very well with popiſh profeſſion.

Matth.26.29.

Argum. 1. We hold it rather to be a ſuperſtitious cuſtome and contrarie to Chriſts inſtitution: for hee in his laſt Supper gaue wine, not water to be drunke; for he calleth it the fruite of the Vine, which is wine and not water, Matth. 26.29.

Luke 22.17.

Bellarmine anſwereth, that theſe words of our Sauiour, *I will not drinke hencefoorth of the fruite of the vine,* are vnderſtood of the wine which Chriſt gaue vnto his Apoſtles before conſecration in the end of the legall Supper: and he thus goeth about to proue it; firſt, becauſe S. *Luke* maketh mention of two cups, the one before the inſtitution of the laſt Supper, chap. 22 verſ. 17. the other after, verſ. 20. the firſt was giuen in the end of the Paſſe-ouer, and therefore Chriſt doth not call it the new teſtament in his blood, as he doth the other. *Bellarm. lib.* 1. *de Euchar. cap.* 11. *argum.* 10.

Contra. S. *Luke* maketh not mention of two cups, but twice of the ſame cup; and in the firſt place he ſpeaketh by way of anticipation, as S. *Auguſtine* thinketh, *lib.* 3. *de conſenſu Euangeliſtar. cap.* 1. whom *Bellarmine* vnmannerly reiecteth: ſaying, *Non diligenter expendiſſe hunc locum:* That hee did not well weigh the place: Therefore S. *Luke* once for all rehearſeth the words of inſtitution, part of them in the firſt place, as, *Take this and diuide it amongſt you,* which is all one, as to ſay, *Drinke ye all of it*; part in the latter place, as, *This cup is the new teſtament, &c.* And that which S. *Luke* omitteth in the firſt place, the other two Euangeliſts, *Matthew* and *Marke*, ſupplie: for firſt they make mention of the words of inſtitution, *this is my blood, &c.* and then it followeth, *I will drinke no more of the fruite of the vine:* ſo that Chriſt calleth this cup, the new teſtament in his blood.

Luke 22.16.

Secondly, ſaith *Bellarmine*, as theſe words of Chriſt, Luke 22.16. *Hencefoorth I will no more eate of it, &c.* are neceſſarily vnderſtood of eating the Paſſe-ouer; ſo the other words that follow, verſ. 18. *I will drinke no more of the fruite of the vine, &c.* muſt be referred to his drinking in the Paſſe-ouer. *Bellarm. lib.* 1. *de Euchar. c.* 11. *argum.* 10.

Contra. Firſt, it is not neceſſarie to referre the firſt words to Chriſts eating of the Paſſe-ouer in his firſt ſupper, but to the whole action of his eating, at that time in the firſt and latter ſupper: ſo that the meaning is this: This is the laſt time, that I will eate with you: for he thus ſpake in the beginning of the Paſſe-ouer before he had yet taſted thereof, as may appeare by the 15. verſe, *I haue earneſtly deſired to eate this Paſſe-ouer:* So it was but yet in his deſire, and not in act. Secondly, though the firſt words be vnderſtood of eating in the Paſſe-ouer, the ſecond are not therefore to be referred to the wine which they did drinke in the Paſſe-ouer. Firſt, becauſe both *Matthew* and *Marke* doe rehearſe theſe words as ſpoken after the words of conſecration. Secondly, becauſe Chriſt did no more eate of the Paſſe-ouer, but he did afterward drinke of the cup in his laſt ſupper; and therefore to make Chriſts words true, he ſpeaketh of the cup miniſtred in the Sacrament.

Now on the contrarie ſide, that Chriſt ſpake theſe words, *I will drinke no more of the fruite of the vine,* after the inſtitution of his laſt ſupper, it may appeare by theſe reaſons.

Firſt, becauſe two Euangeliſts, *Matthew* and *Marke*, doe both conſent in placing theſe words after the inſtitution: and there is greater reaſon to thinke that S. *Luke* ſhould tranſpoſe the words, then the other two according together.

Secondly, S. *Luke* ſpeaking twice of the cup, in both places rehearſeth ſome of the words of the inſtitution as in the firſt, *Take this and diuide it among you,* in the latter; *This cup is the new teſtament in my blood:* Wherefore ſeeing theſe words, *Take this, and diuide it,* or as *Matthew* ſaith, *Drinke ye all of this,* were ſpoken at the time of the inſtitution: it muſt needs follow, that our Sauiour meaneth the conſecrated cup and wine.

Thirdly, otherwiſe they will make the words of Chriſt vntrue, if he ſaid before his laſt ſupper, *I will drinke no more of the fruite of the vine*, and yet did afterward drinke it in his laſt ſupper. They will anſwere: that Chriſt did drinke no wine in his laſt ſupper, for it was conuerted into his blood.

Contra. Beſide that any man may ſee how groſſe and abſurd a thing it is, that Chriſt ſhould drinke his owne blood, and eate his owne fleſh; Saint *Matthew* ſaith, that after Chriſt had ſaid, *This is my blood,&c.* he calleth it *the fruite of the vine,* verſ.26.29. wherefore it was wine, which he dranke in the chalice.

Argum.2. The water and blood which iſſued out of Chriſts ſide, ſignifie no ſuch thing, but rather as S.*Iohn* expoundeth them: by water, is betokened our waſhing from our ſinnes, whereof Baptiſme is a pledge: by blood, the full ſatisfaction that Chriſt hath made for our ſinnes, whereof the other Sacrament is a ſeale; 1.Ioh.5.6. *This is that Ieſus Chriſt, that came by water and blood, not by water onely, but by water and blood.* By the which words the Apoſtles meaning is not, that by the water and blood, which were ſhed vpon the Croſſe, wee ſhould vnderſtand the Sacraments of the Church; but thoſe ſpirituall graces, whereof the Sacraments are liuely ſignes, namely, the ſatisfaction and randſome of our ſinnes by Chriſts blood, and our ablution and waſhing from the ſame.

Auguſtine picketh out no ſuch fancie out of this myſterie as you doe, for the mixture of wine and water: but he doth more fitly apply it to the Sacraments of the Church: *De latere Chriſti in cruce pendentis ſacramenta Eccleſiæ profluerunt*: *Tract.*15.*in Ioann.* Out of Chriſts ſide dying vpon the Croſſe, iſſued the Sacraments of the Church, &c. namely, Baptiſme, and the Euchariſt. He draweth not both water and wine to ſignifie one Sacrament, but applieth them to both.

Argum.3. The mixture of wine with water is in the Scripture taken in the euill part, as Iſay 1.22. *Your wine is mixt with water*, and 2.Cor.2.17. *Wee are not as thoſe, which doe adulterate the word of God.* The Apoſtle borroweth the word from the corrupters and minglers of wine: and therefore vſeth the word *εἰλικρίνεια*. which is the diſcerning of mixed and adulterate things by the light of the Sunne: the mixing then of wine and water in the Euchariſt can haue no good ſignification. **Iſay 1.22. 2.Cor.2.17.**

Bellarmine anſwereth, that the ſame thing in Scripture in diuers ſenſes may haue both a good and an euill ſignification: and ſo the mixing of wine with water, to make marchandize of, is taken in the worſe part; but with intent to drinke it, it is vſed in Scripture in the better ſenſe, as Prou.9.5. Wiſedome ſaith, *Come and drinke the wine which I haue mixed for you, lib.4.de Euchariſt.cap.11.reſponſ.ad argum.1.* **Prou.9.5.**

Contra. Firſt, that place in the Prouerbs is not neceſſarily vnderſtood of the mixture of wine with water, but of ſome pleaſant temper beſide, whereby the wine is fined and reliſhed, and not allaied, as by water: as Cantic.5.1. *I haue drunke my wine with my milke.* Secondly, though in the ordinary drinke, the mixture of wine with water may haue a good vſe and ſignification, yet in offerings and oblations to God, ſuch as the Prophet *Iſay* ſpeaketh of, ſuch mixture neither in vſe or ſignification is commendable: For like as the Prophet *Malachie* reproouing the Iſraelites for offering vnto God the worſt things, as the halt and the blinde, ſaith *Offer it now vnto the Prince, will he be content?* Malach.1.8. ſo if a man offer waterie or adulterate wine to the Prince, he will not be pleaſed; much leſſe is it to be preſented to God. And as it is not meete to vſe courſe or browne bread in the Communion for the one element; ſo neither is it fit to preſent baſe and courſe wine for the other. And if Chriſt turning water into wine, did exhibite pure and perfect wine at the mariage feaſt: is it like he would bring foorth adulterate and counterfeite wine at his heauenly feaſt? Hereof S. *Ambroſe* thus writeth, *Dominus inuitatus ad nuptias, &c.* The Lord being inuited to the mariage feaſt, did not mingle the water pots full of water with wine, but changed them into wine: *Maluit naturam vertere, quam adulterare ſubſtantiam*: He had rather change the nature, then adulterate the ſubſtance, *Serm.*78. Wherefore it is an adulterating of the ſubſtance, to mingle wine and water together. **Cantic.5.1. Malach.1.8.**

Argum.4. As *Bellarmine*, to proue that Chriſt vſed vnleauened bread, alleageth that he immediatly before did eate the Paſſe-ouer, which was kept, with vnleauened bread; ſo by the ſame reaſon, ſeeing he confeſſeth that Chriſt did drinke the fruite of the vine, that is, naturall and perfect wine in the Paſſe-ouer, it is more then probable that he vſed the ſame at his laſt ſupper: that as he changed not the bread, ſo neither did he alter the wine.

And laſtly, they may be thus preſſed with their owne deuices: for whereas they hold that the elements after the words of conſecration are tranſubſtantiate; I aske whether the water, which is incorporate to the wine, be alſo conuerted into Chriſts blood? if they ſay it is not, then doe they denie tranſubſtantiation of all that is in the cup; if they ſay it is, then will they make Chriſt a waterie and elementall bodie: If the firſt, I obiect the decree of *Innocent* 3. who determineth, that the water together with the wine is changed into Chriſts blood, *Decret.Greg.lib.3.tit.41.cap.6.* If the ſecond, I doe oppoſe *Bellarmine*, who before affirmed, that nothing but the bread and wine are tranſubſtantiate; *queſt.2.§.ad 3.argum.præſtant.*

Bernard writing of this matter, ſheweth his opinion according to thoſe corrupt times, that water in the Sacrament ought to be mixed with the wine: but he condemneth not all thoſe which retaine not this vſe: *Aliud eſt* (ſaith he) *culpare negligentiam, aliud negare efficaciam*: *epiſtol.*69. It is one thing to blame their negligence, another thing to denie efficacie to the Sacrament without any ſuch mixture adminiſtred.

*Concil.Aurelianenſ.can.*4. *Vt nullus in oblationibus ſacri calicis, niſi quod ex fructu vineæ ſperatur, & hoc ſine aqua mixtum offerre præſumat, quia ſacrilegium indicatur aliud offerri, quam quod in mandatis ſacratiſſimis ſaluator inſtituit*: That no man in the oblation of the ſacred cup, but that which commeth of the vine, and that without mixture of water, preſume to offer: becauſe it is iudged ſacrilege to offer any other thing, then what our Sauiour did inſtitute, &c. This Canon maketh ſo euidently againſt the popiſh mixture of water and wine, that *Caranza* in his Epitome hath cunningly left it out.

Laſtly, in their owne decrees, there are certaine heretikes condemned, called *Aquarij*, becauſe they did offer water only: *Decr.par.2.cauſ.24.qu.3.c.39.* By the ſame rule the Papiſts are *Semi-Aquarij*, in part *Aquarie*-heretikes, becauſe they offer water.

But we haue a more euident teſtimonie from their owne Canons: *Decret.part.3.diſt.2.c.7.Iulius* confuteth thoſe which preſumed to offer milke, and dipped bread, by this argument, *It is euident by the Goſpell, Quod preter panem & vinum aliud offerre non liceat*: That it is not lawfull to offer any thing beſide bread and wine, &c. If nothing but bread and wine muſt be vſed, then water alſo is excluded as well as milke.

Liturg. Caſſandri.
* Alphonſus lib.6.hæreſ.7.
Guido Carmelit. in catalog. hæreſ.
Ierem. Cenſur. Oriental.c.7.
Ioann. Faber. de religion. Muſcouit.
Aluares deſcr. Æthiop.cap. vltim.
Reſponſ.ad 1.reſponſ.

Now for the iudgement and practiſe of forren Churches: 1. The Eaſt Churches haue not generally receiued this cuſtome of mixing water with wine in the Sacrament: the Armenians doe it not: *Some alſo write that the Grecians doe mixe their wine with water: but it ſeemeth to be otherwiſe now vſed in the Greeke Church: for *Ieremie* their Patriarke confeſſeth, that they vſe to temper the wine in the cup with water. The Moſcouites doe alſo mingle water, but the ſame hot, not cold water: and therefore they finde fault with the Church of Rome, for vſing cold water: becauſe the water which iſſued out of Chriſts ſide was hot.

2. In the Africane and Æthiopike Church, they in ſtead of wine, which they cannot keepe in that hot countrey, they vſe to ſteepe drie reaſons in water twelue daies, and preſſe out the liquour: it is like they would vſe wine, if they had it.

3. The reformed Churches of Germanie, in their anſwer to *Ieremie* their Patriark, thus write: We mingle not water with wine in the holy Supper, becauſe that Ieſus Chriſt ſaid, *I will not drinke henceforth of the fruite of the vine*; and maketh no mention of any water. In like manner we doe not thinke it neceſſarie to mingle any water: yet peraduenture, if there be any, we hold it indifferent, &c. Hereunto our owne Church agreeth: vpon theſe words of our Sauiour; *I will drinke no more of the fruite of the vine*, inferreth, it is well knowne that the fruite of the vine is wine, and not blood, &c.

English confeſſ. artic.11. Harm.p.428.

4. See for the Latine Church, their owne decrees before alleaged.

THE FIFTH QVESTION, OF THE words of conſecration.

The Papiſts.

22. Error.

THeſe words (ſay they) *This is my bodie*, to bee ſpoken ouer the bread, and the like ouer the wine, *This is the new Teſtament in my blood*, are the very formes of the Sacrament and words of conſecration: which being vttered, immediatly the elements are changed into the bodie and blood of Chriſt: Wherefore theſe words are not bee read hiſtorically for the inſtruction of the people, but they are only conſecratorie words, to be pronounced ouer the elements: *Rhemiſt. 1.Cor.11.ſect.11. Bellarm.lib.4.de Sacram.cap.13.*

1.Cor.10.16.

Argum.1. The Rhemiſts obiect that place of Saint *Paul*, 1.Cor.10.16. *The cup of bleſſing, which we bleſſe, &c.* Heere the benediction is referred to the cuppe, not vnto God: *Ergo*, not by prayer or thankſgiuing to God, but by certaine conſecratorie words ſpoken ouer the cup, it is conſecrated: *Rhemiſt. in hunc locum.*

Mark.8.6,7.

Anſw. Firſt, the word which the Apoſtle here vſeth εὐλογεῖν, *to bleſſe*, is expounded by S. *Matthew*, to be all one with εὐχαριστεῖν, *to giue thankes*: for he ſaith, Chriſt after he had bleſſed (vſing the firſt word) tooke the bread, and after he had *(giuen thankes)* which is the other word; he tooke the cuppe: and S. *Marke* vſeth both theſe words; how Chriſt firſt gaue thankes and brake the bread, and he bleſſed the fiſhes, and cauſed them to be ſet before the multitude: wherefore the cup is bleſſed, that is, by giuing thankes vnto God and prayer is ſanctified: So that here is both relation vnto God, to whom we offer our thankſgiuing, and to the cup, which is ſanctified by our prayers. Secondly, though wee grant, that the cuppe is bleſſed by words of conſecration, it followeth not out of this place, that it is done by theſe foure words, *this is my bodie*, or *this is my blood*: for Chriſt beſide theſe words, vſed a benediction, bleſſing, or thankſgiuing beſide, as the Euangeliſts make mention. Thirdly, as Saint *Paul* ſaith, *The cup which wee bleſſe*; ſo hee ſaith, *The bread which wee breake*, which member of the ſentence anſwereth to the other, *breaking of the bread*, to the *bleſſing of the cup*: the bread then is bleſſed, not onely by the pronouncing of words, but by the whole action of breaking, diſtributing, thankſgiuing, &c.

Argum.2. If theſe were not the onely words of conſecration, *This is my bodie*, and if preſently vpon the vttering of theſe words the bodie of Chriſt were not preſent; then ſhould not the words of Chriſt be true, *Bellarm.ibid.* The anſwere to this argument followeth here in the aſſertion of the Proteſtants.

The

The Proteſtants.

1. WE acknowledge no ſuch conſecration at all, by vertue whereof the elements are conuerted and tranſubſtantiate into the bodie of Chriſt, as we haue before ſhewed. A conſecration we grant, which is a ſetting apart of the elements, which before were common, to holy vſes, and by the vertue of Chriſts inſtitution, to be made vnto vs ſignes of holy things.

Secondly, theſe are not the only words of conſecration, *This is my bodie*, and, *This is the cup of my blood*, and yet Chriſts words ſhall be true: for wee muſt not diſmember the ſentence: Chriſt ſaith, *Take, eate ye, this is my bodie*: it is then made his bodie to be taken and eaten; by taking then and eating, the elements alſo are conſecrated, not only by ſaying of the words: ye muſt not then diuide the words of the inſtitution, for then they ſhall no more conſecrate, then if you ſhould pronounce but two of your conſecratorie words, as *This is*, or, *My bodie*, and leaue out the reſt.

*Argum.*1. That theſe are not the only words of conſecration, it appeareth, becauſe both the bread was broken and diſtributed, and the cup alſo, before Chriſt ſpake thoſe words, as Matth.26.26. For firſt Chriſt ſaith, *Take, eate*, and, *Take and drinke*, before he ſaid, either, *This is my bodie*, or, *This is my blood*: Neither can yee well tell your ſelues, which are your conſecratorie words for the cup, whether thoſe that *Matthew* ſetteth downe, *This is my blood of the new Teſtament*: or as *Luke* hath, *This cup is the new Teſtament in my blood*. Nay, *Bellarmine* vſeth another forme beſide theſe: *Hic eſt calix ſanguinis*, This is the cup of my blood, *Bellarm.cap.*13.

Matth.26.26.

Againe, Saint *Luke* addeth, *This is my bodie, which is giuen for you*: Saint *Paul*, *which is broken for you*, 1.Cor.11.24. And S. *Luke* alſo and S. *Paul* haue theſe words, *Do this in remembrance of me*, which are omitted both by S. *Matthew*, and S. *Marke*. Wherefore ſeeing all theſe are the words of Chriſt, it followeth, that they all are effectuall and forcible to conſtitute the Sacrament (vnleſſe they will ſay, that ſome of Chriſts words are ſuperfluous:) *Ergo*, theſe only words, *this is my bodie, this is my blood*, are not all the words of conſecration.

1.Cor.11.24.

Bellarmine here anſwereth moſt abſurdly, that their Leiturgie, which only vſeth thoſe words, being made by Saint *Peter* is more ancient, then either *Lukes* Goſpell, or *Pauls* Epiſtle, *Bellarm.cap.*14. *reſp.ad argum.*9.

Contra. Firſt, thus without all ſhame they doe make their vncertaine traditions equall with the Canonicall Scripture, and their ſuperſtitious and erronious Leiturgie, to counteruaile the authoritie of S. *Pauls* writings. Secondly, if their Leiturgie were grounded vpon Canonicall Scripture, yet one part of the Scripture is not of more credit then another: *Matthew* and *Markes* Goſpell are equall to S. *Lukes*; and S. *Lukes* Goſpell, and Saint *Pauls* Epiſtle not inferiour to the other: ſo that all thoſe words which are reported by them all to haue been pronounced by Chriſt, muſt be receiued as of like authoritie.

Innocentius 3. is herein more equall, then *Bellarmine*: *Decr.Greg.lib.*3.*tit.*41.*c.*6. *Ipſi Euangeliſtæ mutuò inter ſe ſuppleuiſſe leguntur, &c.* The Euangeliſts do make a mutuall ſupplie, when as any thing is omitted by any of them: as where the other Euangeliſts ſay, *this is my bodie*, only *Luke* hath, *which is giuen for you*: and whereas *Marke* and *Matthew* ſay, *for many*, *Luke for you*: and *Matthew* addeth, *for the remiſſion of ſinnes*. Thus hee preferreth not one Euangeliſt before another: but maketh vp the words of Chriſt out of them all. But whereas *Bellarmine* affirmeth with *Lindanus*, that the words of Chriſt, recited out of S. *Pauls* Epiſtle to the Corinthians, are not ſufficient to conſecrate, *cap.*15.*mendac.*3. what is this elſe but to charge the whole Church of the Corinthians, that they had no conſecration at all, who obſerued the ſame forme there preſcribed by the Apoſtle, 1.Cor.11.

*Argum.*2. Saint *Paul* ſaith, *euery creature is ſanctified by the word of God and prayer*, 1.Tim.4.5, but in the Euchariſt the bread and wine are creatures and elements ſanctified to holy vſes: *Ergo*, they are ſanctified by the word, and by prayer alſo. *Origen* hereof thus writeth *in* 15. *Matth. Quid.i. quicquid, ingreditur, &c.* If whatſoeuer enters in at the mouth goe into the bellie, &c. euen that meate which is ſanctified by the word and prayer, in reſpect of the materiall part, goeth into the bellie; but in reſpect of the prayer added to it, it profiteth according to the meaſure of faith, &c. So our Sauiour vſed thankſgiuing, when hee gaue the cuppe, beſide the words of inſtitution, Matth.26.27. By which example wee are taught, that by prayer and thankſgiuing the bread and wine are conſecrated.

1.Tim.4.5.

Matth.26.27.

We conclude then, that not only theſe words, but all the reſt belonging to the inſtitution, are to be rehearſed in the Sacrament, both to inſtruct the people, that they may know the right vſe of the Sacrament; and they helpe alſo with the reſt of the whole action, of taking, eating, drinking, praying, thankſgiuing, to conſecrate and make the Sacrament, as we haue ſhewed more at large before, Controu.11.queſt.1.part 2. to that place we referre the reader.

Bernards teſtimonie in this place is very full on our ſide: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat; ſed totus fidelium cœtus, qui aſtat, cum illo conſecrat, cum illo ſacrificat: Nec ſolus lignifaber facit domum. ſed alius ligna, alius trabes comportat: debent itaque aſtantes habere de ſuo, ſicut ſacerdos fidem firmam, orationem puram, deuotionem piam:* The prieſt only doth not ſacrifice, he only conſecrateth not, but the whole companie of the faithfull ſtanding by, doth conſecrate together with him: As the maſter carpenter doth not only build the houſe, but other labourers, that carrie the timber, helpe to build: therefore the ſtanders by, as well as the prieſt, muſt haue a ſure faith, pure prayer, godly deuotion,

uotion,&c.*doctrin.Bernard.* So then the Sacrament is conſecrate by the whole action of the Miniſter and Communicants together.

Concil.Toletan.7.cap.2.Si ægritudinis acciderit quilibet euentus,quo cœptum nequeat expleri conſecrationis myſterium, ſit liberum presbytero alteri conſecrationem exequi officij cœpti: If the Miniſter chance to fall ſicke,that he cannot finiſh the conſecration,it ſhall be lawfull for another to goe thorough with it &c. It ſhould ſeeme,that the conſecration was not finiſhed with fiue words ſpeaking: for then the Councell needed not to haue been ſo carefull to prouide for a ſupplie. This Canon is ratified,*decret.par.2.cauſ.7.qu.1.c.16.*

And further,*Decr.par.3.diſtinct.2.c.55 Vis ſcire,quia verbis cæleſtibus conſecratur,&c.* Will you know, that it is conſecrated with heauenly words? then it followeth, *Accipe quæ ſunt verba,&c.* Heare what the words are, the prieſt ſaith; Make this oblation,reaſonable, acceptable,which is the figure of the bodie and blood of our Lord Ieſus Chriſt,&c. But theſe are not the words of conſecration, but the prayer of the Miniſter: *Ergo*,prayer helpeth to conſecrate,and not the pronouncing onely of Chriſts words.

The Maſter of Sentences,*lib.4.diſt.8.c.* thus rehearſeth out of Saint *Ambroſe: Conſecratio quibus verbis fit,&c.* By what words is the conſecration made? attend,what the words are, *Take and eate ye all of this,this is my bodie:* and againe, *Take and drinke ye all of this,this is my blood:* therefore *take ye, eate ye*,and *take ye,drinke ye*,are part alſo of the words of conſecration. This ſentence of Saint *Ambroſe* is rehearſed alſo in the decree before alleaged.

This truth laſtly is ſealed: *Iohn Philpot* holy Martyr; Saint *Peter* ſaith, *If any man ſpeake,let him ſpeake as the words of God:* wherefore whoſoeuer ſaith,that theſe words only,*this is my body*,do make a preſence of Chriſt,without *bleſſe ye,take,eate*,which be three as ſubſtantiall points of the Sacrament, as *this is my bodie*,he is highly deceiued; *Fox* pag.1809. Pag.1642.2.60

Hom.23.in 26.c.Matth. And yet further: 1. *Chryſoſtome* ſaith, *Non ſunt humanæ virtutis hæc opera,&c. ipſe nunc quoq; operatur,ipſe perficit,miniſtrorũ nos ordinem tenemus,qui verò hæc tranſmutat & ſanctificat ipſe eſt:* Thoſe are not the workes of humane power, Chriſt himſelfe alſo now worketh and perfiteth, wee are but in the order of Miniſters, but it is he who doth change and ſanctifie theſe things. He thinketh that the elements are not conſecrated by vertue of any words,but by ſecret operation of Chriſt.

Cenſur Oriental.cap.13. The ſame is the opinion of the Greeke Church at this day: *Ieremie* Patriarke ſaith it is conſecrated, *ſacris ad Deum precibus,gratiarum item actionibus, iubilationibus, confeſſionibus, poſtulationibus*, by ſacred prayers vnto God, giuing of thankes, iubilation, confeſſion, requeſts. So alſo the Muſcouite Church holdeth: and therefore the Romaniſts count it one of their errors. Appendix error.Moſch. err.9.

2. *Tertullian* hath this rule, *Omne opus artifice ſuo inferius*, Euery worke is inferiour to his artificer,&c. The prieſt then cannot make the bodie of Chriſt by ſaying of certaine words, which is farre ſuperiour vnto him.

The Æthiopike Church ſeemeth to think,that the Sacrament is made by the praiers of the Church: for they thus vſe to pray in their Leiturgie, *Tranſlate O Lord this bread into thy true bodie,and this wine into thy true blood,&c.*

Harm.ſect.12. pag.381. 3. Latter confeſſion of Heluetia,chap.19. *We cannot allow of them which attribute the conſecration of the Sacrament to I know not what ſyllables,to the rehearſall of certaine words pronounced by him,that is conſecrated,and that hath an intent of conſecrating.* And chap.21. *We thinke that manner and rite of the Supper to be moſt ſimple and excellent,which commeth neereſt to the firſt inſtitution of the Lord:which doth conſiſt in declaring the word of God,in godly prayers, the action it ſelfe which the Lord vſed,and the repeating of it,the eating of the Lords bodie,and drinking of his blood.* Ibid.p.415.

4. *Scotus* holdeth againſt *Thomas: Opus eſſe alijs verbis*, That other words are needfull to applie Chriſts words to the matter. *Lindanus* ſaith, *Inſanire eos,qui ſine precibus ſacerdotis,ſola Chriſti verborum prolatione fieri poſſe,&c.* They are mad,which teach that they are made by the onely prolation of Chriſts words,without the praiers of the prieſt. Of the ſame minde is *Catharinus*: as they are cited by the Archbiſhop of Cæſarea,who alſo concurreth with them. Lib varij tractatus fol.114. Pariſ 1586.ex citation. D.Morton.

THE SIXTH QVESTION, OF THE PROPER effect and vſe of the Lords Supper.

The Papiſts.

23.Error. THey doe generally hold, that this Sacrament was not properly ordained for remiſſion of ſinnes, neither that the Sacrament hath any ſuch vſe: but it ſerueth only as a preſeruatiue againſt ſinne: *Trident.Concil.ſeſſ.13.can.5.Bellarm.lib.4.de Sacram.cap.17.*

Secondly, they teach, that faith is not ſufficient to prepare vs for the Communion: and although men be neuer ſo contrite, *quantumcunq; ſe contritos exiſtiment*, yet they muſt be throughly purged and abſolued from their mortall ſinnes, before they come to communicate, *Concil.Trident.ſeſſ.13. can.11. Bellarm.ibid.*

*Argum.*1. They that receiue the Communion, are one bodie as they are partakers of one bread, 1.Cor.10.17. but they which are in any grieuous and deadly ſinne, are not liuely members of Chriſt, and of his myſticall bodie; therefore the Sacrament doth not profit them at all: *Bellarm.ibid.* 1.Cor.10.17.

Anſw. Firſt, neither doe wee affirme, that men ought raſhly and preſumptuouſly to come to the Lords table, but to repent them throughly of their ſinnes, and to haue a ſtedfaſt and liuely faith in Chriſt, who cannot be ſaid, thus preparing themſelues, to remaine in their ſins: neither yet are they ſo fully acquited of them, that they neede not to receiue the Sacrament to their comfort, and to ſtrengthen their faith in the hope and aſſurance of the remiſſion of ſinnes. Secondly, wherefore all this hindreth not, but that they ſhould be true members of Chriſts bodie, euen hauing a troubled conſcience, and labouring vnder the burthen of their ſinnes: for the weake and ſicke parts of the bodie, are they therefore no parts at all, becauſe of their infirmities? *Auguſtine* ſaith very well, *Non filios diaboli faciunt quæcunque peccata, peccant enim & filij Dei: in quibus non eſt fides, filij ſunt diaboli*: Euery ſinne maketh not a man the child of the diuell, for the children of God alſo ſinne: but they which haue no faith, are the ſonnes of the diuell, &c. *Ergo,* all ſins cut not men off from the bodie of Chriſt, but onely the want of faith: They then that haue ſinned, and doe repent them and come with faith, are ſtill the ſonnes of God, and members of Chriſts bodie.

Contra. 2. Epiſt. Peleg. 3. 3

Argum. 2. None were ſuffered to eate the Paſſe-ouer, if they were vncleane, Numb. 9. 10. and our Sauiour waſhed his Apoſtles feet, before he inſtituted his Supper, Iohn 13. and Matth. 22. hee is puniſhed that came to the marriage feaſt without a wedding garment: *Ergo,* they that come to the Euchariſt muſt be purged firſt and cleanſed from their ſinnes, ſo that they haue no pricke of conſcience at all: *Bellarm. c.* 18. *argum.* 3.

Num. 9. 10.
Iohn 13. 5.
Matth. 22. 11.

Anſw. Firſt, theſe places alleaged doe proue, that a man being vncleane by the committing of any ſinne, ſhould firſt by repentance and contrition of heart purge himſelfe, which wee grant is neceſſary, and ſo receiue the Communion, to his further comfort: but they proue not that a man ſhould bee ſo purged, as that he needed not by the Sacrament to be further aſſured of remiſſion of ſinnes. Secondly, the type of the Paſſe-ouer is thus expounded by S. *Paul,* 1. Corinth. 5. 8. *Let vs keepe the Paſſe-ouer, not with the old leauen of malicious neſſe and wickedneſſe, but with the vnleauened bread of ſynceritie and truth:* ſo that if a man doe forſake his former wickedneſſe, not maliciouſly continuing in it, and commeth with a ſincere and vnfained purpoſe of heart, deſirous to be fully aſſured of the remiſſion of his ſinnes, it is a ſufficient preparation. Thirdly, the waſhing of the feet, was to teach the Apoſtles an example of humility, Ioh. 13. 15. *I haue giuen you an example*: and it ſignifieth our ſpirituall waſhing by Chriſt, verſ. 8. *If I waſh thee not,* (ſaith Chriſt to *Peter*) *thou haſt no part in me*: which is by faith, *whereby our hearts are purified,* Act. 15. 9. not that waſhing or cleanſing, which is wrought by our ſelues: and faith alſo is the wedding garment, as it is expounded Apocal. 3. 18. *Buy of me white raiment, that thou maieſt be clothed.*

1. Cor. 5. 8.
Iohn 19. 15.
Act. 15. 9.
Apoc. 3. 18.

Argum. 3. 1. Cor. 11. 39. *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, &c.* but they that communicate, hauing any pricke of conſcience for any mortall ſinne, do eate and drinke vnworthily; *Ergo,* it cannot be anſwered, that this worthy or vnworthie receiuing is in reſpect of hauing or not hauing faith: for the Apoſtle reproueth them for a certaine abuſe and corruption of manners, in diſorderly comming to the Sacrament: *Bellarm. ibid. argum.* 5.

1. Cor. 11. 39.

Anſ. Firſt, the vnworthy receiuing, which the Apoſtle here ſpeaketh of chiefly, is in comming without the dew examination of faith: for the Apoſtle had ſaid, *Let a man examine himſelfe, and ſo let him eat:* but this examination is, *whether we are in the faith,* 2. Cor. 13. 5. And againe the Apoſtle ſaith, they eate and drinke their owne damnation, *not diſcerning the Lords body:* and this diſcerning of the Lords body belongeth to faith and knowledge, in making a difference betweene thoſe holy myſteries, and all other common meates. Secondly, they alſo are vnworthy receiuers, that come without knowledge and amendment of their fault; as here the Corinthians retained an abuſe in the Lords ſupper, and as yet corrected it not. This place then proueth, that continuing in ſinne without correction of it, is an vnworthie receiuing: it concludeth not againſt thoſe that haue repented them, and yet there remaineth ſome griefe or touch of conſcience ſtill, whereof they deſire to be releaſed.

2. Cor. 13. 5.

Argum. 4. They that come to the Communion either haue faith or not: if they haue not faith, they are vnworthie receiuers, and can reape no benefit by it; if they haue, they are already iuſtified from their ſinnes: therefore vnto them the Euchariſt is not profitable towards the remiſſion of their ſinnes, which they haue already by faith, *Bellarm. ration.* 4.

Anſw. Bellarmine very vnskilfully maketh no difference betweene the beginning and the encreaſe of faith: the Apoſtles had faith; for to them Chriſt ſaid, *they were cleane, but not all,* Ioh. 13. 10. yet they pray, *Lord encreaſe our faith,* Luk. 17. 5. So the carefull father ſaith to Chriſt, *Lord I beleeue, helpe my vnbeleefe,* Mark. 9. 24. So then a man hath faith, and by the ſame, remiſſion of ſinnes: yet for the further ſtrengthening of his faith, and full aſſurance of remiſſion of ſinnes, hee deſireth to receiue the Sacrament. Our faith is not perfect, but many times interrupted, and aſſailed with doubts, and had need continually to bee ſtrengthened, and renewed by the often hearing of the word, and receiuing of the Sacraments.

Ioh. 13. 10.
Luk. 17. 5.
Mark. 9. 24.

Argum. 5. There is not one and the ſame proper vſe and end of diuers Sacraments: but Baptiſme is receiued for remiſſion of ſinnes: *Ergo,* the Euchariſt is not for that end, *Bellarm. ibid.*

Anſw. 1. The death of Chriſt, and ſo remiſſion of ſinnes purchaſed by the ſame, is properly repreſented vnto vs in both Sacraments, yet in a diuers reſpect: for as to be borne is one thing, and to be fed and nouriſhed is another; yet both worke the ſame thing in the body, though diuerſly: for the birth giueth life, meate and drinke preſerueth it: the ſame difference is betweene Baptiſme and the Lords Supper, they both are ſeales vnto vs of our iuſtification, in the remiſſion of ſinnes by Chriſt: but by Baptiſme we are initiated, regenerate and borne anew, and engrafted into the bodie of Chriſt. The other Sacrament doth confirme, encreaſe, and nouriſh our faith, alreadie begun and planted in vs, for the remiſſion of ſinnes, and all other benefits of Chriſts paſſion.

The Proteſtants.

FIrſt, we doe truly affirme and teach, that an eſpeciall and principall vſe of the Euchariſt or Communion, is to ſtrengthen and aſſure our faith of the remiſſion of our ſinnes: and yet wee denie not but that it hath other vſes beſide: for as in Baptiſme not onely the waſhing away of our ſinnes is ſhewed forth, but it alſo betokeneth our dying to ſinne, and riſing to newneſſe of life, Rom.6.3.4. Rom.6.3.4. ſo in the Lords Supper whole Chriſt with all his benefits are exhibited vnto vs, as it is a pledge vnto vs, not onely of remiſſion of ſinnes, but that Chriſt is become our *righteouſneſſe and ſanctification*, 1 Cor.1.30. 1.Cor.1.30. that he will aſſiſt vs with his ſpirit, and repleniſh our hearts with grace: *The water that I* John 4.14. *ſhall giue him, ſhall be in him a well of water, ſpringing vp to euerlaſting life*, Iohn.4.14. Yea, the ſpirituall eating and drinking of the fleſh and blood of Chriſt, is a pledge vnto vs of the reſurrection, & of Iohn 6.54. life eternal, Ioh.6.54. But that amongſt the reſt, it alſo aſſureth vs of remiſſion of ſins, thus it is proued.

*Argum.*1. Chriſt after S. *Matthew* ſaith, *This is the blood of the new teſtament, that is ſhed for* Matth.26.28 *many for remiſſion of ſinnes*, Matth.26.28. But the new teſtament includeth a promiſe of remiſſion of Iere.31.34. ſinnes, Ier.31.34. Yea our Sauiour ſetteth it downe in plaine tearmes: for why elſe ſhould our Sauiour make expreſſe mention of forgiueneſſe of ſinnes, if this Sacrament did not ſerue for that vſe?

Bellarmine anſwereth that theſe words of our Sauiour doe not ſignifie, that his blood is drunke in the Sacrament for remiſſion of ſinnes, but that it was ſhed for remiſſion of ſinnes, and ſo is repreſented in the Euchariſt, *cap.19. reſp. ad argum.*3.

Contra. Firſt, in the Euchariſt the death of Chriſt with the fruit thereof, which is the remiſſion of ſinnes, is not onely repreſented, but exhibited alſo and applied: for otherwiſe they will make it but a bare and naked ſigne, if it ſhould onely repreſent and ſignifie: and who would thinke, that they which ſtand vpon the reall preſence, would content themſelues with repreſentation and ſignification onely. Wherefore I thus vrge them, as Chriſts blood is preſent, ſo is the fruites of his blood: but his blood is not preſent onely in ſignification, but verily and indeed to the worthie receiuer: *Ergo*, ſo is remiſſion of ſinnes, which is the fruit of his blood. Secondly, Saint *Paul* ſaith, that the vnworthy re- 1.Cor.11.27 ceiuer is guiltie of the body and blood of Chriſt, 1.Cor.11.27. If vnworthy receiuing doth verily adde ſinne vnto them, then the worthy receiuing, which is a ſhewing forth of Chriſts death, doth verily obtaine remiſſion of ſinnes.

Matth.4.13. *Argum.*2. Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance*: but Chriſt in the Euchariſt calleth vs vnto him: *Ergo*, he calleth ſinners to come to the Euchariſt.

Bellarmine anſwereth, that Chriſt ſpeaketh of his firſt calling vnto faith, and repentance, not of inuiting to the Euchariſt, *Reſp. ad argum.*1.

Contra. Firſt, where Chriſt ſaith, *I came not to call the righteous, but ſinners to repentance*, hee calleth all, but onely ſuch, as are ſo righteous that they need no repentance: but ſuch there are none in Ioh.7.37 this life: *Ergo*, he calleth all. Secondly, he calleth all that thirſt, Ioh.7. *If any man thirſt, let him come vnto me and drinke*: but who thirſteth more, then he that deſireth to be releaſed of his ſinne? Neither doth Chriſt ſpeake here of the firſt call vnto faith, but euen of ſuch as did beleeue alreadie; as it followeth in the next verſe, *he that beleeueth in me, out of his bellie ſhall flow riuers of waters of life.* Third- Mat.11.28. ly, our Sauiour ſaith, *Come vnto me all ye that are wearie and laden, and I will eaſe you*, Matth.11.28. but theſe are they which labour vnder the burthen and griefe of their ſinnes: *Ergo*, ſuch are admitted to come to the Sacrament to finde eaſe thereby.

*Argum.*3. Beſide theſe places of Scripture, we reaſon thus: If a man muſt bee purged from the very conſcience and griefe of ſinne before he come to the Communion, then no man liuing can bee a fit receiuer, ſeeing no man in this life can be ſure he is without ſinne. This *Bellarmine* granteth, but ſaith further, that though a man be not ſure, yet if hee doe endeauour as much as in him lieth, to bee purged from ſinne, he commeth worthily, *reſp. ad argum.*2.

Contra. All this we grant, and this may a man doe, that findeth yet ſome griefe in his conſcience for his ſinne: but ſeeing he confeſſeth, that a man cannot be ſure he is without ſinne, there muſt then remaine ſome conſcience, feare and griefe of ſinne, euen in the worthie receiuer. Againe, ſeeing hee granteth, that the Euchariſt is auaileable to take away veniall ſinne, *ibid. argum.*4. hee offereth great indignitie to the Sacrament of Chriſts body and blood, that it ſhould not be of ſufficient efficacie to remit alſo mortall and capitall ſinne. And further he granteth out of *Thomas reſp. ad arg.*2. that a man being in deadly ſinne, and hauing no feeling of it, yet ſorrowing for the reſt, which hee feeleth and knoweth, may be a worthy receiuer: whereby it followeth, that he which hath committed a ſin, and hath remorſe thereof in conſcience, may much more be a worthie receiuer. And thus their doctrine is contrary to it ſelfe.

Secondly, we doe hold, that to haue a liuely faith in the promiſes of God, with repentance for our ſinnes, and a full purpoſe to amend our liues, is a ſufficient preparation for the Communion: and that this Sacrament is a ſoueraigne remedie for a troubled conſcience. Neither ought men to refraine from the communion, till they haue fully ſatisfied for their ſinnes, as the Papiſts teach, and are cleered in their conſcience of all their ſinnes: for ſo, few or none at all, ſhould bee admitted to the Lords table: but in whom faith hath alreadie wrought repentance, in ſome meaſure, hee may ſafely receiue the Sacrament for his further comfort, and aſſurance of remiſſion of ſinnes.

Argum.4. Ioh.6.35. *He that beleeueth in me* (ſaith Chriſt) *ſhall neuer thirſt*: Saint *Paul* alſo exhorteth men to examine themſelues, 1.Cor.11.28. which is nothing elſe, as himſelfe expoundeth it, then to proue whether they bee in the faith, 2.Cor.13.5. *Ergo*, the examination or triall of faith, is a ſufficient preparation for the Lords table.

Iohn 6.35.
1.Cor.11.28.
2.Cor.13.5.

Auguſtine ſaith, *Ad Deum acceditur, fide ſectando, corde inhiando, charitate currendo*: We come or haue acceſſe vnto God in following him by faith, ſeeking him in our heart, and running to him with loue, *In Pſalm.32.concion.2.* *Ergo*, by faith wee haue acceſſe vnto God, Rom.5.2. but a liuely faith, which worketh by loue, Galath.5.6.

Rom.5.2.
Galath.5.6.

Bernards teſtimonie is euident alſo in this caſe: who ſpeaking of the manner of preparation for the Sacrament, writeth thus: *Ante omnia fides quærenda eſt, de qua legitur, fide mundans corda eorum, &c.* Before all things we muſt ſeeke for faith, of the which wee reade, by faith purifying their hearts: *ſerm.5.in Vigil.Natal.*

Againe, *Apparatus menſæ iſtius non hominis eſt, ſed fidei, non temporalis elementi, ſed æterni*: The preparation or furniture of this table is not of man, but of faith; not of temporall nouriſhment, but eternall: *ſerm.in cœna Domin.*

Concil.Florentin.ſeſſ.25. The Greeke Church confeſſeth thus: *Sanctiſſimum Chriſti corpus & ſanguinem peccatorum noſtrorum remiſſioni & animarum ſaluti fieri*: That the moſt holy body and blood of Chriſt, is made for the remiſſion of our ſinnes, and the health of our owne ſoules.

Iohn Philpot holie Martyr: When Doctor *Moreman* had denied that the Sacrament had a promiſe of remiſſion of ſinnes annexed to it: the Martyr vrged theſe words of the inſtitution, *Which is giuen for you, which is ſhed for you for the remiſſion of ſinnes*: whereby that popiſh aſſertion was directly ouerthrowne.

Concerning our preparation alſo by faith, thus teſtifieth a Councell: *Colonienſ.part.7.cap.2.* *Excitanda eſt fidelium fides & deuotio in Deum, vt credentes & myſterium intelligentes accedant ad ſalutaris noſtri gratiam participandam*: The faith and deuotion of the faithfull muſt bee ſtirred vp, that with beleefe and vnderſtanding they may approch to be partakers of grace, &c.

Let vs ſee what their owne decrees teſtifie of this matter: firſt, that the Euchariſt is auaileable to the remiſſion of all manner of ſinnes: *Nicholaus* witneſſeth, *Decret.part.2.cauſ.15.qu.8.c.5.* *Sacramenta omnium contagionum purgatoria exiſtunt*: The Sacraments are the purgation of all contagions whatſoeuer. *part.3.diſtinct.2.c.6.* *In remiſſionem peccatorum oblationem diſtribuat*: Let the Prieſt diſtribute the oblation to the people, for the remiſſion of their ſinnes. *Ibid.c.40.* *Qui manducauerit hoc corpus, &c.* He that eateth this bodie, it ſhall be to him the remiſſion of his ſinnes. Theſe words are generall of all ſinnes whatſoeuer.

Secondly, that the communion is not to bee denied vnto them, that haue griefe of conſcience euen of the greater ſinnes, their owne Canons are euident, *Decret.part.2.cauſ.33.diſt.1.c.50.* *Negant his oportere reddi communionem, &c.* They ſay the Communion is not to be giuen to thoſe that haue willingly fallen: *Deus autem nullum crimen excepit, &c.* But God hath excepted no ſinne, hauing forgiuen all ſinnes. *Ibid.c.52.* *Grauiſſimi criminis reis, &c.* The Lord hath commanded, that the Sacrament ſhould be miniſtred to thoſe which are guiltie of the greateſt ſinnes, if with all their heart they repent and confeſſe their ſinne. *Cap.56.* *Sunt qui arbitrantur, &c.* There be that thinke this to be repentance, to abſtaine from the heauenly Sacraments: but theſe are too ſeuere Iudges againſt themſelues, *qui ſibi præſcribunt pœnam, declinant remedium*, which preſcribe a puniſhment to themſelues, and decline the remedie, &c. Here they are reproued that refraine the Sacrament, for ſome conſcience of ſinne, which is a remedie againſt ſinne. *Decret.part.3.diſtinct.2.c.13.* *Quamuis quis peccato mordeatur, &c.* Though a man haue remorſe of conſcience for ſinne, let him not haue a will to ſinne, &c. and ſo let him come *intrepidus*, ſecurely to the Communion. Wherefore *Bellarmines* poſition, *Qui cum conſcientia peccati accedit*: He that commeth with conſcience of ſinne, doth eate and drinke his owne iudgement. *c.18.argum.1.* is flat oppoſite to their owne Canons. Theſe words that follow in the Canon: *Hoc de illo dico quem capitalia peccata non grauant*: I ſay this of him that is not troubled with mortall and capitall ſinnes, doe not make againſt vs: for hee ſpeaketh of ſuch a perplexitie of conſcience, as hath no hope: but this Canon plainlie affirmeth, that a man though he haue remorſe of conſcience for ſinne, may ſafely come to the Communion, which is the thing by *Bellarmine* denied.

Now concerning theſe two points, that the ſpeciall vſe of the Euchariſt is appointed to aſſure vs of the remiſſion of our ſinnes, and that it is not neceſſarie, that one ſhould come with a conſcience cleered from all ſcruple of ſinne, if he haue remorſe and true ſorrow, with a full purpoſe of amendement of life. Our further teſtimonies are theſe:

1. For the firſt, *Ephram* ſaith: *This remaineth O Chriſt, that with faith and ſanctification wee come vnto thy cup: vt proficiat nobis ad remiſſionem peccatorum: that it may auaile vs for the remiſſion of ſins.* Baſil: *Quid eſt proprium, &c. What is proper to thoſe which eate this bread, &c. vt memoriam continuam*

De extrem. iudic.c.3.
In Aſcetic.

ſeruent eius, qui pro nobis mortuus,&c. To keepe a continuall memorie of him, who died for vs: but Chriſt died for our ſinnes.

Ioann. Faber de religion. Muſcouit.

The Muſcouites doe beleeue, that their Prieſt, *Id efficere conatur myſterium, quod pro ſufficienti pignore omnium promiſſionum ſuarum Chriſtus in vltima cæna reliquit,&c.* Doth make that myſterie, which Chriſt left in his laſt ſupper for a ſufficient pledge of all his promiſes,&c. whereof the chiefe is for remiſſion of ſinnes. *Ieremie Patriarch* acknowledgeth, that the end of receiuing the Sacrament, *is ſanctification, and remiſſion of ſinnes.*

1.Reſp.p.13.

Sermon.1. Dominic. aduent.

2 *Auguſtine* ſaith: *Mutet vitam qui vult accipere vitam, nam ſi non mutet vitam, ad iudicium accipiet vitam, et magis ex ipſo corrumpitur, quam ſanetur:* Let him change his life, that will receiue life: for if he change not his life, he ſhall receiue that which is life to his iudgement, and ſhall be hurt more thereby then healed,&c,to them then that receiue it worthily, it is life, & healing of their ſinnes.

Zaga Zabo apud Damianum a Goes.

The iudgement and practiſe of the now Affrican and Æthiopike Church is this, *Cum peccatum commiſſum eſt, accurrimus,&c.* When ſinne is committed wee come vnto the Prieſt, and confeſſe, and as often as we confeſſe, wee receiue the bodie of the Lord,&c. they therefore thinke by receiuing to haue remiſſion of their ſinnes.

Harm. ſect.14. pag.312.

3. Latter confeſſion of Heluetia: c.21. *By this holy ſupper it is ſealed vnto vs, that the verie bodie of Chriſt was truely giuen for vs, and his bloud waſhed for the remiſſion of our ſinnes.*

Ibid.pa.438.

Confeſſ.of Auſpurg.artic.10. *Chriſt giueth vs his bodie, to teſtifie vnto vs, that he is effectuall in vs, for a witneſſe vnto vs, that we are waſhed with his bloud.*

4 See their owne decrees before alleaged, that the Sacraments ſerue for the purgation of our ſinnes.

Lib.6. in 22. c.Leuitic.

For the other point. 1. *Iſychius* ſaith: *He that proueth himſelfe Si peccati ſibi conſcius eſt, et pollutionem animæ ſe habere ſentit, pœnitet ſine dubio, et poſt pœnitentiam de pane commedere,&c.* If he be guiltie of ſinne, and feele that his ſoule is polluted, vndoubtedly repenteth him, and after his repentance may eate of the bread,&c. The iudgement of the moderne Church of the Grecians is this: *Ieremie Patriark* ſaith: *The ſinnes, quæ vel per oblinionem, vel animi pudorem confiteri prætermiſerint,* Which they omit to confeſſe either by forgetfulneſſe or for ſhame, we pray the mercifull Lord to forgiue, *et confidimus eos talium etiam veniam à Deo conſecuturos,* And we truſt, that they ſhall alſo haue pardon of ſuch,&c. they require no ſuch exact clearing of the conſcience, but a minde prepared by true repentance.

2.Reſponſ.c.11

Hom.88.in Ioann.

2 *Auguſtine,* as hee condemneth thoſe which come defiled with great ſinnes to the Lords table; *Qualem ſententiam merebitur audire, qui ebrius aut adulter præſumit accedere,&c.* What ſentence is he worthie to heare, which commeth drunken, or being an adulterer, hauing enuie in his heart,&c. yet he forbiddeth not thoſe, which haue ſome ſcruple in their conſcience for leſſe ſinnes: *Cæterum ſi peccata tanta non ſunt,&c.non debet ſe à quotidiana medicina Dominici corporis ſeparare:* If the ſinnes be not ſuch as for the which a man deſerueth not to be excommunicate, hee muſt not ſequeſter himſelfe, from the daily medicine of the Lords bodie,&c. The ſame is the practiſe of the Æthiopike Church at this day; they forbid not any the communion, *Pro vllo delicto quantumcunq́ magno:* For any ſinne, though neuer ſo great, but onely for murther: And therefore *Zaga Zabo* the Æthiopike Biſhop, being ſent an Embaſſadour, from the Emperour of Æthiopia, to the King of Portugall, did much complaine, that hee was not ſuffered to receiue the communion for the ſpace of ſeuen yeeres, while he ſtayed there.

Ad inquiſition.Ianuar.c.3.

Zaga Zabo apud Damianum a Goes de morib.Æthiop.

Harm.ſect.14. pag.139.

3 Confeſſ.of Auſpurg.artic.10. *The Goſpell doth require true feare, true faith and truſt, comforteth vs by the vſe of this Sacrament, that they which doe truely repent, may aſſuredly beleeue, that God is become mercifull vnto them by Chriſt; though that our nature be fraile and vncleane, and though that this our imperfect obedience be farre from the perfection of the law,&c.*

4 See alſo for this point the decrees before alleaged.

THE SEVENTH QVESTION, OF THE MANNER to be obſerued in receiuing the Communion.

The Papiſts.

24.Error.

1. THey hold it in no wiſe lawfull for Chriſtians, otherwiſe then faſting, to receiue the Communion: and that they ought to eate nothing before they doe communicate, vnleſſe it be in a caſe of great neceſſitie, *Concil, Conſtantienſ.ſeſſ.13. Bellarm.lib.3 de Euchariſt.cap.22.ratione 4.*

The Proteſtants.

1. WHat they here vnderſtand by neceſſitie, it may bee doubted, ſeeing they themſelues will not grant the like neceſſitie to bee in the Euchariſt, as they ſay there is of Baptiſme: All Sacraments, we grant, are neceſſarie, that is, profitable, expedient, requiſite, ſo often as they may bee had; But none ſo neceſſarie, that the want thereof vnto a faithfull man, that in heart doth wiſh and deſire them, can be any hinderance to his ſaluation.

1.Cor.11.34.

Secondly, that it is lawfull for any man to eat before he come to the Communion, if his ſtomack be weake, and not able to faſt ſo long (for otherwiſe, if a man can abſtaine, wee wiſh him ſo to doe rather) S. *Paul* ſheweth, writing to the Corinthians, 1.chap.11.34. *If any man be hungrie, let him eate* *at home*. Some of them, he ſaith, came hungrie, ſome drunken, verſ.21. the Apoſtle commendeth neither, but telleth them, if they bee hungrie, they haue houſes to eate in. Againe, in that our Sauiour Chriſt after ſupper inſtituted the Sacrament, it doth euidently declard vnto vs, that it is no ſinne to eate or drinke before we receiue the Sacrament.

Bellarmine anſwereth, firſt Chriſt did inſtitute the Sacrament only after the legall ſupper, to ſhew that it was the ſhadow and figure of the other: but this doth no more warrant vs to receiue after ſupper, then that wee ſhould firſt bee circumciſed, and then baptized, becauſe Chriſt was ſo. *lib.2.de Miſſ.c.14.*

Contra. Firſt, we doe not vrge Chriſts example, to warrant the receiuing either after dinner, or after ſupper, but to ſhew that it is no ſinne to eate before, if neceſſitie require: for if it were ſimply a ſinne, Chriſt, vpon what occaſion ſoeuer, would not haue giuen example therein. Secondly, the example of circumciſion is not like: for there is no neceſſitie of being circumciſed before Baptiſme, as there may be of eating before the Sacrament: and Chriſts example ſheweth, that hee, which before was circumciſed, may, being conuerted to the faith, be alſo baptized.

Secondly, ſaith he, the Apoſtles meaning is, that they which are hungry, ſhould eate; but then they muſt not for that time receiue the Communion, ſo he ſpeaketh it to ſhame them, not as allowing any ſuch vſe.

Contra. The words of the Apoſtle are euident, verſ.33. *When yee come together to eate, tarrie one for another, and if any man be hungrie, let him eate at home, that yee come not together to condemnation*: Here the Apoſtle ſpeaketh of comming together, and tarrying one for another, that they which thorough their weakenes are hungrie and doe eate ſhould be ſtaied for.

Auguſtine ſaith, *Neminem cogimus dominica illa cœna prandere, ſed nulli etiam contradicere audemus*: Wee compell none to take the Lords Supper in dinner while, or after dinner, neither dare wee forbid any ſo to doe. So hee maketh it a thing indifferent, to communicate faſting or otherwiſe. Epiſt.118.c.7.

See their owne Canons of this matter: *Decret.par.3.diſt.1.c.49. A ieiunis hominibus, &c.* The Sacraments muſt be celebrate by them, that are faſting, *exceptó vno die, &c.* except one day in the yeere, when the ſupper of the Lord is celebrated, &c. Here we ſee that the ſupper of the Lord may be taken not faſting: but by faſting this Canon vnderſtandeth not an abſtinence ſimplie, but that they ſhould communicate before dinner, as it may appeare by the words following: *Pomeridiano tempore, &c.* They forbid the Sacrament to be miniſtred after dinner. Likewiſe *diſtinct.2.c.54. Liquido apparet, &c.* It appeareth euidently, that the Apoſtles when they firſt receiued the Supper of the Lord, did not take it faſting. Though the ſame Canon alloweth the receiuing of the Euchariſt faſting, which wee alſo confeſſe to bee moſt meete and conuenient; yet it granteth, that at the firſt inſtitution it was not ſo.

This truth alſo is ſealed: *Alice Holting* perſecuted, for ſaying to her neighbour, that ſhe might dine before ſhe receiued the Sacrament. Fox pag.755. col.1.50.edit. 1610.

The Papiſts.

2. They binde the people onely once in the yeere to receiue the Communion at Eaſter time, and take it to be fully ſufficient for them ſo to doe: *Concil.Trident.ſeſſ.13.can.9.* 25.Error.

The Proteſtants.

1. This decree of theirs is contrarie to the practiſe of the Apoſtles, whom the Rhemiſts confeſſe to haue miniſtred the Sacrament to the Chriſtians daily, *Annotat. Act.2.ſect.6.* So expounding the words of the text, They continued daily in breaking of bread.

2. It ſeemeth alſo to bee contrarie to S. *Pauls* rule, who ſpeaketh of often communicating: *Doe this*, ſaith he, *as oft as you drinke it*, 1.Cor.11.25. For ſeeing the eating of that bread, and drinking of that cup, is nothing elſe, but a ſhewing foorth of the Lords death till he come; who ſeeth not, that it ought oftner then once or twice in the yeere to bee receiued, ſeeing the death of Chriſt ought continually to be remembred, and ſhewed foorth. 1.Cor.11.25.

3. Therefore *Auguſtine* doth boldly reprehend their cuſtome, that content themſelues with once receiuing in the yeere: *Si panis quotidianus eſt, cur poſt annum illum ſumas? accipe quotidie, quod quotidie tibi proſit*: If it be thy daily bread, why doeſt thou take it but yeerely? take that daily and continually, which may profit thee daily: *In Luc.ſerm.28.*

Can. Apoſtolor.9. Quoties ingrediuntur Eccleſiam, & audiunt ſcripturas, communicare debent: People as often as they enter into the Church, and heare Scripture, ought to communicate.

Eliberin.can.1. Nec inter fideles connumerabitur, qui in iſtis temporibus Paſcha, Pentecoſte, Natali Domini non communicauerit: He is not to be counted amongſt the faithfull, which doth not communicate at Eaſter, Pentecoſt, and the Natiuitie. This is more, then once in the yeere.

Laſtly, we haue the witnes of their owne Canons: *Decret.p.3.diſt.2.c.3. Quotidie Euchariſtiæ communionem percipere, &c.* To receiue the Communion euery day, I neither praiſe nor diſpraiſe it: *Singulis diebus dominicis, &c.* But euery Lords day, to communicate I perſwade and exhort: This very ſentence is rehearſed and approued by the Maſter, *lib.4.diſt.12.h. Ibid.c.14. Quia ſemper pecco, ſemper habere debeo medicinam*: Becauſe I alwaies ſinne, I had neede alwaies of the remedie: he ſpeaketh of the Communion. And Canon 16. *Fabianus* thus decreeth, *Si non frequentius, &c.* If not oftner, yet at the leaſt thrice in the yeere let euery lay man communicate. Can.18. *Si quis intrat in Eccleſiam Dei,&c.* If a man enter into the Church, and heare the Scriptures, and of wantonneſſe turneth himſelfe from the Sacrament, let him be caſt out of the Church. This Canon enioyneth receiuing of the Sacrament, ſo often as they come to the Church: *Ibid.c.19.Seculares,&c.* Secular men, that doe not receiue thrice in the yeere, let them not be counted amongſt Catholikes.

Epiſt.ad Epheſios.
Apolog.2.

Touching both theſe points. 1. For the cuſtome of the Greeke Church it ſeemeth that they had a frequent vſe of the Euchariſt: *Ignatius* ſaith, *Feſtinate ad Euchariſtiam accedere, quando enim aſſidue hoc agitur,&c.* Make ye haſt to come to the Euchariſt: when this is continually done the power of Sathan is expelled: *Iuſtinus* ſheweth, that vpon euery Sunday, as he calleth it, bread, water and wine were offered to the congregation. And it ſeemeth alſo likely, that they did not ſo ſtrictly obſerue a faſt when they receiued the Sacrament: becauſe the Lords day was held generally to bee no a fit day to faſt in, wherein they vſually receiued.

a Ignatius ad Philadelph. ſaith, that hee which faſted vpon the Lords day, was to be held as though he were *Chriſti interfector*, a killer of Chriſt.

2 *Tertullian* ſheweth that in his time, that they receiued the Euchariſt, *Et in tempore victus,&c. etiam antelucanis horis*: Both in the time of their victuals, and betimes in the morning before day: ſee *Auguſtine* before alleaged both concerning often receiuing, and whether the ſame ſhould bee done faſting: the Æthiopians doe ſometime receiue euery day, but euery one at the leaſt twice in the weeke.

Zaga Zabo apud Damian. a Goes de Morib. Æthiop.

3 Bullinger. *Domi potius aliquid edat, qui pro corporis imbecillitate ieiunus,&c.* Let him rather eate ſomewhat at home, who by reaſon of the weakeneſſe of his body, cannot ſtay faſting vntill the end of the communion.

Confeſſ.of Auſpurg.c.10. *This kinde of Maſſe* (ſo they call the communion) *is vſed euery holy day, and other dayes alſo, if any be* deſirous to vſe the Sacrament,&c.

Harm.Sect.14. p.438.
Ibid. p.427.

Engliſh confeſſ.artic.11. *That by the often receiuing of the Sacrament, wee may daily renew the memorie thereof,&c.* The Church of England enioyneth euery one admitted to the communion, to receiue at the leaſt thrice euery yeere, but they may, and doe in moſt places, receiue oftner, and in ſome congregations once in a moneth.

4 See the decrees for both theſe points alleaged before.

THE EIGHTH QVESTION, OF RECEIVING the Sacrament in one kinde.

The Papiſts.

26.Error.

CHriſtians (ſay they) are not bound by any commandement of God, to receiue the Sacrament in both kindes, *Concil.Trident.ſeſſ.21.can.1.* And whoſoeuer ſaith, that the Church hath erred or done amiſſe, in decreeing that lay men and the Clergie not ſaying Maſſe, ſhould receiue in the one kinde, that is bread onely; or that it is lawfull for them to communicate in both, contrarie to the determination of the Church: let him be accurſed, *Concil.Trident.ſeſſ.21.can.2.Rhemiſt.Iohn 6.ſect.11. Bellarmin.lib.4.de Euchariſt.cap.20.*

1.Ioh.4.3.

Argum.1. Chriſt is all and whole in euery part of the Sacrament, his blood by a certaine concomitancie is in the bread, and his fleſh by the like concomitancie is in the cup, and his ſoule and diuinitie by the ſame concomitancie in them both, for otherwiſe Chriſt ſhould be deuided: but euery ſpirit, ſaith the Apoſtle, that diſſolueth Ieſus is not of God, 1.Iohn 4.3. Wherefore hee that receiueth in one kinde, is as well partaker of whole Chriſt, and of the full grace and effect of the Sacrament, as if he receiued in both, *Bellarm.cap.21.*

Iohn 6.57.

Againe, Chriſt ſaith, Iohn 6.57. *He that eateth me, ſhall liue by me*; but Chriſt is eaten onely vnder the forme of bread, *Ergo,* vnder the forme of bread, whole Chriſt, not his bodie onely is preſent, *Bellarmin.ibid.*

Rom.6.9.

And further, he obiecteth that place, Rom.6.9. *Chriſt being raiſed from the dead dieth no more*: but if his fleſh were in the Sacrament without his blood, then ſhould it be a dead body without life, and ſo Chriſt ſhould die ſtill, *ibid.*

Anſwere.1. We denie any ſuch concomitancie of the blood and fleſh of Chriſt in the Sacrament: for he is not in his carnall preſence with his very fleſh and blood there included, as wee haue ſhewed before: the bread and wine are ſignes onely of his body and blood, and therefore Chriſt is not diuided, they being the ſignes onely, and not the thing ſignified.

2 The place alleaged out of S.*Iohn* is greatly abuſed and corrupted by them, while they chuſe rather to follow their olde blinde Latine tranſlation, then the authenticall Greeke text: the words in the originall are, *Euery ſpirit that confeſſeth not Ieſus Chriſt*: not, euery ſpirit that diſſolueth: And this may appeare to be the true reading, by the oppoſition in the former verſe, *Euery ſpirit that confeſſeth Ieſus, is of God:* therefore this is the beſt reading, *Euery ſpirit that confeſſeth not Ieſus:* as being ſet oppoſite and contrarie to the other verſe. Againe, the Rhemiſts vnderſtand this place after their owne reading of the diſſoluing of the humanity and diuinity of Chriſt; not of any ſuch ſeparation of the fleſh and blood of Chriſt, as *Bellarmine* ſuppoſeth.

3 Our Sauiour in the ſixth of *Iohn* ſpeaketh not of the ſacramentall, but of the ſpiritual eating; and ſo indeed ſpiritually it is all one to eate and drinke Chriſt: for euery one that eateth ſacramentally

doth not liue by him, ſeeing that the wicked may be partakers of the Sacrament. And againe, if they will haue this chapter vnderſtood of the Sacrament, then where Chriſt ſaith, verſ.53. *Except ye eate the fleſh of the ſonne of man, and drinke his blood, ye haue no life in you,* there is an abſolute neceſſitie impoſed, to receiue in both kindes, both ſacramentally to eate Chriſt, and to drinke Chriſt. We cannot deſire a more direct place againſt them. Iohn 6.53.

4 To the place, Rom.6. we anſwere: firſt, that Chriſts fleſh is not really and corporally preſent, and therefore the argument followeth not that Chriſt ſhould haue a dead bodie without blood: the blood and fleſh of Chriſt remaine vndiuided in his glorious bodie in heauen, yet may be repreſented apart in the Sacrament. Secondly, they themſelues offering vp Chriſt in the ſacrifice of the Maſſe for remiſſion of ſinnes, as they blaſphemouſly ſay, doe conſequently affirme that Chriſt dieth againe, ſeeing the Apoſtle ſaith, *That without ſhedding of blood there is no remiſſion,* Heb.9.22. contrarie to the place alleaged out of the Apoſtle, *That henceforth Chriſt dieth no more.* Rom.6.9. Rom.6.9. Heb.9.22.

5 This their deuice therefore of concomitancie ouerthwarteth the inſtitution of Chriſt: Firſt, hee ſaith, *The bread is his bodie, the wine his blood:* but by their rule, the bread is his blood, and the wine his bodie.

Bellarmine anſwereth, that they ſay not, *The bread is his blood, and the wine his bodie,* but that vnder the forme of bread, there is his bodie with the blood, and vnder the forme of wine, the blood in the bodie.

Contra. Firſt, be it granted, that the blood of Chriſt is in the bread, yet how can any man be ſaid to drinke it in bread? We vſe to eate bread, not to drink bread: his blood therefore cannot be there, becauſe it cannot be drunke there. Secondly, we vrge his owne words: that *Sub ſpecie panis repræſentatur corpus à ſanguine ſeparatum, &c.* That vnder the forme of bread, there is repreſented the bodie ſeparated from the blood, *cap.21.* But there is no other preſence of Chriſts bodie, but by way of repreſentation: *Ergo,* the bodie is preſent without the blood, and the blood without the bodie Sacramentally. Arguments againſt the popiſh deuice of concomitancie.

Secondly, whereas Chriſt ſeuerally conſecrated the bread, ſaying, *This is my bodie,* and the cuppe, ſaying, *This is my blood;* if then both Chriſts bodie and blood were receiued ſacramentally in one kinde, Chriſt had ſuperfluouſly and in vaine diſtinguiſhed them.

Bellarmine anſwereth, that Chriſt diſtinguiſhed the ſignes, to repreſent his death and paſſion thereby; but therefore it followeth not, that his bodie and blood ſhould be ſeparated or diſtinguiſhed: as one may picture a mans head in one table, his bodie in another; and yet both ſhall be together ſtill. *Bellarm. ibid. c.21.*

Contra. Firſt, if Chriſts death is repreſented both by eating the bread and drinking the cup; as the Apoſtle ſaith, 1.Cor.11.26. then where either of them is omitted, Chriſts death is not repreſented; and ſo conſequently, there is no Sacrament. Secondly, we make no reall diſtinction of Chriſts bodie and blood, as we grant no ſuch reall preſence; and therefore it is a beggerly ſhift, ſo often to inculcate the thing moſt in queſtion betweene vs: the head and feete ſunderly pictured, are ſpiritually and figuratiuely diſcerned, though in act not diuided; and ſo are Chriſts bodie and blood ſacramentally diſtinguiſhed. 1.Cor.11.26.

Thirdly, Chriſt ſaith, *This is my bodie,* he ſaith not, *This is my ſelfe;* neither is the bodie and blood of Chriſt called Chriſt, God, and man: but if the bodie of Chriſt were there preſent with his ſoule and diuinitie, it might be ſaid, This is Chriſts ſoule and deitie, as well as, This is Chriſts bodie and blood.

Bellarmine anſwereth, that Chriſt ſaith not, This is I, but, *This is my bodie,* becauſe he would only expreſſe that, which is repreſented by that ſigne: and though we ſay not, that the bodie of the Lord is God and man; yet that, which lieth hid vnder the forme of bread, is God and man, *ibid.*

Contra. Firſt, if the bread only repreſent Chriſts bodie, then his bodie onely is there, for there is none other preſence but ſacramentally, and by way of repreſentation: and againe, who ſeeth not how he deſtroyeth the chiefe foundation of the reall preſence, by expounding theſe words, *This is my bodie,* that is, repreſenteth or ſignifieth *my bodie.* Secondly, he confeſſeth, that Chriſts bodie is not God and man; but, this is his bodie: *Ergo, (This)* contained vnder the forme of bread, is not God and man: and thus he hath well concluded againſt himſelfe, and confeſſed the greateſt idolatrie in the world, in worſhipping that which is not God.

And laſtly concerning this deuice of concomitancie: firſt, it is but a late inuention, taken vp by *Thomas Aquinas,* who liued about *anno* 1300. Secondly, it miſliketh ſome of their chiefe ſchoolemen: *Durandus* ſaith, That although the blood be in the conſecrated hoſt, *non tamen eſt ibi ſacramentaliter,* yet is it not there ſacramentally, becauſe the bread ſignifieth the bodie, not the blood; and the wine the bread, not the bodie: *Durand. rational. lib.4.c.55.*

Argum.2. The whole eſſence and reaſon of the Sacrament, is found in one kinde only: *Ergo,* the Sacrament may be receiued in one kinde. The propoſition he thus proueth; the eſſence of the Sacrament is to ſignifie, firſt, our ſpirituall nouriſhment: ſecondly, our vnion with Chriſt, and of the faithfull among themſelues: but both theſe are ſignified in either kinde; as of the firſt Chriſt ſaith, Ioh.6. *My fleſh is meate indeed:* of the ſecond the Apoſtle ſpeaketh *We are one bodie, becauſe we are partakers of one bread,* 1.Cor.10.17. the partaking only of the bread ſignifieth our myſticall vnion. *Bellar. c.22.* Iohn 6. 1.Cor.10.17.

Contra. Firſt, our ſpirituall food cannot fully be expreſſed, but in both kindes, becauſe our bodily John 6.55. refreſhing conſiſteth both of eating and drinking, and therefore our Sauiour ſaith, Ioh. 6.55. *My fleſh is meate indeed, and my blood is drinke indeed.* Yea, *Bellarmine* might haue remembred himſelfe what he ſaith elſewhere in theſe words, *Quia Euchariſtia eſt cibus & potus ſpiritualis, &c.* Becauſe the Euchariſt is ſpirituall meate and drinke, therefore it muſt be giuen vnder the forme of meate and drinke, *cap. 10. ration. 5.* And if in Scripture ſometime bread onely bee named; yet thereby, as by the more principall part, is ſignified the whole ſuſtenance of man, both of meate and drinke: as in the Lords prayer, *Giue vs our daily bread,* we pray not for bread only, but for drinke alſo, and what elſe needfull for our bodily ſuſtenance. Secondly, the vnion alſo of Chriſt and his members is not fully and ſufficiently expreſſed but in both kindes: for the cup is the communion of the blood of Chriſt; the bread 1. Cor. 10.16. the communion of the bodie of Chriſt, 1. Cor. 10.16. Wherefore as our perfite vnion with Chriſt conſiſteth not in the communion of his bodie only, but both of his bodie and blood; ſo this vnion is expreſſed and repreſented, in both the ſignes of the cup and the bread: And the Scripture alſo euidently deſcribeth this vnion, to be in partaking both of the ſame fleſh and blood, as Heb. 2.14. Heb. 2.14. *Foraſmuch as the children were partakers of fleſh and blood, he himſelfe likewiſe tooke part with them.* Thirdly, the vnion of the faithfull themſelues, though it be not the eſſentiall and principall ſignification of 1. Cor. 11.25. the Euchariſt, which is to be done in the remembrance of Chriſt, and to ſhew forth his death, 1. Cor. 11.25. but is inferred by way of conſequence and application; yet neither is this vnion amongſt our ſelues ſo ſignificantly expreſſed in one of the elements, as in both: firſt, becauſe as our communion with Chriſt is fully expreſſed in the bread and cup together, as I haue ſhewed; ſo our communion amongſt our ſelues, which is an effect, and conſequent of the other, cannot otherwiſe be fully ſignified. Act. 17.26. Secondly, as the Scripture deſcribeth our naturall vnion, by the partaking of the ſame blood, Act. 17. 26. he hath made of one blood all mankinde: ſo our ſpirituall coniunction is aſcribed both to the Epheſ. 2.13. blood and fleſh of Chriſt, Epheſ. 2.13. *Now in Chriſt Ieſus, yee which were once a farre off, are made* 14.15. *neere by the blood of Chriſt,* verſ. 14. *which hath made of both one, &c.* verſ. 15. *in abrogating through his fleſh the hatred, &c.* Thirdly, though the Apoſtle giueth inſtance only of the bread, in ſaying, *We* 1. Cor. 10.17. *are one bodie and one bread, becauſe we are partakers of one bread,* 1. Cor. 10.17. yet hereof it followeth not, that the bread and wine together doe not more fully expreſſe the vnion of the faithfull, then either of them apart, ſeeing that the Apoſtle in ſetting foorth our communion with Chriſt, made mention of them both, verſ. 16.

Argum. 3. There is no ſpirituall fruite receiued by both kindes, that is not receiued by one: for it ſhould be either in reſpect of the ſignes, or of the thing ſignified and contained in the ſignes: but in neither reſpect is there more fruite: Firſt, to receiue both the ſignes profiteth not more, then to receiue one; as in Baptiſme, to be thrice dipped, is no more, then to be waſhed but once. Secondly, the thing contained being Chriſt, hee being twice in the ſame inſtant receiued, profiteth no more, then once; for then three ſups of the chalice ſhould be better then one. *Bellarm. cap. 23.*

Contra. Firſt, the more ſpirituall fruite which ariſeth by communicating in both kinds, rather then in one, is both in reſpect of the ſignes and the thing ſignified taken together: And his inſtance of thrice dipping in Baptiſme is nothing like, becauſe that it is not warranted by the inſtitution, and cōmandement of Chriſt concerning Baptiſme, as the vſing of bread and wine is preſcribed in the Euchariſt: And againe the thrice dipping, is a repeating and iterating of the ſame thing: but to eate the bread, and drinke the cup, are two diuers things. Secondly, the things ſignified (for things contained, in the popiſh ſenſe vnder the formes of bread and wine, we acknowledge none other but the ſubſtances of them) are not one, but diuers, the bodie and blood of Chriſt: and therefore the inſtance of the three ſups of the chalice is ridiculous and not to the purpoſe, which is but a ſuperfluous and ſuperſtitious repetition of the ſame action; but hee which receiueth bread and wine, as hee doth two ſeuerall actions, ſo ſpiritually he is made partaker of two diuers things, namely, of Chriſts bodie and blood: wherefore let him keepe his three ſups of the chalice to himſelfe, and aske his ignorant Italian Maſſe-prieſts the reaſon, why three ſups rather then one or two ſhould be good for the chin-cough.

Thirdly, that there ariſeth no more ſpirituall fruite by one element then by both, is contrarie to the 1. Cor. 11.26. Scripture. Firſt, the Apoſtle ſaith, that by eating and drinking both, *we do ſhew the Lords death,* 1. Cor. 11.26. not by ſeeing only and beholding, as *Bellarmine* is not aſhamed herein to contradict the Apoſtle: the Lords death then is ſhewed, and our faith thereby confirmed by vſing both. Secondly, John 6.55. Ioh. 6.55. our Sauiour ſaith, *My fleſh is meate indeed, and my blood is drinke indeed:* So then, as meate is not ſo profitable to the bodie without drinke, as both together; ſo neither is the ſpirituall meate without the ſpirituall drinke. Thirdly, if the bread alone be as effectuall, as the bread and cup together, then Chriſt commanded a ſuperfluous thing, in giuing it in charge vnto vs to vſe them both.

I will here oppoſe the iudgement of their great ſchoole-man *Alexand. Hales,* who ſaith that the receiuing vnder both kinds is *maioris meriti,* of greater merit, both in reſpect of faith more dilated, &c. and *ſumptionis completioris,* more complete receiuing: *Alexand. Alenſ. qu. 53.*

Argum. 4. Moſt of the figures and types of the Euchariſt doe ſignifie the receiuing in one kinde: as the Tree of life in Paradiſe, whereunto no water was ioyned; the Paſchall Lambe which was eaten; Manna, Exod. 16. the Shewbread, Leuit. 24.5. Leuit. 24.5. the ſacrifices whereof the Prieſts did eate, but the drinke offerings were not taſted of, but powred out before the Lord. *Bellarm. cap. 24. argum. 1.*

Anſ.

Anſw. Firſt, arguments drawne from types and figures conclude not, vnleſſe they be, *Typi deſtinati*, Types ordained of God to ſuch vſe: neither are the Sacraments of the Goſpell to be ſquared out according to the paterne of the ceremonies of the Law: We alſo denie that the ceremonies and rites of the Law, as the Paſchall Lambe, Manna, and the reſt, are figures and types of our Sacraments; but both their Sacraments and ours are figures and repreſentations of Chriſt, as S. *Peter* calleth Baptiſme, *ἀντίτυπον*, a figure correſpondent, or anſwering vnto *Noah* his Arke, 1.Pet.3.21.

1.Pet.3.21.

Secondly, the figures propounded doe rather make for the Communion in both kindes: In Paradiſe, as there was a Tree of life, ſo there was a riuer to water the garden, Geneſ.2.10. And therefore Apocal.22.1,2. the celeſtiall Paradiſe is deſcribed according to the paterne of the terreſtriall, to haue both a Tree of life and a riuer of cleere water: In the Paſſe-ouer as the Lambe was eaten, ſo the blood was ſprinckled vpon the doore poſts: And at the ſame time, that the Iſraelites dranke water out of the rocke, Exod.17. they did alſo eate Manna, which was giuen them euery day from heauen: The Shewbread maketh not for them, for it was lawfull only for the Prieſts to eate thereof; but they will not ſay, that the Prieſts onely are to eate the hoaſt, for they giue it to the people: the Sacrifices likewiſe with the drinke offerings ſerue not their turne, for neither did the Prieſts taſte of the drinke offerings; and by this reaſon the cup ſhould be denied as well to their Prieſts, as to their lay people.

Geneſ.2.10.
Apocal.22.1,2.

Thirdly, we haue Types of both kindes to be receiued together, as *Melchiſedech* brought foorth bread and wine together, Geneſ.14. And whereas he anſwereth, that this type for both kindes maketh not againſt them, as the other types for one kinde make againſt vs, becauſe they doe not vrge the neceſſitie of one kinde, as we doe of both: we replie firſt, that the types alleaged make not at all againſt receiuing in both kindes, as I haue ſhewed. Secondly, the types are not contrarie one to another, if ſome of them ſhew both kindes, how can the other ſerue for one kinde? Thirdly, if it be not neceſſarie to receiue in one kinde, it is not to be done at all: for either it is agreeable to the inſtitution of Chriſt to receiue in one kinde, or diſagreeable: if it be agreeable and preſcribed, it is of neceſſitie to be obſerued: if it be not preſcribed, it is of neceſſitie not to be vſed at all.

Fourthly, what though the types ſome of them ſhew the Sacramentall bread only, ſome the Sacramentall cup; yet theſe may be ioyned in the ſubſtance and bodie, which are ſeparated in the figure and ſhadow: as the prophecies of Chriſts paſſion and the manner thereof, are not found in one place: as, *Ye ſhall not breake a bone of him*, is found Exod.12. *They pearced my hands and my feete*, Pſalm.22. *They ſhall looke vpon him, whom they pearced*, Zachar.12.10. Doth it therefore follow, that theſe things ſhould not be fulfilled at one inſtant? ſo though ſome types only ſhould ſignifie the eating of bread, as Manna; ſome the cup, as the water out of the rocke: yet theſe things ſeuered in the figure, may be ioyned together in the thing figured.

Exod.12.46.
Pſal 22.16.
Zach.12.10.

*Argum.*5. Luk.24.30. Chriſt brake bread to his Diſciples: Act.2.42. The Apoſtles brake bread: *Ergo*, to communicate in one kinde is grounded vpon the example of Chriſt and his Apoſtles, *Bellarmin.lib.4.de Euchariſt.c.24, Rhemiſt.* Ioh.6.11. And Chriſt ſaith, Whoſoeuer ſhall eate this bread, ſhall liue for euer, Ioh.6.58. *Ergo*, it is ſufficient to receiue in one kinde.

Luke 24.30.
Act.2.42.
Ioh.6.58.

Anſw. Firſt, to the two firſt places, we ſay, that it is not neceſſarie to vnderſtand the breaking of bread in the Sacrament: but the vſuall bread rather, which was accuſtomed in their daily repaſts and feaſts after thankſgiuing to be broken. Or, if we take it for the Sacrament, the breaking of bread is by a *Synecdoche* taken for the whole myſterie, as it is an vſual phraſe of ſpeech in Scripture: for otherwiſe wee will conclude as well, that Chriſt and the Apoſtles did but conſecrate in one kinde, which they hold for a great abſurditie, as that the other receiued but in one kinde: But their opinion is, that although the people muſt communicate in one kinde only, yet the Prieſt muſt conſecrate in both, *Rhemiſt annot.Ioh.6.ſect.*11.

Bellarmine here anſwereth, that the Apoſtles did conſecrate in both kindes, but they miniſtred to the people only in one; for it is like that many of them were Nazarites, and ſo would not drinke wine contrarie to their vow. *reſp. ad ration.*3.

Contra. Firſt, *Bellarmine* a little before ſpeaking of that place, Luke 24. how our Sauiour brake bread to the two Diſciples in Emaus, ſaith, *Nullum locum benedicendo,&c.* That no place is left in the ſtorie for the bleſſing or diſtribution of the cup: ſo that in his opinion Chriſt did not conſecrate in both kindes: as Chriſt did there, ſo doe the Apoſtles here. Secondly, as here the Apoſtles brake bread, ſo likewiſe S. *Paul*, Act.20.7. but he miniſtred in both kinds, as he writeth to the Corinthians, 1.Cor.11.26. but the Apoſtles were not contrarie one to another: therefore they alſo at Ieruſalem miniſtred in both kindes. Thirdly, it might be, that ſome of the congregation were Nazarites, but not all, for the whole number was three thouſand, Act.2.4. and the vow of the Nazarites did hold but for a time; for S. *Paul* alſo had a vow, and yet receiued in both kindes. Act.18.18.

Act.20.7.
1.Cor.11.26.
Act.2.4.
Act.18.18.

2. To the ſecond place we anſwere: Firſt, it is not vnderſtood of the ſacramentall eating of Chriſt, but of the ſpirituall manducation of him, which may bee done without a Sacrament: *For whoſoeuer eateth this bread, ſhall liue for euer*: but whoſoeuer eateth the Sacrament, ſhall not liue for euer. Secondly, ſeeing the eating and drinking of Chriſt are ſo often ioyned in this chapter, as verſ.53.55.56. they might well know, that drinking is here to be vnderſtood, though it be not expreſſed.

Ioh.6.53.55.56

*Argum.*3. In many countries there is no wine to be had, as in the cold Northerly countries: and therefore they cannot communicate according to the inſtitution: whereupon that there might bean vniformitie in all Churches, it is moſt meete that where wine may be had, they ſhould nothwithſtanding be content to receiue it in one kinde, *Bellarm.cap*.28. Alſo there may ariſe much inconuenience in granting the cup to the people, as in ſpilling and ſhedding the wine, which after conſecration is the blood of Chriſt, *Rhemiſt.annot.Ioh.6.ſect*.11.

Anſw.1. As in ſome countries there is no wine to be had, ſo we finde that in certaine places and regions of the world there is no bread, ſuch as Chriſt vſed, made of wheate or the like graine; as in ſome places amongſt the Weſt Indians they haue a certaine kinde of bread made of rootes, called *Cazabi*, as *Benzo* witneſſeth. Wherefore by this reaſon of vniformitie, wee ſhould not communicate at all, either in bread or wine, ſeeing that as ſome countries are deſtitute of wine, ſo other are of bread: but all this notwithſtanding, the Sacrament may bee duly adminiſtred in all places in both kindes: And where they haue neither bread nor wine, neither can poſſibly prouide them, they may ſafely vſe ſuch other elements, as doe ſtand them in the like ſtead; as in the place of bread, that which commeth neereſt to the vſe thereof: and for wine, ſome other precious liquour, that is to be had, as in Ruſſia, in ſtead of wine, they vſe a certaine drinke like vnto that which we call Metheglen: and the Æthiopians vſe the liquour of Raiſons ſteeped in water. Lib.1.cap.27.

2. As for the other reaſons of the inconueniences in ſpilling the wine, ſhaking the cup, the hanging of it on mens beards, and other ſuch friuolous allegations: as they were no let or hinderance, why Chriſt notwithſtanding did not inſtitute the Sacrament in both kindes, and the Church accordingly obſerued it, as wee reade, the Corinthians did communicate in both kindes; ſo ought they to bee no reaſon, why Chriſtians ſhould not receiue in both kindes now.

The Proteſtants.

WE hold it to be an Antichriſtian practiſe of the Church of Rome, to take away from the people the cup in the Sacrament: for although they ſometime miniſter the cup to the people, yet they vſe no conſecration ouer it, neither giue it as any part of the Sacrament: *Fulk.annot*.1.Cor.4.10.*ſect*.4. They doe therefore offer great wrong to the people of God, in depriuing them of the one halfe of the Communion.

Iohn 6.53. *Argum*.1. Ioh.6.53. Chriſt ſaith, *Except you eate the fleſh of the Sonne of man, and drinke his blood, you haue no life in you*. Here wee ſee both eating and drinking are ioyned together: *Ergo*, Chriſtians ought to doe both. This place maketh ſtrongly againſt our aduerſaries, who doe expound it of the ſacramentall eating and drinking of Chriſt.

Bellarmine anſwereth: firſt, theſe words of our Sauiour Chriſt doe binde vs onely to the taking and receiuing of Chriſts bodie and blood, they enioyne not the manner of receiuing them, whether vnder one kinde or both, *Bellarm.lib.4.de Euchar.cap*.25.

Contra. If theſe words be vnderſtood of the ſacramentall eating and drinking of Chriſt, as the Ieſuite ſaith, they are: then muſt Chriſt be receiued ſacramentally vnder both kindes: ſpiritually to eate and drink Chriſt, it is all one; but his bodie cannot be ſacramentally eaten, but in bread, nor his blood ſacramentally drunke but in wine: for we are ſaid to eate, not to drinke bread.

Bellarmine 2. The words are to be read disiunctiuely, Except ye eate the fleſh, &c. (and) that is, (or) drinke the blood of Chriſt, as it is read Act.3.5. ſiluer, *and*, that is, *or*, gold haue I none. Act.3.5.

Contra. Firſt, it followeth not, (*and*) is taken for (*or*) in ſome places of Scripture, therefore in all it is ſo to be taken, as in this. Secondly, the example alleaged is nothing like, for whether we ſay, *ſiluer and gold haue I not*, or, *ſiluer or gold, &c*. it is no materiall or ſubſtantiall point of faith: but here is a condition of ſaluation annexed, *except ye eate, and drinke, &c. ye haue no life in you*: wherefore we muſt not dally thus in ſo waightie matters of our ſaluation, with (*and*) and (*or*). Thirdly, where Chriſt ſaith, Ioh.3. *Except a man be borne of water and the ſpirit, he cannot enter into the kingdome of heauen*, he may as well ſay, that *and* here is taken for *or*, and ſo either of them ſhall be ſufficient, as to be borne of water without the ſpirit. Laſtly, to admit your disiunction, (though this be a new Grammarian tricke to put a coniunction for a disiunction) then it followeth, that either may ſuffice, to eate Chriſts bodie, or drinke his blood in the Sacrament: and ſo conſequently, as you preſume to giue the bread without the cup, ſo the cup may be vſed without the bread. Iohn 3.

Bellarm.3. This precept is giuen to the whole Church; yet it is ſufficient if it be performed by ſome onely in the Church, that is the Miniſters: ſo that precept is generall giuen in the creation, *Encreaſe, and multiplie*: yet all are not therefore bound vnto procreation.

Contra. Firſt, the example is nothing like: for the precept or libertie rather of procreation is not laid vpon men with any ſuch neceſſitie, as this commandement of eating and drinking Chriſts bodie, and blood is; which whoſoeuer doth not, periſheth, verſe 53. Secondly, the precept is generall, becauſe the danger of periſhing, or not hauing life in tranſgreſſing the ſame is generall: Whoſoeuer doth not ſo eate and drinke Chriſt, periſheth: *Ergo*, it belongeth to all to eate and drinke Chriſt.

Argum.2. Chriſt inſtituted the Sacrament in both kindes, giuing charge and commandement to all Chriſtians in the ſame manner to celebrate it: for he ſaith, *Drinke yee all of this*. If our aduerſaries anſwere, as they doe, that this was ſpoken to the Apoſtles: firſt, by the like reaſon they may ſay alſo, that when Chriſt ſaid, *Take, eate,* he ſpake vnto his Apoſtles, and ſo the people ſhould neither receiue bread and wine, but the Miniſters only.

Bellarmine anſwereth, that Chriſt indeed gaue the whole Sacrament in both kindes only to his Apoſtles, yet he forbiddeth not, but that it may be giuen to the people alſo: yea he commandeth it, in ſaying, *Hoc facite,* Doe this.

Contra. *Bellarmine* here hath made a good argument againſt himſelfe: for Chriſt ſaith, *Doe this,* not onely after the breaking of the bread, but the giuing of the cuppe alſo, as the Apoſtle ſheweth, 1.Cor.11.24.25. Wherefore if it be a commandement from Chriſt to miniſter the Sacrament in both kindes, it is great impietie in them to withhold either: for they may as well withhold the bread as the cup; and as well both, as one: and ſo the people ſhould haue no Sacrament at all.

1.Cor.11.24. 25.

Secondly, Chriſt ſaith after the cup, *Drinke yee all of this*: but after giuing of the bread, hee ſaith not, *Eate yee all of this*: ſo that our Sauiour as it were did foreſee, that the cup ſhould be denied to ſome, and therefore directly commandeth that to be vſed of all.

Bellarmine here telleth vs, that though the Euangeliſts haue not theſe words, *eate ye all of this*, yet by tradition it is certaine, that Chriſt ſpake them.

Contra. Thus he holdeth the Scriptures imperfect, and maketh blinde traditions of equall authoritie with them: thus adding to the Scriptures, not regarding the great curſe laid vpon all ſuch, that God *will adde vnto them plagues, &c.* Apocal.22.18.

Apocal.22.18.

Argum.3. Our Sauiour ſaith after the giuing of the cup, *This is my blood, which is ſhed for you, and for many*: wherefore the blood of Chriſt muſt bee giuen to all thoſe, for whom it was ſhed; and ſo conſequently to lay-men alſo.

Bellarmine anſwereth, that Chriſt died for all men, euen Turkes, Iewes, Infidels: and by this reaſon, if his blood ſhould be giuen to all, for whom it was ſhed, euen Turkes and Iewes alſo ſhould be admitted to the Communion: for the proofe of the firſt part, he alleageth 1.Corinth.15. Coloſſ.1. 1.Ioh.2.

1 Cor.15.22.
Coloſſ.1.20.

Contra. Firſt, that Chriſts death is ſufficient for all the world, if all could beleeue in him, wee willingly acknowledge: but that Chriſt died effectually for all, theſe places proue not, but onely for the elect. Saint *Paul* ſaith, 1.Cor.15.22. *As in Adam all die, ſo in Chriſt ſhall all be made aliue*: If all men generally be here vnderſtood, and not the vniuerſall companie of the elect only; then all men indeed ſhould be made aliue by Chriſt, and ſo be ſaued. Againe, Coloſſ.1.20. *He hath reconciled all things in heauen and in earth:* If he will vrge theſe words (*all things*) ſtrictly according to the letter, then Chriſt muſt haue died for all creatures: wherefore the Apoſtle by *all things in earth*, vnderſtandeth all nations both Iewes and Gentiles, as he expoundeth it, verſ.21. *You, which were ſtrangers, hath he reconciled, &c.* And where S.*Iohn* ſaith, 1.Epiſt.2.2. *that Chriſt died for the ſins of the whole world*: he is not contrary to himſelfe, who teſtifieth thus of Chriſt, Ioh.17.9. *I pray not for the world*: if Chriſt prayeth not for the world, much leſſe did he die for the world: wherefore by the world is ſignified the vniuerſall companie of the elect. Secondly, that Chriſt died onely to ſaue the elect, it is euident by theſe places of Scripture: Ioh.17.19. *For their ſakes ſanctifie I my ſelfe:* which his ſanctifying was in offring himſelfe vp in ſacrifice to God his Father. Epheſ.5.25. *He gaue himſelfe for his Church*: Coloſſ.1.24. *I fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake, which is the Church*: All Chriſts ſufferings both in his owne perſon, and in his members, are for the ſame companie and bodies ſake: but his ſufferings in his members are for the Church, as here the Apoſtle ſaith, and for the elects ſake: 2.Timoth.2.10. *I ſuffer all things for the elects ſake, that they might obtaine ſaluation in Chriſt*: *Ergo*, Chriſts ſufferings in his owne perſon are only for the elect. But of this matter hereafter we ſhall haue better occaſion to entreate at large: to which place I referre the reader. Thirdly, this rather is a good argument to proue that Chriſts blood was not ſhed for all, becauſe the Sacrament of his blood muſt not be giuen to all: For to whom the thing ſignified belongeth, the ſigne doth much more: as our Sauiour reaſoneth, Mark.10.verſ.14. *Suffer little children to come vnto me, &c. for of ſuch is the kingdome of God.* Chriſt toucheth, and bleſſeth children, becauſe they had intereſt in Chriſts kingdome: ſo the bleſſing of the Sacrament belongeth to them, that haue intereſt in Chriſts blood.

1 Iohn 2.2.
Iohn 17.9.
Iohn 17.19.
Epheſ.5.25.
Coloſſ.1.24.
2.Timoth.2.10
Mar.10.14

Argum.4. Our Sauiour ſaith, *Hoc facite,* Doe this, &c. in the miniſtring of the Sacrament wee muſt doe as Chriſt did: but he gaue the bread, and *ſimiliter, likewiſe the cup,* Luk.21.20. hee gaue the one in like manner as the other: *Ergo*, ſo muſt the Miniſters of Chriſt doe now, diſtribute both to the people.

Luke 21.20.

Bellarmine anſwereth: firſt, that S.*Luke* hath not, *Hoc facite,* Doe this, after the giuing of the cup, but only after the bread.

Contra. But S.*Paul* ſetteth downe, *Hoc facite,* Doe this, after the cup alſo, 1.Cor.11.25. and both S.*Lukes* Goſpell and S.*Pauls* Epiſtle are of one and the ſame authoritie. Now where *Bellarmine* putteth a difference in S.*Pauls* words, that ſpeaking of the bread, he ſaith, *Doe this in remembrance of me*: but after the cup, *Doe this, as oft as you drinke it, in remembrance of me*: who ſeeth not his ridiculous fondnes herein, making a difference, where there is none at all?

1.Cor.11.25.

Secondly, ſaith he, hee did not giue the cup, *ſimiliter, in like manner*, as the bread, for hee brake the bread, ſo did he not the cup: and of the bread, it is ſaid, *he gaue it*, but of the cup, *likewiſe he tooke it*, not, *likewiſe he gaue it*, 1.Cor.11. *Ergo*, the cup was not giuen in like manner, *Bellar, reſponſ. ad argum.3.*

1.Cor.11.

Contra. Firſt, *Bellarmine* profeſſing himſelfe a Maſter in his ſect, may be aſhamed thus to palter, as
though in euery thing, wee ſaid the cup was giuen like to the bread: for the bread is broken, and eaten;
Luke 21.17. the wine is diuided, and not broken, as S. *Luke* himſelfe ſaith, preuenting this cauill, verſ.17. but
in the action of giuing, bleſſing, receiuing, they are alike. Secondly, neither S. *Luke*, nor S. *Paul* ſay,
likewiſe he tooke the cup, but thus only *likewiſe the cup*: ſo that the word, *take*, or *giue*, may be indifferently
ſupplied out of the words going before: and yet S. *Marke* ſaith directly, that hee gaue the cup
Mark.14.23. alſo, chap. 14.23. We ſee what goodly ſtuffe here is.

Argum.5. S. *Paul* writing to all the faithfull at Corinthus, deliuereth this as a tradition and commandement
from Chriſt, that they ſhould receiue in both kindes: ſaying, *Hoc facite*, Doe this: and
1.Cor.11.28. verſ.28. *Let a man examine himſelfe, and ſo eate, &c. and drinke.* But the tradition of Chriſt and his Apoſtles
muſt not be tranſgreſſed. *Ergo.*

Bellarmine anſwereth: firſt, that Saint *Paul*, verſ.28. doth not bid them eate, &c. and drinke, but
onely preſcribeth a way, how they ſhould doe it profitably, when they did eate, &c. and drinke. Secondly,
he denieth that this tradition of the Apoſtle is a precept. Thirdly, hee denieth that this epiſtle
was written to all the faithfull at Corinthus; ſo that the doctrine therein ſhould concerne them all.

Contra. Firſt, S. *Paul*, verſ.28. doth both bid them examine themſelues, and that done he doth bid
them eate and drinke: and though wee could not finde a precept in the Apoſtles words, yet that is a
precept of Chriſts rehearſed by the Apoſtle twice, *Hoc facite*, Doe this, verſ.24.25. Secondly, if this
1.Cor.11.23. tradition of the Apoſtle binde not, neither is in the nature of a precept, where he ſaith, 1. Cor.11.23. *I
haue receiued of the Lord that, which I haue deliuered to you*: then neither is that a binding and com-
1.Cor.15.3. manding tradition, where hee ſaith, 1. Corinth.15.3. *I deliuered vnto you, that which I receiued, how
Chriſt died for our ſinnes*; which hee vttereth in the ſame manner of ſpeech, and with the like authoritie
from Chriſt; So that if this doctrine muſt be beleeued, that *Chriſt died, &c.* then the other tradition
of receiuing in both kindes ought to be receiued. Againe, if the Apoſtles traditions binde, *Keepe
2.Theſſ.2.15. the traditions, which ye haue been taught*, 2. Theſſ.2.15. how much more the traditions, which (he ſaith)
he receiued from Chriſt? And is it not ſtrange, that we are driuen now to maintaine the authoritie of
traditions againſt the Papiſts? Thirdly, it is falſe, that this epiſtle and the doctrine therein contained
concerneth not all the faithfull at Corinthus, ſeeing the Apoſtle directeth his epiſtle to all the Saints
1.Cor.1.2. *at Corinthus with all that call vpon the name of Ieſus.*

Argum.6. The Prieſt that ſaith Maſſe, you allow to conſecrate and receiue in both kindes, becauſe
he muſt expreſſe liuely the paſſion of Chriſt, and the ſeparation of his blood from his bodie in
the ſame: *Rhemiſt. annotat. Ioh.6.58.* By the ſame reaſon all the communicants ought to receiue in
both kindes, becauſe they doe all ſhew foorth the death of Chriſt, and ſhedding of his blood in the
1.Cor.11.16. Sacrament, 1. Cor.11.26.

Argum.7. This prohibition for lay men, not to receiue in both kindes, is but a late deuice of the
Church of Rome, not paſt two hundred yeere old, decreed no longer agoe then in the Councell of
Conſtance, *Fox* p.1150. Yet after that, the Councell of Baſile granted the vſe and libertie of the cup
to the Bohemians, *Fox* p.694.

Thus they take vpon them to ouer-rule mens conſciences, now reſtraining, now againe granting
libertie, binding and looſing at their pleaſure.

Tract.in Iohan.27. In *Auguſtines* time there was no ſuch ſeparation of the cup from the bread: but both were indifferently
vſed in the Communion: *Cum cibo & potu*, ſaith he, *id appetant homines vt neque eſuriant,
neque ſitiant, hoc veraciter non praſtat, niſi iſte cibus & potus, &c.* As men by their meate and drinke
doe prouide, that they neither hunger nor thirſt: ſo this ſpirituall meate and drinke worketh the ſame
effect in vs, &c. Whereupon it followeth, that ſeeing in the Sacrament is contained and ſignified the
full and ſufficient nouriſhment of our ſoules by the fleſh and blood of Chriſt, it muſt needs be reſembled
by the outward full ſufficient nouriſhment of our bodies, which is not by eating alone, but by
eating and drinking.

See alſo the teſtimonie of *Bernard* of this matter, or who elſe is the author of thoſe ſermons: *Audite
fratres, non me, ſed Apoſtolum dicentem, calix benedictionis, nonne communicatio ſanguinis
Chriſti? Calix, i. communicatio calicis, facit nos communionem quandam cum Chriſto; i. ſerm. Guerric.*
Heare ye my brethren, not me, but the Apoſtle ſaying, the cup of bleſſing is it not the communication
of the blood of Chriſt? ſo then the cup, that is the communicating, or partaking of the cuppe, doth
ioyne vs in one communion with Chriſt, &c. If then the people of God, euen ſuch, as are of the lay
ſort, haue one communion with Chriſt, the ſigne of that communion which is the cup, is not to bee
denied them.

*Concil. Matiſconenſ.2.4. Decernimus, vt omnibus diebus dominicis altaris oblatio ab omnibus offeratur
tam panis, quam vini*: Wee decree, that euery Lords day, the people doe make an oblation of
bread and wine: that is, that they ſhould communicate in both, *vt peccatorum ſuorum ſordibus careant*,
that they may be freed from their ſinnes.

*Concil. Vormatienſ. can.31. Leproſis, ſi fideles Chriſtiani fuerint, dominici ſanguinis & corporis participatio
tribuatur*: Let leprous perſons, if they beleeue, communicate both the bodie and blood of
Chriſt. Here is excepted no ſort or calling of men, if they be Chriſtians.

Let vs ſee their owne teſtimonie: *Decret. par.3. diſtinct.2.c.7. Iulius: Seorſim panis, ſeorſim calicis* *commendatio memoratur*: The bleſsing of the bread, and the bleſsing of commendation of the cup are ſunderly rehearſed. But moſt euidently, *ibid.c.12. Gelaſius: Comperimus autem,&c.* Wee finde, that ſome receiuing onely a portion of the ſacred bodie, doe abſtaine from the cup of blood, who either let them receiue, *integra ſacramenta*, the whole and entire Sacraments, or let them be kept from the whole: becauſe the diuiſion of one and the ſame myſterie cannot be done without great ſacriledge. *Gelaſius* here maketh no mention at all of conſecrating, but of receiuing in one kinde, which hee counteth great ſacriledge in whomſoeuer: his words are generall.

Likewiſe the Maſter, *lib.5.diſtinct.11.f.* rendreth a reaſon out of S. *Ambroſe* of receiuing in both kindes; *Valet ad tuitionem animæ & corporis,&c.* That which we receiue is auailable for the tuition both of the bodie and ſoule: for the fleſh of Chriſt is offered for the health of the bodie, his blood for our ſoules. But lay men haue ſoules to ſaue, as well as Prieſts: *Ergo*, they ought to receiue both Chriſts bodie, and blood. Some alſo of the Papiſts themſelues doe hold, that there ariſeth more ſpirituall fruit by receiuing in both kindes, than in one: *Alexand. Alenſis in 4.par.ſumm.queſt.53.memb.1. Gaſpar. Caſſalius, lib. de cœna & calice, cap.25.*

The holy Martyrs haue ſealed this truth: *Iohn Philpot*, pag.1820. Chriſt inſtituted nothing ſuperfluous; therefore you cannot ſay, that the whole effect of the Sacrament is as well in one kinde as in both: if it were, Chriſt would haue giuen but one kinde onely.

Pag. 1652.2.8.

Biſhop *Cranmer* holy Martyr: Chriſt ſaid, *Drinke ye all of this*: the Pope giueth a contrarie commandement to Chriſt, that the lay ſort ſhall not drinke of the cup of their ſaluation. *Theophilus Alexandrinus* ſaith, That if Chriſt had beene crucified for the diuels, his cup ſhould not haue beene denied them: Yet the Pope denieth the cup of Chriſt to Chriſtian people, *Fox* pag.1890.

Pag.1715.2.89

Now laſtly to adde the practiſe of other Churches. 1. *Iuſtinus Martyr* ſheweth, that it was the manner of the whole congregation to communicate both in bread and wine, meeting together vpon the Lords day: *(We riſe vp altogether) and powre out our prayers,&c.* and prayers being ended *bread is offered, wine and water*: and there is not one ancient father of the Greeke Church, that may not be produced as a witneſſe herein. And let this be noted, that the [a] Manichees firſt did vſe to miniſter the Sacrament in one kinde: And to this day the [b] Greekes doe miniſter in both kindes: ſo alſo doe the [c] Neſtorians, and [d] Iacobites.

Apolog.2. ἀνιςάμεθα κοινῇ πάντες.

[a] Leo ſerm.4. de quadrageſ.

[b] Ierem. Patriarch 1.reſpon. epilog. de quibuſdam abuſib.

[c] Villamont lib.2.c.23.

[d] Idem.ibid.

2 *Auguſtine* of the South Church, ſaith thus ſpeaking vnto the new conuerted: *Hoc accipite in pane,&c. et hoc accipite in calice,&c.* Receiue that in the bread, which hung vpon the croſſe, receiue that in the cup, which was ſhed out of Chriſts ſide,&c. See alſo *Cyprian* to this purpoſe alleaged afterward. The South Æthiopike Church retaineth the ſame vſe. *All those which communicate of the bodie, doe likewiſe of the blood: Aſſumimus corpus Domini, idq; ſub vtraq; ſpecie*: We take the bodie of Chriſt, and that vnder both kindes: *Zaga Zaba apud Damianum.*

Sermon. ad Neophyt.

Aluares c.3. Theuet. Coſm. lib.2.c.14. Damianus a Goes de morib. Æthiop.

3 Herein we haue the conſent of all the reformed Churches: Confeſſ. of Bohemia. c.13. according to the commandement of Chriſt, *Take, eate,&c. Drinke ye all of this,&c. The bodie and blood of Chriſt muſt be diſtributed, and be receiued in common of the faithfull,&c.* Auſpurg. artic.2. *Chriſt ſaith*, Matth.26. *Drinke yee all of this,&c. where he ſaith manifeſtly concerning the cup, that all ſhould drinke*, and to this purpoſe they alleage that place of *Cyprian*: *How ſhall we make them fit for the cup of Martyrdome, Si non ad bibendum eis prius in eccleſia poculum Domini admittimus,&c. If wee admit them not firſt to the cup of the Lord in the Church*: See alſo the confeſſion of [a] Saxonie to the ſame purpoſe, and of [b] Wittemberg: whereunto accordeth the Engliſh confeſſion: artic.11. *When the people commeth to the communion, the Sacrament ought to be giuen them in both kindes, for ſo both Chriſt hath commanded, and the Apoſtles in euerie place haue ordained,&c.*

Harm. ſect.14. pag.484.

Ibid.pag 443.

Epiſtol.2.ad Cornelium.

[a] Pag.453.

[b] Pag 455.

Ibid.pag.427.

4 Their owne writers confeſſe as much: *Lyranus* ſaith, it was giuen vnto the faithfull vnder both kindes in the primitiue Church: ſo alſo *Durandus, Gregorius de Valentia* confeſſeth, that the contrarie cuſtome began to bee generall in the Latine Church, not much before the Councell of Conſtance. *Caſſander*, that the cuſtome to receiue in both kindes, was not wholy aboliſhed vntill the yeere [illegible]00. and their owne [*] *Lorichius* calleth them *Pſeudocatholicos*, falſe Catholikes, which doe hinder the reformation of the Church in that point.

Annot. in 11. 1.ad Cor.

Durand. in rational.lib.4. c.53.

Valent. de legitim. vſu Euchar.c.10.

Caſſander. conſult.artic.22.

[*] Hoſpinian lib.5.

THE NINTH QVESTION, OF THE adoration of the Eucharist.

The Papiſts.

It was decreed in the Councell of Trent, that the Euchariſt ſhould be adored euen with the higheſt degree of worſhip, *(Cultu latreia)* which is proper to God: that it ſhould alſo be caried about in ſolemne proceſsions, to be ſhewed to the people, to be worſhipped and adored of them. And whoſoeuer holdeth the contrarie, they pronounce accurſed, *Trident. Concil. ſeſſ.13.can.6.*

27.Error.

*Argum.*1. Heb.1.6. *Worſhip him all ye Angels*: *Ergo*, Chriſt in the Sacrament, and whereſoeuer elſe his perſon is, ought to be adored of men and Angels, *Rhemiſt. ibid.* This S. *Paul* meaneth, they ſay, by diſcerning the Lords bodie, 1.Cor.11.29. that is, adoring, worſhipping it, and making prayers vnto it, *Rhemiſt. ibid.*

Heb.1.6.

1.Cor.11.29.

Anſwere. Firſt, we denie Chriſt to be preſent in the Sacrament after a carnall manner and corporall preſence; therefore it is not to bee adored. Secondly, although the bodie of Chriſt were preſent in that manner vnder the accidents of bread and wine; yet vnleſſe Chriſt bee ſo preſent, that the elements or the accidents of the elements be ioyned and vnited vnto him in one perſon, as the Godhead and humanitie make but one perſon; hee is no more to be adored, then God the Father is to be worſhipped in the Sunne or Moone, in the which he is verily preſent. But to ſay that the viſible formes and elements are ioyned in an hypoſtaticall vnion to Chriſt, as his humanitie is to his Godhead, it is great blaſphemie. Thirdly, a reuerent eſtimation and diſcerning of the Lords bodie we grant in the Sacrament; in preferring the elements before all other meates and drinkes, becauſe of their myſticall ſignification, as we preferre the myſticall waſhing in Baptiſme before all other: but to kneele, hold vp the hands, and to worſhip a piece of bread, we count it groſſe and abominable Idolatrie.

Matth.4.10. *Argum.2. Bellarmine.* God is verily and truly to be worſhipped, Matth.4. *Thou ſhalt worſhip the Lord thy God,&c.* but Chriſt in the Euchariſt is very God: *Ergo,* verily in the Euchariſt to bee worſhipped, *cap.29.*

1.Cor.14.24. *Anſwere.* Firſt, all this we eaſily grant, that Chriſt is in the Euchariſt to be adored, ſo is he alſo in Baptiſme, and in the word preached, as the Apoſtle ſheweth, 1.Corinth.14.24. *If all prophecie, if there come in one, that beleeueth not,&c. the ſecrets of his heart are made manifeſt, and ſo he will fall downe on his face, and worſhip God and ſay plainly that God is in you indeede.* So we alſo, though wee denie that the Euchariſt is to be adored, yet we adore Chriſt in the Euchariſt, ſaying, *We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee,&c.* Secondly, he ſhould haue aſſumed thus; *but the Euchariſt is verie God,* if hee would haue proued any thing: but it were blaſphemie ſo to ſay: for though wee ſhould grant the bodie of Chriſt verily to be preſent, yet is not the bodie of Chriſt God. And beſide, there are the formes of bread and wine remaining ſtill, which being creatures and not hypoſtatically ioyned to the perſon of Chriſt, cannot without great perill of Idolatrie be adored. Thirdly, to put all out of doubt, Chriſts fleſh is not bodily preſent, neither ſhall they be able, while they liue, to proue it: and therefore they haue no colour or ground at all of their adoration.

The Doway tranſlators would iuſtifie the eleuation of the Sacrament by the lifting vp of *Moſes* hands, when *Ioſhua* fought againſt *Amalek,* Exod. 17. and by the lifting vp of Chriſts hands, when he bleſſed his Diſciples: *annot. in Exod. 17. v. 22.*

1.Tim.2.8. *Contra.* 1. Who denieth but that it is both lawfull and commendable to vſe the eleuation of hands in prayer: as S. *Paul* ſaith: *I will that the men pray, euerie where lifting vp pure hands,&c.* And, that the lifting vp of hands may be vſed in benedictions: but this maketh not for the eleuation of the Euchariſt to be adored. 2. *Moſes* in deede lift vp his hands, but not to be adored: our bleſſed Sauiour was adored of his Diſciples, when he lift vp his hands to bleſſe them: and if the like preſence of Chriſt were in the Sacrament, it ſhould in like manner be adored,&c.

The Proteſtants.

THat the Sacrament is not to be adored with any godly worſhip, but onely to be duly reuerenced as an holy myſterie; thus we proue it by the word of God.

Argum.1. In the firſt inſtituting of the Sacrament, the Apoſtles receiued it ſitting, not kneeling, by taking of it, not lifting vp their hands to it: *Ergo,* they did not adore it, neither is it by vs to bee adored.

Againe, Chriſt commandeth vs, onely to Take, and eate and drinke, and to doe all in remembrance of him: the Sacrament therefore was appointed to be eaten and drunken, not to be caried about, or to be gazed vpon, or to be kneeled vnto.

Bellarmine anſwereth, that it was no maruell, that they worſhipped not the bodie of Chriſt inuiſibly preſent vnder the forme of bread, ſeeing they worſhipped not Chriſt himſelfe viſibly preſent at the Table: for it was now Supper time, neither could they at all times worſhip Chriſt, *lib.4. cap.30.*

*Contra.*1. Though the Apoſtles did not alwaies externally worſhip Chriſt, eſpecially being occupied in ciuill and common acts, as taking now their repaſt at Supper: yet there was now great occaſion offered, both in reſpect of this high religious act begun, the inſtitution of the Sacrament: and becauſe of this great and wonderfull worke in the tranſubſtantiating of the bread into Chriſts bodie. Now it had become them to haue fallen downe, and wondred, as *Peter* did at the taking of ſo many fiſh, Luke 5. 8. and *Thomas* did when hee thruſt his hand into Chriſts ſide: And though they were ſitting at ſupper, yet they might ſoone haue changed their geſture; eſpecially ſeeing the legall ſupper was finiſhed, and Chriſts ſupper begun. Therefore it is moſt like, that there was no adoration at all then intended.

Rom.14.23. Rom.10.17. *Argum.2.* S. *Paul* ſaith, *Whatſoeuer is not of faith is ſinne,* Rom.14.23. but the adoration of the Euchariſt is not of faith: for *faith commeth by hearing of the word,* Rom.10.17. but no where in the word are we taught, to adore the elements in the Euchariſt: *Ergo,* it is ſinne.

Bellarmine anſwereth, that the word doth euidently teach that Chriſt is to be adored; and that he is in the Euchariſt, and therefore in the Euchariſt to be adored, *c.30. reſp. ad argum.2.*

Contra. Firſt, that Chriſt is to be adored as God and man, both in the Euchariſt, and euery where elſe, both of men and Angels, the Scripture teacheth, and we beleeue: but hereof it followeth not, that the Euchariſt it ſelfe is to be adored with diuine worſhip. Secondly, neither is it of faith, or by the word, that Chriſts bodie is preſent in the Sacrament corporally: for if it were of faith, it ſhould be plainly expreſſed in Scripture, as Saint *Auguſtine* ſaith: *In ijs, quæ apertè in ſcripturis poſita ſunt, inueniuntur ea omnia, quæ continent fidem, moreſq; viuendi*: In thoſe places, which are plainly ſet forth in Scripture, are all thoſe things found, that containe faith and manners, *lib.2.de doctrin.Chriſtian.c.9.* But that onely place, which they vrge, *this is my bodie*, though it bee to vs manifeſt and plaine, yet by their groſſe comment is made obſcure: and therefore according to their owne rule, *In rebus obſcuris minimum eſt ſequendum*: In obſcure things the leſſe and ſafeſt from danger is to be followed, *Bonif.8.regul.iuris.*30. But there is leſſe danger in not adoring at all; but in adoring there is perill and feare of idolatrie.

*Argum.*3. Chriſt, as we haue ſhewed, is no otherwiſe preſent in the Euchariſt, then in Baptiſme: But the water in Baptiſme is not to be adored; *Ergo*, neither the bread in the Sacrament.

Auguſtine did not ſo much as dreame of any adoration of the Sacrament: *A Cerere & Libero Paganorum dijs longè abſumus, quamuis panis & calicis ſacramentum noſtro ritu amplectimur*: Wee doe not worſhip the heatheniſh Gods of corne and wine, *Ceres* and *Bacchus*, although after our manner we embrace the Sacrament of the bread, and of the cup, &c. His meaning is, that Chriſtians doe not worſhip bread and wine in the Sacrament, as the heathen did, *contr. Fauſt.*

In ſacramenti ſanctificatione & diſtributione exiſtimo Apoſtolum propriè iuſſiſſe fieri προσευχὰς, *orationes*, 1.Timoth.2.1. *Quod verò quidam codices non habent, orationes, ſed adorationes, non arbitror ſcienter interpretatum*: In the conſecrating and diſtributing of the Sacrament, I thinke the Apoſtle bad orations or prayers to be made, not as ſome doe vnlearnedly interpret, adorations or worſhippings, *Epiſtol.59. Ergo*, he approueth not the adoration of the Sacrament.

Bellarmine obiecteth that place of S. *Auguſtine* Pſal.98. *Nemo carnem illam manducat, niſi prius adorauerit*: No man eateth that fleſh, vnleſſe he firſt adore it. *Bellarm.cap.*30.

Anſwere. S. *Auguſtine*, as he holdeth onely a ſpirituall manducation: *Quid paras dentes & ventrem? crede & manducaſti, &c.* Why doeſt thou prepare thy teeth and belly? beleeue onely and thou haſt eaten, for to beleeue in him is to eate him, *decr.par.3.diſt.2.cap.*47. So hee is to bee vnderſtoode ſpeaking of adoration: as Chriſts fleſh is eaten, ſo is it adored; it is ſpiritually eaten by faith, *Ergo*, it is ſpiritually to be adored. So ſpeaketh alſo *Euſebius Emiſſenus*, as hee is cited in the decrees, *part.3. diſt.2.cap.35. Sacrum Dei corpus fide reſpice, honora, mirare, &c.* The ſacred bodie of God behold by faith, honor it, maruell at it, touch it with thy minde, receiue it with the hand of thy heart, &c.

Nicen.2.action.6. Theſe words are rehearſed out of the Synode of Conſtantinople, which was aſſembled againſt images: *Ecce viuificantis illius corporis imaginem totam, &c.* Behold all the image of that liuely and quickening bodie, the ſubſtance of bread, which hee commanded to be ſet before vs, leaſt, if it ſhould be ſhewed in humane ſhape, *Idololatria induceretur*, Idolatrie by this meanes ſhould be brought in: They conclude directly againſt the adoration of the Sacrament.

*Concil. Florentin. ſeſſ.*25. The Grecians manner is, when as the bread and wine are caried by the Prieſt from one Altar to another, *Capita ſua reuerenter inclinant, cùm panis ipſe vinumque nondum ſint conſecrati*: Doe reuerently bow their heads, when as the bread and wine are not yet conſecrated, &c. So then the Greeke Church doth reuerently vſe them as holy ſignes, not adore them with a diuine worſhip: for it were too too groſſe Idolatrie to worſhip the bare elements, ſuch as they are before conſecration.

*Trullan.Synod.can.90. Nicen.1.can.*20. and in diuers other Councels it was decreed, that none ſhould bow their knees *diebus dominicis*, vpon the Lords day. It is not like then, that kneeling, they did adore the Sacrament; which was vſually celebrated vpon the Lords day.

So that this adoration of the Euchariſt ſeemeth to be but a new deuiſe, hauing no warrant from the ancient practiſe of the Church: and indeede *Honorius* the third was the firſt, that commanded the people at eleuation time to encline and bow themſelues, and when the Hoaſt was caried about in proceſſion: as it may appeare, *decr.Greg.lib.3.t.41.c.*10.

See alſo the teſtimonie of the holy Martyrs: *Iohn Fortune*: if it be not God before the conſecration, it is not God after, for God is without beginning and ending, p.1919.

Thomas Spurdance holy Martyr: I receiue Chriſt by faith by beleeuing in him: but the bread being receiued is not God, nor the bread, that is yonder in the pixe is not God: God dwelleth not in temples made with hands. And therefore you doe very euill to cauſe the people to kneele downe and worſhip the bread. Fox. p.1856. 2. 50.

The Muſcouites to this day, following the Greeke Church, doe with great reuerence kneele downe, when the bread and wine is ſhewed them by the Prieſt, before they be conſecrate, or ſet vpon the altar: but after it is placed vpon the altar, they neither adore it, neither is it eleuated. Sacranus Elucid.err. Ruthener. err.21.

2 Neither was eleuation of the Sacrament vſed of auncient time in the Africane Church: as *Tertullian* ſaith, *Cum modeſtia et humilitate adorantes, &c. ne ipſis quidem manib. ſublimius elatis*: Wee with modeſtie & humilitie adoring commend our prayers, our hands being not lift vp verie high, &c. Lib.de oration. ſo at this day in the Æthiopike Church, the Sacrament is not ſhewed as in the Romane Church, as *Zaga Zabo* their Biſhop confeſſeth. Damianus a Goes.

Harm.p.420. Pag.424. Pag.429. Pag.451. Pag.459.

3 Confeſſ. of Baſile, artic.6. *We doe neither worſhip Chriſt in the ſignes of bread and wine, &c. but in heauen, at the right hand of God the father.* Bohemia. c.13. *It muſt not bee ſhewed forth or lifted vp to this end, that it may be worſhipped.* Engliſh confeſſion: artic.12. *Neither can we away with the carying about, and worſhipping of the bread, &c which none of them can proue, that Chriſt, or his Apoſtles euer ordained, &c.* Saxonic. *Alſo it is a manifeſt profanation to carie about part of the ſupper of the Lord, and to worſhip it, &c.* Wittemberg. c.9. *The fifth error is this, that one part of the Euchariſt is vſed in ſhew of a ſingular worſhip of God to be caried about, and to be laid vp, &c.*

Tom.3.diſput.75. Eraſm. de amab.concord. Eccleſ.

4 *Suarez* the Ieſuite confeſſeth touching eleuation of the hoſt, *De hac nihil in euangelio legimus, &c.* Hereof we read nothing in the Goſpel, &c. *Eraſmus* ſaith: *That in the ancient times of the Church of Rome, the people did not runne to gaze vpon that, which the Prieſt ſhewed; but kneeling vpon the ground, animis in cœlum erectis, and lifting vp their mindes to heauen, did giue thankes to Chriſt, for the worke of their redemption.*

AN APPENDIX OR TENTH PART, WHETHER the wicked doe receiue the bodie of Chriſt.

The Papiſts.

28. Error.

THe wicked, they ſay, doe in the Sacrament eate the true fleſh of Chriſt and drinke his blood, though they be infidels, and ill liuers.

1.Cor.11.27.

Argum. 1. They are guiltie of the bodie and blood of Chriſt, 1.Corin.11.27. How can they bee guiltie of that, which they haue not receiued? And againe, by the vnworthie receiuing of no other Sacrament, is a man made guiltie of the bodie and blood of Chriſt, but onely here: *Ergo*, the wicked are partakers of his bodie? *Rhemiſt. annotat. 1. Corinth. 11. ſect. 16.*

Anſwere. Firſt, the wicked may bee guiltie of the bodie and blood of Chriſt in vnworthie receiuing the Sacrament, though Chriſt be not corporally preſent: Euen as he that contumeliouſly receiueth the ſeale of the Prince, or abuſeth his image, is guiltie of the Maieſtie of the Prince, though hee haue not hurt his perſon. Secondly, he alſo may be guiltie of the blood of Chriſt, that deſpiſeth Baptiſme, which he receiued as a ſigne of his waſhing in the blood of Chriſt. And ſo the Apoſtle ſaith of wicked men, that fall away from Chriſtian religion, that they crucifie againe to themſelues the Sonne of God, Heb. 6.6.

Heb.6.6.

Auguſtine alſo bringeth in Chriſt thus ſpeaking to the wicked in the day of iudgement, *Grauior apud me eſt peccatorum tuorum crux, in qua inuitus pendeo, quàm illa, in quam tui miſertus—aſcendi:* The croſſe of thy ſinnes, whereby thou didſt crucifie me, was more grieuous vnto me, then the croſſe, to the which for thy cauſe I aſcended to ſtay thy death; *Serm. 181. cap. 7. de tempor.* Thus we ſee, that wicked men by their ſinfull life may crucifie Chriſt, though they can offer no violence to his bodie.

Argum. 2. One *Collins* a Papiſt thus reaſoned from the example of *Iudas*: *Iudas* receiued the bodie of Chriſt, *Ergo*, the wicked, &c. *Fox. p. 1686.*

Anſwere. Firſt, it is not ſo certaine out of the Goſpell, whether *Iudas* receiued the Euchariſt at all with the other Diſciples, but ſome thinke that he went out before: and there are ſome probable coniectures of this opinion: as firſt, it is like that the firſt ſupper was not yet finiſhed, becauſe of the dipping of the ſop, which was giuen vnto *Iudas*: for in his laſt ſupper, there was no ſuch dipping vſed, but onely bread and wine. Secondly, the waſhing of the Diſciples feete was done before the laſt ſupper, and immediatly vpon that waſhing, the ſop was giuen to *Iudas*, and forthwith vpon it hee went out; Theſe and other coniectures might leade one to thinke, that *Iudas* was not preſent at the inſtitution of the laſt ſupper, but that S. *Luke* ſetting downe the ſtorie in order, as *Auguſtine* thinketh, rehearſeth thoſe words of Chriſt, as ſpoken after his laſt ſupper: *Behold the hand of him which betrayeth me, is with me at the table.* And thereupon *Auguſtine* reſolueth, that *Iudas* receiued the Sacrament: *De vno pane et Iudas accepit et Petrus, et tamen quæ pars fidelium infideli? Petrus accepit ad vitam, Iudas ad mortem*: *Iudas* and *Peter* tooke of one and the ſame bread, and yet what agreement betweene a beleeuer and an infidell: *Peter* tooke it vnto life, *Iudas* to death, &c. ſo alſo the confeſſion of *Belgia*, *Iudas and Simon Magus did both receiue the Sacramentall ſigne, but Chriſt himſelfe, ſignified thereby, they receiued not, &c.*

Luk.22.21. In Ioann. ſuper illa: Fur erat. Ioann. 12.6. Artic.35.

Secondly, it is notwithſtanding certaine, that the wetted or dipped ſoppe was not the Euchariſt, which was giuen to *Iudas*; for Chriſt miniſtred the bread and wine apart, bread by it ſelfe, and wine by it ſelfe, not ſops in wine: as the decree condemning a certaine abuſe of ſome that gaue the Euchariſt to the people dipped, or ſopped, concludeth thus, *Intincta buccella, &c.* The dipped ſop ſerued to bewray the betrayer of his Maſter, not to ſignifie the Sacrament. p.3.d.2.c.7.

Thirdly, though we grant with *Auguſtine*, that Chriſt deliuered the Euchariſt to *Iudas* as well as to the reſt of the Apoſtles, in Pſalm.10. rehearſed alſo in the decrees, *p.2.cauſ.1.q.1.c.*88. yet it followeth not that he receiued Chriſts bodie, Satan being entred in before, but the Sacrament onely of his bodie.

The Proteſtants.

THat wicked men and Infidels, cannot in any ſenſe bee partakers of the true bodie and blood of Chriſt, thus it is proued.

*Argum.*1. By faith onely are we made partakers of the bodie and blood of Chriſt: but this faith the wicked cannot haue. The firſt part is proued out of the Goſpel: *He onely that drinketh of the blood of Chriſt ſhall neuer thirſt againe,* Iohn 4.14. *He that ſhall neuer thirſt, muſt beleeue in Chriſt,* Iohn 6.35. *Ergo,* he onely that beleeueth doth drinke the blood of Chriſt. So *Auguſtine* ſaith, *Nolite parare fauces, ſed cor; non quod videtur, ſed quod creditur, paſcit:* Doe not prepare your iawes, but your heart; it is not that which is ſeene, but what is beleeued, that nouriſheth: *Ergo,* Chriſt muſt be receiued by faith: therefore Infidels or vnbeleeuers cannot receiue him.

Iohn 4.14.
Iohn 6.35.

*Argum.*2. Whoſoeuer eateth the fleſh of Chriſt and drinketh his blood, ſhall haue eternall life, Iohn 6.54. But the wicked haue not eternall life: *Ergo,* they neither eate nor drinke of Chriſt. So *Origen* reaſoneth: *Si fieri poſſet, vt qui malus adhuc perſeueret,&c.* If it were poſſible, that he which yet remaineth wicked, could eate the word made fleſh, it had not beene written, Hee that eateth this bread, ſhall liue for euer: *Hom.in* 15. *Matth.*

Iohn 6.54.

But here they will thruſt in an olde diſtinction: that we muſt conſider three things in the Euchariſt, *Speciem panis, veritatem carnis, virtutem gratiæ ſpiritualis:* The ſhape of bread, the veritie of Chriſts fleſh, the ſpirituall grace or vertue: the firſt a Mouſe may gnaw; the ſecond a wicked man may receiue; the third none but the faithfull can haue.

*Contra,*1. The veritie of Chriſts fleſh cannot be ſeparated from the ſpirituall grace: for hee ſaith, Iohn 6.55. *My fleſh is meate indeede,&c. and whoſoeuer eateth my fleſh hath eternall life,* verſ.54. If the wicked then verily eate Chriſts fleſh, they verily haue eternall life. Secondly, ſo then there are not three, but two things in the Sacrament: the Sacramentall ſigne, which the wicked may be partakers of; and the ſpirituall grace, which is the communicating of Chriſts bodie and blood, which none but the faithfull can haue: As *Bernard* witneſſeth: *Sacramentum ſicut accipit ad vitam dignus, ſic ad mortem indignus, rem ſacramenti nemo percipit, niſi dignus & idoneus:* As the worthie may receiue the Sacrament to life, ſo the vnworthie vnto death: but the matter or ſubſtance of the Sacrament no man receiueth, but he that is worthie. *Bernard.de vit.ſolitar.*

Iohn 6.55.

Auguſtine ſaith, *De menſa dominica ſumitur quibuſdam ad mortem, quibuſdam ad vitam,&c.* From the Lords table ſome doe receiue vnto life, ſome vnto death: but the thing, whereof it is a Sacrament, worketh in all to life, in none to death, whoſoeuer are partakers of it,&c. But the body and blood of Chriſt are the things ſignified in the Sacrament: *Ergo,* whoſoeuer receiueth them hath life thereby; the wicked then receiue them not.

Tract.in Iohann.26.

*Colonienſ.part.6.cap.*2. *Panis ſpiritus, tam per verbum prædicationis quàm ſacramentaliter in veritate corporis & ſanguinis dominici in viua fide comeſtus, viuificat,&c.* The bread of the ſpirit, as well by the preaching of the word, as in the Sacrament, being eaten by faith in the veritie of the bodie and blood of Chriſt quickeneth,&c. The veritie of Chriſts bodie then is receiued by faith, which the wicked haue not: and as they receiue not Chriſt in the word preached, ſo neither in the Sacrament.

We haue the teſtimonie of their owne decrees: *Part.3.diſt.2.c.65, Qui diſcordat à Chriſto,&c.* He that diſſenteth from Chriſt, doth neither eate his fleſh, nor drinke his blood. But the wicked diſſent from Chriſt: *Ergo.*

Arguments out of the decrees, that the wicked eate not Chriſts bodie.

Ibid.c.69. Quicunque panem hunc manducauerit,&c. Whoſoeuer eateth this bread, ſhall liue for euer. But the wicked liue not for euer: *Ergo,* they eate not this bread.

Cap.70. Quando Chriſtus manducatur, vita manducatur: When Chriſt is eaten, life is eaten. But 1
the wicked eate not life: *Ergo,* they eate not Chriſt. 2
Cap.75. Nôrunt fideles,&c. The faithfull know how they eate the fleſh of Chriſt: Therefore wic- 3
ked and vnbeleeuers know it not. 4
Cap.40. Qui manducauerit corpus,&c. He that eateth Chriſts bodie, hath remiſſion of ſinnes: The 5
wicked haue not remiſſion of ſinnes. *Ergo.*

Laſtly, *ibid.c.*42. this was the faith of Pope *Nicolas,* to the which hee cauſed *Berengarius* to ſubſcribe, *Corpus Chriſti frangi & fidelium dentibus atteri:* That Chriſts bodie is broken and chawed in the teeth of the faithfull,&c. So that his bodie commeth not betweene the teeth of the wicked and vnfaithfull.

Maſter *Bradford* holy Martyr, when *Harpsfield* had ſaid, the wicked receiue the bodie of Chriſt, but not the grace of his bodie: anſwered: They receiue not the bodie: for Chriſts bodie is no dead carcaſſe, he that receiueth it, receiueth the ſpirit, which is not without grace.

Fox.p.1615.
Pag.1446.2.58
Edit.1610.

Iohn Newman Martyr, after one *Collins* had ſaid, that *Iudas* receiued the bodie of Chriſt: replied, But the Diuell was entred into him before, and if the Diuell and Chriſt were there at once, how could they agree together? pag.1686. Theſe holy Martyrs, with many others, for this their franke confeſſion of their faith, were cruelly put to death.

Pag.1531.2.20

Damaſcene ſaith, let vs come *with an vndoubted faith, and it ſhall be vnto vs (as we beleeue:)* To them then which beleeue not, it is not the bodie of Chriſt: ſo *Ieremie Patriark* ſaith, *Fideles per hunc ſanguinem,&c. hoc corpore indutos eſſe:* The faithfull by this blood liuing the life of Chriſt, are endued with this bodie.

καθὼς πιςεύομεν lib.4.c.14.
Cenſur.orient. c.13.

3 See *Auguſtine* alleaged before for the Africane Church: ſo the moderne Afrike and Æthiopike

Damianus a Goes de Æthiop. morib. Harm.p.382. Pag.432. Church, by the mouth and pen of *Zaga Zabo* confeſſeth, rehearſing thoſe words of Chriſt, *If any eate my bodie, and drinke my bloud*, he ſhall be with me, &c.

3 Latter confeſſ. of Heluetia.c.19. *Howſoeuer the vnbeleeuers receiue not the things which are offered.* Belgia. *Chriſt is communicated to the faithfull onely*: artic.35.

4 See *Gratians* decrees before alleaged for the Latine Church.

THE SECOND PART OF THIS CONTROVERSIE, CONCERNING

THE POPISH MASSE.

This part likewiſe comprehendeth diuers queſtions.

1 Of the diuers repreſentations of the death and ſacrifice of Chriſt.

2 Of the ſacrifice of the Maſſe, the name thereof, and of the ſacrificing prieſthood.

3 Of the vertue and efficacie which they falſly aſcribe to the Maſſe.

4 For whom the ſacrifice of the Maſſe is auailable: whether for the quick and the dead.

5 Of priuate Maſſes.

6 Of the manner of ſaying and celebrating Maſſe.

7 Of the ceremonies which they vſe in the idolatrous ſacrifice of the Maſſe: ſome goe before: ſome are obſerued in the celebration thereof.

8 Of the forme of the Maſſe, which conſiſteth partly of the Canon, and of the preface to the Canon, where we are to ſhew the ſtrange and hereticall blaſphemies, which in great number are vttered by them in the Maſſe. Of theſe now in order.

THE FIRST QVESTION, OF THE DIVERS repreſentations of the death of Chriſt.

The Papiſts.

29. Error. They are not contented with that one liuely repreſentation of the death of Chriſt, which is exhibited in the Lords Supper, but they haue brought in two more beſide that, and ſo make three in all: the firſt, ſay they, is *ſimplex repraſentatio*, a ſimple & plaine repreſentation of the death of Chriſt, which is done ſo often as the Sacrament is receiued. The ſecond is, *Repræſentatio ad viuum*, A liuely and full repreſentation of Chriſts death: which they doe vſe yearely to ſet forth by ſolemne geſtures, apparell, and other ceremonies vpon Good Friday, as it is commonly called, before Eaſter, when they doe make nothing elſe but a Pageant play of the Sacrament. The third repreſentation is alſo a ſacrifice beſide, and that is the ſacrifice of the Maſſe. *Bellarm.de Miſſa.lib.1.cap.1.* The Rhemiſts make a fourth repreſentation beſide, which is in the ſolemne receiuing of the Communion at Eaſter: So then firſt, Chriſts death is ſhewed forth by the Sacrament of the Euchariſt all the yeare long as it hangeth in the pixe, or when it is caried to houſle the ſicke, *Catechiſm.Rom.pag.*408. Secondly, it is repreſented once in the yeare by their ſolemne Pageant vpon good Friday, when there is no Sacrament conſecrated, but an hiſtrionicall expreſſing by certaine geſtures and actions, the manner of Chriſts crucifying. Thirdly, in the continuall ſacrifice of the Maſſe, Chriſt his death is repreſented. And laſtly, in the ſolemne receiuing at Eaſter: for then eſpecially, the myſterie of Chriſt our Paſchall Lambe is commended to the people to be eaten with all ſinceritie in the Sacrament: and ſo doe the 1.Cor.6.8. Rhemiſts expound that place of S *Paul*, *Let vs keepe feaſt or holy day, not with the leuen of maliciousneſſe*, 1.Cor.6.8. literally applying it to the feaſt of Eaſter, *Rhemiſt.in hunc locum.*

The Proteſtants.

First, wee are taught by the word of God, that by eating the bread, and drinking of the cup in the Sacrament, not by gazing, looking, lifting vp, turning, hanging vp bread in pixes, or by any ſuch 1.Cor.11.26. meanes, but onely as we haue ſaid, is the Lords death ſhewed forth and repreſented, 1.Cor.11.26. Wee acknowledge therefore one onely ſacramentall repreſentation of Chriſt, and no more in the Lords Supper: the ſacrifice of the Maſſe wee iudge to be an abominable idoll, as afterward ſhall be ſhewed.

Secondly, it is a foule abſurditie to make any repreſentation of Chriſts death by bare geſtures, ſhewes, and actions of the bodie without any Sacrament, as they doe in their Popiſh Pageants vpon Chriſts Paſſion day: for at that time there is no Sacrament conſecrated; but the Prieſt, by certaine geſtures and motions of the bodie, in bowing, bending, caſting abroade his armes and ſuch like, doth reſemble Chriſt crucified, *Bellarmin.cap.1.* But to call this a liuely repreſentation done without a Sacrament, and the other in the Sacrament, *ſimplicem repraſentationem*, but a ſimple and plaine repreſentation, is too great preſumption: wherein they preferre their owne ſuperſtitious deuiſes, before the ordinance of Chriſt.

Thirdly, that place of S. *Paul* is vnfitly applied to the celebration of Eaſter: *Auguſtine* expoundeth it farre otherwiſe: *Azyma, qui recta fidei Chriſtiani ſunt, non in fermento veteris vitæ, ſed in ipſius fidei veritate & ſynceritate cuſtodiunt, non ſeptem diebus, ſed omni die, &c.* The vnleauened bread, the Chriſtians of a right faith doe keepe, not in the leauen of their old life, but in the veritie and ſynceritie of faith, not ſeuen daies, but euery day: *Cont. Fauſt. Manich. lib. 32. cap. 11.* So then in *Auguſtines* iudgement, the Apoſtle had no relation to any certaine time, which hee would haue kept holie: but to the reformation of the whole life.

Laſtly, *Nicen. 2. action. 6. tom. 3.* The ſentence of the Synode of Conſtantinople is thus rehearſed, after they had ſet downe the words of our Sauiour, *This doe in the remembrance of me*, they infer thus, *Ecce viuificantis illius corporis imaginem totam panis, id eſt, ſubſtantiam:* Behold the whole image of that quickening bodie, the ſubſtance of bread. The Synode vpon theſe words of Chriſt concludeth, that there is no other repreſentation of Chriſt, but in the Euchariſt: ſo that without the Sacrament there is no repreſentation at all. Likewiſe, *Concil. Toletan. 12. c. 5. Quoties ſacerdos ſanguinem & corpus Chriſti in altario immolat, toties ſe participem præbeat:* As often as the Prieſt doth offer vp the bodie and blood of Chriſt, let him be partaker of it, &c. Wherefore by this Canon the ſacrifice of Chriſts bodie and blood cannot be repeated or repreſented, without the partaking and receiuing of the Sacrament.

1. The iudgement of the Greeke Church herein is before produced.

2. Neither doth the Æthiopike Church allow any ſuch theatricall repreſentation of Chriſts paſſion, without the Sacrament: as *Zaga Zabo* confeſſeth: *Sacramentum Euchariſtiæ non ſeruatur apud nos in templis, &c.* The Sacrament of the Euchariſt is not kept with vs in the temple, as it is with them of Europe, &c. And he further ſheweth in the ſame place, that they receiue the Euchariſt twice in the weeke, &c. They need not then any ſuch pompous ſolemnitie, receiuing ſo often.

Damianus a Goes.

3. Confeſſion of Auſpurg, artic. 1. *This remembrance doth ſignifie, not the bare repreſenting of the hiſtorie, as it were in a ſhew, &c. but it ſignifieth by faith to remember the promiſe and benefit, &c.*

4. Their owne *Polydor* findeth fault with ſuch pompous ſhewes: *Supplicationum noſtrarum pompam ſolent præcedere quædam ludocra:* Certaine ridiculous toyes vſe to goe before our ſolemne ſupplications: as ſnap-Dragons, with wide iawes, winged boyes and ſuch like, &c. which ridiculous vſages, he thinketh to haue been deriued from the Pagans.

Inuention. lib. 6. c. 11.

THE SECOND QVESTION, OF THE SACRIFICE of the Maſſe, and the Prieſthood thereto belonging.

THE FIRST PART, OF THE NAME and terme of Maſſe.

The Papiſts.

30 Error.

THere are diuers opinions amongſt thē, concerning the originall of this name. Some ſay it is called *Miſſa*, the Maſſe, *Quia oblatio & preces ad Deum mittantur: Hugo de S. Victore.* Others, *Quòd Angelus à Deo mittatur, qui ſacrificio aſſiſtat:* Becauſe an Angell is ſent of God to be aſſiſtant at the Maſſe. *Thomas Aquinas 3. part. quæſt. 83. artic. 4.* Some, of the Hebrew word *Miſſath*, Deut. 16. which ſignifieth an oblation or gift. Some, *ex miſſis donarijs, & ſymbolis*, of the gifts and offerings ſent or put in before the Communion. But what beginning ſoeuer it had, they doe now generally take the Maſſe, for that ſolemne action, whereby the Sacrament is made a ſacrifice, and offered vp to God, *Bellarm. lib. 1. de miſſa, cap. 1.*

Deut. 16. 10.

The Proteſtants.

WE doe not greatly force vpon this name: for both the name and the thing is aboliſhed from our hearts and mouthes; and we truſt in God, wee ſhall neuer haue occaſion to know it againe. But howſoeuer it is, this name *Miſſa*, Maſſe, cannot ſignifie any ſuch thing as they pretend.

1. For it ſeemeth that *Miſſa* was deriued, *à dimiſſione populi*, of the dimiſſion or ſending away of the people; and ſo was taken generally for any congregation aſſembled either to pray, or ſing Pſalmes, or for any other religious duetie: As yet to this day in the Dutch language (*Meſſe*) ſignifieth any ſolemne frequencie or congregation of the people. In this ſenſe *Caſſianus* vnderſtandeth Maſſe, that is, for the dimiſſion of the people: ſpeaking of him that commeth not timely to the houres of prayer: he would not haue him to enter in, but *Stantem pro foribus congregationis miſſam præſtolari debere:* He ought ſtanding without the doores to waite for the miſſe of the congregation. Or as Maſter *Philpot* giueth the ſenſe of this word, the Communion was called, *Miſſa, à mittendo:* of ſuch things as were ſent at the celebration of the Sacrament by ſuch as were of abilitie to the reliefe of the poore, pag. 1815.

De Canonicis orat. lib-3. c. 7.

2. *Auguſtine* taketh this word *Miſſa* generally for the Leiturgie or ſeruice of the Church, as *ſerm. de tempore 251.* if that Sermon be *Auguſtines. Sunt aliqui, & maximè potentes huius mundi, cùm venerint ad eccleſiam, non ſunt deuoti ad laudes Dei celebrandas, ſed cogunt Preſbyterum vt abbreuiet Miſſam:* There are ſome, and commonly the great men of the world, which come not to Church

with any deuotion to ſing praiſes to God, but they conſtraine the Presbyter or Miniſter to make ſhort Maſſe. Here this word Maſſe ſignifieth the whole Leiturgie, as ſinging of Pſalmes, and praiſing God; not any ſacrifice or oblation: which could not be abridged or curtalled. Wherefore as the ſacrifice of the Maſſe is of no great antiquitie, ſo neither is the name in that ſenſe.

And it is euident out of their owne decrees, that the Sacrament of the body and blood of Chriſt was more vſually knowne of ancient time by other names, then this of the Maſſe. *Decret.p.2.cauſ.1.qu.1.c.72.Gregorie* calleth it the Communion. *C.*88. *Auguſtine, Euchariſtiam*, the Euchariſt. *Decret.p.3.diſt.c.63.* it is called *Sacramentum pietatis*, The Sacrament of pietie or deuotion. *Ibid.c.*17. *Soter* calleth it *Cœnam Domini*, The Supper of the Lord. *Ibid.c.*8. *Alexander*, the oblation. *C.*12, *Gelaſius, Myſterium*, a myſterie. *C.*5 *Sacramentum corporis & ſanguinis Domini*: The Sacrament of the bodie and blood of Chriſt. Theſe and other ſuch names they gaue this Sacrament, more ſignificant, and farre more ancient then the title of the Maſſe.

Cenſur.c.13.

1. *Ieremie* Patriarke of purpoſe treating of the Sacrament, calleth it *Hierurgia* and *Myſtagogia*, the ſacred or myſticall action.

Damianus a Goes.

2. *Zaga Zabo* in the confeſſion of the Æthiopike faith, doth vſually call this Sacrament by the name of the Euchariſt: ſo called of the thankſgiuing: the name Maſſe, in the popiſh ſenſe, as it is taken to ſignifie a ſacrifice, they vſe not: *Nullam pro remiſſione animarum miſſam facimus*, For the remiſſion of ſinnes and releaſe of ſoules, we celebrate no Maſſe.

Harm.of confeſſ.p.453.

3. Confeſſion of Wittemberg, chap.9. *Wee beleeue and confeſſe that the Euchariſt (for ſo it pleaſed our forefathers to call the Supper of the Lord,&c.) is a Sacrament inſtituted of Chriſt,&c.* The Euchariſt then is a more fit name for this Sacrament, then the Maſſe.

Annot in lib.4 Tertullian aduerſ. Marcion.

4. *Beatus Rhenanus* ſheweth the original of the word *Miſſa*, Maſſe: *à dimiſſione catachumenorum*, from the diſmiſſing of the *Catachumeni*, (ſuch as were late conuerted to the Chriſtian faith, whom they would not haue preſent at theſe myſticall actions) it was ſo called the *Maſſe*.

[a] Anno Chriſt; 34.numior.59.
[b] Inſtit.ſacerdot.lib.2.c.4.
[c] Epiſt.ad Caniſium.
[d] Inſtit.moral. lib.10. cap.18.

And whereas both [a] *Baronius*, and [b] *Tollet*, two of their Cardinals, would haue the word deriued from the Hebrew word *Miſſah*: they are herein oppoſed by their learned Ieſuites, as [c] *Salmeron*, [d] *Azorius*; who affirme, that their ſentence is more probable, *qui docent Miſſam vocem eſſe latinam*: which teach that the Maſſe is rather a Latine word, then an Hebrew: but if they will needs haue it an Hebrew word, it may be rather deriued from the Hebrew word *mas*, which ſignifieth melted: for the ancient inſtitution in the Maſſe is quite melted away.

THE SECOND PART, OF THE Sacrifice of the Maſſe.

The Papiſts.

31.Error.

CHriſt, they ſay, at his laſt Supper, did offer vp his owne bodie and blood in ſacrifice, vnder the formes of bread and wine, to God his father: and at the ſame inſtant made his Apoſtles, and their ſucceſſors Prieſts, to offer vp his bodie in the Sacrament, *Concil.Tridentin.ſeſſ.22.cap.1.* And the ſame bodie which Chriſt offered vp vpon the croſſe, is daily offered vp by the miniſterie of the Prieſts; the difference only is in the manner of offering, *Concil.Trident.ibid.c.2.* The eternitie and proper act of Chriſts Prieſthood, conſiſteth in the offring & ſacrificing of the body & blood of Chriſt in the formes of bread and wine in the Church, *Rhem.Heb.7.ſect.8.* And wee meane alwaies of Prieſt and ſacrifice taken in their owne proper ſignification, *ibid.ſect.7.* In the Euchariſt then there is a true ſacrifice of the very bodie and blood of Chriſt offered vp to God, by the hands of the Prieſt, in the formes of bread and wine, *Bellarm.cap.5.*

Argum.1. Chriſt is a Prieſt after the order of *Melchiſedech*: but the proper act of *Melchiſedechs* Prieſthood did conſiſt in ſacrificing in the formes of bread and wine: *Ergo*, the eternitie of Chriſts Prieſthood ſtandeth in the ſacrificing of his bodie and blood in thoſe formes: there doth therefore ſtill remaine a proper externall ſacrifice in the Church, *Rhemiſt.annot.Heb.7.ſect.8.Bellar.cap.6.*

And that *Melchiſedechs* Prieſthood conſiſted in the oblation of bread and wine, *Bellarmine* would ſtrengthen by theſe reaſons:

Geneſ.14.18.

Firſt, from the word vſed, Geneſ.14.18. *he brought foorth*, the Hebrew word is, יצא *iatſa*, which in Scripture is properly applied to the bringing foorth of ſacrifice: as Geneſ.4. the like word is vſed to ſignifie *Cain* and *Abels* ſacrifice, *Bellarm.cap.6.* So alſo the Doway tranſlators, *pag.56.annot.in Geneſ.14.*

Exod.3.10.
Ierem.51.10.
Geneſ.4.3.

Contra. Firſt, the word, which here ſignifieth to bring foorth, is not alwaies, or for the moſt part, applied to the bringing of ſacrifice; as Exod.3.10. *That thou maiſt bring my people out of Egypt*: Ierem.51.10. *The Lord hath brought foorth our righteouſneſſe*: wherefore his obſeruation of this word is more bold, then true. Secondly, Geneſ.4.3. *Cain brought an oblation to the Lord*: Here theſe two words, *an oblation*, and *to the Lord*, doe ſhew that hee brought a ſacrifice; but there is not any word ioyned in this place to *Melchiſedechs* bringing, that may conclude a ſacrifice.

Secondly, becauſe *Abraham* had no need of bread and wine to refreſh himſelfe, being returned with great ſpoyle from his enemies, and ſo hauing ſufficient to refreſh himſelfe with: therefore it is like *Melchiſedech* brought them forth to offer to God. So alſo the Doway men, pag. 57.

Contra. Firſt, your owne vulgar text hath this note in the margent: *Melchiſedech alebat ipſum Abraham: Melchiſedech* doth feed *Abraham* himſelfe: their owne note is againſt them. Secondly, whereas *Abraham* had receiued all the King of Sodomes goods, and the victuals alſo, which were caried away, though he ſuffered the young men to eate thereof; yet hee would not take himſelfe of the Kings goods *ſo much as a thread or a ſhooe latchet*, verſ. 23. and therefore it was Gods prouidence to ſend *Melchiſedech*, that he ſhould be refreſhed rather at his hands, then from the King of Sodome an Infidell.

Their owne vulgar Latine readeth, *proferens*, bringing forth bread and wine, that is, as *Tertullian* expoundeth: *Abrahamo reuertenti de prælio, &c. obtulit panem & vinum*: He offered bread and wine to *Abraham* returning from battell: and to what end, *Ioſephus* ſheweth: *Melchiſedech, milites Abrahæ hoſpitaliter habuit*, entertained *Abrahams* ſouldiers with hoſpitalitie, ſuffering them to want no victuall, &c.

Lib. cont. Iudæos.

Antiquit. lib. 1 cap. 11.

Thirdly, as *Melchiſedech* is ſaid to haue been Gods prieſt, ſo it was requiſite that the Scripture alſo ſhould make mention of his ſacrifice, wherein his prieſthood conſiſted: but that is not any where elſe mentioned: *Ergo*, hee offered the ſacrifice of bread and wine, *Bellarm. ibid.* And they of Doway, pag. 57.

Contra. Firſt, the argument followeth not, there is no mention made of any other ſacrifice in Scripture which *Melchiſedech* offered: *Ergo*, hee offered bread and wine: for as touching this high myſterie of *Melchiſedechs* prieſthood, many things in Scripture are concealed, as the Apoſtle ſaith to the Hebrewes, 5.11. *of whom we haue many things to ſay, which are hard to be vttered, becauſe yee are dull of hearing*. Vpon which words S. *Hierome* thus writeth, *Si vas electionis ſtupet ad myſterium, &c.* If the veſſell of election bee aſtoniſhed at this myſterie, and confeſſeth that, whereof hee diſputeth, to bee ineffable, how much more wee, &c. Secondly, the Apoſtle ſheweth wherein *Melchiſedech* ſhewed himſelfe a prieſt, namely, *in bleſſing of Abraham, and therefore receiued tithes of him*, Hebr. 7. verſ. 6.

Heb. 5.11.

Hieron. Euagrio, tom. 4.

Heb. 7.6.

Fourthly, whereas the words are, *Melchiſedech brought forth bread and wine, for he was a Prieſt of the moſt high God*, Geneſ. 14. 18. the Scripture giuing this as a reaſon of his bringing forth bread and wine, becauſe he was a Prieſt, implieth, that he brought them forth to ſacrifice, *Bellarm. ibid.*

Geneſ. 14.18.

Contra. Firſt, the text according to the Hebrew is this: *And Melchiſedech King of Salem brought forth bread and wine, and he was a Prieſt of the moſt high God, and he bleſſed him, &c.* Gen. 14. 18. What though in ſome places of Scriptures, *and*, ſignifieth (*for*) yet it followeth not, that it ſhould be ſo euerie where? and if it be ſo taken here in this clauſe of the Sentence, *for he was a Prieſt, &c.* why not in the other alſo, *for he bleſſed him*? ſo that this is giuen as a reaſon taken of the effect of his Prieſthood. And indeed the order of the words ſo requireth: that as firſt hee is named a King, and then the effect followeth, which was his munificence in bringing foorth bread and wine: ſo ſecondly he is called a Prieſt, and then the effect of his Prieſthood is expreſſed, namely, *his bleſſing*. Secondly, whereas *Bellarmine* ſaith, that the Apoſtle, Hebr. 7. proueth *Melchiſedech* not to be a Prieſt, becauſe hee bleſſed *Abraham*, but therefore greater onely then *Abraham*, it is a falſe collection: for the Apoſtle ſaith thus, Heb. 7.6. *He receiued tithes of Abraham, and bleſſed him that had the promiſes*. From which words we reaſon thus: *Melchiſedech* as hee was a Prieſt receiued tithes: for tithes were not due but to the Prieſthood, verſ. 5. but as he bleſſed he receiued tithes, as the Apoſtle ſaith, verſ. 6. *Ergo*, as hee bleſſed he was a Prieſt.

Fifthly, *Bellarmine* reaſoneth thus: Chriſt is ſaid *to be a Prieſt for euer after the order of Melchiſedech*: but his prieſthood cannot remaine, vnleſſe his ſacrifice continue ſtill: but his ſacrifice vpon the croſſe was once done for all: *Ergo*, hee muſt haue another ſacrifice daily to be offered in the Church, which is the ſacrifice of *Melchiſedech* in bread and wine *Bellarm. c. 6.*

Contra. Firſt, as Chriſt is a Prieſt for euer, ſo alſo doth his ſacrifice continue for euer, which was but once offered; yet the vertue and efficacie thereof endureth ſtill: for his blood yet ſpeaketh vnto God for mercie for vs, not for vengeance, as the blood of *Abel*, Hebr. 12. 24. Secondly, it is not neceſſarie that Chriſt ſhould haue an externall prieſthood ſtill in earth: for neither in the time of the law, was there any externall prieſthood after *Melchiſedechs* order continued, and yet euen then, was Chriſt a Prieſt after *Melchiſedechs* order. Thirdly, the Apoſtle ſheweth, that Chriſt our high Prieſt is entred into heauen, as the Prieſt did go once a yeere into the holy place, and there continueth a Prieſt for euer after *Melchiſedechs* order, in appearing in the ſight of God for vs, Hebr. 9. 23.

Heb. 9.23.

Sixthly, Chriſt being a Prieſt for euer after *Melchiſedechs* order, muſt agree with *Melchiſedech* in that, which was proper to *Melchiſedechs* prieſthood: but nothing is proper to his prieſthood, but to ſacrifice in bread and wine: *Ergo*, herein there muſt bee an agreement of *Melchiſedechs* prieſthood and Chriſts.

The aſſumption is proued thus: firſt, it was not proper to *Melchiſedechs* prieſthood to bleſſe, and to receiue tithes: for this the Leuiticall prieſthood did. Secondly, nor yet to haue none to ſucceede him: for ſo neither had *Abel*. Thirdly, neither to bee without genealogie, and ſo to bee a type of Chriſt: for there is no mention made likewiſe of the genealogie of *Iob* and *Helias*, who were alſo

Prieſts: *Ergo*, this was only proper to *Melchiſedechs* prieſthood to ſacrifice in bread and wine, *cap.6. reſp.ad 3.argum.*

Contra. Firſt, though *Leui* receiued tithes, and gaue bleſſings, yet not as *Melchiſedech*, to whom euen *Leui* paid tithes, then in *Abrahams* loynes, Hebr.7.verſ.9. and they being of *Abrahams* ſeede could not be greater then *Abraham*; yet *Melchiſedech* was greater becauſe he bleſſed him: wherefore to receiue tithes of *Abraham*, and to bleſſe ſo great a Patriarke, was proper to *Melchiſedechs* Prieſthood, and not common with *Leui*. Secondly, though *Abel* had none to ſucceed him in his carnall generation, and reſpect of his perſon; yet in his office in ſacrificing of ſheepe and ſuch like, hee had many ſucceſſors: but *Melchiſedech* in his Prieſthood and office had none to ſucceed him; wherefore this was alſo proper to his Prieſthood, and agreeable herein to Chriſt. Thirdly, *Iob* and *Helias* are not in the Scripture called Prieſts, as *Melchiſedech* is: but *Iob* is ſet foorth by the name of a iuſt man, Iob.1.1. *Helias* by the name of a Prophet, Malach.4.5. and *Melchiſedech* was ſo without genealogie, as there is no mention made neither of the beginning nor of the end of his daies, Heb.7.2. yet there is mention made both of the terme of *Helias* life, in the earth, when hee was taken vp into heauen, 2.King.2. and of *Iobs* death, Iob 42.17. wherefore this alſo is proper to *Melchiſedech* to be a Prieſt without genealogie, hauing neither beginning of daies, nor end of life, and herein hee was a type of Chriſt. We need not then ſeeke for any thing elſe, wherein Chriſt and *Melchiſedech* ſhould agree, the type anſwering in euery reſpect to the ſubſtance; much leſſe are wee forced to deuiſe any ſuch ſacrifice of bread and wine.

Seuenthly, Chriſt was not a Prieſt after *Melchiſedechs* order, in reſpect of the ſacrifice vpon the croſſe, becauſe he did not offer vp himſelfe vnder the forme of bread and wine: *Ergo*, he is after *Melchiſedechs* order in reſpect of the daily ſacrifice offered vnder bread and wine: *Bellarm.cap.6.reſp.ad argum.5.*

Contra. Firſt, we denie that *Melchiſedech* ſacrificed vnder the formes of bread and wine at all, and therefore therein he is not a type of Chriſt at all. Thus he ſtill beggeth the thing in queſtion. Secondly, it followeth not that if Chriſt anſwere not to *Melchiſedech* in the ſacrifice of his croſſe, that the reſemblance ſhould bee in ſacrificing bread and wine: for in many other things was *Melchiſedech* a type of Chriſt: 1. In his name, which ſignifieth King of righteouſneſſe. 2. In his offices, becauſe he was both King and Prieſt. 3. In the eternitie and continuance of his office. 4. In the excellencie of his perſon, in that he was greater then *Abraham* the Patriarke. Thus the Apoſtle ſheweth Chriſt in *Melchiſedech* to haue been prefigured: ſo that wee need not runne to any ſuch ſtrange deuice of the ſacrifice of bread and wine. Thirdly, euen Chriſt vpon the altar of the croſſe was a Prieſt after the order of *Melchiſedech*, in reſpect of the permanencie of his Prieſthood, and eternall efficacie of his

Heb.10.14. croſſe, *hauing with one offering conſecrated for euer them, that are ſanctified*, Hebr.10.14. ſo that *Melchiſedech* was not ſo much to prefigure the matter of Chriſts ſacrifice, which was ſhadowed foorth in the bloodie ſacrifices of calues and goates in the law, as to ſet foorth the dignitie of his perſon, and eternitie of his office. Fourthly, this cannot be farre from blaſphemie to denie, that Chriſt was properly a Prieſt after *Melchiſedechs* order, and to affirme, that their popiſh prieſts doe ſacrifice in the formes of bread and wine according to the order of *Melchiſedechs* prieſthood: And ſuch are their reaſons drawne from the ſimilitude of *Melchiſedechs* prieſthood vnto Chriſt. Now on the contrarie ſide our arguments follow, to proue, that their ſacrifice of the Maſſe hath no ſhew of ground at all in the type of *Melchiſedech*.

*Argum.*1. Wee confeſſe, that *Melchiſedech* was a type of our Sauiour Chriſt, and that hee was a Prieſt after *Melchiſedechs* order: but not in any ſuch reſpect, for offering in bread and wine: for the text ſaith, he brought foorth bread and wine, he offered it not: he brought it foorth for the refreſhing of *Abraham*, and thoſe which were with him, Geneſ.14.18.

Bellarmine anſwereth, that the bread and wine were firſt offered and ſacrificed to God, and afterward giuen to *Abraham*, and his fellowes to eate, *reſp.ad argum.7.*

Contra. Firſt, if the ſame bread and wine were firſt offered to God, and then giuen to *Abraham*, then in effect nothing was offered to God: for in all offerings and ſacrifices, whether burnt-offerings, meate-offerings, or peace-offerings, ſome part at the leaſt was burnt vpon the altar vnto God: but here no ſuch thing was done. Secondly, there was no ſacrifice without an altar, fire, and wood: as *Abraham* laid the wood vpon *Iſaac*, and tooke the fire in his hand, and built an altar, Geneſ.22.6,10. but here are none of all theſe. Thirdly, if *Melchiſedech* had a purpoſe to ſacrifice to God, hee would rather haue imitated *Abel* to haue offered of the fruites of his ſheepe, then of *Cain* who brought of

Geneſ.4.2. the fruites of the earth, Geneſ.4.2.

2. He brought foorth bread and wine, and not the formes onely of bread and wine: therefore your ſacrifice in the formes onely is not after his order.

Bellarm. The ſacrifice of *Melchiſedech* and the ſacrifice of the Maſſe agree in the outward ſymbole, though not in the inward ſubſtance, which is ſufficient: for the repreſentation is in the accidents, not in the ſubſtance: and that was but the type or ſymbole, and therefore the ſubſtance may be diuers, *reſp.ad argum.6.*

Contra. Firſt, hereof it followeth, that they which conſecrate bread and wine onely without any reall preſence, doe more properly imitate *Melchiſedech*, then your Maſſe-prieſts, that hold a fleſhlie preſence vnder the formes of bread and wine: for *Melchiſedech* offered the ſubſtance of bread and wine, and not the formes only. Secondly, if *Melchiſedechs* oblation doe repreſent the ſacrifice of the Maſſe, it muſt repreſent it as it is a ſacrifice: but the Maſſe is no ſacrifice but in reſpect of the inward ſubſtance: the ſacrifice is not of the outward formes of bread and wine: *Ergo*, the repreſentation is in reſpect of the ſubſtance. Thirdly, types and ſhadowes differ from the bodie in outward ſymboles onely, they agree in ſubſtance, as Saint *Paul* ſheweth, how Chriſt was the ſame ſpirituall meate and drinke both to the Iſraelites and vnto vs, but vnder diuers Sacraments, 1. Cor. 10. 4. Wherefore it is a falſe concluſion, *Melchiſedechs* ſacrifice was a type of the ſacrifice of the Maſſe: *Ergo*, diuers in ſubſtance.

3. If *Melchiſedechs* bringing foorth of bread and wine, were a ſacrifice or oblation, and a type of the like ſacrifice to continue for euer in the Church, it muſt alſo haue been a propitiatorie ſacrifice for the remiſſion of ſinnes, as they ſay the ſacrifice of the Maſſe is, which was thereby ſignified: but there is no propitiatorie ſacrifice for remiſſion of ſinnes, without ſhedding of blood, Hebr. 9. verſ. 22. Therefore *Melchiſedechs* act, being without blood, was no ſuch ſacrifice, and conſequently none at all.

4. The Apoſtle to the Hebrewes ſheweth, wherein Chriſt was a Prieſt after *Melchiſechs* order, Hebr. 7. Firſt, in that *Melchiſedech* was both King and Prieſt, verſ. 2. ſo is Chriſt. Secondly, in reſpect of the eternitie of his Prieſthood: wee doe not reade either of the beginning of his daies, or end of his life, nor of any change of his Prieſthood, verſ. 3. All which is moſt trulie verified in Chriſt. Thirdly, *Melchiſedech* was a type of Chriſt, and his Prieſthood of Chriſts, becauſe of the excellencie thereof aboue the Leuiticall Prieſthood: for *Leui* paid tithes in *Abraham* to *Melchiſedech*; and therefore was inferiour, and was bleſſed of *Melchiſedech* in *Abraham*, the leſſe of the greater: ſo is the Prieſthood of Chriſt aduanced farre aboue *Aarons* order. If in any other materiall point *Melchiſedechs* Prieſthood had reſembled Chriſts, as in this oblation of bread and wine, the Apoſtle would not haue omitted it.

Bellarmine anſwereth, that the Apoſtle omitteth of purpoſe to ſpeake of *Melchiſedechs* oblation of bread and wine, leaſt by this occaſion he ſhould haue been conſtrained to treate of the Euchariſt, which was too high a myſterie for them, and that very thing (which he ſaith) was hard to be vttered concerning *Melchiſedech*, in reſpect of their dulnes, *reſp. ad argum.* 2.

Contra. Firſt, the Hebrewes were no more dull to vnderſtand, then the Corinthians: for as the Apoſtle ſaith to them, *they haue need of milke, not ſtrong meate*, Hebr. 5. 12. ſo likewiſe he writeth to the Corinthians, that *he gaue them milke to drinke, and not meate; becauſe they were babes*, 1 Cor. 3. 2. yet hee doubteth not to vnfold to the Corinthians the myſterie of the Euchariſt both in the 10. and 11. chapters: wherefore this can be no reaſon, why he ſhould conceale it from the Hebrewes. Secondly, the Euchariſt is no higher a myſterie, then the doctrine of Baptiſme, or then the myſterie of the reſurrection: but theſe things the Hebrewes were well inſtructed in Heb. 6. 2. therefore they were capable alſo of the doctrine of the Euchariſt. The antecedent is thus proued: for Baptiſme by the Apoſtle is called a myſterie: *This is a great myſterie, I ſpeake concerning Chriſt and the Church*, Epheſ. 5. 32. and wherein this myſterie lieth, is declared, verſe 26. *Chriſt loued his Church, and gaue himſelfe for it, &c. that hee might cleanſe it by the waſhing of water through the word.* This waſhing in Baptiſme, is that myſterie, which hee ſpeaketh of: ſo alſo the reſurrection is called a myſterie, 1. Cor. 15. 51. *I ſhew you a myſterie, we ſhall not all ſleepe, but we ſhall all be changed*: but theſe myſteries the Hebrewes vnderſtood, Heb. 6. 2. *Ergo*, they might ſafely be inſtructed in the myſterie of the Euchariſt.

5. Therein conſiſted the proper act of *Melchiſedechs* Prieſthood, for the which he receiued tithes of *Abraham*: but, as the Apoſtle ſaith, hee receiued tithes, and bleſſed *Abraham*, Heb. 7. 6. *Ergo*, the tithes were due not for any ſacrifice which he offered, but for his bleſſing. The ſame therefore was the proper act of his Prieſthood. See *Bellarmine* his anſwere, and the replie thereunto, *argum.* 4. by him before produced.

6. *Melchiſedech* is a type of Chriſt in thoſe things, which are not common with *Aarons* Prieſthood: but to offer bread and wine was daily frequented in the Leuiticall Prieſthood: *Ergo*, therein conſiſteth not the type of *Melchiſedech*.

Bellarmine anſwereth, that the ſacrifice of bread and wine in the Leuiticall Prieſthood was alwaies ioyned with other ſacrifices of beaſts, and was tempered or mingled with oyle: but here *Melchiſedech* offereth bread and wine alone, and ſimple bread, without any mixture, *reſponſ. ad argum.* 4.

Contra. Firſt, it is vntrue, that the Prieſts of the law neuer vſed the oblations of bread and wine, but with other ſacrifices, as it may appeare, Leuit. 2. where the law of meat-offerings is ſet downe; and no ſuch thing there preſcribed. Secondly, if the mixture of bread with oyle make a difference betweene the Leuitical oblation of bread, and *Melchiſedechs* offering; then your mixture of wine with water maketh the like difference, betweene your Maſſe ſacrifice and *Melchiſedechs*, who offered as ſimple bread, ſo alſo ſimple wine. Thirdly, the Apoſtle ſaith, *If the Prieſthood be changed, there muſt of neceſſitie be a change of the law*, Heb. 7. 12. Wherefore if the law of ſacrifices be changed, then could not the new Prieſthood offer the ſacrifices of the law, and therefore not bread and wine: for then the law of ſacrifices ſhould only be changed in part, not in whole.

7. The eternitie of Chriſts prieſthood after *Melchiſedechs* order conſiſteth not in the daily ſacrifice of the Maſſe, which is offered by many Prieſts, one ſucceeding another: for this is a difference betweene *Aarons* order, and *Melchiſedechs*, as the Apoſtle noteth, *that among them many were made Prieſts, becauſe they were not ſuffered to endure by reaſon of death; but this man, becauſe hee endureth euer, hath an euerlaſting Prieſthood*, Heb. 7. 23. *Ergo*, in *Melchiſedechs* order there cannot be a multitude of Prieſts one following another.

It will be here anſwered, that although there be many Maſſe-prieſts, yet the prieſthood is one, and Chriſt the eternall prieſt offereth by them as his miniſters.

Contra. Firſt, ſo alſo the office of the prieſthood vnder the law was one, and Chriſt the vnſpotted Lambe in all the ſacrifices was typically ſlaine, Reuelat. 13. 8. Yea *Bellarmine* confeſſeth that Chriſt was a prieſt vnder the law, and offered by his types and figures, *cap. 6. initio*: yet the difference remaineth ſtill betweene the many mortall Prieſts of *Aaron*, and the one eternall Prieſt after *Melchiſedech*. Secondly, the power, right, and execution of *Melchiſedechs* prieſthood reſteth in the perſon of Chriſt, and cannot be transferred to any other that die, but is proper to him, *of whom it is witneſſed, that he liueth*, Heb. 7. 8.

Argum. 8. To make Chriſts prieſthood eternall, it is not neceſſarie to bring in a continuall ſacrifice to be frequented in the Church: but the Apoſtle ſheweth wherein the eternitie of his prieſthood conſiſteth, namely in thoſe foure points:

Firſt, *becauſe he endureth euer, he hath an euerlaſting Prieſthood*, Heb. 7. 24. This reaſon *Bellarmine* ſaith is not ſufficient, *Chriſt liueth for euer: Ergo, he is a prieſt for euer*; for ſo the Leuites after the reſurrection, which were once Prieſts, and then ſhall liue for euer, might bee ſaid to be Prieſts for euer; *reſp. ad argum. 8.*

Contra. Firſt, the Apoſtles reaſon is this; The prieſts of the law, were not prieſts for euer, becauſe they liued not euer: but Chriſt a prieſt after *Melchiſedech*, is a prieſt for euer, becauſe he liueth euer: So then he peruerteth the Apoſtles reaſon, who ſpeaking of Chriſt as a prieſt, by the eternitie of his life concludeth the eternitie of his prieſthood. This then is the reaſon, Chriſt our prieſt liueth euer: *Ergo*, he is a prieſt euer. Secondly, the Leuites when they begin to liue euer after the reſurrection, ſhall then be no prieſts at all, and therefore cannot be ſaid to be prieſts for euer.

Secondly, Chriſt is ſaid to be a prieſt for euer, in reſpect of the euerlaſting efficacie and vertue of his ſacrifice vpon the croſſe. So ſaith the Apoſtle, *With one offering hath he conſecrated for euer, them that are ſanctified*, Heb. 10. 14.

Bellarm. This reaſon is not ſufficient; for ſo might *Noah* his ſacrifice bee ſaid to be eternall, becauſe the force thereof remaineth, in that he obtained thereby, that the waters ſhould not returne to couer the earth: the effect alſo of Chriſts birth and death ſtill remaineth, and yet he cannot be ſaid euer to die, and to be borne, *Bellarm. ibid.*

Contra. Firſt, it was not the force of *Noahs* ſacrifice, which maketh Gods couenant ſtable, but the ground and foundation of all thoſe ſacrifices, which was Chriſt the vnſpotted Lambe ſlaine from the beginning of the world, Apoc. 13. 8. *In whom all the promiſes of God are yea and Amen*, 2. Cor. 1. 20. This inſtance therefore ſheweth the eternitie of Chriſts ſacrifice, the force whereof extended euen to the ages before. Secondly, as we ſay not, that Chriſt is daily borne, but becauſe the effect of his birth remaineth euer, he is the man Chriſt for euer: ſo neither doe we ſay, that hee dieth daily, but becauſe the force of his death and ſacrifice euer remaineth, he is the Prieſt Chriſt for euer.

Thirdly, Chriſt is a Prieſt for euer, becauſe *he euer liueth to make interceſſion for vs*, Hebr. 7. 25. and he is entred *into heauen to appeare in the ſight of God for vs*, Hebr. 9. 24.

The ſumme of *Bellarmines* anſwere here is this; that whereas Chriſt is our interceſſour by the mediation of his ſacrifice, it is neceſſarie that Chriſts ſacrifice ſhould bee continually offered, ſeeing hee continually maketh interceſſion for vs, *reſp. ad 3. ration. 8. argum.*

Contra. Firſt, the argument followeth not: for the ſacrifice of Chriſt once done is the foundation of his interceſſion, and it were a great derogation to Chriſt, that his interceſſion in heauen ſhould depend of the act of prieſts in the earth. Secondly, as Chriſt is not to be imagined to continue his interceſſion by making daily prayers vnto God: ſo neither is his ſacrifice continued by daily offering; but the very *appearing of him*, as the Apoſtle ſaith, in heauen is ſufficient: And as *Gregorie* ſaith, *Sine intermiſſione, &c.* Our Redeemer, without any intermiſſion, doth immolate himſelfe in ſhewing his incarnation for vs to his Father, &c. *Moral. lib. 1. c. 10. Interpellare, &c.* To make interceſſion for vs, is to demonſtrate himſelfe to be man, *lib. 12. cap. 13.* So that as their Schoolemen confeſſe, he doth daily offer himſelfe, and make interceſſion for vs, *repraeſentatione ſui*, by repreſenting himſelfe to his Father: *Gabriel Biel.*

Fourthly, the Apoſtle ſheweth Chriſt to be an eternall Prieſt, becauſe he is for euer perfitly able to ſaue, Heb. 7. 25. *Bellarm.* This ſheweth him to be a Sauiour, not a Prieſt.

Contra. As Chriſt is a Prieſt, ſo he alſo ſaueth by the ſacrifice of himſelfe. And thus much of this firſt argument drawne from *Melchiſedech.*

Argum. 2. They alleage that place, Hebr. 8. 3. Euery high Prieſt is appointed to offer gifts and hoaſtes: wherefore it is neceſſarie that hee alſo haue ſomewhat to offer. Chriſt then hath a certaine hoaſt in externall and proper manner, as other Prieſts haue; but this viſible and externall act of ſacrificing he doth not exerciſe now in heauen: therefore it muſt needes be meant of the perpetuall oblation of his bodie and blood in the Church; for ſomewhat he muſt alwaies haue to offer; *Rhemiſt. Heb.8.ſect.3.*

Anſw.1. The Apoſtle ſaith not, that it is neceſſarie that Chriſt ſhould ſtill haue ſomewhat to offer in ſacrifice: but that it was needfull for him to haue ſomewhat, which he had alreadie offered: for the verbe προσενέγκῃ, ſignifieth not the preſent tenſe, but the time paſt: whereby is vnderſtood the oblation which he had alreadie offered once, and which neede not to be repeated, Heb.7.27. For as herein hee Heb.7.27.
is like to other Prieſts, that he muſt haue ſomewhat to haue offered, ſo is hee vnlike alſo in this, that they by reaſon of their infirmitie had neede to offer often: but Chriſt our high Prieſt did it but once, as in that place the Apoſtle ſheweth.

2 The gift which the Apoſtle in this place attributeth to Chriſt, was his bodie, which hee calleth the true Tabernacle, which the Lord pight and not man. But that bodie of Chriſt, which they ſay is Heb.8.verſ.2.
offered vp in the ſacrifice of the Maſſe, is not of that nature: for it is made by the miniſterie of man: for euery one of their ſacrificing Prieſts is able to make the bodie of Chriſt: but this bodie, which Chriſt had to offer, was made onely by God, without the helpe of man, as the Apoſtle ſaith. Againe, ſay, if you dare, that the bodie which you offer, is the true Tabernacle and Temple of God: for then it would follow, that God dwelleth in Temples made with hands, that is, by the miniſterie of man, contrarie to the Scriptures: ſeeing you affirme that the bodie of Chriſt is no otherwiſe preſent but by the miniſterie of the Prieſt. And what a goodly Tabernacle is this for God, thinke you, which you ſhut vp in a pixe, and hang vp in your Churches? A Mouſe may eate it, the fire may conſume it, corruption may take it: would God ſuffer his Tabernacle thus to be defiled? Wherefore vpon theſe premiſſes we conclude, that what you offer in your Popiſh ſacrifice, cannot be the proper gift belonging to Chriſts Prieſthood.

Argum.3. The celebration of the Paſſeouer was a manifeſt type and figure of the celebration of the Euchariſt: but in the Paſſeouer there was a ſacrifice: *Ergo*, there muſt be a ſacrifice in the Euchariſt: *cap.7.* This argument is alſo vrged by them of Doway: *p.190.*

Firſt, *Bellarmine* proueth the propoſition out of S. *Paul: Chriſt our Paſſeouer is ſacrificed for vs;* 1.Cor.5.8.
therefore let vs keepe the feaſt with the vnleauened bread of ſynceritie, &c. 1.Cor.5.8. Chriſt was not crucified or ſacrificed vpon the croſſe to be eaten; he is then ſacrificed to be our Paſſeouer, where hee is to be eaten; and that is no where, but in the Euchariſt: the Euchariſt therefore is the true Paſſeouer. *Bellarm. ibid.*

Contra. Firſt, S. *Paul* ſpeaketh not in that place of any Sacramentall eating of Chriſt, but of the reformation of the whole life to bee led in ſynceritie and truth, as before verſ.7. *Purge out the olde leauen:* He applieth this type to his preſent purpoſe, that the Corinthians ſhould expell from amongſt them the inceſtuous perſon: wherefore in this ſenſe Chriſt our Paſſeouer was ſacrificed vpon the croſſe, ſpiritually to be eaten by faith, and to be followed by vertuous imitation all our life. Secondly, though we grant, that the Paſchall Lambe and the Euchariſt may haue ſome reſemblances together, as *Bellarmine* noteth ſome, as in the ceremonie of eating commanded in them both, alſo in the end, that is to be a remembrance of their corporall deliuerance, this of our ſpirituall; and likewiſe, as that was eaten with ſowre hearbs, ſo the other muſt bee receiued with true ſorrow and repentance: yet was not the Paſſeouer appointed directly to be a type of the Euchariſt, but of Chriſt crucified, as the Euangeliſt expoundeth, Iohn 19.37. theſe things were done, *That the Scripture ſhould be fulfilled,* Iohn 19.37.
Not a bone of him ſhould be broken: if then the type of the Paſſeouer were fulfilled in Chriſt crucified vpon the Croſſe, wee are not to ſeeke for any other accompliſhment of it. Thirdly, if it ſhould bee granted, that the Paſſeouer was a type of the Euchariſt, it followeth not, that it ſhould bee in euerie thing a type, which he muſt proue, or elſe his argument concludeth not: for they differ in many things. 1. The Paſſeouer was of fleſh with blood; the Euchariſt is of bread without blood. 2. The Paſſeouer was done in remembrance of their deliuerance; the Maſſe, they ſay, is a propitiatorie ſacrifice, and not a commemoration onely. 3. The Paſſeouer was eaten at Euen, Maſſe is ſaid in the morning. 4. Nothing was left of the Paſſeouer, vntill the morning; but their conſecrated hoaſt is reſerued. 5. The Paſſeouer was eaten in their houſes; Maſſe is ſaid in their Churches: if in theſe & other points the Paſch and Euchariſt differ, why not alſo in this? that the one was a ſacrifice, & ſo is not the other.

Secondly, whereas *Bellarmine* proueth the aſſumption, that the Paſſeouer was a ſacrifice, for ſo S. *Marke* ſaith, Marke 14.12. *When they ſacrificed the Paſſeouer:* We anſwere, firſt, it was not proper- Mark.14.12.
ly a ſacrifice, becauſe ſacrifices were made by fire, and were brought to the Prieſt, and ſome part laid vpon the Altar, as we may reade in the lawes of ſacrifices, Leuit.1.2.3. Chap. But the Paſſeouer was eaten in the houſe, where neither Prieſt, nor Altar was neceſſarie, and the whole Lambe was eaten, nothing reſerued. Secondly, notwithſtanding it was called a ſacrifice, being a religious act, in reſpect of other ſacrifices of ſheepe and bullockes, which the Paſſeouer was vſed to bee ſolemnized with, Deut.16.2.
Deut.16.2.

Argum.4. The Apoſtle ſaith, Heb.13.10. *Wee haue an Altar, whereof they haue no power to eate,* Heb.13.10.
which ſerue in the Tabernacle. Ergo, we haue not only a common table to eate meere bread vpon, but a very Altar in the proper ſenſe to ſacrifice Chriſts body vpon. *Rhemiſt. annot. Heb.13. ſect.6.*

Anſwere. Firſt, the Apoſtle ſpeaketh of the Sacrifice of Chriſts death, whereof wee are made partakers by faith: which they can reape no benefit by, which remaine in the ceremoniall obſeruations of Leuiticall ſacrifices. Chriſt therefore is our Prieſt, Altar and Sacrifice: for verſ.12. the Apoſtle maketh mention of the ſufferings of Chriſt: hee meaneth not then the Communion table, which is vnproperly called an Altar, or any materiall Altar beſide, but the Altar onely of Chriſts death. Secondly, if whereſoeuer in Scripture this word (*Altar*) is read, it muſt be taken for a proper materiall Altar, we ſhall haue alſo a materiall Altar in heauen, Apocal.8.3. which I am ſure they will not grant. Thirdly, the Apoſtle ſaith, *We haue an Altar*; which is but one, whereas Popiſh Altars are many: it cannot therefore be vnderſtood of ſuch Altars. Fourthly, *Bellarmine* better aduiſed then the *Rhemiſts*, refuſeth to vrge this place, becauſe diuers of their owne writers vnderſtand it of Chriſts croſſe: *cap.* 14. *Ireneus* ſaith: *Altare noſtrum eſt in cœlis:* Our Altar is in heauen, *aduerſ.hæreſ.c.*34.

Ierem.33.18.

*Argum.*5. Ierem.33.18 *Neither ſhall the Prieſts and Leuites want a man before me, to offer burnt offrings and meate offrings, and to doe ſacrifice continually:* theſe are the Prieſts of the new Teſtament, which doe truely offer ſacrifice in the Maſſe: for it cannot be vnderſtood of the Miniſters of the Goſpell, becauſe theſe are called Prieſts. and are ſaid to offer burnt offrings: neither of Chriſt, for the Prophet ſpeaketh of many Leuites and Prieſts: *Bellarm.cap* 9.

Iſay.59 21.
Reuel.1 6.
Rom.12.1.

Anſwere. Firſt, this text may very well bee referred to Chriſt, for verſ. 17. the Prophet had ſaid, *Dauid ſhall not want a man to ſit vpon the throne, &c.* This is vnderſtood of the ſpirituall kingdome of Chriſt, and ſo may the other of his ſpirituall Prieſthood: for the Prophet ſpeaketh of one ſingular man, *Non interibit vir*, there ſhall not be wanting a man to offer Sacrifice, &c. Secondly, but we rather vnderſtand this place of the Miniſters of the Goſpell, as it may bee expounded by the like place, Iſay 59.21. *I will make this my couenant with them, &c. My words ſhall not depart out of thy mouth, nor the mouth of thy ſeede nor out of the mouth of the ſeede of thy ſeede, &c.* And in the new Teſtament we reade both of ſpirituall Prieſts, Reuel.1.6. *Hee hath made vs Kings and Prieſts to God his Father*; and of ſpirituall burnt offrings and ſacrifices, Rom.12.1. *I beſeech you giue vp your bodies a liuing ſacrifice.* Thirdly, but this place cannot be vnderſtood of any ſuch externall Prieſthoode for theſe reaſons: firſt, as is the kingdome of *Dauid* here promiſed, ſo is the Prieſthood: but the firſt is ſpirituall: *Ergo*, the ſecond. Secondly, as they are called Prieſts, ſo alſo Leuites: but their Prieſts offering according to *Melchiſedecks* order, as they ſay, cannot be of the Leuiticall order. Thirdly, neither haue they any, *holocauſtomata*, burnt offerings in their Maſſe ſacrifice: therefore the literall ſenſe of this place ſerueth not their turne.

Dan.8 11.12.11
Dan.11.37.

*Argum.*6. Daniel 8.11. & 12.11. The Prophet fore-telleth how Antichriſt ſhall take away the daily ſacrifice, which is the ſacrifice of the Maſſe: it cannot be vnderſtood of *Antiochus*, who worſhipped the God of his Fathers: but Antichriſt ſhal not regard the God of his Fathers, Daniel 11.37. *Bellarm. ibid.*

Dan.8.14.
1.Macch.1. 12.
1.Macch.4.52.
Dan.12.11.
1.Macch.1.30.
2 Macch.11.33

Anſwere. Firſt, theſe propheſies were hiſtorically fulfilled in *Antiochus Epiphanes*: how that the Temple ſhould by him be firſt prophaned, by the ſpace of two thouſand three hundred dayes, Dan 8. 14. that is ſixe yeares, three moneths and an halfe: for this profanation began in the yeare 142. or thereabout, as may be gathered, 1.Macchab.1.12. for hee turned againe to ſpoile the Temple in the 143. yeare, *ibid.v.*21. So that hee began the yeare before: and the Temple was purged in the 148. yeare, the 25. day of the ninth moneth *Caſleu*. 1.Macc.4 52. Againe, the finall deſolation and defiling of the Temple with the ceaſing of the daily ſacrifice was to endure 1290. dayes, Dan.12.11. that is, three yeares, ſeuen moneths and odde dayes: ſo it came to paſſe, for in the 125. yeare *Antiochus* ſent againe to defile the Sanctuarie, and to aboliſh the ſacrifice, 1.Macchab.1.30. and in the moneth of *Caſleu* he accompliſhed his purpoſe, and ſet vp the abomination of deſolation vpon the Altar, verſ.57. and in the 128. yeare, in the eleuenth moneth *Zanticus*, the King by his letters patents reſtoreth religion againe, 2.Macchab.11.33. So that theſe propheſies being ſo euidently fulfilled in *Antiochus*, cannot be applied to any other. And concerning the obiection of *Antiochus* idolatrie, though hee openly profeſſed the worſhip of the idols of the heathen; yet in truth, as by his profanenes appeareth, he had no conſcience of any religion at all.

Dan.8.14.
1.Macch. 1.57.
Matth. 24.15.

Secondly, the place cannot be vnderſtood, as *Bellarmine* would enforce. Firſt, their Antichriſt ſhall raigne but three yeares and an halfe, as they ſay; but the Prophet ſpeaketh of ſixe yeares, and three moneths, Dan 8.14. Secondly, if their Maſſe ſhall be aboliſhed by Antichriſt, wherein they ſay the eternitie of Chriſts Prieſthood conſiſteth; then ſhould Chriſts Prieſthood alſo be at an end. Thirdly, the abomination of deſolation ſpoken of by *Daniel*, is interpreted to be the ceaſing of the Iewiſh ſacrifice, both in the ſtorie of the Macchabees, which is Scripture with them, 1.Macch.1.57. and by our Sauiour, Matth.24.15.

Malach.1.11.

*Argum.*7. Malach.1.11. *From the riſing of the Sunne, vnto the going downe of the ſame, my name is great amongſt the Gentiles, and in euery place incenſe ſhall be offered to my name, and a pure offering:* This place *Bellarmine* prooueth by theſe reaſons to be vnderſtoode of the ſacrifice of the Maſſe; and not of any ſpirituall ſacrifice. *c.*10.

Firſt, by the ſignification of the Hebrew word מנחה, *Minchah*, that ſignifieth an offering or oblation, which properly betokeneth a kinde of externall ſacrifice, which was made of oyle and incenſe.

Contra. Firſt, if this bee the proper ſignification of the word, it cannot meane the ſacrifice of the Maſſe, which conſiſteth in the formes of bread and wine, not of oyle and incenſe. Secondly this word doth not onely ſignifie a Sacrifice, giuen vnto God, but a gift or preſent offered to man, Gen.33.11. Gen.33.11. So *Iacob* calleth his preſent ſent to his brother: wherefore the Ieſuites collection faileth him. Thirdly, Pſalm.141.2. The Prophet ſaying, *Let the lifting vp of mine hands be an euening ſacrifice*, vſeth the Pſal.141.2. ſame word: Where we ſee that the ſpirituall ſacrifice of Prayer is called by this name, or reſembled to it: and ſo is the Prophet to be vnderſtood in this place.

Secondly, the Prophet calleth it a pure offering, which cannot be polluted: but prayers may bee polluted; the ſacrifice of the Maſſe onely cannot by the euilneſſe of the Miniſter bee defiled. *Bellarm. ibid.*

Contra. Firſt, though our prayers as they proceede from vs haue many imperfections, yet they are accepted through Chriſt, 1.Pet.2. *Offer vp ſpirituall ſacrifices acceptable to God through Chriſt:* in 1.Pet.2.5. which ſenſe the Apoſtle ſpeaketh, *I will that euerie where men lift vp pure hands, &c.* 1.Tim.2. as here 1.Tim.2.8. the Prophet ſaith, *In euery place a pure offering ſhall be offered.* Secondly, wee haue ſpirituall ſacrifices and exerciſes of religion, which cannot be by the euilneſſe of the Miniſter defiled: as the preaching of the word, which though it be vnder a pretenſe preached, is profitable, Philip.1.18. The Euchariſt alſo Phlip.1.18. which is a ſacrifice of thankeſgiuing is effectuall to a worthie receiuer, though by the hands of an vnworthie Miniſter. Thirdly, your Maſſe is ſo farre from being a pure offering, that it is the moſt impure and vncleane ſink, that euer was brought into the Church: and your ſelues alſo require to the conſecration thereof, the intention of the Miniſter, which if it be not deuout and religious, the ſacrifice faileth: ſo that an impure intention alſo defileth your Maſſe.

Thirdly, the Prophet ſpeaketh of ſuch an offering as was not in vſe amongſt the Iewes: ſaying, *I will not accept an offering at your hands*, verſ.10. but prayer was in vſe amongſt them: *Ergo.* Againe, Malach.1.6.10 the Prophet ſpeaking directly to the Prieſts, verſ. 6. *Thus ſaith the Lord of hoſtes vnto you, O ye Prieſts, &c.* and reprouing their ſacrifices, bringeth in a new kinde of offering, which a new kinde of Prieſts ſhould offer vnto God: but ſpirituall ſacrifices are common to all Chriſtians: *Ergo, Bellarm. ibid.*

Contra. Firſt, the Prophet ſpeaketh onely in this place of the abuſe and corruption of their externall ſacrifices, in that they offered the lame and the blinde, verſ.8. and chap.3.8. *Yee haue ſpoiled me in* Malach.3.8. *tythes and offerings:* and he ſaith he will accept no ſuch offering at their hands: but he will be ſpiritually worſhipped among the Gentiles. To the ſame effect he ſaith, Pſalm.50.9.14. *I will take no bul-* Pſal.50.9. *locke out of thy houſe, &c. but offer vnto God praiſe:* theſe ſacrifices of prayer & thankeſgiuing, though they were not altogether vnknowne to the Iewes, yet they were not ſo frequented and vſed, nor relied vpon, as the other externall ſacrifices.

Secondly, the Prophet doth not onely reproue the hypocriſie of the Prieſts, but the deceite alſo of all the people, verſ.14. Curſed be the deceiuer, *that hath in his flocke a male and ſacrificeth a corrupt* Malach.1.14. *thing:* ſo that hee propheſieth of the generall ſacrifices of all Chriſtians, not of any peculiar ſort, as *S.Peter* beſt of all expoundeth this place, 1.Pet.2.5. *Yee are made a ſpirituall houſe, an holy Prieſthoode* 1.Pet.2.5. *to offer vp ſpirituall ſacrifices, &c.*

*Argum.*8. Iohn 4.23. *The houre commeth and now is, when the true worſhippers, ſhall worſhip my* Iohn 4.23. *father in ſpirit and truth:* By worſhip and adoration here is vnderſtoode the ſolemne worſhipping of God by ſacrifice. Firſt, the ſcope of the place giueth it: for the womans queſtion was of the worſhip of God by ſacrifice, which was tied to Ieruſalem, You ſay that Ieruſalem is the place, where men ought to worſhip, verſ. 20. but it was lawfull for the Iewes to offer ſpirituall ſacrifice in any place: therefore Chriſts anſwere muſt be of ſuch a ſacrifice which ſhould not be tied to a place, as the Iewes ſacrifice was.

Secondly, *The houre commeth, &c.* Chriſt ſpeaketh of a new adoration which was not before: but the time was alwaies to offer ſpirituall ſacrifices of prayer, &c.

Thirdly Chriſt ſpeaketh of publike and ſolemne adoration, which ſhould anſwere to the publike ſacrifices of the Iewes: but prayer and thankeſgiuing may be done priuatly: *Ergo*, he meaneth the ſolemne ſacrifice of the Maſſe, *Bellarm. cap.*11.

Anſwere. To the firſt reaſon. Firſt, though it were lawfull for the Iewes to pray otherwhere; yet prayer made in the Temple, had a more eſpeciall promiſe: and therefore it was called, The houſe of prayer, Iſay.56.7. and *Salomon* prayeth to God at the dedication of the Temple, That whoſoeuer Iſay.56.7. vpon any occaſion ſhould come and make his prayer in that houſe, God would heare in heauen, euen if he were a ſtranger, 1.Reg.8.42. Wherefore Chriſts anſwere may include alſo the worſhip of God 1.King.8.42. by prayer. Secondly, it followeth not, the worſhip of God by Sacrifice was tyed to a place, or they ſacrificed onely at Ieruſalem: *Ergo*, now they ſhall ſacrifice euery where: for by this reaſon the ſacrifices of beaſts might continue ſtill with an enlargement onely of the place: but Chriſt oppoſeth the ſpirituall worſhip of God, not limited to any place, againſt their carnall ſacrifices appendant to the Temple.

Secondly, though the time was alwaies for ſpirituall Sacrifice, yet neither was it ſo generall vnder the law, as vnder Chriſt, whoſe name is called vpon amongſt the Gentiles: And againe, they were notwithſtanding bound to the external ſacrifices, which are now aboliſhed by this ſpiritual worſhip:

which ſeemeth in theſe two reſpects to be a new worſhip. Secondly, Chriſt ſaith, *The houre now is*; but as yet the Euchariſt was not inſtituted, nor the ſacrifice thereof, and therefore at this time God could not be ſo worſhipped by ſacrifice.

Thirdly, the argument followeth not, prayer may be vſed priuately: *Ergo*, it cannot be the publike ſeruice of God: *For the houſe of God is called the houſe of prayer*: therefore this publike ſpirituall worſhip doth anſwere to the ſolemne carnall ſacrifices. Secondly, neither is your Maſſe alway publike, neither in reſpect of the place, ſeeing you allow it to be ſaid in houſes; nor in reſpect of the perſons, for the Prieſt and his boy may diſpatch a Maſſe.

Laſtly, that this place cannot be vnderſtood of the ſacrifice of the Maſſe, it is thus euident. Firſt, Chriſt ſaith, *The houre is*; but at that time the ſacrifice was not inſtituted. Secondly, this worſhip is in ſpirit, as God is a ſpirit: but in the Maſſe they vrge a carnall, not a ſpirituall preſence. Thirdly, God muſt bee worſhipped in truth: but the carnall preſence is a monſtrous lie. Fourthly, *The Father requireth ſuch to worſhip him*, verſ. 23. But God no where in Scripture teacheth any ſuch carnall preſence, nor requireth vs ſo to worſhip him.

Argum. 9. That which Chriſt did in his laſt Supper, he commanded his Apoſtles to doe the ſame: but Chriſt offered himſelfe vp to his Father, vnder the forme of bread and wine: *Ergo*, Chriſt is offered vp in the ſacrifice of the Maſſe: *Bellarm. cap.* 12. That Chriſt offered vp himſelfe in his laſt ſupper, he thus laboureth to proue.

Matth. 26. 28.

Firſt, S. *Luke* ſaith, *This is my bodie, which is giuen, and my blood, which is ſhed*, not, (which ſhall be:) ſo that in that very inſtant Chriſts body and blood was offered vnto God, and *(for you)* ſaith Chriſt, (not vnto you:) and *(for many)* as S. *Matthew* hath, Matth. 26. 28 ſo that it was a ſacrifice then offered to God, not for them there preſent, to whom it was miniſtred, but for many beſide.

Iohn 5. 24.
Iohn 10. 15.
Exod. 12. 11.

Anſwere. Firſt, the Scripture doth often ſpeake of that which is to come, as preſent, becauſe it is as certaine before God, as alreadie done: as Iohn 5. 24. *He that beleeueth, hath euerlaſting life*, Iohn 10. 15. *I lay downe my life for my ſheepe*: yet Chriſt had not yet laid it downe: likewiſe Exod. 12. 11. *It is the Lords Paſſeouer, for I will paſſe, &c.* the Lord had not yet paſſed ouer; yet he ſaith, *It is the Lords Paſſeouer*, in the preſent tenſe: So, *My bodie is giuen, and my blood is ſhed*: that is, it ſhall be as ſurely giuen, and ſhed, as if it were now done: ſo alſo their owne authors: as *Caietane* ſaith, that the Euangeliſts vſed the preſent tenſe, becauſe the ſhedding of Chriſts blood and his paſſion were at hand, *commen.* in 1. Cor. 11. and *Salmeron* vpon the ſame place to the ſame purpoſe, &c.

Secondly, I doe vrge *Bellarmines* owne words againſt himſelfe, who elſe-where ſaith, that theſe words, *Which is ſhed for you for the remiſſion of ſinnes*; Doe not ſignifie, that his blood is drunke for remiſſion of ſinnes, but that it was ſhed for remiſſion of ſinnes, *Et hoc per Euchariſtiam repreſentari*: And that this is repreſented in the Euchariſt, *lib.* 4. *de Euchar. c.* 19. *reſp. ad argum.* 3. If Chriſts blood bee not then drunke for remiſſion of ſinnes in the Sacrament, as hee confeſſeth, it is not ſhed; for the ſame thing is drunke, that is ſhed: and if the ſhedding of Chriſtes blood bee onely repreſented in the Euchariſt, then it is not there ſhed. Thirdly, it is falſe that Chriſts bodie was not giuen to the Apoſtles in the Euchariſt, for the text is plaine, *Hee gaue the bread vnto them, and likewiſe the cup*, and whereas *Matthew* ſaith, *for many*, it is euident that hee ſpeaketh of Chriſts death, for the Sacrament is onely profitable to them that receiue it. Fourthly, if theſe words, *Which is giuen for you*, are ſo materiall to proue the Maſſe a ſacrifice, why are they left out in the Canon of the Maſſe?

Secondly, S. *Paul* ſaith, *Which is broken for you*, ſignifying Chriſts bodie, for bread is not broken for them, but to them: and S. *Luke* ſaith, *This cup (is the new teſtament in my blood) which is ſhed for you (which cup)* for ſo is the conſtruction in the Greeke: ſo that the blood, as it was in the cup, was then ſhed. *Bellarm. ibid.*

1. Cor. 10. 16.

Vide Bez in hunc locum.

Anſwere. Firſt, S. *Paul* maketh euidently againſt them, for Chriſts bodie is not broken in the Sacrament, but bread: *the bread, which we breake*, 1. Cor. 10. 16. ſo that theſe words, *which is broken for you*, muſt be referred to the breaking and tormenting of Chriſts bodie vpon the Croſſe. Secondly, S. *Luke* muſt be expounded by S. *Matthew*, who ſaith, τὸ αἷμα ἐκχυνόμενον, *The blood, which is ſhed*, not τὸ ποτήριον ἐκχυνόμενον, *The cup which is ſhed*, as S. *Luke* hath it: which ſome thinke ſhould be read ἐκχυνομένῳ, in the datiue caſe, as S. *Baſile* readeth to anſwere vnto *blood*, in the ſame caſe: And againe, in proper ſpeaking, the cup cannot be ſaid to be ſhed, and blood in the cup we acknowledge none to be ſhed but wine onely.

Thirdly, *Bellarmine* thus reaſoneth againſt the Lutheranes, who hold a carnall preſence, the blood and fleſh of Chriſt are verily in the Euchariſt, as the blood and fleſh, *occiſi & mortui corporis*, of a ſlaine and dead bodie, and therefore they are conſecrated apart; the bodie by it ſelfe, and the blood by it ſelfe: Chriſt is then preſent as a ſacrifice killed and ſlaine: *Bellarm. ibid.*

Anſwere. Let the Lutheranes here anſwere for themſelues; this argument doth not force vs at all, holding no ſuch carnall preſence: I will onely note the notable contradiction of *Bellarmine*, who elſe-where affirmeth that the bodie of Chriſt is not in the Euchariſt, as *exanimum, exangue, mortuum*; as without life, without blood, or dead, becauſe Chriſt now dieth no more: *lib.* 4. *de Eucha. c.* 21. *argum.* 3. But here hee ſaith, it is preſent as a ſlaine and dead bodie: therefore his owne anſwere ſhall ſuffice for his owne obiection.

*Argum.*8. Saint *Paul* ſaith, 1.Cor.10.16. *The cup of bleſſing, which we bleſſe, is it not the communion of the blood of Chriſt? &c.* verſ.18. *They which eate of the ſacrifices are partakers of the altar,&c.* verſe.20. *Those things which the Gentiles ſacrifice, they ſacrifice to diuels.* verſe. 21. *Ye cannot drinke the cup of the Lord, and the cup of diuels, you cannot be partakers of the Lords table, and the table of diuels.* From this place *Bellarmine* reaſoneth thus, Such as was the table of diuels, ſuch is the Lords table: but that table was the altar of idols, *Ergo*, the Lords table is an altar. Againe, as the Iewes did eate the ſacrifices, and ſo were made partakers of the altar, and the Gentiles by eating of idolatrous ſacrifices were partakers of diuels: ſo wee by eating the fleſh and drinking the blood of Chriſt, are made partakers of him. c.14.

1.Cor.10.16.
Verſ.18.20.

Anſwere. Firſt, the table of diuels was not the altar of the Idols, but they had beſide their altars, tables in the Idoll temples, whereat they did feaſt. 1.Corinth.8.10. *If any man ſee thee ſit at table in the Idols temple:* therefore as their tables were not their altars, no more is the Lords table an Altar. Secondly, the argument followeth not, they were made partakers of the externall altar by eating externall Sacrifices: *Ergo*, ſo are wee made partakers of Chriſt by an externall Sacrifice: for as their altar was externall, ſo their ſacrifices were externall; but as our altar is ſpirituall, as the Apoſtle ſaith, *We haue an altar*, Heb.13.10. ſo our eating and drinking muſt be ſpirituall: and the Apoſtle himſelfe putteth this difference, verſe 18. *Behold Iſrael which is after the fleſh:* ſignifying, that they were delighted in fleſhie ſacrifices, becauſe they were after the fleſh, but we being after the ſpirit, muſt be exerciſed in ſpirituall ſacrifices. Thirdly, that we are effectually ioyned vnto Chriſt, by a ſpirituall coniunction, though wee carnally eate him not, the Apoſtle ſheweth, *Hee that is ioyned to the Lord is one ſpirit*, 1.Cor.6.17. And if while the materiall altar ſtoode, they might be partakers of it in heart and deſire, though they did not eate of the ſacrifices, as *Dauid* being abſent from the temple ſaith, *My ſoule fainteth for the Courts of the Lord,&c. euen for thine altars*, Pſalm.84.1.3. much more may wee now in ſpirit and by faith, communicate with the true altar and ſacrifice: And ſo the Apoſtle ſaith, Heb.13.10. *Wee haue an altar, whereof they haue no authoritie to eate, which ſerue in the Tabernacle: Ergo*, they which ſerue not in the Tabernacle, but haue left the ceremonies of the law may eate thereof, partly by faith and ſpiritually, partly in the Euchariſt ſacramentally, which Chriſt hath commanded to be done in remembrance of him. And thus farre of their arguments for the ſacrifice of the Maſſe.

1.Cor.8.10.
Heb.13.10.
1.Cor.6.17.
Pſal.84.1.3.

The Proteſtants.

THat there are ſpirituall ſacrifices remaining yet vnto Chriſtians in the exerciſe of religion, we doe verily beleeue, being ſo taught by the Scriptures: ſuch are the ſacrifices of praiſe and thankeſgiuing, Heb.13.15. The ſacrifice of almes and diſtribution, verſ.16. the mortifying alſo of the fleſh, is a kinde of crucifying, and ſo a ſpirituall ſacrifice, Galath.6.14. And in this ſenſe wee denie not, but that the Sacrament may be called a ſacrifice, that is, a ſpirituall oblation of praiſe and thankeſgiuing: but that there is a proper and externall ſacrifice, as in the law of Goates and Bullocks, vpon the croſſe of the bodie of Chriſt; ſo in the Euchariſt, of the ſame bodie and fleſh of Chriſt: we doe hold it for a great blaſphemie, and hereſie.

Heb.13.15.16.
Gal.6.14.

*Argum.*1. The very fleſh, and true naturall bodie of Chriſt, is not, as wee haue ſhewed before at large, in ſuch carnall and corporall manner preſent in the Sacrament: therefore it cannot in the Sacrament be ſacrificed, and offered vp.

*Argum.*2. This ſacrificing of the bodie and blood of Chriſt is contrarie to Chriſts inſtitution: for he ſaith onely, *Take ye, eate ye, drinke ye:* he ſaith not, Sacrifice ye, or lift vp, and make an oblation of my bodie. Neither doe thoſe words, *hoc facite*, doe this, giue them any power to ſacrifice, as *Bellarmine* would haue it: for to whom he ſaith, *Eate ye, drinke ye*, to the ſame alſo he ſaith, *Doe ye.* Wherefore if doe ye, be as much as, ſacrifice ye: all Chriſtians, for whom it is lawfull to eate and drinke the Sacrament, by this rule haue authoritie to ſacrifice. Againe, the words are, *Doe this in remembrance.* We remember things abſent, and which are alreadie done and paſt: if then there be a preſent ſacrifice in the Sacrament of the bodie of Chriſt, it cannot properly be ſaid to be a memorie of his ſacrifice.

Luk.22.19.

*Argum.*3. The Apoſtle ſaith, that Chriſt neede not to offer himſelfe often, but that hee hath done once in the end of the world, Heb.9.26. And with one offering, hath he made perfit for euer them that are ſanctified, 10.14. *Ergo*, Chriſt cannot be ſacrificed againe: for that were to make his ſacrifice vpon the croſſe imperfect.

Heb.9.26.
Heb.10.14.

Bellarmine anſwereth: that the Apoſtle here ſpeaketh of the bloodie and painfull ſacrifice of Chriſt vpon the croſſe, which was ſufficient once to be done; but this taketh not away the vnbloodie ſacrifice, which is but an iteration of the former, whereby the fruit and efficacie of that firſt oblation is applied vnto vs, *Bellarm.lib.1.de miſſ.cap.25.*

Anſwere. Firſt, the Apoſtle excludeth all manner iterations of the ſacrifice of Chriſt; for otherwiſe, if Chriſt ſhould now be often howſoeuer ſacrificed, the difference would not hold betweene the ſacrifices of the law which were often done, and the ſacrifice of Chriſt, which was once to be performed: as the Apoſtle ſetteth it downe, Heb.10.11. *Euery Prieſt appeareth daily miniſtring, and ofttimes offreth one manner offring,&c. but this man after he had offred one ſacrifice for ſinne,&c.* and their ſacrifices were alſo in a maner iterations and commemorations of the ſacrifice of Chriſt. The Apoſtle then thus reaſoneth; They had many iteratiue and commemoratiue ſacrifices of Chriſts death: *Ergo*, wee haue

Heb.10.11.

haue not now. Secondly, that is but a fooliſh and falſe diſtinction of the bloodie and vnbloodie ſacrifice, as they vnderſtand it: for there can be no proper vnbloodie ſacrifice of Chriſt, neither could Heb.9.27.28. he be offered vp, otherwiſe then by dying, Heb.9.27.28. Therefore he is not offered vp in the Sacrament, becauſe now he dieth not. Thirdly, neither neede we inuent a new kinde of ſacrifice, for the application of Chriſts death: for to that end Chriſt hath appointed the preaching of the word, and inſtituted the Sacraments; whereby the death of Chriſt, with all the benefits thereof, are moſt fruitfully applied vnto vs, Gal. 3.1. Galath.3.1. S. *Paul* ſaith, that Chriſt was deſcribed in their ſight, and as crucified: 1.Cor.11.26. that is, by the preaching of the Goſpell, 1.Cor.11.26. *As oft as ye eate this bread, and drinke this cup, ye ſhew the Lords death till he come.*

Bellarmine replieth: firſt, though the death of Chriſt be applied by the preaching of the word and adminiſtration of the Sacrament of the Lords Supper: yet it may bee applied alſo by the ſacrifice of the Maſſe, which in this behalfe is not ſuperfluous, no more then Baptiſme is, by which alſo Chriſts death is applied. Secondly, that the Apoſtle ſpeaketh of the bloodie and painfull ſacrifice of Chriſt vpon the croſſe, it appeareth by the words following, verſ.26. *for then he muſt haue often ſuffered, &c. Bellar.c.25.reſp.ad argum.2.*

Contra. Firſt, Baptiſme is not ſuperfluous in applying and ſhewing forth Chriſts death, though to the ſame end we haue the preaching of the word and the other Sacrament, becauſe they are all of Chriſts inſtitution, ſo is not the Maſſe. Againe, they apply Chriſts death diuerſly; Baptiſme as the ſeale of our regeneration; the Euchariſt as a ſigne of our ſpirituall feeding vpon Chriſts death; the word preached as a worker of our faith: ſo that none of them are ſuperfluous. But the Maſſe is ſuperfluous, becauſe the remembrance and ſhewing forth of Chriſts death is as fully ſet forth in the Sacrament without a ſacrifice.

Secondly, the words of the Apoſtle make againſt their vnbloodie ſacrifice: for thus the Apoſtle rea-
Heb.9.25. ſoneth, Heb.9.25. *Not that he ſhould offer himſelfe often, &c. for then muſt he haue often ſuffered.* Chriſt cannot be offered without ſuffering, but he ſuffered but once: *Ergo*, he was offered but once.

Luk.22.20. *Argum.*4. Chriſt ſaith, *This cup is the new Teſtament in my blood:* we reaſon then thus; The ſame thing cannot be both the Teſtament, and the matter teſtamentarie, or which is teſtified; the Euchariſt is the publike inſtrument or teſtament; the ſacrifice of Chriſts death is the thing teſtified: *Ergo*, the Euchariſt is not the ſacrifice: for a ſacrifice is a thing from vs offered to God, a teſtament is a ſeale of Gods promiſe exhibited to vs.

Bellarmine anſwereth, the Euchariſt in diuers reſpects is both a ſacrifice and a teſtament: a ſacrifice, as it is offered vnto God; a teſtament, as it is an authenticall inſtrument of Gods promiſe toward Exod.24.8. vs. So we reade, Exod.24. *This is the blood of the teſtament, that God hath appointed.* Like as then the ſacrifices of the law were ſignes of Gods couenant and teſtament, and yet true ſacrifices notwithſtanding: ſo the blood of Chriſt is both the ſacrifice, and the ſigne of Gods teſtament and couenant, *cap.24 reſponſ ad argum.*1.

Contra. Firſt, wee grant, that a teſtament cannot be ratified without blood, as the Apoſtle ſaith, Heb.9 18. Heb.9.18. and therefore the blood of the ſacrifice is alſo a ratification of the teſtament: but there the ſacrifice was one thing, the teſtament another: the ſacrifices of the law were of beaſts, the teſtament had relation to Chriſt: So then the ſacrifices of the law were true ſacrifices, and ſignes alſo of the ſacrifice of Chriſt, which was diuers from the ſacrifices of the law: But here they make the ſame thing to be both the ſacrifice it ſelfe, and the ratification or teſtament of the ſame ſacrifice, which cannot be.

Secondly, there cannot be ſuch diuers reſpects, as to make the ſame thing, at the ſame inſtant, to be both the ſigne, and the thing ſignified: and therefore in the Euchariſt there cannot be both the ſacrifice it ſelfe, and the teſtification thereof, what reſpects ſoeuer can be pretended: for this were to make a thing abſent, preſent at the ſame time: for that which is ſacrificed muſt be preſent, that which is repreſented and remembred is abſent: Chriſts bodie therefore being repreſented in the Euchariſt, cannot be then and there ſacrificed.

*Argum.*5. If there were remaining ſtill in the Church a reall externall ſacrifice, then there muſt be alſo a reall and externall prieſthood, and ſo a multitude of ſacrificing Prieſts: but this is contrarie to the Scripture, that maketh this difference betweene the law and the Goſpell, that then there were many Prieſts, *becauſe they were not ſuffered to endure by reaſon of death: but now Chriſt hath an euer-*
Heb.7.23.24. *laſting Prieſthood*, Heb.7.23.24. So that he is the onely Prieſt of the Goſpell: *Ergo*, there being no more ſacrificing Prieſts, there is no ſuch ſacrifice: for it were a derogation to the euerlaſting Prieſthood of Chriſt, to ordaine other Prieſts beſide.

Bellarmine anſwereth: firſt, it is no more derogation to Chriſts Prieſthood to conſtitute inferiour Prieſts vnder him, then it is to his paſtorall and propheticall office to ſubſtitute inferiour paſtors, miniſters and teachers vnder him: and as *Aaron* while he liued had other inferiour Prieſts, and a King hath vnder him inferiour officers and gouernours; ſo Chriſt may haue other inferiour Prieſts, as his vicars and miniſters. Secondly, the Apoſtle excludeth onely the multiplying of Prieſts in the ſame degree and power, not of inferiour Prieſts, that are but Chriſts miniſters, *Bellar.cap.*25 *reſp.ad argum.*1.

Contra. Firſt, the compariſon betweene inferiour ſacrificing Prieſts, and inferiour preaching pa-
Math.28.20. ſtors vnder Chriſt, is not like. 1. Becauſe Chriſt hath giuen commandement for the one, *Goe teach and*
Epheſ.4.11. *baptize*, Math.28. but no where are they commanded againe to ſacrifice Chriſt. And Epheſ.4.11. the

Apoſtle ſheweth, that the callings of Apoſtles, Prophets, Euangeliſts, Paſtors, Teachers, are giuen of Chriſt: but Prieſts are not there named. 2. Becauſe there is neceſſitie of preaching, *Woe is me if I preach not*, 1. Cor. 9. 16. and ſuch offices are neceſſarie in the Church, *for the gathering together of the Saints, for the worke of the miniſterie, and the edification of the bodie of Chriſt*, Epheſ. 4. 12. but of ſacrifices and ſacrificing prieſts there is no neceſſitie at all. 3. There is in Paſtors and Teachers but an outward ſeruice and miniſtrie only, the efficacie is of God: *Paul planteth, Apollo watereth, God giueth encreaſe*, 1. Cor. 3. but Chriſts paſtorall and propheticall office giueth the inward encreaſe and vertue, to the which the outward miniſtrie is not derogatorie: but vnto the ſacrificing prieſthood they aſcribe an efficacious power to make Chriſts bodie, and to worke attonement by it, and ſo ioyne them as fellow-workers with Chriſt in the ſpirituall worke, which is great impietie.

1. Cor. 9. 16.
Epheſ. 4. 12.
1. Cor. 3. 6.

Secondly, *Aaron* had other inferiour prieſts for other ſacrifices and ſeruices: but he himſelfe onely entred into the holy place with the blood of reconciliation, Exod. 30. 10. This office did reſt in him perſonally: but the Papiſts in this office of ſacrificing the blood of reconciliation ioyne in commiſſion their prieſts with Chriſt himſelfe. A King hath other miniſters, becauſe hee is a man, and cannot execute euery part himſelfe, yet his ſoueraigntie and princely prerogatiues hee giueth not to any other: but Chriſt is an abſolute prieſt, and is able to execute euery part of his prieſthood himſelfe: and this being a prerogatiue of his perſon to be a prieſt after the order of *Melchiſedech*, cannot be deputed to another.

Exod. 30. 10.

Thirdly, they bring in a multitude of prieſts in the ſame higheſt degree of prieſthood, to ſacrifice the bodie of Chriſt, and to make reconciliation by it: nay, they make their prieſts ſuperiour to Chriſt: for he offered but his bodie in earth, they ſacrifice it being in heauen: Chriſt offered his bodie but in one place, they in many places; he a bodie borne of the Virgine, they make him a bodie out of bread; Chriſt without a miracle offered his body to the death, they ſacrifice him miraculouſly without death: and they make their ſacrificing prieſts alſo after the order of *Melchiſedech*, as Chriſt himſelfe is.

Fourthly, the Apoſtle excludeth all ſucceſſion or multiplying of prieſts, but only where they are taken away by death: *Ergo*, ſeeing Chriſt euer liueth and dieth not, there is no other prieſt but he.

Argum. 6. Our Sauiour ſaid vpon the croſſe, *Conſummatum eſt*, It is finiſhed, Ioh. 19. 30. *Ergo*, the ſacrifice of Chriſt vpon the croſſe being perfect and ſufficient, all other ſacrifices beſide are ſuperfluous.

Iohn 19. 30.

Bellarmine anſwereth, that theſe words, *it is finiſhed*, doe ſignifie that all the prophecies of Chriſts paſſion were accompliſhed, not that all things were done neceſſarie to ſaluation: for then the Sacraments, and all doctrine ſhould be ſuperfluous, *ibid. cap.* 25.

Contra. Firſt, all prophecies of Chriſts paſſion were not finiſhed, when he ſpake theſe words, for he had not yet giuen vp the ghoſt: after which time the Euangeliſt ſheweth the fulfilling of two prophecies, as touching the piercing of his ſide out of *Zacharie*, verſ. 37. and of the not breaking of his bones out of *Moſes*, verſ. 36. Secondly, that Chriſt meaneth the perfection and conſummation of his ſacrifice vpon the croſſe, the Apoſtle ſheweth, Heb. 10. 14. with one offering, τετελείωκε, *conſummauit*, hee hath conſummated thoſe that are ſanctified: where the very ſame word is vſed both in the Greeke and vulgar Latine, whereby the Euangeliſt expreſſeth the conſummation and perfection of Chriſts croſſe. Thirdly, the perfection of Chriſts ſacrifice taketh not away the vſe of doctrine and Sacraments, which do but ſet before vs the death and ſacrifice of Chriſt: but it is a barre to all other ſacrifices, which if they bee but memorials of Chriſts death, are ſuperfluous, doctrine and the Sacraments being ſufficient to that end: if they be more then memorials, as auailable to forgiue ſins, they are blaſphemous, and make Chriſts ſacrifice imperfect.

Iohn 19. 37.
Heb. 10. 14.

Argum. 7. Saint *Paul* ſaith, *Chriſt dieth now no more*, Rom. 6. 9. but he that is ſacrificed dieth: *Ergo*, Chriſt is not ſacrificed. The firſt part is thus prooued: firſt, from the vſe of the ſacrifices, which were firſt killed, before they were offered. Againe, where a ſacrifice is, the teſtament is confirmed, Heb. 9. 20. but where a teſtament is, there is death, *ibid.* 17. *Ergo*, Further, there is no remiſſion of ſins without blood, verſ. 22. but in the Maſſe there is remiſſion of ſinnes: *Ergo*, there is blood, and conſequently death.

Rom. 6. 9.
Heb. 9. 17, 20.

Bellarmine anſwereth: firſt, the death of the ſacrifice is not neceſſarie, but where a thing liuing is offered in the forme of a liuing thing: but Chriſt is ſacrificed vnder the forme of bread and wine. Secondly, the Maſſe is not a teſtament, but a repetition of the teſtament confirmed in Chriſts death. Thirdly, the Apoſtle ſpeaketh onely of the legall ſacrifices, where there was no remiſſion of ſinnes without blood: or the Apoſtles meaning only is, that there is no remiſſion of ſinnes, but in the vertue of the ſhedding of blood: and ſo in the Maſſe there is the vertue of Chriſts blood, though it bee not ſhed, *reſp. ad argum.* 3.

Contra. Firſt, that thing is killed, that is ſacrificed: if bread and wine be ſacrificed, they being dead things need not be killed: but if the ſacrifice be of Chriſt, he muſt be killed, what forme ſoeuer you pretend of the ſacrifice. Secondly, if the Maſſe be but a repetition of a teſtament alreadie confirmed, then it is no ſacrifice, but a memoriall onely: for where a ſacrifice is, a teſtament is ratified and confirmed, not repeated onely. Thirdly, Saint *Paul* ſpeaketh not properly of the legall ſacrifices, for they *did not ſanctifie the conſcience*, verſ. 9. *Ergo*, they gaue no remiſſion of ſinnes: And if the vertue of Chriſts blood bee onely in the Maſſe, it is ſufficient alſo to haue the vertue of his ſacrifice: for to expreſſe the vertue of Chriſts blood, a new ſacrifice neede not, a Sacrament to that purpoſe is ſufficient.

Exod.12.4. *Argum.*8. In euery ſacrifice there is a conſecration of the thing ſacrificed from a prophane to an holie vſe, as the Paſchall Lambe was ſet apart foure daies, before it was eaten, Exod.12.4. there muſt alſo be an oblation vnto God: but in the Maſſe, there is nothing conſecrated but bread and wine, nothing offered but bread and wine: for in the inſtitution after the conſecration in theſe words, *this is my bodie*, immediatly follow, *take yee, eate yee:* there is no mention made at all of any oblation to God: *Ergo*, if there be any ſacrifice, it is of bread and wine only.

Bellarmine anſwereth: firſt, that the bread is conſecrated by being turned into the moſt holy body of Chriſt. Secondly, the very placing of that holy thing vpon the altar, is an oblation and offering of it to God, *Bellarm.c.*27.

Contra. Firſt, if bread bee conſecrated, then bread is ſacrificed: for the ſame thing is ſacrificed, that is conſecrated: if the body of Chriſt be conſecrated, then was it before prophane and vnholie: let him chuſe which part he will. Secondly, if the very placing vpon the Communion table (for Altar we acknowledge none) be an oblation, then bread and wine are offered: for they only are there exhibited and placed. Chriſts bodie is placed in heauen, his place is not on the earth.

Ad fratres in Erem ſer.27. *Argum.9. Auguſtine* in a certaine place allegorizing the parable of the prodigall childe, thus writeth, *Vitulum occidit, quando in ſacramento altaris memoriam paſſionis in mente renouauit:* He ſlew the fat calfe, when hee renued in the Sacrament of the altar, the memorie of his paſſion in his minde, &c. He calleth it the Sacrament, not the ſacrifice of the altar: and it only bringeth to our minde the memorie of Chriſts paſſion and ſacrifice: there is then no oblation or ſacrifice in the Sacrament, but only a commemoration of Chriſts ſacrifice, which we denie not.

Bernard alſo witneſſeth here very plentifully for the truth: *Sicut Chriſtus adhuc quodammodo immolatur quotidie, donec mortem eius annuntiamus, ſic videtur & naſci, dum fideliter eius natiuitatem repræſentamus: In Vigil.natal.ſer.6.* As Chriſt is daily offered vp, while we doe ſhew foorth his death, ſo he ſeemeth to be borne, when we faithfully repreſent his natiuitie, &c. The reaſon is this, as Chriſt is borne daily, ſo is he ſacrificed; but he is borne only by a godly remembrance of his birth: *Ergo*, he no otherwiſe dieth or is ſacrificed.

Serm.in cœn. Dom. Againe, *Voluit Chriſtus, vt iugiter recoleretur per myſterium, quod ſemel offerebatur in precium, &c.* Chriſt his will is, that it ſhould be daily remembred in myſterie, which was once offered vp for our price, and that the euerlaſting ſacrifice ſhould liue in our godly memorie, and be preſent alwaies in grace: for Chriſt ought not to be crucified againe, but it is a ſufficient remedie, if by faith and imitation, wee keepe his death in remembrance. Chriſts ſacrifice then, is only renued by a godly remembrance thereof, and a faithfull imitation of his death, and no otherwiſe.

*Argum.*10. Let vs ſee alſo their owne teſtimonies: *Damaſus epiſtol.4. Menſa Domini participes, &c.* Let them be partakers only of the Lords table. So alſo S.*Hierom.lib.de 7. ordinib. Ipſis ſacerdotibus de menſa Domini, &c.* It is not lawfull for the Prieſts, without preſumption, to take the cup from the Lords table, vnleſſe it be giuen them of the Deacon, &c. Where a table is then, and not an altar, there can be no ſacrifice.

*Gregor.Moral.lib.*1.*c.*10. *Sine intermiſſione pro nobis holocauſtum redemptor immolat, &c.* The Redeemer without ceaſing doth immolate a burnt-offering for vs, in demonſtrating or ſhewing vnto his Father his incarnation. *Innocent.3.in conuerſion.S.Pauli: Sanguis ipſius, &c.* His blood crieth alwaies to God for vs. *Gabriel Biel in cœnam.lect.*61. *Ad quem pertinet & pro peccatis offerre, &c. repræſentatione ſui ad patrem:* It belongeth to him to offer for our ſinnes, &c. by preſenting himſelfe to his Father, &c. If then the preſenting of Chriſt in heauen, bee our burnt-offering, the crying of his blood, an offering for ſinne; then it is ſuperfluous to ſacrifice him, or to offer and preſent him to God in the earth?

And if they will allow that definition of a ſacrifice in the Decrees: *Par.2.cauſ.1.qu.1.c.*84. *Sacrificium quaſi ſacrum factum, &c.* A ſacrifice, that is made ſacred or holie, being conſecrate to the memorie of the Lords paſſion. Thus is the Euchariſt a ſacrifice without the Maſſe, for it is an holie action inſtituted for the remembrance of Chriſts paſſion. If it be then but a repreſentation of Chriſts ſacrifice, it is not the reall and externall ſacrifice it ſelfe. Likewiſe, *Decret.par.3.diſt.2.c.*51. *Quod factum, &c.* That which was once done, is done in our memorie euery yeere. *C.*53. *Quod nos facimus, in commemorationem fit eius, &c.* That which we doe, is done for the remembrance of him. So then the Euchariſt is not a ſacrifice of a thing preſent, but a commemoration of Chriſt abſent. *In diſtinctione mēbrorum ſemel tantum, &c.* In the diſtinction of his members hee hanged but once vpon the croſſe offering himſelfe, &c. *cap.*52.*ibid.* Chriſt then cannot bee ſacrificed without diſtinction of his members; which diſtinction being not in the Maſſe, when hee is imagined to bee in a leſſe roome then the compaſſe of a ſpanne, he cannot be there ſacrificed.

This truth hath the plentifull teſtimonie of the holie Martyrs, whoſe effectuall reaſons and ſubſtantiall arguments againſt the Idolatrous ſacrifice of the Maſſe, wee haue ſet downe together in the treatiſe annexed to this controuerſie: to the which place I referre the reader.

Now concerning the teſtimonie of forren Churches: 1. The ancient Greeke Church acknowledged no ſuch ſacrifice of the bodie of Chriſt. *Euſebius* citing that place of *Malachie: From the riſing of the Sunne to the going downe thereof, &c. in euery place incenſe ſhall be offered to my name, &c.* (which place is ſo much vrged by the Romaniſts for their Maſſe-ſacrifice) thus inferreth, *Sacrificamus igitur Deo altiſſimo ſacrificium laudis, &c.* We therefore offer vnto God, a ſacrifice of praiſe, &c. So alſo *Baſile* hauing ſhewed, what hee would not ſacrifice to God, not a foure footed bullock, or fowles, or oyle, and the like: *Vnde ad tuam laudem tanquam in altari quopiam mentem meam ſacrificaba:* Whereupon I will vnto thy praiſe, as in a certaine altar ſacrifice my minde, &c. If there had been any other ſacrifice of better account, here *Baſile* had occaſion to ſpeake of it.

Malach.1.11.
De demonſtr. Euangel.lib.1. cap.6.
In Pſal.115.

The moderne Greeke Church is much declined from the puritie of former times: for vnder *Manuel Camnenus* Emperour of Conſtantinople it was generally held, that Chriſt was offered vp by the hands of the Prieſt: and whoſoeuer contradicted it, was baniſhed: yet at this day are they not ſo groſſe as the Romaniſts: for the rude Moſcouites doe finde fault with the Romaniſts, *quod agnum paſchalem vna cum corpore Chriſti, in altari conſecrant:* becauſe they conſecrate a paſchall Lambe together with the bodie of Chriſt vpon the altar.

Pencerus Chronolog. lib.4.
Appendic. de errorib. Moſcouit.

2. *Tertullian* of the Africane Church ſaith: *Sacrificamus pro ſalute imperatoris, ſed quomodo praecepit Deus, pura prece: non eget Deus conditor vniuerſitatis odoris, aut ſanguinis alicuius, haec enim daemoniorum pabula ſunt:* We ſacrifice for the health of the Emperour, but as God hath commanded with pure prayers: for God the Creator of all needeth not any ſweete odors or blood, for theſe are the foode of diuels, &c. Here is no Maſſe offered or ſacrificed for the health of the Emperour.

Lib.1. ad Scapul.

Zaga Zabo the Æthiopike Biſhop ſaith: *We ſay no Maſſe for redemption of ſoules:* the popiſh ſoule Maſſe-ſacrifices they haue not.

Damianus a Goes.

3. Confeſſion of Wittemberg, artic.20. *There is one only ſacrifice, which doth purge vs, and reconcile God to vs, to wit, the ſacrifice of the Lord Ieſus Chriſt, which was once made vpon the croſſe, &c.* Auſpurg, artic.2. *This honour of Chriſts ſacrifice muſt not be transferred from him to the worke of a prieſt: for the Apoſtle ſaith expreſſely, that by one oblation the Saints are made perfect.* See to the ſame purpoſe the confeſſion of Saxonie, pag 452. and of Sweueland, chap.19.pag.462. Whereunto agreeth the Engliſh confeſſion, artic.2. *We know this ſacrifice* (namely of Chriſt vpon the croſſe) *to be the only ſacrifice, and ſeeke for none other: for as much as it was to be offered but once, wee command it not to be renewed againe.*

Harm.ſect.11. pag.372.
Harm.ſect.14. pag.436.
Harm.ſect.6. pag.102.

4. *Peter Lombard* mouing the queſtion, whether that which the Prieſt doth, be properly called a ſacrifice, maketh this anſwere, *Vocari ſacrificium, quia memoria eſt veri ſacrificij,* That it is called a ſacrifice, becauſe it is the memoriall of a true ſacrifice, &c. *Ianſenius* ſaith, *That though this their ſacrifice cannot ſufficiently be proued out of the Scripture, yet it may be effectually proued by tradition.* And yet *Suarez* a Ieſuite ſaith, *The eſſentiall action of this ſacrifice, ex factis & verbis Chriſti, &c. is to be gathered out of the words and doings of Chriſt, &c.* But thence no ſacrifice can be proued, as *Ianſenius* before confeſſed: therefore the ſacrifice of the Maſſe is found by their owne confeſſion to be none at all.

Lib.4. diſtinct. 12.6.8.
Concord. cap.132.p.904.
Tom.3.diſput. 75.ſect.2.

To conclude then this point: whereas there are foure kinde of ſacrifices: 1. Typicall, ſuch as were the ſacrifices of the Law. 2. Reall, ſuch as was the ſacrifice of Chriſt vpon the croſſe. 3. Repreſentatiue, as is the Euchariſt. 4. Mentall and ſpirituall, as are our prayers: wee acknowledge the Euchariſt to be a ſacrifice the two latter waies, and not otherwiſe: becauſe there is a commemoration of the true ſacrifice of Chriſt vpon the croſſe, and it is ioyned alſo with ſpirituall ſacrifices of praiſe and thankſgiuing.

AN APPENDIX OR THIRD PART, OF the name and office of Prieſts.

The Papiſts.

AS they doe falſely teach and perſwade, that there is yet remaining a proper externall ſacrifice for Chriſtians vnder the Goſpell, ſo alſo they maintaine a ſacrificing Prieſthood. And further they ſay, that the Leuiticall Prieſthood was not tranſlated into the ſacrifice of Chriſt vpon the croſſe, but is properly turned into the Prieſthood and ſacrifice in the Church, according to *Melchiſedechs* rite, in offering vp the bodie and blood of Chriſt in the formes of bread and wine, *Rhemiſt. annot. Heb.7. ſect.7.* Wherefore they which miniſter vnder the Goſpell, are worthilie called Prieſts: which word doth ſo certainly implie the authoritie of ſacrificing, that it is by vſe made the only Engliſh of *Sacerdos, Rhemiſt. Act.14. ſect.3.*

32. Error.

Our Doway tranſlators are plentifull in their probation of this point, for their ſacrificing Prieſts and altars.

1. Chriſt ſtill exerciſeth the office of Prieſthood according to the order of *Melchiſedech* by the miniſterie of Prieſts. pag.58.
2. Where is no Prieſt, no ſacrifice is required: pag.198. in the margen: and therefore Proteſtants haue no Prieſts, but Miniſters.
3. As *Moſes*, when he had deliuered the people, built an altar for ſacrifice, Exod.24.4. ſo altars are

erected,and ſacrifice offered, for the application of the fruite of our redemption by Chriſt: pag.227. in the margen.

4. As *Core, Dathan* and *Abiram*, ſaid againſt *Moſes* and *Aaron*; All the congregation is holie: ſo *Luther* and his fellowes will haue no proper Prieſthood in the Church, becauſe all Chriſtians are
1.Pet.2. called an holy Prieſthood. 1.Pet.2.5.

Contra. 1. The inferiour Prieſts cannot be after the order of *Melchiſedech*: for the Prieſthood of the new Teſtament is but one, and needeth not a ſucceſſion of Prieſts, as in the Law: but this Prieſt-
Heb.7.24. hood adhereth onely to the perſon of Chriſt: *This man becauſe he endureth euer, hath an euerlaſting Prieſthood:* They then which doe not endure euer, are not Prieſts of the new Teſtament.

2. As Proteſtants need no externall ſacrifice, ſo neither doe they ſtand vpon an externall Prieſthood: their Miniſters ſuffice to offer vp the ſpirituall and publike ſacrifices of the people.

3. The argument better followeth: *Moſes* erected materiall altars, as belonging to the externall ſacrifices and ceremonies of the Law: therefore, theſe ceremonies being abrogated, there is no vſe any longer of ſuch materiall altars.

4. Though we denie any ſuch externall Prieſthood to be in the Church, as *Aarons* was: yet wee take not away diuerſitie of callings, neither doe bring in a confuſion, making all alike, as that rebellious crue did: we teach obedience to ſpirituall gouernours, and make diſtinction of degrees and callings: our Miniſters, though not as ſacrificing Prieſts, doe ſerue to edifie the Lords people, by the preaching of the word, and miniſterie of the Sacraments, and offering vp their common prayers.

The Proteſtants.

First, we hold it to be a great blaſphemie to ſay, that the Prieſthood and ſacrifice of Chriſt vpon the croſſe, is not that ſacrifice or Prieſthood into the which the old ſacrifice and Prieſthood was tranſlated and changed. The Apoſtle proueth the contrary: for that ſacrifice, whereby the new Teſtament is eſtabliſhed, is that, whereinto the old ſacrifice and Prieſthood is tranſlated: but this is done
Heb.7.23. by the ſingular ſacrifice of Chriſt, who is the ſuretie of a better teſtament, Heb.7.23. *Ergo*, his ſingular ſacrifice vpon the croſſe, is that whereinto the old Leuiticall ſacrifices are changed, and no other. Againe, the Prieſthood after *Melchiſedechs* order is that, into the which the old Prieſthood is changed: but the Prieſthood of Chriſt vpon the croſſe was after that order. *Ergo.* But here they are not aſhamed to denie, that the ſacrifice of Chriſt vpon the croſſe was after *Melchiſedechs* order; but doe moſt impudently and blaſphemouſly affirme, that it was after the order of *Aaron: Heskin. lib.*1.*cap.*13. And thus euery vile Maſſe-monger ſhall be more properly a Prieſt after *Melchiſedechs* order, then Chriſt himſelfe.

Secondly, none but Chriſt is a Prieſt after the order of *Melchiſedech*: for vnto whom the Lord ſaid, Thou art a Prieſt for euer after the order of *Melchiſedech*, to him the Lord ſaith alſo in the ſame
Pſal.110.1. Pſalme, *Sit thou at my right hand*, Pſal.110. But this cannot agree to any popiſh prieſt: therefore not the other. Againe, the Apoſtle maketh this difference betweene the Prieſthood of the Law and the Goſpell; becauſe then there were many Prieſts, they being prohibited by death to continue: but
Heb.7.23.24. Chriſt is the only prieſt of the new Teſtament, becauſe he dieth not, Heb.7.23.24. If they anſwere, as they doe, that although there be many Prieſts, yet it is but one Prieſthood, becauſe Chriſt concurreth with them in the acts of the Prieſthood, *Rhemiſt*.

We anſwere: firſt, Chriſt concurreth with his faithfull miniſters in the acts of their Miniſterie: but no ſuch Prieſthood doe we acknowledge. Secondly, ſo Chriſt concurred in the acts of the Leuiticall Prieſthood, and the ſacrifices of the law that were rightly offered: wherefore this concurrence of Chriſt doth no more take away the multitude of Prieſts in the Goſpell, then it did in the Law.

Thirdly, concerning the name of Prieſts in their ſenſe, as it implieth an authoritie of ſacrificing, we vtterly abhorre it. Secondly, but as it is deriued of the Greeke word πρεσβύτερος, which ſignifieth an Elder, we refuſe it not, but wiſh rather, that it had not been abuſed in common ſpeech to ſignifie popiſh ſacrificers. Thirdly, as for the word *(ſacerdos)* which may be engliſhed a ſacrificer, we finde it no where in the new Teſtament giuen to the Miniſters of the Goſpell, and ſo much *Bellarmine* confeſſeth, *cap.*17. And therefore vnfitly and vnproperly agreeth vnto them. If ſome of the fathers haue confounded the names of *Sacerdos* and *Preſbyter*, yet they meane nothing leſſe then a ſacrificing Prieſt. The word *Sacerdos*, a ſacrificer, being a proper name of the Leuiticall Prieſts, cannot properly be attributed to the Miniſters of the Goſpell. To conclude, this word *(Prieſt)* as it is the Engliſh of *Sacerdos*, we doe not approue: but as it giueth the ſenſe of *(Preſbyter)* from whence it is deriued, we condemne it not: for ſo it ſignifieth nothing elſe but an Elder. If common vſe of ſpeech haue drawne it to a contrarie ſenſe, it would be amended.

Bellarmine anſwereth, the Apoſtles in their writings vſe not the words of prieſt, ſacrifice, temple, altar, and ſuch like; becauſe the Iewiſh ſacrifices and prieſthood were yet in force, leſt they might be thought, by vſing theſe words, to renew and confirme the rites of the Iewes: but afterward, when as the temple was deſtroyed, theſe names began to be vſed of the ancient fathers, *Bellarm. cap.*17.*lib.*1. *de Miſſa*.

Contra. First, it is vntrue that the Apoſtles in the Scripture forbeare at all to vſe theſe names: for in the new Teſtament euery one of theſe names is found, but in a ſpirituall ſenſe, as the Apoſtle taketh the Temple for the Church of God, 1.Cor.3.16. 2.Cor.6. Againe, the Apoſtles ſpeake of ſpirituall ſacrifices, Rom.12.1. Heb.13. and the Apoſtle in the ſame chapter ſaith, *wee haue an altar,&c.* meaning the altar of the croſſe. And Reuel.1.6. *He hath made vs Kings and Prieſts,* that is ſpiritually: wherefore it is a great vntruth, that the Apoſtles did of purpoſe ſhunne theſe names, for any ſuch cauſe alleaged, ſeeing they euery where vſe them.

Secondly, it cannot bee denied, but that this word (*ſacerdos*) a prieſt, is taken by ſome of the ancient fathers, for an office of the Goſpell: but they vnderſtand not then a ſacrificing prieſt, but either the ſame, which was called (*Preſbyter*) a teaching Elder, as *Damaſus epiſtol.4. Choropiſcopi miniſterio preſbyterorum contenti ſint,&c.* Let the countrie Biſhops be contented only with the miniſtrie of the Presbyters, and be partakers only of the Lords table: A table is for Miniſters, not for Prieſts: Or elſe they expreſſed it by this word (*miniſter*) a Miniſter; as *Cornelius epiſtol.2. Epiſcopi & miniſtri,&c.* Biſhops and Miniſters muſt not frequent riotous feaſts. *Arelatenſ.1.2. Miniſtri fœnerantes,* That Miniſters ſhould not be Vſurers: Or elſe they vnderſtood this word ſpiritually. *Ambroſ.lib.5.in Luc. Omnes filij eccleſiæ ſacerdotes,&c.* All the children of the Church are prieſts, offering themſelues ſpirituall ſacrifices to God. So alſo *Origen, Hom.9.in Leuitic. Petrus ad omnem dicit eccleſiam,&c.* Peter ſaith to the whole Church, ye are a royall prieſthood. But a ſacrificing prieſt by this word (*ſacerdos*) they vnderſtood not: for (*ſacrificans,* or *ſacrificulus*) a ſacrificer was taken for an Idolatrous prieſt of the Idols of the Gentiles, as S. *Cyprian* vſeth it, *Epiſt.3. ad Cornelium: Hi quinque cum paucis vel ſacrificantibus, vel male ſibi conſcijs,&c.* Theſe fiue with a few ſacrificers, or men of a guiltie conſcience, did adopt *Fortunatus* to be their falſe Biſhop.

Auguſtine ſaith, *Sacerdotium Iudæorum nemo dubitat,&c.* No faithfull man doubteth, but that the Prieſthood of the law was a figure of the royall Prieſthood in the Church, whereby all that pertaine to the bodie of Chriſt, the chiefe and true prince of prieſts, are conſecrated,&c. He acknowledgeth no other Prieſthood abiding in the Church, then that whereby all Chriſtians are made Prieſts, to offer ſpirituall ſacrifices vnto God through Chriſt.

Quæſt.Euangelicar.lib.2. quæſt.40.

Heare alſo what *Bernard* ſaith: *Non ſolus ſacerdos ſacrificat, non ſolus conſecrat, ſed totus fidelium cœtus, qui adſtat, cum illo conſecrat, cum illo ſacrificat:* The Prieſt only doth not ſacrifice or conſecrate, but the whole companie of the faithfull, that ſtand by, doe conſecrate and ſacrifice with him: *Ergo,* in this ſenſe all the people are as well Prieſts as the ſacrificer.

Further, who properly is the Prieſt of the new Teſtament: 1. *Euſebius* ſheweth: *We alſo do ſacrifice and burne incenſe, otherwhile celebrating the memoriall of that great ſacrifiee,&c, otherwhile conſecrating our ſelues to him, eiuſq; pontifici, and his prieſt,&c.* He giueth the name and title of Prieſthood only vnto Chriſt.

Lib.1.de demonſtrat.Euangelic.c.10.

2. *Tertullian* alſo ſaith: We muſt offer a gift vnto God, prayer and thankſgiuing, *per Chriſtum Ieſum catholicum patris ſacerdotem:* by Chriſt the vniuerſall prieſt of his Father,&c. There is not then any other Prieſt of the new Teſtament, Chriſt being the vniuerſall and generall, and ſo the ſole Prieſt of his Father.

Lib.4.aduerſ. Marcionem.

3. Latter confeſſion of Heluetia, chap.18. *He himſelfe remaineth the only Prieſt for euer: and wee doe not communicate the name of prieſt to any of the Miniſters, leſt wee ſhould detract any thing from Chriſt.* Wittemberg, artic.20. *In this rehearſall* (namely of the offices, which were needfull for the edifying of the Church) *Paul maketh no mention of priuate prieſts,&c.*

Harm.ſect.11. pag.341.
Ibid.pag.372.

4. *Ianſenius:* Whereas the Papiſts would prooue the vertue of their Prieſthood and ſacrifice by theſe words of Chriſt, *Hoc facite,* Doe this; he ſheweth, *that the ſacrifice cannot be proued out of that place, or any other of Scripture, but by tradition;* as is ſhewed before. So that if they faile of proofe for their ſacrifice, they fall ſhort alſo for their Prieſthood.

Concord.cap.131.pag.904.

THE THIRD QVESTION, OF THE VERTVE AND efficacie falſely aſcribed to the ſacrifice of the Maſſe.

The Papiſts.

1. They blaſphemouſly affirme, that it is a ſacrifice propitiatorie, that is, auailable to obtaine, *ex opere operato,* by the very worke wrought, remiſſion and pardon of all their ſinnes. *Trident. Concil.ſeſſ.22.can.3.*

33.Error.

*Argum.*1. There were vnder the law ſacrifices truly propitiatorie, and auailable to take away ſin, as Iob 1. he ſacrificed for the ſinnes of his ſonnes: and Leuit.chap.4.5. there are deſcribed diuers ſacrifices for ſinne. If then the ſacrifice of the croſſe, which was ſhadowed foorth in theſe ſacrifices, did not hinder them to be propitiatorie, much leſſe doth it hinder the ſacrifice of the Maſſe to be ſuch, which is a commemoratiue alſo of the paſſion of Chriſt: *Bellar.lib.2.de Miſſ.c.2.*

Anſw. Firſt, the ſacrifices of the law did not truly purge ſinnes as concerning the conſcience, as the Apoſtle ſaith, Heb.9.10. but were figures onely and types of the ſacrifice of the croſſe, which *doth only purge our conſcience from dead workes: ibid.verſ.14.* And it is vntrue, that *Bellarmine* to this replieth, that thoſe ſacrifices were figures alſo of the ſacrifice of the Maſſe and of the Euchariſt: for neither doe wee acknowledge any ſuch ſacrifice of the Maſſe; and the Euchariſt hath relation to Chriſts ſacrifice alreadie paſt, as the old ſacrifices did ſhadow it foorth then to come: ſo that the Euchariſt is

Heb.9.10.

not the ſubſtance of the ſhadow of ſacrifices; but the paſſion of Chriſt is the ſubſtance both of their ſacrifices and our Sacraments. Secondly, *Bellarmine* himſelfe granteth, that the legall ſacrifices did not iuſtifie men before God, as *ex opere operato*, by the worke wrought, but only ſerued for the expiation of legall faults: therefore the argument followeth not from the ſacrifices of the law to the ſacrifices of the Maſſe, which he affirmeth to be propitiatorie, *ex opere operato*. Thirdly, all this being granted to be true of the ſacrifices of the law, yet he hath proued nothing for the Maſſe, which wee denie to be a ſacrifice.

Heb.5.1. *Argum.2.* Heb.5.1. *Euery Prieſt is ordained to offer gifts and ſacrifices for ſins*: but in the Church now there are Prieſts properly ſo called: *Ergo*, they offer for ſinnes: *Bellarm.ibid.argum.3.*

Anſw. I haue ſhewed before, that there remaineth now no externall Prieſthood in the Church but
1.Pet.2.5. onely a ſpirituall, to offer *vp ſpirituall ſacrifices to God through Chriſt*, 1.Pet.2.5. and that the true
Heb.7.26. Prieſthood in the new Teſtament reſteth only in the perſon of Chriſt: Heb.7.26. *Such an high Prieſt it became vs to haue, which is holy, harmeleſſe, vndefiled, ſeparate from ſinners, higher then the heauens, &c.* But theſe properties are only in Chriſt: *Ergo*, he is the only Prieſt of the new Teſtament. This argument then beggeth the thing in queſtion, and therefore concludeth not.

Argum.3. Chriſt himſelfe ſaith in the inſtitution, *This is my blood ſhed for you for the remiſſion of ſinnes*: *Ergo*, the ſacrifice of the Maſſe is auailable for remiſſion of ſinnes: for it forgiueth ſinnes either as a ſacrifice, or a Sacrament: but as a Sacrament it is onely appointed for our ſpirituall nouriſhment: *Ergo*, as a ſacrifice, &c. *Bellarm.lib.2.de miſſ.c.2.*

The Proteſtants.

Anſ. First, Chriſt inſtituted no ſacrifice, as we declared before, but only a Sacrament in remembrance of his death and paſſion. Secondly, the Euchariſt as a ſacrifice neither forgiueth ſin, nor giueth aſſurance thereof; becauſe it is no ſacrifice at all, but as a Sacrament rightly adminiſtred it ſerueth to aſſure our faith of remiſſion of ſins, by the death of Chriſt: which is an effect of our ſpirituall nouriſhment, to aſſure vs of our ſpirituall health, which is the remiſſion of our ſinnes: but it doth not by it owne vertue conferre remiſſion of ſinnes, neither profiteth by the worke wrought: for the Apoſtle
Heb.11.6. ſaith, that *without faith it is impoſſible to pleaſe God*, Hebr.11.6. Wherefore no action is accepted of God not proceeding of faith.

Argum.1. The Apoſtle ſaith, *Where there is remiſſion of ſinnes, there is no more ſacrifice for ſinne*,
Heb.10.18. Heb.10.18. Seeing then remiſſion of ſinnes is fully obtained by the death and ſacrifice of Chriſt, there can be no more ſacrifice for ſinne: *Ergo*, the Maſſe is no ſacrifice for ſinne.

Bellarmine anſwereth: firſt, there are two things required to the remiſſion of ſinnes: firſt, the finding out, or paying the price of our redemption. Secondly, the application thereof: The firſt is done by the ſacrifice of the croſſe, ſo that there neede no more offering for the ſatisfying for ſinne: but for the application of that remedie a ſacrifice is yet neceſſarie, which is the Maſſe: *lib.1. de Miſſ.c.25. reſp.ad argum.2.*

Contra. Firſt, the ſacrifices of the law alſo did ſerue to applie the vertue of Chriſts croſſe, and yet the Apoſtle excludeth them by this reaſon, *that where there is remiſſion of ſinnes, there is no more ſacrifice*: wherefore if the Apoſtles reaſon be good, it concludeth againſt ſacrifices applicatorie alſo. Secondly, to applie the benefit of Chriſts paſſion, a ſacrifice is not neceſſarie; God hath appointed the preaching of the word, and the miniſtration of the Sacraments to that end. Thirdly, the power of Chriſts croſſe is not ſeene only in finding out the price of our redemption, but in giuing and conferring the ſame actually vpon all beleeuers, to whom alſo he giueth that grace to beleeue by the vertue
Heb.10.14. of his croſſe: Heb.10 *With one offering hath he conſecrated for euer them that are ſanctified.*

Secondly he anſwereth, that the Maſſe doth not immediatly giue remiſſion of ſinnes, but obtaineth the gift of repentance for ſinners, whereby they are ſtirred vp, to ſeeke for remiſſion of ſinnes: And if it worke not in them repentance, as it doth not in all, yet it worketh a diſpoſition to repentance, which yet helpeth them not, becauſe they reiect the calling of God, *Bellarm.lib.2.de Miſſ.c.5.*

Contra. Firſt, if the ſacrifice of the Maſſe conferre not remiſſion of ſinnes, and yet you ſay the Sacrament doth conferre grace: then is the Sacrament more auailable, where Chriſt is not offered, then the ſacrifice wherein he is offered. Secondly, if the Maſſe purchaſe remiſſion of ſinne no otherwiſe but by working repentance, then is it not at all auailable for the dead, as you ſay it is, to whom repentance is not giuen. Thirdly, if in the Maſſe Chriſt were offered vp verily and indeed, as you ſay, why ſhould not the Maſſe giue then remiſſion of ſinnes? which is the immediate and proper effect of the ſacrifice and croſſe of Chriſt. Fourthly, neither doth the Maſſe giue repentance to all thoſe, for whom it is ſaid, for many of them remaine impenitent ſtill: and as for that diſpoſition you ſpeake of, ſeeing it benefiteth them not, they might as good be without it. And thus by your owne grant, the Maſſe is altogether vnprofitable, neither auaileable to remit ſins, nor to giue repentance to him, that is otherwiſe diſpoſed.

Heb.9.22. *Argum.2.* Heb.9.22. *Without ſhedding of blood is no remiſſion*; but in the Maſſe, there is no ſhedding of blood: *Ergo*, no remiſſion.

Bellarmine anſwereth, firſt to the propoſition, that the Apoſtles meaning is, not that blood ſhould be ſhed ſo often as there is remiſſion of ſinnes, but that there is no remiſſion of ſinnes, but in the vertue

tue

tie of the ſhedding of blood, *lib.1. de Miſſ.c.25. reſp. ad argum.3.* Secondly, to the aſſumption hee ſaith, that the blood of Chriſt is really ſhed in the oblation of the Maſſe *ibid.*

Contra. Firſt, the Apoſtle meaneth not the vertue of blood onely, but the actuall ſhedding of blood, verſ.22. *Almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion:* as the legall purging then was by blood, ſo is the remiſſion of ſinnes by blood; but there was the very actuall ſhedding of the blood of ſacrifices: *Ergo*, conſequently there muſt be ſo in the remiſſion of ſinnes. Secondly, if Chriſts blood be really ſhed in the Maſſe, then is Chriſt ſlaine in the Maſſe: for without death, there is no ſhedding of blood: becauſe that the ſhedding of blood is to confirme a Teſtament, and a Teſtament is not ratified but by death, Heb.7.17. Heb.7.17.

*Argum.*3. The Maſſe is no ſacrifice at all, as we haue ſhewed before: *Ergo*, it is not a ſacrifice propitiatorie: the firſt alſo may be thus further proued: The ſacrifice of Chriſt is of infinite vertue. Heb. 10.14. *With one offering hath he conſecrated for euer, them that are ſanctified:* but *Valor Miſſæ finitus*, the valour or vertue of the Maſſe is finite, *Bellarm.c.4. prop.4. lib.2. Ergo*, in the Maſſe Chriſt is not ſacrificed. And againe, no finite thing can conferre that which is infinite; but remiſſion of ſinnes is infinite, that is, for euer: Heb.10.17. *Their ſinnes and iniquities will I remember no more;* but the vertue of the Maſſe is finite, and therefore is often iterated: *Ergo*, it doth not conferre remiſſion of ſinnes. If it ſhall be here obiected, that this reaſon alſo may bee vrged againſt the often receiuing of the Euchariſt; I anſwere, that the Euchariſt, doth not as a ſacrifice actually and really conferre remiſſion of ſinnes by the worke wrought, but onely inſtrumentally aſſure vs of remiſſion of ſinnes, by faith in the blood of Chriſt: and therefore the reaſon is not like againſt the ſacrifice of the Maſſe, and the Sacrament of the Euchariſt. Heb.10.14.17.

Interrelig cap.22. Chriſtum incruento & impaſſibili modo ſiſtimus patri, non vt remiſſionem peccatorum promereamur,&c. We doe after an vnbloodie and impaſſible manner preſent Chriſt to his Father; not to merite thereby remiſſion of ſinnes, but that calling to minde the memorie of the Lords Paſſion, we giue him thanks for our ſaluation purchaſed vpon the Croſſe, and by faith apply the ſame vnto vs: *Ergo*, the Maſſe in it ſelfe conferreth not remiſſion of ſinnes.

See further euidence out of their owne decrees: *part.2 cauſ.1.qu.1.c.80. Scito quoniam ſanctum eſt, quod offertur in altari,&c.* Know, that it is holy, which is offered vpon the Altar: but thou *non tam ſanctificaris ex hoſtijs, quàm pollueris ex peccatis;* art not ſo much ſanctified by the hoaſt, as polluted by thy dead workes, &c. If the ſinne of the partie doth hinder the worke of the ſacrifice, then doth it not profit *ex opere operato*, by the very worke of the ſacrifice onely.

Doctor *Taylor* holy Martyr witneſſeth the ſame: Chriſts body offered vpon the Croſſe was the propitiatorie ſacrifice, full, perfect, and ſufficient vnto ſaluation, for all that beleeue in him: Our ſacrifice is onely memoratiue in the remembrance of Chriſts death and paſſion, a ſacrifice of thankeſgiuing, and other ſacrifice hath the Church of God none. p.1521. Pag.1382.1.30

Now further touching this point. 1. The 6. ancient Greeke Fathers had no ſuch conceite, that the Maſſe ſacrifice was propitiatorie, and gaue remiſſion of ſinnes by the verie worke wrought; but as they held Chriſt to be there ſacrificed, ſo alſo was the remiſſion of ſinnes: *Chryſoſtome* ſaith, *Chriſtum in Euchariſtia pati & occidi:* That Chriſt ſuffereth in the Euchariſt, and is ſlaine: And *Gregorie Nyſſen.* giueth the reaſon: *Non eſſet idoneum ad edendum corpus victimæ animatum:* The liue bodie of a ſacrifice is not fit to be eaten, &c. their meaning was not that Chriſt was truly crucified, or died againe; for that had beene contrarie to the Apoſtle, *Chriſt dieth no more:* but that it was in myſterie and memorie of his death: no otherwiſe is remiſſion of ſinnes conferred, but by a fruitfull commemoration of Chriſts death: And ſo *Euſebius* well expreſſeth: *Igitur & ſacrificamus, & incendimus, alias memoriam magni illius ſacrificij,&c. celebrantes,&c.* Therefore wee alſo ſacrifice and burne incenſe, ſometime celebrating the memorie of that great ſacrifice, &c. it is not then the ſacrifice it ſelfe, but the memorie thereof. Hom 24.in 1.Corinth. Hom. 1. de Paſch. Rom.8.9. Lib.1.de demonſtr.Euangel. c.10.

2 *Auguſtine* thinketh the only ſacrifice of Chriſt vpon the croſſe to be propitiatorie, *Quoniam ſingulari & ſolo vero ſacrificio, pro nobis Chriſti ſanguis effuſus eſt*, Becauſe by the ſingular & only true ſacrifice, for vs the blood of Chriſt was ſhed, &c. If Chriſts blood were onely ſhed by that ſingular ſacrifice vpon the croſſe, then that was only the true propitiatorie ſacrifice: but *Proſper* yet more euidently writeth: *Quæ eſt propitiatio, niſi ſacrificium? & quod ſacrificium, niſi occiſio illius agni, qui tulit peccatum mundi,&c.* What propitiation is there, but a ſacrifice, and what ſacrifice but the ſlaying of the Lambe, which tooke away the ſinne of the world. Lib.1.contra aduerſar. legis. In expoſition. Pſal.129.

The preſent Æthiopike Church hath no Maſſe for remiſſion of ſinnes or redemption of ſoules. Damianus de Æthiop.morib.

3 Confeſſ. of Auſpurg. artic.8. *They condemne that Phariſaicall opinion of Papiſts, which ſuppreſſe the doctrine of faith, and doth not touch that faith, which beleeueth that grace is freely giuen vs for Chriſts ſake, is neceſſarie in the vſe of the Sacrament, but imagineth, that men are iuſt, for the verie vſe of the Sacrament, euen by the worke done, and that without any good affection of him, that vſeth it,&c.* Sweueland c.19. *They make the Maſſe to be ſuch a worke, as that by it alone almoſt, the fauour of God and ſaluation is obtained, howſoeuer they doe either beleeue or liue.* Hereunto agreeth our Engliſh confeſſ. artic.12. *This is a marke,&c. to ſay that by their Maſſes, they are able to diſtribute, and to apply vnto mens commoditie, the merite of Chriſts death, yea although many times, the parties thinke nothing of the matter,&c.* Harm.ſect.12. pag.392. Ibid.ſect.14. pag 461. Ibid.pa.430.

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Argum. 1. The Apoſtles taught the Church to keepe a memorie or inuocation of the Saints in this ſacrifice, and that there ſhould bee ſpeciall prayers for the dead: for theſe and ſuch like were the things (no doubt) that Saint *Paul* ſaith hee would ſet in order when hee came, 1. Cor. 11. 34. *Rhemiſt. ibid.*

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2 It is too great boldneſſe for you, without Scripture, to affirme, that theſe ſuperſtitious rites of yours were thoſe very orders, which the Apoſtle promiſed at his comming to eſtabliſh; but either they were ſuch as pertained not to the adminiſtration of the Sacrament, or were but accidentall orders meete for the Church of Corinth, and not neceſſarie for all times and places.

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Anſwere. Firſt, the ſacrifice of Chriſt was not offered for all men in generall, but onely for the children of God: Iohn 11. 52. *Chriſt dyed to gather together in one the children of God, which were ſcattered*: and if Chriſt prayed not for the world, Iohn 17. 9. much leſſe would hee die for the world.

Iohn 11. 52.
Iohn 17. 9.

Secondly, we denie any ſuch ſacrifice of the Maſſe to be offered at all in Chriſts Church; thirdly, it followeth not, that ſo many ſhould be partakers of the Sacrament and repreſentation of Chriſts death, as ſhall be partakers of his death: for he died for many yet vncalled and vnregenerate, but none but the faithfull are to be admitted to the Sacrament.

Argum. 3. The ſacrifices of the olde teſtament were offered for the dead, as *Iudas Macchabeus* is commended for ſo doing, 2. Macchab. 12. 45. *Ergo*, the ſacrifices of the new may likewiſe be vſed. If it be here anſwered, that this booke is not canonicall; yet for the matter of ſtorie, it is of as good credite as *Ioſeph* or *Saluſt*, and ſheweth, that this hath beene an ancient cuſtome in the Church to ſacrifice, and make prayer for the dead, *Bellarm. c.* 7.

2. Macch. 12. 45.

Anſwere. Firſt, for a matter of fact, we refuſe not this ſtorie, and it may be, that ſuch a thing *Iudas* did: but this booke erreth in commending it to be well done; as likewiſe, chap. 14. 41. *Razis* is commended for killing himſelfe. Secondly, the Iewes to this day haue no ſuch cuſtome, to pray for the dead. Thirdly, here ſacrifice is made for manifeſt idolaters, verſe 40. whom this author notwithſtanding commendeth for godly men, verſe 45. and it is contrarie alſo to the practiſe of the Popiſh Church to pray for the notorious wicked.

2. Macch. 14. 41.

The Proteſtants.

First, the Sacrament (for externall ſacrifice therein wee acknowledge none) is onely ordained for their comfort that doe receiue it: neither can one receiue the Sacrament for another, no more

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2 It is too great boldneſſe for you, without Scripture, to affirme, that theſe ſuperſtitious rites of yours were thoſe very orders, which the Apoſtle promiſed at his comming to eſtabliſh; but either they were ſuch as pertained not to the adminiſtration of the Sacrament, or were but accidentall orders meete for the Church of Corinth, and not neceſſarie for all times and places.

Argum. 2. The ſacrifice of the Croſſe was offered for all; the ſacrifice of the Maſſe is a repreſentation of the Croſſe: *Ergo,* it may be offered for all. *Bellarm. c.* 6.

Anſwere. First, the ſacrifice of Chriſt was not offered for all men in generall, but onely for the children of God: Iohn 11. 52. *Chriſt dyed to gather together in one the children of God, which were ſcattered*: and if Chriſt prayed not for the world, Iohn 17. 9. much leſſe would hee die for the world.

Iohn 11. 52.
Iohn 17. 9.

Secondly, we denie any ſuch ſacrifice of the Maſſe to be offered at all in Chriſts Church; thirdly, it followeth not, that ſo many ſhould be partakers of the Sacrament and repreſentation of Chriſts death, as ſhall be partakers of his death: for he died for many yet vncalled and vnregenerate, but none but the faithfull are to be admitted to the Sacrament.

Argum. 3. The ſacrifices of the olde teſtament were offered for the dead, as *Iudas Macchabeus* is commended for ſo doing, 2. Macchab. 12. 45. *Ergo,* the ſacrifices of the new may likewiſe be vſed. If it be here anſwered, that this booke is not canonicall; yet for the matter of ſtorie, it is of as good credite as *Ioſeph* or *Saluſt,* and ſheweth, that this hath beene an ancient cuſtome in the Church to ſacrifice, and make prayer for the dead, *Bellarm. c.* 7.

2. Macch. 12. 45.

Anſwere. First, for a matter of fact, we refuſe not this ſtorie, and it may be, that ſuch a thing *Iudas* did: but this booke erreth in commending it to be well done; as likewiſe, chap. 14. 41. *Razis* is commended for killing himſelfe. Secondly, the Iewes to this day haue no ſuch cuſtome, to pray for the dead. Thirdly, here ſacrifice is made for manifeſt idolaters, verſe 40. whom this author notwithſtanding commendeth for godly men, verſe 45. and it is contrarie alſo to the practiſe of the Popiſh Church to pray for the notorious wicked.

2. Macch. 14. 41.

The Proteſtants.

First, the Sacrament (for externall ſacrifice therein wee acknowledge none) is onely ordained for their comfort that doe receiue it: neither can one receiue the Sacrament for another, no more hen he may bee baptized in the ſtead of another: the prayers which are offered vp in the Euchariſt, may profit others, that are not preſent, but not the ſacramentall action it ſelfe in receiuing eating and drinking.

Secondly, neither doth the celebration of the Sacrament profite the dead, as wee haue ſhewed before, that it is in vaine to pray for them.

Thirdly, neither are the Saints, either then or at any other time to be prayed vnto, or either by this, or any other religious worſhip to be honoured.

*Argum.*1. All theſe ſuperſtitious obſeruances are cleane contrarie and repugnant to the inſtitution of Chriſt. Firſt, hee ſaith, *Take ye, eate ye, doe this:* wherefore to their comfort onely the Sacrament worketh, that doe receiue it, and are doers in that action: the benefite thereof then is not extended to the abſent, but onely to the partakers. Secondly, the dead can feele no comfort by it, becauſe they can neither eate nor drinke it, nor be doers therein. Thirdly, Chriſt ſaith, *Doe this in remembrance of me:* he ſaith not, in remembrance of Angels, Apoſtles, Saints: but onely of me. Therefore it is contrarie to the inſtitution to vſe any commemoration of Saints in the Sacrament.

Bellarmine anſwereth, that the Saints are not remembred in the Maſſe, as Chriſt is: for his death is there repreſented and remembred, ſo is not the death and paſſion of the Saints: but they are remembred as our mediators and interceſſors. *Bellarm.c.*8.

Contra. Firſt, there are but two kindes of commemorations; one is with worſhip & adoration; the other is Euchariſticall, when we giue thanks in the memoriall of the Martyrs and Saints, for ſuch excellent inſtruments: this commemoration may be made of the Apoſtles and Saints: the other is peculiar to Chriſt in the Sacrament; and yet they do aſſociate vnto him, the Virgin *Mary*, in that kinde of commemoration, thus ſaying in the Maſſe; *Worſhipping the memoriall of the Virgin.* Secondly, they doe in their Maſſe vſe commemoration euen of the death and paſſion alſo of their Saints: as thus,

Tu per Thoma ſanguinem, quem pro te impendit,
Fac nos Chriſte ſcandere, quò Thomas aſcendit.
By the blood of *Thomas*, which for thee he did ſpend,
Grant vs Chriſt with *Thomas* to aſcend.

This was *Thomas* of Canturburie.

Thirdly, the remembrance, which is to be made in the Sacrament, is expounded by S. *Paul*, to be a ſhewing of the Lords death, 1 Cor.11.25.26. but the death of none but Chriſt is to be ſhewed forth, and this *Bellarmine* himſelfe confeſſeth: *Ergo*, he onely is to be remembred. 1.Cor.11.25.

*Arg.*2. He onely is to be inuocated, or we are onely to draw neere vnto him by prayer, by whom we haue an entrance vnto God, Heb.10.19 20. but by the blood of Ieſus we haue entrance only, *Ergo.* Heb.10.19.

Bellarmine anſwereth, that Chriſt and the Saints are not mediators alike, for Chriſt is a Mediator by himſelfe, the Saints by him: and as wee praying one for another, doe no iniurie to Chriſts mediation; ſo neither the Saints praying for vs, through Chriſt; nor wee praying to them to pray for vs. Againe, in the Maſſe, we pray not directly vnto Saints, as thus; *O Peter pray for me:* but indirectly, we pray that God would heare their prayer for vs. *Bellarm.ibid.*

*Contra.*1. If Chriſt be the Mediator both of the prayers of the Saints and ours, then is the mediation of Saints ſuperfluous; for ſeeing we may haue acceſſe to the Sonne himſelfe, it is in vaine to runne to the ſeruant. Secondly, we pray not as mediators one for another, but as humble ſuters, not with authoritie, but of charitie; therefore the compariſon betweene our prayers and the Saints prayers is not like. Thirdly, though the Saints pray in heauen for vs, as fellow members, in reſpect of their inward deſire; yet it followeth not, that wee ſhould pray vnto them, no more then wee pray to men liuing that pray for vs. Fourthly, your indirect inuocation of Saints in the Maſſe, when ye pray thus, *by whoſe merits and prayers, grant we may be defended*, is both blaſphemous in leauing out the Mediation of Chriſt; and preſumptuous, in making your ſelues mediators of the prayers of the Saints: for they pray, that the prayer of the Saints may be heard. Fifthly, yet is not our argument anſwered, that we muſt draw neere only to him, by whom we haue an entrance, which are the Apoſtles direct words: and I thinke they will not ſay, that we haue entrance by the blood of Saints.

Auguſtine ſaith, *Quis offeret ſacrificium corporis Chriſti, niſi pro ijs, qui ſunt membra Chriſti?* Who will offer the ſacrifice of the bodie of Chriſt, but for the members of Chriſt? *Lib.*1. *de Origin.anim. cap.*9. Therefore the Sacrament cannot be celebrated for Pagans and Infidels, who are no members of Chriſt.

Againe, he ſaith: *Nos Martyribus non conſtituimus templa, ſacerdotia, ſacra aut ſacrificia:* Wee doe not erect either temples, Prieſts, ſeruice or ſacrifices to Martyrs, *De ciuitate Dei.lib* 8.*cap.*27. *Ergo*, it is not lawfull to vſe the Sacrament for the honour of Saints.

*Concil.Carthaginenſ.*3.*can.*6. *Placuit vt corporibus defunctorum Euchariſtia non detur, dictum eſt enim à Domino, Accipite, edite, cadauera autem nec accipere poſſunt, nec edere:* We think good that the Euchariſt be not giuen to the bodies of the dead, for the Lord ſaid, *Take, eate:* Now dead bodies cannot take and eate, &c. The Sacrament then is appliable to none, but to thoſe that take and eate; but neither the dead nor any that are abſent, can take and eate: *Ergo.*

In defence of this truth, that the Maſſe is not a propitiatorie ſacrifice for the quick, and dead, many holy and excellent Martyrs willingly rendered their liues: As *Rowland Taylor*, *Iohn Philpot*, *Iohn Bradford*, Biſhop *Hooper*, with others. *Fox.*p.1471.col.1. Pag.1337.1.28

Their owne decrees thus teſtifie, *decr. par. 3. diſt. 1. c. 40. Clemens. Mortui non obuoluantur veſtimentis altaris*: That the dead ſhould not be wrapped in the altar-cloathes, &c. But the ſacrifice of the altar is more then the altar-cloath, if this muſt not be communicated to the dead, much leſſe the other. Againe, *decr. Gregor. lib. 3. tit. 41. c. 6. Innocent. 3. Iniuriam facit martyri, qui orat pro martyre*: He doth wrong to a Martyr, that prayeth for a Martyr: But ſo doe the Papiſts in praying, that God would heare the prayers of Martyrs, *Ergo* they offer them wrong.

1 *Chryſoſtome* ſaith: *Dum in hac vita ſumus, vt terra nobis cœlum ſit, facit hoc myſterium*: As long as we are in this life, this myſterie maketh the earth, to bee as heauen vnto vs, &c. the vſe of the Euchariſt then ſerueth for them, that be aliue: the moderne Greeke Church is here ſomewhat declined: yet they are not ſo groſſe in this point as the Romane Church: *Ieremie Patriarke* ſaith, that the Euchariſt ſanctifieth two wayes, *Ipſa mediatione ſiue oblationis actu*: Either by the mediation and by the act of oblation, or *participatione* by the receiuing and communicating: the firſt way hee confeſſeth it belongeth both to the liuing and dead, but not the other way, for the dead can no longer eate nor drinke. Hom. 24. in 1. epiſt. ad Cor. Cenſur. oriental. c. 13.

2 See the Councell of Carthage before alleaged for the Africane Church: the Æthiopike Church at this preſent, vſeth no Maſſes for the dead, as *Zaga Zabo* their Biſhop confeſſeth. Damianus a Goes.

3 Confeſſ. of Auſpurg. artic. 2. *Thirdly, Chriſt in the inſtitution of the Lords ſupper, doth not command the Prieſts to offer for others either quicke or dead, &c.* Saxonic. Chriſt ſaith, *take ye eate ye, &c. what doth this appertaine to the dead, or theſe which are abſent?* Harm. ſect. 14. pag. 436. Ibid ſect. 14. pag 450.

4 See the decrees of the Romane Church before produced.

THE FIFTH QVESTION, OF PRIuate Maſſes.

The Papiſts.

If any man ſhall ſay, that priuate Maſſes, wherein the Prieſt alone by himſelfe doth communicate, are vnlawfull, and therefore to be aboliſhed; we pronounce him accurſed, *Concil. Trident. ſeſſ. 22. can. 8.* 36. Error.

Argum. 1. The reaſon of the Councell is this, becauſe that many doe communicate ſpiritually in the ſacrifice of the Maſſe, that are not preſent, and ſo the fruit thereof being publike, the Maſſe it ſelfe is in this behalfe not priuate, but publike: *Concil. Trident. ſeſſ. 22. cap. 6.*

Anſwere. Firſt, a ſpirituall communion of the faithfull, wee grant euen without a Sacrament, which is not the effect of the Sacrament, but by faith, Epheſ. 4. 4. *There is one bodie, one ſpirit*: And in the celebration of the Sacrament, there is alſo an exerciſe of this ſpirituall communion, the faithfull doe communicate with vs in our prayers, and in the profeſſion of the ſame faith: but they doe not communicate with vs in the Sacrament, or the fruite thereof. Secondly, to the ſacramentall communion is required a preſence of many: as the Apoſtle ſaith, 1. Cor. 10. 17. *We that are many, are one bread and one bodie, becauſe we are partakers of one bread*: ſo then the ſpirituall communion is one thing, the ſacramentall another: and we cannot be one bodie ſacramentally, vnleſſe wee communicate together in the Sacrament. Thirdly, as priuate prayer, though it may haue a publike fruite, yet it is priuate ſtill, ſo the Sacrament priuatly adminiſtred, though it might haue ſome publike effect, is yet priuate ſtill. Epheſ. 4. 4. 1. Cor. 10. 17.

Argum. 2. Prayer is profitable to him, that is prayed for, though he be not preſent; the ſacrifice of the Maſſe is a kinde of ſolemne prayer: *Ergo*, though it be priuate, it may be profitable. *Bellarmin. lib. 2. de miſſ. c. 9.*

Anſw. Firſt, we ſee that they are forſaken of the Scripture, for the proofe of their priuate Maſſes, and therefore are driuen to deuiſe reaſons of their owne. Secondly, there is not the ſame reaſon of a Sacrament (for ſacrifice therein, we acknowledge none) and of prayer: for a Sacrament is exhibited vnto men by the commandement of Chriſt, a prayer is exhibited vnto God from men, and therefore prayer may be priuate, becauſe, God, to whom we pray, heareth priuatly: And againe, we haue warrant in Scripture for priuat prayer, Matth. 6. 6. ſo haue we none for a priuat Maſſe. Secondly, *Bellarm.* confeſſeth that a Maſſe cannot be ſo priuate, *Vt vni ſoli applicaretur*: To be applied to one man alone, c. 9. yet priuate prayer may be made for one man alone: therfore the compariſon is not like betweene them. Thirdly, the prayers which are made in the Euchariſt for the whole congregation of Chriſts Church, may be profitable to thoſe that are abſent; but it followeth not therefore, that the ſacramentall action of eating and receiuing, ſhould be auaileable for them which are abſent. Matth. 6. 6.

Argum. 3. The ſacrifices of the law were Sacrifices, before the people did eate thereof: ſo the ſubſtance and making of a medicine is one thing, the ingredients, or taking of it, another: *Ergo*, neither is receiuing part of the ſubſtance or making of the ſacrifice of Chriſts bodie, but a conſequence only: therefore there may be a ſacrifice and Sacrament without it, *Rhemiſt. 1. Cor. 11. ſect.* 14.

Firſt, the argument followeth not from the ſacrifices and ceremonies of the law, to the Sacraments of the Goſpell: for they are much vnlike: it was not lawfull but for the Prieſts onely, and the males amongſt them to eate of the ſacrifices, Leuiticus 2. 3 *6. 29.* they may as well conclude hereupon, that none but Prieſts ſhould eate of the Sacraments of the new teſtament.

Secondly, the propoſition is alſo falſe, for the Paſchall Lambe, which of all the ſacrifices doth moſt properly reſemble the Euchariſt, was neither ſacrifice nor ſacrament, vnleſſe it were eaten.

Thirdly, we denie that there is any ſacrifice in the Euchariſt, but a ſacrament onely: and therefore the compariſon holdeth not betweene a ſacrifice, which conſiſted both of oblation to God, and the participation of the people that offered, and the Sacrament which Chriſt in his inſtitution offered not to God, but to his Diſciples.

Laſtly, neither doth the ſimilitude of a medicine conclude: for you cannot proue that the Sacrament not receiued hath vertue in it, as a medicine hath: for faith is requiſite to the worthie receiuing of the Sacrament, which is not neceſſarie in the applying of a medicine; and yet it is not properly called a medicine, vnleſſe being made, it be alſo applied, and receiued. And ſay it is a medicine vnreceiued, yet it profiteth not, vnleſſe it be vſed; ſo you haue gained nothing hereby, but that the Euchariſt is alſo an vnprofitable medicine, where it is not receiued.

The Proteſtants.

VVE vtterly condemne the ſuperſtitious practiſes of Popiſh Prieſts, who doe vſe to communicate alone in their Maſſes, the people ſtanding by, gazing and looking vpon him: yea, you might haue ſeene many Maſſes ſaid in one Church at once, almoſt in euery corner one, no perſon being preſent for the moſt part, but the Prieſt and his boy.

*Argum.*1. This priuate receiuing of the Sacrament is contrarie to the inſtitution of Chriſt, who ſaith, ſpeaking to many, *Take ye, eate ye, and diuide this amongſt you*: there muſt be then a diuiſion and diſtribution. *S.Paul* alſo ſaith, *We that are many are one bread and one bodie, in as much as wee are partakers of one bread*, 1.Cor.10.17. *Ergo*, many muſt communicate together. For the Apoſtle ſpeaketh not of the myſticall communion of the faithfull in this place, which doe all make but one bodie in Chriſt, (for ſo we doe communicate with the Church by faith, not onely in the Sacrament, but without it) but of the Sacramentall Communion of as many as receiue together: for how elſe can they be ſaid to be partakers of one bread, or loafe, vnleſſe they receiue together?

1.Cor.10.17.

Bellarmine anſwereth, firſt, all that which Chriſt commanded in the inſtitution to be done, is not of the eſſence of the Sacrament, nor alwaies to be obſerued; but in reſpect of perſon, time, and place: for if there be none worthie to miniſter the Sacrament to, yet it muſt bee celebrate notwithſtanding. *c.10.reſponſ.ad argum.*1.

Contra. Firſt, and doe you ſpeake, as you thinke, that all, which Chriſt commanded concerning the Sacrament, is not of neceſſitie to be obſerued: and yet all which your Church commandeth, muſt be kept: we may then iuſtly ſay vnto you, as Chriſt ſaid to the Phariſies, *You reiect the commandement of God, to obſerue your owne tradition*, Marke. 7.9. Secondly, all Chriſts precepts in the inſtitution of the Sacrament are of the ſame authoritie: for of them all hee ſaith *(this doe ye)* &c. then they may as well leaue all vndone, or any one of them, as another; and ſo they neede no more vſe conſecration of the Sacrament, than diſtribution, which in their owne learning is very abſurd. Thirdly, the Apoſtle ſaith, concerning the actions of breaking, taking, eating, &c. *That, which I receiued of the Lord, haue I deliuered to you*, 1.Cor.10 23. Hee maketh euery one of theſe of and belonging to the tradition and inſtitution of Chriſt.

Mark.7.9.

1.Cor.10.23.

Secondly, ſaith he, the Apoſtle concludeth affirmatiuely, that he which eateth the Euchariſt, is ioyned to Chriſt: but not negatiuely, he, which receiueth not the Euchariſt, is not ioyned vnto Chriſt: for this may be done in heart and deſire, *Bellarm.reſp.ad 3.obiect.*

Contra. The Apoſtle ſpeaketh not of a ſpirituall onely, but of a ſacramentall communion with Chriſt in this place: and therefore he ſaith, *The bread which we breake is the communion of the bodie of Chriſt, &c.* If the ſacramentall communion of Chriſts bodie bee in the breaking and diſtribution of bread, then where the bread is not broken and diſtributed, there is not that ſacramentall communion. So he ſaith, *Wee that are many are one bread, becauſe wee are partakers of one bread.* They then which partake not, are not ſacramentally one bread, though ſpiritually we denie not, but they are.

Act.2.42. *Argum.*2. Act 2.42. *They continued in the Apoſtles doctrine and fellowſhip, and breaking of bread:* It was then the vſe in the Primitiue Church to vſe diſtribution in the Sacrament.

Bellarm. It is true, yet it followeth not, that the Sacrament cannot bee celebrated without diſtribution.

Contra. It cannot be ſhewed that in the Primitiue Church, there was any celebration of the Euchariſt without diſtribution: *Ergo*, the argument followeth. The Apoſtles neuer celebrated the Euchariſt priuately, therefore it is vnlawfull ſo to doe.

*Argum.*3. The Apoſtle maketh a manifeſt difference betweene the Lords Supper, and other feaſts: for theſe might be priuate in their owne houſes, 1.Cor.11.22. *Haue ye not houſes to eate and drinke in?* but the other ought to be publike, verſ.33. *They muſt one tarrie for another*: *Ergo*, the Lords Supper muſt not be priuate.

1.Cor.11.22.33

Bellarmine anſwereth, the Apoſtle ſpeaketh not of the Sacrament, but of other feaſts, then vſed in the Church, which he calleth the Lords Supper: for he ſaith, *one is hungrie, another is drunken*: but in the Euchariſt, they did all eate alike, &c. Theſe then are the feaſts which the Apoſtle would haue common.

Contra. Firſt, it is true, that ſuch feaſts were then kept, which were called feaſts of loue: but in the end of thoſe feaſts they vſed to receiue the Sacrament: and therefore the Apoſtle reproueth them, becauſe, when they came together to eate the Euchariſt, they did eate their owne Supper afore, verſ.22. Secondly, it is euident, that the Apoſtle by the Lords Supper meaneth the Euchariſt, becauſe immediatly he inferreth the inſtitution of Chriſt, which had been impertinent, if he ſpake not of the Sacrament. And where he ſaith, that *ye come not together vnto condemnation*, it is euident, that hee ſpeaketh of comming together to the Lords table, wherein onely, and not at the common table, they eate and drinke their damnation, that doe it vnworthilie.

Argum.4. The word of God is not to be preached but to a congregation, nor Baptiſme to be adminiſtred where there is none to be baptized: *Ergo*, neither is the Euchariſt without communicants to be adminiſtred.

Bellarmine anſwereth, the reaſon is not alike: for the word and Sacraments are from God directed to men: but the ſacrifice of the Maſſe is directed vnto God, *Bellarm.c.9.*

Anſwer. Firſt, we denie any ſacrifice in the Euchariſt, but a Sacrament onely: and therefore as the one Sacrament of Baptiſme requireth ſome to bee baptized, ſo the other of the Euchariſt requireth communicants. Secondly, the Euchariſt is not directed vnto God but vnto men, no not in the words of conſecration, whereby they ſay it is made a ſacrifice: for theſe words, *this is my bodie*, whereby they ſay it is conſecrated to be a ſacrifice, are directed vnto men, if they vſe thoſe words, as Chriſt did: for theſe words follow in the Goſpell, *This is my bodie, which is giuen for you*: which words are by them left out in the Maſſe, that their craft ſhould not appeare, in peruerting the vſe of Chriſts words, which were ſpoken onely to his Apoſtles, and not directed vnto God.

Auguſtine ſaith, that, *Sacramentum benedicitur, ſanctificatur, & ad diſtribuendum comminuitur*: Epiſtol.59. That the Sacrament is bleſſed, ſanctified, and broken to be diſtributed: *Ergo*, where there is diſtribution, there muſt be many to receiue.

Can. Apoſtolor. 10. *Fideles qui ingrediuntur eccleſiam, & ſanctam Communionem non perceperint, communione priuentur*: The faithfull, which come into the Church, and receiue not the Communion, ſhall be excommunicate.

Clemens, epiſt. 2. *Tanta in altari holocauſta offerantur, quanta populo ſufficere debeant*: Let ſo much be offered, as may ſuffice all the people. Prouiſion muſt be made for all the companie to communicate: *Ergo* priuate Maſſes were not yet heard of in the Church.

See further teſtimonie out of their owne decrees: *Par.3. diſtinct.2.c.10. Anacletus. Peracta conſecratione omnes communicent, &c.* After conſecration, all muſt communicate, they which will not, let them be thruſt out of the Church: for thus the Apoſtles haue ordained, and the Romane Church ſo holdeth. *C.17. Soter. In cœna Domini à quibuſdam, &c.* Some men neglect to receiue the Euchariſt in the Lords Supper, which ought to be receiued, *ab omnibus fidelibus*, of all the faithfull: *Ergo*, priuate Sacraments are againſt their owne Canons.

Maſter *Philpot* holy Martyr: Chriſt ſaid, and the Miniſter ſaith in Chriſts behalfe to all that are preſent, *Take ye, eate ye*: wherefore as many as be preſent, and doe not communicate, breake Gods commandement in not receiuing the ſame: and the Miniſter is no iuſt Miniſter, that doth not diſtribute the Sacrament as Chriſt did to all, that are preſent: and where Gods word is tranſgreſſed, there is not Chriſt preſent, and conſequently no Sacrament. *Fox* pag.1816.col.1. Pag.1648.2.50

And further for the teſtimonie of forren Churches: 1. The Greekes to this day allow not of priuate Maſſes: and therefore they finde fault with the Romane Prieſts for ſaying three Maſſes in a day, and that the people in ſtead of communicating doe kiſſe the Prieſt. The Armenians ſay the Maſſe in the companie alwaies of two or three. Scanga.lib.2. Polonici.c.12. Theuet.lib.8. cap.25.

2. The Æthiopians likewiſe finde fault with the Latine Prieſts, that one alone ſaying Maſſe, without adminiſtring the Communion to thoſe which aſſiſted him: they alſo make a cake in bignes according to the number of the perſons that communicate, &c. Aluares c.30.

3. Confeſſ. of Auſpurg, cap.1. de Abuſib. *The inſtitution doth ordaine, that there be a Communion, that is to ſay, that the Miniſters of the Church doe deliuer alſo to the reſt, the bodie and blood of our Sauiour.* Harm.ſect.14. pag.461. Sweueland, chap.19. *Therefore they reiected priuate Maſſes, becauſe the Lord did commend this Sacrament to his Diſciples to be vſed in common, &c.* Wittemberg, chap.9. *The ancient Church excommunicated them, which being preſent, while this Sacrament was adminiſtred, would not communicate with others.* And to this purpoſe they alleage the decree of *Anacletus epiſt.1.* of the Antiochian Councell, c.2. of *Dionyſius de eccleſ. Hierarch.* ſee the place. Harm.ſect.14. pag.456. Hereunto agreeth the Engliſh Confeſſion: *There was not any Chriſtian at that time, which did communicate alone, while others looked on: for ſo did Calixtus in times paſt decree, that after the conſecration was finiſhed all ſhould communicate, &c.* Ibid.pag.427. Diſtinct.2.c. ſeculares.

4. This is ſo euident, that their owne men confeſſe, that priuate Maſſes of ancient time were not vſed: as *Caſſander* citeth *Odo Cameracenſ.* *That priuate Maſſes were not in vſe of ancient time in the Church.* Conſult.artic.25. *Cochlaus* alſo confeſſeth, that all, *cum ſacrificante communicabant*, did communicate with him, that ſacrificed. Ex Hoſpinian. lib 4.hiſtor. Sacrament.

AN APPENDIX, CONCERNING THE name of Sacrament.

The Papiſts.

37.Error. THey vtterly miſlike theſe names of the Sacrament, that it is called amongſt vs the Lords Supper or Communion; belike (ſay they) they will bring it againe to the Supper, or euening ſeruice: *Rhemiſt.1.Cor.11.ſect.6.* And the name Communion, is as ignorantly vſed of them, thereby making the people beleeue, that many ſhould communicate together, 1.*Cor.*11.*ſect.*24. they ſhould rather vſe the names of the Euchariſt, Maſſe, or Leiturgie.

The Proteſtants.

1.Cor.11.20. FIrſt, for the name of the Lords Supper, we doe learne of *S. Paul* ſo to call it: When ye come together (ſaith he) this is not to eate the Lords Supper, 1.Cor.11.20. *Rhemiſt.* The Apoſtle calleth their feaſts of loue, which they were wont to make after the receiuing of the Sacrament, the Lords Supper, *cœnas dominicas*, becauſe they were made in the Lords houſes, which were called *Dominica*: he meaneth not the Sacrament.

Anſw. Firſt, there were then no ſuch diſtinct places, as Churches, and Oratories for the ſeruice of God, which began to be built many yeeres after, but they aſſembled together in their owne houſes. Secondly, the Apoſtle cannot meane any other Supper, but that which was inſtituted by Chriſt, and which he deſcribeth afterward as it followeth, verſ.23. Further, the Apoſtle ſpeaketh but of two Suppers; the one, which he calleth their owne Supper, verſ.21. the other is the Lords Supper, which is ſo called, becauſe it was inſtituted by the Lord Ieſus, as the Apoſtle ſheweth afterward.

Thus teſtifieth alſo Maſter *Latimer* holy Martyr: There was *cœna Iudaica*, the Iewiſh Supper, when Chriſt with his Apoſtles did eate the Paſchall Lambe, the other was called *cœna Dominica*, the Lords Supper, *Fox* pag.1456.

And though Doctor *Weſton* cauill in that place againſt this name, (the Lords Supper) yet hath the Communion been ſo called in former times.

*Concil.Cabilonenſ.can.*47. *In cœna Domini perceptio Euchariſtiæ à quibuſdam negligitur*: In the Supper of the Lord, ſome neglect to receiue the Euchariſt. *Auguſtine* calleth it the Lords Supper, In Luk.ſer.33. *Cœnam manibus ſuis conſecratam diſcipulis ſuis dedit*: His Supper being conſecrated, he gaue it with his owne hands to his Diſciples. And although we ſate not downe at the feaſt: *Ipſam cœnam tamen fide quotidie manducamus*: yet we eate that Supper daily by faith.

Yea their owne decrees allow this name: *Decret.par.*3.*diſtinct.*2.*c.*17. *Sæter: In cœna Domini à quibuſdam perceptio Euchariſtiæ negligitur,&c.* In the Supper of the Lord the receiuing of the Euchariſt of ſome is neglected.

2. The name Communion, the Apoſtle alſo himſelfe vſeth: he calleth it κοινωνία, The Communion of the bodie of Chriſt, 1.Cor.10.16. ſo doth *Auguſtine* name it, *Communionem corporis Chriſti de ciuit.Dei* 20.*cap.*9. So alſo is it called in the Councels: *Nicen.*1.*c.*14. *Eliberin.decr.*1.*Toletan.*12.5. and in diuers other. 1.Cor.10.16.

3. As for the names of the Euchariſt, and Leiturgie, wee miſlike them not, being vnderſtood in their owne ſenſe: but becauſe they are Greeke and not vnderſtood of the people, wee vſe them not. The horrible ſacriledge of the Maſſe, is the cauſe alſo why we vſe not that terme.

See the teſtimonie and practiſe of other Churches herein before produced, error 30.

THE SIXTH QVESTION, OF THE manner of ſaying and celebrating Maſſe.

The Papiſts.

38.Error. IT is not neceſſarie that the Maſſe (or as we call it, the Sacrament) ſhould be ſaid or done in the vulgar and familiar ſpeech, but for the greater reuerence, to be kept in the Latine tongue, they ſay, it is more conuenient: and that the words of conſecration ſhould not bee vttered in a loud and audible, but in a ſoft and low voyce, *Bellarm.cap.*11.12.

*Argum.*1. If Maſſe ſhould be ſaid in the vulgar tongue, two great inconueniences would enſue: one, that the words of conſecration muſt be often changed, becauſe the vulgar ſpeech doth often alter: the other is, that hereby the communion of Churches ſhould be taken away: for an Italian could not ſay Maſſe in France, nor a Frenchman in Italie, *Bellarm.cap.*11.*argum.*5.

Anſw. For the firſt, the vulgar tongue is not ſo ſoone, nor ſo eaſily altered: the vulgar Engliſh tongue doth not differ, ſauing in certaine new words, from the vulgar language vſed three hundred yeeres agoe: but if it ſhould in proceſſe of time bee wholly altered, what would it hurt, if the forme of the Leiturgie were changed with all? as likewiſe the vulgar tranſlation of Scriptures may ſafelie be amended, as the vulgar ſpeech is perfited. To the ſecond we anſwere: firſt, the ſame obiection may be made againſt Latine Maſſe, for neither can an Italian ſay Maſſe in Greece, nor a Grecian in Italie.

Secondly, the Latine tongue rather taketh away the communion and fellowſhip of the Church, when the ſame congregation vnderſtandeth not a Latine Maſſe, where it is ordinarily and daily ſaid, which is rather to be reſpected, then any ſuch extraordinarie or vnwonted occaſion of ſtrangers and trauellers. Thirdly, by the ſame reaſon ſermons alſo ſhould be made in Latine, becauſe otherwiſe ſtrangers cannot vnderſtand them. Fourthly, where in populous cities there be diuers congregations, there ſhould be prouided for them Miniſters of their owne: As *Innocent*.3. decreed, *Qui ſecundum diuerſitates linguarum, &c.* Which according to the diuerſitie of the tongues, ſhould celebrate the diuine offices, *Decret.Greg.lib.*1.*tit*.31.*c*.14. Their owne decree is euidently againſt them.

Argum.2. Chriſt for the ſpace of three houres, being ſo long vpon the croſſe, vttered nothing in the hearing of the ſtanders by, but ſeuen ſhort ſentences: *Ergo*, in the ſacrifice of the Maſſe, it is not neceſſarie to vtter all in the hearing of the people, *Ibid*.

Anſw. First, they haue not proued by this example, that the Prieſt ſhould mutter and mumble to himſelfe, but the contrarie rather: that either he muſt altogether hold his peace, or elſe ſpeake aloud; vnleſſe they can ſhew that Chriſt ſpake ſome words ſecretly to himſelfe. Secondly, we muſt not fetch the right vſe of the Sacrament of our owne heads, from the example of Chriſts ſacrifice vpon the croſſe: but we are commanded to reſort for direction to the inſtitution in his laſt Supper, 1.Cor.11.23, wherein Chriſt is not read to haue ſpoken any thing, but in the hearing of his Apoſtles: neither did Chriſt pronounce any of the words of conſecration vpon the croſſe, but in the inſtitution of his laſt Supper. **1.Cor.11.23.**

Argum.3. The Prieſt in the law did enter alone into the holy place, all the people ſtanding without, as we reade of *Zacharie*, Luk.1.10. *Ergo*, the ſacrifice of the Maſſe muſt be offered vp in ſilence and ſecret, *Bellarm.cap*.12.*argum*.3. **Luke 1.10.**

Anſw. First, the Prieſt herein was a type of Chriſts entring into the holie place of heauen, as the Apoſtle ſheweth, Heb.9.24. therefore it concludeth not for the Maſſe. Secondly, a ſacrifice might be offered without the preſence of the people, but vnder the Goſpell we denie any ſuch ſacrifice. Thirdly, the Prieſt while hee burned incenſe, was neither heard, nor ſeene of the people: you may as well inferre, that your Prieſts neither muſt be ſeene of the people ſaying of Maſſe, and ſo ſhould ye loſe the glorie of your ſuperſtitious eleuation. Fourthly, the reaſon why the people ſtaied without in the time of the ſacrifice, was in reſpect of the diuiſion of the Temple, which conſiſted of three parts; the moſt holy place, whereinto only the high Prieſt entred; the holy place, appointed for the inferiour ſacrificing Prieſts; and the court without, which was for the people: but the Temple now is diſſolued, and the vaile thereof, which made this diuiſion, was rent by the death of Chriſt: ſo that it muſt not bee a paterne neceſſarily of Chriſtian oratories or houſes of prayer. **Heb.9.24.**

The Proteſtants.

First, for the Sacrament, or any other part of the ſeruice of God to bee miniſtred in an vnknowne tongue, is contrarie to S. *Pauls* rule, who would haue all things to be done in the Church to edifying, and in ſuch ſort that the vnlearned might ſay, Amen, 1.Cor.14.16. But the people cannot be edified by a language which they vnderſtand not: nor yet can ſay Amen vnto ſtrange prayers. But of this matter we haue alreadie elſwere entreated more at large. **1.Cor.14.16.**

Secondly, it is alſo contrarie to Saint *Pauls* rule, that the Prieſt ſhould mutter to himſelfe, and not ſpeake aloud in the hearing of the people: for hee ſaith, Ye doe ſhew foorth, καταγγέλλετε, *annuntiatis*, preach or declare the death of Chriſt, ſo often as ye receiue it, 1.Cor.11.26. But they doe not *annuntiare*, that is, preach, ſet foorth, and declare the death of Chriſt, that ſpeake only to themſelues. **1.Cor.11.26.**

Bellarmine anſwereth; This ſhewing forth of Chriſts death is not done ſo much by the words, as in act and in deed: for how elſe could all the people ſhew foorth the death of Chriſt, but by eating and drinking in the Sacrament?

Contra. First, we grant, that by the very action of eating and drinking in the Sacrament Chriſts death is ſhewed foorth, but not thereby onely: for the inſtitution of Chriſt muſt bee declared, as the Apoſtle doth, 1.Cor.11.23. *I haue receiued of the Lord, that which I haue deliuered vnto you*: otherwiſe, if there ſhould be a dumbe action onely, without the word of inſtitution rehearſed in the audience of the people, they ſhould not know, what by their action is repreſented and ſhewed foorth. Secondly, if by the action of eating and drinking only the Lords death is ſhewed forth, then in your priuate Maſſes, where the people neither eate nor drinke, there is no ſhewing forth at all of the Lords death. **1.Cor.11.23.**

Argum.3. A Sacrament conſiſteth of two parts; of the outward element, as the matter; and of the word of inſtitution, as the forme: the element, as water in Baptiſme, bread and wine in the Euchariſt muſt not be concealed: *Ergo*, neither the word of inſtitution.

Bellarmine anſwereth, that it is ſufficient, if the words be vſed, though not pronounced in their hearing, that receiue the Sacraments: for infants heare not the words ſpoken in Baptiſme.

Contra. First, the reaſon is not alike betweene infants baptized, and other communicants; they heare not, neither vnderſtand, therefore they profit not by the words: but they which communicate in the other Sacrament can both heare and vnderſtand. Secondly, though infants heare not, yet they which are preſent at their Baptiſme doe heare and are edified: otherwiſe yee might as well reaſon thus, Infants perceiue not the element, which is vſed: *Ergo*, the water alſo may be concealed. Thirdly, yet the argument is not anſwered, drawne from the proportion, betweene the element of the Sacraments, and the word.

*Argum.*4. There is the ſame reaſon of vſing words not vnderſtood in the Church of God, and of words, that are not heard: for by neither is the people edified: but the firſt are not to be vſed; as the Apoſtle ſaith, *I had rather in the Church ſpeake fiue words with mine vnderſtanding, that I might inſtruct others, then tenne thouſand words in a ſtrange tongue*, 1. Cor. 14. 19. *Ergo*, neither are the other; and therefore their fiue words of conſecration muſt be ſo ſpoken, as that others may be inſtructed thereby.

1.Cor.14.19.

Bellarmine anſwereth: firſt, the Apoſtle ſpeaketh of preaching, not of prayer. Secondly, ſacrificing is not a ſpeaking, but a doing; and if it be a ſpeaking it is to God, not to the Church.

Contra. Firſt, it is euident that the Apoſtle ſpeaketh of prayer, verſ. 14. *If I pray in a ſtrange tongue my ſpirit prayeth, but my vnderſtanding is without fruite*, that is, to others. Secondly, if their ſacrifice be a doing only, what need they vſe any words at all? Thirdly, prayer is a ſpirituall ſacrifice offered only to God, yet the Apoſtle would not haue it without vnderſtanding and inſtruction.

Contra Parmenian.lib.2. cap.7.

Auguſtine ſaith, *Populus cum epiſcopo orat, & quaſi ad eius verba ſubſcribens reſpondet, Amen*: The people prayeth with their paſtor, and ſubſcribing to his words, ſay, Amen, &c. But how can the people ſay, Amen, where nothing is heard, or ſubſcribe in their hearts vnto it?

Concil. Oxonienſ. ſub Stephano: Verba canonis præſertim in conſecratione corporis Chriſti plenè & integrè proferantur: The words of the Canon, eſpecially at the conſecration of the bodie of Chriſt, muſt be pronounced fully and wholly.

Concil. Baſilienſ. ſeſſ. 21. *Abuſum aliquarum eccleſiarum, in quibus Miſſa priuatæ ſine miniſtro, aut per ſecretas orationes ita ſubmiſſa voce dicitur, quod à circumſtantibus audiri non poteſt, abolemus, &c.* The abuſe of certaine Churches, where Maſſe is ſaid priuatly without a Miniſter, or with a low voyce the prayers are mumbled, that the ſtanders by cannot heare, we doe aboliſh. This is contrarie to *Bellarmines* opinion, who would not haue the words of conſecration vttered in a loud voyce.

Nouell.conſtit.123.

Concerning the practiſe of other forren Churches: 1. It was the ancient vſe of the Greek Church, to celebrate the Sacrament with an audible voyce that they might bee vnderſtood of all: as appeareth by that conſtitution of *Iuſtinian: Iubemus vt omnes epiſcopi & presbyteri, non tacito modo, ſed clara voce, quo à populo exaudiatur, ſacram oblationem celebrent, &c.* We will, that all Biſhops and Presbyters, doe celebrate the ſacred oblation, not in a ſtill manner, but with a loud voyce, that the people may heare, and be ſtirred vp to greater deuotion, &c. The ſame is the manner of the Greeke Church to this day, as *Ieremie* the Patriarke teſtifieth, that in their Leiturgie the ſacred Scripture is read, *vt ad virtutis ſtudium prouocemur*, that wee might bee prouoked to the ſtudie of vertue, &c. But this could not be, vnleſſe all were rehearſed both in an audible voyce, and to the peoples vnderſtanding. The like is the faſhion of the Moſcouites, which follow the Greeke Church; they doe celebrate in the vulgar tongue, the people anſwering alſo in the ſame language, *Hoſpiday pomytoy*, that is, *Haue mercie vpon vs O Lord*: and if their Prieſt doe chance to ſtammer in reading, or depreſſe his voyce, that he be not heard, the people chide him, and crie out to haue the bookes giuen to another.

Cenſur.Oriental.cap.13.

Religio Moſcouit. ad D. Chytræum.

Lib.8.cont. Celſum.

2. *Origen* ſheweth againſt *Celſus*, what the cuſtome was in his time in all Churches: *Singuli natiua & vernacula lingua Deum precantur, &c. non enim præſidens vniuerſa machinæ Deus, veluti vnus aliquis fuerit, qui barbaram ſit linguam vel Græcam ſortitus, vt cæteras neſciat*: Euery one pray to God in their natiue and vulgar tongue; for the preſident of the whole world God is not to be thought only to vnderſtand the Barbarian, or Greeke tongue, and to be ignorant of the reſt, &c.

Theuet.lib.2. cap.14.

At this day the Æthiopike Church haue their ſeruice in the Abiſſine language, which is their vulgar tongue.

Harm.ſect.15. pag.477.

3. Confeſſion of Wittemberg, chap. 27. *As ſermons and prayers are to be made in a well knowne tongue to the Church, ſo alſo muſt the Sacrament be diſpenſed in a ſpeech, that is knowne, &c. as S. Paul ſaith*, 1. *Cor.* 14. *I had rather ſpeake fiue words, &c.*

Lib.2.de Miſſ. cap.12.
Commentar. in 2.Cor.14. diſput.22.
Lib.8 Origen cont.Celſum.
[illegible] diſput.cum Herban.Iudæo p.4. Pariſiis 1586.

4. *Bellarmine* himſelfe confeſſeth, that Chriſt in the inſtitution of the Sacrament did ſo ſpeake, *vt ab Apoſtolis audiretur*, that he might be heard of the Apoſtles. *Salmeron* the Ieſuite confeſſeth, that in the ancient Maſſes, which goe vnder the names of S. *Iames Clement, Baſile*, and in the iudgement of *Leo, Auguſtine, Ambroſe*, the words of conſecration were to be ſpoken with an audible voyce, that the people might anſwere Amen, &c. Indeed *Celſus* obiecteth, touching the Pagane gods, that if any named them in a barbarous tongue, hee ſhould bee tormented, not, if they called them in the Greeke tongue: and *Herban* a Iew diſputing with *Gregentius*, findeth fault with the Septuagint, for tranſlating the Hebrew Scriptures into the Greek tongue: ſo it ſeemeth this inſtance of vſing an vnknowne tongue in diuine ſeruice, is both Heatheniſh and Iewiſh.

THE SEVENTH QVESTION, OF THE CEREMOnies which they vſe in the idolatrous ſacrifice of the Maſſe.

The Papiſts.

39.Error.

SOme ceremonies goe before the celebration of the Maſſe, and they are of ſuch things, as they haue alwaies in a readines for that impious ſeruice; ſuch are the veſtiments and apparell of the Prieſt, the Albe, Cheſill, Stole, Dalmatike, with ſuch other: Altars, Altar-clothes, Corporaſſes, Pixes, Paxes, Diſhes, Candleſtickes, Platters, Cenſers, Water-pots: all theſe and the like trumperie ought of right to be vſed in the ſacrifice of the Maſſe, the better to diſcerne the bodie of Chriſt, *Rhemiſt.* 1.*Cor.* 11.*ſect.*18.

Argum. *Bellarmine* warranteth their maſſing garments by the example of the prieſtly attire preſcribed in the law: and as Magiſtrates in their office vſe a ſpeciall kinde of attire for reuerence ſake, ſo alſo it is fit that Prieſts ſhould bee knowne by ſome ſpeciall habite in the publike ſeruice of the Church, *Bellarm. lib.*2.*de Miſſ.c.*14.

Anſw. Firſt, the Apoſtle ſaith, *If the Prieſthood be changed, there muſt be alſo a change of the law,* Heb.7.12. wherefore the prieſtly garments belonging to the law of the Prieſthood, are changed together with it, and are no warrant for the habite of the Miniſters of the Goſpell. Secondly, be it granted that Miniſters may be diſcerned in their office, by ſome decent habite (though by their life and doctrine they chiefly are to manifeſt themſelues) yet ſuch partly ridiculous, partly ſuperſtitious apparell, as you hang vpon your Maſſe-prieſts backe, is not fit: for as the Magiſtrate will not adorne himſelfe with ſtrange and vnwonted apparell, but ſuch, as may adde comelines and grace to his perſon; ſo neither are ſuch popiſh ragges ſeemely for a Miniſter of the Goſpell, which onely attend vpon their Idolatrous ſacrifice. Thirdly, ſacrificing garments are not meete to be vſed where there is no externall ſacrifice: but vnder the Goſpell there is no externall ſacrifice: *Ergo,* the ſacrificing garments of *Aaron* are not now to be put in vſe.

Heb.7.12.

The Proteſtants.

First, for diuers cauſes wee doe condemne and reiect theſe ſuperſtitious vſages of the Papiſts: firſt, becauſe of the ſuperfluous and vnneceſſarie number of them, fewer by a great deale may ſerue for the Communion to be kept, after Chriſts inſtitution: neither doe we reade, that Chriſt at his laſt ſupper vſed any ſuch, who notwithſtanding would not haue left out any thing requiſite and needfull for the Sacrament.

Secondly, the ſuperfluous and exceſſiue coſt, in making ſo many Church veſſels of gold and ſiluer, ſo many Maſſe garments of ſilke, fine linnen, embroidered with gold, pearle, and pretious ſtones, was both an intollerable burthen to the Church, at whoſe charge ſuch things were prouided, and a great deale more coſtly, then became the ſimplicitie of the Goſpell.

Thirdly, conuenient veſſels and inſtruments, which are neceſſarie for the adminiſtration of the Sacrament, with other ſeemely ornaments: as a decent couering for the Communion table, a cleane and handſome veſſell to keepe the wine, a cup of ſiluer for the diſtribution, cleane linnen napkins for the bread; ſuch inſtruments and ornaments of the Lords table wee condemne not, but vſe them our ſelues: yet none of thẽ for ſuch ends or purpoſes, as they pretend, to diſcerne the body of the Lord by them; as though they were ordained to waite and attend vpon the bodily preſence of Chriſt, which they haue falſely imagined: but wee doe vſe them for decencie and order ſake, and due reuerence, which is to be yeelded to ſo great myſteries. As in their owne decrees, *Decr. Gregor. lib.*3.*tit.*44.*c.*2. *Innocent.*3. *Sunt alij, &c. qui veſtimenta tam immunda relinquunt:* There be, that leaue the veſtments ſo vncleane, &c. that they are loathſome vnto ſome, &c. wherefore wee will, that they be kept white and cleane. Such comelines and cleanlines in the celebration of the Sacrament we commend, and allow: but their ſuperfluous veſſels and garments the Goſpell hath no need of.

Argum. *The Tabernacle,* with all things thereto belonging, *was a figure for the time preſent, vntill the time of reformation,* Heb.9.9. The prieſtly garments did belong to the ſeruice of the Law: *Ergo,* they are no more to be vſed now vnder the time of reformation.

Heb.9.9 & 23

Againe, as the Apoſtle ſaith, *That the ſimilitude of heauenly things, and the heauenly things themſelues, are not purified with the ſame things,* Heb.9.23. ſo neither are they to be adorned, and ſet foorth with the ſame things: the ſimilitude of heauenly things require ſuch ornaments; but the heauenly things themſelues muſt haue better ornaments.

In the Apoſtles time they had no conſecrated Altars, but Communion tables, 1.Cor.10.21. neither is it like that they vſed veſſels of gold or ſiluer in the Lords Supper, when they had neither ſiluer nor gold in their purſes, Matth.10.9. Wherefore ſuch things are not neceſſarie for the diſcerning of the Lords bodie.

1.Cor.10.21.

Matth.10.9.

Bernard ſaith well: *Domum Dei decet ſanctitudo, quæ non tam politis marmoribus quàm ornatis moribus delectatur, & puras magis diligit mentes, quàm ſuperauratos parietes:* Sanctity becommeth Gods houſe, which is not ſo much delighted with poliſhed marble, as garniſhed manners, and loueth rather a good minde and will, then guilded walles, &c. Churches then are better adorned with deuout affections, then coſtly ornaments.

*Euſebius, decret. par.*3.*diſtinct.*1.*cap.*45. *Non in ſerico panno, aut tincto, ſed puro lineo, terreno ſcilicet lino procreato, ſacrificium altaris conſecretur:* Let the ſacrifice be conſecrate, not in ſilke, or coloured cloath, but in pure linnen made of naturall flaxe. But now ſilke will not ſerue the turne: their Altar-clothes are decked with gold, ſiluer, and pretious ſtones.

Bonifacius Martyr and Biſhop, being asked, whether it were lawfull to celebrate the Sacrament in wooden veſſels, made anſwere: *Quondam ſacerdotes aurei ligneis calicibus vtebantur, nunc e contrario lignei ſacerdotes aureis vtuntur calicibus:* In time paſt golden prieſts vſed wooden cups, now wooden

den prieſts vſe golden cups: *Decret.par.3.diſtinct.1.c.46.* Wherefore it is euident, that in the ſimpler ages of the Church, ſuch ſumptuous ornaments were not requiſite. Firſt they did miniſter in wooden cups; then *Zepherinus* brought in glaſſe cups: and after that time cups were in vſe; and laſt of all ſiluer and golden cups, *ibid.cap.44.45.* And thus by ſteps and degrees, they grew to this ſuperfluitie.

Hom 83.in 26.Matth. In rational. diuin.offic. lib.3.cap.1. *Chryſoſtome* ſpeaketh in his time of a white garment, which they vſed in the Church: *This is your dignitie, non quia tunicam induti candidiſſimam per eccleſiam ambulatis,&c. not that ye walke in a white garment in the Church,&c.* But this was farre off from that curioſitie vſed in poperie, where they aſſigne ſixe ſeuerall garments to a Prieſt, and nine more, in all fifteene to a Biſhop, to ſignifie fifteene degrees of vertues, as *Durand.*

Lib.de Baptiſm. De corona militis. 2. But *Tertullian* ſheweth, that this was the difference in his time, betweene the ſeruice of Chriſtians, which was plaine and ſimple, and the habite of idolatrous Pagans, which was ſumptuous and coſtly: *Mentior ſi non è contrario idolorum ſolennia de apparatu & ſumptu fidem & authoritatem ſibi extruunt,&c.* I am deceiued, if on the contrarie the ſolemnities of Idols doe not get credit and authoritie by their coſtly preparation,&c. And againe, *Hoc ritu habitu & apparatu idolis immolatur,&c.* In this faſhion and habite they ſacrifice to their Idols. Such kinde of veſtures are not then to be vſed of Chriſtians.

3. Confeſſion of Wittemberg,35. *Of which ſort is all that whole furniture of Maſſing attire, which they ſay doth ſhadow out the whole paſſion of Chriſt,&c.* They count it vnlawfull among other ſuperſtitious ceremonies.

Durand.lib.3. cap.1. 4. See the decree of *Euſebius* one of their owne Popes before alleaged: and their owne *Durand* confeſſeth, the ſacred veſtures, *à veteri lege videntur aſſumpta,* ſeeme to bee taken from the old law, &c. Therefore vnfit for the Goſpell.

The Papiſts.

2. THere are other ceremonies, which they obſerue and vſe in the very action it ſelfe and celebration of the Maſſe: as the diuers geſtures of the Prieſt, to lift vp his eyes, and caſt them downe againe, and to lift them vp the ſecond, the third time: ſometime to caſt abroad his hands, to cloſe them againe, to warble with his fingers, to bow, to bend, to ducke, to turne on this ſide and on that, now on the right hand, againe on the left: to ſigh, to ſmite vpon his breaſt, to lift vp the Chalice, and ſhew it to the people, and ſet it downe againe: as alſo the diuiding of the hoaſt into three parts, which ſignifie three parts of the Church, in Heauen, in Earth, and in Purgatorie: the rinſing of part thereof in wine, and eating part drie, the waſhing of his fingers before conſecration: kiſſing of the Altar, the paten, the book, the paxe: ſprinkling of holy water, cenſing of odors, croſſing the Chalice, the bread, their mouth, breaſt and face, which ſigne of the croſſe they make aboue twentie times in one Maſſe while: Adde alſo vnto theſe, their tedious and yrkeſome ſongs, the rude noiſe and vnedifying ſound of ſtrange inſtruments, and the whole courſe of their Maſſe-muſicke ſet foorth in a ſtrange language, and endited to the honour of Saints. All theſe ſuperſtitious rites, with diuers more, vaine, vnfruitfull, abominable, they notwithſtanding with force and maine defend and maintaine, *Bellarm.lib.2.de Miſſa,cap.14.15.Concil.Tridentin.ſeſſ.22.can.7.*

Argum. The lifting vp of the hands *Bellarmine* warranteth by *Moſes* example, Exod.17. the bowing of the knees, and the eleuating of the eyes by the example of Chriſt, who often lift vp his eyes, and prayed kneeling: the eleuation of the hoaſt, the burning of incenſe, and muſicall inſtruments he deriueth from the ſacrifices of the law: and ſo concludeth the lawfull and neceſſarie vſe of them, *lib.2.de Miſſ.c.15.*

Anſw. Firſt, to lift vp the eyes, the hands, to bow the knees, to knocke the breaſt, are reuerent geſtures, and to be vſed in prayer, and wee willingly retaine them in our ſeruices: but they abuſe theſe ſeemely geſtures three waies: firſt, in ſetting forth thereby a falſe and idolatrous ſacrifice; for though it be a comely thing to kneele, yet it is impious to kneele to an Idoll. Secondly, they offend in their mutabilitie and inconſtancie, ſhifting and changing their geſtures, looking ſometime vp, ſometime downe, now this way, now that way: as the wiſe man ſaith, *The eyes of the foole are in the corners of the world,* Pro.17.24. but *Stephen* looked ſtedfaſtly into heauen, Act.7.55. ſo they kneele, they duck, they bend, they bow: So did not *Moſes,* that continued holding vp his hands till the euening, and *Salomon* was vpon his knees all the time he prayed, 1.King.8. Thirdly, they offend in vſing dumbe and mute geſtures, without any prayer at all, or the ſame in an vnknowne tongue: ſo did not the Publicane, who not only ſmote vpon his breaſt, but ſaid, *Lord be mercifull to me a ſinner.*

Prou.17.24. Act.7.55. Luke 18.

Secondly, if the fleſh of beaſts were now ſacrificed, as vnder the law, then they might alſo ſhake them and heaue them before God, and perfume them with incenſe, as the Leuites did: wherefore thoſe ſacrifices being aboliſhed, the rites alſo and ceremonies accompanying them, are alſo extinguiſhed.

Ephes.5.19. Thirdly, a moderate and ſober vſe of Muſicke in the Church wee condemne not, though the practiſe of the Iewiſh Church doth not warrant it: for their melodious ſound of inſtruments was typicall, ſignifying the ſpirituall melodie and harmonie, which wee ſhould make in our hearts, Eph.5.19. And though Muſicke may be well vſed, yet is it by them three waies abuſed: firſt, in adorning a falſe and Idolatrous ſeruice. Secondly, in playing and ſinging vnedifying ſongs. Thirdly, in diſplacing thereby the preaching of Gods word, and fruitfull prayer.

The Proteſtants.

1. THis multitude of humane inuentions, agreeth not with the inſtitution of the Lords Supper: for wee reade not of any ſuch kiſſing, kneeling, becking, bowing, or the like ridiculous geſtures to haue beene vſed, when our Sauiour inſtituted the Supper, nor afterwards by the Apoſtles to haue beene practiſed: wherefore we contenting our ſelues with the plaine inſtitution of Chriſt, doe worthily reiect all ſuch toyes.

2. Moſt of theſe geſtures are impious, and tend to Idolatrie in the adoration of bread and wine, which are but creatures: and they are all friuolous and hypocriticall, ſtealing away true deuotion from the heart, and making men to reſt in the outward geſtures of the bodie. *Auguſtine* ſaith very well: *Corpus genibus flexis proſternis, collum curuas in oratione, video vbi iaceat corpus, ſed quæro vbi volitet animus?* Thou boweſt the knee, bendeſt thy bodie in prayer, ſtretcheſt out thy necke, I ſee where thy bodie lieth: but what is become of thy ſoule?

3 Concerning Church ſongs and Muſicke, *Auguſtine* thus writeth: *Sobriè pſallimus in Eccleſia diuina cantica Prophetarum:* Wee ſing treatably and ſoberly in the Church the diuine ſongs of the Prophets. Two conditions he requireth: firſt, that we ſing holy Pſalmes taken out of the Scriptures. Secondly, that they be ſung treatably and diſtinctly. *Etiam illic* (ſaith he) *ſi ſonum non ſenſum libido audiendi deſideret, improbatur:* Euen in good ſongs, if wee follow the ſound, not the ſenſe, it is to be diſcommended: but in Popiſh ſongs neither of theſe conditions is kept: for both the dittie, for the moſt part, is idolatrous, ſtuffed with inuocation and adoration of Saints, and the note is ſo diuided and drawne out in length, that it cannot be vnderſtood.

Epiſtol.119. c.18,
Contra Iulian lib.4.c.14.

Bernard thus writeth excellently of this matter: *Sæpe ad ſacrum myſterium vocem meam fregi, vt dulcius cantarem: magis delectabar in vocis modulatione, quàm in cordis compunctione: Meditat. cap.*11. Oftentimes in diuine ſeruice, I quauered with my voyce to ſing more pleaſantly, and ſo delighted more in tuning my voyce, then in turning my heart. This then is one great fault in ſinging, ſo to regard the note, that we thinke not of that which is ſung: And therefore he ſaith, *Sic mulceat aures, vt moueat corda:* Let it ſo pleaſe the eares, that it may play vpon the heart: *Frangis vocem, frange & voluntatem: ſeruas conſonantiam vocis: ſerua & concordiam morum:* Thou reliſheſt with thy voyce, reliſh alſo with thy heart: thou keepeſt the conſort of the voyce; keepe alſo the harmonie of manners, *Meditat. cap.*51. But Popiſh Maſſe ſongs ſet forth with tedious notes, and vnknowne ſyllables, doe want this conſort and harmonie of the heart, being not vnderſtoode for the moſt part of the ſingers themſelues, much leſſe of thoſe that heare them.

Concerning Organe play: Order hath beene taken by Councels in theſe two points eſpecially. 1. *Nolumus quod organicis inſtrumentis reſonet in Eccleſia impudica aut laſciua melodia, ſed ſonus omnino dulcis qui nihil præter hymnos diuinos, & cantica ſpiritualia repræſentet:* Wee will not haue any light, wanton voluntarie melodie to bee played vpon the Organes, but onely ſpirituall and diuine hymnes: *Concil. Senonenſ. decret.*17.

2 For the moderating of Organe play, thus alſo it is decreed, *Colonienſ. part.2. cap.12. Illud non recte ſit in quibuſdam Eccleſijs, &c.* That is not well done in ſome Churches, when becauſe of the ſingers, and Organes, better things, as prayer, giuing of thankes, are ſhortened, are omitted or cleane cut off, &c. Theſe rules in Church Muſicke are to be kept: which the Popiſh ſort little obſerue in their Maſſe ſeruice.

Let vs heare their owne decrees: *part.*1. *diſtinct.*92. *c.*2. *Gregor. In ſancta Romana Eccleſia dudum eſt conſuetudo valde reprehenſibilis exorta, &c.* There is of late a very euill cuſtome riſen vp in the holy Church of Rome, &c. That certaine ſingers are choſen for the Miniſterie of the altar, &c. and they attend the tuning of the voyce, which ſhould apply themſelues to preaching, and ſo it commeth to paſſe, *Dum blanda vox quæritur, quæri congrua vita negligatur:* That while they ſtudie for a pleaſing voyce, they neglect a good life: and a ſinging Miniſter pleaſing the people with his voyce, offendeth God with his workes: Wherefore I ordaine, *Vt altaris Miniſtri cantare non debeant:* That the Miniſters of the altar ſhould not ſing. Likewiſe, *Iohann.*22. *extrau. commun. lib.*3. *tit.*1. *c.*1. reproueth certaine notorious abuſes in Church Muſicke: *In ſemibreues & minimas Eccleſiaſtica cantantur, diſcantibus lubricant, triplis, &c. inculcant:* They ſing Church ſongs with ſembriefes and minimes, and glide away with triple time and deſcant, &c. This curious kinde of ſinging here reprehended, is notwithſtanding ſtill vſed in the Popiſh Maſſe-ſeruice.

The Muſcouites following the Greek Church at this day, in their Leiturgie, *In organa nullos ſumptus fecerunt, neq; hactenus vſi:* Beſtow no coſt vpon their Organes, neither hitherto haue vſed them.

Iohan. Faber de religion. Moſcouit.

Tertullian miſliked in his time, the extenſion and lifting vp of the voice, *Sonos vocis ſubiectos eſſe oportet, &c. Deus non vocis, ſed cordis, ſicut auditor, ſic conſpector eſt, &c.* The ſound of the voice ſhould be ſubmiſſe, &c. God as the hearer, ſo is he the beholder of the heart, not of the voice. It ſeemeth, that in the South Church, they vſe not to ſing their Maſſe: for the *Debeteres* among them a people ſo called, did commend the Romane Maſſe for the Muſicke, ſaying that they neuer heard ſuch a Maſſe, but they found fault, that one ſang alone without miniſtring the communion to thoſe which aſſiſted him.

Aluares deſcript. Æthiop. c.30.

Harm.ſect.15. pag.466.

Ibid.pag.476.

Ibid.pag.478.

The reformed Churches doe thus deliuer their opinion: latter confeſſ. of Heluetia. *There muſt be a meane and meaſure, as in other things, ſo alſo in publike prayers, that they be not ouer long and tedious, let therefore the moſt time bee giuen to the teaching of the Goſpell,&c.* Wittemberg.c.27. *Singing becauſe it was vſed in a tongue commonly knowne, it had both a godly vſe, and deſerued great praiſe,* Sweueland c.21. *Our Miniſters did firſt of all deteſt this, that many things which were contrarie to the Scriptures, are mingled with holy prayers and ſongs, as that theſe things are attributed to Saints, which are proper to Chriſt alone,&c.* They finde fault with three abuſes in Church Muſicke, the tediouſneſſe of them, their vnprofitableneſſe being in an vnknowne tongue, and the ſuperſtition of them, being indited to the honour of Saints.

Sect.14.p.432.

Ibid.pag.468.

As touching other trickes, and toyes, and ceremonies, they thus alſo ſhew their opinion: confeſſ. of Belgia, artic.35. *We doe here worthily reiect as a meere prophanation, all the toyes and damnable deuiſes of men, which they haue preſumed to adde and mingle with the Sacraments, affirming, that all the godly are content, with that onely order and rite, which Chriſt and his Apoſtles haue deliuered vnto vs,&c.* Former confeſſion of Heluetia.artic.23. *As for other vnprofitable and innumerable circumſtances of ceremonies, as veſſels, apparrell, vailes, candles, altars, gold, ſiluer, ſo farre forth as they ſerue to peruert religion,&c. we doe remoue them farre from holy meeting,&c.*

1.Chron.25.1.

Annot. in 1. Sam.16.v.16.

Our Doway men ſhall be here alſo witneſſes: who giue this note vpon thoſe words: *Which ſhould prophecie on Harpes:* They played on Inſtruments, Pſalmes, and Canticles made by the Prophets,&c. ſo they ſay, that *Dauids* playing on the Harpe, relieued *Saul, together with his ſincere deuotion:* Then in Church ſongs two things are requiſite in their iudgement, for the matter, they muſt be propheticall, not ſauouring of humane deuiſes, for the manner, they muſt be ſung and played with deuotion, which cannot be, where there is no vnderſtanding.

THE EIGHTH QVESTION, OF THE FORME OF THE Maſſe, which conſiſteth partly of the Canon, partly of ſuch things as are rehearſed before and after the Canon.

THE FIRST PART, OF THE PRAYERS WHICH goe before the Canon of the Maſſe.

WE doe not vtterly condemne whatſoeuer is ſaid or ſung in their Leiturgie or Maſſe: for as they haue their *introite,* ſo wee doe bid the people after due preparation, in our Communions to draw neere. We haue alſo our *Confiteor,* a confeſſion of ſinnes to be ſaid before the Communion. Other formes alſo, which haue beene vſed of ancient time, we doe not refuſe: as *Dominus vobiſcum,* The Lord be with you: *Kyrie eleyſon,* Lord haue mercie vpon vs: *Surſum corda,* Lift vp your hearts: with *Alleluia,* praiſed be God, and *Sanctus, Sanctus,* holy, holy; and *Gloria in excelſis,* Glorie bee to God on high; the Preface alſo to the Communion, *Vere dignum, & iuſtum eſt:* It is meete, right, and our bounden dutie: And we vſe alſo the Lords prayer after the diſtribution. Theſe formes we miſlike not, vſing the ſame our ſelues, which notwithſtanding we borrow not from them, but from the ancient and purer ages of the Church. But the corruptions, additions, innmutations, which are vſed by them in theſe Prefaces to the Maſſe, we doe vtterly condemne, as their *introite* and *confiteor,* is ſtuft full of idolatrie, and inuocation of Saints: their *Kyrie eleyſon* is nine times repeated in an vnknowne tongue. Eleuation and adoration was brought in by Pope *Honorius, anno.* 1222. the *Agnus* was deuiſed by Pope *Sergius, anno.* 700. the *Pax* by *Innocentius, plura apud Foxum.* pag.1403.

THE SECOND PART, OF THE Canon of the Maſſe.

The Papiſts.

40. Error.

1. FIrſt, the forme of their Maſſe they haue (they ſay) by tradition from the Apoſtles: *Rhemiſt. 1.Cor.11.ſect.22.Bellarm.lib.2.de miſſ.c.19.*

Argum. That the Canon of the Maſſe is moſt ancient, and ſo like to take beginning from the Apoſtles time, *Bellarmine* ſheweth by theſe three coniectures: firſt, becauſe mention is made onely of Martyrs in the Canon, not of the confeſſors of the Church, who began of later time to be honoured: Secondly, becauſe ſome few words of the Canon haue beene added ſince by diuers, as by *Leo* 1. *Gregorie* 1. with others, whereby it appeareth, that the Canon it ſelfe was before their time. Thirdly, becauſe the author of the Canon is vnknowne, and therefore it is like it came by tradition from the Apoſtles.c.20.

Anſwere. Firſt, the adoration and inuocation of Martyrs, as alſo of confeſſors, is but a late ſuperſtitious deuiſe, not knowne in the ancient and purer times of the Church: as *Origene* ſaith, *Homil.6.Ioſua. Ioſua non adoraſſet, niſi agnouiſſet Deum: Ioſua* would not haue worſhipped, if hee had not knowne the Angell to be God. *Ambroſ.in 9. 9.ad Roman. Non poteſt genu flecti niſi Deo:* The knee cannot be bowed of euery creature but only to God. And againe, *lib.4.de interpellat.c.12.* vpon theſe words in the 73. Pſalme, *Whom haue I in heauen but thee? Nec ſupereſt in caleſtibus quod amplius queram,&c.* There is nothing in heauen but Chriſt, which I deſire: *Ergo*, he needed not, neither deſired the helpe and aſſiſtance of Saints. S. *Hierome* alſo ſaith, *aduerſ.Vigilant. Quis enim ô inſanum caput Martyres vnquam adorauit?* Who euer (thou fooliſh head) worſhipped or adored Martyrs? *Ergo*, by this reaſon it appeareth, that the Canon of the Maſſe, allowing inuocation of Martyrs is not ſo ancient as *Origene*, or *Ambroſe*, and *Hieromes* time. Neither is it true, that Martyrs only are mentioned in the Canon, for the Virgine *Marie* and *Iohn* the Apoſtle were no Martyrs, who are eſpecially remembred: and whereas they conclude thus, after rehearſall made of ſome, *Et omnium ſanctorum tuorum*: And of all thy Saints, vnder this generall name, not onely Martyrs, but all true confeſſors of Chriſt are contained.

Secondly, the patching together of the Maſſe by diuers at ſundry times doth euidently ſhew that the Canon of the Maſſe, as it now ſtandeth, is not ancient. And whereas hee inferreth that ſome part of the Canon was before *Leo* and *Gregorie*, wee grant it, for the Lords Prayer vſed in the Maſſe, and theſe words, *This is my bodie*, and the rehearſing of the inſtitution are read in the Goſpell: but this proueth not, that the other parts alſo are Apoſtolicall.

Thirdly, the author of the Canon is aſſigned to be one *Scholaſticus* by *Gregorie*, as euen now followeth to be ſhewed, *Ergo, Bellarmines* third coniecture is vaine.

The Proteſtants.

Their owne authors doe teſtifie, that euery patch of their Maſſe was thruſt in by Popes, later then the Apoſtles: As *Sixtus* the ſecond brought into the Maſſe, the *(Sanctus) Innocentius* the firſt, the *(Pax) Leo* the firſt addeth this clauſe, *Sanctum ſacrificium, immaculatam hoſtiam*, The holy ſacrifice, the vnbloodie hoſt: *Gelaſius* the prefaces, collects, graduals: *Symmachus* the *(Gloria in excelſis) Agapetus* the firſt, the proceſſions. *Pelagius* the ſecond, appointed nine prefaces before the Canon. *Gregorie* the firſt, brought in the *(Antiphonies*, and the *Kyrie eleyſon) Sergius* the firſt, *Agnus Dei*: The other parts alſo and members of the Maſſe are aſſigned to their ſeuerall authors, and inuentors: yea, *Gregorie* the firſt confeſſeth, that one *Scholaſticus* made the moſt part of the Canon, *Ergo*, it was not deuiſed by the Apoſtles. *Bellarmine* anſwereth, that *Gregorie* ſetteth not downe any one man, by this name *Scholaſticus*, but meaneth generally ſome notable learned man: and in this ſenſe S. *Peter*, ſaith he, which was the author of the Canon, may bee called *Scholaſticus*, *Bellarm.cap.*19.

Anſwere. This deuiſe of the Ieſuite is rather to bee laughed at, then to bee confuted. Who euer heard before, that S. *Peter* and the other Apoſtles were *Scholaſtici*, Schoolemen? What is this elſe, but to ſet the ſpirit of God to Schoole, in ſaying that the Apoſtles being men endued with the holy Ghoſt, were brought vp in Schooles? Againe, *Gregorie* findeth fault with the ſaid *Scholaſticus*, that in compoſing the Canon, hee would put in his owne prayers, and leaue out the Lords prayer: but if this *Scholaſticus* had beene *Peter*, I thinke *Gregorie* would not haue beene ſo bold, as to haue rebuked him: Or elſe ſaith *Bellarmine*, this *Scholaſticus* was not the author of the Canon, but of certaine extraordinarie prayers.

Contra. I will here oppoſe the iudgement of *Eſpenſeus* a graue writer among the Papiſts, who calleth *Scholaſticum, vſitati Canonis authorem*: *Scholaſticus* the author of the vſuall Canon. *Comment,in* 1.*Timoth.p.*31.*d.*

*Argum.*2. There be many things contained in the Canon contrarie to the doctrine of the Apoſtles, as inuocation of Saints, adoration of bread, prayer for the dead, with many other groſſe errors, as afterward ſhall be ſhewed: *Ergo*, the Canon was not inſtituted by the Apoſtles.

*Argum.*3. S. *Hierome* findeth fault with ſome in his time, that in their prayers and oblations vſed to ſay, *Qui ſedes ſuper Cherubim & Seraphim*: Thou that ſitteſt vpon the Cherubim and Seraphim: *Illorum pius, ſed coarguendus error*: Whoſe error, though it may haue a ſhew of pietie, is worthie of reproofe, becauſe that no where mention is made in Scripture, that God ſitteth vpon the Seraphim, but onely vpon the Cherubim: *tom* 4.*epiſt.ad Damaſ.* From hence I reaſon thus; If they vſe the ſame forme in their Maſſe oblation, then is it an error, and ſo cannot be fathered vpon the Apoſtles: if they doe not; then doe they not vſe that forme, which was in *Hieromes* time, and ſo it cannot be of any great antiquitie, let them chooſe which part they will.

Ieremie Patriarke ſeemeth to ſay, that there leiturgie was firſt compoſed by Saint *Iames* and Saint *Marke*, *Sed quia vtriuſq; volumina fuerunt deprauata*, But becauſe both their bookes were depraued, afterward, *ordinata ſunt*, they were ordained firſt by *Baſile*, then by *Chryſoſtome*, &c. they hold then not the Apoſtles, but thoſe two Fathers to be the authors of the Canon of their Maſſe.

The Æthiopians ſay no Maſſes, *pro redemptione animarum*, for the redemption of ſoules, [a] *Zaga, Zabo*: neither yet for the [b] dead: but the Canon of the Latine Maſſe is ſaid for both: therefore it is not like, the Apoſtles were the authors of it, for then it ſhould generally haue beene receiued.

Confeſſion of Saxonie: *It is manifeſt, that the Greeke and Latine Canons are vnlike the one to the other,&c. and it appeareth, that in the Latine Canon, many iagges and pieces were by little and little patched together of ignorant authors,&c.*

Harm.ſect.14. pag.450.

Beatus Rhenanus confeſſeth, that the preface to the Canon of the Maſſe, and ſome other parts

[a] Damianus a Goes de morib.Æthiop.

[b] Aluares deſcript.Æthiop. c.5.

Annot. in librum Tertulliani de corona militis. Eſpenceus in 2. Timoth. c. 1. v. 11. Lib. 3. narrationum. 41. Error.

were added by the Biſhop of Rome *Duedo* a Diuine of Louaine, was ſo farre from thinking the Canon of the Maſſe, to haue beene compoſed by the Apoſtles, that hee ſuſpecteth ſome things, *ab hæreticis confićta,* To haue beene inuented by heretiques: So that it is probable, that, as *Gilbertus Cognatus*, ſometime *Eraſmus* ſcribe or notarie, reporteth, that the Canon of the Maſſe, as it is now vſed in the Popiſh Church, was firſt compiled by *Gratiane*, then augmented by *Gregorie* the ninth, *anno* 1227. and afterward by *Boniface* the eighth, *ann.* 1300.

The Papiſts.

2. THe Canon of the Maſſe (ſay they) is perfect and abſolute, voyd of all error, and therefore not to be changed or abrogated. *Concil. Trident. ſeſſ. 22. can. 6. Bellar. cap. 21.*

The Proteſtants.

BVt wee on the contrarie ſide, more truly and agreeable to Scripture, doubt not to ſay, that there can be nothing more corrupt, abominable, fuller of all impietie, hereſie, lying, then is their idolatrous ſacrifice of the Maſſe: as it ſhall now more particularly appeare, by the collection of the ſeuerall errors.

A FVLL HALFE HVNDRED OF ERRORS AND Blaſphemies that are to be found in the Canon of the Maſſe, as touching the matter.

1. THe Prieſt ſaith, *We pray thee accept theſe gifts, theſe holy and vnſpotted ſacrifices.* Thus he maketh Bread and Wine the ſacrifices of the Goſpell: for theſe words are ſpoken before Conſecration. And whereas *Bellarmine* ſaith, it is called a ſacrifice, becauſe it is intended and ſet apart to be a ſacrifice. *Contra.* Yet is it not alreadie a Sacrifice, much leſſe vnſpotted, ſeeing it is neither vnſpotted in reſpect of it ſelfe, being not yet made the body and blood of Chriſt, nor in reſpect of the offerer, who is a ſinfull man.

2 The Prieſt ſpeaking of the bread and wine, thus ſaith; *Which we offer vnto thee for thy holy Catholique Church.* And againe afterward; *Which we offer for the redemption of our ſoules.* What great blaſphemie is this, to offer bread and wine for the redemption of the Church, for the which Chriſt in great loue offered vp himſelfe? and ſo to make his death of no force.

Bellarmine. Bread and wine is not offered for the Church, but the ſacrifice to bee made of bread and wine. *Contra.* Then the Prieſt ſhould ſay, *Which we ſhall offer*, not, *Which wee doe offer*: but that which he offereth, is nothing but bread and wine, whatſoeuer it is, which hee offereth afterward.

3 The Rubricke of the Maſſe willeth, that the Prieſt ſhould pray for his owne Biſhop onely and for himſelfe, and his ſpeciall friends: But charitie would, that hee ſhould pray for all Biſhops, Paſtors and Miniſters: and Chriſt biddeth vs, not onely to pray for our friends, but alſo for our enemies.

1. Tim. 2. 2.
1. Pet. 2. 13.

4 The Prieſt firſt prayeth for the Pope, then for his owne Biſhop, laſtly for the King: but S. *Paul* would haue prayers firſt of all made for all men, but eſpecially for Kings, 1. Timoth. 2. 2, they ſhould firſt of all be remembred: and S. *Peter* ſetteth downe the King as the chiefe, 1. Pet. 2. 13. *Agatho* B. of Rome writing to *Conſtantine* the Emperour, confeſſeth himſelfe *Imperij famulum*, a ſeruant to the Emperour, *action. 4 Synod. 6. Conſtantin.*

5 He ſaith, *and with thy ſeruant our Pope*: hee is their Pope and Biſhop onely, that are vnder his Dioceſſe and Seignorie: he hath no iuriſdiction ouer other Churches: *Pelagius* 2. 1. *epiſtol. decretal.* calleth it *profanum vocabulum*, a prophane name to bee called vniuerſall Biſhop: and *Gregor.* 1. *ad Eulog. Patriarke* of Conſtantinople findeth fault with him, for giuing him the ſtile of vniuerſall Pope, calling it *ſuperba appellationis verbum*; a proud name. And here alſo let it bee noted, whether our Engliſh Papiſts can bee true ſubiects, that in their Maſſe and other prayers preferre the Pope before their Prince, and acknowledge him to be their Pope and Biſhop.

6 *Hoc ſacrificium laudis*: This ſacrifice of praiſe: it is onely then a ſpirituall ſacrifice of thankeſgiuing, not a materiall and externall ſacrifice, as they beare men in hand. *Bellarmine* anſwereth, that the Sacrifice of Chriſts body, is called a Sacrifice of praiſe, becauſe thereby God is praiſed, &c. *Contra.* Firſt, God thereby is greatly diſhonoured, when they adore a piece of bread, and Chriſts bodie alſo is diſgraced, being made ſubiect to wormes and corruption, and to be eaten of Mice and Dogges: all which inconueniences enſue vpon the carnall preſence. Secondly, the Apoſtle ſheweth, what the Sacrifice of praiſe is, namely, *the fruite of the lips*, Heb. 13. 15. but Chriſts body is not the fruit of the lips: though their Prieſts think they can make Chriſts body with fiue words ſpeaking, yet I thinke they dare not ſay, that Chriſts bodie is the fruite of the Prieſts lips: if they ſhould, the Apoſtle confuteth them, who expoundeth himſelfe, that the fruit of the lips is, *the confeſſion of the name of God*: *Ergo*, Chriſts body is not the Sacrifice of praiſe.

7 The Prieſt ſaith, *Worſhipping the memoriall of the Virgine*: But Chriſt inſtituted the Sacrament to be kept in remembrance of himſelfe, and not for the worſhip of Saints.

1. Iohn 2. 2.

8 *By whoſe merites and prayers*, *namely of the Saints*, *grant we may be defended.* But S. *Iohn* ſaith, *If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous*, 1. Iohn 2. 2.

9 In the ſecond prayer of the Canon, they pray, by vertue of the oblation *of bread* and wine *to be deliuered from eternall damnation:* for as yet the elements are not conſecrated. *Bellarm.* They conclude this prayer, through Chriſt our Lord, by whom, and not by the oblation, they deſire it to bee granted. *Contra.* They doe for faſhion ſake indeede conclude their prayers, *through Chriſt, &c.* but they doe alſo aſcribe their Petition to the vertue of the oblation: *that God being well pleaſed with that oblation, &c. would deliuer them from eternall damnation, &c.*

10 *Wee beſeech thee* (ſaith the Prieſt) *to receiue this oblation, which wee beſeech thee in all things to make bleſſed:* Here the Prieſt is made a Mediator betweene Chriſt and his Father; deſiring God to ſanctifie the bodie and blood of his Sonne. Thus beginneth the third prayer of the Canon. *Bellarmine* anſwereth, they pray not here for the Euchariſt now conſecrated, but to be conſecrated, that it may be made the bodie and blood of Chriſt, *c.*23. *Contra.* Firſt, they pray for that oblation, whereby they prayed a little before to bee deliuered from damnation: *Ergo,* for an oblation conſecrated. Secondly, after the conſecration they pray alſo in the ſame manner, *Which we beſeech thee vouchſafe to accept.*

11 *Who the next day afore he ſuffered:* But the Scripture ſaith, The ſame night. *For this is my body:* Here they haue put in *enim,* of their owne, and left out, *Quod pro vobis datur.* Such is their boldneſſe, that they are not aſhamed to change the words of our Sauiour Chriſt.

12 *Take yee, &c.* Why then doth the Prieſt take it alone? ſeeing Chriſt appointed it to be taken of many.

13 *Eate yee, &c.* Why then doe they hang it vp in a Pixe? ſeeing Chriſt would haue it eaten.

14 *Drinke yee all of this:* why then doth the Prieſt drinke it alone? ſeeing by the inſtitution all are to drinke of it.

15 He ſaith further in the fourth Prayer: *The holy bread of eternall life, which vouchſafe thou with a pleaſant countenance to behold:* The bread of eternall life is Chriſt himſelfe, if this be hee, how dare yee preſume to offer him vp to his Father? *Bellarmine* anſwereth, that they pray not in reſpect of the Sacrifice offered, but in reſpect of the Miniſter, that offereth. *Contra.* They deſire God not to behold the Prieſt, but the oblation.

16 *As thou didſt vouchſafe to accept the righteous gifts of Abel, and the ſacrifice of Abraham.* Here the Sacrifice of Chriſt is compared to the ſacrifice of beaſts: and the Prieſt ſeemeth to attribute as much efficacie to the one, as to the other: he compareth the gifts and ſacrifices together, not the ſacrificers in reſpect of their deuotion, as *Bellarmine* trifleth.

17 *And the holy Sacrifice which thy high Prieſt Melchiſedech did offer vnto thee.* This is a plaine vntruth, and a flat lye, as wee haue ſhewed alreadie, that *Melchiſedech* ſacrificed bread and wine.

18 After the words of conſecration rehearſed, the Prieſt is willed in the Rubricke, *to rub his fingers, becauſe of the crummes:* but if it bee Chriſts bodie, it cannot bee crummie. And againe, let the fourth croſſe *be made vpon the bread:* Heere it is called bread after the conſecration: then is it not Chriſts bodie: So by their owne Canon, they are conuinced to be in an error.

19 *Command thou theſe to be brought by the hands of thy holy Angell, vnto the high Altar in heauen.* What an abſurd thing is this, that hee ſhould deſire that to bee carried into heauen, which hee eateth and deuoureth? And if this bee the bodie of Chriſt, what neede the helpe of an Angell to carrie it vp to heauen? Is not Chriſt able to lift vp his owne bodie? Or what neede that to bee conueyed to heauen, which was neuer from thence? *Bellarm.* The Angell doth not carrie vp Chriſts bodie into heauen, but, their ſeruice and obedience. *Contra.* He ſaith, *Iube hæc, &c.* Command theſe things, &c. looking toward the hoaſt and the chalice: *Ergo,* hee meaneth, that Chriſts bodie and blood ſhould be carried.

20 *As many of vs as ſhall receiue thy Sonnes body and blood:* And yet for the moſt part none receiue, but the Prieſt; and when the people doe communicate, the wine they haue not: how then can he ſay, *As many?*

21 *Remember, O Lord, the ſoules of thy ſeruants, which reſt in the ſleepe of peace, and grant them a place of refreſhing and reſt:* Here is another error contrarie to the Scriptures in praying for the dead, and the prayer alſo is contrarie to it ſelfe: for firſt he ſaith, they reſt in peace, and yet afterward prayeth for their refreſhing: thus beginneth the fifth prayer of the Canon. *Bellarmine* anſwereth, that they which are in Purgatorie, are at reſt from the workes of ſinne, though not from torment. *c.*25. *Contra.* They which are dead in Chriſt, *doe reſt from their labours,* Apocal. 14.13. *Ergo,* from all laborious and painfull torments. Apocal.14.13.

22 In the ſixth prayer, *Vouchſafe than they may haue a portion with the Saints,* ending *through Ieſus Chriſt, &c.* The Rubricke forbiddeth *Amen* to be ſaid; contrarie to the Apoſtle, 1. Cor. 14. 16. that would haue *Amen* to be ſaid to the publike bleſſing and thankeſgiuing in the Church. 1.Cor.14.16.

23 *Deliuer vs by the bleſſed interceſſion of the Virgine:* What then is become of Chriſts Mediation and Interceſſion? who euer liueth to make Interceſſion for vs, Heb. 7.25. Heb.7.25.

24 *Let this mingling together of the body and blood of our Lord Ieſus Chriſt, be vnto me ſaluation of minde and body:* Then is not Chriſts blood ſhed vpon the Croſſe the full ſufficient and perfect ſaluation of mankinde, if there be another ſaluation beſide.

25 Againe, if it be the very body and blood of Chriſt, how can they be mingled together, ſeeing the very body and blood of Chriſt cannot be deuided? *Bellarmine* anſwereth, that they are mingled onely by reaſon of the formes of bread and wine, which remaine. *Contra.* Formes and accidents cannot be mingled without ſubſtances, & therefore, if there be no ſubſtance remaining but of Chriſts body and blood, it followeth, that they are mingled. And further; ſeeing they hold, by way of their deuiſed *concomitance*, that the fleſh of Chriſt is with the blood, and the blood with the fleſh, what need then any ſuch mixture or mingling at all?

26 *Grant me ſo worthily to take this body and blood, that I may merit to receiue forgiueneſſe of ſinnes:* O ſinfull man, how canſt thou merit that which is Chriſts onely gift? And in the ſixth prayer of the Canon, the Prieſt prayeth thus, *Not weighing our merit, &c.* and here he prayeth for merit: So that their Maſſe is contrarie to it ſelfe.

27 *Let the Prieſt bow himſelfe to the hoaſt, ſaying, I worſhip thee, I glorifie thee, I praiſe thee:* What monſtrous Idolatrie is this, thus to worſhip a piece of bread?

28 *The Sacrament of thy body and blood, &c.* If it be a Sacrament of Chriſts bodie, then is it not the bodie it ſelfe: for the ſame thing cannot be both the Sacrament, and the thing whereof it is a Sacrament: the ſigne, and the thing ſignified; the ſhadow and the bodie: Sacraments are liuely ſha-
Coloſſ. 2.17. dowes, but Chriſts bodie is not a ſhadow, Coloſſ. 2.17.

29 *Haile for euer, thou most holy fleſh of Chriſt, &c. Haile for euer, thou moſt heauenly drinke:* Where doe they finde in Scripture, to ſalute God in this manner? the Angell indeed ſaid to *Marie: Aue,* Haile: and S. *Iohn* forbiddeth vs to ſay to an heretike, *Aue,* which the *Rhemiſts* tranſlate, *God ſaue you: Epiſt.* 2.10 Is it not then a ſeemely thing to ſay to Chriſt, *All health, haile,* or *God ſaue you ſyr?* that we ſhould bleſſe him, of whom we looke to be bleſſed.

30 *Let not this Sacrament bee vnto my iudgement or condemnatien:* thus they thinke that Chriſts fleſh may be eaten to condemnation, contrarie to the Scripture: *Whoſoeuer eateth my fleſh, hath eter-*
Iohn 6.54. *nall life,* Iohn 6.54.

31 *Deliuer me by thy precious bodie from all mine iniquities, &c. and grant, that for euer I be not ſeparated from thee:* This is contrarie to their owne doctrine, that a man cannot be ſure to be preſerued from finall falling: for if the Maſſe be an auaileable ſacrifice, as they hold, then is it auaileable to this end, that they ſhall not be finally ſeparated from God.

32 *Out of a temporall gift, let it be to vs a remedie euerlaſting:* Here he calleth the body and fleſh of Chriſt a temporall gift, which is blaſphemie, vnleſſe they will grant that there is bread ſtill.

33 *Let this Communion purge vs from ſinne:* If they meane the principall purging of our ſinne,
Heb. 1.3. ſo doth Chriſt onely purge vs, Heb. 1.3. If they vnderſtand the inſtrumentall meanes of our purgati-
Rom. 3.28. on, ſo are we purged and iuſtified onely by faith, Rom. 3.28. *I conclude, that a man is iuſtified by faith, without the workes of the Law.*

34 *Reſpect not my ſinnes, but the faith of thy Church:* By this reaſon one may be profited by anothers faith; which is contrarie to the Scriptures: *The iuſt ſhall liue by faith:* his owne, and not ano-
Rom. 1.17. thers: Rom. 1.17. and belike the Prieſt thus ſaying, hath no faith himſelfe.

35 *Let vs worſhip the ſigne of the Croſſe:* What I pray you will not theſe Idolaters worſhip?

36 *Let this ſacrifice which I haue offered, auaile to obtaine remiſſion of ſinnes:* If the Maſſe be auaileable for this end, wherefore then died Chriſt?

37 The Prieſt prayeth, that God would reſtore *the land conſecrated by Chriſts blood to the Chriſtian faith:* But where doe they finde, that the land was conſecrated by Chriſts blood, whereas the
Numb. 35.33. Scripture ſaith, that *the land is defiled with blood,* that is, ſtandeth accurſed, Numb. 35.33. And the Apoſtle ſaith, *He hath conſecrated,* (not the earth, but) *them that are ſanctified.* Heb. 10 14. and, *the*
Heb. 9.14. *blood of Chriſt purgeth our conſcience,* Heb. 9.14 not the terrene part.

38 And whereas they pray, that the holy land may be recouered out of *the hand of the enemies of the Croſſe:* which God hath not done: how is now their Maſſe auaileable for the obtaining of temporall benefites, as *Bellarmine* would beare vs in hand?

39 The Prieſt prayeth alſo, *That the vowes of the faithfull may be directed toward the deliuering of that land:* Theſe were ſuperſtitious and vnlawfull vowes: as S. *Hierome* writeth vpon theſe words of the Pſalme, *I hope to ſee God in the land of the liuing: Ergo, Terra Iudæa, quæ illius ditionis erat, &c.* Therefore the land of the Iewes, which was vnder his regiment, is not that land of the liuing, but he draweth vs to a ſpirituall vnderſtanding: *Hierom. de terra promiſſ.* And againe, vpon theſe words, *The Lord loueth the gates of Sion more, then all the tabernacles of Iacob: Nunquid iſtas portas diligit Deus, quas videmus in cineres, &c.* Doth God loue thoſe gates, which are turned to aſhes? *Ne ſtultis quidem hoc perſuaderi poteſt,* Verie fooles will not be ſo perſwaded. So then all ſuch vowes are fooliſh, that are made in reſpect of the terreſtriall Ieruſalem, and by *Hieromes* ſentence they are fooles, that are ſo perſwaded.

40 In the end of the Maſſe, according to the vſe of *Sarum,* there is annexed the forme of bleſſing, or conſecrating the Paſchal Lamb, with this prayer, *Vouchſafe to ſanctifie this Paſchall Lamb, that as many of thy people as doe eate thereof, may be repleniſhed with all heauenly benediction, &c.* What groſſe ſuperſtition is this, that they ſhould ſtill retaine the vſe of the Paſchal Lamb, which cannot be, but to the great derogation of the true Paſchal Lambe Chriſt Ieſus, that the bodie being come, the ſhadow

ſhould be ſtill retained? And I haue heard it credibly reported, by one ſometime brought vp in Barnwell Abbey by Cambridge, that the Monkes did vſe once a yeere to roſt a Lambe whole, and ſo to eate it with herbes: what greater ſuperſtition can be found among the Iewes?

OTHER ERRORS IN THE MANNER of celebrating Maſſe.

41. NOw to make vp the halfe hundred of errors in the Maſſe, as thoſe before going are found in the matter, ſo theſe following are in the manner: as firſt, all is done and ſaid in the Latine tongue, not vnderſtood of the people, and often not of the Prieſt himſelfe, contrarie to S. *Pauls* rule, *that all things ſhould be done to edifying*, 1, Cor. 14. 12. and they that ſpeake words not vnderſtood, *ſpeake in the ayre*, verſ. 9.

1. Cor. 14. 12.

42. Againe, they vſe many irkeſome, tedious, and friuolous repetitions of the ſame words, as *Benedicamus Domino*, Let vs bleſſe the Lord, is ſung tenne ſeuerall times together, and *Ite, miſſa eſt*, is ſung thirteene ſeuerall times, with long and tedious notes. This is contrarie to the precept of Chriſt, *that wee ſhould not, when wee pray, vſe vaine repetitions*, Matth. 6. 7. for ſo the word βαττολογεῖν there vſed, ſignifieth, being taken from the Poet *Battus*, that vſed often to inculcate or repeate the ſame things.

Matth. 6. 7.

43. The Prieſt is charged in the Rubricke to ſay diuers prayers, *priuatim*, ſecretly to himſelfe: as that prayer, *Deliuer vs Lord from all euill, paſt, preſent, to come, &c.* And, *Thou Lambe of God, that takeſt away the ſinnes of the world.* Likewiſe, where he ſaith, *Forſake not vs thy ſeruants, but forgiue vs our ſinnes, &c.* theſe and many other words muſt bee pronounced to himſelfe: contrarie to S. *Paul*, who would haue prayers ſo ſaid, that they may be vnderſtood, and thereunto *Amen* anſwered by the people, 1. Cor. 14. 16.

1. Cor. 14. 16.

44. The Prieſt is taught by the Rubricke to make thirtie ſeuerall croſſes at the leaſt vpon the bread, the cup, the Altar, his forehead: as may appeare in the Canon of the Maſſe, according to the vſe of *Sarum*, and as it is tranſlated by Maſter *Fox* in the beginning of the tenth booke of the Acts and Monuments: wherein firſt they doe contrarie to that, which they profeſſe in the Canon, ſaying thus, *Diuina inſtitutione formati*, Being informed by the diuine inſtitution. But no ſuch croſſing is to bee found in Chriſts inſtitution, which they profeſſe to follow. Secondly, whereas they vſe to croſſe themſelues either againſt the diuel and euill ſpirits, they need not feare any ſuch thing, where Chriſts bodie is: or elſe they vſe it, to bleſſe withall: but they haue no reaſon to bleſſe Chriſts bodie, whereby they receiue bleſſing. Thirdly, if the ſigne of the croſſe be ſo effectuall a ſigne, as they make it, once or twice were enough, or too much: but the making of it ſo often, ſheweth it to bee a vaine, idle, ſuperſtitious and vnprofitable ceremonie, as they vſe it.

45. Their geſture in ſaying of Maſſe, is ſo changeable, ſo ridiculous, ſo affected, that a man would thinke a Player were comming foorth vpon the ſtage, when the Prieſt addreſſeth him to the Maſſe: nay, *Roſcius* was not ſo full of action, as the Maſſing Prieſt is of geſture, varying and changing it at the leaſt fortie or fiftie times in a Maſſe while: firſt hee boweth his bodie: then hee rouſeth himſelfe and kiſſeth the Altar on the right ſide: he boweth againe, and looketh toward the hoaſt, hee ioyneth his hands, wipeth his fingers, lifteth vp the hoaſt: then he lifteth vp his eyes, and boweth himſelfe, and lifteth vp his eyes againe: he boweth againe, and lifteth vp the hoaſt aboue his forehead, vncouereth the cup, and holdeth it betweene his hands, keeping his thumbe and forefinger together: then hee boweth, and lifteth vp the cup a little, then to his breaſt, or aboue his head, hee ſetteth it downe againe, and wipeth his fingers for feare of crummes: then he ſpreadeth his armes acroſſe: he boweth his bodie; then riſing kiſſeth the Altar on the right ſide, after this, hee ſmiteth his breaſt: then he vncouereth the cup, maketh fiue croſſes with the hoaſt, beyond the cup twice, on each ſide, vnder the cup and before it: then he laieth his hands vpon the Altar: the Deacon then reacheth the Prieſt the Paten, which he putteth to his right eye, then to his left, and maketh a croſſe beyond his head with it, kiſſeth it, and laieth it downe, then he breaketh the hoaſt in three, holding two pieces in his left hand, one in his right ouer the cuppe, which with a croſſe hee letteth fall into it: the Prieſt then kiſſeth the *Corporas*, the Deacon taketh the Pax from the Prieſt, giueth it to the Subdeacon, and hee to the Queere: then humbling himſelfe, he firſt taketh the bodie, then the blood; ſo hee goeth to the right horne of the Altar: then the Subdeacon powreth in wine, and the Prieſt rinſeth the cup and waſheth his hands, &c. he turneth himſelfe to the people, commeth againe to the Altar, and turneth to the people the ſecond time, then bowing his bodie, and cloſing his hands he prayeth to himſelfe: he riſeth againe, making the ſigne of the croſſe, and bowing againe ſo goeth from the Altar. This leuitie and inconſtancie, in turning this way, and that way, to the right hand, to the left, now vp, now downe, backward and forward, caſting the armes acroſſe, warbling the fingers, &c. *Moſes* vſed it not in his prayer, that continued holding vp his hands in prayer againſt *Amelek*, till he was wearie: and *Salomon* endured kneeling on his knees, and ſtretching out his hands to heauen, till he had made an end of his prayer, 1. King. 8. verſ. 54.

1. King. 8. 54.

ERRORS COLLECTED OVT OF THE CAVTELES of the Maſſe, that follow after the Canon.

46. THe eighth cautele is, *that if the Prieſt chance to conſecrate water for wine, hee muſt conſecrate againe.* Why maſters, if theſe words, *this is my bodie*, be effectuall to make the body of Chriſt, why not ſpoken ouer water, as well as ouer wine? If ye vrge Chriſts power, he was able to turne water into wine, and ſo likewiſe water into his bodie: if ye vrge Chriſts inſtitution, that conſecrated onely in wine, he vſed no water at all, and therefore ye breake his inſtitution.

47. In the tenth cautele, *A Prieſt excommunicate is willed to proceed.* Can he then make Chriſts body, that is not of his body? this were monſtrous: for then not onely Prieſts, but euery one may make Chriſts body, euen an Heathen or Infidell: for he that is excommunicate is ſuſpended from his office, and is for the time as an heathen man, Matth. 18. 17.

Matth.18.17.

48. Cautele 12. *If a Flie or Spider fall into the cup after conſecration, they muſt be firſt waſhed, then burned, and the waſhing and aſhes be kept in the ſacring veſſell: if the blood bee poyſoned, it muſt not bee drunke, but kept in a cleane veſſell.* But this Cautele telleth vs not, what ſhall become of that which is kept, but there it remaineth ſtill, till it ſowre or ſtinke, or putrifie with wormes, which is as bad, as the falling in of a flie: and how an abſurd thing is it, that Chriſts blood may be poyſoned, ſeeing there be many preſeruatiues againſt poyſon, much inferiour to Chriſts body?

49. Cautele 18. *If a drop of blood fall vpon the Altar, or Altar-cloth, table, &c. the Prieſt muſt lick it vp with his tongue, and the place muſt be waſhed, and the waſhing laid vp, &c.*

Contra. Here the Prieſt hath a good office, to licke ſtones and tables, and clothes with his tongue: but I would aske them, whether euery drop of the Chalice be Chriſts whole body, or part: if a part, then is he diuided: if the whole, then, how many drops in the Chalice, ſo many bodies of Chriſt are there at once: they cannot winde themſelues from theſe abſurdities.

50. Cautele 22. *If any man vomit vp the Euchariſt, it muſt be burned, and the aſhes laid vp by the altar, &c.* What maſters will yee make Chriſt an heretike, that yee burne his body? And I pray you whence are theſe aſhes? they cannot be of accidents: ye muſt either grant that it is bread, that is burned, or Chriſts body: if the firſt, then there is no tranſubſtantiation: if the ſecond, it is blaſphemie. And cannot Chriſts body ſtay a vomite, which many a medicine is able to doe?

51. Cautele 23. *If the Sacrament be eaten of a mouſe, or if it be loſt, let the Prieſt doe penance, &c.* Thus by the popiſh doctrine, mice may deuoure Chriſts bodie, and he that found the loſt ſheepe may be loſt himſelfe.

52. Cautele 24. *If by the negligence of the Prieſt the hoaſt doe putrifie, let him doe penance, &c.* If the accidents only putrifie, there is no harme done, and this penance may be ſpared: if the hoaſt it ſelf putrifie, as this Cautele ſaith, then doe they make Chriſts glorious bodie corruptible.

Thus wee ſee with how many and what great and horrible blaſphemies this popiſh, and ſuperſtitious Canon of the Maſſe is ſtuffed: indeed it is an epitome and abridgment of Papiſtrie, the marrow, ſinewes, and bones of their idolatrous profeſſion: yea the very darling of the popiſh Church: it is the very proper badge and marke of a Papiſt. He that hateth the Maſſe, hateth the whore of Babylon: he that loueth the Maſſe, cannot loue the truth.

If, then I ſhould be demanded at once, which of all popiſh blaſphemies and hereſies I thinke moſt abominable, contrarie to the faith, and to be abhorred of all good Chriſtians: (though I know that there are many of this kinde) yet I would readily anſwere the Maſſe: the inuention whereof, I am well aſſured, cannot be aſcribed but to him that is the author of all lies, and blaſphemies.

Laſtly, let vs ſee how well the popiſh Maſſe agreeth with their owne Canons: concerning the mingling of the bread and wine together, it is contrarie to the decree of *Iulius: Decret. par. 3. diſt. 2. c. 7. Illud, quod pro complemento communionis intinctam tradunt Euchariſtiam, &c.* That for the complement of the Communion, they doe giue to the people the Euchariſt ſopped, or dipped, &c. it hath no warrant from the Goſpell.

Bellarmine anſwereth, that this decree forbiddeth onely that commixtion, which is giuen to the people in the Sacrament, not that, which is done in the Maſſe, *lib. 2. de Miſſ. c. 27. reſp. ad obiect. 4.*

Contra. The reaſon in the decree vſed, is generall againſt all mingling of the Sacrament: *Seorſim panis, ſeorſim calicis, &c.* The bread was commended or ſanctified apart, and the cup apart: neither did Chriſt giue dipped bread to any of his Diſciples, but to *Iudas*, to ſignifie his prodition, not any inſtitution of a Sacrament. Wherefore this decree is moſt euident againſt this ſuperſtitious mixtion in the Maſſe.

Concil. Colonienſ. par. 2. c. 11. Videbimur operæpretium facturi, &c. We ſhall doe very well, if wee cauſe the Miſſals and Breuiaries to be peruſed, that cutting off ſuperfluous things, *& quæ ſuperſtitioſius, &c.* and things ſuperſtitiouſly brought in, &c. How can the Miſſall or Maſſe-ſeruice be void of error, which is ſtuffed with many ſuperfluous and ſuperſtitious things?

Synod. Auguſtenſ. c. 33. Quod ad apocrypha, &c. As touching apocryphall, fooliſh, and vnſyncere matters, by the corruption of time crept into the Breuiaries, the often repetition of Pſalmes, innumerable Suffrages, new Collects, Sequencies, Prefaces, to be amended, and taken out of the ſeruices, &c.

This Canon reprehendeth vaine repetitions, the multitude of Collects in the Maſſe-ſeruice, which yet remaine vnpurged.

I will laſtly inſert the teſtimonie of *Lindanus* an arch-papiſt, who reporting the words of *Agobertus* Biſhop of Lyons: *Antiphonarium correximus,&c.* We haue corrected the Antiphonarie, cutting off what ſeemed to vs ſuperfluous,light,falſe,blaſphemous,ridiculous,phantaſticall. He addeth further: Who if he were now aliue to ſee our Miſſals,&c. how would hee call them? in the which not onely Apocryphall ſtories out of the Goſpell of *Nicodemus*, and other toyes,are inſerted, but ſecret prayers, *mendis turpiſſimis conſpurcata,* defiled with moſt filthie faults: yea the Canon it ſelfe, *variat & redundat*, doth varie and exceed,&c. *Lindan.lib.3.de interpret.ſcriptur.c.3.* Here is a graue teſtimonie of a learned writer of their ſide againſt the errors,faults,and corruptions of the Maſſe: how then are they not aſhamed to iuſtifie the ſame as perfect,and without reprehenſion.

I conclude therefore with that ſaying of *Gregorie*, as he ſaid concerning the word *Antichriſtus*: ſo may I in as good ſenſe of this word, *Miſſa*, as it is now vnderſtood of Papiſts: *Si ſpectes quantitatem vocis,duæ ſunt ſyllabæ; ſi pondus iniquitatis,eſt vniuerſa pernicies:* If you marke the quantitie of the word,it ſtandeth but of two ſyllables: but if we reſpect the waight of iniquitie, it containeth all impietie and vngodlines. As one ſometime pleaſantly deſcanting vpon the name,ſaid,that the Maſſe was called beyond the Sea (*Miſſe:*) for that all is amiſſe in it.

Iohn Mailer Fox pag.1204. col.2.& edition 1610.p.1099. l.35.

Beſide this opinion,which their owne men haue of the Canon of the Popiſh Maſſe: the Grecians to this day refuſe it, diſſenting from the Latines in many materiall points,as hath been before ſhewed in their ſeuerall places: as in their priuate Maſſes, in reſeruing of the Sacrament, in miniſtring with vnleauened bread,in adoration of the Sacrament,and ſuch other points wherein the difference is ſo great,that the Moſcouite Grecians, if a Latine Prieſt chance to ſay Maſſe vpon one of their Altars, they forthwith breake them downe,as defiled and polluted: And they hold the Prieſts of the Latine Church to be no better then heretikes,and vouchſafe not to ſalute them.

Sacranus Elucidar. error. 23.err.

The Æthiopike Church alſo vtterly reiecteth the popiſh canon of the Maſſe, for they reſerue not the Sacrament,they miniſter in both kindes,they ſay no Maſſes for the dead,or for remiſſion of ſinnes, neither allow they of Maſſe without a Communion, and other diuers points there are,as hath been before declared in the particular queſtions,wherein they diſſent from the Romane Church.

And for theſe and other ſuch matters,the reformed Churches alſo reiect the popiſh canon: as the confeſſion of Saxonie ſaith, *that they haue certaine fragments called the Canons of the Maſſe, alleaged againſt the cleere light of truth.*

Harm.ſect.14. pag.450.

Soli Deo immortali Patri,Filio,cum Spiritu ſancto,ſit
honor & imperium ſempiternum.

Before I leaue this place, being a controuerſie of ſuch great waight, I thought good to inſert the arguments of the Martyrs againſt the reall preſence, and the contrarie reaſons vſed againſt them by the Papiſts in thoſe daies.

THE PAPISTS THEN IN TIME PAST HAVE thus reaſoned for their carnall preſence.

Arg.1. THe ſame bodie which was giuen for vs,is truly in the Sacrament: for our Sauiour Chriſt ſaid, *This is my bodie,which ſhall be giuen for you.*

But his true bodie was giuen for vs.

Ergo,his true bodie is in the Sacrament: *ſic Chedſeus cont.Cranmer.*

Anſw. Biſhop *Cranmer* anſwereth: His true bodie is truly preſent to them that truly receiue him, but ſpiritually: *ibid.* Which anſwere may be further explained thus: Firſt, we grant, that the ſame is preſent,but not after the ſame manner: Chriſts bodie may be truly preſent,although it bee not there carnally: he is preſent ſpiritually by faith,which is his true preſence. Secondly, wee turne this argument againſt them: for if the ſame bodie of Chriſt be preſent in the Sacrament,which he gaue for vs; then is it not preſent,but only to thoſe for whom it was giuen: but it was giuen only for the elect and beleeuers,therefore to the wicked and Infidels Chriſt is not preſent in the Sacrament, becauſe for ſuch he gaue not his bodie: and ſo it followeth, that wicked men doe not eate Chriſt in the Sacrament,and conſequently Chriſts bodie is not there carnally preſent: for then the wicked, that communicate,ſhould eate thereof.

Contra. Chriſt,when he ſpake theſe words, *this is my bodie*, ſpake of the ſubſtance of his bodie,not of the efficacie or effect, Chriſts bodie then is more then ſpiritually,that is effectually preſent: *Chedſey.*

Anſw. Wee grant,that in the Sacrament there is both the efficacie of the bodie of Chriſt, and the ſubſtance thereof, but the ſubſtance ſpiritually applied by faith: for the fleſh profiteth nothing of it ſelfe, *My words* (ſaith Chriſt) *are ſpirit and life*, Ioh.6. *ſic Cranmer.* It is therefore no good argument,

ment,the efficacie of Chriſts bodie is ſpiritual in the Sacrament: *Ergo*,the ſubſtance of his body is not there ſpiritually: for the ſubſtance of Chriſts body is there ſpiritually,as the worker; the effect alſo is ſpiritual,as that which is wrought.

Argum.2. That only is giuen to vs in the Sacrament,which was giuen for vs vpon the croſſe:but bread was not giuen on the croſſe for vs: *Ergo*,bread is not giuen in the Sacrament: *Chedſey.*

Anſw. To the propoſition wee anſwere: firſt, the ſame bodie indeed is giuen both in the Sacrament,and vpon the croſſe,but not after the ſame manner: we haue the ſame bodie, but ſpiritually giuen vs by faith. Secondly,it is not true that that only is giuen vs in the Sacrament,&c. For there are both the bodie of Chriſt preſent ſpiritually in myſterie,and the bread preſent viſibly.

Argum.3. The ſame fleſh, whereby Chriſt is made our brother and kinſman, is giuen of Chriſt to vs to be eaten.

Chriſt is made our brother and kinſman by his true,naturall,and organicall fleſh.

Ergo,his true,naturall,and organicall fleſh is giuen vs to be eaten: *argum.Weſton.*

Anſw. Chriſt giueth vs indeed his true naturall fleſh to bee eaten, yet not after a carnall manner, but ſpiritually by faith: *ſic Cranmer.*

Contra. Chriſt gaue vs the ſame fleſh, which hee tooke of the Virgin: but hee tooke not his true fleſh of the Virgin ſpiritually,or in a figure.

Ergo,he giueth it not vs ſpiritually: *ſic Weſton. diſput.Oxonienſ.*

Anſw. Firſt,the propoſition wee grant, that Chriſt tooke the ſame fleſh of his mother,which he giueth vs to be eaten, but not after the ſame manner: therefore the aſſumption, which includeth the manner,not the thing,is ſophiſtically inferred,and containeth more then is in the propoſition:which ſpeaketh of the ſame fleſh,but not of the ſame manner.

Secondly,this argument may be turned vpon themſelues: as thus,

Chriſt giueth vs the ſame fleſh,which he tooke.

But he tooke not his fleſh of his mother ſpiritually at all,but after an humane manner only:

Ergo,he giueth not his fleſh to vs to be eaten ſpiritually at all.

If this be a good concluſion, (which let them grant,if they will) then is the other brought forth by them.

Argum.4.ex Chryſoſtomo. That thing is ſhewed in the Sacrament,which is worthie moſt higheſt honour in the earth:

But the bodie of Chriſt is worthie higheſt honour,not the elements of bread and wine:

Ergo,the bodie of Chriſt is ſhewed in the Sacrament,*argum.Weſton.*

Anſw. Firſt,the concluſion we grant,if it be rightly vnderſtood: for the body of Chriſt is ſhewed ſpiritually to the eye of faith in the Sacrament,as the Apoſtle ſaith, Chriſts death is ſhewed forth: for other ſhewing of Chriſts bodie in the Sacrament there can be none: The Papiſts themſelues cannot demonſtrate vnto vs Chriſts body,but only the externall ſhapes of bread and wine.

Secondly, we grant that the body of Chriſt, thus ſpiritually ſhewed in the Sacrament, is worthie higheſt honour: and that the outward ſignes,not as bare elements,but as they are myſticall ſeales of hid and heauenly graces,and the Sacraments inſtituted of Chriſt,are of vs to be highly reuerenced,as the ordinances of God. So then Chriſts bodie ſhewed in the Sacrament,is worthie higheſt honour in earth,and the Sacraments,as ſignes of holy things,are highly to be eſteemed.

Argum.5. The ſoule is fed by that,which the bodie eateth:

But the ſoule is fed by the fleſh of Chriſt:

Ergo,The bodie eateth the fleſh of Chriſt in the Sacrament,*argum.Chedſei.*

Anſw. Firſt,the Sacrament is one thing, the matter of the Sacrament another, outwardly the bodie eateth the Sacrament, inwardly wee eate the bodie of Chriſt: as in Baptiſme the fleſh is waſhed with water,that the ſoule may be purged ſpiritually,ſo our bodie eateth the outward Sacrament,that the ſoule may be fed of God: *ſic Cranmer.*

Secondly,to the argument in particular we anſwere thus: firſt to the propoſition: It is not generally true,that whatſoeuer the bodie eateth,the ſoule is fed by the ſame: and if it be but particularly propounded,this inſtance only of eating in the Sacrament, then the argument proueth not, ſtanding wholly of particulars. Againe, the bodie and the ſoule are fed by the ſame meate in the Sacrament, but not after the ſame manner; the bodie is nouriſhed by the naturall propertie of the elements, which they haue to nouriſh: but the ſoule, by the ſacramentall and ſupernaturall power, as they are ſignes and ſeales of holy things. Secondly,we grant that the ſoule is fed by the body of Chriſt,yet not carnally,but ſpiritually by faith: ſo that this argument may bee turned vpon them thus: As the ſoule feedeth vpon Chriſt,ſo doth the bodie: the ſoule is fed by faith: *Ergo*,ſo and no otherwiſe is the bodie. And true it is that the bodie is nouriſhed both with the Sacrament,and with the body of Chriſt: with the Sacrament (though not as a Sacrament) naturally to temporall life; with the body of Chriſt (ſupernaturally by the gift of faith in the ſoule) to eternall life: *ſic Cranmer ad Weſtonum.*

Argum.6. As Chriſt liueth by the Father, ſo liue we by his fleſh:

But Chriſt liueth by his Father naturally:

Ergo,we liue naturally by the eating of Chriſts fleſh,*argum.Treſhami.*

Anſw.1. The firſt part of this argument is not generally true: for Chriſt liueth otherwiſe by the

Father in many reſpects: for hee is the Sonne of God by nature from all eternitie, but ſo are not wee. Secondly, the Papiſts themſelues denie any ſuch naturall eating of Chriſts fleſh: for the naturall food goeth downe into the belly, part whereof is turned into the ſubſtance of the body, part is throwne out into the draught: But neither is true of Chriſts fleſh; for if it were conuerted into our fleſh, then ſhould our fleſh alſo be immortall, and without ſinne, as our food is: and to ſay, that part thereof goeth the common way of meates, were a monſtrous blaſphemie againſt Chriſts glorious bodie: therefore we cannot ſo naturally eate Chriſts fleſh. Thirdly, we notwithſtanding in a good ſenſe are ſaid naturally to liue by Chriſt: firſt, not only becauſe we are of his nature according to the fleſh, but rather in that wee make all one myſticall bodie, whereof Chriſt is the head: that as the bodie naturally liueth by the head, ſo we doe naturally, that is verely, and in deede, liue by Chriſt. Secondly, in that Chriſt doth communicate vnto vs his nature of eternitie and glorie, and will bring vs to be, where he is, we are ſaid alſo naturally to liue by Chriſt: *Sic Doctor Cranmer diſputat. Oxonienſ.*

Argum. 7. The ſpeech of Chriſt, in ſaying (*this is my bodie*) they would thus proue, not to be a figuratiue, but a proper ſpeech.

Argum. Subſtantia, is not predicated denominatiuely:

This word (*bodie*) which is the *prædicatum*, is a ſubſtance:

Ergo, it is an eſſentiall predication, not a denominatiue: ſo it is his true bodie, not a figure of his bodie: *argum. Oglithorpi.*

Anſw. Subſtantia may be predicated denominatiuely, in an allegorie or metaphor, or a figuratiue locution: *ſic D. Cranmer diſputat. Oxonienſ.* And ſo is it in this place, where Chriſt ſpeaketh figuratiuely. Againe, they thus argue.

Argum. A figuratiue ſpeech worketh not:

But Chriſts ſpeech, *this is my bodie*, worketh: the word of Chriſt is of ſtrength, and by the Lords words the heauens were made:

Ergo, it is no figuratiue ſpeech: *argum. Tongi.*

Anſw. 1. The words of Chriſt doe not worke of themſelues, but Chriſt himſelfe, and hee worketh by a figuratiue ſpeech. 2. Chriſts ſpeech, or rather Chriſt by his ſpeech worketh, in inſtituting a Sacrament, not in conuerting the ſubſtance of bread. 3. God doth worke by his power in the Sacraments, as in Baptiſme, ſo in the Euchariſt: But there is no ſuch conuerſion in Baptiſme, therefore not in the other. 4. The Sacrament of Chriſts blood is made: the words make the blood to them, that receiue it; not that the blood is in the cup, but in the receiuer: *reſp. D. Cranmer diſputat. Oxonienſ.* Againe, thus they reaſon.

Argum. My ſheepe (ſaith Chriſt) *heare my voyce, and follow me*: but all the ſheepe of Chriſt heare this voyce, *This is my body*, without a figure:

Ergo, Chriſts voyce here hath no figure: *argum. D. Ward.*

Anſw. Firſt, the ſheepe of Chriſt follow the voyce of Chriſt, vnleſſe they be ſeduced and deceiued through ignorance: But the ſheepe of Chriſt neuer vnderſtood this voyce of Chriſt without a figure: for the fathers doe number this place among figuratiue and tropicall ſpeeches: *reſponſ. D. Ridlei diſputat. Oxonienſ.*

Argum. 8. Whereas we alleage ſuch places of Scriptures againſt the carnall preſence, as doe make mention of Chriſts aſcenſion into heauen, and his abode there: they on the contrarie labour thus to proue, that Chriſts aſcenſion into heauen, and his continuance there, is no let to the reall preſence of his fleſh in the Sacrament.

Chriſt appeared corporally and really on the earth ſince his aſcenſion into heauen: as he was ſeene of *Paul*, 1. Corinth. 15. and eccleſiaſticall ſtories make mention, that Chriſt appeared corporally vnto S. *Peter*, as he fled from Rome, as *Egeſippus* writeth, *lib. 3. cap. 3.*

Ergo, for al Chriſts being in heauen, he may alſo be in earth, and ſo conſequently in the Sacrament: *argum. Smithi.*

Anſw. Firſt, Chriſt may, when it pleaſeth him, be in heauen, and in earth, and appeare to whom he will: yet it followeth not, that he will doe ſo. Secondly, that Chriſt appeared to *Paul* and *Stephen*, Act. 7. we grant, but he was ſeene of them in heauen, not in earth: the ſtorie that is reported of Chriſts appearing to Saint *Peter*, is not certaine, and therefore it proueth not. Thirdly, though we ſhould grant the corporall appearance of Chriſt ſometime vpon earth, yet it muſt needes bee with ſome intermiſſion of his bodily preſence in heauen: for corporally to be preſent in earth, and corporally to be in heauen at the ſame time, is contrarie to the Scriptures, and againſt the nature of an humane bodie: wherefore if Chriſt abide in heauen after the manner of his corporall preſence, as the Scripture ſaith, The heauens muſt containe him; this muſt needs hinder his bodily preſence in the Sacrament: *reſponſ. D. Ridlei diſput. Oxonienſ.*

Argum. 9. Euery Sacrament of the new Teſtament hath a promiſe of grace, and ſo conſequently the Euchariſt hath:

But there is no promiſe of grace made to the bread and wine, but to the bodie, and blood of Chriſt:

Ergo, the bread and wine are not the Sacraments, but the bodie, and blood of Chriſt: *argum. Watſon, diſputat. Oxonienſ.*

Anſw. Firſt, there is no promiſe made to bread and wine, as they are common bread and wine; but in as much as they are ſanctified, and made the Sacraments of the bodie and blood of the Lord, they haue a promiſe of grace annexed vnto them. Secondly, and yet to ſpeake properly, this promiſe of the ſpirituall partaking of Chriſts bodie, is made not to the bread, and wine; but to them which worthily doe receiue the Sacrament: *Reſponſ.D.Ridlei.*

*Argum.*10. *ex Chryſoſtomo*: That which the woman did hold in her wombe, that ſame thing holdeth the Prieſt: but the Virgin did beare the very fleſh of Chriſt in deed: *Ergo: argum.Weſtoni.*

*Anſw.*1. We grant, the Prieſt holdeth the ſame thing, but after another manner: ſhe did hold the naturall bodie, the Prieſt holdeth the myſterie of the bodie: *Reſponſ.Ridlei diſputat.Oxonienſ.* And thus farre of our aduerſaries arguments.

THE ARGVMENTS OF THE MARTYRS AND holy confeſſors of Gods truth againſt the carnall preſence.

*Arg.*1. IF Chriſts bodie be carnally in the Sacrament, as it is now celebrated in the Church, then ſo was it preſent, at the firſt inſtitution thereof: If Chriſts bodie were then eaten in the Sacrament; and Chriſt as he did eate the Paſchall Lambe with his Diſciples, ſo likewiſe did he the Euchariſt: then it will follow, that Chriſt did eate his owne bodie, which were very abſurd.

Anſw. *Moreman* a popiſh Doctor granteth this conſequent, that Chriſt did eate his owne body: againſt whom Maſter *Philpot* framed this argument.

Receiuing of Chriſts bodie, hath a promiſe of remiſſion of ſinnes:

Chriſts eating the Sacrament had no ſuch promiſe: for he had no ſinnes, and therefore needed no remiſſion: *Ergo,* Chriſt in the Sacrament did not eate his owne bodie.

*Anſw.*1. Firſt, *Moreman* anſwereth to the propoſition, denying that the receiuing of the Sacrament hath a promiſe of remiſſion of ſinnes: whom Maſter *Philpot* confuteth by the very words of inſtitution; *Which is giuen for you, which is ſhed for you for remiſſion of ſinnes.*

*Anſw.*2. Doctor *Weſton* anſwered, that Chriſt did no more eate the Sacrament for remiſſion of ſinnes, then he was baptized: and by this reaſon may we proue as well, that he was not baptized at all; becauſe Baptiſme is giuen for remiſſion of ſinnes.

Contra. Though Chriſt were baptized, not for any neede thereof, but to giue an example to his Church, yet it is otherwiſe in eating his owne body in the Euchariſt: for the water in Baptiſme of it ſelfe is but a terrene element, but Chriſts bodie is liuely, and cannot be eaten without ſome effect or operation. Againe, let it bee obſerued, how they doe here match the Euchariſt and Baptiſme together, which elſewhere they denie; affirming that theſe two Sacraments haue no likelihood each to other: If then they will compare theſe Sacraments, they muſt be alike herein; that as the bread in the Euchariſt is become, as they ſay, the bodie of Chriſt; ſo muſt the water likewiſe in Baptiſme: and ſo conſequently it is as abſurd a thing, for Chriſt to eate his owne bodie in the Euchariſt, as for his bodie to be waſhed with his bodie in Baptiſme: *ex diſputat.conuocat.act.*3.*diei.*

Matth.28.6. Ioh.16.28. *Argum.*2. The Angell ſaid to the woman, *He is riſen, he is not here*: Matth.28. Ioh.16. *I came from my father into the world: againe, I leaue the world, and goe to my father*: Chriſt ſpeaketh of his naturall bodie: *Ergo,* we may conclude, that his bodie is not now in the world, *argum.Philpotti.*

Anſw. Chriſt is viſibly departed in his humanitie, but inuiſibly notwithſtanding he remaineth in the Sacrament.

Ioh.16.29. *Contra.* This diſtinction may be taken away by the anſwere of the Diſciples to our Sauiour Chriſt in the ſame place, where he ſpeaketh of his departure, Ioh.16. *Now thou ſpeakeſt plainly, and vttereſt foorth no prouerbe*: But if Chriſt had vnderſtood any ſuch inuiſible preſence according to the diſtinction, he had ſpoken obſcurely, and darkly, not plainly: *Reſp.Phil.diſp.conuoc.act.*4.*diei.*

Act.3.21. *Argum.*3. *Philpotti*: S.*Peter* ſaith, Act.3. *Whom heauen muſt receiue, till the conſummation of all things*: this is ſpoken of Chriſts humanitie: *Ergo,* it cannot be preſent vpon earth in the Sacrament.

Anſw. *Harpsfield* anſwereth, 1. Chriſt is not *ex neceſſitate,* of neceſſitie forced to any place. *Contra.* Chriſt is no otherwiſe forced of neceſſitie to any place, then as he hath by his owne decree appointed his bodie to remaine in heauen, and ſo declared it in his word. The decree therefore of God is immutable, not that God is forced by any to keepe it, but becauſe his will and purpoſe cannot be changed.

*Anſw.*2. Chriſt is omnipotent, and may be in heauen, or in earth at his pleaſure. *Contra:* of Chriſts omnipotencie, what he can doe, is not our queſtion, but rather what he doth: it is no good argument, he may doe this or that: *Ergo,* he doth it. So much only is to be beleeued of Chriſts omnipotencie, as is in the word expreſſed: but that Chriſts bodie is in heauen, and carnally the Sacrament vpon earth, is not expreſſed in the word: *Ergo,* it is not to be beleeued. *ſic Philpot Martyr.*

*Anſw.*3. This word *oportet,* vſed by S.*Peter,* he muſt, doth not include an abſolute neceſſitie, as may appeare by other places of Scripture: S.*Paul* ſaith, *Oportet Epiſcopum vnius vxoris virum eſſe*: A Biſhop muſt be the husband of one wife, yet he may be a Biſhop, that was neuer married.

Contra. This word *oportet,* is diuerſly taken in Scripture; S.*Paul* deſcribing a Biſhop, ſheweth his qualitie, what manner of perſon hee ought to bee: but S.*Peter* ſpeaking of Chriſts being in heauen,

declared

declareth the place where Chriſt muſt neceſſarily be, vntill his ſecond comming: As when I ſay (*oportet te hic eſſe*) you muſt needes be in this place; here is included an abſolute neceſſitie, that you cannot poſſibly, at the ſame inſtant, be in another place: but when I ſay, *oportet te virum bonum eſſe*, you muſt be a good man: it doth not include any ſuch neceſſitie, but that you may be an euill man: *Sic Philpot diſputat, conuocat, action.* 6. As then this word is taken in common ſpeech, ſo alſo in Scripture: ſometime it ſignifieth (it is meete) conuenient, ſometime it implieth an abſolute neceſſitie.

Argum. 4. As Chriſt worketh in Baptiſme, ſo he worketh in the other Sacrament.

But in Baptiſme he worketh not by any conuerſion of ſubſtance:

Ergo, there is no ſuch conuerſion in the Euchariſt: *argum. Cran. diſp. Oxon.*

Anſwere. 1. Firſt, D. *Young* anſwereth, that by this meanes they will make no change at all in the Sacrament.

Contra. Not ſo, but we make a great change: as in them that are baptized there is a great change, when the childe of the bond-ſlaue of the diuell is made the ſonne of God: ſo is it alſo in the Sacrament of the Supper, when he receiueth vs into his protection and fauour: *ſic Cranmer.*

Anſwere. 2. There is great difference betweene Baptiſme, and the Lords Supper: in the Supper the words are directed to the bread; in Baptiſme, to the ſpirit: he ſaid not the water is the ſpirit, but of the bread he ſaid, *This is my bodie: ſic Weſt.*

Contra. The Scripture in like manner, as here the bread is called Chriſts body, becauſe it repreſented his bodie, ſo it calleth the ſpirit a Doue, when the ſpirit deſcended in likeneſſe of a Doue: as Iohn 1. *Vpon whomſoeuer thou ſhalt ſee the ſpirit deſcending*: He calleth that which deſcended, the holy Spirit: the bread then is no more the body of Chriſt in the Euchariſt, then the Doue in the Baptiſme of Chriſt lighting vpon him, was the ſpirit. Iohn 1.33.

Argum. 5. *ex Theodoreto*: who thus reaſoneth againſt the heretike *Eutyches*, who denied two natures of ſubſtance to remaine in Chriſt.

As in the Sacrament of the body of Chriſt after the conſecration, there is the ſubſtance of Chriſts humanitie together with the ſubſtance of bread, ſo in the perſon of Chriſt there doe remaine two ſeuerall ſubſtances, that is, his diuinitie and humanitie vnited together, &c. But if ſo, that there ſhould not remaine in the Sacrament, which is a repreſentation of Chriſt, the ſubſtance of bread, but ſhould be abſorpt by the preſence of Chriſts fleſh, this would make ſtrongly, not againſt, but for *Eutyches*, that euen ſo in the perſon of Chriſt, his humanitie ſhould bee ſwallowed vp of his diuine nature annexed thereunto: *argum. Philpotti diſputat. conuocation.*

Argum. 6. To theſe reaſons wee may adioyne thoſe ſubſtantiall prooues and arguments exhibited by that famous Clerke, and moſt conſtant Martyr Biſhop *Ridley*, in his learned diſputation at Oxford.

1 The reall and carnall preſence varieth from the articles of the faith, *He aſcended into heauen, &c. and from thence, and from no other place ſhall he come to iudge the quicke and the dead.*

2 It deſtroyeth and taketh away the inſtitution of the Lords Supper: firſt, the Lords Supper was commanded onely to be vſed, vntill the Lord himſelfe ſhould come: but if he be come alreadie in his fleſh, then muſt the Supper ceaſe. Secondly, we are commanded to vſe it in remembrance of Chriſt: but a remembrance is not of a thing preſent, but of a thing that is paſt, and abſent.

3 This opinion of the reall preſence, admitteth many abſurdities: as that whoremongers, murtherers, wicked and faithleſſe men, yea Mice, Rats, and Dogges alſo may receiue the very reall, and corporall bodie of the Lord.

4 It confirmeth and maintaineth that beaſtly kinde of crueltie of the *Anthropophagi*, that is, the deuourers of mans fleſh: for it is a more cruell thing to deuoure a quicke man, then to ſlay him.

5 Againe, the bread which Chriſt gaue to his Diſciples, he brake: but his body could not be broken, for the Scripture ſaith, Exod. 12. *Ye ſhall not breake a bone of him.* Further, the bread which Chriſt Exod.12.46.
giueth vs to eate, came downe from heauen, Iohn 6. But Chriſts bodie came not downe from heauen: Iohn 6.32.
Ergo, his body is not carnally eaten, and after a fleſhly manner.

Argum. 7. Here we may remember alſo the pithie arguments of that renowned learned man *Peter Martyr*, propoſed by him in his diſputation at Oxford.

1 The analogie or reſemblance betweene the Sacrament, and the thing ſignified in the Sacrament, muſt alwaies be kept: But ſo is it not, if the reall preſence be affirmed, without the ſubſtaace of bread and wine: as it is thus further proued. Firſt, one point of reſemblance is in nouriſhing, that as the bread and wine nouriſh the body, ſo the body of Chriſt doth ſpiritually nouriſh the ſoule: but the elements of bread and wine without a ſubſtance cannot nouriſh, they cannot therefore reſemble the ſpirituall nouriſhment. Secondly, another reſemblance in the Sacrament is this, that as one loafe of bread, and one cup of wine containeth many cornes, and grapes; ſo the myſticall congregation containeth many members, yet maketh but one bodie: but if there bee no ſubſtance of bread and wine (which ſhould conſiſt of many corns, and grapes vnited) remaining, this ſimilitude of the coniunction of the parts and members of the Church, cannot be repreſented: *Ergo*, there remaineth the ſubſtance of bread and wine, or elſe the analogie of the Sacrament is aboliſhed.

2 The death of Chriſt is not preſent really in the Sacrament, but by ſimilitude: for it is done in remembrance of his death: Chriſt in the Sacrament dieth not verily, or is crucified againe.

The precious blood of Chriſt is preſent in the Sacrament, as his death is preſent, for Chriſts blood was ſhed in his death, and without his dying his blood cannot be ſhed: if his death be verily and indeede, ſo is the ſheding of his blood; if one be in myſterie, ſo is the other.

Ergo, the precious blood is not preſent in the Sacrament, but by ſimilitude, and as the death of Chriſt is ſhewed forth.

3 Chriſts body cannot be really in the Sacrament, vnleſſe it be in many places at once: for out of heauen his body muſt not be vntill Chriſts ſecond comming:

But his body being a true naturall body, cannot be at one inſtant preſent in many places: *Ergo.*

The aſſumption or ſecond part is thus proued: Firſt, Spirits being of a more rare and ſubtill ſubſtance then a bodie is, cannot be in many places at once: as the ſoule of man hath his certaine place, ſo alſo are the Angels limited at one time to one place: much more is a naturall bodie tyed vnto a definite and certaine place. Secondly, euery quantitie, that is, euery body hauing magnitude, length, and other dimenſions, is circumſcribed in one peculiar place: but the bodie of Chriſt hath his dimenſions, and is a quantie: *Ergo:*

4 The wicked receiue not Chriſts body:

But if Chriſt bee really preſent in the Sacrament, and ſo all receiue his bodie that communicate in the Sacrament, then ſhould the wicked bee partakers of Chriſts bodie, which is not to bee granted:

Ergo, Chriſts bodie is not really preſent.

That the wicked eate not Chriſts bodie, it is further thus proued:

To eate Chriſt, is for a man to haue Chriſt dwelling, and abiding in him, the wicked haue not Chriſt dwelling in them.

Ergo, the wicked eate not the bodie of Chriſt. Againe,

Chriſts body is eaten by faith.

But the wicked haue no faith.

Ergo, they cannot eate the bodie of Chriſt: that Chriſts bodie is eaten onely by faith, it thus appeareth:

Iohn 6.47.50. That bread, the eating whereof giueth eternall life, is eaten by faith: as Iohn 6.47. *Hee that beleeueth in me hath euerlaſting life*, and verſe 50. *He which eateth of this bread ſhall not die.* Here to beleeue, and to eate of the heauenly bread, are all one, becauſe they bring forth the ſame effect, namely euerlaſting life: But Chriſts body is this heauenly bread, that giueth euerlaſting life, verſe 53.

Ergo, his body is onely eaten by faith. And further thus:

Chriſts body is either eaten by ſenſe, reaſon, or faith:

But the wicked eate him not by any of theſe meanes: *Ergo*, not at all.

Not by ſenſe: for they ſay, that Chriſts body in the Sacrament is not ſenſible: they are the ſhapes onely and accidents of bread and wine that are ſeene, felt, and taſted, (as they ſay) in the Sacrament: Not by reaſon, for the Sacrament exceedeth all reaſon. *Nec fides habet meritum, vbi ratio prabet experimentum*: Faith is nothing worth where reaſon maketh experience: And faith wicked men and vnbeleeuers cannot haue: *Ergo*, they cannot eate Chriſts bodie at all.

Iohn 16.7. 5 The holy Ghoſt could not come, if the body of Chriſt were really preſent, as it is proued, Iohn 16. *Vnleſſe I goe from you, the holy Ghoſt cannot come.*

That the holy Ghoſt is come it is moſt certaine; *Ergo*, Chriſt cannot be carnally preſent, for this were to depriue vs of the preſence of Gods ſpirit.

6 If Chriſt had giuen his bodie ſubſtantially and carnally in the ſupper, then was that body either paſſible, or impaſſible:

But you cannot ſay that it was either paſſible, or impaſſible: *Ergo*, Chriſts paſſible bodie is not now giuen to bee eaten, for Chriſt dieth no more, his bodie is now glorified, and can bee no more paſſible.

Neither did he giue an impaſſible bodie to be eaten: for he ſaith, *This is my bodie, which ſhall be giuen for you:* that is, which ſhould ſuffer and be crucified for them: If it bee then neither paſſible, nor impaſſible, it is no bodie at all. And thus farre alſo of theſe arguments, who liſt at large further to know the ſure and ſubſtantiall grounds of the faith of the holy Martyrs in this matter, may ſupply what is here wanting, which for want of ſufficient leyſure, and the neceſſitie of finiſhing and haſtening this worke, I could not at large collect together, may make a ſupply thereof by his owne obſeruation out of the ſtorie of their acts and doings. Againſt the carnall preſence we haue the full conſent of antiquitie.

S. Cyprian ſerm. de cœna Domini. Panem Angelorum ſub Sacramento manducamus, &c. We eate the bread of Angels vnder a Sacrament in earth, wee ſhall eate the ſame without a Sacrament more manifeſtly in heauen: The ſame bodie ſhall bee eaten in heauen, which is eaten in earth, though not after the ſame manner: but Chriſts fleſh ſhall not bee eaten in heauen, therefore it is not eaten in earth.

Againe in the ſame Sermon, *Eſus carnis huius, &c.* The eating of this fleſh, is a certaine deſire of abiding in him: That which food is to the fleſh, that is faith to the ſoule: that, which meate is to the bodie, that is the word to the ſpirit.

Origen. homil. 16. in Numer. Bibere dicimur ſanguinem Chriſti, &c. Wee are ſaide to drinke the blood of Chriſt, not onely in the ſacramentall rites, but when we receiue his word. If Chriſt bee eaten in his word, as in the Sacrament, then is hee onely eaten ſpiritually.

Chryſoſtome alſo, *hom. 51. in Matth. Tangamus nos fimbriam veſtimenti, &c.* Let vs touch the hemme of Chriſts garment, whoſe not veſture onely, but his body is ſet before vs. As Chriſts garment is ſet before vs, ſo is his body; but the one is ſpiritually done, therefore the other. Againe, *Ne agnum comedentes, in lupos conuertamur, &c.* Let vs not after we haue eaten the Lambe, be turned into Wolues: As men are turned into Wolues: ſo they eat the Lambe; but they are ſo ſpiritually onely turned: *Ergo*, they doe ſpiritually eat the Lambe; *Non eſt opus &c.* We haue no neede of golden veſſels, but of golden ſoules, *ibid.* Chriſts body then is food for the ſoule.

Auguſtine in Pſalm. 14. Donec ſeculum finiatur, ſurſum eſt Dominus; ſed etiam hic nobiſcum eſt veritas Domini: corpus enim in quo reſurrexit, in vno loco eſſe oportet, veritas eius vbique diffuſa eſt: While the world ſhall laſt, the Lord is aboue, and the verity of the Lord is with vs: for his body, wherewith he roſe muſt be in one place, but the verity thereof is euery where diſperſed.

Hierom. ad Marcellum: Stultum eſt in paruo loco vel abſcondito quarere, qui totius mundi eſt lumen: It is great fooliſhneſſe to ſeeke him in a corner (as the popiſh Prieſt doth, that putteth him into the pixe) who lightneth the whole world.

Ambroſius: Qui diſcordat à Chriſto non manducat carnem eius, nec bibit ſanguinem, etſi tanta rei ſacramentum accipiat: Hee that diſſenteth from Chriſt, doth neither eat his fleſh, nor drinke his blood, though he receiue the Sacrament thereof. If wicked men eat not Chriſts body, and yet eat the Sacrament, then is not the body of Chriſt the Sacrament.

Againe, S. *Ambroſe lib. 1. c. offic. c. 48. Nunc Chriſtus offertur, ſed hic in imagine, &c.* Now Chriſt is offered, but heere in an image or ſimilitude, but there in truth, where hee as our aduocate maketh interceſſion for vs with his Father: if Chriſts body then be onely in verity in heauen, then is not his true body carnally preſent in the earth.

Likewiſe, *Tertullian contra Marcion lib. 4. Auguſt in Pſal. 3. cont. Adimant cap. 12.* In this ſpeech of Chriſt, *This is my bodie*, doe vnderſtand the figure of his bodie. Likewiſe *Origen. hom. 7. Leuitic. Eſt in Euangelijs litera, quæ occidit:* There is a killing letter in the Goſpell, as well as in the old Teſtament, for if according to the letter we follow that, which is ſaid, *Unleſſe ye eate my fleſh, &c.* this letter killeth. And many teſtimonies wee haue beſide, but theſe here ſhall ſuffice, and ſo I conclude this place.

Tertullian ſaith directly, *hoc eſt corpus meum, id eſt, figura corporis mei:* this is my body, that is, a figure of my body; and how Chriſts fleſh is to be eaten, he further ſheweth: *quia durum et intolerabilem exiſtimauerunt ſermonem eius, quaſi voce carnem ſuam illis edendum determinaſſet, vt in ſpiritu diſponeret ſtatum ſalutis, præmiſit, ſpiritus eſt qui viuificat, &c.* Becauſe they thought it an hard and intolerable ſpeech; as though he had determined his fleſh truly to be eaten of them, he premiſeth, it is the ſpirit which quickneth &c. Heere he denieth that Chriſts fleſh is verely, that is, carnally eaten; but how hee is to be eaten, he ſheweth a little after, *auditu deuorandus, ruminandus intellectu, fide digerendus:* he muſt be deuoured by hearing, ruminated by vnderſtanding, and digeſted by faith, &c. And wheras the pagan idolaters obiected vnto the Chriſtians, *infanticidium et pabulum cruda*, the killing of infants in their aſſemblies, and eating of raw fleſh; hee returneth this accuſation vpon themſelues, ſhewing that they doe vſe to drinke humane blood, and not the Chriſtians: as they vſed in Rome, when any were initiated, vnto the ſeruice of *Bellona*, to take of their blood, and the reſt to drinke it, and in their ſword plaies the people vſed to drinke of their blood that were ſlaine for a remedie againſt the falling ſickeneſſe, &c. But if Chriſtians had in deed in their ſacrifices eaten Chriſts fleſh, and drunk his blood, they would not in defence of their fact, haue put it vpon the Gentiles, being themſelues guilty of it.

Lib. 4. cont. Marcion.

Lib. de reſurrection. carnis.

Tertullian Apologet.

Many ſuch teſtimonies may be produced, but theſe may ſuffice and ſo I conclude this place.

HEERE FOLLOWETH A SHORT TREATISE CONSISTING OF THREE PARTS: THE FIRST CONTAINETH THE REASONS OF THE HOLY MARTYRS, AGAINST THE MASSE: THE SECOND, A confutation of Maſſe-goſpellers arguments, in defence of their going to Maſſe: the third dealeth againſt Popiſh Recuſants.

THE FIRST PART.

ARGVMENTS IN GENERALL AGAINST the idolatrous ſacrifice of the Maſſe.

B. Ridley Martyr: Epiſt ad Bradford. pag.1725.

THere are two moſt perilous engines, wherby Antichriſt doth chiefly impugne the verity and faith of the Goſpell, which ſeeme to be the moſt maſſie poſtes, and mighty pillers, whereby he vpholdeth, and maintaineth his Kingdome: the one is the idolatrous vſe of the Lords Supper, which they haue turned into the idoll of the Maſſe: the other is the proud and arrogant vſurpation of the primacie of the Sea of Rome. Of this latter wee haue entreated before at large: this other pillar, as we haue hitherto in this place laid particular aſſault vnto it, ſo now, we will by Gods grace ſhake the foundation of it all at once: by ſetting foorth ſuch valiant arguments, wherewith the faithfull and ſtout ſouldiers of Chriſt, the holy Martyrs and confeſſors of the truth, haue armed themſelues, againſt this raging beaſt, that hath deuoured the pretious liues of ſo many of Gods Saints.

*Argum.*1. The popiſh Maſſe, is not onely diuers from the inſtitution of the Lords Supper, but contrarie to it, not diſſenting onely from it, but quite and cleane ouerthwarting, and ouerthrowing it: *Ergo*, it is abominable.

The antecedent or firſt part of the argument thus appeareth to be true, by theſe particulars. Firſt, Chriſt commanded it to be done in his remembrance: the Prieſt ſaith Maſſe in remembrance of dead men. Secondly, Chriſt tooke bread, and left bread: the Prieſt taketh bread and coniureth it away. Thirdly, Chriſt tooke bread and brake it: the Prieſt taketh bread and hangeth it vp. Fourtly, Chriſt tooke bread and gaue it to his Apoſtles: the Prieſt eateth euery whit alone. Fifthly, Chriſt gaue a Sacrament to ſtrengthen mens faith: the Prieſt giueth a ſacrifice to redeeme mens ſoules. Sixthly Chriſt gaue it to be eaten; the Prieſt giueth it to be worſhipped, Chriſt gaue bread; the Prieſt ſaith hee giueth a God, *Ergo*, the Maſſe is contrary and oppoſite to Chriſts inſtitution. *ex dialog. conſuetud. verit.p.1392.*

*Argum.*2. Whatſoeuer commandeth and practiſeth things contrary to the word, will, and commandements of God, is to be abhorred and deteſted: but ſo doth the Maſſe: it maintaineth inuocation of Angels and Saints, prayer for the dead, adoration of creatures, yea euen of bakers bread, opinion of merits, with ſuch like, as wee haue proued before ſeuerally in euery one of theſe queſtions: *Ergo.*

*Argum.*3. The ſacrifice of the Maſſe, which they ſay is a propitiatorie ſacrifice for the quicke and the dead, is iniurious and derogatorie to the death and paſſion of Chriſt: *Ergo*, it is abominable.

The firſt is thus proued: to reiterate a thing once done for the ſame end wherefore it was begun, declareth the imperfection of the ſame thing before: but in the Maſſe is reiterated the ſacrifice of Chriſt for the ſame end, for the which it was firſt offered, namely for propitiation and remiſſion of ſins: *Ergo*, it maketh Chriſts ſacrifice vnperfect. *Argum. M. Bradford. Fox.* pag. 1397. col. 2.

*Argum.*4. The Maſſe alſo is blaſphemous to the Prieſthood of Chriſt, which is eternall and perpetuall; but by that popiſh ſacrifice it is made not eternall: That thing is not eternall or perpetuall, which admitteth ſucceſſion of other to doe the ſame thing that was done before, Heb.7.23. But the

Heb.7.23.

Maſſe Prieſts ſucceede after Chriſt, doing the ſame ſacrifice, as they ſay, which he did before : *Ergo*, they make Chriſts Prieſthood not to be perpetuall. *Argum. Bradford.*

Argum. 5. The popiſh Prieſthood is idolatrous and abhominable : *Ergo*, ſo is their ſacrifice. *Probatur antecedens.*

No ſacrifice ought to be done, but by a Prieſt meet for the ſame, and appointed thereunto.

But all Prieſts are vnmeet to offer ſacrifice for ſinne, ſauing Chriſt, becauſe they are ſinners, Heb. 7. 27. And onely Chriſt is called to that honour, to ſacrifice for ſinnes, hee being the onely Prieſt after the order of *Melchiſedech*, Hebr. 5. 6. *Ergo*, popiſh prieſts haue no authority to ſacrifice for ſinnes, but in ſo doing commit ſacriledge and idolatry. *Argum. B. Ridlei, Fox pag.* 1445.

Hebr. 7. 27.
Hebr. 5. 6.

Argum. 6. The Maſſe is a vaine, needleſſe, and fruitleſſe action : *Ergo*, to be aboliſhed. It is thus proued.

After eternall redemption found and obtained, there needeth no more daily offering for the ſame.

But Chriſt hath for vs obtained eternall redemption, Hebr. 9. 12. and is able perfectly to ſaue vs, Heb. 7. 25. *Ergo*, all ſacrifice and oblation for the ſame is needleſſe and in vaine. *Argum. D. Ridlei.*

Heb. 9. 12.
Heb. 7. 25.

Argum. 7. As the matter, end, and the Miniſter of the Maſſe are, as wee haue ſeene, all idolatrous and vnlawfull; ſo alſo is the manner thereof. All things, according to S. *Paules* rule, ought to be done in the Church in a knowne and edifying tongue, 1. Cor. 14. But the Maſſe is celebrate in a ſtrange and vnknowne tongue : *Ergo*, it ought not to be done or vſed in the Church.

Argum. 8. The Maſſe hindreth the right ſeruice of God: *Ergo*. Whatſoeuer cauſeth a man to reſt in the outward ſeruing of God, whoſe ſeruice ſhould be inward, in ſpirit and truth; that hindreth the true ſeruice of God. But this doth the Maſſe, requiring nothing but externall ſeruice, in hearing, ſeeing, gazing, peeping, ſtouping, kneeling, knocking : yea and they make theſe things meritorious, *Ex opere operato, etiam ſine bono motu intentionis* : By the very worke wrought, without any good motion or intention : *Ergo*, the Maſſe deſtroyeth the true ſeruice of God.

Argum. 9. The Maſſe is an enemy to preaching, praying, and all other godly Chriſtian exerciſes : *Ergo*.

Where one thing is made and thought to be alone ſufficient, there all other helpes are needleſſe.

But the Maſſe, as they ſay, ſerueth for all, to pardon ſinnes, to deliuer from hell and purgatory: to giue health both of body and ſoule: *Ergo*, it maketh all other helps needleſſe, hearing of Gods word, praying, repenting, &c. and other helps to good life. *Argumentum Magiſtri Foxi.*

Argum. 10. As the Maſſe ouerthroweth the true ſeruice of God, and doth oppoſe it ſelfe to al Chriſtian exerciſes, ſo doth it alſo hinder a good life.

Whatſoeuer maketh men preſumptuous, and miniſtreth falſe hope of forgiueneſſe to the wicked, maketh them more prone and ready to ſinne, and hindreth good life.

But this doth the Maſſe, promiſing ſufficient redemption to the wicked, that haue ſpent their life in drunkenneſſe, adulteries, wantonneſſe, ſwearing, riot, exceſſe, and in all vncleanneſſe, if they will but come to the Church and heare a Maſſe, and take holy bread, and holy water, or finde a ſoule Prieſt, or giue ſomewhat to the Prieſt to doe penance for him; though they neither pray, nor repent, nor heare the word preached.

This is proued by the confeſſion of *Roger Holland*, who was at the firſt an obſtinate Papiſt, yet afterward (God hauing mercie vpon him) he was conuerted to the faith of the Goſpell, and dyed a conſtant Martyr. It is not vnknowne (ſaith he) that I was of this your blind religion, and therein continued obſtinately all King *Edwards* dayes: and hauing liberty vnder your auricular confeſſion, I made no conſcience of ſinne at all; truſting to the Prieſts abſolution, he for money alſo doing ſome penance for me: which after I had giuen, I cared no further what offences I did, ſo that lecherie, ſwearing, and all other vices I accounted no offence or daunger, ſo long as I might haue them abſolued for money. *Hæc Roger Holland. Martyr. coram Bonero. vid. plur. Fox. pag.* 2040. *col.* 1. *Ergo*, the Maſſe bringeth wicked men into a fooles paradiſe, and maketh them preſumptuous, and more bold to ſin, and ſo hindreth good life. Wherefore, ſeeing the popiſh Maſſe is ſo contrary to the inſtitution of Chriſt, ſo full of errors and blaſphemies, ſo derogatorie to the eternall Prieſthood, and onely ſufficient ſacrifice of Chriſt, a peruerting of ſound doctrine, and a deſtruction of good life and manners: we conclude, that it is an abominable inuention, and ſay with Doctor *Taylor*, that it is one of Antichriſts daughters, *Epiſtol. ad vxorem p.* 1588. with Biſhop *Ridley*, that it is one of the maſſie poſts, and mighty pillars of Sathans Synagogue, pag 1725. with *William Tims* Martyr, that in the ſacrament of the Altar, Chriſt is not preſent neither ſpiritually, nor corporally, but as they vſe it, it is an abominable Idol, pag. 1897. with *Thomas Hudſon* Martyr, that it is a patched monſter, a diſguiſed puppet, more longer a peecing then euer was *Salomons* Temple, page. 2035. And therefore to be abhorred and deteſted of euery good Chriſtian.

See this place obiected againſt by a popiſh cauiller, and anſwered Retectio. *p.* 27.

HERE FOLLOW OTHER REASONS, WHY IT IS not lawfull to reſort to the popiſh Maſſe, or any part of their Idolatrous ſeruice.

*Arg.*1. FOr as much, as there haue beene ſome of opinion, (whether carried away with a ſelf-loue, and ſingularity in themſelues, or thereunto driuen by reaſon of their weakenes, in time of perſecution) that a man keeping his heart and conſcience to himſelfe, might preſent himſelfe, for ſafegard of his life, at the popiſh idolatrous and maſſing ſeruice. How dangerous this opinion is, and how vnlawfull a thing it is ſo to doe, we will by theſe reaſons make it plaine. Firſt, the Maſſe, and the whole popiſh ſeruice, (though the firſt we grant, is fuller of abominations, and therefore more dangerous; yet both of them wicked and abominable;) doth repugne manifeſtly againſt Gods word. In the Maſſe, theſe things are offenſiue, and intolerable; the want of ſhewing the Lords death, in making it priuate, whereas it ſhould be a Communion: the Sacrament is not communicated vnder both kinds: the ſigne is ſeruilely worſhipped, for the thing ſignified: Chriſts paſſion is iniuried, ſeeing they make the Maſſe a propitiatory ſacrifice: *Ergo,* for theſe abominations, we ought neither to heare, nor ſee a Maſſe. *Argum. Ridlei.p.* 1718.

In the popiſh ſeruice or leiturgie, theſe notorious abuſes and ſuperſtitions are common: In their Mattens and Euenſong, there is idolatry maintained, inuocation of Saints, kneeling to the Rood, creeping to the Croſſe, reading fables in ſtead of Scripture, prayer for the dead, and all is done in an vnknowne tongue, which is forbidden in Gods word. Wherefore ſeeing they are manifeſtly oppoſite to the word of God, we ought not to vouchſafe our preſence, leſt thereby wee ſhould ſeeme to giue conſent vnto them. *Argum. Bradford in epiſtol. quad. p.* 1647.

Argum. 2. We cannot be partakers of Gods Religion, and Antichriſts ſeruice, whereof the Maſſe is moſt principall: and the Latine ſeruice is a plaine marke of Antichriſts Synagogue: a man can not be a member of Chriſts Church, and of the Popes Church: But he that frequenteth their idolatrous aſſemblies, maketh himſelfe a member therof: *Ergo,* he cutteth himſelfe off from the Church of Chriſt. *Argum. Bradford.*

Argum. 3. To diſſemble, and to halt in matters belonging to Gods glory, is a thing impious and vngodly: but they which are preſent at Maſſe, both hearing the name of God blaſphemed, and ſeeing many abominations, and yet holding their peace, doe notably diſſemble: for as the Iewes were wont to rend their clothes, when they heard or ſaw any thing done or ſpoken blaſphemouſly againſt God: and *Paul* and *Barnabas* did ſo likewiſe, when they ſaw the people of Lycaonia readie to offer ſacrifice vnto them; ſo ought we to open our mouthes againſt the blaſphemie and abominations of the Maſſe: but this the Maſſe-goſpellers doe not: *Ergo,* they are diſſemblers, and to be condemned in ſo doing, *Argum. Bradford epiſtol. quad. p.* 1652.

Argum. 4. Frequenting of Maſſe impugneth diuers petitions in the Lords prayer, and ſo the practiſe of ſuch is contrary to the daily prayer they vſe: How can we ſay, *let thy kingdome come,* and goe to Maſſe, when as nothing in the earth more deſtroyeth the preaching and kingdome of Chriſt, than the Maſſe? how can we pray, *thy will be done*, when we will doe our owne will, and the will of our parents and friends, and not Gods will? How pray we, *deliuer vs from euill,* which knowing the Maſſe to be euill, doe come to it? *Ergo,* if we meane, as we pray, going to Maſſe is to bee auoided: *Argum. Bradford. ibid.*

Argum. 5. The Maſſe and Latine ſeruice, and the ſetters forth of it, condemne the Engliſh reformed ſeruice, as hereſie, and ſo doe they which communicate with their aſſemblies, thus condemning that in practiſe, which they allow in iudgement: contrary to S. *Pauls* rule, *Bleſſed is hee that condemneth not himſelfe, in that thing which he alloweth,* Rom. 14. 22. *Ergo,* in going to Maſſe, they ſin againſt their owne conſcience: *argum. Bradford. p.* 1647. *col.* 1. Rom.14.22.

Argum. 6. All things, which giue occaſion to the wicked to be more obfirmed, to the weake to ſtumble and fall, are to be abhorred: But Goſpellers going to Maſſe, and by their preſence giuing allowance of it; doe occaſion the obſtinate to be more intractable: the weake Papiſts to be more obſtinate: the ſtrong Goſpellers to be ſore weakened: the weake Goſpellers to bee vtterly ouerthrowne: *Ergo. argum. Bradford. ibid.*

Dan.1.8. *Argum.* 7. *Daniel* refuſed to be filled with the Kings meates, Dan. 1. 8. which were polluted by idolatrie, and ſo *Iudith* likewiſe, Iud. 12. The Machabees manfully gaue their liues in defence of the ceremonies of the Law: *Ergo,* wee ought much more to endure and ſuffer all things for the maintenance of the word of God, and Sacraments: *argum. D. Ridlei. pag.* 1722.

Amos.5.5. *Argum.* 8. God commanded his people by the mouth of his Prophet *Amos*, not to ſeeke Bethel, neither to enter into Gilgall, where idolatry was vſed: *My ſoule hath no pleaſure in theſe, ſaith the Lord, that withdraw themſelues,* Hebr. 10. 38. *If any man prophane the Temple of God, him will God deſtroy,* 1. Cor. 3. 17. All ſtrange religion is counted whoredome with the Prophets, and they that follow the ſame goe a whoring: onely they whoſe names are not written in the booke of life, doe receiue the marke of the beaſt, Apocal. 13. Hebr.10.38. 2.Cor.3.17. Apoc.13.7.

But they that goe to Maſſe, enter into Bethel, and Gilgall, that is, places of idolatry: they withdraw themſelues from the faith, in their outward behauiour: they prophane their bodies, which are Gods temples, being preſent at idolatrous ſeruice: they go a whoring after a ſtrange worſhip; yea and they carry the marke of Antichriſt in their externall obedience: *Ergo*, the Maſſe is abominable, and they in ſo doing are in danger of Gods curſe: *argum. M. Philpotti Martyr, epiſtol. quad. p.* 1832.

Argum. 9. *Abraham*, becauſe he would not be partaker of their idolatry, fled from the people of Chaldea, his natiue country: *Lot* departed from the Sodomites, leaſt hee ſhould bee conſumed with them: *Sara* would not ſuffer *Iſmael*, who was giuen to mocking, to keepe companie with her ſonne *Iſaac*, leaſt he alſo ſhould become a mocker. *Moſes* at Gods appointment, commanded the people to depart from the tents of Chore, Dathan, and Abiram, leaſt they ſhould be all wrapped in their ſins, & ſo periſh among them: And the Scripture ſaith, *Goe out of her my people, that you be not partakers in her ſins, and ſo receiue of her plagues*, Apocal. 18. 4. *Ergo*, we muſt not keepe companie with idolaters and maſſe-mongers, in their idolatrous and maſſing temples; for ſo communicating with them in their ſinnes, we doe entangle our ſelues in their puniſhment: *arg. Gulielm. Tyms. epiſt. Fox p.* 1900, *col.* 2. Apoc.18.4.

Argum. 10. Laſtly, what better proofe can we haue, then the wofull experience of thoſe, who profeſſing the Goſpell, were enticed through their infirmity to come to Maſſe, and afterward either iudged themſelues, feeling inwardly an horror of conſcience, and ſo repented them, or continuing in that ſinne, were iudged of God.

Examples of the firſt, we haue one *Ciselie Ormes*, who for the ſpace of a twelue month after ſhee had recanted, could not be quiet in conſcience, vntill ſhe had vtterly forſaken all popery, and at the laſt gaue her life for the faith of Chriſt, pag. 2023. Alſo one *William Sparrow*, who hauing yeelded to be confeſſed and heare Maſſe, had ſuch trouble in conſcience, that he could not be at reſt, till hee had renued the confeſſion of his former faith, and died for the ſame, *Fox pag.* 2026. Many ſuch examples are occurrent euery where to ſuch, as are conuerſant in the ſtories of the Martyrs: and all theſe iudged themſelues, and found mercie.

I will ſet downe one notable example of a backſlider, who not iudging himſelfe, was iudged of God: One *Robert Edgore* ſeruing in the place of the Clarke, in the Church of Mendleſham in Suffolke, but ſore againſt his conſcience, was at the length ſo depriued of his wits, that many yeers after his poore wife was conſtrained to keepe him bound in chaines. Notwithſtanding this ſo good a warning, one *George Reuet*, that had beene a talkatiue Goſpeller, for lucres ſake, ſet his ſonne into the ſame roome; and being therefore reproued of ſome good Chriſtians his neighbours, hee wiſhed of God, that if it were not Gods will his ſonne ſhould ſerue in that place, God would ſhew ſome ſtrange token, which came euen ſo to paſſe: for the Lord ſent vpon him a ſtrange ſwelling in his legs, which riſing vp to his body did ſo torment him, that he died moſt miſerably and impatiently, *Fox* pag. 1918. col. 1.

Thus I truſt it appeareth how dangerous and vnlawful a thing it is for Chriſtians to aſſociate themſelues to idolatrous aſſemblies, and to be preſent at Maſſe, or other popiſh ſeruice. Now becauſe it is the property of fleſh and blood to ſeeke ſtarting holes, and to ſearch euery corner, to finde ſome excuſe to ſalue their weaknes, and infirmity thereof, and with *Adam* as with fig leaues to hide our nakednes: I will therefore ſet downe certaine obiections with their anſwers: which ſome haue inuented in defence, or at the leaſt to excuſe their going to Maſſe.

CERTAINE OBIECTIONS WITH THEIR ANſweres made by Maſſe-goſpellers, in defence of their going to Maſſe.

Obiect. 1. IT is not materiall, though my body bee preſent, if my heart doe not conſent to their wicked doings.

Anſ. 1. Saint *Paul* ſaith, *Glorifie God in your body, and in your ſpirit*, 1. Cor. 6. 20. It is not enough then, to reſerue our ſoule onely for God; but as he hath made both body and ſoule, ſo we muſt honor him in both, *Reſponſ. M. Philpotti. pag.* 1832. *col.* 1. 1.Cor.6.20.

2. In *Helies* time God counted none to be his ſeruants and people, but ſuch as had not bowed their knees to *Baal*, 1. King. 19. euen ſo now he is Gods faithfull ſeruant, that hath not bowed his knee to the filthie Idoll of the Maſſe, or any other abomination. Wee muſt not thinke that God requireth leſſe of vs, than the husband of his wife: will the husband admit his wiues excuſe, finding her in bed with another, that her heart notwithſtanding is her husbands? No more will Chriſt allow the preſence of your body at Maſſe, though your heart be not conſenting to it. *Reſp. Bradford. p.* 1652. *col.* 1. 1.King.19.18.

Obiect. 2. It is a great crime to diuide and ſeparate our ſelues from the communion and fellowſhip of the Church, which is the common practiſe of the Anabaptiſts in our daies; and of the Nouatians, and the heretikes called (*Cathari*) in times paſt: therefore we thinke it beſt to retaine the fellowſhip of the Church, and to come to the ordinary and vſuall aſſemblies.

Anſw. The ſect of the Anabaptiſts, Nouatians, and other heretikes is to be condemned, who vpon no iuſt or neceſſary occaſion doe ſeparate and diuide themſelues from the Church: alſo wee graunt that the vnity of the Church is to bee retained by all meanes, as a thing neceſſary to ſaluation: but the Popiſh maſſe, as it is now vſed, is not the communion of the Church, but a monſtrous Idoll, and grieuous prophanation of the Lords Supper: So that they which abſtaine from it, do not breake themſelues off from the fellowſhip of the Church, but indeed they depart from Babylon, and the abominations thereof, *Reſponſ. D. Ridlei. pag. 1718.* Vnitie therefore and concord, is to bee ſought for by all meanes, and embraced, but vnitie, as Saint *Paul* ſaith, *Secundum Ieſum Chriſtum.* According to Ieſus Chriſt. *Sic beat. Latimer. ibid.*

Obiect. 3. Admit there be ſome fault in the Maſſe, and ſomewhat that may bee mended, and made better: if you doe not conſent thereunto, what neede you further trouble your ſelfe. *Auguſtine* ſaith, that communion of the Sacraments defile not a man, but conſent of deedes.

Anſ. If there were but ſome ſmall faults, and indifferent matters, or tolerable abuſes in the Maſſe, rather ſhewing ſome imperfection, than tending to open impiety; they might for common quietnes ſake be ſomewhat borne withall. But now ſeeing it is ſtuffed full of blaſphemies, and ſpotted with foule idolatry, manifeſtly impugning the holy inſtitution of the Lords Supper: no man can with good conſcience either in word or deede, giue conſent thereunto. *Auguſtines* meaning, is that the badneſſe of the Miniſter, or of the receiuers, pollute not the Sacraments nor the commers thereunto, where the Sacraments are rightly adminiſtred: he ſaith not, that men abhorring ſuperſtition, and the traditions of men, thruſt vpon the Church in ſtead of Gods word, ought not to refraine from them for feare of pollution, *Reſp. beat. Ridlei. Martyr p. 1719.*

Obiect. 4. Vnto this your fact in abſtaining from the Church by reaſon of the Maſſe, the examples of the Prophets, of Chriſt, of the Apoſtles is contrary: for we doe not read, that any of them, no not in moſt ſuperſtitious times, refuſed to communicate in the Temple with the people, in their ſacrifices, and other Sacraments of the Law. Our Sauiour Chriſt and his Apoſtles, making no doubt or ſcruple, haunted the Temple: *Ergo*, you alſo may ſafely come to the popiſh Churches.

Anſw. That the Prophets, Apoſtles, yea our Sauiour Chriſt himſelfe, reſorted to the Iewiſh Temple, we graunt: but we read not that they did communicate with them in their idolatrie, or ſuperſtitious worſhips, but reproued them: onely in the lawfull ceremonies and rites of the law, they aſſociated themſelues to their aſſemblies: So neither are we angry with the Churches, or the men there congregated, but would willingly reſort to them, to heare Gods word, and if we might haue the Sacraments rightly adminiſtred: but not to communicate with them in their idolatrous ſeruices, wee are taught by the examples aforeſaid, *Reſp. beat. Ridl. ad Antonij obiect. p. 1722.*

Obiect. 5. You condemne the Maſſe, becauſe it is ſaid in an vnknowne tongue, and therefore refuſe to come vnto it. So is Baptiſme alſo miniſtred in the Latine tongue: and yet, you will not ſay, that a child hauing receiued it, is to be baptized againe.

Anſ. There is great difference betweene the popiſh Maſſe, and Baptiſme vſed in popery: firſt, I denie not Baptiſme to be a Sacrament in their church, nor ſay it ought to be reiterated, becauſe the ſubſtance of the inſtitution is kept, to baptize in the name of the Father, the Sonne, and the holy Ghoſt. But the Maſſe is neither ſacrifice, nor Sacrament at all, becauſe many ſubſtantials of the inſtitution are wanting, as we haue ſhewed before. 2. Though Baptiſme, and all other publike exerciſes ought to be celebrate in the vulgar tongue, yet there is not the like neceſſitie in Baptiſme, becauſe the children are not able to vnderſtand what is ſpoken, in what language ſoeuer: but to the other Sacrament, none but ſuch as are of diſcretion, are admitted. 3. Though children baptized in popery, are not to be baptized againe, yet when they come to yeeres of diſcretion, they muſt be taught and inſtructed in the chriſtian faith: and for ſuch children, as are not yet baptized, the parents might doe better to defer their Baptiſme, then to receiue it in the popiſh Church, till ſome conuenient time, when they may get one to miniſter Baptiſme, not in ſubſtance onely, but in rites and ceremonies agreeable to Chriſts inſtitution, wherein the Baptiſme of the popiſh Church faileth, *Reſponſ. beat Ridlei. Fox p. 1722.*

Obiect. 6. Some will ſay, excuſing themſelues for their going to Maſſe, God is mercifull, and his mercy ouer all and I truſt he will forgiue vs.

Anſ. True it is, God is mercifull, but we muſt not ſinne vpon hope of forgiueneſſe: Gods mercie is aboue all his works, and yet but vpon ſuch as feare him: as we read in the Pſalmes, *The mercy of God is on them that feare him*, Pſalm. 103. 17. And to feare God is to turne from euill, and doe that which is good. So that they which looke to bee partakers of Gods mercy, muſt not abide in any knowne and manifeſt euill, *Reſponſ. beat. Philpot. Fox. pag. 1832.* Pſal. 103. 17.

Obiect. 7. Wee are commanded to obey our Magiſtrates, though they be wicked: and therefore ſeeing they command and enioyne vs to come to Maſſe, wee ſee not how we can doe otherwiſe, for feare of contempt and diſobedience.

Anſw. We are bound indeede to obey wicked gouernours, but ſo long onely, as they command nothing contrary to Gods word: if they doe, wee muſt heerein follow the Apoſtles example, who not obeying the Magiſtrates wicked precepts, anſwered: that it was better to obey God, than men, Act. 4. And our Sauiour Chriſt teacheth vs, to giue vnto *Caeſar*, the things that are *Caeſars*, and to God, the things that are Gods, *Reſponſ. Philpot.* Act. 4. 19.

Obiect. 8. Some other there be, that for an extreame refuge in their euill doing, doe runne vnto Gods predeſtination, and election, ſaying, if I be elected of God to ſaluation, I ſhall be ſaued, whatſoeuer I doe.

Anſw. Theſe men be great tempters of God: they will at the deuils bidding caſt themſelues down from the pinnacle of the temple, by preſumption, that God may preſerue them by his Angels, through predeſtination. We muſt not doe euill, that good may come thereof, whoſe damnation is iuſt, ſaith S. *Paul*, Rom. 3. 8. Wee muſt alſo conſider, that God hath choſen vs to this end, that wee ſhould be holie, Epheſ. 1. 4. And Saint *Peter* willeth vs to make our election ſure through good works, 2. Pet. 1. 10. The conſideration of our election then, is ſo farre off from making vs careleſſe of good works, that it will rather ſtirre vs vp to all godlines of life. So that hee which conformeth not himſelfe to all obedience of life, hath good cauſe to doubt, that hee is none of Gods elect, *Reſponſ. Philpot. ibid.*

Rom. 3. 8.
Epheſ. 1. 4.
2. Pet. 1. 10.

Obiect. 9. Some doe obiect the example of *Naaman* the Syrian: who being newly conuerted to the worſhip of the God of Iſraell, deſired to be diſpenſed with, when he ſhould goe in with the King into the houſe of his Idoll *Rimmon*, and there bow himſelfe, together with the King, that herein God would be mercifull vnto him: vnto whom the Prophet anſwered; Goe in peace, as liking of his motion, and yeelding to it.

Anſ. This example is ſo farre from being any warrant for Chriſtians to preſent themſelues in Idolatrous Temples, that it rather maketh againſt it: for the Prophets anſwere, *Goe in peace*, doth inſinuate no grant made of his petition, but rather a prohibition, not to trouble himſelfe about thoſe matters: as if he ſhould haue ſaid, content thy ſelfe, requeſt no ſuch thing, it would trouble thy conſcience, but goe in peace, keepe a good conſcience, and labour for the peace thereof. That the Prophet is thus to be vnderſtood, it ſhall appeare by theſe two arguments.

Firſt, the circumſtance of this place ſheweth it: *Naaman* made two requeſts: one for a toleration to goe into *Rimmons* Temple: the other, for two Mules load of earth to carry home with him, to ſacrifice vpon vnto the Lord. Now the Prophet made the ſame anſwere to both: he then either granted both, or denieth both: but grant them both he did not: for the one was cleane contrary to the law, to giue *Naaman* leaue to ſacrifice in Syria, whereas Ieruſalem was onely appointed to bee the place of ſacrifice: neither did *Naaman* aske to haue any Prieſt or Leuite with him, to whome it onely pertained to offer ſacrifice: ſo this had beene another tranſgreſſion of the law. This requeſt therefore, the Prophet in no wiſe is to be thought to haue granted: *Ergo*, not the other.

Secondly the vſe of this phraſe in Scripture, *Goe in peace*, may teach vs how it is to be taken heere: it is twice vſed in one chapter, 2. King. 4. 23. 26. In the 23. verſe the Shunamite, ſo ſoone as her child was departed, which God had giuen vnto her, according to the word of *Eliſha*, made haſt to go to the Prophet: her husband not knowing the cauſe, ſeemed to bee vnwilling: *Wherefore wilt thou goe to him to day, ſaith he, ſeeing it is neither new moone, nor Sabbath day? Shee anſwered, Peace be vnto thee, and ſo went on her iourney*: In ſo ſaying, ſhee condeſcendeth not to her husbands mind, but willeth him onely to content himſelfe, and not to be too inquiſitiue. Likewiſe in the 26. verſe, as ſhe was comming toward the Prophet, *Gehezi* met her and ſaid, *Art thou in health? is thy husband and the child in health? She anſwered, Peace bee vnto thee*: which was not an affirmation of his queſtion, but a watch-word, that he ſhould deſiſt, from further enquiring of her. As this forme of ſalutation is taken in theſe places, in the ſame ſenſe did the Prophet vſe it, when he ſaid to *Naaman*, *Peace be vnto thee*: wiſhing him to content, and quiet his mind, and not to trouble himſelfe with ſuch curious matters, which might diſturbe the peace of his conſcience. And thus I thinke this place is anſwered.

2. King. 4. 23. 26.

Whether Naaman were allowed by the Prophet to bow the knee before the Idoll.

Some thinke that the Prophet doth anſwere thus, *declarando*, by declaring that it was lawfull for *Naaman* to go in with his Maſter, to doe his office, and attend vpon him, whether it were in the idole temple, or without. *Lyranus* vpon this place: that hee thus anſwered: *diſpenſando*, diſpenſing with *Naaman*, not generally, but in this caſe onely, to goe into the idols Temple: *Paulus Burgenſis*: and ſome againe, that the Prophet doth it *deprecando*, promiſing to pray for him, that this infirmitie may be forgiuen him. But becauſe the Prophet was far from either allowing the leaſt ſhew of idolatry, ſuch as this was, as lawfull, or from diſpenſing with that which was euill, or in promiſing to pray for the forgiueneſſe of a ſinne, which hee purpoſed to continue in; I reſolue rather with learned *Iunius* vpon the firſt ſenſe. Indeede *Tertullian* approueth certaine cauſes, which may giue allowance to be preſent at idolatrous ſacrifices: *licebit adeſſe in quibuſdam, quæ nec homini, non idolo officioſos habent*: it is lawful to be preſent vpon ſome occaſion, to preform ſome office vnto men, not to the idole: *ſi propter ſacrificium vocatus adſiſtam, ero particeps idololatriæ, ſi me alia cauſa coniungit ſacrificanti, ero tantum ſpectator ſacrificij*: If I be called for the ſacrifice ſake, I ſhall be partaker of idolatry, if any other cauſe ioyne me to the ſacrifice, I ſhall be onely a beholder of the ſacrifice, otherwiſe what ſhould ſeruants and officers doe which attend vpon their maſters and gouernors &c. But yet *Tertullian* putteth in this caution, that ſuch an one being preſent muſt, *ab omni ſpecie idololatriæ ſe intactum præſtare*, ſee that he be not touched with any ſhew of idolatry: and he ſaith further, *ſi merum quis ſacrificanti tribuerit, immo ſi verbo aliquo ſacrificio neceſſario adiuuerit miniſter habebitur idololatriæ*: if he do but miniſter wine to the ſacrifice, or helpe him with any worde neceſſary for the ſacrifice, hee ſhall bee counted a miniſter of idolatry, &c. So then *Tertullian* alloweth one to be preſent by reaſon of his ciuill office, but ſo as he yeeld not to the leaſt ſhew of idolatry: but to bow the knee is a pregnant ſhew and ſuſpition of idolatry vpon what occaſion ſoeuer: for both are equal-

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lie

ly forbidden, to honour an idoll with the kiſſe of the mouth, or bowing of the knee. 1. King. 19.18.
1.King. 19. 18. As then it had not beene lawfull for *Naaman* to haue kiſſed the idoll with his mouth, if it had beene the faſhion, when the King had done it, for all his ſeruants to follow, ſo neither was it to bow the knee: It was lawfull for *Sadrach, Meſach,* and *Abednago* to be preſent at the dedication of *Nebuchadnezzars* idols, becauſe they were gouernours, and by reaſon of their office were to attend the King, but by colour of their office they were not to bow the knee, neither did they, and therfore were they caſt into the fiery ouen. So *Nehemiah* by occaſion of his ſeruice and attendance might be preſent in the temple of *Rimmon*: but vpon no pretext was hee to bow the knee before the idol.

Obiect. 10. Laſt of all, it may be thus obiected out of the 8. of the firſt to the Corinthians, verſ. 10. 1.Cor.8.10. where the Apoſtle writeth thus: *If any man ſee thee which haſt knowledge ſit downe in the Idols temple, ſhall not the conſcience of him that is weake, be bold to eat things ſacrificed to Idols?* Heere the Apoſtle reprooueth not the ſitting downe in, or reſorting to the Temples of Idols, but onely the eating of things offered to Idols, whereby the weake might be offended: wherefore it ſeemeth not by the Apoſtle to be condemned.

Anſ. 1. This queſtion whether it be lawfull to eat things ſacrificed to Idols, the Apoſtle handleth at large, in the tenth chapter from the 19. verſe to the end: where the whole queſtion is diuided into three members or parts. Firſt, whether it bee lawfull to eat them before the Idols in the Idolatrous Temples. Secondly, whether they may buy ſuch meat in the ſhambles: for that which was left of the ſacrifices, the idolatrous Prieſts put to ſale for their aduantage. Thirdly, whether they might eate ſuch things, if they were inuited by the Infidels home to their owne houſes: theſe two laſt caſes the Apoſtle alloweth in themſelues, as matters lawfull and indifferent, vnleſſe the weake brother bee thereby offended: but the firſt hee maketh abſolutely vnlawfull, without any reſpect had to the offence: Ye cannot, ſaith he, be partakers of the Lords table, and the table of diuels: that is, they which communicate in Chriſtian aſſemblies, thereby making themſelues members of Chriſt, ought not to
1.Cor.10.20. 21. aſſociate themſelues to the company of the idolatrous Infidels, who in their filthie Idols worſhipped diuels, verſ. 20. 21.

Secondly, this being then the Apoſtles iudgement in that place, no doubt hee is of the ſame minde and meaning heere, that it is vtterly vnlawfull to ſit downe at the ſacrificers feaſts in the Idoll Temples: yet he ſpeaketh onely of the offence, that may ariſe to the weake, about the eating of things ſacrificed, becauſe this is the matter only here in queſtion, ſimply for the lawfulnes of eating or not eating, without any relation had vnto the place, as it may appeare verſ. 4. And therefore the Apoſtle, who doth alwaies keep himſelfe to the very point of the queſtion, leaueth the part leſſe pertinent to his purpoſe, and ſtandeth wholly vpon the other, deciding the reſt in the tenth chapter. This place then, is ſo farre off from giuing allowance, either of Chriſtians reſorting then to idolatrous Temples, or now to popiſh ſeruices: that by comparing this place, in the eight Chapter, and the other in the tenth, verſ. 20. we doe gather a ſtrong argument, againſt ſuch practiſes: for as the Apoſtle there reaſoneth againſt idoll ſacrifices, that they ſacrificed them to diuels, becauſe idolatry is the inuention of the deuill: So, we may ſay that Maſſe-ſeruice is the ſeruice of the diuell, that monſtrous Idoll being of his inuention and deuiſing; and they therefore that are partakers of it, doe worſhip the inuention of the deuill, and ſo in like manner are partakers of the table of diuels.

I will end now this treatiſe with a notable ſaying of Saint *Auguſtine*: *Conteſtor vos omnes coram Deo & Angelis eius, ac denuntio, vt nec ad diabolica illa conuiuia, qua aut ad fanum, ad fontes, aut arbores fiunt, veniatis, et ſi vobis forte inde aliquid tranſmiſſum fuerit, tanquam ſi ipſum diabolum videatis perhorreſcite, vt nec in domum veſtram permittatis, de illo ſacrilego conuiuio quicquã exhiberi, propter illud Apoſtoli, Non poteſtis calicem domini bibere, & calicem demoniorum:* I doe charge you all before God and his Angels, & denounce vnto you, that ye neither go your ſelues vnto thoſe diueliſh feaſts, which are made in their temples, by fountaines, or vnder trees: and if any thing chance to bee ſent vnto you from thoſe feaſts, to be afraid to touch it, as if ye ſaw the diuell himſelfe, neither ſuffer any part of ſuch ſacrilegious feaſts to come within your houſe, becauſe the Apoſtle hath ſaid, Ye cannot be partakers of the Lords cup, and the cup of diuels, *Serm de tempor.* 241.

Thus (I truſt) it hath beene ſufficiently declared, how horrible and dangerous a thing it is, for good Chriſtians and wellwillers of the Goſpell, though not conſenting in heart, yet in body to bee preſent at idolatrous ſeruices, ſuch as we are perſwaded the Maſſe-worſhip is. We haue alſo ſeene their weak grounds and ſimple excuſes, which goe about to maintaine and vphold their weaknes and imbecility heerein. And here an end of this matter.

As wee haue hitherto declared, how vnlawfull a thing it is, for profeſſours of the Goſpell to reſorte to Maſſe, or Maſſe-ſeruice; and anſwered, what on the contrarie part may bee obiected: ſo now in the next place, wee will deale againſt our Recuſants, that refuſe to come to the Engliſh Leiturgie, as it is now vſed in the Church of England: who beeing of two ſorts, either popiſh, or ſchiſmaticall Recuſants, wee are not heere to deale with the later, but with the former onely, the other beeing without the compaſſe and ſcope of this worke. And ſeeing theſe alſo are not all of one ſort, for ſome will frequent our prayers, but not abide to heare ſermons; others will reſort to both theſe, but to the Communion in no wiſe. A third ſort more ſlauiſhly addicted to popery than the reſt, refuſe to be preſent at any of them, either praiers, preaching craments: wee will put them all together, and ioyntly deale with them: firſt confuting their arguments, which they bring in defence of their recuſancie, and then conuincing them by contrarie arguments.

POPISH ARGVMENTS CONFVTED, COMmonly alleaged in defence of Recuſants.

Arg.1. Their firſt argument is drawne from the matter of our Communion and ſeruice: they moſt blaſphemouſly call our Communion, the cup and table of diuels, wherein the diuell (ſay they moſt wickedly) in properly ſerued, *Rhemiſt.1.Cor.10.annot.in verſ.9.* and that our Communion will come at length to the ſacrifice of *Ceres* and *Bacchus, Rhemiſt.Ioh.4.4.* And as for our ſeruice, they ſay, it is the ſeruice of *Baal*, and plaine Idolatrie, *Rhemiſt.2.Cor.6.verſ.14.* And therefore they will none of our Communion or ſeruice.

Anſw. Firſt, this new vpſtart generation of Papiſts, in theſe their lies and blaſphemies, filleth vp the meaſure of their forefathers: for as they blaſphemed, ſo doe theſe. One, ſometime a Biſhop in their Church, vnreuerently calleth the Communion table, an oyſter table: Biſhop *White, Fox* p.1765. Another ſaith, an houell is good enough for our Communion: they get them a tankard (ſaith he) and one ſaith, I drinke and am thankfull: the more ioy of thee, ſaith another, *Weſton Fox* pag.1459. Theſe lies and blaſphemies they caſt not at vs, but euen againſt Chriſts inſtitution: for they ſhall neuer bee able to ſhew, as long as the world ſtandeth, that any thing is vſed in our Communion beſide or contrarie to Chriſts inſtitution: Chriſt tooke bread and wine and bleſſed it, ſo doe we: he ſaid, *Take, eate, drinke ye all of this*; ſo both the bread and cup is diſtributed in the Communion: he bad vs doe it in remembrance of him; ſo wee doe celebrate the Communion, as a commemoration of Chriſts death and paſſion: and in all things, as neere as we can, we obſerue and keepe the firſt inſtitution. Wherefore, if our Communion bee the table of diuels; if it bee the feaſt of *Ceres* and *Bacchus*, then was Chriſts euen ſo, which to thinke, what horrible and inexpiable blaſphemie is it?

Secondly, they doe but preuent vs: for the Idoll of the Maſſe is, as they ſay falſely of our Communion; and as a notable Martyr ſaid, It is Antichriſts daughter, in which the diuell is rather preſent and receiued, then Chriſt: Doctor *Taylor*, pag.1528. For in how many points doe they ſwarue from the inſtitution? Chriſt ſaid, *Take yee, eate yee*, miniſtring to many; they make it priuate onely to the Prieſt: Chriſt appointed it to be eate and drunke; they hang it vp in pixes and make an Idoll of it: Chriſt celebrated in both kindes; they take away the cup from the people: Chriſt calleth it the fruite of the vine, and *Paul* bread after conſecration: they ſay, there is neither bread nor wine, but only the bodie and blood of Chriſt. See more of this matter, *argum.1.general.cont.Miſſam.*

Beſide theſe contradictions to Chriſts inſtitution: One denieth that the Sacrament hath a promiſe of remiſſion of ſinnes: and yet Chriſt ſpeaking of his blood, as it is repreſented in the Sacrament, ſaith, *which is ſhed for you, and for many, for remiſſion of ſinnes.* The ſame partie alſo granted another great abſurditie, that Chriſt eate his owne bodie, *Moreman.in diſput.conuocat.pag.*1412. Another denieth the Euchariſt to bee a Sacrament of the bodie of Chriſt, ſauing onely of his myſticall bodie, which is the Church, *D.Coole diſput.Oxonienſ.pag.*1434.*col.*1. Another ſtout champion of theirs, denied that Chriſt commanded the Sacrament, or the vſe of it: and that *Take ye, eate ye*, was no commandement: B.*Wincheſt.p.*1611.*col.*1.

Let any indifferent man now iudge, whether of vs are departed from the inſtitution of Chriſt: and whether wee may not more iuſtly call their Maſſe-ſeruice, the ſeruice of the diuell, then they can ſo terme ours, being in euery reſpect anſwerable to Chriſts inſtitution.

Thirdly, but are they not aſhamed to charge vs with Idolatrie? What dare they not now ſay, ſeeing they herein, againſt all ſhew of truth, will not ſtick to belie vs? I pray you where be our Idols of ſiluer or gold? can you ſee your ſelues, or ſhew others any in our Churches? There are but two things requiſite to Idolatrie; To haue and ſet vp Images, and then to bow down vnto them and adore them. The Lutheranes haue Images, but adore them not; wee neither haue them, nor adore them: Papiſts doe both: the Lutherans come neerer Idolatrie then Proteſtants: if they be not Idolaters, much leſſe are we.

I pray you this: if a Iew or Turk, which both of thē hate Images, ſhould come firſt into a popiſh Church, and ſee in euery corner an Image, beautified and garniſhed, and the people kneeling before them, knocking vpon their breaſts: afterward let him be brought into a Church of the Proteſtants, where there is neither Image to be ſeene, nor any crouching or bowing vnto them; whether of theſe two now would hee count Idolatrous Churches? or whether people would he call Idolaters? But thus blind are the Papiſts, that they take bitter for ſweet, and ſweet for bitter, they call good euill, and euill good, as the Prophet ſaith. They would haue vs to be counted Idolaters, which neither haue Images, nor yet doe worſhip them: and themſelues to be none, which doe both. We worſhip not *Ceres* and *Bacchus*, that is, Bread and Wine, as the Manichees ſometime obiected againſt the Chriſtians, and the Papiſts do now againſt Proteſtants. We vſe bread and wine in the Sacrament, and reuerence them as holy ſignes, but we bow not downe vnto them, nor worſhip them. Our aduerſaries indeed doe make an Idoll of a piece of bread, when the Prieſt boweth himſelfe to the hoaſt in the Maſſe, ſaying,

ing, *I worſhip thee, I glorifie thee*: what monſtrous Idolatrie is this, ſo to adore a cake made of flower? Who are now the worſhippers of *Ceres* and *Bacchus* but Papiſts? For that which they doe ſuch homage vnto, in ſhew is bread, in taſte and feeling, bread; in the eye, the mouth, and hand, bread: what is it elſe then but bread, whatſoeuer they ſay? Like vnto the old idolatrous Iſraelites, who, as the Septuagint tranſlate, and as *Auguſtine* readeth: *Elegerunt nouos Deos*, ὡς ἄρτον κρίθινον, *vt panem hordeaceum*: They choſe new Gods, as barlie bread: that is, they changed their Gods, as men doe change their bread, as *Auguſtine* expoundeth it, *qu.30. in lib. Iudicum.* So the Papiſts haue choſen a new God, euen *panem triticeum*, wheaten bread. Wee may put out ὡς ἄρτον as bread; for they doe worſhip, not barlie, (for that is the only difference) but wheaten bread indeede. Wherefore, ſeeing our Communion is the ſeruice of Chriſt, not the ſeruice of the diuell, as they blaſpheme, and it is as farre off from idolatrie, as that which hath the leaſt agreement with it; in this reſpect they haue no cauſe to refraine our Churches: and thus is their firſt reaſon anſwered.

Argum.2. Another fault they finde with our congregations and aſſemblies; calling our Temples and people, ſchiſmaticall: and therefore they will not come at them, *Rhemiſt. annot. 2.Cor.6.14.* Thus then they reaſon: It is not lawfull to aſſemble, or pray with ſchiſmatikes; you are ſchiſmatikes: *Ergo.*

Anſw. Firſt, the propoſition is not true, that it is not lawfull to pray with ſchiſmatikes: for if *Schiſma*, be nothing elſe, as it is defined in *Auguſtine contra Fauſt. lib.20.cap.2.* *Quam eadem opinantem atque eodem ritu colentem, quo cæteri, ſolo congregationis delectari diſsidio*: For a man holding the ſame iudgement in religion, and the ſame manner of worſhip, onely to ſeparate himſelfe from the reſt of the congregation: I ſee no reaſon, why it is not lawfull to pray with ſuch, who faile not in any point of faith, though they breake the bond of charitie; but both haue the word of God, and Sacraments truly taught and adminiſtred: ſo that by our comming to them, we ſeeme not to approue their ſchiſme. Did not S. *Paul* ioyne himſelfe to the Iewiſh Synagogues, which were more then ſchiſmatically diuided from the true Church, both enduring to heare the lectures of the law read, as alſo himſelfe to preach amongſt them, yea and to pray (for their preaching was not without prayer?) reade Acts chap.13. and 15.

Secondly, the aſſumption or ſecond part of their reaſon, is more falſe and vntrue then the firſt: for, be it knowne vnto them, we are no ſchiſmatikes, theirs is the ſchiſmaticall Church. Firſt, Saint *Paul* ſheweth who are ſchiſmatikes: namely, *They which depart, and play the apoſtataes from the faith, giuing eare to the doctrine of diuels, as forbidding of mariage, and teaching to abſtaine from meates*, 1.Ti-
1.Tim.4.1.3. moth.4.verſ.1.3. But they, not we, teach theſe doctrines: *Ergo*, they, not we, are the ſchiſmatikes and apoſtataes. Secondly, euery departure maketh not a ſchiſme. We are commanded to depart from Ba-
Apoc.18.4. bylon, Apocal.18.4. that is, not to communicate with their ſinnes and errors: ſo wee in leauing the Church of Rome haue not forſaken the fellowſhip of the true Church, but onely ſhaken hands with their filthie and abominable doctrine.

Thirdly, euery abſolute kingdome and Church, may meaſure themſelues by themſelues: and may eaſily know who they are that diuide themſelues from the ſocietie of that Church, where they liue, without compariſon and reſpect had to other Churches: As to know who are ſchiſmatikes in England, we need not runne to Rome, but they are ſuch, as ſeparate themſelues from the lawfull congregations in England, which haue the right vſe of the Word, & Sacraments: to trie out this matter by their owne rules; who are the ſchiſmatikes in our Church? they that ſteale their Maſſes in corners, or they that heare diuine ſeruice, according to Gods word, publikely in Churches? Is the whole congregation ſchiſmaticall, or a few ſingular fellowes rather, that doe diuide themſelues from the reſt?

S. *Auguſtine* ſpeaking of the Gentiles in his time, ſaith, *Si non conſentiant veritati veſtræ, erubeſcant paucitati ſuæ*: If they will not agree to your veritie, let them be aſhamed of their paucitie: *in Matth. ſerm.6.* So may I ſay of popiſh Recuſants in England, that although their number is not ſo ſmall, as might be wiſhed, and I truſt in time may be, yet God be thanked it is not ſo great, as that it is able to counteruaile by many parts the Lords royall hoſt of Proteſtants: whoſe number daily let vs beſeech God to encreaſe: *Ergo*, we are no ſchiſmatikes, and ſo haue they loſt alſo this argument.

Argum.3. Catholikes muſt haue nothing to doe with heretikes, ſpecially in prayers: *Ergo*, they refuſe to aſſemble with vs in our Churches, holding vs to be heretikes, *Rhemiſt. annot. 2.Cor.6.14.*

Anſw.1. It is not indeed lawfull to pray with heretikes, becauſe their prayers alſo are hereticall: but ſo are not our prayers, which moſt of them, I thinke, they themſelues will not refuſe to ſay Amen vnto: for many of them are the very ſame which they alſo vſe in their ſeruice, as the *Gloria in excelſis*, the Epiſtle and Goſpell, the Creede, the Lords prayer, and many Collects and ſhort prayers beſide: (for what is good in their ſeruice and Leiturgie, and may be vſed without ſuperſtition, we think
Tit.3.10. not much to retaine:) *An heretike* (ſaith Saint *Paul*) *after two or three admonitions, auoide*, Tit.3. But what if prayers vſed by thoſe, whom you count heretikes, haue not any thing worthie of admonition or reproofe? why then ſhould ſuch prayers be ſhunned, and auoided? but ſuch are ours: *Ergo.*

2. The accuſation of hereſie, wee doe with much better right, and iuſter title returne vpon your head, which you ſhall neuer be able to faſten vpon vs. Firſt, if they will bee tried by Saint *Pauls* rule,
1.Cor.16.21. he ſaith, *He that loueth not the Lord Ieſus, let him be accurſed*, 1.Cor.16.21. Who is he now, that lo-

loueth

ueth not the Lord Ieſus? Is it hee, that aſcribeth his ſaluation onely to Chriſt Ieſus, in whole and in part, the beginning, continuing, and end: or hee rather who hopeth to bee ſaued partly by the death of Chriſt, partly by his owne merits? who ſaith, the beginning of his iuſtification, which they call the firſt iuſtification, is of grace: the ſecond (which indeed is nothing elſe but ſanctification, the fruits of iuſtification) ſay they, is merited. I thinke the firſt loueth Chriſt: ſuch I truſt, are we: the ſecond, I am afraid, loueth him not: for Chriſt will not part ſtakes, nor giue his honour to another: of this ſort, I would our aduerſaries were not. They therefore, if any, are the heretikes, and to be holden accurſed.

3. Or will they ſtand to *Auguſtines* definition of an heretike: *Hæreticus eſt, qui alicuius temporalis commodi, & maximè gloriæ & principatus cauſa, falſas & nouas opiniones, aut gignit; aut ſequitur.* He is an heretike, who for ſome temporal commoditie, or glorie and chiefedome ſake, doth either inuent and begin falſe & new opinions, or doth follow them: *De vtilitat. credend. c.* 1. Now we neither inuent nor follow falſe or new opinions: not falſe; for our deſire is to be tried with our opinions by the touchſtone of Gods word in Scripture reuealed, the only rule of faith: and therefore we loue not the errors of darknes, ſeeing we hate not the light: not new; for our faith is the ancient Catholike Apoſtolike faith, reuealed by Chriſt, preached by the Apoſtles, profeſſed in the Church many hundreds after, ſealed with the blood of Martyrs: and this ancient freehold of our faith, they ſhall be neuer able to driue vs from. Againe, as wee are free from the falſe and ſtrange opinions of heretikes, ſo alſo wee defie their couetous and ambitious minde. What temporall commoditie (I pray you) did the Proteſtants looke for, in the late daies of perſecution in England, when as for their conſcience and faith ſake, ſome loſt their liuings and dignities in the Church, Biſhopricks, Archbiſhopricks, Deanries, Archdeaconries, yea and their countrie withall? And as for vainglorie, it was farre from them, as it appeareth by their deepe proteſtations being charged therewith, as you may reade in Maſter *Bradfords* ſtorie, *Fox* pag. 1606. And Maſter *Philpot* doth in great vehemencie of ſpirit in this manner diſcharge himſelfe: *I proteſt here before God, and his eternall ſonne Ieſus Chriſt my Sauiour, and the holie Ghoſt and his Angels, that I doe not ſtand in any opinion of wilfulnes or ſingularitie, &c.* pag. 1800. And who would not beleeue them, both for their earneſt proteſtation ſake, but much more for that they declared it in deed? for what liſt, thinke we, or leiſure had thoſe holy men, to ſeeke for the fame of this world, when they looked euery day when their liues ſhould be taken from them? Fame and eſtimation is much deſired in the world, but hardly will a man purchaſe it by the loſſe of his life.

But what ſhall we think of our aduerſaries? Is not the hope or rather hauing of gaine a great piller of their profeſſion, and the fayreſt white, that they ayme at? Let their Pilgrimages, Maſſes, Dirges, Trentals, Suffrages for the dead, purgatorie doctrine, pardons, Indulgences, and the like trumpery ſpeake in this caſe, if lucre were not the mother, that bare them, and the nurſe that fed and nouriſhed them. There was neuer any ſuch gainfull religion to the profeſſors thereof ſince the world began, as popery hath beene to Popes, Cardinals, Abbots, Monks, Friers, and the like. And what for principality? doe they contemne and deſpiſe it? I thinke no. What elſe made Popes in times paſt ſo proud, as to make Emperours and Kings their ſlaues and vaſſals, to tread on their neckes, to make them dance attendance in froſt and cold, barefoote, and barelegged at their gates, to cauſe them to kiſſe their feet, to hold their ſtirrop, and lead their horſe by the bridle, and ſuch like ſeruices they put them to? Is not this the prince of Pride? Why doth the Pope challenge to bee head of Chriſts Church, to bee the Lord of the whole world, aboue Kings and Princes, and propoſeth it to be beleeued as an article of faith to all his ſubiects: if he were not poſſeſſed with pride? *Eraſmus* that famous learned Clerke wel perceiued the pride and couetouſneſſe of this generation, when he being asked by the Duke of Saxony, what hee thought of *Luthers* proceedings, wittily anſwered, that hee dealt with two things, which were in no wiſe to bee touched, *the Popes Crowne, and the Monkes belly*: meaning the pride of the one, and the couetous deſire of the other. Wherefore if the holding of falſe and ſtrange opinions on the one ſide, with hope and deſire of gaine or glory on the other, doe make an heretike who ſeeth not that this definition better agreeth to the members of the Church of Rome, then vnto Proteſtants? Wee are then no heretikes, much leſſe are our prayers and ſeruice hereticall: and therefore our Recuſants in this reſpect haue no cauſe to abſent themſelues from our congregations.

Argum. 4. An other reaſon of their Recuſancy is drawn from the Miniſters of the word & Sacrament amongſt vs: Heretikes, ſay they are not to be heard, though they pray and preach the truth, *Rhemiſt. annot. Mark. 3. ver.* 1. *Ergo*, they will not heare our Miniſters either preach or pray.

Anſ. 1. That the truth is not to be heard or receiued at heretikes hands, it hath neither warrant of Scripture, nor good ground of reaſon: Firſt, *Auguſtine* ſaith, reaſoning thus out of Scripture, *Euangelium Iudas ſine detrimento fidelium prædicauit: Iudas* preached the Goſpell, without any hinderance or loſſe to the faithfull: *Nunquid Paulus gauderet de talium prædicatione, qui contentioſi erant, niſi ſciret, quod illis pernitioſum eſſet, rem caſtam non caſtè annuntiare, illis ſalubre qui per illos proficerent ad ſalutem:* Or would *Paul* haue reioyced of their preaching, which were contentious, as he doth, Philip. 1. 18. but that he knew, that it was hurtfull to them that preached the chaſt truth not chaſtly, but holeſome to them, that profited thereby to ſaluation? *Lib. 2. cont. epiſt. Parmeni. ca.* 11. Here be two examples out of Scripture, which ſhew, that the truth by whomſoeuer may ſafely bee preached: our Saui-

Philip 1.18.

Sauiour Chriſt neither condemned *Iudas* preaching of the Goſpell, that childe of perdition, nor yet *Paul* the contentious preaching of falſe diſciples.

Auguſtine addeth alſo a third example, out of the Goſpell: *Botrum carpe, ſpinam caue: Cathedra Moſis, vitis eſt: Phariſaeorum mores & doctrina ſpinæ:* Take the grape, but beware the thorne: the vine, is the chaire of *Moſes*; the thorne is, the corrupt doctrine and manners of the Phariſies, *Tract. in Iohan 46.* The Phariſies had many erroneous doctrines, and therefore our Sauiour Chriſt giueth his Apoſtles warning to take heede of their leauen; yet ſo long as they taught the truth ſitting in *Moyſes* Matth.23.2. chayre, our Sauiour biddeth to heare them, Mat.23.2. Secondly, beſides thoſe examples out of Scripture, it is thus confirmed by reaſon: *Auguſtine* denieth that heretikes are worſe then ethnikes and Infidels: his reaſon is, becauſe Chriſt ſaith, *If a man heare not the Church, let him be vnto thee as an Infidel:* making that the extreameſt, and moſt dangerous caſe of all: but, ſaith he, *In ipſis ethnicis, quod* Act.17.28. *rectum erat, approbarunt apoſtoli:* the Apoſtles in the very heathen allowed that was right, as Act.17. S. *Paul* citeth a place out of an Athenian Poet: *Ergo*, that which is right we may heare and allow, euen in heretikes.

2 Yet, though this were granted, that heretikes are not to be heard, no, not ſpeaking the truth; that our Miniſters are heretikes, or fauourers or followers of heretikes, or that they draw neere vnto hereſie, they ſhall neuer be able to proue: So that they are ſatiſfied for this, and neede not therefore be ſo ſcrupulous in this behalfe, in not comming to our prayers.

*Argum.*5. A Catholike man, ſay the Rhemiſts, is bound to confeſſe his faith, *Rhemiſt. Luk.* 10. *ver.* 8. And, *Annot. Iohan.* 12. *ver* 42. they do ſharply rebuke and reprehend ſuch Catholikes, as dare not freely confeſſe their faith: hereupon it followeth, that a Pope-Catholike profeſſor ought in no wiſe to reſort to the Churches of Proteſtants: which cannot be done without diſſimulation of their faith, which they ſhould openly and boldly profeſſe.

*Anſ.*1. The Rhemiſts iudgement in this place concerning the open profeſſion of faith, we do willingly approoue and allow: and wee could wiſh, that all the Pope-Catholikes in England at this day were of this minde, and heerein would follow the counſell and aduiſe of their ghoſtly Fathers of Rhemes: that is, that all Engliſh Papiſts were become Recuſants, and would openly ſhew what lyeth hidde in their breaſts, that we might better take heede of them. But it is to be feared, that wee haue many hollow hearted Country men, that do openly reſort to our congregations in body, but in heart communicate not with vs; who haue Engliſh faces, but Romiſh hearts: Theſe are our moſt dangerous enemies, and chiefly to be feared: vnto whom we may vſe that good old ſaying, *Aut appare quod es, aut eſto quod appares:* Either appeare as thou art, or be that which thou appeareſt. So it were to be wiſhed, that theſe cunning fellowes would either appeare outwardly to be Papiſts if they be ſo in heart, or elſe be Goſpellers indeed, as they ſhew by their outward behauiour.

2 Faith in deed is publikely to be confeſſed: diſſimulation in all matters is to bee miſliked, but it is worſt in religion: yet he, that wil make publike confeſſion of his faith, had need be ſure, he is in a right faith, leaſt afterward hee be aſhamed of his faith: And ſo I would that popiſh Recuſants did confeſſe their faith, that is to abide and indure the examining, ſifting and tryall of their faith by the Scriptures, and not to refuſe our Sermons, bookes, conferences, admonitions, whereby we declare vnto them the errors of their faith: For this is to confeſſe our faith, as S. *Peter* defineth it: *To giue an anſwere to euery one that asketh vs a reaſon, &c.* 1 Peter. 3. 15. Theſe Recuſants then, are no open confeſſors of 1.Pet.3.15. their faith, for as much as they are not ready to giue an account thereof: which courſe if they would take, I doubt not, but in the end they ſhould ſee the errors, whereunto they had beene nuſled, and ſo confeſſe, & ſet before their face their faith, as *Auguſtine* ſaith of ſin: *Tu peccatum tuum ante faciem tu-* In Pſalm.50. *am conuerte, ſi vis vt inde faciem Deus auertat: ſi peccatum tuum in dorſo tuo ponis, Deus ibi faciem ponit:* Set then thy ſin before thy face, if thou wilt haue God therefrom to turne his face, but if thou place thy ſin behind, as on thy backe, that is, hide it, thither alſo God turneth his face: that is, God will hide his face from thee, as thou hideſt thy ſin from him. Thus let theſe ſelfe-wild Recuſants confeſſe and acknowledge their faith, that is, ſet before their eies their errors and falſe opinions, ſo would God forgiue them their ignorances and errors, and thus they ſhould be right confeſſors of the popiſh faith, confeſſors not to maintaine, but to forſake it and to be aſhamed of it.

3 A man wee grant is in no caſe to diſſemble his faith: that is no right faith, or profeſſion, which alloweth diſſimulation, nor yet hee a good profeſſor, or faithfull man, that will diſſemble: for wee are not ignorant, what our Sauiour Chriſt ſaith: that *whoſo denieth him before men, him will he deny before his father in heauen.* To this purpoſe may be remembred, what *Auguſtine* reporteth of the conuerſion of one *Victorinus* a Rhetorician of Rome: who after he was become a Chriſtian, yet frequented not the Chriſtian aſſemblies: vnto whom *Simplicianus* a godly Prieſt was wont to ſay, *Ego te non deputabo inter Chriſtianos, niſi in Eccleſia te videro:* I wil not for my part count you a Chriſtian, vnleſſe I ſee you in the Church of Chriſtians. But he at the firſt ſcoffed, ſaying: *Ergone parietes faciũt Chriſtianos?* then belike the wals of the Church make Chriſtians? Afterward being better aduiſed, hee reſorted to the Church, was baptized, and openly (ſtanding in an high place) confeſſed his faith before the congregation, whereas he might haue done it more ſecretly: and this reaſon is giuen of his ſo doing: *Non erat ſalus (inquit) quam docebat in Rhetorica, & eam tamen publice profeſſus erat:* That tended not to ſaluation, which he taught in Rhetorike, and yet hee publikely profeſſed it: meaning that much more

faith, whereby we are led vnto life, ought boldly and publikely to be profeſſed, *Auguſt.lib.confeſſ.8. cap.2.*

This then being fully determined and concluded, that faith is not to be cloked, or diſſembled: let vs ſee how much our aduerſaries come ſhort and faile in this point, and ſo offend againſt their owne rules; amongſt whom, it is an vſuall and common trade in the moſt, to cloake their Popiſh profeſſion with an outward countenance and ſemblance of the Goſpell. And with Papiſts it is no rare thing to diſſemble both in religion and other affaires of life. Was it not ſaid openly in the Councell of Conſtance, when they brake the Emperours ſafe conduct granted to *Iohn Huſſe*, that *fides non eſt ſeruanda hæreticis*, that faith is not to bee kept with heretikes? The like anſwere was made *ann.* 1526. by *Hawnart* the Emperours Ambaſſadour; that whereas the Lady *Katherine* the Emperours younger ſiſter was promiſed to *Iohn Fredericke* Duke of Saxony in mariage, and writings were made thereupon, yet after the reformation of Religion in Saxony, the couenant was broken: for with heretikes, ſaid *Hawnart*, promiſe is not to be kept, *Fox*.p.884.col.1.

It is not long ſince here in England ſolemne promiſe was made, that the religion eſtabliſhed in King *Edwards* dayes ſhould not be altered, and it was made by one that then ruled the helme, yet was it not performed, *vid.Fox*.p.1407. If they can thus diſſemble, and breake their troth and faith in humane matters, who doubteth thereof, but that they will bee changelings in Religion: for as S. *Iames* ſaith, *A wauering minded man is vnſtable in all his wayes*, Iam. 1.8. that is, both toward God and men. He that knoweth the vertue of the Popes diſpenſations, which can diſſolue othes and vowes, may eaſily thinke that Pope Catholikes may be diſpenſed withall to diſſemble in Religion: How elſe came it about, that ſo many Proteſtants in ſhew, in King *Edwards* dayes, were ſo ſoone transformed into Papiſts in Queene *Maries*: and ſo many Papiſts then, had ſo ſoone put on the face of Proteſtants in Queene *Elizabeths* gracious raigne? I could wiſh with all my heart, that all the Papiſts at this preſent day in England, were Recuſants, that wee might the better take heede of them. But it is to be feared, that there be many cloſe Papiſts in England, that are content for a while to temporize, watching for an houre, which I truſt they ſhall neuer ſee: like vnto the heretikes called Priſcillianiſts, of whom *Auguſtine* reporteth, that their manner was, *Vt ſua venena non prodant, noſtros ſe eſſe mentiuntur*, That they ſhould not bewray their poiſon, they faine themſelues to be ours, *lib.1.cont.mend.c.3. Mendacio occultare hæreſin, & ſe catholicos fingere*: To cloake their hereſie by a lie, and to faine themſelues good Catholikes, *Lib.cont.mendacium cap.*1. I would we had no ſuch Romaniſts now in England, which faine themſelues to be true Catholike Proteſtants.

Iames 1.8.

Thus then are our aduerſaries anſwered for this matter, whom firſt we deſire to follow their owne rules, that is, to deale plainely with vs, and to ſhew themſelues outwardly, as they are in heart: And then we doe wiſh, that they would glorifie God, and confeſſe their errors, and ſo be reformed both in heart, and changed alſo in their outward profeſſion: ſo may they ſafely reſort to our Chriſtian aſſemblies, without diſſembling their conſcience.

Argum.6. Another reaſon of their Recuſancie is drawne from the ſequell or euent of their comming to our Churches, if they ſhould yeeld thereunto: that is, they thinke that their preſence would grace and countenance, and bring credite to our aſſemblies, which by all meanes they labour to diſcredit, and bring into contempt: for thus the Rhemiſts open their blaſphemous mouth, *It muſt needes be an honour to Caluines communion, when Catholikes are ſeene in the Idols temple, ſitting at the abominable table. Annot.* 1.*Cor.*8.*ver.*10.

Anſwere. Firſt, we acknowledge no ſuch *Caluins* communion amongſt vs: that which we haue is Chriſts communion: and of his name both it and we are called: wee depend not vpon men, though we praiſe God for ſuch excellent inſtruments, as *Caluine* and *Luther* were, ſtirred vp of God to ſet forth his truth. It is your guiſe, and not ours, to call your profeſſions, and Maſſes after the names of men: you haue Saint *Gregories* Maſſe, Saint *Baſiles* Maſſe, Saint *Iames* his Maſſe, which you doe falſly father vpon him. And in England, you had the vſe of *Sarum*, and the vſes of other Churches: diuers formes of your Maſſe: Contrarie to the decree of the fifth Councell *Toletan.can.*2. *Vnus modus in Miſſarum ſolennitatibus, vnus in veſpertinis officijs, nec diuerſa ſit vltrà in nobis eccleſiaſtica conſuetudo, quia in vna fide continemur & regno*: Let one and the ſame way be obſerued at Maſſe and Euening prayer, neither let there be any longer a diuers vſe in the Church, ſeeing we belong to one faith and Kingdome.

Though *Luther* had ſome priuate opiniō not generally receiued of Proteſtants, yet notwithſtanding wee acknowledge him to haue been an excellent inſtrument of the truth: here then is no contradiction. See this cauill further anſwered, Retect.pag.72.

Secondly, ye are ſhameleſſe men to call our Churches, Idols temples. We haue no Images or Idols at all to be ſeene in our Churches, much leſſe doe we worſhip them: And as for the bread and wine in the Sacrament, though we reuerence them as holy ſignes, yet wee adore them not, neither make idols of them as you doe. If our communion table be an abominable table, then ſo is Chriſts: for we ſay all that Chriſt ſaid, and doe all that he did in the inſtitution of his laſt ſupper: ye are not able to ſhew that in any one iote we haue ſwarued from the firſt inſtitution, as you haue done diuers waies; as in taking away the cup, whereas Chriſt ſaid, Drinke ye, as well as eate ye; and making the communion priuate, whereas Chriſt ſaith, *Drinke ye all of this*; in reſeruing the Sacrament, whereas Chriſt would haue it eaten and drunke, and in many ſuch things: your Maſſe altar therefore is that abominable table, not our communion table. And you are thoſe worſhippers of the Idols of ſiluer and gold, Apoc.9.20. for you haue ſuch Images in your Churches, you fall downe and pray before them, and offer incenſe to them, and ſo are moſt groſſe Idolators: but wee follow the rule of your owne Councels, *Synod. Moguntin. cap. 42. Nos praua ſuperſtitioni viam præcludere volentes, omnibus locorum Ordinarijs iniungimus, vt ſi forte in territorijs ſuis concurſus ad imaginem fieri, & homines ad ipſius imaginis figuram reſpectum habere, & quaſi quandam diuinitatis opinionem illi tribuere animaduerterint, ipſam imaginem pro cauſa qualitate tollant, aut mutent:* We willing to ſtop all way againſt ſuperſtition, doe enioyne the Ordinaries, that if they ſee in their territories the people to runne to images, and to attribute vnto them a diuine power, hauing reſpect to the figure of the Image, that they either take away, or change the Image. If they be idolators that haue taken away Idols and aboliſhed them, then will we alſo be Idolators.

Thirdly, now to anſwere to their argument: Firſt, they ſhew of what making they are, and whoſe children they be, in that they are afraid, that the truth by them ſhould be graced, and Chriſts inſtitution honoured. They will not come to Church, becauſe they thinke it would bee an honour, not to
Act.7. 51. *Caluins*, but to Chriſts communion: to whom we may ſay, as S. *Stephen* to the peruerſe Iewes, Act. 7. 51. *You ſtiffe necked and of vncircumciſed hearts, and eares, you haue alwaies reſiſted the holy Ghoſt, as*
Pſal.4.2. *your fathers did, ſo doe you:* And as the Pſalmiſt ſaith, *O ye ſonnes of men, how long will ye turne my glorie into ſhame?* Pſalm. 4. 2. Doth it grieue you that Chriſt ſhould be honoured and his inſtitution reuerenced? O enemies to God and all godlineſſe! Secondly, though they doe come to our Churches, if their hearts be not reformed, but doe cloake the ſuperſtition of their darke mindes, with the ſhew of outward conformitie and obedience, they are ſo farre from gracing our aſſemblies, that they are a diſgrace and a diſhonour to them. And as *Iude* ſaith of ſuch, *They are ſpots in your feaſts of charitie*, verſe 12. ſo theſe are foule blemiſhes in our holy meetings, when as hypocrites doe ioyne themſelues to the aſſemblies of the Saints. They neede not feare, leaſt thus comming, they ſhould honour our communion, nay rather as much as in them lieth, they prophane and pollute it: when holy things are thus caſt vnto dogges, and pearles before ſwine. Thirdly, but if they would reſort to our aſſemblies dutifully, as it becommeth good Chriſtians, to receiue inſtruction and comfort by the word of God and the Sacraments; they ſhould not for all this bring grace or win credit to theſe publike exerciſes,
Pſal. 149.9. but ſhould themſelues be graced, and receiue honour thereby. The Pſalmiſt ſaith, Pſalm. 149. 9. *Such*
Deut.4.8. *honour God vouchſafeth his Saints*, that is, in giuing vnto them his word: ſo ſaith *Moſes*, Deut. 4. 8. *What nation is ſo great that hath ordinances and lawes ſo righteous? &c.* The law of God maketh a people great, that is, honourable: and thus alſo haue we anſwered this argument. Wherefore ſeeing they can now pretend no honeſt excuſe for their Recuſancie, for neither is our ſeruice in it ſelfe hereticall, neither yet our people that profeſſe it, or Miniſters that preach it, heretikes or ſchiſmatikes: ſeeing alſo they may be freed from diſſimulation, when their hearts ſhall truly be conuerted vnto God, and ſo yeeld obedience to our publike aſſemblies, and that by their comming God may be honoured, I pray God giue them grace to acknowledge their wilfulneſſe, and forſake their errors, into the which their blind guides haue led them, that they may now at length ioyne themſelues vnto the true Church of Chriſt, in the profeſſion of the right faith, to the ſaluation of their ſoules.

Here now I thought to haue inſerted a treatiſe againſt the Browniſts, wherein I haue at large confuted the arguments, which they vſe againſt our Church, and likewiſe propounded our reaſons in defence thereof, with a diſcouerie of diuers erroneous opinions by them held and maintained: but I altered my purpoſe vpon theſe reaſons. Firſt, the treatiſe was not fully finiſhed, and the Printer called vpon me earneſtly to make haſte. Secondly, becauſe I intended to deale onely againſt the Papiſts in this worke. Thirdly, though they bee peeuiſhly ſet; yet I iudged them the leſſe dangerous enemies, ſeeing they diſſent not from vs in the fundamentall points of our faith. Fourthly, many of their aſſertions are ſo abſurd, that they are rather to be laughed at, then worthie of any confutation. Therefore not ſtaying the Reader further in theſe digreſſions, I proceede to the reſt of the Controuerſies that follow.

THE

THE SECOND PART OF THIS CENTVRIE, OF THE FIVE POPISH SACRAMENTS.

HERE ENSVE THE CONTROVERSIES OF THE fiue other Popiſh Sacraments: Penance, Matrimonie, Confirmation, Orders, Extreame Vnction.

THE FOVRTEENTH GENERALL CONTROuerſie, of Popiſh Penance.

VNto this Controuerſie belong theſe queſtions following:

1 Of the name Penance, whether it be rightly giuen.

2 Whether that which they call Penance, but we much better, Repentance, be a Sacrament.

3 Whether there bee any other Sacrament of repentance beſide Baptiſme.

4 Of the eſſentiall parts of Penance, as the matter and forme, and of the three materiall parts, Contrition, Confeſſion, Satisfaction: with an appendix, whether Repentance goe before Faith.

5 Of Contrition, 1. The cauſe thereof, 2. The quantitie thereof, 3. Whether it be ioyned with faith, 4. Whether it be ſatisfactorie, 5. Whether Contrition bee neceſſarie for veniall ſinnes. 6. Of Contrition which onely proceedeth of feare.

6 Of Auricular confeſſion, 1. Whether it be neceſſarie, 2. Whether it bee a diuine ordinance, 3. To whom it is to be made, 4. Of the time.

7 Of Satisfaction, with the ſeuerall branches of this queſtion.

8 Firſt, of penall iniunctions, 1. Whether neceſſarie, 2. By whom to be impoſed. Secondly, of indulgences, 1. Whether there be any ſuch, 2. The ground of them, 3. In whoſe power they be.

9 The circumſtances of penance. 1. Their habite, 2. Their workes, 3. Of the time of their Penance.

THE FIRST QVESTION, OF THE name of Penance.

The Papiſts.

THe Latine word *Pœnitentia*, which they tranſlate, Penance, being deriued of *pœna*, doth ſignifie (ſay they) not onely confeſſion and amendment of life, but contrition and ſorrow for the offence, and painfull ſatisfaction, *Bellarm.lib.1.cap.7.* 41. Error.

Argum. Matth.11.21. The word muſt needes ſignifie, ſorrowfull, painefull, and ſatisfactorie Penance, *Rhemiſt. Matth.3.2.* for no man doth ſit downe in ſackcloth and aſhes, which hath not repented before: this therefore is a penall action that followeth the inward ſorrow. So the Niniuites are ſaid to haue repented, Luk.11.32. which *was in ſackcloth and aſhes, and praiers: Ergo,* Penance conſiſteth in an outward penall action. *Bellarm.ibid.* Matth.11.21. Luke 11.32.

Anſwere. The places quoted out of S. *Matthew* and S. *Luke*, proue no ſuch thing: where our Sauiour ſaith, that Tyre and Sidon would haue repented in ſackcloth and aſhes, and Niniue had repented: which is no ſatisfaction for ſinne, but an outward ſigne of true ſorrow for ſinne, inwardly conceiued: for repentance is begun inwardly, and continued and finiſhed outwardly: ſo then aſhes, ſackcloth, was no part of repentance, but an outward teſtification of their inward griefe.

Argum. 2. S. *Paul* ſaith, *I ſhall bewaile many of them, which haue ſinned and not done penance for their vncleanneſſe,* 2. Corinth.12.21. It cannot be ſaid, *which haue not repented,* for, or becauſe of their vncleanneſſe: for then ſinne ſhould bee the cauſe of repentance, which it is not: for inward repentance commeth of ſome good inſpiration: but ſinne is properly ſaid to bee the cauſe of outward penance. *Bellarm.ibid.*

Anſwere. Firſt, ſinne is, not the cauſe of inward repentance, but the occaſion, no more is it of outward penance or puniſhment: for as the inward repentance proceedeth from a good *inſpiration*, ſo the outward puniſhment is procured by the inward ſorrow, as *the aſhes and ſackcloth* of the Niniuites were outwardly vſed, becauſe they firſt inwardly ſorrowed. Secondly, that the Apoſtle ſpeaketh here of *inward repentance*, it is euident: becauſe 1. he ſaith, *he ſhall bewaile:* that is, becauſe they haue not mourned for themſelues, hee will: as *Ambroſe* in the like caſe; *Si Saul defleſſet peccata:* If *Saul* had mourned for his ſinne, *Samuel* had not wept: *lib.5.in Luc.* 2. And it was in the Apoſtles power to haue inflicted an outward puniſhment, as hee did vpon the inceſtuous young man; but to cauſe them to repent, was not in his power: the Apoſtle then would not haue complained of that, which was in his power to haue enioyned them. 3. And he ſaith, *I ſhall bewaile many:* There was a great multitude of them, in which caſe no ſuch penance could be inflicted, the diſeaſe being ſo generall; and thus *Auguſtine* expoundeth this place: *Cum idem morbus plurimos occuparit, nihil reſtat præter gemitum;* When as the ſame diſeaſe hath occupied many, there remaineth nothing but mourning: the Apoſtle doth not now bid them not to eate meat with ſuch, as hee gaue a charge concerning the young man, &c. *lib.3.cont.Parmen.cap.3.* So that in *Auguſtines* iudgement no ſuch externall penance is here ſignified; a great part of the flocke being with this diſeaſe inuaded.

The Proteſtants.

THat this word (μετάνοια) vſed in the new Teſtament, is more fitly tranſlated *repentance*, to ſignifie a change of the minde, then by them, *penance*, to betoken ſome outward penall ſatisfactorie act, thus it is proued.

*Arg.*1. The Greek word euery where vſed, is μετάνοια, which ſignifieth as *Laurentius Valla* noteth, *emendationem mentis*, the change or amendment of the minde; and no ſuch outward ſatisfactorie Penance as they pretend. Wherefore it is more fitly engliſhed, Repentance. And although the Latine word *pœnitentia*, do not properly expreſſe the Greeke word, to the which *reſipiſcere*, and *reſipiſcentia*, repentance and to repent do better anſwere: yet *agere pœnitentiam*, in Latine, is not to do penance, as the Rhemiſts tranſlate it, but is all one, as to ſay, repent: yea and ſo the Rhemiſts themſelues reade, be penitent, Mark.1.15. and not, do penance. And Act.11.18. they tranſlate, *pœnitentiam*, repentance.

*Argum.*2. Matth.3.2. *Iohn Baptiſt* preached and ſaid, *repent, &c.* not, as the *Rhemiſts* tranſlate, *doe penance:* that inward repentance is here ſignified, it appeareth by theſe reaſons. 1. *Iohn* is ſaid, *To preach the Baptiſme of repentance for remiſſion of ſinnes:* Luk.3.3. That which hee preached, the people practiſed: but wee reade not of any outward penall workes they did, but onely of contrition and confeſſion for their ſinnes, Matth.3.6. 2. Againe, Baptiſme is in the name of Chriſt: Penance, is a worke of man, whereby ſatisfaction is made vnto God, as they teach: how then can it be the *baptiſme of penance;* for Chriſt to ſatisfie, and man to ſatisfie, are two contrarie things. 3. *Iohn* alſo ſaith, *Bring forth fruites of repentance:* worthie or meete for repentance: outward penall acts then are the fruits of repentance, they are not repentance it ſelfe.

*Argum.*3. Act.2.38. *Repent and be baptized*, not doe penance and be baptized: for 1. they were immediatly the ſame day baptized, verſ.41. What time was there here for any doing of penance? 2. And ſeeing you make penance a Sacrament, how could they doe penance, before they had receiued Baptiſme, the firſt Sacrament? 3. Thus their owne gloſſe expoundeth, *cauſ.33. diſtinct.1. de pœnit.c.87.gloſſ. Petrus legitur dixiſſe, &c.* *Peter* ſaith in the Actes, *doe penance, &c.* *Quod de interiori, &c.* Which is vnderſtood of the inward, not outward penance: ſo the ſame gloſſe *c.34. Conuerſio eſt cordis verſio:* Conuerſion is the verſion or turning of the heart.

Auguſtine thus taketh this word *pœnitentia*, [a] *Rectè pœnitens quicquid ſordium contraxit, oportet vt abluat ſaltem mentis lachrymis:* The true penitent man muſt at the leaſt waſh away his ſinnes with the teares of the minde, &c. If then repentance bee in the ſoule, what is become of this outward ſatisfactorie penance?

Colonienſ.part.7.cap.31. *Pœnitentia tum rectè prædicatur,* [b] *cum arguuntur ſcelera ac flagitia per verbum Dei, & incutitur populo timor iræ, indignationiſque, ac iuſti iudicij Dei:* Then Penance or Repentance is rightly preached, when mens ſinnes are reproued by the word of God, and a feare of Gods wrath and iuſt iudgement is ſtriken into the people, &c. This Councell calleth that Penance, when the people begin inwardly to feele Gods wrath, and ſo lament for their ſinnes: they ſpeake of no ſuch outward ſatisfactorie Penance.

1 The ancient writers of the Greeke Church take repentance for a change of the minde, not for any externall penall worke: as *Iuſtinus Martyr* ſaith, that God will rather haue *repentance, then puniſhment*, that is penance: And againe, ſpeaking of the repentance of the Niniuites, he calleth it, *true repentance from the heart.*

2 So alſo *Tertullian* defineth, *Pænitentiam animi paſſionem*, repentance to be a paſſion of the mind: and hee maketh three parts of repentance: *Satisfactio confeſſione diſponitur, confeſſione pœnitentia naſcitur:* Satisfaction, confeſſion, and penitence, that is contrition of the heart. *Athanaſius* ſaith, therefore penance is called repentance, *Quod mentem à malo ad bonum transferat*, Becauſe it turneth the minde from euill to good.

[a] De pœnitentia cap.9.

[b] This place is excepted againſt, as though this Popiſh Councell were miſalleadged, which maketh 3. parts of penance as other Romaniſts do: but the queſtion is not here of the 3. parts of penance, but of the ſignification of the word penance, ſee this obiection fully anſwered: Retect. p.115.

τὴν μετάνοιαν ἢ τὴν κόλασιν, Apolog.2. ἀπὸ τῆς καρδίας ἀληθινῆς μετανοίας: Dialog. cum Tryphon.

Libr. de pœnitent. queſt. 162.

3. Confeſſion of Saxonie, artic. 16. *Neither doe we goe about to make any brawlings about the word (repentance) if any man like it better, let him vſe the word (conuerſion)*: They take repentance for the conuerſion of the heart. Harm. ſect. 8. Pag. 230.

4. See their owne Councell of Collen before produced.

THE SECOND QVESTION, WHETHER there be any Sacrament of Penance.

The Papiſts.

CHriſt (they ſay) inſtituted the Sacrament of Penance, when he breathed vpon his Apoſtles after his reſurrection, and ſaid vnto them: *Receiue ye the holy Ghoſt: whoſe ſinnes ye remit, they are remitted: whoſe ſinnes yee retaine, they are retained*, Iohn 20.22. The facultie of the Prieſthood conſiſting in remitting of ſinnes, is here beſtowed vpon the Apoſtles, *Rhemiſt. annot. Ioh. 20. ſect.* 5. Hereupon they are bold to conclude, that Penance is truly and properly a Sacrament: *Concil. Trident. ſeſſ.* 14. *can.* 1. 43. Error. Ioh. 20.22.

Bellarmine addeth further, that here is *externum ſymbolum*, an externall ſenſible ſigne, the words of abſolution, and a promiſe of grace, namely, remiſſion of ſinnes: *Ergo*, a Sacrament of Penance: *Lib.* 1. *de pœnitentia, cap.* 10.

Anſw. Firſt, if the power of remiſſion of ſinnes were here firſt inſtituted, how could the Apoſtles haue baptized before, without power to remit ſinnes to the penitent? Chriſt therefore in this place doth but renew and confirme the authoritie of their Apoſtleſhip, which was granted to them before: Matth. 18.18. Matth. 18.18.

Neither is there here any externall viſible ſigne to make a Sacrament, as euen now ſhall be ſeene: and as for the promiſe of remiſſion of ſinnes, it is not here annexed to any externall ſigne: but generally made to the Apoſtles to be executed as well without, as with a Sacrament: as the Councell of Cabilon ſaith: *Deus ſalutis & ſanitatis author plerunque hanc prabet ſua potentia inuiſibili adminiſtratione, plerunque medicorum operatione*: God the author of ſaluation ſometime giueth forgiuenes of ſinnes by his inuiſible power, ſometime by the working of his Miniſters, our Phyſitions. Can. 33.

Secondly, this power here giuen, is principally exerciſed by preaching of the word of God, and denouncing publikely or priuately the promiſes of God, for remiſſion of ſinnes to the penitent, or the threates and iudgement of God, in binding the ſinnes of the obſtinate and impenitent: So Luke 20.24. Chriſt commandeth his Apoſtles to preach repentance and remiſſion of ſinnes in his name. Luke 20.24.

Thirdly, we confeſſe alſo a iudiciarie power of the keyes, in binding and looſing, which is exerciſed in eccleſiaſticall diſcipline, in puniſhing and abſoluing according to the word of God: as the inceſtuous perſon was bound, when he was deliuered vp to Satan, 1. Cor. 5.5. he was looſed againe, when hee was reſtored to the Church, 2. Cor. 2.7. But neither this nor the other was commended to the Church as a Sacrament. 1. Cor. 5.5. 2. Cor. 2.7.

Argum. 2. *Bellarmine* affirmeth, the Montaniſts and Nouatians were the firſt, that denied penance to be a Sacrament; for they did not, as ſome thinke, denie forgiueneſſe before God to thoſe that fell, but only penance and reconciliation in the Church, *Bellarm. cap.* 9.

Anſw. As *Bellarmine* is to be truſted in this, ſo let him be credited in the reſt: but in this place he hath deuiſed a notable forgerie: firſt, thoſe forenamed heretikes did not only exclude thoſe that fell in time of perſecution from reconciliation to the Church by penance, but euen depriued them of all hope of remiſſion of ſinnes before God. *Cyprian* deſerueth rather to bee credited herein, then this Sophiſter: *lib.* 3. *epiſt.* 23. *Puto his indulgentiam Domini non defuturam, &c.* I doe thinke that mercie with God will not be wanting to thoſe, who once ſtood in the battell, though they afterward fell: thus he pleadeth againſt the Nouatians, in the behalfe of thoſe, that were fallen. And *Ambroſe* likewiſe, *lib. de pœnitent. lib.* 1. *cap.* 9. thus witneſſeth, alleaging theſe words of our Sauiour: *Euery one that beleeueth in him, ſhall not periſh, but haue life euerlaſting: if thou deſireſt to call againe any that is fallen, doeſt thou exhort him to beleeue, or not to beleeue? ſurely to beleeue: he then that hath faith, hath eternall life; he that hath life, is not excluded from forgiueneſſe: Athanaſius.* Theſe fathers are euident witneſſes, that the Nouatians did ſhut out grieuous ſinners from forgiuenes before God.

Secondly, it is one thing to take away penance altogether, another to denie it to be a Sacrament: the firſt theſe heretikes were guiltie of, the ſecond we affirme, but not the firſt.

Thirdly, if to denie penance be all one, as to denie it to be a Sacrament, then the Fathers are further off (then we) from making it a Sacrament; for they did not grant publike penance twice: *Auguſtine epiſtol.* 54. *Pœnitentia in eccleſia non iteratur*: Penance or publike repentance is not iterated in the Church: but we are not ſo ſtrict, but that to the truly penitent, though they haue fallen againe, we admit a ſecond reconciliation to the Church.

Argum. 3. *Bellarmine*, to prooue penance a Sacrament, alleageth the teſtimonie of the Fathers: he produceth the witneſſe of tenne of them: *Tertullian, Cyprian, Ambroſe, Hierome Auguſtine*, with others: and yet not one of them affirmeth penance a Sacrament: but ſome doe call it *aliud lauacrum*, another Lauer, and that it doth imitate Baptiſme, *Medicinam pœnitentia*, the medicine of penitencie, and ſuch like, but none of them calleth it a Sacrament: but onely one *Victor Cartennenſ.* who is brought forth in the eleuenth place, but he is not ancient enough to be credited for this matter, nor of weight to ſway againſt the reſt.

The Proteſtants.

Rom.6.4.

TRue repentance wee doe acknowledge, which is a dying to ſinne, and a walking in newneſſe of life, Rom.6.4. But a Sacrament of repentance wee finde none in Scripture, and therefore we denie it.

*Argum.*1. In euery Sacrament there is an externall ſenſible element, as Water in Baptiſme, Bread and Wine in the Lords Supper: but there is none in their penance: *Ergo*, no Sacrament.

Bellarmine anſwereth, that the words of abſolution and confeſſion, are the outward ſignes in penance: it is not neceſſarie it ſhould be a viſible ſigne: it is a ſenſible ſigne being audible, *cap.*11.

*Anſw.*1. There muſt be the word beſide the element: as *Auguſtine* ſaith, *Accedat verbum ad elementum*: Let the word be ioyned to the element; and it maketh a Sacrament: the word it ſelfe cannot be the element: for the ſame thing cannot both ſanctifie and bee ſanctified. And if the audible word be the element, by this reaſon the preaching of the word alſo ſhall be a Sacrament.

Bellarmine replieth: 1. That whether the outward ſigne be viſible, or audible, it skilleth not, ſo it be apt to expreſſe the ſpirituall effect: as the ſigne in penance is, which conſiſteth in the words of the Prieſt abſoluing, and the confeſſion of the penitent partie: and S. *Auguſtine* ſpeaketh onely of the Sacrament of Baptiſme, when he ſaith, *Let the word be ioyned to the element, &c. Bellarm. cap.*11 *reſp. ad 7. argum. Kemnitij.*

1.Timoth.4.5.

Anſw. If 1. an audible ſigne ſufficed, what needeth water in Baptiſme? for there the Miniſter ſaith, *I baptize thee*, as in the other, *I abſolue thee.* 2. The Apoſtle ſaith, *Euery thing is ſanctified by the word and prayer*, 1.Tim.4.5. If the word doe ſanctifie, then is it not the thing ſanctified. 3. It cannot be ſhewed, that any of the Sacraments of the law, which did reſemble ours, had any ſuch audible ſigne. 4. *Auguſtine*, though in that place, ſpeaketh chiefly of Baptiſme, yet elſewhere ſheweth this to be the generall condition of all Sacraments, to haue a viſible ſigne: as ſpeaking of the anointing of *Aaron*: *Quod in genere viſibilium ſignaculorum ſacroſanctum eſt, ſicut ipſe Baptiſmus, &c.* Which in the kinde of viſible ſignes is holie, as Baptiſme is: So then he accounteth all holie ſignes, viſible, *cont. Petilian. lib.*2.*cap.*104.

Likewiſe, *lib.*3.*de doctrin. Chriſtian.c.*7. *Deus nobis ſigna pauca pro multis dedit, factu facilia, &c.* God hath giuen vs few ſignes for many, eaſie to be done, excellent in ſignification, moſt chaſt in obſeruation, ſuch as is Baptiſme and the celebration of the bodie and blood of the Lord, &c. the ſignes of the Sacraments are eaſie to be done, not eaſie to be ſaid: and as they are in Baptiſme and the Euchariſt, but there they are viſible.

2.Sam.12.13.

Argum, 2. There was repentance and abſolution of ſinnes both, in the old Teſtament: for both *Dauid* confeſſed and was ſorrie for his ſinne, and the Prophet *Nathan* pronounced forgiuenes from God, 2.Sam.12.13. So likewiſe *Iohn* preached repentance for remiſſion of ſinnes, and the people came and confeſſed their ſinnes: here were all things neceſſarie for true repentance, yet was it no Sacrament all this while, as they themſelues confeſſe, which they hold to be inſtituted after Chriſts reſurrection, *Trident. Concil. ſeſſ.*14.*cap.*1. Why then ſhould it bee rather a Sacrament now, then before?

Bellarmine anſwereth, 1. That the power of remitting ſinnes was not giuen to any in the old law: And that *Nathan* did not remit vnto *Dauid* his ſinnes, but only ſhew, that God had remitted them: And if *Nathan* did abſolue *Dauid*, it was but one ſingular example, which maketh no law.

Iſay 1.18.
Iſay 6.7.
Ezech.18.22.
Hoſh.14.3.

*Contra.*1. If *Nathan* did declare vnto *Dauid*, that God had forgiuen him, it was ſufficient: for the Apoſtles themſelues had no further power, then to declare on Gods behalfe remiſſion of ſinnes to the penitent, and to ſhew the way how they ſhall be forgiuen. *Synod. Cabilonenſ. ſub Carolo* 33. *Confeſſio, quæ Deo fit, purgat peccata, quæ ſacerdoti fit, docet, qualiter ipſa purgentur peccata*: The confeſſion which is made to God, purgeth ſinne, that which is made to the Prieſt, ſheweth how ſinne ſhould bee purged, &c. So the people being pricked in heart at the Sermon of S. *Peter*, cried, ſaying, *Men and brethren, what ſhall we doe?* Act.2.37. then *Peter* himſelfe abſolueth them not, but only ſheweth what courſe they ſhould take to haue their ſinnes forgiuen. 2. The pronouncing remiſſion of ſinnes, is no extraordinarie thing in the old Teſtament: Iſay 1.18. *Though your ſinnes were as crimſon*, Chap.6.7. *thy ſinne ſhall be purged*: and more plainly, Ezech.18.22. Hoſh.14.3. *Take vnto you words.* And be it that *Nathan* did it but once, yet haue we once in the old Teſtament abſolution of ſinnes, which the Ieſuite denieth.

Bellarmine. 2. That Penance, which *Iohn Baptiſt* and our Sauiour Chriſt preached, was no Sacrament, becauſe the words of abſolution were wanting, in *Iohns* penance; and confeſſion, in that which Chriſt preached: *lib.*1.*de pœnitent. cap.*11.

Luke 3.3.

*Contra.*1. The people confeſſed their ſinnes before *Iohn*, this they willingly grant: it is manifeſt alſo that he declared to them remiſſion of ſinnes, for hee preached the Baptiſme of repentance to the remiſſion of ſinnes, Luks 3.3. And to what end ſhould, or would the people haue confeſſed their ſins, if they had not expected forgiuenes of the ſame at *Iohns* hands? 2. Concerning the repentance which our Sauiour preached, there was both the words of abſolution, Luke 7.48. Thy ſinnes are forgiuen thee; and the womans abundant teares, therewith waſhing Chriſts feete, ſtood for confeſſion: and yet more plainly, Luke 19. *Zacheus* confeſſeth, verſ.8. Chriſt abſolueth, verſ.9. *This day is ſaluation come to thy houſe.* Here therefore was as much a Sacrament of penance, as was after miniſtred by the Apoſtles.

Luke 7.48.
Luke 19.8,9.

*Argum.*3. Act.26.20. S.*Paul* hauing ſet downe the ſumme of repentance: *To repent, to turne to God, and to doe workes worthie of repentance*: afterward teſtifieth thus, verſ.22. *Saying none other things, then Moſes and the Prophets did ſay ſhould come*: *Paul* preached no other repentance, then the Prophets; but they preached no Sacrament of repentance, which they themſelues confeſſe: *Ergo.*

Acts 26.20.

Bellarmine. 1. *Paul* doth not recite the ſumme of the doctrine of penance, but it is an exhortation onely to penance. 2. And hee ſpeaketh of Penance before Baptiſme, which is no Sacrament. 3. And the things which the Apoſtle ſaith agreeable to the Prophets, are not concerning penance, but as touching the paſſion, and reſurrection of Chriſt, as it followeth, verſ.23. *reſponſ. ad 4. argum. Kemnitij.*

Anſw. Firſt, 1. the ſumme of the doctrine of repentance, is to turne in heart to God, and to bring forth good fruits: as *Auguſtine*; *Fructus eſt dignus pœnitentia tranſacta flere peccata, & eadem iterum non agere*: It is a worthie fruite of repentance, to lament ſinnes paſt, and not to doe the ſame againe: *Serm. de tempor.*66. This ſumme of the doctrine of repentance, the Apoſtle here ſetteth downe, not by way of exhortation only, but he ſaith *he ſhewed, Annunciauit*, he preached or declared it vnto them, by way of inſtruction. Secondly, there is one and the ſame kinde of repentance, both before and after Baptiſme, as followeth in the next argument. Thirdly, not the preaching only of Chriſts *ſuffering* is the doctrine agreeable to the Prophets, but of *remiſſion of ſinnes*, in his name, and ſo conſequently of *repentance*, as S.*Peter* ſheweth, Act.10.43. *To him all the Prophets witneſſe, that through his name all that beleeue ſhall haue remiſſion of ſinnes.*

*Argum.*4. There is one and the ſame kinde of repentance before Baptiſme and after: but the firſt is not a Sacrament, as they confeſſe: *Ergo*, no more is the latter.

Bellarmine, Penance after Baptiſme requireth particular confeſſion of ſinnes and laborious works, ſo doth not penance before Baptiſme. *Bellarm. cap.*11.

Anſw. Firſt, particular confeſſion is not requiſite at all, as afterward ſhall be ſhewed: but both confeſſion, and bringing forth of good fruite are neceſſarie in repentance before Baptiſme, as may appeare, Matth.3.6. they *confeſſed their ſinnes*, verſ.8. *Bring foorth fruites, &c.* Secondly, *Auguſtine* ſetteth forth *Zacheus* as an example of true repentance, *ſerm.*116. *de tempore*: who both confeſſed his ſinnes and made reſtitution, Luke 19.8. being not yet baptized.

Matth.3.6.

Auguſtine thus writeth: *Sacramentum ideò dicitur, quia aliud videtur, aliud intelligitur*: It is called a Sacrament, becauſe one thing is ſeene, another vnderſtood. And then he ſaith, *Quid tale aut ipſi vident, aut alijs queunt oſtendere in eo quod ſacramentum pœnitentiæ vocant*: But neither doe they ſee, or can ſhew to others, any ſuch viſible ſigne in that which they call the Sacrament of repentance. Here *Auguſtine* denieth repentance to be a Sacrament, becauſe it hath no viſible ſigne.

Serm. de Baptiſmo ad Infantes, & lib.3. quæſt. veter. Teſtam.

Bellarmine anſwereth here very ſimply, that *Auguſtine* by a viſible ſigne vnderſtandeth, that which is ſenſible to any of the ſenſes, though it be to the hearing, *cap.*11. *reſponſ. ad 3. argum. Caluini.* Thus that which is only heard, ſhall be ſaid to be viſible, which is moſt abſurd, and needeth no other confutation.

The Maſter of the Sentences propoundeth two reaſons againſt the Sacrament of penance, which require a further anſwere: firſt, *if outward penance be a Sacrament*, then it would follow, that, *Non omne Sacramentum euangelicum id efficit, quod figurat*: That euery Sacrament of the Goſpell doth not effect that, which it figureth: but inward repentance doth effect the outward, not contrariwiſe: The anſwere there is this, that the propoſition is true onely of thoſe Sacraments, that were inſtituted in the Goſpell, *but Penance and Matrimonie had their beginning before*: but ſeeing theſe new Sophiſters make Penance a Sacrament of the Goſpell, they muſt finde out another anſwere; *Lambard lib.*4. *diſt.*22.*c.*

The other reaſon obiected is this; if externall Penance be a Sacrament, it will follow, that *res ſacramenti*, the ſacramentall thing or worke ſhould goe before the Sacrament, as inward repentance is the ſacramentall thing, and goeth before outward penance: the *Maſter* ſaith this may well be ſo, but we ſee not how; it would haue a better anſwere, I would haue them demurre further vpon it.

This truth alſo is ſealed: *Agnes Snoth* burned denying the Sacrament of penance: *Fox* p.1859.

1. It ſeemeth, that of ancient time penance was not held for a Sacrament in the Greeke Church: for *Nectarius* the Patriarke, vpon a certaine abuſe which happened in the Church by reaſon of priuate confeſſion, a certaine noble woman and a Deacon hauing companie together, aboliſhed that rite of penance, leauing euery one to his owne conſcience, when they come to the Communion; but he would not haue aboliſhed one of the Sacraments.

Socrates lib.5. cap.9.

2. *Tertullian* nameth only two Sacraments in vſe in his time: for thus he ſpeaketh to the Marcionite heretike concerning the admitting of ſuch as are maried to the Sacraments: *Nec alibi coniunctas ad ſacramentum Euchariſtia & baptiſmatis admittens*: Nor being otherwhere ioyned together admitteſt

Lib.4. cont. Marcion.

mitteſt them to the Sacrament of Baptiſme and the Euchariſt,&c. Vpon the which words, *Beatu Rhenanus*, one of their owne writers, giueth this marginall note: *Baptiſmus & Euchariſtia duo ſacramenta primitiua eccleſia:* Baptiſme and the Euchariſt two Sacraments of the primitiue Church.

3. See before the confeſſion of the reformed Churches concerning the number of the Sacraments, which they acknowledge only to be but two: *Centur.2.err.*104.

Coſter. Enchiridion. Conſult artic.13. 4. Their owne *Coſterus* defineth a Sacrament, to be *externum & viſibile ſignum*, an externall and viſible ſigne of a diuine and inuiſible grace, &c. By this definition penance, which hath no viſible ſigne, cannot be a Sacrament. *Caſſander* one of their owne confeſſeth, that vntill *Peter Lombard*, they ſhall not readily finde any writer, *qui certum numerum ſacramentorum ſtatuit*, which appointeth a certaine number of the Sacraments.

THE THIRD QVESTION, WHETHER THERE BE any other Sacrament of repentance, beſide Baptiſme.

The Papiſts.

44.Error. Secundâ tabula poſt naufragium. 1.Ioh.1.9. Baptiſme ſerueth onely, they ſay, for remiſſion of ſinnes done before: for ſinnes committed after Baptiſme, the Sacrament of Penance, which is a diſtinct Sacrament from Baptiſme, is appointed for a remedie: and therefore is fitly called, *The ſecond table of refuge after ſhipwracke: Concil. Trident. ſeſſ.14.can.2.*

*Argum.*1. Saint *Iohn* ſaith, *If we confeſſe our ſinnes*, he is faithfull to forgiue vs: he ſaith not, that by the memorie of Baptiſme, but by confeſſion, which is a part of penance, our ſinnes are forgiuen: *Bellarm.cap.*13.

Anſw. Firſt, we ſay not, that by the bare memorie or remembrance of Baptiſme, ſins after committed are done away: but that the ſacramentall force of Baptiſme doth extend it ſelfe to our whole life, that is, to bee a ſeale vnto vs of remiſſion of all our ſinnes in the blood of Chriſt. Secondly, the confeſſion of our ſinnes is not a taking away of the force of Baptiſme, but a more effectuall applying thereof, as the people which were baptized by *Iohn* confeſſed alſo their ſinnes. Thirdly, it is no good argument, we muſt confeſſe our ſinnes after Baptiſme: *Ergo*, Penance is another Sacrament beſide Baptiſme: for confeſſion of ſinnes is a fruite of the Sacrament of Baptiſme.

*Argum.*2. In the old law Circumciſion was not appointed as a remedie for ſinnes committed afterward, but they had ſacrifices and other expiations, &c, ſo in the new Teſtament Baptiſme is not appointed to purge ſinne after Baptiſme, but we haue the ſacrifice of the new Teſtament, and abſolution, &c. *Bellarm.cap.*13.

Act.7.51. *Anſw.* Firſt, the force and efficacie of Circumciſion was ſeene in the reformation of the whole life: why elſe doth *Stephen* thus charge the Iewes, Act.7.51. that they were of *vncircumciſed hearts and eares?* ſignifying thereby, that they did not expreſſe the force and vertue of their firſt circumciſion in the renuing of their hearts, reforming of their eares: if then to circumciſe the eares, bee an effect of circumciſion, but infants cannot be circumciſed, becauſe they neither heare, nor vnderſtand; then it followeth, that the effect of circumciſion was not limitted only to that time, but was to be exerciſed and applied thorough the whole life. Againe, Circumciſion being *the ſeale of the righteouſnes of faith*, Rom.4.11. and faith being *the life* of the ſoule, Rom.1.17. it followeth that the whole righteouſnes and ſpirituall life of man, not the beginning only was then ſealed in Circumciſion, and now in Baptiſme. Rom.4.11. Rom.1.17.

Secondly, as then they had ſacrifices and Sacraments, not to beget a new faith, or to obtaine new remiſſion of ſinnes, but to confirme them in their firſt faith, and to applie the remiſſion of ſinnes ſealed in Circumciſion: ſo now beſide Baptiſme we haue the Euchariſt, no ſacrifice, but a Sacrament, to cheriſh and reuiue in vs our firſt life in Baptiſme: like as foode doth not giue a new life to the bodie, but only ſuſtaineth the firſt life receiued in the birth, &c.

Heb.6.6. *Argum.*3. The Apoſtle ſaith, Hebr.6.6. *that they which haue been once lightened*, (that is, baptized) *if they fall away ſhould be renewed by penance:* they cannot bee renewed againe by that penance, which is by Baptiſme: *Ergo*, by another penance they may; vnleſſe yee will ſay that the Apoſtle excludeth ſuch as fall after Baptiſme altogether from *Penance*, which was the hereſie of the Nouatians: *Bellarm.ibid.*

Anſw. Firſt, to be *lightened* is not to bee baptized: the Apoſtle addeth further, verſ.5. *They that haue taſted of the good word of God:* but infants haue no *taſte of the word*; therefore they are not illuminate in Baptiſme. Secondly, if by penance you vnderſtand Baptiſme, then you haue made a good reaſon for vs, that hold no other Sacrament of Penance but Baptiſme. Thirdly, S. *Paul* ſpeaketh not of euery falling after Baptiſme, but of manifeſt apoſtaſie, and vtter renouncing of the grace receiued, for whom there was no more hope at all: which was not the error of the Nouatians, that denied reconciliation to thoſe that fell of infirmitie: but the Apoſtles owne poſition, Heb.10.26. *That there remaineth no more ſacrifice for ſinne at all for thoſe, which after the knowledge of the truth ſinne willingly*, that is, obſtinatly and with a malicious and peruerſe minde, as the Apoſtle expoundeth himſelfe, verſ.29. *They tread vnder foote the Sonne of God, &c. and deſpite the ſpirit of grace:* of ſuch the Apoſtle Heb.10.26.29

ſpeaketh in this place, that they do *crucifie to themſelues the Sonne of God.* Fourthly, if your expoſition be admitted, you haue gained nothing but this, that there is repentance after Baptiſme, which you call penance, and this wee denie not: but any other Sacrament of repentance, wee acknowledge not, which you ſhould haue proued.

The Proteſtants.

WE acknowledge no other Sacrament of repentance, but Baptiſme.

Arg. 1. The Scripture ſo calleth it, *The baptiſme of repentance for remiſſion of ſins,* Mar.1.4. *Bellarmine* anſwereth, that the baptiſme of *Iohn* was called the baptiſme of repentance, not the baptiſme of Chriſt, *cap.*14.

Mark.1.4.

Anſw. 1. Wee haue proued before, Contro.12.queſt.7. that the baptiſme of *Iohn,* and of our Sauiour Chriſt was all one, and therefore this diſtinction faileth. 2. That Chriſts baptiſme was a baptiſme of repentance, S. *Paul* ſheweth, Rom.6.4. *Wee are buried by baptiſme into his death, &c. that wee ſhould walke in newnes of life.* Chriſts baptiſme then teacheth vs to die vnto ſin, and to riſe vp to newnes of life: but this is repentance, Hebr.6.1. *Repentance from dead workes: Ergo,* Chriſts baptiſme preacheth repentance.

Rom.6.4.

Heb.6 1.

So *Auguſtine* calleth Baptiſme, *Sacramentum fidei, & pœnitentia,* the Sacrament of faith, and repentance: what need we then ſeeke for a new Sacrament of repentance, which cannot any where be found in Scripture?

De fide ad Pëtrum cap.29.

Bellarm. Firſt, *Auguſtine* calleth Baptiſme the Sacrament of faith, and *Penance* which goeth before Baptiſme, not of that, which followeth after. Secondly, *Iohns* Baptiſme is called the Baptiſme of *repentance to remiſſion of ſinnes,* not that it gaue remiſſion of ſins, but it wrought repentance, and repentance remiſſion of ſins: but Chriſts baptiſme worketh not repentance, but repentance goeth before, *cap.*14.*reſp.ad argum.*3.

Anſw. Firſt, How 1. can baptiſme be the Sacrament of faith and *Penance* before going, ſeeing children, that haue baptiſme, haue as yet neither faith nor repentance? 2. And you contradict your ſelues: for you hold Penance before Baptiſme to bee no Sacrament, and yet you ſay that *Auguſtine* calleth Baptiſme the Sacrament of Penance before going. Secondly, 1. Repentance went before *Iohns* baptiſme: for they confeſſed their ſinnes before *they were baptized,* Matth.3.6. but without repentance, there can be no confeſſion. 2. And that *Iohns* baptiſme ſealed remiſſion of ſins vnto them, it is euident, becauſe they did thereby *eſcape the wrath to come,* Luke 3.7. But Gods iudgements cannot bee auoided, where ſin is not firſt remitted.

Matth.3.6.

Luke 3.7.

*Argum.*2. If Baptiſme and the vertue thereof cannot be aboliſhed by ſin, then there is no need of another Sacrament of repentance: but the firſt is true, *Ergo* the ſecond.

Bellarmine. The grace of regeneration had in Baptiſme, may afterward be loſt and caſt out by ſinne.

Anſw. Firſt, as touching the grace of election, whereby infants are ſaued in Baptiſme, being taken away in their infancie, it is diuelliſh doctrine to ſay it may be loſt: *for whom Chriſt loueth, he loueth to the end,* Ioh.13.1. Secondly, the grace of regeneration, which is not conferred in Baptiſme, but onely ſealed, and afterward by the worke of the ſpirit effected in the hearts of the faithfull, cannot be loſt where once it is wrought: *for the gifts and calling of God are without repentance,* Rom.11.2. And your owne Canons confirme the ſame: *Diuina clementia dimiſſa peccata vlterius redire in vltionem non patitur:* The diuine clemencie doth not ſuffer ſins once remitted to returne againe vnto puniſhment, *Gelaſius cauſ.*33.*qu.*3.*diſtinct.*4.*c.*24.

Ioh.13.1.

Rom.11.2.

*Argum.*3. Baptiſme is of no leſſe force and efficacie, than Circumciſion: but that was a durable and permanent Sacrament, effectuall through the whole life, being the *ſeale of the righteouſneſſe of faith,* Rom.4.11. But 1. faith ſanctifieth both the firſt and latter repentance: *For without faith it is impoſſible to pleaſe God,* Heb.11.6. *Ergo,* euen repentance following depended as then vpon Circumciſion, ſo now vpon Baptiſme. 2. And if Baptiſme be the ſeale of righteouſnes; but without finall and continuall repentance there is no righteouſnes, it is therefore the ſeale and Sacrament of all and euery repentance.

Rom.4.11.
Heb.11.6.

*Decret.par.*2.*cauſ.*23.*qu.*1.*c.*40. in the title thus: *In extremo poſitus etiam ab hæretico pœnitentiam accipere valet:* At the point of death a man may receiue penance of an heretike. And in the Canon it ſelfe: *Sine ſancti baptiſmi ſacramento:* Without the holie Sacrament of Baptiſme hee would not goe out of his life. Heere Baptiſme is interpreted to bee the ſame thing, that is called before Penance.

Synod.Colonienſ. Docendus eſt populus, quod in baptiſmo aboleatur vetus homo, remiſſo omni peccato, atque nouus exoriatur, &c. The people muſt be taught, that in Baptiſme the old man is aboliſhed, all ſinne being taken away, and the new man beginneth, &c. But to put off the old man with his works, Coloſſ.3.9. is nothing elſe but repentance, which is from dead workes: *Ergo,* Baptiſme is the Sacrament of repentance.

Coloſſ.3.9.

So alſo *Chryſoſtome* defineth Baptiſme: *Nihil aliud eſt quam interitus eius qui baptiſatur & reſurrectio:* It is nothing elſe but the dying or periſhing of him, that is baptized, and his riſing againe, &c. but this is repentance.

In 6. caput ad Hebræos.

Tertullian calleth not penance, but martyrdome, *ſecunda ſolatia,* the ſecond comfort after baptiſme.

Lib. aduerſ. Gnoſtic.

tiſme. *Auguſtine* maketh three actions of penance, *vna quæ nouum hominem per baptiſmum parturit:* One which begetteth a new man by baptiſme, &c. the other is extended thorough the whole life; the third is for ſinnes committed againſt the Decalogue, &c. Baptiſme then in his opinion is a Sacrament of repentance.

De pœnitent. medicin. c. 2.

Luther ſaith, this penitence is nothing elſe but *via & reditus ad baptiſmum*, a way and returning vnto baptiſme. *Melancthon* calleth *baptiſmum ſignum pœnitentiæ*: Baptiſme a ſigne or ſymbole of repentance. To the ſame purpoſe alſo Maſter *Caluin*: Of this opinion then (as we ſee) are the chiefe writers of the reformed Churches.

De captiu. Bab. c. de baptiſ.
loc. commun. tit. de pœnitēt.
Lib. 4. Inſtitut. c. 15. ſect. 4.

THE FOVRTH QVESTION, OF THE ESSENtiall parts of penance.

THE FIRST PART, OF THE MATTER and forme of popiſh penance.

The Papiſts.

45. Error.

THe forme of this Sacrament, ſay they, conſiſteth in the words of abſolution, pronounced by the Miniſter, the matter thereof is the contrition, confeſſion, and ſatisfaction of the partie penitent: *Concil. Tridentin. ſeſſ. 14. cap. 3. Bellarm. lib. 1. cap. 15.*

Argum. Bellarmine here hath no argument out of Scripture: and as for the popiſh Councels of Florence and Trent alleaged by him, we hold them not worth the anſwering. He only obtrudeth this reaſon: A ſenſible ſigne of iuſtifying grace inſtituted of God is a part of the Sacrament: but the action of the penitent partie, weeping, and confeſſing his ſinnes, is a ſenſible ſigne that he is iuſtified: *Ergo. Bellarm. cap. 14.*

Anſw. Firſt, a ſenſible ſigne ſufficeth not, it muſt bee a viſible element, that is the matter of the Sacrament, as water in Baptiſme, bread and wine in the Euchariſt: but the action of the penitent is no viſible element. 2. Againe, no humane action, ſuch as this of the penitent is, can be a part of a diuine Sacrament. 3. It is no ſigne of grace, for an hypocrite may doe all this, as *Ahab* did, and not be iuſtified.

The Proteſtants.

NEither is their penance a Sacrament, neither can theſe be parts of a Sacrament.

Argum. 1. In euery Sacrament there are two things required: *res terrena*, and *actio externa*, the earthly thing or element, as is water in Baptiſme; and the externall action: neither doth the element alone, nor the action alone make a Sacrament: as in Baptiſme there is both water, which is the matter; and the waſhing, that is the action. Wherefore ſeeing in their penance there is nothing but the action of the Miniſter, and the action of the receiuer, it can be no Sacrament.

Argum. 2. The parts of euery Sacrament, as the forme, the matter, muſt bee inſtituted of Chriſt: but this are they not able to ſhew for the forme and matter of penance, namely, the inſtitution of Chriſt: *Ergo*, it is no Sacrament. For in theſe words of our Sauiour Chriſt, *Whoſe ſinnes ye remit, &c.* which is the only place of inſtitution, which they are able to alleage for this their deuiſed Sacrament, though we ſhould grant, that the words of abſolution may be picked out of this place, which they ſay containe the forme; yet there is no mention of contrition, confeſſion, ſatisfaction in the partie abſolued, wherein conſiſteth the matter. If *Bellarmine* anſwere, as elſewhere hee ſaith, that theſe alſo may be gathered out of this place, becauſe ſinnes muſt not be forgiuen, but to thoſe that confeſſe them; *Bellarm. cap.* 10. We replie againe: 1. That in the inſtitution of a Sacrament there muſt be expreſſe mention of the materiall parts thereof, as it was in the inſtitution of Baptiſme, and the Lords Supper. 2. By the ſame reaſon we will conclude againſt the Ieſuite, that our Sauiour Chriſt abſolued not, but vpon confeſſion going before: for it is not like that he would forgiue ſinnes, where ſinnes were not acknowledged: and thus there being confeſſion and abſolution in the penance that Chriſt preached, it muſt needs be a Sacrament after their definition, which *Bellarmine* inſtantly denieth.

Argum. 3. Some of the principall Schoolemen are of a contrarie iudgement to *Bellarmine*: one thinketh, namely *Gropperus*, that the action of the Prieſt is the materiall part of this Sacrament, and not the action of the penitent partie, *Enchirid. Colon.* Other, as *Scotus, in 4. ſentent. diſtinct. 14. qu. 4.* and *Ockam, Ioannes Maior* doe thinke, that the abſolution of the Prieſt is the onely eſſentiall part of penance. They reaſon thus:

Firſt, that is a Sacrament which is conferred by the Miniſter: but onely abſolution is conferred by the Miniſter, not the confeſſion of the penitent: *Ergo.*

Bellarmine anſwereth, that the penitent partie is *cooperator miniſtri*, is the helper of the Miniſter.

Contra. 1. Yet dare hee not ſay hee is the Miniſter: 2. He may as well ſay, that the people, which eateth and drinketh and communicateth in the Euchariſt, is the Miniſters fellow-worker in the Sacrament.

Secondly, that only is of the eſſence of the Sacrament, which is cauſe of the Sacramentall effect: but abſolution only is the cauſe of remiſſion: *Ergo*, it is only of the eſſence.

Bellarmine anſwereth, that as a man conſiſteth of two parts, the ſoule, and body, yet hee vnderſtandeth onely by the ſoule: ſo the Sacrament conſiſting of two parts, may worke onely by one of them.

Contra. Firſt, if the Sacrament haue two parts, and worke onely by one of them, then is the other ſuperfluous. Secondly, the ſpirit or ſoule of man onely vnderſtandeth formally; but the matter and obiect of the vnderſtanding is deliuered by the outward ſenſes: ſo likewiſe to the ſacramentall worke muſt concurre as well the matter as the forme thereof. Thus the Papiſts diſagree among themſelues, and each doe confute another: which ſheweth that their Sacrament of Penance is but a new deuice, ſeeing they know not themſelues what certainly to hold.

See the iudgement of other Churches before, err. 43. for they which hold not penance to be a ſacrament, will not acknowledge theſe to be the eſſentiall parts thereof.

THE SECOND PART OF THIS QVESTION, of the three materiall parts of popiſh penance, contrition, confeſſion, ſatisfaction.

The Papiſts.

THeſe three (they ſay) are the true and proper parts of penance, Contrition, and painful ſorrow of the heart, Confeſſion to the Prieſt, and Satisfaction to God for our ſins, *Concil. Trident. ſeſſ.* 14. *can.* 4. *Rhemiſt. Matth* 3. *ſect.* 2. 46. Error.

Argum. 1. Contrition is proued, Pſalm. 51. 17. *A contrite heart is a ſacrifice to God.* Confeſſion, Math 3. They were baptized in Iordane confeſſing their ſinnes. Satisfaction, Matth. 11. 21. They would haue repented long agoe in ſackcloth and aſhes, *Bellarm. cap.* 19. Pſalm. 51. 17. Matth. 3. Matth. 11. 21.

Anſ. Firſt, that godly ſorrow and contrition of the heart, is neceſſary to true repentance, wee neuer will denie: but that this ſorrow is any ſatisfaction to Gods iuſtice, wee abhorre it as a monſtrous blaſphemie. Secondly, Confeſſion and acknowledgement of our ſins vnto God; and in ſome caſes, where the conſcience is not ſatisfied, to the Miniſter or ſome other faithfull man, wee doe willingly grant: but that it is neceſſary to make generall confeſſion of ſinnes to the prieſt, that place prooueth it not: for *Iohn* had had ſhriuing worke enough for many yeeres, to heare euery mans particular confeſſion. Thirdly, that ſitting in ſackcloth and aſhes, was no ſatisfaction for ſinne, but an outward ſigne of true ſorrow for ſinne.

Argum. 2. In *Dauids* repentance, there was contrition: *his heart ſmote him*, when he had numbred the people, 2. Sam. 24. 10. Confeſſion, *I haue ſinned exceedingly*. Satisfaction, by his prayer and offring of ſacrifice, &c. In the Publicane, Luk. 18. there was contrition in that hee durſt not lift his eyes to heauen: Confeſſion, *Lord be mercifull to me a ſinner:* Satisfaction, in ſmiting vpon his breaſt, *Bellarm. cap.* 19. 2. Sam. 24. 10. Luke. 18.

Anſw. Firſt, *contrition* we grant in both theſe, as a preparation to a further repentance, not as any part of ſatisfaction to Gods iuſtice. Secondly, heere is alſo confeſſion, but not auricular, by particular enumeration of ſins. *Dauid* maketh confeſſion but of that one ſin at that time committed, the publicane confeſſeth in generall, and both confeſſe vnto God; what is this to auricular confeſſion to the Prieſt? Thirdly, *Dauid* offereth ſacrifice onely 1. as a teſtimonie of thankfulneſſe vnto God, not by way of ſatisfaction: 2. and it was a ſmall ſatisfaction in the publicane for all his notorious ſinnes to ſmite vpon his breaſt: 3. Doe you thinke that oppreſſion, forgerie, extortion, ſuch as the ſins of the Publicanes were, Luke. 19. 8. are of ſo ſmall waight, that they may be done away with a knocke vpon the breaſt? 4. This ſmiting vpon the breaſt was a ſigne of contrition, no part of any ſatisfaction: And *Auguſtine* ſaith; *Tundere pectus quid aliud eſt, quam arguere, quod latet in pectore, &c.* To knocke vpon the breaſt, what is it elſe, but to reprooue that, which lieth hid in the breaſt? *in Matth. ſerm.* 8.

The Proteſtants.

WE do make two parts onely of true repentance, according to the Scriptures, that is, the mortifying of the old man with his works, by dying vnto ſinne: vnto the which belongeth true ſorrow and contrition of heart for our ſins, 2. Corinth. 7. 11. acknowledgement and confeſſion therof before God, 2. Sam. 12. 13. and a perfect hatred and deteſtation of ſin, and indignation with our ſelues for the ſame, 2. Corinth. 7. 11. The other part is the renewing and quickning of the new man in vs, which conſiſteth partly in ſetting our conſciences at peace with God, our ſinnes being forgiuen vs, Rom. 5. 1. and working in vs a zeale, ſtudy, care, and deſire of newnes of life, 2. Cor. 7. 11. Theſe two parts onely we finde in Scripture. 2. Cor. 7. 11. 2. Sam. 12. 13. 2. Cor. 7. 11. Rom. 5. 1. 2. Cor. 7. 11.

Argum. 1. Iſai. 1. 17. Ceaſe to doe euill: Learne to doe good: wee muſt dye vnto ſinne, and walke in newnes of life, Rom. 6. 4. Put off the old man, put on the new, Coloſſ. 3. 9. Iſai. 1. 17. Rom. 6. 4. Coloſſ. 3. 4.

Bellarmine anſwereth, 1. *Partes ſunt iuſtitiæ, non pœnitentiæ:* Theſe are parts of righteouſnes, not of repentance: namely, to ceaſe to doe euill, and learne to goe good, *cap.* 20. 2. And againe, *cap.* 19. *propoſ.* 4 Penance is onely from dead works, and all men need not repentance, Luk. 15. 7. but the mortifying of the fleſh, and to be renewed in the ſpirit, appertaineth to all. 3. Neither can it bee ſhewed any where in Scripture that it is called repentance to decline from euill, and to doe good. Luke. 15. 7.

Contra. Firſt, it followeth not, they are parts of Iuſtice or righteouſnes, therefore not of repentance: To make ſatisfaction is a part of repentance, by their owne confeſſion, yet is it alſo a worke of righteouſneſſe; as *Zacheus*, Luk. 19.8. reſtoreth what hee had wrongfully gotten: And the Apoſtle ſaith, *Being made free from ſin, ye are made the ſeruants of righteouſnes*, Rom. 6.8. Freedome from ſin, which is nothing elſe *but repentance from dead works*, Hebr. 6.1. is the ſeruice of righteouſnes, which is our ſanctification: for heere we ſpeake not of our iuſtice before God in Chriſt, but of iuſtice which is wrought in vs.

Luke 19.8.
Rom 6.8.
Heb. 6.1.

Secondly, it is an hereticall poſition, that any are ſo iuſt, which neede no repentance: 1. For if they need no repentance, they ſhould haue no ſin: and whoſoeuer ſaith he *hath no ſin is a liar*, 1. Iohn 1.8 then it followeth, *if we acknowledge our ſins, hee is faithfull to forgiue vs our ſins.* The Apoſtle excludeth not any (no not himſelfe) that haue ſins, from confeſſion of ſins, which is a part of repentance. 2. Our Sauiour ſpeaketh of ſuch iuſt perſons, as in their owne preſumptuous opinion were ſuch: ſo he ſaith, *I came not to call the righteous, but ſinners to repentance*, Matth. 9.12. Thinke you that any were ſo iuſt, that Chriſt needed not to haue come into the world for their ſakes, as here he ſaith, *I came not*; then needed he not alſo to haue died for them. 3. Againe, heare what was decreed. *Concil. Mileuitan. can.* 8. where *Auguſtine* was preſent: *Placuit, vt quicunque verba ipſa, &c.* They which hold, that they which ſay thoſe words of the Lords prayer, *forgiue vs. &c.* doe rather ſay them in humility then in truth, let them be accurſed. If euery man truely craueth in the Lords prayer forgiuenes of his ſins, then euery man is truely a ſinner, and ſo hath neede of repentance.

1. Iohn. 1.8.
Matth. 9.12.

Libr. de diuin. inſtituend. c. 4. *Lactantius* ſaith, *nemo eſſe tam iuſtus poteſt, vt nunquam ei ſit pœnitentia neceſſaria, &c.* no man can be ſo iuſt that repentance ſhould neuer be needfull vnto him.

Iſay. 58.7. Thirdly, it is more boldly than truely, or wiſely ſaide, the Scripture no where doth call it repentance to ceaſe to doe euill, &c. Iſay. 58. *Is not this faſting, to looſe the bands of wickednes, &c.* verſ. 7. *to deale thy bread to the hungry?* By faſting heere is vnderſtood repentance, as verſ. 3. *Wherefore haue we faſted, &c. and puniſhed our ſelues?* but puniſhment belongeth, euen in their owne ſenſe, to repentance.

Act. 3.19 *Argum. 2.* Remiſsion of ſins doth alwaies follow true repentance. Act. 3.19. *Repent and turn, that your ſinnes may be put away, when the time of refreſhing ſhall come from the preſence of the Lord:* but remiſsion of ſins do not alwaies follow contrition, confeſsion, ſatisfaction: as all theſe three were in *Iudas*, and yet he hanged himſelfe: therefore theſe three, contrition, confeſsion, ſatisfaction, are not the parts of true repentance.

Bellarmine anſwereth: firſt *Iudas* was baptized, and receiued the Euchariſt, and hanged himſelfe, yet were they the right Sacraments. Secondly, *Iudas* had not true contrition, which alwaies is ioyned with hope, neither did he make particular confeſsion of all his ſins, nor yet was ſatisfaction enioyned him by the Prieſt.

Anſ. Firſt, there is difference betweene the Sacraments and repentance: for the Sacrament is one thing, *res ſacramenti*, the vertue of the Sacrament another: the firſt may be receiued to death, or to life: for they *that receiue vnworthily, are guilty of the body and bloud of Chriſt.* 1. Corinth. 11.27. but the other, is *omni homini ad vitam, nulli ad exitium*, is to life vnto all, not to deſtruction, *Auguſtin. tract. 26. in Ioann.* So is true repentance, not vnto death vnto any, but vnto life. Secondly, you make contrition a part of repentance, *Non vt in corde ſedem habet:* Not as it is in the heart, but as it is manifeſted by ſignes, *Bellarm. cap.* 17. therfore hope is no part of popiſh contrition being in the heart. 2. *Iudas* alſo confeſſed his ſin in particular, *I haue ſinned in betraying the innocent blood:* he made not a particular confeſsion of all, no more did *Dauid* or the Publicane, alleaged before as examples of repentance. 3. His ſatisfaction was not enioyned by the Prieſt: if hee ſhould haue expected their ſentence, they would haue enioyned none at all: and who I pray you enioyned *Dauid* his ſatisfaction, when he offered ſacrifice to God? or the Publicane, when he ſmote vpon his breaſt; for theſe (you ſay) were their ſatisfactions?

1. Cor. 11.17.

Argum. 3. Durand (one of their owne writers) denieth contrition and ſatisfaction to be parts of penance: the firſt, becauſe contrition is not ſenſible, but euery part of a Sacrament ſhould bee ſenſible. The ſecond, becauſe ſatisfaction in act is not neceſſary, but it ſufficeth if it be in vow and deſire, *Durand in 4. diſtinct. 16. qu. 1.* Thus we ſee how well they agree together.

Bellarmine thus anſwereth: firſt, contrition is a part of penance, not as it is in the heart, but as it is manifeſted by ſignes. Secondly, penance may be without ſatisfaction: but then it is as it were maimed, and imperfect.

Iſay. 58.5. *Contra.* Firſt, contrition by ſignes may bee in hypocrites, and ſo diſſembled: ſuch as the Prophet ſpeaketh of, *to bow themſelues like bulruſhes*, Iſay 58. which the Lord denieth to be repentance: *Is this a faſt that I haue choſen? &c.* They ſhewed their contrition by faſting and humbling themſelues, yet the Lord refuſeth it: wherfore ſuch contrition is no part of true repentance, which is acceptable to God.

Secondly, if penance may bee without ſatisfaction, then is it no part of a Sacrament: for a Sacrament can want none of the materiall parts: take water from Baptiſme, or bread and wine from the Euchariſt, and they are no Sacraments at all. Againe, repentance may be perfect without actuall ſatisfaction, as was the repentance of the theefe vpon the croſſe. But I neede not labour to ſtrengthen or fortifie *Durandi* arguments, it is ſufficient that the truth hath euidence from the aduerſaries thereof.

Likewiſe for the parts of true repentance, their owne Canons doe witneſſe: *Decret. p. 2. cauſ. 33. diſtinct. 1. de pœnitent. c. 39. Pœnitentia eſt mala præterita plangere, & plangenda iterum non committere*: It is repentance to bewaile the ſins paſt, and not to commit the ſame againe.

Auguſtine ſaith, *Fructus eſt dignus pœnitentiæ, tranſacta deflere peccata, & ea iterum non agere*: This is true repentance, to lament for ſinnes paſt, and not to commit the ſame againe: Though this bee no perfect definition of repentance, yet wee ſee that both confeſſion and ſatisfaction are excluded.

De tempor. Serm. 66.

Colonienſ. part. 7. cap. 39. Sacerdos monebit confitentem, vt quod admiſſum eſt deteſtetur, & ſic deinceps vitam inſtituat, ne in vllum lethale crimen poſtea incidat: The Prieſt muſt moue him that confeſſeth, to deteſt that which is committed, and ſo afterward to frame his life, that hee fall into no deadly ſin. Heere alſo are theſe two things required to repentance, to hate ſinne, and embrace righteouſneſſe.

This truth alſo is ſealed: *Iohn Lamberts* Martyr, I know none other penance, except it bee renouation of liuing, by caſting away old vice, and taking them to new vertue: *ad artic. 10. pag. 1106.*

Further, 1. Of the Greeke Church heere ſhall ſpeake *Euſebius Emiſſenus: declinet homo a malo et faciat bonum, inquirat pacem et ſequatur eam; hæc eſt enim vera pœnitentia*: let a man decline from euill, and doe good, let him ſeeke peace and enſue it, this is true repentance, &c.

Feria. 6. poſt inuocauit.

2 *Auguſtine* ſaith, *quid eſt pænitere, niſi dolere præterita, & de cætero ab his temperare, quæ admiſerat?* what is it to repent, but to bee ſorrie for the ſinnes paſt, and afterward to abſtaine from thoſe things, which he committed, &c.

Quæſt. vet. & noui. Teſtam. 102.

3 Latter confeſſion of Heluetia, artic. 14. *this is true repentance, namely an vnfained turning vnto God, and to all goodneſſe, and a ſerious returne from the Deuill and all euill*: Saxonie artic. 16. *In true conuerſion, there muſt be theſe things, a mortification and a quickning as it is ſaid* Rom. 6. and in diuers other places: *for Doctrines ſake, we doe diuide conuerſion and repentance into contrition, faith, and new obedience.*

Harm. ſec. 8. p. 212.
Ibid. p. 231.

4 See the decrees before produced.

AN APPENDIX, WHETHER REpentance goe before faith.

The Papiſts.

Their opinion is, that repentance goeth before iuſtification by faith, and that it is a way rather vnto faith and iuſtification in the remiſſion of ſinnes: *Pœnitentia eſt via ad remiſſionem peccatorum: & prior iuſtificatione, Bellarm. cap. 19.*

47. Error.

Argum. Act. 2. 38. Repent and be baptized in the name of Chriſt for the remiſſion of ſinnes: Remiſſion of ſinnes followeth repentance: *Ergo*, iuſtification alſo and faith follow repentance. Act. 8. 22. *Repent of this thy wickedneſſe, and pray God, if it be poſſible, the thoughts of thy heart may be forgiuen thee.* Heere forgiuenes followeth repentance.

Act. 2. 38.
Act. 8. 22.

The Proteſtants.

Anſ. First this place proueth not, that remiſſion of ſinnes followeth repentance, becauſe Baptiſme was giuen after repentance: for Baptiſme doth not giue remiſſion of ſinnes, but it is a ſeale onely and confirmation of our faith, in the remiſſion of ſinnes. Secondly, neither is remiſſion of ſinnes obtained before God, by the act of our repentance: but wee are already being once called, iuſtified before God, by the remiſſion of our ſinnes, and imputation of the righteouſnes of Chriſt, Rom. 8. 30. *Whom he called, he iuſtified*: Iuſtification immediately followeth our calling: by repentance, and other works that follow, our calling is made ſure, 2. Pet. 1. 10. our ſaluation finiſhed, that is, aſſured to our ſelues: Philip. 2. 12. *Make an end of your ſaluation by feare and trembling.* So then feare and trembling which worketh repentance, beginneth not our ſaluation, but onely doth aſſure vs of the ſame. So we muſt diſtinguiſh, as the Apoſtle ſaith, betweene the beginning of faith and iuſtification before God: and the perfection and aſſurance thereof to our ſelues: faith is firſt whereby wee are iuſtified, and our ſinnes remitted before God, then followeth repentance whereby our hearts are aſſured to our ſelues of this remiſſion.

Rom. 8. 30.
2. Pet. 1. 10.
Philp. 2. 12.

Thirdly, 1. Saint *Peter* ſo ſaith to *Simon* that hypocrite, not that hee doubted of remiſſion of ſins vpon true repentance, but that he doubted of *Simons* true repentance, as it followeth verſ. 23. *I ſee thou art in the gall of bitternes.* 2. Or he ſo ſaith, to ſhew vnto *Simon* how difficult, or hard a thing remiſſion of ſins was. 3. And though remiſſion of ſinnes be already decreed before God, yet is it not felt in the heart, nor the conſcience aſſured thereof, til after effectuall repentance, as *Nathan*, preſently when *Dauid* had ſaid, *I haue ſinned*, ſaith, *the Lord alſo hath put away thy ſins*, 2. Sam. 12. 13. This notwithſtanding *Dauid* yet felt not the comfort thereof in his ſoule, for the which he praieth, Pſalm. 51. 12. therefore when remiſſion of ſinnes is placed after repentance, it ſheweth the aſſurance thereof made vnto our hearts after repentance, not the firſt decree or graunt thereof with God, which goeth before repentance.

2. Sam. 12. 13.
Pſalm. 51. 12.

Rom. 6.4.
Hebr. 11.6.

Argum. 1. Iuſtification goeth before ſanctification: for this is the fruit of the other: but repentance is part of our ſanctification, renouation, or regeneration, being called by S. *Paul*, *A walking in newneſſe of life*, Rom. 6.4. *Ergo*, it followeth and commeth after our iuſtification. And ſeeing without faith it is impoſſible to pleaſe God, Heb. 11.6. how ſhould our repentance be acceptable to God, vnleſſe it proceeded of faith? Faith then is initiate and begun in vs before repentance, which we deny not, by true repentance and other fruits of ſanctification, to bee daily ſtrengthened and encreaſed, as *Tertullian* ſaith of patience, *ipſa eſt, quæ fidem ſubſequitur & antecedit*, it both goeth before faith, and followeth.

Lib. de patientia.

Argum. 2. *Bellarmine* himſelfe, forgetting belike his owne poſitions, prooueth that Faith goeth before repentance, by the example of the Niniuites, Ioh. 3.5. *They beleeued God and proclaimed a faſt*: Whereupon he concludeth, that Faith is the cauſe of repentance. *Bellarm. cap. 19. propoſ.* 2. And hee vnderſtandeth iuſtifying faith, *propoſ.* 4. Mortification, *fructus fidei iuſtificantis*, is the fruit of iuſtifying faith, *Ergo*, iuſtifying faith goeth before repentance. The Maſter of the Sentences affirmeth the ſame out of S. *Auguſtine*, *Non ſatis ſit, quod doleat, ſed ex fide doleat*: Let it not ſuffice, that he is grieued, but let his griefe bee of faith, *Lib. 4. diſtinct.* 14. *n.* And *Diſtinct.* 15. *cap. Immundi ſunt omnes, &c.* They are all vncleane, whom faith cleanſeth not, by faith purifying their hearts, Acts. 15.9. And in the ſame *Diſtinction*, *d. Sine charitate non poteſt eſſe vera pœnitentia*: Without charitie there can bee no true repentance, and without faith there can be no charity: Galath. 5.6. *Faith working by loue.*

Ionas. 3.5.

Epiſtol. 105.

Auguſtine ſaith, No man is iuſtified but by the grace of Ieſus Chriſt: *Non ſolum remiſſione peccatorum, ſed prius ipſius inſpiratione fidei & timoris dei, donec ſanet omnes languores noſtros*: Not only by remiſſion of ſins; but firſt, by inſpiring into vs faith and the feare of God, till he haue cured all our maladies, &c. He ſaith (as we heare) that faith is inſpired before we haue remiſſion of ſins and the feare of God, without the which there is no true repentance.

Iulius. 1. *decret.* 11. *Fides omnes actus hominis præcedere debet*, Faith muſt go before all the workes or doings of man: *Ergo*, before repentance.

Homil. domin. 3. poſt Epiphā.

So alſo *Euſebius Emiſſenus*: *hic eſt certus pœnitentiæ ordo, vt quicunque ad Deum mundandus venit, prius ſeipſum totum offerat, fidem et charitatem — promittat*: this is the right order of penitencie, that he which commeth to be cleanſed firſt ſhould offer vp himſelfe, his faith and charity, & perſeuerance in good works, &c. Faith then goeth before the clenſing of the ſoule, and remiſſion of ſins: *Ieremie* the Greeke patriarke ſaith, *this is the catholike faith, that euery one then obtaineth remiſſion of his ſins, cum per veram pœnitentiam fidemq; viuam — ad Deum conuerſus fuerit*, when he is conuerted to God by true repentance, and a liuely faith, ſhewing it ſelfe by good works, &c. faith ſtill goeth before remiſſion of ſins.

Cenſur. oriental. c. 5.

Lib. 4. contra Marcionem.

2 *Tertullian* ſaith directly: *ſi pœnitentiæ ſtimulus ex fide acciderit, per pœnitentiam ex fide iuſtificatam, ab eo audijt, &c.* if the pricke of repentance happened by faith, through repentance iuſtified by faith, then ſhee heard of Chriſt, *thy faith hath ſaued thee, &c.* repentance then proceedeth by faith, *Auguſtine* yet ſpeaketh more euidenly; *A good tree cannot bring forth euill fruit*: *pœnitentia ergo, quæ non procedit ex fide, vtilis non eſt*: repentance then which proceedeth not of faith, is not profitable.

De ver. et fal. pœniten c. 2.
Harmon. ſec. 8. p. 220.

3 So the reformed Churches do ioyne faith and repentance together: Confeſſ. of Bohemia. c. 20. *the people muſt be admoniſhed, that they would truly repent — and ſtir vp their conſcience by faith in Chriſt, &c.* Auſpurg. artic. 3. *Though theſe ſorrows be requiſite, — yet we muſt ioyne faith with them, that is, a truſt and confidence of mercie promiſed for Chriſts ſake.*

Ibid. p. 226.

4 See alſo their owne decrees before alleaged.

THE FIFTH QVESTION, OF CONTRITION: the firſt part of their Penance.

THere are certaine points which we doe agree vpon.

2. Cor. 7. 10.

1 We grant: that true contrition and ſorrow of the heart is neceſſary vnto repentance, and that it ſtandeth very well with the liberty of the Goſpell, and is profitable for Chriſtians. 2. Corin. 7. 10. *Godly ſorrow cauſeth repentance to ſaluation.*

1. Cor. 11. 31.
Act. 11. 23.

2 That true contrition is ioyned both with a full hatred and deteſtation of ſin committed: 1. Cor. 11. 31. *We muſt iudge & condemne our ſelues*, as alſo with a ful purpoſe to amend our liues, Act. 11. 23. This point is handled by *Bellarmine* againſt other Papiſts which denied a formall purpoſe of amendment of life to be requiſite in contrition *lib. 2. cap. 6. 7.*

3 That true contrition before God is ſufficient, before the abſolution of the miniſter, ſo that the party haue a purpoſe afterward to be reconciled to the congregation: which point *Bellarm.* handleth alſo againſt ſome other of his ſect.

Let vs then now ſee what difference of opinion there is betweene vs concerning contrition.

The Papiſts.

48. Error.

1. THey hold that contrition is neither wholy of mans free will, nor yet wholly of God: but that man by his free will, holpen of God, is able to repent: ſo that hee doth onely, *Deo ad-*

iuuante pœnitere, He is brought to repentance, God onely helping and aſſiſting him, *Bellarm. de pœnitent. lib. 2. cap. 3.*

Argum. Ioel. 2. Rent your hearts. Matth. 3. *Agite pœnitentiam*: Repent ye: To what end ſhould God command thoſe things that are not in our owne power? *Ergo*, contrition is in mans power and free will. *Bellarm. cap. 2. propoſ. 2.*

Ioel. 2. Matth. 3. 2.

Anſ. Firſt, it is no rare thing in Scripture to finde, that God commandeth vs impoſſible things: as S. *Paul* ſaith, Rom. 8. 3. that the precepts of the law are impoſſible: the reaſon thereof is rendred, Galath. 3. 24. *The law was a ſchoolemaſter to bring vs to Chriſt*: So God commandeth hard things, that we finding no ſtrength in our ſelues to doe them, we ſhould ſeeke for helpe at his hands: as *Bernard* ſaith well, *Non latuit præceptorem præcepti pondus hominum vires excedere, ſed indicauit vtile ex hoc ipſo ſuæ illos inſufficientiæ admoneri, &c.* Our maſter was not ignorant, that his commandements did exceed our ſtrength, but he thought it good heereby to admoniſh vs of our inſufficiencie. Secondly, another reaſon of theſe precepts, is this: to let vs know; that although the will of man hath of it ſelfe by nature no inclination to that which is good, yet it is otherwiſe then a peece of clay, and God ſpeaketh to men otherwiſe then vnto beaſts, *Conſenſus voluntarius nos diſcernit a beſtijs*, as *Bernard* ſaith, Our voluntary or free conſent doth diſcerne vs from beaſts. So it is in the power of man, *velle*, to will, that is ſomewhat; but *velle bonum*, to will that which is good, is of God. Thirdly, though God giue repentance, and all other good gifts, yet he worketh them by meanes, as by the preaching of his word, by precepts, exhortations, and ſuch like: whereby we are ſtirred vp to ſeeke that at Gods hand, which we finde not to bee in our ſelues. Fourthly thoſe places doe as well conclude, that it is wholly in mans power to repent, as in part: for to what end ſhould God command, that which is not whollie and fully in mans power to performe; as the Ieſuite obiecteth.

Rom. 8. 3. Galath. 3. 24. Super Cantic. Serm. 50.

Argum. 2. Contrition is an acceptable ſacrifice to God, Pſalm. 51. 17. but that which is coact, not voluntary, is not acceptable: *Ergo*, contrition is voluntary. *Bellarm. ibid.*

Pſalm. 51. 17.

Anſ. We deny not but that contrition is a voluntary *and free offering* vnto God, as the Prophet ſaith, Pſal. 119. 108. *Accept the free offerings of my mouth*. But as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit*: God of nilling maketh vs willing: ſo then it is made a voluntary ſacrifice, not by the power of mans will, but by the worke of Gods grace.

Pſalm. 119. 108

The Proteſtants.

True contrition of heart, as all other good thoughts in vs, as they are good, come onely of God: our cogitations indeed are our owne, but all the goodneſſe of them is the meere gift of God, Iames 1. 17.

Iam. 1. 17.

Argum. 1. 2. Tim. 2. 25. If at any time God will giue them repentance: Repentance then is the gift of God. And *Auguſtine* writing vpon theſe very words, ſaith: *Quantumlibet præbeat pœnitentiam, niſi ipſe dederit, quis agit pœnitentiam?* Although he neuer ſo much giue occaſion of repentance, yet vnleſſe he beſtow vpon vs the full gift of repentance, no man is able to repent, &c. Thus hee plainely diſtinguiſheth betweene *præbere pœnitentiam*, to offer occaſion to repent: as hee proueth out of Saint *Paul*, Romanes 2. 4. the bountifulnes of God calleth thee to repentance; and *dare pœnitentiam*, to giue or grant repentance. But if God ſhould onely helpe our free will, and worke together with vs to repentance, and not doe all alone himſelfe, hee ſhould rather *præbere*, then *dare pœnitentiam*: offer occaſion by ſtirring of vs vp to repentance, then grant vs repentance it ſelfe, which were contrary to the Apoſtle.

2. Tim. 2. 25. Cont. Iulian. lib. 5. 3. Rom. 2. 4.

Argum. 2. The Prophet *Dauid* ſaith, *Create in me a cleane heart*, Pſal. 51. 10. Like as then God in the creation of the world, had no helper, or aſſiſtant, but all was his worke: ſo in the renewing of the heart, to create is onely Gods worke, to inſpire good thoughts, and to make a new heart, is to create, or make a new creature, as S. *Paul* calleth it, 2. Cor. 5. 17. *Ergo*, it is onely and wholly the worke of God: as S. *Ambroſe* ſaith, *Gratia tota repellitur, ſi non tota ſuſcipitur*: Grace is wholly refuſed, if it bee not wholly receiued: *Epiſtol. 84. Hierome Quodcunque in ſuo riuulo fluit ad fontem refert*: Whatſoeuer floweth in the riuer muſt be referred to the fountaine, *ad Cteſiphont.*

Pſal. 51. 10. 2. Cor. 5. 17.

Bernard ſaith: *Non partim gratia, partim liberum arbitrium, ſed totum ſingula peragunt, totum hoc, totum illa, ſed vt totum in illo, ſic totum ex illa*: Not partly grace, partly free wil, but each of them wholly worketh, this wholy, and that wholy; wholy indeed in free will, but wholy of grace, &c. ſo he maketh the will onely to be as the paſſiue matter, wherein grace worketh: they worke not both together actiuely.

Lib. de libero arbitrio.

The Maſter of the ſentences agreeth, *Lib. 4. diſtinct. 20. a. Opus eſt non hominis, ſed Dei fructifera pœnitentia, inſpirare eam poteſt, quandocunque vult ſua miſericordia*: Fruitfull repentance is not the worke of man, but of God, which he can inſpire, when he will, of his mercy, &c. Repentance then proceedeth altogether from the mercy of God.

Concil. Arauſican. 2. can. 7. Si quis per naturæ vigorem, bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, &c. If any man ſay that by the ſtrength of nature man can thinke or chuſe any good thing belonging to eternall life, or giue conſent to holeſome preaching, hee is deceiued by the ſpirit of hereſie, ſeeing the Lord ſaith, you can doe nothing without mee. This Councell leaueth not any ſtrength at all in mans free will.

In defence of this truth died *Thomas Spicer, Iohn Denie, Edmund Poole*, that man hath no free wil of himſelfe to doe any good thing, pag. 1912. *articul*. 7.

In Sermon. prim. dominic. aduent.

1 *Chryſoſtome*, though in other places, he ſeemeth to be a patrone of free will, yet hee thus writeth: *before ſinne, we had free will to doe well, not after: quia non noſtra virtute poſt peccatum euadere poſſumus de manu diaboli, ſed ſicut nauis fracto gubernaculo illuc ducimur, vbi tempeſtas voluerit, ſic a diabolo a peccato in peccatum ducimur*. Becauſe we cannot by our owne power after ſinne eſcape out of the hand of the Deuil, but as a ſhip, the routher being broken, we are carried, whether the tempeſt will, ſo we are carried of the Deuill from ſinne to ſinne, &c.

Epiſt. 46. De fide ad Petrum. c. 31.

2 *Auguſtine* ſaith: *Gratia & miſericordia Dei conuertit hominem*, the grace and mercy of God conuerteth a man, &c. Againe hold this firmely, *neminem hic poſſe pœnitentiam agere, niſi quem Deus illuminauerit, & gratuita ſua miſericordia conuerterit*: that no man can here repent, but whom God illuminateth and conuerteth by his meere mercie, &c.

Harmon. ſec. 8. p. 212. Ibid. p. 217.

3 Latter confeſſion of Heluetia. c. 14. *Now doe we expreſſly ſay that this repentance is the meere gift of God, and not the worke of our ſtrength*. Bohemia. c. 5. *This repentance and ſauing conuerſion doth our mercifull God by his peculiar gift offer and beſtow*.

Lib. 4. de liber. arbit. c. 14. Opuſcul. de concurſu lib. 1. c. 5.

4 *Bellarmine* alledgeth one *Almainus* a Schooleman, who affirmeth, *Deum ſuo concurſu determinare voluntatem*: that God by his concurring doth determine the will of man vnto good. *Suarez* the Ieſuite alledgeth diuers of that ſide, who affirme the ſame: In their opinion then, the wil of man is determined and directed by God vnto contrition and true repentance.

The Papiſts.

49 Error.

2. THey affirme, that contrition, which is ioyned with an inward terror of the minde, and proceedeth from the ſight and conſideration of our ſins, doth not appertaine to the law, but to the Goſpell, *Bellarm. lib. 2. c. 2. propoſ. 3*.

Math. 4. 17.

Argum. 1. Chriſt preached repentance, to the which contrition belongeth, Math. 4. 17. *Repent, for the kingdome of God is at hand*: but Chriſt was a miniſter of the Goſpell, not of the law. *Bellarm. ibidem*.

Anſw. Firſt, repentance hath part from the law, part from the Goſpell: from the Law it hath the ſight of ſinne and terror of minde for the ſame; from the Goſpell it hath hope and comfort, ſpringing of faith in Chriſt: wherefore this reaſon ſheweth not, that repentance in euery part thereof is of the Goſpell. Secondly, though the law and Goſpell are in nature and property diſtinguiſhed, yet they may bee ioyned in vſe: ſo; *Moſes* the Miniſter of the law may preach Chriſt, and Chriſt the Miniſter of the Goſpel doth alſo eſtabliſh the law, and by the terrors of the law cal men to the knowledge of their ſinne, where repentance beginneth.

Iſay. 66. 2.

Argum. 2. The law hath no promiſe of grace, contrition hath a promiſe of grace, as Iſay 66. 2. *To whom will I looke, but to him that is poore and of a contrite ſpirit*: *Ergo*, contrition is not of the law. *Bellarm. ibid*.

Iohn. 1. 17.

Anſ. Firſt, it is true, that the law hath not in it ſelfe, the promiſe of grace annexed, *For grace and truth commeth by Ieſus Chriſt, Iohn, 1. 17*. Yet by grace the law is made as a ready way and inſtrument to bring vs to Chriſt, in whom we finde grace, and ſo contrition wrought by the terrors of the law, doth prepare a way vnto grace. Secondly, contrition, as it is a worke of the law, beeing but yet begun in terror and feare, obtaineth not the promiſe, but beeing perfited by faith in Chriſt, and in the comforts of the Goſpell, it findeth grace and mercie: as heere in the Prophet, to contrition of heart is ioyned poorenesse of ſpirit, which is a deniall of our ſelues, and an apprehenſion of Chriſt by faith.

The Proteſtants.

THat the terrors of a contrite heart, and the ſight of ſinne, where contrition beginneth, commeth by the knowledge of the law, the Scripture is plaine.

Rom. 7. 7.

Argum. 1. Rom. 7. 7. *I knew not ſinne, but by the Law*, I had not knowne luſt, *Vnleſſe the law had ſaid thou ſhalt not luſt*: therefore by the law commeth reuelation of ſinne, which is the beginning of true contrition.

2. Cor. 3. 6. 9. Galath. 4. 3.

Argum. 2. S. *Paul* calleth the law, *the killing letter, and the miniſtery of condemnation*, 2. Cor. 3. 6. 9. But the Goſpell is the *miniſtery of righteouſneſſe and life*: Wherefore contrition, as therein is ſet before vs our damnable ſtate by ſinne, and miniſtreth to vs a ſight of condemnation, is of the law. So likewiſe, Galath. 4. 3. We are in bondage and feare vnder the law, but by the Goſpell wee are made ſons, and ſo receiue the ſpirit of the Sonne: *Ibid. ver. 6. Ergo*, the feare, terrors, and as it were bondage of the ſoule, is of the law. *Ambroſe* ſaith, *Lex iram operatur, fides gaudium*: The law worketh wrath, faith bringeth ioy: *In 3. ad Roman. Ad hoc data lex vt terrori eſſet, &c*. Therefore was the law giuen to be a terror to men, to prouoke them to good life.

Theodoret ſaith, *lex eos, qui peccabant, condemnabat, gratia autem eos ſuſcipiens per fidem iuſtificat, &c*. The law condemneth thoſe that ſinne, but grace receiuing them doth iuſtifie them by faith.

Lib. 1. in Ioan. c. 24.

Cyrillus of Alexandria ſaith, *lex ſeruitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis* *mis ad libertatem.* The law of ſeruitude did giue a ſpirit of feare, but Chriſt the ſpirit of adoption vnto liberty.

Latter confeſſion of Heluetia.c.13. *the Goſpell is indeed oppoſed to the law, for the law worketh wrath, and doth denounce a curſe, but the Goſpell doth preach grace and a bleſſing.* Harm.ſec. 7.p. 202.

Ferus a Popiſh writer ſaith, *lex conuincit nos peccatores eſſe, ſemper enim plus contra legem, quam pro lege facimus:* the law conuinceth, that we are ſinners, for we doe alwaies more againſt the law, then for it, &c. The ſight of ſinne then commeth by the law. Commentar. in Act.15.

The Papiſts.

3. SOme of the Papiſts affirme, that in Contrition it is not neceſſary to haue a *formall*, that is, a *reſolute* and *expreſſe* purpoſe of newnes of life, but that this is alwaies included in the deteſting of ſinne; which *implicite* or *incluſiue* purpoſe is ſufficient: So *Iohan. Maior. in 4. ſententiar. diſtinct.* 14.*qu.*1. *Veg. lib.* 13. *in concil. Trident. c.* 13. 50.Error.

Argum. *David* only confeſſed his ſinne, ſaying, *Lord I haue ſinned:* ſo the Publican: *Lord be mercifull to me a ſinner:* there is no expreſſe purpoſe of amendment of life mentioned. Likewiſe, the thiefe vpon the Croſſe had no ſuch expreſſe purpoſe: *Ergo*, it is not neceſſary.

Anſw. First, that *David* had a full purpoſe of the heart, euen in that inſtant to turne vnto God, it is euident, Pſal. 51.13. *Then ſhall I teach thy waies to the wicked:* this Pſalme was made by the Prophet, as a teſtimonie of his repentance, for that ſinne, for the which *Nathan* reproued him: and here he profeſſeth, that he will become a new man. Pſalme 51. 13.

Secondly, the Publicane finding mercy and departing iuſtified, no doubt had alſo an expreſſe purpoſe in himſelſe for euer to forſake his ſinne; for otherwiſe hee could not haue beene iuſtified, nor found remiſſion of ſinnes: for this is the law and perpetuall rule of forgiueneſſe, Ezech. 18.21. *If the wicked turne from his ſinnes, &c. and keepe all my ſtatutes: his tranſgreſſion ſhall not bee mentioned:* to find remiſſion then, theſe two things are required, *forſaking of ſinne, and doing that which is right:* and this is ſignified in the Publicanes ſmiting vpon his breaſt: as *Auguſtine* ſaith, *Pectora tundamus, non vt ſuper peccata noſtra pauimentum ſolidemus, &c.* Let vs knocke vpon our breaſts, not to make a pauement, as it were, and beaten floore vpon our ſinnes, &c. For hee that beateth vpon his breaſt and is not corrected, doth harden his ſinnes, hee taketh them not away: ſo then the Publicane in this ſmiting vpon his breaſt, was amended and corrected, and thought with himſelfe, neuer to doe the like againe. Ezece. 18.21. De Diſciplin. Chriſtian. cap.1. Tom.9.

Thirdly, 1. The theefe vpon the croſſe, being in the very agonie of death, and not expecting life, could not in that ſhort time expreſſe euery part of his vnfained repentance. 2. Yet there appeareth in him, as that ſhort moment could affoord, both a deteſtation of ſinne in condemning himſelfe and his fellow, and a loue of righteouſneſſe, and deſire thereunto, if hee had liued, in commending the innocencie of our Sauiour.

The Proteſtants.

WE hold, that as in true Contrition, there muſt be perfect hatred of ſinne; ſo alſo there is ioyned with it a determinate purpoſe of amendment of life.

*Argum.*1. The place before cited out of *Ezechiel*,proueth it: Ezech. 18. 21. Likewiſe Iſay. 1.16. *Waſh you, make you cleane, ceaſe to do euill, learne to doe well:* Act.11.23. *They exhorted all, that with purpoſe of heart, they would turne to the Lord*, Eph. 4.22. *Caſt off the old man, put on the new, &c.* All theſe places doe euidently proue, that in true contrition and repentance, there is required a forſaking or dying vnto ſinne and liuing vnto righteouſneſſe. Iſay. 1.16. Act.11.23. Epheſ.4.22.

*Argum.*2. *Bellarmine* is a notable witneſſe for vs againſt this error, which hee laboureth to confute, *lib.* 2. *de pœnit, ca.*6.7. in two whole Chapters: and heerein he is alſo a witneſſe againſt himſelfe, for *lib.*1.*c.*20. he confuteth the contrary opinion, that to *ceaſe to doe euill*, and *learne to doe well*, are not two parts requiſite to repentance, and anſwereth that place by vs alleaged, Iſay 1.16. *Ceaſe to doe euill, &c.* But now much forgetting himſelfe, but the truth preuailing more with him, hee produceth this very place, to prooue, that in true contrition or repentance, there muſt bee a purpoſe of amendment, which is the ſame thing, that we defend, both before *qu.*4. *part* 2. and in this place. *Auguſtine* vpon theſe words of the Prophet *Iſay*, *Lauamini*, be ye waſhed, &c. *Lauatur itaque & mundus eſt, qui & præterita plangit, & iterum non admittit:* He is waſhed, and is cleane, which doth bewaile his ſinnes paſt, and doth not commit them againe: *de tempor. ſerm.* 66.

See the further probation and ratifying of this point by the teſtimonie of other Churches before, Error. 46.

The Papiſts.

4. THey teach, that Contrition ought to be perfect, becauſe it muſt proceed from the loue of God, which is the moſt perfect kinde of loue, *Catechiſ. Roman. pag.* 439. and that the greatneſſe of the griefe ought to be anſwerable to the quantity of the ſinne: ſo they conclude, that a man ſhal neuer know when he is ſufficiently contrite, *Thomas Aquinas:* for hee muſt be contrite for euery great ſin he hath committed, *Tileman. Heſhuſ. loc.* 9. *de pœnitent. error.* 25.27.28.32. 51.Error.

*Argum.*1. That perfect Contrition is required, *Bellarmine* pretendeth to prooue by theſe Scriptures, 1.King. 8.48. *If they turne againe vnto thee with all their heart, &c.* Ioel. 2. *Turne vnto mee with all your heart, &c.* *Bellarm. c.*10. 1.King.8.48.

Anſ. 1. Thoſe places do well proue, that our ſorrow ought to be vnfeigned, and that we ſhould neither diſſemble, nor be indifferent in our ſorrow: but we muſt giue our whole heart vnto God, that Pſal.12.2. is, not to haue a double heart, and as the words are; *a heart and a heart,* Pſalm. 12. 2. 2. So then in our Contrition a godly endeuour, and a diligent care is required, a ſufficiency in our ſorrow Ierem.9.1. cannot bee performed: *No, though our eies were as fountaines of teares;* as the Prophet wiſheth, Ierem. 9.1.

The Proteſtants.

WHat is this elſe but a plaine doctrine of deſperation? for when is a man able ſo perfectlie to bee contrite, as his loue toward God ought to bee perfect? or how can his ſorrow bee equiualent to the waight of his ſinnes? or can a man remember all his ſinnes, that he ſhould bee ſory for?

Argum. 1. The ſorrow of Chriſtians is not infinite or vncertaine, but it is determined and limited. 2.Cor.2.7. Saint *Paul* ſaith, That he ſhould not be ſwallowed vp of too much heauineſſe, 2. Corinthians 2. 7. 2.Cor.7.8. And againe, *My Epiſtle made you ſorie though for a ſeaſon,* 2. Corinth. 7.8.

Iob.9.2. *Argum.* 2. Iob 9. 2. *We cannot Anſwer God one thing of a thouſand:* our greateſt ſorrow is not ſufficient for our leaſt ſinne: therefore there can be no proportion betweene the greatneſſe of our ſinne and the quantity of our ſorrow: *Peter* committed a great ſinne in denying of his Maſter, and yet vpon his bitter weeping he was receiued to mercie, as *Hierome* ſaith, *Petrum ter negantem amaræ in ſuum locum reſtituère lachryma: Peters* bitter teares after thrice denial reſtored him to his place: was *Peters* ſorrow any way anſwerable in meaſure or quantity to his ſinne? We muſt indeed weepe bitterly as *Peter* did, and after we are thoroughly humbled, we are certaine, that God will looke vpon vs, as he did vpon *Peter:* and the inward feeling of Gods fauour will ſet the bounds and limits of our ſorrow.

Their owne Canons are more equall, which doe not enioyne ſo ſtrict penance, and ſuch immeaſurable contrition, as theſe new maſters require: as *decret. Gregor. lib. 5. tit. 38. c. 5. Alexander* 3. concerning certaine that in their confeſſion ſay, that *they cannot abſtaine from thoſe ſinnes:* hee decreeth, *Eorum confeſſionem recipere debes, &c.* You muſt receiue their confeſſion, for though it bee no true repentance, yet it is a true confeſſion.

De tempor. ſerm. 7. in natal. ſerm. 3. *Auguſtine* ſaith, *Iſta eſt vera pœnitentia, quando quis ſic conuertitur, vt non reuertatur:* This is true repentance, when a man doth ſo turne vnto God, that he returne not vnto ſinne. When a man therfore hath in this manner repented, he may be ſure that he hath mourned ſufficiently. It is therfore vntrue, that a man is vncertaine when he hath ſorrowed enough.

Synod. Colonienſ. part. 7. cap. 19. Quamuis quis peccato mordeatur, ſi tamen pœniteat, vt de cætero, peccandi voluntatem nullam habeat, confidens de Domini mericordia accedat ad Euchariſtiam intrepidus, &c. Although a man bee greeued in conſcience for his ſinne, yet if hee repent him, ſo that hee haue a purpoſe not to ſinne againe, truſting to Gods mercy, let him come without feare to the Communion: &c. If he thus ſorrowing be without feare, it followeth, that God in Chriſt accepteth his ſorrow as ſufficient.

So alſo *Chryſoſtome* ſaith, *ab ipſa Domini erga nos benignitate, non ex tua pœnitentia mihi ſumo* In Iſaiam. *fiduciam: pœnitentia enim tua non præualet tantam abſtergere malorum eluuiem:* I haue good truſt (of forgiuenes) from Gods mercie, not thy repentance, for thy repentance is not able to waſh away ſuch an heape of ſins; &c. the efficacy then of our repentance dependeth not vpon the greatnes thereof, but of Gods mercie.

De interpret. Pſalm. *Athanaſius* ſaith, *Pœnitentia eſt a peccatis deſinere, &c.* It is repentance to *leaue off to ſinne: &c.* by this then ſhall one know, whether his repentance be ſufficient by the forſaking of his ſinne.

Harm. ſec. 8. p. 227. Confeſſ. of Auſpurg. artic. 3. *they taught that abſolution was nought worth without ſufficient contrition, what elſe was this but quite to take away from all conſciences the comfort of the Goſpell, &c.* ibid. p. 231 Saxonie artic. 16. *Here we reproue our aduerſaries, who feigne, that contrition muſt be ſufficient.*

The Papiſts.

52. Error. B*Ellarmine* hath heere a certaine fond conceite of his owne, bringing in this diſtinction of ſorrow in contrition: that there is *Dolor ſummus intenſiuè, appreciatiuè:* The greateſt and higheſt ſorrow, intenſiuely, and by way of eſtimation: of this ſort he giueth an example, as a good man may weepe more for the loſſe of his children, then for his ſinnes, yet in his choyce hee had rather loſe his children then offend God: this is that kinde of griefe by way of eſtimation, though intenſiuely hee grieue more for his children, yet, when hee maketh an eſtimate of the one and the other, hee preſerreth that in his iudgement, which is the leaſt in his affection: this kinde of griefe when as the affection goeth before the iudgement, hee thinketh is ſufficient for contrition. *Bellarm. cap. 11.*

Argum. Ioel 2. *Turne vnto God with all your heart:* this muſt be vnderſtood of this greateſt kinde of griefe, by way of eſtimation, &c.

1.King.8.49. *Anſ.* Whereas it is ſaid, 1.Kin. 8 49. *If they turne vnto thee with all their heart and ſoule, &c.* how can they turne with the whole heart and affection, when as they in their affection can ſorrow more for other things? wherefore as God will haue the whole and entire ſoule, that is the iudgement, ſo the whole heart alſo and affection. As *Auguſtine* ſaith, *Inueni triſtem, &c.* I finde one very heauy, I aske him, Friend, why art thou heauy? ſaith he, I haue loſt my money: *Locus immundus fructus nullus*: This is an vncleane place, there can be no fruit: *De tempor. ſerm.* 151.

The Proteſtants.

Though I deny not but a right good man, may ſometime breake out more into affection for ſome temporall loſſe, than for the committing of ſin, as Matth.2.18. *The women mourne for their children, and would not be comforted:* yet this is not a vertue to be commended, but an infirmity to bee amended, as it was commendable in *Eli*, who hearing patiently the heauy newes of the death of his ſons, when mention was made of the taking of the Arke, could hold no longer, but through feeblenes caused by ſudden greefe, fell backwards and brake his necke, 1.Sam.4.17.

Matth.2.18.

1.Sam.4.17.

Argum. This hath beene the continuall practiſe of the Saints to lament more for ſin, then for any other temporall loſſe whatſoeuer: as *Dauid* ſaith, Pſalm.6.6. *I cauſe my bed euery night to ſwimme, and water my couch with teares:* Pſalm.119.136. *Mine eies guſht out with riuers of water, becauſe they kept not thy law*, Matth.26.75. *Peter went out, and wept bitterly.* No earthly matter could haue drawne from them ſuch plentifull ſtore of teares: wherefore the Saints did euen weepe moſt *intenſiuely*, that is, earneſtly and effectually for ſinne.

Pſalm.6.6.

Pſalm.119.136

Your owne canons are cleere in this point: *Decr.par.2.cauſ.33.diſtinct.3.c.42. Satis durus eſt cuius mentis dolorem,&c.* Hee is very hard whoſe griefe of mind the teares of his body cannot declare: but let him know, *ſe culpabiliter durum*, that he is very culpable in his hardnes, which doth lament the loſſes of time, the death of his friend, &c, and doth not ſhew the griefe for ſin with teares: Let none therefore excuſe themſelues, that they haue not a fountaine of teares, who with teares doe ſhew the griefe of temporall things, &c. This ſentence is rehearſed out of *Auguſtine*, and approued by the Maſter of ſentences, *lib.4.diſt.15.f.* whereby they are defined to bee culpable, which doe more expreſſe the loſſe of things temporall by their teares, then of ſpirituall: which is that which *Bellarmine* alloweth as good and commendable.

Chryſoſtom ſaith: *quod eſt illius maculæ balneũ? calidi lachrymarum fontes, gemitus e profundo cordis aſcendentes, compunctio perpetua, preces continuæ:* what bath is there for that blot? fountains of warme teares, deepe ſighes from the heart, a perpetuall compunction, continuall prayers, &c. he that thus writeth, requireth a greater griefe for ſinne, then for any worldly thing.

In.1.Cor.7. Super illa, *mulier alligata eſt lege,&c.*

Confeſſ. of Saxonie, artic.16. *there muſt needs be ſome ſuch great feare and griefes in thoſe that are conuicted— and theſe true griefes are a feeling of the wrath of God, &c.* But what greater griefe can there bee, then that which proceedeth from a feeling of the wrath of God, ſee *Auguſtine* and the decrees before alleaged.

Harm.ſect.8. c.16.

The Papiſts.

5. Contrition (they ſay) as it is not altogether without hope to obtaine mercy: ſo can it not haue *certitudinem remiſſionis peccatorum*, a certaine or vndoubted aſſurance of remiſſion of ſinnes, *Concil.Trident.ſeſſ.6.cap.9. Bellarm.lib.2.cap.2.*

53.Error.

The Proteſtants.

Godly ſorrow and contrition bringeth ioy and comfort to the ſoule in the end, with vndoubted aſſurance of the forgiuenes and remiſſion of ſinnes.

Argum. 1. Godly ſorrow worketh in the true penitent perſon, a cleering of the mind, 2.Corinth.7.verſ.11. but the ſoule and conſcience cannot be cleered and ſet at reſt, vnleſſe wee bee perſwaded that our ſinnes are forgiuen vs: *Ergo.*

2.Cor.7.11.

Argum. 2. All hope is certaine, and bringeth vndoubted aſſurance, and therfore it is called the anchor of the ſoule, Hebr.6.19. Wherefore either contrition is voide of hope altogether, (which they will not grant) or if it haue any hope, it is ſure and ſtable, and worketh a ful perſwaſion and aſſurance of the mercy of God.

Hebr.6.19.

Auguſtine ſaith, *Petrus mox à Domino indulgentiam accepit, qui amariſſimè fleuit trinæ negationis culpam: Peter* ſtraightway receiued pardon and indulgence, when he had moſt bitterly bewayled the ſinne of his three-fold deniall of Chriſt, &c. How could *Peter* immediately haue felt and receiued the remiſſion of that great ſinne, if the Lord had not aſſured his conſcience thereof?

De tempor. ſerm.66.

The former Canon of the Collin Councell ſaith, that when a man hath ſorrowed for his ſinne, purpoſing not to doe the like, *Securus & intrepidus accedat:* Let him draw neere without feare, and be ſecure. He that is ſecure and without feare, doubteth not: *Ergo*, he is aſſured of the forgiueneſſe of his ſinne.

Bernard alſo ſaith: *Animam pœnitentiæ lachrymis afflictam ſpiritus paracletus libenter conſolatur, frequenter viſitat, & ad veniæ fiduciam plene reformat:* A ſoule afflicted with penitent ſorrow, the ſpirit of comfort doth comfort, often viſite, and fully bring it to the truſt of pardon: *de interior. domo.cap.*37. The ſoule then may haue a full and aſſured truſt of forgiuenes.

Their owne Canons are cleere for vs: *Decr.par.2.cauſ.33.diſtinct.1.cap.50. Nemo poteſt bene agere pœnitentiam, niſi qui ſperauerit indulgentiam:* No man can truly do repentance, if hee doe not hope for indulgence.

Ibid.diſtinct.3.c.39. Leo. Iudam non pœnitentia reuocauit ad Dominum, ſed deſperatio traxit ad laqueum: Repentance did not recall *Iudas* to the Lord, but deſperation brought him to the ſnare.

That repentance then is not good nor acceptable, which is not full of aſſurance, and in hope comfortable.

Iohn Huſſe holy Martyr: Vnto a true abſolution, firſt there is required contrition. Secondly, a purpoſe and intent to ſin no more. Thirdly, true confeſſion. Fourthly, ſtedfaſt hope of forgiueneſſe: as Chriſt ſaith, *My ſonne, beleeue, and thy ſinnes are forgiuen thee.* pag.616. artic.5.

Hypomnem. In Iſaiam. And for further euidence, *Chryſoſtome* ſaith: ſome men will ſay, may a man by repentance hope for ſaluation: *prorſus licet, id vnde liquet? ab ipſa Domini tui ergu nos benignitate, non ex tua pœnitentia mihi ſumo fiduciam, &c* yea thou mayeſt, and how doth that appeare, I receiue aſſured truſt, by the mercy of God towards vs, not by thy repentance, &c.

Lib.1.D. Doctrin. Chriſtian.c.18. 2 *Auguſtine* ſaith: *quiſquis non credit dimitti ſibi poſſe peccata fit deterior deſperando:* he that beleeueth not, his ſins may be forgiuen him, in deſpairing becommeth worſe.

Harm.ſec.8. p.218. Ser.14.p.453. 3 Confeſſion of Bohemia c.5. *Such men ought with repentance to turne to the Lord, and by faith in Ieſus Chriſt our Lord to conceiue ſure and vndoubted truſt in his mercy.* Confeſſ. of Saxonie, *they mingle many miſchieuous errors with the doctrine of repentance, who will men to doubt when they repent, whether they be in fauour.*

The Papiſts.

54.Error. 6. THey affirme that contrition is a neceſſary meane vnto *iuſtification*, and that a man cannot be iuſtified, till he haue beene truly contrite for his ſinnes, *Bellarm. lib. 2. de pœnitent. c.8.*

Luke.13.3. Act.3 19. *Argum.* Luk.13.3. *Except ye repent, ye ſhall likewiſe periſh.* Act.3.19. *Repent, and turne, that your ſinnes may be put away, when the time of refreſhing ſhall come: Ergo,* contrition is neceſſary to iuſtification, *Bellarm. ibid.*

Anſw. Firſt, it followeth not, without repentance and true contrition there is no iuſtification: *Ergo,* repentance is a meane vnto iuſtification: for faith cannot bee without works, yet works are no meane vnto faith: ſo repentance and contrition are the fruits of iuſtification, not a meane thereunto. Secondly, there is difference betweene iuſtification, and ſaluation, or glorification; contrition is a meane and way to ſaluation: by repentance through the mercie of God in Chriſt wee are preſerued from *periſhing* and euerlaſting deſtruction: and repentance goeth before our conſummation, and perfect abolition of our ſins in the day of *refreſhing* at the comming of Chriſt: But it followeth not, that contrition therefore is a meane vnto iuſtification; for firſt wee are *iuſtified*, then afterward

Rom 8 30. Phil.2.12. *glorified:* our ſaluation is accompliſhed, *Rom.*8.30. Thirdly, contrition is a meane to aſſure vs of our iuſtification, but not to iuſtifie vs: as the Apoſtle ſaith, Philip.2. 12 *With feare and trembling finiſh your ſaluation.*

The Proteſtants.

THat true contrition is neceſſary, we willingly grant: and that without it remiſſion of ſins cannot

Rom.4.5. be had: but we deny that it is a neceſſary meane vnto iuſtification: a neceſſary ſigne, fruit, or work of iuſtification it is, but not a meane or cauſe.

Argum. 1. We are iuſtified by faith, Rom.4.5. *To him that beleeueth in him, that iuſtifieth the vngodly, faith is counted for righteouſneſſe:* But faith goeth before repentance, as *Bellarmine* himſelfe before confeſſed by the example of the Niniuites, who firſt beleeued, and afterward repented, *Bellarm. lib.1 cap.19. propoſ.2. Ergo,* iuſtification is before repentance, and ſo conſequently repentance is no meane vnto it.

Argum. 2. Good workes are no meane to iuſtification, for then they ſhould goe before iuſtification: but as *Auguſtine* ſaith, *Bona opera non præcedunt iuſtificandum, ſed ſequuntur iuſtificatum:* Good workes doe not goe before him that is to bee iuſtified, but they follow him that is already iuſtified.

But contrition is a good worke: confeſſed and proued by *Bellar. lib.2. cap. 2. Ergo,* it is no meane vnto iuſtification.

Auguſtine ſaith, *Noli præſumere de operibus ante fidem, noueris quia peccatorem te fides inuenit:* Preſume not of works before faith, (as if by the merit of works thou hadſt receiued faith) know that faith hath found thee a ſinner: *in Pſalm.* 21. If then good works goe not before faith, and faith and iuſtification come together, as I haue ſhewed, then contrition beeing a good action precedeth not iuſtification. See before error 47. where it is ſhewed that faith goeth before repentance, by the which faith we are iuſtified, then repentance cannot be the cauſe of iuſtification comming after it.

The Papiſts.

55. Error. 7. THey make contrition a part of ſatiſfaction for our ſins, and to be a cauſe of iuſtification and remiſſion of ſins, not onely in diſpoſing and preparing of vs thereunto, but in that thereby wee verily obtaine and deſerue remiſſion of our ſins, *Bellarm. lib.2. de pœnitent. cap.12.*

Luke.7.47. *Argum.* 1. Luk.7.47 Many ſins are forgiuen her becauſe ſhe loued: Not onely faith, but loue or charity obtaineth remiſſion of ſins, *Bellarm. ibid. Rhemiſt. in hunc locum.*

Anſ. The argument is 1. not from the cauſe to the effect, but from the effect to the cauſe: for Chriſt doth not reaſon thus, ſhe loued much, therfore many ſinnes are forgiuen her, but contrariwiſe, *Many ſins are forgiuen her, therefore ſhe loueth much:* As the next words declare: *to whom little is remitted, he loueth little.* 2. And our Sauior ſaith in plain words in the laſt verſe, that *her faith had ſaued her;*

whereof her loue was an effect. 3.And further as the Apoſtle ſaith, *Wee know that wee are tranſlated from death to life, becauſe we loue the brethren,* 1.Iohn.3.14. he ſaith not,we are tranſlated, but wee know we are: ſo this woman by her loue might know or be aſſured that her ſins were remitted her. And *Bellarmine* hath a ſaying not much vnlike, that theſe words of Chriſt,many ſins are forgiuen her *confirmant abſolutionem inuiſibiliter datam,* doe confirme the abſolution inuiſibly giuen before, *lib. 2.c.14.reſp.ad obiect.* 1.Her loue was a meanes then to confirme her abſolution, which was inuiſibly giuen before.

1.Iohn.3.14.

*Argum.*2. *Ezech.*18.27.*When the wicked turneth away from his wickednes hee ſhall ſaue his ſoule, &c.*verſ.31. *Make you a new heart and a new ſpirit,and caſt away from you all your tranſgreſſions.*The turning then away from ſin is the cauſe of life, and of newnes of ſoule: *Ergo,* of iuſtification, Dan.4. verſ.24. *Redeem thy ſins by thine almes,&c.Ergo,*good charitable works are the cauſe of the forgiueneſſe of ſinnes,*Bellar.c.*12.

Ezec.18.27.31

Dan.4.24.

Anſ. Firſt,the places 1. in *Ezechiel,*if they be taken in his ſenſe, would prooue, that it is in a mans power to conuert his ſoule, or to renew his owne heart, whereas the Prophet acknowledgeth it wholly to be the Lords worke,Pſalm.51.12 *Create in me a new heart:* and Iere.31. *Conuert thou mee O Lord,and I ſhall be conuerted.* 2.But why the Lord thus ſpeaketh to man, in bidding him conuert, *S.Auguſtine* rendreth the reaſon:*Quia non ſicut in lapidibus inſenſatis Deus ſalutem noſtram operatur:* Becauſe God worketh our ſaluation in vs, not as in ſenſeleſſe ſtones: *cont.Pelag.lib.*1.*c* 5.Man therfore ſaueth his ſoule,or maketh his heart new,but as Gods inſtrument; as the axe in the workemans hand: it is Gods ſpirit that maketh man to make his heart new. 3. *Bellarmine* himſelfe helpeth vs with a ſufficient anſwere,that remiſſion of ſinnes is firſt inuiſiblie giuen; and then by our earneſt repentance,it is confirmed and aſſured vnto vs: ſo then repentance is a meane to the aſſurance of forgiueneſſe, as theſe places prooue; but not to the inuiſible grace or gift of remiſſion.

Pſalm.51.12.
Ierem.31.18.

Secondly, 1. The word in *Daniel* ſignifieth not to redeeme,but to breake off: for ſo is this word *vo pharak* vſed,Gen.27.40. *Thou ſhalt breake his yoake from thy necke.* 2.By (redeeming) admitting that reading, may bee vnderſtood not redemption to bee made before God, but recompence to bee made vnto men, whom he had iniuried. 3.Neither doth the Prophet ſpeake of the forgiueneſſe of his ſins,but of *the prolonging of his peace and proſperity:* for theſe words, *Forſitan ignoſcet Deus:* God perhaps may forgiue your ſins, are not read in the Hebrue. 4. And how could the almes of an vnbeleeuer, ſuch an one as *Nabuchadnezzar* was,be a cauſe of forgiueneſſe,ſeeing without faith nothing is acceptable to God? 5. Laſtly,the Kings righteous and mercifull dealing ſhould be onely a teſtimonie to his conſcience,that his ſinnes were forgiuen. *6. Concil.Cabilonenſ.c.36.* It is denied that ſins, *de induſtria,* committed willingly,or wittingly, are redeemed by almes: *Sic enim viderentur Deum mercede conducere:* So they ſhould ſeeme to hire God with a reward.

Geneſ.27.40.

The Proteſtants.

THat contrition of the heart meriteth not, neither is any cauſe of the forgiueneſſe of ſins, which doth iſſue only out of the fountaine of Gods mercy by faith in Chriſt, the Scriptures doe teſtifie.

*Argum.*1.Rom.3.24.*We are iuſtified freely by grace.*If freely,then is not our iuſtification merited, or cauſed by any worke of ours.

Rom.3.24.

*Bellarm.*anſwereth:firſt, that we are iuſtified freely,though it be by the merit of contrition,becauſe contrition is the gift of God.Secondly,contrition meriteth not,*ex condigno,* of condignitie or worthines, but *ex congruo,*of congruity: which kinde of merit is founded not in Gods iuſtice, but in his benignitie and bountie,*Bellarm.cap.*12.

Contra. Firſt, this is the very anſwere 1. of the olde Pelagians, who did in like manner affirme, that the good will of man was of God,becauſe it could not be in a man,vnleſſe man were,*vt homo autem ſit,à Deo habet,*but for a man to be,is of God: for if therefore remiſsion of ſins bee of grace, and the gift of God,becauſe contrition,wherby it is merited,is the gift of God;then ſay alſo,that we may be ſaued by nature,and yet by the gift of God,becauſe the nature of man is the gift & work of God. 2.But the Apoſtle confuteth this gloſſe, in ſaying further, *We are iuſtified freely,&c.thorough redemption in Chriſt Ieſus:* if through redemption, then not through contrition. 3. And againe, men firſt muſt be reconciled vnto God,and of enemies be made friends,before he giue them gifts:as the Apoſtle ſaith,*Chriſt firſt led captiuity captiue,*that is,ſubdueth and remoueth ſin that led vs captiue, and then *gaue gifts vnto men,* Epheſ.4.8.Then muſt we firſt be reconciled vnto God, which conſiſteth in the forgiueneſſe of our ſins,Rom.3.25. before we can haue the gift of contrition. Wherfore if reconciliation and forgiuenes of ſins go before contrition,it can be no meritorious cauſe of the remiſſion of ſinnes.

Eph.4.8.
Rom.3.25.

Secondly, 1. No merite or worke is of mercy,but of iuſtice,as the Apoſtle ſaith,Rom.4.4. *To him that worketh,the wages is not counted by fauour, but by debt:* wherefore the merite of congruity is no merite,being founded in Gods mercie. 2. Neither is there any congruity or conſequence at all, that God ſhould reſpect vs being his enemies: but enemies wee are before wee are reconciled by the remiſſion of our ſinnes: wherfore contrition,going before remiſsion of ſins, and ſo reconciliation, cannot deſerue ſo much as of *congruity,* if there were any ſuch merite.

Rom.4.4.

Argum. 2. That the contrition of the heart is no cauſe of our iuſtification, neither doth merite, or deſerue remiſsion of ſins:S. *Paul* ſheweth,Rom.4.5.6. *To him that beleeueth faith is counted for*

Rom 4.5.6.

righteouſneſſe: And *Dauid* declareth the bleſſednes of that man, to whom God imputeth righteouſnes without works. It is faith then only that obtaineth remiſſion of ſins: and a man is iuſtified without any reſpect had to his works. Therefore neither contrition, nor any other worke inward or outward, procureth remiſſion of ſins, but faith only is the meane.

So *Auguſtine* ſaith, *Opera ſequuntur iuſtificatum, non precedunt iuſtificandum:* Workes follow a man already iuſtified, they go not before to iuſtification, *De fide & operibus, cap.* 14. Therefore the worke of contrition is not auaileable to iuſtification.

And againe: *nec quiſquam dicat meritis orationum ſuarum — traditam Dei gratiam — ſed gratia et miſericordia Dei conuertit hominem, &c.* Neither let any man ſay that grace is giuen by the merite of his prayers, but the grace and mercy of God conuerteth a man.

Cenſur. Oriental. p. 21.

2. *Ieremie* the Patriark ſaith: *quod gratis per Chriſtum peccata, & non propter aliqua merita noſtra remittuntur, confiteri debemus:* we muſt confeſſe, that our ſins are forgiuen freely by Chriſt, not for any merites of ours. &c.

Harmon. ſec. 8. p. 216.
Ibid. p. 219.

3. Latter confeſſion of Heluetia. c. 14. *We ceaſe not to vrge mortification of the fleſh, and yet we adde further, that it muſt not be proudly thruſt vpon God as a ſatisfaction for our ſins. &c.* Bohemia c. 5. *Now the foundation wherein the whole vertue and efficacy of this ſauing repentance, doth ſtay it ſelfe, is the merite of the torments of the death of Chriſt, and his reſurrection, &c.*

4. *Interrelig. Cæſarea. cap.* 17. *Illa ſatisfactio, quæ culpam & æternam pœnam expiat, ſoli Chriſto tribuenda eſt:* That ſatisfaction which taketh away the fault and eternall puniſhment, is only to be attributed to Chriſt: *Ergo,* contrition doth not ſatisfie for the ſinne.

Laſtly, *Iulius* 1. *Decret.* 11. thus teſtifieth, *Fides omnes actus hominis præcedere debet:* Faith muſt goe before all the acts of men. *Cyrill. Alexand. expoſit. Nycen. ſymbol. Sicut fides abſque operibus mortua, &c.* As faith is dead without works, ſo wee may turne it and ſay, works are dead without faith. Contrition then is either before faith or after; if before, being without faith, it is a dead worke, as is heere ſpecified, and ſo cannot merite: if after faith, then it commeth after iuſtification and remiſſion of ſinnes: for by faith are wee iuſtified: Rom. 3. 26. *That he might be a iuſtifier of him, that is of the faith of Ieſus.*

We want not the euidence of ſome of their owne ſide: *Capreolus in ſecund. ſenten. diſt.* 40. *Dominicus à Soto lib. 2. de natur. & grat. cap.* 4. doe denie that contrition any way either of congruity, or condignity meriteth remiſſion.

The Papiſts.

56. Error.

7. CONtrition (they ſay) is not neceſſary for veniall or ſmall offences, neither is a man bound thereunto, *Scot. lib. 4. diſtinct.* 17. *articul.* 3. The maſter of Sentences thinketh that a generall confeſſion ſufficeth for mortall ſinnes, which a man vnderſtandeth not, *lib. 4. diſt. 21. e.*

The Proteſtants.

Pſalm 19. 13.
Pſalm. 32. 5.

THis aſſertion is cleane contrary to Scripture: for the Prophet *Dauid* prayeth not only to be kept from preſumptuous ſinnes, Pſalm. 19. 13. but euen to bee clenſed from his ſecret faults, verſ. 12. The Prophet *Dauid* ſaith, Pſal. 32 5. *I acknowledged my ſinne, neither had I mine iniquity, and thou forgaueſt, &c.* Wherefore mortall ſinne not vnderſtood, but lying hid, cannot be acknowledged, and ſo conſequently not forgiuen.

1 *Auguſtine* ſaith, *Non ſolum propter vitæ huius ignorantiam, ſed etiam propter ipſum puluerem mundi huius, qui pedibus adhæreſcit, quotidianam habere debemus pœnitentiam:* Not onely for the ignorances of this life, but euen for that droſſe and duſt of the world, which hangeth vpon our feet, we ought daily to repent vs. Hee meaneth the leſſer and ſmaller ſcapes of our life. And againe, *Homo dum iſto viuit in ſeculo, humanis affectibus veluti pedibus terram calcans, ipſa conuerſatione vitæ huius contrahit, vnde dicat: dimitte nobis debita:* Man, as long as he liueth in this world, with his affections, as with feete treading vpon the ground, he gathereth droſſe, for the which he had need to ſay, forgiue vs our ſins, &c. *in Iohan. tract.* 57.

In. 6. cap. ad Hebræos.

2. *Chryſoſtom* ſaith *What manner of medicine is this of repentance, firſt in condemning and confeſſing thy peculiar ſins, according to that ſaying, non celaui peccatum, &c. I haue not hid my ſin, I wil pronounce againſt my ſelfe mine iniquity, and thou forgaueſt me my wickednes.* 2. *Iuſtus ſeipſum accuſat initio ſermonis — habet illa inſtar cathenæ aureæ: quæ ſi initium ſumpſerit, omnia conſequentur:* a iuſt man accuſeth himſelfe in the beginning of his ſpeech, — it is like a chaine, if it once haue a beginning, al the reſt wil follow, &c. Hence two things are inferred, that euen a iuſt man hath neede of repentance, euen for ſmall offences: and that our ſinnes in our confeſſion, muſt one follow another, as linked in a chaine together.

Harmon. ſec. 8. p. 212.

3. Latter confeſſion of Heluetia c. 14. *by repentance we vnderſtand the change of the minde, by the which a ſinfull man doth eftſoones acknowledge his naturall corruption, and al his ſinnes, ſeeing them conuinced by the word of God, and is heartily grieued for them: &c.*

4. *Decr. par. 2. cauſ. 33. diſtinct. 3. c. 42. Chriſtus legionem eijciens non reliquit vnum ex omnibus:* Chriſt caſting out a legion, left not one of all: ſhewing, that if we haue a thouſand ſinnes, wee muſt repent them all.

The

The Papiſts.

8. THere is a kinde of contrition that proceedeth onely from the feare of puniſhment, when a man doth leaue ſinning, not for any loue or delight hee hath in God, but onely for feare of damnation: Euen this contrition alſo is good and profitable; yet this ſeruile feare is at length cleane driuen out by charitie. But there remaineth ſtill in the godly an awe and feare of God and his iudgements, with miſtruſt, and feare of hell and damnation: as Matth.10. *Feare him that can caſt bodie and ſoule into hell: Rhemiſt.Ioh.4.ſect.6.* And *Bellarmine* ſaith; that if a ſinner *ſolius pœnæ fugiendæ cauſa,&c.* onely to auoide puniſhment, doe take heede of ſinne; this is a good and profitable feare, *lib.2.17* — 57. Error. Matth.10.

Argum. Ierem.5.22. *Feare ye not me* (ſaith the Lord) *which haue placed the ſand for the bound of the ſea?* Malach.1.6. *If I be a father, where is my honour? if I be a maiſter, where is my feare?* Matth.10. verſ.28. *Feare him which is able to deſtroy both ſoule and bodie in hell.* Heere wee ſee that God exacteth euen the feare of ſeruants, and the feare of hell puniſhment, which is a ſeruile feare; *Bellarmine cap.17.* — Ierem.5.22. Malach.1.6. Matth.10.28.

Anſwere. Firſt, the Lord in theſe places by his Prophets ſpeaketh vnto the prophane wicked of thoſe times: as Ierem.verſ.21. *Heare O fooliſh people, and without vnderſtanding:* and Malach.1.8. it followeth in the ſame verſe, *O ye Prieſts that deſpiſe my name:* Theſe prophane perſons had neede to be terrified with the feare of Gods iudgements: but it followeth not, that this feare is neceſſarie for the ſeruants of God. Secondly, the Prophet *Malachie* ioyning the honour of ſonnes, and feare of ſeruants together; vnderſtandeth not a ſeruile, miſerable, and ſlauiſh feare, but ſuch as dutifull and obedient ſeruants yeeld vnto their maſters as fathers, which is a commendable feare, and fit alwaies to be retained. Thirdly, our Sauiour ſpeaketh by way of compariſon: *that they ſhould not feare them which kill the bodie,&c.* Hee preferreth a *ſeruile* feare of God, before this *worldly* feare of men: yet ſo that hee would not haue them ſtay here, or reſt in this feare; for the which hee diuers times reproueth them: as Luk.12.32, *Feare not little flocke, it is your fathers will to giue you a kingdome.* Fourthly, we confeſſe that this ſeruile feare is profitable to make a beginning and further entrance: as Prou.1.7. *The feare of God is the beginning of wiſedome:* but afterward loue muſt ſucceede in the place thereof. — Luk.12.32. Pro.1.7.

The Proteſtants.

FIrſt, wee acknowledge that the feare of puniſhment is neceſſarie in the beginning, to make a way for true loue to enter, as the briſtle or needle (as *Auguſtine* ſaith) maketh roume for the threed to enter. Wee alſo confeſſe, that there is a continuall feare and reuerence of God in the godly, ſuch as children haue of their parents; but as for any miſtruſt or feare of hell and damnation, after loue bee once entred, and we made the children of God, which breedeth terror and anxietie of conſcience, it is cleane expelled, and thruſt out of the doores by loue.

*Argum.*1. So ſaith the Apoſtle, *There is no feare in loue: but perfect loue caſteth out feare, and maketh vs to haue confidence in the day of iudgement:* But he that feareth damnation, and is afraid of the day of iudgement, cannot haue confidence in that day. So *Auguſtine: Quid dicimus de illo, qui cœpit timere diem iudicij? ſi perfecta in illo eſſet charitas, non timeret?* What ſay wee to him, that feareth the day of iudgement? if loue were perfect in him, he would not feare it? — 1.Iohn 4.17.

*Argum.*2. Matth.25.25. The ſlothfull ſeruant ſaith to his maſter, *I knew thou waſt a hard man,&c. and therefore I was afraid.* This ſeruant was not commended for this feare, but blamed and reproued, and caſt into vtter darkneſſe: for his maſter ſaid, *Thou euill and ſlothfull ſeruant.* And *Origen* hereof writeth well: *Nec eſt bonus huiuſmodi timor, nec liberat nos talis timor à tenebris exterioribus:* Neither is this feare good, neither doth it deliuer from vtter darkneſſe: *Tract.33.in Matth.* — Matth.25.25.

Bellarmine replieth: that to feare God cannot be euill; but they that haue this ſeruile feare, doe notwithſtanding feare God: *Ergo,c.*18.

Contra. Firſt, the diuels feare God and tremble, Iam.2.19. doth he thinke there is any good feare in diuels? Secondly, neither doe thoſe feare God, but hell: for if there were no hell, they would not feare God at all. — Iam.2.19.

*Argum.*3. God is not to be loued for hope of reward: *Ergo*, neither to be ſerued for feare of puniſhment.

Bellarmine anſwereth, that the reaſon is not alike: for the obiect of loue is good, the obiect of feare is euill: God is good, and therefore to be loued for himſelfe: but he is not euill, and therefore to be feared for another, *cap.18.reſp.ad argum.6.*

Contra. Firſt, the obiect indeede of ſeruile feare is euill, but the obiect of a godly feare is good; as Eccleſ.12.13. *Feare God and keepe his commandements:* will he ſay that the obiect of this feare is euill? Secondly, if God be onely to be feared for another thing, then all feare ſhall be *ſeruile*; and the *filiall* feare is aboliſhed, when God is feared and reuerenced as a father for himſelfe. Thirdly, *Hierome* ſheweth the reaſon to be alike: *Qui diligit,&c.* He that loueth, keepeth the commandement, not becauſe he is compelled with feare of puniſhment, or greedineſſe of reward, but becauſe, that which is commanded is good: *Tom 4. de filio prodigo.* — Eccleſ.12.13.

7. 1. *Chryſoſtome* ſaith, *Idcirco nec terreat tuorum conſcientia peccatorum, cum pœnitentia deleantur,&c.* Therefore let not the conſcience of thy ſinnes terrifie thee, when they are by repentance blotted out,&c. — Homil.de Iona Propheta.

De correction. Donatiſt.c.15. 2 *Auguſtine* ſaith thus ſpeaking of S. *Paul*: *Agnoſcant in eo Chriſtum prius ferientem, deinde conſolantem — et quem maior timor compulit ad charitatem, eius perfecta charitas foras miſit timorem*: Let them acknowledge Chriſt in him firſt ſmiting, then comforting: and whom great feare compelled vnto charitie, his perfect charitie expelled feare.

Harm.ſect.8. pag.218. 3 Confeſſion of Bohemia,c.5. *This ſauing repentance — hath this in order firſt, it is a feare and terrour of the ſecret heart before God, — ſuch a terrour and true ſenſe of ſinne, doth worke in the faithfull an inward change of the minde: — hereunto is ſtraightway added, that ſuch men ought by faith in Chriſt Ieſus conceiue a ſure and vndoubted truſt in his mercie,&c.* We ſee then that true repentance though it begin with feare, yet it endeth in peace, confidence and comfort.

Synod. Moguntin. cap.10. Libertatem Chriſtianam intelligimus, &c. non vt alij homines pœnarum metu & imperio legis compellantur,&c. We vnderſtand Chriſtian libertie, not that we ſhould not doe thoſe things which are commanded, but that wee ſhould not as others are, bee drawne or enforced to keepe through feare of puniſhment,&c. *Ergo*, there remaineth no feare of puniſhment in the righteous.

Wee haue moſt cleere teſtimonies beſide: *Ambroſ.epiſt.84. Timoris, quo Deus metuitur nulla diſtinctio,&c.* There is no difference in name of that feare, wherewith God is feared,&c. there is feare of puniſhment, here is carefulneſſe for the reward: Of the ſeruile feare it is ſaid, perfect loue expelleth feare, but of the liberall feare; The feare of the Lord is holy and remaineth for euer. And againe, *epiſtol.7. Velle ſapientis, ſeruire inſipientis*: To be willing, is the part of a wiſe man; to ſerue, of a foole: in the Law there is ſeruitude, in the Goſpell libertie,&c. *Seruit peccator formidini*: A ſinner is a ſlaue to his feare.

Hieron. de 42. Manſionib. Duplicia ſunt in ſcripturis vincula,&c. There are two ſorts of bands in Scripture,&c. but Chriſts bands are voluntarie, *Et vertuntur in amplexus*, and are turned into embracings.

Decret. Gregor. lib.5. tit.41. c.8. Qui ex timore facit præceptum, aliter quam debeat facit, & ideo iam non facit: He that of feare doth the commandement, doth it otherwiſe then he ſhould, and therefore doth it not at all,&c. By all theſe teſtimonies it is euident, that this ſeruile feare of puniſhment hath no place where the loue of God is.

THE SIXTH QVESTION, OF AVRICVLAR Confeſſion, the ſecond part of penance.

The Papiſts.

58.Error. NOne can rightly ſeeke for abſolution at the Prieſts hands, vnleſſe they confeſſe particularly at the leaſt all their mortall ſinnes, whether they be committed in minde, heart, will, and cogitation onely, or in word, and worke, with all the neceſſarie circumſtances and differences of the ſame, *Rhemiſt, Ioh.20.ſect.5.* And this ſacramentall confeſſion, as they call it, muſt bee made ſecretly to the Prieſt, *Concil. Trident. ſeſſ.14. can.6.*

*Argum.*1. This wonderfull power of remitting and retaining of ſinnes, which was giuen to the Iohn 20.22. Apoſtles and their ſucceſſors, Ioh.20.22. were giuen them in vaine, if no man were bound to ſeeke for abſolution at their hands: which cannot be had of them without diſtinct vtterance to them of our ſinnes: for they cannot rule the caſes of conſcience, vnleſſe they haue exact knowledge and cogitation of their ſinnes, *Rhemiſt. ibid.*

*Anſw.*1. God hath not made his Miniſters in Chriſts ſtead Iudges of caſes of conſcience, as though there were in them an actuall power to remit and abſolue ſinnes: but their office is onely to declare and ſet forth vnto all penitent perſons, the promiſes of God for remiſſion of ſinnes, and the ſeueritie of Gods iudgement againſt impenitent perſons: which is eſpecially performed in the preaching and applying of the word either publikely or priuately; as S. *Paul* calleth the Goſpell committed vnto 2.Cor.5.16. him, *the word of reconciliation*, 2.Cor.5.16.

2 A man therefore may by their miniſterie, which are the Preachers of reconciliation, finde remiſſion of ſinnes, without a particular declaration thereof: neither is it neceſſarie for them to haue ſo exact a knowledge of our ſinnes, ſeeing they are not abſolute Iudges of the conſcience, but the 2.Cor.5.20. miniſters and ambaſſadours of reconciliation, 2.Cor.5.20.

3 And Miniſters are not to ſtay while ſuite is made vnto them for their helpe, but they ought to exhort and deſire men to be reconciled to God by their miniſterie.

Bellarmine anſwereth, that the Prieſts are truly and properly Iudges of mens ſinnes, and haue a iudiciarie power not to declare or teſtifie the forgiueneſſe of ſinnes, but truly to binde, or looſe them. Firſt, they are called the *keyes*: which doe verily open and ſhut the doore, not ſignifie the opening and ſhutting; as Chriſt is ſaid to haue the key of *Dauid* to open and ſhut, which power Chriſt communicateth to the Apoſtles and their ſucceſſors. Secondly, to *binde* and to *looſe* doe not ſignifie, to *denounce* and declare, but indeed to put on, or take off the bondes; ſo are they ſaid to retaine ſinnes: and what is it elſe to retaine, but *nolle remittere*, not to be minded to remit? Thirdly, the words are, *whoſe ſinnes*, not all mens ſins are remitted, but whom the Prieſt ſhall iudge meet: but the word is preached to all, remiſſion of ſins is not giuen to all: therefore this is not vnderſtood of the preaching of the word, but of the iudiciary power of the keyes. Fourthly, in that Chriſt breathed vpon them, it ſheweth, that as a blaſt doth extinguiſh the fire, and chaſe the clouds, ſo they had power verily to extinguiſh ſins, and not to declare onely: *Bellar. lib. 3. c. 2.*

Contra. Firſt, the keyes 1. of the Church doe truly open and ſhut, being executed according to the will and minde of the maſter of the houſe: the ſeruant to whom the keyes are committed, doth open and ſhut, yet but as a ſeruant, and according to his maſters direction: ſo the keyes of the Church are committed to men, but as miniſters of the keyes, not to open and ſhut at their pleaſure, but as Chriſt preſcribeth. 2. But it is not farre from blaſphemy to ſay that the ſame power of the keyes, which Chriſt hath, is communicated to the miniſters of the Church: for hee *openeth, and no man ſhutteth, &c.* Reuel. 3. 8. but man may open to ſome, to whom Chriſt may ſhut, and hee ſhut the dore againſt others, to whom Chriſt may open: yea and when the Phariſies had ſaid, *Who can forgiue ſinnes but God onely?* Mark. 2. 7. Chriſt reproueth them not, but ſheweth, that hee (beeing both God and man) *had authority alſo to forgiue ſins.* Chriſt therfore only properly forgiueth, the Apoſtles forgiue as his miniſters. 3. And that theſe keyes are diſpenſed in preaching the word, and not onely in the diſcipline of the Church; it is euident, Acts. 14. 27. a doore of faith is opened *by the preaching of the Apoſtles,* Matth. 23. 13. The Phariſees by not preaching true doctrine are ſaid to ſhut vp the kingdome of heauen. Thus their owne canons teſtifie, *epiſt. 1. Clemen. Per ipſum, per verbum Dei, & ſalubre conſilium curetur:* He that is troubled with his ſin, and confeſſeth to the miniſter, &c. that by him through the word of God, and holeſome counſell he may be cured. Sinnes then are cured and healed by the word of God.

Reuel. 3. 8.
Mark. 2. 7.
Act. 14. 27.
Matth. 23. 13.

Secondly, the Apoſtles and they which ſucceed them, do truely binde and looſe, remit and retaine ſinnes, but as miniſters, and ſo long as they execute this authority according to Chriſts will: as *Peter* hath the *keyes*, but he is firſt *built vpon the rocke*, Matth. 16. 18. the Apoſtles haue power to bind and looſe, Matth. 18. 18. but they muſt doe it in Chriſts name, verſ. 20. otherwiſe, *a curſe cauſleſſe ſhall not come,* Pro. 26. 2. And, *though men curſe, God will bleſſe,* Pſalm. 109. 28. The blind man was caſt out by the Phariſees, but he was receiued in by Chriſt, Iohn 9. 35. S. *Ambroſe* ſaith, *Dei munus, miniſterium ſacerdotis eſt, &c. Quis tantus eſt, &c.* In giuing the ſpirit, the gift is Gods, the miniſtery the Prieſts, &c. who is ſo great, as to arrogate to himſelfe the beſtowing of this gift? *Lib. 1. de ſpirit. ſanct. cap. 7.*

Matth. 16. 18.
Matth. 18. 18.
Prou. 26. 2.
Pſalm. 109. 28.
Iohn 9. 35.

Thirdly, 1. As the word of God is not to be denied to any, that will receiue it; ſo neither is remiſſion of ſinnes to be withheld from any by the will of man, that doe deſire it: the word is not to be caſt before ſwine and dogs, Matth. 7. 6. no more is remiſsion of ſins to be granted to the impenitent. 2. If the Miniſter ſhal at his pleaſure denie remiſsion to the penitent, his ſentence bindeth not before God: as *Origen* wel ſaith: *Si aliquis non recto iudicio, &c.* If any man by the erroneous iudgement of thoſe which gouerne the Church be caſt out, if he haue not deſerued to be caſt out, is not any thing hurt by this error of iudgement, &c. *Hom. 14. in Leuitic.*

Matth. 7. 6.

Fourthly, the breathing which Chriſt vſed, betokened the giuing of the holy Ghoſt, which truly and properly, doth remit and retaine ſinnes, as the winde chaſeth away the clouds. This then ſheweth not a iudiciall authority in men, that are but the miniſters of the ſpirit, but an abſolute power in the ſpirit: as *Ambroſe* excellently ſaith, *Per ſpiritum ſanctum peccata donantur, &c.* Sinnes are forgiuen by the holy ſpirit: but men to the remiſsion of ſins do exhibite their miniſtery: *Non ius alicuius poteſtatis exercent:* They doe not exerciſe any right of power, &c. they pray, God forgiueth; the ſeruice is mans, the munificence is from a ſuperne power; *lib. 3. de ſpirit. c. 19.*

Argum. 2. As the Prieſts in the law had only authority to diſcerne the leproſie of the people, and therefore Chriſt ſendeth the lepers to the Prieſt, Luk. 17. 14. ſo men muſt reueale the ſpiritual leproſie of ſin to the Prieſt, *Rhemiſt. ibid.*

Luke 17. 14.

The Doway ſtudents do further thus enforce this argument: out of that place Num. 5. 7. *they ſhall confeſſe their ſinne, and reſtore the principall*, where they giue this marginall note, *particular confeſſion of ſins, and ſatisfaction required by the law of God.*

Numb. 5. 7.

Anſw. Firſt the leproſie was not healed by the prieſt, but onely declared to bee healed: ſo ſinnes are declared to be forgiuen by the Prieſt, not properly forgiuen. Secondly, the Prieſt receiued not knowledge of all diſeaſes, but of this that was contagious: therefore it would not follow heereupon, that all ſins are to bee confeſſed to the Prieſt; but ſuch as are notorious, where publique Confeſsion is by Church diſcipline inioyned: and ſuch confeſsion we denie not. Thirdly, the argument followeth not from the Prieſts of the law, to the Miniſters of the Goſpell: for the Prieſthood of the law is tranſlated wholly vnto Chriſt, who hath all knowledge to diſcerne, and power to heale our ſpirituall diſeaſes.

Fourthly, I will oppoſe to our Doway Romaniſts, the iudgement of *Lyranus*, who vpon that place ſaith: *Lex iſta loquitur in caſu, &c.* This law ſpeaketh of ſuch a caſe, wherein a man being ſtriken with remorſe, is willing to make ſatisfaction to his neighbour. This proueth not a generall confeſſion of all ſinnes, nor yet made neceſſarily to the Prieſt, but of ſuch wrongs, which doe clogge the conſcience, which muſt be confeſſed and ſatisfied for to the partie wronged: yet *Lyranus* in another place ſaith directly, vpon theſe words, Leuit. 16. 21. *Aaron ſhall confeſſe* (ouer the goat) *all the iniquities of the children of Iſrael: In veteri lege non omnia peccata in particulari explicabant, &c.* They

Leuit. 16. 21.

did not in the olde law confeſſe all their ſinnes in particular: *For that was impoſſible, both for the ſhortneſſe of time, and becauſe the Prieſt knew not all the ſinnes of the people: but in generall, as we doe in the beginning of Maſſe. Tolet* alſo their Cardinall ſaith, That the purpoſe of confeſſing was not neceſſarie in the olde law. Instruct. ſacerd. de confeſſion.

Act. 19.18. *Argum.* 3. Act. 19.18. *Many that beleeued, came and confeſſed, and ſhewed their workes*: Hence the Ieſuite would inferre the neceſſitie of auricular confeſſion, *Lib. 3. de pœnitent. cap. 4. Bellarm.*

Anſw. This place ſerueth nothing at all for his purpoſe: Firſt, all that beleeued came not to confeſſe, but ſuch as were pricked in conſcience, with remembrance of ſome ſpeciall ſinnes, as it followeth, ver. 19. they that vſed curious Arts brought their bookes: but the Papiſts enioyne auricular confeſſion of neceſſitie to all. 2. It is not ſaid they made particular rehearſall of all their ſinnes, but Dan. 9.5. generally confeſſed themſelues to be ſinners: as *Daniel* confeſſeth, *cap. 9.5. We haue ſinned and done wickedly, &c.* 3. It was no confeſſion made in the eare, but publikely before all the multitude: but auricular confeſſion is made onely in the eare of the Prieſt. Fourthly, theſe beleeuers came but once, that we reade of, in the beginning of their conuerſion to confeſſe, and they came willingly without conſtraint: But they exact a yearely confeſſion of the people, and enforce them to it. They muſt ſeeke better grounds for their eare-confeſſion then this, or elſe they are like to miſſe of it.

Bellarmine replieth, 1. *That they confeſſed all their ſinnes*: for when the Scripture ſpeaketh abſolutely of ſinnes, all muſt bee vnderſtood: as Matth. 9.2. *Thy ſinnes are forgiuen thee*: that is, all thy Matth. 9.2. ſinnes. 2. The Epheſians might confeſſe oftner, then this once, though it bee not mentioned; for wee may ſay as well, they were not baptized, becauſe it is not expreſſed. 3. Neither are all with vs bound to confeſſe, but they which are touched in conſcience. 4. Neither is it expreſſed, whether they confeſſed priuately or publikely. 5. They came willingly to confeſſion, becauſe there was yet no law to enioyne them. *Bellarm. cap. 4.*

Cont. Firſt, where 1. mention is made of forgiueneſſe of ſinnes, all muſt be vnderſtood, becauſe there is a neceſſitie, that all bee forgiuen: but of confeſſing all ſinnes there is no neceſſitie. 2. And they confeſſed their workes, πράξεις, but the Papiſts exact confeſſion of thoughts and words. 3. Neither confeſſed they all their workes, but ſuch as were notorious and offenſiue, as it followeth verſ. 19. ſuch were the workes of them that exerciſed curious artes.

Secondly, 1. There is no queſtion but they were baptized, becauſe it is Chriſts generall ordinance; ſo is not auricular confeſſion. 2. Neither could they confeſſe, as they did, to S. *Paul* yeerely, becauſe he was not alwaies with them. 3. Neither afterward could the beleeuers confeſſe ſuch works, as they did in their infidelitie.

Thirdly, it is vntrue, that you ſay; for you require confeſſion of all whatſoeuer, neither doe you giue abſolution, but vpon ſuch confeſſion: but all that ſinne haue neede of abſolution: therefore all muſt confeſſe.

Fourthly, it is euident, that this confeſſion of their workes was publike, as it is expreſſed verſ. 19. *They which vſed curious artes, burned their bookes: In conſpectu omnium*, in the ſight of all.

Fifthly, if the Scriptures authorize not any law to enioyne confeſſion, it is great preſumption for you, to lay ſuch a yoke vpon the Lords people.

7 *Caietane* their Cardinall thinketh, that this place is not to be vnderſtood of particular and ſacramentall confeſſion, but onely of a generall and publike confeſſion, ſuch as they made, that came Lorinus in Act. 19.18. to *Iohn*: but *Baronius* diſſenteth, affirming certainly the contrarie: *Lorinus* their Ieſuite, dare neither encline to the one or the other.

2. Cor. 5.19. *Argum.* 4. 2. Cor. 5.19. *He hath committed to vs the word of reconciliation, now we are embaſſadors for Chriſt, &c.* But how can men be reconciled, vnleſſe they make their caſe knowne, and confeſſe their ſinnes, *Bellarm. cap. 4. loc. 2.*

Anſw. 1. If thoſe Embaſſadors reconciled to themſelues, it were fit confeſſion ſhould be made to them, but ſeeing *they pray to be reconciled to God*, it ſufficeth to confeſſe to God. 2. The word of reconciliation is committed vnto them: *Ergo*, by the preaching of the word men are reconciled: but confeſſion of ſinnes is not requiſite at euery preaching of the word.

Iames 5.16. *Argum.* 5. Iam. 5.16. *Confeſſe your ſinnes one to another, and pray one for another*: that is, the Elders and Prieſts ſpoken of verſ. 14. muſt pray for them, and to them they muſt confeſſe: *Bellarm. ibid.*

Anſw. This place is very direct againſt them. 1. If to confeſſe one to another, be vnderſtood of the people and the Prieſt, then muſt the Prieſt confeſſe to the people, as the people doth to him: for ſo 1. Theſſ. 4.18. the word ἀλλήλοις ſignifieth, as 1. Theſſ. 4.18. *Comfort your ſelues one another, &c.* 2. The Apoſtle addeth, *The prayer of a righteous man auaileth much*; he ſaith not, the prayer of a righteous Prieſt, but Iames 5.19. of any righteous: ſo verſ. 19. *If any of you hath erred, and ſome man hath conuerted him, &c.* He ſpeaketh not onely of the Miniſter, but of any other faithfull man.

1. Iohn 1.9. *Argum.* 6. 1. Iohn 1.9. *If we acknowledge our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe*: this is not vnderſtood of confeſſion made to God. 1. For Gods faithfulneſſe is in keeping his promiſe; but there is no promiſe extant in Scripture, of forgiueneſſe to thoſe, that confeſſe to God, but to thoſe, that confeſſe to the Miniſters, &c. 2. And if it ſufficed to confeſſe to God; men would not care to ſeeke for forgiueneſſe at mans hands, and ſo Chriſt had ſaid in vaine, *Whoſe ſinnes ye remit, &c. Bellarm. c. 4.*

Anſwere. Firſt, it is boldly and vntruly affirmed, that there is *no promiſe, &c.* to them that confeſſe to God: there is 1. nothing more euident in Scripture, as 1.King.8.47. *If they ſinne againſt thee, &c. and returne and pray, ſaying, We haue ſinned and done wickedly, then heare thou in heauen, and be mercifull:* here is a direct promiſe of mercie to thoſe that confeſſe to God. 2. Neither is the Miniſtrie to be deſpiſed, but there is great vſe thereof: 1. Both by the preaching of the word, in calling vpon the people to repent, and confeſſe their ſinnes to God: 2. And where the griefe of ſinne is ſuch, as the ſoule of the penitent cannot wraſtle againſt it, in this caſe he is to reſort to the Miniſter. 3. And it is the Miniſters part, where he ſeeth euident ſignes of repentance, to declare the mercie of God, and looſing of ſinnes vnto ſuch, though not confeſſed vnto him: *Peter* confeſſed not to Chriſt, but onely wept, and was forgiuen: the inceſtuous partie confeſſed not to *Paul*, but by his great ſorrow ſhewed his repentance, yet the Apoſtle forgaue him, 2.Cor.2.10. 4. Like as then the Leper being firſt cured of Chriſt, was bid to ſhew himſelfe to the Prieſt, Matth.8.4. according to the law: ſo they, which confeſſing vnto God, doe finde remiſſion, muſt notwithſtanding by the miniſtrie of the word labour to be confirmed therein.

1.King.8.47.

2.Cor.2.10.
Matth.8.4.

Secondly, this place is chiefly to be vnderſtood of confeſſing vnto God. 1. The Apoſtle ſpeaketh generally of all, excluding not himſelfe: but to whom ſhould the Apoſtles confeſſe but vnto God. 2. The Apoſtle ſaith, *to cleanſe vs:* but man cannot cleanſe vs, this is onely Gods worke. 3. And God onely cleanſeth *from all vnrighteouſneſſe:* for all our ſinnes cannot be made manifeſt to men, no, not to our owne conſcience; *and if our owne heart condemne vs: God is greater than our heart, and knoweth all things.* 1.Iohn 3.20. God is much more able to finde out our ſinne then our owne conſcience.

1.Iohn 3.20.

Argum.7. In the laſt place *Bellarmine* produceth many teſtimonies out of the Councels and fathers, to proue auricular and particular confeſſion, making them to ſpeake that, which they neuer knew: the places alleaged, I purpoſe not particularly to anſwere, for theſe reaſons. 1. Becauſe my purpoſe is to deale chiefly with places of Scripture. 2. For that I entending chiefly the good and profit of the vnlearned, I would not diſtract them, or hinder them from more profitable knowledge by the curious diſcuſſing of the fathers. 3. This worke would by this meanes haue growne to a greater volume, then was fit for euery mans vſe. 4. I thought it not needfull to handle at large theſe teſtimonies, writing in our owne language, which the aduerſarie, that firſt gaue occaſion vnderſtandeth not. 5. Becauſe other learned men, ſome of this our Church, ſome abroad in other nations, with a godly zeale and good ſucceſſe, haue alreadie vndertaken the through confutation of all Popiſh allegations: to whom I wiſh both all diuine aſſiſtance, and humane encouragement, to proceede in ſo excellent an enterpriſe.

Yet thus much ſhall ſuffice for a generall anſwere at this time: that none of the teſtimonies alleaged, till we come to the yeere 600. and after, when ſuperſtition began to encreaſe (and the teſtimonies of the times following we much regard not) do witneſſe for auricular confeſſion: but all of them, if a ſuruey be taken of them, doe ſpeake of one of theſe fiue confeſſions: either 1. of confeſſion to be made to God: as *Tertullian*; *Exomologeſis eſt, qua delictum Domino confitemur:* That is confeſſion, whereby we doe confeſſe our ſinne vnto God, *Apologet.cap.*4. Or elſe 2. of publike confeſſion made before the whole Church, for ſome publike ſinne; as the ſame *Tertullian: Ergo, cùm te ad fratrum genua protendis, Chriſtum exoras:* When thou boweſt thy ſelfe to thy brethrens feete, thou entreateſt Chriſt. Thirdly, they ſpeake of a confeſſion, which they made each to other, *Beda in* 5. *Iacob. Quotidiana leuiaq; peccata alterutrum coæqualibus confiteamur, &c.* Our daily ſinnes let vs confeſſe to our equals, one to another. Fourthly, they commend confeſſion made to the Prieſt, when the conſcience otherwiſe cannot be ſetled: ſo *Origen.hom.2.in Pſal.*37. *Sicut ij qui habent intus incluſam eſcam indigeſtam, &c.* As they, which haue meate vndigeſted in the ſtomacke, if they doe vomite, are eaſed; ſo they that ſinne, while they conceale it, are in a manner choaked, but vomiting of it vp by confeſſion, &c. Fifthly, a generall confeſſion to bee made, with reconciliation before the receiuing of the Communion, *Cyprian* maketh mention of: *Nec ad communicationem venire quis poſſit:* But none might come to the Communion, before he had confeſſed, &c. *lib.3.epiſt.16.* All theſe kindes of confeſſions we acknowledge to haue beene well knowne to the fathers, neither doe we miſlike them: but none of the ancient writers for 600. yeeres after Chriſt doe witneſſe for auricular confeſſion, and particular enumeration of ſinnes.

The Proteſtants.

Confeſſion of ſinnes, ſuch as the Scripture alloweth, we doe acknowledge: as namely theſe foure kindes: There are priuate confeſſions, either to God alone, as *Daniel* confeſſeth, 9.4. or for the eaſing of our conſcience, to man alſo, as to him whom we haue offended, Matth.5.24. or to any other faithfull man, the Miniſter or ſome other, that we may be holpen and comforted by our mutuall prayers, Iam.5.16.

Dan.9.4.
Matth.5.24.
Iam.5.16.

And herein we thinke and ſay with Biſhop *Ridley* holy Martyr: Confeſſion to the Miniſter, which is able to inſtruct, correct, comfort, and enforme the weake, wounded, and ignorant conſcience, indeed I euer thought might doe much good in Chriſts congregation, and ſo I aſſure you I thinke euen at this day, pag.1728. *Epiſtol.ad Weſt.*

There are alſo two kindes of publique confeſſion, either of the whole congregation together,

Nehe.

Nehem.9.3. Nehe.9.3. or of ſome one or more, that make publique confeſſion of their ſinne, for the ſatisfying of 1.Cor.2.6. the congregation, whom they haue offended: which belongeth to Eccleſiaſticall diſcipline, 2.Cor. 2.6. Beſide theſe kindes of confeſſion, it is commendable alſo, which is practized in ſome reformed Churches, that before the receiuing of the Sacrament, particular examination ſhould bee had of ſuch as are to communicate, not ſo much to confeſſe ſuch ſinnes to the Miniſter, as doe grieue their conſcience, and ſo to finde eaſe for their griefe; as it is vſed to be done to this day in the reformed Churches of Bohemia. *Harm.ſect.8.c.5.confeſſ.Bohem.* And of Auſpurge.*ſect.8.artic.3.* and of Saxonie, *ſect.14.confeſſ.Saxon.Neither are any admitted to the Communion, except they be firſt heard and abſolued of the paſtor:* but chiefly that euery one may be particularly examined, tried and made fit concerning their faith, and ſo prepared to come worthily to the Lords table: this vſe *Kemnitius* thus writeth of, *in 2.part.exam.c.5. de confeſſ. Confeſſionis vſus apud nos ſeruatur,&c.* The vſe of confeſſion is retained with vs,&c. In this priuate colloquie, the paſtors doe make triall of their auditors, whether they vnderſtand the doctrine of ſinne, of the degrees of ſinne, of the wages thereof, and of faith in Chriſt, they are brought to a conſideration of their ſinnes, and asked if they doe earneſtly repent for the ſame, if they haue a purpoſe to amend their life, and whether they doe not continue in certaine ſinnes,&c. Maſter *Caluine* alſo approueth this vſe: *Lib.3 inſtitut.cap.4.ſect.13.Interim quia ſiſtant ſe oues paſtori,&c.* That the ſheepe ſhould preſent themſelues to the Paſtor, as often as they receiue the Communion, I am ſo farre for reclaiming againſt it, that I would haue it euery where obſerued. And *Epiſtol.302.* he ſheweth, that the like vſe is retained in Geneua. *That no man may come to the holy table, before it be knowne to the Miniſter, that he hath profited in religion in ſome meaſure, and once a yeare the Miniſter in euery quarter goeth to euery houſe, to make triall both of their life and faith.* Such confeſſion, triall, and examination, as theſe Churches haue receiued, I hold very conuenient and profitable, and the like to be deſired and much wiſhed for in our Church. But this particular confeſſion, yea 1. of all ſinnes; euen of them which are 2. ſecret, 3. and vpon paine of damnation, 4. and to none but the Prieſt, how vnfit ſo euer; is an Antichriſtian yoake.

*Argum.*1. It is not neceſſarie to make confeſſion at all vnto men: the Prophet *Dauid* confeſſeth Pſal.51.4. onely vnto God. Againſt thee O Lord onely haue I ſinned, Pſal.51.4. *Auguſtine* alſo ſaith, *Quid mihi cum hominibus vt audiant confeſſiones meas, quaſi ipſi ſanaturi ſint languores meos?* What haue men Lib.10.3. to doe to heare my confeſſions, as though they were able to heale my ſores? *Confeſſion lib.*10,3.

*Argum.*2. If a man otherwiſe cannot finde eaſe of conſcience, but will open his ſinnes to men: it is not alwayes neceſſarie he ſhould ſeeke to the Miniſter, though it be moſt conuenient, if hee be a fit man; any other faithfull godly man may ſerue: for ſo the Apoſtle biddeth vs, Acknowledge our Iam.5.16. faults, not to the Prieſt, but one to another, Iam.5.16. Whereupon *Auguſtine* writeth, *Peccata noſtra debemus non ſolum Deo, ſed etiam ſanctis & Deum timentibus confiteri:* Wee muſt confeſſe our ſinnes not onely to God, but to men alſo that feare God: Hee ſaith not, *Sacerdotibus*, onely to the Prieſts, *Homil.*12.

*Argum.*3. Such a particular enumeration of ſinnes is not neceſſarie, neither is it poſſible: It ſufficeth, where our ſinnes are kept from our ſight, to ſay with the Prophet, Cleanſe mee from my ſecret Pſal.19.12. ſinnes, Pſalm.19.12. *Auguſtine* ſaith, *Quot habes in corde compunctiones facinorum, tot habe illic punctiones confeſſionum:* Looke how many ſinnes doe pricke thy conſcience, ſo muſt thy confeſſion be. It is an vncomfortable doctrine to teach men to labour to remember all their ſinnes, and to make a particular catalogue of them: they haue worke enough to be eaſed of thoſe ſinnes that lye heauie on the heart.

Bellarmine anſwereth, that if the enumeration of ſinnes to men bee impoſſible, and vncomfortable, ſo is it in our confeſſion to God, to whom alſo we are to confeſſe, whatſoeuer ſinnes wee know, and remember, and otherwiſe men are not enioyned to confeſſe to the Prieſt. *Bellarmin.lib.3. c.16.*

Contra. Firſt, the Lord himſelfe doth not exact ſuch a particular enumeration, as the Popiſh law doth: for Chriſt teaching his Diſciples to pray, taught them to ſay thus, *Forgiue vs our treſpaſſes,&c.* not willing them to make a particular rehearſall of their ſinnes; but the Popiſh Prieſts will accept no Pſal.50.21. confeſſion, if it be not particular. Secondly, in making confeſſion to God, the Lord may bring our ſinnes to remembrance, Pſalm.50.21. *I will ſet them in order before thee,* which the Prieſt cannot do. Thirdly, there is more comfort in confeſſing to God, becauſe he hath power onely to forgiue, the other is but as Gods miniſter, and it is more comfortable to goe to the Maſter, then to the ſeruant: and we may more boldly open our infirmities to God, which we often are aſhamed to ſhew to men.

*Argum.*4. Chriſt ſaith, *As my father ſent me, ſo ſend I you; and then hee ſaid, receiue ye the holy Ghoſt; whoſe ſinnes ye remit,&c.* Here our Sauiour Chriſt giueth authoritie and power to remit ſinnes, to his Apoſtles, as hee himſelfe executed the ſame in earth: But Chriſt forgaue ſinnes without any ſuch particular confeſſion, as to the woman, Luk.7. that waſhed his feete with her teares: *Ergo,* remiſſion of ſinnes may be pronounced without auricular confeſſion, whereas by other ſignes the ſorrow of the heart may be made knowne.

Bellarm. The Apoſtles had not the like power to remit ſinnes, as Chriſt himſelfe had: for Chriſt was able to iuſtifie and forgiue ſinnes without a Sacrament: But the Apoſtles did it by meanes: *Bellarm.cap.*18. Neither as yet was the Sacrament of confeſſion inſtituted.*cap.*17.

*Anſw.*1. The difference betweene Chriſts and his Apoſtles working is this, that Chriſt by his own power did forgiue ſinnes, the Apoſtles in Chriſts name onely, as his Miniſters and inſtruments: But concerning the outward meanes of ſaluation, Chriſt vſed the ſame which his Apoſtles did: he preached the Goſpell, called for faith, and repentance, as his Apoſtles afterward did: and as Chriſt then forgaue ſinnes without a Sacrament, ſo did he by the miniſterie of his Apoſtles: *Paul* hath the word of reconciliation committed to him, 2.Cor.5.19. he reconcileth to God by the preaching of the Goſpell, which was no Sacrament. *Concil. Cabilonenſ, can*;33. *Deus ſalutis & ſanitatis author plerunque hanc prebet ſua potentia inuiſibili adminiſtratione, plerunque medicorum operatione*: God the author of health and ſaluation, often giueth remiſſion of ſinnes by his inuiſible power, often by the miniſterie of the ſpirituall Phyſitian, &c. Sinnes are euen now forgiuen without the miniſterie of man, and without auricular confeſſion, and conſequently without your popiſh Sacrament of Penance: this therefore maketh no difference betweene Chriſts working, and his Apoſtles working. 2.Cor.5.19.

2. But be it granted that Chriſts power herein was greater then his Apoſtles to forgiue ſinnes without confeſſion: was alſo the power of the Prophets greater then theirs? I thinke they will not ſay ſo: yet *Nathan* pronounced abſolution of *Dauids* ſinnes, without particular confeſſion, he onely ſaid in generall, *I haue ſinned*: therefore the Apoſtles did, and ſo the Miniſters of the Goſpell may remit ſinnes without auricular confeſſion.

3. If your Sacrament of confeſſion were not inſtituted by Chriſt (which is the reaſon that you giue, why hee vſed it not) then is there no ſuch Sacrament at all: for Chriſt onely inſtituted Sacraments, the Apoſtles inſtituted none, but deliuered to the Church, as they had receiued from Chriſt: 1.Cor.11.23. 1.Cor.11.23.

*Argum.*5. A notable euidence againſt auricular and priuate confeſsion wee haue out of *Sozomen* his hiſtorie, *lib.7.c.16.* who thus reporteth, that *Nectarius* Patriarke of Conſtantinople, by reaſon of an adulterous act committed betweene a Deacon of the Church, and a noble Matron, that came to confeſſe to the Penitentiarie Prieſt, depoſed the ſaid Prieſt, and aboliſhed that kinde of confeſsion, *And permitted, that euery man ſhould doe according to his owne conſcience in comming to the ſacred myſteries.*

Bellarmine anſwereth, that *Nectarius* 1. diſcontinued publike, not priuate confeſſion, becauſe the woman publikely confeſſing her fault, there followed a tumult among the people: 2. and after *Nectarius* time, priuate confeſſion was vſed in the Greeke Church: *Bellarm. lib.3.cap.14.* 3. Yea, they themſelues allow priuate confeſſion. *Ibid.*

Anſw. First, *Nectarius* aboliſhed priuate not publike confeſſion: 1. For the office of the Penitentiarie, was to receiue their confeſſion ſecretly: *Quia graue viſum eſt Epiſcopis in media plebe, velut in theatro, &c.* It ſeemed hard to the Biſhops, that in the middeſt of the people, as in a theater, they ſhould confeſſe their ſinnes: *Nicephor. lib.12.c.28.* Further, 2. *Socrates* ſaith, that the woman comming to the Penitentiarie, did *particulatim*, particularly confeſſe her ſinnes: *lib.5.cap.19.* 3. The tumult might ariſe not vpon her publike confeſſion, but the publike notice afterward.

Secondly, priuate confeſſion was not after this vſed in the Greeke Church: 1. *Chryſoſtome hom.2. in Pſalm.50. Si confunderis alicui dicere, &c.* If thou be aſhamed to confeſſe to another, confeſſe thy ſinnes in thine owne ſoule, I ſay not, thou ſhouldeſt confeſſe to thy fellow ſeruant, to caſt thee in the teeth, but to God, &c. 2. *Decret.p.2.cauſ.33.diſt.1.c.90. Some doe ſay that wee muſt confeſſe onely to God, vt Græci*, as the Grecians. *Bellarmine* ſaith, that theſe words, *vt Græci, are like to haue been thruſt into the text. Anſw.* So he ſaith, that *Sozomen* the reporter of this ſtorie, *telleth many lies*. Theſe are but ſillie ſhifts. 3. *Thom. Waldenſ.* a Popiſh writer granteth, that *Nectarius* did ſimply abrogate confeſſion. Tom.2.c.141.

Thirdly, priuate confeſſion with examination and triall of euery mans faith, wee acknowledge in ſuch manner, as I haue before expreſſed, but a particular enumeration of ſinnes, with a neceſſitie of conſcience, which breedeth ſuperſtition, rather then inſtruction, without any godly conſolation or exhortation at all miniſtred, we refuſe and condemne as Antichriſtian.

We want not here the teſtimonie of antiquitie: *Alexander epiſt.1. Confeſſio non extorqueri debet, ſed ſponte potius profiteri*: Confeſſion muſt not be violently extorted, but voluntarily confeſſed: but now in the Popiſh Church euery man is bound of neceſſitie to profeſſe.

Concil. Cabilonenſ. can.33. Et peccata confiteamur Deo, &c. Let vs both confeſſe our ſinnes vnto God, and ſay with *Dauid*, againſt thee haue I ſinned, or confeſſed my ſinne, and according to the inſtitution of the Apoſtle, let vs confeſſe one to another, that wee may pray one for another to bee ſaued, &c. As we muſt pray one for another, ſo we muſt confeſſe our ſinnes one to another: Now the Prieſt only prayeth not for the people, but the people alſo for the Prieſt: *Ergo*, neither muſt they confeſſe their ſinnes only to the Prieſt.

Interrelig. Cæſar cap.17. Quæ in mentem non veniunt generali confeſſioni recte includuntur, & nihilominus ea remittuntur, quam ſi ea confitendo enumeraſſes: Thoſe ſinnes which come not to thy mind, muſt be included in a generall confeſſion, and they ſhall notwithſtanding as fully bee remitted as if they were particularly numbred, &c. A particular enumeration therefore of ſinnes is not neceſſarie; as now in the popiſh Church is required.

We haue ſufficient euidence out of their owne decrees. *Decret. part.2. cauſ.33. diſt.1. cap.1.2.*

Non inuenio, quid dixerit Petrus; inuenio quod fleuerit,&c. I finde not what *Peter* ſaid,I finde hee did weepe,&c. *Lachrymæ lauent delictum,&c.* Let teares waſh away the ſinne, which it is a ſhame to confeſſe.

Ibid.c.34.gloſſ. Antequam ſacerdotibus ora noſtra oſtendamus: Before wee ſhew our face to the Prieſt,that is,confeſſe our ſinnes,we are cleanſed from the leproſie of ſinne. *Cap.37. gloſſ. Sicut circumciſio data eſt Abrahamo:* As circumciſion was giuen to *Abraham* as a ſigne of iuſtice, not as a cauſe of iuſtification, ſo confeſſion is offered to the Prieſt,in token of pardon receiued,not as a cauſe of remiſſion to be obtained.

Magiſt.lib.4.diſtinct.17.a. Ore tacente interdum veniam conſequimur: Sometime wee obtaine pardon,the mouth being ſilent,&c.If therefore remiſſion of ſinnes may be had,where there is no confeſſion at all; and,where confeſſion is vſed,it is a ſigne of remiſſion alreadie had,not a cauſe of remiſſion afterward to be obtained, then is not ſuch confeſſion neceſſarie to obtaine remiſſion of ſinnes,as is by the Papiſts affirmed.

This truth alſo hath the ſeale of the holy Martyrs: *Leonard Keyſer* of Bauaria burned for denying auricular confeſſion: *yet three kindes of confeſſions he granted: the firſt of faith; which is alwaies neceſſarie: the ſecond of charitie; when a man hath offended his neighbour: the third not to be deſpiſed, which is to aske counſell of the ancient Miniſters of the Church,* pag.885.

Iohn Bradford holy Martyr, ſetteth downe theſe reaſons againſt auricular confeſſion: firſt, they make it meritorious. Secondly,they make it of neceſſitie, taking him for no good Chriſtian, that vſeth it not. Thirdly, it requireth an impoſsibilitie, that is, the numbring and telling of all our ſinnes. Fourthly,it alloweth praying to Saints: *Precor ſanctam Mariam,* you muſt ſay, or the Prieſt for you. Fifthly,it is iniurious to the libertie of the Goſpell,&c.pag.1653.

In Pſal.44.

1. The ancient vſe of the Greeke Fathers was to confeſſe their ſinnes vnto God: as *Baſil* ſaith: *Non vt multis manifeſtus fiam, ore tantum fateor, ſed corde ipſo, clauſis oculis tibi ſoli reſpicienti arcana, mecum ipſe lugens oſtendo gemitus meos:* I doe not confeſſe only with my mouth to be made manifeſt to many,but with my heart,mine eyes ſhut to thee only,ſeeing ſecrets,mourning by my ſelfe, do I ſhew my gronings,&c. See *Chryſoſtome* before alleaged: the Grecians at this day vſe a particular confeſſion,but they hold it not neceſſarie: as *Ieremie* their Patriarke ſaith: *Thoſe ſinnes,which a man leaueth vnconfeſſed,either by forgetfulnes, or becauſe hee is aſhamed to vtter them,we beſeech the mercifull God to pardon them,&c.* The Moſcouites ſay,that confeſſion belongeth vnto Lords,and that it is ſufficient for them to beleeue in Ieſus Chriſt.

Cenſur.Oriental.cap.11.

Guagnin.de religion.Moſcouit.lib.de pœnitent.

Hom.1.in Pſal.36.

2. *Tertullian* ſaith: *Exomologeſis eſt, qua delictum Domino noſtrum confitemur:* Confeſsion is that whereby we confeſſe our ſinne vnto the Lord. *Origen* of Alexandria in Egypt, ſaith: *Si malorum tibi conſcius, &c.* If thou art guiltie to thy ſelfe of any ſins, reueale them by confeſsion to the Lord, truſt in him,and he will heale thee.

Villamont lib.2.cap.21.

Aluares c.37. deſcrip.Æthiop.

The Iacobites neuer confeſſe their ſinnes to any, but to God only: the cuſtome of the Æthiopike Prieſts is not to keepe ſecret that which is declared vnto them in confeſsion: which ſheweth,that the people vſe not to confeſſe all their ſinnes,leſt they might come abroad.

Harm.ſect.8. pag.218.

3. Confeſsion of Bohemia, c.5. *The penitent are taught to come to the Phyſitians of their ſoules,and before them to confeſſe their ſinnes to God, yet no man is commanded or vrged to tell and reckon vp his ſinnes,&c.*

Ibid.pag.231.

Confeſsion of Saxonie: *We doe teach,that men muſt neither command,nor require the recitall of offences in that priuate talke,becauſe that recitall of offences is neither commanded of God,nor a thing poſſible,and it maketh godly mindes to doubt,&c.*

Rhenan.argument.in Tertull.lib.de pœnitent.

Homil.de 10. Leproſis.

4. *Beatus Rhenanus* ſaith of priuate confeſsion, *Nuſquam eam præceptam legimus:* We finde it no where commanded: and he affirmeth *Tertullian, de clancularia iſta admiſſorum confeſſione, nihil locutum,&c.* to haue ſaid nothing of the ſecret confeſsion of ſinnes committed: hee further produceth the ſentence of *Beda* to this effect,that as not they which had euery diſeaſe, but onely the lepers were ſent to the Prieſt,ſo now in the new Teſtament, they which are infected with hereſie, ſuperſtition,or any grieuous crime, *neceſſe eſt veniant ad eccleſiam,* muſt needes come vnto the Church to bee cõfeſſed: *cætera vero vitia tanquã valetudines, per ſemetipſum Deus ſanat in conſcientia,&c.* but other vices as common infirmities of the bodie, the Lord alone healeth in the conſcience,&c. Hee maketh mention alſo of one *Geilerius,* a graue Diuine of Strauſburge, who being acquainted with many,that were troubled in conſcience, about this point of particular confeſsion, and ſpecially a Carthuſian, that was ſo perplexed in minde about it,that he was readie to make away himſelfe, ſet foorth a booke of that argument for the comfort of ſuch as were troubled in minde about confeſſion,and affirmed, that it was impoſsible for any to confeſſe according to their rules.

Summ.qu.20. artic.

Maldonate a Ieſuite ſaith, that confeſsion in the Church of long time was, *publice facta,* made publikely.

AN APPENDIX OF OTHER CIRCVMSTANces of Auricular confeſsion.

The Papiſts.

1. THis order and cuſtome of Confeſsion, they hold to be a diuine ordinance, no humane tradition, *Concil.Trid.ſeſſ.14.can.6.8.*

59.Error.

*Argum.*1. The antiquitie of confeſsion ſheweth it to be a diuine ordinance, ſeeing it hath been alway vſed in the Church, euen from the beginning, *Bellarm.lib.3.c.2.*

Anſw. Firſt, it is vntrue, that Auricular confeſsion hath been of ancient time vſed in the Church: in *Chryſoſtomes* time it was not: who ſaith, *I require thee not, that thou ſhouldeſt confeſſe thy ſinnes to thy fellow ſeruant: in Pſal.30.Homil.*1. Your owne gloſſe ſaith, *This inſtitution of penance began rather of ſome tradition of the vniuerſall Church, then of any authoritie of the old or new Teſtament: De pœnitent.diſtinct.5.in principio. Eraſmus* ſaith, *apparet tempore Hieronymi inſtitutam non fuiſſe:* It appeareth, that in the time of *Hierome,* this ſecret confeſsion of ſinnes was not ordained, &c. *But herein our Diuines not aduiſedly conſidering, what the old Doctors doe ſay, are deceiued: that which they ſay of generall and open confeſsion, they wreſt by and by to this ſecret and priuie kinde of confeſsion.* Secondly, it is apparant, that there was no publike conſtitution for Auricular confeſsion before the Lateranе Councell, *anno* 1215. held by *Innocentius* 3. ſo that from thence it ſeemeth to take beginning.

Eraſm. in ſchol.in epitaphium Fabiolæ.

*Argum.*2. Auricular confeſsion ſeemeth ſo hard and difficult a thing, that it is like the people would neuer haue endured it, if it had not been by ſome diuine authoritie eſtabliſhed. And againe, ſuch is the vtilitie and profit that ariſeth thereby, that God muſt needs be the author thereof: *Bellarm. lib.3.cap.12.*

The commodities that confeſsion bringeth, he rehearſeth to bee theſe: Firſt, Gods mercie appeareth, not in condemning vpon confeſsion (as the Iudges of this world doe) but in forgiuing: his iuſtice, in that firſt men are humbled by confeſsion. Secondly, the Paſtors themſelues are benefited, in knowing by this meanes the diſeaſes of their ſheepe, that they may miniſter the remedies the better, and applie the word againſt ſuch ſinnes. Thirdly, the Common-wealth is profited, when as by this meanes men are reconciled, things are reſtored, &c. which things by the earthly Courts cannot be amended. Fourthly, the parties themſelues doe finde mercie for ſinnes paſt, and ſtrength to reſiſt the like afterward. *Bellarm.ibid.*

Anſw. Auricular confeſsion indeed is a grieuous and hard yoke, which becauſe the people haue borne, it followeth not, it ſhould be of Gods inſtitution: It was 1. an hard thing, that the idolatrous Iſraelites ſhould ſacrifice their children to their Idols; that *Baals* Prieſts ſhould launce their fleſh with kniues. The Phariſies 2. alſo did lay heauy burthens and grieuous to be borne vpon the people, Matth.23.3. yet none of all theſe were of God. Many things beſide were hard in poperie: as that the Pope ſhould 3. tread vpon Emperours neckes, and make them his vaſſals and ſlaues, that hee ſhould with his taxes, annates, Peter-pence, rob and pill the people, all theſe were hard yokes: to the which the people were made ſubiect, not wittingly, nor by the working of any diuine power; but as S. *Paul* prophecied, *God ſent them ſtrong deluſions to beleeue lies,* 2.Theſſ.2.11. they were beſotted with a ſuperſtitious feare, and ſo became ſlaues to this yoke of confeſsion, and other obſeruances: as vpon the like ſuperſtitious feare, the Indian Paganes had auricular confeſsion in vſe, as alſo to doe penance for their ſinnes, in enduring to be whipped of yong men for the expiation of their ſinnes: as *Acoſta* the Ieſuite witneſſeth, *lib.6.de Indorum ſalut.cap.*12. And 4. againe, in that the Ieſuite ſaith, it is an hard yoke, he hath made an argument againſt himſelfe, for Chriſt ſaith, *my yoke is eaſie:* therefore this yoke being hard, is none of Chriſts.

Matth. 23.3.

2.Theſſ. 2.11.

2. Concerning the fruite and vtilitie, that commeth by auricular confeſsion, you ſhall ſee what it is. *Concil.Lateranenſ.part.50.ca.21.Significaſti nobis quendam Preſbyterum cum alterius coniuge diabolico inſtinctu in eccleſia frequenter dormiuiſſe:* You ſignified to vs that a certaine Prieſt of a diueliſh motion did often lie with another mans wife in the Church. Here we ſee adulterie is one fruit of ſuch confeſsion. Further ſaith *Robert Smith* holy Martyr, it hath been a bewraier of Kings ſecrets, and the ſecrets of other mens conſciences: and it hath been vſed as a meane to pick mens purſes: as he reporteth a ſtorie of his own knowledge, how a Gentleman his Maſter, confeſſed to a Prieſt, was bound by the Prieſt to forgiue a great ſumme of money to one Maſter *Greſham,* whereof the Prieſt had a good ſhare, and ſo robbed his wife and children: and how afterward a great part of that debt by the gentlemans brother, ſome two or three hundred pounds was recouered: *Fox* pag.1692. Here be other fruites of auricular confeſsion, treaſon, couſonage, robberie: And therefore it was well ſaid of one *Richard Boſtocke,* (who was perſecuted for it) that auricular confeſsion had killed more ſoules, then all the billes, clubbes, and halters haue done, ſithence King *Henry* was King of England, pag.1203. col.1.

3. As for thoſe particular commodities rehearſed, they ariſe not of auricular confeſsion. Firſt, Gods mercie is more ſeene in forgiuenes without confeſsion made to men, when as we confeſſe only to God, Pſal.32.5. *I confeſſed my wickednes to the Lord, and thou forgaueſt me, &c.* His iuſtice alſo, in

Pſal.32.5.

that hee forgiueth not, but where men are firſt humbled by true ſorrow and contrition: as *Peter* wept bitterly before he found mercie, and yet confeſſed not.

Secondly, it is not any way profitable to the Paſtor to know mens particular faults, a generall confeſſion, with ſome rehearſall of the manifeſt and greater ſinnes ſufficeth for the knowledge of the Paſtor: neither ſhould the Miniſter be ſo vndiſcreete, as to bring mens ſecret infirmities into the pulpit: this maketh nothing for auricular confeſſion.

Thirdly, I ſhewed before, that this auricular confeſſion was the occaſion of adulteries, treaſons, reuealing of ſecrets, of couſonage, and ſuch like: therefore the Common-wealth was hindred thereby, not benefited any thing at all.

Fourthly, the parties confeſſing, did neither finde true remiſſion for their ſinnes paſt, (being taught rather by their owne ſatisfactorie workes to merit their forgiuenes, then to depend vpon Gods mercie:) neither were they armed againſt ſinne afterwards, but rather emboldened to commit the like; ſeeing by confeſſion in the eares of the Prieſt, and by procuring his fauour, they might yeerely bee cleered from their offences.

Fifthly, all theſe aforeſaid benefits the Church enioyed in the Apoſtles time: Gods mercie and iuſtice appeared in forgiuenes of ſinnes: the paſtors and teachers tooke knowledge of the diſeaſes of their flock; many notorious ſinners were corrected and amended; the penitent perſons found comfort and ſtrength againſt ſinne; yet was there then no auricular confeſſion heard of, nor many yeeres after.

Sixthly, for the profit and vtilitie that commeth by auricular confeſſion, their owne Canons witneſſe: *Cauſ.30.qu.1.c.10. Non debet Epiſcopus aut Preſbyter commiſceri, &c.* The Biſhop or Preſbyter muſt not company with the women that come to confeſſe: Such tricks as theſe, were very common, when popiſh confeſſion was vſed. *Cauſ.33.diſt.6.c.2. Deponatur, &c.* Let him be depoſed, that reuealeth the ſinnes of the penitent perſon: This was another of the fruites, to reueale the ſecrets of them which confeſſed.

The Proteſtants.

THey are neuer able to ſhew that it had any diuine inſtitution: but it was a meere deuiſe and inuention of men. Firſt, we read that *Nectarius* a good Biſhop of Conſtantinople, did abrogate this cuſtome of confeſſion vpon this occaſion, which had before time beene vſed in that Church: for it was found out that a certaine woman of the citie, vnder this pretence of confeſſion, had vnlawfull company with a Deacon in the Church: whereupon the good man aboliſhed that cuſtome, ſeeing more harme then good to come by it. And this act of his was approued by that famous preacher *Chryſoſtome*, who ſucceeded him in that See: but if it had beene the ordinance of God, it ought not for ſome abuſe to haue beene aboliſhed.

Beza Antith. pap.cap.7.

Bellarmine anſwereth: Firſt, that *Sozomene* the reporter of this ſtorie, *Multa eſſe mentitum*, hath forged many things therein. Secondly, hee denieth, that *Nectarius* the author of this act, was, *Vir ſanctitate, & eruditione clarus*: a man famous for his holineſſe and learning, as *Caluine* ſpeaketh of him. But theſe are but ſillie ſhifts; to blame the author and the reporter: hee anſwereth therefore in the third place, that *Nectarius* onely aboliſhed publike confeſſion, becauſe the woman publiquely acknowledging her adultery, cauſed a tumult and vprore among the people. *Bellarmine cap.14.*

Nicephor. lib. 12.cap.28.

[a] *Anſ.* It appeareth rather that *Nectarius* aboliſhed priuate confeſſion, than publike. 1. He did remoue the Prieſt from his office, that was appointed to take the confeſſions: which Prieſt was elected from the reſt, *Probata vita, taciturnus & prudens*: Such an one as was of an honeſt life, and could keepe counſell. But what neede he keepe counſell in publike confeſſions, made in the hearing of al? *Bellarmine* anſwereth: that ſome ſinnes he heard publikely, ſome priuately, which required ſecrecie. Anſwere: But *Nectarius abrogauit Preſbyterium pœnitentiarium*, did abrogate the whole office of the penitentiary Prieſt, as the Ieſuite confeſſeth, ſo that he had no power, no not to heare priuate confeſſions. 2. Publike confeſſion could not be any cauſe of the womans adultery, but was a meanes rather to reſtraine it, and therefore *Nectarius* ſhould not haue done well, to haue remoued that, which was a bridle to ſinne; neither would *Chryſoſtome* his ſucceſſor haue conſented thereto: but priuate confeſſion hath giuen very fit opportunity to the committing of vncleannes, as we heard before out of the Laterane Councell: this therefore was abrogate, not the other. 3. Publike confeſſion remained a long time after *Nectarius* daies in the Church: as *Auguſtine* reporteth of one *Victorinus* a Rhetorician, who beeing conuerted to the faith, *fidem ex edito loco profeſſus eſt*, did profeſſe the Chriſtian faith ſolemnely out of an high place in the Church: *lib.8.confeſſion.c.2.* Again, afterward in the time of *Leo.1.* Biſhop of Rome, *anno.462.* this cuſtome of publike confeſſion was in vſe: which although he ſomewhat reſtraine, leſt ſome for feare, *à penitentia remedijs arcerentur*, ſhould be driuen from vſing the remedy of penance: yet he concludeth thus: *Plenitudo tamen fidei videtur laudabilis, quæ propter Dei timorem apud homines erubeſcere non veretur.* Yet the fulneſſe of faith is commendable, which for the feare of God, refuſeth not to be aſhamed among men: he commendeth publike confeſſion. It was not then by *Nectarius* abrogated, but continued long after in vſe in the Church: It was therefore priuate confeſſion which hee remooued, whereunto *Chryſoſtome* afterward agreed: *Ergo*, it was no diuine conſtitution. The more full anſwere to this, ſee before *quæſt.6.argum.proteſtant.5.*

[a] Here it is obiected by a certaine cauiller, that priuate confeſſion was in vſe of anciẽt time, becauſe Nectarius tooke it away: I anſwer ſome kinde of priuate confeſſion might be vſed, as of the greater ſinnes, and yet the particular confeſſion of all, which they cal auricular, was not required: of what kinde ſoeuer it was, it was abrogated as incõuenient. See further. Retec.p.74.

But concerning thoſe two anſwerers of *Bellarmine*, with whom concurreth alſo *Baronius*: who take exception to the report of the author, giuing him the plaine lie, and further ſay, that *Nectarius* abrogated publike not priuate confeſſion, *Suarez* the Ieſuite doth reiect them both as vnſufficient: and thinketh that *Chryſoſtome*, *Nectarius* ſucceſſor, ſpake againſt not publike but priuate confeſſion.

Suarez in Thom.part.3. tom.4.diſp.17. ſect.2.

*Argum.*2. Our Sauiour Chriſt neither by precept nor example, ordained auricular confeſſion, nor yet the Apoſtles afterward required of the people any ſuch particular enumeration of their ſinnes: *Ergo*, it is no diuine ordinance.

Bellarmine anſwereth, that Chriſt as yet (that is, while he liued) had not inſtituted the Sacrament of confeſſion: inſinuating thereby, that afterward he did: their Maſter ſaith, *Multa facta ſunt, quæ ſcripta non ſunt*: Many things were done, that are not written: *Lib.4.diſtinct.17.f.Bellarmin.lib.3. cap.17.*

Contra. Firſt, if Chriſt inſtituted not the Sacrament of confeſſion, then is it no Sacrament at all: for 1. he only had power to inſtitute Sacraments. And 2. it is euident that Chriſt, while he liued vpon the earth, ordained no ſuch thing: as it may appeare by *Peters* repentance, who wept for his ſinnes, but confeſſed not: and 3. their Maſter granteth, that *Nondum facta erat inſtitutio confeſſionis*: That confeſſion was not yet inſtituted: *Lib.4.diſtinct.17.f.* 4. If they ſay that Chriſt inſtituted it afterward, Ioh.20. when he breathed vpon his Apoſtles, &c. Firſt, that is but a renewing of the power of binding and looſing, and opening and ſhutting, giuen before, Matth.16.19.18.18. For to remit and retaine ſinnes, is the ſame that binding and looſing is. Againe, Chriſt ſaid, *Conſummatum eſt*, That all was finiſhed vpon the croſſe, that was neceſſarie for the ſaluation of man: Therefore confeſſion, if it be neceſſarie, as they affirme, was inſtituted before: how elſe was all finiſhed.

Ioh.20.23. Matth.18.18.

Secondly, though many particular acts of the Apoſtles were done, that are not written; yet nothing concerning the doctrine of the Church, is vnwritten: and I thinke they are not ſo abſurd, as to build Sacraments vpon vnwritten traditions: they muſt find expreſſe Scripture for Sacraments, which they are neuer able to doe for confeſſion.

Laſtly, what the Apoſtolike inſtitution is for confeſſion, their owne Canons teſtifie: *Diſtinct.1. de pœnitent.c.90. Apoſtoli inſtitutio nobis ſequenda eſt, vt confiteamur alterutrum peccata noſtra*: The Apoſtles inſtitution muſt be followed, to confeſſe our ſinnes one to another.

1. If auricular confeſſion had been of diuine inſtitution, *Nectarius* Patriarke of Conſtantinople, and *Chryſoſtome*, (as is ſhewed before) would neuer haue abrogated it.

2. Neither would *Auguſtine* thus haue written: *Quid mihi cum hominibus, vt audiant confeſſiones meas, quaſi ipſi ſanaturi ſint omnes languores meos, &c.* What haue I to doe with men, that they ſhould heare my confeſſions, as though they could heale all my infirmities, &c. *Et vnde ſciunt, cum à meipſo de meipſo audiunt, &c.* And how know they, when they heare of me concerning my ſelfe, whether I ſay the truth, ſeeing God only is the ſearcher of the heart, &c.

Confeſſ.lib.10. cap.4.

3. Auſpurge confeſſ. chap.3. of abuſes: They alleage the gloſſe vpon the decrees, *that confeſſion was ordained of the Church, and is not commanded in the Scriptures of the old or new Teſtament.*

Diſtinct.5. de pœnitent.c.1.

4. Their Ieſuite *Maldonate* confeſſeth, that many Catholikes, *nullum putant eſſe diuinum præceptum de confeſſione*, thinke that there is no diuine precept of confeſſion, of which number hee ſaith the Interpreters of the Decrees, and among the Schoolmen *Scotus* to be.

Maldonat Summ.qu.18. artic.4.

The Papiſts.

1. IT is neceſſarie that euery man ſhould confeſſe to his owne pariſh-prieſt, *Thom.ex Tileman.Heſhuſ.loc.7.err.46.* And that the acts of penance, as contrition, confeſſion, are meritorious: *Mag.lib.2.diſt.27.Thom.Bonauentur.* with others. *Bellarm.lib.2.de pœnitent.cap.12.*

60. Error.

The Proteſtants.

Anſ. YEa, but *Auguſtine* ſaith, *Sacerdos, vt perfectus medicus, primum ſciat curare peccata ſua, & poſtea aliena vulnera detergere*: The Prieſt as a cunning Phyſition, muſt firſt know how to cure his owne ſins, before he can heale anothers wounds: *De ſalutaribus docum.cap.52.* And in another place: *Quærat ſacerdotem ſcientem ligare & ſoluere, ne ambo cadant in foueam*: Let him ſeeke a Prieſt that knoweth how to binde and looſe, leſt both fall into the ditch, *De pœnitent.diſt.1.cap.88.* But ſuch an one cannot be had in euery pariſh: for many times the pariſh Prieſt is worſe then he that commeth to be confeſſed: ſuch an one, *Auguſtine* ſaith, is not to be taken, and therefore men ſhould not in that caſe binde themſelues to their popiſh Prieſt.

Argum. Saint *Iames* ſaith: *Confeſſe your faults one to another, and pray one for another that you may be healed, for the prayer of the righteous auaileth much, &c.* As wee muſt pray one for another, ſo wee muſt confeſſe our faults, but it is not only the Prieſts part to pray, but euery righteous mans part, (vnleſſe you will ſay, that there are none righteous but Prieſts:) *Ergo*, we may confeſſe to any righteous man, ſooner then to an vnrighteous Prieſt.

Iames 5.16.

Synod.Colonienſ.part.7.cap.33. Magnopere neceſſarium iudicamus, vt Sacerdos, qui à confeſſionibus eſt, ſit integer, eruditus, ſilentij tenax, alioqui diſſipandis, magis quam paſcendis ouibus videbitur idoneus: We thinke it requiſite, that the Prieſt which receiueth confeſſions, be vpright, learned, ſilent, otherwiſe he is more like to ſpill the ſheepe, then to fill, or feede them, &c. But euery popiſh pariſh-Prieſt is not ſuch: *Ergo*, the people are not bound to confeſſe vnto them.

Diſt.6.de pœnit.c.1. Sacerdoti meliori confiteatur: Let a man confeſſe to the beſt Prieſt. *C.3.Vrbanus* alloweth to confeſſe to another Prieſt, *pro ignorantia*, for the ignorance of their owne Prieſt. *Sext. decretal.lib.5.tit.10.c.2. Bonifac.*8. The Biſhop may giue leaue to his ſubiect, *Idoneum eligere confeſſorem*, to chuſe a fit Confeſſor. Therefore it is not neceſſarie to confeſſe to the pariſh-prieſt. *Clement.lib.3.tit.3.c.2.* Licence is granted to the Friers to heare confeſſions: *Extrauag.commun.lib.5.tit.3.c.2. Ioan.de Poliaco* did hold, that *Iterum confitendum eſt*: That notwithſtanding confeſſion made to any other, they muſt confeſſe to their owne Prieſt, which is by Pope *Iohn* 22. condemned for an error: ſo that they themſelues are euident witneſſes, that it is not neceſſarie to confeſſe to the pariſh-prieſt.

Regul.contract.qu.229.

Baſil ſaith: *Quemadmodum corporis morbos, &c.* As the diſeaſes of the bodie men reueale not to euery one, but to thoſe which know how to heale them, *Ita & peccatorum reuelatio ijs fieri debet, qui mederi nouerint*: So the reuealing of ſinnes muſt be made to thoſe, which can tell how to heale them.

Confeſſ.lib.11. cap.4.

Auguſtine in the place laſt before recited, thus further ſaith: *What haue I to doe with men to heare my confeſſions*, addeth further: *Curioſum genus ad cognoſcendam vitam alienam, & deſidioſum ad corrigendam ſuam*: A curious ſort of men to enquire of anothers life, and ſlouthfull to correct their owne: *Quid à me quærunt audire qui ſim, cum à te audire nolint qui ſint?* Why would they heare of me who I am, refuſing to heare of thee who they are? I will ſhew my ſelfe to them, *qui mihi congratulari cupiunt, cum audierunt, quantum ad te accedam munere tuo*, which will reioyce with me when they heare how neere I come vnto thee, by thy gift: *& orare pro me, quando audierunt, quantum retardor pondere meo*, and pray with me, when they heare how much I am hindred by mine owne heauineſſe. Hence it is euident, that a man is not of neceſſitie bound to confeſſe vnto his owne pariſh prieſt, being ignorant, and vnfit to aduiſe or comfort a penitent ſinner.

Harm.ſect.8. pag.240.

So the confeſſion of Sweueland, chap.20. *Our Preachers doe exhort men to confeſſe their ſins,-- that a man ſhould ſecretly ſeeke for comfort, counſell, doctrine, and at the hands of a man, that is a Chriſtian, and wiſe, yet by commandement they vrge no man, &c.*

That the acts of penance, as contrition, confeſſion, are meritorious; is both contrarie to the Scripture: for after *Dauid* had confeſſed his ſinne in the preſence of the Prophet *Nathan*, 2.Sam.12.13. yet he prayeth vnto God in this manner, *Haue mercie vpon me according to the multitude of thy mercies*: he aſcribeth all to Gods mercie, nothing to the merite of his confeſſion.

Saint *Ambroſe* witneſſeth the ſame, in 1. *ad Epheſ. Homines ſic benedicit Deus, &c.* God ſo bleſſeth men, that he beſtoweth the gift of grace vpon them, not according to their merits, but according to his mercie.

The Gloſſe vpon their own Canons, *diſtinct.1.de pœnitent.c.37.* thus teſtifieth, *Fit confeſſio ad oſtenſionem pœnitentiæ, non ad impetrationem veniæ*: Confeſſion is made to ſhew repentance, not to obtaine pardon.

This truth alſo is ſealed: *Richard Colins* troubled for ſaying, That in all things wherein hee offended God, he ſhould onely ſhriue himſelfe to God; and in which things he offended man, he ſhould ſhriue himſelfe to man, *Fox* pag.832. *Ergo*, not neceſſarie alwaies to be confeſſed to a Prieſt. See before of the merit of contrition, err.55.

The Papiſts.

61.Error.

3. IT is enough for men once a yeere in the time of Lent, to confeſſe themſelues, *Concil.Trid.ſeſſ.14.can.8.*

The Proteſtants.

AVguſtine ſaith contrarie, *Non tantum laici ſed etiam ſacerdotes vna die eſſe non debent ſine pœnitentia*: Not only lay men, but not Prieſts ought to be one day without repentance, *In Apocal. hom.2.* His reaſon is, becauſe they cannot be one day without ſinne.

Againe, the Communion is often to be receiued: ſaith our Sauiour, *This doe as oft as ye drinke it in remembrance of me.* S. *Ambroſe*: *Accipe quotidie, quod tibi quatidie proſit*: Take that euery day, which may euery day profit thee. He that deſerueth not, or is not fit to receiue euery day, is not fit to receiue after a yeere, *De Sacram.lib.5.c.4.* Therefore alſo we are often to examine and confeſſe our ſelues, ſeeing that without triall and examination, we muſt not approach to the Lords table: 1.Cor.11.28. *Let a man examine himſelfe, &c.*

Hom.2.in Pſal.30. Harm.ſect.8. pag.228.

Chryſoſtome ſaith, as he is alleaged in the confeſſion of Sweueland, chap.3. of abuſes. *Acknowledge thy ſinnes, that thou maiſt doe them away: if thou art aſhamed to ſhew thy ſinnes to any man, then vtter them euery day in thine heart.*

Damianus a Goes de motib.Æthiop.

It is the vſe of the Æthiopike Church at this day, to confeſſe, as ſoone as they haue committed any ſinne: yea, ſometime they receiue euery day, and then they confeſſe euery day: as *Zaga Zabo* their Biſhop teſtifieth.

Matthæus Dymonetus Martyr at Lyons, *anno* 1553. The true confeſſion ought to bee made, not to the Prieſt once a yeere, but euery day to God, and vnto ſuch whom wee haue offended. *Fox* pag.908.

THE

THE SEVENTH QVESTION, of ſatisfaction.

THis queſtion containeth theſe parts: Firſt, whether the ſinne being forgiuen, there remaine any puniſhment.

2 Whether the temporall puniſhment of this life may be redeemed by good works.

3 Whether the wrath of God may be ſatisfied for ſinne, and the puniſhment due vnto the ſame.

4 Whether one man may ſatisfie for another: of theſe now in their order.

THE FIRST PART, WHETHER THE PVNISHment remaine, the ſinne being once pardoned.

The Papiſts.

THey doe affirme, that it may ſtand with the iuſtice of God to forgiue the ſinne committed, and yet reſerue the puniſhment, *Concil. Triden. ſeſſ.* 14. *can.* 14. 62. Error.

Argum. The Lord forgaue vnto *Dauid* the ſinne of adulterie and murder, which he had committed, yet he puniſhed him in the death of his childe, 2. Sam. 12. 13. 14. *Bellarm. lib.* 4. *cap.* 2. 2. Sam. 12. 13. 14.

Anſwere. That Croſſe was laid vpon *Dauid*, not as a puniſhment of his ſinne, but as a fatherly correction or chaſtiſement, to exerciſe him and make him more carefull for the time following: as *Auguſtine* ſaith, writing vpon the ſame example: *Subſecutus eſt illius comminationis effectus, vt pietas hominis in illa humilitate exerceretur, atque probaretur:* The effect of the threatning immediatly followed, that *Dauids* godlines might thereby be tried and proued: He ſaith not, that *Dauid* might thereby be puniſhed. De peccat. merit. & remiſſ. lib. 2. 34.

Bellarmine anſwereth: Firſt, but the Scripture ſaith, that *Dauids* ſinne was the cauſe of the death of his childe, becauſe by this deede thou haſt cauſed the enemies of God to blaſpheme, the child that is borne, ſhall die, 2. Sam. 12. 14. 2. Sam. 12. 14.

Anſwere. This place rather maketh againſt the Ieſuite: for *Dauid* is not heere puniſhed in his childe for the deede which he had done, but becauſe in the deede doing he had giuen offence to the enemies of God, both to ſtop their mouthes, that they ſhould not accuſe Gods iuſtice in ſparing *Dauid*; and to make him more carefull afterward, the Lord ſent this croſſe: as *Chryſoſtome* ſaith, *Hom. de pœnitent. Propter hoc imponit nobis pœnam non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens:* For this cauſe God laieth puniſhment vpon vs, not to reuenge our ſinnes, but to correct vs for afterward.

Bellarm. 2. Death is the puniſhment of originall ſinne, and yet although that ſinne be forgiuen vs, death notwithſtanding followeth: *Ergo*, the puniſhment remaineth after the ſinne remitted.

Anſw. 1. Though death came in firſt by ſinne, yet is it not now vnto the children of God ſo much a puniſhment of ſinne, as an end of their miſerie, and an entrance to a better life: ſinne indeede is a ſting of death, but our ſinnes being forgiuen vs in Chriſt, death hath loſt his ſting, 1. Cor. 15, 55. So death remaineth, but without a ſting, it is no more a puniſhment of ſinne to the children of God: ſo then, as the guilt of ſinne is taken away, but not the blot or ſtaine thereof, ſo the ſting of death, which is the guilt of ſinne, is gone, though corruption and mortalitie remaine. Secondly, the cogitation alſo and remembrance of death, is a notable meane to withdraw our mindes from earthly things, and to prepare vs for the Lord: for this cauſe alſo death remaineth, ſo it is not vnto vs a puniſhment of ſin. 1. Cor. 15. 55.

Thus *Auguſtine* excellently ſaith: *Mortem corporis Deus homini, &c.* God inflicted vpon man the death of the bodie for ſinne: but after the remiſſion of ſinne, *propter exercendam iuſtitiam*, hee hath not taken it away for the exerciſe of iuſtice: *de peccator remiſſion. lib.* 2. *c.* 34.

Argum. 2. 1. The Iſraelites were puniſhed for the golden Calfe, and yet God at *Moſes* requeſt had pardoned their ſinne, Exod. 32. 2. Likewiſe when the people murmured, Numb. 14 God, at the prayer of *Moſes*, forgaue their ſinne, verſ. 20. *I haue forgiuen it according to thy requeſt*: yet they all for this ſinne died in the wilderneſſe. 3. So *Moſes* and *Aaron* becauſe they did not *glorifie God* at the waters of ſtrife, receiue this puniſhment, that they ſhould not enter into the land of promiſe, Numb. 20. 12. and yet no man will ſay, but that *Moſes* and *Aaron* after this were reconciled to God. 4. Amongſt the Corinthians diuers were puniſhed with death, for vnworthie receiuing the Sacrament, yet were they reconciled to God: therefore the puniſhment of ſinne oftentimes remaineth, euen after the ſinne is forgiuen. *Bellarm. lib.* 4 *de pœnitent. c* 2. Numb. 14. 20.

Anſwere. Firſt, the two firſt examples haue the ſame anſwere: 1. That in ſome of them who periſhed through vnbeliefe, neither their ſinne was remitted, nor yet the puniſhment: but the temporall plagues were beginnings and fore-runners of eternall: as *Auguſtine* ſaith, *Vindicta dei hic incipiet, & ardebit vſque ad extremam damnationem:* The Lords reuenge beginneth here, and burneth to extreame condemnation. Your owne Canons affirme the ſame: *Moſes pro peccatis populi, &c. Moſes* entreated for the ſins of the people, but yet obtained no pardon, *decr. par.* 1. *diſt.* 50. *c.* 27. 2. Againe, God at *Moſes* requeſt did only pardon that great puniſhment, which he had determined in the vtter ouerthrow, and deſtruction of that nation: Numb. 14. 12. *I will ſmite them, and make thee a greater nation*

Pſal.106.23. *than they.* And thus the Pſalmiſt expoundeth this place, Pſalm.106.23. Therefore *hee minded to deſtroy them, had not Moſes his choſen ſtood in the breach, to turne away his wrath, leaſt he ſhould deſtroy them.* 3. And thoſe iudgements were not ſo much puniſhments to that nation, as examples vnto others, both to acknowledge Gods iuſtice and to glorifie him: Numb.14. verſ.20. *I haue forgiuen it according to thy requeſt, notwithſtanding all the earth ſhall be filled with the glorie of the Lord*: as alſo to
1.Cor.10.6. take heede to offend in the like. 1.Cor.10.6. *Theſe are enſamples to vs, to the intent that we ſhould not luſt after euill things, as they luſted.*

Secondly, concerning the examples of *Moſes* and *Aaron*, and of the Corinthians, I doe anſwere, that theſe were not puniſhments of their ſinnes, (for there is no proportion betweene temporall puniſhment, and the greatneſſe of ſinne) but as *Auguſtine* well ſaith, as hee is alſo cited in the Decrees, *diſtinct.3.de pœnitent.c.7. Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ, &c.* Either to demonſtrate the deſerued miſerie, or for the amendment of our vncertaine life, or the exerciſing of neceſſarie patience, the puniſhment abideth a man temporally, whom the ſinne condemneth not eternally. So God doth chaſtiſe his children temporally, either to make them more heedfull, and to draw them more effectually to repentance, or to exerciſe their patience, or for the good example of others: but that their corrections are properly puniſhments for ſinnes, it is not to be thought; neither doe theſe examples proue it. Thus *Moſes* was corrected, not puniſhed, both that others might take warning by his example, and that he himſelfe ſhould be more carefull not to offend in the like, and that he might thereby be the better prepared, being depriued of the earthly Canaan, to ſeeke for the heauenly.

Our Popiſh Diuines of Doway doe here alſo helpe out with their arguments. 1. They giue this
2.Sam.24.16. marginall note vpon that place, 2 Sam. 24. 16. where *Dauid* entreated the Lord to ſtay his hand:
2 King.23.26. *Temporall puniſhment inflicted, after the guilt of ſinne was remitted.* 2. Againe, they further note thus, 2.King.23.26. albeit *Manaſſes* repented, and was reſtored to Gods fauour, *—yet his ſinnes were temporally puniſhed both in himſelfe and his poſteritie, &c.*

Contra. I anſwere here, as to the like obiections before, that theſe afflictions came not for the reuenge or puniſhment of ſinne, but for manifeſtation of Gods iuſtice, the example of others, and
Annot.in 6.c. Iohan.v.19. pag.480. their owne admonition: as they themſelues doe thus obſerue in a marginall annotation: *Or elſe they ſuffer temporall affliction for their warning to abhorre ſinne.*

The Proteſtants.

THat our ſinnes being once freely forgiuen vs in Chriſt, there remaineth no puniſhment either temporall or eternall, to be by vs for our ſinnes endured; we proue it thus.

Mark 2.5. *Argum.*1. Chriſt ſaid to the ſicke of the palſie, Mark. 2. 5. *Sonne, thy ſinnes are forgiuen thee.* Whereby our Sauiour would haue them to vnderſtand, that the ſinne being once forgiuen, the ſickneſſe of the bodie, which was the puniſhment of ſinne, could not continue: for the cauſe being remoued, the effect ceaſeth.

Ierem.31.34. *Argum.*2. Ierem.31.34. The Lord ſaith, *I will forgiue their ſinnes, and remember their iniquities no*
Ezech.18.22. *more.* Ezech.18.22. *His tranſgreſſions ſhall be mentioned no more vnto him*, Iſay.44.22. *I haue put away*
Iſay.44.22. Micah 7.19. *thy tranſgreſſions as a cloud.* Mich.7.19. *He will caſt all their ſinnes into the bottome of the ſea.* Pſal.32.1.
Pſal.32.1. *Their ſinne is couered*: but the ſinnes of the righteous being once forgiuen, are not couered, no more remembred, caſt into the bottome of the ſea, if they be againe reuiued by puniſhments: *Ergo*, where ſinne is once freely forgiuen before God, there remaineth no more puniſhment. *arg. Caluin.*

Bellarmine anſwereth, that God is ſaid, not to remember ſinne, to couer it, to blot it out, though he doth temporally puniſh for it, becauſe he doth not remember it vnto euerlaſting puniſhment.

Contra. Firſt, the Lord ſaith, *I will remember their iniquities*, not for euer, *but no more*: If then our ſinnes ſhould be remembred againe, how can it be true, they are remembred *no more?* to remember no more, and not to remember for euer, are two diuers things. Secondly, Ezech.18.22. it followeth, *but in his righteouſneſſe, that he hath done, ſhall he liue*: The righteous after his ſinnes are forgiuen, and no more mentioned, *liueth in his righteouſneſſe*: but to be puniſhed for ſinne, is not to liue in his righteouſneſſe: for ſinne yet liueth, and is reuiued by the puniſhment: *Ergo*, the righteous after forgiueneſſe obtained, is not puniſhed for ſinne. Thirdly, Iſay. 44. 22. As a miſt or cloude is chaſed of the Sunne, ſo are our ſinnes: but the miſt is wholly diſperſed and diſſolued that nothing of it remaineth: *Ergo*, ſo are our ſinnes. Fourthly, like as that which caſt into the ſea, and deſcendeth to the bottome,
Exod.15.5. riſeth not againe; as the Egyptians are ſaid to haue ſunke downe to the bottome like a ſtone, Exod.
Ierem.51.63. 15.5. And Ierem.51.63. The Prophet vſeth this ſigne to ſignifie the finall deſtruction of Babell; hee bindeth a ſtone to the booke of the curſes againſt Babel, and throweth it into the midſt of Euphrates, ſaying, *Thus ſhall Babell bee drowned, and ſhall not riſe, &c.* Wherefore our ſinnes in this ſenſe being caſt into the bottome of the ſea, when they are freely forgiuen vs in Chriſt, ſhall riſe no more to iudge vs either in this world or the next.

*Argum.*3. The Prophet *Iſay* ſaith, *The chaſtiſement of our peace was vpon him*, 53.5. *And hee hath*
Coloſſ.1.21.22 *reconciled vs in the body of his fleſh, to make vs vnblameable, &c.* Coloſſ.1.21,22. Therefore Chriſt hath borne all puniſhment due to our ſinne, not onely eternall, but temporall. *Hee hath borne our infirmi-*
Iſay.53.5. *ties*, Iſay.53.5. *euen all of them, and hath deliuered vs from the curſe of the law*, Gal.3.13. *Ergo*, from
Galath 3.13. temporall puniſhments, which are part of our infirmities, and belonging to the curſe.

Bellarmine anſwereth, that Chriſt hath immediatly ſatisfied for our ſinne and eternall death: but for temporall puniſhment mediatly onely, giuing vs power by his death to ſatisfie for them: *Lib.4 de pœnitent. cap.15. reſponſ. ad argum.*4.

Anſw. Chriſt hath immediatly in his owne bodie ſatisfied for the whole puniſhment of ſinne. 1. Chriſt hath immediatly taken away the curſe of the law, becauſe hee was made a curſe for vs: but temporall puniſhments for ſinne are part of the curſe, which if they remaine ſtill, then are we yet vnder the curſe. 2. Chriſt alſo hath borne our infirmities; but if hee giue power onely to vs to beare, then we beare them, and not he. 3. Againe, if any puniſhment for ſinne yet remaine, then are we not yet at perfect peace with God, becauſe his wrath is not yet fully ſatisfied: But Chriſt hath vpon the Croſſe ſet vs at peace with God, Coloſſ.1.20. *Ergo.* Coloſſ. 1.20.

The afflictions of this life are the louing corrections of God to admoniſh vs, not plagues to puniſh vs: as *Auguſtine* ſaith well, *Tota miſeria generis humani dolor—medicinalis, non ſententia pœnalis:* The miſerie of man is but a medicinall griefe, not a ſentence of puniſhment: in Pſal.138. And againe, *Homines cum iſta patiuntur,&c.* Men when they ſuffer theſe things, either as in *Iob* their merits are examined; or as in *Herod*, their ſinnes puniſhed, *epiſt. ad Hieron.* Not the righteous then as *Iob*, but the wicked as *Herod* are puniſhed for their ſinnes.

Let vs ſee what further euidence wee haue euen from the lawes of men. Firſt, the Ciuill law thus teſtifieth: *Cod. lib.4. tit.14. leg.6. Seruus liber factus non tenetur,&c.* A ſeruant being made free, cannot be chalenged for any thing committed againſt his maſter before his freedome. *Cod. lib.9. tit.51. leg.1. Antonin. Reſtitutio à principe conceſſa,&c.* Reſtitution granted by the Prince, *in integrum reſtituit*, doth reſtore a man fully add wholly. *Leg.4. Ex indulgentia reuerſus ab exilio,&c.* He that by the Princes pardon is returned from exile, is not bound to his former creditors. If then the making free of a ſeruant, doth exempt him from all former dangers and penalties; if the indulgence of the Prince doth reſtore a man fully, and freeth him from all debts and creditors, if this equitie bee in the law of man; how much more ſhall not the true libertie, which wee haue in Chriſt, and the moſt bountifull indulgence of God, together with our reſtitution in Chriſt, diſcharge vs from all debts and puniſhments whatſoeuer belonging to our ſinnes?

The Canon law is a witneſſe alſo for vs: *Diſtinct.3. de pœnitent. c.83. Subſecutum illius commi-nationis effectum,&c.* That which God threatned to *Dauid*, came to paſſe after his ſinne was forgiuen him, *Vt pietas hominis in illa humilitate exerceretur,&c.* That the mans godlineſſe might by humilitie be exerciſed and tried,&c. It remained not then as a puniſhment, but as a triall and aduertiſement.

The Maſter of the Sentences to the ſame purpoſe: *Lib.4. diſt.4.f. Soluto reatu peccati pœna temporalis manet,&c.* The guilt of ſinne being diſſolued, the temporall puniſhment remaineth, that that life ſhould more ſtudiouſly bee ſought for, which is free from all paine. And yet more euidently: *Diſtinct.15.a. Quinque modis flagella contingunt,&c.* The Lord layeth his ſcourges fiue manner of wayes, that by patience their (merite) or vertue may be encreaſed, as in *Iob*: *Ad cuſtodiam virtutum*, To be a ſafegard to their vertue, that pride tempt them not, as in *Paul*; to correct their ſinnes, as *Mary* became leprous, *Moſes* ſiſter; or to the glorie of God, as in the man borne blinde, Iohn 9. or for the iudgement of puniſhment, as in *Herod.* None of all theſe reaſons wee refuſe: ſo then corrections or chaſtiſements the righteous taſte of, iudgements and puniſhments for ſinne are proper to the wicked.

1 Further *Chryſoſtome* ſaith: I doe teſtifie, that if any man depart from his former ſinnes, and vow from his heart vnto God, *Se nunquam ad illa rediturum, nihil aliud Deus requiret ad ſatisfactionem vlteriorem*, That he will neuer returne to them, that God will require no other ſatisfaction,&c. There then remaineth no puniſhment to be ſatisfied for after the ſinne is remitted. De beat. Philogon.

2 So alſo *Auguſtine: Chriſtus ſuſcipiendo pœnam, & non ſuſcipiendo culpam, & culpam deleuit & pœnam:* Chriſt in taking vpon him the puniſhment and not the fault, hath blotted out both the puniſhment and fault. Serm.13. de verbis Domini.&c.

3 Latter confeſſ. of Heluetia: c.15. *To iuſtifie in the Apoſtles diſputation, doth ſignifie to remit ſinnes, to abſolue from the fault, and the puniſhment thereof, to receiue into fauour,&c.* but in remiſſion of ſinnes we are iuſtified, therefore the fault is alſo pardoned. Harm. ſect.9. pag.242.

4 Their owne diuine *Canus* ſaith: *Non eſt plene remiſſa culpa, quamdiu peccator eſt reus ſoluendæ pœnæ:* The fault is not fully remitted, as long as the ſinner is guiltie of paying the puniſhment. Loc. Theolog. lib.12 ſect. ex quo.

THE SECOND PART, WHETHER THE TEMporall puniſhment of this life may be redeemed by good workes.

The Papiſts.

63. Error. THat wee may redeeme and buy out as it were the puniſhments due to ſinne in this life by our good workes, ſauing whereas God hath certainly determined to puniſh, as in *Dauids* caſe it is

their generall ſentence. They hold alſo that the temporall paines of Purgatorie may be in like manner redeemed.

Ierem.18.7.

*Argum.*1. God purpoſed to deſtroy the Citie of Niniuie: but that, being pleaſed with their faſting, ſackcloth and prayers, he ſaued the Citie, Ierem.18.7. *I will ſpeake ſuddenly againſt a nation to deſtroy it, &c. but if the nation repent of their wickedneſſe, I alſo will repent of the plague.* Wherefore temporall puniſhments may be by good workes redeemed, *Bellarm.lib.4.c.3.*

Rom.2.4.

Pſal.51.1.

Anſw. Firſt, the argument followeth not: God ſheweth mercie vpon our repentance: *Ergo,* repentance redeemeth the puniſhment due, &c. for if it be of mercie that God ſpareth vs, as the Apoſtle ſaith, *the bountifulneſſe of God calleth thee to repentance,* Rom.2.4. then is it not of our workes. Secondly, prayer and faſting are but effectuall ſignes of repentance, they are not meritorious cauſes of forgiueneſſe. *Dauid* faſted and prayed, yet he ſueth vnto Gods mercie, Pſal.51.1. *According to the multitude of thy mercies doe away mine offences.*

Dan.4.24.

*Argum.*2. *Daniel* ſaid to *Nabuchadnezzar* the King; Redeeme thy ſinnes by righteouſneſſe, and thine iniquities by ſhewing mercie to the poore, chap.4.24. *Bellarm.cap.3.*

Gen.27.40.

Anſw. The text is rather thus to be read: 1. Breake off thy ſinnes by righteouſneſſe: that is, leaue off to doe euill: as it is by *Iunius* tranſlated more agreeable to the Hebrew: ſo is the word [illegible] *parach,* interpreted, Geneſ.27.40. Thou ſhalt breake his yoke from thy necke: 2. For if redemption be here properly vnderſtood, it would follow that men may redeeme not only the puniſhment of their ſinnes, but the ſinnes themſelues: for *Daniel* ſaith, redeeme thy ſinnes, not the puniſhment of thy ſinnes: and ſo take Chriſts office out of his hand. 3. By true and faithfull repentance, and other good works proceeding of faith, we may auoide Gods heauie iudgement due to our ſinnes, yet not for the merite or ſatisfaction of any worke, but through the merites onely of Chriſt. See this argument anſwered more fully before, *queſt.5.part.6.*

The Proteſtants.

CONcerning the paines in Purgatorie to be redeemed in this life, we haue proued before ſufficiently, that this Purgatorie place is but a Popiſh dreame, and therfore no ſuch paines there to be feared: And for the chaſtiſements of this life, where God ſeeth they are neceſſarie, he inflicteth them vpon his children; when as he ſeeth other cauſe, hee ſpareth vs for his mercie, his iuſtice is not bought out with the price of our workes.

Ierem.31.34.

Rom 3.24.

*Argum.*1. As our ſinnes are forgiuen, ſo is the puniſhment due vnto them: but our ſinnes are forgiuen vs freely in Chriſt, Ierem.31.34. *Ergo,* ſo is the puniſhment.

S.*Paul* alſo ſaith, Wee are freely iuſtified by grace. Rom.3.24. by the forgiueneſſe *of our ſinnes, through the redemption that is in Chriſt: Ergo,* not by the redemption of our owne workes: *argum. Melancth.Caluin.lib.3.inſtitut.c.4.ſect.25.*

Bellarmine anſwereth, that it is of grace, that our workes doe redeeme the temporall puniſhment, becauſe they haue this grace and power in Chriſts death: ſo then Chriſt doth freely forgiue our ſinne, and the euerlaſting puniſhment due vnto it, he doth freely forgiue alſo the temporall puniſhment, in giuing vs grace freely to ſatisfie for it, *cap.13.reſponſ.ad 5.argum.c.14.reſp.ad lib.4.de pœnitent.*

Rom.3.25.

Rom.11.6.

Contra. This is an impious diſtinction, and contrarie to the Scriptures. 1. The Apoſtle ſaith freely, through the *redemption of Chriſt,* verſ.24. *Ergo* not by the redemption of our workes. 2. Againe, the puniſhment of ſinne is taken away in our reconciliation vnto God: for God puniſheth the wicked and his enemies, not thoſe which are reconciled: But *our reconciliation is by faith in Chriſts blood,* Rom.3.25. *Ergo,* not by workes. 3. Further, *the forgiueneſſe of our ſinnes* (ſaith the Apoſtle) *through the patience of God:* but Gods patience is ſeene in the forbearing the puniſhment of ſinne: So then Gods righteouſneſſe in forgiuing our ſinnes, and his patience in forbearing or doing away the puniſhment, are here by S.*Paul* aſcribed to faith in Chriſts blood: *Ergo,* ſatisfaction is no more made for the puniſhment, than for the ſinne it ſelfe. 4. Laſtly, grace and workes cannot ſatisfie or worke together, Rom.11.6. *If it be of worke, it is no more of grace; if of grace, it is no more of worke:* How then is it poſſible that we ſhould ſatisfie both by grace and worke together?

Matth.3.8.10.

*Argum.*2. That Purgatorie paines are not redeemed by any workes of this life, that place ſheweth, Matth.3 8. *Bring forth worthie fruits of repentance:* By theſe workes, teſtifying repentance, men doe flye from *the wrath to come,* verſ.7 and the tree that bringeth not forth *theſe fruits, is caſt into the fire,* verſ.10. This is the euerlaſting wrath of God and fire, which wee doe not ſatisfie for, but preuent by theſe fruits: ſo theſe are workes to be performed by the liuing, they pertaine not to the dead: they preuent euerlaſting deſtruction through faith in Chriſt, for the which, they themſelues confeſſe, our workes doe not ſatisfie.

Iob.9.3.

Againe, there muſt be ſome proportion betweene the price of redemption, and the thing redeemed: but ſo is there not betweene our good works, and the puniſhments due to our ſinnes: for as *Iob* ſaith, *We cannot anſwere him one thing of a thouſand,* Iob.9.3. *Bernard* alſo ſaith, *Quis amplius grunniet dicens, nimium laboramus, nimium ieiunamus, cum nec milleſima, immo nec minimæ parti debitorum ſuorum valet reſpondere? ſerm.de quadrup.debit.* Who will now murmure and ſay, we labour too much, faſt too much, when as wee are not able to anſwere the thouſandth part, no not the leaſt part of our debt? But how can we redeeme our puniſhments by our works, vnleſſe our works were in waight and number anſwerable vnto them? *Ergo,* we cannot redeeme them by any ſuch meanes.

Futher. 1. *Heſychius* ſaith, *Chriſtus nobis propitiatio factus, ergo in ipſo omnino pœnitentiæ ſacrificium miniſtratur & agitur,&c.* Chriſt is our propitiation, therefore in him altogether the ſacrifice of repentance is adminiſtred and performed,&c. There is nothing then remaining to be bought out by our ſelues: and S. *Chryſoſtome, Pœnitentia tua non valet tantam abſtergere malorum luem:* Thy repentance is not able to wipe away ſuch a companie of euils. Leuit.7.lib.2. De beato Philogon.

2 S. *Auguſtine* ſaith, *Omnium piorum,&c. in huius vitæ infirmitate gementium ſpes vna eſt, quod aduocatum habemus:* This is the onely hope of all that doe grone vnder the infirmitie of this life, that we haue an aduocate,&c. our owne workes cannot then eaſe our groanings, or deliuer vs from puniſhment. Cont.2.epiſt. Pelag.lib.3. c.5.

3 Confeſſ.of Wittemberg.c.15. *As touching prayer, faſting, giuing of almes, and ſuch like workes, we thinke that they are diligently to be performed, yet that they haue a farre other vſe, then that they ſhould by their merites either ſatisfie God for our ſinnes, or apply vnto vs the merite of Chriſt.* Harm.ſect.8. p.240.

4 S. *Gregorie* ſaith: *Ipſa noſtra perfectio culpa non caret, niſi hoc ſeuerus index — miſericorditer penſet:* Euen our perfection is not without fault, vnleſſe the ſeuere Iudge doe weigh it in mercie,&c. if then in our beſt workes we haue neede of mercie, there is no merite to buy out or ſatisfie. Moral.lib.5. c.8.

THE THIRD PART, WHETHER A MAN may truly ſatisfie the wrath of God, for the puniſhment due vnto ſinne.

The Papiſts.

It is not a ſufficient ſatisfaction, to beleeue that Chriſt hath aboundantly ſatisfied for vs; neither yet is it enough to amend and correct our liues: but God alſo muſt be ſatisfied for our ſinnes, by the puniſhment and chaſtiſement of our ſelues, as by affliction laid vpon vs by God, or penance enioyned by the Prieſt, or by prayer, faſting, almes-deedes, which we doe take vp our ſelues: *Concil.Trid. ſeſſ.14.can.13.Rhemiſt.Matth.*11.21. 64.Error.

Bellarmine alſo affirmeth, that Gods grace aſſiſting vs, wee may ſatisfie God for the temporall puniſhment of ſinne, *ex proprijs*, of our owne, *ad æqualitatem*, to an equalitie, *ex condigno*, condignly, or worthily, *cap.*8.

*Argum.*1. Matth.3.8. Bring forth fruits worthie repentance: he preacheth ſatisfaction by doing worthie fruits of penance, as faſting, prayer, almes, and the like, *Rhemiſt.Bellar.c.*8. Matth.3.8.

Anſwere. 1. Fruites worthie of repentance, are no ſatisfaction for ſinne, or the puniſhment thereof, but arguments of true repentance, effects, not any part thereof. 2. Againe, in this place mention is made of euerlaſting deſtruction, verſ.10. *Euery tree that bringeth not forth good fruite, is hewen downe and caſt into the fire:* wherefore if by *worthie workes*, they vnderſtand ſatisfactorie works, then will it follow that ſatisfaction may bee made not onely for temporall, but eternall puniſhment. 3. Further, worthie workes, are *expounded to be good workes*, verſ.10. And *Bellarmine* expoundeth thus, *To doe workes worthie repentance, is ſo to worke, as it beſeemeth him that is penitent: Bellar.ibid.* This therefore is nothing elſe, but newneſſe and holineſſe of life, whereby we doe ſhew our effectuall repentance. 4. This place proueth neither *equalitie*, nor *condignitie*, nor a *propertie* of our owne in ſatisfaction; which all three are againſt the Scripture: there is no equalitie, *we cannot anſwere God one of a thouſand*, Iob.9.3. No *propertie*, 1.Cor.4.7. *If thou haſt receiued it, why reioyceſt thou, as though thou haddeſt not receiued it?* No *condignitie*, Luk.17.10. *When we haue done all that is commanded, we are but vnprofitable ſeruants.* 5. Neither will this euaſion ſerue, that by grace our workes ſatisfie: for grace and workes are ſo diuers, that they cannot concurre together: Rom.11.6. *If it be of workes, it is no more of grace,&c.* grace taketh away workes, and workes take away grace, if they bee ioyned as working cauſes together. Iob.9.3. 1.Cor.4.7. Luk.17.10. Rom.11.6.

*Argum.*2. Iudge your ſelues, that you be not iudged, 1.Cor.11.31. Wee muſt puniſh our ſelues according to the waight of the ſinnes paſt, *Rhemiſt.* And againe, ſaith the Apoſtle, *What great puniſhment hath it wrought in you?* 2.Cor.7.11. This is nothing elſe but the ſatisfactorie puniſhment for our ſinnes, *Bellarm.lib.*4.*cap.*8. 1.Cor.11.31. 2.Cor.7.11.

Anſwere. The Apoſtle meaneth nothing elſe, but an heartie and earneſt ſorrow for our ſinnes, whereby we doe iudge and condemne, and as it were puniſh our ſelues, yet we are farre from making any ſatisfaction hereby for our ſinnes: as *Auguſtine* ſaith, *Omnis iniquitas puniatur neceſſe eſt, aut à pœnitente homine, aut vindicante Deo: — vis non puniat? puni tu: — antequam ipſe intendat vt puniat, tu confitendo præueni & puni.* All ſinne muſt needes be puniſhed either of man himſelfe repenting, or God reuenging: if thou wilt not haue him puniſh, puniſh thou: before hee intend to puniſh, preuent him by thy confeſſion, and puniſh thy ſelfe,&c. So then this puniſhment of our ſelues is nothing elſe, but true repentance and confeſſion of our ſinnes. In Pſal.58.

2 Againe, this puniſhment, of which the Apoſtle ſpeaketh, was wrought in them, it was not enioyned them by the Prieſt. 3. Beſide, this repentance, whereof this *puniſhment* was an effect, *was to ſaluation*, verſ.10 which was the eſcaping of euerlaſting death: but for euerlaſting puniſhment they themſelues dare preſcribe no ſatisfaction but in Chriſt. 4. The Apoſtle ſheweth the end and vſe of

this puniſhment, which was to *cleare* themſelues, and to worke in them a *zeale* and *deſire*: not to ſatisfie.

Argum.3. If good workes may merite or deſerue eternall life, much more may they auert and
Matth.20,8. turne away temporall puniſhment: but the firſt is true, Matth 20.8. the kingdome of God is called
2.Timoth 4.8. wages or reward: 2.Timoth.4.8. it is called *the crowne of iuſtice, which God the iuſt Iudge ſhall giue.* So it is a reward iuſtly giuen to mens deſerts: *Ergo*, good workes may much more redeeme temporall puniſhment, *Bellarm.cap.8.lib.4. de pœnitent.*

Anſw. We vtterly denie, that heauen can be merited with good workes. Firſt, S. *Paul* hauing firſt
Rom.6.23. ſaid, *the wages of ſinne is death*, addeth further, *the gift of God is eternall life*, Rom.6.23. he calleth it a *gift*, and not wages.

Secondly, it is called in the parable, *a reward or wages*; but not in reſpect of the workmans labour, but of Gods couenant and promiſe. For 1. if it were by deſert, then he that laboured twelue houres, had deſerued more, than hee that wrought but one. As S. *Ambroſe* ſaith, *de vocat. Gentium, lib.1.3. Hora vndecima intromiſſos in vineam,&c.* They which were ſent into the vineyard at the eleuenth houre, the diuine indulgence made equall to the labourers of the whole day, not paying the wages of their labour, but powring out the riches of his goodneſſe, &c. that they which endured much labour, and receiued no more then the laſt, ſhould vnderſtand, *Se demum gratiæ non operis accepiſſe mercedem:* that they receiued a gift of grace, not a reward of the worke. 2. And the Lord ſaith, verſ.15. *Is it not lawfull for mee to doe as I will with mine owne?* but if they had deſerued it, it had beene *their owne.*
Rom.4.4. 3. S. *Paul* alſo directly affirmeth, *that wages is not counted of fauour, but by debt*: let them ſay then if they dare, that to obtaine heauen is not of Gods fauour.

Thirdly, 1. It is a crowne of iuſtice, but not of ours, but of the iuſtice of faith in Chriſt: as the Apo-
2.Timoth.4.7. ſtle ſaith, verſ.7. *I haue kept the faith.* 2. And it is Gods iuſtice to giue it in reſpect of his promiſe, not of our deſert, as *Auguſtine* ſaith, *Ex miſericordia promiſſam, ſed iam ex iuſtitia ſoluendam:* Promiſed of mercie, but now in iuſtice to be payed: *ſerm.2.de verb. Apoſtoli.*

Argum 4. Bellarmine bringeth in a great troupe of ancient writers to ſpeake for ſatisfaction, but they are not ſo pregnant to ſerue his turne: our generall anſwere to them all is this:

Firſt, that the moſt of his witneſſes are partiall, and not olde enough to be credited, ſuch as liued in the latter ages of the Church, as *Rabanus, Rodulphus, Damianus*, with other.

Secondly, many writings paſſe vnder the names of *Cyprian, Ambroſe, Hierome, Auguſtine*, which were not theirs: as there goeth vnder *Cyprians* name, a booke *De inuentione capitis Baptiſtæ,&c.* Of the inuention of *Iohn Baptiſts* head: In which treatiſe mention is made of *Athanaſius*, and *Theophilus* of *Alexandria*, and *Pipinus*, that were long after *Cyprians* time. The like exception may be made againſt ſome of the reſt.

Thirdly, the authentike fathers ſpeake of three ſatisfactions: firſt, of ſatisfaction made vnto men, as vnto the whole Church, or to any other that are offended: and in this ſenſe ſpeaketh *Cyprian, epiſtol.3 ad Cornelium*, ſpeaking of Schiſmatikes, *Si cum precibus & ſatisfactionibus veniant, audiantur,&c.* If they come with entreating and ſatisfactions, let them be heard: *Si minas & maledicta ingerunt:* If they threaten or curſe, let them be refuſed: the ſatisfaction is to bee made to them, whom they threaten, but they threaten not God, but men: in this ſenſe alſo, the olde tranſlation readeth,
Act.24.10. Act.24.10. *That Paul ſatisfied, that is, anſwered for himſelfe*: and 1.Pet.3.18. *Be readie to ſatisfie eue-*
1.Pet.3.18. *rie man, that asketh a reaſon,&c.* this ſatisfaction then is made vnto men.

2.Cor.7.11. Secondly, there is a ſatisfaction made vnto a mans owne conſcience, as 2.Cor.7.11. *What clearing of your ſelues*, defence, or ſatisfaction, (as *Eraſmus* readeth, and the olde interpreter in other places tranſlateth the word ἀπολογίας,) *hath it wrought*: ſo *Ambroſe ad virgin. lapſam. c.8.* cited by *Bellarm. Grande, grandem ſatisfactionem:* a great ſinne, requireth great ſatisfaction, that is, great ſorrow, to ſatisfie and ſettle the conſcience.

Thirdly, they ſpeake of ſatisfying God, but either in hyperbolicall ſpeech, commending thereby the neceſſitie of repentance, whereby God is, as it were, ſatisfied, the better to ſtirre vp men thereunto: or elſe, they vnderſtand a ſatisfaction, not of Gods iuſtice, but of Gods commandement and will, in obeying his voyce, by comming to repentance, which God in mercie accepteth of: ſo *Tertullian* ſaith, *Habes cui ſatisfacias, & quidem volenti:* You haue one, who is willing to bee ſatisfied: *lib.de pœnitent.*

Numb.5.7. Our Doway diſputers doe here thus put in their verdite. 1. Vpon that place, Numb.5.7. *They ſhall confeſſe their ſinne, and reſtore the principall, and the fifth part*: They thus obſerue: that the partie which had offended was bound to make reſtitution, and for further ſatisfaction to God, they muſt offer ſacrifice, &c.

Numb.29.7. 2 Likewiſe Numb.29.7. *The tenth day of the moneth, you ſhall afflict your ſoules*: whereupon they giue this marginall note: for the remiſſion of ſinnes, the penitents did cooperate by penall workes of faſting and abſtinence, &c.

Contra.1. Satisfaction by reſtitution to be made to men, we hold neceſſarie vnto true repentance: ſatisfaction to God cannot bee made by any but Chriſt: of whoſe all-ſufficient ſacrifice, the legall ſacrifices were types and figures: wherein the faithfull ſhewed their obedience, in ſatisfying the will and commandement of God: but it was not the ſacrificers or offerers act, that appeaſed the wrath of God: their ſacrificing ſheweth the contrarie, for therein they declared their faith, in the onely ſatisfactorie ſacrifice of Chriſt, ſhadowed forth and repreſented by thoſe ſacrifices.

2. Faſting and prayer ſerueth to humble the ſoule, which is required; not as a cauſe of remiſſion, which is freely granted in Chriſt, but as a meanes, way or condition, which is by the penitent to bee performed, and of God in Chriſt graciouſly accepted: and they, in ſaying, that theſe things cooperate to the remiſſion of ſinnes, doe manifeſtly contradict the Apoſtle, who ſaith: *We are iuſtified freely by* Rom.3.24. *his grace, through the redemption that is in Chriſt Ieſus.*

The Proteſtants.

THat ſatisfaction ought to be made vnto men, either by reſtitution, as *Zacheus* reſtored that which he had wrongfully gotten; or by reconciling our ſelues to thoſe, whom wee haue offended, as Matth.5.24. we doe willingly grant: but that the wrath of God may be appeaſed and ſatisfied for our Matth.5.24. ſinnes, or the puniſhment due vnto the ſame by any worke of ours, it is a great blaſphemie, and cleane contrarie to the courſe of Scripture.

*Argum.*1. That it is ſufficient to returne vnto God by true repentance and amendment of life, without any ſatisfaction, either for our ſinne, or the puniſhment of ſinne: the Prophet *Ezechiel* ſheweth, Ezech.18.22. where ſpeaking of the conuerſion of a wicked man, he ſaith, His iniquities ſhall no more be mentioned, or laid to his charge, chap.18.22. But if after the ſinne remitted, there ſhould remaine ſome puniſhment behinde, his ſinnes ſhould ſtill be remembred and mentioned: there is therefore no ſatiſfaction for the puniſhment of ſinne, becauſe none remaineth.

Bellarmine anſwereth, God remembreth no more their ſinnes, in that hee doth not puniſh them by eternall death, *cap.15.reſponſ.ad argum.*1.

Anſw. When the righteous ſuffer temporall chaſtiſements, hath God their ſinnes then in remembrance, or hath he not? If he haue, then the Prophet ſhould ſpeake vntruly, who ſaith, *their iniquities are not mentioned:* if he haue not, it commeth to our ſaying, that God doth chaſtiſe his children without reſpect had to their ſinnes, or remembrance thereof. I ſuppoſe this *Dilemma* will put the Ieſuite to ſome buſineſſe before it be well anſwered.

2. Againe, verſ.20. the Prophet ſaith, *The righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon him:* but now if the righteous be puniſhed for his ſinne paſt, the wickedneſſe ſhall be vpon the righteous man, which is contrarie to the ſaying of the Prophet.

3. Further, Ezech.33.12. *Impietas impij non nocebit ei:* The wickedneſſe of the wicked ſhall not Ezech.33.12. hurt him, in that day he turneth from his wickedneſſe: but if he be puniſhed for his wickedneſſe, after he be returned, then doth his wickedneſſe hurt him. *Bellarmine* anſwereth as before, that his wickedneſſe doth not hurt him, or hinder him from euerlaſting life, *lib.4.c.11.* *Cont.*1. Chaſtiſements and corrections, which God laieth vpon his children, to make them more carefull and circumſpect, are profitable, and not hurtfull at all, as the Prophet *Dauid* ſaith, Pſalme 119. verſ.71. *It is good for* Pſal.119.71. *me, that I haue been afflicted:* But puniſhments and iudgements for ſinne, how are they not hurtfull, and a wound vnto the ſoule? 2. So then, as *the righteouſneſſe of the righteous ſhall not deliuer him* in the day of his tranſgreſſion; ſo the *wickedneſſe of the wicked ſhall not hurt him,* verſ.12. but the former righteouſneſſe ſhall not deliuer a man, no not from temporall iudgements: *Ergo,* the former wickedneſſe of a man ſhall not hurt him, but by his conuerſion he ſhall be deliuered from temporall puniſhments. 3. Further, verſ.17. *The way of the Lord is equall, the way of man vnequall:* man many time puniſheth, where he forgiueth; but Gods way is not like vnto mans: wherefore God puniſheth not after forgiueneſſe. See a further anſwere to *Bellarmines* exception before, in the ſecond argument of the firſt part of this Queſtion.

*Argum.*2. Our Sauiour Chriſt required no ſatisfaction to be made vnto God, for her ſinnes that was accuſed of adulterie; but ſaith onely to her, *Goe, ſinne no more,* Ioh.8.11. *Ergo,* no ſatisfaction for Ioh.8.11. ſinne is required by the Scripture, *argum. Lutheri.*

Bellarmine anſwereth; 1. That Chriſt doth not abſolue her from her ſinne, but only from the puniſhment, which was to be ſtoned to death. 2. Or he might ſee ſo great contrition in her, that it was a ſufficient ſatisfaction; as we reade of *Mary Magdalene.* 3. And Chriſt might by his authoritie at once pardon the fault and the puniſhment, but Miniſters muſt keepe themſelues to the law, &c. *Bellar. cap.11.reſp.ad* 2.*argum.*

Contra. Firſt, that Chriſt did pardon her ſinne, it 1. appeareth, in that he ſaith, *Goe, ſinne no more:* for though ſhe ſinned no more, if this were not pardoned, it was ſufficient to condemne her before God. 2. As for the outward puniſhment of death, Chriſt doth not deale in it, it belonging to worldly gouernours: hee refuſed to be Iudge of an inheritance, Luke 12.14. which is leſſe then to be Iudge Luke 12.14. of life and death.

Secondly, 1. It is like there was not ſuch an extraordinarie contrition in this woman, being immediatly before deprehended in adulterie. 2. And if there had bin ſuch a perfect change, which cannot be without a full purpoſe of amendment; why doth our Sauiour ſay vnto her, *Goe, ſinne no more?* *Maries* teares did not ſatisfie for her ſinne, *ſhe was ſaued by her faith:* her teares declared her loue, Luke 7.47.50. Luke 7.47.50.

Thirdly, though Chriſt had all power in himſelfe, and was aboue his law, yet hee came to fulfill *all righteouſneſſe,* Matth.3.15. and as hee ſent the leper being cleanſed to the Prieſt, to offer according to Matth 3.15.

the Law, Matth.8. ſo healing the ſpirituall leproſie of this woman, he would not haue omitted the law of ſatisfaction, being as neceſſarie in this ſpirituall caſe (if any ſuch thing were required) as the reſorting of the leper to the Prieſt.

Iſai.43.25. *Argum.*3. Iſai.43.25. *I am he that putteth away thine iniquities for mine owne ſake.* Likewiſe 53. verſ.4. *He hath borne our infirmities, and carried our ſorrowes: the chaſtiſement of our peace was vpon him, and with his ſtripes are wee healed.* God of his free mercie doth forgiue our ſinne: Chriſt alſo hath fully ſatisfied for vs: *Ergo,* there is no ſatisfaction in vs: wee are made whole by his ſtripes, and not our owne.

Likewiſe the Apoſtle ſaith, that Chriſt is the propitiation for our ſinnes, 1.Ioh.2.2. *Behold the Lambe of God, that taketh away the ſinnes of the world,* Iohn 1.29. *Chriſt his owne ſelfe bare our ſinnes* 1.Pet.2.24. *in his bodie on the tree,* 1.Pet.2.24. *Ergo,* Chriſts death fully and wholly redeemeth vs, there neede no other ſatisfaction.

Bellarm. Firſt, we grant, that Chriſts death is ſufficient to redeeme all the ſinnes of the world, but Chriſts death profiteth not, vnleſſe it be applied by faith, the Sacraments, and other applicatory means and inſtruments, among the which, ſatisfaction is one, for the expiation of temporall puniſhment. Secondly, it is true, that by Chriſts merite wee are onely iuſtified and reconciled, yet this letteth not, but that wee may ſatisfie alſo by the vertue of Chriſts death for temporall puniſhment: *Bellarmine cap.*14.

Contra, Firſt, there 1. is no other meanes appointed for the application of the fruites of Chriſts death, but faith: Rom.3.26. *He is a iuſtifier of him, that is of the faith of Ieſus:* verſ.22. *The righteouſneſſe of God by the faith of Ieſus:* verſ.25. *To be a reconciliation through faith in his blood:* If through faith we are reconciled, iuſtified, we haue righteouſneſſe; all other meanes of application are vnneceſſarie and ſuperfluous. 2. Againe, no workes of ours can applie Chriſts death, no, not good works, Epheſ.2.8.9. Epheſ.2.8.9. *Ye are ſaued by grace through faith, not of workes, yea of good workes:* verſ.10. *Which God hath ordained.* 3. That which applieth Chriſts death, *applieth his righteouſneſſe for remiſſion of ſinnes,* Rom.3.25. but ſatisfaction applieth not Chriſts death for remiſſion of ſinnes, but only to remoue the puniſhment, as they ſay: *Ergo,* it applieth it not at all.

Secondly, 1. If wee be reconciled and iuſtified by Chriſts death, then are wee at peace with God, Rom.5.1. Rom.5.1. but God doth not puniſh thoſe for their ſinnes, with whom hee is at peace. 2. Againe, Rom.8.33. Rom.8.33. *God with Chriſt hath giuen vs all things beſide: Ergo,* not remiſſion of ſinne onely, but of the puniſhment alſo. 3. Verſ.33. *Who ſhall accuſe the choſen of God, it is God that iuſtifieth: Ergo,* ſin is not laid to the charge of them that are iuſtified, and ſo conſequently, they are not for the ſame iudged or puniſhed, ſeeing they are not for the ſame accuſed.

*Argum.*4. If men ſhould ſatisfie by their owne workes, both Chriſts honour is 1. empaired, ſeeing the whole worke is not left to him; our conſcience 2. cannot bee quieted, depending vpon our owne ſatisfaction. 3. And beſide it is impoſſible, ſeeing that man ſinneth euery day, and euery houre, and how can he ſatisfie for ſinnes paſt, continually multiplying new? *argum. Caluin. lib.*3. *Inſtit. c.*4. *ſect.*27.

Bellarmine anſwereth: 1. Chriſts honour is more encreaſed, in that he himſelfe doth not onely ſatisfie for our ſinnes, but giueth power to his members in ſome ſort to ſatisfie likewiſe. 2. The conſcience may be ſecure and at peace being aſſured of the remiſſion of ſinnes, though ſome temporall puniſhment remaine. 3. One act of contrition euen in a moment of time may ſatisfie for many mortall ſinnes, how much more one houre, one day of contrition, &c. *Bellarm. cap.*14.

Contra. Firſt, he may as well ſay, it had been for Chriſts honour, to haue taken vp to him vpon the croſſe ſome one of his members, and to haue giuen him power by his death to ſatisfie: but the Scripture ſaith contrarie, Iſai.48.11. *I will not giue my glorie to another:* Pſal.115.1. *Not vnto vs, but vnto thy Name giue the praiſe.* Secondly, the Prophet ſaith, *There is no reſt in my bones becauſe of thine anger, and of my ſinne, and I roare for the griefe of my heart,* Pſal.38.3,8. As long as hee was chaſtiſed for his ſinne, he could finde no reſt, neither in bodie, nor ſoule: how then can the conſcience be at quiet, being vnder the puniſhment of ſinne. Thirdly, it 1. ſeemeth, you thinke it an eaſie matter to ſatisfie for ſinne, being not aſhamed to ſay, that it may be done in a moment: ye know not what true repentance or true contrition is: it worketh in vs, 1. care, 2. cleering of our ſelues, 3. indignation, 4. feare, 5. deſire, 6. zeale, 7. puniſhment, 2.Cor.7.11. Can all theſe be wrought in a moment? 2. And ſeeing that continually a righteous man falleth, *euen ſeuen times a day, and riſeth againe,* by repentance, Prouerbs 24.16. he hath enough to do ſtill to wreſtle againſt preſent ſinnes: and being alwaies in tranſgreſſion, how can hee ſatisfie God for his tranſgreſſion? for *if thou ſtreightly markeſt iniquities,* ſaith the Pſalme, *quis ſuſtinebit? who is able to ſuſtaine it?* Pſal.130.3. Therefore man being compaſſed alwaies with ſinne, cannot ſuſtaine Gods wrath, much leſſe ſatisfie or appeaſe it.

*Argum.*5. The Prophet *Iſay* ſaith, chap.1.17,18. *Ceaſe to doe euill, learne to doe well, &c. Though your ſinnes be as crimſin, I will make them white as ſnow.* Here is no ſatisfaction required. Likewiſe, Ieremie 50. verſ.20. *In thoſe daies the iniquitie of Iacob ſhall be ſought for, and there ſhall none be found.* Ezech.36.22. *I doe not this for your ſakes, O houſe of Iſrael, but for mine owne holy name ſake, &c.* The people did not ſatisfie God for their temporall deliuerance out of captiuity, but it proceeded of Gods mercie: *arg. Caluin.*

Bellarm. Firſt, the Prophet *Iſay* promiſeth the perfect remiſsion of ſinne to thoſe that did *cleanſe and waſh* themſelues by contrition, repentance, and other good deeds, which are their ſatisfaction: this place rather maketh for ſatisfaction, than againſt it. Secondly, the Prophet *Ezechiel* ſpeaketh there of the grace of the new Teſtament, which is not aſcribed to the merits of the Iſraelites: and if it be vnderſtood of their temporall deliuerance, we grant that the temporall puniſhments of the next world is alwaies redeemed by ſatisfaction, but not the temporall puniſhment of this life: this maketh not therefore againſt ſatisfaction, *Bellarm.cap.15.reſp.ad arg.3.& 6.*

Contra. Firſt, by making of their ſinnes as *white as ſnow or wooll*, is vnderſtood the perfect remiſsion of ſinne: and the condition required before, is to *ceaſe to doe euill*, to *learne to doe well*, to *waſh them,&c.* If theſe be ſatisfactorie workes, and goe before remiſſion, then will it follow, that not the puniſhment only, but the ſinne it ſelfe is by theſe workes redeemed: if they come after, what puniſhment can remaine to be ſatisfied for, ſeeing there is no rednes, or bloodines remaining, (whereby the puniſhment of ſinne is ſignified) but all is as white as ſnow?

Secondly, 1. It is euident, that the Prophet ſpeaketh directly of their temporal deliuerance, verſ.24. *I will take you from among the heathen*, though vnder this temporall benefit is included alſo the promiſe of ſpirituall grace. 2. Neither is the queſtion, whether the temporall puniſhment of this life be alwaies redeemed, but whether, when it is remoued, it bee by ſatisfactorie workes redeemed. This place euidently ſheweth, that this deliuerance of the Iſraelites (though they endured ſeuentie yeeres captiuitie, with much affliction, which were as like to ſatisfie, as any painfull workes that can be ſuffered) is not attributed to their merits, but to the bountifull mercie of God. 3. And if ſatisfaction may bee made for Purgatorie penance, much more ſhould it bee auaileable againſt the iudgement of this life: But ſeeing your ſatisfaction faileth in the leſſe, which wee daily haue experience of, and you ſend vs to finde the force thereof, in a greater puniſhment, which no man euer did ſee, you giue iuſt occaſion to them, which are not wilfully blinde, both to ſuſpect your deuice of Purgatorie, and to reiect your ſandie foundation of ſatisfaction.

Argum.6. In the Law there were no ſatisfactorie 1. workes appointed for the expiation of ſinne, but only the ſacrifice, 2. which were not counted as the 3. workes of men, but did depend of the only ſacrifice of Chriſt, whereof they were ſhadowes: 4. yet in the Law all rites of expiation were diligently preſcribed: *argum.Caluin.*

Bellarmine anſwereth: firſt, the ſacrifices of the law were appointed as ſatisfactions for the temporall puniſhments of ſinne: for they did neither take away the ſinne it ſelfe, nor the eternall puniſhment: Pſal.51.16. *Thou deſireſt no ſacrifice, the ſacrifice of God is a contrite heart.* Secondly, neither did the ſacrifice ſerue for all ſinnes: for blaſphemie, homicide, adulterie, idolatrie, no ſacrifices were appointed, but aſhes and ſackcloth, &c. Thirdly, God hath not in the law exactly ſet downe all the rites of expiation. Fourthly, the ſacrifices, as they were diuine works being inſtituted of God, ſo were they alſo the laborious workes of men, and conſequently ſatisfactorie, in that they were an hindrance to their ſubſtance, and depended vpon the faith of the offerers, *cap.15.reſponſ.ad argum.5.*

Contra. Firſt, the ſacrifices of the law were appointed for the *forgiuenes* of the ſinne it ſelfe, Leuit. 6.7. *The Prieſt ſhall make attonement for him, and it ſhall be forgiuen him.* 1. How could attonement or reconciliation be made, without remiſſion of ſinne? 2. If ſacrifices were not to that end, then had they no meanes at all to aſſure them of remiſſion of ſinne. 3. Yet in themſelues thoſe ſacrifices could not *purge the conſcience*, Heb.9.9. *but did onely purifie as touching the fleſh*, verſ.13. that is, take away the legall and outward vncleannes: but they did alſo ſanctifie inwardly, being offered by faith, as they were types and ſhadowes of Chriſts ſacrifice, which is that *Dauid* affirmeth, Pſal.51.16.

Secondly, 1. The ſinnes of homicide, adulterie, idolatrie, blaſphemie, were ſinnes puniſhable by death, and therefore no ſuch expiation by ſacrifice was appointed for them, as for other ſinnes: *Blood could not be expiated, or purged, but by blood.* 2. *Dauid* notwithſtanding after he had committed two of thoſe ſinnes, hauing firſt ſacrificed a contrite heart vnto God, did afterward finde comfort and further aſſurance of remiſſion, in offering the ſacrifices *of righteouſneſſe*, Pſal.51.19. that is, right and lawfull ſacrifices applied to the right end, which is to teſtifie their faith and repentance. Pſal.51.19. 3. But aſhes and ſackcloth were no ſatisfactions for ſuch ſinnes. 1. For *Bellarmine* himſelfe ſaith, that ſin cannot be ſatisfied for, but the puniſhment only. 2. And *Dauid* hauing repented thoroughly for his ſinne, yet pretendeth no ſatisfaction, but ſueth for mercie, Pſal.51.4. Pſal.51.4. 3. Wherfore either the ſacrifices of *righteouſnes* and faith, were the propitiation for ſuch ſinnes, as they were Sacraments of Chriſts death, or elſe they had no meanes of expiation at all, which is not to be admitted.

Thirdly, it is a great vntruth, that the Lord by *Moſes* did not exactlie ſet downe all manner of expiations fit for that time, ſeeing the Scripture ſaith, that *Moſes was faithfull in all the Lords houſe.* Heb.3.2.

Fourthly, ſeeing he granteth that the ſacrifices depended of the faith in the offerer, and faith is the gift of God, and is founded in Chriſts death; he hath made a good argument againſt himſelfe, that the ſacrifices were not ſatisfactions, but workes of faith, applying the vertue of Chriſts death: the ſacrifices then of the law were applicatorie, not ſatisfactorie.

Argum.7. Hoſh.14.2. *Take away all iniquitie, and receiue vs graciouſly, ſo will wee render the calues of our lips.* If all iniquitie bee taken away, then none remaineth to bee ſatisfied for: if after forgiuenes,

giuenes, nothing but thankſgiuing be required, then no ſatisfaction is to be performed: *argum. Caluin. ibid.*

Bellarmine anſwereth: firſt, iniquitie may be remoued, though the puniſhment doe remaine. Secondly, after forgiuenes, though wee be not acquited of the temporall puniſhment, wee are to giue thankes. Thirdly, if God ſometime doe ſo forgiue, that he require no ſatisfaction but of praiſe, it followeth not that he ſhould doe ſo alwaies, *Bellarm. c. 15. reſp. ad argum. 6.*

Contra. Firſt, how 1. can *all iniquitie* be remoued, when as the puniſhment yet remaineth? there muſt be ſome ſinne to be puniſhed, or elſe God puniſhing without ſinne ſhould be vniuſt. 2. Again, the Prophet ſpeaketh directly of remouing the puniſhment alſo, verſ. 1. *They ſhall fall by the ſword,* verſ. 2. *Thou haſt fallen by thine iniquitie:* But now verſ. 3. vpon their repentance the Prophet ſheweth, that they ſhall fall ſo no more: all iniquitie, both the ſinne and the paine ſhall be remoued. 3. Againe, verſ. 5. *Mine anger is turned away:* but when God puniſheth for ſinne, he is angrie.

Secondly, thankſgiuing followeth after 1. full remiſſion had, and all iniquitie remoued: but where ſatisfaction is to be done, there is not yet full remiſſion: for *Bellarmine* confeſſeth, that *Plena remiſſio, quoad omnem pœna reatum:* Full remiſſion is in reſpect the guilt of all puniſhment remoued, *cap. 15. reſp. ad loc. 3.* Therefore the calues of the lips could not yet be offered, when as ſomewhat remaineth to bee ſatisfied. 2. Reioycing and giuing of thankes cannot bee without comfort and perfect aſſurance of remiſſion: but where God yet iudgeth for ſinne, and the puniſhment remaineth to be ſatisfied for, there can be no ſuch aſſurance.

Thirdly, this courſe here preſcribed by the Prophet, is perpetuall, and generall for all the faithfull of God: he ſpeaketh to all Iſrael, verſ. 2. yea vnto all the faithfull ſeruants of God, verſ. 10. *Who is wiſe, and he ſhall vnderſtand theſe things.* And the Prophet *Dauid* ſaying, *What ſhall I render to the Lord for all his benefits to me? I will take the cup of ſaluation, and call vpon the name of the Lord:* Pſal. 116. 13, 14. ſheweth, that God requireth no other ſatisfaction at our hands but giuing of thankes.

Argum. 8. The Publicane vpon his repentance was iuſtified, and no ſatisfaction required: ſo likewiſe *Peter* was forgiuen, without any ſatisfaction: So to the man ſick of the palſie, Chriſt ſaid, *Ariſe, thy ſinnes are forgiuen thee,* Mark. 2. 9. Neither is the contrarie to bee ſeene in the reſt of the examples in Scripture of remiſſion of ſinnes, but they were forgiuen freely without any ſatisfaction required: *argum. Caluin. ibid.*

Bellarm. Firſt, the Publicane was not iuſtified without ſatisfaction, as ſmiting vpon his breaſt, confeſſing his ſinne. Secondly, *Peter* alſo ſatisfied by his teares. Thirdly, 1. Chriſt forgiueth to the ſicke man his ſinne, but not the temporall puniſhment. 2. His long ſickneſſe might ſatisfie God for his ſinnes. 3. Chriſt might at his pleaſure together pardon both the ſinne and the puniſhment; but his Miniſters cannot doe ſo, *cap. 16. reſp. ad argum. 2.*

Contra. Firſt, the 1. ſmiting of the breaſt in the Publicane was a ſigne of his contrition, no part of ſatisfaction. 2. He ſaith, *God be mercifull to me a ſinner:* here he could not ſatisfie, becauſe he crieth only for mercie. 3. And was the Publicanes ſinne ſo ſmall, thinke you, that hee could ſatisfie for it, with knocking vpon the breaſt? 4. But this his contrition went before, hee was iuſtified afterward: but ſatisfaction goeth not before iuſtification, no not in the popiſh doctrine: for they ſay ſinnes are firſt remitted, and then afterward the puniſhment is ſatisfied for.

Secondly, 1. Doe you thinke, that *Peters* deniall of Chriſt, was ſo ſmall an offence, that hee could ſatisfie with his teares? 2. *Peter* wept before hee found forgiuenes, as *Ambroſe* ſaith: *Verecundæ lachrymæ ſine horrore culpam loquuntur:* Shamefaſt teares without horror doe confeſſe the fault. But ſatisfaction followeth forgiuenes, wherefore *Peter* did not ſatisfie by his teares. *Ambroſe* ſaith, *Lachrymæ veniam non poſtulant, ſed merentur:* Teares doe not aske pardon, but they are worthie or fit to be pardoned, &c. *Peter* then was not as yet pardoned, weeping for his ſinnes; *Ambroſ. in Luc. 22.*

Thirdly, 1. The ſicke man had not only his ſinne forgiuen, but his temporall puniſhment releaſed: for Chriſt ſaid to him, *Ariſe, take vp thy bed and walke.* 2. Neither did his ſicknes ſatisfie for his ſin, it was then faith that healed him, verſ. 5. neither was there any place for ſatisfaction, his ſinne being not yet forgiuen. 3. And that Chriſt did not this by his extraordinarie authoritie, but by the ſame power which he hath committed to his Apoſtles and their ſucceſſors, the Rhemiſts directly affirme, in their annotations vpon this place: neither was this extraordinary: for in all the examples alleaged, Chriſt tooke the ſame courſe in forgiuing ſinne without any ſatisfaction.

Laſtly, we haue plentifull euidence from the Fathers, Councels, and their owne decrees, againſt this ſuperſtitious doctrine of ſatisfaction.

Mark. 9. *Cyprian. lib. 3. ad Quirinum, cap. 42. Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus, Marc. 9. Omnia poſſibilia credenti:* That faith only profiteth, and wee are able to doe as much as we beleeue: as Mark 9. *All things are poſſible to him that beleeueth.* If faith only profiteth, what neede is there of ſatisfaction?

Ambroſ. lib. 2. de pœnitent. cap. 8. Veniam tanquam ex fide ſperemus, non tanquam ex debito: Let vs hope for forgiuenes, as of faith, not of debt. But ſatisfaction is of debt.

Hieronym. ad Marcellam. Tantam in nobis fidei ſtabilitatem eſſe dominus deſiderat, &c. God requireth ſuch ſtabilitie of faith in vs, *vt certius eſſe, quod credimus, quam quod patimur iudicemus:* That we ſhould iudge that more certaine, which wee beleeue, then that which wee ſuffer, &c. But the Papiſts contrarie, do hold no certaintie of remiſſion of ſins by faith, without ſuffering by ſatisfactorie works, *Concil. Arauſican.1.decret.ex Gratian. Authoritate Dei,&c.* By the authoritie of God, and the iudgement of his ſpirit, we doe thruſt them out of the boſome of the Church: *Quouſque reſipiſcunt & eccleſia Dei ſatisfaciunt:* Till they repent and ſatisfie the Church of God. Here are two things required, repentance toward God, and ſatisfaction to his Church, not to God.

Diſtinct.de pœnitent.1.c.1. Non inuenio quid dixerit,&c. I finde not what *Peter* ſaid, I finde that he wept: *Lachrymas lego, ſatisfactionem non lego:* I reade his teares, I reade no ſatisfaction.

Bellarmine anſwereth, that by *ſatisfaction*, here is vnderſtood excuſe or defence of his ſinne, as it followeth, *Quod defendi non poteſt,&c.* That which cannot be defended, may be waſhed.

Cont. Firſt, the Maſter of the Sentences vnderſtandeth it otherwiſe for true ſatisfaction, and maketh this anſwere, That *Peter* might ſatisfie, though it be not expreſſed, or that confeſſion was not yet inſtituted, *lib.4.diſt.17.f.* Secondly, *Gratian* alſo doth ſo vnderſtand it, alleaging to the like purpoſe a ſaying of *Chryſoſtome, ibid.c.2. Lachrymæ lauent delictum,&c.* Let teares waſh away the ſinnes, which it is a ſhame to confeſſe: And proueth hereby, that contrition may ſuffice without *confeſſion:* to ſpeake of excuſe or defence had beene impertinent. Thirdly, S. *Ambroſe* expoundeth himſelfe; *Inuenio cur tacuit,&c.* I ſee the reaſon why *Peter* held his peace, leaſt that the crauing of pardon ſo ſoone might offend. *Peter* was farre from excuſing his ſinne, or *Ambroſe* from ſo imagining.

Auguſtine ſaith, *Peccaſti in fratrem? fac ſatis, & ſanatus es:* Haſt thou offended thy brother? ſatisfie him, and thou art healed. Theſe kindes of ſatisfaction both publikely and priuately we acknowledge: but ſatisfaction to God, neither he, nor we acknowledge.

In Mat.ſer.26.

Inter relig.cap.3. Qui precioſo Chriſti ſanguine redimitur, & cui meritum paſſionis Chriſti applicatur, is continuo iuſtificatur,&c. He that is redeemed by the precious blood of Chriſt, and to whom the merit of Chriſts paſſion is applied, he is ſtraightway iuſtified. And S. *Paul* ſaith, *Whom he iuſtifieth, he glorifieth,* Rom.8.30. Satisfaction therefore to be performed by man is ſuperfluous, ſeeing Chriſts death bringeth iuſtification, and glorification.

This truth is ſealed: Maſter *Tindall* holy Martyr thus witneſſeth: Satisfaction is a full recompence or amends making to him, whom we haue offended, which recompence wee are able to make one to another, and are bound ſo to doe: but to God none can make any mends or recompence, but onely Gods owne ſonne Chriſt Ieſus our Sauiour: *Fox* pag.1249.col.2. artic.1.

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De beat.Philogon.

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Harm.ſect.4. pag 69.

Sect.8 p.240.

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THE FOVRTH PART, WHETHER ONE man may ſatisfie for another.

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Satisfactorie workes are not onely profitable to the ſufferers themſelues, but alſo for other their fellow members in Chriſt, and one may beare the burthen, and diſcharge the debt of another: *Rhemiſt.Coloſſ.1.ſect.4.*

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Rom.8.17. be ſatisfactorie, but becauſe he was made like and conformable by his ſufferings vnto Chriſt, Rom.8.17. *Auguſtine* alſo thus expoundeth the place: He ſheweth that what hee ſuffered belonged to the ſufferings of Chriſt: *quod non poteſt intelligi ſeruus dum caput, quod nihil tale patitur, ſed ſecundum corpus, id eſt ecclesia*, which cannot bee vnderſtood in regard of the head, which ſuffereth no ſuch thing, but of the bodie, that is the Church: which bodie with the head is one Church, &c. They are not then the ſufferings of Chriſt, as though they receiued a ſatisfactorie power from Chriſt: but becauſe he was a member of Chriſt, who ſuffered together in and with his members. Thus alſo anſwereth Sir *Iohn Borthwick* holy confeſſor: That where S. *Paul* ſaith, *(for the Church)* he doth not vnderſtand thereby, the redemption, ſatisfaction, or expiation of the Church, but for the edifying and profiting of the ſame: And by the afflictions of Chriſt, hee vnderſtandeth thoſe which hee now ſuffereth in his members: And ſo he concludeth, and ſealeth this doctrine, *that if the Scripture teach vs, that no man can worke his owne ſaluation, but when we haue done all that is commanded, we ſhall be found but vnprofitable ſeruants: much leſſe can any man worke anothers ſaluation*: Fox pag.1261.

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Ezech.18.20. Galath.6.5. Pſalm.49.8. *Argum.*1. The Scripture ſaith, *The ſoule that ſinneth, the ſame ſhall die*, Ezech.18.20. *Euerie man ſhall beare his owne burthen*, Galath.6.5. *None can redeeme his brother, or giue a price to God for him*, Pſal.49.8.

Iohn.16.23. Tract.102.in Ioan. *Auguſtine* vpon thoſe words, Ioh.16.23. *Whatſoeuer ye ſhall aske in my name, he will giue it you. Exaudiuntur quippe omnes ſancti pro ſeipſis: non autem exaudiuntur pro omnibus, vel amicis, vel inimicis, &c.* The Saints are heard praying for themſelues: but they are not heard praying for all their friends or enemies, becauſe it is not ſaid ſimply, *he will giue*, but, *he will giue to you*: *Ergo*, much leſſe can they ſatisfie for others, if their prayers be not heard alwaies for others.

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*Argum.*2. We cannot doe for our ſelues all that which is required at our hands: *But when we haue done all, wee muſt ſay, wee are vnprofitable ſeruants, wee haue done that which was our dutie to doe*,

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Rom.11.6. Phil.3.8. Pſalm.49. Iohn.1.16. *Anſ.* Gods mercie in Chriſt, and the workes of ſupererogation cannot ſtand together, Rom.11.6. *If of grace, then not of works*. And *Paul* counteth all things dung, in reſpect of Chriſt, Philip.3.8. The Pſalme alſo ſaith, that *no man can redeeme his brother*, Pſal.49.7. And Chriſt only hath workes to ſupererogate to others, *Of his fulnes we haue all receiued, &c.* Ioh.1.16.

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*Magiſt. ſentent. lib.*1. *diſtinct.*48.*e. Nullius paſſione redempti ſumus, niſi Chriſti*: We are not redeemed by any mans paſſion, but Chriſts, &c. The paſſions of the Saints did profit thoſe, which endured them, and they are profitable alſo to others, (that is for example) but they are not our redemption. *Lib.*3. *diſtinct.*18.*e. Vix vnicuique ſua virtus ſufficiebat, &c.* Euery mans vertue doth ſcarſe ſuffice himſelfe: much leſſe then is he able to ſatisfie for another.

ſhould iudge that more certaine, which wee beleeue, then that which wee ſuffer,&c. But the Papiſts contrarie, do hold no certaintie of remiſſion of ſins by faith, without ſuffering by ſatisfactorie works.

Concil. Arauſican.1. decret. ex Gratian. Authoritate Dei,&c. By the authoritie of God, and the iudgement of his ſpirit, we doe thruſt them out of the boſome of the Church: *Quouſque reſipiſcunt & eccleſiæ Dei ſatisfaciunt:* Till they repent and ſatisfie the Church of God. Here are two things required, repentance toward God, and ſatisfaction to his Church, not to God.

Diſtinct. de pœnitent.1.c.1. Non inuenio quid dixerit,&c. I finde not what *Peter* ſaid, I finde that he wept: *Lachrymas lego ſatisfactionem non lego:* I reade his teares, I reade no ſatisfaction.

Bellarmine anſwereth, that by *ſatisfaction*, here is vnderſtood excuſe or defence of his ſinne, as it followeth, *Quod defendi non poteſt,&c.* That which cannot be defended, may be waſhed.

Cont. Firſt, the Maſter of the Sentences vnderſtandeth it otherwiſe for true ſatisfaction, and maketh this anſwere, That *Peter* might ſatisfie, though it be not expreſſed, or that confeſſion was not yet inſtituted, *lib.4 diſt.17.f.* Secondly, *Gratian* alſo doth ſo vnderſtand it, alleaging to the like purpoſe a ſaying of *Chryſoſtome, ibid.c.2. Lachrymæ lauent delictum,&c.* Let teares waſh away the ſinnes, which it is a ſhame to confeſſe: And proueth hereby, that contrition may ſuffice without *confeſſion:* to ſpeake of excuſe or defence had beene impertinent. Thirdly, S. *Ambroſe* expoundeth himſelfe; *Inuenio cur tacuit,&c.* I ſee the reaſon why *Peter* held his peace, leaſt that the crauing of pardon ſo ſoone might offend. *Peter* was farre from excuſing his ſinne, or *Ambroſe* from ſo imagining.

Auguſtine ſaith, *Peccaſti in fratrem? fac ſatis, & ſanatus es:* Haſt thou offended thy brother? ſatisfie him, and thou art healed. Theſe kindes of ſatisfaction both publikely and priuately we acknowledge: but ſatisfaction to God, neither he, nor we acknowledge. In Mat. ſer. 16.

Interrelig. cap.3. Qui precioſo Chriſti ſanguine redimitur, & cui meritum paſſionis Chriſti applicatur, is continuo iuſtificatur,&c. He that is redeemed by the precious blood of Chriſt, and to whom the merit of Chriſts paſſion is applied, he is ſtraightway iuſtified. And S. *Paul* ſaith, *Whom he iuſtifieth, he glorifieth*, Rom.8.30. Satisfaction therefore to be performed by man is ſuperfluous, ſeeing Chriſts death bringeth iuſtification, and glorification.

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Anſ. Gods mercie in Chriſt, and the workes of ſupererogation cannot ſtand together, Rom. 11. 6. *If of grace, then not of works.* And *Paul* counteth all things dung, in reſpect of Chriſt, Philip. 3. 8. The Pſalme alſo ſaith, that *no man can redeeme his brother,* Pſal. 49. 7. And Chriſt only hath workes to ſupererogate to others, *Of his fulnes we haue all receiued, &c.* Ioh. 1. 16. Rom. 11. 6. Phil. 3. 8. Pſalm. 49. Iohn. 1. 16.

Diſtinct. 1. *de pœnitent. Non alium ſtatuatis nuntium, &c.* Appoint not another meſſenger, who ſhould offer your gift for you: *Per vos peccaſtis, per vos erubeſcatis:* Ye haue ſinned by your ſelues, by your ſelues be aſhamed. Euery man muſt repent for himſelfe.

Magiſt. ſentent. lib. 1. *diſtinct.* 48. *e. Nullius paſſione redempti ſumus, niſi Chriſti:* We are not redeemed by any mans paſſion, but Chriſts, &c. The paſſions of the Saints did profit thoſe, which endured them, and they are profitable alſo to others, (that is for example) but they are not our redemption. *Lib.* 3. *diſtinct.* 18. *e. Vix vnicuique ſua virtus ſufficiebat, &c.* Euery mans vertue doth ſcarſe ſuffice himſelfe: much leſſe then is he able to ſatisfie for another.

For the Greeke Church, *Ieremie Patriarke* ſaith, hauing alleaged that ſaying in the Goſpell: *when we haue done all, — we muſt confeſſe our ſelues vnprofitable ſeruants: Id, quod ipſi conferimus paruum quid, aut plane, ſi cum diuina munificentia conferatur, nihil ſit:* That, which we doe, is a verie little, or if it bee compared with the diuine bountie it is nothing &c. and to the ſame purpoſe hee alleageth *Chryſoſtome, Non quiſquam mortalium poteſt — ante Deum conſiſtere,&c.* No mortall man, if all his life ſhould be laide together, can ſtand before God, nor bee found worthie of pardon,&c. If a man cannot ſuffice for himſelfe, much leſſe for himſelfe and others. Cenſur orien-tal.c.6.

2 *Tertullian* hath an excellent ſaying: *Quis alienam mortem ſua ſoluit, niſi ſolus Dei filius — proinde qui illum æmularis donando delicta, ſi ipſe nihil deliquiſti, patere pro me: ſi vero peccator es, quomodo oleum faculæ tua ſufficere & tibi & mihi poterit?* Who hath deliuered another from death by his death, but onely the Sonne of God, — thou therefore which wouldeſt imitate him in forgiuing of ſinnes, if thou art without ſinne, ſuffer for me: but if thou art a ſinner, how ſhall the oyle of thy lampe ſuffice for thee and me,&c. Libr.de pudicitia.

3 Confeſſion of Auſpurg.artic.3. of abuſes: *The application of the beneſit of Chriſt, is not by another mans worke, but by our owne faith.* Harm ſect.14. p.438.

4 See the decrees and the Maſter before alleaged: the Diuines of Louaine alſo did hold: that the paſſions of the Saints are not ſo applied vnto vs, *vt ſint iuſtæ ſatisfactiones*, That they ſhould be iuſt ſatisfactions. Ex citation Bellarm lib.1. de indulgen. c 4.

THE EIGHTH QVESTION, OF INDVLGENCES and penall iniunctions.

THE FIRST PART, WHETHER PENALL and painſull workes are neceſſarie vnto repentance.

The Papiſts.

NOt only amendment, and ceaſing to ſinne, or repentance in heart before God is alwaies enough to obtaine full reconcilement, but there muſt be outward penaltie, correction, and chaſtiſement beſide, *Rhemiſt.2.Corinth.2.ſect.2.* 67. Error.

Argum. The inceſtuous perſon was rebuked of many, 2.Cor.2.6. which word implieth, beſide his inward repentance, outward correction and chaſtiſement. 2.Cor.2.6.

The Proteſtants.

Anſw. WE acknowledge, that in notorious ſinnes, and offenſiue to the Church, as this, of the young mans was, inward repentance is not ſufficient, but that after ſharpe diſcipline, by the outward teſtification of ſorrow, and publike confeſſion, ſatisfaction muſt bee made to the Church: but it followeth not that this courſe ſhould bee taken for all ſinnes, which a man repenteth him of. And yet wee grant that outward ſignes of our ſorrow are alwaies neceſſarie in true repentance, not as ſatisfactorie meanes to redeeme our ſinnes, but onely as infallible tokens and effects of our repentance. As *Auguſtine* ſaith, *Satis durus eſt, cuius mentis dolorem oculi carnis nequeunt declarare:* He is hard hearted, the griefe of whoſe minde, the eyes of his fleſh doe not ſhew forth: *de pœnitent.cap.9.*

Argum.1. There are but two eſſentiall parts of repentance and true conuerſion vnto God: To turne from our ſinnes, and leade an holy life. So ſaith the Lord by the Prophet, *If the wicked will returne from his ſinnes and keepe all my ſtatutes,* Ezech.18.21. This is all God requireth, without any other penall workes: wherefore ceaſing from ſinne and amendment of life, which neceſſarily include the true ſorrow and conuerſion of the heart, are ſufficient for repentance. Ezech.18.21.

Argum.2. Peter was receiued to mercie without any ſatisfaction; ſo was the Publican, Luc.18. Likewiſe Chriſt ſaid to the ſicke of the palſie, *Ariſe, thy ſinnes are forgiuen thee*, without any penall iniunction: *Ergo,* ſuch penall workes are not neceſſarie. See more of this argument before, *qu.7. part.3. argum proteſtant.*8. and all the other arguments concluding againſt ſatisfaction, may bee applied againſt the neceſſitie of penall and ſatisfactorie workes.

Pœnitentia vera eſt pœnitenda non admittere, & admiſſa deflere, ſatisfactio pœnitentiæ eſt, cauſas peccatorum excidere, nec earum ſuggeſtionib. aditum indulgere: It is true repentance, not to commit things to be repented of, and beeing committed to bewaile them: ſatisfaction of repentance is to cut off the cauſes of ſinne, and not to giue way to their tentations: *De eccleſiaſtic. dogmat.c.54.*

Here ſatisfaction is nothing elſe but true repentance, and no other workes of ſatisfaction but to ceaſe from euill, and doe good, which are the parts of true repentance. See to the ſame purpoſe before Error 64. at the end the conſent of other Churches.

AN APPENDIX TO THIS PART, WHICH be the Penall Satisfactorie workes.

The Papiſts.

PRayer, faſting, almes, are thoſe ſatisfactorie workes, whereby we doe ſatisfie God for the temporall puniſhment due vnto ſinne: and beſide theſe, there are other, *opera indebita:* workes which we are not bound vnto, as whipping and beating of the body, and ſuch like: *Bellarm.lib.4. de pœnitent.c.6.*

68 Error.
Pſal.50.15.
Ioel.2.17.

Argum. Firſt, that prayer, faſting, and ſuch other workes commanded are ſatisfactions, the Scripture teſtifieth, Pſalm.50.15. *Call vpon me in the day of trouble, I will deliuer thee, &c.* Ioel.2.17. *Turne vnto me with all your heart, with faſting, weeping, and mourning: who knoweth if he will returne and repent, &c. Ergo,* with prayer and faſting God is ſatisfied: *Bellarm.c.6.*

Rom.10.14.
Rom.3.24.
Ioel.2.13.

Contra. Firſt, prayer is a fruit of faith, Rom.10.14. *How ſhall they call on him, vpon whom they haue not beleeued:* and faſting is a meanes to make our repentance more effectuall, being ioyned with weeping and mourning: all theſe are fruits and effects of faith, by the which God is reconciled to vs, and his wrath appeaſed, and we at peace with God, Rom.3.24. & 5.1. Secondly, it is not then the prayer which ſatisfieth or is auaileable before God, but faith, Iam.5.15. *The prayer of faith ſhall ſaue the ſicke.* Thirdly, and this is euident by the circumſtance of theſe places, Pſalm.50.15. *And thou ſhalt glorifie me:* if God haue the glorie of our deliuerance, it is to be aſcribed to his mercie, not to our ſatisfaction: and Ioel.2.13. *The Lord is mercifull, gracious, &c.* but if faſting doe ſatisfie Gods iuſtice, what neede they flee to his mercie?

69. Error.
1.Cor.9.27.

Argum.2. Saint *Paul* whipped and beate himſelfe, 1.Cor.9.27. *I beate downe my bodie:* for ſo the word ſignifieth, to beat till the bodie be blew. The Publicane beat vpon his breaſt: *Iohn Baptiſt* was apparrelled in Camels haire, &c. *Ergo,* painefull and laborious workes not preſcribed or commanded, are acceptable to God, and ſatisfactorie: *Bellar.ibid.*

Luke.18.5.
Epheſ.5.29.

Contra. Firſt, it is a vaine ſurmiſe, that S. *Paul* ſcourged or beate his owne bodie, as your Friers Flagellants vſe to doe: 1. the Apoſtle taketh his ſimilitude from champions that vſe to fight, and one beat another, which the word ὑπωπιάζω ſignifieth; and ſo continuing the metaphore, ſaith, *I doe beat downe, &c.* 2. The ſame word is vſed, Luc.18.5. *I will doe her right, leaſt ſhe come and make me wearie: Obtundat me,* it were abſurd to ſay, *leaſt ſhe beat me.* 3. The Apoſtle ſheweth, how he doth beat his bodie, *by bringing it into ſubiection,* which may be done otherwiſe than by beating: 4. the Apoſtles doctrine is contrarie, Epheſ.5.29. *No man hateth his owne fleſh, but nouriſheth and cheriſheth it.*

Secondly, the beating vpon the Publicanes breaſt, was a ſigne of his great ſorrow, and of the diſpleaſure taken againſt his ſinne; he did not in ſo doing wound or offer violence to his bodie. *Auguſtine* ſaith, *Tundere pectus, quid aliud eſt, quam arguere quod latet in pectore, &c.* To knocke vpon the breaſt, what is it elſe, but to checke or to reproue ſinne lying hid in the breaſt, *In Matth. Serm.*8.

Coloſſ.4.5.
Nahum.2.10.
Matth.3.2.
Matth.11.7.

Thirdly, all theſe workes are commended in Scripture: as to mortifie and ſubdue the fleſh, which Saint *Paul* did, Coloſſ.4.5. *Mortifie your earthly members:* to teſtifie ſorrow by the ſmiting of the ioynts and parts together, as the Publicane did, is warranted, Nahum.2.10. *The heart melteth, the knees ſmite together. Iohns* auſtere life and conuerſation was agreeable to his calling, which was to be *a cryer in the wilderneſſe,* Matth.3.2. and our Sauiour commendeth him for his ſtrict life, Matth,11.7,18. Wherefore theſe examples ſerue not at al to warrant laborious works, not preſcribed nor commanded.

Galath.2.20.
Matth.3.11.

Fourthly, admit theſe workes to be laborious and painfull, yet were they not ſatisfactorie. S. *Paul* ſaith, *he was crucified with Chriſt,* he had mortified and ſubdued his fleſh; yet hee challengeth no ſatisfaction thereby, but ſaith, *I liue by faith in the ſonne of God,* Galath.2.20. The Publicane maketh ſuite for mercie, *Lord be mercifull to me a ſinner,* therefore intended no ſatisfaction: and *Iohn* was ſo farre from ſeeking any merit or ſatisfaction by his life, that he confeſſeth, *he was not worthie to beare Chriſts ſhooes,* Matth.3.11. Wherefore by theſe places, no ſatisfactorie penall workes can be warranted or perſwaded.

The Proteſtants.

FIrſt, prayer, faſting, almes, are the liuely fruits and effects of faith, neceſſarie to be done, and through Chriſt acceptable vnto God, but there is no merit or ſatisfaction in them.

Luke 17.10.

Argum. No workes which are commanded, and wherein we are indebted vnto God, are able to ſatisfie, becauſe wee haue done no more, *then was our dutie to doe,* Luk.17.10. Saint *Ambroſe* ſaith, *Nemo in operibus glorietur, &c.* Let no man glory in his workes, becauſe of right we owe obedience to the Lord, &c. *Nec in te patitur dominus vnius vſum eſſe operis, aut laboris, &c.* God doth not ſuffer thee to haue the vſe of any one worke or labour, becauſe while wee liue, wee muſt be alwayes working, *Ambroſ.in 17.Luc.* But prayer, faſting, almes are commanded, and ſo our due debt vnto God: *Ergo,* they are not ſatisfactorie.

Hierome ſaith, *Caue ne ſi ieiunare cæperis, te putes eſſe iam ſanctam, &c.* Take heed leaſt thou thinke thy ſelfe holy, when thou beginneſt to faſt; for this vertue is but an helpe, it is not the perfection of holineſſe, *ad Calant.* but ſatisfaction is the very perfection of workes.

This is alſo the opinion of ſome of the Popiſh writers, *Non ſatisfieri per opera aliàs debita:* That wee cannot ſatisfie by workes that are due, or debted: *Thomas, Durandus, Paludanus in 4. diſt.* 15. Wherefore prayer, almes, and other workes being commanded, and ſo our due debt vnto God, cannot ſatisfie.

Secondly, neither is God ſo much as pleaſed with voluntarie puniſhments inflicted vpon the bodie, much leſſe doe they worke any ſatisfaction.

Argum. Coloſſ. 2. The Apoſtle calleth it, *a ſhew of wiſedome in voluntarie religion, in not ſparing the body,&c,* is no true wiſedome, but a ſhew of wiſedome; not religion preſcribed, but voluntarie: like as *Baals* Prieſts did lance and cut themſelues with kniues, being therefore derided of the Prophet, 1.Reg.18. Such are the painefull workes which Monkes and Heremites doe afflict their bodies with: God requireth no ſuch things at their hands. Coloſſ.2.23.

Bellarm. S.*Paul* reproueth thoſe, that of ſuperſtition afflict their body, not for the health of their ſoule: *lib.*14.*de pœnitent.c.*4.

Contra. Firſt, thoſe alſo pretended by afflicting of the body to humble the ſoule, *in humbleneſſe of minde, and not ſparing the body:* Secondly, all voluntarie or will-worſhip, ἐθελοθρησκεία (which *Hierome* tranſlateth, *falſa religio*, falſe religion, or falſe worſhip, *Algaſiæ.qu.* 10.*tom.*4.) is ſuperſtitious: wherfore the Papiſts that offer vnto God workes not commanded, euen of their owne deuiſing, to be ſatisfactions for them, are alſo guiltie of ſuperſtition.

Bellarmine alſo is a witneſſe for vs againſt himſelfe: *Satisfactoria opera non in obſeruationibus ab hominibus excogitatis,&c.* Wee doe not place ſatisfactorie workes in obſeruations inuented of men, but in faſting, almes, prayer, which in the Scriptures haue precepts, examples, and large promiſes, *lib.*4.*c.*13.*reſp.ad arg.*7. a more euident teſtimonie againſt voluntarie ſatisfactions cannot be produced.

Laſtly, *Auguſtine* ſaith, *Qui tundit pectus, & non corrigitur, ſolidat peccata non tollit:* He that beateth his breaſt, and is not corrected, doth harden or conſolidate his ſinnes; he taketh them not away: *Tom.9.de diſciplin. Chriſtian.c.*1. *Ergo,* beating of the fleſh, being not a mollifying of the heart, doth worke no ſatisfaction.

And further. 1. *Chryſoſtome* ſheweth what are the penall workes required of penitent perſons: *Poſt humilitatem oratione intenta opus eſt, lachrymis,&c.* After humilitie, there is neede of earneſt prayer, of teares, of almes, &c. *Opus eſt non iraſci,&c.* We haue neede not to be angrie, to conuert our brethren from error, &c. to helpe them that are wronged, &c. Theſe are not voluntarie workes, deuiſed of men, but ſuch as God hath commanded. In c.6.ad Hebræos.

Tertullian alſo ſheweth what bee the exerciſes of the penitent: *Corpus ſordib. obſcurare; animum mærorib. deijcere, ieiunio preces alere, ingemiſcere, lachrymari,&c.* To abaſe the bodie, to humble the minde with ſorrow, to nouriſh prayer with faſting, to mourne, to weepe, &c. Theſe things are required of God: they are not mens deuiſes, the abaſing and obſcuring of the bodie, is a thing indifferent, if it be vſed onely as a meane to worke vpon the affection, not with an opinion of merite and ſatiſfaction. Lib.ad pœnitent.

Heluetia latter confeſſ.c.14. *The penitent perſon, thinketh ſeriouſly of amendment, and of a continuall care of innocencie and vertues, wherein to exerciſe himſelfe holily all the reſt of his life:* but theſe vertuous actes are duties preſcribed of God. Harm.ſect.8. p.212.

THE SECOND PART, BY WHOM PENALL workes are to be inflicted.

THree waies, they ſay, God is ſatisfied: 1. by bearing patiently the puniſhment that God layeth vpon vs: 2. by aſſuming voluntarily the laborious and painefull workes of penance: 3. and in willing vndergoing the ſentence of the Prieſt in his penall iniunctions. Of the firſt, there is no queſtion betweene vs, that we are patiently to endure the Lords croſſe, though thereby we neither merit, nor ſatisfie: the other two they would proue thus.

Firſt, that penall workes may voluntarily be vndertaken, theſe examples ſhew it: *Iob* ſaith, *I doe reprehend my ſelfe, and repent in duſt and aſhes:* Iob.42.6. *Dauid,* of himſelfe faſted and prayed, 2.Sam. 12. hee was not enioyned to doe it. So likewiſe *Ahab* humbled himſelfe with faſting and ſackcloth, 1.King.21, he was not bid ſo to doe; yet God was well pleaſed with it: *Bellar l.4.c.4.* 70.Error. Iob.42.6.

Contra. Firſt, thoſe were not voluntarie workes, to humble themſelues with faſting and ſackcloth, but ſuch as God called for, and were by the Prophets preſcribed to the people, when they by repentance did turne vnto God: Ioel.2.12. *Turne vnto the Lord with faſting and weeping,&c.* Wherefore by theſe examples they haue not proued, that voluntarie and vnbidden puniſhments, as whipping and ſcourging of the bodie, and ſuch like, are of our ſelues to be inflicted. Secondly, none of theſe were penall or ſatisfactorie workes of penance, but liuely and euident ſignes of true repentance. Thirdly, it is very abſurd, that *Ahab* a wicked hypocrite, is matched here with *Iob* and *Dauid*, the faithfull ſeruants of God, in the exerciſe of true repentance: that God ſpared *Ahab*, it was not of his ſatisfaction, but of Gods mercie, remitting temporall puniſhment for temporall repentance: for how could *Ahab* ſatisfie God, that did ſell himſelfe to worke wickedneſſe. And they themſelues grant, that a man being in deadly ſinne, cannot ſatisfie: *Bellarm.c.*13.*reſp.ad argum.*7. Ioel.2.12.

71.Error. Secondly, the Prieſts haue power to enioyne workes of penance, as affliction of bodie, mulct, penaltie, correction, by almes-deeds, faſting, abſtinence, and ſuch like, *Conc.Trid.ſeſſ.* 14.*can.*15.*Rhemiſt.*2.*Corinth.*2.*ſect.*2.

Argum. To them is giuen authoritie to binde and looſe: *Ergo,* to enioyne penance: As they looſe their ſinnes, ſo they binde them vnto the penall workes of penance: and as they haue power to remit ſinnes, in reſpect of the fault and euerlaſting puniſhment; ſo to retaine ſinnes, for the temporall puniſhment: *Bellarm.lib* 4 *c.*5.

*Anſwere.*1. Some kinde of mulcts, Church diſcipline is not to deale withall: as bodily puniſhment, and pecuniarie fines, which are to be impoſed at the diſcretion of the Magiſtrate: *Synod.Mogunt.cap.*77.*Archidiaconus mulcta pecuniaria punire non praſumat:* The Archdeacon ſhall not preſume to puniſh with pecuniarie mulct. Secondly, wee grant an holſome vſe of the keyes in Church diſcipline, in puniſhing and cleanſing of notorious offenders in the open face of the congregation: but priuatly to enioyne men penance for their ſecret ſinnes, is an Antichriſtian yoke. Thirdly, yet publike penance enioyned notorious offenders, is no part of their ſatisfaction to Godward, but a ſigne of their reconciliation to the Church, which they haue offended; and it is profitable for the example of others, that they by ſuch publike ſhame may be terrified from the like offending. Fourthly, binding and looſing are contrarie actes, when the Miniſters by the word of God binde, they looſe not; when they looſe, they binde not: but the Popiſh Prieſt doth both looſe and binde together; looſe the ſinne, binde the puniſhment: and the authoritie which Chriſt giueth, is to remit and retaine ſinne: As for remitting or retaining of the puniſhment, it belongeth to the iudge of the world, Chriſt himſelfe.

The Proteſtants.

First, for a man to lay any voluntarie or deuiſed puniſhment vpon himſelfe to be a ſatisfaction for his ſinne; it is contrarie to the Scripture.

Mark.7.7. *Argum.*1. Mark.7.7. *In vaine doe they worſhip mee, teaching for doctrines the commandements of men:* but the inflicting vpon the bodie ſuch puniſhments, as in whipping, ſcourging, beating of the fleſh, is the doctrine and commandement of men: *Ergo,* it is a vaine worſhip. *Bellarmine. Anſwere.*1. Obedience to men diſpleaſeth not God, but when they command things contrarie to God. 2. It is the commandement of God, that wee ſhould repent with faſting, ſackcloth, &c. *lib.*4 *c.*4.

Contra. First, nothing can be more contrarie to Gods word, then to teach men by their owne puniſhment, to ſatisfie the wrath of God: for the Scripture teacheth, *that Chriſt is our peace; that hee hath reconciled vs to God by his croſſe, and ſlaine hatred thereby,* that was before betweene God and vs, Epheſ.2.14.16. there remaineth therefore nothing to be ſatisfied for, by vs. Secondly, to repent with faſting; to make our ſorrow more effectuall, which they alſo ſhewed in thoſe times by aſhes and ſackcloth, was the commandement of God, and the practiſe of the Saints: but to make balde the head, to cut and afflict the fleſh, was the vſe of idolatrous Prieſts, 1.King.18. neither liked nor allowed of God.

Epheſ.2.14.

Heb.12.2. *Argum.*2. The Apoſtle ſaith, Heb.12.9. *Wee haue had the fathers of our bodies, which corrected vs, &c. ſhould we not much rather be in ſubiection to the Father of ſpirits, that we might liue?* And verſ. 10. *They chaſtened vs after their owne pleaſure, but he for our profit, &c.* Here the Apoſtle maketh two ſorts of Correctors, man for the body, God for the ſoule: and two kindes of corrections, inflicted either by earthly parents, or by the Father of ſpirits: From whence I conclude, that all corrections tending to the life of the ſoule, are applied by *the Father of ſpirits:* therefore as children are chaſtened of their fathers for offences toward them, they doe not chaſtiſe themſelues; ſo our heauenly Father correcteth his children, they doe not puniſh themſelues.

Origen ſaith in 14 Matth. *Si quando, &c.* If at any time we fall into the neceſſitie of temptation, let vs remember, *Quòd Ieſus nos compulit ingredi nauem illam:* That Ieſus conſtrained vs to goe into the ſhip: as the Apoſtles went not into the ſhip of themſelues to ſaile on the troubleſome ſea, but Ieſus compelled them, Matth.14.22. ſo no man is willingly to runne into any affliction, bnt when hee is thereto appointed of God.

Matth.14.22.

Secondly penall iniunctions impoſed for ſatisfaction by Prieſts, are not warranted by the word of God.

*Argum.*1. Such workes as God requireth neceſſarie to repentance, cannot bee refuſed without ſinne, as ſuch, whereof the Prophet ſpeaketh, Iſay.1.17. *Learne to doe well, ſeeke iudgement, &c.* But the iniunctions of the Prieſts may be refuſed without ſinne, as ſome of their Popiſh diuines hold: as *Scotus, Gabriel,* and this *Bellarmine* denieth not, though the reſt he ſaith be of another minde, *lib.*4. *c.*13. therefore the Prieſts penall iniunctions are not thoſe, which the Lord requireth in his word. *argum.Philipp.apolog.confeſſ. Auguſtin.*

Iſay.1.17.

*Argum.*2. The Indulgences of men may diſpenſe with the ſatisfactions enioyned by the Prieſt, but they cannot free them from thoſe precepts, *Bring forth fruits worthie of repentance: Ergo,* ſuch ſatisfactions are not preſcribed or commanded of God.

Bellarmine anſwereth, that the Indulgences of men, doe not free any from Gods precepts, but onely from the paines, and puniſhments: as it is the Apoſtles precept, *to pay tribute to whom tribute belongeth:* Rom.13. Yet the Prince may pardon the tribute, but for all this hee freeth not any from the Apoſtles precept. *Bellarm lib.4.c* 13. Rom.13.7.

Contra. Firſt, the reaſon is not alike, man may remit a debt or dutie vnto man: *Ergo,* man may diſpenſe with a debt due vnto God: nay, ſeeing one man cannot remit the debt of another, how vnreaſonable is it, that any ſhould preſume to remit any thing due vnto God. Secondly, the argument is not anſwered, neither doe I thinke that father *Robert* doth well vnderſtand himſelfe in his anſwere: for if penall ſatisfactions be comprehended in this commandement, *Bring forth worthie fruites,&c.* as they pretend they are; this being a precept of Scripture, if they can diſpenſe with this, then doe they diſpenſe with Gods precepts: wherefore they muſt either confeſſe, that their ſatisfactions are not theſe *worthie fruites*; and ſo they haue no ground in Scripture: or if they be, they haue no power to diſpenſe with them.

*Argum.*3. True repentance is a free worke, not of compulſion, or coaction: Saint *Paul* exhorteth men to iudge themſelues, that they be not iudged, 1.Cor.11.31. But now when penance is layd 1.Cor.11.31. vpon a man, and not voluntarily taken of himſelfe, he is iudged rather of another, hee doth not iudge himſelfe. *Auguſtine* ſaith, *Quem pœnitet, punit ſeipſum, prorſus aut punis, aut punit Deus, vt ille non puniat, puni tu:* Hee that repenteth, puniſheth himſelfe: either thou puniſheſt, or God: if thou wilt not haue God to doe it, puniſh thy ſelfe,&c. A man therefore muſt puniſh himſelfe, hee muſt not be puniſhed of another in his repentance to Godward: for of outward chaſtiſement to the world, now is not the queſtion.

Auguſtine ſaith, *de temp. ſerm.*181.*c.*16. *Nunquam ſpernit pœnitentiam,&c.* God neuer deſpiſeth repentance, if it be ſimply and ſyncerely offered vnto him: *Etiamſi quis explere non poterit omnem ſatisfaciendi ordinem:* Though a man cannot fulfill all the order of ſatisfaction? Here we ſee repentance, without ſatisfaction preſcribed and enioyned, is ſufficient. Likewiſe *ad fratres in eremo, ſermon.*11. *O Monache, fac vt mens tua ſit liber, quem vidit,&c.* O thou ſolitarie fellow (Monke) let thy minde be that booke, which *Ezechiel* ſaw, wherein were written Lamentations: *Ad has Lamentationes te conuertas:* Turne thee to theſe Lamentations,&c. Here are no outward Satisfactions enioyned, but inward Lamentations.

Tertullian ſheweth, that this maner of whipping & ſcourging the owne bodie, was firſt taken vp by Lib.ad Martyres. the Lacedemonians, among whom there was a certaine ſolemnitie called διαμαστιγώσις, a whipping: wherein, *Nobiles adoleſcentes ante aram flagellis affliguntur, aſtantib. parentibus,&c.* Noble young men were afflicted with whips before the altar, their parents ſtanding by, and exhorting them to perſeuere,&c. whereupon *Rhenanus* giueth this note: *Iſtius veteris diamaſtigoſeos veſtigium aliquod videas apud Italos in Litanijs:* Of this auncient kinde of whipping, you may ſee ſome footſteps among the Italians, in their Letanies,&c. who vſe in proceſſion to whip themſelues: ſo it is euident, that this faſhion was firſt taken vp by Pagans.

In the Greeke Church it was a cuſtome, that the Presbyter did preſcribe lawes of ſatisfaction to Socrates lib. 5. the penitent, and did abſolue them: which cuſtome was aboliſhed by *Nectarius:* hee thought it an c.19. vnreaſonable cuſtome, that the Prieſt ſhould enioyne ſuch penall ſatisfactions.

Confeſſ. of Bohem. c.4. *They muſt not be perſwaded, as though they deſerued any thing by ſuffering* Harm. ſect.4. *puniſhment, or ſhould receiue from God any grace or reward in recompence for the merite of theſe puniſh-* p.48. *ments,&c.* Confeſſ. of Auſpurg. *They condemne thoſe, which teach that canonicall ſatisfactions are ne-* Sect.8 p.224. *ceſſarie to redeeme eternall paines, or the paines of purgatorie,&c.* Then it followeth, that it is a ſuperfluous thing for the Prieſt to enioyne workes of ſatisfaction.

*Decret. Gregor. lib.*5.*tit.*38.*c.*1. *Manifeſta peccata non ſunt occulta correctione purganda:* Manifeſt ſinnes muſt not be purged with ſecret correction,&c. But Popiſh Prieſts many times enioyne ſecret penance for great ſinnes, wherein they doe contrarie to their owne Canons.

THE THIRD PART, OF PARdons and Indulgences.

The Papiſts.

1. THe principall Magiſtrates of the Church are no leſſe authorized to pardon, then to puniſh, and 72.Error. to remit the temporall puniſhment due to ſinners, the offence being firſt forgiuen, which wee call an Indulgence or pardon, *Rhemiſt.*2.*Cor.*2.4. *Concil. Trid. ſeſſ.*25.

Argum. To whom you forgiue any thing, I forgiue alſo, 2.Cor.2.10. Here the Apoſtle forgiueth 2.Cor.2.10. the young man a piece of his puniſhment, when he might haue kept him longer in penance for his offence, *Rhemiſt. ibid.*

*Anſwere.*1. We denie not, but that the Church may releaſe ſuch publike exerciſe of humiliation, which is enioyned offenders for triall of their repentance, and ſome ſatisfaction of the Church, when it ſeeth that they are ſufficiently humbled. But it followeth not, that the Church therefore may diſpence with any neceſſarie part of repentance towards God. 2. Whereas you ſay, the Apoſtle, notwithſtanding his rebuke was ſufficient, might haue kept the young man ſtill in temporall puniſhment: it is cleane contrarie to the Apoſtles owne rule, who perſwadeth the Corinthians to forgiue him, leaſt he ſhould be ouercome of too much heauineſſe, verſ.7. The Apoſtle therefore would neither forgiue nor releaſe him, before they had forgiuen him, and hee had ſatisfied the whole Church, verſ.10. Neither would he keepe him longer in puniſhment, hauing once ſorrowed ſufficiently, verſ.6. The Apoſtle therefore did neither binde nor releaſe him at his owne pleaſure, but as he ſaw repentance to be wrought in the offender.

The Proteſtants.

THe power which the Pope and popiſh Biſhops doe challenge vnto themſelues, in giuing Pardons and Indulgences, is moſt blaſphemous.

1 They doe take vpon them to releaſe both the puniſhment of this life, and the paines of Purgatorie alſo: and ſay, that their pardons profit both the dead and the liuing, *Bull. Leon.* 10.

1 Contrarie to their owne Canons, *par.2.cauſ.24.qu.2.c.2.Gelaſius: Eccleſia viuentes poteſt ligare, vel ſoluere, non mortuos:* The Church may looſe or binde thoſe which are liuing, but not the dead. And it is grounded vpon that ſaying of our Sauiour, *Whatſoeuer you binde in earth, &c. Super terram (inquit)* He ſaith vpon the earth: for he that dieth being bound, *nuſquam dicit abſolui*, hee ſaith no where, is abſolued. And *Clemens* 5. reproueth certaine pardoners, and decreeth againſt them, which made them beleeue, that gaue them almes, *Quòd animas eorum (vt mendaciter aſſerunt) de purgatorio extrahant:* That they drew out of Purgatorie their friends ſoules, as they lyingly ſaid: *Clement.lib.5. tit.9 c.2.*

2 They pardon not onely the puniſhment, but the ſinne both paſt, and to come, for dayes, yeeres, hundreds, thouſands of yeeres: howſoeuer the Rhemiſts would beare vs in hand, that an indulgence is a releaſe but of the puniſhment. Such was the firſt Iubile pardon granted by *Boniface* 8. *anno* 1300. And another by *Leo* the 10. *anno* 1513.

Clemens 6. in his bull of the Iubile yeere, ſaith thus, *Mandamus Angelis quatenus animam omnium accedentium, &c.* We command the Angels, to carrie all the ſoules of thoſe that come to Rome this yeere, out of Purgatorie into Paradiſe: *Et concedimus cruce ſignatis, vt ad eorum vota, duas vel tres animas, quas vellent, è Purgatorio liberarent:* And we grant to all thoſe, that haue taken vpon them the holy Croſſe, to deliuer two or three ſoules at their pleaſure out of Purgatorie. See what monſtrous blaſphemies here are. See alſo the Boſton pardons granted by Pope *Innocent*, Pope *Iulie*, Pope *Clement*, which gaue them releaſe of all their ſinnes for fiue hundred yeeres, *Fox p.*1178.

2 Contrarie to their owne Canons: *Clem.lib.5.tit.9.c.2.* Certaine Pardoners, and Queſtors are condemned, *quia à pœna & culpa abſoluant:* which tooke vpon them to abſolue both from the fault and puniſhment.

3 They giue indulgences for temporall ſeruices; as for giuing towards Subſidies for the maintenance of warre, for building of bridges, and ſuch like: for the which the Councell of Baſil is reprehended, *epiſtol.ſynod.*7. But the Apoſtle granteth indulgence to the inceſtuous perſon onely becauſe of his true ſorrow, which teſtified his repentance, 2.Cor.2.7.

2.Cor.2.7.

4 They tooke vpon them to grant plenarie and generall indulgences, as to all that doe ſuch and ſuch things: as in the yeere of Iubile, to all, that viſite Rome. So the Councell of Baſil gaue plenarie indulgence to all reſiant in the Councell, *ſeſſ.*45. Thus did not *Iohn Baptiſt*, who miniſtred Baptiſme of repentance and remiſſion of ſinnes, (which is the true indulgence) not to all indifferently, but to thoſe which confeſſed their ſinnes, Matth.3.6. the reſt hee rebuked, and threatned with Gods iudgements. Yea their owne Decrees teſtifie: *Diſtinct.* 50.27. *Satis temerarius eſt, qui cunctis remiſſionem peccatorum ſe dare poſſe putet:* He is very raſh, that thinketh he is able to giue remiſſion of ſinnes to all.

Matth.3.6.

5 They grant indulgences to many that are abſent, and vnknowne, not examining their contrition and repentance: ſo did not our Sauiour, who vſed to heale thoſe onely in whom he ſaw faith, Mark.5.34. *Thy faith hath made thee whole*, Mark.9.23. Luk.7.50. Yea and their owne Canons ſay, *Peccati venia non datur niſi correcto:* Pardon of ſinne is not granted, but to thoſe which are amended: *ſext. decretal. regul.iur.*5.

Mark.5.34.
Mark 9.23.
Luk.7.50.

6 Their indulgences were reſtrained to ſeuerall limits and circuites: *Decret.Greg.lib.5.tit.38.c.*4. *Indulgentiæ non proſunt non ſubditis:* Indulgences doe not profit thoſe which are not ſubiects to the Biſhop, that is of his dioceſſe. But Chriſts indulgence is generall to all, Ioh.3.15. *Whoſoeuer beleeueth in him, ſhall not periſh.*

Iohn 3.15.

7 They giue indulgence not for the time paſt onely, but for the time to come, giuing as it were thereby a libertie to ſinne. Chriſt doth otherwiſe: after he had freed the adulterous woman, Ioh.8. he ſaith, *Goe and ſinne no more:* he doth not abſolue her for the time to come, but onely giueth her an admonition: See the Canon of *Gelaſius* following.

Iohn 8.11.

8 Their indulgences did flye in euery corner like flyes in the ayre, or moates in the Sunne: whereof there hath beene an ancient complaint: *Fiunt hodie tot indulgentiæ, &c.* There are ſo many indulgences now adaies, that they grow into contempt, *opuſc.tripart.lib.3.c.9.* But the Scriptures make not ſaluation ſo eaſie or common a thing, but that euen the righteous doe finde it through much difficultie obtained, 1.Pet.4.18.

1.Pet.4.18.

9 By their indulgences they could giue power to other to deliuer ſoules, as before in the bull of *Clemens 6.* but Chriſt gaue power onely vnto the Apoſtles and Miniſters to remit or retaine ſinnes, to binde, or looſe: they can haue no committies on this behalfe.

10. And that which filled vp the meaſure of iniquity, they ſet their pardons to ſale: as in Pope *Leo* his time, his pardoners for ten ſhillings would giue to any man power, to deliuer one ſoule at his pleaſure out of Purgatorie.

Fox.p.844.

Argum. The Scripture ſaith, that [a] God onely forgiueth ſinnes, Mark.2.7. And that Chriſt no otherwiſe, then as God, forgaue ſinnes, verſ.10. His Apoſtles only as his Miniſters and Ambaſſadors, in his name, declare and pronounce remiſſion of ſins, 2. Corinth.5.19. Wherefore there is no ſuch power giuen vnto men, at their pleaſure to bind or looſe.

[a] Which ſentence though it were vttered by the Scribes and Phariſies yet is it allowed by our bleſſed Sauiour, & is agreeable to other places of Scripture. Iſai.43.25.

See our further anſwer to this cauill. Retec.p.224.

1. *Auguſtine* ſaith, *pax Eccleſiæ dimittit peccata: Non ſecundum arbitrium hominum, ſed ad arbitrium Dei, & orationes ſanctorum:* the peace of the Church looſeth ſinnes, not at the pleaſure of men, but according to the will of God, and prayers of the Saints.

De Baptiſm. lib.3.cap.18.

Tertullian thus taxeth the forwardnes of ſome to grant indulgences: *quod ſi diſciplinæ ſolius officia ſortitus es, nec imperio præſidere, ſed miniſterio, quis aut quantus es indulgere? quum neq; prophetam neque Apoſtolum exhibeas, cares ea virtute, cuius eſt indulgere:* If thou onely haſt obtained the office of Diſcipline, not to be ſet ouer others by an authority, but a miniſtery, who and what manner of one, art thou to grant indulgences? ſeeing thou neither ſheweſt to bee a Prophet nor Apoſtle, thou wanteſt the power, which giueth indulgence, &c. In the Æthiopike Church, the patriarke granteth no indulgences nor pardons: as *Zaga Zabo* their Biſhop confeſſeth.

Lib. de pudicitia.

Damianus a Goes.

2. Neither was there of ancient time any indulgences in the Greeke Church: as *Alphonſus* confeſſeth: *de indulgentijs nulla apud priſcos mentio, &c.* there is no mention of indulgences in the ancient writers: and at this day the Muſcouites following the faſhion of the Greeke Church, allow of no indulgences.

Lib.8.aduerſ. hæreſ.

Sarranus Elucidar.c.2.

3. Confeſſ. of Heluetia the latter c. 14. they condemne *ſimonaicall indulgences:* Confeſſ. of Auſpurg, in the concluſion: *there haue beene great complaints of indulgences, pilgrimages, and of the abuſe of excommunications, &c.*

Harmon.ſec.8.p.216.

Ibid.ſec.19.p.590.

4. *Oſtienſis*, and *Gabriel Byel*, two popiſh writers doe confeſſe, *Indulgentias defunctis non prodeſſe*, that indulgences profit not the dead.

Oſtienſ. in ſumm. lib.5.

Byel lect.37. in can. Miſſ.

Gelaſius epiſtol. ad Sanct. Auditum ſub iſto cœlo non legitur, quod eorum voce depromitur: date nobis veniam, dum tamen nos in errore duremus: Neſcio inter quæ mundi prodigia hoc poſſit admitti: Remitti culpa de præterito poteſt, correctione ſine dubio ſubſequente, &c. It was neuer heard of in the world (as they ſay,) giue vs pardon, but let vs continue in error ſtill: this may bee well counted a monſtrous thing: the fault that is paſt, may bee forgiuen, if amendment of life follow after. This learned Biſhop counteth it a monſtrous thing, to forgiue ſinnes to come, men ſtill continuing in ſinne: but this is an vſuall practiſe in the Popes Conſiſtory at Rome, to forgiue ſinnes for many yeres to come.

This doctrine alſo hath bene ſealed: *Thomas Clarke* perſecuted for ſaying the Pope hath no authoritie to giue pardon, and to releaſe any mans ſoule from ſinne, and ſo from paine, *Fox*.p.830.

Iohn Fortune Martyr, being asked if he did not beleeue, that the Pope had power to forgiue ſinnes, anſwered; The Pope is but a man, and the Prophet *Dauid* ſaith, *No man can deliuer his brother, nor make agreement for him vnto God*, Pſal.49. *Fox* pag.1918.

Pſalm.49.7.

Heere alſo may bee remembred, how one *William Button* appoſed a pardoner with this queſtion: *Whether the holy father the Pope could deliuer ſoules out of Purgatory? There is no doubt of that ſaid the other: Why doth he not then (quoth Button) of charity deliuer all ſoules from thence?* For this ſpeech the good man was troubled, *Fox* pag.1230.

This alſo was Maſter *Latimers* queſtion: *Why the Pope, who could with a word of his mouth (as they ſay) haue ſpoiled all Purgatorie; doth ſuffer notwithſtanding ſo much money to be beſtowed that way, and to depriue vs of ſo many Patrones in heauen, as he might deliuer out of Purgatory.* pag.1748.col.1.

The Papiſts.

2. THe ſatisfactorie and meritorious workes of the Saints which doe abound, being communicable, and applicable to the faithfull that want, are the very ground of the indulgences, and pardons of the Church, and the very treaſure thereof, and to bee diſpenſed according to euery mans neede by the paſtors of the Church, *2.Corinth.2.ſect.5.Coloſſ.1.ſect.4.Rhemiſt.*

73.Error.

The Doway ſtudents would proue this point, by that text, Iob. 6.1.2. *would God my ſinnes were weighed, &c. As the ſand of the Sea this would appeare heauie*, whence they infer thus: which ſuperabundance of paynes patiently ſuffered by holy *Iob* and other Saints, more then their ſinnes deſerued, ſpecially of our bleſſed Sauiour, who could not ſinne, and of our bleſſed Ladie who neuer ſinned, remaine an infinite treaſure of ſatisfactorie workes appliable by the ſupreame ſtuard of the Church Chriſts Vicare, &c. and in the margent thus: *pardons doe apply the ſufferings of ſome for the ſatisfaction of others.*

Iob.6.1.2.

The Proteſtants.

HEre are many blaſphemies and vntruths couched together.

1. That a mans penalties may exceede and be greater then his ſinnes, and ſo his abounding may ſupply another mans want. For thus the Rhemiſts ſay: *Which cannot ſtand with the iuſtice of God, to puniſh a man more then he hath deſerued.* And it is contrary to the Scriptures: *Enter not into iudgement with thy ſeruant: for in thy ſight ſhall none that liueth be iuſtified*, Pſalm.143.2. And *Iob* ſaith, If

Pſalm.143.2.

Iob.9.3. the Lord ſhould call him to account, he ſhould not anſwere one to a thouſand, 9.3.

2 How can the Church-gouernours diſpenſe the merites of one to another? Who made them ſtewards of another mans good? Ye ſay alſo the contrary your ſelues, That the abounding paſſions of the Saints are applicable to others by the ſufferers intention, *Rhem.*1, *Coloſ.*2.2. Then not by the Churches diſpenſation.

3 It is a great blaſphemie, that one may be holpen by another mans merits, and it doth derogate from the death of Chriſt, whoſe only merits are the treaſure and ſtore-houſe of the Church: The moſt
Ezech.14.14. righteous man that euer was, can but ſaue his owne ſoule, Ezech.14.14. And that onely by Chriſt.

And what a preſumption is this, that they dare to match the ſufferings of our bleſſed Sauiour, and of the Saints together: and ſo make them, to bee cooperators and ioint-workers with their maſter, whereas the ſcripture ſaith that Chriſt had trode alone the wine-preſſe of his Fathers wrath.

Iſay.63.3. 4 That place in *Iob* is by them corrupted: there is no word, that ſignifieth ſinne: as the Latine tranſlator readeth, the word is כעס *Caghas*, which ſignifieth *griefe*, *anger*, as the ſeptuagint expreſſe it by the word ὀργή, and ſo it is taken. Eccleſ.7.5. *anger is better then laughter:* it were verie vnfit, to ſay, *ſinne is better* then laughter: ſo then *Iob* doth not compare his ſins and afflictions together, as though theſe exceeded the other; but hee deſcribeth the greatneſſe of his griefe, by an hyperbolicall ſpeech without compariſon.

See the iudgement of ſome of the Greeke and South Church, againſt the applying of works of ſome to others; before. err.65.

In Matth. ſerm.22. *Auguſtine* ſaith; *Vnuſquiſque pro ſe rationem reddit, nec alieno teſtimonio quiſquam adiuuatur apud Deum, — & vix ſibi quiſque ſufficit, &c.* Euery man ſhall giue account for himſelfe, before God no man is holpen by the teſtimony of another: the teſtimony of his owne conſcience doth hardly ſuffice for himſelfe.

Bellar.lib.1.de indulgent.c.2. Confeſſ. of Saxonie artic.17. they call *this applying of indulgences, whereby the Pope doth apply the merits of Saints unto others, counterfeit, &c.* Two of their owne writers, *Maior* and *Durandus*, by *Bellarmines* owne confeſſion doe doubt of the truth of this treaſure, which they ſay is mixed of the paſſions of Chriſt, and of the Saints, &c.

The Papiſts.

74.Error. 3. THe diſpenſing of pardons and indulgences, is onely committed, they ſay, to the chiefe Magiſtrates the Popes and Biſhops: and as the Biſhops in their Dioceſſe haue eſpeciall caſes reſerued to themſelues, wherein inferiour Prieſts are not to deale; ſo the Pope hath alſo his proper reſeruations, wherein other Prelates are not to meddle, *Concil.Trident.ſeſſ.*14.*cap.*7. The caſes reſerued to the Pope are 51. in number, *Fox* pag.785. The Biſhop of Paris, *an.*1515. reſerued theſe caſes to himſelfe, to diſpenſe in murder, witchcraft, ſacriledge, hereſie, ſimonie, adultery; *ex Tileman. Heſhuſ. loc.* 9.*de pœnitent.err.*63. Likewiſe the yeeres of their pardons are limited: Biſhops may not exceede 40. daies pardon: the Pope may be lauiſh in his hundreds and thouſands: yea, and this reſeruation of caſes, ſtandeth not onely with the externall policie of the Church, but is of force euen before God, *Concil.Trident.ſeſſ.*14.*cap.*7.

The Proteſtants.

WE will not much contend with them about reſeruation of caſes, for wee acknowledge no ſuch power to giue pardons, or indulgences, either in ſuperiour or inferiour Prieſts: yet wee will ſhew how this deuice of theirs ſtandeth not with their owne doctrine.

*Argum.*1. It is a greater power to remit the ſinne, than to releaſe the puniſhment: but euery Prieſt hath the greater power, as they ſay, to remit ſinnes, yea as fully as hath the Pope himſelfe: *Allen* in his booke of pardons, *cap.*2. *Ergo*, why haue they not the leſſe power, which is by indulgence to diſpenſe with the puniſhment? And that of theſe two, the remiſſion of ſinnes is the greater, it is confeſſed by the *Rhemiſt.*2.*Cor.*2 *ſect.*6.

*Argum.*2. In the point of death, the reſeruation of caſes hath no place: but at that time euery Prieſt may abſolue from all manner ſinnes and puniſhment, *Concil.Trident.ſeſſ.*14.*cap.*7. But euery houre is with ſome, and ought to be with all, the point of death: becauſe we are vncertaine when it commeth, and therefore ought alwaies to be in a readines. Therefore euen by their owne rule euery Prieſt hath at all times authority to abſolue in all caſes.

Iohn.20.22. Againe, if theſe words of Chriſt be ſpoken to all Miniſters and preachers of the Goſpell, Iohn.20.22. *Whoſe ſinnes ye retaine, &c.* (which cannot be denied) to them all then is committed equally that power of binding and looſing, which is exerciſed by the preaching of the word.

Their owne Canons doe giue authority to euery Prieſt to enioyne penance: *Decr.Greg.lib.*5.*tit.*38.*cap.*12. and they doe bind euery man, *iniunctam ſibi pœnitentiam adimplere*, to fulfill the penance inioyned; or elſe, *viuens ab eccleſia ingreſſu arceatur:* He that refuſeth muſt be kept out of the Church as long as he liueth, and want Chriſtian buriall, when he is dead, &c. If euery Prieſt then by their law hath power to enioyne penance; why not alſo to releaſe penance? wherefore heerein they doe their Prieſts wrong.

And ſeeing we are entred to ſpeak of the abuſe and vſurpation of the keyes in the popiſh Church, as in reſeruation of caſes, and ſuch like, I will briefly touch other notable abuſes and corruptions among

mong them in the diſpenſation of the keyes, and ſpecially concerning excommunicating: wherein they apparently tranſgreſſe their owne canons.

Tertullian in his time knew of no ſuch reſeruation of caſes but onely vnto Chriſt: as ſpeaking of repentance he ſaith: *quæ aut leuiorib. delictis veniam ab Epiſcopo conequi poterit, aut maiorib. et irremiſſibilib, a ſolo Deo: which either may obtaine pardon for ſmall faults of the Biſhop, or of great and irremiſſible of God, &c.* And againe, repentance in deed is due, *De venia Deo, reſeruamus*, but pardon we reſerue for God: the Æthiopike Church thus profeſſeth by the penne of *Zaga Zabo* there Biſhop: *the confeſſors doe giue vnto vs abſolution of all our ſinnes by the power of the Church, Nullo caſu epiſcopo aut patriarcha reſernato quamuis grauiſſimo*, no caſe beeing reſerued to the Biſhop or Patriarke, though neuer ſo great.

Damianus a Goes de morib. Æthiop.

2. *Baſile* of the Greeke Church ſaith: *illud vero in quib. dellictis, &c.* But that is not to bee aked, in what ſinnes euerie one ſhould remit: *cum nouum inſtrumentum nihil hic ſtatuat differentiæ, &c.* when-as the new Teſtament heere appointeth no difference, but doth promiſe remiſſion of ſins of euery ſin, to thoſe that truely repent. &c.

Regul cõtract. queſt. 15.

3. Confeſſ. of Auſpurg. artic. 7. *From hence are theſe burthens — that a ſinne in a caſe reſerued can not be pardoned but by the authority of him that reſerued it, whereas the canons ſpeake onely of reſeruing of canonicall puniſhments and not of reſeruing the fault, &c.*

Harmon. ſec. 17. p. 526.

4. *Franciſcus de Victoria* their profeſſor of Salamanca ſaith, that the Pope may *grauiter errare*, ſin grieuouſly in diſpenſing with the decrees of councels: &c. and he complaineth of ſuch a company of diſſolute indulgences, as hee calleth them from the Court of Rome, *vt orbis ferre non poſſet*, that the world cannot endure them, &c. We ſee then the fruit, which commeth, euen by the iudgement of their owne men, by the reſeruation of caſes.

Retec. 17. propoſ. 5.

ABVSES IN THE POPISH CHVRCH IN THE administration of the Keyes, and namely about Excommunication.

1. THe ancient Canons forbid, that the dead ſhould be anathematized, or excommunicate: *Anaſt. decr. 2, Monente nos Apoſtolo, &c.* The Apoſtle admoniſhing vs, &c. leſt any offence might riſe in the Church, while we goe about to iudge of them, which are paſſed out of this life, &c. *Whether we liue or die, we are the Lords: Why doſt thou iudge another mans ſeruant?* And to the ſame effect *Paulinus* thus anſwereth *Iuſtinian* the Emperour: *Quibus recitabitur ſententia damnationis noſtra, &c.* To whom ſhall the ſentence of our condemnation be recited? To what ende ſhould wee warre with the dead? &c. But nothing is more common with Papiſts, than to excommunicate the dead.

2. Excommunication in time paſt in the purer ages of the Church, was not vſed to be denounced againſt Kings: *Epiſtol. Leodienſ. cont. Paſchal. 2. Si quis vetus & nouum teſtamentum, &c.* If anie man turne ouer the olde and new teſtament, hee ſhall euidently finde, *quod aut minime, aut difficile poſſunt*, that Kings and Princes may hardly or not at all bee excommunnicate; they may be admoniſhed, reproued, &c. Behold Pope *Hildebrand* was the firſt, *qui leuauit ſacerdotalem lanceam contra diadema regum*, that lift vp the Prieſtly weapon againſt the crowne of Princes. But now they take vpon them at their pleaſure to excommunicate princes, and it hath beene the practiſe of the Popes a long time.

3. They did not vſe of ancient time to excommunicate vpon diſpleaſure, but for ſome notable ſin: *Origen. tract. 24. in Matth. Eſt videre multos doctores, &c.* Wee may ſee many doctors and teachers, that ſuffer not to enter into the Church, &c. *Non propter peccata, &c.* They doe not excommunicate for ſinne, but of diſpleaſure and contention; and they are better many times than themſelues, &c. But this was vſuall in Popery, to excommunicate men vpon diſpleaſure, as *Arundell* Archbiſhop of Canterburie ſuſpended all the Churches in London, that did not ring their bells at his comming: *Fox. pag. 554.*

4. The vſe hath beene, that none for light or ſmall offences ſhould bee excommunicate. *Concil. Aurel. 5. can. 2. Nullus ſacerdotum quenquam recta fidei hominem, &c.* That no Prieſt for light cauſes or matters, ſuſpend any man from the communion: But the contrary is practiſed among them; as *Courtney* Archbiſhop of Canturburie ſuſpended certaine poore men, becauſe they brought litter for his horſe in ſackes. *Fox. p. 555.*

5. It hath beene decreed, *Diem peremptorinm ad primam citationem non ſtatuendum, maxime cum de rebus Eccleſiaſticis agitur*: That a peremptory day ſhould not be ſet vpon the firſt citation, eſpeciallie in Eccleſiaſticall matters, but that the partie ſhould be further expected: *Lateranenſ. ſub Alexand. 3. part. 2. c. 9.* The contrary is with them practiſed, vpon the firſt citation to excommunicate.

6. Likewſe it was decreed, *Penitus interdicimus, vt cauſa cupiditatis nullus, &c.* Wee do inhibite, that none vpon couetouſneſſe doe excommunicate, or abſolue, eſpecially where the cuſtome is, that the excommunicate party when he is abſolued, ſhould pay money. *Lateranen. ſub Innocent. 3. c. 49.* But they vſe to excommunicate for want of their fees.

7. Another fault before this time complained of, *quod tot hodie fiunt excommunicationes per officiales*

les. That there are now ſo many excommunications by officials, that they are contemned & turned to laughter: *Opuſc.tripart.lib.3.c.9.Senonenſ.concil.decret.mor.*31. We ſtraightly charge, *vt caueant ab earum multiplicatione,&c.* That they take heede of multiplying excommunications, *ne in vilipendium deducantur*, that they be not made nought worth. But nothing is more common with them, than for popiſh curſes and excommunications to flye abroad.

8. *Lateranenſ.ſub Alexand.3.part.1.c.3. Niſi admonitione canonica præmiſſa, &c.* That the prelates ſhould not pronounce the ſentence of excommunication, but vpon canonicall admonition going before; ſo alſo was it decreed, *Concil.Oxonienſ. ſub Stephano:* But it is their vſe, to excommunicate at the firſt, without any other admonition.

9. It hath beene the vſe, that for publike and notorious ſinnes, men ſhould bee excommunicate: *Concil.Cabilon.ſub Carol.c.25. Si quis publicè peccat,&c.* If any man ſinne publikely, *ſecundum ordinem canonum pro merito ſuo excommunicetur,&c.* let him according to the canons bee excommunicated for his demerite, and ſo be reconciled: but it is a rare thing with them to excommunicate for adulterie, blaſphemie, vſurie, and ſuch like, but to enioyne a little popiſh penance, and ſo to reconcile them.

10. *Carthag 4.c.84.Epiſcopus nullum prohibeat ingredi Eccleſiam. &c.* Let the Biſhop forbid none to enter into the Church, and to heare the word, whether a Gentile, Iew, or heretike, vntill the Maſſe, &c. which was then nothing elſe, but the communion: But with them excommunicate perſons are excluded from hearing the word at all, whereby they might be brought to repentance for their ſinne.

11. None in the purer times of the Church were excommunicate, before their cauſe was heard: *Epiſtol.Leodienſ.Nec à Papa Romano nos excommunicatos credimus,&c.* Neither doe we beleeue, that we are excommunicate of the Pope, for we know he is not ignorant, what *Nicodemus* ſaith; our lawe condemneth no man, vnleſſe it heare him firſt: But they vſe to excommunicate without preſence of the partie, or hearing of the cauſe.

12. It is their law, that *excommunicatus non poteſt excommunicare*, that they which are excommunicate, cannot excommunicate others. *Cauſ.24.q.1.c.4.* But the Papiſts ſtand *ipſo facto* excommunicate, as all heretikes and idolaters doe: and Maſter *Beza* ſaith, he told them to their face at Piſſiacum, that there was none of the popiſh hierarchie, which by the pure and ancient canons of the Church is not *ipſo facto* to be pronounced excommunicate. *Epiſtol.1.p.18.*

13. Their owne canons make two kinds of excommunications: the greater, which is *à communione fidelium*, from the communion of the faithfull; and the leſſe, *à perceptione ſacramentorum*, from the receiuing of the Sacraments: *Decr.Greg.lib.5.tit.39.c.59.* And the greater excommunication is not to be vſed, but vpon great offences: *Synod.Colonienſ.part.13.cap.5.Cum excommunicatio pœna ſit, qua nulla maior in Eccleſia:* Seeing excommunication is a puniſhment, then the which there is no greater in the Church, let no man be excommunicate, *niſi pro peccato lethali*, but for deadly ſin. Now the contrarie is practiſed with them, which draw out euen the greater excommunication vpon euery ſmall occaſion, neuer vſing the leſſe at all: And that it is the greater excommunication, both their practiſe ſheweth, in ſeparating not from the communion onely, but from the entrance into the Church; and the Canon likewiſe witneſſeth, *excommunicatio ſimpliciter lata:* an excommunication ſimply pronounced, without any condition, is vnderſtood of the greater: *Decr.Greg.lib.5. tit.39.c.39.*

14. By the ancient Canons, it is not lawfull to haue any fellowſhip with excommunicate perſons: they all ſtand excommunicate, *qui cibo, potu, oſculo,&c.* which doe communicate with them in meat or drinke, &c. *Cauſ.11.q.3.c.3. Nicolaus. Sine ſpe ſit reconciliationis*, Hee is without hope to be reconciled, that doth company with the excommunicate. *C.7. Martin. Non palam vel ſecretè cum eis loquendum:* They muſt not openly or ſecretly talke with them. *C.18.Iſidor.* It is not lawfull to go to the houſe of one excommunicate, *C.26. Communicare non licet ijs:* It is not lawfull to communicate with thoſe, that keepe company with the excommunicate. *C.25.Greg.* Now then the Canons being thus ſtrict, that not only they that keepe company with the excōmunicate, but they which communicate with the companions of the excommunicate, that doe eat drinke and talke with them, doe ſtand alſo excommunicate: by this meanes, thouſands of people (excommunications beeing ſo common as they are) ſhall ſtand ſubiect at once to the ſentence of excommunication.

15. Becauſe excommunication was counted ſo heauy a ſentence: *anathema, æterna mortis damnatio:* It is the damnation of eternall death, to be anathematized or excommunicate. *Cauſ.11.q.3.c.41.* In the ſame place it is decreed, that the ſentence of excommunication, *non ferenda ſine conſcientia Epiſcopi*, ſhould not be giuen without the knowledge of the biſhop or Archbiſhop himſelfe. But the contrary is practiſed amongſt them; euery officiall, deputie, or ſurrogate, hath as great power to excommunicate as the biſhop himſelfe.

16. Beſide, excommunicate perſons (by the Canons and Imperiall conſtitutions) are depriued of ciuill priuiledges and immunities: *Excommunicandus non audiendus in iudicio:* An excommunicate perſon is not to be heard in Iudgement, *decret.Greg.lib.1.tit.29.c.21. Non ſunt homicidæ,&c.* They are not guilty of murder, that take armes againſt the excommunicate: *Cauſ.23.qu.5.c.47.Vrban. In nullum teſtimonium recipiendi:* They muſt not bee receiued as witneſſes in any cauſe: *Calixt.epiſt.2.*

They are ſubiect *Banno imperiali* to the imperiall outlawrie, if they ſtand one yeere excommunicate: *Cod.lib.*1.*Tit.*6.*leg.*13. *Frederic.* Who ſeeth not, what inconueniences will enſue, that thouſands being wrapped in the ſentence of excommunication at once, as I ſhewed *artic.*14. ſhall alſo incur the penalty and danger of the Princes lawes.

17. It is prohibited by the Canons, that any man ſhould excommunicate in his owne cauſe, *Pro vindicta propria iniuria, quod ſacris regulis prohibetur:* to be reuenged for any iniury done to himſelfe, which is forbidden by the ſacred rules: *cauſ.*23.*qu.*4.*c.*27. *Gregor.* The contrary is practiſed by popiſh Prelates: as ſee an example before *artic.*4.

18. *Nicen.*2 *can.*4. It is decreed, that no man, *Propter auri exactionem vel alicuius alius ſpeciei, venerandum templum claudere:* Should for the exacting of gold or ſiluer, or ſuch like ſhut vp the Church dores, that is, interdict it, that the diuine myſteries be not ſolemnized in it: The popiſh practiſe is contrary, who for the omiſſion of the leaſt duty, or fee, belonging to them, and vpon other ſmall occaſions, do interdict Churches; an example heereof ſee in *Arundell.artic.*3.

19. By the old Canons he that was excommunicate, was ſolemnly reconciled to the Church, *Terra proſtratus veniam poſtulat:* Falling downe to the ground, he muſt aske forgiueneſſe: and publique prayer was to be made for him in this manner: *Præſta quæſumus Domino huic famulo tuo &c.* Grant Lord, wee pray thee to this thy ſeruant worthy fruit of repentance, that he may be reſtored to the holie Church, from whoſe integrity hee hath erred by ſinning, *cauſ.* 11. *qu.* 3. *c.* 108. But now among them abſolution is done in ſecret, without any notice giuen, or ſubmiſſion made before the congregation.

20. Laſtly, to end where I began, in time paſt the Presbyters were ioyned with the Biſhop, in the adminiſtration of the keyes of the Church, as in binding, and looſing: but the Pope and popiſh prelates were the firſt that brought in reſeruation of caſes, and appropriated all to themſelues, excluding the reſt, as it may appeare by this reſeruation of caſes, and for the truth of antiquity in this behalfe, theſe authorities I had at hand.

1. *Cauſ.*11.*q.*3.*c.*106. *Debent* 12. *ſacerdotes epiſcopum circumſtare, &c.* Twelue other Prieſts muſt ſtand by the Biſhop, when he pronounceth excommunication, &c. *C.*108. Likewiſe, when the penitent party was to be reconciled, the Biſhop muſt be aſſiſted with as many.

2. *Cauſ.*12.*q.*2, *c.*51. *Nec epiſcopi ſine presbyteris, nec presbyteri ſine epiſcopo res eccleſiæ vendant, &c* Neither the Biſhop without the Presbyters, nor the Presbyters without the Biſhop muſt ſell, the goods of the Church. If they were ioyned together in diſpenſing of the temporall goods of the Church, much more in the ſpirituall.

3. They were ioyned together in deciding and ending of controuerſies of the Church, *Cauſ.* 15.*qu.*7, *cap.*2. *Præſentibus ſenioribus epiſcopus, &c.* The Biſhop ſhall heare the cauſes of the Clergie, the Seniors or Elders beeing preſent. *C.* 6. *Nullius cauſam audiat epiſcopus, &c.* Let the Biſhop heare no mans cauſe without the preſence of the Clergie. *Decret.Gregor.lib.*5.*tit.*7.*c.* 9. *Lucius* 3. *Epiſcopi cum conſilio Clericorum, &c.* The Biſhops with the counſell of the Clergie muſt iudge of heretikes.

4. *Innocentius* 3. decreed, that *omnis vtriuſq; ſexus, &c.* that euery one of both ſexes vpon paine of excommunication, ſhould confeſſe *proprio ſacerdoti*, to their owne Prieſt, and ſhould fulfill *iniunctam pœnitentiam*, penance enioyned by him, *decret.Greg.lib.tit.*38.*c.*12.

5. *Synod. Auguſt.c.* 19. *Poteſt quilibet confeſſor pro peccatorum magnitudine, ex cauſa, quæ ſibi iuſta videbitur, ad tempus communione interdicere:* Euery confeſſor may according to the greatneſſe of the ſinnes, as hee ſhall ſee iuſt cauſe, for a time to interdict from the Communion. If then the Prieſt haue power to binde, why hath he not power to looſe? and if to looſe, then alſo to binde? Their owne Canons allow them to inioyne penance, to interdict the Communion, why not alſo to giue indulgence.

6. *Origen* ſaith: *Epiſcopi & presbyteri, quibus ſunt credita cathedræ, qui tradunt eccleſias, quibus non oportet, &c.* Biſhops and Presbyters, to whom the chaires or ſeates of the Church are committed, which doe deliuer Churches to thoſe, whom they ſhould not, are they that ſell Doues, &c. Hee ſaith, that to both of them the chaire of the Church is committed: *Origen.tract.*15.*in Matth.*

7. *Ambroſe* thus witneſſeth: *Lib.*2.*de Cain & Abel.c.*4. *Remittuntur peccata per Dei verbum, cuius Leuites interpres & executor eſt, Leuites igitur miniſter remiſſionis eſt:* Sinnes are remitted by the word of God, whereof the Leuite is the interpreter, and executor, the Leuite then is the miniſter of remiſſion.

8. To this agreeth our Engliſh confeſſion, *Harm.ſect.*11. Seeing one manner of worde is giuen to all, and one onely key belongeth to all, we ſay, there is but one onely power of all Miniſters, as concerning opening and ſhutting.

9. To this accordeth a reuerent learned man of our Church, writing thus: After Biſhops were appointed, &c. at length by cuſtome Presbyters were vtterly excluded from all aduice and counſell, whereof *Ambroſe* complaineth, and Biſhops onely entermedled with the regiment of the Church. This manner of ſubiection in Presbyters, and prelation in Biſhops, grew only in continuance of time, and not by any ordinance of Chriſt or his Apoſtles: B. *Bilſon. Of the regiment of the Church. p.* 237. Whereby this reuerend author inſinuateth, as the truth is, that at the beginning, Presbyters were

ioyned with Biſhops in the regiment of the Church and diſpenſation of the keyes, howſoeuer it is come to paſſe, that they are now vtterly excluded.

We haue the teſtimony of the holy Martyrs: *Richard Fenrus* holy Martyr, In preaching of the word is all the power contained of binding and looſing, *Fox. p.913.col.2.*

Iames Baineham Martyr: Hee that preacheth the worde of God, and liueth thereafter, hath the key that bindeth and looſeth both in heauen and earth: the which key is the ſame Scripture that is preached, and the Pope hath no other key to binde or looſe, but the key of Scripture, *Fox page 1029. col.2.*

THE NINTH QVESTION, OF THE CEREmonies and circumſtances of penance.

The Papiſts.

75.Error.

1. They inioyne their penitent Clients to poll their heads, and their women to weare a vaile, to goe in blacke, to put on ſackeloth, to looke ſowrely: and ſuch like preſumptions they haue concerning the habite of thoſe that doe penance, *Bellarm.lib.1.de pœnitent.cap.22.*

The Proteſtants.

Math.6.16.17

Our Sauiour cleane contrary biddeth his Diſciples, not to looke ſowrely, nor to diſfigure themſelues, when they faſt and repent, or to ſhew any other outward token of their ſorrow, but to do it ſecretly betweene themſelues and God, to waſh their face, to annoint themſelues with oyle, that it appeare not to men that they faſt. Match.6.16.17.

De tempor. ſerm.67.

Auguſtine alſo anſwering a certaine obiection, that yong men newly married might make: How can I ſhaue my head or change my habit? ſaith thus, *Vera conuerſio ſufficit tibi, ſine veſtimentorum commutatione:* The true conuerſion of the heart may ſuffice thee without changing of thy veſture: See further the iudgement and practiſe of other Churches before. Centur.1.Error.103.

The Papiſts.

76.Error.

2. They enioyned them to faſt bread and water certaine daies in the weeke, to lie hard, to abſtaine from marriage, or to doe ſome great almes-deedes to ſatisfie for their ſinne, *Bellarm.ibid.* to goe a pilgrimage, and ſuch like workes of penance were preſcribed them.

The Proteſtants.

Deut.14.1.
1.King.18.8.
Coloſſ.2.23.

True repentance conſiſteth not in ſuch outward exerciſe of the body, but is a conuerſion rather of the heart. It was the manner of hypocrites, idolators and ſuperſtitious men, to ſeeke to appeaſe their gods with afflicting of their fleſh, as the Gentiles did cut their haire, Deut.14.1. *Baals* prieſts did launce their fleſh. 1.King.18.28.

Argum. What is to be thought of ſuch puniſhing of the carkaſſe, Saint *Paul* ſheweth, Coloſ.2.23. He calleth it voluntary religion or ſuperſtition in not ſparing the bodie: when men doe not vſe ſuch outward exerciſes of faſting and abſtinence from the chaſtiſement of the fleſh, to ſubdue it to the ſpirit, but with an opinion of meriting thereby, preferring them before the faith and conuerſion of the heart, as the Papiſts doe.

De ver. et falſ. pœnit cap.13. tom.4.

Auguſtine ſaith, *Non ſit ſatis, quod doleat, ſed ex fide doleat, & non ſemper doluiſſe, doleat:* Let it not ſuffice to bee ſorrowfull, but let his ſorrow proceede of faith, and let it grieue him, that hee is not alwaies grieued for his ſinne. So then true repentance is eſpecially an inward worke of faith, rather then an exerciſe of the bodie, and it ought alwaies to continue. Wherefore it conſiſteth not in ſuch laborious workes, which if a man ſhould long endure, hee ſhould end his life ſooner then repentance.

Their owne Canons thus teſtifie: *Cauſ. 33. queſt. 2. c. 13. 14. Leo, Coniugia poſt pœnitentiam legitimam non negentur:* Let not marriage bee denied after due penance. Concerning the interdicting of meate, the Councell of *Cabilon.c.35. Quidam, quibus in pœnitentia vini & carnium vſus, &c.* Some, to whom in penance the vſe of wine and fleſh is interdicted, they not changing their minde but their meat, doe liue more delicately of other things. *Spiritualis autem pœnitentia maxime in pœnitentibus vigere debet:* But ſpirituall repentance ought moſt of all to flouriſh in penitent perſons.

And againſt this heauie yoake of penance in preſcribing ſo many ſuperſtitious obſeruations, thus it ſtandeth in the Canon: *Cauſ.26.qu.7.c.12. Homini, cui graue pondus pœnitentiæ imponis, &c. neceſſe eſt, &c.* The man, vpon whom you impoſe ſo heauy a yoake of penance, muſt either of neceſſity reiect your penance, or receiuing it, and being not able to beare it, hee muſt be more ſcandalized or offended.

In 1.Cor.7.vpon theſe words a woman is bound to the law.&c.

Chryſoſtome ſheweth, what cauſe was preſcribed the penitent in his time: ſeek ſo to be purified, as that the blot may be waſhed away, *quod autem eſt illius maculæ balneum, calidi lachrymarũ fontes, gemitus e profundo cordis aſcendentes, &c.* and what is the bath for ſuch a blot, the fountaines of warme teares, groanings from the bottome of the heart, perpetuall remorſe, not againe to attempt the like, &c. See further before, error.69.in the end.

The

The Papiſts.

3. THey meaſure their penance by number of yeeres and daies: They haue their *quadragenas*, fortie daies penance: *ſeptenas*, ſeuen yeeres penance: *Ex Tileman. Heſhuſ. loc.9. de pœnitent. Err.83.* And they lengthen or cut ſhort the time of penance at their pleaſure, to continue three, ſeuen, or ten yeeres, yea ſometime more, *Bellarm. lib.1. de pœnitent. c.22.*

78. Error.

The Proteſtants.

THat true repentance is not to be meaſured by the time, but by the right ſorrow and contrition of the offender, S. *Paul* teacheth vs, who writeth for the young man to bee releaſed, becauſe of his great and ſufficient heauineſſe for his fault, 2. Cor. 2.7.

1 *Auguſtine* alſo ſaith, *Pœnitentia vera, non annorum numero, ſed amaritudine animi cenſetur:—pœnitentia quamuis ſit exigui temporis, &c.* True repentance is not meaſured by number of yeeres, but by the bitterneſſe of the ſoule: though it bee but for a ſhort time, yet it is not deſpiſed before that Iudge which regardeth the heart.

2. Cor. 2.7.
De tempor. ſerm. 66.

2 *Chryſoſtome* ſaith: *Ea demum eſt pœnitentia, ne amplius peccemus*, That is true repentance, that we ſinne no more, &c. when one then hath forſaken his ſinne, whether hee haue fulfilled his time of penance or not, he is to be reſtored. Our aduerſaries obiect againſt vs the hereſie of *Audiani*, who, as *Theodoret* ſaith, *Confeſſis donant remiſſionem, non tempus ad pœnitentiam*, Did giue remiſſion vnto thoſe, which were confeſſed, not time for their penance, as the eccleſiaſticall lawes preſcribe, &c. But, 1. neither were the *Audiani* counted heretikes for tranſgreſſing an order of the Church. 2. Neither doe the Proteſtants denie but that ſome time ſhould be taken for the triall of true repentance in the offenders. 3. And the Papiſts come nearer the *Audiani*, who doe giue abſolution to the offenders, before they haue ſet them a time for the probation of their repentance.

Homil. 33. in 4. caput Ierom.
Lib 3. hæreſ. titulo de Audianis.

3 The writers and confeſſours of the reformed Churches doe not gaine-ſay, but that offenders ſhould haue ſome time ſet them, that their vnfained repentance may appeare: for both *Caluin*, and *Kemnitius*, with other of our profeſſours, doe not reiect laborious workes, as ſignes and fruites of repentance: and then it muſt follow, that a time be ſuppoſed, wherein they ſhould ſhew theſe fruites of their repentance. But three things we miſlike in their preſcript times of penance. 1. Their ſuperſtition, in aſcribing a ſatisfactorie vertue to the keeping of thoſe times. 2. Their diſorder, firſt in giuing abſolution, before they enioyne penance, whereas in auncient time, they firſt tooke triall of the offenders repentance in ſome competent ſpace of time, as their owne *Caſſander* noteth. 3. Their indiſcretion, in reconciling all at the ſame time once in the yeere vpon Maundie Thurſday as it is called, as *Bellarmine* confeſſeth: whereas in one and the ſame time, repentance cannot be wrought alike in all: and ſeeing there is inequalitie and difference in ſinnes, ſo ſhould the time of penance be limited.

Caluin. lib. 3. Inſtit. c. 3. ſec. 15.
Kemnitius. in 2. part. Examin p. 1672.
Bellar. lib. 1. de pœnitent. c. 8.
De confeſſ. artic. 12.
Lib. 1. de pœnitent. c. 22.

4 *Synod. Cabilonenſ. ſub Carolo. cap. 34. Non penſanda eſt pœnitentia quantitate temporis, ſed ardore mentis:* Repentance muſt not be weighed by the quantitie of time, but feruencie of minde.

Can. 35. Multi, quod ſine dolore dicendum non eſt, in pœnitentia non tam peccati remiſſionem, quam temporis conſtituti expectant expletionem: Many, which we ſay not without griefe, in repentance reſpect not ſo much the remitting of their ſinne, as the fulfilling of the ſet or appointed time of penance.

Decret. par. 2. cauſ. 26. qu. 6. c. 12. Iulius: Deus inſpector cordis, non temporis: God is a beholder of the heart, not of the time. *C. 13. Celeſtin. Vera conuerſio mente æſtimanda, non tempore:* True conuerſion is to be meaſured by the minde, not the time. *Diſtinct. 1. de pœnitent. c. 84. Non tam conſideranda menſura temporis, quam doloris:* The meaſure of the time is not ſo much to bee conſidered, as of the griefe of the heart.

THE FIFTEENTH GENERALL CONTROVERSIE, OF MATRIMONIE

THe ſeuerall queſtions belonging to this Controuerſie are theſe:

1 Whether Matrimonie be a Sacrament properly ſo called.

2 Of Polygamie, that is, the marying of many wiues either ſucceſſiuely, or at once.

3 Of the cauſes of diuorce, and whether it bee lawfull to marrie after diuorce.

4 Of the degrees in mariage: Firſt, the manner of ſupputation or accounting of degrees. Secondly, whether the degrees forbidden, Leuit.18. may bee diſpenſed with. Thirdly, whether any other degrees may bee by humane law prohibited.

5 Of the impediments of mariage, of two ſorts: firſt, of thoſe that may hinder the contract of mariage onely. Secondly, of ſuch impediments as may both diſſolue the contract and the mariage alſo conſummate.

6 The compariſon of mariage and virginitie, whether either bee preferred before the other before God.

7 Of the times of mariage prohibited.

8 Of the ceremonies and rites of Mariage.

Of theſe in their order.

THE FIRST QVESTION, WHETHER Matrimonie be a Sacrament.

The Papiſts.

76.Error. THat it is properly and rightly a Sacrament inſtituted of God, and not deuiſed of men, *Concil. Trid.ſeſſ.24.can* 1.

Epheſ.5.32. *Argum.*1. Epheſ.5.32. This is a great Sacrament: Matrimonie is here a ſigne of an holy thing, repreſenting the coniunction of Chriſt, and his Church: *Ergo*, a Sacrament: ſo the Doway Gloſſemen, *annot.in Tobie.p.*1003.

Anſw. Firſt, the words are thus to be read rather, *This is a great myſterie.* Or if we reade Sacrament, they haue no great aduantage, ſeeing they are not ignorant, that the originall word *myſterie*, which they tranſlate Sacrament, is attributed to other things then Sacraments: as 1.Timoth.3.16. *Myſterie of godlineſſe*: Apocal.17.5. *A myſterie great Babylon.* Neither doe they themſelues much vrge this argument. Secondly, the Apoſtle ſaith not, that Matrimonie is a myſterie, but I ſpeake of Chriſt and his Church, verſ.32. Thirdly, Matrimonie we confeſſe to be inſtituted of God, and to bee a ſigne of a holy thing: yet no Sacrament: for ſo was the Sabbath ordained of God, and ſignified the reſt in Chriſt, Heb.4.8. yet was it no Sacrament. Wherefore all ſignificatiue and myſticall ſignes are not Sacraments. 1.Tim.3.16. Apoc.17.5. Hebr.4.8.

Bellarmine replieth, that this myſterie whereof the Apoſtle ſpeaketh, is to be applied vnto mariage, as it is a ſigne of the coniunction of Chriſt and his Church. Firſt, *Hierome* and *Chryſoſtome* ſo expound it; and *Nazianzene* likewiſe. Secondly, this Pronoune demonſtratiue, *hoc*, muſt be referred to that which went before, where he ſpake of mariage. Thirdly, the argument of the whole chapter ſheweth it, for by the example of Chriſt and his Church, the Apoſtle exhorteth men to loue their wiues; but if this myſtery appertained nothing at all to marriage, the Apoſtles argument faileth: Fourthly, the Apoſtle ſaith, I ſpeake εις χριστὸν, not ἐν χριστῷ: not *in Chriſt*, but *to Chriſt*: ſhewing hereby, that the myſterie in mariage is referred to Chriſt. *Bellar. de Matrim.c.*2.

Contra. Firſt, *Hierome* ſpeaketh only of the mariage of *Adam* and *Eue*. *Adam Chriſtum. &c. Adam* prefigured Chriſt; *Eue* the Church: this maketh nothing for mariage now: for that mariage was before ſinne in the ſtate of innocency, and before the time of grace: it followeth not it was a figure then, and therefore a ſigne now. *Chryſoſtome* onely ſaith, *Magnum myſterium, relicto eo, qui genuit* *gennit,&c.* This is a great myſterie, that woman forſaking him that begat her, ſhould cleaue to her husband,&c. he ſpeaketh not of any myſterie in marriage referred to Chriſt. *Nazianzene* rather maketh againſt them: *Scio quia locus iſte,&c.* I know, that this place is full of ſacraments; but I thinke it to be vnderſtood of Chriſt and his Church: he ſaith no more than the Apoſtle doth, making no mention of marriage.

Secondly, this demonſtratiue τοῦτο, is in Scripture referred to that which followeth, as well as to that which goeth before: as Mark.16.17. *Theſe ſignes,* ταῦτα, *ſhall follow them that beleeue:* and then the ſignes are rehearſed.

Thirdly, it followeth not, becauſe the Apoſtle draweth his exhortation from the loue of Chriſt to his Church, that whatſoeuer hee ſpeaketh of Chriſt and his Church, ſhould be repreſented in marriage: as verſ.26. *He gaue himſelfe for it, that he might ſanctifie it, and cleanſe it,&c.* Can hee ſhew any ſuch myſterie in marriage? Epheſ.5.26.

Fourthly, hee ſheweth his ignorance in the Greeke tongue: for εἰς is often times taken for ἐν, *in:* as εἰς τὴν Ἐκκλησίαν καθίζομαι, To ſit in the Church: *Aeſchin.* εἰς στήλην γράφειν, To write in a pillar, *Demoſt.* So that in this place εἰς, *to,* may very well be taken for, ἐν, *in* and *Bellarmine* here controleth their owne Latine text, which readeth *in Chriſto,* in Chriſt, not *in Chriſtum* to or toward Chriſt.

Laſtly, *Ambroſe* vpon this place, *Myſterium ſacramentum grande,&c.* This myſterie is a great ſacrament, in the vnitie of the man and woman: *nec hoc prodit,&c.* yet hee ſetteth not forth this, but rendreth another cauſe of the Church and the Sauiour.

Argum.2. Matrimonie giueth grace of ſanctification to the parties married. Shee ſhall be ſaued in bearing of children, if they continue in faith and loue, 1.Timoth.2.15. Theſe are the graces giuen by matrimonie: *Ergo,* a Sacrament: This argument is vrged by the Doway Gloſſemen, *annot.in Tobie p.1003.* 1.Tim.2.15.

Anſwere. Firſt, we denie that any ſacraments giue or conferre grace, they are inſtruments onely of grace. Secondly, we alſo grant, that by matrimonie God giueth to the faithfull this ſpeciall grace, To liue in holineſſe and pureneſſe, from the filthie pollution of the fleſh: but the ſacraments are ſeales of ſpirituall graces, and ſerue for the encreaſe of faith: it is not ſufficient to be a meanes of any common gift, but of the ſpirituall and iuſtifying grace to make a ſacrament. Thirdly, wherefore if by faith and loue here they vnderſtand onely the fidelitie and dutie of wedlocke, they are not thoſe ſpirituall graces, whereof ſacraments are ſeales: if we take them for the true faith and loue, which are the common graces of the faithfull, as the very meaning is, they are as well to bee had out of wedlocke, as in it. Laſtly, if they will receiue *Hieromes* expoſition of this place (which I doe not greatly vrge) they can haue no colour at all out of this place: for this ſentence *Si permanſerint,* If they continue, he referreth to the children: *Si illos erudierint in fide,&c.* If they bring them vp in faith and loue,&c. And this ſeemeth to be more agreeable to the letter, becauſe here the Apoſtle changeth the number, ſpeaking in the plurall, *If they continue:* but before in the ſingular, *Shee ſhall be ſaued,&c,* And where it is obiected, That then the ſaluation of the mothers ſhould depend vpon the faith of their children: the anſwere is, That the Apoſtle ſpeaketh not of the cauſes of ſaluation, but of remouing the impediments, that women notwithſtanding bearing of children in ſorrow, which was laid vpon them for a puniſhment ſhall be ſaued: their bearing of children ſhall be no impediment vnto their ſaluation, if they haue a care to bring them vp well. If therefore *Hieromes* interpretation beare any credite with them, *aduerſ.Iouinian.* the graces here named, doe appertaine to the children, not to the women.

The Proteſtants.

THat matrimonie is no ſacrament of the Goſpell, ſpeaking now properly, and vnderſtanding a ſacrament, for the ſeale of the grace of God in the remiſſion of our ſinnes by Chriſt, it is thus proued.

Argum.1. Matrimonie was inſtituted by God, before ſinne in Paradiſe, therefore it can be no ſacrament of the Goſpell.

Matrimonie alſo may be betweene Infidels, who are not capable of the ſacraments of the Church: *Ergo, Argum.Luther.Caluin.*

Bellarm. anſwereth: 1. the ioyning together of *Adam* and *Eue,* had no promiſe of grace, or ſpirituall benediction, but onely a corporall: *Increaſe and multiply:* and therefore there is great difference betweene that marriage, and ours now: *Bellarm.*

Contra.1. Looke what promiſe of grace the marriage of Chriſtians now hath, the ſame had matrimonie in Paradiſe: as marriage hath now a promiſe of fœcunditie and mutuall comfort, and to be a remedie againſt vncleanneſſe: the two firſt were promiſed in Paradiſe: *Fœcunditie,* Gen.1.28. mutuall helpe and comfort, 2.20. the third was not then needfull, ſinne as yet not being knowne in the world. Secondly, S. *Paul* ſpeaking of the marriage of the faithfull, Epheſ.5.31. vſeth the ſame forme of words which *Adam* did at the very firſt inſtitution, *Therfore ſhal a man leaue father and mother,&c.* hereby ſhewing the inſtitution and ſubſtance of that matrimonie, and ours, to be all one. Thirdly, the maſter of the Sentences ſaith. *Lib.4.diſt.2.b. Coniugium ante peccatum inſtitutum eſt ad ſacramentum:* Marriage was inſtituted before ſin, to be a ſacrament. *Diſtinct.22.c. Sacramentum pœnitentiæ, ſicut & coniugij ante tempus gratiæ à primordio humani generis fuit:* The ſacrament of penance, as likewiſe the

Gen.1.28.

Epheſ.5.31.

ſacrament of marriage, were from the beginning of mankinde before the time of grace: then it followeth, that matrimonie is no ſacrament of the Goſpell, being inſtituted before.

*Bellarm.*2. The matrimonie betweene Infidels is but a ciuill contract to performe the dutie of nature: but the marriage of Chriſtians is more, *Bellar.lib.*1.*de Matrimon.cap* 5.

Contra. Though Chriſtians know, how better to vſe marriage, than Infidels; yet the end and ſcope of them both is all one, as for mutuall comfort, for propagation, and to auoid fornication: theſe bee the chieſe ends of marriage, which in ſome ſort are to be found among Infidels: and therefore it is no ſacrament.

*Argum.*2. Our aduerſaries are contrarie to themſelues: for they call matrimonie a prophanation of Orders, *Martin.ſect.*15.*cap.*11. And they ſay it is more tollerable for a Prieſt to keepe many concubines, than to marrie: *Pighius ex Tileman. Heſhuſ.loc.*21. *Err.*2. Doe theſe fellowes meane in good ſooth, that matrimonie is a ſacrament, which they make ſo vile, polluted, and vncleane a thing?

Pope *Siricius* alſo applieth this ſaying of *S.Paul*, againſt marriage of Miniſters, *They that are in the fleſh, cannot pleaſe God, Epiſt.ad Himerium Tarraconenſ.* But if matrimonie were a ſacrament, why ſhould it not agree with Orders, one ſacrament with another?

Bellar. anſwereth, that *Siricius* condemneth not mariage, but ſacriledge, that is, the vnlawfull marriage of Miniſters. Secondly, it cannot be denied, but that in the act of matrimonie there is vncleanneſſe, *& turpitudo*, filthineſſe: for why elſe ſhould the Prieſt ſay to *Dauid*, *Are ye cleane from women?* 1.Sam.21.4. 1.Sam.21. And what elſe is the cauſe, why men are aſhamed to exerciſe this act before others: and the Apoſtle ſaith, *That the virgine careth for the things of the Lord, &c. that ſhee may be holy both in bodie and ſpirit*, 1.Cor.7.34. 1.Cor.7.34. *Ergo*, they haue an holineſſe in bodie, which the married haue not: and therefore in ſome ſenſe it may be ſaid of marriage: They that are in the fleſh, cannot pleaſe God: *reſp.ad arg.*4.

Contra. Firſt, 1. the mariage of miniſters is commendable, and allowable by the word of God, as Heb.13.4. I haue ſhewed before in that controuerſie: and the Scripture ſaith, Heb.13.4. *Marriage is honourable* Rom.8.8. *among all men*: 2. againe, that place Rom.8.8. They that are in the fleſh, is egregiouſly abuſed: for the Apoſtle ſpeaketh not there of marriage, but of the ſinfull workes of the fleſh: 3. *They that are in the fleſh, are not ſubiect to the law of God, neither can be*, v.7. *they are not Chriſts*, v.9. ſay thus if ye dare of married perſons: 4 the Apoſtle alſo ſpeaking to ſuch as were married men, as to *Aquila* and *Priſ-* Rom.16.3. *cilla*, whom he greeteth by name, Rom.16.3. ſaith, v.9. *Yee are not in the fleſh but in the ſpirit.*

Secondly, 1. how farre is this fellow from the hereſie of the Marcionites & Tatianites; they counted mariage vnlawfull, and he calleth it vncleane: 2. the Prieſt ſpeaketh of a legall kinde of cleanli- Luk.2.22. neſſe, as in that reſpect the virgine *Marie* was to be purified, Luc.2.22. will ye therefore iudge her vncleane? 3. neither is euery thing done in ſecret, vncleane: Chriſt biddeth vs to pray in ſecret, Mat.6. and a man is oft aſhamed, that his humble behauiour ſhould bee ſeene in prayer; is it therefore vn- 1.Cor.12.23. cleane? modeſtie alſo teacheth man to couer the vncomely parts, 1.Cor.12.23. will ye ſay therefore, that any of the parts of the bodie are vncleane? *Auguſtine* ſaith, *Nuptiæ ſinuntur exercere quod decet, vt non negligant occultare, quod dedecet*: Mariage is ſuffered to exerciſe that which is lawfull, ſo that it hide that which is vncomely; hee ſaith not, vncleane: *Lib.*2 *de grat.c.*7. 4. The virgine is ſaid to take care to pleaſe God, and to be holy, &c. not becauſe the maried are vnholy: for the Apoſtle ſaith 1.Cor.7.14. the contrarie, *If their children be holy*, 1.Cor.7.14. how are they vnholy: but it is ſpoken comparatiuely, becauſe the vnmarried haue better helpes, and are void of thoſe impediments which accom- Heb.13.2. panie marriage. 5. Laſtly, the Apoſtle ſaith, *the marriage bed is vndefiled*: Heb.13.2. how dare hee ſay it is defiled; we ſpeake not of the abuſe, but of the right vſe of marriage. *Ambroſe* ſaith, *Copula nuptialis, non quaſi culpa vitanda, &c.* The marriage copulation, is not to be ſhunned as a fault. *Auguſtine* ſaith, *Libidinis voluptas non propter nuptias cadit in culpam, ſed propter nuptias accipit veniam*: The pleaſure of luſt is not culpable becauſe of mariage, but pardonable: *De nupt.& concup.lib.*1.*c.*14.

Secondly, *Bellarmine* anſwereth, that matrimonie is forbidden thoſe that take orders, not as it is a ſacrament, but becauſe it bringeth worldly cares and other impediments.

Contra. Nay, they prohibite marriage to ſuch, as it is a ſacrament: for a principall part of this their ſacrament conſiſteth in the matrimoniall act and copulation: which although *Bellarmine* inſtantly denie, is proued thus euen by his owne confeſſion: hee granteth that matrimonie is a myſticall ſigne of the ſpirituall coniunction of Chriſt and his Church, *cap.*2. but this is repreſented in the matrimoniall coniunction: *They two ſhall be one fleſh, this is a great ſecret*: *Ergo*, herein conſiſteth the ſacrament; and this act of matrimonie (they ſay) is a pollution of orders: and thus one ſacrament is polluted by another.

Whether carnall copulation be an eſſentiall part of mariage.

Bellarmine replyeth, that the act of copulation, or carnall act in Matrimonie, is no eſſentiall part of the Sacrament. Secondly, it is not abſurd, that they which haue one Sacrament, ſhould be without another; as the Apoſtles refuſed the miniſterie of Deacons: Acts 6. *Bellarm.reſponſ.ad argum.*6.

Firſt, the Canon of *Leo* is directly contrarie: *Cum ſocietas nuptiarum à principio ita ſit inſtituta, &c.* Seeing the ſocietie of marriage was ſo inſtituted at the firſt, *Vt præter coniunctionem ſexuum, non habeant in ſe nuptiæ*: That beſide the conjnction of ſexe, Marriage hath not the Sacrament of coniunction of Chriſt & his Church,it is not to be doubted,but that the woman doth not appertaine to mariage,with the which there hath beene no matrimoniall act or miniſtery,&c. This Canon ſaith directly, that the Sacrament of mariage is in the matrimoniall copulation.

Bellarmine anſwereth, that the Canon muſt be read without the negatiue,*Vt præter, &c. habeant, &c.* that beſide the coniunction,mariage hath the Sacrament,&c.

Contra. Firſt,if the negatiue be taken away, there is no ſenſe in the Canon: for a woman not carnally knowne,is proued to be no wife, becauſe the Sacrament of marriage onely conſiſteth in the carnall act. Secondly the Maſter of ſentences rehearſeth this Canon with a negatiue,*lib.4 diſtinct. 26.g.* *Bellarmine* thinketh moſt abſurdly, that the Maſter muſt be read without a negatiue, whereas hee alleageth the Canon to proue *Illam mulierem,&c.* That a woman pertaineth not to mariage,that is not carnally knowne,which this Canon proueth not, if the negatiue be omitted. Thirdly, other Canons doe agree, *ibid.c 18.Benedict. Non poſſe fieri vnam carnem,&c.* They cannot bee one fleſh, but by carnall copulation: but the myſterie is in being made one fleſh, as S. *Ambroſe* calleth it *Myſterium vnitatis*, the myſterie of vnity. Fourthly, *Bellarmine* himſelfe granteth, that when the contract is made only *per verba de futuro*,by words of the future time, then the carnall copulation is an eſſentiall part, and that then *ex opere operato*, by the worke wrought, the coniugall act doth conferre grace: *Bellarm.ibid.* Where by the way let it be remembred, that the carnall act,which before hee proued to be vncleane,is now affirmed to be ſo holy, that it doth conferre grace.

Secondly, 1. He is neuer able to proue,that he which hath one Sacrament of Chriſtian religion, is ſimply to be denied the other, as they denie Miniſters that haue orders to be married, which both are ſacraments in their religion: but the true Sacraments of the Church, as Baptiſme, and the Euchariſt, are generall and free for all,that are fit for them. 2. The Apoſtles refuſed not the office of Deacons as vnlawfull, but as inconuenient: neither is this any Sacrament, and the Apoſtles did execute the office of Deacons at the firſt themſelues. 3. Though it ſhould be granted, that the Sacraments may be diuided, in reſpect of perſons, that ſome may haue one and not another; yet it is not to be endured, that one Sacrament polluteth another, as they ſay, Matrimony is a defiling of Orders: wherefore they themſelues deny it to be a Sacrament: for Sacraments to all are holy, but mariage in Miniſters they make vnholy and vncleane.

*Argum.*3. In euery Sacrament there ought to be an externall ſenſible element, as the matter,and a ſanctifying word, as the forme: But in Matrimony there is neither: *Ergo*, it is no Sacrament. *argum Kemnitij. Caluin.*

Bellarm. The forme, are the words pronounced by the parties themſelues, when they contract Matrimony: *I doe take thee,&c.* They alſo themſelues are the matter; yea, and the Miniſters of the Sacraments too: For the Ieſuite holdeth, that it is a Sacrament in the very contract and giuing of mutuall conſent, before it be ſolemnized in the Church, *De matrim.cap.6.*

Anſw. Firſt, the Sacrament is one thing, and the receiuers another: therefore the married parties cannot be the ſacramentall matters being the receiuers.Secondly it is not euery word that ſanctifyeth, but the word of God, 1.Tim.4.5. but theſe words, *I take thee*, are no part of the word: *Ergo*, they want alſo the forme of a Sacrament. Thirdly, the Miniſters of Chriſt,and preachers of the word are onely the diſpenſers of the myſteries and Sacraments of the Church, 1.Cor. 4.1. Wherefore the parties themſelues could not be miniſters of Matrimony,if it were a Sacrament.

1.Tim.4.5.

1.Corinth.4.1.

Fourthly, I will adioyne the reaſons of ſome of the Papiſts: *Eſpencæus de clandeſtin.matrim.c.14. Ad huius Sacramenti rationem,patres verbum fidei requiſiuerunt in lege,&c.* The fathers in the law required the word of faith to this Sacrament,how much more in the Goſpell: but this, *I take thee*, is not the word of faith: *cap.15.ex Groppero: Vt venerabilem Euchariſtiam idem et porrigat & capiat, cætera non item Sacramenta:* The Euchariſt, one and the ſame man may giue and receiue, but it is not ſo in other Sacraments: no man doth baptize or confirme himſelfe: and ſo conſequently, if priuate Matrimony were a Sacrament,no man could marry himſelfe.

*Arg.*4. We haue plentifull teſtimony of the Papiſts themſelues,ſome affirme Matrimony a Sacrament of the old Teſtament, not of the new: as *Alphonſus à caſtro,lib.11.cont.hæreſes.hæreſ 3.Petrus à Soto,lect.2.de Matrim.* Some hold it no Sacrament at all, as *Durandus*, whoſe reaſons doe heere follow: other denie priuate Matrimonie to be a Sacrament, being contracted onely, not ſolemnized, as *Canus*, whom *Bellarmine* confuteth, *cap.* 8. Of the ſame opinion is *Gropperus* before alleaged: *Catharinus* alſo affirmeth,priuate contract of mariage without the conſent of the parents to be no Sacrament,becauſe it is no marriage: *ex Eſpenc.de clandeſtin.matrim.c.15.*

Now *Durand* his reaſons,to proue Mariage properly no Sacrament,are theſe.

Firſt, in euery Sacrament,there is ſome ſpirituall thing ſignified,that exceedeth naturall reaſon; as in Baptiſme by the waſhing of water, the remiſſion of ſins is ſhewed forth: but in mariage when two are preſented to be ioyned together,a natural man may comprehend why they are coupled together. It may be anſwered that the ſpirituall thing in marriage,is the coniunction of Chriſt and his Church. *Contra.* Sacraments doe effect that which they ſignifie; but matrimonie doth not effect the vnion of Chriſt and his Church,but onely the vnion of the male and female: *Ergo*, that is not the principal ſignification of marriage.

Bellarmine anſwereth, that not the vnion onely, but ſuch an vnion as is inſoluble; and as well the vnion of their ſoules and bodies is ſignified in marriage, which exceedeth naturall reaſon.

Contra. Firſt, the vnion of the maried parties to be inſoluble, is naturall; for both among the Gentiles, as the Romanes a long time, there was no diuorſe in marriage knowne or heard of: the Turtle Doues by nature are taught to keepe themſelues inſeparably one to the other: therefore this exceedeth not humane reaſon. Secondly, the vnion of the mind is no eſſential part of marriage, for the marriage holdeth in the vnion of the body, though there be no vniting of the affections: *they two ſhall be one fleſh*, it is not ſaid, *one ſoule*.

Secondly, *Durand.* in a Sacrament, there muſt be ſome holy thing applied to the receiuer by the miniſter: as in baptiſme, water; in matrimony it is not ſo: there is neither any outward holy ſigne, nor no miniſter neceſſary beſide the parties, nor yet any receiuer need be preſent, for matrimonie may be ſolemnized by a Proctor betweene parties that are abſent: *Ergo*, it is no Sacrament.

Bellar. anſwereth: The reaſon why matrimony is vnlike other Sacraments in theſe points, is, for that it is of the nature of a contract: now in a contract, the parties themſelues ſuffice; and it may be done in their abſence, *Bellar c.5. reſp. ad argum.* 11.

Contra. In humane contracts it is ſo, as he affirmeth, no ſuch things are required; but in diuine contracts it is otherwiſe; of which nature all ſacraments are: for as it is ſaid of circumciſion, it was *a* Geneſ.17.11. *ſigne of the couenant*, or contract betweene God and his people, Geneſ. 17. 11. ſo all ſacraments are badges of our profeſſion, and the cogniſance of our obedience promiſed vnto God: ſo that in this behalfe there is no difference betweene one Sacrament and another; they being all ſolemne contracts and couenants made betweene God and vs.

Thirdly, Sacraments giue grace, as the Papiſts affirme; they are ſeales and pledges of grace, as the Proteſtants hold: but matrimonie neither conferreth nor ſealeth grace; not the firſt grace, which is remiſſion of ſinnes; nor the ſecond, which is encreaſe of grace. The maſter of the Sentences ſaith, that ſome ſacraments doe confer grace as Baptiſme, ſome in *remedium tantum ſunt*, are only appointed for a remedy, as matrimony: *Lib.4 diſt.2.a Durand.*

Bellarm. anſwereth, that the meaning of the Maſter is, that matrimony was not principally ordained to this end, for remiſſion of ſinnes; and yet it doth after a ſort remit ſinnes, as the Euchariſt and the Sacrament of order: *reſp. ad argum.* 12.

Contra. Firſt, the Maſter ſaith, that matrimony is *tantum in remedium*, is onely for a remedy: if onely, then it ſerueth not chiefly, but altogether to that end. Secondly, we deny any Sacrament of order: the Euchariſt properly ſerueth to aſſure our faith of the remiſſion of ſinnes, becauſe it is a ſhewing forth of the Lords death: and our Sauiour ſaith, *which was ſhed for you for remiſſion of ſinnes*: but there is no ſuch promiſe of remiſſion of ſinnes annexed to matrimony. Thirdly, *Bellarmine* affirmed, before, *reſp. ad arg.* 7. that ſome ſacraments (as matrimonie) are not inſtituted for remiſſion of ſins; and now (forgetting himſelfe) hee ſaith, it ſerueth for remiſſion of ſinnes: ſo well hee agreeth with himſelfe. Fourthly, the Church cannot alter or appoint the eſſentials of any Sacrament, the Church doth appoint the eſſentials of matrimony, as in determining what perſons are to be married, and in what degrees: *Ergo*, it is no Sacrament, *Durand.*

Bellarmine anſwereth: firſt, that the ordinance of the Church is of the neceſſity of the Sacrament, as in penance it is no abſolution that is giuen to one of another Dioceſſe. Secondly, the materiall part of Matrimonie, is not ſimply the ioyning together of man and woman, but of ſuch perſons as are lawfull: for otherwiſe the Sacrament of Matrimony might be betweene the Father and the daughter, and ſuch like neere degrees.

Contra. Firſt, as for penance, this ſheweth ſufficiently that it is no Sacrament, becauſe it dependeth of the ordination of the Church: ſo doe not true ſacraments which onely depend of Chriſts inſtitution: as the Apoſtle deliuered no other thing as touching the Sacraments, but, that which he had re- 1.Cor.11.23. ceiued of the Lord, 1. Corinth. 11. 23. Secondly, ſuch degrees in Mariage, as the Scripture prohibiteth, are neceſſary to be obſerued, as betweene the father and daughter, &c. But the Church of Rome preſuming to forbid other degrees, and to make more perſons illegitimate for mariage, then the Scripture doth, taketh vpon her to alter & change the material part of Matrimony: which no Church hath power to doe in true Sacraments.

Fifthly, without Baptiſme none are capable of any Sacrament: but a man before Baptiſme is capable of Matrimonie: *Ergo*, it is no Sacrament. *Durand.*

Bellarm. Though it be Matrimony afore Baptiſme, it is no ſacrament: but after they are conuerted to the faith, it beginneth to be a Sacrament.

Contra. The Matrimony before Baptiſme, muſt either be contracted a new, or elſe it remaineth the ſame ſtill: but a new contract is not to bee made: for if God haue ioyned them together before, no man muſt *put them a ſunder*, Matth. 19. 6. to bee contracted and conioyned againe: if they were Matth.19.6. not ioyned of God, then was it no Matrimony. Againe, what if but one of the parties bee conuerted, the other remaineth an Infidell, and ſo refuſeth to bee contracted againe: yet is this Matri- 1.Cor.7.14. monie holie, and the iſſue thereof holy, 1. Cor. 7. 14. though there bee no new contract. If the ſame Matrimonie remaine ſtill without alteration, how is it more a Sacrament after Baptiſme then before, ſeeing the ſame eſſentials, both the matter and forme were in the Matrimony before? Of the firſt opinion are *Capreolus*, *Eckius*, that a new contract is needfull: of the other, *Thomas de Argentine*, *Paludanus*: ſo well they agree together. And thus are *Durands* arguments fortified againſt this ſacrament.

Auguſtine thus writeth: *Ne quis iſtam magnitudinem ſacramenti in ſingulis quibuſque hominibus vxores habentibus intelligeret, ego autem dico, inquit, &c.* Leſt any man ſhould think when the Apoſtle had ſaid, *this is a great ſacrament*, that this great ſacrament is to be vnderſtood of all married perſons, the Apoſtle addeth, *but I ſpeake of Chriſt and his Church*. But if ſo be Matrimonie were a ſacrament, why is it not to be found in all maried folke? Tract.in Ioh.9 tom.9.

Concil.Florentin.in fine: *Sacramenta tribus perficiuntur, rebus tanquam materia, verbis vt forma, & perſona miniſtri conferentis ſacramentum: quarum ſi aliquid deſit, non perficitur ſacramentum*: The ſacraments are perfited of three things, the things or elements as the matter, the words as the forme, and the perſon of the Miniſter conferring the ſacrament; if any of theſe be wanting, the ſacraments are not perfect, &c. According to this rule Matrimonie is no ſacrament: for in the contract, when it ſhould begin to bee a ſacrament, there want both the matter and the element, which cannot be the parties themſelues, and the Miniſter which ſhould conferre the ſacrament: neither haue they words of inſtitution to be found in Scripture.

The holy Martyrs haue ſealed this truth: *Richard Woodman*: There need not be a ſigne of an holy thing, where the holy thing is it ſelfe: Matrimonie is an holy thing it ſelfe, and is ended outwardly: *Ergo*, it is no ſacrament, *Fox* pag.1990.col.2.

Maſter *Benbridge* Martyr, he denieth Matrimonie to be a ſacrament, but confeſſeth it to be a ſacred order, &c. and gaue his life in defence hereof. pag.2046.artic.10.

And yet further: 1. *Eraſmus* thinketh, that of ancient time Matrimonie was not taken for one of the ſacraments of the Church: for thus hee noteth vpon the Epiſtle of *Hierome* to *Gerontia*: *Haud ſcio an illa atate eccleſia numerarit matrimonium inter ſacramenta*: I cannot tell whether the Church did then count Matrimonie among the Sacraments, certainly *Dyoniſius* profeſſedly handling them, *matrimonij nullam facit mentionem*, maketh no mention of Matrimonie.

2. *Tertullian* prouing againſt *Marcion* the lawfulnes and dignitie of mariage, vrgeth theſe words, Epheſ.5.32. *But I ſpeake of Chriſt and his Church: Habet interpretationem, non ſeparationem ſacramenti: oſtendit figuram ſacramenti ab eo praminiſtratam, cuius erat vtique ſacramentũ*: It hath the interpretation, not the ſeparation of a ſacrament: he ſheweth that he miniſtred afore the figure of the Sacrament, whoſe the Sacrament was, &c. He calleth Matrimonie a figure of the Sacrament and myſterie betweene Chriſt and his Church, and therefore to be honoured: he maketh it a figure of a Sacrament, not a Sacrament it ſelfe, at the leaſt, not in proper ſpeaking: for ſo he acknowledgeth onely two Sacraments. See before Centur.2.err.104. Lib.4.aduerſ. Marcion.in fine.

3. There alſo is ſet downe the iudgement of the reformed Churches, concerning the Sacraments of the Church, which they acknowledge onely to bee two, and ſo exclude Matrimonie among the reſt.

4 *Durandus*, as hath been ſhewed before holdeth Matrimonie to be no Sacrament: and the Maſter denieth, that it conferreth grace. Caſſander conſult.art.13.

THE SECOND QVESTION, OF POLYGAMIE,
of the mariage of diuers ſucceſſiuely. Part.1.

The Papiſts.

THeir decrees ſeeme vtterly to condemne and exclude ſecond mariage. *Cauſ.*31.*c.*8. Penance is enioyned ſecond mariage, and a Miniſter is forbidden to be preſent at the celebration of them. *Can.9.* Second mariage is called, *honeſta fornicatio*, honeſt fornication. Theſe Canons *Bellarmine* is aſhamed of, and refuſeth them: why then doe they ſuffer them to ſtand among the reſt of the decrees collected by *Gratian*? But yet *Bellarmine* cannot ſo ſhift off the matter: for it appeareth that they haue a very baſe conceit of ſecond mariage, ſeeing they barre all ſuch from orders, as haue been twice married: as in their owne decrees, *C.*31.*c.*10. this reaſon is giuen: *Quam ſancta ſit digamia hinc oſtenditur, &c.* How holy a thing it is to be twice married, it appeareth by this, that ſuch are not choſen to the Clergie. And againe, they denie publike bleſſing vnto ſecond mariage. *Bellarmine* would ſalue vp the matter thus, becauſe the bleſſing giuen in the firſt mariage continueth ſtill, *cap.9.* 80.Error.

The Proteſtants.

COncerning the denying of orders to them that are twice married, I haue entreated elſewhere in the generall Controuerſie of the Clergie: that publike benediction is to be vſed in ſecond mariage as well as in the firſt, we proue it thus:

Firſt, I reaſon thus from their owne principles: Euery Sacrament at the celebration thereof muſt be bleſſed: for, *Euery thing is ſanctified by the word and prayer*, 1.Timoth.4.5. But ſecond marriage with them is a ſacrament: *Ergo*, publikely to bee bleſſed. And whereas it is alleaged, that the former bleſſing remaineth. I anſwere: firſt, the firſt Matrimonie remaineth not: *Ergo*, neither the benediction. For the firſt couples being parted by death, and ſo the mariage knot diſſolued, how can that bleſſing remaine, which was pronounced ouer them but while they liued? Againe, Matrimoniall be- 1.Timoth.4.5.

nediction is no more effectuall, then the benediction in the Euchariſt: but that is often renewed: *Ergo*, ſo may the other.

Secondly, *Raguel* bleſſed the mariage of young *Tobie* and *Sara*, which was giuen in mariage to ſeuen men before, *Tobie* 7.11,13. *Ergo*, ſecond mariage may be bleſſed. This booke is Scripture with them, and therefore concludeth againſt them ſtrongly. Tobie.7.11.

Further, where God bleſſeth, there man ought to bleſſe much more: but Gods bleſſing is vpon the married couple being fit for procreation, though it be in their ſecond, or third mariage, *Encreaſe and multiplie*: *Ergo*, the Miniſters bleſſing is to be adioyned.

So alſo *Tertullian* ſpeaking of that conſtitution of *Moſes* of marrying the brothers wife, giueth this reaſon thereof: *Quia adhuc vetus illa benedictio dominica habebat, creſcite & multiplicamini, &c.* Becauſe that ancient bleſſing was yet to runne along, Encreaſe and multiplie, &c. Wherein then parties are ioyned in mariage for procreation, the ſaid bleſſing muſt be renewed, and ſo runne downe along.

Laſtly, *Leo* ſaith, *Epiſtol.9.c.4. Ancillam à toro abijcere, & vxorem certæ ingenuitatis accipere, non duplicatio coniugij, ſed profectus honeſtatis eſt*: For a man to reiect his maide, or concubine from his bed, and to marrie a wife that is a free woman, is not a doubling of mariage, but a profiting in honeſtie. I reaſon thus: Mariage after fornication doth receiue publike benediction, becauſe it is not the ſecond, but the firſt mariage: *Ergo*, much more ſhall mariage after lawfull mariage be publikely bleſſed: vnleſſe they will make mariage worſe then fornication.

THE SECOND PART OF POLYGAMIE, which is the mariage of diuers wiues at once.

The Papiſts.

81.Error. IT is their opinion, that it was lawfull not only for the Patriarkes of the Hebrews, but for the Gentiles alſo by way of diſpenſation to haue many wiues.

*Argum.*1. *Sara* gaue conſent to *Abraham* to take him another wife, which ſhe would not haue done, if it had been vnlawfull: ſo *Iacobs* wiues offered vnto him two other wiues: *Bellarm.cap.*11. *propoſ.*4.

Contra. Firſt, from the infirmities of holy men, or women, the argument followeth not, to proue the thing lawfull. *Sara* twice diſſembled, and in affirming to be *Abrahams* ſiſter, conſequently denied to be his wife: ſo did *Rebecca* once: it followeth not, that it is therefore lawfull. Secondly, thoſe were *Abrahams* and *Iacobs* concubines, not their wiues: they may as well inferre, that they had a diſpenſation alſo to haue concubines beſide their wiues: that *Hagar* was not *Abrahams* wife, while Geneſ.16.6. *Sara* liued, whatſoeuer ſhe was afterward (for ſome thinke, that *Keturah* his ſecond wife was *Hagar*) it appeareth: 1. Becauſe ſhe is ſtill called *Saraes* maide, and vnder her correction, Gen. *16.6.* 2. And the Angell biddeth her humble her ſelfe to her dame, verſ.*9.* 3. At the length, ſhe is caſt out with her ſonne, Geneſ.21. 4. She is alſo ſtill called a *bond-woman*, Gen.21.10. But if ſhe had been *Abrahams* wife, ſhe ſhould haue been free.

*Argum.*2. That it was lawfull alſo for the Gentiles by diſpenſation to haue many wiues, he proueth by the example of *Laban*, who was an idolater, and gaue to *Iacob* two wiues: *Eſau* alſo, who belonged not to the people of God, had many wiues, imitating therein, as it is like, the example of *Abraham*: *Bellarm.c.*11.*propoſ.*5.

Anſ. Firſt, neither *Laban*, nor *Eſau* were altogether ſtrangers from the people of God, and therefore are not well brought foorth, as example of the Gentiles: for if *Laban* had been a meere Gentile, *Iacob* had not been ſent to take his wife from thence: and *Eſau* when hee tooke his two wiues, was Gen.26.35. yet in his fathers houſe, Geneſ.26.35. and ſo one of the familie. Secondly, the fact of theſe proueth no more the lawfulnes of many wiues, then *Labans* Images doe warrant the worſhip of many gods. Thirdly, it is not like that *Eſau* herein imitated *Abraham*: 1. for *Sara* was dead before *Eſau* was borne, and therefore in *Eſaus* remembrance he had not two wiues. 2. And his father *Iſaacks* example was neerer to him to be imitated, who had but one wife. 3. If he had reſpected the imitation of *Abraham*, he would not haue married of the Hittites, to grieue his parents. Laſtly, *Auguſtine* ſaith of the Patriarkes, *Coniugio vſi ſunt propter dei populum propagandum*: They vſed mariage for the propagation of the people of God: Their Polygamie hee thinketh was tolerated for the encreaſing of the Church. But the Church among the Gentiles was not encreaſed: *Ergo*, there was no reaſon of any ſuch toleration amongſt them. *Auguſt.de Virginit.cap.*20.

The Proteſtants.

COncerning Polygamie, or the hauing of diuers wiues at once, our ſentence is this: firſt, that it was neuer lawfull, being either a tranſgreſſion, of, or at the leaſt a digreſſion from the firſt inſtitution in the creation. Secondly, yet in the Patriarks we denie not, before there was yet any law written, in reſpect of the neceſſitie of thoſe times, it was by vſe and cuſtome tolerated, though not by any diſpenſation authorized. Thirdly, among the Gentiles, where there was not the like reaſon or occaſion, it was neither lawfull, nor tolerable. Fourthly, after *Moſes* law written, and the Church in them encreaſed, we doubt not but that the multitude of wiues was a ſinne and corruption.

Firſt, the Prophet *Malachie* ſaith, chap. 2. 15. *Did he not make one, yet had he abundance of ſpirit? and wherefore one? becauſe he ſought a godly ſeede.* Here the Prophet ſheweth, that the firſt inſtitution in the creation, was of one wife: So our Sauiour, Mat. 19. 8. doth ſend vs to the firſt inſtitution, *From the beginning it was not ſo*, verſ. 4. At the beginning God made *them male and female*: one male, and one female: and *they two ſhall be one fleſh*, not three, or foure, but only two are made in one: therefore Polygamie is a breach and tranſgreſſion of the firſt inſtitution.

Matth. 2. 15.
Matth. 19. 8.

Secondly, that there was neuer any diſpenſation granted to make it lawfull, it is euident. 1. Chriſt ſaith, *Moſes for the hardnes of your hearts, &c.* verſ. 8. we reade of no diſpenſation, but a toleration in *Moſes*, and by reaſon of the hardnes of the Iewes hearts. 2. A diſpenſation muſt bee of as high a nature as the inſtitution: but the firſt inſtitution was giuen in the creation, and deliuered by tradition, though it were not written, not only by *inſpiration* (as he ſuppoſeth) the like tradition muſt be ſhewed for the diſpenſation. 3. If there had been any ſuch diſpenſation, why did not the righteous firſt take benefit of it, to whom it was ſpecially granted, but wicked *Lamech* was the firſt that tooke two wiues. 4. And the diſpenſation being generall, for the procreation of the righteous ſeed, they ſhould haue offended, that vſed not that libertie being for a common good: as *Iſaack*, that had only *Rebecca*, and by her but one birth. 5. *Auguſtine* ſaith, *Nullam legitur Iacob petiiſſe præter vnam, &c. neque hoc faceret, niſi vxores flagitaſſent*: *Iacob* deſired but one, — neither would hee haue vſed more, if his wiues had not requeſted it: *lib. 16. de Ciuitat. cap. 38.* If there had been any ſuch diſpenſation, why ſhould he haue deſired one rather then two? and what needed he to haue the conſent of his wiues? it was then a permiſſion only, no diſpenſation.

Thirdly, Polygamie among the Gentiles was altogether vnlawfull: firſt, they ſerued not for the propagation of the Church, for the which Polygamie was tolerated. Secondly, the fathers are excuſed, *Quia caſtiùs habebant plures, quàm nunc vnam*: Becauſe they vſed many wiues more chaſtly, then men doe now one, as *Auguſtine* ſaith: But the Gentiles had no knowledge, how to poſſeſſe their veſſels in holineſſe, *but in the luſt of concupiſcence*, 1. Theſſ. 4. 5. They could not vſe one wife chaſtly, much leſſe many.

De bon. coniugal. c. 13.
1. Theſ. 4. 5.

Fourthly, after the law of *Moſes* written, Polygamie was a corruption and tranſgreſſion: firſt, there was then no neceſſitie of propagation, as *Auguſtine* ſaith: *Cum copia ſpiritualis cognationis exuberet*: When there was plentie of the ſpirituall kindred: *de Virgin. cap. 10.* Secondly, it was contrarie to the law: Deut. 25. 17. *The King ſhall not take many wiues, leſt his heart turne away.* The author of the queſtions vpon Deuteron. vnder *Auguſtines* name, *cap. 27.* ſaith, that *Dauid* did not tranſgreſſe this law but *Salomon*, *Quia habuit paucas, non multas*: *Dauid* had a few wiues, not many: The very ſame note is inſerted in the Doway tranſlation, that *Dauid* offended not againſt that law but *Salomon*, and that not pluralitie of wiues is not forbidden, but to multiplie many: *Annot. in Deut. 17. verſ. 17. & 3. King. 11. 3.*

Deut. 25. 17.

Anſw. 1. *Dauid* had not ſo many as *Salomon*, and therefore was not ſo deepe in tranſgreſſion: but yet he had with *Michol* and *Bathſheba* eight wiues, 2. Sam. 3. which are many: yea any number aboue two with the Hebrewes maketh a *pluralitie*. 2. The reaſon of the law is, *leſt his heart turne away.* This fruite of Polygamie was in *Dauid*; for his heart was turned away from iuſtice by the loue of women, as appeareth in the ſtorie of *Vriah*. 3. The Prophet *Malachie* calleth it *godly ſeede*, which commeth of ſingle mariage after Gods inſtitution: and therefore *Dauid* tranſgreſſing herein, was chaſtiſed with vngodly children.

1. *Iuſtinus Martyr*, though he excuſe the polygamie of the fathers by the myſticall ſignification thereof: yet he condemneth it in *Dauid*, ſpeaking againſt the libertie of the Iewes in taking to themſelues many wiues, he ſaith: *this ſhould haue been rather (permitted) in Dauid.*

Dialog. cum Tryphon. in fine.
τοῦτο μᾶλλον συνεχωρεῖτο.

2. *Tertullian* is here very direct: *Vnum habendum confirmatur, quia quod à Domino permiſſum non inuenitur, agnoſcitur interdictum*: One matrimonie is confirmed, for that which is not found to be permitted, is confeſſed to be forbidden: then he vrgeth the inſtance of the creation: God made but one woman, *cum nec artifex, nec materia defeciſſet, plures coſtæ in Adamo, & indefatigabilis manus in Deo, ſed non plures vxores apud Deum*: when as neither matter wanted, or a maker: *Adam* had more ribs, and Gods hands were not wearie, yet there were not more wiues with God, &c. *Numerus matrimonij à maledicto viro cæpit, &c.* The number of matrimonie began from a curſed man, *Lamech* was the firſt, that being married vnto two, made three into one fleſh, &c. Theſe three arguments taken, 1. from the ſilence of Scripture, 2. from the creation, 3. from the example of *Lamech*, though *Tertullian* doe vrge them in generall againſt all ſecond mariage, yet they moſt fitly are applied againſt polygamie, that is the mariage of diuers wiues at once. Indeed *Tertullian* in the ſame place, vnto the obiection of the Patriarkes, which had diuers wiues, maketh this anſwere: *Sine & licebit, ſi aliqui adhuc typi ſunt, &c.* It ſhall be alſo lawfull for thee, if any types yet remaine of any Sacrament, which thy mariage ſhould prefigure, &c. But he afterward expoundeth himſelfe: *In primordio ſementem generis emiſit indultis coniugij habenis, &c.* In the beginning God ſent forth the generation of mankinde, by an indulgence of the bridle of mariage, till the world ſhould be filled: It was then no conceſſion or diſpenſation, but an indulgence, conniuence, permiſſion or toleration.

Tertullian exhortation. ad inſtitutum.

3. Our Proteſtant writers held *Polygamie* to be *coniugij corruptela*, a corruption of mariage: *Caluin, Martyr, Sarcerius* with others.

In. 1. Cor. 7. 1.
Et Epheſ. 5. 31.

4. *Lyranus* vpon theſe words, *from the beginning it was not ſo,* giueth this note: *that is in the ſtate of nature newly inſtituted,* but in men fallen by ſinne, it was permitted for auoiding a greater euill, *non tanquam licitum, ſed ſicut minus malum,* not as a thing lawfull, but as leſſe euill, &c.

Laſtly, thus their owne decrees teſtifie: *Cauſ.31.c.10. Primus Lamech homicida vnam carnem diuiſit in duas vxores; fratricidium & digamiam eadem cataclyſmi deleuit pœna, &c. Lamech* the murtherer was the firſt that diuided one fleſh into two wiues: fratricide and digamie, the ſame puniſhment of the flood tooke away: *Quantum diſtas in numero, tantum in crimine:* As thou exceedeſt in number, ſo likewiſe in ſinne.

THE THIRD QVESTION, OF THE CAVSES OF diuorce in mariage, and whether it be lawfull to marrie after diuorce.

THE FIRST PART, WHETHER THERE MAY be more cauſes of diuorce, than fornication only.

The Papiſts.

82. Error. Diuorce, as *Bellarmine* defineth it, is either from the duties of mariage, as from bed and boord, as we ſay, which is properly called *diuortium,* or it is a diſſoluing of the knot and bond of mariage, which is called *repudium.*

Firſt then, they affirme, that the very bond and knot may be diſſolued in the mariage of Infidels, if one of them after mariage become a Chriſtian: his reaſon is, becauſe mariage contracted in Infidelitie is no Sacrament, and therefore may be diſſolued, *Bellarm.cap.12.* So hee affirmeth theſe three things: firſt, that if the Infidell refuſe to dwell with the beleeuing partie, the partie refuſed and forſaken, may marrie againe. Secondly, that though the Infidell be content to dwell together, the other is at his or her libertie to refuſe, and may marrie againe. Thirdly, if the Infidell bee content to dwell with the beleeuer, but yet ſo, that he is alwaies entiſing and prouoking to idolatrie and infidelitie, the beleeuing partie may depart. The firſt of theſe is not by vs gainſaid; the other two *Bellarmine* proueth thus.

Argum. Saint *Paul* ſaith, *If the Infidell partie will depart, let him depart, a brother or ſiſter is not in ſubiection in ſuch a caſe,* 1.Cor.7.15. 1.Cor.7.15.

Anſw. Firſt, S. *Paul* giueth not libertie to the one partie at their pleaſure vtterly to renounce the other, as though they were no longer man and wife: for Saint *Paul* had ſaid before, that if the *Infidell partie be content to dwell with the other, he or ſhe is not to be put away.* But his meaning is, that if one partie wilfully depart, the other is no longer bound, nor in ſubiection for the performance of the mutuall duties of mariage. Secondly, though the Infidell partie be yet froward and obſtinate, if hee bee content to dwell with the other, *let her not forſake him,* ſaith the Apoſtle: and hee giueth a reaſon thereof, verſ.16. *What knoweſt thou O wife, whether thou ſhalt ſaue thy husband? &c.* Though hee or ſhe be yet froward, or obſtinate, yet in time they may be conuerted.

Secondly, ſeparation from bed and boord may be admitted, they ſay, for diuers cauſes, *Concil. Trident. ſeſſ.24. can.8. Bellarmine* nameth three: Fornication, according to Chriſts rule, Matth.5. Hereſie, Tit.3. An heretike muſt bee auoided. Thirdly, when one is a continuall offence to another and a prouocation to ſinne: *If thine eye offend thee, pull it out,* Matth.5.29. *Bellar.cap.14.*

Anſw. 1. Fornication we admit is a iuſt cauſe of ſeparation and diuorce, but not hereſie: for Saint *Paul* would not haue a woman to forſake an Infidell, 1.Cor.7.13. therefore not an heretike. 2. We muſt auoid ſuch, that is, take heed of their poyſoned opinions, and ſhunne their companie alſo, where we are not otherwiſe bound. 3. Neither is the eye to be cut off, where there is any hope: but who knoweth whether the offenſiue partie may returne to grace? 4. And this place proueth as well a finall cutting off of mariage, as a ſeparation or diſiunction.

The Proteſtants.

Firſt, that there is no cauſe of vtter diſſolution of mariage by way of diuorce, neither that it is lawfull to diſmiſſe or put away the wife, but only for adulterie and fornication: it is plaine by our Sauiour Chriſts words, Matth.5.32. and 19.9. where neither infidelitie nor any cauſe beſide is excepted, but onely fornication: *Whoſoeuer ſhall put away his wife,* (ſaith our Sauiour) *except it be for fornication, &c.*

Bellarmine anſwereth: firſt, our Sauiour ſpeaketh of mariage 1. betweene the faithfull: ſo that this rule bindeth not, if either partie be an Infidell. 2. And againe, ſuch ſeparation is here ſpoken of, as is by way of ſome crime, not when it tendeth to greater perfection, and where there is 3. feare of adulterie; as in the ſeparation of Infidels there is not, when the partie forſaken may marrie againe. Secondly, he anſwereth, our Sauiour onely mentioneth the proper cauſe of ſeparation in mariage, which is fornication; the other for hereſie, and inducement to ſin he leaueth as generall to all ſocieties: for theſe cauſes the ſonne may leaue the father, the ſeruant the maſter, and the wife likewiſe the husband.

Thirdly, hee anſwereth, that Chriſt in this place ſpeaketh of ſuch a dimiſſion onely, or putting away, as is to continue for euer during their liues: but the other dimiſſions are to endure but for a time: of the firſt kinde of dimiſſion there can be no cauſe but fornication: *Bellarm.cap.14.reſp.ad obiect.2.*

Contra. Firſt, 1. The words of our Sauiour are generall: *Whoſoeuer ſhall put away his wife*, verſ.9. And 2. he ſpeaketh to the Iewes, that were not baptized, therefore he meaneth euen mariage before Baptiſme. 3. And our Sauiour reaſoneth from the firſt inſtitution of mariage in the creation: but the law of the creation bindeth all both Infidels and beleeuers. 2. Againe, when any departeth for hereſie, or infidelitie, it is a departure for a crime. 3. And when the beleeuing partie departeth not being forſaken, but voluntarily (for where there is deſertion, the caſe is otherwiſe, as ſhall be afterward ſhewed) how can it be without feare of adulterie, when in this caſe, the mariage is not diſſolued betweene them?

Secondly, 1. It is a falſe poſition, that a ſonne is to forſake his father, or a ſeruant to denie ſeruice to his maſter for hereſie, or infidelitie, the Apoſtle teacheth the contrarie: 1.Timoth.6.1. *Let as many* 1.Timoth.6.1. *ſeruants, as are vnder the yoke, count their maſters* (he meaneth Infidels) *worthie all honour.* 2. And againe, if any other cauſes of dimiſſion might be pretended, though generall, then were not the rule giuen here by Chriſt ſufficient, not vniuerſally true: *except for fornication, &c.* if for other things, they might be diſmiſſed.

Thirdly, it ſhall ſoone appeare how inſufficient his third anſwere is: firſt, *Bellarmine* is contrarie to himſelfe: for heere hee maketh fornication the only cauſe of perpetuall dimiſſion, much forgetting himſelfe: for he affirmeth likewiſe, that the married parties by mutuall conſent may ſeparate themſelues, and vow continencie: and after their vow thus made, it is not lawfull for them to come together againe: here then is another kinde of perpetuall ſeparation. Secondly, neither is diuorce or ſeparation for fornication neceſſarily to continue, during their life time: they may be reconciled: and ſo both *Bellarmine* and the Rhemiſts thinke, expounding that place, 1.Cor.7. *Let her remaine vnmaried, or be reconciled:* of ſuch as are diuorced for fornication. So *Leo epiſtol.77.cap.1.* determineth thus: *Quod debent fœminæ, quæ captis viris nupſerant alijs, regreſſis de captiuitate viris, prioribus copulari:* That women, which marrie to others, their husbands being taken captiues, ſhould bee reſtored to their husbands after their returne. Here women falling into adulterie muſt returne to their husbands. Againe, the Scripture ſpeaketh for vs: that as God after ſpirituall fornication is readie vpon their repentance to receiue his people againe, Ierem.3.1. *Thou haſt plaied the harlot, yet returne vnto me* (ſaith the Lord:) ſo Chriſtian charitie requireth, that if it be poſſible, reconciliation ſhould bee made betweene man and wife, vpon humble ſubmiſſion for the fault committed. Thus wee ſee, that euen in caſe of fornication the way is not ſhut vp againſt compaſſion: therefore the Ieſuite hath anſwered nothing.

Argum. What God hath ioyned together, let no man put aſunder, Matth.19.6. But the Papiſts, in Matth.19.6. deuiſing ſo many ſeparations from bed and boord, doe put aſunder thoſe, whom God hath coupled: for where the duties of mariage are broken off, there mariage it ſelfe is alſo diſſolued: if the man and wife be no longer bound to render the carnall debt one to another, and other ſeruices of loue, the bond of mariage it ſelfe is looſed betweene them: this then is but a friuolous diſtinction, that there are two ſeparations of mariage: *Quoad thorum, quo ad vinculum:* One from the bed, another from the bond of mariage: they then making ſo many ſeparations from the one, doe alſo diſſolue the other: and ſo man diuideth, where God hath coupled. *argum.Kemnitij.*

Bellarmine anſwereth, that the bond of marriage is one thing, the debt or dutie of marriage another: for otherwiſe, when the married parties are abſent by ſome diſtance of place, and ſo the debt not paied, the bond alſo ſhould preſently be diſſolued, and they ceaſe to be man and wife: *cap.14. reſp.ad obiect.5.*

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Contra. Firſt, 1. The words of our Sauiour are generall: *Whoſoeuer ſhall put away his wife*, verſ.9. And 2. he ſpeaketh to the Iewes, that were not baptized, therefore he meaneth euen mariage before Baptiſme. 3. And our Sauiour reaſoneth from the firſt inſtitution of mariage in the creation: but the law of the creation bindeth all both Infidels and beleeuers. 2. Againe, when any departeth for hereſie, or infidelitie, it is a departure for a crime. 3. And when the beleeuing partie departeth not being forſaken, but voluntarily (for where there is deſertion, the caſe is otherwiſe, as ſhall be afterward ſhewed) how can it be without ſeare of adulterie, when in this caſe, the mariage is not diſſolued betweene them?

Secondly, 1. It is a falſe poſition, that a ſonne is to forſake his father, or a ſeruant to denie ſeruice to his maſter for hereſie, or infidelitie, the Apoſtle teacheth the contrarie: 1.Timoth.6.1. *Let as many ſeruants, as are vnder the yoke, count their maſters* (he meaneth Infidels) *worthie all honour.* 2. And againe, if any other cauſes of dimiſſion might be pretended, though generall, then were not the rule giuen here by Chriſt ſufficient, not vniuerſally true: *except for fornication, &c.* if for other things, they might be diſmiſſed. 1.Timoth.6.1.

Thirdly, it ſhall ſoone appeare how inſufficient his third anſwere is: firſt, *Bellarmine* is contrarie to himſelfe: for heere hee maketh fornication the only cauſe of perpetuall dimiſſion, much forgetting himſelfe: for he affirmeth likewiſe, that the married parties by mutuall conſent may ſeparate themſelues, and vow continencie: and after their vow thus made, it is not lawfull for them to come together againe: here then is another kinde of perpetuall ſeparation. Secondly, neither is diuorce or ſeparation for fornication neceſſarily to continue, during their life time: they may be reconciled: and ſo both *Bellarmine* and the Rhemiſts thinke, expounding that place, 1.Cor.7. *Let her remaine vnmaried, or be reconciled*: of ſuch as are diuorced for fornication. So *Leo epiſtol.77.cap.1.* determineth thus: *Quod debent fœminæ, quæ captis viris nupſerant alijs, regreſſis de captiuitate viris, prioribus copulari*: That women, which marrie to others, their husbands being taken captiues, ſhould bee reſtored to their husbands after their returne. Here women falling into adulterie muſt returne to their husbands. Againe, the Scripture ſpeaketh for vs: that as God after ſpirituall fornication is readie vpon their repentance to receiue his people againe, Ierem.3.1. *Thou haſt plaied the harlot, yet returne vnto me* (ſaith the Lord:) ſo Chriſtian charitie requireth, that if it be poſſible, reconciliation ſhould bee made betweene man and wiſe, vpon humble ſubmiſſion for the fault committed. Thus wee ſee, that euen in caſe of fornication the way is not ſhut vp againſt compaſſion: therefore the Ieſuite hath anſwered nothing.

Argum. What God hath ioyned together, let no man put aſunder, Matth.19.6. But the Papiſts, in deuiſing ſo many ſeparations from bed and boord, doe put aſunder thoſe, whom God hath coupled: for where the duties of mariage are broken off, there mariage it ſelfe is alſo diſſolued: if the man and wiſe be no longer bound to render the carnall debt one to another, and other ſeruices of loue, the bond of mariage it ſelfe is looſed betweene them: this then is but a friuolous diſtinction, that there are two ſeparations of mariage: *Quoad thorum, quoad vinculum*: One from the bed, another from the bond of mariage: they then making ſo many ſeparations from the one, doe alſo diſſolue the other: and ſo man diuideth, where God hath coupled. *argum. Kemnitij.* Matth.19.6.

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And yet further, to make this matter more plaine, wee acknowledge no other cauſe of lawfull diuorce in mariage but that onely, which is preſcribed in the Goſpell, namely, for adulterie or fornication, Matth.5.32. and 19.9. There is notwithſtanding another cauſe whereby the mariage knot may bee diſſolued, though not for fornication: as when one of the parties doth wilfully renounce, leaue and forſake the other vpon no iuſt cauſe, but either of lightneſſe or for diuers religion, as when an Infidell forſaketh a Chriſtian; a Papiſt, a Proteſtant; an heretike, a true profeſſor; or vpon any other vnlawfull or vniuſt cauſe: for the Apoſtle ſaith plainely, *A brother or ſiſter is not in ſubiection in ſuch things*, 1.Cor.7.15. that is, is freed from the yoke or bond of marriage. 1.Cor.7.15.

Firſt, it is plaine that the Apoſtle is ſo to be vnderſtood in this place: for the word which hee vſeth is, οὐ δεδούλωται, is no longer a ſeruant, or in ſubiection: which is to bee taken in the ſame ſenſe, as if hee ſhould ſay, οὐ δέδεται, he or ſhe is no longer bound or tyed: which word the Apoſtle vſeth verſ.39. And againe, the Apoſtle hath relation here to the fourth verſe, where he ſaith, *The wife*, οὐκ ἐξουσιάζει, *hath no power of her owne bodie*, and the husband likewiſe: But now, ſaith he, the Infidell partie hauing wilfully ſeparated himſelfe, χωρίζεται, the innocent partie is no longer in ſubiection, that is, ἐξουσιάζει, hath now power ouer his owne bodie: and is now become, ἐλευθέρα, free, exempt from the marriage knot or bond, in which ſenſe the Apoſtle vſeth the word, verſ.39.

Secondly, we muſt know, what kinde of deſertion it is, that cauſeth a diſſolution of marriage, and in what manner. First, it muſt bee *malitioſa deſertio*, a malitious departure without any iuſt cauſe: But when as the husband is abſent by conſent about neceſſarie affaires, as the Merchant beyond the ſeas: or is employed in ſome weightie buſineſſe, as in warfare, in ambaſſage, or ſuch like: or is violently deteined in priſon or captiuitie, amongſt the Turkes, or elſewhere: In theſe and the like caſes the wife is bound to wait and expect the returne of her husband, vnleſſe ſhe be otherwiſe aduertiſed of his death: According to the decree of the Trullane Synode, *can.93. Militum vxores quæ non expectant viri peregrinantis reditum, ſed alteri nupſerint, antequam certa ſint de morte, mœchantur*: Souldiours wiues, which doe not expect their husbands returne, being in trauell, but doe marrie others, before they be certaine of their death, doe commit adulterie. Secondly, the innocent partie muſt vſe all meanes to reconcile, reclaime, and bring home againe the wilfull and obſtinate partie ſo departing, if it be poſſible. Thirdly, if he continue in his obſtinacie, and depart, hauing no purpoſe to returne, the matter muſt be brought before the Iudge or Magiſtrate in ſuch caſes: who after publike citation of the obſtinate partie, and certaine knowledge that he refuſeth wilfully to appeare being cited, and is not otherwiſe letted to come, may with mature deliberation pronounce the innocent partie free and at libertie to marrie, according to S. *Pauls* rule, *A brother or ſiſter is not bound in ſuch things*.

Whether in caſe of deſertion, the partie forſaken be free.

Thirdly, neither is S. *Paul* contrarie to our Sauiour Chriſt, who alloweth no diuorce but onely for fornication: for that is a diuers caſe from this, whereof S. *Paul* treateth: And there is great difference betweene lawfull diuorce, and vnlawfull and wilfull deſertion: for there the innocent partie firſt claimeth the priuiledge of ſeparation: here the guiltie partie firſt ſeparateth himſelfe; there diuorce is ſued and required: here the innocent partie ſeeketh no diuorce, but ſeeketh all meanes of reconciliation: ſo that properly the ſetting free the innocent partie in this caſe, cannot bee called a diuorce. Chriſt therefore ſpeaketh of lawfull diuorce, not of euery diſſolution of marriage: for then mention ſhould haue beene made in that place of naturall death and departure, which is confeſſed by all to be a diſſolution and breaking off of mariage.

Thus haue I ſhewed mine opinion with *Beza* and others concerning this point: herein further as in all the reſt, referring my ſelfe to the determination of our Church, and the iudgement of our learned brethren, *Beza. 1.Cor.7. verſ.15. Hemingius. Tileman. Heſhuſ. Luther. de capitiu. Babylon. cap. de Matrimon. Melancht. loc. theolog. tit. de coniug. Caluin. in 19. Matth.* So alſo the confeſſion of Saxonie, artic. 18. *And Paul ſpeaketh after the ſame manner in the caſe of forſaking*: that is, that the partie forſaken is ſet free.

We haue alſo the conſent of a Councell: *Concil. Lateranenſ. part. 50. cap 23.* we finde this decree: A certaine man for the ſpace of ten yeeres was abſent from his wife, the woman came and complained, that ſhe could no longer expect his returne; then it followeth thus: *Epiſcopus ſicut vir prouidus, parentibus ſuis mandauit, vt pro eo mitterent, & ipſum ad propria reuocarent. Cumque elapſo longo temporis ſpatio, vir ad propria non remearet: Epiſcopus in conſpectu Eccleſiæ inter eos diuortij ſententiam promulgauit, & mulieri, vt alium virum duceret plenariam facultatem indulſit*: The Biſhop as a prouident man, did enioyne their parents to ſend for him and call him home: And after a long time, when he came not, the Biſhop in the ſight of the congregation did pronounce the ſentence of diuorce betweene them, and gaue the woman libertie to marrie another. Which ſentence of the Biſhop was approued of the whole Councell. The ſame Canon, ſee *decret. Gregor. lib.4. tit.17. c.8.*

Further euidence alſo wee haue for marriage in the caſe of wilfull deſertion: *Ambroſ. in 7.1. ad Corinth.* vpon theſe words, *a brother or ſiſter is not in ſubiection, &c. Non debetur reuerentia coniugij ei, qui horret authorem coniugij, &c.* The reuerence of marriage is not due to him, which abhorreth the author of marriage, &c. *Ac per hoc non eſt peccatum ei qui dimittitur propter deum, &c.* And ſo it is no ſinne vnto him, which is diſmiſſed for Gods cauſe, if he marrie another.

Cod. lib.5. tit.1. leg.2. Conſtant. Sponſa poſt biennium, &c. The ſpouſe after two yeere expecting the returne of her husband, may marrie another: *Tit.27. leg.2. Poſt triennium*, after three yeeres ſhee may marrie: *leg.7. Poſt quadriennium*, after foure yeeres, if ſhee heare no newes of her husband. If the law giue this libertie, when the husband is abſent vpon other occaſion, and ſuppoſed to be dead, much more in the caſe of voluntarie deſertion.

Likewiſe decreeth the Canon law, *Cauſ.28.q.1.c.4. Vxor ſine vlla culpa relinquitur,&c.* The wife is left without any fault at all, if ſhe refuſe to dwell with a Chriſtian husband.

Ibid.qu.2.c.2.Greg.Infidelis diſcedens,&c. An infidell departing ſinneth againſt God, and the faith of matrimonie is not to be kept with him.

Decret.Greg.lib.4 tit.19.c.7. Qui relinquitur ad ſecunda ſi voluerit, vota tranſibit: He or ſhe that is forſaken, may if ſhe will, goe vnto ſecond marriage.

The Papiſts themſelues allow the partie forſaken, to marrie againe; but the difference betweene vs is this: firſt, they affirme, that where the one partie is an Infidell, the marriage is diſſolued, whether
1.Cor.7.13. the vnbeleeuing partie will remaine or not; contrarie to the Apoſtle, 1.Cor.7.13. *If hee be content to dwell with her, let her not forſake him.* Secondly, they hold this to be deſertion onely, where the one partie is an Infidell: and in this caſe of infidelitie onely matrimonie vpon deſertion to be diſſolued: whereas if there be a wilfull deſertion of the one partie, the caſe is all one, whether hee be a profeſſed Infidell or not: for he that is careleſſe of his wife and family, by S. *Pauls* rule, *is worſe than an Infidell,*
1.Tim.5.8. 1.Timoth.5.8.

THE SECOND PART, WHETHER IT BE LAWFULL to marrie after diuorcement for adulterie.

The Papiſts.

84. Error. FOr adulterie one may diſmiſſe another, but neither partie can marrie againe for any cauſe during life, *Rhemiſt. Matth.19.ſect.4.* ſo the Doway Collegials. *annot. Deuter.24.v.1.* no, not the innocent partie may marrie againe: for the marriage knot is not diſſolued becauſe of adulterie, *Concil. Trident.ſeſſ.24 can.7.*

Mark.10.11. Luk.16.18. *Argum.1.* Mark.10.11. *Whoſoeuer ſhall put away his wife and marrie another, committeth adulterie againſt her.* Likewiſe, Luk.16.18. *Ergo,* it is not lawfull to marrie againe at all after the wife be put away, *Bellar.c.16.argum.2.*

Anſw. Saint *Marke* and *Luke* muſt be expounded by Saint *Matthew,* who ſaith, *Whoſoeuer ſhall put away his wife except it be for fornication, and marrie another, committeth adulterie*: whereupon it followeth, that not euery one which putteth away his wife and marrieth another, committeth adulterie: wherefore the other Euangeliſts muſt be vnderſtood to ſpeake of other ordinarie and common occaſions, ſuch as were vſuall among the Iewes, for the which men did vſe to put away their wiues, and not to include in their generall ſentence, this exception of fornication; for then the Euangeliſts ſhould be contrarie each to other.

Bellar. 1. When *Marke* did write his Goſpel at Rome, is it like that he would ſend the Romanes to *Matthew* for an expoſition thereof? 2. It followeth not, *Whoſoeuer putteth away,&c. except for fornication, and marrieth againe, committeth adulterie*: *Ergo,* hee that putteth his wife away for fornication,&c. doth not commit adulterie: and that for diuers reaſons, *Bellar.ibid.*

Contra. Firſt, the Apoſtles and Euangeliſts liuing, who did write and preach the Goſpell, they needed not to ſend one to another to know the ſenſe, themſelues being directed of the ſpirit: but now, the beſt direction we haue, is to expound the Scripture by it ſelfe, and to make it accord together. Secondly, this exception εἰ μὴ, *vnleſſe,* or *except,* doth alwaies inferre the contrarie to that which is affir-
Luk.17.18. med: as Luk.17.18. *There are none found to returne to giue God praiſe, ſaue this ſtranger*: *Ergo,* this
Matth.5 20. ſtranger did returne to praiſe God; Likewiſe Matth.5.20. *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes,&c. ye ſhall not enter into the kingdome of heauen*: *Ergo,* if it did exceede,&c. they ſhould enter: After the ſame manner, If whoſoeuer doe put away his wife,&c. except for fornication, doe commit adulterie; then hee that for fornication doth put away and marrie againe, doth not,&c. As for the reaſons alledged to the contrarie, they ſhall be examined in the anſweres to our arguments. Thirdly, if they vnderſtand *Marke* and *Luke* thus generally without exception, then it ſhall not be lawfull at all to *diſmiſſe for fornication. Bellarm* anſwereth, that this may be proued out of Saint Matth.c.5.v.32. *whoſoeuer ſhall put away his wife, except for fornication*: *Ergo,* for fornication it is lawfull to diſmiſſe. *Contra.* 1. Doth not hee now ſend vs for the vnderſtanding of *Marke* and *Luke,* to *Matthew*? 2. And doth not he himſelfe conclude the contrarie vpon the exception? thus he offendeth againſt his owne rules, and alloweth that in his owne argument, which he miſliketh in ours.

Matth.5.32. *Argum.2.* Matth.5.32. *Whoſoeuer ſhall marrie her that is diuorced, committeth adulterie*: This muſt be vnderſtood generally, without the exception of fornication; for if it be lawfull to marrie an adultereſſe that is diuorced for adulterie, and not the innocent partie, that is diſmiſſed, but not for adulterie, then ſhould the caſe of the adultereſſe be better than of the other: *Bellar.c.16.arg.1.*

Anſ. The adultereſſe is not ſtraightway to be admitted to ſecond marriage, but it is fit that ſome reſtraint ſhould be made in the diſcretion of the magiſtrate, leaſt it might be made an vſuall practiſe for incontinent perſons to get them new mates: therefore in this behalfe the adultereſſe caſe is not ſo good. 2. The innocent perſons caſe is much better, becauſe ſhee is free from ſo great a ſinne as the
1.Cor.7.11. adultereſſe is guiltie of. 3. The innocent partie may be reconciled to her firſt husband: 1.Cor.7.11. which is better than to haue a new husband. 4. If ſhee cannot bee reconciled, if the froward partie fall into the ſinne of incontinencie, as hee is moſt like in this caſe (refuſing the companie of an honeſt wife)

wife) to be giuen ouer, then hath the innocent partie the ſame remedie, with much better conditions, than the other. 5. Neither doth the argument follow, as it may appeare by this inſtance: Your penance you call the ſecond table after ſhipwracke: ſhe that ſinneth not need not this remedie, the adultereſſe is admitted to it; is the adultereſſe therefore the better becauſe of this ſecond table? no more is ſhe for her ſecond husband. 6. Wherefore the exception in the firſt clauſe of the ſentence, *except it be for fornication*, muſt be ſupplied alſo in the latter, as it is euident Matth.19 5. where the exception is ioyned to both members of the ſentence, both of *diſmiſſion*, and *marrying againe*. Matth.19.5.

*Argum.*3. Rom.7.2. The woman is bound by the law to her husband, ſo long as hee liueth: nothing but death diſſolueth the bond betweene man and wife: therefore not lawfull to marrie againe after diuorce, *Rhemiſt. ibid.* This place is alſo vrged by the Doway Collegials: *annot. Deutr.* 24. v.1. Rom.7.2.

*Anſw.*1. Saint *Paul* muſt be expounded by our Sauiour Chriſt, who maketh exception of fornication, Matth.5. Matth.5 32.

2 Neither doth S. *Paul* denie, that marriage may be diſſolued, while they liue, without breaking of wedlocke: but that although the knot hold during their life, yet by death it is diſſolued. Againe, S. *Paul* hauing no occaſion to intreat of diuorce, ſpeaketh of marriage as it ſtandeth whole and ſound by the ordinance of God, that if a woman ioyne her ſelfe to another man, her former wedlocke being not lawfully diſſolued, ſhe is a wedlocke breaker.

3 Therefore the Apoſtle ſaith, *Quæ ſub viro eſt mulier*, the woman that is in ſubiection to the man: But ſo is not a woman diuorced and ſeparated, any longer in ſubiection to her husband: therefore of ſuch an one the Apoſtle ſpeaketh not.

4 Laſtly, we muſt conſider the ſcope of the place, and how the Apoſtle applyeth this ſimilitude: As verſ.4. hee ſaith, that the law being dead by the comming of Chriſt, wee are freed from it, from henceforth to liue vnto him; as the woman is free after the death of her husband to marrie to another: ſo that the Apoſtle ſpeaketh not of the continuance of the bond of wedlocke vntill death, but of the diſſolution thereof after death; which onely ſerueth for his preſent purpoſe. And thus alſo is that other place to be expounded, 1.Cor.7.39. where the Apoſtle ſheweth, that although marriage remaine firme and ſure vntill death, yet then it is diſſolued: 1.Cor.7.39. To this effect alſo anſwereth *Caietanus* a learned Papiſt.

*Argum.*4. 1.Cor.7.11. If ſhe depart, let her remaine vnmarried, or be reconciled: *Ergo*, the parties ſeparated for fornication may not marrie againe, *Rhemiſt.* 1.Cor.7.11.

Anſw. S. *Paul* ſpeaketh of other ſeparations, which are cauſed by diſſentions in marriage, and not of diuorce for adulterie: for he ſaith, 1. *If ſhee depart*; not, *If ſhee be put away*: 2. Neither was it ſo vſuall a thing for reconciliation to be ſought after ſolemne diuorce. 3. Againe, he ſaith, *Let not the woman depart*, as being in her choice, whether ſhe would depart or not: but in the caſe of fornication, ſhe was to depart, or rather be put away, whether ſhee would or not. Neither would S. *Paul* haue ſaid in caſe of diuorce, *let her not depart*, ſeeing the Goſpell granteth a ſeparation to bee made betweene the man and wife in ſuch caſes.

Bellarmine anſwereth, 1. That the Apoſtle in the firſt place, v.10. *Let not the wife depart from her husband*, ſpeaketh of vnlawfull and vniuſt departure. In the next v.11. *But if ſhee depart, let her remaine vnmarried*, or be reconciled, he ſpeaketh of lawfull departure for fornication. 2. If the Apoſtle had ſpoken of any vnlawfull or vniuſt departure, he would not haue put it to the womans choice, whether to bee reconciled or not; but ſimply haue enioyned her to bee reconciled: *c.*16. *reſp. ad arg.*4.

Contra. Firſt, the ſame kinde of departure is vnderſtood in both places: 1. becauſe they make but one full ſentence, and theſe words, ἐὰν δὲ, *quod ſi*, but if, haue relation to the other, and ſhew a coherence of the ſenſe: 2. And againe, the ſame word χωρίζω is vſed in both verſes, ſhewing one and the ſame kinde of ſeparation.

Secondly, 1, the Apoſtle doth not put it to the womans choice to be reconciled or not, but by this meanes denying libertie of marriage, doth driue her to ſeeke reconciliation; and ſaith thus much in effect, that, if ſhe did not reconcile her ſelfe, ſhe ſhould remaine vnmarried: 2. For otherwiſe it was not in the caſe of diſmiſſion for adulterie in the offenders power to be reconciled, but in the innocent partie to receiue her to reconciliation; but here it is in the power of the guiltie partie to reconcile her ſelfe: therefore it was for other offences beſide fornication.

*Argum.*5. If marriage ſhould bee granted after diuorce, theſe inconueniences would follow. Firſt, the children ſhould be euill prouided for, that are conſtrained to liue vnder a ſtepfather, or ſtepmother. Secondly, by this meanes, the married parties being diſcontented, would ſeeke occaſions and picke quarrels one to the other, that they may be diuorced and marrie againe.

Thirdly, if the marriage be vtterly diſſolued, then the guiltie partie is either to marrie againe, or not to marrie: if the firſt, they of purpoſe may commit adulterie, that they marrie where they liſt: if the ſecond, what reaſon is there to reſtraine the weaker partie of the remedie? *Bellar. c.*16.

Contra. Firſt, 1. The ſame danger will be to the children, vpon ſecond marriage after death, as well as after diuorce, to endure ſtepfathers or ſtepmothers; ſhall therefore all ſecond marriage for this be reſtrained? 2. If the innocent partie hauing not the gift of continencie, ſhould be forced to keepe an adultereſſe ſtill, there would enſue a greater inconuenience, the father being vncertaine of his children.

Secondly, 1. As it may be feared, leaſt diuorces ſhould be procured and ſought, where a way is open to ſecond marriage; ſo if the way were ſhut vp, a greater matter would be feared; leaſt where by diuorce they cannot helpe themſelues to new wiues, they ſhould practiſe by other meanes one to take away another. 2. Againe, where diuorce is by pretence or conſent, to pleaſe their owne luſt, the magiſtrate in his diſcretion hath power to moderate and ouerrule ſuch inordinate practiſes. 3. But where Chriſt hath granted a libertie, the wiſedome of man muſt not controule it, but leaue the ſucceſſe to Gods prouidence.

Thirdly, 1. As the guiltie partie by *Moſes* law was to die for adulterie, ſo now alſo; if ſome grieuous mulct be laid vpon the offender, according to the nature of the offence, they would haue ſmall liſt to practiſe by adulterie. 2. The guiltie partie doth not ſue for diuorce, but the partie grieued; and therefore if there bee offence willingly committed, yet the innocent partie may expect amendment and reconciliation; without whoſe conſent and liking, diuorce is not to be granted. 3. Some haue thought, that the guiltie partie ſhould not take benefite at all of ſecond marriage, as *Luther, Eraſmus*: ſome otherwiſe, as *Melanct. in annot. ad c. 5. Matth.* Howſoeuer, he or ſhe is not ſo eaſily to be admitted to it, but with due puniſhment and rebuke before, and the mature aduiſe and diſcretion of the Magiſtrate: but for euer to barre the incontinent partie of the remedie, would be occaſion of further ſinne: and if the innocent partie doe marrie againe, the bond of the firſt marriage is diſſolued, and both parties are ſet free, but if the innocent partie doe not goe vnto ſecond marriage, it is not fit the offender ſhould haue that libertie at all: and if the innocent partie be admitted to ſecond marriage, where there is no hope of reconciliation which firſt ought by all meanes to bee attempted, yet the offender ſhould not ſodainly, nor without condigne puniſhment before inflicted, bee allowed that libertie.

Whether the guiltie partie may haue the like libertie as the innocent.

The Proteſtants.

FOr no other cauſe in the world, but onely for fornication, may there be either a finall ſeparation, or cleane diſſolution of marriage, by way of diuorce: But for that cauſe our Sauiour hath granted libertie, both to diſſolue matrimonie, and to marrie againe.

Matth. 5. 32.
Matth. 19. 9.

Argum. Matth. 5. 32. *Whoſoeuer putteth away his wife (except it bee for fornication) committeth adulterie: Ergo,* for fornication it is lawfull for a man to diſmiſſe his wife. Likewiſe Matth. 19. 9. *Whoſeuer ſhall put away his wife, except it be for whoredome, and marrie another, committeth adulterie: Ergo,* for adulterie it is lawfull for the man both to put away and renounce his wife; and the wife likewiſe her husband (for there is the like reaſon for both) and for them to marrie againe. This libertie granted by our Sauiour Chriſt, by no humane law can be reſtrained or cut off.

This place troubleth our aduerſaries very ſore, and therefore they haue found out many ſtarting holes, but all to ſmall purpoſe.

1. *Durand* thus anſwereth: That when Chriſt vttered theſe words, the law of the Iewes was, that the adulterous woman ſhould be put to death, & ſo the husband might haue liberty to marrie againe.

Contra. ***Bellarmine*** ouerthroweth this anſwere. 1. Becauſe Chriſt here giueth a rule not onely to the Iewes, but to all Chriſtians, not being ignorant, how that in euery nation, that law of putting the adultereſſe to death, ſhould not be in force. 2. Chriſt might as well haue excepted other crimes that were puniſhed by death, as murder, and the like, that in thoſe caſes they might marrie againe, becauſe by the law their wiues were to die, as well as in the caſe of fornication. 3. Chriſt ſpeaketh of diſmiſſion: but properly the wife is not ſaid to be diſmiſſed, when ſhee is put to death: Chriſt therefore is not ſo to be vnderſtood.

2. ***Bellarmine*** therefore approueth this expoſition: *Whoſoeuer ſhall put away his wife (except it be for fornication) and marrie another*: he would haue the exception reſtrained to the firſt clauſe, in this ſenſe: he that putteth away his wife, which it is not lawfull to doe but for fornication: ſo that the crime of fornication maketh it lawfull to diſmiſſe, but not after diſmiſſion to marrie againe.

Contra. 1. This expoſition is contrarie to the Ieſuite, for he alloweth a ſeparation of matrimonie in other caſes, as of hereſie, infidelitie, vow of continencie: but here he ſaith, that onely ſeparation and diſmiſſion is to be made in the caſe of fornication. 2. This anſwere of Chriſt had not beene ſufficient, if he had ſpoken onely of diuorce, and not of libertie to marrie againe: for the Phariſes moued the queſtion concerning the manner of diuorce permitted by *Moſes* law, after the which it was lawfull for them to marrie againe: And therefore it was expected that our Sauiour ſhould anſwere to both theſe points; both in what caſes they might diſmiſſe their wiues, and marrie againe. 3. The ſentence cannot ſtand in any good ſenſe, vnleſſe it be read wholy together; vnleſſe you will ſay, that he which putteth away his wife onely, committeth adulterie: he may cauſe her to commit adulterie, as the Euangeliſt hath in another place, Matth. 5. 32. but commit adulterie he doth not, vnleſſe hee marrie another: ſo that this muſt needes be the ſenſe, he that putteth away his wife and marrieth another, vnleſſe it be in the caſe of fornication, committeth adulterie.

3. ***Bellarmine*** further anſwereth with *Auguſtine*, that theſe words *(except it bee for fornication)* are onely negatiuely to bee taken in this ſenſe: that hee which putteth away his wife, and marrieth, where there is no fornication, ſinneth: but he determineth not of the affirmatiue part, where there is

fornication, whether the partie in marrying againe ſinne or not: ſo that it followeth not, he that marrieth againe, his wife being put away without fornication, ſinneth: *Ergo,* hee that marrieth, his wife being diſmiſſed for fornication, ſinneth not: it may be a leſſe ſinne, or not ſo grieuous a kind of adulterie, but it followeth not, that it is not at all: *Bellar cap.17.reſp.ad obiect.3.*

*Cont.*1. This anſwere had beene more inſufficient then the other: for Chriſt in not determining their queſtion ſhould haue left them in ſuſpence, and vncertaine what to doe: whereas Chriſts anſweres vſe to be moſt full. 2. If as well he committeth adulterie, that marrieth vpon diuorce for fornication, as hee that marrieth where there is no fornication, then our Sauiour Chriſts exception is needleſſe: he might haue ſaid in generall termes, that whoſoeuer putteth away his wife, and marrieth another, excepting no cauſe, committeth adulterie. And ſo indeede S. *Marke* and S. *Luke* ſet downe this ſpeech in generall words: who are to be expounded by *Matthew,* leaſt they ſhould ſeeme contrarie one to the other. But farre be it from vs to thinke, that Chriſt vſed any needleſſe or vnneceſſarie word. 3. This word of exception, εἰ μὴ, *niſi,* vnleſſe, or except, in Scripture is vſed to ſignifie a contrarie diſpoſition in that, which is excepted to that which is ſet downe, ſo that if the one be affirmed, the other is denied: as 1.King.3.18. *None was in the houſe, except wee twaine:* they two therefore were, other were not: Luk.13.3. *Except yee repent, yee ſhall periſh: Ergo,* if you doe repent, you ſhall not periſh: Luk.17.18. *None are found to returne to praiſe God,* εἰ μὴ, *except this ſtranger:* therefore this ſtranger did returne. So where Chriſt ſaith, *Who ſo putteth away his wife, except it be for fornication, and marrieth another, committeth adulterie;* We inferre negatiuely, that he doth not commit adulterie, who putteth away, and marrieth, where there is fornication. Thus for all their ſhifting euaſions, the truth cannot be obſcured.

1.King.3.18.
Luk.13.3.
Luk.17.18.

*Argum.*2. Saint *Paul* ſaith, *Let euery man haue his wife, and euery woman her husband, for auoyding of fornication, and it is better to marrie, then to burne.* Wherefore it is lawfull, the firſt marriage according to the word of God being broken, both for men and women to vſe the remedie againſt incontinencie, and to be married againe: for he ſpeaketh generally of all. To this purpoſe *Hierome* thus excuſeth the marriage of *Fabiola, Repudiato marito, &c.* Her firſt husband being refuſed: *Melius eſt (inquit Apoſtolus) nubere, quàm vri:* The Apoſtle ſaith, It is better to marrie then burne: ſhee was young, and could not keepe her widowhood, and therefore thought it better to confeſſe her infirmitie, and to enter into a ſhadow of marriage, then vnder the ſhew of ſingle life to play the harlot: *ad Oceanum.*

*Argum.*3. If after diuorce for adulterie no marriage ſhould bee lawfull, then the innocent partie ſhould bee puniſhed without his fault: and beſide, hee not hauing the gift of continencie, and being denied the remedie, either ſhall liue in continuall burning, or elſe be tempted to fall into adulterie: ſo it had beene better for no diuorce at all to be granted, then vpon diuorce no marriage: *obiect. Kemnitij.*

Bellarm. 1. The guiltie partie may be reconciled againe, and ſo be retained ſtill. 2. Or if that be not expedient, the remedie of continencie is readie for all thoſe, that will ſue for it, and aske it at Gods hands. 3. And in this caſe the innocent partie muſt endeuour to containe, as in the long abſence, or ſickneſſe of the wife: *B.c.17.reſponſ.ad obiect.2.*

Cont. 1. For the partie that offendeth, vpon his or her repentance to be receiued againe; we denie not, but to be a very charitable, and ſimply the beſt courſe: but all the matter is, when as there is no hope of amendment, ſhall a man retaine a ſerpent ſtill in his boſome? 2. The gift of Continencie is not giuen to euery man: for 1. our Sauiour ſaith, Matth.19.11. *All cannot receiue this thing, ſaue they to whom it is giuen:* It is not then giuen to all, for then all might receiue it, which is here denied. 2. And the Apoſtle ſaith further, 1.Cor.7.7. *Euery man hath his proper gift of God, one after this manner, another after that.* But if euery man may haue the gift of continencie, it is no proper but a common gift. 3. Where Gods hand is vpon either partie, as by long ſickneſſe, or by neceſſitie of inuoluntarie abſence, as in captiuitie, there being no other remedie left, God will not denie the neceſſary gift: but where there is an ordinarie remedie by mariage, we muſt not flie to the extraordinarie gift, which were to tempt God: as *Peter* leaped out of the ſhip, to walke vpon the water, and began to ſinke; ſo they which leaue the ordinarie meane, truſting to extraordinarie helpe, may be deceiued. 4. If continencie were ſuch an eaſie & vſuall remedie vpon diuorce; why did Pope *Gregorie* 3. giue this libertie, *Cauſ.32.qu.7.c.18.* that if a woman, by reaſon of her infirmitie, bee not able to render her due, the man, *qui ſe continere non poterit, nubat,* which cannot containe himſelfe, may marrie? And *ibid.c.24.* If a man lie with his ſtepmother, *Vir eius poteſt aliam accipere, ſi ſe continere non poteſt:* Her husband may take another, if he cannot containe. It is euident by theſe Canons, that euery man cannot containe, and that marriage after lawfull diuorce, is the next and beſt remedie againſt incontinencie.

Whether euerie one may haue the gift of continencie.
Matth.19.11.
1.Cor.7.7.

Argum 4. If vpon lawfull diuorce marriage were not lawfull, then the law of diuorce ſhould bee altogether ſuperfluous and vnneceſſarie; neither ſhould Chriſt haue prouided as good a remedie in this caſe, as *Moſes* did, by whoſe law the adultereſſe was to die, and ſo the innocent partie at libertie to marrie againe. But none of Chriſts precepts are vnneceſſarie or ſuperfluous; *Ergo.*

Bellarm. Yes, diuorce is to great purpoſe, though it be not free to marrie afterward: for otherwiſe the innocent partie ſhould be conſtrained to the great danger of his ſoule, ſometime to liue with an heretike, &c. *Bellarm.c.17.reſp.ad obiect.2.*

Contra. 1. Separation for hereſie is not lawfull, but onely for adulterie, and therefore this inſtance is impertinent. 2. The innocent partie may ſequeſter or ſeparate himſelfe of his owne accord from the guiltie partie, though there were no publike law of diuorce, as *Bellarmine* confeſſeth, *Diuortium quoad thorum propria authoritate fieri poſſe:* That diuorce from the bed may bee done by a mans owne authoritie: *c.*14. *obſeruat.*2. and by this priuate ſeparation, all thoſe pretended dangers may be auoided.

*Argum.*5. This obiection was made in *Auguſtines* time, *lib.*2. *de adulter. coniug c.*16. *Cogentur mariti adulteras occidere,&c.* If marriage after diuorce be adulterie, then the husbands ſhall be vrged to conſpire againſt their wiues, to take them out of the way, that they may marrie againe.

Auguſtine anſwereth: 1. The ſame inconuenience may follow, when as the wife is ſeparated for any other cauſe than adulterie, that ſome may practiſe againſt the life of their husbands in this caſe alſo, to marrie their wiues. 2. Another inconuenience may be feared on the other ſide, that men will firſt diſmiſſe their wiues to cauſe them to fall into adulterie, that they may haue new. *Auguſtin.ibid.*

Contra. 1. No ſeparation is to be granted but for adulterie, and therefore in ſuch vnlawfull ſeparations, no ſuch danger can bee feared, but when the ſeparation is lawfull and marriage vnlawfull. 2. To practiſe againſt a womans chaſtitie, is not ſo great a ſinne, as to practiſe againſt her life: This may follow vpon the denying of marriage, the other vpon granting. *Auguſtine* ſaith, as hee is alleaged, *cauſ.*33.*qu.*2.*c*9. *Si facturus eſt, quod non licet, iam faciat adulterium, & non faciat homicidium,&c.* If a man muſt needes doe that which is not lawfull, let him commit adulterie rather than murder, and marrie another while his wife liueth, rather than ſhed blood: this inconuenience then is worſe than the other. 3. Where inconueniences are like to enſue on both ſides, the leſſe is to be taken, and rather that rule to be followed which is more conſonant to the Goſpell, as this is to marrie after lawfull diuorce.

De fide & oper.cap.19. tom.4. *Auguſtine* ſaith, that he which putteth away his wife for adulterie, and marrieth another, *Non eſt æquandus ei,* is not in the ſame caſe with him, which for any other cauſe putteth away and marrieth againe. But if it be as lawfull for other cauſes to be diuorced, as for hereſie and infidelitie, as the Ieſuite telleth vs, there ſhould be no difference made betweene the ſecond marriage of the one and the other. *Auguſtine* in the ſame place, though he be elſewhere reſolute againſt marriage after diuorce, yet granteth that it is not plaine out of Scripture, whether he be an adulterer, that marrieth againe after diuorce for adulterie: *Sed quantum exiſtimo, venialiter ibi quiſque fallitur:* But as I thinke, we are euery one of vs herein deceiued: And, *de fide & operib.c.*20. he doubteth, whether he be an adulterer which marrieth another wife, the firſt being put away for adulterie.

I end this point, better allowing *Pollentius* iudgement for this matter, than *Auguſtines*, betweene whom there is much diſcourſed of both ſides: *Si mulier à viro non fornicante diſceſſerit, non ei licere alteri nubere propter præceptum: ſi autem à fornicante, non ei expedire propter opprobrium:* If a woman depart from her husband being no adulterer, it is not lawfull to marrie another becauſe of the commandement: but if he be an adulterer, it is lawfull to marrie, but not expedient alwaies, becauſe of the ſhame and reproch, *Ad Pollent.lib.*1.*c.*6.

We haue alſo further euidence of antiquitie: *Venetic.Concil.can.*2.*Eos qui relictis vxoribus ſuis, ſicut in Euangelio dicitur, excepta cauſa fornicationis, ſeu adulterij probatione, alias duxerint, ſtatuimus à communione arcendos:* They, which leauing their wiues, vnleſſe it be for fornication, and adulterie manifeſtly proued, and marrie other, we decree, to be put from the Communion. It followeth then, that if adulterie be proued, they may relinquiſh their wiues, and marrie other.

*Concil.Vormatienſ.can.*63. *Si quis cum matre & filia in adulterio manſit, & poſtea ille vir mulierem acceperit, dimittat eam,&c. illa vero mulier, quam reliquerit, accipiat virum:* If any hath continued in adulterie with the mother and the daughter, and after hee taketh a wife, let him diſmiſſe her, and haue no wife ſo long as he liueth, but the woman ſo diſmiſſed may take an husband: Likewiſe if the mother and daughter did commit this ſinne ignorantly, they may keepe their husbands: if wittingly, one knowing of another, *dimittant maritos*, they ſhall diſmiſſe their husbands, *illarum verò viri accipiant mulieres:* but their husbands may take other women to their wiues. This Councell giueth libertie to the innocent partie to marrie after diuorce. But *Bellarmine* confeſſeth, *Libertatem diuortium faciendi ob crimen, parem eſſe viro & vxori:* That the libertie to make diuorce for adulterie, is alike to the man and wife: *De matrimon.lib.*1.*c.*14 *Ergo*, they may both marrie after diuorce for adulterie.

*Lateranenſ.part.*50.*cap.*46. *Mulieres licita aliqua cauſa à viris ſeparatæ poſt annum expletum accipiant alium virum, ſimiliter vir vxorem:* Women ſeparate from their husbands lawfully, after a yeare may take other husbands, and their husbands other wiues.

*Lateranenſ.part.*6.*cap.*21. *Vrbanus* decreed thus: *Si quis pendente lite matrimoniali aliam acceperit, & poſtea inter ipſum & primam diuortium fuerit celebratum, poterit cum ſecunda remanere:* If any man, while the ſuite dependeth about marriage betweene him and his wife, doe marrie another, and afterward ſentence of diuorce be pronounced betweene him and the firſt, he may vpon ſufficient penance remaine with the ſecond. *Synod.Florentin.ſeſſ.*25. *Græci matrimonia ſeparant, in quo diſſident à Latinis:* The Grecians doe vſe to ſeparate matrimonie, wherein they diſſent from the Latines: but the Latines ſeparate marriage onely, *quoad thorum*, not *quoad vinculum*, they diſſolue the vſe of marriage,

riage,not the bond : *Ergo,* the Greeke Church diſſenting from them, diſſolueth the whole, both the vſe of mariage and the knot. And thus farre of this queſtion of mariage after diuorce : which wee ſee hath been practiſed in times paſt of the Church,and approued of antiquitie.

Yet we haue further euidence, S. *Ambroſe in* 7. 1. *ad Corinth.* thus writeth, the Apoſtle ſaying, *Let not the man put away his wife,* doth not adde as before of the woman, *let him ſo remaine, Quia viro licet ducere vxorem, ſi dimiſerit vxorem peccantem :* Becauſe it is lawfull for the man to marrie a wife, hauing diſmiſſed the firſt for her offence : here the man in *Ambroſe* iudgement is permitted to marrie after diuorce : but there is the ſame reaſon and libertie both of the man and wiſe in this caſe : as their owne law ſaith : *Vna erit lex per omnia & viro & fœmina :* There ſhall be one law altogether for the man and the wife : *Cauſ.29.qu.2. Ergo,* it is lawfull for both.

Cod.lib.5.tit.17.leg.8.Theodoſ.Vxorem ſi velit, ſtatim ducere definimus : We do define, that he may ſtraightway marrie a wife, which putteth away the firſt, for cauſes there expreſſed.

Lib.9.tit.9 leg.2. Crimen lenocinij incurrunt,&c. They incurre the crime of Bawdes, that retaine a wife ſtill in mariage deprehended in adulterie : and *leg.3. Diſſolutio matrimonij :* Vtter diſſolution of mariage is granted vpon the detecting of that crime.

And 1. further what was the practiſe of the Greeke Church, beſide the foreſaid imperiall lawes, may appeare by that report, which *Iuſtinus* maketh of a Chriſtian woman, which gaue a bill of *repudium,* to her adulterous husband : now, where there is *repudium,* there is an vtter diſſolution of mariage, as *Bellarmine* himſelfe diſtinguiſheth betweene *diuortium,* and *repudium :* ſee before, error 82. *Epiphanius* ſaith : *Qui non potuit vna mortua contentus eſſe, ob aliquam cauſam, ſcortationem aut ſeparatione ob aliquam malam cauſam facta, eum diuina ſcriptura non accuſat, ſi vir ſecundæ coniungatur vxori,&c.* He that cannot be content with one wiſe being dead, if ſeparation being made for whoredome, or any other euill cauſe, the man marrie a ſecond wife, or the wife a ſecond husband, the Scripture doth not finde fault, &c. The Grecians at this day grant ſecond mariage in the cauſe of adultery, as *Bellarmine* confeſſeth.

Iuſtin. Apolog. *ῥεπούδιον δοῦσα.*

Lib.2.tom.1. hæreſ.59.

Bellarm. lib.1. de matrim.c.15

2. *Tertullian* ſaith directly : *Nubere legitime poteſt repudiata :* She that is lawfully repudiate may marrie. And againe, *Illicite dimiſſam pro indimiſſa ducens adulter eſt : manet enim matrimonium quod non legitime diremptum eſt :* He is an adulterer who marrieth a woman vnlawfully diſmiſſed, as not diſmiſſed at all : for mariage remaineth, not lawfully diſſolued or broken off, &c. Then conſequently it may be lawfully broken off and then it remaineth not.

Lib. de monogam.

Lib 4. contra Marcionem.

3. The reformed Churches agree : Confeſſion of Saxonie, artic.18. *The innocent partie is not forbid to marrie, that he may inuocate God, and liue holily : for ſeeing the Lord doth expreſſely ſet at libertie the innocent perſon, Matth.19. when as the other partie is polluted with adulterie, we muſt vnderſtand a ſetting at libertie, not in name onely, but in deed, &c.* Wittemberg, 26. artic. chap. 21. *We hope that it will come to paſſe, that all good Biſhops and Princes will permit them, who by a lawfull diuorce are ſeparated from their adulterous wiues or huſbands, to vſe that libertie of marrying againe in the Lord, which the Sonne of God hath granted, &c.* And concerning the iudgement of our Engliſh Church, what it is, may appeare by this, that in the late act of Parliament which maketh it felonie to haue two wiues, ſpeciall exception is made of thoſe which marrie after ſentence of diuorce : and it is prouided in the late Canons, can. 107. that in euery ſentence pronounced only for diuorce and ſeparation, *à menſa & thoro,* from bed and boord, a reſtraint ſhall be inſerted into the act, that the parties during each others life ſhall not marrie againe, and that they ſhall put in a ſufficient caution for the performance thereof : but neither are ſuch ſecond mariages pronounced void, only the caution is forfeited, neither doth the Canon ſpeake of ſuch ſeparations, wherein the *vinculum* the bond it ſelfe is broken, as is by fornication.

Harmon. ſec. 18. p. 566.

Ibid p. 573.

4. [a] *Eraſmus,* [b] *Caietanus,* [c] *Catharinus* doe all agree, that mariage is lawfull after diuorce for adulterie.

[a] Annot. in 7.1. ad Corinth.
[b] In 19. Matth.
[c] Lib.5. annot. in comment. Caietan.

Likewiſe their owne Canons thus teſtifie: *Cauſ.31.qu.1.c.6. Licet vxorem inſidiaturam dimittere, & ſi voluerit, aliam ducere :* It is lawfull for a man to diſmiſſe a wife, laying await for her husbands life, and if he will to marrie another.

Cauſ.29 qu.2.c.4. Qui ancillam duxerit vxorem,&c. He that hath married a bond-woman, *ſi voluerit, aliam accipiat :* after he knoweth her to be a bond-woman, let him take another.

Cauſ.32.qu.7.c.17. Viro licet ducere aliam : The man may marrie another : *ibid c.18 Gregor.3.* alloweth a man to marrie againe ; *Si mulier infirmitate correpta non valet debitum reddere :* If the woman taken with ſickneſſe cannot render her debt or due to her husband, *ibid.c.19. Illi, cuius vxor ſtuprata cum viri fratre, licita coniugia non negentur :* lawfull marriage is not to be denied to him, whoſe wiſe committed adulterie with his brother.

Ibid.c.24. Si quis cum nouerca ; If any man hath lien with his mother in law, *vir eius poteſt aliam accipere,* the man may take another, if he cannot containe.

Cauſ.33.qu.1 c.1. Licet mulieri alteri nubere, ob frigiditatem viri : The woman may marrie another for the weakneſſe of her husband. *C.2 Videtur mulierem ſecundas nuptias contrahere poſſe :* It ſeemeth that the woman may marrie againe, ſpeaking of the ſame caſe. *C.33.qu.2.c.9. Potius vxore viuente aliam ducat, quàm humanum ſanguinem fundat :* Let a man rather marrie another wife, the firſt yet liuing, then ſhed mans blood.

Thus it is euident, how by their owne law and Canons, mariage is lawfull after diuorce: yea, wee ſee that ſome of their Popes haue granted ſecond mariage vpon diuorce, for other cauſes then adulterie, wherein, as they preſumed, exceeding the rule limited in the Goſpell, ſo now they offend in abridging the libertie granted.

THE THIRD QVESTION, OF THE DEgrees in mariage prohibited.

First, of the ſupputation of degrees. Secondly, whether the degrees forbidden, Leuit. 18. may be diſpenſed with. Thirdly, whether any other degrees may by humane law be prohibited beſide thoſe.

THE FIRST PART, OF THE SVPPVtation and account of degrees.

THe degrees are either of conſanguinitie, which is of diuers perſons comming of the ſame ſtocke and blood: or of affinitie, which ariſeth of mariage, as when the kinſmen of either partie that is married, are by mariage allied to the other, though not of his blood, as *Laban* the brother of *Rebecca* was allied by mariage, as alſo by blood vnto *Iſaac*, though not ſo neerely.

In both theſe kindes of kinred there is a right line both vpward and aſcending: as in conſanguinitie, the Father or Mother, Grandfather, Grandmother, and ſo forth: in affinitie, the father in law, and mother in law, the ſtepfather, or ſtepmother: as alſo deſcending, as the ſonne, the ſonnes ſonne, the ſonne in law, or daughter in law, and their ſonnes and daughters. There is alſo a collaterall line in conſanguinitie, as brother and ſiſter, brother and ſiſters children, vncle or aunt: in affinitie, the brothers wife, ſiſters husband, the vncles wife, or aunts husband. Now our aduerſaries ſet downe theſe rules to know the degrees by.

The Papiſts.

85.Error. 1. IN the right line there are ſo many degrees as perſons, except the firſt, from the which we begin the account: as in this example, *Iacob* is in the ſecond degree from *Abraham*. The firſt is excepted, becauſe it is no degree of diſtance, but the beginning of the diſtance of the reſt: *Bellarm.cap.*26.

Abraham.
Iſaac.1. *Iacob*.2.

Anſw. We ſee no reaſon, why the firſt ſhould be left out: for, 1. looke how many generations, ſo many degrees: but euery perſon is a generation. 2. And this is the manner of account in Scripture: as Matt. 1. there are fourteene generations reckoned from *Abraham*, whereof *Abraham* maketh one, Iude 14. *Enoch* the ſeuenth from *Adam*, *Adam* being the firſt himſelfe in that number. Thus the Scripture numbreth *incluſiue*, not *excluſiue*, incluſiuely comprehending alſo the number, from whom the account beginneth. And thus *Abraham* muſt bee counted the firſt degree, and *Iacob*, not in the ſecond, but the third from him. The vſe of Scripture for this matter will perſwade more, then any reaſon the Ieſuite can bring. And we ſee that in Scripture not the ſpace betweene the perſons, but the perſons themſelues are counted the degrees.

Thus the Ciuill law accounteth: *Cod.lib.6.tit.16.leg.2. Dioclet. Frater auia*: The grandmothers brother is in the fourth degree, from the grandchildren. *Filius fratris auia*: The ſonne of the grandmothers brother, *eſt quinto gradu conſtitutus*, is ſet in the fifth degree: as by this example it may bee made plaine: *Abraham* is grandfather to *Iacob*: *Iacob* then is in the fourth degree from *Haran Abrahams* brother, and in the fifth from *Lot Harans* ſonne: ſo by this account of the Ciuill law, euery perſon ſtandeth for a degree: *Iacob* 1. *Iſaac* 2. *Abraham* 3. *Haran* 4. *Lot* 5.

This manner of account is allowed alſo by the Canon law: *Cauſ.35.qu.3.c.2. Calixtus: Eos conſanguineos dicimus, quos diuina & imperatorum leges conſanguineos dicunt, &c.* We call thoſe kinſmen, or of one blood and conſanguinitie, whom the diuine lawes, and the lawes of the Emperors doe ſo call.

Ibid.qu.5.c.2. Alexander. Quia hæreditates nequeunt deferri, &c. Becauſe inheritances cannot be conueied but from one perſon to another, the ſecular Emperour hath prouided, *in ſingulis perſonis ſingulos præſidere gradus*, that in euery perſon there ſhould be a degree: but becauſe mariage cannot be without two perſons, therefore the ſacred Canons haue appointed two perſons in euery degree, &c. but it is manifeſt that both theſe kindes of computations, are of one ſentence, and come both to the ſame effect.

Ibid.c.6.declarat.arbor.conſanguinitat. In computatione aſcendentium, deſcendentium concordat vtrunque ius, &c. In the computation of thoſe that aſcend and deſcend both lawes doe accord: for one perſon added to another maketh a degree, &c. Thus we ſee that the computation of the Ciuill law is confirmed by their owne Canons.

The Papiſts.

86.Error. 2. IN the collaterall line, if the parties be equally diſtant from the roote or ſtocke of the generation, looke how many degrees diſtant they are from the ſtock, ſo is the diſtance betweene themſelues:

ſelues: *Iacob* and *Rachel* are in the ſecond degree, becauſe each of them is remoued from *Bathuel*, in the ſecond degree: neither haue they any relation one to the other, but as they are ioyned in the ſtocke, *Bellarm.cap.26.*

Bathuel.	
Rebecca 1.	*Laban* 1.
Iacob 2.	*Rachel* 2.

The Proteſtants.

Anſ. NEither doe we allow this rule: but rather follow the account of the Ciuill law; which in the collaterall line maketh ſo many degrees as perſons, excepting the ſtocke, which is not to be counted in collaterall degrees, becauſe wee begin not to number there. Wherefore according to the rule aforeſaid, how many generations, ſo many degrees. According then to the account of the Ciuill law, which we here follow, *Iacob* and *Rachel* are not in the ſecond, but the fourth degree each from other: *Rachel*, 1. *Laban*, 2. *Rebecca*, 3. *Iacob*, 4. For in collaterall degrees, we count not the diſtance from the roote or ſtocke, but the mutuall diſtance from themſelues.

2. And by this rule one brother ſhould be as neere another, as they are both to their father: the which nature it ſelfe confuteth: ſeeing there is greater loue and affection, and ſo a neerer coniunction betweene the father and the ſonne, than betweene brethren.

3. By this reaſon alſo, if Coſin germanes be but in the ſecond degree, there ſhould be no degree beyond the ſecond forbidden, Leuit.18. for there is no degree forbidden beyond this: neither is this by name, and directly forbidden.

Bellarm. Firſt, *à fratre ad fratrem non tranſitur per patrem,&c.* We doe not paſſe from brother to brother by the father: for one brother proceedeth not from another, either mediatly or immediatly: One brother hath no coniunction with another, but conſidered in the father; and therefore from him we muſt ſeeke for the diſtance of brethren. Secondly, in the ſame equall diſtance, there may be notwithſtanding a greater coniunction, as betweene the father and the ſonne, the coniunction is greater, than betweene brethren, yet the diſtance is alike.

Contra. Firſt, in the 1. collaterall line, the computation doth not follow the carnall proceſſion or generation, as in the right line: and therefore, though one brother proceede not in generation from another, yet the computation may proceede from one to the other. 2. And he reaſoneth abſurdly; brethren are conioyned in the father, therefore from him the diſtance muſt bee deriued: for coniunction and diſtance are two diuers things: and the contrary rather is inferred, that becauſe their coniunction is conſidered in the father, the diſtance alſo and diſiunction cannot bee taken from thence. 3. And reaſon it ſelfe ſheweth, that from one brother we cannot account to another, but paſſing by the father in computation.

Secondly, it cannot be that in an equall diſtance, there ſhould be an vnequall coniunction: for the neereneſſe and farneſſe of the blood, maketh the greater or leſſe coniunction: wherefore if brethren be as neere each the other in blood as to the father, the coniunction and affection ſhould be as great: like as in a tree, the neerer the roote the more ſappe; ſo in conſanguinitie, the neerer the roote, the more affection.

The Ciuill law in the collaterall line maketh as many degrees as perſons, the ſtocke onely excepted: *Cod.lib.5.tit.57.leg.3.Decius: Soror in ſecundo gradu,&c.* The ſiſter in the ſecond degree, the brothers ſonne in the third. *Leg.7. Patruus & matertera:* The vncle and aunt in the third degree. *Tit.58.leg.5.Diocletian.Fratres vterini,&c.* Whole brothers are in the ſecond degree. *Leg.6. Annunculus:* The vncle by marriage in the third degree. The Doway gloſſiſts then are deceiued, who make the vncle or aunt onely in the ſecond degree: *Numb.26.39. annot in margin. Conſobrinus*, the coſin germane is in the fourth. In all theſe examples, there are ſo many degrees as perſons, beſide the ſtock. This kind of computation hath alſo the approbation of the Canons: *Cauſ.35.qu.5.c.2. Alexander.2. Vtraque computatio vno fine concluditur,&c.* Both the computations haue the ſame end: for two degrees legall, make but one degree canonicall: as brothers that are by the ſecular lawes in the ſecond degree, are by the Canons in the firſt.

Ibid.qu.5.c.6.declarat.arbor.conſanguinitat. Theſe two rules of the Ciuill computation in the collaterall line are commended: firſt, *Quoto gradu quis diſtat a ſtipite, in linea æquali toto duplicato diſtant inter ſe,&c.* In what degree any are diſtant from the ſtocke, double ſo much are they diſtant from themſelues: as *Iacob* and *Rachel* are in the ſecond degree from the ſtocke (which is not counted for a degree in the collaterall line) and therefore they are diſtant each from the other in the fourth degree. Secondly, another rule is this, in the equall line of collaterals, whether the line be, *paris numeri, vel diſparis:* Of euen number or odde, the degree is alwaies euen. As the firſt line is odde, the ſecond euen, &c. yet *Rebecca* and *Laban* being in the firſt line from *Bathuel*, are in the ſecond degree, which is an euen number. It is otherwiſe in the Canonicall computation: for in an odde line, they haue an odde degree: as in the firſt line, where *Rebecca* and *Laban* ſtand, they haue the firſt degree: yet the firſt computation is commended in theſe words, *Bene dicitur ſecundum leges,&c.* It is well ſaid according to the lawes, &c.

I will here laſtly adde the teſtimonie of S. *Ambroſe*, that it may appeare how degrees were accounted in his time: *Ad paternum patrueles fratres ſibi quarto gradu ſociantur,&c.* Brothers children are ioyned in the fourth degree: *hic autem gradus tertius eſt:* but this degree is the third, namely, betweene the vncle and his niece.

The

The Papiſts.

87.Error. 3. THeir third rule is this: In collaterall degrees vnequall, that is, when both are not alike diſtant from the ſtocke, they ſhall differ in that degree, in the which the further of them is remoued from the ſtocke: as in this example, *Ioſeph* is diſtant foure degrees from the ſtocke, and as many from *Nachor*, likewiſe from *Bathuel* and *Laban*: *Bellarm. ibid.*

Thare.	
Abraham 1.	*Nachor* 1.
Iſaac 2.	*Bathuel* 2.
Iacob 3.	*Laban* 3.
Ioſeph 4.	

The Proteſtants.

Anſ. NEither is this rule perfect: for by this reaſon, he that is indeed a degree further off, ſhall be in the ſame degree: as *Ioſeph* ſhall be as neere to *Laban* as hee is to *Nachor*, who is three degrees from *Laban*: but this is againſt common ſenſe, that *Ioſeph* ſhould be as neere the furtheſt off, as to him that is neerer by three degrees.

Bellarmine anſwereth: The reaſon is, becauſe the perſons that are of the one ſide, *Non habent habitudinem ad eos, qui ſunt in altero, niſi ratione ſtipitis*: Haue no relation or diſpoſition to the perſons on the other ſide, but in reſpect of the ſtocke wherein they are all ioyned. And therefore looke how farre *Ioſeph* is diſtant from the ſtocke, ſo farre he is from each of the other ſide.

Contra. If this rule hold in *Ioſeph*, who is the fourth degree from the ſtocke, why ſhall it not hold in *Abraham* of the ſame ſide, who is in the firſt degree from the ſtocke, that as *Ioſeph* is in the fourth degree from *Nachor*, *Bathuel*, *Laban*, becauſe hee is in the fourth degree from *Thare*, ſo *Abraham* ſhould be in the firſt degree from *Nachor*, *Bathuel*, *Laban*, becauſe hee is ſo from *Thare*? But this is not ſo: for you ſay *Abraham* is but one degree from *Nachor*, two from *Bathuel*, three from *Laban*.

Bellarmine ſaith the reaſon is this; becauſe that if *Abraham* ſhould be no further diſtant from the collaterall perſons, than he is from the ſtocke, as but one degree from *Laban*, becauſe he is but one degree from *Thare*, it would follow, that *Laban* ſhould be neerer to *Abraham*, than to the ſtocke, from the which he is remoued three degrees, which is impoſſible.

Contra. 1. Yet by the Ieſuites reaſon alleaged before for *Ioſephs* account, it muſt be ſo for *Abraham*: becauſe the collaterall perſons haue no relation or diſpoſition together, but as they meete and are vnited to the ſtocke: why ſhould not then *Abrahams* account be directed by his diſtance from the ſtocke, as *Ioſephs* is?

2. As this way there falleth out an impoſſibilitie for *Abraham*, that *Laban* ſhould be neerer him then the ſtocke: ſo on the other ſide for *Ioſeph*, that *Laban* ſhould be as neere him, as *Nachor* is, who is three degrees from *Laban*, and muſt needs be ſo much neerer *Ioſeph*. This account therefore and meaſuring of degrees according to their blind Canons, is found to be moſt doubtfull and vncertaine: as it may further appeare thus: The Canon law ſaith, *Perſona addita perſonæ vſque ad lineam æqualitatis non creſcit gradus*: That one perſon being added to another, till the line be equall, the degree is not encreaſed; as in the former example, *Laban* is added to *Bathuel*, yet both in the ſame degree from *Ioſeph*: *Cauſ. 35. qu. 5. c. 6. declarat. arbor. conſanguinitat.*

Contra. 1. It is abſurd and vnreaſonable that they ſhould be in the ſame degree of conſanguinitie, and that the addition of a perſon or generation ſhould not make a degree: for what elſe is a degree of conſanguinitie, but a generation? ſo that ſo many generations as there are, ſo many degrees there ſhould be.

2. In the degrees of affinitie the rule holdeth well: *Perſona addita perſonæ per carnis copulam non mutat gradum ſed genus*: One perſon comming or being added to another by carnall copulation, the degree is not changed but the kinde: *Ibid. declarat. arbor. affinitat.* As the brothers wife, marrying another husband, the ſecond husband is in the ſame degree of affinitie with the brothers wife, though in another kinde: but it is otherwiſe in the line of conſanguinitie.

3. If this were a good rule, that when two differ vnequally from the ſtocke, one two degrees, another foure, they ſhall differ one from another in that degree, which is fartheſt off, that is the fourth: then it would follow very well, they being diſtant in the ſame degree one from another, that *if I can not marrie thy daughter, then thou canſt not marrie mine*, and ſo alſo affirmatiuely: but this is denied by their Canon: *For he that is in the third degree may contract with his daughter that is in the fourth: ſed non è conuerſo*, but not contrariwiſe: *declarat. arbor. affinit.* But if they were in the ſame degree of diſtance, according to their rule one from the other, why ſhould it not follow both affirmatiuely, and negatiuely.

4. *Celeſtinus* the 3. decreeth contrarie to this rule: *Decret. Gregor. lib. 4. tit. 14. c. 3.* That whereas there was a certaine indulgence or libertie to marrie in the ſixth degree: and ſo conſequently, he that was in the ſixth degree on the one ſide, might marrie into the ſecond or third degree on the other: *Quod videtur poſſe fieri ſecundum regulam, &c.* Which it ſeemeth (ſaith *Celeſtinus*) might be done according to the rule: which is, that how many degrees one is diſtant from the ſtocke, he is diſtant from euery one deſcending frō the ſtock on the other line. And ſo one in the ſixth degree, & another in the ſecond or third in another line, differ from themſelues in the ſixth degree, and conſequently by this indulgence might marrie: yet *Celeſtinus* determineth, that they muſt not be vnderſtood to bee in the ſixth degree, vnleſſe both of them were diſtant from the ſtocke in the ſixth degree: and ſo he apparantly croſſeth the Canon, by the which they are ſaid to differ in the ſixth degree, if one of them only

be remoued from the ſtocke in that degree. Wherefore in collaterals we preferre the Ciuill account of degrees: that is, ſo many perſons, the ſtocke of the kinred excepted, ſo many degrees. Theſe then are the rules for the degrees of mariage.

The rules for the degrees of Conſanguinitie.

1. IN the right line aſcending and deſcending all degrees are forbidden; as aſcending, the *father, mother, Grandfather, Grandmother*, Leuit.18.7. Deſcending; *the ſonne or daughter, the ſonnes daughter, or daughters daughter*, Leuit.18.10. and ſo of the reſt.

2. In the collaterall line of conſanguinitie the prohibition reacheth expreſly to the third degree: as it is not lawfull to marrie the Vncle or Aunt, Leuit.18.12. and by way of conſequence to the fourth degree; as to the Vncle or Aunts ſonne or daughter.

3. The ſame degrees are forbidden by way of Analogie, both to the man and woman: as it is not lawfull for the Nephew to marrie the Aunt, Leuit.18.14. So by the ſame reaſon, not for the Niece to marrie her Vncle. And theſe are the rules for the limitation of the degrees of conſanguinitie: The directions alſo for the computation are theſe.

4. In the right line there are ſo many degrees as perſons: as the Ciuill law ſaith: *Generata perſona ſemper adijcit gradum*: The generation of euery perſon maketh a degree: as before I haue ſhewed, Err.85.

5. In the collaterall line equall, or vnequall, there are ſo many degrees as perſons, not counting the ſtocke: See before Err.86.87.

Of the degrees of Affinitie.

FIrſt of the Computation of the degrees; then of the limitation: the rules for the Computation are theſe:

1. The firſt rule of the Canon law is this: *Inter virum & mulierem non contrahitur affinitas, ſed ipſi ſunt affinitatis cauſa*: Affinitie is not betweene the man and the woman, but they are the cauſe of affinitie: for affinitie is defined *Perſonarum proximitas ex coitu proueniens*: The neereneſſe of perſons proceeding of carnall coniunction.

2. Hereupon it followeth, that the neereſt affinitie is in the ſecond or third degree: for if the man and wife be counted as one degree, the firſt affinitie is in the ſecond; if they be reckoned for two, the firſt affinitie is in the third, as the *wiues or huſbands, father, brother, daughter, &c.*

3. *Quoto gradu quis tibi conſanguineus, toto mulier affinis*: In what degree thy kinſman is of conſanguinitie, in the ſame degree of affinitie is his wife. The law giueth this reaſon, *becauſe they are one fleſh*: *Cauſ.35.qu.5.c.3.* And this rule ſeemeth to be grounded vpon the Scripture: Leuit.18.14. *Thou ſhalt not vncouer the ſhame of thy fathers brother, thou ſhalt not goe into his wife, for ſhe is thy aunt.* Here the vncles wife is called the aunt, as being in the ſame degree of kinred: hee of conſanguinitie, ſhe of affinitie. By this rule the brother being in the ſecond degree of conſanguinitie, his wife ſhall bee in the ſecond degree of affinitie. I am not ignorant that ſome doe account alwaies the affinitie in a degree further then the conſanguinitie by the which it commeth in; as they place the vncles wife in the fourth degree of affinitie, the vncle being in the third of conſanguinitie, *Iun. Annot. in 18. Leuit.* And this account I followed in the other edition: the matter is not great, whether way we make our computation: but the firſt ſeemeth to me to be more probable, and according to the rule of the Ciuill law: *Generata perſona adijcit gradum, &c.* The generation of a perſon maketh a degree: where then there is no generation, but a copulation only or coniunction, there is no new degree.

4. *Perſona addita perſonæ per carnis copulam mutat genus, non gradum*: One perſon comming to another by carnall copulation, changeth not the degree, but *the kinde of affinitie*: as the brothers wife is of affinitie in the ſecond degree and firſt kinde: if ſhe marrie a ſecond husband, he is of affinitie in the ſame degree, but in the ſecond kinde: if he marrie another wife, ſhe is of affinitie in the ſecond degree ſtill, but in the third kind.

5. By this rule of the Canon law may another be collected: *Perſona addita perſonæ per generationem, mutat gradum, ſed non genus, &c.* A perſon added to a perſon by generation, doth change the degree of affinitie, not the kinde. As wee haue an example, Leuitic.18.17. The wiues daughter is in the ſecond degree of affinitie to the husband and the firſt kinde: her daughters daughter is in the third degree and firſt kinde. And theſe are the rules of the computation of the degrees of affinitie.

The rules for the limitation of the degrees of Affinitie.

1. *INter affines aſcendentes, deſcendentes, prohibitio extenditur in infinitum*: In aſcending or deſcending, affinitie is prohibited infinitely, that is, without any limitation: as Leuit.18.17. It is not lawfull to marrie the wiues *daughter, nor daughters daughter*, and ſo downward: and likewiſe aſcending, not the wiues father, or fathers father, &c.

2. *Affinitatis perpetuum eſt impedimentum, quod durat, mortua perſona, qua mediante contrahitur:* Affinitie is a perpetuall impediment, and it holdeth, though the perſon be dead, by whom it was contracted: *Cauſ.35.qu.10.c.2.* As, though the wife bee dead, yet her kinred is of affinitie ſtill with her husband remaining aliue.

3. *Affinitas non habet prohibitionem niſi in primo genere:* Affinitie is not forbidden, but in the firſt kinde: *declar. arbor. affinit.* Affinitie in the firſt kinde continueth, till it be changed, by a new coniunction in mariage: as the brothers wife is of affinitie in the firſt kinde, but if ſhe marrie againe, her ſecond husband is of affinitie in the ſecond kinde, and with him mariage is not prohibited.

4. In collaterall affinitie mariage is inhibited till the third degree, counting the man and wife for one, or to the fourth, making them two degrees, Leuit. 18.14. the *Vncles wife is of affinitie* in the third degree, the vncle being in the ſame degree of conſanguinitie.

5. *Inter conſanguineos viri & conſanguineos vxoris, nulla affinitas:* Betweene the kinred of blood on the mans ſide, and the kinred of blood on the womans ſide there is no affinitie? and therefore two brothers may marrie with two ſiſters; the father and the ſonne, with the mother and the daughter.

6. In conſanguinitie it followeth, the father is my kinſman, therefore his ſonne, but not in affinitie: for the father marrying my ſiſter, and hauing a ſonne by her, hee is of conſanguinitie, but not of affinitie vnto me; if he haue a ſonne by another wife, though the father be my kinſman in affinitie by his firſt mariage, yet the ſonne is neither of affinitie nor conſanguinitie.

THE SECOND PART, WHETHER ANY OF the degrees prohibited in the law may be diſpenſed withall.

The Papiſts.

88. Error.

THey ſay not that the Pope may diſpenſe with all, but with ſome of them, *Concil. Trident. ſeſſ.24. can.3.* As they tooke vpon them to diſpenſe with King *Henry* the 8. mariage with his brothers wife: their reaſon is, becauſe ſome of thoſe prohibitions were only iudiciall and poſitiue conſtitutions, not grounded vpon the law of nature.

*Argum.*1. If it be the law of Nature not to marrie within thoſe degrees, it ſhould haue been in force before the law was made: but ſo was it not: for *Abraham* married his brothers daughter, and *Iacob* two ſiſters, *Bellarm. cap.27.*

*Anſw.*1. As *Auguſtine* ſaith of the mariage and copulation of *Adams* children, brothers and ſiſters together: *Factum eſt compellente neceſſitate:* It was for neceſſitie ſake because there were then no more women: ſo alſo may it be in ſome ſort true of thoſe Patriarkes, that hauing a neceſſitie to marrie amongſt their owne kinred, and not with the Gentiles; there was no choice to be had of women of their owne kinred further off in degree.

2. Although this example of theirs, both in marrying many wiues and ſo neere of kinne, cannot bee altogether excuſed or iuſtified in them: yet becauſe the law of nature was not yet ſo cleerely knowne, as afterward by the giuing of the law, which is nothing elſe but an expoſition of the law of nature; the offence was not ſo great in them, but might better be tollerated; becauſe, as *Auguſtine* ſaith, It was neither *contra morem illorum temporum, nec contra præceptum:* neither againſt the cuſtome of thoſe times, nor againſt any flat precept. And to conclude, although thoſe holy men had their imperfections, yet wee muſt not iudge them in theſe things according to the euill and corrupt diſpoſition of men in theſe daies, which might vſe this great libertie in mariage, better then many vſe lawfull mariage now: as *Auguſtine* ſaith, *Caſtius habebant plures, quàm nunc vnam:* They vſed many wiues more chaſtly, then many now vſe one, *De bon. coniug. cap.13.*

Bellarmine replieth: Firſt, he denieth that *Iacobs* mariage and the reſt, were *facta diſpenſante Deo,* were diſpenſed with of God: for it appeareth, Geneſ.28. 2. that it was the cuſtome of the place, to giue two ſiſters to one man: neither would *Iacob* haue ſo eaſily 3. yeelded to it, if it had been an vnwonted thing: 4. and beſide there was no neceſſitie in it, that they ſhould marrie their kinſwomen.

Secondly, if they had ſinned in theſe mariages, 1. then ſhould they haue continued all their life in ſinne, which the ſeruants of God doe not: 2. and by this meanes their children ſhould haue been baſtards, being borne in vnlawfull Matrimonie: *Bellarm. c.27. reſponſ. ad probat. 2.*

Contra. Firſt, *Bellarmine* is 1. contrarie to himſelfe in denying that the mariages of the Patriarkes were diſpenſed with: for he affirmed before, *c.11. propoſ.4. Diſpenſatio circa polygamiam eſt indicata patribus, &c.* The diſpenſation concerning polygamie, or multitude of wiues, was declared to the Fathers by God, &c. Their Canons affirme the ſame, *Decret. Gregor. lib.4. tit.19. c.4. Nulli licuit ſimul plures vxores habere, niſi cui fuit diuina reuelatione conceſſum, &c.* It was lawfull for none to haue many wiues at once, but to whom it was granted by diuine reuelation, &c. that as *Iacob* from lying, the Iſraelites from theft, *Sampſon* from murther; ſo they are excuſed from adulterie: and as in taking many wiues, ſo alſo in marrying in their neere kinred, it was by the ſame toleration permitted, though not by diſpenſation authorized or warranted,

2. Geneſ.29. There 1. appeareth no ſuch cuſtome, to giue two ſiſters to one man, but the manner was not to marrie the younger before the elder, v.26. 2. Though there had beene ſuch a cuſtome, it was in an idolatrous Country, and therefore could not make it lawfull. Gen.29.26.

3. *Iacob* 1. deſired but one, and had a purpoſe onely to marrie *Rachel*; but being deceiued, he was driuen to this ſtrait, that hee muſt either take both, or elſe be depriued of her whom hee chiefly loued. 2. *Iacobs* affection herein is no excuſe of his infirmitie. 3. And the vnlawfulneſſe of ſuch marriage, there being yet no poſitiue law, was not ſo fully reuealed vnto them. 4. Wherefore that which *Iacob* might doe either of infirmitie, or ignorance, maketh not the thing lawfull.

4. Their neceſſitie was ſuch, that they muſt either marrie their kinſwomen, or elſe the daughters of Canaan, which was vnlawfull and forbidden, Geneſ.28.6. Gen.28.6.

Secondly, 1. Gods ſeruants doe not continue in any ſinne which they know, without repentance; but a ſinne of ignorance or infirmitie may remaine in them: for how ſhould they correct that which they knew not: it was a weakneſſe in *Abraham* to cauſe *Sara* to diſſemble, as though ſhee were not his wife; yet did not *Abraham* know it, but continued in it; for he committed the ſame error twice: and *Iſaac* his ſonne by his example did the like. 2. Neither can it bee denied, but that there was baſtardie in ſome of their ſeed: ſuch were the two ſonnes of *Thamar* which ſhee had by *Iudah* her father in law: But we denie, that though thoſe marriages in themſelues were vnlawfull, that therefore all their ſeed was illegitimate; both 1. becauſe the poſitiue law was not yet giuen, which iudgeth of baſtardie: 2. And beſide, they married not for luſt, but for procreation and propagation of the Church: 3. As alſo the vnlawfulneſſe of theſe marriages was tolerated in reſpect of the neceſſitie and condition of thoſe times. 4. And by lawfull marriage ſucceeding, in continuance of time, the firſt ſtaine and blot was extinct and worne out.

*Argum.*2. Deut.25.5. The law giueth this libertie, that if a brother die without iſſue, his brother ſhould take his wife, and raiſe vp ſeed to his brother. This law commandeth nothing againſt nature, becauſe God is the author of nature, who made this law, and doth nothing againſt nature: therefore that is no naturall law, Leuit.18. that a man ſhould not marrie his brothers wife; neither is it ſimply euill ſo to doe, for then God would not haue commanded the contrarie: but it is only a iudiciall law, afterward abrogate by Chriſt: *Bellar.cap.*27. Deut.25.5.

Anſwere. 1. That the law, Leuiticus 18. was grounded vpon nature, and endured euen after Chriſts comming, it appeareth, in that *Iohn Baptiſt* (Chriſt being then come, and entred into his office) reprooued *Herod* for marrying his brothers wife. 2. That libertie graunted, Deuteron.25. is an exception from the other law, which ſerued onely for thoſe times, for the continuance of carnall kindred, and maintenance of their tribes and families, which were to hold till the comming of the Meſſia: but now the cauſe of that exception ceaſing, the libertie alſo is taken away. 3. Neither doth it follow, that if the other law, Leuiticus 18.16. bee grounded vpon nature, that this exception ſhould be againſt nature: for not ſimply the marrying of the brothers wife, but the vncleane affection in vncouering the brothers ſhame by ſo doing, maketh it vnnaturall, as it is in the law expreſſed: but in marrying the brothers wife in this caſe onely, to raiſe vp ſeede to him, and onely at that time during the ſtate of that people, was not to vncouer but to recouer his ſhame, and raiſe vp his name and honour in Iſrael, wherefore it was not vnnaturall. 4. God is aboue nature, and aboue the law: and who may better expound the law than the law-giuer: and by the ſame right might the Lord in this caſe onely graunt libertie to marrie the brothers wife, notwithſtanding the other generall law, as *Phinehes* did ſlay the adulterer and adultereſſe, and *Samuel* the King of Amaleck, notwithſtanding the law, *Thou ſhalt not kill.* Neither doth it follow, that becauſe God did in that one caſe diſpenſe with his law: *Ergo*, man hath authoritie to doe the ſame. 5. Laſtly, if it bee anſwered, that in this exception, Deut.25.5. the next kinſman who might marrie the widowe by law, not the brother, is to be vnderſtoode: for neither doth the word in that place ſignifie a brother properly: and we ſee the practiſe accordingly, Ruth.4. where not the brother but the kinſman performeth this dutie. This anſwere might ſuffice to remoue the Ieſuites force: but wee rather receiue the former.

Bellarmine replyeth: Firſt, this exception ſheweth, that to marrie the brothers wife, is not ſimply euill of it ſelfe, for then it could not bee made good and lawfull by any circumſtance. Secondly, hee denieth it to bee an exception; for not God, that knoweth all things, doth vſe to make exceptions after a law made, but men, when they ſee the law cannot otherwiſe bee kept. Thirdly, neither is it a diſpenſation, for a diſpenſation is no lawe, but onely a qualifying of the lawe in ſome particular caſe. Fourthly, this kinde of marriage is againſt the law of nature, no otherwiſe than killing is, which by ſome circumſtance may be made lawfull, and ſo may the other. *Bellar.c.*27.

Contra. Firſt, to marrie the brothers wife of a fleſhly minde, and carnall luſt, is ſimply euill, and cannot be made lawfull by any circumſtance: but to marrie her according to the law, onely to raiſe vp ſeed to the brother, for the continuance of the tribes and families, which were then Gods people, was not euill, not proceeding of any ſuch carnall deſire to the brothers wife, but of obedience to the law: like as to kill a man in malice is ſimply euill, and is neuer made lawfull, yet *Phinehes* killing not in malice, but in the zeale of Gods glory, was commended.

Secondly, as man may make exceptions againſt mans law, ſo to God only it belongeth to take exception againſt his owne law: for who dare preſume to adde any thing to Gods law, but himſelfe? neither doth God giue exceptions againſt his law for want of foreſight, but for the profite and vtilitie of men, as this exception was for the commoditie of the Iewes.

Thirdly, neither was this a perpetuall law, but onely for that nation and for that time, and therefore hath the right nature of a diſpenſation.

Fourthly, 1. As killing with a malitious minde and of priuate reuenge, is againſt nature, and cannot bee made lawfull; ſo is the marrying of the brothers wife with an vncleane affection: but to kill to the glory of God, is diſpenſed with in the word: ſo is this marriage done onely in obedience to the law, and vtilitie of the people of God. 2. Againe, as the lawfull kinde of killing (as by publike authoritie) is allowed by the ſame law-giuer; ſo alſo the caſes and exceptions that allow the marriage of the brothers wife, muſt be warranted by Gods word. 3. Wherefore *Bellarm.* granting that this kind of marriage is as much againſt nature as killing is, doth confeſſe as much as wee doe deſire: neither hath hee gained any thing but loſt; ſeeing that as no man hath power to diſpenſe with killing but God, ſo neither is this marriage lawfull, but in caſes limited and appointed by God: ſo that neither the Pope nor any other mortall man hath power to diſpenſe in this caſe.

The Doway Collegials ſet downe this poſition, that all marriages in the right line, and in collaterall the firſt degree, as betweene the brother and ſiſter are onely forbidden by the law of nature; all other degrees depend on poſitiue lawes, which haue beene, and may be altered: their reaſons are theſe, and to like effect.

1 By the law of *Moſes*, the brother was to marrie the brothers wife that died without iſſue.

2 Such marriages were permitted among the Gentiles; who followed the law of nature, which was knowne vnto them by the diſcourſe of reaſon, as it may appeare by *Laban*, who followed the cuſtome of the place.

Leuit. 18.18.

3 The law forbiddeth one to marrie a woman and her ſiſter, while ſhe liued, not prohibiting ſuch marriage after his wife were dead.

4 The tranſgreſſion in the right line, and firſt collaterall degree, was puniſhed with death, not the other, which ſheweth, that the former were prohibited by the law of nature, not the other.

5 *Abraham* married his brothers daughter, *Iacob* his two ſiſters, two ſonnes of *Iudah* the ſame woman, *Amram* his fathers ſiſter, and yet all theſe were bleſſed of God: which ſheweth, that all theſe degrees were not forbidden by the law of nature: to this effect theſe Colledge men of Doway.

Lib. de monogamia.

Contra. 1. To this argument ſee the anſwere before, *reſponſ. ad argum.* 2. to the which I will adioyne *Tertullians* reaſons of that law, which are theſe three. 1. *Quia vetus illa benedictio decurrere habebat, &c.* Becauſe that olde benediction was yet to take place, encreaſe and multiply, &c. 2. *Quoniam patrum delicta a filijs exigebantur, &c.* The fathers ſinnes were required of their children. 3. *Quoniam ſteriles ignominioſi habebantur,* The barren were counted ignominious, and therefore leaſt they which died without iſſue might be thought to bee accurſed: *Vicaria & quaſi poſthuma ſoboles illis ex ſuo genere ſupparabatur, &c.* A poſteritie in their ſtead, and after their death out of their kinred was prepared for them, &c. and ſo hee concludeth, *Quod ceſſauit valere, ceſſante ratione, non poteſt alij argumentationem accommodare, &c.* That which is now ceaſed to be in force, the reaſon thereof ceaſing, cannot be an argument to ſerue anothers turne, &c. ſo then theſe particular reaſons, agreeable to the law of nature, for the propagation of that nation, doe not ouerthrow the generall law, but that, this caſe excepted, diſpenſed by the author of nature, the rule ſhould hold ſtill for the vnlawfulneſſe of ſuch marriages euen by the law of nature.

2 The Gentiles had their reaſon darkned and obſcured, and vnderſtoode not aright the lawe of nature, but did many things contrarie to it: neither doth it appeare, that *Labans* Countrey had ſuch a cuſtome of marrying two ſiſters, but that the younger ſhould not marrie before the elder.

3. 1. The meaning of that place is not, *Thou ſhalt not take a woman and her ſiſter*, but not *one woman to another*, for ſo is that phraſe taken, Ezech. 1. 9 the wings were ioyned, *iſhah el achothah, the woman to her ſiſter*, that is one to another, in the verie ſame phraſe, which is vſed here: 2 For otherwiſe, there ſhould bee an apparant contradiction, betweene this law, and that other verſ. 16. which maketh it vnlawfull to marrie the brothers wife, and ſo by the ſame analogie, the wiues brother or ſiſter. 3. And yet allowing the other ſenſe, *Thou ſhalt not take a woman and her ſiſter to vexe her during her life:* It followeth not, that one may take his wiues ſiſter after her death: but it ſheweth that it is more vnlawfull to doe it, while the wife liueth with a minde to vexe her: for ſuch an one ſinneth both wayes, in taking his wiues ſiſter, and that in her life time, with an intent to vexe her: and to this purpoſe the ordinarie gloſſe, *as though there be not emulation betweene thoſe, that are not ſiſters:* This therefore is ſaid, *ne hoc animo fiat, vt in zelum ſororis ſoror ſuperducatur*, Leaſt it ſhould be done of purpoſe with this minde, that a ſiſter bee brought in to vexe her ſiſter, &c. ſo one reaſon is vnderſtood of the vnlawfulneſſe of this marriage, according to the generall law before preſcribed, another is expreſſed, of the vexing of one another.

4. 1.

4. 1. Neither doth the argument follow, the tranſgreſſions of other prohibited degrees are not puniſhed by death, as the other two are, therefore they are not againſt the lawe of nature: for one ſinne may bee more againſt nature then another, and ſo worthie of greater puniſhment: as euerie tranſgreſſion of the morall law, which is grounded vpon the law of nature, is not ſentenced by death.

2. Euen the tranſgreſſions in other collaterall degrees beſide the firſt, are puniſhed by death: as it appeareth by the phraſe, *of bearing their iniquitie*, which is vnderſtood of the puniſhment of death, as v.17. he that taketh his ſiſter to wife, *ſhall be cut off, he ſhall beare his iniquitie*: ſo hee, that marrieth his Aunt, his father or mothers ſiſter, ſhall beare his iniquitie, v.19. which phraſe often in Scripture is taken for the puniſhment by loſſe of life, as Leuit.24.15. Numb.9.13. where to be cut off, and to beare his iniquitie, are ioyned together. And againe, c.18.29. it is ſaid, *Whoſoeuer ſhall commit any of theſe abominations, &c. ſhall be cut off from his people*, which *Lyranus* thus expoundeth, *per iudicium humanum ſi fuerit conuictus, per iudicium diuinum, ſi euaſerit humanum*: By the iudgement of man, if he be conuict, by the diuine iudgement, if he eſcape the humane, &c. Leuit.24.15. Numb.9.13. Leuit.18.29.

5 See this argument anſwered before, *reſponſ ad argum.1.*

The Proteſtants.

WE affirme, that it is vtterly vnlawfull for any Chriſtian to marrie within the degrees prohibited: neither can any humane power diſpenſe with ſuch marriages: but the equitie of that law being grounded vpon nature, is in force for euer. Wherefore the Pope of Rome ſheweth himſelfe plainly to be Antichriſt, in diſpenſing againſt the law of God.

Argum.1. Leuit.18.24. The reaſon of that law is giuen concerning the forbidden degrees: They ſhould not defile themſelues in any one of thoſe things, becauſe the Gentiles defiled themſelues thereby, and were caſt out before them for it. Wherefore it is a naturall and perpetuall law, otherwiſe the Gentiles had not beene bound vnto it. Leuit.18.24.

Bellarm. anſwereth: Firſt, the Gentiles were puniſhed for other greater ſinnes, as idolatrie, adulterie, mentioned before; v.21.22. and not onely for theſe marriages. Secondly, the Gentiles did marrie in their kinred without any reſpect, and no circumſtances conſidered, and therefore offended againſt the law of nature: for the Patriarkes married within the degrees prohibited, as *Abraham*, yet were not puniſhed, *Bell.c.27.reſp.ad argum.1.proteſtant.*

Contra. Firſt, the words are, *In all theſe the nations are defiled*: therefore theſe vnlawfull marriages are comprehended among the reſt: and although they had other ſinnes, for the which they were puniſhed, yet theſe alſo raigned among them, and conſequently were vnnaturall. Secondly, the marriages here forbidden are ſimply propounded without any circumſtance, and therefore no circumſtance of mans deuiſe, not allowed in the law, can diſpenſe with the vnlawfulneſſe of theſe marriages. Thirdly, the ſinnes of the Gentiles are noted, wherewith they did then pollute themſelues: the marriages of the Patriarkes were before the law, and in reſpect of the neceſſitie of thoſe times, their chaſtitie and fidelitie tolerated.

Argum.2. Mark.6.18. *Iohn* ſaith to *Herod*, It is not lawfull for thee to haue thy brothers wife: *Ergo*, the law was not abrogate, being in force in our Sauiour Chriſts time. Neither are they to alledge, that *Herodes* brother was yet liuing, or that he had a childe by *Herodias*, and therefore it was not lawfull for him to marrie her; for all this being granted, which cannot be proued, yet it is plaine out of the text, that *Iohn* reproueth him in no other name, but becauſe hee married his brothers wife. Mark.6.18.

Argum.3. Saint *Paul* reproueth the inceſtuous young man that had his fathers wife, 1.Cor.5.1. and excommunicateth him for it: but this is not forbidden any where in the new Teſtament, but onely by vertue of *Moſes* law: *Ergo*, that law concerning degrees of kinred continued in force ſtill. Neither is it a good anſwere to ſay, as *Bellarmine* doth, that in ſome degrees that law holdeth, and not in other; ſeeing that all the degrees there named, Leuit.18. are with the like ſtrictneſſe, and in the ſame forme of words prohibited: neither can the Ieſuite ſhew, where any part of that law is reuerſed. The words are, v.24. *Ye ſhall not defile your ſelues in any of theſe things*: ſo then all the degrees there expreſſed are forbidden. Neither doth it helpe him to ſay, that this inceſtuous perſon did keepe his fathers wife while his father liued: which is vncertaine, for as it is by ſome affirmed, ſo it is by other denied, as *Theodoret*: howſoeuer it were, the Apoſtle deſcribeth his ſinne to be this, *that he had his fathers wife*: ſo that we ſee, that the Leuiticall prohibition was perpetuall, and in force vnder the Goſpell. 1.Cor.5.1. Leuit.18.24.

Auguſtine is againſt them, who ſpeaking of the marriage of Conſobrines or Coſin germanes, which had beene ſometime in vſe, *Quia id nec diuina prohibuit, & nondum prohibuerat lex humana*: It was as yet thought lawfull, becauſe neither the diuine law forbad it, neither was it yet prohibited by mans law. If that then be thought lawfull, which Gods law manifeſtly forbiddeth not, that ſure is vnlawfull which it plainely forbiddeth. Wherefore to marrie within any of the degrees directly forbidden, Leuit.18. is vtterly vnlawfull. De ciuitat. Dei.lib.15. cap.16.

We haue the full conſent of antiquitie, *Concil. Agathenſ.61. Hos inceſtus cenſemus eſſe, ſi quis relictam fratris, aut germanam vxorem duxerit, &c.* Theſe we count inceſts, if a man marrie his brothers wife, or his owne ſiſter, his mother in law, his Aunt, &c. as it followeth in *Moſes* law.

Synod. Epaunenſ. can.30. Aurelianenſ.2.cap.10. Arelatenſ. ſub Carolo can.21. Gregor.3. decret.9.

Neocaeſar.can.2. In all theſe Councels and decrees it is in flat termes decreed, that it ſhall not be lawfull for any man to marrie his brothers wife.

Concil.Parrhiſienſ.can.4. Nullus illicita coniugia contra praeceptum Domini ſortiri praeſumat, vt fratris relictam, nouercam,&c. Let no man preſume to make any vnlawfull marriage contrarie to the commandement of God, as to marrie his brothers widow, his mother in law,&c.

And that it is not lawfull for the Pope to diſpenſe in this caſe with the marriage of the brothers wife; heare the determination of the Pope himſelfe: *Zacharie* of that name thus writing to *Bonifacium*, who required his aduiſe concerning one that had married his Vncles wife, who affirmed that he was diſpenſed with by *Gregorie* the 3. his Predeceſſor; Pope *Zacharie* maketh this anſwere: *Abſit hoc, vt praedeceſſor noſter ita praeciperet, nec enim ab Apoſtolica ſede illa diriguntur, quae contraria canonum ſtatutis eſſe perhibentur:* Farre be it from my predeceſſor to make any ſuch law, for the Apoſtolike ſea hath no authoritie to decree any thing contrarie to the auncient Canons, *Epiſtol.ad Bonifacium.* But for a man to marrie his brothers wife, is contrarie to the Canons, as we haue ſeene: *Ergo*, in this caſe the Pope cannot diſpenſe.

We haue the approbation of the Imperiall lawes, *Cod.lib.5.tit.5.leg.4.5.Valent.Theodoſ. Fratris vxorem ducendi, vel duabus ſororibus coniungendi penitus licentiam ſubmouemus,&c.* We do denie licence to marrie the brothers wife, or to bee ioyned to two ſiſters: *ibid.leg.9. Anaſtaſius: Reſcripta omnia viribus carere decreuimus,&c.* Wee decree, that all diſpenſations, licences of the Prince,&c. ſhall be voide, which doe giue leaue to marrie the brothers wife,&c. Wherefore ſeeing the lawes of Princes doe concurre with the law of God, in the prohibition of ſuch marriages, it followeth that they are meere morall precepts, and agreeable to the law of nature.

De religion. Muſcouit.

The rude Muſcouites herein exceede the Romaniſts: there was none euer found among them, as *Ioannes Faber* writeth, *qui in quarto gradu contraxerit*, which contracted matrimonie in the fourth degree, neither is any therein diſpenſed with: And therefore they condemne the Romaniſts, *quia conſanguineas in matrimonium ducunt*, becauſe they marrie their kinſwomen.

Sacranus.

Damianus a Goes.

2 The Æthiopike Church at this day doe not marrie any of their blood vntill the ſeuenth degree, neither is it lawfull for their Patriarke therein to diſpenſe with any.

Harm.ſect.18. pag.541.

3 Confeſſ.of Heluetia the latter. c.29. *Wee teach, that marriages ought to be made lawfully in the feare of God, and not againſt the lawes which forbid certaine degrees to ioyne in matrimonie, leaſt the marriages ſhould be inceſtuous.*

4 Their owne Canons alſo are euident, *Cauſ.27.qu.2.c.11.& decret.Gregor.lib.4.tit.1.c.4. Sponſam fratris frater habere non poteſt:* The brother cannot haue to wife his brothers ſpouſe: how much more cannot he haue his brothers wife, that was not eſpouſed onely, but married to him.

Cauſ.35.qu.3.c.8. Non relictam fratris: It is not lawfull to marrie the brothers widow, *c.12. Nec relictam fratris vxoris:* Nor the wiues brothers widow.

Qu.5.c.3. Vxorem propinqui mei ita me oportet attendere,&c. I muſt ſo regard my kinſmans wife, of what degree ſoeuer, as though ſhe were in the ſame degree of mine owne kinred. By this rule it is no more lawfull for a man to marrie his brothers wife, then his owne ſiſter. And the Canon goeth further, *Qui aliter ſentiunt Antichriſti ſunt*, they that think otherwiſe, are Antichriſts: ſo conſequently the Pope is by their owne Canons an Antichriſt, for allowing ſuch inceſtuous marriages.

THE THIRD PART, WHETHER ANY OTHER DEgrees may be by humane law prohibited, beſide thoſe directly forbidden in the law.

The Papiſts.

89.Error.

1. THey affirme, that by the law of *Moſes*, thoſe degrees onely are vnlawfull to marrie in, which are directly and by name ſet downe: and therefore it is not vnlawfull, by *Moſes* law, for the Vncle or Aunts husband to marrie his Niece, becauſe it is not by name prohibited: as *Abraham* married his brother *Arams* daughter: for *Sara* was his Niece. The marriage alſo of Coſin germanes was lawfull by *Moſes* law, and practiſed, Numb.36. The daughters of *Zelophehad* married their Vncles ſonnes. Therfore by *Moſes* law no degrees are forbidden, which are not directly named. *Bellar.c.27.*

The Collegials of Doway giue inſtance of *Othniel* who maried *Achſah* his brother *Calebs* daughter: Iud.1.18. whereupon they giue this note, that though the Nephew could not marrie the Aunt, yet it was not forbidden for the Vncle to marrie his Niece, becauſe although there bee the ſame degree, yet there is not the ſame inconuenience, becauſe the ſame perſon remained ſubiect, that was inferiour before marriage,&c.

The Proteſtants.

1. COncerning *Abrahams* marriage what is to be thought, wee haue ſhewed before, *reſponſ.ad argum.1.* that although this marriage of *Abraham* is neither commended, nor ſimply allowed in Scripture: yet it was tollerated both in reſpect of the neceſſitie 1. of thoſe times, when as they could not marrie in further degrees of kinred, vnleſſe they would haue taken them wiues from the idolatrous heathen. 2. Likewiſe the liberty then was greater, there being then no law to the contrary.

3. And their chaſtitie and ſobrietie did ſomewhat beare them out, who as *Auguſtine* ſaith, *Non laſciuiendi, ſed gignendi cauſa illis fœminis vtebantur*: They did not vſe thoſe women for luſt, but for generation ſake: *de bon. coniug.c.*25. but this example of *Abraham* notwithſtanding, now after the law giuen, it is a plaine caſe, that the Vncle is no more to marrie his Niece, than the Nephew his Aunt: and this being by name prohibited, Leuit.18.14.20.2. the other alſo is neceſſarily included: for the ſame rules for degrees of kinred, doe proportionably hold both in men and women; wherefore ſuch marriage is vnlawfull, neither to be contracted; and if it be, to be diſſolued.

The like iudgement is to be giuen, of the marriage of two ſiſters; that as the brother is forbidden to marrie his brothers wife, ſo the ſiſter not to ioyne her ſelfe to the ſiſters husband. And whereas *Bellarmine* vrgeth that place, Leuiticus 18.18. *Thou ſhalt not take a wife with her ſiſter, to vexe her during her life*: thereby prouing, that the law onely forbiddeth to marrie two ſiſters together, not ſucceſſiuely one after another. I anſwere, that the text is rather to be read thus, Thou ſhalt not take *a woman* to her *ſiſter*, that is, one woman to another: Firſt, the word אשה, ſignifieth a woman, as well as a wife: as in the next verſe following 19. and in many other places. Secondly, the true reading is, *to a ſiſter*, not, *with a ſiſter*; ſo the prepoſition אל ſignifieth: Then thus to reade, Thou ſhalt not take *a wife to her ſiſter*, hath no ſenſe: to take *the ſiſter to thy wife*, by inuerting the words, were to better ſenſe. Thirdly, the phraſe is ſo taken in Scripture, Geneſ.26.31. *They did ſweare, vir fratri, a man to his brother*, that is, one to another: for otherwiſe, *Iſaak* and *Abimelech* were not brethren. Likewiſe Ezech.1.10. Their wings were ioyned, *fœmina ad ſororem, the woman to her ſiſter*, that is, one to another: where the verie ſame words in the verie ſame conſtruction are vſed: ſo then in this Text, not the marriage of two ſiſters together, but *Polygamie* or *Bigamie*, the hauing of two wiues or women together, is forbidden.

Leuit.18.18.

Now then, that by the ſame analogie, the prohibition giuen to one ſexe, doth binde the other, it may thus appeare: Firſt, becauſe all the rules of prohibited degrees are preſcribed namely to the male; ſo that if the other ſexe were not included alſo, none of the prohibitions ſhould concerne them. Secondly, to giue an inſtance, Leuiticus 18.11. *Thou ſhalt not diſcouer the ſhame of thy fathers wiues daughter*: If the analogie did not hold in the other ſexe, then it might be lawfull to marrie the fathers wiues ſonne. Thirdly, concerning theſe degrees which are in queſtion; firſt, to marrie with the Vncle, is forbidden in direct words, *Thou ſhalt not vncouer the ſhame of thy fathers brother*, verſ.14. Secondly, for the marrying of ſiſters, ſeeing degrees further off in affinitie are forbidden, as to marrie the wiues daughters daughter, the neerer cannot be lawfull: now the wiues ſiſter is neerer then the wiues daughters daughter.

Leuit.18.11.

Further, concerning mariage betweene the vncle and his niece, I will adioyne the moſt excellent teſtimonie of *Ambroſe*, who writeth hereof at large to one *Paternus*, *epiſtol.*66. *Tu copulare paras filium, &c.* You would ioyne together your ſonne, and his ſiſters daughter. 1. *Non ipſe te reuocat ſonus nominum, &c.* Doth not the very ſound of the names call you backe? for thus you ſhall bee both a grandfather, and a father in law. 2. The diuine law doth forbid brothers children to marrie, which are in the fourth degree, &c. but theſe are in the third. 3. But you will pretend, that it is permitted by the diuine law, becauſe it is not forbidden: *Ego autem & prohibitum aſſero*, but I ſay it is forbidden, becauſe lighter matters are forbidden, *de patruelibus fratribus*, of brothers children, &c. Neither doe you finde it forbidden, that a man ſhould marrie his daughter, *quia interdictum eſt lege naturæ*, becauſe it is forbidden by the law of nature. 4. What is ſo common, as for the vncle to kiſſe his niece? *Hoc inoffenſæ pietatis oſculum ſuſpectum facies*: You will make ſuch kiſſes of loue to be ſuſpicious, if ſuch be admitted to mariage. 5. But if you regard not the diuine law, yet the Emperours law might moue you. *Theodoſius* forbiddeth, that coſin germanes ſhould come together in mariage. Thus much Saint *Ambroſe*.

2 Concerning the marriage of brothers and ſiſters children, there is a greater queſtion. Firſt, it cannot be proued that *Zelophehads* fiue daughters married their Vncles ſonnes, that is, their Coſin germanes: for the Hebrewes call the nephewes, ſonnes: as *Iethros* daughters are called the daughters of *Raguel* their Grandfather, Exod.2.17. So it might bee that their husbands were their Vncles ſonnes ſonnes: or of ſome other family of that tribe, as in the 12. verſe it may be gathered, where the text ſaith, They were married into the families of the ſonnes of *Manaſſes*, and though they married their Coſin germanes, this was by ſpeciall diſpenſation for the preſeruation of their inheritance, as the brother by a ſpeciall priuiledge was permitted to marrie his brothers wife to raiſe vp ſeede vnto him: Deut.25. But as touching the queſtion in hand, the mariage of Coſin germanes ſeemeth alſo by ſome analogie to be forbidden by *Moſes* law: for if the degrees of affinitie be limited to the third or fourth degree; as it is not lawfull for a man to marrie his wiues daughters daughter, Leuitic.18.17. why ſhould not the line of conſanguinitie hold to the fourth degree likewiſe? And ſo neither the ſonne to marrie his fathers brothers daughter, or the daughter the ſonne: for here are alſo foure degrees: the ſonne, one: the father, two: the fathers brother, three: the brothers ſonne, foure. Againe, the Vncles ſonne is as neere as the Vncles wife, the one being of affinitie, the other of conſanguinitie: and therefore the firſt being forbidden, Leuit.18.14. why not the other alſo? Yet this we grant, that this analogie or proportion is not ſo ſtrong, nor doth conclude ſo neceſſarily as the other. Wherefore wee thus determine of this matter, that it is well that the marriages of Coſin germanes are reſtrai-

Exod.2.17.

Leuit.18.17.

Leuit.18.14.

Of the marriage of Coſin germanes.

ned by humane law, and ſo they ought to be: which kinde of marriages may lawfully be hindered, and the contract looſed: but the marriage being conſummate and finiſhed, it is not for this cauſe to be diſſolued.

So was it decreed, *Concil. Lateranenſ. part. 6. cap. 30. Matrimonium in quarto gradu conſanguinitatis iam conſummatum non debet diſſolui:* Marriage in the fourth degree of conſanguinitie (ſuch as the marriage of Coſin germanes is) being conſummate and finiſhed, muſt not be diſſolued.

De ciuitate Dei, lib. 15. cap. 16.

Auguſtine alſo writeth very well of this matter: *Quis dubitet, honeſtius hoc tempore conſobrinarum prohibita eſſe coniugia, —cui enim debet cauſa propinquitatis verecundum honorem, ab ea contineat quamuis generatricem libidinem?* Who doubteth, but that the marriage of Coſin germanes is honeſtly forbidden? for to whom a man oweth a ſhamefaſt reuerence for kinred ſake, from her he ought to refraine his luſt.

3 That inſtance of *Othaniels* mariage of *Achſah* is very impertinent: there are two readings of that place. 1. Some read thus, *Othniel the ſonne of Kenaz the brother of Caleb, the younger,* that is, the younger ſonne of *Kenaz Calebs* brother: ſo the Septuagint, and *Vatablus,* who thinketh that *Othaniel* was the Nephew, not the ſonne of *Kenaz,* and that *Kenaz* and *Caleb* were brethren by the mother ſide: but this interpretation is refuſed: for theſe reaſons. 1. *Caleb* could not bee *Kenaz* brother, becauſe he is called a Kenazite, Ioſua. 14. 6. but one brother vſed not to take his appellation of another. 2. Neither doth the Scripture count genealogies and kinred by the mothers ſide but the fathers. 3. *Maſius* well obſerueth out of *Nehemannus,* that theſe words of agnation muſt be referred to the principall firſt alleaged, as Iſay. 32. 7. *Iſay the ſonne of Amos the Prophet,* that is, *with Iſay,* not *Amos,* was a Prophet: ſo in this place, *the brother* muſt be referred to *Othaniel* firſt named, not vnto *Kenaz.*

Maſius in 15. c. Ioſuæ.

2 The other reading is, *Othaniel* the ſonne of *Kenaz,* brother of *Caleb* the younger: that is, which *Othaniel* was brother of *Caleb:* thus readeth the vulgar Latine, *Andreas Maſius, Maritanus, Pagnine, Iunius:* but in diuers ſenſes: firſt *Othaniel* could not bee the naturall brother of *Caleb,* as *Lyranus* and *Burgenſis,* and our Doway men hold: both becauſe that *Caleb* was the ſonne of *Iephuneh,* not of *Kenaz:* Ioſua 14. 6. and againe, it was flatly againſt the law, for the Vncle to marrie the Niece, which though it bee not namely forbidden, yet it is included in the like prohibition, that the Aunt ſhould not marrie her Nephew: as *Maſius* well obſerueth, one of their writers: and the reaſon alleaged by *Lyranus,* confirmed by *Paulus Burgenſis,* which is the ſame propounded before by the Doway men, hee ſaith, is *argutior quam probabilior,* more wittie then pithie or probable: that it is more againſt the reuerence of nature for the Aunt to be wife vnto her Nephew, and ſo ſubiect vnto him, then for the Niece to marrie the Vncle: for by this reaſon, if more reſpect were to be had to the decencie of ſubiection of the one to the other, then of the diſtance of the degrees, then it would bee lawfull for the husband to marrie his wiues daughter, becauſe the inferiour partie remaineth in ſubiection ſtill, though it be in that regard vnfit for the ſonne to marrie the fathers wife.

Iunius in 1. Chron. c. 4. tabul. 3. Maſius in Ioſu. c. 14. 6. & c. 15. v. 17.

3 Wherefore I reſolue rather with our *Iunius,* and their *Maſius,* that *Kenaz* was the Grandfather both vnto *Othaniel,* and *Caleb,* and that brother is taken according to the Hebrew phraſe for a kinſman: ſo that *Othaniel* and *Caleb* were Coſin germanes: and *Othaniel* is ſaid to bee younger, not in the degree of his brotherhoode, but ſimply in regard of his age, for *Caleb* was much elder, as both *Iunius* and *Maſius* well expound, and *Vatablus* herein concurreth with them.

Let vs ſee the conſent of antiquitie: *Gregor. 3. decr. 6. Si quis neptim, nurum, nouercam duxerit, &c. anathema:* If any man marrie his Niece, his daughter in law, or mother in law, accurſed bee he, &c. As then it is vnlawfull for the Nephew to marrie his Aunt, ſo is it for the Vncle to marrie his Niece.

As for the marriage of Coſin germanes, the Canons euery where forbid it: *Agathenſ. can. 61. Epaunenſ. can. 30. Aurelianenſ. 3. cap.* 10. it is decreed, that no man ſhall marrie *conſobrinam,* his Coſin germane.

Antiſiodorenſ. can. 31. Non licet conſobrinam, hoc eſt, quæ de duabus ſororibus, aut duobus fratribus procreatur, in coniugium accipere: It is not lawfull to marrie a Coſin germane, which commeth of two brothers, or two ſiſters. *Turonic. 2. 22. Wormatienſ. c. 78.* it was decreed that none ſhould marrie in the 4. degree, &c.

Arelatenſ. ſub Carolo. can. 11. Ne quis conſobrinam, vel filiam auunculi ducat: That no man marrie his Coſin germane, or Vncles daughter. Thus wee ſee how that our aduerſaries, that make ſhew of antiquitie, are the onely enemies to antiquitie.

Now further I will ſhew the conſent both of the Ciuill and Canon law for the vnlawfulneſſe of marriage: firſt, with the Vncle: ſecondly, the wiues ſiſter; thirdly, the Vncles daughter.

Cod. lib. 5. tit. 4. leg. 17. Diocletian. Nemini matrimonium contrahere liceat cum ſororis filia: No man muſt contract Matrimonie with his ſiſters daughter, that is, his Niece.

Cod. lib. 6. tit. 20. leg. 19. Iuſtinian. Whereas in the conferring of dowries and other gifts, ſome ſeemed to make a difference betweene Vncles and Aunts: *Aſſerebant in perſonis auunculorum, non etiam patruorum, materterarum, vel amitarum locum habere:* They affirmed that it tooke place in the perſons of the Vncles by the mothers ſide, not of the Vncles by the fathers ſide, or of the Aunts: the law proceedeth, *Talem ſubtilem dubitationem amputantes:* We cutting off this ſubtiltie and doubt: and ſo maketh the condition of vncles and aunts to bee alike: As then in this caſe, there was no difference betweene vncles and aunts, ſo why not alſo in mariage?

Decret.par.2.cauſ.27.qu.2.c.12. Gregorie decreeth againſt one, *qui deſponſatam nepotis virginem duxit,* which married one eſpouſed to his nephew: how much more doe the Canons forbid the mariage of the niece by blood?

Cauſ.35.qu.3.c.8. Si quis relicta, vel filia auunculi: It is not lawfull to marrie the vncles wife or daughter: how much more vnlawfull is it to marrie the vncle himſelfe?

Secondly, the mariage of two ſiſters is contrarie to the Imperiall lawes: *Cod.lib.5.leg.5. Valent. Theodoſ. Duabus ſororibus coniungendi, &c.* We giue no licenſe to marrie the brothers wiſe, or two ſiſters.

Thirdly, concerning the vnlawfull mariage of Coſin germanes, that is, brothers or ſiſters children, I finde not the like ſtrict prohibition in the Imperiall lawes: for by the law of *Antoninus: Cod. lib.6. tit.25 leg.2.* and the conſtitution of *Arcadius, lib.5.tit.4.leg.19.* the mariage of conſobrines, and coſin germanes is made lawfull: Yet degrees as farre off are inhibited; as *lib.5.tit.4.leg.17. Nemini liceat:* No man is to contract Matrimonie with the brothers daughter, *vel ex ea nepte,* or his daughters daughter. *Theodoſius* alſo made a law againſt the mariage of coſin germanes, as before out of *Ambroſe:* yea and the Canon law is very ſtrict againſt ſuch mariages: *Cauſ.35.qu.3.c.20.* and *Cauſ.32.qu.7.c.20.* Brothers and ſiſters children are inhibited to marrie.

Decret.Greg.lib.4.tit.2.c.12. Non debet cum conſobrina propter publicæ honeſtatis iuſtitiam permanere: He muſt not remaine or dwell with his Coſin germane for publike honeſtie ſake, whether hee hath knowne her, or not.

Thus we ſee: firſt, that the two firſt degrees are euen by the law of the Gentiles inhibited, as being vnnaturall, that is, the mariage with the vncle, or with the wiues ſiſter. Secondly, a difference we finde betweene theſe, and the mariage of coſin germanes, which though it be not conuenient, yet is not ſo vnnaturall, nor prohibited by the Imperiall lawes. Thirdly, the Canon law ſeparateth coſin germanes after carnall knowledge: but that is too hard a ſentence: it is ſufficient to hinder mariage contracted, but not conſummate by carnall coniunction, as I haue ſhewed before.

But, becauſe ſome in theſe daies without any ſcruple at all of conſcience, haue taken vnto themſelues great libertie to marrie their coſin germanes, therein giuing great offence vnto others: it ſhall not be amiſſe, ſomewhat more at large to diſcuſſe this doubt, touching the mariage of the firſt coſins, which are brothers and ſiſters children: And here I finde diuers opinions.

De coniugio Cor.7.art.21.

1. Some thinke, that it is as lawfull to marrie in this degree, as in any other not expreſſely forbidden: of this opinion ſeemeth *Bucanus* to be, that in the tranſuerſe collaterall line, being equall: *Matrimonie is only forbidden betweene brothers and ſiſters.*

2. Others on the contrarie thinke that it is directly forbidden by the diuine law, as *Ambroſ. epiſtol.66.* who is alleaged before.

3. Others in the meane betweene both, are of opinion, that although it bee not forbidden in it ſelfe in the word, either expreſſed or vnderſtood, yet it is not conuenient, to auoid the offence of thoſe that are weake. See the Annotat. vpon the Harmonie of Confeſſions: obſeru.2. vpon the confeſſion of Saxonie: ſo their opinion is, *licere, ſed non expedire,* that it is lawfull, but not expedient to marrie in this degree of conſanguinitie.

4. *Auguſtine* thinketh, it is not forbidden by the diuine law, but by a poſitiue conſtitution, which he wiſheth to be obeyed: as he is cited before.

What is to be held concerning the mariage of coſin germanes. Iun annot. in Leuit.18. in computatione graduum.

5. But the ſoundeſt opinion is, that although the mariage of coſin germanes be not expreſſely forbidden in the law, nor yet by an exact analogie, as the marrying of the Vncle with the niece is held to be prohibited, becauſe the nephew is forbidden to marrie his Aunt; yet by ſome conſequence, and neceſſarie diduction out of Scripture it is reſtrained; this is *Iunius* opinion, who thinketh this degree to be forbidden, becauſe mariage with the Vncles wife is inhibited, which is but of affinitie, whereas the Vncles daughter is of conſanguinitie. Now for the ſtrengthening of this opinion, and to ſhew not only the inconueniencie, but vnlawfulnes of ſuch mariages, our reaſons are theſe.

1. No man muſt come neere the kinred of his fleſh, Leuit.18.6. but the Vncles ſonne is of the kinred of the fleſh, Leuit.25.49. beyond this degree, they are not properly kinſmen, but in courteſie: the other only are called coſin germanes, that is true coſins.

2. Where any degree of affinitie is reſtrained, there conſequently the conſanguinitie which commeth by that affinitie is likewiſe reſtrained: as the father cannot marrie his ſonnes wife, nor conſequently his ſonnes daughter by that wife: but becauſe exception will be taken that this is in the right line; where there is no ſtinting or limitation of degrees, the prohibition holding perpetually, both in aſcending and deſcending; ſo it is alſo in the collaterall line: it is not lawfull to marrie the brothers wife, and ſo conſequently not the brothers daughter: in like ſort it is vnlawfull to marrie the Vncles wife, and ſo alſo the Vncles daughter by that wife.

3. This degreee of mariage ſeemeth to bee reſtrained euen by the law of nature, for that the wiſer ſort of the Gentiles, who were only guided by the light of nature, did prouide againſt ſuch mariages: as *Plutarke* ſheweth that of a long time it was not lawfull to marrie in this degree among the Romanes, and that for theſe three reaſons: firſt, that by marrying they might encreaſe kinred, and multi-

Queſtion Roman.108.

plie affinitie, whereas coſine germanes are of the kinred without mariage. 2. For feare, leſt in the diſcord of ſuch married perſons, beſide the violating of matrimoniall loue, the law of nature ſhould alſo therein be wronged. 3. Or to this end, that if women ſhould be hardly vſed of their husbands, they might haue ſo many helpers and defenders, as they had of their kinred. But afterward this law was altered vpon this occaſion: A certaine man, being well thought of, was ſuſpected to haue for his wife a coſin germane, by whom he ſhould haue a great dowrie, thereupon hee was called into the law, but the people fauouring him vpon that occaſion made it lawfull to marrie the coſin germane, and ſo releaſed him: but, ſaith he, of ancient time, *Romani non copulabant ſibi matrimonio ſanguine iunctas*: the Romanes did not couple in mariage thoſe which were ioyned in blood. This reaſon alſo is alleaged in the Annotations vpon the Harmonie of Confeſſions, why this degree ſhould be forborne, *ſeing that euen certaine prophane lawmakers haue forbidden this degree.*

Sect 18.obſeru 2. vpon the confeſſion of Saxonie.

4. Adde hereunto the continuall practiſe and conſent of the Church in all ages, which haue miſliked the mariage of coſin germanes: as before, the decrees of ſeuen Councels are alleaged, and ſome of them very ancient, as the Synode of *Agatha* held about *anno* 450: the *Epaunenſ. anno* 500. *Aurelianenſ.* 3. *anno* 550. *Antiſiodorenſ. anno* 600. We haue ſeene alſo before the iudgement of *Ambroſe* and *Auguſtine*: vnto the which ſhall be aioyned *Gregorie* the 1. who ſaith: *Sacra lex prohibet cognationis turpitudinem reuelare*: The ſacred law forbiddeth to diſcouer the nakednes of the kinred, &c. he ſpeaketh of brother or ſiſters children. *Bernard* alſo agreeth, who thus writeth of *Lodouicus* the King of France: *Qua fronte alijs tantopere de conſanguinitate praſcribere laborat, homo cum ſua, tertio conſanguinitatis gradu ferme permanens conſobrina*: With what face can he preſcribe vnto other touching conſanguinitie, ſeeing himſelfe keepeth with his coſin germane almoſt in the third degree of conſanguinitie. The moderne Churches of the world doe all diſlike theſe mariages: as the practiſe of the Greeke and Æthiopike Church is ſhewed before, err. 88. in the end. The reformed Churches concurre: as of Saxonie, Confeſſ. artic. 18. they allow of the *rules of the Canon law touching the degrees of mariage*: See the obſeruation alſo vpon that place, which cauſeth ſuch mariages to be forborne for offence ſake. It is great preſumption then to goe againſt the conſent of the Church decreeing according to Scripture, or at the leaſt not againſt it.

Cauſ.35.3.20.

Epiſt.225.

Harm.confeſ. ſect.18.p.565.

5. Further, the reaſons are here to be conſidered, why the mariage of conſobrines was forbidden: 1. One reaſon was, *cohabitatio*, cohabiting together: that all ſuch of the kinred, which vſed to cohabite and keepe in one familie, ſhould not marrie one with another, *ne matrimonium incentiuum libidini praſtaret*: leſt that mariage might be an occaſion to kindle luſt. 2. Another reaſon is, *multiplicatio amicitia*, the multiplying of friendſhip, which is hindred by the mariage of ſuch, who are kinſmen, and ſo friends alreadie: and this reaſon is giuen in the law, why they which are neere in alliance ſhould not be married, *for they are thy kinsfolkes*. 3. *Ambroſe* vſeth this reaſon againſt the mariage of the vncle and niece, which alſo may ſerue here: *Interroga nominum religionem, &c. ipſe ſonus nominum te reuocat*: Aske the religious reſpect of the names, — the very ſound of the names will call thee backe, &c. As in that inſtance, the ſame perſon is both brother and ſonne in law to his ſiſter, whoſe daughter he marrieth, ſo here he is both nephew to his aunt, and ſonne in law, whoſe daughter he marrieth, and to his wife he is both husband, and coſin germane. 4. By this meanes no familiaritie ſhall be without ſuſpition with the coſin germane, where mariage is permitted: as *Ambroſe* in the ſame place reaſoneth againſt that degree giuen in inſtance of the mariage of the vncle and niece: *Quid tam ſolenne, quam oſculum inter auunculum & neptim?* What is ſo ſolemnely vſed, as for the vncle to kiſſe his niece, &c. *hoc inoffenſa pietatis oſculum ſuſpectum facies*: this kiſſe of loue without offence, thou wilt make ſuſpitious, &c. So in this caſe, what is more common then for one Coſin to ſalute another with a kiſſe? which ſalutations now are made ſuſpitious. 5. The Councel of *Wormes* giueth this reaſon: In the coupling of the faithfull we define no number of generation, but wee doe order, that it ſhall be lawfull for no Chriſtian to take a wife of his kinred, *vſq; dum generatio recordatur, &c.* as long as the generation is remembred and knowne, &c. but vntill coſin germanes the kinred is freſh in memorie and knowledge, but after it weareth away and groweth out.

Thom.Aquin. ſupplement.3. p.q.55.art.3.4.

Leuit.18.17.

Ad Paternum epiſt.66.

Ambroſ.ibid.

Wormatienſ. c.32.Cauſ.35. q.3.c.18.

1.Cor.10.32.

6. We muſt giue none offence according to *S. Pauls* rule, neither to the Grecians (he meaneth Gentiles) nor to the Church of God: but the mariage of coſin germanes is an offence to both; it being giuen, and not taken, in a thing, at the leaſt in their owne opinion indifferent: and here that rule in the Ciuill law hath place: *In rebus dubijs pars tutior ſequenda*: In doubtfull matters the ſafer way is to be followed: So in this caſe, it being doubtfull whether ſuch mariages be lawfull, the ſafer way is, not to vſe ſuch mariages at all.

But here it will be obiected, that if coſin germanes may not marrie by the law of God, then ſuch mariages may be diſſolued, and the iſſue of ſuch mariages ſhould be held to be not legitimate.

To this obiection I anſwere negatiuely, that neither the one or other inconuenience followeth vpon that ſuppoſall: and for further explanation of this anſwere, I will remember diuers opinions of this matter: 1. Some are ſo ſtrict, that they will ſimply haue ſuch mariages diſſolued: as the Councell of *Mentz* is ſo ſeuere, that they will haue ſuch to be ſeparated, *& vlterius nunquam in coniugio copulari*: and neuer after to be married againe, &c. 2. *Gregorie* excepteth onely ſuch, as were *Neophyti*, newly called to the faith: he would haue ſuch mariages borne with in them, but not in others: and ſo he ſendeth his directions to *Auſtine* then here in Britannie, how he ſhould deale with the Britons.

Cauſ.32.7.20.

Cauſ.35.3.20.

ſons. 3. The Councell of *Wormes* giueth a larger ſcope, that they which marrie in the fourth degree ſhould bee ſeparated; *vbi poſt interdictum factum fuerit*, if any ſuch thing be done after ſuch interdiction: they beare with all ſuch mariages before. 4. But that in this caſe is the moſt reaſonable opinion, which was reſolued vpon, in the *Laterane* Councell, that *Matrimonium conſummatum in quarto gradu conſanguinitatis non debet diſſolui*: Matrimonie conſummate in the fourth degree of conſanguinitie muſt not bee diſſolued, &c. It may bee hindred being contracted only, but not being once conſummate: like as the conſent of parents is required by the law of God, and the want thereof is ſufficient to diſſolue the contract of mariage, but not the conſummation. The like decree is aſcribed to *Fabianus*: that *licuit affinibus contrahere in quinto gradu, &c.* It is lawfull for they which are of affinitie to contract mariage in the fifth degree, *in quarto reperti non ſeparantur*: they which were found in the fourth cannot bee ſeparated: *in tertio gradu coniuncti ſeparabantur*: they which are ioyned in the third, muſt be ſeparated. Like as then, ſuch as in their mariage neglected the conſent of their parents, may ſo remaine ſtill, yet confeſſing their error and ouerſight, not maintaining or iuſtifying their fact: ſo ſuch as are married in this degree of conſanguinitie, either ignorantly, or not ſo well informed, may vpon their repentance of their error, if they ſee it, or did it ignorantly, find comfort in their mariage, and their iſſue proſper. But I doubt, ſuch as doe iuſtifie ſuch mariages, as holie and lawfull, will not finde ſuch comfort and contentment: as *Gregorie* ſaith of ſuch, *Experimento didicimus ex tali coniugio ſobolem non poſſe ſuccreſcere*: We haue learned by experience, that the iſſue of ſuch mariage cannot thriue, &c. This I ſpeake not to entangle the conſcience of ſuch as are ſo married, but to giue a caueat to ſuch as are to marrie, not to aduenture vpon ſuch neerenes of blood willingly, which may afterward breed ſcruple of conſcience. And thus much by way of digreſſion of this matter.

Can.78.

Part.6.c.30.

Centur.5. p.147.52.

The Papiſts.

1. IT is lawfull for the Church to reſtraine other degrees of affinitie and conſanguinitie, beſides thoſe preſcribed by *Moſes*, and that the decrees of the Church in ſuch caſes doe binde in conſcience, *Concil. Trident. ſeſſ. 24. can. 3.* As to prohibite mariage vnto the ſeuenth degree in naturall kinred, and afterward to the fourth. 2. Alſo their Canons doe make a ſpirituall kinred, that commeth in by Baptiſme and Confirmation; and ſuffer not the godfather to marrie the godchild, or the godfather the godmother. 3. Likewiſe they haue found out an affinitie that commeth in by eſpouſals only of Matrimonie, which bindeth (ſay they) in the firſt degree by the Canon law, which is the firſt and ſecond by the Ciuill law: as that it is not lawfull for the brother to marrie her which was eſpouſed to his brother. 4. Alſo another kinred and affinitie, by fornication and vnlawfull fleſhlie knowledge, which bindeth in the ſecond degree Canonicall, which is the third and fourth Ciuill; as it is not lawfull for the ſonne to marrie his fathers baſtard, *Bellarm. cap. 24. cap. 30.*

90. Error.

91. Error.

92. Error.

Bellarmine thus reaſoneth for the reſtraint of conſanguinitie and affinitie: firſt, to the ſeuenth degree, and afterward to the fourth.

Argum. 1. There is a peculiar ſhamefaſtnes and reuerence of nature due to kinſmen, which is violated in mariage. 2. If kinſmen might marrie together, they could not vſe cohabitation, or any familiaritie together without ſuſpition: but whereas mariage is inderdicted betweene kinſmen, there is no danger. 3. For the propagation of loue and charitie vnto others, mariage is forbidden in theſe degrees, wherein their affinitie or conſanguinitie is a ſufficient bond of loue, without mariage. 4. If kinſmen ſhould marrie together, their loue would be too inordinate, the loue of mariage being ioyned to the naturall loue of kinred, *Bellarm. cap. 29.*

Contra. Firſt, the wiſedome of man is not to controule the ordinance of God: if the Lord hath not thought good to make a reſtraint of mariage ſo farre, it is preſumption in man to doe it: ſhall it bee thought, that God had not reſpect to the reuerence of nature, propagation of loue, familiaritie of kinred, ſobrietie in mariage, in ſetting downe the mariage law?

Secondly, none of theſe inconueniences need to bee feared in degrees ſo farre off: for whereas the fourth degree in the Canons, is the eighth Ciuill degree: and by the Canons, brethren are in the firſt degree, brethrens children in the ſecond, their childrens children in the third, and their children in the fourth: what kinred can there bee now betweene coſin germanes twice remoued? and there being little or no kinred, there is neither 1. reuerence of nature due as to the kinred of the fleſh: 2. and their familiaritie is no more with ſuſpition, then betweene ſtrangers: 3. nor yet ſhall the propagation of loue be hindred, there being no ſuch ſure bond alreadie out of mariage: 4. and conſequently inordinate loue in the mariage of ſuch is not to be feared, the naturall affection by ſuch long deſcent being extinguiſhed.

The Proteſtants.

1. TO forbid more degrees in mariage, then are either directly or by neceſſarie conſequence prohibited in the law, is a meere Antichriſtian yoke laid vpon the people of God: for the Lord (the author of that law) beſt did know, both what perſons were fit for mariage, and how farre the line of mariage was to extend.

Bellarmine anſwereth, that the law of the degrees of mariage was peculiar to the people of the Iewes, vnto whom the mariage of their kinred was not ſo much reſtrained: firſt, becauſe they were but few. Secondly, for the preſeruation of the Tribes and families. Thirdly, that being ſuffered to marrie in their kinred, they ſhould not ſo eaſily put away their wiues. Fourthly, as they were permitted to put away their wiues, and to haue many at once; ſo in like manner to marrie within certaine degrees of kinred, *Bellarm.c.29.reſp.ad argum.2.*

Contra. Firſt, theſe reaſons are not ſufficient to proue the law of degrees in mariage peculiar to the Iewes: 1. They were a great and populous nation: in *Dauids* time there were 13. hundred thouſand fighting men in Iſrael and Iuda, 2.Sam.24. In the raigne of *Ieboſaphat*, Iudah only was able to make 11. hundred thouſand men of warre, 2.Chron.17.14,19. therefore in reſpect of their ſmall number, there was no reaſon to allow them to marrie with their kinred. 2. For the preſeruation of their families there was a ſpeciall prouiſo in the law, that the brother might take the brothers wife to raiſe ſeed to his brother, Deut.25.3. *Moſes* permitted them (notwithſtanding this law of degrees) to giue vnto their wiues bils of diuorcement: and it is ſeene by experience, that the neerer in degree the married couples are, for the moſt part greater contention falleth out. 4. To put away their wiues was but a toleration: but the law concerning degrees was a commandement, and the tranſgreſſion thereof puniſhed with death, Leuit.20. The hauing of many wiues was directly contrary to the law, Leuit.18.18. Deut.17.17.

2.Chro.17.14.
Deut.25.3.
Leuit.18.18.
Deut.17.17.

Secondly, that this was not a law peculiar to the Iewes, but generall, to binde the people of God vnder the Goſpell: it appeareth both by *Iohns Baptiſts* reprehenſion of *Herode* for marrying his brothers wife; and Saint *Pauls* cenſuring of the inceſtuous perſon that tooke his fathers wife: which are the very degrees forbidden in Leuit.2. Neither can they ſhew any diſpenſation or reuocation in the new Teſtament contrary to that law.

This prohibition of mariage to the fourth degree Canonicall, that is, the eighth Ciuill, is contrarie both to the Imperiall and Canonicall lawes.

Cod.lib.5.tit.4.leg.17.Dioclet. In collaterals both of affinitie and conſanguinitie, the prohibition goeth not beyond the fourth degree: *Nemini liceat*, a man muſt not contract matrimonie with his Aunt, ſiſters daughter, or niece, that is her daughters daughter; with his brothers daughter or niece: and in affinitie, with his wiues daughter, wiues mother, ſonnes wife, fathers wife, &c. none of theſe exceed the fourth degree Ciuill. The Canon law thus teſtifieth, *Cauſ.35.qu.3.c.3.Fabianus: In quarta generatione ſi contracti fuerint, non ſeparentur*: They which are married in the fourth generation, let them not be ſeparated; *Ibid.c.12.Iulius, Vſque in tertiam progeniem &c.* No man muſt marrie a wife to the third degree: Theſe Canons inhibite not mariage in the third and fourth degree Canonicall, much leſſe to the ſeuenth.

Lateranenſ.part.50.c.29. Cognati non ſunt ſeparandi niſi in primo vel ſecundo gradu conſanguinitatis ſint coniuncti: Coſins muſt not bee diuorced, vnleſſe they marrie in the firſt or ſecond degree of conſanguinitie: the ſecond degree by the Canon law, is the fourth degree by the Ciuill law, and after our account: after the fourth degree then mariage is lawfull: it is not then reſtrained till the ſeuenth.

Secondly, the inuention of ſpirituall kinred is but a popiſh tricke, to get the more money for their diſpenſations: for by this reaſon no Chriſtians ought to marrie together, becauſe they are all of one ſpirituall kinred in Chriſt.

Their owne Canons are againſt them: *Cauſ.30.qu.3.c.4.Vrban. Poſt compaternitatem geniti, &c.* Godfathers children may marrie: *Qu.4.c.5.Paſchal. Vxorem compatris ducere licet*: A man may marrie his Godfathers wife: *Decret.Greg.lib.4.tit.11.c.1. Alexander. Filij duorum compatrum licite contrahant*: Godfathers children may contract matrimonie.

Thirdly, the new affinitie that commeth by eſpouſals, is alſo but an humane inuention: for the law ſpeaketh only of the kinred of the fleſh, which ariſeth of carnall knowledge and copulation, not an intent or purpoſe only of mariage, Leuit.18.6.

Leuit.18.6.

We haue the conſent of a generall Councell, *Lateranenſ.part.6.can.27.* Pope *Benedictus* decreeth thus: *Qui vnam ſororem deſponſauerit, ſi eam non cognouerit, poteſt aliam ſororem ſibi matrimonio copulare: apparet enim virum & mulierem non poſſe fieri vnam carnem, niſi carnali copula ſibi adhæreant*: He that eſpouſeth one ſiſter, not hauing knowne her, may marrie her ſiſter; for man and wife are not made one fleſh, but by carnall copulation. Therefore by the eſpouſall words they are not made one fleſh: *Propinquitas ſanguinis verbis dicitur, non verbis efficitur*: Propinquitie of blood by words is ſaid, by words it is not made. *Cur ergo prohibeamus, quod prohibitum nunquam ſcriptura declarauit?* Why therefore ſhould we forbid that which is no where in Scripture forbidden? To this agreeth alſo the decree of Pope *Alexander, Lateranenſ.part.45.can.5. Non ſunt vna caro vir & mulier niſi carnali copula cohæſerint*: Man and wife are not one fleſh but by carnall copulation.

Thus alſo the Ciuill law teſtifieth: *Cod.lib.5.tit.4.leg.24.Iuſtinian. Conditio nuptiarum impletur per actum non habitum aut potentiam*: The condition of mariage is accompliſhed by the act, not by the habite or poſſibilitie.

Their Canons alſo are euident: *Cauſ.27.qu.2.c.17.Iulius: Mulier præter commixtionem ſexuum non pertinet ad matrimonium*: A woman without the copulation of the ſexe, belongeth not to matrimonie. *C.18.Benedict. Per nuda ſponſionis verba non poſſunt vna caro fieri*: They cannot be made one fleſh only by the words of eſpouſall. The reſt of this Canon is recited before.

The Maſter of Sentences maketh this anſwere: That thoſe Canons are vnderſtood of eſpouſals which are made, *per verba de futuro*, by words not of the preſent, but of the time to come; when there is not, *conſenſus de præſenti,ſed ſponſio futuri*: not a conſent for the preſent, but a promiſe for afterward.

Contra. Firſt,that diſtinction of the Canon law is but an humane deuice,that there is *fides pactionis, fides conſenſus*; That faith of mariage is made by couenant and promiſe, or by conſent: the firſt holdeth not,the ſecond is firme euen after carnall ſocietie with another: *Cauſ.27.qu.2.c.51.* For we ſee the Scripture maketh no difference betweene the couenant of mariage, and conſent: Geneſ.24.57,58. *We will call the maide and aske her conſent,&c. Wilt thou goe with this man? and ſhe ſaid,I will goe.* Her promiſe by theſe words of the future, *I will goe*, are called her conſent. So *Dauid* ſent to *Abigail,vt accipiat in vxorem*, to take her to his wife: he ſaid not, I doe take thee to my wife: 1.Sam.25.40. Wherefore that ſimple and well meaning age,knew no ſuch difference in contracts.

Geneſ.24.57.
1.Sam.25.40.

Secondly,the Canons exclude all eſpouſals whatſoeuer from the computation of the degrees of mariage: *Propinquitas ſanguinis verbis dicitur, non verbis efficitur*: Propinquitie of blood is ſaid by words,not made. He ſpeaketh generally of all words of eſpouſall or contract whatſoeuer: *Benedict. cauſ.27.qu.2.c.18.* And the queſtion is of a maide that was *ſimplicibus verbis deſponſata,&c.* eſpouſed by ſimple,that is,plaine and direct words,to a young man; the maide eſpouſed dieth,he is licenſed to marrie her ſiſter, and by warrant of Scripture; becauſe man and woman are not made one fleſh, *niſi carnali copula*, but by carnall copulation; as the Scripture ſaith, *They two ſhall be one fleſh.*

We haue ſeene before the Imperiall conſtitutions,which were a rule both for the Eaſt and South Churches: the Canons alſo before alleaged,ſhew the ancient iudgement of the Romane Church: the reformed Churches agree,as that of Saxonie,*We make not a mixture of thoſe perſons, which by the law of God are not permitted to couple together.* They goe no further, for reſtraint of mariage, then to the law of God.

Harm.ſect.18. artic.18.p.565.

Fourthly, the laſt wee admit, for the ſonne of the father begotten out of mariage,is of his fleſhly kinred,though not lawfully; and therefore in mariage-matters there is reſpect alſo to be had euen of this kinred of the fleſh: as *Ruben* is curſed of his father becauſe he lay with his concubine,Gen.49.4. which notwithſtanding was not his fathers wife. So alſo the Ciuill law, *Cod.lib.5.tit.4.leg.4. Alexander. Concubina patris non debet eſſe uxor filij*: The fathers concubine cannot be the ſonnes wife.

Geneſ.49.4.

THE FOVRTH QVESTION, OF OTHER impediments of mariage.

THere are ſome impediments which may hinder and diſſolue the contract of mariage,before it be conſummate,but not after: ſome, which both may hinder the contract, and diſſolue the matrimonie euen after carnall knowledge.

The Papiſts.

1. BEllarmine reckoneth vp diuers impediments of both kindes, which may diſanull the contract of mariage,and diſſolue the matrimonie it ſelfe: but he maketh no mention of the conſent of the parents. And indeed it is their opinion,that it is not a neceſſarie thing to be reſpected in mariage: nor of the eſſence thereof,neither can ſuch mariage,as hath the conſent of the children only,either by the parents,or Magiſtrate be diſſolued, *Bellarm.c.19.*

93.Error.

Argum. *Eſau* married without his fathers conſent, yet was not his marriage diſſolued: *Iacob* alſo had not his fathers conſent to the mariage of *Lea*,and of his two handmaides: *Ergo*,the parents conſent is not neceſſarie, *Bellarm.cap.19.*

Anſw. Firſt,concerning *Eſau* his mariage,wee ſay he did very euill in marrying without his fathers conſent,and it was a great griefe to his parents: yet the mariage being once conſummate, wee ſay not,that then it ought to be diſſolued,for want of the parents conſent,but the contract and eſpouſals onely. Secondly, for *Iacob*, his maides were not his wiues, and *Lea* was thruſt vpon him againſt his will: no marueile if hee had not his fathers conſent,when his owne was wanting: but to marrie one of his fathers kinred,as he made choice of *Rachel*,he had his fathers full conſent.

Argum.2. In the mariage of children without conſent of the parents,the conſent of the parties is preſent,which is ſufficient: for *conſenſus facit matrimonium*, conſent maketh matrimonie. And if the mariage of ſeruants againſt the will of their maſters be notwithſtanding firme and ſure,much more the marriage of children, &c. *Bellarm.cap.19.*

Anſw. Firſt, one of your owne writers ſhall make you an anſwere: *Conſenſus facit nuptias, ſed eorum, qui ſui iuris ſunt,&c.* Conſent maketh marriage, but of ſuch, as are in their owne power: ſo are not children, and therefore their conſent is not ſufficient: *Eſpenc.de clandeſtin matrim.cap.11.* Secondly,where the maſters are in ſtead of parents, there they haue the ſame right and power to approue or diſſolue the contracts of their ſeruants,which fathers haue: but where ſeruants haue fathers beſide, they are to depend vpon their fathers conſent,and not the maſters: and in this caſe the argument followeth not,for fathers haue greater power in the mariage of their children,then maſters ouer their ſeruants.

The Proteſtants.

FIrſt, we doe not ſay, that the want of the parents conſent may diſſolue mariage conſummate after mutuall coniunction: but that it may breake off the contract and eſpouſals. Secondly, neither haue the parents power to beſtow their children in mariage without their conſent, Geneſ. 24.57. And this is agreeable to the law of nature: according to the conſtitution of the Heathen Romane Emperours: *Cod. lib. 5. tit. 4. leg. 12. Dioclet ian. Nec filium familias inuitum ad vxorem ducendam cogi, &c.* The diſcipline of the lawes doe not permit, that the ſonne ſhould be compelled againſt his will to take a wife. Thirdly, neither muſt the parents exerciſe a tyrannicall power ouer their children in forbidding them mariage, but muſt alway haue reſpect vnto their need. And thus doing their conſent is neceſſarie, and without it the contract hath no validitie, 1. Cor. 7. 37, 38. The parent hath power to giue in mariage or not to giue.

1. Cor. 7. 37, 38.

Exod. 22. 16.

Argum. Exod. 22. 16. The law is this, *That if a man lie with a maide not betrothed, and her father refuſe to giue her vnto him to wife, he ſhall pay money.* Here the full authoritie of giuing or not giuing the daughter in mariage, is committed to the father.

Bellarmine anſwereth: That this is in ſuch caſes where there is no contract: but the law ſaith not, that the father may refuſe after the contract made.

Numb. 30. 4.

Contra. 1. As though their mutuall carnall knowledge be not as forcible to ioyne them, as a bare contract, this being but in word, the other in deed. Secondly, Numb. 30 4. The father may breake his daughters vow made vnto God: *Ergo*, much more her promiſe and contract made to man.

Bellarm. It is to be vnderſtood of ſuch an one, as is in *ætate puellari*, yet vnder age, a young maiden, which is not yet fit for mariage.

Contra. 1. In this chapter there be three eſtates or degrees of women ſet downe: a maide, a wife, a widow: of theſe three only the widow hath power to make a vow: ſhe that is not a widow, is either vnder her husband, if ſhe be married, or vnder her father, if ſhe bee not: So then the law meaneth all maides vnmarried, vnleſſe you can finde out a fourth kinde, that is neither of maides, wiues, nor widowes. 2. Againe, here are to be vnderſtood rather maides of yeeres and diſcretion, to make a vow, then of tender and young yeeres, who knew not what a vow meaneth. 3. And beſides, the word here vſed, verſ. 4. אשה ſignifieth a woman, not a girle or young maide. 4. Laſtly, a writer of their own thus concludeth vpon this place: *Ergo vota à filiabus Deo nuncupata poterant parentes diſſoluere, ſponſalia, &c.* Therefore might the parents diſſolue vowes made by their daughters vnto God, and could they not retract eſpouſals made to men? *Eſpenc. c. 1. de clandeſtin. matrimon.*

Deut. 7. 3.

Argum. 2. Deuter. 7. 3. *Ye ſhall not make mariages with the Heathen, thou ſhalt not giue thy daughter to his ſonne, &c.* Hence the ſame author concludeth thus: *Eam legem fruſtra laturus, &c.* This law had been made in vaine, if mariages had been free for the children without the fathers conſent. Againe, whereas the Iſraelites had ſworne, that they would not giue their daughters to the Beniamites to wife, Iudg. 21. 1. and therefore were very much perplexed and grieued for that tribe, ſaying, verſ. 7. *How ſhall we doe for wiues to them that remaine?* The daughters might haue helped their parents in this perplexitie, if notwithſtanding their parents oth, they might haue married of themſelues. Thus much *Eſpenc.* and much more, *lib. de clandeſtin. matrimon. c. 1. 2.*

Iudg. 21. 1.

Wee haue alſo the conſent of antiquitie: to omit thoſe ancient Canons, which are very many, which doe enioyne that children ſhould not bee married without their parents conſent: vnto the which *Bellarmine* anſwereth, that ſo much he granteth, yet it followeth not, that the contract ſhould for that defect and want be diſſolued: we will therefore bring foorth ſuch Canons, as annihilate and diſanull the contract, where the parents conſent is not.

Euariſtus epiſtol. 1. Non ſit coniugium niſi ab his, &c. There is no mariage made, but by them that haue power ouer the woman: let the wife be demaunded of her keepers and tutors, and eſpouſed by her parents, and the neereſt of her kinred: otherwiſe it is adulterie rather and whoredome, then lawfull mariage.

Celeſtin. decret. 4. Quod parentes, fratres, &c. ita vt ſi non interſint, & conſenſum non adhibuerint, ſecundum leges nullum fiat matrimonium: That the parents, brethren, kinsfolkes of both ſexes be admitted to teſtifie their conſent for their ſonne or daughter, and ſo to eſtabliſh or breake off their mariage: who if they be not preſent, neither giue conſent, according to the law, let it be counted no mariage, &c. What plainer euidence can we haue for this matter?

Cod. lib. 5. tit. 4. leg. 7. Gordian. Minus legitima coniunctio, ceſſante patris voluntate, &c. It is no lawfull coniunction, the fathers will being wanting, *leg. 12. Diocletian. Sociare, &c.* Thou art not hindred to aſſociate thy ſelfe to what mariage thou wilt, *vt contrahendis nuptijs patris conſenſus accedat*, ſo that thy fathers conſent bee to the contracting of mariage: *leg. 18. Valent. Theodoſ. Viduæ intra vigeſimum quintum, &c.* Widowes vnder 25. yeeres, *in ſecundas nuptias ſine patris ſententia non conueniant*, muſt not enter into ſecond mariage without the ſentence of their father: *tit. 6. leg. 6.* If a man marrie an orphane or pupill, whoſe father is dead, being vnder 25. yeeres of age, *nec matrimonium habuiſſe*, it is to be counted no matrimonie, nor they children, that are borne in ſuch mariage, vnleſſe the father dying willed it.

Likewiſe the Canons: *Cauſ. 32. qu. 2. c. 13. Conſulitur puella non de ſponſalibus, &c.* The maiden is not asked concerning the eſpouſals; for therein ſhe expected the iudgement of her parents, but ſhee is conſulted with about the day and time of her iourney: This is ſpoken of *Rebecca*. The ſame Canon alleageth *Euripides*, thus ſpeaking in the perſon of the woman, [illegible] *ponſalium meorum pater meus curam ſubibit, &c.* For my eſpouſals my father ſhall take care, it appertaineth not to me, &c. Thus we ſee that it is agreeable to the law of nature, that the marriage of children ſhould not bee attempted without the conſent of the parents.

Cauſ.36.qu.2.c.11.gloſſ. This law is alleaged out of the Digeſts, *tit. de nuptiar. ritu, leg.2. Conſiſtere non poſſunt nuptiæ, &c.* Marriages cannot ſtand, vnleſſe they conſent, in whoſe power they are.

Diuers of the learned Papiſts condemne ſuch marriages, as are enterpriſed without the conſent of the parents: *Gropperus, in inſtitut. Colonienſ. Gentianus*, in his booke ſet forth of this matter, alleageth a certaine Greeke Canon to this effect: *Quæ ſine ijs, qui habent poteſtatem matrimonia fiunt, fornicationes ſunt:* They are fornications, no marriages, which are done without them that haue the power, &c. Likewiſe *Catharinus, Irrita eſſe velim, nec vera eſſe matrimonia, &c.* I iudge them to bee no true, but void marriages: *Eſpenc. lib. de clandeſtin. matrim. c.15.*

There are notwithſtanding certaine caſes excepted by the law, wherein the ſonne or daughter haue free libertie to marrie without conſent.

1. *Si vtroq; orba parente*: If both the parents be dead. *Cod. lib.5. tit.4. leg.20. Honor.*

2. *Cod. lib.3. tit.28. leg.19. Poſt viginti quinq;, &c.* After 25. yeeres children might marrie without the parents conſent.

3. *Ibid. leg.20. Poſt matris pœnitentiam, &c.* If the mother ſhall giue conſent, the father being dead, and afterward repent her, yet the marriage ſhall be good.

4. *Cod. lib.5. tit.4. leg.25. Filij furioſi, &c.* The ſonnes of mad men may marrie without conſent.

Other caſes there are beſide, as when the ſonne is *manumitted;* that is, ſet free by his father, or hath borne any publike office of Magiſtracie or gouernment, *Eſpenc. c.16. de clandeſtin. matrim.* But theſe irregular and extraordinarie caſes excepted, the power of parents is not to be infringed, but their conſent to be expected in the eſpouſals of their children.

For the Greeke Church, ſee the conſtitutions of the Greeke Emperours before alleaged: the Muſcouites at this day obſerue this vſe, *Impetrato parentum conſenſu nuptijs dies dentur*, A day is appointed for the marriage, the conſent of the parents being obtained.

De religion. Ruſſor. ad D. Chytræum.

Tertullian ſheweth the practiſe of the auncient Africane Church: *Nec in terris filij ſine conſenſu patrum rite & iure nubunt:* Neither in earth doe the ſonnes rightly and lawfully marrie without conſent of parents, &c.

Lib.2. ad vxorem.

So the reformed Churches: Saxon. confeſſ. artic.18. *In affiances euen according to the auncient lawes, we will haue the conſent of the parents alſo.* Wittemberg. c.21. *Alſo we teach, that they which are young, ought not to marrie without the authoritie of their parents, —otherwiſe it is not to be counted ratified.*

Harm. ſect.18. pag.565. Pag.571.

B. Rhenanus vpon that place of *Tertullian* before cited, hath this note: *Vtinam Theologi & Iuriſconſulti, &c.* I would Diuines and Lawyers would admoniſh the Biſhop of Rome, *Cæſar*, and other Kings and Princes hereof, that this miſchiefe may be met with in ſeducing ſimple maides without the conſent of their parents.

Our Doway men here alſo are ſomewhat indifferent: as they giue this note, *that children ought not to marrie without the good liking of their parents.* And againe, *Eſau by marrying againſt his parents will, made a breach from them.*

Annot. in Geneſ.24.58. Annot. in Geneſ.25.35.

This trueth alſo is ſealed: Maſter *Tindall* holy Martyr; Let parents prouide marriages for their children in ſeaſon, teaching them alſo to know, that ſhe is not his wife whom the ſonne taketh, nor her husband whom the daughter taketh, without the conſent or good will of their Elders, or them that haue authoritie ouer them: if their friends will not marrie them, then are they not too blame if they marrie themſelues: let not the fathers and mothers alwayes take the vttermoſt of their authority of their children, but beare their weakneſſe, &c. *pag.* 1249 *col.2. artic.2.*

There are alſo other cauſes which may diſſolue contracts and eſpouſals made: as if the honeſt and lawfull condition propounded in the contract be not kept; or if there be an error in the perſon, hee heareth afterward of her diſhoneſtie, whom hee tooke for an honeſt woman: both theſe may make void the contract, but not the marriage, if they be once ioyned together.

The Papiſts.

1. THey ſet downe many impediments, which may make a nullitie of marriage it ſelfe, after it bee conſummate: ſome of them we acknowledge, as afterward it ſhall appeare: but theſe following we doe renounce.

Firſt, the vow of chaſtitie and entring into Orders doe looſe the bond of marriage. *Bellarmine* to this purpoſe vrgeth that place, 1. Tim.5.12. *Hauing damnation, becauſe they haue forſaken their firſt faith:* the firſt faith, is the vow of continencie, which was a ſufficient impediment of matrimonie. *Bellarm. c.21. propoſ.1.*

94. Error. 1. Tim.5.12.

Contra. By the firſt faith, is vnderſtood their faith, which they profeſſed in Baptiſme, to renounce the works of the fleſh, which theſe wanton widowes now follow in forſaking their calling: 1. So the *interlinearie gloſſe*, and *Brune* expound this place: *ex Eſpenc. in hunc locum.* 2. The Apoſtle doth interpret himſelfe, verſ.8. *He that prouideth not for his owne, denieth the faith,&c.* that is, by his workes he denieth the religion of Chriſt: now to denie the faith, verſ.8. and to violate the faith, verſ.12. doe ſignifie the ſame. 3. The Apoſtle afterward giueth theſe widowes licence to marrie, verſ.14. which he would not haue done, if it had beene damnation, and a breach of the faith to marrie after their profeſſed widowhood: this place both *Chryſoſtome* and *Theophilact* expound of widowes profeſſed, *vide Eſpenc. in hunc locum.* This text then nothing maketh for them.

95.Error.

Secondly, marriages of the faithfull with Infidels are not only vnlawfull, but void, *Bellarmine c.*23. Yet hee confeſſeth that ſuch marriages are not void either by diuine or naturall law, or by any law of the Church, but onely by the cuſtome of the people of God, hauing the force of a law. *propoſ.*2.3.

Argum. Infidelitie in the olde law, and diſparitie of religion did make matrimonie void: *Ergo*, much more now; for there is greater difference betweene Chriſtians and Infidels, then was betweene the Iewes and Gentiles, *Bellarm. argum.* 1.

Anſwere. Firſt, if this argument conclude any thing, it ſheweth, that euen by the diuine Law ſuch marriages are void: which notwithſtanding he before denied.

Gal.3.28. Deut.7.4. 1.Cor.7.13. Matth.19.8.

Secondly, the argument followeth not, for this law belonged to the policie of that nation, that they ſhould not marrie with the Gentiles: who were accounted as an vncircumciſed, and vnholy people: but now this wall of partition is taken away; and in Chriſt there is neither Iew nor Grecian, Gal.3.28. Thirdly, the marriage of the Gentiles, was for no other cauſe inhibited the Iewes, but leaſt it ſhould be a meane to withdraw them from the worſhip of God, Deut.7.4. This proueth not, that an Infidell willing to dwell together, and of whom there may be ſome hope, ſhould bee put away, contrarie to S. *Pauls* rule, 1.Cor.7.13. Fourthly, the Iewes were permitted vpon diuers occaſions to put away their wiues, for the hardnes of their heart, Matth.19.8. wherefore the impediments and diſſolutions of marriage among them doe not binde vs.

96.Error.

Thirdly, the marriage of thoſe which committed adulterie, and did compact together before to marrie after the firſt husbands or wiues death, is actually void. *Bellarm. c.*22.

The Proteſtants.

1. CONcerning the inualiditie of vowes to diſanull marriage, we haue declared the trueth before, *Contro.6. de Monachis.* For marriage lawfully contracted and conſummate, is onely made void by way of diuorce in the caſe of adulterie, as we haue before proued.

Matth.19.9.

Argum. Matth.19.9. Our Sauiour giueth this perpetuall rule, that no man ſhould diſmiſſe his wife but for fornication: but Orders is no fornication: *Ergo*, not for entring into Orders is ſhe to be diſmiſſed: and verſ.6. *No man muſt put aſunder that, which God hath coupled:* but they which are but contracted, are coupled before God: *Ergo*, no humane ordinance, ſuch as is the ſingle life annexed to Orders, can ſeparate them.

Decret. Gregor. lib.3. tit.32. c.7. Alexander giueth libertie to a woman profeſſed, *vt ad religionem tranſeat,&c.* to profeſſe religion, or returne to her husband: *Ergo*, it was lawfull after profeſſion made to returne.

Sext. decretal. lib.3. tit.15. c.1. Bonif.8. Simplex votum non reſcindit,&c. A ſimple vow doth not cut off marriage afterward contracted: and againe he ſaith, *Voti ſolennitas ex ſola conſtitutione eſt eccleſiæ:* A ſolemne vow is onely by the conſtitution of the Church: and *Alexander* ſaith, that *Votum ſimplex non minus obligat coram Deo,* A ſimple vow doth not leſſe binde before God, then a ſolemne and publike vow: it followeth, that a ſolemne vow then, doth not hinder marriage afterward contracted.

Extrau. Ioan. tit.6. c.2. Votum ſolemnizatum per ſacri ſuſceptionem ordinis,&c. A vow ſolemnized by entring into holy orders, is not of force to diſſolue matrimonie before going, though not conſummate with carnall knowledge; wherefore marriage contracted is not hindered or interrupted by the profeſſion of Orders.

Commentar. in 1.Timoth.5.

And further, that the vow of ſingle life cannot hinder marriage contracted, or diſſolue it being conſummate: 1. Of the Greeke Church *Theophylact* ſhall ſpeake, who thus writeth vpon that place, 1.Timoth.5.14. *I will the younger widowes to marrie: Maluiſſem,&c.* I had rather theſe widowes had not departed from their couenants made with Chriſt, but ſeeing they had rather marrie, *& ipſe aſſentior,* I alſo giue conſent,&c: here widowes which profeſſed ſingle life, are licenſed to marrie.

Lib. de Monogam.

2 So *Tertullian* ſaith: *Ad eas dirigit, quales ſupra denotat:* Hee directeth his ſpeech to thoſe widowes, whom he noted before, that they had forſaken their firſt faith,&c. euen thoſe the Apoſtle alloweth to marrie.

Harm. ſect.18. p.560. Sect.18. p.569. Harm. ſect.18. pag.570.

3 Confeſſ. of Auſpurg. artic.6. *A vow cannot take away Gods commandement.* And againe: *Although the breaking of a vow might be reprehended, yet it followeth not, that the marriage of ſuch perſons is to be diſſolued.* Saxonic artic.21. *Vowes, which wrap them in a kinde of life, wherein is the worſhip of Idols, are without doubt fruſtrate, according to the firſt commandement, — thou ſhalt haue no ſtrange Gods.* Wittemberg c.21. *Neither ought the vow of chaſtitie to be any hinderance herein, becauſe that ſuch a vow being taken vpon a man by humane ſuperſtition, without authoritie of Gods word, and againſt faith, is not acknowledged of God, and wedlocke alſo hath it chaſtitie, that he who hath vowed chaſtitie, and marrieth a wife in the Lord, doth indeede fulfill the vow of chaſtitie,&c.*

4 See their owne Canons produced before.

Secondly, neither doth the infidelitie of the one partie make a nullitie of marriage: for S. *Paul* ſaith, that the woman in that caſe is not to forſake her husband if he will dwell with her: Of this matter ſee more, *quæſt.2.part.2.* of this Controuerſie. 1.Cor.7.13.

Cod.lib.1.tit.7.leg.16.Leo & Anthem. Si ſponſa coniugium ſponſi propter religionis diuerſitatem recuſauerit: If the ſpouſe refuſe to marrie with him, to whom ſhe is eſpouſed, &c. the law alloweth only a diſſoluing of the contract and eſpouſals for religion ſake, and not otherwiſe.

Diſtinct.10.c.1. Nicolaus, Si religionis cauſa coniugia debere diſſolui dicuntur, ſciendum eſt, quia licet hoc lex humana conceſſit, lex tamen diuina prohibuit: If for religion ſake marriages are ſaid to bee diſſolued, let it bee knowne, that although humane law doth allow it, yet Gods law doth forbid it.

Cauſ.28 c.1. Innocent. Quod Deus coniunxit, homo non ſeparet, &c. What God hath ioyned together, let not man put aſunder: and leaſt he ſhould be thought to ſpeake onely of thoſe, which marrie after Baptiſme, let them remember, that the queſtion was asked by the Iewes, and to the Iewes was the anſwere made, *c.8. Auguſt.* thus writeth to *Pollentius: Tibi videtur infideles à fidelibus dimitti non licere, &c.* You think that the Infidels ought not to be diſmiſſed from beleeuers, becauſe the Apoſtle forbiddeth it, but I ſay it is lawfull, becauſe the Lord forbiddeth it not; yet not expedient, *Quia hoc ne fiat monet Apoſtolus*, becauſe the Apoſtle wiſheth or admoniſheth, that it ſhould not be: here be two opinions, one thinketh it is not lawfull for Infidels to be diſmiſſed, the other that it is not expedient: ſo which opinion ſoeuer is followed, they are not at all to be diſmiſſed. *Ibid.c.9. Affert impedimentum ſalutis, &c.* The departure of the beleeuer from the Infidell, bringeth an hindrance to his ſaluation.

Decret.Gregor.lib.4.tit.19.c.8.Innocent. Fideles cum infidelibus matrimonialitèr copulati, &c. The beleeuers ioyned in marriage with vnbeleeuers, may freely and lawfully remaine with them.

Decret. Eutychiani. In poteſtate fidelis eſt poſt baptiſmum recipere vxorem, quam infidelis infidelem ante dimiſerat: It is in the power of a beleeuing man to receiue his wife after Baptiſme, which, when they were both Infidels, he diſmiſſed, &c. But if the very bond and marriage knot were diſſolued, as *Bellarmine* ſaith, how can they come together againe?

Thirdly, neither is the fault committed before the marriage, ſufficient to diſable the marriage once done: for then queſtion might haue beene made of the ſtrength of *Dauids* marriage with *Bathſheba*. And *Auguſtine* doubteth not thus to conclude, *Poſſe ſanè fieri nuptias ex malè coniunctis honeſto poſt placito conſequente*: That marriage may very well ſtand betweene thoſe, that once had vnlawfull carnall copulation, but afterward an honeſt purpoſe of marriage followed.

Can. Apoſtol.66. Non licitum eſto aliam ducere, quam quis prius ſollicitauit, quamuis paupercula ſit: It ſhall not be lawfull for a man to marrie any other, but her whom he entiſed to folly before, though ſhe be poore.

Concil. Lateranenſ. part.45.can.2. Alexander. Contrahere quis poteſt cum ea matrimonium, quam, viro viuente, adulterio polluerat: A man may contract marriage with her, whom, while her husband liued, he defiled with adulterie. Theſe Canons are directly oppoſite to the Ieſuites opinion.

Now whereas *Bellarmine* excludeth not all adulterie before going from future marriage, but where the parties were compact and confederate together to marrie afterward; their owne law ſimply maketh it lawfull for a man to marrie his concubine, though hee had promiſed her marriage before: *Cauſ.22.qu.4.c.22. Quam prius concubinam habuerat, non eſt peccatum in coniugem ſuſcipere*: It is no ſinne to make her his wife, that was before his concubine: *cui iuramento firmauit, &c.* to whom hee confirmed by an oath, to take her to wife. *Cauſ.31.qu.1.c.2. Fieri poteſt coniugium cum quo præceſſit adulterium*: Marriage may bee made with whom adulterie was before committed. *Decret. Gregor. lib.4 tit.7.c.8. Siquis vxore viuente fide data, &c.* If a man, his wife yet liuing, did giue his faith to marrie another, or did contract himſelfe to her, and did not carnally know her, the marriage is not to be diſſolued. So then neither adulterie precedent, nor yet the giuing of faith, or contracting marriage, the firſt husband or wife yet liuing, though theſe are grieuous offences; yet are not ſufficient to diſſolue or breake off Matrimonie.

But there are certaine caſes, wherein Matrimonie vnlawfully contracted, yea conſummate, may be diſſolued: as firſt, if the conſent of either partie bee wanting, as when by tyrannicall coaction and compulſion they come together, and the conſent is ſtill withholden.

Hormiſda decret 4. Filiam inuitam & renitentem, nemo viri alicuius coniugio cogat ſociari: quorum enim vnum eſt corpus, vnus eſſe debet animus: Let no man match in marriage vnto any his daughter againſt her will: for they that haue one bodie, ought alſo to haue one minde. *Nicholaus de matrimon.can.1. Si ſolus conſenſus defuerit, cætera cum ipſo coitu celebrata fruſtrantur*: If the conſent onely bee wanting, the very carnall copulation, and whatſoeuer elſe beſide, are all fruſtrate and voyd.

Secondly, if the conſent of both be wanting, as in the marriage of children, that are not able to giue conſent.

Nichola.1. de matrimon.can.3. Vbi non eſt conſenſus vtriuſq;, ibi non eſt coniugium, &c. Where each partie conſenteth not, there is no marriage: Therefore they which giue girles to boyes in marriage in the cradle, doe no act at all, vnleſſe both of them when they come to yeeres of diſcretion, conſent.

Thirdly, if there be an error of the perſon, as if one bee thruſt vpon a man in ſtead of another, as *Lea* was vpon *Iacob*: or an error in the condition of the partie, as if he or ſhe be an Hermaphrodite, an Eunuch, or ſuch like.

Lateranenſ.part.50.cap.28. Alexander. Sicut puer, qui non poteſt reddere debitum non eſt aptus coniugio, ſic quoque qui impotentes ſunt, minimè apti ad contrahenda matrimonia reputantur: As a childe, which cannot render the debt or dutie of marriage, is not fit for marriage; ſo neither are they fit to contract marriage, that haue any naturall weakneſſe or imbecillitie. In this place it is ſaid further, that although it bee not the cuſtome of the Romane Church, yet the French Church doth diſſolue marriage for frigiditie, and impotencie of nature.

Fourthly, if they marrie within the degrees forbidden by *Moſes* law. In all theſe caſes, Matrimonie thus vnlawfully begun and ratified, may bee diſſolued. But lawfull Matrimonie cannot be abrogate, but either by naturall death, or lawfull diuorce for fornication. In the caſe of deſertion alſo and long abſence of either partie, after the expecting of his returne ſome terme of yeeres, with probable intelligence of the parties death; or if hee be wilfully abſent, of his lewde and diſhoneſt life, the innocent partie, by the wiſe and deliberate ſentence of the Magiſtrate, may bee pronounced free.

For other matters which are commonly obiected, marriage is not to bee diſſolued: As for long abſence, when the husband is detained in captiuitie, or ſuch like: *Leo epiſtol 77.cap.1. Quod fœminæ debeant, quæ captis viris nupſerant alijs, regreſſis de captiuitate viris, prioribus copulari*: Women marrying to others while their husbands are captiues, muſt be reſtored vnto them at their returne.

Barrenneſſe is no cauſe of diſſolution: *Lateranenſ part.6.cap.25. Ob coëundi poſſibilitatem fieri non debet diuortium*: Diuorce muſt not be made, for poſſibilitie of generation.

The leproſie is no cauſe: *Lateranenſ.37 part.cap.3. Alexander. Vxores propter lepram non ſunt dimittendæ: ſed illis petentibus debet debitum reddi*: Women for leproſie muſt not be put away: but their husbands muſt performe the dutie of marriage if they require it.

So likewiſe in other caſes: *Quicquid mulier contra te cogitauerit, vel ſi te accuſauerit, non eſt exceptâ cauſâ fornicationis eijcienda*: Though thy wife ſhould conſpire againſt thee, and accuſe thee, yet ſhe muſt not be caſt off except for fornication, *Nichol.1.decret.de matrim.6.*

Ibid. can.7. Hi qui matrimonium ſani contraxerunt & vni ex duobus dementia, aut furor, aut aliqua infirmitas acceſſerit, non debent coniugia talium diſſolui: They which were ſound when they married, if either of them afterward fall into frenzie, madneſſe, or ſickneſſe, they muſt not for that be diuorced.

Ibid. Similiter ſciendum eſt de his, qui ab aduerſarijs excæcantur, aut membris truncantur, aut à barbaris execti ſunt: The like is to be ſaid of thoſe that haue their eyes pulled out, are maimed, or gelded of their enemies, &c. None of theſe are ſufficient cauſes to breake off marriage. And thus much of this queſtion.

THE FIFTH QVESTION, OF THE COMPARISON BETWEENE VIRGINITIE AND MARRIAGE.

The Papiſts.

VIrginitie is preferred before Marriage, not onely for that it is a more quiet ſtate of life, and freer from troubles in this world, but that it is more conuenient for the ſeruice of God, and that it hath a gratefull puritie and ſanctitie, both of bodie and ſoule, which Marriage hath not, *Rhemiſt.*

1.Cor.7.32. *Argum.* 1.Corinth.7.32. *The vnmarried careth for the things of the Lord, how ſhe may pleaſe God*: *Ergo*, virginitie is a fitter ſtate of life to ſerue and pleaſe God in, *Rhemiſt. ibid.*

The Proteſtants.

97.Error. FIrſt, we grant, according to the Apoſtles ſaying in this place, that virginitie is alſo a fitter ſtate of life for the ſeruice of God, yet not ſimply, but for thoſe onely that haue the gift of continencie: for they which cannot abſtaine, may and doe ſerue God with a more quiet minde being married, than many Popiſh virgines which burne in the luſt of concupiſcence. Secondly, yet it followeth not, that virginitie is a more holy and cleane thing in it ſelfe, and more meritorious before God, than marriage is: for this were to make marriage vnholy and vncleane; whereas it is not the act of marriage, but the abuſing thereof, that bringeth vncleanneſſe with it: before God in themſelues, neither is more holy than other.

Argum. It is faith which maketh vs accepted of God, not the merite of any worke: and therefore

Apoc.14.4. of all faithfull beleeuers it is ſaid, Apocal.14.4. *Theſe are they which were not defiled with women: for they are virgines.* And he vnderſtandeth all *that are redeemed by Chriſt, from amongſt men, and are the firſt fruits of the Lamb*, verſ.4. and not onely thoſe, which properly in common vſe of ſpeech we call Virgines. And thus S. *Ambroſe* expoundeth: *Si ideo putes virgines dictos, quia corpora ſua intaminata ſeruarunt, &c.* If you onely vnderſtand virgines, becauſe they haue kept their bodies vnpolluted, then the Saints ſhall be excluded from this glory: for all the Apoſtles, except *Iohn* and *Paul*, had wiues, *Ambr. in 2. Corinth.* 11. True godlineſſe therefore and a ſincere faith, whereby wee are diuorced from the world, and ioyned to God, is the true virginitie.

Auguſtine: Sicut non eſt impar meritum patientiæ in Petro, qui paſſus eſt, & in Iohanne, qui paſſus non eſt: ſic non eſt impar meritum continentiæ in Iohanne, qui nullas eſt expertus nuptias, & in Abraham, qui filios generauit: As there was no greater merite of patience in *Peter* that ſuffered, than in *Iohn*, who ſuffered not; ſo there was no greater merite of continencie in *Iohn* that was neuer married, than in *Abraham* that begat children. See then, by his iudgement, there is the ſame merite of married and vnmarried perſons.

De bono coniugal. c. 21. tom. 6.

Synod. Gangrenſ. cap. 9. Si quis virginitatem profeſſus tanquam abominabiles nuptias iudicat, anathema ſit: If any man profeſſing virginitie doe condemne marriage, as an abominable thing, let him bee accurſed, &c. But thus doe our aduerſaries, who are carried away with ſuch an extraordinarie liking of their Monkiſh fained chaſtitie, that they deſpiſe marriage, calling it a prophaning and pollution of orders, as we haue ſeene before.

Cod. lib. 8. tit. 58. leg. 1. Conſtant. Whereas there was a law, that, *celebs*, a ſingle man was not capable of any bequeſt or legacie: the Emperour correcteth that ordinance, and thus enacteth: *Sit omnibus æqua conditio capeſſendi, quod quiſque mereatur:* Let the ſame condition bee to all, married and vnmarried to receiue, whatſoeuer they are meete or worthie of, &c. This is the equitie of mans law, to make no difference in reward betweene the ſingle and married: ſhall Gods law bee thought to be more vnequall?

Diſtinct. 30. c. 4. Si quis virginitatem, &c. If any man profeſſing virginitie for Gods cauſe, doe arrogantly diſpraiſe thoſe that are married, let him bee accurſed, &c. But the extraordinarie extolling and aduancing of ſingle life, tendeth to the diſpraiſe of marriage.

Cauſ. 32. 44. 9. 4. c. 6. Quis ignorat omnes retro ſanctos eiuſdem fuiſſe meriti, &c. Who is ignorant, that all the Saints in time paſſed, were of the ſame merit, that Chriſtians are? If then the Saints and Patriarches, that were married, be equall vnto Chriſtian virgines; then is not virginitie ſimply to be preferred before marriage.

Wee haue ſeene before. 1. The iudgement of the auncient Greeke Church, in their Synode *Gangrenſ.* not much vnlike is that ſaying of *Ieremie* the late Patriarke of Conſtantinople: *Si quis admiranda iuſtitia — præpolleat, &c.* Though a man excell in admirable iuſtice, *ſi tamen cum ſuperbia & aliorum deſpicientia, &c.* Yet if it be ioyned with pride, and the contempt of others, it will bring him into meere vanity, &c. the like may be ſaid of virginitie ioyned with pride.

Cenſur. oriental. c. 10.

2 *Auguſtine* ſaith, *Obedientia coniugata, minus obedienti virgini præponenda eſt:* Obedience in marriage is preferred before a diſobedient virgine.

Lib. de bono coniugal. c. 24.

3 Confeſſion of Bohemia, c. 19. We muſt not thinke, *that the workes of thoſe which are vnmarried in the miniſterie, are to be preferred in merite and dignitie, before the workes of married men, &c.* And a little after: *Our men doe not ground the worthineſſe, holineſſe, or vertue of the Eccleſiaſticall miniſterie, no more then they doe of Chriſtian ſaluation, vpon either of theſe kindes, to wit, neither vpon the ſtate of ſingle life or wedlocke, &c.* Wittemberg. artic. 26. *It is euident that ſingle life is not commanded by the word of God: alſo it is euident, that although the ſtate of ſingle perſons be in publique danger more quiet, and more fit and commodious to execute the publique miniſteries of the Church, then is theirs which vſe it not, yet we muſt not thinke, that this kinde of life is of it ſelfe, before the tribunall ſeate of God more excellent, and more holy, then is marriage: for as in Chriſt, there is neither Iew nor Gentile, ſeruant, nor maiſter, as S. Paul ſaith, ſo neither married nor vnmarried, &c.*

Harm. ſect. 18. p. 545. 547.

Ibid. p. 575.

4 Their owne Canons ſee alleadged before.

The concluſion then is this, that virginitie, is both equall, ſuperiour, and inferiour to marriage. 1. Equall in reſpect of God before whom one meriteth not more, then another. 2. Superiour in regard of the cares and encumbrances which the ſingle ſtate is free from; and it is in it ſelfe a more excellent gift. 3. Inferiour in regard of the perſons profeſſing virginitie, if they be not equall in other gifts, of humilitie, obedience, ſobrietie, and ſuch like.

THE SIXTH QVESTION, OF THE TIMES of marriage prohibited.

The Papiſts.

There are certaine ſeaſons in the yeere, wherein for the holineſſe of the feſtiuall times, they hold it vnlawfull to haue marriage ſolemnized: as from the Aduent to the Epiphanie; from Septuageſima Sunday (as it is called) to the octaues of Eaſter: from three dayes afore the Aſcenſion; to the octaues of Pentecoſt, *Ruard. Tapper. artic. 20. p. 526.* But the Councell of Trent hath ſomwhat moderated this time, & cut it ſhorter, thinking it vnreaſonable that mariage ſhould be prohibited the third part of the yeere (for ſo much the time interdicted ariſeth to, if account be taken of the weekes:) The time of Pentecoſt therefore they haue diſpenſed with: and the time prohibited at Eaſter they would haue begun not from Septuageſima, but from Aſhwedneſday, *Seſſ. 24. c. 10.* Vpon theſe times they hold

98. Error.

it vnlawfull publikely to haue marriage ſolemnized, both for the holineſſe of ſo great feaſts, and becauſe of receiuing the Sacraments, *Bellar.de matrim cap.*31.

Exod 19.15.
1.Sam.21.4.

Argum. God commanded the people to abſtaine from their wiues, when he was to appeare vnto them in Mount Sinai, Exod.19.15. And before the high Prieſt would deliuer the ſhew-bread to *Dauid* and his companie, he asked if the young men had kept themſelues from women: *Ergo*, marriage is not lawfull at all times, *Bellarm.ibid.*

Exod.19.10.
Luk.2.22.
Exod.30.8.
Quæſt.ſup. Leuitic.15.
Retract.lib.2. cap.85.

Anſwere. Firſt, theſe places alleaged doe rather proue, that men in thoſe interdicted times ought not at all to come at their wiues, then that the ſolemnization of marriage ſhould be reſtrained: but I thinke they would bee aſhamed to forbid men their wiues companie ſo long together, as fiue or ſixe weekes at the Natiuitie, and eight or nine weekes at Eaſter: why then ſhould not the one be as lawfull as the other? Secondly, the abſtinence from their wiues was commanded then, as a legall and ceremoniall kinde of ſanctification, as was alſo the waſhing of their clothes, Exod. 19.10. And the companie of women was at ſome times counted as a legall pollution, not as a ſinfull or vncleane act of it ſelfe: as the women after childbirth were commanded to purifie themſelues, Leuit.12. from a legall pollution onely, not from any ſinfull or vncleane act: for then it had beene a manifeſt iniurie to that holy birth that *Mary* purified her ſelfe according to the law. Wherefore ſeeing it was a legall kinde of ſanctification, it is not to be intruded and impoſed vpon Chriſtians now. Thirdly, neither can they proue that this kinde of abſtinence is neceſſarie alwaies before the receiuing of the Sacrament, though ſometimes we denie not but it is conuenient: for it was not alwaies required, no not of the Prieſts in the law, when they were to offer incenſe or ſacrifice. For whereas the high Prieſt, which was alwaies but one, was bound morning and euening to offer incenſe vnto the Lord, hee could not obſerue this rule vnleſſe he had beene inioyned perpetuall abſtinence, which wee ſee by the law was not impoſed vpon them. This doubt ſomewhat troubled *Auguſtine:* for firſt he ſaith, That it muſt needes follow, ſeeing the high Prieſt was married, and did ſometime goe in vnto his wife, that the offering of incenſe ſhould ſome dayes be intermitted: but in his Retractations he miſliketh his former ſolution, and thus determineth; That the high Prieſt firſt offered the morning incenſe, and afterward went in to his wife, & ſo was vncleane, *vſque ad veſperam*, but vntill the eeuening, not after the eeuentide, and then he offered the euening incenſe. To take this anſwere for this time, though it be inſufficient: for the Hebrew word, which is tranſlated the eeuen, or eeuentide ערב. ſignifieth the twi-light, when the Sunne is ſet, when light and darkneſſe are mixed together: but the incenſe was renewed before the Sun-ſet: yet I ſay, admitting *Auguſtines* ſolution, the high Prieſt did not abſtaine one whole day before he offered: much leſſe many dayes, much leſſe many weekes, much leſſe ſome moneths: as the Popiſh Church preſcribeth by interdicting ſo many dayes.

The Proteſtants.

1.Cor.7.5.

THat not onely the publike ſolemnitie of marriage at ſome times may haue intermiſſion, but all Matrimoniall acts ought to ceaſe: as when men either priuately doe giue themſelues to faſting and prayer, 1. Corinth. 7.5. or when publique or generall faſts are by the ſpirituall gouernours thought meete, and by the Chriſtian Magiſtrate proclaimed: wee doe not denie, but in our iudgement allow it, and by our practiſe approue it: but that Matrimonie at ſuch ſet times as an vnholy and vncleane thing is to be forbidden and reſtrained, we take it to be Popiſh ſuperſtition, and an Antichriſtian yoke.

Heb.13.4.
1.Cor.7.14.
Galath.4.10.
Coloſſ.2.16.

*Argum.*2. It diſgraceth the holy inſtitution of marriage, which the Apoſtle calleth honourable, and S. *Paul* counteth the fruites of marriage, which are the children of the faithfull, holy: How is it then, that there can be any time ſo holy, the which holy Matrimonie is not beſeeming? Againe, in thus doing they make difference of dayes, eſteeming ſome in themſelues more holy than others, contrarie to the Apoſtles rule.

1.Cor.7.5.
1.Tim.4.3.

*Argum.*2. The Apoſtle willeth, *that they ſhould not defraud one another, but by conſent for a time &c.* 1.Cor.7.5. which though it be eſpecially vnderſtood of married perſons, yet it may be extended to thoſe which are contracted together: how can they obſerue this rule, when their marriage is ſuſpended ten weeks together, from *Septuageſima* till the octaues of *Eaſter*? may not Sathan tempt them all this while for their incontinencie? Againe, what is this elſe, but *a forbidding to marrie*, though not in whole, yet in part; contrarie to the Apoſtle, 1. Timoth.4.3.

*Argum.*3. The Tridentine Chapter maketh but two holy times in the yeere, the Natiuitie, and Eaſter: during which times, they would not haue Matrimonie ſolemnized: and I pray you, why is Pentecoſt left out, is it not as feſtiuall a time as the other? And if they haue power to diſpenſe with the feſtiuall of Pentecoſt, why not with the reſt alſo? wherefore it appeareth to be but an humane deuice. And as the Popiſh Church hath abrogated one of the interdicted times for marriage; ſo it were to be wiſhed, that thoſe reformed Churches, which haue abandoned other ſuperſtitious obſeruations, and yet doe retaine this vſe for the reſtraint of marriage at certaine ſeaſons, would proceede a degree further, and grant a generall liberty to marrie in thoſe inhibited times: firſt, becauſe it is an offence to other reformed Churches, that where the Goſpell is profeſſed, any ſuch yoke ſhould be impoſed. Secondly, if Papiſts haue enlarged this reſtraint, thinking it not reaſonable to enioyne ſo many times of inhibition, much more ought Proteſtants to do that which is moſt agreeable to the liberty of the Goſpel. Thirdly, while by diſpenſation it is made lawfull to marrie in theſe times, for euery one that wil be

at

as the charge therof,& not otherwiſe,it wil be taken only to be an engine to draw aduantage. Fourthly, ſeeing that the Martyrs were perſecuted, for marrying in theſe inhibited times, as *Iohn Crimes* mentioned afterward: it is very vnfit, and vnbeſeeming, that the people ſhould vnder the Goſpell be encumbred with ſuch things. Fifthly, becauſe the lawes of the Realme doe ſeeme to giue libertie for marriage at all times, in theſe words: *That no reſeruation, or prohibition, Gods law except, ſhall trouble & impeach any marriage, without the Leuiticall degrees: ann.32.Henric.8.c.38.* If no prohibition, then not the prohibition or reſtraint of time. Laſtly, becauſe this reſtraint of marriage is not grounded vpon the word of God, for then it could not be altered; but is onely an humane conſtitution, and ſeemeth rather to abridge the libertie of marriage, and to be againſt the Apoſtles rule, 1.Cor.7.5. as I haue ſhewed before: in mine opinion it were much better for theſe reaſons alleadged, for this Canon of reſtraint to be diſcontinued, than vrged: and I hope, that the diſcreete officers of our Church, will be more ſparing and moderate therein.

But to returne, let vs ſee a little I pray you, how well they agree together about the times prohibited for marriage: ſome of them beſide the three times of the Natiuitie, Eaſter, Pentecoſt, make alſo a fourth time vnſeaſonable for marriage, and that is at the feaſt of Saint *Iohn Baptiſt*: Neither do they here agree about the time, ſome preſcribing three weekes before of abſtinence from marriage: *Synod. Illerdenſ.decret.1.ex Gratian.* Some foureteene daies only, *Synod. Salegunſtadienſ.can.3.* Some doe adde alſo other times of prohibition, as in the foure Ember faſts, and in the holy daies eeues: when they hold it vnlawful to marrie, *Salegunſtad.ibid.* Others do abridge the three vſual times of reſtraint, either in part, as *reformat.Ratiſpon.artic.21.* the laſt weeke only of Aduent is reſtrained for mariage: or in whole, as the reſtraint of Pentecoſt is abridged and cut off in the late Tridentine Chapter. Thus it appeareth to be only an humane tradition, which hath ſo much doubtfulnes, and vncertaintie: as though any time can be too holy for mariage.

Could there be a more holy place then Paradiſe? or a more holy time, than while man was in his innocencie? yet euen then and there Matrimonie was inſtituted.

Laſtly, is not the Sabbath or Lords day an holy feſtiuall time? and as holy as any is? what if I ſaid more holy, for this only immediatly was inſtituted of God: but mariage may notwithſtanding bee fitly ſolemnized vpon that day, the abuſes and diſorders, which commonly fall out in ſuch aſſemblies, being cut off: for *Auguſtine* is of opinion, that the mariage in Cana of Galile, was *die Dominico*, vpon the Lords day. And it is moſt fit that Matrimonie ſhould be ſolemnized in the face of the congregation, which is vſually aſſembled vpon that day: *Ergo*, it may as fitly and conueniently at any time bee kept and ſolemnized, excepting the reſpects aforeſaid. De tempor. ſerm.159.

The Ciuill law for decencie and comelines ſake interdicteth ſome times of mariage to particular perſons: as a woman marrying within a yeere after her husbands death, was counted infamous: *Cod.lib.2.tit.12.leg.15.Gordian.* but generally to all and for religion the law enioyneth not times of reſtraint.

1. Whereas the ancient Greeke writers had a moſt reuerent opinion of mariage: as *Epiphanius* ſaith, *Sancta Eccleſia nuptias habet venerandas & colit eas*: The holy Church doth hold mariage to be reuerenced, and maketh account of them. And *Chryſoſtome: Nuptiæ precioſa res & nobis & externis videtur*; Mariage ſeemeth to be a precious thing to vs, and thoſe which are without, &c. Theſe counting mariage ſo holy and reuerent a thing, no doubt thought no time too holy for it. Lib.2.tom.2. Hom.12.in 1.ad Corinth.

2. *Tertullian* ſaith, *Prohiberi nuptias nuſquam legimus, vt bonum ſcilicet*: Wee reade no where mariage to be prohibited, as being a good thing, &c. If mariage be no where prohibited, then neither at any time to be reſtrained. Lib.1.ad vxor.

3. Auſpurg, artic.5. *Humane traditions ought to giue place to times and opportunities, eſpecially in the Church, wherein there ſhould be more regard had of the ſaluation of the godly, and of loue and publike peace, then of humane traditions.* This reſtraint of mariage then at certaine times, being but an humane tradition, ought to giue place to publike peace. Sect.18.p.554.

4. The Tridentine Chapter, as is ſhewed before, argum.3. hath taken away one of the times of reſtraint at Pentecoſt, and why not the reſt alſo?

And let it be here obſerued, that the Chriſtian Romaniſts haue bemoned this cuſtome of reſtraining mariage at certaine times of the Pagane Romanes their predeceſſors: for ſo *Plutarke* writeth, that *menſe Maio mulieres non ducuntur*, that women are not married in the moneth of May: and that, *publicis ferijs mos non eſt nubere virgines*, in the publike feries or holy daies, it is the faſhion for virgins not to marrie. Queſtion.Roman.q.86. q.105.

Wee haue here the teſtimonie of the Martyrs: *Iohn Lambert* holy Martyr: In that they will not ſuffer mariage to bee ſolemnized at all times in the yeere: I think it ſtandeth not with Chriſts rule, but is againſt the ſame; and that they will not ſuffer the banes vpon all holy daies to bee proclaimed, vnleſſe a diſpenſation for money bee purchaſed: All this God forbiddeth: *Fox* pag.1105. col.1.

Henrie Crimes troubled and perſecuted for marrying his wife on Palme-Sunday eeuen: *Fox* pag.1917.

THE SEVENTH QVESTION, TO WHOM MAtrimoniall cauſes properly doe belong.

The Papiſts.

99.Error. MAtrimoniall cauſes, as to determine of the degrees of kinred, of diuorces, of the impediments of marriage, of contracts: doe onely belong vnto the Church, and the Magiſtrate may make lawes hereof (*approbante principe eccleſiaſtico*) by the approbation of the eccleſiaſticall prince (hee meaneth the Pope:) otherwiſe the lawes of Princes are in this behalfe voide: *Bellarm. de matrimon. cap.* 32.

Matth.19. 1.Cor.7.13. *Argum.* 1. Our Sauiour Chriſt giueth a law concerning diuorces, Matth. 19. hee ſendeth them not to the Ciuill Magiſtrate: and Saint *Paul* preſcribeth, what is to bee done in the mariage of beleeuers and Infidels, 1. Cor. 7. 13. *Ergo,* the officers of the Church are onely Iudges of theſe cauſes: *Bellarm. ibid.*

Anſw. Firſt, the argument followeth not: for Chriſt as King of his Church, the Apoſtles as his chiefe Miniſters, by warrant and commiſſion from him, preſcribed and gaue lawes to the Church: no mortall man now is to challenge that authoritie to himſelfe. Secondly, by this reaſon eccleſiaſticall perſons ſhall haue the rule of all cauſes: for Saint *Paul* deſcribeth the office alſo of Princes, and giueth direction for ciuill cauſes, as for tribute, vſing of the ſword, and ſuch like, Rom. 13. doth it follow then that theſe things doe belong to the Apoſtles ſucceſſors? Thirdly, as the Apoſtles did giue rules and directions for Matrimoniall and other cauſes: ſo it is the Miniſters part alſo, by the word of God to miniſter counſell, and giue direction to the Ciuill Magiſtrate in theſe caſes, but not without authoritie from the ſame power to meddle with the execution thereof.

Argum. 2. Matrimonie 1. is a Sacrament, and therefore belongeth to the knowledge of eccleſiaſticall perſons: 2. and many caſes of conſcience may fall out, wherein recourſe is to be had to the paſtors of mens ſoules: 3. otherwiſe, when there are no Chriſtian Magiſtrates, their ſpirituall cauſes ſhould be brought before Heathen Iudges, if the Church hath no power to diſcerne of them: *Bellarm. ibid.*

Anſw. Firſt, wee denie Matrimonie to be a Sacrament, neither ſhall they be euer able to proue it ſo. Secondly, in caſes of conſcience in Matrimonie the paſtors of ſoules muſt be conſulted with out of the word: but it followeth not, that they therefore ſhould make lawes: and are your Canoniſts and Licentiates paſtors of ſoules, to whome you referre the deciding of theſe cauſes? Thirdly, Heathen Iudges haue 1. made good lawes concerning Matrimoniall matters, as that no man ſhould marrie his fathers concubine, *Alexander. Cod. lib.* 5. *tit.* 4. *leg.* 4. not without the parents conſent: *Dioclet. ibid. leg.* 12. Not the ſiſter, ſiſters daughter, aunt, &c. *Leg.* 17. *Dioclet.* Not two wiues at once: *ibid. tit.* 5. *leg.* 2. *Dioclet.* 2. But where ſuch lawes faile, they muſt take that courſe which S. *Paul* did againſt the inceſtuous perſon, to vſe ſpirituall correction.

The Proteſtants.

MAtrimoniall cauſes, ſuch as are before rehearſed, originally do belong to the Ciuill Magiſtrate, by whoſe munificence they haue been granted to eccleſiaſticall perſons, and vnto them properly it doth belong to make Matrimoniall lawes.

Rom.13.4. 1.Timoth.2.2. *Arg.* 1. This is euident firſt out of the Scripture, for *Moſes* and not *Aaron*, did publiſh the lawes concerning the degrees of mariage, Leuit. 18. and other Matrimoniall cauſes. *The Magiſtrate is Gods miniſter to take vengeance on them that doe euill,* Rom. 13. 4. therefore alſo to cenſure and puniſh all tranſgreſsions and offences in mariage; to him it appertaineth to ſee that men liue *in godlineſſe and honeſtie,* 1. Tim. 2. 2. Therefore it is part of the Magiſtrates care, that honeſtie and godlines be kept in Matrimonie and Matrimoniall duties and cauſes.

Argum. 2. Secondly, this is proued by the ancient practiſe of the Ciuill power: how the Emperours both Heathen and Chriſtian haue made lawes as concerning the degrees, contracts, diuorce of mariages; ſee *Cod. lib.* 5. *tit.* 4. *de Nuptijs, tit.* 5. *de inceſto, &c.* Beſide their practiſe, the teſtimonie of the law is euident: *Cod. lib.* 5. *tit.* 4. *leg.* 3. *Seuerus. Illicitum matrimonium eorum ſeculari iudice:* Vnlawfull mariage muſt be complained of before a ſecular Iudge; whom the law calleth, *competentem iudicem,* a competent Iudge. If the Secular be competent, the Eccleſiaſticall is incompetent. *Ibid. leg.* 11. *Dioclet.* If a mans father detaine his wife, *rector prouinciæ,* the rector of the prouince ſhall helpe. *Leg.* 20. *Theodoſ.* If there be many competitors of a woman, that is an orphane, *Iudici deliberare permiſſum eſt;* the Iudge ſhall determine whom ſhe ſhall haue.

Argum. 3. It appeareth by the reaſon of the law; firſt, *Cod. lib.* 3. *tit.* 8. *leg.* 1. *Alexander. Poteſt vniuerſam incidentem quæſtionem examinare, &c.* He before whom any principall cauſe is brought, may examine euery queſtion incident; but ſo cannot an eccleſiaſticall perſon, examine euery matter that falleth in queſtion in the caſe of Matrimonie. Secondly, *Ibid. leg.* 3. *Valerianus: Ciuilis quæſtio & incidens criminalis eadem ſententia terminantur, &c.* A ciuill queſtion and criminall falling into it, are ended with the ſame ſentence: but eccleſiaſticall perſons haue nothing to doe with Ciuill cauſes, as with matters of inheritance, debts, dowries, which are incident into Matrimoniall cauſes: *Ergo,* neither the iudgement of the crimes belongeth to them. Thirdly, *Cod. lib.* 3. *tit.* 26. *leg.* 3. *Antonin. Cui* *denegatur executio, denegatur pronuntiatio*: To whom the execution is denied, the pronouncing alſo or giuing of the ſentence is denied: But eccleſiaſticall perſons cannot execute the law in Matrimoniall offences, as in puniſhing of their bodie, or goods: *Ergo*, neither doth the ſentence originally and properly appertaine vnto them. They being incompetent perſons of themſelues, are made competent by the conſtitution of Princes: as the law ſaith, *Cod.lib.3.tit.13.leg.5. Artad. Principis oraculum incompetentem iudicem facit competentem*: The oracle of the Prince maketh an incompetent Iudge competent.

Theſe Imperiall conſtitutions do ſhew, what was the practiſe both of the Eaſt and South Church, which were vnder the Emperour.

Confeſſion of Auſpurg, artic. 7. *If ſo be they haue any other power or iuriſdiction, and hearing and vnderſtanding certaine caſes, as namely of matrimonie and tithes, they hold it by mans law, &c.* Harm.ſect.11. p.367.

Saxonie, artic. 18. *Our Ciuill Magiſtrates haue appointed, and doe defend iudgements for mariage matters in their gouernment, &c.* Sect.18.p.565.

B.Rhenanus, aduiſeth Diuines and Lawyers to admoniſh the Pope, Emperour, and other Princes to prouide a remedie, that children be not married, *inconſultis imo inuitis parentibus*, their parents not conſulted with, or againſt their will, &c. Then in his opinion Kings and Princes haue right to meddle with matrimoniall cauſes. Annot.in Tertul.lib.2.ad vxor.in fine.

THE EIGHTH QVESTION, OF THE CEREmonies and rites of Matrimonie.

The Papiſts.

THe Ieſuite reckoneth vp ſeuen. First, they which are to be ioyned in Matrimonie, are bleſſed of the Prieſt. Secondly, oblation is made for them in the ſacrifice of the Maſſe. Thirdly, they are couered with a vaile. Fourthly, they are coupled together *vitta purpurea & candida*, with a ſcarſe or riband, partly white, partly purple. Fifthly, the Bride giueth to the Bridegroome a ring, firſt hallowed and bleſſed of the Prieſt. Sixthly, he commendeth them to God in his prayers. Seuenthly, he exhorteth and admoniſheth them of their mutuall dutie, *Bellarm.cap.33.de Matrimon.* 100. Error.

The Proteſtants.

SOme of thoſe rites wee altogether allow and vſe them our ſelues, as the 6. and 7. for both prayers are made vnto God for them, and they are by the Miniſter put in minde of their dutie: and all is done with vs in the vulgar tongue, much more to the edifying of the people, and comfort of the parties themſelues: whereas their idolatrous Prieſt chattereth all in an vnknowne tongue: A goodly exhortation ſure, when the parties exhorted vnderſtand not one word thereof. Some other of theſe rites we vtterly reiect, as the 2.3 4 for oblation or ſacrifice, in their meaning, wee acknowledge none: for the married parties to receiue the Communion, if there be a ſufficient number, we neither hold it neceſſarie as being of the eſſence of mariage, nor yet thinke it vnmeete. But as for that coloured and painted attire of blew and white, we take it fitter for a May-game, then to be ſhewed in a ſolemne aſſemblie of Chriſtians.

Nichol.1.de Matrim.can.4 Vt ligaturam auream, vel argenteam, vel ex quolibet metallo compoſitam, quando nuptialia fœdera contrahunt, in capitibus non deferant: That they weare no billament or plate of gold or ſiluer in their heads, when they celebrate the Matrimoniall contract. Yet ſuch ornaments were more ſeemely, then ſuch gue-gawes, and toyes of blew and white.

Colonienſ.part.7.cap.47. Ludicra illa, quæ in templis poſt benedictionem ſacerdotalem fieri conſueuerunt, veluti in pulſando ſponſo, atque alia eiuſdem generis penitus tollantur: nam res ſeria, quam Deus ipſe inſtituit, agitur: Thoſe light toyes which are accuſtomed to be done in the Church, after the bleſſing of the Prieſt vpon the married couple, as in ſmiting of the Bridegroome, and ſuch like, muſt be left: for a ſerious matter of Gods owne inſtitution is in hand.

Cod.lib.5.tit.4.tit.21.Theodoſ. Milites ſine antiqua ſolennitate, &c. Souldiers haue licenſe to contract Matrimonie without the ancient ſolemnitie. *Ibid.leg.22. Si pompa aliaque nuptiarum celebritas omittitur, &c.* If the pompe and celebritie of mariage be omitted, nothing is wanting to the firmenes or ſurenes of mariage: *Ergo*, by the Ciuill law ſuch toyes and vaine pompe are not required, nor neceſſarie. The reſt wee in part allow, as the Ring, ſo it be vſed only as a ciuill ornament, and token of mutuall loue: but that popiſh bleſſing either of the Ring, or of the married couple with the fingers acroſſe, and muttering of ſome few inchaunting words, as though by the very act of popiſh bleſſing, there were a ſecret vertue and qualitie of holineſſe infuſed into the things ſo bleſſed or inchanted; we condemne it as a ſuperſtitious toy. So we conclude, all ſuch rites in Matrimonie, as haue a comely and profitable vſe, tending to edifying, we refuſe not: the reſt wee reiect, and ſend them backe to Rome, from whence they came.

Tertullian ſheweth what ſolemnities were vſed in mariage in his time: *I ſuffice not to ſhew the happines of that mariage, quod eccleſia conciliat, oblatio confirmat, obſignatum angeli renuntiant, Pater ratohabet: which the Church doth begin, the oblation cōfirmeth, the Angels ſeale, the Father ratifieth, &c.* Their chiefe and only ceremonie of account, was their oblation & communicating in the Sacrament. Lib.2.ad vxor.

Heluetia latter confeſſion, chap. 29. *Let them be confirmed publikely in the Church, with prayer and bleſſing of them.*

THE

THE SIXTEENTH GENERALL CONTROVERSIE, OF CONFIRMATION, ORDERS, EXTREAME VNCTION.

THE FIRST QVESTION, OF Confirmation.

THe parts of this queſtion are theſe. Firſt, whether it be a Sacrament. Secondly, of the parts thereof. Thirdly, of the Miniſter. Fourthly, of the effect of this ceremonie. Fifthly, of the rites, and whole order thereof.

THE FIRST PART, WHETHER it be a Sacrament.

The Papiſts.

101.Error. THat Confirmation is properly and truly a Sacrament, it was decreed in the *Tridentin. Concil.ſeſſ. 7.can.*1. and it is their generall opinion.

Act.8.17. *Argum.* Act 8 17. They did lay their hands vpon them, and they receiued the holy Ghoſt: This impoſition of hands, together with the prayers here ſpecified, was no doubt, the Sacrament of Confirmation: for here is an outward ſigne, and a ſpirituall grace: *Ergo*, a Sacrament, *Rhemiſt.ibid.Bellar. de Confirmat.lib.2.cap.2.*

Anſw. Firſt, theſe were miraculous gifts of the holy Ghoſt, as the gifts of tongues, of prophecying, healing, which were beſtowed vpon the Diſciples, whereof the impoſition of hands was a ſigne at that time: but it is impoſſible to ground an ordinarie and perpetuall Sacrament vpon an extraordinarie example: and that they were ſuch viſible graces of the ſpirit, it appeareth, becauſe *Simon Magus* ſaw that the holy Ghoſt was giuen them by laying on of hands.

Secondly, the holy Ghoſt was obtained by their prayers, verſ.15. and not by the laying on only of hands.

Thirdly, to make a Sacrament, it is not enough to haue a viſible ſigne, and to ſhew ſome ſpirituall grace therewith to bee beſtowed: for then the ſpittle and clay that Chriſt vſed, the napkins alſo and partlets, which were carried to the ſicke from the Apoſtles, and they were healed preſently: all theſe ſhould be ſacraments; for here are outward ſignes, and ſome effect followed: yet becauſe there was no inſtitution of a Sacrament by Chriſt, nor any commandement to vſe them, neither theſe, nor the impoſition of hands can be a Sacrament.

Fourthly, the Apoſtles had an eſpeciall commandement to impoſe hands, and a ſpeciall promiſe by laying on of hands to giue the holy Ghoſt, which we now haue not.

Fifthly, ſeeing the extraordinarie gifts, which the Apoſtles beſtowed by impoſition of hands, are now ceaſed, the ceremonie in that behalfe alſo is expired.

Bellarmine anſwereth: 1. The Apoſtles gaue not only the miraculous gifts of the Spirit, but the holy Ghoſt; for all did not ſpeake with tongues, but theſe gifts all the beleeuers had. 1.Cor.12.30. 2. It cannot bee ſhewed, that the Apoſtles had any ſuch ſpeciall commandement or promiſe, but the promiſe is generally made to the Church: *I will be with you to the end of the world.* 3. Though the viſible ſignes are ceaſed, yet the inuiſible grace, which was giuen by the impoſition of hands, remaineth ſtill: *Bellarm. cap.2.*

Contra. Firſt, we 1. grant, that by impoſition of hands, the Apoſtles gaue both inuiſible graces and viſible ſignes together, not the one without the other: this notwithſtanding it was an extraordinarie worke of the Apoſtles, and no good ground for an ordinarie Sacrament. 2. Though all beleeuers ſpake not with tongues, yet they had all in thoſe daies ſome eſpeciall or extraordinarie gift for the confirmation of their faith, Mark.16.17. *Theſe tokens ſhall follow them that beleeue, &c.* 3. Yet it is Mark.16.17. cleare, that all theſe at Samaria receiued extraordinarie gifts, for they had been baptized before and beleeued, and were partakers of the common grace: and they were ſuch graces as *Simon* ſaw to be giuen: therefore extraordinarie and viſible.

Secondly, it is great boldneſſe to denie, that the Apoſtles had a ſpeciall promiſe to giue the graces of the ſpirit, and a commandement ſo to doe: for he himſelfe granteth, *Nunquam ordinariè impoſuiſſent manus*: They would neuer ſo ordinarily haue impoſed their hands, if Chriſt had not ſo commanded. 2. *Ananias* by the commandement of Chriſt laid his hands vpon *Paul*, not to take away his blindneſſe only (as *Bellarmine* boldly affirmeth) but that hee might *be filled with the holy Ghoſt*. Here is both an expreſſe commandement and promiſe. 3. Some generall promiſes were made not only to the Apoſtles, but to the whole Church, as of Chriſts perpetuall preſence and protection: but it is very abſurd, to ſay, that the Apoſtles had no more power to giue the holy Ghoſt, then others ſucceeding them haue; for this were to make all Apoſtles, which S. *Paul* denieth.

Act.10.17.

1.Cor.12.29.

Thirdly, if the viſible ſignes are ceaſed, which came by impoſition of hands, then haue you loſt your ſacrament, the ſacramentall effect being extinct: the inuiſible graces of the Spirit remaine, but not conferred by impoſition of hands, but by the preaching of the word, and prayers of the Church. Hitherto therefore you haue proued no ſacrament.

The Proteſtants.

WE grant a ceremonie of impoſition of hands vſed in the Apoſtles time, and after, ſo long as the miraculous gifts of the holy Ghoſt continued in the Church: there is alſo another kind of impoſition of hands, ſuch as the Apoſtle ſpeaketh of, which may haue perpetuall vſe in the Church, which is nothing elſe but a kinde of prayer to be ſtrengthened by the holy Ghoſt, and for the increaſe of grace. But neither this nor the other doe we hold to be a Sacrament.

Heb.6.2.

*Argum.*1. Euery ſacrament muſt haue his appointment from Chriſt, conſiſting both of an outward element, and the word of inſtitution: but the Popiſh ſacrament of confirmation hath none of theſe: the element they vſe, is oyle, the word of conſecration, *I ſigne thee with the ſigne of the Croſſe, and anoint thee with the Chriſme of health, in the name of the Father, the Sonne, and holy Ghoſt*: but none of theſe haue their inſtitution by Chriſt or his Apoſtles any where in the new Teſtament, Act.8.19. and in other places wee reade that the Apoſtles vſed impoſition of hands, but there is no where mention made of Chriſme or oyle: neither was this ſuperſtitious deuice in vſe then, whatſoeuer the Ieſuite ſaith, being brought in long after by [a] *Syluester*, who is reported by *Damaſus* to be the deuiſer of Chriſme: *Ergo*, it hauing no inſtitution in the Goſpell, it is no ſacrament.

Act.8.19.

[a] Some aſcribe this inuention to *Hyginus* before: but it is not like to be ſo ancient: ſee further anſwer to the obiector here, pag.77. Retect.

*Argum.*2. The Scriptures beſide that extraordinarie impoſition of hands vſed by the Apoſtles, make mention of another impoſition of hands, not as of a ſacrament by it ſelfe, but as appertaining to the ſacrament of Baptiſme, as the Apoſtle ſaith, Heb.6.2. *The doctrine of baptiſmes and laying on of hands*: this externall rite depended vpon baptiſme, it was not a ſeuerall Sacrament by it ſelfe.

To this effect alſo their owne Canon, *p.*3.*diſtinct.*4.*c.*124. *Nullus miniſtrorum, &c.* None of the Miniſters that hath power to baptize ſhould goe without Chriſme: *Quia inter nos placuit ſemel in baptiſmate Chriſmari, &c.* Becauſe the vſe is with vs once in baptiſme to be Chriſmed. *Chriſmatis non niſi vna benedictio*: Chriſme is but once bleſſed or hallowed, &c. Here wee ſee, that Chriſme, which they now vſe in confirmation, went together then with baptiſme.

Auguſtine ſaith, *Manus impoſitio quid aliud eſt, quàm oratio ſuper hominem?* The impoſition of the hands, what elſe is it but prayer ouer a man? He ſaith not, it is a ſacrament.

De Baptiſm. lib.3.c.16.

Deuſdedit. Papa decret. Scitis quia quomodo ſunt 7. dona ſpiritus ſancti, ita ſunt ſeptem dona baptiſmi, à primo pabulo ſacrati ſalis, & ingreſſus ſanctæ Eccleſiæ, vſque ad confirmationem ſpiritus ſancti per Chriſma: Ye know, that as there are ſeuen gifts of the holy Ghoſt, ſo there are ſeuen gifts of baptiſme, from the firſt ſpirituall nouriſhment of hallowed ſalt, and the entrance to the Church, vnto the confirmation of the holy Ghoſt by oyle, &c. Here confirmation is but a part of Baptiſme, and therefore not a ſacrament of it ſelfe.

*Concil. Arelatenſ. ſub Carolo. can.*18. *Vt presbyteri ſub ſigillo chryſma cuſtodiant, genus enim ſacramenti eſt*: That the Prieſt keepe the Chriſme vnder ſeale, for it is a kinde of ſacrament, &c. Confirmation miniſtred with Chriſme is a kinde of ſacrament, that is, after a ſort, properly it is not.

In this cauſe ſuffered Maſter *Benbridge* holy Martyr, for denying Confirmation to be a Sacrament, or that the Biſhop doth giue grace thereby, pag. 2046. col. 2. artic. 3.

The Grecians at this day, as *Villamont* reporteth, denie the Sacrament of Confirmation: ſo do the Ruſſians alſo, as *Sacranus*: and they vſe this reaſon, taken from theſe words of the Nicene Creede: *I beleeue one baptiſme: if there be but one baptiſme, there is alſo but one vnction*. So in the Æthiopike Church, Confirmation and Chriſme is not held for a Sacrament: as *Zaga Zabo* their Biſhop confeſſeth.

Lib.2.cap.22.

Elucid.err.c.2.

Guagnin.de relig.Moſc.

Damianus a Goes.

Wittemberg, chap.11. *The Apoſtles did giue by the impoſition of hands the admirable gift of the holy Ghoſt to theſe which beleeued in Chriſt, to the end, they ſhould ſpeake with diuers languages, but of a perſonall and temporall act of the Apoſtles, there ought not to be a generall and perpetuall ſacrament of the Church, without the commandement of God, &c.*

Harm.ſect.13. pag.409.

See alſo their owne Canons before alleaged: of their Schoolemen, [a] *Alenſis* and [b] *Holcot*, denied Confirmation to be a Sacrament or inſtituted by Chriſt.

[a] Greg.Valent. de numer. ſacram.c.3.

[b] Caſſand.conſult.art.13.

THE

THE SECOND PART, OF THE MATTER and forme of Confirmation.

The Papiſts.

102.Error. THe matter of this popiſh Sacrament, they ſay, is oyle mixed and tempered with balme, *Rhemiſt. Act.8.ſect.6.* Firſt hallowed and conſecrated by the Miniſter thereof, and ſtriked in manner of a croſſe vpon the forehead of him that is to be confirmed, *Bellarm.c.8.*

2.Cor.1.21. *Argum.* 2.Cor.1.21. *It is God which eſtabliſheth vs, or confirmeth vs with you in Chriſt, and hath annointed vs.* Here the Apoſtle ſpeaketh of confirmation, and of the materiall part thereof, which is holy vnction, or annointing: and this holy Chriſme was prefigured by that precious oyntment, Exodus 30. wherewith the Tabernacle and the Prieſts were annointed: *Bellarm.ibid.*

The Proteſtants.

Anſ. FIrſt, the Apoſtle ſaith not, *which hath confirmed*, but, *which doth confirme*: which if it were meant of that externall ceremonie of confirmation, ſee what iniurie you offer to the Apoſtle, that being a confirmer of others, he had need now to be catechized and confirmed himſelfe. Againe, he ſpeaketh not of confirmation wrought by the miniſterie of men: but God (ſaith he) confirmeth vs, that is, eſtabliſheth vs by his ſpirit.

2. It is too too groſſe to vnderſtand by this annointing, your greazie beſmeering mens faces with your Chriſme, ſeeing the Apoſtle expoundeth himſelfe in the next verſe; *He hath ſealed vs, and giues the earneſt of his ſpirit in our hearts*, verſ.22. Of this holy annointing of our hearts by the ſpirit, Saint 1.Ioh.2.27. *Iohn* alſo maketh mention, ſaying, *This annointing teacheth you all things.* But doth the annointing of the face, I pray you, giue men inſtruction?

3. S. *Ambroſe* thus expoundeth S. *Paul* of the ſpirituall annointing: *Chriſtus confirmat gentes in fide promiſſa, &c.* Christ confirmeth the Gentiles in the faith promiſed to the Iewes, &c. he hath annointed vs, giuing vs *regiam honorificentiam*, a kingly honour; as *Peter* ſaith, we are *genus regale*, of a royall kinde; *per vnctionem ſpiritualem*, by the ſpirituall annointing: who hath alſo ſigned vs, *dando ſpiritum ſuum nobis pignus*, giuing his ſpirit as a pledge, that wee ſhould not doubt of his promiſes: *Ambroſ.in 1.Cor.2.*

Tractat.3.in Epiſt.Ioh.1. Let vs heare *Auguſtines* expoſition, *Chriſtus ſit in corde, vnctio ipſius ſit in corde: — Chriſtus docet, inſpiratio eius docet*: Let Chriſt be in your hearts, let his annointing be in your hearts: Chriſt teacheth, his inſpiration teacheth, &c. You may bee aſhamed therefore, ſo groſſely to abuſe the Scripture.

And concerning the oyntment of the Tabernacle: firſt, it is no way anſwerable or like to the popiſh Chriſme: 1. There is no mention made of balme in that confection, Exod.30.33. for the word which *Bellarmine* vrgeth, בשם *beſhem*, is a generall name for ſweete ſpices; by the Septuagint tranſlated, ἡδύσματα, by the vulgar Latine, *aromata*, ſpices: and ſo is it taken in Scripture, Cant.4.16. 5.1. But Cantic.4.16. c.5.6. 2. admit that there was balme there, as ſome thinke, being the chiefe of the reſt, yet had they other ſweete ſpices, *Cynamon, Calamus, Caſſia*: you muſt mingle theſe alſo with your Chriſme, if you will finde a type here. 3. This oyntment ſerued for the Prieſts; you muſt proue then that Chriſt the high Prieſt of the new teſtament was thus annointed: for if it belonged not to him, neither are we to chal- Luk. 4.18. lenge it: but Chriſt was no otherwiſe annointed then by the ſpirit. 4. They were not to annoint Exod.30.32. any mans fleſh with that oyntment; how then dare you preſume to lay your Chriſme vpon euery mans forehead that is confirmed.

Secondly, ſay that your Chriſme, and that oyntment were in all points agreeable; who taught Coloſſ.2.17. you to borrow ceremonies of the Iewes, ſeeing they were but types and ſhadowes, but the bodie is in Chriſt?

Argum. 1. As for your oyle therefore mixed with balme; Firſt, the true balme you know is not to bee had, and therefore you abuſe the people: As it may appeare, *Epiſt.* 2. *Fabiani ad Orientales*: in the which Epiſtle he reprooueth them for not renewing the Chriſme euery yeere: *Dicunt enim nec balſamum per ſingulos annos poſſe reperiri*: For they alleaged, that they could not get the right balme euery yeere: If they of the Eaſt countrey could not get it where it groweth, how ſhould it come into the Lib.12.c.25. Weſt parts? *Plinie* alſo ſaith, that the balme, which grew but in two places of Iudæa, is periſhed: yet *Bellarmine* controuleth him, and ſaith, that there is a kinde of balme brought from India, beſide that which vſed to grow in Iudæa: yet by *Bellarmines* leaue it cannot be that balme, which grew in Iudæa, which he ſaith the Apoſtles vſed. And *Plinie* may be credited for this matter, being a curious ſearcher out of the ſecrets of nature. Secondly, make the beſt of it you can, it is but a Iewiſh ceremony. Thirdly, your benediction of it, is but a kinde of magicall inchantment, ſeeing you haue no word of God to conſecrate creatures in that ſort: for all things are ſanctified by the word of God and prayer: *Ergo*, without the warrant of God there is no ſuch ſanctifying of creatures.

Act.10.44. Act.8.17. *Argum.* 2. Act.10.44. the holy Ghoſt is giuen without any Chriſme, Act.8.17. 19.5. the Apoſtles laid on their hands, but vſed no Chriſme. *Ergo*, your Chriſme hath no ground out of Scripture. *Kemnitij argum.*

Bellarm. 1. In the firſt place alleaged, the holy Ghoſt was giuen by the ſingular priuiledge of God without a Sacrament. 2. Where mention is made of impoſition of hands, Chriſme alſo is vnderſtoode: as where the Apoſtles are ſaid to baptize in the name of the Lord Ieſus, both the father and the ſonne are vnderſtoode: and where the Apoſtle ſaith, Wee are ſaued by the *lauacre of regeneration*, hee vnderſtandeth alſo the word; though hee make no mention of it: *Bellarm. c. 9. reſponſ. ad argum.* 1.

Act.19.5.

Contra. Firſt, though 1. the holy Ghoſt came vpon them while *Peter* preached, yet this is no ſingular or extraordinarie priuiledge, but the vſuall effect of the preaching of the word: as we may ſee in *Lydia*, Act. 16. and faith ordinarily commeth by hearing. And though the ſpirit was giuen without and before the Sacrament, yet preſently for their further confirmation, they were baptized, but not confirmed with Chriſme: ſo here is a Sacrament miniſtred vnto them, to their further aſſurance and confirmation, but none other, then the Sacrament of Baptiſme.

Act.10.44.
Rom.10.17.

Secondly. 1. we doe not doubt, but that the Apoſtles baptiſed in the name of the whole Trinitie, though compendiouſly the name of Ieſus bee expreſſed, becauſe they were commanded ſo to doe: that although mention bee not made there of the Father, Sonne and holy Ghoſt, yet in other places there is, Matth. 28. 19. 2. And S. *Paul* alſo elſe-where ioyned the word with *the waſhing of water*, Epheſ. 5. 25. and in the very ſame place it followeth, by the *waſhing of water and renewing of the holy Ghoſt*; whereby the operation of the word is ſignified: ſo then if in any other place of Scripture, you could finde your Chriſme to haue beene vſed by the Apoſtles with impoſition of hands, though they be not euery where ioyned together, it might ſeeme probable, that you ſay: but this you are not able to doe, therefore theſe examples are friuolouſly alleaged.

Matth.28.19.
Epheſ.5.25.

Thirdly, whereas *Bellarmine* doubteth not to ſay that the Apoſtles vſed Chriſme: other Papiſts more honeſtly denie it, being conuinced with euidence of Scripture: as *Synod. Moguntin. c.* 18. *Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum*: The Sacrament of Confirmation in the beginning was onely exhibited with impoſition of hands.

It cannot be denied, but that there was an vnction vſed of auncient time in the Church: but it was a ceremonie annexed to Baptiſme: and 1. *Dyoniſius* ſheweth, that it was partly taken from the heathenish annointing, which wreſtlers did vſe, and partly from the law of *Moſes*: but with what warrant the ceremonies of the law, much leſſe of the heathen may bee retained, that remaineth a queſtion, whereas the Apoſtle doth reproue the Galathians for turning againe to the beggerly rudiments of the world.

De cœleſti Hierarch. De baptiſm.
Galath. 4.9.

2 *Tertullian* ſaith: *Egreſſi de lauacro perungimur benedicta vnctione de priſtina diſciplina, qua vngi oleo de cornu in ſacerdotio ſolebant, &c.* Comming out of the lauacre, wee are anointed with the bleſſed vnction according to the auncient diſcipline, whereby they vſed in the Prieſthood to be anointed with oyle out of the horne, &c. If the vnction were annexed to Baptiſme, it could not be the matter of a new Sacrament.

Lib. de baptiſm.

3 Confeſſ. of Wittemberg. c. 10. *It is euident, that in the law of Moſes, there was a time for ſhadowes, but now Chriſt being reuealed, it is the time of truth, and the vſe of externall anointing pertaineth to the rudiments of the world, &c.*

Harm. ſect. 13. p. 408.

4 *Decret. Gregor lib. 1. tit. 16. c. 1. Innocent. 3. Confirmationis ſacramentum non debet in eo iterari, qui per errorem fuit non chriſmate, ſed oleo, delinitus*: The Sacrament of confirmation muſt not bee iterated in him, which by error was anointed with oyle, and not with Chriſme: *Ergo*, Chriſme is not neceſſarie to confirmation.

Some of the Popiſh writers affirme, that balme, whereof their Chriſme is made, is not neceſſarie *ad eſſentiam Sacramenti*, to the eſſence of the Sacrament: *Caietan. 3. par. qu. 72. artic. 2. Dominic. A Soto. lib 4. ſentent. diſt. 7. qu. 1. art. 2. Synod. Arauſican. 1. cap. 1. Qui in baptiſmate Chriſmatus fuerit; in confirmatione ſacerdos commonebitur: nam inter nos Chriſmatis ipſius, non niſi vna benedictio eſt*: Hee that was chriſmed, or anointed in Baptiſme, muſt admoniſh the Prieſt thereof in confirmation (that hee be not anointed againe) for with vs Chriſme is but once bleſſed and vſed, &c. Hee then that was baptized with Chriſme, was confirmed without Chriſme: This Chriſme then and conſecrate oyle, was not the matter of confirmation.

The Papiſts.

1. THe forme of Confirmation is in the words which are pronounced, I ſigne thee *with the ſigne of the Croſſe*, and confirme thee *with the Chriſme of ſaluation or health*, in the name of the Father, the Sonne, and holy Ghoſt. *Bellarm. cap.* 10.

103. Error.

The Proteſtants.

1. THey muſt ſhew the inſtitution of Chriſt, out of the word, for the forme of euery Sacrament; which they cannot doe for this, vnleſſe they runne to their beggerly traditions, which they blaſphemouſly call the word of God vnwritten.

2. Where haue they learned, that men are confirmed and eſtabliſhed with the externall anointing of oyle? ſo ſaid ſome amongſt the Coloſſians, Touch not, taſte not, handle not: to whom the Apoſtle anſwereth, Which things periſh with the vſing, and are after the commandements of men: So is this anointing with oyle, a meere inuention of men, and hath no longer vertue or force, then in the naturall vſe thereof.

Coloſſ. 2. 21. 22.

Bellarmine anſwereth: Firſt, wee haue the warrant of the word for the forme of confirmation; for the

Act.8.15. the Apoſtles prayed, when they layed on hands, Act.8.15. and the forme of the Sacraments conſiſteth in prayers. Secondly, the oyle is called the oyle of health or ſaluation, as Baptiſme the waſhing of the new birth, becauſe it is an inſtrument thereof, *Bellarm.cap.*10.

Contra. Firſt, prayer 1. is made to God, this forme is pronounced to him that is confirmed, therefore it is not a prayer: 2. Beſide in the forme there is mention made of the ſigne of the croſſe, and of *chriſme:* can you fetch theſe alſo out of the Apoſtles prayer? 3. And if you make confirmation nothing elſe, but prayer ouer a man, we will not much ſtand with you.

Secondly, 1. we make not Baptiſme a cauſe of regeneration, as you doe the oyle; but a ſeale onely thereof. 2. Neither can yee ſhew the like inſtitution and ordinance of Chriſt for confirmation, as we can for Baptiſme.

*Interrelig.cap.*16. *Sacramentum confirmationis initio impoſitione manuum tantum celebratum fuit, &c.* The Sacrament of confirmation in the beginning was onely celebrated with the impoſition of hands: It was then no part of the forme of conſecration in thoſe dayes, to ſay, *I confirme thee with the Chriſme of health, &c.* For at the firſt no oyle or Chriſme was vſed, but onely the impoſition of hands.

See before *Error* 101. the conſent of the Churches, that confirmation is no ſacrament, then conſequently they denie vnto it the forme of a ſacrament.

THE THIRD PART, OF THE MINISTER of Confirmation.

The Papiſts.

104.Error. THe Papiſts are here diuided: Some thinke that the Biſhop is ſo neceſſarily the Miniſter of confirmation, that it can in no wiſe be committed to Presbyters: *Sic Bonauentur. Durand. Adrian. in 4.diſtinct.*7. Other of them are of opinion that it may extraodinarily be miniſtred by Presbyters, as *Thomas, Marſilius, Ruhardus, Paludanus:* But the Biſhop is the ordinarie Miniſter thereof by the word of God: of this ſentence is *Bellarmine cap.*12.

Argum. Act.8. *Peter* and *Iohn* are ſent to Samaria to lay on their hands, *Philip* onely baptized, if *Philip* could haue giuen the ſpirit, what neede the Apoſtles haue beene ſent? the Apoſtles then onely confirmed: Biſhops ſucceede Apoſtles: *Ergo.*

Anſw. Firſt, the Apoſtles by laying on the hands, gaue the extraordinarie grace of the ſpirit, therefore this place maketh not for confirmation. Secondly, none can ſucceede the Apoſtles, in their Apoſtolike and extraordinarie power in giuing the ſpirit. Thirdly, *Philip* gaue the holy Ghoſt alſo, though not thoſe viſible ſignes, which belong not to confirmation: for by his preaching they beleeued, and were baptized: and S. *Hierome* ſaith, *Niſi forte Eunuchus à Philippo Diacono baptizatus ſine ſpiritu ſancto fuiſſe credendus eſt:* Vnleſſe it is to be thought, that the Eunuch was baptized of *Philip* the Deacon without the holy Ghoſt: *aduerſ.Luciferian.* Fourthly, *Philip* was an [a] Euangeliſt, which was an office before [b] Paſtors: Biſhops are the Paſtors of the Church: will they denie that to an Euangeliſt, which they yeeld to Paſtors? Laſtly, other beſide the Apoſtles were ſent to ſecond the firſt Preachers, and to confirme them in their faith, as *Barnabas* to [c] Antioch.

[a] Act.21.8.
[b] Epheſ.4.11.
[c] Act.11.22.23.

The Proteſtants.

WE ſay with *Hierome, Si hoc loco queras, quare in eccleſia baptizatus, &c.* If you aske in this place, why hee that is baptized in the Church doth not but by the hands of the Biſhop receiue the holy Ghoſt? Know, that this obſeruation, *Ad honorem potius eſſe ſacerdotij, quam ad legis neceſſitatem:* Is rather for the honour of the Prieſthood, then any neceſſitie of law: otherwiſe, if the holy Ghoſt only be giuen at the prayer of the Biſhop, they are to be bewailed, which in remote places are baptized by Presbyters, and die before they are viſited of the Biſhop: *Hieron. aduerſ. Luciferian.* He thinketh this difference to be rather an ordinance of the Church, then any diuine inſtitution.

Argum. *Ananias* a diſciple of Antioch, layd his hands vpon [d] *Paul,* and at Antioch certaine Prophets and teachers layd on their hands vpon *Paul* and [e] *Barnabas,* and none of theſe were Apoſtles.

[d] Act.19.17.
[e] Act.13.3.

Bellarmine anſwereth: that *Ananias* layd on his hands, to heale him of his blindneſſe, and not to giue him the holy Ghoſt. *Contr.* The text it ſelfe is contrarie, Act.9.17. *Hee put his hands vpon him, and ſaid, brother Saul, the Lord hath ſent me,* that thou *mighteſt receiue thy ſight, and be filled with the holy Ghoſt.*

Diſtinct.95.c.1.Gregor. Vbi Epiſcopi deſunt, vt Presbyteri, &c. Where Biſhops are wanting, wee grant, that Presbyters may touch thoſe that are baptized with Chriſme in the forehead: *par.3.diſtinct.4.c.119.Presbyteris, &c.* It is lawfull for Presbyters to annoint thoſe that are baptized with Chriſme, whether they baptize in the preſence of the Biſhop, or without: *c.*125. he that doth receiue the office to baptize, muſt not goe without Chriſme, *decret.Gregor.lib.1.tit 4.c.4. Simplices ſacerdotes apud Conſtantinop, &c.* Simple Prieſts at Conſtantinople doe confirme; *Concil. Florentin. ſeſſ.*25. *Apud Grecos, &c.* Among the Greekes, Prieſts not Biſhops doe vſe Chriſme: it is not therefore of any diuine inſtitution.

Gagnin.de relig.Ruthen. And the Muſcouites following the Greeke Church, doe hold, that Biſhops and Prieſts are of the ſame authoritie, in giuing of Chriſme, which is miniſtred together with Baptiſme.

2 *Tertullian* is of the ſame minde: who reckoneth Chriſme, and impoſition of hands among the rites and ceremonies of Baptiſme: which Prieſts and Deacons haue right to giue as well as Biſhops: *Dandi quidem habet ius ſummus ſacerdos, qui eſt Epiſcopus; de hinc Presbyteri & Diaconi,&c.* The high Prieſt, who is the Biſhop firſt, hath right to giue Baptiſme, then the Presbyters and Deacons,&c. Lib.de Baptiſm.

3 Confeſſ. of Bohemia. c.12. *Such as are thus inſtructed, our Miniſters receiue vnto this couenant of holy Baptiſme, and by the laying on of hands doe teſtifie vnto them,&c.* They giue generally vnto their Miniſters this right of impoſing of hands.

4 See the opinion of ſome Papiſts before, that confirmation may bee committed to Presbyters,&c.

Bellarmine himſelfe granteth, that the chiefe Biſhop may giue authoritie to a ſimple Prieſt to confirme, *lib.*1.*de matrim.c* 5.*reſp.ad argum.*13.

THE FOVRTH PART, OF THE EFFICACIE AND VERTUE OF CONFIRMATION.

The Papiſts.

THe holy Ghoſt is giuen in confirmation, for force, ſtrength, and corroboration, againſt all our ſpirituall enemies, and to ſtand conſtantly in the confeſſion of our faith, euen to death, with great encreaſe of grace, *Rhemiſt. Act.*8.*ſect.*7. And in this reſpect it giueth more aboundant grace, in ſtrengthening of vs againſt the diuell, then Baptiſme doth, *Bellarm.cap.*11. 105. Error.

The Proteſtants.

FIrſt, they doe offer great iniurie to the ſpirit of God, tying him as it were, to their beggerly elements, which haue power, as they ſay, to conferre grace. The Scripture ſaith, The ſpirit bloweth where it liſteth, The ſpirit of God is free, and is giuen without Sacraments, as well as with them: but this tradition of yours is no Sacrament: if it were, yet could it not conferre grace, as we haue proued before. Iohn.3.8.

Their owne Maſter of Sentences *lib.*1.*diſtinct.*14.*d.* proueth that the Apoſtles themſelues gaue not the ſpirit: *Orabant quippe vt veniret:* They prayed that the ſpirit might come vpon them, on whom they laid their hands, they themſelues gaue it not. And againe, *ibid.d. Nos accipere hoc donum,&c.* We according to our meaſure may receiue this gift, *effundere ſuper alios vtiq; non poſſumus:* but wee cannot powre it out vpon others: *Ergo,* Confirmation doth not conferre the holy Ghoſt.

Secondly, they doe greatly deface the Sacrament of Baptiſme, making it imperfect without confirmation, ſaying, that he which is baptized, ſhall neuer be a perfect Chriſtian, vnleſſe he be confirmed with Chriſme, *Gerſon.* And that it is to bee reuerenced with greater reuerence then Baptiſme: See *Fulke Act.*8.*ſect.*7. Yea, they depriue Baptiſme of the proper effect and vſe thereof, which is a ſigne vnto vs of the aſſiſtance of Gods ſpirit, to fight manfully againſt the Diuell: for by Baptiſme wee are buried into the death of Chriſt: But Chriſt by his death triumphed ouer the Diuell, *Ergo,* Baptiſme is a ſigne of our victorie againſt the Diuell: yet they rob Baptiſme of this honour, and giue it to confirmation. And thus they preferre their owne inuentions before the ordinance of God; no Sacrament before a Sacrament. Tileman Heſhuſ. loc. 22. error.22. Rom.6.3. Coloſſ.2.15.

Auguſtine ſheweth, what the Sacrament of Vnction is, *Vnctionis ſacramentum eſt virtus ipſa inuiſibilis; vnctio inuiſibilis, ſpiritus ſanctus:* The Sacrament of Vnction, is the inuiſible vertue: the inuiſible annointing, the holy ſpirit. What is become now of your Sacrament of Vnction? Tract.3.in Epiſt.Iohan.

1 The Greeke Church alloweth no Chriſme or annointing to be vſed but in Baptiſme: they vrge theſe words of the Nicene Creede, *I confeſſe one Baptiſme for the remiſſion of ſinnes:* If one Baptiſme, then one Chriſme or annointing,&c. They aſcribe not then any ſacramentall operation vnto confirmation other then that which is exhibited in Baptiſme. Gagnin. de relig.Ruthen.

2 So alſo *Tertullian,* annexeth vnction and impoſition of hands vnto Baptiſme: *Dehinc manus imponitur, per benedictionem aduocans & inuitans ſpiritum ſanctum:* Then the hand is impoſed by benediction, calling and inuiting the ſpirit,&c. The grace is not conferred then by the ceremonie, but obtained by prayer and inuocation. Lib.de Baptiſm.

3 Confeſſ. of Bohemia, c.12. *The Miniſters by laying on of hands, doe teſtifie to them, that grace is contained (they meane exhibited) in Baptiſme to ſtrengthen them to the warfare of faith,&c.* The vertue and efficacie then is in Baptiſme, not in the impoſition of hands. Harm.p.400.

4 And that confirmation maketh no ſupply, or addeth any complement to Baptiſme, their owne Canons teſtifie: *decret.par.*3.*diſtinct.*5.*c.*2.*Melchiades; Spiritus ſanctus in fonte tribuit plenitudinem ad innocentiam:* The holy ſpirit in Baptiſme giueth fulneſſe tending to innocencie: *Continuò tranſituris ſufficiunt regenerationis beneficia:* The benefit of regeneration is ſufficient to thoſe that preſently paſſe out of the world: *ibid.c.*5. In the vnction in Baptiſme is ſignified *deſcenſio ſpiritus ad habitationem,* the deſcending of the ſpirit to dwell with vs: If then by Baptiſme wee haue innocencie, and the ſpirit dwelling in vs, how is it not perfect and abſolute without confirmation?

THE FIFTH PART, OF THE RITES and ceremonies of Confirmation.

The Papiſts.

106.Error. THe ceremonies which they commonly vſe in Confirmation, are theſe. Firſt, the Biſhop muſt breathe vpon the pot or cruze of Chriſme. Secondly, he ſaluteth it in theſe words, *Aue ſanctum Chriſma*: Haile holy Chriſme. Thirdly, he giueth a kiſſe. Fourthly, he ſtriketh him that is confirmed with his hand, to teach him patience. Fifthly, his forehead is bound about, leſt the Chriſme ſhould runne downe, which teacheth him not to loſe the grace of God. Sixthly, ſeuen daies together hee muſt neither waſh his head nor face. And theſe with ſuch like ridiculous toyes, are practiſed amongſt them, *Bellarm. cap.13. lib. de confirmat.*

The Proteſtants.

1. SOme of theſe ceremonies we condemne as ridiculous: as the breathing vpon the oyle, the ſtriking of the partie confirmed, which light geſtures become not the grauitie of the Miniſters of 1.Cor.14.40. the Goſpell: all things ſhould be done in the Church in decent and comely order. Concerning this light geſture of ſtriking, the like whereof was vſed in the celebration of Matrimonie, we heard before the iudgement of the Councell of Cullin: how it is counted, *inter res ludicras*, among ridiculous and wanton toyes. *Concil. Colonienſ. part.7. cap.47. vid. ſupra, controu.15. queſt.7.* In the like caſe, in the emancipation, or ſetting of men free, they did vſe to ſtrike them: which fooliſh vſe was corrected by the imperiall law, *Cod. lib.8. tit.49. leg.6.* he biddeth, *Iniurioſa raphiſmata*, ſuch iniurious ſtrokes to be left, *quorũ nullus rationabilis inuenitur exitus*, of the which there cã be no reaſonable end: *Iubemus circuitus huiuſmodi in poſterum quieſcente, &c.* We will ſuch toyes and circumſtances to ceaſe. If in a ciuill act ſuch ridiculous toyes were inhibited, how much more vncomely are they in an act of religion? Secondly, one of them is meerely idolatrous, to ſalute the oyle, as the Angell ſaluted *Mary*, to ſay, *Aue*, All haile vnto it, making an idoll of it, being a thing without ſenſe or life. Thirdly, all of them are ſuperſtitious, hauing myſticall and typicall ſignifications and ſhadowes, which agreeth not Coloſſ.2.17. with the nature of the Goſpell: for all ſhadowes are now paſt, the bodie being come. Laſtly, they are ſuperfluous, cumberſome, and burdenous, as *Auguſtine* ſaith: *Ipſam religionem, quam Deus pauciſſimis ſacramentis miſericordia Dei liberam eſſe voluit, ſeruilibus oneribus premunt*: They oppreſſe religion with ſeruile burthens (of ceremonies) which Gods mercie hath left free in few Sacraments, &c. Againe, who ſeeth not how thus by their owne traditions they doe euacuate the ordinance of God? for in ſtead of catechizing and inſtructing of the youth in the principles and foundation of religion, as of Heb.6.2,3. repentance from dead workes, faith toward God, of the reſurrection and eternall iudgement, they haue brought in nothing elſe, but oyling, greazing, annoynting of them, breathing vpon them, croſ- Ephes.6.4. ſing, and ſuch like: And whereas S. *Paul* giueth parents a charge to bring vp their children in the inſtruction of God, they bid them bring their children to be annoynted, croſſed, and chriſmated, as they call it, and they haue done enough.

1. In the Greeke Church they vſed Chriſme of ancient time, but without any ſuch ceremonies. *Concil. Laodicen. c.58. Oportet baptizatos poſt baptiſmum ſacratiſſimum chryſma percipere, &c.* They which are baptized muſt after their baptiſme receiue holy Chriſme, and ſo be made partakers of heauen, &c.

Lib. de Baptiſ. 2. *Tertullian* maketh mention of Chriſme and impoſition of hands, but of no ſuch toyes.

3. Wittemberg, confeſſ. cap.20. *It is not to be doubted, but that the ceremonies of Moſes, whereof one part is the externall anointing, doe pertaine to the rudiments of the world, &c.* much more doe the other toyes belong to ſuch rudiments.

4. Againſt theſe ridiculous ceremonies we haue the iudgement and determination of the Councell of Mentz, cap.18. *Sacramentum confirmationis ab initio ſola manuum impoſitione exhibitum: nam cum initio ſpiritus ſanctus, ad euidentiorem recentis adhuc fidei confirmationem, ſigno viſibili influeret confirmatis, externa vnctione tum opus non erat*: The ſacrament of Confirmation in the beginning was exhibited onely with laying on of hands: for whereas the holy ſpirit then for the more euident confirmation of faith, did appeare by euident ſignes in thoſe, that were confirmed, there was no neede then of outward anointing, &c. At the firſt, the Apoſtles vſed nothing, but impoſition of hands; all the reſt of the ceremonies came in ſince by men. And this decree maketh directly againſt the Ieſuite, who will needs beare vs in hand, that the Apoſtles vſed oyle and Chriſme together, with impoſition of hands: which is but his braine-ſick coniecture, without any ground.

This truth hath that holy martyr of God *Iohn Huſſe*, ſealed with his blood: *Leuis & breuis confirmatio epiſcoporum cum ritibus ſolennizata, eſt à diabolo introducta*: The light and briefe confirmation of Biſhops ſolemnized, with the ſuperſtitious rites thereof, ſeemeth to haue been brought in by the diuell. *Quantum ad oleum, quo epiſcopi vngunt pueros, & peplum lineum, quod complexum eſt capiti, videtur, quod ſit ritus leuis*: And as for the oyle, wherewith the Biſhops annoynt boyes, and the linen vaile bound to their head, it ſeemeth to bee a ridiculous faſhion, &c. For thus ſaying, and boldly vttering his conſcience, this good man was condemned in the Councell of Conſtance, ſeſſ.15.

THE

THE SECOND QVESTION, of Orders.

THe ſeuerall parts of this queſtion, are theſe: Firſt, whether it be a Sacrament. Secondly, of the materiall part thereof. Thirdly, of the efficacie and vertue thereof. Fourthly, of the ceremonies.

THE FIRST PART, WHETHER THE RECEIuing of Orders be a Sacrament.

The Papiſts.

THat holy Orders are a ſacrament rightly and properly ſo called, it was decreed in the Tridentine Councell, Seſſ. 23. can. 3. And that not only the three higher degrees, of Prieſthood, Deaconſhip, Sub-deaconſhip, but the foure inferiour orders, of *Exorciſtæ, Acoluthi, Lectores, Oſtiarij*, doe belong vnto the ſame ſacrament of orders, and are ſacraments as well as the other: *Bellarm. cap.* 8 *lib. de Sacram. ordinis.* 107. Error.

Argum. 1. Timoth. 4. 14. Deſpiſe not that gift which was giuen thee through prophecie, with the laying on of hands. Holy orders giue grace by an externall ceremonie and worke: *Ergo*, it is a Sacrament, *Rhemiſt. in hunc locum.* 1. Timoth. 4. 14

Anſw. 1. It cannot bee proued out of this place, that impoſition of hands giueth grace: for this was an extraordinarie gift which Saint *Paul* ſpeaketh of, and doth not alwaies follow impoſition of hands. Secondly, this gift was not giuen by the very ceremonie of impoſition of hands, but through prophecie and reuelation of the holie Ghoſt: for it was reuealed vnto the Church by the ſpirit of prophecie, that *Timothie* was a choſen veſſell of God: therefore S. *Paul* ſaith, *That worthie thing which is committed vnto thee, keepe through the holy Ghoſt.* 2. Timoth. 1. 14 The holy Ghoſt was both the conferrer of that grace, and the preſeruer of it. Impoſition then of hands was but an outward ſigne of the preſence of Gods ſpirit vpon thoſe that were lawfully ordained: for all vpon whom hands were laide, receiued not the holy Ghoſt, but ſuch onely as were appointed of God: And therefore the Apoſtle chargeth *Timothie* to lay hands ſuddenly on no man: which caueat was not needfull, if vpon whomſoeuer he had laid his hands, they ſhould immediatly receiue the holy Ghoſt. 1. Timoth. 5. 22 Thirdly, euery promiſe of grace annexed to the outward ſigne maketh not a Sacrament, but it muſt bee the grace of iuſtification, ſuch as is not in Orders.

Bellarmine denieth, that euery Sacrament ſerueth to iuſtification or remiſſion of ſinnes; and he giueth an inſtance in the Euchariſt, which was not inſtituted to take away ſinne, but to conſerue and encreaſe the ſpirituall life, *Bellarm. cap.* 2. *de ſacram ordinis.*

Cont. Firſt, that the Euchariſt was inſtituted to aſſure vs of remiſſion of ſinne, it is euident by the Scriptures; for it is a ſhewing forth of the Lords death: 1. Cor. 11. 26. but to what end elſe died Chriſt, but for remiſſion of ſins? Againe, it repreſenteth vnto vs the blood of Chriſt, which (ſaith Chriſt in the inſtitution of this Sacrament) *is ſhed for many for remiſſion of ſins.* Matth. 26. 28. Secondly, it ſerueth alſo to cõſerue our ſpiritual life, which cannot be without aſſurance of forgiueneſſe of ſinnes: for 1. the life of the ſoule is faith, *The iuſt ſhall liue by faith*, Rom. 1. 17. and our faith *is in the blood of Chriſt.* Rom. 3. 25. And 2. what elſe is the life of the ſoule but the happineſſe thereof? But our happineſſe is this, to haue our ſinnes forgiuen, *Bleſſed are they whoſe iniquities are forgiuen.* Pſal. 32. 1.

Argum. 2. Deaconſhip is a Sacrament, becauſe it is giuen by impoſition of hands: *Bellarm. cap.* 6. Sub-deaconſhip likewiſe is a Sacrament, becauſe it is not re-iterable; and ſo of the reſt of the inferiour orders, *cap.* 7. 8.

Anſw. 1. The Ieſuites reaſon ſtandeth thus: Whatſoeuer is miniſtred by laying on of hands is a Sacrament, but Deaconſhip is ſo miniſtred: *Ergo*, it followeth then that the little children, vpon whom Chriſt laid his hands and bleſſed them, receiued a ſacrament. Mark. 10. 16. What ſacrament was it, I pray you? not Confirmation, for they were not yet baptized: and Orders, I hope, they will not ſay, they receiued: *Ananias* laid his hands vpon *Paul*, and he receiued his ſight. Act. 9. 27. By the Ieſuits reaſon then, the giuing of ſight, becauſe it is miniſtred with laying on of hands, ſhall be a ſacrament: for S. *Paul* neither receiueth Orders from *Ananias*, ſeeing he was immediatly called from Chriſt; nor yet was confirmed, not being yet baptized.

Secondly, he hath reaſoned as well for the reſt of the Orders: Whatſoeuer is not re-iterable (ſaith he) is a ſacramẽt: but the creation of the world, the drowning of the ſame by water, are works not iterable, or to be done againe: *Ergo*, they ſhould be ſacraments, by the Ieſuits reaſon. 2. Orders may be iterated: *Toletan.* 4 27. *Clericus iniuſte depoſitus, ſi in Synodo innocens reperiatur, non poteſt eſſe quod fuerat, niſi gradus amiſſos recipiat de manu Epiſcopi:* A Clerke depoſed, if he be cleered in the Synode, cãnot be reſtored to his former ſtate, vnleſſe he do receiue the degree he loſt, at the hãds of the Biſhop.

Our Papizing countrimen of Doway doe thus alſo reaſon for the Sacrament of Orders: the prieſts of the law were conſecrated by a peculiar ſacrament, by certaine determinate externall ceremonies and rites, ſignifying grace giuen them by God, for the due performing of their function: as their waſhing ſignified their puritie, their precious garments their dignitie. Annot. in Leuit. c. 8. verſ. 6.

Contra. 1. If euery ceremonie of the law ſignifying a ſpirituall grace, were a ſacrament in the olde teſtament: there ſhould bee as many ſacraments as ceremonies: not ſo fewe as an hundred. 2. Neither is it true that any ſuch grace was giuen in the conſecration of the prieſthood: what grace, I pray you, had *Ophni* and *Phinehes*, that were graceleſſe men, and vnworthie Prieſts. 3. And if they ſignified grace giuen, then they conferred grace, which is decreed by them a little after, where they ſay, that the ſacrament of orders then did onely ſignifie grace, not conferre it. *p.* 278. but to ſignifie grace giuen and conferred, and to conferre grace, doe not much differ: for if grace be not conferred, it cannot be ſignified to be conferred.

The Proteſtants.

YOur ſeuen Popiſh orders we doe not at all receiue into the Church, much leſſe can we abide, that they ſhould be Sacraments: The lawfull ordaining of Paſtors, Teachers, and Deacons, we doe acknowledge; but no ſacrificing Prieſthood, nor no miniſtring Deaconſhip at the Altar: ſuch orders as we haue notwithſtanding we doe not take to be Sacraments, properly ſo called, much leſſe yours, that are vtterly to be aboliſhed.

Argum. 1 Sacraments muſt haue their inſtitution from Chriſt; ſo haue not your orders: for Chriſt inſtituted only Apoſtles and Diſciples: Presbyters and Deacons were founded by the Apoſtles: who notwithſtanding had no commiſſion to conſtitute new Sacraments. As for the other fiue orders, of Subdeacons, Readers, Acoluthi, Exorciſtes, doore-keepers, they are neither read in Scripture, nor ordained of the Apoſtles, nor heard of for many yeeres after.

Our Sauiour, when he ordained Apoſtles, vſed no impoſition of hands, or did annoint them: therefore Orders giuen by impoſition of hands, is no Sacrament, becauſe it hath no inſtitution from Chriſt. We denie not, but that the miniſterie of the word is Chriſts ordinance, but that it is no Sacrament, becauſe they can ſhew no inſtitution of the outward ſigne from Chriſt: *Kemnitij. argum.*

Bellar. 1. Chriſt might make Apoſtles without impoſition of hands, becauſe hee was not tyed to the Sacraments: 2. and there is nothing to the contrarie, but that hee might alſo vſe impoſition of hands: 3. Further, ſeeing that in Orders grace is tyed to the outward ſigne of impoſition of hands, it muſt needes bee of God, for no man hath power to annexe grace to the ſigne but God: and that grace is tyed to impoſition of hands, S. *Paul* teſtifieth, *Stirre vp the grace of God which is in thee by the putting on of my hands, Bellar. cap.* 2. 2.Tim.1.6.

Contra. First, we doe not ſpeake of Chriſts power, that he can worke without Sacraments, but of his will in ordaining of a Sacrament: for there is no Sacrament of the new Teſtament, which is not grounded vpon his precept and example: but neither can be ſhewed for Orders by impoſition. Secondly, the inſtitution of a Sacrament muſt be expreſſed in Scripture, not implyed or coniecturally collected. Thirdly, in none of the Sacraments grace is annexed to the ſigne, much leſſe in orders, which is no Sacrament: neither hath S. *Paul* any ſuch meaning, as I haue ſhewed before: *Reſponſ. ad argum.* 1. Fourthly, an ordinance of the miniſterie by commandement from Chriſt, we grant, but no inſtitution of a Sacrament.

Argum. 2. Secondly, your Sacrament hath neither outward element, nor word of inſtitution: if you ſay, laying on of hands is the externall ſigne: wee anſwere, that the viſible ſigne in a Sacrament muſt not onely be an externall action, but a materiall element, as water in Baptiſme, and bread and wine in the Lords Supper. The forme (you ſay) is in theſe words pronounced by the Biſhop, *Accipite poteſtatem offerendi ſacrificium*, Receiue ye power to offer ſacrifice: *Bellar. cap.* 9. We anſwere againe, that this ſacrificing office hath no foundation in Scripture: The Miniſters of the Goſpell are called diſpenſers of Gods myſteries; namely, of the word and Sacraments. Miniſters for Chriſt, not ſacrificers of Chriſt: wherefore neither haue yee any word of inſtitution; and conſequently no Sacrament. 1.Cor.4.1.

And I pray you tell me, if you will make euery one of your orders a Sacrament; then muſt you needes haue as many Sacraments as there are orders: and ſo ſhall you haue ſeuen Sacraments more than you thought; and ſo fourteene in all: for you doe diſtinguiſh all the orders in office and forme of conſecration one from another: and therefore they cannot all make one Sacrament.

Bellarmine anſwereth: that all theſe make but *vnum ſacramentum genere*, one Sacrament in generall, though they be diuers in ſpeciall, *cap.* 8. *Anſwere.* By this reaſon, Baptiſme, Orders, Confirmation, ſhall make but one Sacrament, ſeeing they are all of one kinde or gender, that is, Sacraments irreiterable. But ſeeing all theſe ſeuerall orders doe differ both in matter and forme, it cannot be auoided, but there muſt be diuers Sacraments.

Epiſt.118. cap.1. *Auguſtine* ſaith, *Chriſtus ſacramentis numero pauciſſimis — ſocietatem populi colligauit*: Chriſt hath ioyned together his people with moſt fewe Sacraments: and then he nameth Baptiſme, and the Communion: *Et ſi quid aliud in Scripturis canonicis commendatur*: And if any other be commended in Scripture: *Ergo*, there is no Sacrament of Orders, becauſe it is not found in Scripture, as wee haue ſaid.

ἄνευ θείων γραφῶν Catech.4. For the Eaſt Church. 1. *Cyril* ſaith, *Not the leaſt of the diuine Sacraments of the faith, muſt be deliuered (without the diuine Scriptures)* but Scripture they haue none to make Orders a Sacrament: and *Ieremie* the late Patriarke of Conſtantinople ſaith, that *ſacer ordo — in ipſo Moſe & Aron, &c.* Cenſur. oriental. c.7. That holy Orders was by the vniuerſall Lord conſtituted in *Moſes* and *Aaron*, &c. How then, can it be a Sacrament of the new Teſtament, hauing beginning in the olde.

2. *Tertullian* maketh mention but of two Sacraments: of the Euchariſt and Baptiſme, *lib.4.cont. Marcion.* Orders was then excluded.

3. The reformed Churches alſo admit but two Sacraments, of Baptiſme and the Euchariſt: See before Centur.2.err.104. of the number of the Sacraments.

4. Their owne writers are aginſt them: the Maſter of Sentences ſpeaking of Presbyters, ſaith, *Hic ordo à filiys Aaron ſumpſit initium*: This order tooke beginning from the ſonnes of *Aaron*: *Lib.4. diſtinct.24.I.* And of Exorciſts, *ibid.E. Hic ordo à Salomone videtur deſcendiſſe*: This order ſeemeth to haue deſcended from *Salomon*: *Ibid.I. Eccleſia ſibi Subdiaconos & Acolythos conſtituit*: The Church hath ordained Subdeacons and Acolythes: *De his ſolis praeceptum Apoſtoli habemus*: Of theſe onely we haue the precept of the Apoſtles: ſpeaking of Deacons and Presbyters. If ſome of theſe were inſtituted before Chriſt, ſome of them ſince Chriſt and the Apoſtles, by the Church; how can they be ſacraments of the Goſpell, which muſt be inſtituted only by Chriſt? *Durandus*, *Caietanus*, two learned Papiſts, denie the inferiour orders of Subdeacons and vnder, to be ſacraments.

This doctrine is ſealed: *Laurence Maxwell* perſecuted, becauſe he denied that the order of Prieſthood is a ſacrament: *Fox* p.1041.col.2.

OF THE MATERIALL PART, OF ORDERS, which is the impoſition of hands.

The Papiſts.

THis matter is chiefly controuerted among the Papiſts themſelues: Some of them hold, that the impoſition of hands is not an eſſentiall part of orders, but only accidentall; as *Dominicus à Soto, diſtinct.24.qu.1.artic.4.* Others affirme it to be eſſentiall: *Petrus à Soto lect.5.de ordin. Hoſius, confeſſ. Polonic.c.50.* whereunto *Bellarmine* ſubſcribeth, *cap.9.* 108.Error.

Argum. In the Scripture euery where, when any are ordained, [a] mention is made of the impoſition of hands, and in other places: *Ergo*, it is an eſſentiall part of this Sacrament: *Bellarm.ibid.*

Anſw. Firſt, in the election of *Matthias* to be one of the twelue, there was no impoſition of hands vſed, [b] therefore not euery where. Neither can it bee anſwered, that this ceremonie was omitted, becauſe *Matthias* was extraordinarily called by the direction of the Spirit, for [c] *Paul* and *Barnabas* were called of the Spirit, yet they impoſe hands vpon them. Secondly, theſe places alleaged, onely proue it to be requiſite as a decent ceremonie, not neceſſarie, as an eſſentiall part, without the which there could be no ordination.

[a] Act.6.6. 13.3. 1.Tim.4.14.

[b] Act.1.26.

[c] Act.13.2.

The Proteſtants.

THat impoſition of hands is a comely and decent ceremonie to bee vſed of the Church in ordaining of Miniſters, we willingly grant, and our Church doth retaine it: but we take it not to be of the eſſence of orders, as that without it, vpon no occaſion, there could be any ordination.

Argum. Chriſt, when he inſtituted his Apoſtles, breathed vpon them, he laid not on his hands: the Apoſtles caſt lots for *Matthias*, no impoſition of hands is mentioned: *Ergo*, it is not an eſſentiall part of orders, for then it could not be omitted.

1. What here was the iudgement of the Eaſterne Churches, appeareth in the Florentine Councel, to the decrees whereof, they would make vs beleeue, that the Grecians, Iacobines and Armenians, being preſent by their Agents and Ambaſſadors, conſented: there in the decree of the ſeuen Sacraments, in the ſixth Sacrament of order, it is thus reſolued: That is the matter *per cuius traditionem confertur ordo*: by the deliuering whereof order is conferred, as the order of Prieſthood, by the deliuering of the Chalice with wine, and of the paten with bread, &c. here is no mention made of the impoſition of hands. *Bellarmines* anſwere here is but ſimple, that the Councell only expreſſeth that materiall part which was *ſubſiſtant*, (not *tranſeant*) as water in Baptiſme: or it may bee the Armenians erred only in that point, &c. *Contra.* In the deſcription of ſome other of their Sacraments, they doe not make the materiall part any ſubſiſting thing, as *Confeſſion* in penance, is a thing *tranſeant* and paſſing: and for his other coniecture, *fortaſſis*, it may be, ſaith hee, wee may anſwere him with another *fortaſſis*, it may be that they doubted not of that point, for neither the one, nor the other is expreſſed: it is a ſimple ſhift, to put off the manifeſt decree of a Councell, with a *fortaſſis*, it may be.

Bellar. lib.1.de ſacram.ordin. c.10.ſect. cur autem.

2. In the Æthiopike Church, the Abuna or Patriarke, when he giueth orders, firſt examineth thoſe which are to be ordained, and cauſeth them to read on a booke, and if they can read, and are capable, then he impoſeth his hands, &c. It ſeemeth then that the capabilitie and ſufficiencie of their Clerks, is taken rather to be the materiall part of orders among them, the other is added as an externall rite and ceremonie. Aluares. c.34.

3. Confeſſion of Bohemia, chap.14. *In the adminiſtration of which things, they may vſe ſome ſeemely and indifferent ceremonies, that is, which are no way neceſſarie, ſuch as are to lay on hands, or to reach out the right hand, or elſe they may omit them.* The ſame is the confeſſion of Wittemberg, artic.35. *If impoſition of hands be then an indifferent ceremonie, it is not the materiall part, which is alwaies neceſſarie.*

Harm.ſect.11. p.356.

Harm.ſect.17. p.537.

Decret.Greg.lib.1.tit.16.c.1.&c.3.Greg.9. They determine, that orders miniſtred *ſine impoſitione manuũ*, without impoſitiõ of hands, ſhould not be iterated: *Ergo*, orders may be miniſtred without it.

THE THIRD PART, OF THE EFFICACIE which they aſcribe to this Sacrament.

The Papiſts.

109.Error. THis Sacrament of orders, as they call it, giueth a double grace. Firſt, it giueth thoſe that are ordained, abilitie and power to execute their office: which is to conſecrate and offer vp the bodie and blood of Chriſt; wherein chiefly the prieſthood conſiſteth, and not in preaching the word: for they may be prieſts, though they preach not, *Concil. Trident. ſeſſ 23. can.* 1. By holy orders then the holy Ghoſt is actually beſtowed, when thoſe words are pronounced, *Accipite ſpiritum ſanctum*, Receiue ye the holy Ghoſt, *Canon.* 4.

The Proteſtants.

FIrſt, the Goſpell alloweth no externall ſacrificing Prieſthood, but a ſpirituall only, whereby euery Chriſtian is made a King and Prieſt to offer ſpirituall ſacrifices of praiſe and thankſgiuing vnto God. And the only eſſentiall part of the office of Miniſters vnder the Goſpell, is, to be able diſpenſers of the myſteries of the word and Sacraments.

Apoc.1.6. 1.Cor.4.1. 2.Cor.3.6. In Apocal. hom.2. So *Auguſtine* alſo ſaith: *Quicunque aut Epiſcopus aut Preſbyter, aut etiam laicus frequenter de Deo loquitur, & quomodo ad vitam æternam perueniatur annunciat, meritò Angelus Dei dicitur*: Whoſoeuer Biſhop or Presbyter, or a lay man doth ſpeake freely of God, and preacheth the way to eternall life, is an Angell of God. This then is the only principall office of true Paſtors, to teach the way to the kingdome of God.

Secondly, it is alſo a great vntruth, that the holy Ghoſt is ſtraightway giuen to all thoſe, vpon whomſoeuer hands are laid, and they admitted to Orders: For what need then that triall and examination, which ought to be had of thoſe, which are to be ordained, whereof S. *Paul* ſpeaketh, 1.Timoth.3.22 if the only laying on of hands can make able Miniſters?

Ex veter.teſt. qu.109 inter opera Auguſt. *Noſtri ſacerdotes*, ſaith one, *ſuper multos quotidie nomen Domini & verba benedictionis imponunt, ſed in paucis effectus eſt*: Our Prieſts doe lay the word of bleſſing vpon many, calling vpon the name of God, but in few followeth any effect of that bleſſing, &c. And hee giueth the reaſon in another place, *Dei eſt, effectum tribuere benedictionis*: It belongeth vnto God, to giue effect to prieſtly bleſſing: *Ergo*, it is not by only act and vſing of the ceremonie beſtowed.

Aquiſgranenſ. cap. 13. *Præconis officium ſuſcipit quiſquis ad ſacerdotium accedit*: He taketh vpon him the office of a preacher, that commeth to the prieſthood.

Synod. Colonienſ. part. 4. *cap.* 1. *Officium Parochorum in duobus potiſſimum ſitum eſt, diſſeminatione verbi, & adminiſtratione ſacramentorum*: The office of pariſh prieſts, conſiſteth eſpecially in two things: in ſowing of the word, and adminiſtration of the Sacraments.

Ibid. part. 6. *Verbi miniſterium ſanctiſſim. Apoſtolus cæteris omnibus præfert, &c.* The moſt holie Apoſtle preferreth the word before all other things, ſaying to the Corinthians, that Chriſt ſent him to preach, not to baptize, &c. The office then of Miniſters of the Goſpell chiefly ſtandeth in preaching.

And concerning the iudgement of other Churches: that the preaching of the Goſpell is the principall part of the Miniſteriall function: Cenſur. Oriental.c.20. 1. *Ieremie* the Patriarke ſaith: *Mihi prædicandi neceſſitas incumbit, &c.* A neceſſitie of preaching is laid vpon me, and woe is vnto me, if I preach not the Goſpel, &c. Which is agreeable to that concluſion of the ſeuenth Synode, therein following *Dyoniſius*: *Subſtantia ſacerdotij vera ſcripturarum diuinarum diſciplina*: The ſubſtance of the prieſthood is the true knowledge or diſcipline of the diuine Scriptures, &c. cited *diſtinct.* 38. *c.* 6.

Damianus à Goes Indor. legat. 2. What *Auguſtines* iudgement is herein, is ſeene before: the Africane and Æthiopike Church, haue great ſtore of preachers: *Concionatores paſſim eſſe, qui Chriſti fidem populo prædicant*: They haue preachers euery where, which preach the faith of Chriſt vnto the people, &c. wherein they are farre to Guagnin. be preferred before the rude Moſcouites, that haue no preachers in their Churches: nay, *Concionari obſtinatiſſime prohibent*: They obſtinatly forbid any to preach, ſaying, that it breedeth ſects and hereſies. And as their prieſts are ignorant for knowledge, ſo are they rude for manners: they are many times ſo drunke, that they are faine to ſtay and hold them vp, till they execute their office, as in marrying, or ſuch like.

3. Our reformed Churches doe with a generall conſent, place the chiefeſt part of the Miniſterie Harm.ſect.11. p.373. in preaching the word. Confeſſion of Wittemberg, artic. 20. *It is euident, that vnleſſe a Prieſt be ordained in the Church to the miniſterie of teaching, he cannot rightly take vnto him the name of a Prieſt,* Harm.ſect.11. pag.348. *nor the name of a Biſhop, &c.* Confeſſion of Heluetia former artic. 19. *The chiefe dutie of this function is to preach repentance and remiſſion of ſinnes through Chriſt, without ceaſing to pray for the people, &c.* And the ſame is the iudgement of the reſt.

4. *Extrauag. commun. lib.* 1. *tit.* 9. *c.* 4. *Sextus* 4. calleth them, *buccinatores ſpiritus ſancti*, the trumpetters of the holy Ghoſt and preachers of the word. *Ibid lib.* 5. *tit.* 7. *c.* 1. *Benedict.* 11. *Poſt baptiſmum inter cætera magis ad ſalutem neceſſaria eſt propoſitio verbi, &c.* After Baptiſme among other things more neceſſarie to ſaluation, is the propounding of the word of God, whereby the hearers are inſtru-

cted in the faith,&c. What orders then call you thoſe, wherein the more neceſſarie things to ſaluation,ſuch as is the preaching of the word, are omitted?

And that orders do not conferre grace vpon him,that is ordained,their decrees alſo teſtifie: *Cauſ.2.qu.7.c.29.Non omnes Epiſcopi,Epiſcopi*: All Biſhops,are not Biſhops. *Ibid.c.32.Qui regiminis in ſe rationem non habet,&c.* He that hath no gouernment of himſelfe, *impudicus canis dicendus potius, quàm Epiſcopus*, is to be counted rather an vnſhamefaſt dogge,then a Biſhop.

Extrau.Ioann.tit.14.c.5. Scientia ordinato non confertur: Knowledge is not conferred vpon him, that is ordained.

The Maſter of Sentences,*lib.4.diſtinct.19.a. Multi ſacerdotes,nec ante conſecrationem,nec poſt, ſcientiam habent diſcernendi*: Many Prieſts neither before their conſecration, nor after, haue the knowledge of diſcerning: How doe orders then conferre grace?

Laſtly,ſee the teſtimonie of *Iohn Tewksburie* holy Martyr,who affirmed,that a Prieſt by taking orders,receiueth not more grace,vnleſſe his faith be increaſed,*Fox* pag.1026.col.1.

The Papiſts.

2. ANother effect of their Sacrament of Orders,they ſay,is to imprint a certaine indeleble marke and character in him that is ordained, which can neither by ſinne, Apoſtaſie, or hereſie be blotted out,*Rhemiſt.2.Corinth.1.ſect.7.* And therefore a Prieſt once ordained can neuer loſe his orders,or become a lay man againe, *Concil.Trident.ſeſſ.24.can.4. Bellarm.cap.10.* 110.Error.

The Proteſtants.

FIrſt, the practiſe of the popiſh Church is contrarie to their owne rules: for I would haue them tell me,whether they tooke not the Prieſthood and annointing from *Iohn Huſſe*, when with a paire of sheares they clipped off the skin of his head moſt cruelly, as they were buſie in degrading of him, in the Councell of Conſtance: Or when they had groſly abuſed that reuerend Father Biſhop *Cranmer*, and vnmannerly behaued themſelues in his degradation, and clapt him in a poore beggerly, threadbare Lay-mans gowne; did they not thinke,that they had diſpoyled him of his prieſthood? What is now become, maſters, of your indeleble character? Or is it your meaning, that it may be clipped or ſcraped off onely,but not waſht off,or lightly rubbed away? Your owne cruell deedes doe ouerthrow your popiſh principles. Fox pag.625.

1. *Auguſtine* is againſt you: *Vt conſtitueretur in eccleſia, ne quiſquam poſt criminis alicuius pœnitentiam clericatum accipiat,ad clericatum redeat,aut in clericatu maneat,&c.* That it is a conſtitution of the Church, that no man after publike penance done for ſome notorious crime, ſhould be either made a Clerke,or returne to his Clerkſhip or prieſthood, or bee ſuffered to continue therein:— not the deſpaire of pardon,but the rigor of diſcipline hath cauſed it,&c. If his prieſthood were neither reſtored to him,nor he ſuffered to remaine therein,then ſurely he had loſt his prieſthood. Epiſtol.50.

2. We haue here euident teſtimonie of both lawes: *Cod.lib.1.tit.6.leg.12. Arcad.Curialis clericans*: A Courtier taking Clergie vpon him,is brought backe to his former eſtate. *Ibid.leg.33.authentic.* A ſeruant without his maſters knowledge taking orders, within a yeere may bee chalenged,and muſt returne to ſerue his maſter.

3. *Decret.diſtinct.54.c.7.* A ſeruant promoted to the Clergie without his maſters conſent, *amittat gradum*, let him loſe his degree. *Diſt.50.c.12. Martin. Lapſus poſt ordinationem nullum gradum ſacerdotij adipiſci poteſt*: He that is fallen after his ordination, can haue no degree of the prieſthood. *Cauſ.1.qu.1.c.60. Ordinatus & non baptizatus,&c.* Hee that is ordained and not baptized,muſt bee ordained againe. *Cauſ.11.qu.3.c.10. Nicholaus: Epiſcopi depoſiti communicent vt laici*: Biſhops depoſed muſt communicate as lay men. What now is become of the indeleble character,if Clergie may be loſt,and Clerkes become lay men againe?

Concil.Lateranenſ.part.50.cap.56. Si ſeruus fraude aliqua ad ſacros ordines peruenerit, ſi dominus illum libertate non donauerit,deponendus eſt, & gradum amittat: If a ſeruant or bondſlaue by craft attaine to orders,if his maſter will not make him free, let him be depoſed, and loſe his degree of orders. Where is now your indeleble character? Concerning the indeleble character imprinted,as they ſay by orders,ſee more,Controu.11.queſt.2.part.11.

4. Confeſſion of Wittemberg,chap.20.*Except a Prieſt be ordained to the miniſterie of teaching,he can neuer rightly take vnto him the name of a Prieſt,&c.* What is then become of the ſuppoſed indeleble character in popiſh Prieſts, that are not ordained to that end, and ſo are no Prieſts at all? This tricke and deuice of the indeleble character, the new Pope-Chriſtians may be thought to haue borrowed from the Pagane Romanes their predeceſſors: for among them this priuiledge the Augur had, that whatſoeuer he had committed,*non abrogat ſacerdotium,quamdiu viuit*: he did not abrogate his prieſthood as long as he liued. Harm.p.373. Plutarc.quæſt. Roman.qu.99.

THE FOVRTH PART, OF THE Miniſter of Orders.

The Papiſts.

THey hold that they are neither Prieſts nor Deacons, which are not ordained of Biſhops,*Bellarm.de ſacram.Ordinis,cap.11.* he meaneth popiſh Biſhops, ſuch as receiue their conſecration 111.Error.

and other Epiſcopals from Rome: and ſuch Biſhops he ſaith only are Miniſters and conferrers of Orders. Arguments he vſeth none, neither alleageth any teſtimonies at large, but referreth vs to the Controuerſie of the Sacraments in generall: but he forgetteth himſelfe; for in that place there is no ſuch thing handled: but he onely proueth this propoſition, that *verus Miniſter ſacramentorum,&c.* that the true Miniſter of the Sacraments is not euery man, but hee onely that is lawfully ordained in the Church, *lib.1.de Sacram.c.24.* which propoſition we willingly grant.

The Proteſtants.

IN this aſſertion of the Papiſts, I note three errors, as it now followeth to be ſhewed. Firſt, whereas *Bellarmine* affirmeth, that they are no Miniſters or Presbyters which are not ordained by popiſh Biſhops: we doubt not to auouch the contrarie, that they are no true Presbyters that receiue ordination from ſuch: for their Biſhops are vndoubtedly the Miniſters and officers of Antichriſt: which was the very poſition maintained by *Iohn Huſſe: Sunt procuratores & diſcipuli Antichriſti: Papa, Cardinales, Patriarchæ, Archiepiſcopi, Epiſcopi,&c.* The Pope, Cardinals, Patriarchs, Archbiſhops, Biſhops, are the proctors and diſciples of Antichriſt. One of their owne writers, ſpeaking of their Biſhops, ſaith, they are not *Epiſcopi,* but *apoſcopi:* not ouerſeers, but by-ſeers: *Eſpenc.præfat.in 2.ad Timoth.* Being then the officers of Antichriſt, they cannot create or ordaine Miniſters for Chriſt.

Secondly, neither is it true, that there are no Miniſters but by the ordination of Biſhops: for this were to condemne all thoſe reformed Churches, of Heluetia, Belgia, Geneua, with others, that haue not receiued this forme of eccleſiaſticall gouernment. Vndoubtedly where godly Biſhops are, there no ordination is to bee had without them, as in the Church of England; but euery Church hauing not the ſame office, but others equiualent or correſpondent thereunto, hath full authoritie in it ſelfe, to ordaine Miniſters in ſuch order and manner, as the Church hath receiued, agreeable to the word of God: ſo that wee doubt not but that all the reformed Churches profeſſing the Goſpell, haue true and lawfull Miniſters, though they obſerue not all the ſame manner in the election and ordaining of them. And this is the generall conſent of the Churches themſelues:

Harm.ſect.11. Heluetic. confeſſ.latter. Let the Miniſters of the Church be called and choſen, by a lawfull and eccleſiaſticall vocation or election: that is to ſay, let them be religiouſly choſen of the Church, or of thoſe which thereunto are appointed of the Church, and that in due order.

Heluetic. confeſſ. prior. artic.16. They muſt be choſen either by the diuine ſentence of God, or by the certaine and aduiſed ſuffrage of the Church, or by their ſentence, to whom the Church hath aſſigned this charge.

Confeſſ.Bohem.c.9. They muſt be proued and tried by examination, and ſo afterward prayer and faſting being made, they may be confirmed or approued by the Elders, by laying on of hands.

Confeſſ.Gallic.artic.31. Euery one ought to be admitted thereunto by a lawfull election, ſo neere as may be; and as long, as the Lord giueth leaue,&c. Neuertheleſſe, howſoeuer it be, we beleeue, that this rule is alwaies to be followed, that all Paſtors and Elders ſhould haue a teſtimonie of their calling.

Confeſſ. Anglican. We ſay, that the Miniſter ought lawfully, dulie, and orderly to be preferred to that office of the Church of God.

Confeſſ. Belgic. We beleeue, that the Miniſters, Seniors, Deacons, ought to be called to thoſe their functions, by the lawfull election of the Church: to be aduaunced to thoſe roumes, earneſt prayer being made vnto God, and after the order and manner, which is ſet downe vnto vs in the word of God.

Confeſſ.Scotic.p.22. We affirme lawfull Miniſters to be only they, that are appointed to the preaching of the word,&c. they being men lawfully choſen thereto by ſome Church.

This then is the iudgement of the reformed Churches, that euery Church is not tied to the ſame manner of ordination of Miniſters, ſo that it be agreeable to the word of God: but according to this rule euery Church may make choice of that forme and order which is moſt agreeable to their ſtate: ſo that, where the calling of Biſhops is receiued, by them Miniſters muſt enter; where there are none, the calling of the Church muſt be followed: Our arguments and reaſons are theſe:

Act.13.3. First, out of the Scripture, Act.13.3. certaine prophets and teachers at Antioch lay hands vpon *Paul* and *Barnabas*; the Rhemiſts gather hereupon, *that they were ordered, admitted and conſecrated by them: Annot.in hunc locum:* (which we ſay not, but they were only ſent out to the execution of their office, being before choſen of the ſpirit) but hence it followeth: that as at Antioch, there being no other Apoſtles, but onely prophets and teachers, to lay hands vpon *Paul*, the reſt did it: ſo in thoſe Churches where there are no Biſhops, the right of ordaining Miniſters may bee executed by others lawfully appointed of the Church.

Argum.2. If it were not ſo, theſe inconueniences would enſue: firſt, that all thoſe reformed Churches ſhould haue no true Miniſters, being without Epiſcopall ordination. Secondly, that they muſt either bee denied to bee Churches, or elſe a true Church may be without the right power of ordination, which in no wiſe is to bee granted. Thirdly, that thoſe excellent men, *Luther, Melanct. Caluin,* with others, extraordinarily raiſed vp of God, for the propagation of the Goſpell, ſhould not haue been true Miniſters, becauſe they entred not by that ordination.

Argum.3. That euery Church is left to it owne libertie herein, their owne Canons teſtifie: *Diſtinct.12. Mihi placet, vt ſiue in Romana Eccleſia,&c.* It liketh me well, that whether in the Romane or French, or in any other Church, you finde any thing, which may better pleaſe almightie God, you make choice of it. *Ibid.c.13. Auguſtin. Nec eſt vlla diſciplina melior:* Neither is there any better diſcipline, then for a man ſo to doe, *vt viderit agere eccleſiam*, as hee ſeeth the Church to doe, to the which he commeth.

Thirdly, whereas *Bellarmine* ſeemeth to aſcribe ordination wholly to the Biſhop, hee therein is contrarie to his fellow Papiſts: as the Rhemiſts giue this note, vpon that place 1.Timoth.4.14. *By the impoſition of the hands of the prieſthood*, as they tranſlate it, *the practiſe of the Church giueth vs the ſenſe of this place, which the ancient Councell of Carthage doth thus ſet downe: When a Prieſt taketh orders, the Biſhop bleſſing him, and holding his hand vpon his head, let all the Prieſts preſent lay alſo their hands on his head by the Biſhops hands, &c. Concil. Carthag.4.c.3.* This interpretation is receiued by *Ioann.Gropperus in Iſagoge*, and allowed by *Eſpencæus* vpon this place.

1.Timoth.4.14

The ſame was the practiſe 1. of the Greeke Church, as many both Biſhops and Presbyters aſſembled together at the election of *Origen* at Cæſarea, as *Euſebius* writeth.

Lib.6.c.10.

2. The Africane Church aſſembled in the fourth Councell of Carthage, c.22. thus decreed: *Epiſcopus ſine concilio Clericorum Clericum non ordinet:* A Biſhop muſt not ordaine a Clerke without an aſſemblie and councell of the Clergie. At this day the practiſe in the Æthiopike Church is ſomewhat otherwiſe: for none hath power to conferre orders, no not the Biſhops, but the Patriarke only called *Abuna*: as *Zago Zabo* reporteth: yet hee hath alwaies twelue eccleſiaſticall perſons his aſſiſtants, with whom he conſulteth touching eccleſiaſticall affaires.

Damianus a Goes.
Titleman.de fide & morib. Æthiop.

3. See the conſent of the reformed Churches before.

4. Their decrees doe further thus teſtifie: *Diſtinct.67.c.1. Alij ſacerdotes aſſenſum præbeant:* Let other Prieſts beſide rhe Biſhop giue their conſent. *Cauſ.12.qu.2.c.38. Vrban. Ordinationes factæ ſine communi conſenſu Clericorum irritæ:* Ordinations made without the common conſent of the Clerks, are voide, &c. This alſo is agreeable to the practiſe of the Church of England, which requireth all the Presbyters preſent to lay on their hands together with the Biſhop vpon his head, that is to be ordained.

Againe, *Decret.Greg.lib.1.tit.13.c.1. Alexand.3. Ordines minores à non Epiſcopis conferuntur:* The leſſe orders (that is, till the Subdeaconſhip) are conferred by them that are no Biſhops. *Ibid.tit.14. c.11. Innocent.3. Abbas ſi eſt preſbyter conferre poteſt ordinem clericalem:* An Abbot in his Monaſterie, if he be a Presbyter may giue orders. Thus we ſee, that by their owne law, there are other Miniſters of orders beſide Biſhops.

Now becauſe I haue entred to make mention of the calling of Biſhops (and there being two chiefe aduerſaries to this dignitie in our Church; the Papiſts that refuſe it as hereticall; the Schiſmatikes that condemne it as Antichriſtian) before I leaue this place, I will briefly deliuer this honourable calling, from both their ſlanders and accuſations.

THAT THE CALLING OF BISHOPS AS IT IS receiued in the Church of England, is not Antichriſtian.

IN the office and calling of Biſhops, ſomewhat is diuine; ſome things are humane; and in popiſh Biſhops there is ſomewhat Antichriſtian: theſe three points, I purpoſe by Gods grace, briefly to declare in order. Firſt then, that it is a diuine ordinance, that among the Miniſters of the Church, there ſhould bee a ſuperioritie, and that one ſhould be appointed among the reſt, to whom chiefly, though not ſolie, the impoſition of hands, and adminiſtration of diſcipline did appertaine: thus I truſt to make it euident. Firſt, the Scripture euidently ſheweth, that euen among the Apoſtles themſelues there was a certaine order obſerued: as *Iames, Peter. Iohn*, were counted as the chiefe, and as the pillars among the reſt: as Act.15. the aſſemblie of Apoſtles and Elders was moderated by *Iames* and *Peter*. And to this purpoſe ſpeaketh *Cyprian. de ſimplic. Cler. The ſame doubtleſſe were the reſt of the Diſciples, that Peter was, hauing an equall fellowſhip with him, both in honour, and power: but the beginning thereof proceedeth from vnitie, to ſignifie to vs, that there is but one Church.* Againe, who doubteth but that the twelue Apoſtles were in office and calling ſuperiour to the 70. Diſciples, which were alſo ſent forth to preach, for elſe what needed another to be choſen in *Iudas* roome, and namely *Matthias*, ſuppoſed by the ancient writers to haue been one of the ſeuentie, if the Apoſtles office had not been greater? If there had been an equalitie, a ſupplie had not been neceſſarie: neither had it been requiſite or fit to remoue *Matthias* from his Diſcipleſhip to an office of the ſame equalitie.

Galath.2.10.
Luke 10.1.

Beſide, the ſeuen Epiſtles written to the ſeuen Churches of Aſia, are directed to the Angels, which are the chiefe paſtors of the Churches, who are in the name of the whole Church blamed and commended, as in whoſe hands the Eccleſiaſticall diſcipline chiefly conſiſted. Saint *Paul* alſo writeth to *Timothie*, as the chiefe paſtor in Epheſus, to whom chiefly the impoſition of hands appertained, *Lay hands ſuddenly on no man:* vpon the which place, *Beza* thus noteth, *notandum eſt*, it is to be noted out of this place, that *Timothie* was in the Epheſine Presbyterie or Miniſterie, προεστῶτα, the Preſident, or chiefe Paſtor: And to omit here the teſtimonie of the Fathers, who all with one conſent affirme *Timothie* to haue bin Biſhop of Epheſus, the ſame is affirmed by the reformed Church of Bohemia, in their confeſſion, Harm. ſect.11. *In like ſort Paul writeth to Timothie a Ruler and a Biſhop.*

Reuel.2.3.
1.Tim.5.22.

2. Secondly, concerning the difference and ſuperioritie of Biſhops, wee haue plentifull euidence from the ancient Church: *Can. Apoſtol.13. Epiſcopus &c.* The Biſhop muſt not leaue *propriam Parochiam*, his proper Church or pariſh; ſo then was his Dioceſſe called: *Carthag.4.can.35. Epiſcopus &c.* The Biſhop muſt ſit higheſt in the aſſemblie of the Presbyters: *Cyprian. lib.4. epiſtol.9. Chriſtus dicit ad Apoſtolos, &c.* Chriſt ſaith to his Apoſtles, and conſequently to all gouernours, *præpoſitos*, which ſucceed the Apoſtles *vicaria ordinatione*, as their Vicars or deputies by ordination: *Hieron. ad Ruſticum: Singuli eccleſiarum Epiſcopi, &c.* In euery Church but one or a ſingle Biſhop, one arch-presbyter, one arch-deacon, &c. as in a ſhip but one gouernour, in an houſe one maſter; in an armie, one Captaine. *Ambroſe in 1. Timoth.3.* after a Biſhop hee ſetteth the ordination of a Deacon, and why? becauſe there is but one ordination of a Biſhop and a Presbyter, for each of them is a Prieſt: *Epiſcopus tamen inter Preſbyteros primus*: But a Biſhop is the firſt or chiefe among the Presbyters. But the teſtimonies of the fathers concerning the antiquitie of Biſhops is infinite: who liſteth to ſee further, I referre him to the learned treatiſe of a reuerend writer of our Church, written of the perpetuall gouernment of Chriſts Church.

B.Billſon, c.13. p.263. & deinceps.

3. Thirdly, let vs ſee the conſent of the reformed Churches, and the writers thereof. M. *Caluin epiſtol.87.* written to the Lord Protector of England, *Epiſcopi & parochi, &c.* Let the Biſhops and the pariſh Miniſters be eſpecially intent, that the Supper of the Lord be not polluted: *Epiſtol.190. To the King of Polonia: Eſſent deinde vel prouinciales, &c.* If there were prouinciall or citie Biſhops, which ſhould eſpecially be intent to conſerue order, as nature teacheth, that one ſhould bee choſen out of euery Colledge, to whom the chiefe care ſhould belong: and *epiſt.199. Fratres noſtri Epiſcopi, &c.* Our brethren the Biſhops of England are detained in priſon: So farre was this godly learned man from counting our Biſhops Antichriſtian, that he giueth them the name of brethren. Likewiſe M. *Beza*, *This was eſſentiall in the matter wee haue in hand, that by Gods perpetuall ordinance it hath been, is, and ſhall be neceſſarie, that ſome in the preſbyterie, firſt in place and dignitie ſhould moderate and rule euery action, with that right which by Gods law is giuen vnto him: In reſponſ. ad tract. de Miniſter. gradib. c.23. fol.153.* So alſo the reformed Church of Sueueland confeſſeth: *Such as haue an earneſt care for the flocke of Chriſt, and doe labour faithfully in the word and doctrine, &c. are acknowledged of our Preachers for true Biſhops; ſuch as the Scripture euery where ſpeaketh of.* Thus it appeareth, that to haue ſuperiority among the Miniſters of the Goſpel, that one ſhould be chiefe and aboue the reſt, is by Scripture, conſent of the ancient and new reformed Churches found to be diuine and Apoſtolicall: all other Churches in the Eaſt and South parts profeſſing Chriſtianitie, as of the Grecians, Armenians, Iacobines, Georgians, Æthiopians, haue their Biſhop, as ſuperiour to other Presbyters.

Secondly, I affirmed ſomewhat in the calling of Biſhops, to ariſe rather of humane conſtitution, then of diuine preſcription: as it appeareth by theſe particulars following.

1. Firſt, that Biſhops were ſubiected to their Primates and Metropolitanes, was an ordinance of the Church: as *Hierome* teſtifieth *lib. de 7. ordinibus*; or who elſe is the author: *Propter hoc & nuper, &c.* For this cauſe the Epiſcopal election of late was referred to the Metropolitane, &c. and the chiefe Prieſts begin not of right, but of neceſſitie to ſuffer another Prieſt ouer them.

2. *Concil. Aquiſgranenſ. c.*8. It is thus alleaged out of *Iſidore, Solam propter authoritatem, &c.* Only for authorities ſake to the chiefe Prieſt is reſerued the ordination of Clerkes, &c.

3. In the ſame place, *Conſecratio virginum*, the conſecration of virgines is for the ſame cauſe reſerued alſo: but this is now out of vſe in our Church.

4. Of the ſame ſort is confirmation, as *Hierome* witneſſeth, *aduerſ. Luciferian. Si hoc loco quæris, &c.* If thou aske in this place, wherefore hee that is baptized receiueth onely the holy Ghoſt by the hands of a Biſhop, know, that this obſeruation is rather for the honour of the Prieſthood, then neceſſitie of any law.

5. *Hierome* againe in the ſame place, *Inde venit, &c.* From thence it commeth, that is to auoide ſchiſme, that without the Biſhop bid, neither a Presbyter or Deacon may baptize: but this vſe, as very iniurious to the office of Miniſters, is diſcontinued in our Church.

6. The titles of honour giuen to Biſhops haue the ſame beginning, as *Auguſtine* witneſſeth *epiſtol.19 ad Hieronym. Secundum honorum vocabula*, according to the names of honour, which eccleſiaſticall vſe hath obtained, a Biſhops office is greater then a Prieſts.

7. Of the ſame kinde are the poſſeſſions and reuenues of Biſhops, as *Auguſtine* ſaith, *Vix vigeſima particula, &c.* That portion which I had from my parents, is hardly the 20. part in compariſon of the mannors of the Church, which I am held now as Lord to enioy, *epiſt.5.*

8. The diſtinction alſo and diuiſion of Dioceſſes is grounded vpon the ancient cuſtome of the Church: *Decret. part.2. cauſ.9. qu.3. c.2. Vnumquemque Epiſcopum, &c.* It behoueth euery Biſhop to haue power ouer his owne Dioceſſe, and of the region which is vnder his citie: *ex Concil. Antiochen.*

9. Certaine cauſes as matrimoniall and teſtamentarie haue by the fauour of Chriſtian Emperours bin reſerued to Biſhops, as *Cod. lib.1. tit.6. leg.28. Anthemius* thus decreed: *That where there is no executor appointed, the Biſhop ſhall diſtribute the goods.*

B.Billſon, c.12. pag.237.

10. *Hierome* ſaith, *in 1. cap. epiſt. ad Titum. That wheras at the firſt Presbyters with common aduice, and equall care guided the Church vnder the Apoſtles, Paulatim ad vnum, &c.* the whole care thereof

was by little and little deriued to one. To this it is further thus added by a reuerent learned man, now a B. of our Church: *So at length by cuſtome Presbyters were vtterly excluded from all aduice and counſell, whereof Ambroſe complaineth, and Biſhops onely intermedled with the regiment of the Church: this manner of ſubiection in Presbyters, and prelation in Biſhops grew onely in continuance of time, and not by any ordinance of Chriſt or his Apoſtles*: See more of this matter, *Contr. 5. qu. 3. part. 2.* of the difference of Miniſters.

Theſe and other ſuch like additions, priuiledges and encreaſing of the dignitie of Biſhops, grounded rather vpon cuſtome then any commandement, doe not yet make that function vnlawfull or Antichriſtian: To this we haue the conſent of other reformed Churches: *Harm. ſect.* 11. Confeſſion of Sweueland; *Our Preachers haue great iniurie offered them, in that they are blamed, as though they ſought to bring the authoritie of eccleſiaſticall Prelates to nothing, whereas they neuer forbad them, that worldly gouernement, and authoritie, which they haue; but they haue often wiſhed, that they would come neerer the eccleſiaſticall commandements, &c. ſect.* 16. confeſſ. Auſpurg. *Wee doe not goe about to weaken the authoritie of eccleſiaſticall power, wee detract nothing from the dignitie of Biſhops, we doe not diſturbe the good order of the Church*: Againe, *ſect.* 17. in the confeſſion of Auſpurg. *The Churches doe not deſire of the Biſhops, that they would repaire peace and concord with the loſſe of their honour, which yet good Paſtors ought to doe, onely they deſire, that they would remit vniuſt burdens, &c.* If the calling then of Biſhops were Antichriſtian, all theſe Churches ſhould bee no leſſe, that allow them.

Thirdly, I wil now in the third place ſhew the difference betweene Proteſtant Biſhops, and Popiſh Biſhops, that it may appeare wherein indeed theſe are worthily counted Antichriſtian.

1 Popiſh Biſhops receiue their power from the Beaſt, and doe fight vnder Antichriſts banner: ſo doe not our Biſhops, who expect not any forraine ordination, but are made ouer-ſeers by the ſpirit of God, directing and gouerning euery true Church, according to the Scriptures. Act. 20. 28.

2 Popiſh Biſhops are maintainers of corrupt doctrine, and enemies to the faith, contrarie to the Scriptures, Tit. 1. 9. S. *Paules* Biſhop *muſt hold faſt the faithfull word according to doctrine*: So are our Biſhops defenders and preachers of the truth.

3 Popiſh Biſhops for the moſt part are vnlearned and vnpreaching Prelates, and iuſtified herein by their owne writers, *Rhemiſt. annot. in* 1. *Tim. v.* 17. contrarie to the Scriptures: *A Biſhop muſt be apt to teach*, But our Biſhops are Preachers; there is not one at this day in the Church of England, 1. Tim. 3. 2. but is both able, and doth preach: which is the moſt weightie part, and giueth greateſt grace to their paſtorall office: for whom we doe pray, that God would giue them grace both in their life and doctrine *to ſet forth his holy word*: as S. *Paul* warneth *Timothie, Preach the word, be inſtant, in ſeaſon, out of ſeaſon*: according alſo to the Canons, *Carthag. 4. can.* 1. *Epiſcopus, &c.* A Biſhop muſt onely attend vpon reading, prayer, and preaching of the word.

4 Popiſh Biſhops muſt aſcend by ſeuen ſteps or degrees: firſt, hee muſt be a Dorekeeper, then a Reader, then an Exorciſt, an Acolythiſt, a Subdeacon, Deacon, Prieſt, and laſt of all a Biſhop, *ex decr. Gaij.* But our Biſhops aſcend but by two degrees, of Presbyters and Deacons, according to the Scriptures, which deſcribe the office onely of Biſhops, vnder them alſo comprehending Presbyters and Deacons, as degrees of the miniſterie. 1. Tim. 3. 2. 12.

5 Popiſh Biſhops are ſuperſtitiouſly conſecrated, with the annointing of oyle, they haue their mitre, pall, croſſe, crozier ſtaffe, with other ſuperſtitious ornaments contrarie to the Scripture. *Timothie* was ordained onely by impoſition of hands: ſo are our Biſhops conſecrated, with impoſition of 1. Tim. 1. 6. hands and prayer.

6 The Popiſh Prelates doe reſerue vnto themſelues for their aduantage, many ſuperſtitious rites and cuſtomes, as to baptize belles, to dedicate Churches, to annoint with Chriſme, and ſuch like: which things S. *Paules* Biſhop hath no charge of, 1. Tim. 3. neither haue our Biſhops any thing to doe with ſuch things.

7 Popiſh Prelates are as Lords ouer their flocke, ouer-ruling their faith; and the Clergie and people are as their ſubiects, nay which is more, their ſlaues: contrarie to the Apoſtle: *Not that wee haue dominion ouer your faith*: and againe, *Not as though ye were Lords ouer Gods inheritance*. But ſo 2. Cor. 1. 24. 1. Pet. 5. 3. are not our Biſhops, who diſdaine not in the ordaining of Miniſters, to call them *brethren*: as *Hierome* faith, *Pontifices Chriſti, &c.* We reuerence Biſhops, preaching the true faith, not with the feare of Maſters, but with the honour of Fathers; that we may yeeld reuerence to Biſhops as Biſhops, and not vnder one name to ſerue another: *Hieron. ad Theophylact.*

8 Saint *Paules* Biſhop muſt be *φιλάγαθος, a louer of good men*: So are not Popiſh Prelates, who hate Tit. 1. 8. to death the profeſſours of the Goſpell of Chriſt: So doe not our Biſhops; I doubt not but that they are patrons and louers of the truth.

9 Popiſh Prelates take vpon them to diſpenſe Indulgences, to forgiue ſinnes for dayes, moneths, yeares; by their owne power to acquite and diſcharge ſinners. But our Biſhops take not vpon them 1. Cor. 3. 5. to be conferrers or beſtowers of Gods graces or mercies, but according to the Scriptures, to bee as 1. Cor. 4. 1. Miniſters by whom the people beleeue, *as diſpoſers of the ſecrets of God, as helpers of our ioy*. 2. Cor. 1. 24.

10 Saint *Pauls* Biſhops muſt bee readie to *ſuffer aduerſitie for the truth*: ſo doe not Popiſh Pre- 1. Tim. 4. 5. lates, who haue made many martyrs, but themſelues neuer were martyrs of or for the truth; but many

2. Secondly, concerning the difference and ſuperioritie of Biſhops, wee haue plentifull euidence from the ancient Church: *Can. Apoſtol.13. Epiſcopus &c.* The Biſhop muſt not leaue *propriam Parochiam*, his proper Church or pariſh; ſo then was his Dioceſſe called: *Carthag.4.can.35. Epiſcopus &c.* The Biſhop muſt ſit higheſt in the aſſemblie of the Presbyters: *Cyprian. lib.4. epiſtol.9. Chriſtus dicit ad Apoſtolos, &c.* Chriſt ſaith to his Apoſtles, and conſequently to all gouernours, *præpoſitos*, which ſucceed the Apoſtles *vicaria ordinatione*, as their Vicars or deputies by ordination: *Hieron. ad Ruſticum: Singuli eccleſiarum Epiſcopi, &c.* In euery Church but one or a ſingle Biſhop, one arch-presbyter, one arch-deacon, &c. as in a ſhip but one gouernour, in an houſe one maſter; in an armie, one Captaine. *Ambroſe in 1.Timoth.3.* after a Biſhop hee ſetteth the ordination of a Deacon, and why? becauſe there is but one ordination of a Biſhop and a Presbyter, for each of them is a Prieſt: *Epiſcopus tamen inter Presbyteros primus:* But a Biſhop is the firſt or chiefe among the Presbyters. But the teſtimonies of the fathers concerning the antiquitie of Biſhops is infinite: who liſteth to ſee further, I referre him to the learned treatiſe of a reuerend writer of our Church, written of the perpetuall gouernment of Chriſts Church.

B.Bilſon, c.13. p.263. & deinceps.

3. Thirdly, let vs ſee the conſent of the reformed Churches, and the writers thereof. M. *Caluin epiſtol.87.* written to the Lord Protector of England, *Epiſcopi & parochi, &c.* Let the Biſhops and the pariſh Miniſters be eſpecially intent, that the Supper of the Lord be not polluted: *Epiſtol.190. To the King of Polonia: Eſſent deinde vel prouinciales, &c.* If there were prouinciall or citie Biſhops, which ſhould eſpecially be intent to conſerue order, as nature teacheth, that one ſhould bee choſen out of euery Colledge, to whom the chiefe care ſhould belong: and *epiſt.199. Fratres noſtri Epiſcopi, &c.* Our brethren the Biſhops of England are detained in priſon: So farre was this godly learned man from counting our Biſhops Antichriſtian, that he giueth them the name of brethren. Likewiſe M. *Beza, This was eſſentiall in the matter wee haue in hand, that by Gods perpetuall ordinance it hath been, is, and ſhall be neceſſarie, that ſome in the preſbyterie, firſt in place and dignitie ſhould moderate and rule euery action, with that right which by Gods law is giuen vnto him: In reſponſ. ad tract. de Miniſter. gradib. c.23. fol.153.* So alſo the reformed Church of Sueueland confeſſeth: *Such as haue an earneſt care for the flocke of Chriſt, and doe labour faithfully in the word and doctrine, &c. are acknowledged of our Preachers for true Biſhops; ſuch as the Scripture euery where ſpeaketh of.* Thus it appeareth, that to haue ſuperiority among the Miniſters of the Goſpel, that one ſhould be chiefe and aboue the reſt, is by Scripture, conſent of the ancient and new reformed Churches found to be diuine and Apoſtolicall: all other Churches in the Eaſt and South parts profeſſing Chriſtianitie, as of the Grecians, Armenians, Iacobines, Georgians, Æthiopians, haue their Biſhop, as ſuperiour to other Presbyters.

Secondly, I affirmed ſomewhat in the calling of Biſhops, to ariſe rather of humane conſtitution, then of diuine preſcription: as it appeareth by theſe particulars following.

1. Firſt, that Biſhops were ſubiected to their Primates and Metropolitanes, was an ordinance of the Church: as *Hierome* teſtifieth *lib. de 7. ordinibus*; or who elſe is the author: *Propter hoc & nuper, &c.* For this cauſe the Epiſcopal election of late was referred to the Metropolitane, &c. and the chiefe Prieſts begin not of right, but of neceſſitie to ſuffer another Prieſt ouer them.

2. *Concil. Aquiſgranenſ. c.8.* It is thus alleaged out of *Iſidore, Solam propter authoritatem, &c.* Only for authorities ſake to the chiefe Prieſt is reſerued the ordination of Clerkes, &c.

3. In the ſame place, *Conſecratio virginum*, the conſecration of virgines is for the ſame cauſe reſerued alſo: but this is now out of vſe in our Church.

4. Of the ſame ſort is confirmation, as *Hierome* witneſſeth, *aduerſ. Luciferian. Si hoc loco quæras, &c.* If thou aske in this place, wherefore hee that is baptized receiueth onely the holy Ghoſt by the hands of a Biſhop, know, that this obſeruation is rather for the honour of the Prieſthood, then neceſſitie of any law.

5. *Hierome* againe in the ſame place, *Inde venit, &c.* From thence it commeth, that is to auoide ſchiſme, that without the Biſhop bid, neither a Presbyter or Deacon may baptize: but this vſe, as very iniurious to the office of Miniſters, is diſcontinued in our Church.

6. The titles of honour giuen to Biſhops haue the ſame beginning, as *Auguſtine* witneſſeth *epiſtol.19 ad Hieronym. Secundum honorum vocabula*, according to the names of honour, which eccleſiaſticall vſe hath obtained, a Biſhops office is greater then a Prieſts.

7. Of the ſame kinde are the poſſeſſions and reuenues of Biſhops, as *Auguſtine* ſaith, *Vix vigeſima particula, &c.* That portion which I had from my parents, is hardly the 20. part in compariſon of the mannors of the Church, which I am held now as Lord to enioy, *epiſt.5.*

8. The diſtinction alſo and diuiſion of Dioceſſes is grounded vpon the ancient cuſtome of the Church: *Decret. part.2. cauſ.9 qu.3. c.2. Vnumquemque Epiſcopum, &c.* It behoueth euery Biſhop to haue power ouer his owne Dioceſſe, and of the region which is vnder his citie: *ex Concil. Antiochen.*

9. Certaine cauſes as matrimoniall and teſtamentarie haue by the fauour of Chriſtian Emperours bin reſerued to Biſhops, as *Cod. lib.1. tit.6. leg.28. Anthemius* thus decreed: *That where there is no executor appointed, the Biſhop ſhall diſtribute the goods.*

B.Bilſon, c.12. pag.237.

10. *Hierome* ſaith, *in 1. cap. epiſt. ad Titum. That wheras at the firſt Presbyters with common aduice, and equall care guided the Church vnder the Apoſtles, Paulatim ad vnum, &c.* the whole care thereof

was by little and little deriued to one. To this it is further thus added by a reuerent learned man, now a B. of our Church: *So at length by cuſtome Presbyters were vtterly excluded from all aduice and counſell, whereof Ambroſe complaineth, and Biſhops onely intermedled with the regiment of the Church: this manner of ſubiection in Presbyters, and prelation in Biſhops grew onely in continuance of time, and not by any ordinance of Chriſt or his Apoſtles:* See more of this matter, *Contr.5.qu.3.part.2.* of the difference of Miniſters.

Theſe and other ſuch like additions, priuiledges and encreaſing of the dignitie of Biſhops, grounded rather vpon cuſtome then any commandement, doe not yet make that function vnlawfull or Antichriſtian: To this we haue the conſent of other reformed Churches: *Harm. ſect.* 11. Confeſſion of *Sweneland; Our Preachers haue great iniurie offered them, in that they are blamed, as though they ſought to bring the authoritie of eccleſiaſticall Prelates to nothing, whereas they neuer forbad them, that worldly gouernement, and authoritie, which they haue; but they haue often wiſhed, that they would come neerer the eccleſiaſticall commandements,&c. ſect.*16. confeſſ. Auſpurg. *Wee doe not goe about to weaken the authoritie of eccleſiaſticall power, wee detract nothing from the dignitie of Biſhops, we doe not diſturbe the good order of the Church:* Againe, *ſect.* 17. in the confeſſion of Auſpurg. *The Churches doe not deſire of the Biſhops, that they would repaire peace and concord with the loſſe of their honour, which yet good Paſtors ought to doe, onely they deſire, that they would remit vniuſt burdens,&c.* If the calling then of Biſhops were Antichriſtian, all theſe Churches ſhould bee no leſſe, that allow them.

Thirdly, I wil now in the third place ſhew the difference betweene Proteſtant Biſhops, and Popiſh Biſhops, that it may appeare wherein indeed theſe are worthily counted Antichriſtian.

1 Popiſh Biſhops receiue their power from the Beaſt, and doe fight vnder Antichriſts banner: ſo
doe not our Biſhops, who expect not any forraine ordination, but are made ouer-ſeers by the ſpirit of
God, directing and gouerning euery true Church, according to the Scriptures. Act.20.28.

2 Popiſh Biſhops are maintainers of corrupt doctrine, and enemies to the faith, contrarie to the Scriptures, Tit.1.9. S. *Paules* Biſhop *muſt hold faſt the faithfull word according to doctrine:* So are our Biſhops defenders and preachers of the truth.

3 Popiſh Biſhops for the moſt part are vnlearned and vnpreaching Prelates, and iuſtified herein
by their owne writers, *Rhemiſt. annot. in* 1.*Tim.v.*17. contrarie to the Scriptures: *A Biſhop muſt be*
apt to teach, But our Biſhops are Preachers; there is not one at this day in the Church of England, 1.Tim.3.2.
but is both able, and doth preach: which is the moſt weightie part, and giueth greateſt grace to their
paſtorall office: for whom we doe pray, that God would giue them grace both in their life and doctrine *to ſet forth his holy word:* as S. *Paul* warneth *Timothie, Preach the word, be inſtant, in ſeaſon, out of ſeaſon:* according alſo to the Canons, *Carthag.4.can.1.Epiſcopus,&c.* A Biſhop muſt onely attend vpon reading, prayer, and preaching of the word.

4 Popiſh Biſhops muſt aſcend by ſeuen ſteps or degrees: firſt, hee muſt be a Dorekeeper, then a
Reader, then an Exorciſt, an Acolythiſt, a Subdeacon, Deacon, Prieſt, and laſt of all a Biſhop, *ex decr.*
Gay. But our Biſhops aſcend but by two degrees, of Presbyters and Deacons, according to the Scrip-
tures, which deſcribe the office onely of Biſhops, vnder them alſo comprehending Presbyters and
Deacons, as degrees of the miniſterie. 1.Tim.3.2.12.

5 Popiſh Biſhops are ſuperſtitiouſly conſecrated, with the annointing of oyle, they haue their
mitre, pall, croſſe, crozier ſtaffe, with other ſuperſtitious ornaments contrarie to the Scripture. *Timo-* 1.Tim.1.6.
thie was ordained onely by impoſition of hands: ſo are our Biſhops conſecrated, with impoſition of
hands and prayer.

6 The Popiſh Prelates doe reſerue vnto themſelues for their aduantage, many ſuperſtitious rites and cuſtomes, as to baptize belles, to dedicate Churches, to annoint with Chriſme, and ſuch like: which things S. *Paules* Biſhop hath no charge of, 1.Tim.3. neither haue our Biſhops any thing to doe with ſuch things.

7 Popiſh Prelates are as Lords ouer their flocke, ouer-ruling their faith; and the Clergie and
people are as their ſubiects, nay which is more, their ſlaues: contrarie to the Apoſtle: *Not that wee* 2.Cor.1.24.
haue dominion ouer your faith: and againe, *Not as though ye were Lords ouer Gods inheritance.* But ſo 1.Pet.5.3.
are not our Biſhops, who diſdaine not in the ordaining of Miniſters, to call them *brethren:* as *Hierome*
ſaith, *Pontifices Chriſti,&c.* We reuerence Biſhops, preaching the true faith, not with the feare
of Maſters, but with the honour of Fathers; that we may yeeld reuerence to Biſhops as Biſhops, and
not vnder one name to ſerue another: *Hieron. ad Theophylact.*

8 Saint *Paules* Biſhop muſt be φιλάγαθον, *a louer of good men:* So are not Popiſh Prelates, who hate Tit.1.8.
to death the profeſſours of the Goſpell of Chriſt: So doe not our Biſhops; I doubt not but that they
are patrons and louers of the truth.

9 Popiſh Prelates take vpon them to diſpenſe Indulgences, to forgiue ſinnes for dayes, moneths,
yeares; by their owne power to acquite and diſcharge ſinners. But our Biſhops take not vpon them 1.Cor.3.5.
to be conferrers or beſtowers of Gods graces or mercies, but according to the Scriptures, to bee as 1.Cor.4.1.
Miniſters by whom the people beleeue, *as diſpoſers of the ſecrets of God, as helpers of our ioy.* 2.Cor.1.24.

10 Saint *Pauls* Biſhops muſt bee readie to *ſuffer aduerſitie for the truth:* ſo doe not Popiſh Pre- 1.Tim.4.5.
lates, who haue made many martyrs, but themſelues neuer were martyrs of or for the truth; but many

of our Biſhops haue beene faithfull Martyrs, and ſuffered for the truth, as B. *Cranmer*, *Ridley*, *Hooper*, *Latimer*, *Ferrar*, of bleſſed memorie.

11 Saint *Pauls* Biſhop beleeueth and is perſwaded, that the Scriptures ſufficiently containe all 2.Tim.3.15.17 doctrine neceſſarie to ſaluation: So alſo do our Biſhops profeſſe in their conſecration, as is euident in the booke of Orders: but ſo doe not the Popiſh Prelates beleeue, neither are they ſo perſwaded, holding many vnwritten traditions neceſſarie beſide Scripture.

12 Our Biſhops doe profeſſe, when they are conſecrated, *To teach nothing as required of neceſſitie to eternall ſaluation, but that they are perſwaded may be concluded, and proued by the Scriptures*: according 2.Tim.3.14. as S. *Paul* ſaith to *Timothie*. *Continue thou in all things which thou haſt learned, and art perſwaded of, knowing of whom thou haſt learned them*: But Popiſh Prelates doe binde mens conſciences to obſerue their owne traditions, as the Church of Saxonie complaineth in their confeſſion: The *Biſhops take to themſelues authoritie to ordaine new kindes of worſhip, and to binde conſciences, Harmon. ſect.* 17.

13 Saint *Paules* Biſhop is required to be *ſober, watching, modeſt*; ſo is it demanded of our Biſhops in their conſecration: *Will you denie vngodlineſſe and worldly luſtes, and liue ſoberly?* Such are not Popiſh Prelates, who forcing themſelues to keepe the violent vow of ſingle life, are many of them detected of incontinent and adulterous life: as Pope *Iohn* 13. was wounded and ſlaine in adulterie, *Luitprand. lib.6.* Two adulterous Biſhops of the Tridentine Councell, were ſlaine in adulterie: *ex proteſtat. concion. German.*

14 Popiſh Prelates take to themſelues authoritie to giue power vnto Prieſts, *to make the bodie of Chriſt*, and *to offer ſacrifice for the quicke and the dead*: for this is the very forme of the order of Popiſh Prieſthood inuented by man, and not grounded vpon the word of God: but our Biſhops doe ordaine Miniſters to be *faithfull diſpenſers of the word of God, and of his holy Sacraments*: agreeable to the 1.Tim.4.13. Scriptures: *Giue attendance to reading, to exhortation, doctrine: Preach the word, &c.*

2.Tim.4.3. 15 Popiſh Prelates neglecting their Epiſcopall office, take vpon them the vſe of both ſwords: as to be Captaines and leaders of Armies, Muſter-maiſters: Such an one was *Henry Spencer, anno* 1380. or there about, that was Pope *Vrbanes* captaine Generall, and in his owne perſon fought the Popes battailes: *Fox. p.* 446. Such an one was *Theodorike* Biſhop of Colen, that waged many battailes. Cardinall *Ballua* vnder *Lodouic.* 11. King of Fraunce, tooke generall muſter of the ſouldiers at Paris: whereupon one *Chabanus* a Courtier merrily ſaid to the King: *Send me, I pray you, to his Biſhopricke to conſecrate Prieſts, for I may as well doe that, as he muſter ſouldiers: Eſpenc. digreſſ. in* 1. *ad Tim. lib.* 3. *c.*6. And it is not long ſince a Cardinall was Lieutenant of the king of Spaine his forces in the Low 1.Tim.3.3. Countries. But S. *Pauls* Biſhop muſt *be no fighter*, neither are the Proteſtants Biſhops ſuch.

16 Popiſh Prelates doe moſt tyrannically compell their Clergie to liue vnmarried, and to forſake their wiues to whom they were coupled, as is euident in the ſtories of *Lanfranke* and *Anſelme* Biſhops Heb.13.4. of Canterburie; contrarie to the Apoſtle, *Marriage is honourable among all*: But our Biſhops enforce no ſuch thing.

17 Popiſh Prelates are moſt groſſe idolatours, falling downe before ſtockes and ſtones, comman-1.Iohn.5.21. ding the people to doe the like: contrarie to the Apoſtle: *Keepe your ſelues from idols*: But our Biſhops are free from all idolatrie.

18 Popiſh Prelates doe take themſelues and their Clergie to be exempted from the ciuill power: Rom.13.1. contrarie to the Apoſtle. *Let euery ſoule be ſubiect to the higher powers*: ſo are not our Biſhops, who do moſt willingly ſubmit themſelues to the lawes of the Prince, and at their conſecration bind themſelues by oath thereunto.

19 Popiſh Prelates are capable to be Lord Cardinals, and ſo to inſult aboue their brethren and fellow Biſhops, and to be the Popes agents and factors; contrarie to the Apoſtle, who reproueth *Dio-*Iohn 3.Epiſt 9. *trephes* for louing to haue the preheminence. And *Hierome* ſaith, *Whereſoeuer a Biſhop is, whether at Rome, Eugubium, Conſtantinople, they are of the ſame merite or worthineſſe of the ſame Prieſthood: Hieron. Euagr.* But our Biſhops are capable of no ſuch proud or ambitious title.

20 Popiſh Biſhops and Cardinals are capable of the papacie, the ſeat and throne of Antichriſt and Satan; for they are not true Biſhops: as *Antipas* was ſlaine, euen where Satans throne was, becauſe he Reuel.2.13. kept the name of Chriſt, and did not ſit in Satans throne. And our Biſhops at their conſecration doe renounce and diſdaine the power and iuriſdiction of all forraine Prelates, Potentates, and ſo doe not communicate at all with that throne of Satan.

In theſe and many other materiall points, doe our Biſhops differ from the Popiſh Prelates: and yet if they agreed with them in all other matters, and diſſented onely in doctrine and faith, it were ſufficient to cleare and diſcharge them from their ſlaunderous accuſation of Antichriſtianiſme: for where Satans throne is not, there cannot Antichriſt ſit: and where Chriſtes name is kept, his faith not denied, but ſincerely taught, there Satans throne is not, Reuel. 2.13. Therefore the Church of England, profeſſing the true doctrine and faith of Chriſt, is not vnder the kingdome of Antichriſt: and ſo I conclude with that ſaying, *Nicen. concil. 2. can. 2. Noſtræ Hierarchiæ ſubſtantia, &c.* The ſubſtance of our Hierarchie are the heauenly words, that is, the true knowledge of the diuine Scriptures: the Church and Miniſterie then of England hauing the ſubſtance of the true miniſterie, cannot be iudged Antichriſtian: neither are our Biſhops the miniſters of Antichriſt, being Preachers and profeſſours of the true faith. Now I will proceed.

THE

THE FIFTH PART, OF THE Ceremonies.

The Papiſts.

THey doe anoint the hands of ſuch as are ordained, with oyle, and doe enioyne them to ſhaue their crownes. And the higher degree of Prieſthood they haue, ſo much broader muſt their ſhauen crowne be, *Tileman.Heſhuſ.loc.*14.*Err.*5.*Bellarm.cap.*12.

The Proteſtants.

WE haue the ſame opinion of theſe ceremonies, as we haue of the Popiſh orders themſelues, counting them worthie of no place in the Church of God. As for the ſuperſtitious cuſtome of anointing, it is a Iewiſh rite, better beſeeming *Aarons* order, than the Miniſters of Ieſus Chriſt. Looke how he was anointed, ſo are we: of him it is ſaid, *The ſpirit of the Lord is vpon me, becauſe hee hath anointed me:* [a] So the inward working of the ſpirit is our anointing. [b] Againe, in diuers places of the Scripture we reade of ordaining by impoſition of hands: [c] But there is no mention at all made of anointing with oyle.

[a] Luk.4.18.
[b] 1 Iohn.2.25.
[c] Act.13.3. 1.Tim.4.14. 5.22. 2.Tim.1.6.

And as for the ſhauing of the crowne, it is worſe than a Iewiſh ceremonie: for it ſeemeth to haue taken beginning from the Heathen: and the Iewes were forbidden to cut or make bald their heads: [d] In ſo much, as it was a ſigne of more holineſſe amongſt them not to ſuffer the razor to come vpon their heads, as it is to be ſeene in the law of the Nazarites, Numbers 6. The reſt of the queſtions that concerne the calling of Miniſters, we haue entreated of more at large, Controuerſ.5.of Eccleſiaſticall perſons.

[d] Deut.14.1. Leuit.19.28.

*Concil.Eliberin.can.*55.*Sacerdotes, qui tantum ſacrificantium coronam portant, nec ſacrificant idolis, placuit poſt biennium communionem accipere:* Prieſts, that haue onely a ſhauen crowne like idolatrous ſacrificers, and yet doe not ſacrifice to Idols, after two yeeres may receiue the Communion, &c. We ſee that by this Canon they are cenſured, that had ſhorne crownes.

1 *Decret.Gregor.lib.*1.*tit.*15.*c.*1 *Innocent.*3. Among the Greekes, *Non conſueuerunt pontifices cum conſecrantur inungi:* Biſhops, when they are conſecrated, are not anointed, &c. If it were an Apoſtolike inſtitution, it would haue beene generally obſerued in all Churches.

2 *Optatus* reproueth the Donatiſts, that vſed to ſhaue the heads of their Prieſts: *Docete vbi vobis mandatum eſt radere capita ſacerdotum, cum è contra ſint tot exempla propoſita fieri non debere:* Shew where it is commanded you to ſhaue the heads of Prieſts, whereas on the contrarie ſide there are ſo many euidences propounded, that it ought not to be. Lib.contra Parmenion.

3 Confeſſ.of Wittemberg.c.10. *In the law of Moſes, there was a time for ſhadowes, but now Chriſt being reuealed it is a time of truth, and the vſe of externall annointing pertaineth to the rudiments of the world, &c.* Harm.ſect.13. p.428.

4 *Cauſ.*12.*qu.*1.*c.*7.*Hanc coronam habent ab inſtitutione Romana eccleſia:* They haue their ſhauen crowne from the inſtitution of the Romane Church. Then not from the inſtitution of the Apoſtles.

*Magiſter ſententiar.lib.*4.*diſt.*24.*b. Tonſura eccleſiaſtica vſus à Nazaræis exortus videtur:* The vſe of Eccleſiaſticall tonſure or ſhauing ſeemeth to haue taken beginning from the Nazarites. How then can it be a ceremonie of the Goſpell, being altogether a Iudaicall rite? Nay, the Iewes neuer ſo abounded in ſuperſtitious obſeruations and fooliſh ſignifications. The Prieſts ſhauing firſt (they ſay) betokeneth that they are as it were Kings of the Church, which is ſignified by the crowne, to rule themſelues and others: And ſo indeede Popiſh Prelates haue taken vpon them to be Kings indeede, exalting themſelues aboue Kings and Princes: *Cauſ.*12.*qu.*1.*c.*7. Secondly, *Raſio capitis eſt temporalium omnium depoſitio:* The ſhauing of the head ſignifieth the laying aſide of all temporall things: *ibid.* This did well appeare in their cloiſtered ſhauelings, that had ſcraped together the riches of the land. Thirdly, *Denudatio capitis eſt reuelatio mentis:* The baring of the head ſignifieth the reuealing of the minde, that they ſhould not bee ignorant of Gods ſecrets: *Magiſter ſententiar.ibid.* And no maruell, their ſhaueling Prieſts were ſuch great Clerkes. Fourthly, their ſhauing betokened the mortifying of the fleſh, and the ſubduing of vice: *Magiſt.ibid.* The vncleane ſtories of Monkiſh liues doe well make proofe of their mortification. Thus we ſee how vnlike they are in their workes, to the meaning of their ſhauen crownes vpon their heads. The ſuperſtitious Iewes themſelues may well laugh at ſuch toyes.

To this agreeth the iudgement of the holy Martyrs: *Robert Smith* holy Martyr: *As for your ſhauing, anointing, greaſing, polling, rounding: there are no ſuch things appointed in Gods booke: and therefore I haue nothing to doe, to beleeue your orders. And as for you my Lord, if you had grace or intelligence, you would not ſo disfigure your ſelfe, as you doe: Fox p.*1693.

THE THIRD QVESTION, OF EXTREAME VNCtion. Firſt, whether it be a Sacrament. Secondly, of the efficacie. Thirdly, of the ceremonies.

THE FIRST PART, WHETHER EXtreame Vnction be a Sacrament.

The Papiſts.

112. Error. THat extreame Vnction is rightly and properly a Sacrament, which is (ſay they) the anointing of thoſe that are extreame ſicke, to aſſure them of remiſſion of their ſinnes: it was concluded in the Chapter of *Trent. ſeſſ.* 14. *can.* 1. and is generally maintained by the Church of Rome, *Bellarm. cap.* 2.

Iames. 5. 14. Mark. 6. 13. *Argum.* The Sacrament of extreame Vnction in this place is plainly promulgated by the Apoſtle, being inſtituted before by our Sauiour Chriſt: For here is remiſſion of ſinnes promiſed to the outward element, that is, the anointing of the ſicke with oyle: *Ergo*, a Sacrament, *Rhemiſt.*

Anſw. 1. This anointing of oyle, was a ſigne onely of the miraculous gift of healing, that was then in the Church, and therefore was no longer to continue, than the gift it ſelfe. But it is not like, will they ſay, that euery one of the Elders had this miraculous gift of healing. *Anſw.* Though euery particular Elder perhaps had it not, yet the whole companie of the Eldership might haue it, as S. *Paul* 1. Tim. 4. 14. ſpeaketh of the gift of propheſie giuen to the Elderſhip, And it is not like that the Apoſtle would haue promiſed health by calling for the Elders, if the gift had not beene generall in euery congregation.

Anſw. 2. Neither is remiſſion of ſinnes annexed to the element, but to the exerciſe of prayer made in faith. The prayer of faith, ſaith the Apoſtle, ſhall heale the ſicke.

Bellarmine on the contrarie ſide laboureth to proue, that this place of *Iames* cannot be vnderſtood of the miraculous gift of healing. Firſt, if it had beene a miraculous gift, it ſhould haue beene more generall, not onely to cure ſicke folke, but the blinde alſo and lame.

Contra. 1. As though there were not diuers miraculous gifts, which were not all in euery one, neither was it requiſite ſo to be. S. *Paul* diſtinguiſheth the gifts of the ſpirit, as one hath the gift of hea-1. Cor. 12. 9. 10. ling, another the operation of great workes, as to caſt out diuels, to heale thoſe which were borne blinde, and ſuch like: doth it follow now, that he which had the one, muſt needes alſo haue the other? 2. The Ieſuite controuleth the wiſedome of our Sauiour Chriſt, who although hee endued his Apoſtles with a generall power to worke miracles, yet gaue them this gift, that by this ſpeciall meane (the Mark. 6. 13. anointing the ſicke with oyle) they ſhould heale them.

Bellarm. 2. If the Apoſtle had ſpoken of a miraculous gift, he would not haue preſcribed them the matter to worke by, namely oyle.

Mark. 16. 18. *Contra.* By this reaſon, that gift of healing, which the Apoſtles vſed, Mark. 6. 13. ſhould not bee miraculous, becauſe there alſo, they are preſcribed oyle: nor that, which is promiſed, becauſe there is a preſcription alſo, how they ſhall lay their hands vpon the ſicke, and ſo heale them.

Bellarm. 3 If it had beene a miraculous gift, it ſhould haue neuer failed, but they alwaies ſhould haue recouered bodily health, and ſo none ſhould haue died in the Apoſtles time.

Contra. 1. As though the miraculous gifts, which were then giuen vnto men, were infinite, and not Mark. 3. 15. rather meaſured, and directed according to Gods will: The Apoſtles had power giuen them to caſt Mark. 9. 18. out diuels, yet could they not caſt out a dumbe ſpirit: So that their miraculous gifts, then, and ſo often, and for the moſt part tooke place, when it pleaſed God, when hee ſaw it to be to his glorie, and needfull for his Church. 2. Neither doth it follow, that they which were thus once healed, ſhould alwaies be healed, and ſo neuer die: no more then *Lazarus*, who was once raiſed out of the graue, was preſerued from death, who afterward notwithſtanding died.

Bellarm. 4. The Apoſtle ſpeaketh in direct termes of forgiuing of ſinnes: therefore ſpirituall health is here vnderſtood, rather than corporall.

Contra. We grant, that remiſſion of ſinnes did concurre with the outward miraculous gift, at the feruent prayers of the faithfull. For how could the diſeaſe be cured, if the cauſe thereof, which was ſinne, were not firſt remoued? but it followeth not, that the gift of bodily health was not therefore miraculous: For Chriſt, whom he healed bodily, to many of them alſo he forgaue their ſinnes, yet did Mark. 2. 5. he heale by miracle, as Chriſt ſaith to the ſicke of the palſey, *thy ſinnes are forgiuen thee*: he healed him both bodily and ghoſtly: ſhall we ſay therefore, that he was not cured miraculouſly? Wherefore it remaineth, as we anſwered before, that this gift of healing, which S. *Iames* ſpeaketh of, was miraculous, and ſo proueth no Sacrament: for it is all one with that gift, which the Apoſtles exerciſed, Mark. 6. which cannot be denied but to haue beene miraculous.

Thus much alſo is confeſſed: *Interrelig. Caeſarea. cap.* 19. *Inter initia fidei externa quoque corporis ſanitas, quaſi interna ſanationis ſignum conſequebatur, &c.* In the beginning, and ſpringing vp of faith, the outward health of the bodie did follow as a ſigne of the inward healing: *Quemadmodum in alijs ſacramentis ad confirmationem rudis fidei interna virtus, externis ſignis & miraculis demonſtrabatur:* As in other Sacraments, for the confirmation of their weake faith, the inward vertue was ſhewed forth by outward ſignes and miracles: which are not needfull now,&c. The gift of healing then was a miracle.

The Proteſtants.

EXtreame Vnction is no conuenient ceremonie at all to be vſed in the Church, as tending to ſuperſtition,and breeding a vaine confidence in terrene elements: much leſſe is it to be holden for a Sacrament.

*Argum.*1. It hath no inſtitution from Chriſt: for they themſelues confeſſe, that Mark.6,13. there is but a preparatiue to the Sacrament of extreame Vnction,*Rhemiſt.*the promulgation and publiſhing thereof is ſet forth by the Apoſtle, Iam.5. But this is not to be admitted, that Chriſt was a preparer of Sacraments onely, and that they were perfited and finiſhed by his Apoſtles: nay, they were not to adde any thing to the inſtitution of Sacraments, but to take them as Chriſt deliuered them. **1.Cor.11.23.**

The Maſter of the Sentences ſaith: *Sacramentum vnctionis infirmorum,&c.* The Sacrament of anointing the ſicke, is read to haue beene inſtituted of the Apoſtles. Then is it no Sacrament, for Chriſt onely is the author of the Sacraments: as *Bellarmine* proueth at large, *lib.1. de Sacrament.in genere.c.24.* And it was thus decreed, *Concil.Trident.ſeſſ.7.c.1. Siquis dixerit Sacramenta noua legis non eſſe omnia à Ieſu Chriſto inſtituta, anathema:* If any man ſay that the Sacraments of the new Teſtament were not at all inſtituted of Chriſt, let him be accurſed,&c. How then doth *Bellarmine* and the reſt auoide this curſe, that doe hold this Sacrament to haue beene inſtituted by the Apoſtles? There are two opinions among them: ſome thinke that the anointing, ſpoken of Mark.6.13. and the other mentioned Iam.5. to be all one: *Sic Thomas Waldenſ. Alphonſus de caſtro lib. de Hæreſib.* Others of them doe thinke, that that, which *Marke* ſpeaketh of, was not *Vnctio ſacramentalis*, a ſacramentall Vnction,but onely a figure and ſhadow of it: *ſic Ruardus in explicat.artic.12. Ianſenius in Mark.6.Dominicus a Soto.diſtinct.23.qu.1.artic.1.* the Rhemiſts alſo and *Bellarmine*. Thus we ſee how well they agree among themſelues.

Againe, the place in *Iames* maketh nothing for their Popiſh aneeling: for the Apoſtle would haue all the Elders called: but one Prieſt is ſufficient to bring your oyntment boxe. Secondly, if any man be ſicke, ſaith S.*Iames*, though it be not deadly or mortall ſickneſſe, but whenſoeuer he is ſicke: But your Vnction is neuer miniſtred before the point of death. Thirdly, here health is certainly promiſed: But not one amongſt ten recouereth after your Popiſh aneeling.

Argum 2. Chriſt vſed ſometime clay, and ſpettle,ſometime other elements in healing the diſeaſed, as the Apoſtles vſed oyle: why, I pray you then, may not they be Sacraments as well as this? for they were ſignes of healing but for a time: no more was the anointing with oyle.

Bellarmine anſwereth, there is not the like reaſon: firſt, thoſe other ceremonies are not commanded to be frequented as this of oyle is,Iam.5.Secondly,there is no promiſe of ſpirituall grace annexed to them,as vnto this. Thirdly, neither is the certaine Miniſter of thoſe ceremonies deſcribed, as the Elders,that is the Prieſts,are of this,Iam.5.

Contra. Firſt, you cannot proue an inſtitution of a Sacrament out of that place of *Iames*, ſeeing Chriſt,and not the Apoſtles,is the author of Sacraments: There is no Sacrament of the Goſpel which is not grounded both vpon the example and precept of Chriſt: but ſo is not your aneeling.

Secondly,the other elements, which Chriſt vſed, haue thoſe three things required: firſt, our Sauiour vſed ſpettle diuers times: as in healing the dumbe man, in curing the blinde man, **Mark 7.33.** **Mark.8.23.** Here is an iteration of the ſame element. Secondly, it hath alſo an infallible effect: for it healeth both dumbneſſe and blindneſſe. Thirdly,the Miniſter thereof is certaine,Chriſt himſelfe.

Thirdly: firſt,the ſpirituall grace promiſed,is not annexed to oyle, but to the prayer of faith: **Iames 5.15.** Neither can it be proued, that all thoſe Elders were Miniſters, or, as they call them *Prieſts*: for diuers of the faithfull, which were not Miniſters, had the gift of healing: as it appeareth, **Mark.16.18.** *Theſe ſignes ſhall follow them that beleeue,&c. they ſhall lay their hands vpon the ſicke, and they ſhall recouer.* But all beleeuers were not Miniſters.

Auguſtine ſaith, *De latere Chriſti ſacramenta eccleſiæ profluxerunt cum dormiret in cruce*: **Auguſt.in Pſal.40.** The Sacraments of the Church iſſued out of Chriſts ſide when he ſlept on the Croſſe: There guſhed out of his ſide, water and blood: but wee reade not that any oyle was ſhed from him: therefore by *Auguſtines* argument,Vnction is no Sacrament.

Now to adde the practiſe of other Churches: 1. The Grecians doe denie the Sacrament of confirmation and extreame vnction: *Villamont*. **Lib.2.21.**

The Ruſſians doe ſay, that the Sacrament of extreame vnction cannot giue a remedie againſt the ſtaine of ſinne,and that *Iames* ſpeaking of vnction,did meane, that it was onely to cure and helpe bodily infirmities. **Sacranus elucid.error.**

2. The Abyſſines hold not extreame vnction for a Sacrament, nor yet vſe it as the Romanes doe: *Zaga Zabo.* **Damianus a Goes.**

3. Confeſſ.of the Swizers,c.19.*Confirmation and extreame Vnction are mans inuentions,whereof the Church may rid it ſelfe without any dammage, and wee haue them not in our Churches,&c.* See to the ſame purpoſe the confeſſion of Saxonie.artic.19.§.2.Harm.p.500.§.16.and of Wittemberg. artic.22. Harm p.505.ſect.16.tit.*of extreame vnction.&c.*

4 Here we want not plentifull teſtimonie of our aduerſaries, their Ieſuite *Suarez* confeſſeth,that

Tom.4. diſput. 39.ſect.2. numer.1. it is no ſacrament, if it be not inſtituted of Chriſt: and yet the ſame *Suarez* confeſſeth, that *Hugo de S.Victor. Magiſter, Alenſis, Altiſiodorus*, principall ſchoole-men, are of opinion, that it was not inſtituted of Chriſt: whereupon it followeth, that it is no ſacrament.

And whereas they haue but two places to proue their ſacrament of extreame vnction, Mark.6.13. Bellar. lib.1. de extrem.vnction.c.2.§.de prior. Iames 5.14. the firſt place is diſclaymed by *Ruardus, Ianſenius, Dominicus à Soto, Bellarmine*, as not making mention of that ſacrament: the ſecond is refuſed by Cardinall *Caietane* vpon that place, as not prouing extreame vnction.

Innocent, 1.*Epiſtol*.1.*can*.8. ſaith, that this cuſtome in anointing with oyle, *genus eſt ſacramenti*, is a kinde of Sacrament. It is not then properly a Sacrament, but after a certaine kinde and manner. This is rehearſed, *diſtinct*.95.*c*.3.

We haue alſo the ſeale of the holy Martyrs: *Iames Bainham* Martyr, being asked what he thought concerning the Sacrament of aneeling: he anſwered: *It was but a ceremonie, neither did he wot what a man ſhould be the better for ſuch an oyling and anointing: Fox* pag.1028.

Iohn Denley, Iohn Newman, Patricke Pachingham, holy Martyrs, condemned to death, for affirming, that the anointing, and aneeling of the ſicke, was not allowable by the word of God: *Fox* pag.1684.col.2.

THE SECOND PART, OF THE MATTER and forme of extreame Vnction.

The Papiſts.

112.Error. THe matter is oyle oliue conſecrated by the Biſhop, not ſimple, or vnhallowed, as is water in Baptiſme: the forme is in theſe words: *By this holy vnction, and by his moſt godly mercie, God forgiue you, &c. Bellarm.c.*7.

The Proteſtants.

FIrſt as touching the forme; 1. It is not warranted, nor found in Scripture, as the words of conſecration in the other Sacraments are, and therefore we refuſe it. 2. It is blaſphemous, matching the beggerly anointing, and Gods mercie together, and ſo ioyne the creature and Creator in commiſſion together.

Secondly, for the matter: 1. The element is not conſecrated, but in the vſe of the Sacrament: 1.Cor.10.16. 1.Cor.10.16. bread is *bleſſed in the breaking*: therefore that fore-running hallowing of oyle is ſuperſtitious and ſuperfluous. 2. If ſimple water ſerue for Baptiſme being ſo excellent a Sacrament, much more may ſimple oyle ſuffice for your vnction. 3. Your Canons alſo allow the ſprinkling of water as well as oyle vpon the ſicke, *decr.p.3.d.4.c.127. Aſpergi &c. the ſicke are bid to be ſprinkled, &c*: As for the iudgement of forraine Churches, ſee in the former queſtion: for they which denie extreame vnction to be a Sacrament, will neither acknowledge matter nor forme.

THE THIRD PART, OF THE EFFECT and vertue of extreame Vnction.

The Papiſts.

113.Error. FIrſt, it giueth health of bodie. Secondly, it wipeth away the reliques of ſinne: And therefore the Prieſt thus ſaith: *Per iſtam ſanctam Vnctionem, & ſuam pyſſimam miſericordiam, indulgeat tibi Deus quicquid deliquiſti per viſum, &c.* By the vertue of this holy oyntment, and the moſt mercifull fauour of God, the Lord forgiue thee, what thou haſt offended by the ſight, hearing, &c. *Bellarmine cap.7.8.*

The Proteſtants.

1. YOur Popiſh aneeling is not able to heale the bodie, as wee ſee by daily experience: for more die then liue after your anointing: and they that doe recouer, ſhould doe as well without your aneeling. Wherefore this anointing of oyle is not like to that vſed by the Apoſtles: for then health certainely followed, Iam 5.14.

Here alſo the Papiſts themſelues are deuided: ſome thinke, that the health of the bodie is the proper end of this their Sacrament: *Dominicus à Soto diſtinct.*23.*qu*.1.*art*.2. Bell.lib.de extrem.vnction. c.6. *Bellarmine* with other thinketh, that the health of the ſoule is the peculiar end: and the health of the bodie conditionally, ſo farre forth as it is expedient for the ſoule.

Sotus replieth, many times hee that is aneeled, is more wicked then before, how then is it to the health of his ſoule? *Bellarmine*, when this falleth out, he obtaineth not health by the Sacrament, but by ſome other naturall meanes. *Contra*, Then it would follow, that other naturall meanes applied, are more effectuall for the health of the bodie, then your Sacrament is; ſeeing they may giue health, when the Sacrament doth not; ſo then ſeeing your extreame aneeling doth not alwaies giue health, by your owne confeſſion, it is no effect of a Sacrament; for the Sacrament alwaies worketh Sacramentally, where it is not otherwiſe hindred for want of faith: but many a faithfull man may be aneeled, and yet die, in whom there is no ſuch let: and many a wicked man may recouer his health, in whom the impediment is found, namely the lacke of faith.

2. It is alſo a great blaſphemie, to aſcribe remiſſion of ſinnes to a terrene and beggerly element: The Apoſtle ſaith, not the oyle, *but the prayer of faith ſhall ſaue the ſicke.* The Scripture alſo teſtifieth, that the iuſt ſhall liue by faith. And we walke by faith, not by ſight. But he that aſcribeth remiſſion of ſinnes to oyle or any other externall element, walketh by ſight, not by faith.

Iames 5.15.
Rom.1.17.
2.Cor.5.7.

Heere againe the popiſh Diuines are put to their trumpes; and much ſcanning there is among them, what manner of ſinnes are remitted by extreame vnction: ſome ſay veniall ſinnes; other the aptnes to ſinne that remaineth. *Bellarmine* thinketh they bee reliques of any ſin veniall, or mortall, and the terror or anxietie of ſoule, which remaineth and perplexeth the ſoule in the point of death. *Bellarm.cap.*8.

*Contra.*1. The Apoſtle ſaith, *If he haue committed ſinne,* or as the vulgar tranſlation readeth, *if he be in ſinne:* whereby the Apoſtle vnderſtandeth neither the leſſer ſinnes only, which they call veniall, nor the reliques of ſinne only: but ſinne it ſelfe whatſoeuer that is pardonable.

Iames 5.15.

2. This remitting of ſinnes is not aſcribed to the anointing with oyle, but to the prayer of faith: *Acknowledge your faults one to another, and pray one for another, that you may be healed:* Here repentance with confeſſion of ſinnes is required in the behalfe of the ſicke; prayer to be performed by the other: by theſe two meanes health is obtained.

Iames 5.16.

3. The ſinne being once pardoned and remitted, there remaineth no more terror of conſcience: *Being iuſtified by faith, wee are at peace with God. There is now no condemnation to them that are in Chriſt Ieſus:* and conſequently no feare of condemnation.

Rom.5.1.
Rom.8.1.

4. The anoynting was a ſigne onely of their bodily healing: *They anoynted many that were ſicke with oyle, and healed them:* but in this place they ſay, the ſame gift of healing is ſhadowed forth, which is deſcribed in S. *Iames.*

Mark 6.13.

5. Whereas the Apoſtle requireth confeſſion of ſinnes in the ſicke, whereupon followeth remiſſion of ſinnes: they vſe to aneele the ſicke when they are paſt ſenſe, and ſo can ſhew no repentance: as *Sext.decret.lib.5.tit.2.c.5: Alexander* 4. reproueth the vſe of certaine, *qui nullum conſolantur, qui non ſit ſana mentis, &c.* which vſe not to comfort any that are not of a right minde and ſound memorie, &c. how then can there be forgiuenes of ſinnes, where no confeſſion goeth before?

1. The Moſcouites at this day following the Greeke Church, doe finde fault with the Romaniſts, in applying extreame vnction to them which in a manner are dead, vrging this reaſon, *quaſi corpori anima deſtituto accommodanda ſint ſacramenta:* as though the Sacraments are to bee applied to the bodie deſtitute of a ſoule.

Appendix ad Sacran de erroribus.Moſcou. err.15.

2. *Zaga Zabo* the Æthiopike Biſhop ſaith, that extreame vnction is not in vſe among them, according to the cuſtome of the Church of Rome: but the Church of Rome applieth it for remiſſion of ſinnes: therefore ſo doe not they.

Damianus a Goes.

3. Confeſſion of Saxonie, artic.19.ſect.2. *They ſay that ſinnes are forgiuen through theſe anointings, and they adde inuocation of the dead, which alſo of neceſſitie muſt be diſliked, &c.* Wittemberg, artic.22. *Theſe things were then practiſed profitably, when as yet the Miniſters of the Church were endued with the gift of healing the ſicke corporally and wonderfully: but this gift being ceaſed,— the thing it ſelfe doth witnes, that this ceremony of anointing is now idlely and vnfruitfully vſed: for they which now are anointed, vſe not by this anointing to recouer their health.*

Harm.ſect.16. pag.500.
Ibid.pag 505.

4. See the opinion of *Dominicus a Soto* before rehearſed, that extreame vnction is not to be applied for remiſſion of ſinnes, but for bodily health.

THE FOVRTH PART, OF THE MINISTER of extreame Vnction, and the ceremonies.

The Papiſts.

First, they giue power onely vnto their anoynted Maſſe-prieſts, to aneele the ſicke with oyle. Lay men haue no authoritie to doe it, nor whoſoeuer are no prieſts, *Concil.Trident.ſeſſ.*14.*ca.*4. Secondly, for the rite and ceremonie, the prieſt comming to the ſicke muſt anoynt his fiue ſenſes; his eyes, eares, noſtrels, mouth, and hands: alſo the reines, which is the ſeate of concupiſcence, and his feete, which are the inſtruments of execution, *Bellarm.cap.*10.

114.Error.
115.Error.

The Proteſtants.

1. This anointing which Saint *Iames* ſpeaketh of, was done by the whole companie of Elders in euery congregation, which were not all the Paſtors of the Church: and although the Paſtors and Miniſters of the Church, are both more eſpecially bound in reſpect of their dutie to viſite the ſick, and are the fitteſt perſons in regard of their calling to pray for them and comfort them; yet S. *Iames* much commendeth the prayer not onely of faithfull Paſtors, but of any righteous man, which is auaileable to procure health vnto the ſicke, verſ.16. Yea, and it appeareth by their owne Canons, *Innocent.*1.*Epiſt.*1.*c.*8. that it was lawfull for lay men and all Chriſtians to vſe this anoynting.

Bellarmine anſwereth with *Ianſenius,* that *Innocentius* ſpeaketh not of the miniſtring, but receiuing of this oyntment, that it is lawfull for euery lay man to receiue it at the Prieſts hands, and ſo vſe it, *cap.*9.

Contra.1. This place alleaged out of *Innocentius* troubleth them ſore,and maketh them almoſt at their wits end: *Thomas Waldenſ.* anſwereth,that lay men may aneele, where there are no Prieſts to be had: but this anſwere miſliketh *Bellarmine*, becauſe the Prieſt muſt neceſſarily bee the Miniſter of euery Sacrament,vnleſſe it be in Baptiſme. *Dominicus a Soto* ſaith, that *Innocentius* ſpeaketh of a kind of conſecrate oyle, which it was lawfull for lay men to vſe,beſide this ſacramentall oyle: this anſwere alſo diſpleaſeth the Ieſuite, for *Innocentius* ſpeaketh of oyle conſecrated by the Biſhop, which was the matter of this Sacrament. Secondly, therefore *Bellarmine* hath found out another anſwere,but as vnſufficient as the other: the words of the decree are theſe: *Sancto oleo chriſmatis ab Epiſcopo confecto,non ſolum ſacerdotibus, ſed & omnibus vti Chriſtianis licet in ſua aut ſuorum neceſſitate inungendo*: The holy oyle of Chriſme made by the Biſhop, it is lawfull not onely for Prieſts, but for all Chriſtians to vſe by anointing, in their, or their friends neceſſitie,&c. This cannot be vnderſtood as the Ieſuite ſuppoſeth: Firſt, it is lawfull for other Chriſtians to vſe oyle, as the Prieſts did vſe it, which was by miniſtring, not receiuing. Secondly, they may vſe it to annoint their friends,as well as themſelues,therefore they miniſtred to their friends.

2. What need the body be anointed in ſo many places? It is meere ſuperſtition: of the like minde was *Peter* ſometime,when he ſaid to Chriſt, who would waſh his feete; Lord,not my feete only,but my hands and my head. To whom Chriſt anſwered: He that is waſhed,need not ſaue to waſh his feet, but is cleane all. Where,although the words of Chriſt haue a ſpirituall meaning: yet wee ſee the euident and plaine practiſe of them in Baptiſme: In the which Sacrament,we doubt not, but that infants are throughly baptized,though euery part be not touched with water. And euen ſo, if your aneeling were a Sacrament; why might it not ſuffice,in ſome one part of the bodie to be anoynted, and not in ſo many? This we are ſure of,that now you ſpeake without booke: For the Apoſtle maketh no mention of anoynting,eyes, hands, or mouth, but onely generally of anoynting the ſicke. And thus it appeareth that your extreame Vnction is no Sacrament, nor any of the other foure,which you haue inuented. John 13.9.

The Eaſt and South Church holding extreame Vnction to be no Sacrament at all, as is ſhewed before,conſequently denie, that a Prieſt only is the Miniſter thereof, to whom the diſpenſation of the Sacraments only belongeth.

Harm.ſect.16. p.306. Confeſſion of Wittemberg, artic.22. *The Miniſters of the Church are bound by dutie to viſite the ſicke,and to pray together with the Church for their health, and to comfort them as well by preaching of the Goſpell,as by diſpenſing of the Lords Supper: and this is a godly anointing,&c.*

And whereas *Thomas Aquine* would proue, that neither Deacons, nor the Biſhop onely,but the Presbyters are the miniſters of extreame Vnction, by that text, Iam.5.14. where mention is made only of the Presbyters: yet Cardinall *Caietane* ſaith, that from that text the Sacrament of extreame Vnction cannot be proued,either from the words, or from the effects. James 5.14. Commentar. in Iacob. 5.

Againe, whereas the Councell of Florence decreeth, that not only the places of the fiue ſenſes, but the reines and the feete alſo ſhould be anoynted: *Bellarmine* following *Thomas*, thinketh it is of the eſſence of the Sacrament, to anoynt onely the fiue ſenſes: and thus in theſe their toyes they are not agreed among themſelues.

THE CONCLVSION OF THIS TREATISE concerning the Sacraments.

THus, I truſt, wee haue made it plaine by Scripture,and euidence of argument,that there are but two Sacraments onely, Baptiſme,and the Supper of the Lord,left and enioyned to the people of God by our Sauiour Chriſt: for foure things are required to make a Sacrament: Firſt, the authoritie of Chriſt in commanding it. Secondly, the element or externall ſigne, as the matter. Thirdly, the word of inſtitution,as the forme. Fourthly,the end and vſe, to be a ſeale of our faith for remiſſion of ſinnes.

1. Concerning the efficient cauſe, wee finde that two Sacraments onely in the new Teſtament, are commanded by Chriſt to bee vſed for euer in the Church, Baptiſme, and the Lords Supper: which both by his owne example and preſence,as alſo his precept and commandement, were eſtabliſhed.

2. There muſt be an outward viſible elementall ſigne, as is water in Baptiſme, bread and wine in the Lords Supper. But ſo is there not in the fiue popiſh ſacraments: For in ſome there is no ſigne at all,as in Matrimonie, where they are driuen to ſay, that the parties that are married are the ſignes. In ſome there is a ſigne, but not viſible, as in abſolution, the audible voyce of the Prieſt pronouncing the words of abſolution is, they ſay, the outward ſigne: but in al the Sacraments of Chriſts inſtitution, we finde a viſible ſigne. In ſome there is an outward ſigne, but it is an action or geſture onely, no materiall element, which is not ſufficient: ſo is the impoſition of hands in giuing of Orders. In ſome there is a materiall ſigne, as Chriſme in Confirmation, oyle in extreame Vnction: but they are not of Chriſts inſtitution.

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Laſtly, they want the true vſe and end of a Sacrament, which is, to ſtrengthen our faith for the remiſſion of ſinnes: for in ſome of theſe there is no relation at all had to the forgiueneſſe of ſinnes: As Matrimonie doth but performe, ſay they, the graces of mariage, as fidelitie, mutuall loue, and ſuch like. Orders doe conferre the power of Prieſthood. Here is no ſigne or aſſurance of the grace of iuſtification. In the reſt, remiſſion of ſinnes is aſcribed to other inſtrumentall meanes, then to faith only; as to ſatisfactorie works in Abſolution, to Chriſme in Confirmation, to oyle in extreame Vnction: wherefore we conclude, becauſe they are no ſeales of the righteouſnes of faith, as S. *Paul* defineth a ſacrament, Rom.4.11. that they are no ſacraments of Chriſts inſtitution, but ſuperſtitious ceremonies deuiſed by men. Rom.4.11.

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THE FOVRTH BOOKE OR CENTVRIE, CONTAINING A FOVRTH HVNDRED OF POPISH ERRORS AND HERESIES:

CONSISTING OF SVCH CONTROVERSIES AS ARE MOVED CONCERNING THE BENEFITS OF OVR Redemption, as alſo touching the perſon of Chriſt.

WHEREIN ARE CONTAINED THE GREAT QVESTIONS OF PREDESTINATION, FREE WILL, IVSTIFIcation by Faith, of Merites; with a treatiſe of the vniuerſalitie of Grace, which *queſtion hath much occupied of late the learned beyond the Seas, and beginneth alſo to ſet foote in the Church of England.*

AT LONDON
Imprinted by FELIX KYNGSTON, for THOMAS
MAN and HENRY FETHERSTONE, and are to
be ſold at the ſigne of the Roſe in Paules Church-
yeard. 1613.

TO THE RIGHT HONORABLE SIR EDVVARD COKE, LORD CHIEFE IVSTICE OF ENGLAND, AND OF his Maieſties moſt honorable priuie Counſell:

THere bee three things (Right Honourable) whereby Commonwealthes are maintained, Religion, Iuſtice and Fortitude: the firſt in directing, the ſecond in decreeing, the third in defending: the one by the ſacred word, the next by wholeſome lawes, the laſt by the valiant ſword: ſo ſaith Wiſedome: *By mee Kings raigne, and Princes decree iuſtice:* Kings directed by heauenly knowledge, doe both defend their ſubiects by their power and authority, and guide and gouerne them by iuſtice and equitie. The firſt ſimplie hath the preeminence: as is well ſet forth in that imperiall law: *Scientes magis religionibus, quam officijs, & labore corporis vel ſudore rempublicam noſtram contineri:* Knowing that our Commonwealth is rather maintained by religion, then by officious adminiſtration, or bodilie execution, &c. For as one well ſaith, *A Kingdome by prayer is defended as with a tower, &c.* The other two, are equally ballanced the one againſt the other, and are as the two props and pillars of the external ſtate: as *Iuſtinian* hath thus matched them together, *Summa reipublicæ tuitio de ſtirpe duarum rerũ, armorum ſcilicet atq; legum veniens, tam militaris res legibus in tuto collocata eſt, quam ipſæ leges armorum præſidio ſeruatæ ſunt:* The chiefe defenſe of the Commonwealth yſſueth from the ſtocke of theſe two, armor and lawes, for as wel the militarie buſines is maintained by lawes, as the lawes are preſerued by armor and defenſe. Neither do they only go on warfare, which vſe ſwords, bucklers, and other armour, as the Emperour *Leo* ſaith, *Militant namque cauſarum patroni:* But the Patrons and Pleaders of cauſes alſo play the ſouldiers, &c.

Prou.8.15.

Ex Conſtantij citat. Cauſ.23. q.8.c.23.

βασιλεία προσευχαῖς πυργουμένη.

Cod.lib.1.tit. 7.lex vnic.

Cod.lib.2.tit. 7.l.14.Leo.

Next then vnto the diuine profeſſion of religion, moſt honourable is the ſtudie of the ſacred lawes: that worthie ſaying of Saint *Paul, the law is good if one vſe it lawfully*, being firſt vttered of the diuine law, may be extended alſo to humane conſtitutions grounded vpon that law: Any thing, being neuer ſo profitably inuented, may yet be abuſed, and ſo may this excellent ſcience. So is *Ambroſe* to be vnderſtood who thus writeth, alluding to that place, Cantic.3.2. *I ſought him in the ſtreetes and open places, — but found him not, Sponſa Chriſtum nec in foro aut plateis reperire potuit: Chriſtus non eſt circumforaneus: Chriſtus enim eſt pax, in foro lites:* The Spouſe could not find Chriſt in the court, or ſtreet: Chriſt haunteth not courts: for Chriſt is peace, in the courts is contention. And *Hierome* taxeth the abuſe, and not the practiſe ſaying, *Quadrante dignam eloquentiã nare ſubſanno:* I ſcorne pennie eloquence: But who will not honour ſuch a Lawyer, as *Gamaliel* was, who ſpake in defenſe of the truth: or ſuch an one, as *Plato* his Lawyer was among the Eginites, who made a law, that it ſhould be death, if any Athenian came thither: but he pleaded, that the law ſpake of an ordinary man, *Plato* was more, a great Philoſopher; and ſo hee eſcaped with his life. And worthie is the memorie of that great Lawyer *Papiniane,* who had rather ſuffer the paines of death, then take vpon him the defence of the vniuſt and cruel fact of the Emperour *Caracalla*, in killing of his brother *Geta*.

1.Tim.1.8.

Lib.3.de Virginibus.

Hieronym. Onaſo.

Actes 5.

Eraſm.annot. in epiſt. Hyeron. Paulino, tom.4.

In this ranke of worthie profeſſors of the Law, your Honour may deſeruedly bee numbred: who, as *Zenas* the Lawyer, was a follower of S. *Paul,* ſo you haue as well ſtudied *Pauls* Epiſtles, as Law-caſes: we all know and acknowledge you, as a louer of iuſtice, ſo a defender of the truth, an hater of iniquitie in the one, and of impietie and ſuperſtition in the other: As for the one, we doubt not, but that you willingly embrace his counſel, who ſaid, that a gouernour muſt not ſo much *abſtaine from wrong, as attaine to right:* your care

Titus 3.13.

πονηρίας ἀπέχεσθαι, ἀλλὰ δικαιοσύνης ἀντέχεσθαι.

Agapet. ad Iuſtinian. num.66

Epiſtol.32.

[a] Founded by M. *Suttons* will. ἄτρεπτον τὸν νοῦν ἐν πράγμασι τρεπτοῖς. Agapet. numer. 33.

hath been, and ſo we truſt will bee ſtill to doe right in your place to euery one: ſo for the other, namely, your ſound iudgement in religion, wee hope that ſuch will be your godly courſe ſtill, that we may pronounce of your honorable Court and ſeat of iudgement, with *Ambroſe, in conſiſtorio non ſolet reus Chriſtus eſſe, ſed iudex:* In your Conſiſtorie Chriſt vſeth not to be arraigned as guiltie, but to reigne as Iudge, &c. This well appeared in your late reſolution in ſtanding for the ratification of that famous [a] Hoſpitall: ſuch things are of themſelues but a *mutable ſubiect*, yet therein you ſhewed an inuincible *and immutable mind.*

Tertullian. aduerſ. Marcion. lib. 1.

Tertullian. lib. de Trinitat.

Now to your Lordſhip I haue thought good to dedicate part of this Worke as your due, to a Iudge of controuerſies, a treatiſe of controuerſies, to a learned writer in your owne profeſſion, I a ſimple writer in mine, a ſhallow Diuine and no Lawyer, to one both a great Diuine and a deep Lawyer. This I haue done, *Vt non tam inſtruam eruditos, quàm incitem paratos:* Not to inſtruct, but to incite you, as *Tertullian* ſaith: In this Worke I haue vſed two kind of proofes eſpecially, the euidence of Scripture: *Hoc cuneo veritatis omnis extruditur hereſis, &c.* By this wedge of truth al hereſie is extruded: the other is from the teſtimony of the aduerſaries themſelues, which is a ſure and tried way to conuince, as hee againe ſaith: *Firmum eſt genus probationis, quod ab aduerſario ſumitur, vt veritas ab ipſis inimicis veritatis probetur:* It is a firme kind of proofe, which is taken from the aduerſarie, that the truth may be approoued from the enemies of truth, &c.

Tertullian. lib. aduerſ. Valentinian. Scorpiac. aduerſ. Gnoſtic.

Lib. ad Scapulam.

This labour I haue vndertaken, and now this fourth time publiſhed: firſt, that all men might vnderſtand the ſtate of the queſtions and controuerſies betweene vs, and the Papiſts, and diſcerne with iudgement: *Nihil veritas erubeſcit, niſi ſolummodo abſcondi:* The truth is neuer aſhamed, but to be hid. Secondly, that they which haue been in ſimplicitie ſeduced, by their ſubtill ringleaders, may learne to reforme their errors: *Quis enim nauſeabit ad antidotum, qui hiauit ad venenum:* For who will lothe the antidote, which hath gaped for the poiſon: &c. Thirdly, I haue written to aduiſe the Popiſh ſectmaſters themſelues, as *Tertullian* ſaith, with whoſe words, leſt I be further troubleſome, I will conclude:

Non vos terremus, quia nec timemus, ſed velim, vt omnes ſaluos facere poſſemus, monendo, μὴ θεομαχεῖν: We goe not about to fray you, because we neither are afraid of you, but my will and deſire is to ſaue you all, by admoniſhing you not to fight againſt God, &c. in reſiſting the truth: which God grant may proſper and floriſh for euer.

Amen.

Your Honors readie to be
commanded in the Lord,

Andrew Willet.

HERE ENSVE SVCH CONTROVERSIES AND QVESTIONS, AS ARE MOVED CONCERNING THE BENEFITS OF OVR REDEMPTION, purchaſed vnto vs by the death of Chriſt.

HAuing now ſufficiently entreated of all thoſe matters, wherein wee and our aduerſaries diſſent, as touching the propheticall, regall, and prieſtly office of our Sauiour Chriſt: the next place according to our purpoſed order and methode, doth offer vnto vs ſuch queſtions to bee conſidered of, as are handled betweene our aduerſaries and vs, concerning the benefits enſuing by theſe heauenly offices of Chriſt. And this Treatiſe containeth three Controuerſies, which now follow in order: The firſt is of the ſtate of man in his firſt creation, before his fall. The ſecond, of the fall of man, the condition and qualitie thereof. The third, of the reparation of our decayed nature, and our reſtitution by Chriſt.

THE FIRST CONTROVERSIE BEING THE 17. in the whole, of the ſtate of man in Paradiſe.

THis controuerſie containeth three queſtions. Firſt, of the ſtate of mans ſoule by creation. Secondly, of the quality and condition of his body. Thirdly, of the place, namely, of Paradiſe.

THE FIRST QVESTION, OF THE perfection of the ſoule of man.

The Papiſts.

IT is agreed betweene vs, that man was created in his ſoule according to the image of God, both in holineſſe and righteouſneſſe in his will and affections, as S. *Paul* ſheweth, Epheſ. 4.24. as alſo with the light and perfection of knowledge, and iudgement in the vnderſtanding part, Coloſſ. 3.10. for in theſe two conſiſted the image of God, being thus agreed of the thing it ſelfe, wee diſſent about the manner: for the Papiſts opinion is, that the originall iuſtice and perfection, wherein *Adam* was created, was not in him a naturall gift, either that it was a part of his nature, or did ariſe or ſpring out of any naturall beginning; as we ſay the ſoule in the body, and the vnderſtanding in the ſoule, are naturall: but that it was meerely a ſupernaturall gift, hauing no naturall beginning: euen as *Helias* taken vp into heauen in a firie chariot, was a thing ſimply and abſolutely ſupernaturall. They ſay alſo further, that man now hath all the pure naturals that *Adam* had, and that the humane nature is the very ſame that *Adams* was: And that *Adam* if it had not beene for that ſupernaturall gift, ſhould haue beene ſubiect to the like ignorance, and infirmity, and rebellion of fleſh that we are; ſauing that, then in *Adam, Ex natura & conditione materiæ profluxiſſet:* Thoſe infirmities ſhould haue ſprung out of the very nature of man, and the quality of the mould that he was made: but now in vs, they doe proceede *ex originali culpa*, of originall ſinne. This then is their ſentence, that *Adams* nature by creation, and ours now by birth, is all one: *Bellarm. de grat. primi homin. cap.* 5. And hee further declareth his minde thus: *The ſtate of man after the fall of Adam differeth no more from the ſtate of Adam in his pure naturals, then a man that is ſpoiled differeth from a naked man, that is, nothing at all: Neither is mans nature now more ſubiect to ignorance and infirmitie, if you take away originall ſinne, then it ſhould haue bin, being created in the pure naturals: and therefore the corruption of nature is not by want of any naturall gift, or by the acceſſion of any euill quality, but only by the loſſe of that ſupernaturall gift, by reaſon of Adams ſin. Bellar. ibid.* So then 1. his opinion appeareth plainly to be this, that as a man ſpoiled differeth not from a naked man in the ſubſtance of the thing, but in the cauſe or maner; for the one is ſpoiled by force, the other is naked without force, yet both without clothing: ſo man in his creation without that ſupernatural gift or grace, was as naked, but now by ſin is as one robbed & ſpoiled. 2. Againe,

1. Error.
Epheſ. 4.24.
Coloſſ. 3.10.

he ſaith: *If you take away originall ſinne*: If he meane, that our nature is the ſame with *Adams* but for ſinne, he fighteth with his owne ſhadow; for no man denieth, but that ſinne cauſed this alteration in the nature of man. 3. And he ſpeaketh againſt himſelfe: for if originall ſinne be the cauſe of our corruption, *It commeth by the acceſſion of an euill quality*, which he before denied: vnleſſe he will denie that ſinne is an euill qualitie. 4. But if hee make exception of originall ſinne, not in regard of the fruites and effects thereof, but as of the cauſe, that *Adams* ignorance and infirmitie ſhould haue proceeded of another cauſe, then originall ſinne, that is, out of the condition of his owne nature; it is a great error, as afterwards ſhall appeare: let vs ſee ſome of his arguments.

Gen.3.19. *Argum.*1. God ſaid to *Adam*, Gen.3. *Duſt thou art, and to duſt ſhalt thou returne*: that is, by nature and creation, had it not beene for that ſupernaturall gift which I gaue, which now thou haſt loſt, thou art mortall. Alſo Pſal.8. the Pſalmiſt ſaith, *What is man, &c. thou haſt made him a little lower then the Angels, and crowned him with glory and honour*: but *Adam* being created with a bodily ſubſtance, could not by nature, but by a ſupernaturall gift onely be made like the Angels: And ſo much is implied by theſe words, *glory and honour*, which are things not naturally inherent, but outwardly added: *Argum. Bellarm. cap.6.*

*Anſw.*1. To the firſt place wee anſwere thus: that it was ſpoken to *Adam* after his fall: And the Lord in ſaying, *thou art duſt, &c.* did not there ſhew the ſtate, wherein he was created, but whereinto he was fallen by ſinne, for by nature he was no more to returne to duſt, then to eate his bread in the ſweat of his browes: for they are both ioyned together. If they anſwere, that this was alſo a ſupernaturall gift to be void of labour and trouble, in ſeeking his food; then was it a ſupernaturall gift alſo in the earth not to bring forth thornes and thiſtles: for theſe are the cauſe that man muſt eate his bread with ſweat, that is, with labour in tilling the ground. But it were abſurd to ſay, that God created the earth in the beginning with an aptneſſe and inclination, to bring forth weedes and vnprofitable hearbs, ſeeing all he made, was excellent good.

2 To the other place alſo we doe thus make anſwere: firſt, why might not God naturally create the ſoule of man like vnto Angels, though it were incloſed in the body, as naturally he hath created the bodies of beaſts in ſtrength, ſenſe, agilitie, ſwiftneſſe, and the like qualities, not onely equall, but farre ſuperiour to the bodies of men, which are ioyned with a reaſonable ſoule, but the bodies of beaſts

Heb.2.15. to an vnreaſonable? Secondly, this place, Heb.2.15. properly is applied to Chriſt, verſ.9. *But we ſee Ieſus crowned with honour and glory*: but the glory of Chriſt is not accidentall, externall, or ſupernaturall: but altogether in him naturall, which he had with God his father before the world was, Iohn

Iohn 17.5. 17.5. Therefore *Bellarmine* faileth in his collection here.

*Argum.*2. If *Adams* integritie and innocencie were naturall, then they ſhould haue remained after his ſinne: as the ſame naturals in diuels doe ſtill remaine: but ſo doe they not, *Ergo.*

Anſwere. Firſt, the argument followeth not in naturall qualities: for *Adam* had knowledge without ignorance, memorie without obliuion before his fall, which were naturall in him, but ſo hath he not now: ſo the naturall qualities are corrupted and decayed by ſinne, but the naturall ſubſtance and ſubiect as of the ſoule and body remaineth ſtill, though much depraued and corrupted by ſinne.

Secondly, yet this naturall integritie of *Adam* is not vtterly by ſinne extinct, for there is in man a law of nature, which is a remainder of that law of perfection, whereby a mans thoughts doe either

Rom.2.14. accuſe him or excuſe him. Rom.2.14.

Thirdly, neither doe the ſame naturall qualities remaine in the reprobate ſpirits, which they had before their fall: for they haue alſo loſt the integritie and innocencie of nature; yea and in other qualities of the ſpirituall nature are inferiour to the elect Angels.

Fourthly, the reaſon is not like betweene man and ſpirits: for the decay of perfection in ſpirits is helped by their ſpirituall nature, and long continuance, and therefore it is no maruell, that euill ſpirits, are in vnderſtanding, memorie, knowledge, agilitie of nature farre beyond the ſoules of men, which are both clogged with terrene bodies, and by the mortalitie thereof abridged of the courſe of experience.

The Proteſtants.

THat the gifts of integritie and innocencie were in our firſt parents by nature of their creation; yet not without Gods gift (for euen naturall things are of Gods grace; that is, the generall grace and gift of the creation, which is not properly called grace, *Lombard. diſt.*25. *lib.*2.) and that their naturals were not the ſame, but much more pure and perfect then ours are; neither that they were the ſame in them before and after their fall, thus we proue it.

*Argum.*1. If *Adams* naturals were the ſame that ours are, then it would follow that the concupiſcence of the fleſh, which is in vs by nature, was alſo naturall in *Adam*, and that *Adam* ſhould haue beene as prone by nature vnto all kinde of vice, as wee are: which if it be granted, this were to make God the author of ſinne, and his workmanſhip imperfect, if he had not made man ſuch an one by creation, as could not ſinne.

Bellarmine anſwereth: granting, that the concupiſcence of the fleſh was by nature in *Adam*, and that if he had beene created in his pure naturals onely, he ſhould haue beene as prone to ſinne as wee are: But God (ſaith hee) did take away, *ſuſtulerat concupiſcentiam*, this concupiſcence, and bridle

is

it by a ſupernaturall gift. Secondly, it followeth not, that God ſhould haue beene the author of euill, for concupiſcence is not properly ſinne: neither if God had created man in his pure naturals, ſhould it follow, that he made concupiſcence: *Quæ præter intentionem agentis ex conditione materiæ conſequuta fuiſſet:* Which ſhould haue proceeded from the condition or qualitie of the mould or matter, whereof man was made, beſide the purpoſe or intention of the Creator: *Bellar. cap. 7. reſponſ. ad 1. 9. & 10. obiection.*

Contra. First, it is falſe that *Adam* ſhould haue beene as prone to ſinne, continuing in his pure naturals, as we are: ſeeing that neither we ſhould haue beene made ſinners, if *Adam* had remained in his naturals, and not added the actuall ſinne of diſobedience, which ſinne, and not his pure naturals, made both him, and vs ſinners, as S. *Paul* ſheweth, Rom. 5. 19. *By one mans diſobedience many were made* Rom. 5. 19.
ſinners: he ſaith not, by his naturals. Secondly, he ſaith, that God tooke away *Adams* naturall concupiſcence: then God did correct his owne workmanſhip, and ſo it ſhould be imperfect. And againe, the Ieſuite here forgetteth his owne rule, that, *Nullum naturale principium aut donum corrumpitur:* That no naturall part or gift can be corrupted or changed in man; and yet here he ſaith, that God took away or ſuppreſſed *Adams* naturall concupiſcence: ſo then the generation or infuſing of a ſupernaturall gift, was the corruption and deſtruction of the naturall. Thirdly, neither can it be auoided, that God ſhould not be the Author of ſinne: for concupiſcence is properly ſinne, as the Apoſtle ſaith, hee *knew not ſinne but by the law:* and then it followeth, *I had not knowne luſt, vnleſſe the law had ſaid, thou ſhalt not luſt:* ſo that luſt is ſinne. Neither is it like, that any thing can fall out beſides the intention and purpoſe of the Creator: for God cannot be deceiued, *who worketh all things according to the counſell of his owne will,* Epheſ. 1. 11. All things are wrought according to the counſell, purpoſe, and inten- Epheſ. 1. 11.
tion of God: *Ergo,* nothing falleth out beſide, or contrarie vnto it.

Argum. 2. Euery gift and grace beſide the generall grace of creation, is giuen by the mediation of Chriſt, and the merite of his paſſion, Epheſ. 4. 8. *He led captiuitie captiue,* that is, by his death, *and* Epheſ. 4. 8.
gaue gifts to men: but as *Auguſtine* ſaith, *Adam in illis bonis in quibus creatus, Chriſti morte non eguit:* *Adam* in thoſe gifts wherein he was created, had no neede of Chriſtes death: *De corrept. grat. c.* 11. *Ergo,* the graces which *Adam* had in the ſtate of his innocencie, did belong to his creation.

Argum. 3. Whatſoeuer *Adam* had by creation, hee had by nature: for as our birth is vnto vs, ſo was *Adams* creation to him: and as well that was naturall to him, which was giuen by creation; as that naturall to vs which we haue in our birth: But *Adam* by his creation was made righteous, Eccleſ. 7. verſ. 31. *Ergo,* his perfection and originall iuſtice was in him in his creation, through the gift Eccleſ. 7. 31.
of the Creator, naturall.

Bellarm. First, it is true that God made man righteous; but it was by a ſupernaturall gift beſide the worke of the creation. Secondly, if man had beene created onely in his pure naturals, hee might be ſaid to be made right or perfect, becauſe as yet there was no euill in him, but onely a poſſibilitie and ſubiection thereunto; like as an iron ſword is ſubiect to ruſt, *Bellar. c. 5. & c. 7. reſp. ad argum.* 10.

Anſw. First, that man by the very worke of his creation, was made perfect and righteous, it is euident by the Scripture; for hee was created according to Gods image, Geneſ. 1. 26. and the image of Gen 1. 26.
God is expounded by the Apoſtle, to be *in righteouſneſſe and holineſſe,* Epheſ. 4. 24. Gods generall gift Epheſ. 4. 24.
and grace beſtowed vpon man in his creation, wee grant, but of any other grace beſide conferred in the worke of the creation, we reade not.

Secondly, as yron, becauſe it is but a baſe mettall, is ſubiect to ruſt; but the more perfect and precious mettals, as of ſiluer and gold are not: ſo if man by creation had an inclination to ſinne, hee could not be perfect. This then is the difference betweene vs: they ſay, that man was created like yron, that is made bright, and kept from ruſting with oyle; ſo man in his creation was vpheld from falling and ſinning by a ſupernaturall gift: we rather ſay, that man was created as gold, without any aptneſſe or inclination by nature to corruption, if he had not fallen away by ſinne from his ſtate of innocencie.

Laſtly, we reaſon thus: Whatſoeuer was in Chriſt as touching his humanity, was of the nature of man: for in all things he was made like vnto vs, ſinne onely excepted: and as the firſt *Adam* was in his perfection, ſo was the laſt: for the firſt *Adam* was a figure of him that was to come, Rom. 5. 14. Rom. 5. 14.
But Chriſt as he was man had a perfect ſoule: *Ergo,* perfection was of the nature of man, in his ſtate vncorrupted. So *Auguſtine* ſaith: *Mente humana perfecta, &c.* God onely is greater than a perfect Cont. Maxim.
humane ſoule, ſuch as was in Chriſt, &c. He calleth a perfect and righteous ſoule, an humane ſoule: Arrian. lib. 3.
and whatſoeuer is humane, is of or belonging to the nature of man. cap. 23.

Interrelig. Cæſarea. cap. 1. *Deus creauit hominem ad imaginem ſuam, & fecit per originalem iuſtitiam, vt eſſet tum corporis, tum animi viribus rectus:* God created man according to his image, and made him by his originall iuſtice, perfect, or right in body and ſoule.

Synod. Moguntin. cap. 3. *Deus ab initio creauit hominem ad imaginem ſuam, intus in animo prauis motibus vacuum, &c.* God in the beginning created man after his image, in his ſoule void of euill motions, &c: *Ergo,* man by nature in his creation, was endued with a perfect and righteous ſoule.

Cauſ. 33. diſtinct. 2. c. 31. Hanc imaginem in ſpiritu mentis impreſſam perdidit Adam per peccatum: This image of God imprinted in the ſoule of man, *Adam* loſt by his ſinne. From hence I reaſon thus: *Adams* ſoule receiued the print or image in the creation; (vnleſſe they will ſay, that *Adams* ſoule was created bare and naked: but the righteouſneſſe and holineſſe of *Adam* was this print or image: *Ergo*, he receiued it in the creation.

Lib.3.Dialog. *Cyrill* of Alexandria ſaith, *Diuinam notitiam in anima hominis fundatam fuiſſe, & ei genuinam omnis boni, & ad ſalutem neceſſarij cognitionem immiſiſſe dicimus*: Wee ſay that Diuine knowledge was founded in the nature of man, and that the Creator did ſend into him the true knowledge of euery good thing, needfull to ſaluation, &c. he thinketh that man had all this by creation.

Homil.13.in 1.Timoth. c.5. So alſo *Chryſoſtome* maketh this definition of man: *Homo fuit iuſtus, verax, pius, &c.* Man was iuſt, true, pious, &c. This were no fit definition of man, if it had not pertained to his nature.

Harm. ſect 4. pag. 67. Confeſſ. of Bohemia. c.4. *The grace of God, and thoſe good gifts of iuſtice, and the image of God, which in his creation were engraffed in him, he partly loſt them, and partly corrupted & defiled them, &c.* Theſe things more engraffed that in man, in his creation.

THE SECOND QVESTION, OF THE QVALITIE AND CONDITION OF THE BODY OF MAN BY CREATION.

The Papiſts.

2.Error. BEllarmine his opinion is, that the immortalitie of *Adams* body was a ſupernaturall gift: and that by nature his body was created mortall, but that this naturall mortalitie was taken away, by the ſupernaturall gift of immortalitie, *Bellar. de grat. primi homin. cap.9.*

*Argum.*1. His beſt reaſon is drawne from that place of Scripture, which he alleaged before: *Duſt thou art, &c.* which the Ieſuite would haue vnderſtood of *Adams* creation: becauſe the reaſon is rendred, Thou ſhalt returne to duſt, becauſe thou waſt taken out of duſt.

Anſ. This was ſpoken to *Adam*, after that by his tranſgreſſion he had deſerued death. And whereas the Lord ſaith, *For out of the duſt thou waſt taken*, it ſheweth not that he was created mortall: but that he had a poſſibilitie onely of mortalitie, into the which he might fall by ſinne, and ſo loſe the immortalitie of nature, wherein he was created: for this is the difference betweene the immortalitie of man by creation, and the immortalitie which we ſhall haue by grace through Chriſt; that man in his creation had power, *poſſe non mori*, not to die, if he would: that is, if hee kept himſelfe in obedience: but in the kingdome of heauen we ſhall haue a gift, *non poſſe mori*, not to haue power or poſſibility to die. And *Auguſtine* ſaith, *Bina iſta quid inter ſe differunt, diligenter intuendum eſt, &c.* We muſt diligently conſider, what difference is betweene theſe two: *Poſſe non peccare, & non poſſe peccare*, To be able not to ſinne, and not to be able to ſinne: To haue power not to die, and not to haue power to die: The firſt man was able not to ſinne, not to die; but we cannot ſay, *non potuit mori*, he had no power to die, or to ſinne: *De correp. & grat. c.11.* If *Adam* before his fall had power not to die, then had he power to be immortall; then conſequently he was not created mortall.

*Argum.*2. *Adam* in his creation was made apt to generation, for God ſaid vnto him, *encreaſe and multiply*: he had need alſo both of meate and drinke: *Ergo*, he was created mortall, *Bellar. c.9.*

Reſp. Firſt, aptneſſe to generation proueth not mortalitie, but ſuch generation only as is by concupiſcence and ſinne procured: 1. as the tree of life in Paradiſe was alſo encreaſe and multiply, but it ſhould not haue beene corruptible: 2. *Eua* by a kinde of generation was produced out of *Adam*, ſhe ſhould notwithſtanding haue beene immortall. 3. Some affirme, that the ſoule commeth into the body by a kinde of generation, *ex traduce*, yet they hold notwithſtanding, the immortalitie of the ſoule. 4. Chriſt had a generation, as God, will ye conclude him therefore to be mortall? He alſo had a generation according to the fleſh, yet was hee not ſubiect at all to corruption, nor to death of neceſſitie, but of his owne will.

Secondly, the Angels did eate and drinke, yet were not their bodies mortall, wherein they appeared: therefore not euery eating and drinking proueth mortality, but to eat & drink with hunger, thirſt, and of neceſſitie: but *Adam* in Paradiſe ſhould neither haue felt hunger nor thirſt, heat or colde, as *Auguſtine* ſaith, *In Paradiſo abſit vt credamus aliquid fuiſſe, vnde ſenſum aut dolor pungeret, &c.* Farre be it from vs to thinke, that there was any thing in Paradiſe, whereby either griefe ſhould offend the ſenſe, or labour wearie the body: *Cont. Iulian. lib 5. c.8.*

The Proteſtants.

THat *Adam* was by nature created immortall, if he had not ſinned, we by theſe reaſons doe make it good.

*Argum.*1. The ſoule of *Adam* was immortall, and therefore it was meet and requiſite, that a bodie alſo immortall ſhould be ioyned vnto it.

Bellar. Yea, an immortall body is moſt meet for an immortall ſoule: but the functions of the bodie, which are now exerciſed, and ſhould haue beene in the ſtate of innocencie, doe require a bodie temperated together of diuers humors and qualities, which muſt needes make it mortall, *Bellarm. c.9.*

Contra. Firſt, if an immortall body had beene a fitteſt companion for the ſoule, and yet was not giuen vnto it: then by their ſentence, God did not that which was moſt meete and conuenient. Secondly, what manner of qualitied body humane actions require now, it skilleth not: certaine it is, that if man had not ſinned, he ſhould haue done no other things then were beſeeming an immortall bodie, ſuch as he had by creation.

Argum.2. *Auguſtine* ſaith, *Conſtat inter Chriſtianos veraciter Catholicam tenentes fidem, etiam ipſam nobis corporis mortem non lege naturæ,—ſed merito inflictam eſſe peccati:* It is euident among Christians rightly holding the Chriſtian faith, that euen the death of body is laid vpon vs, not by the law of nature, but by deſert of ſinne. S. *Paul* alſo ſheweth, that death came in by ſinne, Rom.5.17. *Ergo*, before man had ſinned, he was not ſubiect to death. Lib.13.de ciuitate Dei cap.15.

Bellarm. anſwereth, that death came in by ſinne, becauſe by ſinne that ſupernaturall gift was loſt, whereby man was preſerued from mortalitie.

Contra. Yet hath he not ſufficiently anſwered: for if man remaining in his pure naturals was ſubiect to death; then ſhould there haue been death in the world without ſinne, which S. *Paul* denieth, *for death is the wages of ſinne*, Rom.6.23. Rom.6.23.

Argum.3. Chriſts bodie had no poſſibilitie of corruption, Act.2.24. *It was impoſſible he ſhould be holden of death*: the reaſon is giuen, verſ.27. *Thou wilt not ſuffer thy holy one to ſee corruption.* Chriſts holineſſe and freedome from ſinne preſerued him from corruption: *Ergo, Adam* in the ſtate of innocencie was freed from the poſſibilitie of mortalitie and corruption. Act.2.24,27.

Concil. Mileuitan.cap.1. as it is alleaged *part.3.diſt.4.c.152. Quicunque dicit Adam primum hominem mortalem factum ita, vt ſiue peccaret, ſiue non peccaret, moreretur in corpore: hoc eſt de corpore exiret, non peccati merito, ſed neceſſitate naturæ, anathema ſit*: Whoſoeuer ſaith, that *Adam* was created mortall, ſo that, whether he ſinned or not, hee ſhould die in the bodie; not by the merit of ſinne, but the neceſſitie of nature, let him be accurſed: *Ergo, Adam* was created immortall, if hee had not ſinned.

Auguſtine alſo ſaith, *Perfunctos obedientiæ munere, &c.* Our parents hauing performed their dutie of obedience: *angelica eos immortalitas, &c.* the euangelicall immortalitie had followed them, *ſine interuentu mortis*, without death comming betweene, *de ciuitat. Dei, lib.13.c.1.* But how could angelicall immortalitie haue ſucceeded mortalitie without any change by death? and angelicall immortalitie hath no poſſibilitie at all of mortalitie: *Adam* ſhould haue had an angelicall immortalitie: *Ergo*.

Cyrill of the Ægyptian Church ſaith, *Erat corpus immortale, &c.* His bodie was immortall, for the Creator had put life into him. Lib.3.cont. Iulian.

Tertullian ſaith, *Mortem non ex natura ſecutam hominem, ſed ex culpa*: That death came not of mans nature, but by his fault. Lib.de anima.

Heſychius of the Eaſt Church: *Quando Adam per inobedientiam cecidit procul dubio terrenus effectus eſt, &c.* When *Adam* was fallen by diſobedience, he became terrene, and therefore it was ſaid vnto him, *Duſt thou art, &c.* He was not then ſubiect to corruption before his fall. Lib.2.in 8.cap. Leuit.

Confeſſion of Bohemia, chap.4. *God made man iuſt, holy, immortall, and a moſt pleaſant temple for his heauenly ſpirit.* Harm.ſect.4. pag.66.

Our Doway tranſlators doe thus confeſſe: *God made man in ſome ſort an immortall bodie, that if he had kept Gods commandements he had liued long, &c.*

THE THIRD QVESTION, OF THE PLACE WHERE Adam was created: namely, Paradiſe.

The Ieſuite affirmeth, that Paradiſe, where *Adam* was placed, was a terreſtriall place: which we grant: and ſuch a place, as was not knowne to any; and therefore hee miſliketh their opinions, that would define where Paradiſe ſhould be: Some think, that Paradiſe is taken for the whole world, as *Ioſephus*: ſome, that it is a place diuided from the world beyond the Ocean ſea: others imagine it to be a high ſituated region, reaching euen vnto the globe of the Moone: others thinke it was in Meſopotamia: But *Bellarmine* approueth none of theſe opinions, but ſaith ſtill that Paradiſe was a place vnknowne, yet that it remaineth ſtill vnto this day, *Bellarmin.cap.12.& 14.* This queſtion then hath two parts: firſt, whether that Paradiſe were a place alwaies vnknowne to men: Secondly, whether that Paradiſe doth remaine to this day. 3.Error.

The Papiſts.

That Paradiſe was a ſecret place kept from the knowledge of men, the Ieſuite would ſeeme to proue it thus.

Argum.1. If Paradiſe were ſituate in a knowne place, it is moſt like by the deſcription to haue been in Meſopotamia; but there it was not: for the text ſaith, that out of Eden went a riuer, which afterward was diuided into foure heads: but there is no ſuch riuer, that hath his beginning in Meſopotamia: *Ergo, Bellarm.cap.12.*

Anſw. The text ſaith not, that this riuer had his beginning in Eden, but went out from Eden, that is, it might haue the beginning before, and ſo runne through Eden: neither are we to vnderſtand the place ſo, as though this riuer, as ſoone as it was runne through Eden did diuide it ſelfe into foure heads: but theſe foure heads or branches doe come from two riuers, Tigris, and Euphrates, which running aſunder till they come to Eden, make two heads, which in the text are called *Hiddekel* and

Perath, and ſo ioyning together, as they paſſe through Eden, doe againe diuide themſelues, and ſo make two heads more, *Phiſon* and *Gihon*, and ſo runne into the Perſian gulfe.

*Argum.*2. How could Paradiſe bee a knowne place being kept of the Cherubims by a fierie ſword?

Anſw. First, the keeping of it with the fierie ſword, doth ſhew that it was a place inacceſſible, and not inhabited before the flood: for ſo long was it ſo kept: but it might be knowne where it was ſituate, though the paſſage thereunto were ſtopped. Secondly, after that the beautie of Paradiſe was deſtroyed by the flood, it needed not any more the cuſtodie or watch of Angels: but the place where Paradiſe was planted then lay open to man and beaſt, being both knowne and inhabited.

The Proteſtants.

THat Paradiſe, otherwiſe called Eden, was planted in a knowne place of the world, which was moſt like to be Meſopotamia; thus we make it plaine.

*Argum.*1. The two riuers mentioned in the deſcription of Eden, namely, *Hiddekle*, which is Tigris; and *Perath*, which is Euphrates, are found to runne through Meſopotamia: *Ergo*, there alſo was Paradiſe.

Bellarmine anſwereth, that the two other heads of the riuer, namely *Phiſon* and *Gihon*, are the two riuers Ganges and Nilus, which come not neere Meſopotamia, and therefore it is not like, that the two other riuers make the other two heads, *cap.* 12.

Contra. First, *Phiſon* and *Gihon* cannot be the knowne riuers Ganges, whoſe beginning is in the mountaines of Scythia; and Nilus, which ſpringeth from the mountaines in Æthiopia: for *Phiſon* and *Gihon* are two heads of one Fountaine and Riuer: but Ganges and Nilus haue two ſeuerall heads or fountaines, many thouſand miles aſunder; Ganges in Aſia, and Nilus in Africa.

Secondly, if Ganges and Nilus be theſe two heads, which are knowne Riuers, and their fountaines alſo knowne, then muſt Eden alſo be knowne, where the Ieſuite ſaith the riuer hath his beginning.

Bellarmine replieth, that *Phiſon* and *Gihon* cannot bee two heads ſpringing from Tigris and Euphrates. 1. Becauſe thoſe two heads are ſaid to compaſſe diuers nations; but the branches of thoſe two riuers doe runne by a ſtraight courſe into the Perſian Sea. 2. The mappes doe ſhew, that Tigris and Euphrates after their coniunction are not diuided againe, but runne together into the Sea. Ierem.2.18. 3. Ierem. 2.18. the Septuagint reade thus, *What haſt thou to doe in the way of Ægypt to drinke the water of Geon?* Geon then is Nilus the riuer of Ægypt. Againe, Eccleſiaſtic. 24.31. *Gihon is ſaid to ouerflow in the time of vintage, and ſo doth Nilus.* 4. *Hierome, Ambroſe*, with others, doe take *Phiſon* and *Gihon*, for Ganges and Nilus, *Bellarm. cap.* 12.

Contra. First, it is euident, that *Phiſon* and *Gihon* the neather ſtreames of Tigris and Euphrates, doe paſſe through and compaſſe in a manner the lands Hauilah, where gold is; and Cuſh, which is Arabia deſerta, before they fall into the ſea.

Secondly, if he view the Mappe better, or follow the beſt deſcription, he ſhall finde that the riuers Tigris and Euphrates part againe, before they runne into the ſea.

Thirdly. 1. in Ierem. 2.18. the Hebrew hath not *Geon*, but *Sichar*, which ſome doe take for Nilus, others vpon better ground, for a riuer, that paſſing by Arabia Petrea, falleth into the lake Sirbon, and Ioſu.13.3. diuideth the Land of promiſe from Ægypt, Ioſu. 13.3. neither doth the vulgar Latine reade *Geon*, but *aquam turbidam*, troubled water.

2. It is 1. no good argument, that *Geon* ſhould bee Nilus, becauſe it ouerfloweth in the time of Vintage: as though it is not vſuall for riuers to riſe twice in the yeere, in the Spring, and in Autumne: Deut.11.10. 2. and yet Nilus greateſt ouerflowing is in ſeede time, which is in the ſpring, Deut. 11.10. 3. I vrge not beſide, that this booke is not canonicall; for the other anſwers are ſufficient beſide.

Fourthly, *Hierome* and *Ambroſe* doe follow the opinion of the Greekes, who were herein deceiued by the tranſlation of the Septuagint: as *Ambroſe de Paradiſ. cap.* 3. *Phiſon Ganges eſt ſecundum Græcos: Phiſon* is the riuer *Ganges* according to the Greekes, &c. And *Epiphanius* ſaith, *Ego vidi aquas Geon, &c.* I haue ſeene with mine eyes the waters of *Geon*, meaning Nilus, and then he alleageth Ierem. 2.18. where the Septuagint ſo reade: *epiſt. ad Ioann. Hieroſolym.* So that this conceit of the Greekes was grounded vpon the erroneous tranſlation of the Septuagint.

Fifthly, this opinion is contrarie to Scripture, 1. *Phiſon* and *Gihon* come out of one riuer, and haue Geneſ.2.10. the ſame beginning: Geneſ. 2.10. But Ganges and Nilus are many hundred miles diſtant. 2. *Gihon* Geneſ.2.13. *compaſſeth the whole land of Cuſh*. Geneſ. 2.13. Which they take to be Æthiopia: but Nilus compaſſeth Ægypt, not Æthiopia, taking his beginning only from thence: ſo that Cuſh here is not taken for Æthiopia, but for Arabia deſerta, for it is a general name to them both. 3. Whereas *Epiphanius* ſaith, he had ſeene *Geon*, and that *he had drunke of the great riuer Euphrates*: the riuers of Paradiſe being ſo well knowne, how could Paradiſe be a place vnknowne?

*Argum.*2. Againe, Eden is deſcribed by the countries next adioyning as Aſſyria, Geneſ. 2.14. So Charran and Eden are ioyned together, Iſai. 37. verſ. 12. *Cain* alſo is ſaid to haue dwelled on the Eaſt ſide of Eden: But theſe countries were well knowne: *Ergo*, ſo was Eden,

Bellarmine anſwereth, that this Eden in theſe places mentioned, was another Eden, beſide that, out of the which *Adam* was throwne: vnleſſe you will ſay, that *Cain* was ſent and baniſhed into Paradiſe, *Bellarm. cap.* 13.

Anſw. Firſt, the Ieſuite cannot ſhew vnto vs any other Eden out of the ſtorie of the Bible: Gen.2.14. that Eden is ſpoken of, which is neere to Aſſhur: Iſai.3.7. that Eden, which is ioyning to Charran: But Aſſhur and Charran were not farre aſunder, Ezec.27.23. therefore it was one and the ſelfeſame Eden. Secondly, the text ſaith not, that *Cain* was exiled into Paradiſe, or that hee dwelt in Paradiſe, but by the Eaſt ſide of Paradiſe.

Saint *Ambroſe* ſaith, *Epiſt.42. Ioſephus hiſtoriographus, &c. Ioſephus* the Hiſtoriographer ſaith, that Paradiſe is a place full of trees and plants, and is watered with a riuer, which is diuided into foure ſtreames. How could *Ioſephus* deſcribe Paradiſe, if it had been an vnknowne place? And if they will haue Paradiſe ſo ſecret a place, let them ſay with their Maſter, that Paradiſe was ſituate in a region, that reached vp to the circle of the Moone: *lib.2.d.17.lit.e. Ianſenius* a learned Papiſt witneſſeth with vs, that Paradiſe was ſituate in Meſopotamia, but afterward defaced and deſtroyed by the flood, *in cap.143. concord. Euangelic.* So alſo *Vatablus, Oleaſter. in 2. Geneſ.*

Tertullian ſaith; *Peculiarem protoplaſtis, æternæ vitæ mundum quendam paradiſum in oriente conſtituit*: God planted to our firſt parents Paradiſe in the Eaſt, as a certaine world of eternall life, &c. It ſeemeth then by the ſituation of it, that Paradiſe was not planted in a place altogether vnknowne.

Lib. de Trinit.
παράδεισον αἰσθητόν, qu. orthod. 76.

Iuſtinus Martyr calleth it, *ſenſible paradiſe*: and he thinketh that *Homer* in the deſcription of *Alcinous* garden, imitated *Moſes* deſcription of Paradiſe, and calleth it εἰκόνα, an image or repreſentation of Paradiſe: but he could not haue taken his deſcription from an obſcure and vnknowne place.

Cohortat. ad Græcos.

Some of our beſt new writers of the reformed Churches, held Paradiſe to haue been ſituate in a part of Meſopotamia, or Chaldea.

Pet. Martyr cleſ.1.c.12.29.
Iun. in 2. Gen. numer.24. cum alijs.

THE SECOND PART OF THIS QVESTION, whether the terreſtriall place of Paradiſe doe yet remaine.

The Papiſts.

THeir beſt argument is this: *Henoch* and *Helias* doe yet remaine aliue in Paradiſe in their bodies: *Ergo*, there is a Paradiſe, *cap.12.*

4. Error.

Anſw. Firſt, that *Henoch* and *Helias* doe liue with God we denie not, but whether in their bodies or no, the Scripture ſaith not. Secondly, but that they liue in an earthly and terreſtriall place, ſuch as hee imagineth Paradiſe to be, it is contrarie to Scripture, which ſaith, that *Elias* went vp in a whirle-winde to heauen, 2. Kings 2.11. *Ergo*, hee is not in earth. Thirdly, Paradiſe is now no terreſtriall but a celeſtiall place in heauen: for Saint *Paul* taketh Paradiſe and heauen for all one, 2. Corinth.12.4.

2. King.2.11.
2. Cor.12.4.

The Proteſtants.

THat the terreſtriall Paradiſe is not now extant vpon the earth, but long agoe, as it is moſt like, deſtroyed by the flood: we thus ſhew it.

*Argum.*1. The waters in the flood couered the whole earth, and preuailed ouer all the mountaines that are vnder the heauen, fifteene cubites, Geneſ.7.20. wherefore it is moſt like, that Paradiſe was then deſtroyed.

Gen.7.20.

Bellarm. Firſt, hee ſaith, that all thoſe mountaines were couered with waters, where ſinners and mortall men dwelt, whom the Lord purpoſed to deſtroy; ſo that the mountaines and regions of Paradiſe are excepted.

Contra. Firſt, but the text ſaith all the mountaines were couered vnder the whole heauens: how then dare he make the holy Ghoſt a lier, and ſay, as it were correcting the text, no, all were not couered. Secondly, thus to vphold his fancies, he runneth to forged miracles: for the waters being fifteene cubites aboue other mountaines, and yet not ouerflowing Paradiſe, muſt needs compaſſe it about as a wall, and ſtand as a collar of a coate round about it: But what authoritie hath he thus to coyne miracles beſide Scripture?

Bellarmine anſwereth, that it had been a greater miracle to ſee *Henoch* and *Elias* hanging in the ayre to bee kept from the waters, for they could not haue liued in Paradiſe, being ouerflowen, as it is certaine they doe.

Contra. Why *Bellarmine? Elias* was taken vp into heauen, as wee prooued out of Scripture, and therefore he needed not to haue feared the flood vpon the earth. Thirdly, if Paradiſe were not ouerflowen, God might haue ſpared the making of the Arke, for *Noah* with his familie and all the cattell might haue been more ſafely kept in Paradiſe.

Bellarmine ſaith, it was no place for ſinners.

Anſw. Why *Noah* was a faithfull man, and no more a ſinner now, then *Henoch* was, when he was taken vp: might not *Noah* therefore as well haue been kept there as *Henoch?* eſpecially ſeeing hee was not to continue there, but to remaine only for a time, till the deluge were ouerpaſt?

Secondly, *Bellarmine* denieth the argument: it followeth not, that Paradiſe ſhould bee vtterly deſtroyed, though it were ouerflowen: for the deluge did not change the ſituation of the place, nor the diſpoſition of the ayre, &c. *Bellarm. cap.14.*

Anſw. Firſt, the ouerflowing of water, which many times caſteth downe hils, and filleth vp valleyes,

leyes, which maketh ſtanding pooles where it was drie land, muſt of neceſſitie bring great alteration, both for the pleaſant ſituation, and the temperate ayre. Secondly, we ſay not, that by the flood Paradiſe was vtterly made deſolate: for it remained a pleaſant and fertile ſoile euen afterward, Geneſ. 10. 10. The land of Sodome and Gomorrha, before it was deſtroyed, is ſaid to haue been like the Lords garden, which was Eden: But yet the beautie and excellencie of Paradiſe was by the flood decayed.

Geneſ.10.10.

*Argum.*2. That Paradiſe is now onely remaining, which is the receptacle of the bleſſed ſoules of the Saints after this life: *This day* (ſaith Chriſt) *ſhalt thou be with me in Paradiſe,* Luke 23.43. the Goſpell ſpeaketh not of any other Paradiſe. But this can be no terreſtriall place: for the ſoules of the righteous goe to heauen: and Paradiſe, in the Ieſuites iudgement, is a receptacle of bodies, not of ſoules: *Ergo,* there is no ſuch terreſtriall Paradiſe.

Luke 23.43.

Saint *Ambroſe* witneſſeth with vs: *Tum ſaluus ero, &c.* Then I ſhall be ſafe, when I ſhall be in Paradiſe, where I ſhall liue *inter electos Angelos,* among the elect Angels: *ſerm.*15. *in Pſal.*119. Againe, *in* 2.*Corinth.*12. *Vltra omnia mundi ſydera raptus intelligitur, &c. Paul* is ſaid to be rapt or taken vp beyond all the ſtarres, &c. and into that Paradiſe, of the which the Lord ſpake to the theefe, euen where the citie Ieruſalem is, the mother of vs all, &c. Paradiſe then is no other where now but in heauen.

Of this iudgement is *Chryſoſtome,* who thinketh, *that before Chriſts death none aſcended into Paradiſe but the theefe: latro primus cum Chriſto intrauit,* the theefe firſt entred with Chriſt, &c. It is not then any terreſtriall place, where they imagine *Henoch* and *Elias* to be kept in their bodies: which is one of their chiefe reaſons, that the earthly Paradiſe ſhould remaine ſtill. *Damaſcene* ſaith of *Helias,* that he is ὀυρανοφοίτης, an heauen walker: he thinketh not then, that he is in any terreſtriall place.

2. And *Tertullian* alſo thinketh the Paradiſe now remaining to be a place for ſpirits, not for bodies: he calleth it, *locum diuinæ amænitatis recipiendis ſanctorum ſpiritibus deſtinatum:* a place of diuine pleaſure appointed for the receiuing of the ſpirits of the Saints.

3. Of this opinion are our [a] Proteſtant writers, that the terreſtriall Paradiſe was diſſolued by the flood, or before [b] immediatly after mans fall.

4. And ſome of their owne beſt writers doe concurre herein with vs, as *Eugubinus, Oleaſter, Vatablus,* in their annotations vpon the 2.chap. of Geneſis: [c] *Ianſenius,* who all are of opinion, that the earthly Paradiſe was defaced by the flood.

The Doway Commenters doe giue this note, *whether this Paradiſe bee now extant is vncertaine, &c.*

[a] Beza in 2.Cor.12.4. Durand.loc.39 artic.4.3.

[b] Per.Martyr. claſſ.1.c.12. numer.30.

[c] Concord. Curand.p.143. Annot.in 2. Geneſ.verſ.8.

AN APPENDIX OR THIRD PART OF THIS QVEſtion, concerning the tree of life in Paradiſe.

The Papiſts.

5.Error.

BEllarmine rehearſeth two opinions of this matter: ſome thinke that it was called the tree of life, becauſe by eating thereof *Adam* might be preſerued from death, and his ſubſtance, which might decay, in time be reſtored: *ſic Auguſtine.* Others are of opinion that it was appointed to bee a meane to bring *Adam* to perfect immortalitie, ſuch as we ſhall haue after the reſurrection: Of this minde is *Bellarmine.*

Geneſ.3.22.

He groundeth his opinion vpon that text, Geneſ. 3.22. *Leſt hee put foorth his hand, and eate of the tree of life, and liue for euer: Ergo,* the tree of life had power to giue eternall life to the eaters thereof.

Ironia, is a figure, when one meaneth contrary to the ſignification of the word or ſentence.

*Anſ.*1. This ſpeech here vttered by the Lord, is ironically to be vnderſtood, that is, God in ſo ſaying, meaneth not, that indeed, by eating of this fruite, *Adam* ſhould liue eternally: but as in the former part of the verſe the Lord derideth the follie and ſimplicitie of man, who thought by eating the forbidden fruite to haue been as God, and was deceiued: *Behold,* (ſaith God) *the man is become as one of vs, to know good and euill:* that is, he thought in his owne opinion and conceit, &c. So the ſame ſpeech is continued in this part of the verſe: *leſt he liue for euer,* that is, hee may in his ſimplicitie be ſeduced to thinke hee may haue eternall life by eating of the tree of life, as hee was made to beleeue before, that he ſhould by taſting of the forbidden fruite in knowledge be like vnto God.

2. Or if we take the words ſimply as they are ſpoken: the meaning is this, that ſeeing *Adam* was by his tranſgreſſion depriued of life, he ſhould alſo loſe the ſigne thereof: it was therefore called the tree of life, not ſo much becauſe it gaue life, as that it was a ſigne thereof: And to this purpoſe the ordinarie gloſſe, this was a iuſt puniſhment after ſin, *interclusus ad ſapientiam aditus, &c.* The way vnto true wiſedome was ſhut vp, till by Gods mercie he ſhould be reuiued, that was dead, &c. Other expoſitions are giuen of this place: as that the meaning ſhould be, leſt man indeed taking of the fruite ſhould liue for euer: ſo *Tertullian: Ne viuens in æternum — circumferret in pœnā ſui immortale delictum:* Leſt liuing for euer, he ſhould beare about as a puniſhment his immortall ſinne, &c. This ſenſe followeth the Interliniarie gloſſe, and *Bellarmine:* but *Lyranus* reaſon taketh away this interpretation, *cum homo incurriſſet neceſſitatem moriendi:* ſeeing man had incurred and was fallen into a neceſſitie of dying, the tree of life could not now continue his life; ſome giues a cleane contrarie ſenſe, not

making it a prohibition, but a promiſe rather and permiſſion: that man was ſent forth into the labours of this life, *vt aliquando porrigat manum ad arborem vita*, that hee might ſtretch forth his hand to the tree of life, that is the croſſe of Chriſt, and ſo liue for euer: *ordinar. gloſſ.* but the very forme of the words, and phraſe of ſpeech ſheweth, that it is a prohibition: ſome other therefore doe thinke, that, by *for euer*, here is not meant, true eternitie, but onely ſome prolonging of daies, which the fruite of this tree might of Gods goodneſſe worke, though man was now fallen: *Lyran. Vatabl. Borrhaius*: but I preferre the two firſt expoſitions, for the reaſons before alleaged.

The Proteſtants.

THat the tree of life was not ordained to preſerue *Adam* from mortalitie, and to endue him with a new kind of immortalitie, but that it was principally a ſigne or ſymbole of life receiued of God: though it might alſo haue ſome vertue to preſerue the bodie in perfect health: thus we ſhew it.

Argum. 1. This tree, which was in the middeſt of Paradiſe, was no otherwiſe the tree of life, then the other was of the knowledge of good and euill: but this was not ſo called, becauſe it actually gaue knowledge, but was a ſeale and ſigne vnto them of that miſerable knowledge and experience, which by tranſgreſſing of Gods commandement in eating of that fruit, they ſhould fal into. And this is confeſſed by their Maſter, that it was called the tree of good and euill, becauſe man by tranſgreſſing in eating thereof, *experiundo diſceret*, ſhould learne by experience what difference there was betweene good obedience and euill diſobedience, *lib. 2. diſt.* 17. To this purpoſe *Lyranus* and the ordinarie gloſſe following *Auguſtine*, ſo alſo *Vatablus* ſaith, it was ſo called *ab euentu*, from the euent, either becauſe God thereby ſhould haue experience of mans obedience, or man rather by experience ſhould find, what good he had loſt, and what euill he was fallen into: to this purpoſe our orthodoxall interpreters, *Iunius, Calvin, Borrhaius, Pellican* with the reſt: *Ergo*, the other tree was a ſymbole or pledge of life. So in the Reuelation, 22.2. mention is made of the tree of life, which is Chriſt Ieſus: Hee is indeede the true tree of life, becauſe hee verilie giueth life, this was but a ſigne and ſymbole of life. Reuel.2.22.

Argum. 2. Spirituall graces are not obtained by corporall and carnall meanes: for as we cannot vſe carnall weapons againſt ſpirituall euils, 2.Cor.10.4. ſo can wee not by externall and corporall meanes procure celeſtiall and ſpirituall bleſſings: but immortalitie was a ſpirituall gift, eating of the fruit was but an externall action: *Ergo*, it could not giue immortalitie. 2.Cor.10.4.

By this reaſon *Lyranus* confuteth *Ioſephus* opinion, who thinketh it was called the tree of the knowledge of good and euil, becauſe the fruit thereof had vertue, *acuendi vſum rationis*, of ſharpening the vſe of reaſon: but ſaith he, *ad hoc ſe non extendit virtus corporalis*: a corporall vertue doth not extend it ſelfe to any ſuch thing: ſo neither any corporall fruite of a tree, could conferre immortalitie which is a ſpirituall gift, &c.

Argum 3. If the tree of life had been able to giue immortalitie, and God foreſeeing the fal of man, would not haue him in that eſtate to be partaker of immortalitie: God would not haue permitted vnto man the vſe of that tree as he did, but rather haue giuen him a prohibition to eate thereof: but this the Lord did not, giuing them onely a charge concerning the tree of knowledge: *Ergo*, it is not like that tree had any ſuch force.

Bellarmine anſwereth: 1. that neither *Adam* nor Satan did know which was the tree of life: for Satan 1. would haue tempted him to haue eaten alſo thereof, that he might haue bin eternally miſerable: but *Adam* 2. might haue eaten of it by chance, as the text is, *ne fortè, leſt perhaps he put forth his hand, &c.* Geneſ.3.22. 2. Though *Adam* had knowne it, hee would not haue been curious to eate thereof before the time appointed, *Bellarm. cap.* 29. Geneſ.3.22.

Contra. Firſt, 1. Satan had no reaſon to tempt them to eate of the tree of life, becauſe it was not forbidden: *for they might haue eaten freely of euery tree in the garden*, cap.2.16. the tree of the knowledge of good and euill onely excepted: In eating then of any other tree they ſhould not haue tranſgreſſed: but Satans driſt was to bring them into tranſgreſſion. 2. And the Hebrew particle פן, *pen*, is not ſo to be tranſlated, *ne fortè, leaſt perhaps*, but rather as the 70. reade μήποτε, *nequando, leaſt at any time.* Likewiſe, Iſay 27.3. *I will keepe it, leaſt any aſſaile it*: but the enemies would aſſaile it, not by chance, but of purpoſe and pretended malice. The words alſo that follow exclude this collection of chance, *ne extenſa manu, leſt he ſtretch out his hand*: But he that ſtretcheth out his hand, doth it not at aduenture, but wittingly and of purpoſe. 3. *Adam* could not be ignorant which was the tree of life: 1. both in reſpect of his great knowledge, wherby he knew the nature of al creatures, and ſo of plants and trees. 2. And becauſe they had libertie to eate of all the trees in the garden: vnleſſe they wil ſay, he eat hee knew not what: 3. and for that the tree of life was ordained only for *Adams* vſe, as they thinke, to bring him to immortalitie, as we ſay, to be a ſymbole vnto him of Chriſt; howſoeuer the vſe of this tree ſpecially concerning *Adams* ſtate, was not to be kept from his knowledge. Iſay 27.3.

Secondly, if *Adam* had knowne this tree to be able to giue immortalitie, hee would ſooner haue eaten thereof, being not prohibited, then to haue touched the forbidden fruit, ſeeing that the eating thereof alſo would haue brought him to greater happines, then the other tree: that giuing immortalitie; the other but the knowledge of good and euill. Wherefore the tree of life could not giue immortalitie to thoſe that eat thereof, but onely was a ſigne of true immortalitie in Chriſt.

And that the tree of life was principally a ſymbole of Chriſt our true life, and could not actually conferre immortalitie, but onely a ſtabilitie of the bodie, conſeruing it in perfect health without ſickneſſe or decay, thus further it is manifeſted.

Lib.4. peri arch.in princip.

1. *Origene* ſaith, *Quis ita idiotes inuenitur vt putet— vt corporalibus dentibus manducans quis ex ea arbore vitam percipiat, &c.* Who is ſuch an idiote to thinke, that one eating with corporall teeth of that tree ſhould haue life, &c. And his reaſon is, becauſe, he that ſhould eat of the other tree, preſently ſhould not haue knowledge. *Auguſtine* thinketh that the tree of life had this vſe, *ne illum ſenecta diſſolueret*, to preſerue man from decay and old age: and this we are not againſt, but that there was ſuch vertue in that tree to keep the body in perfect health without infirmity: as S. *Iohn* alluding to that tree of life, ſaith that the leaues of the tree of life ſerued to heale the nations with. But *Auguſtine* further ſaith, *Erat lignum vitæ ſicut petra Chriſtus*: The tree of life ſignified Chriſt, as the rocke did; *erat in cæteris lignis alimentum, in illo ſacramentum*: in the other trees was aliment, in this a ſacrament.

Lib.14.de ciuit.dei.c.26.

Reuel.22.2.

Cited by the ordinary gloſſe in 2.Geneſ.

γλυκύτης τῆς θείας μεθέξεως.

Lib.2.orthod. fid.c.11.

2. So *Damaſcene* of the Greeke Church ſaith, that the tree of life was *the ſweetnes of the diuine participation*: it was a ſigne then of the diuine life, receiued of God, and which ſhould further be confirmed and ratified in Chriſt.

[a] Claſſ.2.c.1. num.51.

[b] Loc.11. num.15.

3. The Writers of the reformed Church doe thus vnderſtand the tree of life, to bee a ſymbole of Chriſt, not denying vnto it, an operatiue vertue alſo vpon the body: ſo *Iunius*, *Borrhaius*, *Pellican*, *Oſiander*, vpon this place, likewiſe [a] *Peter Martyr*, [b] *Bucanus*, with others.

[c] 1.p.q.102. artic 1.

[d] In Geneſ.2.

4. Of the ſame opinion is *Thomas* [c] *Aquine*, that the tree of life had both a power to conſerue life, and did alſo ſignifie ſome ſpirituall thing as the rocke in the deſert: ſo alſo [d] the ordinarie and interlinearie gloſſe.

THE SECOND CONTROVERSIE, OF THE FALL OF MAN.

THis Controuerſie is diuided into theſe queſtions: Firſt, of the difference of veniall and mortal ſins. Secondly, whether ſin any way ſtandeth with the wil of God. Thirdly, of the ſin of *Adam*, whether it were pride or infidelitie, whether a venial, or mortal ſin. Fourthly, of originall ſin: of the nature thereof, what it is, the beginning thereof, from whence it ſpringeth, the effects therof, the puniſhment thereof, with other parts of this queſtion.

THE FIRST QVESTION, OF THE DISTINCTION and difference of veniall and mortall ſinnes.

The Papiſts.

6.Error.

MOrtall ſinnes are thoſe which doe caſt men out of Gods fauour, and are worthie of eternall damnation: veniall ſinnes doe ſomewhat diſpleaſe God, yet deſerue not eternall death, but are pardonable of their owne nature, *Bellarm. lib.1. de amiſſ. gratia, cap.2. & cap.9. in princip. Rhemiſt. annotat. Roman.1.11.* They define alſo in particular which are veniall ſinnes. Firſt, all inuoluntarie and ſudden paſſions of the mind, as of anger, concupiſcence, and ſuch like, *Bellarm. cap.3. ad finem*: for all ſinne, they ſay, is voluntarie, and therefore theſe paſſions hauing not conſent of will, are farre from ſin, neither are imputed to any man, neither for them need he ſay vnto God, forgiue vs our ſinnes, *Rhemiſt. annot. Rom.7 ſect.8.9.*

Secondly, thoſe are venial ſinnes, which though they be done with conſent of the mind, yet are but ſeene in ſmall and light matters: as if a man ſteale a halfepennie, ſpeake an idle word, laugh immoderately, or ſuch like. But the contrarie to theſe are mortall and deadly ſinnes, as periurie, adultery, murder, &c.

Now to prooue that theſe veniall ſinnes, as they call them, are in their owne nature pardonable, and deſerue not eternall damnation; theſe arguments they bring out of Scripture.

1.Cor.3.12.

Argum. 1. Saint *Paul* ſaith, that they which build hay or ſtubble, &c. though their worke burne, yet they themſelues ſhall bee ſafe, yet through the fire: By hay and ſtubble the Apoſtle vnderſtandeth veniall ſinnes, which doe bring detriment or loſſe, but not deſtruction: for hee ſhall bee ſafe, *Bellarm. cap.9.*

Anſw. Not to ſtand at this time to ſift out the right meaning of this place, where the Apoſtle intreateth not in generall of the good or euill workes of Chriſtians, but onely of the preaching of the Goſpell, which when it is ſincerely preached, both for the matter and manner, then doe they build vpon the foundation, which is Ieſus Chriſt, gold and ſiluer, &c. but when Chriſt is taught for vaine glorie, or contentiouſly, or with any other ſiniſter affection, ſuch doe build vp hay and ſtubble. Now we anſwere: firſt, to preach Chriſt, but impurely, and not ſincerely, which is compared heere to a ſtraw-building, is no veniall or light offence, but a ſinne worthie of death: for Chriſt ſhall ſay vnto them in the day of iudgement, that preached and propheſied in his name, but not ſincerely: *Verily I know you not, depart from me ye workers of iniquitie.*

Matth.7.22.23.

Againe, veniall ſinnes, ſaith the Ieſuite, *facili negotio expiantur*, are eaſily purged and done away, *cap.2.* but ſo is not this ſinne of impure preaching: hee ſhall bee ſafe, yet as *through the fire*, that is, with ſome hardneſſe and difficultie: and ſo the phraſe is vſed, Epiſt. Iud. 23. *Others ſaue with feare, as pulling them out of the fire: but haue compaſſion of others in putting difference:* Theſe are ſuch as ſinne of infirmitie: the other are more notorious offenders, which are as it were in the fire, that is, in great danger.

Iud.23.

2 But admit theſe are veniall ſinnes, ſuch as are forgiuen at Gods hands: yet is it not hence proued, that they are veniall of their owne nature, but are pardoned in Chriſt: for the Apoſtle ſpeaketh of ſuch which keepe the foundation, that is, Chriſt Ieſus, though their building bee not perfect and ſound.

Argum.2. Matth. 5.22. Onely hee that ſaith to his brother, *foole, is worthie of hell fire:* hee that ſaith *raca*, or is but angrie, is but *culpable of iudgement, or of a Councell, &c. Ergo*, euery ſinne is not worthie of hell fire; *Bellarm. cap.9.*

Matth. 5.22.

Anſwere. Firſt, this place doth ſhew a difference and degree of euerlaſting puniſhment, according to the qualitie and diuerſitie of ſinnes: but another kinde of puniſhment beſide, it ſheweth not: ſo then, *iudgement, a councell, hell fire*, doe but ſignifie three degrees of the ſame puniſhment: hell fire is due to the reſt, but it is added onely for diſtinction, to ſhew both a difference of the ſinne and puniſhment.

Secondly, this is euident by theſe reaſons: firſt, becauſe iudgement, [illegible], is taken in Scripture for euerlaſting puniſhment or condemnation, Rom. 2.3. how ſhalt thou eſcape the iudgement of God? Secondly, euery ſin is a tranſgreſſion of the law; And *euery tranſgreſſion is vnder the curſe:* But theſe are tranſgreſſions of the law, *Thou ſhalt not kill:* as here our Sauiour expoundeth; *Ergo*, they are vnder the curſe of the law, and ſo ſubiect to death. Thirdly, S. *Paul* ſaith, *No rayler can inherite the kingdome of God*, but he that ſaith, *raca*, is a rayler: for the word ſignifieth a light head, or cockbraine, being deriued of [illegible] *raiak*, which ſignifieth to euacuate or emptie: wherefore he that ſaith *raca*, ſhall not inherite the kingdome of heauen.

Rom.2.3.
1 Iohn.3.4.
Galath 3.10.
Cor.6.10.

Argum.3. Luke 12.59. *Thou ſhalt not depart thence, till thou haſt paid the vtmoſt farthing.* Theſe are veniall ſinnes, which ſhall be purged in Purgatorie, and not bee puniſhed in hell, *Bellarm. ibid.*

Luk.12.59.

Anſwere. Firſt, our Sauiour in this place ſpeaketh of offences among men, and giueth a rule in this place onely how to eſcape the iudgement of man, and the troubles of this life. Secondly, if it be ſpiritually applied, by priſon, hell is vnderſtood: and ſo is it taken for the place of the wicked and diſobedient. Thirdly, they ſhall not come out, till they haue paid the vtmoſt farthing, that is neuer, becauſe it is impoſſible to pay or anſwere the debt vnto God. Fourthly, our Sauiour ſpeaketh of vncharitable perſons, ſuch as deferre and refuſe to be reconciled, and to agree with their brethren: but want of charitie deſerueth hell.

1.Pet.3 19.
Matth.18 34.
Matth 5.25.

Argum.4 S. *Iames* ſaith, *When luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed bringeth forth death: Ergo*, ſinne is not mortall, but when it is conſummate and finiſhed: *Rhemiſt. in hunc locum. Bellarm. cap 9.*

Iames.1.15.

Anſwere. Out of this place it is gathered, that there are degrees of ſinne, and that the more haynous ſinne is, it is worthie greater death, and is more hardly forgiuen: and therefore ſinne conſummate or finiſhed is ſaid to bring forth death, rather then ſinne but conceiued onely, namely, in compariſon and reſpect of ſmaller ſinnes, the greater are neereſt to death. Otherwiſe to ſpeake ſimply, death is the wages of all ſinne.

Rom 6.23.

2 If by ſinne conſummate we vnderſtand continuance in ſinne without repentance, which is the right conſummation of ſinne: then the Apoſtle ſpeaketh not of ſinne as it is in it ſelfe, but as it is accounted of before God, who in his mercie forgiueth ſins not conſummate or finiſhed, but broken off by repentance, and in his iuſtice iudgeth and condemneth ſinnes conſummate by hardneſſe of heart and impenitencie.

Where although the Apoſtle haue not that vniuerſall terme *all*, yet the propoſition being indefinite, is equiualent: ſee this obiection further anſwered: *Retect. p.225.*

3 Otherwiſe luſt and concupiſcence it ſelfe is worthie of death: *The world paſſeth away, and the luſt thereof;* (which verſ. 16. is ſaid to be the luſt of the fleſh, and the luſt of the eyes) *but he that fulfilleth the will of God, abideth for euer:* he that hath the luſt of the fleſh, which is the luſt of the world, fulfilleth not the will of God: *Ergo*, he abideth not for euer, and conſequently is ſubiect to death.

1.Iohn.1.17.

Argum 4. Our Doway men doe thus diſpute for their veniall ſinnes: as the excuſe which the Hebrew Midwiues made, they ſay was an officious lye, but a leſſe ſinne, and more eaſily pardoned, and purged by good workes, &c. ſo they make *Moſes* ſinne, which hee committed at the waters of ſtrife, to be but a veniall ſinne, for the which, he was temporally puniſhed, in not going ouer to the land of Canaan: ſo the officious lye of *Rahab*, they ſay was a veniall ſinne, yet ſhe was iuſtified by her faith in God and good workes, &c.

Annot in Exod.1.19.
Annot. in Deuter.4. v 21.
Annot. in Ioſua.2.4.

Contra. 1. The ſame anſwere may ſuffice for the firſt and laſt obiection, touching the officious lie

of the Midwiues and *Rahab*. 1. They may be both excuſed from telling any vntruth at all, as *Iunius* hath obſerued vpon both theſe places: 2. But admitting an officious lie: how can they make it a ve-
Reuel.22.15. niall ſinne, ſeeing all that make lyes are excluded the celeſtiall Ieruſalem: 3. They themſelues ſay, that ſhe was iuſtified by faith: and ſo we grant, that all theſe infirmities and greater ſinnes are veniall
Cited by Iunius. annot. in Exod.c.1. and pardonable by grace, but not of their owne nature, as *Auguſtine* well ſaith: *Viuos conſeruare natos opus fuit miſericordia, pro vita ſua mentitas fuiſſe opus fuit infirmitatis, quam Deus gratia condonat*: To keepe the children aliue was a worke of mercie, but to make a lye to ſaue their life, was a worke of infirmitie, which God pardoned by grace, &c. we haue neede then of grace for the pardoning of veniall ſinnes.

2 It is ſaid God was angrie with *Moſes*: doth God vſe to be angrie for nothing, for ſmall or light
Numb.20.12. offences? and the Lord directly chargeth *Moſes* with vnbeliefe. Numb.20.12. but vnbeliefe without
Reuel.21.8. Gods mercie condemneth to hell.

The Proteſtants.

WE confeſſe that there is a great difference of ſinnes, both in their nature and in the puniſhment due vnto them: that as ſinnes are greater or leſſe in themſelues, ſo they are worthie of greater or leſſe puniſhment. And therefore wee deteſt their error, that thinke all ſinnes to be equall and alike: but yet wee cannot admit this Popiſh diſtinction of veniall and mortall ſinnes, as though ſome ſinnes were veniall in their owne nature: for euen the leaſt ſinne deſerueth death, if God ſhould deale with vs according to the exact rule of his iuſtice: yet all ſinnes, not onely the leaſt but the greateſt are veniall by grace and faith in Chriſt, vnto the faithfull and beleeuers, and not otherwiſe: Wee proue it thus.

Deut 27.26. Ezech.18.20. Iam.2.10. 1.John 3.4. *Argum.*1. That all ſinnes in themſelues are worthie of death, the Scripture ſpeaketh plainly: *Curſed is euery one that continueth not in all things written in this law: The ſame ſoule that ſinneth ſhall die: He that faileth in one point of the law, is guiltie of all:* Euery tranſgreſſion of the law therefore deſerueth death: but all ſinne is a tranſgreſſion of the law, *Ergo*.

Bellarmine anſwereth, that all thoſe are vnderſtood of mortall and great offences, not of the ſmaller ſinnes which he calleth veniall: for in the firſt place, the words are *(written in this law)* and in that law are onely forbidden the greater ſinnes, as adulterie, idolatrie, murther, and ſo likewiſe Ezech.18. the more hainous ſinnes are reckoned vp.

Contra. This poore clauſe *(this law)* cannot helpe the Ieſuite: for S. *Paul* alleaging this place, ſaith, *Curſed is, &c. that continueth not in all things written in the law*, not this law: ſhewing hereby that all tranſgreſſions generally of the whole law, or any part thereof, are ſubiect to the curſe of the law: ſo alſo is the Prophet to be vnderſtood.

To the place in Saint *Iames* hee anſwereth thus: *Hee that offendeth in one point*, that is, not in any one point, but ſuch an one, as whereby charitie or loue is broken; and then it is no veniall but a mortall ſinne.

Contra. Firſt, the Apoſtle ſaith, *Whoſoeuer ſhall keepe the whole law, and yet faile in one point*: hee ſpeaketh not of any great and apparant tranſgreſſion, for how ſhould the man that doth it, ſeeme to keepe the whole law: but of ſome ſecret and ſmaller offence rather, which notwithſtanding he is taken for a good keeper of the law. Secondly, the Apoſtle himſelfe putteth an example, If thou committeſt not adulterie, and yet killeſt, thou art a tranſgreſſor: but he onely killeth not that ſlayeth; but
Math.5.22. he alſo that is angrie vnaduiſedly, or calleth Racha, as our Sauiour Chriſt expoundeth this commandement: therefore he that faileth in theſe points killeth, and ſo is a tranſgreſſor of the law. Thirdly,
Rom.13.10. all veniall ſinnes doe faile alſo in charitie: for charitie is the fulfilling of the law: hee therefore that breaketh not charitie doth keepe the law, and tranſgreſſeth it not: But he that committeth any veniall ſin, tranſgreſſeth the law, otherwiſe it were no ſin, and therefore faileth alſo in charitie: S. *Iames* therefore by this one point vnderſtandeth veniall ſinnes, as well as other.

Iohn.13.8. *Argum.*2. Beſide, our Sauiour Chriſt ſaith to *Peter*, *If I waſh thee not, thou haſt no part in me*, If all ſinnes exclude vs from hauing part in Chriſt, and conſequently from the kingdome of God; then conſequently all ſinnes are mortall, and in their owne nature worthie of death.

Bellarmine anſwereth, that veniall ſinnes doe not ſimply exclude from the kingdome of God, but onely for a time, till they be purged and waſhed, *reſp. ad obiect.*3.

Contra. Firſt, if then veniall ſinnes be neuer waſhed, they ſhall ſimply exclude from the kingdome of heauen. Secondly, the force of the argument remaineth vnanſwered: for if all ſinnes muſt bee waſhed away in Chriſt, or elſe we haue no part in him, and Chriſt died only to take away thoſe ſinnes
Heb.2.14. which deſerued death, as the Apoſtle ſaith: *That he might deſtroy through death him, that had power ouer death*: verſ.15. And, *that hee might deliuer them, which for feare of death were all their life time ſubiect to bondage.* They then that were ſubiect to death by reaſon of their ſinnes, were deliuered by Chriſts death: *Ergo*, all ſinnes for the which Chriſt died, were worthie of death.

*Argum.*3. If all ſinnes are not mortall, then Chriſt died not for all ſinnes: for he by his death did
Iohn.1.29. ſatisfie onely for ſinnes that deſerued death: but Chriſt died for all ſinnes.

Againe, originall ſinne, which is leſſe then any actuall ſinne, ſuch as their veniall ſinnes are, is worthie of death, and there by death raigneth euen ouer children, which ſinne not actually as *Adam* did;

did, *Ergo*, veniall ſinnes which proceede from originall ſinne, doe much more deſerue death. S. *Paul* Rom.5.14.
alſo further thus ſaith: *If I doe that I would not, then is it not I any longer that doe it, but ſinne that dwelleth in me*; He calleth it ſinne, though he conſent not to it, which is againſt the Rhemiſts, that will Rom.7.20.
haue no motion or paſſion in the minde, ſinne, vnleſſe it be voluntarie: and ſay further, that we neede not aske forgiueneſſe for ſuch ſinnes.

Let *Auguſtine* here ſpeake: *Peccata ignorantiæ vel negligentiæ melius accuſantur vt puniantur, quam* In Pſal.105.
excuſantur vt maneant, meliusq́; purgantur inuocato Deo, quam firmantur irritato Deo: The ſinnes of ignorance and negligence are better accuſed, then excuſed; better by praying to God to purge them, then by prouoking God to confirme them: *Ergo*, forgiueneſſe muſt bee asked at Gods hand for voluntarie ſinnes, ſinnes of ignorance.

Alſo he ſaith, *Propter omnia peccata baptiſmus inuentus eſt, propter leuiora oratio dominica*: For all ſinnes Baptiſme is a remedie, and the Lords prayer for the leſſe, *de ſymbol. lib. 1. 6. Ergo*, theſe leſſer ſins are in their owne nature guiltie of death, and not of themſelues pardonable: for otherwiſe we neede not ſay the Lords prayer for them, nor aske God forgiueneſſe, as the Rhemiſts themſelues confeſſe, *annotat. Rom. 7. ſect. 8. 9.*

Wee haue alſo the conſent of antiquitie; *Gelaſius. tom. anathemat. Eſt peccatum ad mortem in eodem peccato manentibus; eſt peccatum non ad mortem ab eodem peccato recedentibus*: There is a ſinne vnto death, to them that continue in it: there is a ſinne not vnto death: to them that depart from it.

Nicen. 2. can. 5. Peccatum ad mortem eſt, quoties aliqui peccantes ſe non emendant: A ſin vnto death is, when they that ſinne doe not amend themſelues. Repentance wee ſee, maketh all ſinnes veniall: want of repentance maketh all ſinnes mortall. None therefore are veniall of their owne nature, but by repentance.

Decret. distinct. 25. c. 3. gloſſ. ex Auguſtin. Nullum peccatum eſt veniale, quod non fiat criminale dum placeat. No ſin is ſo veniall, which is not made criminall, if it doe pleaſe: that is, if the ſinner continue in it. *Cauſ. 33. distinct. 1. c. 47. Venialis culpa, quam ſequitur confeſſio delictorum*: That fault is veniall, which the confeſſion of ſinnes followeth. This ſentence is rehearſed and approued by the Maſter of Sentences, *lib. 4. distinct. 17. a.*

The Maſter hath many ſentences to the like effect: *Lib. 2. distinct. 24. l. Totus homo damnabitur, &c.* Whole man ſhall be condemned, vnleſſe thoſe ſinnes, which without any will or purpoſe of working, but with a delight onely of the minde, are committed in thought, are remitted by the fauour of the Mediatour: But theſe, by their owne definition, are onely veniall ſinnes, which haue not the conſent of the will. *Lib. 3. distinct. 38. a. A lye made to ſaue another, is a veniall ſinne to the weake, but to the perfect it is damnable.* If the ſame ſin be veniall to one, and damnable to another, then is it not in it owne nature veniall. *Lib. 4. diſt. 20. b. Quædam peccata mortalia in pœnitentia fiunt venialia*: Some mortall ſinnes, are by repentance made veniall. Therefore they are not veniall or worthie of forgiueneſſe in themſelues, but by repentance and mercie in Chriſt.

We haue here plentifull teſtimonie of the Greeke Church. *Baſile* ſaith, that no ſinne is to be con-
temned as ſmall, ſeeing Saint *Paul* ſaith of all ſinne, that it is the *ſting of death*. *Chryſoſtome*, as hee is Qu. contract. qu. 2.
alleadged by *Ieremie* the Patriarke: *Ea quæ nobis parua delicta videntur, apud illius iuſtum tribunal,*
magnam merentur pœnam: Thoſe which ſeeme ſmall offences to vs, before the iuſt tribunall of God, Cenſur. orient. c.6.
deſerue great puniſhment: *Ieremie* himſelfe ſaith: *Cum lex Euangelica nullum in hac parte peccato-* Ibid. c.4.
rum faciat diſcrimen, &c. Seeing the Euangelicall law maketh here no difference of ſinnes, doth promiſe forgiueneſſe of all to them that worthily repent.

2 *Tertullian* ſpeaking of ſuch ſinnes, as are *quotidianæ incurſionis*, which we incurre euery day, vn-
to the which we are all ſubiect, as in our ſight, hearing, and ſuch like, ſaith, *Horum erit venia per exo-* Lib. de pudicitia.
ratorem patris Chriſtum: Wee haue pardon of theſe through Chriſt, the intreater of his father: they are not then veniall in their owne nature, but by faith in Chriſt.

It cannot be denied, but that the new Africane and Æthiopike Church doe hold ſome ſinnes to be mortall, but heerein they differ much from the Romane Church: the Æthiopians doe account ſixe
ſinnes to be mortall, according to that text, *Without ſhall be dogges, enchanters, whoremongers, mur-* Reuel.22.15.
therers, idolaters, and whoſoeuer loueth or maketh lyes: by dogges the enuious and malicious are to be
vnderſtood: but the Romaniſts do make ſeuen mortall ſinnes, namely incontinencie, wrath, auarice, Lyran. in c. 15.
idleneſſe, enuie, pride, gluttonie: *Ieremie* the Patriarke, leaueth out enuie, and in ſtead thereof put- Ierem.
teth in vaine glorie: how then is it poſſible for them to diſtinguiſh veniall ſinnes and mortall, ſeeing Cenſur. oriental. c.2.
they are not agreed, which are the mortall, nor how many there are of them.

3 That no ſinnes are veniall in their owne nature, but are tranſgreſſions of and againſt the law, Lib. 1. de a-
it is the conſtant opinion of other Proteſtant Writers: as of *Luther*, *Melancthon*, *Kemnitius*, the miſſion. grat.
Centurie writers, *Caluine* with others, as *Bellarmine* produceth them. c.4.

4 Whereas *Bellarmine* ſaith, that veniall ſinnes are not *contra legem* againſt the law, but *præter* Lib. 1 de a-
legem beſide the law. *Azorius* the Ieſuite alleadging alſo of that opinion, *Durandus, Caietanus,* miſſion grat. c.11.§. deniq;.
Vega: maintaineth the contrarie, that veniall ſinnes are *contra legem* againſt the law: whereupon it Azor. Inſtitut.
will follow, that they are not veniall in their owne nature: for euery tranſgreſſion of the law de- Moral. part.1. lib 4. c 8.
ſerueth death; Gal.3.10.

The concluſion of all is this. 1. That there are difference and degrees of ſinnes, which accordingly deſerue greater or leſſe puniſhment.

2 That ſome ſinnes may be ſaid to be veniall, pardonable, ſome mortall, either comparatiuely, becauſe they are more eaſily forgiuen ſome then others, or in reſpect of the euent, becauſe to the faithfull all ſinnes are veniall in Chriſt.

Rom.5.12.

3 That no ſinnes are veniall in their owne nature, as being all the fruites of originall ſinne, which brought in death.

4 God neuer condemneth onely for the veniall and ſmaller ſinnes: becauſe in the wicked and impenitent, they are alwaies accompanied with greater ſinnes: and to the faithfull they with the greater ſinnes are pardoned.

THE SECOND QVESTION, WHETHER SINNE any way may ſtand with the will of God.

The Papiſts.

7.Error.

NO ſin ſtandeth with the will or intention of God, but is directly againſt it, *Rhemiſt. annot. Rom.3. ſect.4.* And therfore Chriſts death was Gods act no otherwiſe, then by permiſſion, *Act.3. ſect.2.* Neither is God the author of ſin, otherwiſe then by permiſſion and with-holding of his grace: *annot. Iam.1.13. Sic etiam Bellarm. de ſtatu peccat. lib.2. cap.3.*

But our faith is this, grounded vpon Scripture, that whatſoeuer is done in the world, is not done by Gods permiſſion only, but ſtandeth alſo with his knowledge: *Hell and deſtruction are before him, how much more the hearts of men?* Prou.15.11. With his will and pleaſure: *whatſoeuer pleaſed the Lord, that did hee in heauen and in earth*, Pſal35.6. With his eternall ordinance and decree: So the Apoſtle ſaith, that Chriſt was deliuered vp according to the determinate counſell of God, Act.2.23. And not only ſo, but all things in the world are done by the power of God: *Shall there be euill in a Citie, and the Lord hath not done it?* Amos 3.6. yea, at the bidding & commandment of God: the Lord hath bidden him to curſe *Dauid*, 2.Sam.16.10. Therefore euill actions are not done onely by the permiſſion of God. And yet for all this God ſhall not be the author of ſin.

Zuinglius ſerm. de prouid. cap.5.

Beza Aphoriſ.31.

Caluin. aduerſ. Libertin. cap.14.

For firſt, God is not the author of any euill action, as it is euill, either by willing, decreeing, bidding it, or mouing thereunto, but only as he giueth power, as our Creator, to his creatures, to moue or work this or that: Therefore a ſinfull worke: *Quatenus Dei eſt authoris, opus eſt, crimen non eſt, quantum autem hominis eſt, crimen eſt, ſcelus eſt:* As it commeth of God the author, it is a work only, and no ſin: as it is of man, it is ſin & wickednes. Againe, God is no otherwiſe to be reſpected in a ſinfull work and action, but as a iuſt Iudge, which puniſheth ſin by ſin: for it is a iuſt thing before God to recompence one ſin by another: and ſo it is to be conſidered, not ſo much, *tanquam peccatum, quàm pœna peccati*, as it is a ſin, as a puniſhment of ſin. Thirdly, in the ſame action, God propoundeth one end, as the exerciſing of his children, and manifeſtation of his mercie, as in the tentation of *Iob*: the inſtrument whereby he worketh, reſpecteth ſome euill end, as Satan laboured the ſubuerſion of *Iob*, and the euill affection and purpoſe of the inſtrument maketh the action euill; but God is free, and vnſpotted: God therefore is not any wayes the author of ſin. Let vs now ſee what arguments our aduerſaries bring: firſt, againſt our opinion, and then for the confirmation of their owne.

Argum.1. Bellarmine ſetteth downe foure great abſurdities, that (he ſaith) muſt needes follow of our opinion. Firſt, if God be the author of euery action good or bad, and if wicked men are his inſtruments to accompliſh his will: God muſt of neceſſitie be the author of ſin, ſeeing hee willeth and commandeth it, *cap.4.* Secondly, God is not in thus doing the author only of ſin, but he himſelfe alſo ſhould properly and truly commit ſin, being conſenting, and ſetting his helping hand to ſinfull actions, *cap.5.* To the like purpoſe the Doway men obiect. *p.172.* Thirdly, God by this meanes ſhould not onely be guiltie of ſin, but the onely perſon in the world that properly ſinneth: for if that neither *Adam*, nor any of his poſteritie could chuſe but ſin, ſeeing it was ſo ordained of God: and no man is ſaid to ſin, in that which he cannot ſhunne and auoyde: therefore no man properly is guiltie of ſin; and ſo it would light wholy vpon God, *cap.6.* Laſtly, ſeeing then that man ſinneth not, becauſe what he doth, is by the power, will, and commandement of God: and yet God himſelfe is no wayes the author of ſin, as the Proteſtants affirme: then it would follow, that ſin is nothing at all, as the Libertines hold, but onely an imagined and deuiſed thing, being no where to be found: And if ſin be nothing, then hell is nothing, and Chriſts death in vaine, *Bellarm. cap.7.*

Anſwere. Firſt, theſe obiections are eaſily remoued by that which we anſwered before: that God is no otherwiſe the author of euill actions, or the willer and commander of them, then as the power of working is of God: but the euill qualitie and condition of the action, is to bee imputed onely to the inſtrument: ſo that men committing euill, as they receiue a generall and abſolute power of God, to moue, to liue, &c. are onely, *paſſiua inſtrumenta*, paſſiue inſtruments: as they are workers of euill, they are onely, *actiua inſtrumenta*, actiue and working inſtruments. Wee will make this plaine by ſome example: as when the Sunne beames beat vpon ſome carrion, by the heat thereof there is raiſed a ſtinch, yet the Sunne beames ſtinke not, but the euill ſauour ariſeth only of the corrupt matter:

And as when we ſee a lame man walking, and halting as he goeth; the ſoule and life that is in man giueth motion to the lame part, yet the lameneſſe thereof commeth of the infirmitie of the member it ſelfe: Euen ſo the Lord may be the cauſe of euill actions, and yet not guilty of the euill.

Bellarmine obiecteth that theſe examples are vnlike; for the Sunne, and the ſoule of man are onely generall cauſes, not particular of theſe actions: but God (as you ſay) is not onely an vniuerſall, but a ſpeciall cauſe of euery action, *Bellarm.cap.5.*

Anſwere. The ſoule in the body is both an vniuerſall and particular cauſe of the power of mouing in euery part: for as the ſaying in Philoſophie is, *anima eſt tota in toto, & tota in qualibet parte:* The ſoule is both vniuerſally whole in the whole body, and ſpecially whole in euery part. But of the lameneſſe and defect in mouing it is no cauſe at all, vnleſſe it be the generall and furtheſt remoued cauſe: ſo we doe ſay alſo of the working of God in euill actions.

2 In one and the ſame action God doth reſpect a good and profitable end, whereas the inſtrument may haue a miſchieuous purpoſe and intent, which maketh the action euill: and ſo the ſinne is proper onely to the inſtrument.

Anſwere. This is againſt S. *Pauls* rule, who ſaith, wee muſt not doe euill, that good may come thereof: therefore the good intent, which God propoundeth to himſelfe, cannot iuſtifie the euill action, wherein he is a partie, *Bellarm.cap.4.*

Contra. God is not a partie in the euilneſſe of the action at all, as we haue ſhewed: wherefore it is falſe that he doth euill to a good end. Nay, both the action it ſelfe is good as it commeth of God, and the end alſo good: which the Lord reſpecteth.

3 The iudgements of God are alwaies iuſt: and therefore ſinnes, as they are puniſhments of former ſinnes are iuſt: and ſo may be of God. *Anſw.* Yea, but *Adams* ſinne was not a puniſhment of a former, for he was created without ſinne, therefore his ſinne muſt be imputed to God, *Bellar.c.4.*

Contra. Yea, but *Adam* had free will by creation, to chuſe good or euill, and therefore ſeeing it was his voluntarie choiſe to ſinne, he onely is to be blamed for it. **How Adams ſinne ſtroue with the will of God.**

Obiect. *Adams* fall is fore-ſeene of God, and hee could not otherwiſe chuſe: how then can hee be guilty of that ſinne, which was not in his power to auoyde?

Anſwere. Indeede *Adam* in reſpect of Gods appointment and fore-knowledge, did ſinne *neceſſariò*, neceſſarily, but not *coactè*, he was not conſtrained: but in reſpect of his owne free will, he did neither, *neceſſariò vel coactè, ſed voluntariè peccare:* he did neither ſinne of neceſſitie or by conſtraint, but voluntarily.

S. *Auguſtine* doth anſwere this obiection to the full: It will bee ſaid that *Pharaoh* could doe no other, becauſe it was ſo fore-ſeene of him: It is anſwered, ſaith he, *Dei præſcientiam non cogere hominem vt talis ſit, qualem præſciuit Deus, ſed præſcire talem futurum, qualis futurus erat, quamuis ſic eum non fecerit Deus: qui ſi hoc præſcierat eſſe, quod non eſt, præſcientia iam non eſt:* The preſcience of God doth not make a man to be that, which he is fore-ſeene to be, but doth onely fore-know him to bee ſuch, as he ſhould haue beene, though God had not made him ſuch: for if God ſhould haue fore-ſeene that which is not, it were no fore-knowledge at all, *De prædeſtinat. & gratia. lib.1.15.*

Thus we ſee how ſinfull actions may ſtand with the wil, decree & power of God: and yet God ſhal neither be the author of ſin, nor himſelfe thereby be made either properly, or onely to ſinne, not yet ſin to become nothing. Now let vs examine the reaſons which our aduerſaries bring of their part.

Argum.2. The Scripture ſaith, that God loueth not, or willeth not iniquitie: He will not the death of a ſinner; And many ſuch places there are to the like purpoſe: *Ergo*, God giueth no conſent vnto ſinne, much leſſe commendeth it, *Bellarm.cap.8.* **Pſal.5.4. Ezech.18.32.**

Anſwere. 1. Firſt, theſe places alſo make as ſtrong againſt Popiſh permiſſion: for if God hate iniquitie, he will not permit it: for he that permitteth any thing which he hateth, either ſheweth his impotencie, in that he is not able to hinder it, but is conſtrained to permit it: or elſe declareth his mutabilitie in louing that which before he hated.

2 We alſo grant, that God neither willeth nor worketh iniquitie: hee willeth the worke, but the iniquitie of the worke is of man: And he willeth not the death of a ſinner; that is, hee procureth not, nor worketh the death of any, which is wrought by ſinne, with the which the Lord hath no fellowſhip: As *Auguſtine* ſaith: *Cupiditates peccantium Dei prædeſtinatio non excitauit, ſuaſit, aut impulit, ſed prædeſtinauit iudicium ſuum, quo vnicuiq; prout geſſit, retributurus eſt:* Gods predeſtination doth not ſtirre vp, perſwade, or enforce the deſires of ſinners: but God hath onely predeſtinate his iuſt iudgements, whereby he will render to euery man, as he hath done, and as the ſinnes, which hee hath committed, doe deſerue. **Articul.falſ. impoſit.10.**

3 Laſtly, theſe places in Scripture, *God will not the death of a ſinner*, and *he will all men to be ſaued*, and ſuch like, are to bee vnderſtood of the reuealed will of God: who notwithſtanding in his ſecret will hath caſt his lots ouer euery man, either to life or death: yet the externall meanes of ſaluation are offered to all. **1.Timoth.2.4.**

Obiect. 1. You confeſſe then that there is a reuealed will of God in the Scripture, from whence then doe ye know his ſecret will? ſurely, ſaith the Ieſuite, *Satis oſtendunt ſe eam non ex ſcripturis, ſed ex proprio capite deduxiſſe:* By this you declare, that this ſecret will you learne not out of Scripture, but gather it out of your owne head, *Bellarm.cap.8.*

Anſwere.1. Wee grant the Ieſuites conſequent, you learne it not out of Scripture: *Ergo*, it is an inuention of your owne head: for hereby he condemneth all inuentions and traditions, beſide Scripture, which elſe-where he moſt ſtifly maintaineth. 2. We denie the antecedent: for this diſtinction of the ſecret and reuealed will of God, we learne euen out of Scripture: for where wee reade, *Ego Deus creans malum*, I am the God that create euill: And againe, *Non Deus volens iniquitatem tu es*: Thou art not a God which loueſt iniquitie: how ſhall theſe places be reconciled, to ſpeake one truth, vnleſſe wee make a difference betweene the ſecret and reuealed will of God? but becauſe, this place cited out of *Iſay* may bee vnderſtoode of that which is called *malum pœna*, the euill of puniſhment, which God in his iuſtice is the author of: there is yet a more cleare place, for the proofe of this diſtinction of Gods ſecret and reuealed will: as Deuter. 29.29. *The ſecret things belong vnto the Lord our God, but the things reuealed belong to vs, and our children for euer, that wee may doe all the words of this Law.*

Iſay.45.7.
Pſal.5.4.
Deut.29.29.

Obiect.2. If God haue a ſecret will, whereby he willeth one thing, and a reuealed will, whereby he nilleth the ſame: then hath God two contrarie wils, which cannot be both true, and thus you make God a lyer, *Bellar.ibid.*

Anſwere. Firſt, we doe not ſay that God hath two wils, but one and the ſelfe ſame will, that hath diuers reſpects: and if in reſpect of vs God ſeeme to will one thing which in reſpect of his ſecret counſell he nilleth, he is no more contrarie to himſelfe, than our Sauiour Chriſt was, who made ſhew to his two Diſciples as though he would goe further, and yet had a purpoſe to ſtay with them. But concerning this diſtinction, S. *Auguſtine* putteth vs out of doubt: *Remota hac diſcretione, quam diuina ſcientia intra ſecretum iuſtitiæ ſuæ continet, ſynceriſſimè credendum eſt deum omnes ſaluari velle*: Setting apart that difference of men, which the diuine knowledge hath locked vp in the cloſet of iuſtice, it is ſincerely to be beleeued, that God would haue all men ſaued. There is then another difference of men in the ſecret counſell of God, then is outwardly and apparantly knowne. This diſtinction of Gods ſecret and reuealed will, the Maſter of Sentences very well approueth out of *Auguſtine lib.1.diſt.47.b.Multa non fieri præter voluntatem Dei, quæ fiunt contra voluntatem*: That many things are done contrary to the will of God, which are not done beſide his will: that is, many things may be committed againſt Gods precepts, which are his will, and yet not againſt his omnipotent and euerlaſting will: *Contra eam quippe nihil fit*, for nothing is done againſt that will: the one is called *voluntas ſigni*, the ſigned will of God, which is teſtified by outward ſignes, as precepts and prohibitions in Scripture: the other is *voluntas beneplaciti*, the will of Gods Counſell, or purpoſe. And ſo *Auguſtine* concludeth, *Quantum ad ipſos attinet, quod Deus noluit, fecerunt, quantum ad omnipotentiam Dei, nullo modo facere voluerunt*: In reſpect of themſelues, ſinners doe that which God would not; but in regard of Gods omnipotent will, they could not.

Luk.24.
Articul.fal. Impoſit.art.2.

Argum.3. S. *Iames* ſaith, *Let no man ſay, when he is tempted; I am tempted of the Lord*, and Saint *Paul; God will not ſuffer you to be tempted aboue that you are able*: *Ergo*, much more doth not God tempt any man, or compell him to ſinne, ſeeing hee doth not ſuffer his children to be tempted, &c. *Bellarm.c.8.loc.4.*

Iam 1.13.
1.Cor.10.13.

Anſwere. Firſt, this profeſſed diſputer forgetteth the point in queſtion, and fighteth with his owne ſhadow, forcing a concluſion, which no man denieth, and ſo trauaileth with winde: For we confeſſe, that God neither tempteth, prouoketh or compelleth any man to ſinne. Secondly, there is a temptation, which is of God, which is nothing but the triall of a mans faith: as the Lord is ſaid to haue tempted *Abraham*, that is, to haue made triall and proofe of his faith: any other way God tempteth not. Thirdly, theſe three wayes we acknowledge Gods power in the ſinfull actions of men. 1. In forſaking them, and giuing men ouer to themſelues to follow their owne luſts: as he tooke his good ſpirit from *Saul*; by the abſence of which ſpirit he fell into moſt grieuous ſinnes. 2. God as a Creator giueth life and power to euery thing to moue, to liue, to worke, *In him we liue, we moue and haue our being*. 3. He as a iuſt Iudge doth puniſh ſinners by their owne ſinne, *For this cauſe God gaue them ouer to vile affections*: So that ſinne, as it is a conſequent of deſertion, a worke of the creature, a iudgement and puniſhment; is not without the will of God: yet the Lord is no way acceſſarie to the euilneſſe of ſinne, nor the author thereof. In this ſenſe we miſlike not that diſtinction of *Origen*: *Multa ſine voluntate Dei geruntur, nihil ſine prouidentia; prouidentia eſt, qua diſpenſat, & prouidet; voluntas, qua vult, aut non vult aliquid*: Many things are done without the will of God, nothing without his prouidence; that is his prouidence, wherewith he doth diſpenſe, diſpoſe, and prouide or fore-ſee; that is his will, whereby he willeth or nilleth any thing, &c. wherefore though ſinne be not agreeable to the will of God, yet it ſtandeth with his prouidence.

Gen.22.2.
Act.17.28.
Rom.1.26.
Homil.3.in Geneſ.

The Proteſtants.

WE affirme, that ſinne neither ſtandeth abſolutely with the will of God, for hee made not ſinne, nor yet created man to ſinne, neither properly or directly doth God ſuffer or permit ſinne, as it is ſinne, to be done in the world: but he ſuffereth the creatures, without coaction or conſtraint to vſe their naturall faculties, which are of themſelues prone to ſinne: ſo that in ſinfull actions God worketh otherwiſe then by permiſſion onely, or with-holding of his grace: for he is to be conſidered both as a Creator, that giueth power to euery thing, to moue, to liue, to doe this or that, and as a iuſt Iudge, puniſhing and iudging men in and by their owne ſinnes.

*Argum.*1. S.*Peter* ſaith, that Chriſt was deliuered vp according to the determinate counſell of God. Gods determinate counſell is more then his ſufferance or permiſſion.

Acts 2.23.

Anſw. The meaning of the Apoſtle is this: that God had decreed and determined, that Chriſt ſhould die to redeeme the world: but that *Iudas* ſhould betray him, or *Pilate* condemne him, or the ſouldiers crucifie him, God decreed not it ſhould be done, but to ſuffer it to be done, *Bellarm.cap.*11. *ſic etiam Rhemiſt.*

Contra. 1. God did not onely permit the Iewes to worke their malice vpon Chriſt, but moſt iuſtly and moſt holily hee vſed their malice to bring his purpoſe to paſſe. 2. For if God ſuffered and permitted that to be done, which he might haue hindred, he thereby ſhould be made acceſſary with the Iewes of his ſonnes death. And 3. againe, where the Apoſtle ſaith, *definito conſilio,* he was deliuered vp by the determinate counſell of God; it ſheweth an actiue, not a permiſſiue power of God, and a reſolute decree of God for the deliuering vp of his ſonne, not a foreknowledge onely. 4. Neither is it the Lords manner to decree to ſuffer, but to doe: for, *What ſoeuer the Lord will, is done in heauen and in earth.* 5. But if he ſhould ſuffer that to be done which hee willeth not, then not whatſoeuer the Lord willeth, is done; but he ſhould be conſtrained to yeeld to the will of others.

Pſal.35.6.

*Argum.*2. The Prophet *Dauid* ſaith, that God bid *Shemei* curſe. And the Lord ſaith to the euill ſpirit, that offered himſelfe to goe and deceiue *Ahab*: *Vade & fac, & praeualebis*: Goe and doe ſo, and thou ſhalt preuaile,: But bidding and commanding is more then ſuffering: *Ergo.*

2.Sam.16.11.

Anſw. Firſt, God may be ſaid to bid or command to doe euill, in ſuffering the inſtruments which he vſeth to doe euill. Secondly, becauſe he not onely ſuffereth the wicked ſo to doe, but leaueth and forſaketh them, and withholdeth his grace. Thirdly, and beſide theſe two waies, *Praeſidet etiam Deus ipſis voluntatibus malis, eaſque regit & gubernat, ac flectit in eis inuiſibiliter operando, vt licet vitio proprio malae ſint, tamen à diuina prouidentia ad vnum potius malum, quàm ad aliud, non poſitiue, ſed permiſſiue ordinentur*: God ſitteth euen in the wicked purpoſes of men, gouerning and ruling them, and ſo by his inuiſible power working in them, doth turne them, that although they be euill of themſelues, yet they are by the diuine prouidence of God ordained to doe one euill rather then another, not poſitiuely, that is abſolutely, appointing them thereto, but by way of permiſſion: As God is ſaid to haue commanded *Shemei* to curſe, becauſe he inclined his will, being euill, to curſe *Dauid*: And he inclined him, not by compelling, but by opening him a way to this ſinne, and ſtopping the way to other ſinnes, *ſic Bellarm de amiſſ.grat.lib.*2.*cap.*13.

Contra. Concerning the two firſt waies of permitting and withholding of grace, they haue not any place here: for to bid and command, is more then either of theſe. Concerning the third, firſt, the Ieſuite is contrarie to himſelfe, he ſaith that God doth gouerne, turne, and rule, and incline the mindes of wicked men, and yet concludeth, that all this is done by permiſſion: *inclinauit, id eſt, permiſit,* hee inclined, that is, ſuffered: which are cleane contrarie: for to incline is an action, to permit is a thing paſſiue. Secondly, what differeth now this third way from the firſt? for here hee runneth to permiſſion. Thirdly, in ſaying that God incſineth to euill by opening a way to euill, and ſtopping the paſſage to other ſinnes; hee runneth into that inconuenience, which he moſt of all ſhunneth, to make God the author of ſinne: for how can it be auoided, ſeeing God openeth a way to ſinne, poynteth to it, and ſheweth the meane: and might as well hinder the way to this ſinne, as hee doth to others? Therefore how much better and more ſafe is our aſſertion, that God in bidding *Shemei* to curſe, was himſelfe an agent in this action, ſo farre as it tended to good: namely, vſing this wicked inſtrument in reſpect of himſelfe after a moſt holy and iuſt manner, for the triall of *Dauid*, and the manifeſtation of his iuſt iudgement vpon this wicked man. And thus ſpeaketh *Auguſtine*: *Deus voluntatem eius proprio ſuo vitio malam in hoc peccatum iudicio ſuo iuſto & occulto inclinauit*: God by his iuſt and ſecret iudgement, did incline his will, being corrupt of it ſelfe, vnto this miſchiefe. Loe, he ſaith, *inclinauit*, he did incline his will, which is more, then *permiſit*, he did ſuffer him.

De grat.& lib. arbit.cap.20.

*Argum.*3. God is ſaid in Scripture to harden mens hearts, and to blinde their eyes: as Exod 7.3. *I will harden Pharaohs heart.* Ioſua 11:20. *It came of the Lord to harden their hearts, that they ſhould come againſt Iſrael.* 1.Sam.2.25. *They obeyed not the voyce of their father, becauſe the Lord would kill them.* Iſay 63.17. *Why haſt thou made vs to erre from thy waies?* Ioh.12.39. *They could not beleeue, becauſe Eſaias ſaith, he hath blinded their eyes and hardened their heart*: Rom.1.28. *God gaue them vp to a reprobate minde.*

Bellarmine anſwereth: Firſt, God is not the author of induration or excaecation *poſitiuely*, but onely negatiuely: that is, *permittendo, deſerendo,* by ſuffering them to bee hardened, and by forſaking them. Secondly, in Scripture thoſe things are ſaid to harden, or to blinde, which are but the occaſions only, as gifts are ſaid to *blind the eyes of the wiſe*: ſo God is ſaid to harden, *occaſionaliter*, by miniſtring the occaſion, by abuſing whereof men are hardened: as Pſal.105. *God turned the hearts of the Ægyptians, ſo that they did hate his people*: God did not peruert the hearts of the Ægyptians, but by ſhewing mercie to his people, they tooke occaſion thereby to hate them. *Bellarm.c.*13.& 14. *obſeruat.*5.

Pſal.105.25.

The Doway Colledge men doe frame the like anſwere: as that God hardened *Pharaohs* heart onely by permiſſion, as he is ſaid to haue caſt *Pharaoh* and his chariots into the Sea, Exod.15.4. And further, as a father by not puniſhing is ſaid to ſpoile, ſo God to indurate: and *Pharaoh* abuſing Gods

Annot.in 7.Exod p.175.

Pag.171.173. in the margen. Pag.758. benefits hardened his heart: and Gods patience is made by euill hearts vnprofitable: and he did indurate *Pharaohs* heart in not mollifying it: ſo God permitted the diuell only to deceiue *Ahab*.

Contra. Firſt, *Thomas Aquinas*, whom *Bellarmine* alleageth, granteth, that God doth *inclinare malas voluntates, non ſolum permittendo, ſed poſitiue*, incline the euill willes of men, not onely by permiſſion, but poſitiuely: *in Comment. c. 9. ad Roman.* that is, not by ſuffering onely, but by doing and working.

Secondly, neither can it ſafely be affirmed, that God miniſtreth occaſion to men to be hardened or to ſinne: ſeeing 1. that *Balaam* is reproued for teaching *Balaak* to put *a ſtumbling blocke before the* Reuel.2.14. *children of Iſrael*, Reuel. 2. 14. Shall wee thinke then, that God putteth ſtumbling blocks before men to fall at? 2. And this were to make God the worker of tentation, as Satan is, who tempteth *occaſionaliter*, by ſetting the occaſion or motiue before mens eyes; as hee ſhewed Chriſt the whole world. 3. But if they ſay, that the occaſion which God miniſtreth, is good, but men abuſe it, and are thereby hardened: as when through Gods patience men are made worſe. Here God doth miniſter no occaſion at all, but they take occaſion to be hardened, where there is none offered: and thus God cannot any way be ſaid to harden mens hearts.

Thirdly, *Auguſtine* hath foure opinions of this matter. 1. God is ſaid to harden *Pharaohs* heart, becauſe he miniſtred the cauſe, whereby *Pharaoh* his heart was hardned, *vt cauſæ (quibus animus propellitur) exiſtunt, vel non exiſtunt, non eſt in hominis poteſtate ſed veniunt ex occulta prouidentia, &c.* That the cauſes (wherewith the minde is forced) ſhould be or not be, it is not in mans power, but in Gods ſecret prouidence, &c *qu. 18. in Exod.* But this (as I ſhewed) is not ſufficient. 2. *Indurare Deus dicitur, quem mollire noluerit*: God is ſaid to harden, whom hee will not mollifie, *de prædeſtinat. & grat. c. 4.* Thus God ſhould be ſaid to harden the hearts of all wicked men. 3. That God is ſaid to harden *Pharaohs* heart, *Non ad operationem Dei, ſed præſcientiam pertinere monſtratur*: It muſt be vnderſtood of Gods preſcience only and foreknowledge, not of his working, *de prædeſtinat. & grat. c. 6.* this were to confound Gods knowledge and works. 4. Wherefore in the fourth place he ſaith, *Deus indurauit per iuſtum iudicium, Pharao per liberum arbitrium*: God did indurate *Pharaohs* heart, by his iuſt iudgement; *Pharaoh* by the freeneſſe of his corrupt will: *de lib. arbit. & grat. cap. 23.* To this ſentence of *Auguſtine* we conſent, that God doth not harden mens hearts only, by permiſſion, deſertion, occaſion, preſcience; but, as a iuſt Iudge, hee puniſheth ſinne by ſinne, and giueth them ouer to the hardneſſe of their heart: and *Bellarmine* vnawares confeſſeth as much, that when God in Scripture is ſaid to indurate, *id facit vt iuſtus iudex*, he doth it as a iuſt Iudge, *c. 14. obſeru. 5* This is more then to doe it by permiſſion only or deſertion. Laſtly, *Origen* doth very well expreſſe this matter, by this ſimilitude: *Sol duplicis videtur eſſe virtutis, &c.* The Sunne ſeemeth to be of a double vertue, one to illuminate, another to burne or harden, but according to the matter and ſubiect: ſo God hardened *Pharaohs* heart, *becauſe it was by his corrupt thoughts of an earthly nature, as the Sunne hardeneth the clay: Hom. 2. in Cantic.* So then as the Sunne, not by withdrawing his light, or by ſuffering, but effectiuely hardneth the clay; ſo God likewiſe: but the cauſe of all is in the corruption of mans heart. So then to conclude this whole matter, I ſay with *Auguſtine*; firſt, *Non cuiuſquam peccati author eſt Deus, ſed naturæ Creator, qua cùm poteſtatem habuit non delinquendi, ſponte deliquit*: God is not the author of ſinne, but the Creator of nature, which when it had power not to ſinne, ſinned willingly, *articul. 5. falſ. impoſ. Auguſtin.* Secondly, *Diuina diſpoſitio non peccatores facit, ſed ordinat, cum peccauerunt*: The diuine diſpoſition maketh not ſinners, but diſpoſeth of them, when they haue ſinned: *in Pſal. 7.* So God in the worke of ſinne is to be conſidered as a Creator, from whom the creature hath power to doe this or that; and as a iuſt Iudge, that ordereth and diſpoſeth of ſinne, directing it to the iuſt puniſhment of the wicked.

1. *Tertullian* thus reaſoneth againſt *Hermogenes*, who to excuſe the Creator from being the author of euill, preſuppoſeth that the matter whereof God made all things, was alwaies, and made to Gods hand: and ſo the euill which is done, is to be imputed vnto the euilnes of the matter, not to the goodneſſe of the Creator: *Tertullian* thus impugneth this opinion: *Si non author, ſed aſſentator mali inuenitur Deus*: By this meanes, God though not the author, yet is found to be a fauourer and flatterer of Lib.cont.Hermogen. euill: *aut enim potuit emendare, ſed noluit, aut voluit, verum non potuit, infirmus Deus ſi potuit, & noluit, malus ipſe; quia malo fauit, &c.* for either he could haue mended the matter, but would not, or he would, yet could not, then he ſhould be a weake God, and if hee could and would not, hee ſhould be euill himſelfe, as fauouring euill, &c. The like may be ſaid concerning Gods permiſſion of ſinne, if he haue no other hand in it: that he in permitting ſinne, ſhould want power in not hindring it, or aſſent vnto it, being able to ſtay it, and yet ſuffering it.

2. *Cyrillus* of Ieruſalem doubteth not to ſay, that God *doth turne* the wicked will of the minde, Catech.8. *to be an occaſion* of the ſaluation of the faithfull, &c. which he ſheweth by the example of *Ioſephs* brethren, whoſe hatred was an occaſion of his aduancement: this is more then to ſuffer or permit.

Harm.ſect.3. pag.57. 3. French Confeſſ. artic. 8. *What ſoeuer they doe euilly, as he hath iuſtly ordained, he turneth to good.* Ibid.pag.61. Latter confeſſ. of Heluetia, chap. 8. *When God is ſaid in Scripture to harden, to blind, &c. it is to be vnderſtood, that God doth it as a iuſt Iudge and reuenger, &c.* Hee is more then a permitter or ſufferer only.

4. *Cauſ. 23. qu. 4. c. 23. Cùm aliquos à Deo traditos deſiderijs, aut obduratos legimus, &c.* When we

reade of any giuen vp to their luſts, and obdurate, *&c.* We confeſſe that they had ſo deſerued by their great ſinnes, &c. Where then there is an euill deſert preceding, and hardneſſe of heart followeth as a puniſhment, there God is not to be conſidered only as a beholder or ſufferer, but as a iuſt Iudge.

Cauſ.24.qu.3.c.39. The Colluthians are numbred among Heretikes, *Qui dicunt Deum non facere mala:* Who ſay that God doth not euill, contrarie to the Scripture, *I the Lord create euill:* the Papiſts excluding the power of God from euill, but onely by the way of permiſſion; are not farre from this hereſie.

The Maſter of the Sentences is a plentifull witneſſe with vs; ſhewing diuers waies out of *Auguſtine* how ſinne ſtandeth with the will of God. 1. Becauſe *mala fieri bonum eſt,* it is a good thing, that euill ſhould be done: for by this meanes Gods power and goodneſſe is ſeene, in turning euill to good, *lib.1.diſt.46.g.* 2. *Voluntas Dei de nobis impletur, ſed tamen non implemus eam, cum peccamus:* The will of God is fulfilled of vs, though we fulfill not the will of God, when wee ſinne: *lib.1. diſt.47.i.* that is, Gods wil euen in ſinners is fulfilled to their puniſhment. 3. *Actus mali, in quantum actus ſunt, bona ſunt & à Deo authore:* Euill actions, as they are actions, are good, and ſo of God: *lib. 2.diſt.35.d.* 4. *Ea quæ peccata ſunt & pœna peccati, &c.* That which is both a ſin and a puniſhment of ſin, is of God as it is a puniſhment, for all puniſhmēts of ſin are iuſt: *lib.2.diſt.36.b.* So likewiſe *lib. 2.d.32. Concupiſcentia in quantum pœna peccati deum habet authorem:* Concupiſcence, as it is a puniſhment hath God the author, but as it is a ſin or fault, it hath the diuell for the author. 5. *Lib.2. diſtinct 44.b. Poteſtas mali eſt à Deo:* The power of euill, or whereby euill is done, is of God: *Potentiam Deus tribuit, elationem potentiæ malitia noſtræ mentis inuenit:* God giueth power to worke, but the abuſe of the power is of the malice of our owne minde. Thus farre the Maſter of the Sentences agreeth with vs: whereby it is euident in what ſenſe God in ſinfull acts is to bee conſidered, not as a ſufferer only, but as a worker and diſpoſer.

THE THIRD QVESTION, CONCERNING the ſinne of Adam.

This queſtion hath three parts. Firſt, whether *Adams* fall were any other way, then by Gods permiſſion only. Secondly, what *Adams* ſinne was, whether pride or infidelitie. Thirdly, what kind of ſinne, whether veniall or mortall.

THE FIRST PART, WHETHER ADAMS FALL was any other way, then by Gods permiſſion.

The Papiſts.

Bellarmine affirmeth, that God only ſuffered *Adam* to be tempted and ſo to fall, and that God no way willed or decreed it: *De ſtat.peccat.lib.3.c.2.* 9. Error.

Argum. 2.Pet.3.9. *God would haue none periſh, but to come to repentance:* Therefore God no way willed, or decreed the fall of man. Againe, the Apoſtle ſaith, We muſt not doe euill, that good may come of it, Rom.3.8. *Ergo,* God would not *Adams* fall, that hee might afterward bee ſaued by Chriſt. 2 Pet.3.9. Rom.3.8.

Anſw. Firſt, the fall of man tended not to his deſtruction, but to his further ſtrengthning and raiſing vp in Chriſt: as *Ambroſe* well ſaith, *Iuſta eſſet hæc accuſatio, ſi vulnera noſtra immedicabilia eſſent:* This accuſation were iuſt, if our wounds were remedileſſe *de Paradiſ.cap.*8. Neither was *Adams* fall euil, as it was foreſeene and fore-ordained of God, the cauſe thereof was euill, namely *Adams* rebellion and diſobedience: but God in his moſt holy counſell, knew how to turne *Adams* ruine and fall, to his benefit.

The Proteſtants.

Neither doe we affirme that *Adams* ſinne was appointed in the will and decree of God, but it proceeded from the libertie of *Adams* will: but the fall of *Adam* was both foreſeene of God, and decreed to be, not permitted only.

*Argum.*1. As Chriſts death was decreed and determined, Acts 2.23. So was the fall of *Adam*; for the end of Chriſts death, was to reſtore *Adams* fall: and if the end be decreed, then thoſe things alſo, which are neceſſarilie referred to that end. Againe, Epheſ.1.4. *The Saints were choſen in Chriſt before the foundation of the world, who hath predeſtinate vs to be adopted through Ieſus Chriſt.* From whence I reaſon thus: The adoption of Gods children in Chriſt was predeſtinate and fore-ordained before the world: there could be no adoption, if *Adam* had not fallen: for what needed a reſtitution, if there had been no tranſgreſſion or preuarication? *Ergo, Adams* fall was decreed. Acts 2.23. Epheſ.1.4.

Auguſtine ſaith, *Tenenda eſt inconcuſſe hæc regula:* This rule muſt ſurely be held, that ſinners, *in malis proprijs præſcitos non prædeſtinatos, pœnam autem ijs prædeſtinatam,* were foreſeene in their ſins, not predeſtinate; but their puniſhment was predeſtinate, *lib.6. Hypognoſtic.* Wherefore *Adams* fall being a puniſhment of his ſinne, was predeſtinate, and before ordained. Concerning *Adams* ſin, how it may ſtand with the will of God, I haue ſhewed at large before, queſt.2.part.2.

Againe, *Auguſtine* ſaith: *Creauit Deus hominem & prædeſtinauit, vt ſi obediens eſſet — ſin autem*

inobediens

Lib. de prædeſtinat. cap. 2. *inobediens ſententiam mortis ſubiret*: God created man, and predeſtinate, that if he were obedient he ſhould continue in life: if diſobedient, he ſhould vndergoe the ſentence of death, &c.—the fall of man and ſentence of death thereupon was a part of Gods decree.

μετὰ νόμου τῦ ὑπ' αὐτῦ κρίνεσθ. Dial. cum Tryphon. in fine. *Iuſtine Martyr* ſaith, that God created Angels and men with free will,—yet *with this law and condition, to be iudged of him*, if they did any thing contrarie to right and reaſon, &c. The fall of man then and ſentence of death for his tranſgreſſing of the law of reaſon, was appointed of God, as a iuſt iudgement.

Confeſſion of Belgia, artic. 16. *God hath declared himſelfe mercifull and iuſt (after the whole offſpring of Adam was caſt headlong into perdition, through the fault of the firſt man) mercifull in deliuering thoſe,—iuſt in leauing others in that their fall and perdition, &c.* Harm. ſect. 5, pag. 87. Euery thing which God doth in iuſtice was ſo appointed and decreed by him: therefore mans fall being iuſt for ſinne, was ſo decreed.

Thomas Aquine ſaith: that reprobation is not a ſole preſcience, *ſed includit voluntatem permittendi aliquem cadere in culpam & inferrendi damnationis pœnam*: Pag. 1. q. 23. art. 3. 2. but it includeth a will of permitting ſome to fall into the fault, and of inferring the puniſhment of damnation: then as *Adams* ſinne then was by Gods permiſſion, ſo his fall and ruine was by his will and decree.

THE SECOND PART, WHETHER PRIDE, OR infidelitie were the firſt ſinne of Adam.

The Papiſts.

10. Error. THe Ieſuites opinion is, that neither intemperancie, luſt of the fleſh, infidelitie, or any other, but pride onely was the firſt offence into the which *Adam* fell: who being tickled with ſelfe-loue, and an ambitious deſire to better their eſtate, when the diuell had ſaid vnto them (*eritis, ſicut Dij*) ye ſhall be as Gods: afterwards alſo fell into infidelitie, in giuing eare to Satan, and not beleeuing the words of God, *Bellarm. de ſtat. peccat. lib. 3. cap. 4.*

Eccleſiaſtic. 10. 14. *Argum.* 1. We reade in Eccleſiaſticus, 10. 14. that pride is the originall of ſin: *Ergo*, it was the firſt offence, from the which other flowed, *Bellarm. ibid.*

Anſw. Firſt, the authoritie of this booke doth not binde vs, becauſe we doe not acknowledge nor receiue it for Scripture. Secondly, it is apparant by the text it ſelfe, that pride hath alſo his beginning, and therefore is not the originall of all tranſgreſſion: as verſ. 13. *The beginning of mans pride is to fall away from God*: therefore by this ſentence, diſobedience is ſet before pride, as the beginning and begetter thereof. Thirdly, the Canonicall Scripture ſpeaketh contrarie: for S. *Paul* ſaith, that not pride, but couetouſneſſe or the loue of money, is the roote, that is, the beginning and cauſe of all euill, 1. Tim. 6. 20. 1. Timoth. 6. 20

Rom. 5. 19. *Argum.* 2. S. *Paul* ſaith, Rom. 5. 19. *By one mans diſobedience many were made ſinners*: but diſobedience, that is, not to be ſubiect to the commandement of another, is the firſt act of pride: *Ergo*, the firſt ſinne of *Adam* was pride.

Anſw. Firſt, *Bellarmine* himſelfe confeſſeth, that the diſobedience of our firſt parents was *tertius actus*, the third act of their tranſgreſſion, infidelitie the ſecond, pride the firſt, *cap. 9.* but now hee turneth his ſpeech, and ſaith, that diſobedience was the firſt act, which he maketh a part of pride. Secondly, by diſobedience in this place, the Apoſtle meaneth not any one particular offence committed by our firſt parents, but the whole lumpe or maſſe of ſin rather, which did concurre in their tranſgreſſion: And this appeareth, by ſetting againſt *Adams* diſobedience, the obedience of Chriſt: whereby is vnderſtood, not any one vertue but the whole righteouſneſſe, and perfection of Chriſts obedience: whereby many (ſaith the Apoſtle) are made righteous: but we are made righteous, not by the partiall, but whole and entire obedience of Chriſt. As Chriſts obedience then is taken for his whole and perfect obedience; ſo is *Adams* diſobedience likewiſe.

Thirdly, diſobedience to God proceedeth from infidelitie firſt of all, which afterward is accompanied with pride: as the vnbeleefe of the Iſraelites is rendred as the cauſe of their diſobedience: Pſal. 78. 22. becauſe they *beleeued not in God, nor truſted in his helpe, &c.* and hereof it is that the ſame Greeke word ἀπειθὴς ſignifieth one that is refractarie and diſobedient, and one that is without beleefe, ἄπιστος.

The Proteſtants.

THough it bee not a point greatly materiall, whether pride or infidelitie in *Adams* tranſgreſſion was the firſt, ſeeing it is on each ſide confeſſed, that both of them were preſent; yet becauſe it is good, ſo farre as is poſſible, to ſearch out euery truth: we will alſo declare, which of theſe opinions commeth neereſt the truth: firſt, it is to be conſidered, that many ſinnes conſpired as it were, and were heaped together in the tranſgreſſion of *Adam*: *Auguſtine* reckoneth vp theſe fiue: 1. *Sacrilegium*, there was Sacrilege, that is, they robbed God of his honour, in that they beleeued not his word. 2. *Homicidium*, Homicide, in being guiltie of their owne death. 3. *Fornicatio ſpiritualis*, Spirituall fornication, in giuing credit to the diuell. 4. *Furtum*, Theft, in eating fruite which was prohibited, and ſo none of theirs. 5. *Auaritia*, Couetouſnes, *plus quam ſufficit expetendo*, in deſiring more then was ſufficient: *Auguſt. Enchirid. cap* 45. And in another place he ſetteth downe three more: *Gulam, cupiditatem, ſuperbiam*: Gluttonie, for they ſaw that the fruite was pleaſant to the eye, and therefore deſired to eate of it: Concupiſcence, or carnall deſire, they perceiued themſelues to be naked,&c. Pride,in ambitiouſly ſeeking to be like vnto God: *Ad fratres in Eremo ſerm.68.* Vnto theſe we may adde the excuſing of their ſin, and in *Adam,* his credulitie,in giuing too light eare to *Eua* her ſuggeſtion: The firſt of all theſe,which are tenne in number, was their infidelitie, which *Auguſtine* calleth ſacrilege,not their pride: and we ſhew it thus.

*Argum.*1. Infidelitie,and forgetting of God is the beginning of all ſinne,as the Pſalme ſaith: *The foole hath ſaid in his heart, there is no God:* and then it followeth: *They haue corrupted, and done an abominable worke.* The forgetfulnes of God therefore,which commeth of infidelitie, begetteth and bringeth foorth other vngodly workes. And our Sauiour ſaith, that from within, out of the heart, (which is the ſeate of infidelitie) proceed fornications,murthers,&c. Therefore pride followeth infidelitie,for the foole will neuer lift vp himſelfe againſt God,if he had not firſt forgotten the Maieſtie, eternitie,and power of God. Pſal.14.1. Mark.7.21.

*Argum.*2. We doe thus alſo demonſtrate it: *Eua* ſinned before *Adam*: *Eua* her ſinne was by ſeduction: ſhe could not be ſeduced,but by giuing eare to the ſeducer: the ſeducer lied vnto her, and made the word of God falſe: promiſing they ſhould become as Gods,by eating the forbidden fruite, whereas the Lord had ſaid, they ſhould die the death if they did eate: Satan therefore could neuer haue ſeduced them,vnleſſe they had giuen credit to him, which was their infidelitie. Our argument then is this: That,whereby they were ſeduced,was before that whereto they were ſeduced: for the cauſe is alway before the effect, the meane and inſtrument before the end: but infidelitie is that whereby they were ſeduced, in giuing credit to Satan: pride and diſobedience, that, whereunto, namely,to eate the forbidden fruite,and ſo to be like vnto God: the firſt was the obiect of their diſobedience,the other of their pride: *Ergo,*their infidelitie was firſt.

*Argum.*3. Faith is the beginning of righteouſneſſe, *Ergo,*infidelitie is the roote of ſinne: *argum. Caluin.*

Bellarmine. It followeth not,for the foundation of the houſe is firſt laid,but it is laſt deſtroyed: the heart is the firſt that liueth,and the laſt that dieth; *cap.5.obiect.*2.

Contr. Where an houſe is at once deſtroyed,and brought to vtter ruine,it is firſt vndermined at the foundation: ſuch was that vniuerſall ouerthrow of mankinde, which began at the very foundation,namely the decay of faith, in not beleeuing Gods word: ſo likewiſe for the other ſimilitude, in the naturall end of man,the heart is the laſt that dieth, but where the death is violent, and haſtened, the wound is firſt made in the heart,to procure a more ſpeedie diſpatch: and ſo Satan gaue firſt our parents a deadly wound in the heart and life of their ſoules,namely their faith: thus his owne examples are turned againſt him.

2. Hee is very bolde thus to contradict their owne Canons: *Clementin.lib.3.tit.16.Clemen.*5. thus decreeth in the generall Councell of Vienna: *Vnde vulnus eſt ortum, prodijt & medela; vnde mors ſubijt,inde vita euenit:* Where the wound began,the cure was made, where death entred, there life proceeded: But our life and cure beginneth from faith in Chriſt: *Ergo,*in his faith man was firſt maimed and wounded.

Let *Auguſtine* ſpeake: *Eua ſerpenti credidit vt libidine corrumperetur: Eue* beleeued the ſerpent to be corrupted with luſt: *Cont.Iulian.lib.6.cap.*10. The corruption of their mindes then bred luſt: which was two-fold,luſt to eate the fruite,which was a ſpice of gluttonie; luſt and deſire thereby to be made like God,which was their pride: theſe two did ariſe of the corruption of their minde. Their minde then was corrupted firſt: and that was by infidelitie.

Hereof alſo we haue further euidence: *Tertullian lib.2. in Marcion.* He doubteth not, *Adæ delictum hæreſin,&c.* to call *Adams* ſinne hereſie, which he committed by preferring his owne ſentence before Gods. What was this elſe but a kinde of infidelitie,not to giue credence vnto the ſentence of God?

Againe,he ſheweth how in that precept giuen to *Adam, Omnia præcepta condita recognoſcimus,* we acknowledge all the precepts to be contained: and ſo hee proceedeth to ſhew how they were all in that one tranſgreſſed: if he had loued God, *contra præceptũ eius non feciſſent,*they had not done againſt his precept: then they committed homicide in falling from immortalitie,theft,in eating ſecretly of the fruite; and,if they had not coueted that which was not theirs, *de fructu illicito non guſtaſſent,* they had not taſted of the vnlawfull fruite: But the firſt of all theſe, was the not louing of God, as they ought,which proceeded of their want of faith. Lib.de præſcript.aduerſ. Iudeos.

2. *Gregorie Nazianzene* ſaith, *Traditi mandati homo oblitus*: Man was forgetfull of the commandement deliuered: ſo alſo *Ieremie* the Patriarke: *Adam ſi recenti memoria tenuiſſet præceptum,&c.* If *Adam* had kept in freſh memorie the precept,—he had not been caſt into ſo great euill,&c. but his want of faith cauſed this forgetfulnes. Orat.in Theophania. Cenſur.cap 29.

3. Confeſſion of Bohemia,chap.4. *Man therein tranſgreſſed the commandement of God,in ſo much as he obeyed the diuell,and thoſe lying ſpeeches of his,and gaue credit vnto them,&c.* Confeſſ.of Belgia, artic.14. *Giuing eare to the words and ſubtilties of the diuell he did tranſgreſſe,&c.* Harm.ſect.4. pag 66. Ibid.pag.72.

4. Our Doway tranſlators affirme,that the diuell in tempting of *Eue* began with ſuch a queſtion, as might bring her into ſuſpition of Gods affection toward man,&c. and he got ſo much of her, that ſhe was firſt diſpleaſed with the precept,—and in reporting the puniſhment as doubtfull,&c. but Annot.in Geneſ.3.1.

all this proceeded from incredulitie, ſuſpition of God, diſcontent, doubtfulneſſe.

Likewiſe in their owne law: *Clementin.lib.3.tit.16. Guſtus ſauciauit, guſtus ſanauit*: The taſte woundeth, the taſte healeth, that is, the taſte of Chriſts fleſh giueth health, as the taſte of the forbidden fruite gaue the firſt wound: diſobedience then, which was the fruite of infidelitie, was the firſt tranſgreſſion, for they would neuer haue eaten of the tree, if they had beleeued the word of God, that they ſhould haue died.

The Maſter of the Sentences ſaith: *In quo verbo locum dedit tentandi, cùm dixit, ne fortè moriemini*: In which word the woman gaue way to the tempter, when ſhe ſaid, *Leſt perhaps yee die*: *Attende ordinem & progreſſum humana perditionis*: Conſider the order and progreſſe of mans perdition: Firſt, God ſaith, *In what day ye eate thereof ye ſhall die*: then the woman ſaid, *Leſt ye die*, laſt of all the Serpent, *Ye ſhall not die*: God affirmed, the woman doubted, the diuell denied: *Ergo*, the womans doubting, which proceeded of infidelitie, was the beginning of the tranſgreſſion.

Certaine alſo of the Schoolemen, as *Bonauenture, Scotus, in 2.ſenten diſt inct.21.22.* denie that pride was the firſt ſinne or offence of our firſt parents.

Laſtly, S. *Ambroſe* thus teſtifieth, *Peccatum Adæ non longe eſt ab idololatria, præuaricauit ſe hominem putans futurum Deum, ſecutus magis quod diabolus ſuaſit, quam quod Deus iuſſit*: The ſinne of *Adam* is not farre from idolatrie: he ſinned thinking that man might be God, following rather that which the diuell perſwaded, then that which God commanded: *in Luk.13.* If *Adams* ſinne were idolatrie, it proceeded from infidelitie.

THE THIRD PART, WHETHER ADAMS ſinne were veniall or mortall.

The Papiſts.

11.Error. THe Ieſuite denieth that the ſinne of *Adam* was veniall: his reaſon is this, becauſe, *Culpa venialis non tollit gratiam aut amicitiam Dei*: Veniall faults doe not depriue men of the fauour or friendſhip of God. But God was angrie with *Adam*, and thruſt him out of Paradiſe: and by his tranſgreſſion he loſt his innocencie: *Ergo*, it was no veniall ſinne: *cap.8.*

The Proteſtants.

IF the Ieſuite take veniall ſinnes for thoſe, which in their owne nature are pardonable, and deſerue not death, as he doth elſewhere; in this ſenſe neither was this ſinne of *Adam*, nor any other, no not the leaſt ſinne, which is committed in the world, veniall: for by nature euery ſinne deſerueth death. Rom.6.23. But if by veniall ſinnes wee vnderſtand thoſe, which, howſoeuer they are in their owne nature, yet through Gods mercie are pardoned: ſo we affirme, that both this ſin of our firſt parents, and all other, which the children of God fall into, are veniall: And though for this ſinne God was offended with *Adam*, and temporally puniſhed him; yet was he againe, through Gods mercie, reſtored to fauour or grace. Thirdly, if by veniall ſins, wee vnderſtand the ſmaller and lighter offences; ſo wee denie alſo, that *Adams* ſin was veniall: for it was an huge and grieuous treſpaſſe; yet hee was by grace thereof acquited. Theſe two points then are briefly to be declared: firſt of the greatneſſe of *Adams* ſinne: ſecondly, of his recouerie by repentance, and his vndoubted ſaluation.

Firſt it appeareth, that the ſinne of our firſt parents was a grieuous and great offence, euen in the higheſt degree. 1. In reſpect of the partie offending: *Adam* receiued power if hee would, not to ſinne, therefore his ſinne was the greater. 2. His ingratitude doth augment the ſinne, in that ſo ſoone he had forgotten the vnſpeakeable benefits, beſtowed vpon him in his creation. 3. In reſpect of the commandement it ſelfe, which was very eaſie: for in ſuch abundance of all kinde of moſt pleaſant fruites, he was only forbidden to eate of one: and therefore, as *Auguſtine* ſaith: *Tam leue preceptum ad obſeruandum, tam breue ad memoria retinendum,— tanto maiore iniuſtitia violatum eſt, quanto faciliori poſſet obſeruantia cuſtodiri*: Lib.14.de ciuitat.Dei,c.12. A commandement ſo eaſie to keepe, ſo ſhort to be remembred, was with ſo much the greater vnrighteouſnes violated, as it might more eaſily haue been obſerued. 4. The fourth circumſtance, is the iſſue of this ſinne, whereby *Adam* did not only hurt himſelfe, but brought a miſerable ſtate vpon his poſteritie, both in the propagation of ſinne, and the puniſhment thereof. 5. Laſtly, the great puniſhment laid vpon this tranſgreſſion, ſheweth the greatneſſe thereof: for beſide the ſpirituall wretchedneſſe of the ſoule, being not onely depriued of thoſe excellent graces of holineſſe and righteouſneſſe, wherein it was created, but alſo made ſubiect to euerlaſting damnation; there was a three-fold puniſhment laid vpon them in their bodies: vpon the woman, in bringing foorth with paine and trauell: vpon the man, in getting his liuing in the ſweate of his browes, that is, with paine and ſorrow: vpon them both, in returning to the duſt, and yeelding to mortalitie and corruption. Theſe circumſtances then, being weighed together, doe plainly ſet foorth the ſtate and qualitie of *Adams* tranſgreſſion: that it was an high offence before God.

Now concerning the ſecond point: wee doe, notwithſtanding the greatneſſe of their ſinnes, vndoubtedly hold, againſt the hereſie of the *Tatianes*, who blaſphemouſly affirmed that *Adam* was condemned, that our firſt parents were the children of Gods election. The Ieſuite alſo affirmeth the ſame: but vpon very weake ground: as that *Adam* and *Eue* did make them couerings of fig leaues, in ſtead of ſackcloth, in ſigne of repentance: alſo becauſe that *Adam* by certaine ancient writers is affirmed to haue beene buried in the ſame place, where Chriſt was crucified, and ſhed his blood: which is an vncertaine tradition beſide Scripture. But our arguments for the ſaluation of our firſt parents are theſe.

*Argum.*1. The firſt promiſe of the Meſſiah was made to our parents immediatly after their tranſgreſſion: *The ſeed of the woman ſhall breake the ſerpents head*: *Ergo*, they haue their intereſt and part of this promiſe: for which of all the Prophets or Patriarkes was there, to whom Chriſt was promiſed, to whom the promiſe of grace appertained not? Gen.7.3.15.

*Argum.*2. The firſt *Adam* was a figure of the ſecond: But it cannot bee ſhewed that euer any reprobate was ordained, or appointed of God, to be a figure of his ſonne Chriſt, the Meſſiah to come: *Ergo*, *Adam* was no reprobate. Rom.5.14.

*Argum.*3. S. *Luke* in ſetting downe the genealogie of our Sauiour Chriſt, ſaith, he was the ſonne of *Adam*, who was the ſonne of God. Thus then we reaſon: *Adam* was the ſonne of God: *Ergo*, he was no reprobate, not a childe of perdition, but an heire of ſaluation. Other arguments wee haue for *Adams* election, but theſe at this time, and in this place may ſuffice. Luk.3.38.

That *Adams* ſin was veniall, *Hilarie* teſtifieth: *Adam confeſſum, veniæ reſeruatum*: that *Adam* confeſſed, and was reſerued to pardon, *in Pſalm.*119.*cap.*8. and S. *Ambroſe lib.de Paradiſ.cap.*14. *Veniabilis Euæ culpa, quam ſecuta ſit delicti confeſſio*: *Eua* her fault was veniall, which the confeſſion of her ſin followed. Lib. de pœnitent.

1. Of the ſame iudgement, that *Adam* was ſaued are *Ireneus, lib.*3.*c.*34. *Epiphanius, cont. heręſ.*46. Claſſ.3.1.c.n. 37.

2. Likewiſe *Auguſtine, epiſt.*99. *ad Euodium*, and before him *Tertullian*, who ſaith, that *Adam, exomologeſi reſtitutus in paradiſum ſuum*, that *Adam* by confeſſion was reſtored into Paradiſe. Comment.in Luc.3.

3. Of our owne Writers, *P. Martyr* hereunto inclineth: and *Bullinger* doth collect ſo much vpon that place, Luk.3.38. which was the ſonne of God. In 2 ſentent. diſtinct.21.

4. *Scotus* is of opinion, that *Adams* ſin was veniall, and others, that follow him.

AN APPENDIX, TO THIS PART, OF THE greatneſſe of *Adams* ſinne.

BEllarmine hath foure poſitions of this matter. Firſt, that *Adam* was not properly ſeduced but *Eue, lib.*3.*de ſtat.peccat.c.*7. Secondly, that *Adams* ſin was greater than the womans, *cap.*9. Thirdly, that in their tranſgreſſion they loſt their faith, *cap.*6. Fourthly, that *Adams* ſin, was *aliquo modo*, in ſome reſpect the greateſt of all ſins: firſt, both becauſe hee might eaſily haue kept himſelfe from tranſgreſſion, there being but one precept giuen him: ſecondly, in reſpect of his great ingratitude, hauing receiued ſo many benefites from God: thirdly, for that *Adams* ſin redounded to the hurt of all his poſteritie, as no other ſin doth: *cap.*10. 12.Error. 13.Error.

The Proteſtants.

FIrſt, that *Adam* was not properly ſeduced, but *Eue*, wee acknowledge, the Scripture ſo affirming: *Adam was not deceiued, but the woman was deceiued.* 1.Tim.2.14.

Secondly, that *Adams* ſin in ſome reſpect was greater, as in regard of his perſon, then *Eua* her ſin was, we alſo grant; but ſimply it was not: ſo this point wee partly affirme, and partly denie it: ſee the appendix to the ſecond part of the fourth queſtion following.

Thirdly, that our firſt parents loſt their faith in their tranſgreſſion, wee hold it an error: for beſide that, the faith of the Saints cannot be vtterly extinct by their ſin, for the gifts and *calling of God are without repentance*: That *Adam* had not loſt all faith, appeareth: firſt, by the conſcience and ſhame of ſin, in that they hid themſelues, being afraide of Gods preſence: ſecondly, becauſe the promiſe of Chriſt was preſently vpon their fall exhibited to them, which without faith, they were not capable of. Rom.11.29.

Fourthly, firſt, the three reaſons alleaged, ſhew *Adams* ſin to haue been a very great and grieuous tranſgreſſion, but not the greateſt that euer was: ſecondly, the Maſter of the Sentences well anſwereth, that becauſe all mankinde is hurt by *Adams* ſin, it was not for that his ſin was greater, then all other, but in reſpect of *Adams* perſon, in whom the whole humane nature then conſiſted. Thirdly, the ſin againſt the holy Ghoſt is greater, which ſhall neuer be forgiuen: the ſinnes of the reprobate and damned are greater, being puniſhed with euerlaſting damnation. Lib.2.diſt.33.

Thomas Aquinas ſaith, that *Adams* ſin was not ſimply the greateſt, but in reſpect of ſome circumſtance, as, *propter conditionem perſonarum & perfectionem ſtatus*, becauſe of the condition of their perſons, and perfection of their ſtate. 2.2.q.163. art.3

They which hold *Adam* to be ſaued, conſequently affirme, that his ſin was not the greateſt, for then it ſhould not haue found pardon: ſee the queſtion next before.

THE FOVRTH QVESTION, CONCERNING originall ſinne.

There are diuers points of this queſtion, which are on each ſide confeſſed: wee will firſt ſet them downe briefly, and then come to the points of difference and diſagreement betweene vs.

First we are agreed, that originall ſin is verily propagated by generation from our parents, and is a corruption ingraffed in vs by nature: not as the Pelagians did hold, that *Adams* tranſgreſſion was onely hurtfull to his poſteritie by imitation: for S. *Paul* ſaith directly; *In quo omnes peccauerunt*: That in *Adam* all haue ſinned, Rom.5.12. Secondly, wee confeſſe, that originall ſin hath not onely made the body ſubiect to death and mortalitie, which is the opinion of *Iacobus Faber*, and ſome others; but hath alſo polluted and defiled the ſoule of man: So the Apoſtle ſaith, that not onely death hath reigned ouer all: but all men by *Adams* diſobedience are made ſinners, verſ.19. and ſinne is the death of the ſoule. Thirdly, for the originall of the ſoule, we thinke it a more probable opinion, and agreeable to Scripture, that the ſoules of men ſhould bee created as they are infuſed into the bodies, conceiued, and prepared in the wombe, then that the ſoules ſhould be produced by generation from the parents, as the bodies are: for the Scripture ſeemeth to make a diuers beginning of the ſoule and the body: as the Preacher ſaith, that duſt, that is, *the bodie returneth to the earth, and the ſpirit to God, that gaue it*: So by the Prophet *Zacharie* the Lord ſaith, *that he formeth the ſpirit in the midſt of man*: And the Apoſtle to the Hebrewes, ſeemeth to make a flat oppoſition betweene *the fathers of the bodies, and the father of the ſpirits*. Yet becauſe this queſtion is not plainely determined in the Scripture, we thinke it more ſafe, being not a point of faith, to wonder at it as a great myſterie, and not raſhly to pronounce any thing, as of a common and knowne matter: And the rather, becauſe the Preacher ſaith, that no man knoweth the way of the ſpirit: And thus *Auguſtine* contented himſelfe; writing in theſe words of the woman in the Machabees, that ſaid to her children, *I know not how you came into my wombe: Ego, inquit neſcio, ille ſcit, qui formauit, vtrum ſimul animam formarit, an iam formatis dederit: ſic ego dico de anima mea, me neſcire, quomodo venerit in corpus meum*: I know not, ſaith ſhe, as if ſhe ſhould ſay, I know not, but he knoweth that formed the ſpirit, whether he framed it together with the body, or gaue it to the body framed before: So I ſay of my ſoule, I cannot tell how it came into my body.

Rom.5.12.
Rom.5.14.
How the ſoule is propagated.
Eccleſ.12.7.
Zach.12.1.
Heb.12.9.
Eccleſ.11.5.
2.Machab. 7.22.
Auguſt. de anim.origin. lib.1.cap.15.

Fourthly, this being concluded and determined, that the ſoule hath the beginning of God, and not of the parents: yet wee are able to anſwere that obiection which is made concerning originall ſin; for thus they reaſon: Sinne is an adiunct of the ſoule, not of the body: it cannot then be in the body before the ſoule come; and in the ſoule it is not, becauſe it is created of God pure and vnſpotted: vnleſſe therefore the ſoule ſhould be deriued from the parents, we cannot know where to place originall ſin.

Anſw. Originall ſin is neither proper to the body, nor to the ſoule, but it is *hominis peccatum*, a ſin of the whole man: who conſiſteth of body and ſoule: and it commeth not of the body alone, or of the ſoule alone, but of the coniunction of them both together: ſo that now neither the body muſt be reſpected alone, nor the ſoule alone, but as they doe ioyntly make one man: and ſo enter into one condition, and are partakers each of others woe or welfare.

How originall ſinne is deriued.

If it be further obiected, that it ſtandeth not with Gods iuſtice, to thruſt a pure ſoule into an vncleane body: We further anſwere: Firſt, that the ſoule and body are not of God reſpected as ſingle ſubſtances, but as they are ioyned together, to make one man: and therefore there is but one condition of both. Secondly, the ſoule in reſpect of Gods creation, is a pure creature, yet it continueth not in that ſtate one moment: for it is created in the midſt of the body, in an vncleane and polluted place: and forth-with being coupled to the body, beginneth to bee vncleane. S. *Auguſtine* alſo doth anſwere very well: *Vt anima recens creata, ab omni delicto immunis, paſſiones carnis, diuerſoſque cruciatus, etiam dæmonum incurſus in paruulis ſuſtinere cogatur — hoc ſi iuſtum oſtenditur, ſic oſtendi poteſt, qua iuſtitia, in carne quoque peccati ſubeat originale peccatum*: That the ſoule newly created, and void of all offence, yet ſhould endure in infants the paſſions and vexations of the fleſh, yea the inuaſion of diuels (which were ſuffered to torment children) if it may be ſhewed to be iuſt, ſo it may be ſhewed how it ſtandeth with the rule of iuſtice, that the ſoule in ſinfull fleſh ſhould be touched alſo with originall ſin.

De natur.& grat.cont.Pelagian.lib.3. cap.10.

Fifthly, it is of each ſide concluded, that originall ſin doth appertaine as well by nature to the ſeed of the faithfull, as of Infidels: for *Dauid* confeſſeth, who no doubt was borne of faithfull parents, that *in ſinne his mother conceiued him.*

Pſal.51.5.

Sixthly, that not all the ſinnes of our parents and fore-fathers, but the offence onely of *Adam* is deriued & propagated to poſteritie: ſo ſaith the Apoſtle, *The fault came of one offence, namely Adams, to condemnation, but the gift is of many offences to iuſtification.*

Rom.5.16.

Seuenthly, that originall ſin is no ſubſtance, nor hath any naturall being of it ſelfe, but is only a deprauation, defect and corruption of nature: for euery creature of God is good, *Ergo*, originall ſin is no ſubſtance created of God, being euill: S. *Paul* alſo ſaith, I know that in me dwelleth no good thing. Originall ſin then hath the ſeat and dwelling in man, it hath no being of it ſelfe.

Originall ſin no ſubſtance.
1.Tim.4.4.
Rom.7.18.

Laſtly, we doe diſtinguiſh betweene originall and actuall ſin; for Infants and young children cannot commit any actuall ſin, but yet they are guiltie of originall: the firſt is euident, Rom. 9. 11. the Apoſtle ſpeaking of *Eſau* and *Iacob*, ſaith, that they yet had done neither euill nor good: the ſecond is alſo proued, Rom. 5. 14. that children do ſin, though not after the tranſgreſſion of *Adam*, that is, actually. Rom 9.11. Rom.5.14.

Theſe then are the ſeuerall points, wherein wee and our aduerſaries are agreed: the difference betweene vs in this queſtion of originall ſin, is in theſe particulars following: firſt of the nature and qualitie of originall ſin. Secondly, of the beginning of originall ſin. Thirdly, whether it remaine after Baptiſme. Fourthly, whether it be hurtfull to the regenerate after Baptiſme. Fifthly, of the ſeat of concupiſcence. Sixthly, of the puniſhment of originall ſinne.

THE FIRST PART, OF THE NATVRE AND definition of originall ſinne.

The Papiſts.

THe Ieſuite defineth originall ſin, to be nothing elſe, but, *Priuatio ſeu carentia doni iuſtitiæ originalis, vel habitualis auerſio à Deo*: A priuation or wanting of the gift of originall iuſtice: or, an habituall auerſion or turning away of the minde from God: but he denieth, that *reatus culpæ*, or, *pœna*, that the guilt of the offence of our firſt parents, or of the puniſhment, is any part of originall ſin. His reaſon is, becauſe, to be guiltie of the offence, or of the puniſhment, are the effect or ſequell of ſin, rather then any ſin it ſelfe: and therefore it is no part of originall ſin, which hath, *Veram & propriam peccati rationem*, The true and proper nature and condition of ſin: *Bellarm. de amiſſion. grat. lib. 5. cap. 19. §. reatus culpa, &c.* 14. Error.

Anſwere. In the affirmatiue part of *Bellarmines* definition, there is a double fault: for he ſaith that originall ſin is onely the defect or wanting of iuſtice, whereas there is in it beſide a ſupply of naturall corruption and prauitie: there is not onely a grace wanting, but an euill preſent. Secondly, he calleth it an habituall or potentiall turning aſide of the minde from God, whereas there is an actuall rebellion of nature, and deprauation of the minde, as euen now ſhall be ſhewed.

Neither is the Ieſuites reaſon good, why *reatus culpæ*, the guiltineſſe of the offence, that is, the ſtaine or blot of *Adams* ſin remaining in his poſteritie, ſhould be no part of originall ſin, becauſe it is the effect of ſin, not properly ſin it ſelfe: for he might ſo reaſon againſt originall ſin: It is the effect of ſin: *Ergo*, no ſin; which were no good conſequent: For it is, *peccatum, & pœna peccati*, both ſinne, and the puniſhment of ſin; as *Auguſtine* ſaith: *Primo homini, quod erat pœna, natura nobis eſt*: That which was a puniſhment to our firſt parents, is a naturall euill in vs: *in Pſal. 37.* So this naturall ſtaine or blot of ſin, in reſpect of *Adam*, it is a puniſhment of his tranſgreſſion laid vpon his poſteritie, in reſpect of vs it is ſinne.

The Proteſtants.

WE define originall ſin generally to be that euill, which is ingraft in our nature, wherein wee are conceiued and borne: which S. *Paul* calleth, *peccatum inhabitans*, the ſin that dwelleth in vs. This originall euill or ſin, hath two parts: for firſt thereby wee are made guiltie of the ſin and diſobedience of our firſt parents, which is made ours by propagation: as the Apoſtle ſaith, By one mans diſobedience many are made ſinners: And together with the fault or offence, the puniſhment is propagated: that is, death is gone ouer all, *in as much as all haue ſinned.* This is the firſt part of this naturall euill, which is denied by our aduerſaries, but confirmed as we ſee, by euident teſtimonies of Scripture. By this then, two Popiſh aſſertions of our aduerſaries are ouerthrowne: one of *Albertus Pighius*, and *Catharinus*, that *Adams* ſin is ours onely by imputation: which opinion *Bellarmine* taketh paines to confute, *cap. 16.* the other is maintained by the Ieſuite himſelfe, that *Adams* ſin is ſaid to be ours, becauſe we were then in *Adams* loynes when he ſinned, *cap. 18.* But wee affirme that wee are guiltie of the ſin of *Adam*, not by bare imputation, nor yet potentially onely in *Adams* loynes, but really, verily, and in ſome ſort actually by propagation. As by this reaſon may appeare: Looke how death, the puniſhment of *Adams* ſin, is deriued to his poſteritie, ſo is his ſin: but death reigneth ouer vs verily and indeede, not by imputation, or potentially onely: The firſt part is proued by the Apoſtles words: *By one man ſinne entred into the world, and death by ſinne*: they entred therefore both after the ſame manner. The ſecond part experience maketh good: for wee ſee that children are ſubiect to die, and are taken away by death: *Ergo, Adams* ſin really and indeede is transfuſed to his poſteritie. This then is the firſt part of originall ſin, *reatus culpæ, & obligatio ad pœnam*: Whereby we are made guiltie of the ſin of *Adam*, and the puniſhment. Rom.5.19. Verſ.12. Rom.5.12.

The other part is, beſide this reall communicating vnto vs, the ſin of our parents, a generall deprauation and corruption of the whole nature of man, both in his ſoule, and in his bodie: in the ſoule there is the blindneſſe of the minde, the loſſe of free will, the vnrulineſſe of the affection, the proneneſſe to vice; in the body, the concupiſcence and rebellion of the fleſh. 12. Error.

And here concerning this part of originall ſin, wee affirme and maintaine two points againſt the Ieſuite: firſt he ſaith that originall ſin is no poſitiue qualitie, or any inherent euill diſpoſition of nature: but whatſoeuer is euill in vs, it doth ſpring onely, *Ex carentia iuſtitiæ originalis, non ex inſita* Bellarm. cap. 15.

aliqua qualitate, from the loſſe or want of originall iuſtice, not from any inherent qualitie. *Contra.* But the contrarie may be ſhewed out of S. *Paul*, who calleth this naturall euill, *peccatum inhabitans*, Rom.7.20.24. Rom.7.20. *& corpus mortis*, a body of death, or ſinne, verſ.24. but how could it haue a being or dwelling, and be as a body, a maſſe or lumpe of ſin, if it were not an inherent qualitie, but a priuation or defect onely? So *Auguſtine* ſaith: *Quod in membris corporis huius inobedienter mouetur, totumq́; animum in ſe deiectum conatur attrahere, &c. hoc eſt malum peccati, in quo naſcitur omnis homo*: That which is in the members of our body diſorderly moued or ſtirred, and laboureth to captiuate the minde vnto it, this is that euill of ſinne, in the which euery man is borne: *de peccator. merit. & remiſſ. contr. Pelag. 1.29.* This ſin which he ſpeaketh of, mooueth, and is moued: wherefore it is ſomewhat that hath a being, and is capable of motion; and for this cauſe not a priuation onely, or a defect.

Secondly, the Ieſuite defineth originall ſinne: *Habitualem auerſionem à Deo*: An habituall forſaking, or turning aſide from God, *cap.19.* as though it were onely in habite, nothing in act, and did but giue a promptneſſe or inclination to euill onely.

Contra. Although we doe admit the diſtinction of originall and actuall ſinnes: for theſe are by vs done and committed, the other come into the world with vs: yet this originall and natiue ſin is neuer idle in vs but alwaies working, and ſheweth it ſelfe euen in infants: This S. *Paul* calleth, Rom.7.23. *the law of his members rebelling againſt the law of his minde.* Rebellion of nature is an actuall thing, but this is the fruite of originall ſin. *Auguſtine* alſo ſaith, *Concupiſcentia lex peccati cum paruulis naſcitur*: This concupiſcence, which is the law of ſin, is euen borne with children: *cont. Pelag. 2.4.* And this rebellion of nature doth bewray it ſelfe in children, by thoſe vnreaſonable motions, & ſtirrings which are ſeene in them: *Qui non ratione, ſed dolore interdum cohibentur*: Which are not ſtayed by reaſon, but ſometime with paine and griefe, as *Auguſtine* ſaith: and therefore he thinketh that Chriſt in his infancie, was voyd of them: *cont. Pelag. lib.2. cap.29.*

Concil. Arauſican. 2. can. 1. Si quis per offenſam præuaricationis Adami, non totum ſecundum corpus & animam dicit hominem in deterius commutatum, &c. anathema ſit: If any man ſay, that by the offence of the tranſgreſſion of *Adam*, man is not both in bodie and ſoule changed to the worſe, let him be accurſed, &c. The nature of man therefore by ſin is actually corrupted, it is not potentially, or in habite onely: for there is, *actus primus, & ſecundus*, the firſt act, and the ſecond: the firſt is inward: and ſo we ſay that man is inwardly by originall ſin actually corrupted, ſin being yet as in the roote, or ſeede. The ſecond act is externall, when this bitter roote of ſin within bringeth forth euill fruite in the life.

In Pſal. 50. *Auguſtine* further ſaith, what is it, that he ſaith, he was conceiued in iniquitie, *Niſi quia trahitur iniquitas ex Adam, etiam ipſum vinculum mortis cum ipſa iniquitate concretum eſt*: but that iniquitie is drawne from *Adam*, yea and the bond of death, is ioyned together with iniquitie, &c. he affirmeth originall ſin to be a concrete, and exiſtent thing.

ἐν ἑαυτῷ συνιστή-σατο τὴν κακίαν. lib.4. orthod. c.21. *Damaſcene* ſaith, when the creature is become diſobedient vnto him that created it, *it conſtituteth euill in it ſelfe*: ſin then, though it be no ſubſtance, as *Damaſcene* affirmeth in the ſame place, yet it hath a kinde of exiſtence and conſtitution.

Harm. ſect.4. p.73. Confeſſ. of Auſpurg. artic. 2. *We meane by originall ſinne — that guilt, whereby all that come into the world, are through Adams fall ſubiect to Gods wrath, — and that euery corruption of mans nature deriued from Adam: And this corruption of mans nature comprehendeth both the defect of originall iuſtice, — as alſo concupiſcence.*

Paulus Burgenſis maintaineth againſt *Lyranus*, that originall ſin is not onely a priuation, but *habitus corruptus*, a corrupt habite like vnto a diſeaſe, which beſide the priuation of health hath *humores male diſpoſitos*, the humors ill diſpoſed.

Decret. par. 2. cauſ. 33. diſt. 3. c. 25. This Canon ſheweth, that originall ſin is not onely habituall but actuall: firſt it ſaith, *Iniquitas eſt habitudo mentis iniuſta*: Iniquitie is the habite of an vnrighteous minde. Againe, *Peccatum eſt opus iniquitatis; iniquitas autem operatrix culpa, aut delicti*: Sinne is the worke of iniquitie; iniquitie is the worker of the guilt or of the ſin, &c. Thus then originall ſin, which is here called iniquitie, is not onely in habite but in act.

And that originall ſinne is not onely a priuation of originall iuſtice, but a reall deprauation of our nature, not priuatiue onely but poſitiue, many of the learned Popiſh writers doe affirme: as *Henricus quodlib. 2. qu. 11. Gregor. Arimin. in 2. diſt. 3. qu. 1. Ioann. Driedo. 1. lib. de grat. & liber. arbitrio.*

Likewiſe, *Hyeronim. Hangeſt. c.3. & 13. Ex Adæ delicto, &c. ſecuta eſt plaga atque iuſtitiæ originalis ablatio, & originalis culpæ incurſus*: The plague or wound that followed of *Adams* ſin, is the ablation of originall iuſtice, and the inuaſion of originall ſin. Originall ſin then is ſomewhat elſe beſide the priuation of originall iuſtice.

But among the reſt the Maſter of the Sentences is moſt reſolute in this point: *lib. 2. diſt. 30. f. Originale peccatum culpa eſt*: Originall ſin is a fault. *g. Fomes peccati, lex membrorum, languor naturæ, ſiue tyrannus, &c.* The nouriſhment of ſin, the law of the members, the diſeaſe of nature, a very tyrant. All this ſheweth more then a priuation onely. *Diſtinct. 35. l. Aliquid ponit, &c.* He ſheweth that originall ſin is poſitiue, and not a priuation onely. Thus the truth wanteth not the teſtimonie of the aduerſaries thereof.

THE

THE SECOND PART, OF THE BEGINNING of originall ſinne, whether it be deriued from *Adam* or *Eue*.

The Papiſts.

THe Ieſuite thinketh that originall ſinne is onely deriued from *Adam:* his beſt and onely reaſon is grounded vpon S. *Pauls* words: *By one man ſinne entred into the world*, Rom.5.12. And, *as in Adam all dye, ſo in Chriſt are all made aliue*, 1. Cor.15.22. *Ergo,* the propagation of ſin is onely from *Adam: Bellar.cap.13.lib.4 de ſtat.peccat.* 15. Error.

Anſwere. Firſt, the word, that the Apoſtle vſeth, ἄνθρωπος, *homo*, both in the Latine and Greeke indifferently ſignifieth a man, or a woman. Secondly, ſinne is ſaid to haue entred by one man, that is, by *Adam*, becauſe the man is the chiefeſt inſtrument of generation: as the Apoſtle ſaith: *The man is not of the woman, but the woman of the man.* 1.Cor.11.14. And therefore in the law the males onely were circumciſed, becauſe the beginning of the carnall generation, was from them. Thirdly, in reſpect of *Adams* perſon, who was the more worthie and excellent: and although in diuers reſpects the womans ſinne was not inferiour to his, yet becauſe the tranſgreſſion was not perfected nor conſummate but by the conſent of *Adam*, it is chiefly imputed to him. Fourthly, if *Adam* alone brought in ſinne, the Scripture ſhould be contrary, that ſaith, *The woman was firſt in the tranſgreſſion:* 1.Tim.2.14. Fifthly, *Auguſtine* alſo giueth another anſwere: The ſinne came by two, and the Apoſtle ſaith, it entred by one: becauſe they two now made but one: *They two ſhall be one fleſh.* Hypognoſt. lib.2. art.2. cont.Pelag. Gen.2.24. Laſtly, the Maſter of Sentences giueth theſe reaſons why ſinne is ſaid to enter by one, and yet both ſinned: *Quia per mulierem intrauerit de viro factam:* Becauſe it entred by the woman made of man: Or, becauſe if man had not ſinned, humane kind had not beene corrupted, *lib.2.diſtinct.22.g.*

The Proteſtants.

THough wee grant that *Adam* was the chiefeſt in ſome reſpects, though not the firſt in the tranſgreſſion, yet was he not alone: his ſin indeed was greater than the womans, for theſe cauſes: Firſt, he was ſtronger than the woman, and more able to reſiſt the tentation. Secondly, the woman encountred with a ſtronger enemie, for ſhe was ſeduced by the Serpent, in whom the diuell ſpake: but *Adam* obeyed onely the voyce of his wife. Gen.3.13.17. Thirdly, becauſe the commandement was giuen by the Lord to the man, Gen.2.16. and by the man to his wife: Gen.2.16. wherefore the mans offence ſeemeth the greater in tranſgreſſing the commandement: yet although the man were the chiefe tranſgreſſor, as by theſe and other circumſtances may appeare: yet they were both authors and beginners of originall ſinne.

*Argum.*1. As ſin entred into Paradiſe, ſo is it entred into the world: for it is the ſame ſin which was in our firſt parents, and is in vs, in them actually, in vs originally: and the ſame ſin muſt haue the ſame beginning: but ſin entred into Paradiſe both by the man and woman: nay the woman was deceiued, and was firſt in the tranſgreſſion: *Ergo,* by them both ſin came vpon vs.

*Argum.*2. By whom death entred into the world, by them alſo ſinne entred: but death entred both by the man and woman: for being guiltie of one ſinne, they receiued one common puniſhment, *Duſt thou art, and to duſt ſhalt thou returne. Eccleſiaſticus* alſo ſaith (which is good Scripture againſt our aduerſaries) *Through the woman we all dye:* Eccleſi.25.26. Yea, ſaith the Ieſuite, *per illam*, through her, becauſe ſhe gaue occaſion of the tranſgreſſion, but not *in illa*, in her, as we are ſaid to dye in *Adam*. *Anſ.* Saint *Paul* vſeth both theſe phraſes, to dye in *Adam*, or death came in by or through *Adam:* Therſore there is no ſuch difference in the words: Rom.5.12,16. ſo whether we ſay, we dye in or by the woman, all is one matter.

Auguſtine laſtly anſwering an obiection of the Pelagians, whether ſinne entred by one or two, doubteth not to ſay, hauing alleaged that ſaying, Eccleſiaſtic.226. *of the woman came the beginning of ſinne, Ecce factum eſt tibi ſatis, per duos homines pertranſiſſe peccatum:* Behold, this may ſatisfie you that ſinne entred by two, the man and the woman. *Hypognoſt.lib.*2.

Iuſtine Martyr ſaith directly, that *Eue being an incorrupt virgine, conceiuing by the word of the Serpent, (brought forth diſobedience and death.* παρακοὴν καὶ θάνατον ἔτεκε. Dialog. cum Tryphon.

Confeſſ. of Scotland. *From which honour and perfection man and woman did both fall, —both conſpiring againſt the Soueraigne Maieſtie of God,—by which tranſgreſſion commonly called originall ſinne, was the image of God vtterly defaced in man, &c.* Artic. of the creation and of originall ſinne.

*Synod.Moguntin.cap.*5. *Primorum hominum peccatum propagatione in omnes homines tranſire, ac ſecum pœnam ſuam trahere, &c.* That the ſinne of the firſt men (not of the firſt man, as of one) is deriued by propagation vnto all men, and draweth the puniſhment with it, &c. *Ergo,* the ſinne ſpringeth from both our firſt parents.

S. *Ambroſe* ſaith, *Adam & Eua primi illi vt generis, ita erroris parentes: Adam* and *Eue*, the firſt parents as of our generation, ſo of our error. In Luc.13. This is agreeable to the law of nature: *Cod.lib.3.tit.32. leg.7.Philipp.Partus ſequitur matrem, &c.* The birth followeth the mother: as if a free man haue a childe by a bond-woman, the childe alſo ſhall be bond and not free. *Sext.decret.lib.5.tit.2.c.15.Boniſac. Hæreticorum filij puniuntur ſecundum tam matris quam patris lineam:* The ſonnes of heretikes are puniſhed as well after the line of generation by the mother, as by the father.

Laſtly, the Maſter of Sentences thinketh, that *Eue* her ſinne was the greater, *lib.2.diſt.22.* and that *Adam* was not ſeduced: then it will follow, that the womans ſinne being the greater cannot be excluded, and the mans ſinne, which was the leſſe, to bee taken onely to giue beginning to originall ſinne.

AN APPENDIX, WHETHER THE SINNE OF *Adam* or *Eue* were the greater in the tranſgreſſion.

That *Adams* ſinne was greater.

THis queſtion is not ſo much controuerted betweene the Papiſts and Proteſtants, as betweene the ancient fathers of the Church, who haue written diuerſly of this matter. S. *Ambroſe* doth amplifie *Adams* ſinne; S. *Chryſoſtome* and S. *Auguſtine* doe ſeeme to exaggerate the tranſgreſſion of the woman: I will propound the arguments on both ſides, and then briefly determine of the truth. Firſt, S. *Ambroſe* thus reaſoneth againſt *Adams* ſinne: *Inſtitut. virgin. c.* 4.

1 *Illam decepit ſuperior creatura, &c.* A ſuperiour creature deceiued the woman, that is, an euill Angell: but a woman deceiued *Adam*: he had a weaker tempter.

2 If *Adam* could not keepe the commandement, which he heard of God, how ſhould the woman that heard it not?

3 The man is rebuked, the woman but asked the queſtion.

Gen.3.13. 4 The woman firſt confeſſed her fault, *The Serpent beguiled me.*

5 The woman accuſeth the Serpent, the man more vnkindly accuſeth the woman.

6 The woman in her puniſhment findeth mercie: *Ex remuneratione pœnam inuenit*: Shee findeth a reward in her puniſhment: though ſhe was to bring forth in ſorrow, yet by her fruit ſhe ſhall be deliuered.

But theſe reaſons may thus eaſily be anſwered: Firſt, *Ambroſe* himſelfe confeſſeth, that *homo ſerpentis perſuaſione deceptus*: That man was deceiued by the perſwaſion of the Serpent, *ſerm. 7. in Pſal.* 119. So then the diuell tempted the woman, and the diuell by the woman tempted *Adam*: *Adams* then was the ſtronger tentation.

2 The woman knew as well as the man, that they were not to eate of the forbidden tree, ver. 3. God hath ſaid, *Ye ſhall not eate of it, &c.*

3 The woman is both rebuked and firſt puniſhed.

4 The woman confeſſeth her fault, no otherwiſe than *Adam* did, by poſting it off to another.

5 The man ſpake but the truth, that the woman gaue him to eate, as the woman ſaith ſhe was beguiled of the Serpent.

6 The benefit of the promiſe concerning the womans ſeede redoundeth to the man, as well as to the woman: and the promiſe is firſt pronounced before her puniſhment is inflicted.

THAT THE SINNE OF THE WOMAN WAS IN it ſelfe not inferiour to *Adams* tranſgreſſion, but rather greater.

FIrſt, the Maſter of the Sentences thus reaſoneth: *Plus videtur peccaſſe mulier, &c.* The woman ſeemeth to haue ſinned more, becauſe ſhe preſumptuouſly deſired the diuine equalitie, and beleeued it would come to paſſe: but *Adam* did not ſo beleeue, being onely entiſed by his wife, &c. *diſtinct. 22. lib.* 2.

2 *Mulier plus peccauit, quia grauius punita*: The woman offended more, becauſe ſhe was puniſhed more: vpon the man is inflicted labour and ſorrow; vpon the woman trauaile and paine in labour: *Thom. Aquin. 22. qu. 163, artic.* 4.

3 *Mulier in ſe, proximum, & Deum peccauit; vir in ſe tantum & Deum*: The woman ſinned againſt her ſelfe, againſt God, againſt her husband: the man onely againſt God & himſelfe: *de Geneſ. lib. 11. c. 42. Auguſtin.*

4 Saint *Ambroſe* alſo vſeth this reaſon: *Mulier ſciens prudenſq́, peccauit, &c.* The woman ſinned willingly, and wittingly, in that after ſhe knew ſhe had ſinned, ſhe drew alſo her husband into error, *de Paradiſ. cap.* 6.

5 As their ſinnes were in degree and order, ſo was the puniſhment: firſt the Serpent is curſed, as being the firſt ſeducer: next the woman is chaſtiſed, as being in the ſecond degree of offence: the man is reſerued to the laſt and leaſt puniſhment.

6 But the beſt reaſon of all is grounded vpon S. *Pauls* words: *Adam was not deceiued, but the woman was deceiued, and was found in the tranſgreſſion*: Whereupon *Chryſoſtome* giueth this note: *Heua amplius deliquerat, &c.* *Eue* ſinned the more, in ſo much that *Adams* ſinne compared with it is not counted tranſgreſſion, *Hom. 31. ad Rom.* And S. *Ambroſe* thus enforceth it: *Viro mulier, non mulieri vir author erroris*: The woman to the man, not the man to the woman is author of error. The concluſion of the queſtion is this, that *Adams* ſinne in reſpect of the dignitie and excellencie of his perſon was the greater: as *Auguſtine* ſaith, *Adam plus peccauit, quia omni bono abundauit*: *Adam* ſinned more, becauſe hee had more excellent graces, and better ſtrength to reſiſt: But in regard of the qualitie of the

1.Tim.2.14.

De ver. & falſ. pœnit. c. 14.

the ſinne in it ſelfe, it is euident, that the ſin of the woman was tempered with a greater meaſure both of infidelitie and ambition, then *Adams* was. And here I will not refuſe the reſolution of *Thomas Aquine*, who maketh the ſinne of *Adam*, both ſuperiour to the ſinne of *Eue*, equall and inferiour: 1. Superiour, *quia fuit perfectior muliere*, becauſe he was perfecter then the woman. 2. Equall, *quantum ad genus peccati*, in reſpect of the kinde of ſin: 3. but inferiour, *quantum ad ſpeciem ſuperbiæ*, in reſpect of the diuers kinde and degree of pride: for in the woman there was a greater pride, becauſe ſhe beleeued the Serpent, affecting a greater perfection, but the man gaue credit to the woman: and the woman *induxit ad peccandum*, did firſt induce the man to ſinne. I end this matter with that concluſion of *Auguſtine*, in the like caſe: that as one being fallen into a pit, thus anſwered him, that asked, how hee fell in: *Cogita quæſo quomodo hinc me liberes, non quomodo huc ceciderim quæras*: Bethinke your ſelfe how you may deliuer me hence, aske not how I came hither, &c. So it is needleſſe for vs to be inquiſitiue of the beginning, entrance, qualitie and degree of the ſin of our parents: but let vs rather ſeeke and labour by what meanes to be deliuered from it.

2.2.q.163.artic.4.

THE THIRD PART, WHETHER ORIGINALL ſinne remaine after Baptiſme.

The Papiſts.

BEllarmine in flat words denieth, that the corruption of nature, or concupiſcence, which remaineth in the regenerate after Baptiſme, is originall ſinne, nor yet any ſinne of it ſelfe, nor yet doth make them guiltie, in whom it is found: *Bellarm.lib.5. de ſtat.peccat.cap.7.* The like alſo the Rhemiſts affirme, that concupiſcence remaining after Baptiſme, is not properly a ſinne, nor forbidden by commandement: it is called ſinne, becauſe it is the matter, effect, and occaſion of ſin, *Rhemiſt.Rom.6. ſect.6.*

16.Error.

*Argum.*1. S.*Iames* ſaith, *That luſt when it hath conceiued, bringeth foorth ſinne, and ſinne when it is finiſhed, bringeth foorth death.* The Apoſtle here calleth not luſt or concupiſcence ſinne, but ſaith it bringeth foorth ſinne: *Sic Bellarm.cap.7.Rhemiſt.in hunc locum.*

Iames 1.15.

*Anſw.*1. The argument followeth not, concupiſcence bringeth foorth ſin: *Ergo*, it is no ſin: nay, it ſhall the rather be ſinne, as one Serpent bringeth foorth another: ſo both the mother and daughter are ſinne.

2. We may better conclude out of this place, that concupiſcence is ſinne: *A good tree* (ſaith our Sauiour) *bringeth foorth good fruite, and an euill tree, euill fruite*; but concupiſcence bringeth foorth euill fruite. *Euery man is tempted* (ſaith the Apoſtle) *when he is drawne away of his concupiſcence, &c.* *Ergo*, concupiſcence is an euill tree.

Matth.7.17.

*Argum.*2. S.*Paul* ſaith, *Now it is no more I that doe it, but ſinne that dwelleth in me: for I know that in me, that is, my fleſh, dwelleth no good thing.* Hence it is proued, firſt that this ſin, which S.*Paul* ſaith, is not his, is not imputed to the Apoſtle. And againe, it is in his fleſh, therefore no ſinne, for the fleſh properly is not capable of ſin, *Bellarm.ibid.*

Rom.7.17,18.

Anſw. By the fleſh and the minde, Saint *Paul* doth not here vnderſtand the two parts, whereof man naturally conſiſteth, namely, the bodie and the ſoule: but he ſpeaketh of a man new regenerate: by the fleſh vnderſtanding whatſoeuer is carnall, either in the ſoule or bodie: by the minde or ſpirit whatſoeuer is ſpirituall and regenerate. And therefore as he is regenerate, he ſaith, the ſinne in him is not imputed: but yet it is ſinne ſtill.

*Bellarm.*obiecteth: 1. Though ſometime the fleſh be taken for the whole man, yet is it not ſo here: for that which he nameth fleſh, he calleth the bodie of death, but by the mortall bodie, both the parts of man cannot be vnderſtood: for the ſoule is not mortall.

Verſ.24.

Contra. By death here the Apoſtle vnderſtandeth not the mortalitie of the bodie, but that death which commeth by ſin both to the bodie and ſoule: as the Prophet ſaith, *That ſoule that ſinneth, ſhall die.* There is then a death of the ſoule, as there is of the bodie: the bodie then of death, is nothing elſe but the bodie, that is, the whole lumpe and maſſe of ſinne, which bringeth death both to bodie and ſoule.

Exech.18.18.
Rom.6.6.

*Bellarm.*2. Saint *Paul* heere ſpeaketh of the inner man, verſ.22. but that is the ſoule of man; as it is taken, *Though our outward man periſh, yet our inward man is renewed daily*: the outward man then is the bodie.

Rom.7.22.
1.Cor.4.16.

Contra. By the inward man in this place, the Apoſtle vnderſtandeth the regenerate part through the whole man, both in bodie and ſoule: which in other places he calleth the new man, and the outward man is the old man. And as here he ſaith, our outward man periſheth: ſo elſewhere our old man is crucified with him. And by the old man, hee vnderſtandeth the workes of the fleſh, not only outward, as, *Lie not one to another, ſeeing you haue put off the old man*, but inward: *Caſt off the old man, and be renewed in the ſpirit of your minde*, Epheſ.4.23.

Rom.6.6.
Coloſſ.3.9.
Epheſ.4.23.

*Bellarm.*3. Againe, Saint *Paul* doth in very direct words diſtinguiſh betweene the minde and the fleſh: *In my minde I ſerue the law of God, in my fleſh the law of ſinne.* By the minde, vnderſtanding the ſoule of man: by the fleſh, the bodie, *Bellarm.*

Rom.7.25.

Anſw. Saint *Paul* ſpeaketh indeede of a minde regenerate, not ſetting it againſt an vnregenerate bodie: for if Saint *Pauls* minde were regenerate, ſo alſo his bodie in ſome ſort muſt be partaker of the 1.Cor.6.20. ſame regeneration: for he himſelfe ſaith, *Glorifie God in your bodies, and in your ſpirits, for they are the Lords.* The regenerate are renewed both in bodie and ſoule, and in them both doe glorifie God: therefore the fleſh cannot be here taken for the bodie, ſeeing the Apoſtle ſpeaketh of himſelfe, who 1.Cor.9. no doubt was mortified in his bodie, and did beate it downe. Neither can the minde ſimply ſignifie Epheſ.4 24. the whole, or all the regenerate part: for as there is a regenerate minde: *Be renewed in the ſpirit of your* Coloſſ.2.18. *minde*, ſo there is a fleſhly mind. Wherfore the Apoſtle by the mind muſt either vnderſtand the whole regenerate part, which is to the vnregenerate part, as the ſoule to the bodie, and therefore the rege- 1.Cor.2.15. nerate man is called the ſpirituall man: or elſe by the minde regenerate which is the principall part of regeneration, incluſiuely the whole regeneration is inſinuated, a part figuratiuely being taken for the whole.

Hauing now anſwered the Ieſuites obiections, wee will ſet downe ſome of our reaſons, why this place is to be vnderſtood, as we ſaid, not of the two naturall parts of man, the bodie, and the ſoule: but that by the fleſh the Apoſtle meaneth the whole vnregenerate part: by the minde or ſpirit, the part regenerate.

By fleſh both the ſoule and bodie not regenerate is vnderſtoode.

Argum. 1. Saint *Paul* ſaith, *The euill I would not, that doe I*, verſ.21. *I ſerue in my fleſh the law of ſinne*, verſ.25. And againe, *I ſee a law in my members leading me captiue to ſinne*, verſ.23. Theſe ſpeeches are not vttered of the regenerate part: if of the vnregenerate, which muſt needes bee granted, yet not of the bodie or fleſh by it ſelfe conſidered without the ſoule: for the fleſh of it ſelfe is a dead thing; how can the Apoſtle ſerue in his fleſh, or doe any thing in his fleſh, without the operation of the ſoule? And therefore by the fleſh muſt wee vnderſtand the part vnregenerate both in bodie and ſoule.

Argum. 2. The fleſh of it ſelfe without the ſoule is no fit place for ſin: but in the fleſh ſin dwelleth, as the Apoſtle ſaith: *Ergo*, fleſh is not here to be conſidered without the ſoule.

Argum. 3. A perfect man conſiſteth of bodie and ſoule, but that which is regenerate is called the inner man: *Ergo*, regeneration is both in bodie and ſoule.

Argum. 4. The fleſh is the ſame, which S. *Paul* calleth the bodie of death, verſ.24. The bodie of Rom.6.6. death is all one with the bodie of ſin. The bodie of ſin, or ſinfull bodie of the fleſh, is the whole cor- Coloſſ.2.11. ruption of man both in bodie and ſoule, ſo much as is put off by the ſpirituall circumciſion of Chriſt: *Ergo*, the fleſh in this place is the corrupt and vnregenerate part of the whole man.

Rom.7.23. *Argum.* 5. The Apoſtle calleth concupiſcence the law of his members, verſ.23. what members he Coloſſ.3.5. meaneth, hee ſheweth elſe-where: *Mortifie your earthly members, fornication, vncleanneſſe, inordinate affection:* but theſe are not members of the bodie, but of the whole corrupt maſſe of bodie and ſoule in man: *Ergo*. Thus much for our anſwere to *Bellarmines* ſecond argument.

Rom.8.1. *Argum.* 3. The Apoſtle ſaith, *There is no condemnation to them, that are in Chriſt:* But if concupiſcence remaining in thoſe that are iuſtified were ſin, then there ſhould be ſome matter of condemnation ſtill in them, contrarie to the Apoſtle, *Bellarm.lib.5.cap.7.*

Anſw. There is no condemnation either for concupiſcence, or any other ſin, becauſe though in it ſelfe it be worthie of damnation, yet the guilt thereof is taken away in Chriſt.

Bellarm. The guilt of ſin cannot be ſeparated from the thing, that in it ſelfe deſerueth condemna- Ezech.18.21. tion: neither can ſin be forgiuen, as long as the foundation thereof remaineth: Forgiueneſſe is remitted, if the wicked will turne away from his iniquitie. If iniquitie ſtill remaine, there is then no forgiueneſſe, *ibid.*

Rom.7.25. *Contra.* 1. The Apoſtle himſelfe had ſaid in the next words before: *In my minde I ſerue the law of God, in my fleſh the law of ſinne:* He is not aſhamed to confeſſe, that ſin remained in his members, yet was he one of thoſe, *that are in Chriſt.*

1.Iohn.1.9. 2. S. *Iohn* ſaith, *If we ſay we haue no ſinne, we deceiue our ſelues: if we acknowledge our ſinnes, hee is faithfull to forgiue them, &c.* Here the Apoſtle ſheweth, that to haue ſin, and to haue forgiueneſſe of ſin, may both ſtand together: wherefore it is falſe which he ſo boldly affirmeth, that the guilt of ſin cannot be ſeparated from the ſin it ſelfe: the guilt is taken away by forgiueneſſe in Chriſt, and yet after forgiueneſſe obtained, he is a lyar, that ſaith he hath no ſin.

3. The turning from iniquitie, which *Ezechiel* ſpeaketh of, is by repentance, and by ceaſing to commit the act of ſin: the ſtaine or blot of ſin is one thing, the act and worke of ſin another: though Rom.6.12. ſin raigne not in vs, *that we obey the luſts thereof*, yet there is ſin ſtill dwelling in vs, ſo long as we haue Rom.7.20. our habitation in theſe houſes of clay.

4. If there remaine then in the regenerate no ſinne at all; how farre are they from the opinion of the Pelagian heretikes, Anabaptiſts, Libertines, which hold that a man may attaine in this life to a ſtate of perfection? And if the regenerate haue no ſinne, what neede they ſay that petition in the Lords prayer; *Forgiue vs our treſpaſſes?* But I thinke they will bee aſhamed of ſo great impudencie: as *Auguſtine* ſaith, *Neſcio vtrum quiſpiam vel hæretica prauitate reperiri poſſit. &c.* I thinke no man can be found, though of a moſt hereticall proud ſpirit, which will (I ſay) not openly profeſſe, but thinke ſecretly within himſelfe, that he neede not ſay this petition, *Forgiue vs our treſpaſſes, &c. cont. Creſcon.lib.2.c.28.*

The Doway Doctors would thus proue concupiſcence in the regenerate not to be ſin: 1. Out of

Auguſtine, becauſe in no wiſe it can be ſinne, if it bee not voluntarie. 2. It was no ſinne in *Eue* to bee tempted of the Serpent, nor in *Adam* to be tempted of *Eue*, but they ſinned, when they conſented to the euill ſuggeſtion. Annot. in Geneſ. c 3.1.

Contra. 1. *Auguſtines* definition muſt be vnderſtood of actuall ſinne, for originall in infants is not voluntarie, and ſo it would follow by this rule, that neither in the regenerate nor vnregenerate, there ſhould be any originall ſinne, becauſe it is not voluntarie: it was once voluntarie in our firſt parents, that tranſgreſſed, but now in our corrupt nature by propagation from *Adam*, it is become neceſſarie.

2. The caſe is not like betweene *Adam* and *Eue*, and the regenerate now, for ſinne was not yet in the world, when they were tempted, and vntill they gaue conſent, they ſinned not: but now euery one is borne with originall corruption: and ſo he hath ſinne, before he commeth to capacitie to be able to conſent: in them the ſuggeſtion was externall, but in vs it is internall, and from within vs: now euery one is tempted of his owne concupiſcence, when he is drawne away by it, and is entiſed. Iam. 1.4.

The Proteſtants.

THat concupiſcence, and the corrupt inclination of nature, euen in the children of God, is verily and properly ſinne, and in it ſelfe worthie of damnation, but that both it, and all other ſins, are remitted in Chriſt to the faithfull, and ſo not imputed: thus it is proued by the word of God.

Argum. 1. Saint *Paul* calleth it ſinne dwelling in him, *Ergo*, it is ſinne. Rom. 7.17.20.

Bellarmine anſwereth: firſt, it is a ſinne improperly ſo called, not becauſe it is a ſinne indeede, but either the cauſe or effect of ſinne: for the Apoſtle ſaith, that this ſinne dwelleth in his fleſh: but the fleſh is not the ſeate or place of ſinne: *Bellarm. lib. 5. cap. 10. reſponſ. ad obiect.* 1.

Contra. 1. Let it be noted, that the Apoſtle giuing concupiſcence, at the leaſt tenne ſeuerall times the name of ſinne in this one chapter, yet ſpeaketh improperly, and muſt now learne of *Bellarmine* to ſpeake. 2. By the fleſh S. *Paul*, as before we ſhewed at large, vnderſtandeth not the bodie, but the whole part of man not renewed as well of the ſoule, as the bodie: therefore his reaſon for the place of ſinne is nothing. 3. But that concupiſcence hath the very proper nature of ſinne, it may appeare further by Saint *Pauls* deſcription: Firſt, hee denieth it to bee good, verſ. 18. Secondly, he ſaith it is euill, verſ. 19. Thirdly, hee ſaith hee hateth it, verſ. 15. Fourthly, it maketh him to crie out, *O wretched man that I am, &c.* verſ. 24. It bringeth wretchedneſſe, which is the fruite of ſinne: *Ergo*, it is ſinne. Verſ. 15.18. 19.24.

Bellarmine anſwereth: that it is an euill, but no ſinne.

Contra. Well then, it is an euill by the Ieſuites confeſſion, and S. *Paul* ſaith it is ſinne: *Ergo*, it is an euill that is ſinne. 2. What will he anſwere to this place: *I knew not ſinne but by the law: for I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt*, verſ. 7. Luſt and concupiſcence is forbidden by the law: *Ergo*, it is verily and properly a ſinne. Verſ. 7.

Bellarmine before diſtinguiſhed of ſinne, but that not ſeruing his turne here, for hee dare not denie but that the tranſgreſſion of the law is ſin: he hunteth about for another diſtinction: Concupiſcence forbidden by the law *(thou ſhalt not couet)* is not originall, but actuall concupiſcence: and therefore it is not pertinent to the matter: for the one we confeſſe to be ſinne, but not the other.

Contra. Firſt, Saint *Paul* ſaith, that ſinne tooke occaſion by the law to worke all manner of concupiſcence, verſ. 8. *Ergo*, all concupiſcence, originall or actuall, is forbidden by the law. Secondly, *Sinne wrought in me all manner of concupiſcence*: By ſinne, ſaith the Ieſuite, he vnderſtandeth originall concupiſcence: the Apoſtle then calleth the working concupiſcence ſinne, the concupiſcence wrought he ſetteth downe by the name of concupiſcence ſtill: ſo then we reaſon thus: That is ſinne properly, which is rather ſinne, then that which no man doubteth to be ſinne: but concupiſcence wrought in vs by our aduerſaries owne confeſſion is ſinne: yet the working concupiſcence is rather ſin, becauſe the Apoſtle calleth it ſin, and not the other: *Ergo*, it is properly ſin. Thirdly, *Bellarmine* ſaith, that *Voluntarius actus concupiſcendi prohibitus eſt lege*: That is, the voluntarie act of concupiſcence which is forbidden by the law: ſo that inuoluntarie motions, in his iudgement, are not againſt the law. But Saint *Paul* ſheweth the contrarie: *If I doe that which I would not, I conſent to the law, that it is good*, verſ. 16. His inuoluntarie motions were againſt the law: for in obeying them againſt his will, hee did in iudgement and conſent approue the law, though in practiſe he went againſt it. Fourthly, if originall concupiſcence be euill, as the Ieſuite confeſſeth, then muſt it needs be contrarie to the law, which is good, and ſo forbidden by the law: or elſe the law ſhall not be a perfect rule of righteouſnes, and goodneſſe. Verſ. 16.

Argum. 2. The Apoſtle calleth *the law of his members a law rebelling againſt the law of his minde*: but whatſoeuer rebelleth, or is contrarie to the law, is ſinne.

Bellarm. 1. Euery thing that rebelleth, or is contrarie to the law, is not ſinne: for man, when he ſinneth, reſiſteth the law; and yet man is not ſinne. And againe, in that the Apoſtle calleth it a law, hee ſheweth that it is not properly ſinne, but a law or rule rather of ſinning: *reſponſ. ad obiect.* 6.

Contra. 1. The Ieſuites inſtance is very ridiculous, and bewraieth the nakednes of his cauſe, which he is faine to bolſter out with ſuch ſillie anſwers: Man reſiſting the law is not ſinne it ſelfe, yet is he a ſinner: the queſtion is of that, which formally is contrarie to the law. 2. That euery tranſgreſſion of the law is ſinne we ſhew it vs: Sinne onely deſerueth the eternall curſe of God: for the proper wages

and

Rom.6.23. and ſtipend of ſinne is death,and nothing is found worthie of death but ſinne : but euery tranſgreſſion
Galath.3.10. of the law,falleth vnder Gods curſe : *Ergo*,it is ſinne. 3. Concupiſcence is the law of ſinne,therfore
it is not ſinne. *Anſw.* Yea,but by this reaſon it is worſe then ſinne : As the law of God commanding
Rom.7.11. things holie,iuſt,and good is it ſelfe much more holie,righteous, and good ; ſo the law of ſinne preſcribing
that which is euill, vniuſt, wicked,is it ſelfe more vniuſt, euill, and wicked. If then concupiſcence
be not ſinne,and yet by your argument is worſe then ſinne, what haue you gained?

Rom.7.18,24. *Argum.*3. Verſ.18. *To will is preſent with me,but I finde no meanes to performe that which is good*:
but he that performeth not that which is good, ſinneth. Againe,verſ.24. *O wretched man that I am,*
who ſhall deliuer me, from this bodie of death? that which maketh a man wretched,and bringeth death,
is ſinne : *Ergo*,concupiſcence working theſe things,is ſinne.

*Bellarm.*1. Wretchedneſſe in Scripture is attributed to puniſhment rather then to the fault.

2. If a man performe not that good,which he cannot doe,he is leſſe good, but not euill : as not to
couet in the fleſh,is not in mans power.

3. The Apoſtle ſpeaketh not of euerlaſting death,but of the miſerie and mortalitie of the bodie:
*Bellarm.c.*10.*reſp.ad* 7.*&* 8.*obiect.*

*Contra.*1. Wretchedneſſe and miſerie is the puniſhment it ſelfe, but iſſuing out from ſinne: for
[a] Pſal.32.1. 1. as the forgiuenes of ſinne maketh [a] happie,ſo ſinne maketh wretched. 2. And that which the Apoſtle
would be deliuered from,made him wretched : but from concupiſcence, which he calleth *the*
bodie of death,he deſireth to be deliuered : *Ergo*, his concupiſcence made him wretched, and ſo conſequently
is properly ſinne.

2. It 1. is not in a mans power to doe any good thing,but all our power is of God,it would follow
then vpon this anſwere,that it is no ſinne to leaue any good thing vndone : and further it is euident,
[b] Ioh.16.9. that it is ſinne to leaue that vndone,which is not in our power : as Iohn, [b] *The ſpirit ſhall reproue*
the world of ſinne, becauſe they beleeue not in me ; now to beleeue is not in mans power,but it is the
[c] Ioh.6.29. worke of God,[c].

[d] Rom.8.1. 3. Saint *Paul* 1. ſpeaketh directly of condemnation, which is the ſecond death, [d] *There is no condemnation*
to thoſe,which are in Chriſt. 2. Though hee ſhould ſpeake onely of outward miſerie and
[e] Rom.5.12. mortalitie,they are the fruites of ſinne, [e] *Death came in by ſinne*, therefore concupiſcence bringing
death,is ſinne.

[f] Rom.8.7. *Argum.*4. [f] Rom 8.7. *The wiſedome of the fleſh is enmitie againſt God* : [g] *The imaginations of the*
[g] Geneſ.6.5. *thoughts of mans heart are euill continually* : *Ergo*, concupiſcence is ſinne.

*Bellarm.*1. Theſe places are vnderſtood of actuall, not originall ſinne. 2. And the Scripture thus
deſcribeth the wicked,in whom concupiſcence remaineth and raigneth,*reſponſ.ad obiect.*9.

Contra. Firſt,theſe places cannot be otherwiſe vnderſtood, then of originall ſinne. 1. The Apoſtle
oppoſeth the wiſedome of the fleſh to the wiſedome of the ſpirit,which he ſaith is *life and peace,*
verſ.6.but the wiſdome of the ſpirit *is the inward ſanctifying of the ſoule*,and the renewing of the ſpirit,
[h] Epheſ.4.23. [h] *Ergo*,the wiſedome of the fleſh,is the inward ſecret corruption of the heart. 2. It is the ſame,
which verſ.2.he calleth the law of ſinne and death : as the wiſedome of the ſpirit is there called the
[i] Rom.7.23. law of the ſpirit : but the law of ſinne is concupiſcence [i]. 3. *Moſes* alſo ſpeaketh of originall corruption,
[k] Geneſ.8.21. ſaying 1. *the imagination of the thoughts of the heart* : but there is no actuall ſinne before the
thoughts. 2. And [k] the thoughts of mans heart are euill from his youth : but the infancie is no fit
[l] Matth.15.19. age for actuall ſin. 3. Our Sauiour alſo expoundeth this place, [l] *Out of the heart come euill thoughts* :
the fountaine of euill thoughts is originall ſinne.

Secondly, 1. *Moſes* as he ſpeaketh in this place eſpecially of the inhabitants of the old world : ſo
Geneſ.8.21.hee deſcribeth the naturall ſtate of all men in generall ; that their thoughts are euill.
2. S.*Paul* alſo ſheweth this to bee the condition euen of the children of God, *that they are not ſuffi-*
[m] 2.Cor.3.5. *cient to thinke any thing of themſelues which is good* [m]. So that the ſame corrupt inclination remaineth
euen in the regenerate,yet bridled and gouerned by grace. 3. That euen in the righteous and regenerate
the ſinne of concupiſcence remaineth : theſe places following doe manifeſtly ſhew.

[n] Pſal.51.10. *Argum.*5. The Prophet *Dauid* ſaith, 1. *Create in me a new heart* [n] : S.*Paul* ſaith, 2. [o] *Be renewed*
[o] Epheſ.4.23. *in the ſpirit of your minde*, [p] *Mortifie your earthly members,fornication,vncleanneſſe,&c.* *Ergo*,the re-
[p] Coloſſ.3.3. generate had need ſtill to be renewed,and cleanſed from the old man : *Ergo*, the ſin of concupiſcence
[q] 1.Ioh.1.9. ſtill remaineth in the regenerate. 3. [q] *If we ſay that we haue no ſinne,wee deceiue our ſelues* : the Apoſtle
ſaith,*If we ſay that we haue,&c.*ſhewing,that ſinne that continually remaineth,which is originall
ſinne : for other ſinnes are not alwaies in the regenerate,*argum.Luther.Caluin.*

Bellarmine anſwereth : Firſt,to the 1.and 4.places, that they muſt be vnderſtood of actuall ſinnes,
which the regenerate are daily ſubiect vnto. 2. Secondly, there are ſome reliques of originall ſinne
in the regenerate,in reſpect whereof,they had need daily to be renewed. 3. Thirdly,the regenerate
muſt mortifie their earthly members, that they giue not conſent thereunto,and fall into fornication,
vncleanneſſe : which is all one with that, which the Apoſtle ſaith elſewhere, that ſinne ſhould not
[r] Rom.6.12. raigne in their mortall bodie [r], *Bellarm.c.*11.*lib.*5 *reſponſ.ad loc.*2.8.9.12.

Contra. Firſt,it is euident,that the Prophet *Dauid* ſpeaketh of originall ſinne. 1. He ſaid before,
verſ.5. *In ſinne hath my mother conceiued me* : from the which he deſireth to be purged,verſ.7. 2. The
creation of the heart anew is expounded by S.*Paul* to be the putting off of the old man, and putting
on

on the new, *which after God is created in righteouſneſſe*[f]. Now the image of God, which the Prophet prayeth to be created in him, is defaced and deformed by originall concupiſcence: therefore againſt that hee directeth his prayer. 2. Thoſe reliques of ſinne in the regenerate, are either belonging to actuall or originall ſinne; but in the *ſpirit of the minde*, there can bee no actuall ſinne: *Ergo*, it is originall: and the Apoſtle expoundeth himſelfe, what it is to be renewed, &c. [a] *To caſt off the old man which is corrupted through deceiueable luſts*. What is the old man, but the originall deprauation and corruption of nature?

[f] Epheſ.4.24.

[a] Epheſ.4.22.

3. If the regenerate muſt mortifie their earthly members, that is, their carnall concupiſcence, then is not concupiſcence dead or extinct in them, for then it need not be mortified: and whatſoeuer is to be mortified in vs is euill and ſinfull: that whereto *we muſt be dead*, is ſinne[b]: neither is there feare that the ſinne of concupiſcence ſhould raigne in our mortall bodie, if it be not at all there.

[b] Rom.6.11.

4. The Apoſtle ſpeaketh not only of actuall but of original ſinnes. 1. He ſaith, [c] *If we ſay we haue no ſinne*: and afterward verſ.10. *If we ſay we haue not ſinned*: there he pointeth at that ſinne, which we alwaies haue in vs, which is none other, but originall ſinne, in the other place he ſpeaketh of that ſinne which hath been committed, noting actuall ſins, wherein the regenerate continue not. 2. Hee meaneth ſuch ſins, wherein a man may be deceiued, and thinke he hath none: but none of the regenerate are ſo groſſe to thinke they haue no actuall ſin. 3. He ſpeaketh of all ſins, for the which Chriſt is our reconciliation, [d] *If any man ſinne, &c.* but Chriſt died, and ſo is our reconciliation by his death; not only for actuall, but originall ſinne: *Ergo*, Thus we ſee how friuolous and inſufficient this Diſputers anſwers are.

[c] 1.Ioh.1.10.

[d] 1.Ioh.2.2.

Laſtly, let *Auguſtine* ſpeake: *Omnium malorum reatu caret, qui baptizatur; non omnibus malis: nunquid caret ignorantia malo?* He that is baptized is cleered from the guilt of all euils or ſins, but not from the euils themſelues: for ſhall we thinke that he is void of ignorance? Againe he ſaith: *Dimittuntur in baptiſmo omnia peccata, & originaliter tracta, & ignoranter vel ſcienter adiecta*: All ſins are forgiuen in Baptiſme, both originall, and ſins cōmitted ignorantly or wittingly. Original ſin then is no otherwiſe taken away in Baptiſme, then other ſins are: but the guilt only of other ſins is remitted in Baptiſme, the blot or ſtaine remaineth ſtill: *Ergo*, originall ſin ceaſeth in reſpect of the guilt only: for neither it, nor any other ſins ſhall be imputed to thoſe, which are iuſtified in Chriſt: but yet it is a ſin ſtill, as the reſt are. *Auguſtine* alſo dare call it a ſin: *Concupiſcentia peior eſt ignorantia*: Concupiſcence is worſe then ignorance: *contr. Iulian. lib.6. cap.5.* And in another place, *Ignorantia in ijs, qui intelligere noluerunt, peccatum eſt, in ijs qui non potuerunt pœna peccati*: Ignorance in them that are able to learne and will not, is ſin; in thoſe that cannot, a puniſhment of ſin: *Epiſtol.105.* If ignorance then be ſin, concupiſcence, which is worſe then ignorance, is much more.

Cont. Iulian. lib.6. cap.5.

Ibid. cap.6.

I will adde one other notable ſentence out of this father: *Hoc malum quod in nobis remanet, non ſubſtantia, ſed ſubſtantiæ vitium; Dei gratia nos regenerante non eſt imputandum, Dei gratia iuuante frænandum, Dei gratia commorante ſanandum*: This euill, which remaineth in vs, being not a ſubſtance, but a vice of or in our ſubſtance or nature, by the grace of God regenerating vs ſhall not bee imputed, by the grace of God helping vs is bridled, by the grace of God in the end crowning or rewarding vs ſhall be healed. Firſt *Auguſtine* calleth here concupiſcence euen in the regenerate, *malum & vitium*, a vice and an euill. And what difference, I pray you, betweene vice and ſinne? *Vitium*, ſaith *Bellarmine*, *eſt nomen habitus mali, peccatum operationis malæ*: Vice is the name of an euill habite, ſin the name of the euill action. Vice and ſin then are coſin germanes: and if concupiſcence be a vice or a vicious habite, it is in the next doore to ſin. Againe, *Auguſtine* ſetteth downe a three-fold change of concupiſcence: it is not imputed, it is brideled, in the end it is healed. In the two firſt changes, though it be not imputed; yet it ceaſeth not to be ſin: but only when it is healed, that is cleane taken away, which is not in this life, but when the time of our reward commeth: *Ergo*, it is ſin ſtill in the regenerate, yet brideled in them, and not imputed.

Lib.2. cont. Iulian.

Bellarm. lib.1. de ſtat. peccat.

Beſide theſe plentifull teſtimonies of *Auguſtine*: 1. *Primaſius* of the Africane Church likewiſe, calleth originall ſinne, *peccatum libidinis*, the ſinne of luſt: yea wee haue the decree of a Councell of Africa.

Lib.3. in Apoc. cap.12.

Concil. Mileuitan. cap.2. Propter hoc paruuli, qui nihil in ſeipſis peccatorum committere potuerunt, adeo in peccatorum remiſſionem veraciter baptizantur, vt in eis regeneratione mundetur, quod generatione traxerunt: For this cauſe children, which haue as yet done no ſin in themſelues, are truly baptized for the remiſſion of ſins, that it may be purged by regeneration, which they tooke in their birth, &c. If originall corruption be not properly a ſin, then children, who are as yet guiltie of no other ſin, ſhould not be baptized for remiſſion of ſins.

2. *Iſychius* ſaith, *Pollutionem non motus naturales faciunt; ſed peccatum de quo David, ecce in iniquitatibus, &c.* The naturall motions doe not make pollution, but ſin, whereof *David* ſpeaketh, Behold I was conceiued in iniquitie, &c. He calleth that ſin, wherein we are conceiued, euen in the regenerate, ſuch as *David* was.

Lib.5. in 16. c. Leuit.

3. French confeſſion, artic.11. *We ſay, that this frowardnes of nature doth alwaies bring forth ſome fruites of malice and rebellion, in ſuch ſort, that euen they which are moſt holy, although they reſiſt, yet are they defiled with many infirmities and offences, ſo long as they liue in this world.*

Harm. ſect.4. pag.71.

Belgia, artic.14. *Neither are we to beleeue, that this ſin is by baptiſme vtterly extinguiſhed, or plucked* *vp by the rootes,ſeeing that out of it,as out of a corrupt fountaine,continuall floods and riuers of iniquitie continually ſpring and flow,&c.*

Decret.par.3.diſtinct.4.c.2. In baptiſmo caro peccati euacuatur,&c. In Baptiſme the fleſh or body of ſin is euacuate; not that concupiſcence ſhould wholly be conſumed, *ſed ne obſit mortuo,quæ oberat nato:* but that it bee not hurtfull to him,that is dead vnto it, which was hurtfull to him in his birth. Their Maſter to the like effect,*lib.2.diſtinct.32.b.* ſheweth how originall ſinne is taken away in Baptiſme,*extenuatione,& ſolutione reatus,*by the extenuation of it, and taking away the guiltineſſe; originall ſin then remaineth ſtill; but it is not hurtfull,nor imputed to the regenerate.

*Auguſt.*alſo thus alleageth out of *Hilary,lib.2.cont.Iulian. Apoſtolis licet verbo fidei emundatis non deeſſe malitiam, per conditionem communis originis:* Euen in the Apoſtles, though cleanſed with the word of faith,there was not wanting malice or euilnes by the condition of the common originall or birth: *Ergo,*by this ſentence euen in the Apoſtles, the euilnes or malice of concupiſcence by nature remained.

THE FOVRTH PART, WHETHER ORIGINALL ſinne be hurtfull to the regenerate after Baptiſme.

The Papiſts.

17.Error.

THe Rhemiſts doe not only denie concupiſcence in the regenerate to be ſin,but they affirme alſo that the motions of the fleſh in a iuſt man,whereunto the minde conſenteth not,cannot any whit defile the operations of the ſpirit,but make them often more meritorious, for the continuall combat that he hath with them: for it is plaine that the operations of the fleſh and the ſpirit do not concurre to make one act: *Rhemiſt.annot.Rom.7.ſect.*10. So the Doway men ſay,that it is matter of exerciſe in the iuſt,and if we reſiſt,of merit.

Annot.in 3. Geneſ.1.

*Anſw.*1. The combat betweene the fleſh, cannot make the operations of the ſpirit meritorious: firſt,wee cannot merit at all by any good action wrought in vs, becauſe it is not of our ſelues,but wholly of God: *Thus I liue,* (ſaith the Apoſtle) *not I now, but Chriſt liueth in me.* Secondly,the reſiſtance of the fleſh,is ſo farre from encreaſing our reward,that it maketh our debt greater: for whoſe is the fleſh? is it not ours? Who ſhall anſwere for that which is euill done in the fleſh? ſhall not we? It is therefore our owne fault, that our fleſh is rebellious, and that wee doe not wholly yeeld to the working of the ſpirit.

Galath.2.20.

2. Though the operations of the fleſh concurre not with the ſpirit to make one act: yet the fleſh concurreth,or rather occurreth,and reſiſteth the ſpirit in euery good act: and doth hinder the works of the ſpirit from perfection,and ſo defile them.

The Proteſtants.

THe luſt or concupiſcence remaining,but not raigning in the regenerate,doth greatly hinder the good proceeding of the ſpirit in them.

*Argum.*1. Concupiſcence kept the Apoſtle from doing that good, which he deſired: *That good that I would doe I not: Ergo,*it was an hindrance to the working of the ſpirit.

Rom.7.19.

Argum 2. If concupiſcence were any way profitable to goodneſſe,it were a thing to be loued, not hated; to be deſired,not wiſhed to be taken away. But S.*Paul* hateth it: *What I hate, that doe I,* and longeth till he be rid from it: *O wretched man that I am,who ſhall deliuer me from the body of this death? Ergo,*concupiſcence is not good,nor any way helping vnto goodneſſe.

verſ.15.24.

Auguſtine thus writeth of theſe ſmaller and leſſe ſinnes: *Quibus peccatis licet occidi animam non credamus,ita tamen eam veluti quibuſdam puſtulis—deformem faciunt, vt eam ad amplexum ſponſi aut vix,aut cum grandi confuſione venire permittant:* By the which ſinnes, though the ſoule bee not ſlaine,yet the face is deformed,as with pimples,that they either not at all,or with great bluſhing will permit it to come to embrace her ſpouſe,&c. Let them tell me now,what great glorie is obtained,by this corruption in our members.

De Sanct. ſerm.41.

Arauſican.Concil.2.cap.2. Si quis ſoli Adæ præuaricationem ſuam non & eius propagini aſſerit nocuiſſe,&c.anathema: If any man ſay that *Adams* tranſgreſſion only hurt himſelfe,and not his poſteritie and offſpring,accurſed be he. Originall ſinne then is hurtfull to all men that come of *Adam: Ergo,* it is no helpe or furtherance.

Eſpencæus a graue writer among the Papiſts, alleageth out of S.*Cyprian de tentationibus Chriſti,* to this effect: *Neminem libidinum morſus illaſum euadere:* That no man doth eſcape the biting of luſt without hurt: According to that ſaying of *Propertius, lib.2. Nec quiſquam ex illo vulnere ſanus abit:* No man goeth away whole of that wound: *in 2.epiſt.Tim.cap.2.* And out of *Auguſt.4. Hypognoſticorum In omni homine libido mala eſt,&c.*Luſt or concupiſcence is euill in euery man: *in 2.Tim. cap.3.* Wherefore originall ſinne is hurtfull to the regenerate: *Cauſ.24.qu.3.c.39.*There are certaine heretikes rehearſed among the reſt,called *Ophitæ,*of the Serpent, whom they did reuerence: ſaying, *Ipſum in paradiſum induxiſſe virtutis cognitionem:* That the Serpent brought into Paradiſe the knowledge of vertue: not much vnlike doe the Papiſts commend concupiſcence, which is the Serpents ſting; ſaying,that it maketh the operations of iuſt men more meritorious.

☞ Confeſſ. of Bohemia. c.4. *Let the force of this hereditarie deſtruction be acknowledged and iudged by the guilt and fault, by our proneneſſe and declination, by our euill nature, and by the puniſhment which is layd vpon it, &c.* See further teſtimonie and euidence hereof in the former queſtion.

THE FIFTH PART, OF THE PLACE OR ſeate of concupiſcence in the regenerate.

The Papiſts.

B*ellarmine* granteth, that ſometime fleſh is taken in the Scripture for the whole man corrupted, both in bodie and ſoule: but then it is vnderſtood onely of the wicked, and not of the godly: *Bellarm. de ſtat. peccat. lib.5. cap.7 reſponſ. ad argum.2. caution.6.* And therefore hee expoundeth that place of S. *Paul, There dwelleth not in me, that is, in my fleſh, any good thing,* of the bodie: and hence would proue that concupiſcence in the regenerate is no ſinne, becauſe it is in the bodie: *cap.10. reſponſ. ad argum.1.* His opinion then is, that concupiſcence in them remaineth onely in their bodie. And where S. *Paul* ſaith, I am carnall, he thus expoundeth it: *Quia nondum ſpirituale corpus habeo:* Becauſe he had no ſpirituall bodie, ſuch as he ſhould haue in the reſurrection: *cap.10 reſponſ. ad obiect.6.* So then in his opinion, the minde onely of the regenerate is renewed, not their bodie: he reaſoneth thus.

18. Error.

Rom.7.18.

Argum. S. *Paul* ſaith, *In my minde I ſerue the law of God; in my fleſh the law of ſinne:* Heere the minde regenerate or renewed, is oppoſed or ſet againſt that part which is not renewed, namely the fleſh, which ſhall be renewed in the reſurrection: *Bellar. cap.7. reſponſ. ad Bezam.*

Anſwere. First, that this place is to be vnderſtood of the minde regenerate, we grant: but thereby, as a principall part, the whole regenerate man is expreſſed both in bodie and ſoule: ſo where S. *Paul* ſaith, *Be renewed in the ſpirit of your mindes* [a]: he vnderſtandeth a renouation of the whole new man: *and put on the new man,* ſaith he: And S. *Peter* ſpeaking to the women, *that the hid man of the heart ſhould be vncorrupt:* In the ſame place exhorteth them to ſoberneſſe and modeſtie of apparell, which is outward in the [b] bodie. So in this place, by the minde, the Apoſtle vnderſtandeth the whole new or regenerate man. Secondly, how could S. *Paul,* ſpeaking of himſelfe, by fleſh, vnderſtand a body not regenerate: ſeeing the Apoſtle was a mortified man, and was much exerciſed in the taming and beating downe of his [c] bodie? Thirdly, the bodies of the Saints ſhall be renewed, we grant, in the reſurrection: which is called the [d] regeneration: but it followeth not, they ſhall be regenerate then from all mortalitie and corruption: *Ergo,* they cannot now be renewed, and ſubdued from ſin: the ſoule alſo then ſhall be cleanſed and made pure, like the Angels, yet for all this, the ſoule while it is in the bodie, is dayly renewed. As it is called the regeneration, ſo is it alſo the redemption of our [e] bodies, becauſe then our redemption in body and ſoule, ſhall be perfectly accompliſhed: notwithſtanding it is begun in this life.

[a] Epheſ.4.24.

[b] 1.Pet.3.4.

[c] 1.Cor.9.27.

[d] Matth.19.28.

[e] Rom.8.23.

The Proteſtants.

THat concupiſcence dwelling in the regenerate, remaineth both in their bodies and their ſoules, and that as their regeneration is of the whole man, both in bodie and ſoule; ſo there is ſome fleſhly part in both, reſiſting againſt the ſpirit, which in the Scripture is called fleſh: thus wee are perſwaded.

Argum.1. Saint *Paul* ſaith, *I am carnall, ſold vnder* [f] *ſinne:* if this ſhould be meant of Saint *Pauls* body: what could be ſaid more of the body of an adulterer, murtherer, glutton, or whoſe body elſe is giuen ouer to all wickedneſſe, then that it is ſolde vnder ſinne? If S. *Paul* then, where he ſaith, I am carnall, or, in my fleſh I ſerue the law of ſin, verſ.25. doth vnderſtand his bodie: is it not all one, as if hee had ſaid, *he had giuen his members ſeruants to ſinne?* to ſerue ſinne in the body, and to giue the members ſeruants to ſin, is all one: But neither S. *Paul* nor any other regenerate man is a ſeruant of ſin in his body: for, ſaith he, *When ye were ſeruants of ſinne, yee were freed from* [g] *righteouſneſſe:* And *as ye haue giuen your members ſeruants to vncleanneſſe:* hee ſpeaketh of the time before their calling: therefore S. *Paul* ſpeaketh not of his body.

[f] Rom.7.14.

[g] Rom.6.20.

Auguſtine writing of thoſe words of the Apoſtle, *It is no more I that doe it, but ſinne that dwelleth in me,* ſaith thus: *Quod ille dicere non poteſt, qui aut cordis conſenſione decernit, quod concupiſcit, aut corporis miniſterio perficit:* which S. *Paul* could not ſay, if either he had conſented in his heart, to that whereunto his concupiſcence led him, or by the miniſtery and ſeruice of his body had done it. The Apoſtle then did not giue the miniſterie or ſeruice of his body to ſinne.

Cont. Iulian. lib.2. in fine.

2. Man hath ſometime his denomination of the minde, but not of the bodie: S. *Paul* ſaith not, my body is carnall, but *I am;* and afterward, *in me,* that is, *my fleſh.* S. *Pauls* fleſh is himſelfe, but he himſelfe conſiſteth both of bodie and ſoule: *Ergo,* the fleſh is in them both: ſee more of the expoſition of this place, *part.3. iſtius quaeſtion. argum.2.*

Argum.2. There is a moſt euident place for this purpoſe, Gal.5.17. *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh:* The Apoſtle by fleſh here vnderſtandeth the corrupt part both of body and ſoule: for a little after, among the workes of the fleſh, hee nameth not onely ſinnes of the body, as adulterie, vncleanneſſe, but the ſinnes alſo of the ſoule, as hatred, emulation, hereſies, verſ.20. And all this while the Apoſtle ſpeaketh to and of the regenerate: *theſe are contrarie each to other, ſo*

Galath.5.17.

that ye cannot doe the ſame things ye would: this he writeth to the faithfull among the Galathians. So to the beleeuers among the Coloſſians, he ſaith, *Mortifie your earthly members, fornication, vncleanneſſe, couetouſneſſe:* which ſins are as well in the minde as the body: wherefore they are not members onely of the body, but of the olde man vnregenerate both in ſoule and body: And thus, I truſt, it appeareth, that the fleſh, euen in the regenerate, doth comprehend the corruption remaining in them, both in ſoule and body.

Shall *Auguſtine* now ſpeake: *Hac eſt lex membris omnium inſerta mortalium, qua repugnat legi mentis—cogitationum ſpinas cœpit & tribulos germinare:* This is the law ingraft in the members of all mortall men, which rebelleth againſt the law of the mind or ſpirit: which beginneth to bring forth thornes and thiſtles of euill thoughts, *de tempor. ſerm.* 47. Out of theſe words I reaſon thus: There concupiſcence the law of the members is, where euill thoughts ariſe; but they are bred in the minde, not in the body: *Ergo*, concupiſcence is as well in the minde as in the body.

Concil. Arauſican. 2. cap. 2. Si quis dicit ſoli Adæ præuaricationem ſuam nocuiſſe, &c. nec peccatum, quod mors eſt animæ, per vnum hominem in omne genus humanum tranſiſſe, &c. If any man ſay that *Adams* tranſgreſſion onely hurt himſelfe, and that ſin, which is the death of the ſoule, did not through one man come vnto all mankinde, let him be accurſed. Originall ſin then is the death of the ſoule: *Ergo*, it hath the place in the ſoule, where it worketh.

And for further euidence. 1. *Origen* ſaith, *Hom. 8. Leuitic. Audi Dauidem dicentem, &c.* Heare *Dauid* ſay, I was conceiued in iniquitie, ſhewing, that *Quæcunque anima ex carne naſcitur, &c.* That euery ſoule is borne of the fleſh, and is polluted with iniquitie: if the ſoule then be polluted with originall ſin, then it followeth, that it hath the place and ſeate in the ſoule.

2. Cor. 4. 16.

Tertullian alſo is here a very direct witneſſe: for whereas, ſome denying the reſurrection, vrged that place of S. *Paul*, *Though the outward man periſh, yet the inward man is renewed dayly:* And thereupon affirmed, that the ſoule ſhould onely bee renewed in the reſurrection, not the bodie: hee maketh this anſwere, *Nec anima per ſeipſum homo, &c.* That neither the ſoule by it ſelfe is man, which is infuſed into the figment or frame called man, *Nec caro ſine anima homo, &c.* Neither is the fleſh man without the ſoule, which after the ſoule is exiled, is called a carcaſſe, &c. And againe, vpon theſe words of the Apoſtle, *That Chriſt may dwell in your hearts by faith, &c.* Hee thus inferreth: *In cordib. dicens, quæ ſubſtantiua ſunt carnis, iam & ipſum interiorem hominem carni deputauit, quem in corde conſtituit:* Saying in the heart, which is a ſubſtantiall part of the fleſh, hee doth alſo aſcribe the inner man to the fleſh, ſeeing he placeth him in the heart, &c. And yet more euidently: *Si ſine anima nullius eſt ſenſus, intellige ſenſum carnis ad animam eſſe referendum, carni interdum deputatum, &c.* If without the ſoule there be no ſenſe of any thing, know that the ſenſe is referred to the ſoule, ſometime alſo imputed to the fleſh, becauſe it is exerciſed by the fleſh: and therefore he ſaith that ſin dwelleth in the fleſh, *Quia & anima, à qua delinquentia inducitur, inquilina eſt carnis, &c.* Becauſe the ſoule, whereby ſinne is brought in, is a ſoiourner of the fleſh, &c. heere directly he maketh the ſoule the originall ſeate and place of ſinne.

Epheſ. 3. 15.
Lib. de reſurrectione.

Lib. de reſurrectione carnis. pag. 76. Baſil. 1562.
Serm. quod *Deus non ſit author malorum.*

2. *Baſile* agreeth: *Malum natura ex nobis oritur*—euill by nature is of our ſelues, as iniuſtice, fearefulneſſe, enuie, craft, *Quia animam ad Dei imaginem—ſolent inquinare*,—becauſe they vſe to defile the ſoule created according to Gods image, &c. Theſe ſinnes, (enuie, craft) haue their ſpeciall place in the ſoule.

Harm. ſect. 4. p. 70.

3. French confeſſ. art. 9. *Mans nature is become altogether defiled, and being blind in ſpirit, and corrupt in heart, hath vtterly loſt all that integritie, &c.* Bohemia. c 4. *Originall ſinne proceeding by inheritance, poſſeſſeth the whole nature, and doth furiouſly rage therein, &c.* Originall ſinne hath it ſeate and place in the whole nature of man, and therefore as well in the ſoule as the body.

4. The Maſter of the Sentences agreeth, *Lib. 2. diſt. 32. e. Nec caro corruptibilis animam peccatricem fecit:* The corruptible fleſh did not make the ſoule ſinfull, but the ſinfull ſoule maketh the fleſh corruptible. *Lib. 3. diſt. 17. b. Ipſius carnalis concupiſcentiæ cauſa, non eſt in anima ſola, nec in carne ſola:* The cauſe of carnall concupiſcence is not in the ſoule alone, or in the fleſh alone, for it is made of them both, &c. *Lib. 3. diſt. 27. f. Caro non dicitur concupiſcere, niſi quia anima carnaliter concupiſcit, &c.* The fleſh is not ſaid to luſt, but becauſe the ſoule doth carnally luſt.

THE SIXTH PART, OF THE PVNISHMENT of originall ſinne.

THe puniſhment due to originall ſinne, is double, either temporall or eternall: firſt, of the eternall puniſhment, then of the temporall.

OF THE ETERNALL PVNISHMENT due to originall ſinne.

The Papiſts.

19. Error.

BEllarmine affirmeth, that Infants dying without Baptiſme in originall ſinne, are eternally puniſhed: but their puniſhment, is, *damni, non ſenſus, ſine ignis ſenſibilis*, Of loſſe only becauſe they are excluded from heauen, not of any ſmart or outward paine of fire: ſuch as the damned ſuffer in hell. Concerning the firſt point, whether infants not being baptized, are damned; we haue before intreated, in the twelfth Controuerſie, and the third queſtion of the neceſſitie of Baptiſme.

Yet thus much of it here, that the popiſh opinion, in holding all infants dying without Baptiſme, to bee in the ſtate of damnation; is very cruell, and moſt vncharitable: whereby it both reſtraineth Gods power, as though hee were not able to ſaue infants without the Sacrament; and obſcureth his mercie, and impugneth his iuſtice, in ſuffering ſo many, hauing not yet ſinned in act, to be loſt.

Our opinion rather is this, agreeable to Scripture, and the rule of charitie: firſt, that although all infants in themſelues, being borne with that maſſe of originall corruption, are ſubiect to damnation; yet that many of them are ſaued, both by the couenant made to their faithfull parents, both or either of them, and to their ſeede: and that both immediatly, if their next parents were beleeuers, and mediatly ſometime, when their former predeceſſors haue beleeued, though their next progenitors are Infidels, (for Gods promiſe made to them that loue him, extendeth to a thouſand generations, Exodus 20.) as alſo ſuch as are not within the couenant, ſo many as God hath ordained to life, are ſaued by the free election of grace.

Secondly, as wee denie not, but that if any infants ſo dying are damned (which God beſt knoweth) he doth it moſt iuſtly: ſo Christian charitie bindeth vs to hope and thinke the beſt of the children of beleeuing parents dying in their infancie, and to preſume that they are ſaued: ſeeing God preuenteth them, leſt that they ſhould bee ouertaken of the wickedneſſe of this life: for which cauſe *Henoch* is ſaid to haue been taken vp, *Sapient. cap.4.* Conſul. Iunium de grat. reſponſ. ad ratione 8.

But now to the ſecond point, concerning the manner of the puniſhment of infants, *Bellarmine* reaſoneth thus.

Argum. 1. We reade in the Apocalypſe, *As much as ſhe glorified her ſelfe and liued in pleaſure, ſo much giue you vnto her torment and ſorrow*: but infants neuer glorified themſelues, or liued in pleaſure; therefore they ſhall haue neither torment nor ſorrow, *Bellarm. de ſtat. peccat. lib.6. cap.4.* Apoc.18.7.

Anſw. Firſt, the Ieſuite abuſeth this place to ſignifie the torments of hell: it is a prophecie of the temporall deſtruction of the ſecond Babylon, which is the ſeate of Antichriſt, (and Rome by your leaue) as we haue at large proued, in the fourth Controuerſie of the Pope: therefore the plagues are numbred which ſhall fall vpon her for pride, verſ.8. *In one day ſhall come vpon her, death, ſorrow, famine*: but famine, I thinke, is none of the plagues in hell. But, ſecondly, if you will needs haue this place to be vnderſtood of hell torments: what haue you gained by it? Surely, by your owne confeſſion, your Babylon and confuſed Antichriſtian kingdome is appointed to that place. Secondly, the argument followeth not: they that liue in pride or pleaſure, ſhall be tormented in hell: *Ergo*, they that doe not liue in theſe ſinnes, ſhall not be tormented: for by this reaſon not only infants ſhall be excuſed, that are guiltie only of originall ſin, but all other ſinners, that offend not in the foreſaid ſins.

The Proteſtants.

The due and wages of originall ſinne, is eternall death, which is the puniſhment both of body and ſoule in hell: And hell in the Scriptures is alwaies taken for a place of torment: if infants then dying before Baptiſme are condemned to hell, as the Ieſuite ſaith, they cannot there bee exempted from torment.

Argum. 1. Chriſt ſhall ſay to the goates on the left hand, that is, to thoſe that are condemned; *Depart from me ye curſed into euerlaſting fire, prepared for the diuell and his angels.* But of this number are infants which are condemned to hell: *Ergo*, they ſhall ſuffer torment in euerlaſting fire. *Bellarmine* ſaith, that the forme of iudgement is here preſcribed whereby they onely ſhall bee iudged which were of the Church, for they are not condemned becauſe they had no faith, which is the cauſe of the condemnation of Infidels, and thoſe which are out of the Church, but for want of good works: wherefore this place appertaineth not to children, that die without Baptiſme, which were not of the Church, *Bellarm. cap.5.* Matth.25.41.

Contra. 1. The failing or want of good works, is cauſe of condemnation to all men, whether within the Church, or without; as S. *Paul* ſheweth, *Know you not that the vnrighteous ſhall not inherit the kingdome of God, as fornicators, idolaters, adulterers*: and he reckoneth vp other workes of the fleſh: and ſuch, ſaith he, were ſome of you, &c. he ſaith not for want of faith, but of good workes, that before they beleeued, they were in ſtate of damnation. 1.Cor.6.11.

2. But to put this matter out of doubt: the text ſaith plainly, that in the day of iudgement all nations ſhall be gathered before Chriſt: *Ergo*, all ſorts of men, both within and without the Church: then conſequently infants alſo are included. Matth.25.32.

Argum. 2. Apocal.20.15. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire*: *Ergo*, infants alſo that are condemned: and if they be in the lake of fire, how are they not tormented? Apoc.20.15.

Bellarmine: They ſhall be caſt, we grant, into the lake of fire, that is, the place where fire is, but ſhall not be burnt of the fire, either becauſe they ſhall be in a higher place, or that the fire ſhall haue power only *detinendi, non vrendi*, to keepe them as it were in hold, but not to burne or conſume them.

Contra. Who ſeeth not what vaine and ſophiſtical ſhifts the Ieſuite vſeth to obſcure the truth? but none of them can helpe him. Firſt, the text ſaith, they ſhall be caſt into the lake of fire, not into a place

Apoc.21.8.

neere to, or higher then the fire, where they ſhall ſee but not feele it: but they ſhall haue their part in the lake, Apoc.21.8. And againe, *It is ſaid to burne with fire and brimſtone*, that is, to burne moſt hotly, and moſt fiercely, that whoſoeuer is in it, muſt needs be burned and tormented therein. Secondly, the Ieſuites anſwere here is contrarie to his doctrine elſewhere: for he ſaith, that *Limbus infantium*, the dungeon of infants, is higher then Purgatorie: and that Purgatorie is betweene it and hell, ſo that hell fire cannot come vnto it, *Bellarm.de purgator.lib.2.cap.6.* If it be ſo, as he imagineth, then cannot infants any way be caſt into hell fire, ſeeing there is ſuch a great ſpace and diſtance betweene hell and their priſon: wherefore if the Scripture be true, then *Bellarmine* muſt be the lier.

1. *Auguſtine* thus anſwereth *Iulian* the Pelagian, who obiected, that if children bee borne in the ſtate of damnation, their parents, that are the cauſe of their birth, are no better then murtherers of their owne children: *Cur non tale aliquid ipſi potius* (ſaith he) *hominum creatori dicitur, quàm genitoribus, nam quos praeſciuit ignibus aeternis arſuros, creare non deſinit?* he might better obiect this vnto the creator of men, then to their begetters, for whom hee foreſaw ſhould burne in euerlaſting fire, he ceaſeth not daily to create, *cont.Iulian.5.9.* Children then, and whoſoeuer are borne and die in the ſtate of damnation, ſhall burne in euerlaſting fire. Further, he ſaith, *Lacus inferni plenus eſt tenebrarum — ignis inextinguibilis — vindictae perennis*: The lake of hell is full of darknes, of vnquenchable fire, of perpetuall reuenge, &c. Whoſoeuer then is condemned to hell, ſhall be perpetually reuenged in fire, which ſhall not be quenched.

De triplic. habitac.1.

Lib.1.cont. Marcion.

Tertullian: Homo damnatur in mortem ob vnius arbuſculae delibationem — & pereunt iam omnes, qui nullum paradiſi ceſpitem norunt, &c. Man was condemned to death for taſting of one tree — and now all periſh, which knew not one turfe of Paradiſe, &c. Originall ſinne is the cauſe of mans periſhing: but to periſh, is to be ſubiect to euerlaſting condemnation.

Hom.de diuit. ſuper 16.c.Luc.

2. *Chryſoſtome* vpon theſe words: *In hell, who ſhall praiſe thee? &c.* Then thou repenteſt in vaine, *vbi non eſt poenitentiae locus*, where is no place of repentance: *tormenta te cogunt agere poenitentiam, non mentis affectus*: torments make thee to repent, not the affection of thy minde, &c. Whoſoeuer then is in hell, is there in torment.

Harm.ſect.4. pag.67.

Ibid.pag.70.

3. Confeſſion of Bohemia, chap.4. *By this meanes he caſt headlong both himſelfe and all his offſpring into ſinne, death, and all kinde of miſeries in this life, and into puniſhment eternall after this life.* French confeſſion, artic.9. *We beleeue that this ſtaine is indeed ſinne, becauſe that it maketh all and euery man (not ſo much as thoſe little ones excepted, which as yet lie hid in their mother's wombe) guiltie of eternall death before God, &c.*

4. *Synod.Moguntin.cap.5. Primorum hominum peccatum propagatione in omnes homines tranſijt, &c. vt ſint natura omnes homines irae Dei, mortis & damnationis rei, &c.* The ſinne of the firſt men is by propagation paſſed vnto all men, ſo that all by nature are guiltie of Gods wrath, death, and damnation, &c. Eternall condemnation then is the iuſt reward euen of originall ſinne.

Part.3.diſt.4.c.3. Qui ſine ſacramento ſancti baptiſmatis de hoc ſeculo tranſeunt, ſempiterno igne puniendos: They which depart without the ſacrament of Baptiſme, ſhall be puniſhed with euerlaſting fire: For although they had no ſinne of their proper action, yet of originall corruption, &c.

The Maſter of Sentences is of opinion, that infants ſhall haue ſenſe of inward paine and of the worme of conſcience: *quod Dei viſione carebunt in perpetuum*; becauſe they ſhall want the ſight of God for euer: *lib.2.diſt.33.e.* If they haue ſenſe of inward paine, why not alſo of outward.

THE SECOND POINT OF THE TEMPORALL puniſhment of originall ſinne.

THere are many euils and plagues which are laid vpon men in their minde, and all the parts thereof, the will, vnderſtanding, and affections, and in their bodies, ſome externall calamities alſo of the life, which all are iuſt puniſhments of originall ſinne: firſt in the vnderſtanding there is great ignorance not onely in naturall things, but much more of heauenly and ſpirituall. Secondly, the fooliſhnes and fatuitie of the minde, the priuation or want of wit, which many children are borne withall, more then any beaſt in their kinde. Thirdly, the difficultie and great labour in attaining to knowledge and learning. Fourthly, the curioſitie of the minde, and the deſire that man hath to know things that are hid, and not belonging to him. Fifthly, the vanitie of the minde, which is occupied many times in fooliſh and idle thoughts: and ſuch other defects there be in the minde.

Secondly, in the will and affections: firſt, there is *philantia*, ſelfe-loue, whereby euery man is addicted to himſelfe. Secondly, the frowardnes of the will, in inclining to euill rather then good; chuſing vice, rather then vertue. Thirdly, the careleſneſſe of men to follow after heauenly things. Fourthly, the too great deſire and coueting of earthly things. Fifthly, the inconſtancie and mutabilitie of the will. Sixthly, diſcontentment, murmuring, and repining, no man contented with his owne eſtate. Seuenthly, the weakenes of our affections, in being ſoone prouoked to anger, enuie, reuenge. Laſtly, the concupiſcence and luſt of the affections, ſeeking to ouer-rule reaſon.

Thirdly, in the bodie theſe infirmities are remaining: firſt, naturall defects and wants: as ſome are borne blinde, ſome deafe, ſome lame, &c. Secondly, the infinite diſeaſes and ſickneſſes, which our bodies are ſubiect vnto. Thirdly, the difficult, hard and vnpleaſant meanes in recouering our health.

Fourthly, the great labour and toyle of the body for the preſeruation thereof. Fifthly, the ſhortneſſe of our life, and the mortalitie of our bodies, with the continuall feare of death imminent, and hanging ouer our heads.

Fourthly, beſide theſe, there are externall calamities without vs: firſt, by nature being the children of wrath, we are vnder the power of Sathan. Secondly, man is become by reaſon of his ſin, one an enemie, yea, as the Preacher ſaith, a beaſt, to another. Thirdly, the vnreaſonable creatures, whom man in his creation was made Lord of, are now become rebellious, and diſobedient. Fourthly, the reſt of Gods creatures, as the heauens, the elements, the earth are armed againſt vs: as when men are plagued with drowth, famine, peſtilence, mill-dewe, lightening, and ſuch like. Eccleſ.3.18.

Theſe and many more calamities ſin hath brought vs vnto, and they are iuſt puniſhments for our rebellion and diſobedience againſt God: As S. *Paul* ſaith, *Tribulation and anguiſh, indignation and wrath, ſhall bee vpon the ſoule of euery one that doth euill.* Rom.2.9. *Auguſtine* alſo thus writeth, after hee had ſhewed that the cauſe of theſe euils which men ſuffer, is not for the ſinnes done in another life, before the ſoule came into the bodie, as ſome Philoſophers haue thought; he inferreth thus, *Quid reſtat, niſi vt cauſa iſtorum malorum ſit aut iniquitas, aut impotentia Dei, &c.* It remaineth then that the cauſe of theſe euils is either Gods impotencie or iniuſtice, or that it is a puniſhment of the firſt tranſgreſſion: but becauſe God is neither vniuſt nor impotent, wee muſt needes confeſſe, that this grieuous yoke ſhould not bee layde vpon the ſonnes of *Adam*, but for originall ſinne: *Contra. Iulian. lib.* 4. *ca.*16.

And thus farre we and our aduerſaries are agreed: that, wherein we varie and diſagree, is this point, as followeth.

The Papiſts.

THere are three other effects, which we affirme to be the fruites of originall ſin, but *Bellarmine* denieth them. 20.Error. Firſt, the loſſe of free will to doe good, which we ſay is vtterly decayed by *Adams* tranſgreſſion, which *Bellarmine* gaine-ſayeth. Secondly, the corruption of nature, which is ſuch euen in the regenerate, that they cannot chuſe but ſin: but the Ieſuite affirmeth, that man by grace may receiue power to keepe the law. Thirdly, the third effect, as doubt, deſpaire, hatred of God and ſuch like: The two firſt the Ieſuite vtterly reiecteth, denying that there be any ſuch effects at all: and herein referreth vs to the treatiſes of free will, and iuſtification which follow: and for thoſe places we will alſo reſerue this matter. Concerning the third, he granteth, that ſuch effects there be, yet not properly cauſed by originall ſin, *Bellarm. cap.*16.

Argum. Theſe motions are in ſome that haue not originall ſin, as in diuels, and are not in other, that haue: *Ergo*, they are not the proper effects of originall ſin, *Bellarm. ibid.*

*Anſwere.*1. As it followeth not, heat and light are proper to the Sunne, therefore not to the fire: for as the Sunne hath one kinde of heat and light, ſo the fire hath another: After the ſame manner, it is no good conſequent, Lying and murther are proper to the diuell, and ſo likewiſe, deſpaire, diſtruſt, hatred of God, and the reſt: *Ergo*, they are not proper to men: Iohn 8.44. for though theſe ſinnes in both beare the ſame name, yet are they not of the ſame nature, neither came they of one beginning: for theſe ſins in the damned ſpirits are alwaies actuall, and in the higheſt degree ſpringing from their proud and wilfull apoſtaſie: but man was ſeduced and deceiued by Sathan, and ſo tranſgreſſed; whoſe fall was neither ſo grieuous, as the apoſtaſie of the Angels, nor his ſinnes either originall or actuall ſo hainous.

2 There are ſome proper effects of originall ſinne by the Ieſuites owne confeſſion, that are not to bee found in children: as curioſitie in the minde, whereby men are more readie to behold other mens ſinnes then their owne, *Bellarm. cap.*9. he maketh this the ninth wound of the vnderſtanding: there is alſo *malitia & peruerſitas*, the frowardneſſe and malice of the will, which *Bellarmine* maketh the fifth wound or diſeaſe in the will of man, *cap.*10. But theſe defects are not in children, becauſe as yet they want ſuch acts of the will and vnderſtanding: wherefore either theſe are not proper effects of originall ſinne, as the Ieſuite affirmeth they are, or elſe there may bee ſome fruits of this ſinne, that are not actually or preſently in children, which is moſt true, becauſe they want ſuch inſtruments and meanes, whereby thoſe effects ſhew themſelues. Therefore *Bellarmines* argument is not good: theſe motions of the minde, deſpayre, diſtruſt, are not in children; *Ergo*, they are not proper fruits of originall corruption.

The Proteſtants.

THat theſe euill motions of the minde, whereof we ſpeake, are the immediate and proper effects of originall ſinne: it may thus appeare.

*Argum.*1. Rebellion of the fleſh againſt the ſpirit, is a proper fruit of originall concupiſcence, But deſpayre, diſtruſt, murmuring and ſuch like, are nothing elſe but the rebellion of the fleſh: *Ergo.* Rom.7.23.

*Argum.*2. Theſe euill motions that ariſe ſuddainely in the minde without conſent of the will, doe ſpring immediately from originall ſinne: for there is no euill in man, but hath it beginning either from the corruption of our nature, or by the conſent of will, or from both: But theſe euill motions, deſpayre, diſtruſt, &c. in the regenerate haue no conſent of will: for Saint *Paul* ſaith, *The euill which I would not, that doe I*, Rom.7.19. And *David* did theſe things in haſte, as we heard before: *Ergo*, they doe ariſe immediately from originall ſinne.

Auguſtine ſaith: *Operatur in nobis peccatum deſideria illicita, quibus ſi obedimus & nos operamur; ſi non obtemperamus non illud nos operamur, ſed quod in nobis habitat peccatum*: Sinne worketh in vs vnlawfull deſires: which if we obey by conſenting vnto them, then doe wee alſo worke together with ſin: but if we obey them not, not we, but ſinne worketh it in vs, *in Pſalm.*118. *concion.*2. *Ergo*, All vnlawfull deſires and motions wrought in vs without conſent of the will, are the fruites and effects of originall ſin.

Serm. quod *Deus non ſit author malorum.* De oration. Dominic. 2. *Baſile*, as he is before alleaged, among other effects and fruites nameth, *inconſiderantia, timiditas*, raſhneſſe, timiditie, or fearefulneſſe. *Gregorie Nyſſenus* ſaith, that man by his fall *libertatem—cum noxia ſeruitute peccati mutauit*, changed his libertie with the hurtfull ſeruitude of ſin, &c. *Imaginis etiam abolitio facta eſt*, and the image (of God) was aboliſhed.

ſect.5. Harm.ſect.4. p.70. Ibid.p.81. 3. French confeſſ. artic.9. *Though man be endued with will, whereby he is moued to this or that, yet inſomuch as that is altogether captiuated vnder ſinne, it hath no libertie at all to deſire good, but ſuch as it hath receiued by grace, &c.* Confeſſ. of Saxonie, artic.10. *Theſe are the reliques of originall ſinne, darkneſſe, doubting, carnall ſecuritie, &c.*

Commentar in Luc.15.c.13 4. *Maldonate* the Ieſuite confeſſeth, that *Auguſtine, Bed. Euthym. Bernard*, doe interprete the ſubſtance which the prodigall childe loſt, of free will, which *Adam* was depriued off by his fall.

THE THIRD CONTROVERSIE, BEING THE NINETEENTH IN THE WHOLE, OF THE REPARATION AND RESTORING of man by Chriſt.

THis Controuerſie hath foure parts: firſt, of our Predeſtination: Secondly, of our vocation, vnto the which belong the Treatiſes of grace and free-will: Thirdly, of our iuſtification, and the fourth part is of ſanctification, that is, of good workes that follow our iuſtification, as neceſſarie fruites thereof.

THE FIRST PART, OF PREdeſtination.

THis part is diuided into foure queſtions: firſt, what predeſtination is. Secondly, who they are which be predeſtinate. Thirdly, the cauſe of predeſtination. Fourthly, of the certaintie, and aſſurance thereof.

THE FIRST PART, OF THE DEfinition of predeſtination.

The Papiſts.

21. Error. BEllarmine thus defineth predeſtination: *Prædeſtinatio eſt prouidentia Dei, &c.* Predeſtination is a certaine prouidence, or fore-knowledge of God, whereby certaine men elected, are by infallible meanes and wayes directed vnto life eternall, *Bellarm. lib.*2 *de grat. & liber. arb. cap.*9.

In this definition wee finde a double fault: firſt, becauſe *Bellarmine* defineth predeſtination to be fore-knowledge or preſcience. Secondly, for that he affirmeth it to be onely of the elect. But of this latter fault more ſhall be ſaid in the next part. As for the firſt, *Bellarmine* maketh predeſtination to be a *ſpecies*, a kinde or part of Gods prouidence: and further ſaith, that predeſtination partly belongeth to the will of God, partly to his knowledge and vnderſtanding, but moſt principally to his knowledge: *Vbi* (ſaith he) *prædeſtinationis ratio & eſſentia conſiſtit*: Wherein conſiſteth the very eſſence of predeſtination. He reaſoneth thus.

Rom.11.1. 2.Timoth.2.19 *Argum.* S. *Paul* ſaith, *God hath not caſt away his people whom he knew before: The foundation of God remaineth ſure, the Lord knoweth who are his. Bellarm.* from hence he concludeth, that predeſtination is a fore-ſight or fore-knowledge of God, *Bellarm. ibid.*

Anſw. Firſt, theſe places doe euidently proue, that God fore-ſaw in his diuine prouidence thoſe that ſhould be ſaued: and that his preſcience is certaine and infallible; but that predeſtination is the verie preſcience and fore-knowledge of God, it is not hence proued. Secondly, Saint *Paul* himſelfe doth diſtinguiſh them in the place alleaged, *The foundation of God remaineth ſure* (ſaith he) *and hath this ſeale; the Lord knoweth, &c.* Hee calleth predeſtination, the foundation, and preſcience the ſeale thereof: the foundation then, and the ſeale are not the ſame. Thirdly, wee anſwere with *Auguſtine: Aliquando prædeſtinatio ſignificatur nomine præſcientiæ, vt Rom.* 11. *non repulit Deus plebem ſuam, quam præſcivit:* Sometime predeſtination is ſignified by the word preſcience, as in the 11. to the Romanes, God hath not reiected his people whom he knew before, *de bon. perſeuerant. lib.* 2. *cap.* 18. In this place therefore preſcience may be taken for predeſtination.

The Proteſtants.

THat predeſtination is alwaies ioyned with the prouidence and preſcience of God, we grant: but that predeſtination properly iſſueth out from Gods will, being an act and effect thereof, and not of his knowledge, it may partly appeare by the name: for *prædeſtinare*, προορίζειν, doth properly ſignifie, to define and determine, which requireth rather the conſent of the will, then light of vnderſtanding. We therfore define it thus: *Prædeſtinatio eſt decretum Dei, &c.* Predeſtination is the decree of God, touching the ſaluation and condemnation of men: our arguments are theſe.

Argum. 1. If the preſcience of God giue the eſſence, nature and kinde vnto predeſtination, as the Ieſuite ſaith, then is it the cauſe thereof, and the other is the effect; but Gods preſcience is not the cauſe of predeſtination: for he alſo confeſſeth, *Homines gratis à Deo electos, ante omnem operum præuiſionem:* That men are freely elected of God, before any foreſight of their works, *cap.* 10. *Ergo,* Gods preſcience giueth not the eſſence and nature of predeſtination. And here by the way, note the Ieſuits contrarie and repugnant ſayings; election, he ſaith, goeth before preſcience, and yet Gods knowledge is the cauſe of election: but how can the effect goe before the cauſe?

Argum. 2. Saint *Paul* ſpeaketh euidently, that predeſtination proceedeth of Gods good will and pleaſure, which is the only cauſe thereof: *He hath predeſtinate vs according to the good pleaſure of his will,* Epheſ. 1. 5. *and according to his good pleaſure, which hee had purpoſed in him,* verſ. 9. *predeſtinate according to the purpoſe of him, which worketh all things, according to the counſell of his own will,* verſ. 11. Ephеſ. 1. 5, 9, 11
Theſe three words, *beneplacitū voluntatis, propoſitum voluntatis, conſilium voluntatis,* the good pleaſure of his will, the purpoſe of his will, the counſell of his will, haue no relation at all, to the knowledge or vnderſtanding of God, but onely to his will. Saint *Peter* alſo putteth a manifeſt difference betweene preſcience, and predeſtination, when he ſaith, that *Chriſt was deliuered vp according to the determinate counſell and foreknowledge of God:* the decree or determination is ioyned to his counſell or will, not to his foreknowledge. Act. 2. 23.

1. *Auguſtine,* ſpeaking of the free election of the children of God, ſaith thus: *Sed diuinæ voluntatis eſt hoc donum, non humanæ fragilitatis meritum: — Audi, qui omnia operatur ſecundum conſilium voluntatis ſuæ:* But this is the gift or grant of the diuine will, not a merit or deſert of humane frailtie; hearken what the Apoſtle ſaith, which worketh all things according to the counſell of his owne will, &c. He maketh election a free worke of Gods will. Hypognoſt. lib. 6, articul. 6.

2. *Theodoret* ſaith, *Cum nos ab initio prædeſtinaſſet, ad hanc vitam ſorte elegit, qui quæcunque vult, facit:* When he had predeſtinate vs from the beginning, he elected vs vnto this life, who doth whatſoeuer he will, &c. Gods will then is the cauſe of predeſtination. In 1. cap. ad Galatas.

3. Latter confeſſion of Heluetia, cap. 10. *God hath from the beginning freely and of his meere grace, without any reſpect of men, predeſtinate or elected the Saints, &c.* Gods preſcience then and foreknowledge of man induced not him to elect man, but his free and gracious will. Harm. ſect. 3. pag. 84.

4. *Thomas Aquin* directly maintaineth this poſition, that predeſtination *nihil ponit in prædeſtinato,* doth ſuppoſe nothing in the predeſtinate, &c. but if it iſſued foorth of Gods preſcience rather then his will, by preſcience ſomewhat in the creature ſhould be foreſeene, for the which it ſhould be predeſtinate. 1. p. qu. 23. artic. 2.

THE SECOND QVESTION, OF THOSE WHICH are predeſtinate, whether ſome are ordained to damnation, as other are elected vnto life.

COncerning this point, there are foure opinions: Some thought that all men in the end ſhould be ſaued; yea the diuels and all: which error is attributed to *Origen:* whom with the reſt of this opinion, *Auguſtine* confuteth at large, *lib.* 21. *de ciuitate Dei, cap.* 17. *ad* 24. Some other held, that God ordained grace and mercie for all, and was not any way the cauſe of the reprobation of men: This was the hereſie of the Pelagians, euery where confuted by *Auguſtine* in his learned workes written againſt the Pelagians: and I am afraid it hath too many fauourites and friends in theſe daies. The third opinion is of the Papiſts, who denie not, but that reprobation doth proceed in ſome reſpect from the will, and decree of God, but that it is not ſo properly Gods act, as election is. The fourth opinion is ours, that predeſtination is both of the elect to ſaluation, and of the reprobate to damnation. Againſt two of theſe opinions, we will deale briefly at this time: firſt, againſt the Papiſts, then againſt the error of the Pelagians.

THE FIRST PART, OF REPROBATION.

The Papiſts.

22.Error. GOd intendeth no mans damnation,ſay they,directly,or abſolutely,but in reſpect of their demerits,*Rhemiſt.annot. Rom.9.ſect.9.* And againe,God is not the cauſe of any mans reprobation or damnation,*ibid.ſect.1.* Of the ſame opinion is *Bellarmine*,who,although he ſimply denieth not reprobation,as afterward wee ſhall ſee: yet maketh God farre otherwiſe the author of it,then of election: yea he excludeth it out of the definition of predeſtination; which hee defineth to be the prouidence of God onely to direct thoſe that are elected,to eternall life, *lib.2.de grat.cap.9.* Their arguments are theſe.

1.Tim.2.4. 2.Pet.3.9. Ezech.18.23. *Argum.1. God would haue all men to be ſaued, and come to the knowledge of the truth. God would haue no man to periſh, but would haue all men to come to repentance. God will not the death of a ſinner: Ergo,*the death and damnation of men,ſtandeth not properly with the will of God.

Anſw. 1. God is ſaid not to will or deſire the death of a ſinner: not becauſe in his ſecret counſell, he hath not decreed it at all,but becauſe,God in their condemnation hath reſpect to his owne glorie, which is the chiefe and principall end both of election and reprobation: And God is ſo tender of his owne honour and glorie,that in reſpect of it,he is ſaid not to will or deſire other things: hee willeth not death or damnation, that is, not as the chiefe end of his will or purpoſe, but intendeth a further thing, then their damnation, that is, the ſetting foorth of his owne glorie: as the Apoſtle ſaith, that God hath ſet vp *Pharaoh* to ſhew his power in him: So *Auguſtine* ſaith, *Ita plenitudo diuinæ præſcientiæ in alios manante iuſtitia,in alios gratia profluente completa eſt:* So the fulnes of Gods preſcience is accompliſhed,his iuſtice being ſhewed vpon ſome,and vpon others,grace and mercie: *de Prædeſt.& gratia,cap.13.*

2. God is ſaid not to will the death of any,becauſe no man is to impute his damnation vnto God, becauſe the wicked are iuſtly puniſhed for their ſins,without any reſpect had to the ſecret counſell of God: Gods eternall decree then,is not the next and immediate cauſe of damnation,but the ſinnes of men: therefore he may truly ſay,God will not the death of a ſinner, becauſe he no waies willeth ſin, which is the cauſe of their death. But as *Auguſtine* ſaith,*Prædeſtinauit ſolum iudicium ſuum, quo vnicuique prout geſſit,retributurus eſt:* He hath predeſtinate onely his iudgements,to giue to euery man as he hath done: *articul.falſ.impoſit.10.*

Enchirid. cap.103. 3. Whereas Saint *Paul* ſaith, *God would haue all men ſaued,&c. Auguſtine* expoundeth it thus: *Omnes homines,omne genus hominum intelligamus:* By all men,wee may vnderſtand all ſorts of men, not euery particular man. And this is very agreeable to the Apoſtles meaning, which a little before exhorted men to pray for Kings and Princes: and then hee giueth this reaſon,becauſe God would haue all men to be ſaued,that is,high and low,Kings and people,men of all ſorts.

4. We muſt vnderſtand theſe and the like places,not of the ſecret,but of the reuealed will of God, who offereth vnto all the outward meanes of ſaluation: there is,*voluntas medij vel ſigni,*and,*voluntas finis:* the will of God concerning the end, and concerning the meanes leading to the end: So although God haue willed and determined euery mans end, ſome one way,ſome another,yet the externall meanes of ſaluation are denied to none. And that this is the Apoſtles meaning,that which
2.Pet.3.9. followeth doth declare: *God would haue all men come to the knowledge of the truth,*verſ.4.*and to come to repentance.* Thus alſo *Auguſtine* expoundeth theſe words: *Remota hac diſcretione,quam diuina ſcientia intra ſecretum iuſtitiæ ſuæ continet, ſynceriſſimè credendum eſt,&c.* Setting apart the conſideration of the ſecret counſell of God,it is ſincerely to bee beleeued, that God would haue all men to be ſaued: that is,offering to all the outward meanes of ſaluation,as his word and Sacraments: *cont.articul.falſ.impoſit.articul.2.* To this purpoſe Saint *Ambroſe lib.2.de vocat.Gent.c.1. Quamuis omnes dominus ſaluos fieri,&c.* Although God would haue all men ſaued,and come to the knowledge of the truth: *non tamen ſibi diſpenſationum ſuarum abſtulit poteſtatem,&c.* yet hath hee not taken away the power of his diſpenſation, that the order of his counſell ſhould runne otherwiſe,then he in his ſecret iudgement had appointed.

5. Saint *Ambroſe* alſo ſheweth another way, how this is to bee expounded,*lib.1.de vocat.Gent. cap.3. Habet populus dei, plenitudinem ſuam,&c.* The people of God haue a certaine plenitude or fulnes,and in the elect there is a ſpeciall kinde of vniuerſalitie: like as when the Scripture ſpeaketh of the wicked,*Ea,quæ de parte quadam dicuntur,&c.* Thoſe things, which are ſpoken but of a part, doe ſeeme to appertaine to all: as Philip.2. *All ſeeke their owne,&c. Videmus ergo pro parte hominum omnes homines nominari:* We ſee then that for a part of men,all men are named. After the ſame manner may the Apoſtle be vnderſtood,when he ſaith,*God would haue all men to be ſaued.*

6. Saint *Ambroſe* alſo hath another expoſition of this place: *Vult Deus omnes ſaluari: ſed ſi accedunt ad eum,&c.* God would haue all to be ſaued; but if they come vnto him: *non ſic vult, vt & nolentes ſaluentur:* he ſo would it not,as that they againſt their wils ſhould be ſaued,&c. but all men are not willing to be ſaued: *Ergo,*God would not ſuch to be ſaued: *Ambroſ.in 1.Tim.2.* Among ſo many expoſitions of this place,there is none of them,that enforceth theſe words to ſignifie a generall decree and purpoſe in God to ſaue all.

The Proteſtants.

GOd as he hath made all men, ſo hath he freely diſpoſed of their end, according to the counſell of his owne will, ſelecting ſome to be veſſels of honour, and reiecting others to be veſſels of wrath: And this very well ſtandeth both with the mercie and iuſtice of God, to ſaue ſome and reiect others: for he might iuſtly condemne all to eternall death. So *Auguſtine* ſaith, *Nemo iuſtitia Deum arguat, ſi vni indebitam donauerit gratiam, alteri reddiderit debitam pœnam*: Let no man ſeeme to challenge Gods iuſtice, if he giue vnto one grace vndeſerued, and to another puniſhment due and deſerued: *De Prædeſt.& grat.cap.*4.

Further, wee ſay with *Auguſtine*: *Præſcientiam non cogere hominem vt talis ſit, qualem præſcinit Deus, &c.* That Gods preſcience compelleth not a man to be ſuch, as he foreſaw him to be: *De Prædeſtinat.& grat.cap.*15. And againe, *Ab illo eſſe quod ſtatur, non ab illo eſſe quod ruitur*: Of him it is that we ſtand, of him it is not that we fall: *artic.falſ.impoſ.*15. Wee ſo then affirme the reprobation of the wicked, as that we thinke none ordained to condemnation, which they haue not iuſtly deſerued by their ſin, and that God only hath decreed and willed their puniſhment, but not their ſin, that bringeth them vnto it.

*Argum.*1. *God hath made the wicked for the day of euill. They were before of old ordained to this condemnation.* The Prophet *Iſai* ſaith, *Topheth*, that is, hell is prepared of old. *And euerlaſting fire is ſaid to be prepared for the diuell and his angels.* If hell were prepared of old, then they were alſo prepared of old, that ſhould be tormented in hell: for hell was not made for nought.

Prou.16.4.
Iude 4.
Iſai.30.33.
Matth.25.41.

*Argum.*2. But of all other places this is moſt euident in the ninth to the Romanes: out of the which chapter, for this matter we gather diuers arguments: Firſt, the Apoſtle alleageth the example of *Eſau*, and *Iacob*, *I haue loued Iacob, and hated Eſau*: which was ſpoken before they were borne: *Ergo*, God in his eternall decree electeth ſome, and reiecteth others. It cannot be anſwered here, that this is only to be vnderſtood of the temporall reiection of *Eſau*, and election of *Iacob*, concerning the promiſed land: for the Apoſtle throughout this chapter reaſoneth of Gods eternall election, and reprobation, as it appeareth by the example of *Pharaoh*: yea, and this *Bellarmine* liberally confeſſeth: that the example of *Eſau* and *Iacob* is to bee applied vnto eternall election, and reprobation, *lib.*2. *de grat.cap.*10. But he hath another euaſion, making a diſtinction betweene *negatiue* and *poſitiue* damnation, which ſerueth not his turne here, as afterward ſhall be ſeene.

We haue *Auguſtines* iudgement alſo of this matter: *Et reprobi in Eſau demonſtrantur Iudæi, & prædeſtinati in Iacob apparent Chriſtiani*: The reprobate Iewes are ſhewed in *Eſau*, and the elect Chriſtians appeare in *Iacob*. He vnderſtandeth this example of election, and reprobation.

De ſymbol. lib.2.cap.2. tom.9.

Secondly, the Apoſtle ſaith, that as the veſſels of mercie are prepared to glorie, ſo the veſſels of wrath are prepared to deſtruction: And that God hath as great right and power ouer his creature, as the Potter hath ouer the clay, to make of it a veſſell of honour or diſhonour.

Thirdly, verſ.17. The Lord ſet vp *Pharaoh*, to ſhew his power in him, Prou.16. *The Lord hath made all things for himſelfe, and the wicked againſt the euill day*: The damnation of the wicked then, doth as well ſet forth the glorie of God, as the ſaluation of the elect: for God hath done both for his owne ſake: *Ergo*, both are the Lords proper acts, the one, as well as the other.

Prou.16.4.

1. *Auguſtine* ſaith, *Filius perditionis dictus eſt traditor Chriſti, perditioni prædeſtinatus*: The betraier of Christ is called the childe of perdition, becauſe he was predeſtinate or ordained to perdition: *Tract.in Iohan.*107.

Againe, he ſaith, *Tenenda eſt inconcuſſe hæc regula,—impios in peccatis antequam eſſent in mundo præſcitos eſſe tantum, non prædeſtinatos, pœnam autem iis prædeſtinatam, &c.* This rule we muſt vndoubtedly hold, that the wicked were onely foreſeene or foreknowne of God in their ſinnes, not predeſtinate, but their puniſhment was predeſtinate, *Hypagnoſt.articul.*6. So then God ordaineth not men to ſinne, but he ordaineth men to puniſhment for their ſinnes: yet are not the wicked to complaine, for they are iuſtly forſaken of God, becauſe of their rebellion, and diſobedience. Neither are the godlie and faithfull by this doctrine to be diſcouraged: foraſmuch as God hath not denied them the grace of his ſpirit, but hath giuen them faith and repentance, and ſtrength to walke before him, in his feare: all which are pledges vnto them of their free election, and ſaluation in Chriſt.

Tertullian ſaith: *Prælatio alterius ſine contumelia alterius non poteſt procedere, quia nec electio ſine reprobatione*: The preferring of one cannot bee without the reproch of another, neither is election without reprobation, &c. He ſpeaketh of the election and reprobation among men: but the ſame rule holdeth in all elections and reiections, the one is not without the other.

2. *Iſychius*: *Omnes dicit vocari quidem a Chriſto, ſed non omnes iuſtificari: quia multi vocati, pauci electi*: he ſaith, that all are called of Chriſt, but all are not iuſtified, becauſe many are called, few elected, &c. If ſome only are elected, conſequently the reſt are reiected.

Lib 6.in 23. cap.Leuit.

3. Latter confeſſion of Heluetia, chap.10. *In Chriſt, and for Chriſt, did God chuſe vs, and they who now are engraft into Chriſt by faith, the ſame alſo were elected: but ſuch as are without Chriſt, were reiected.*

Harm.ſect.5. pag.84.

4. We want not the teſtimonie of ſome of their owne writers for the reprobation of the wicked: *Magiſter ſent.lib.*3.*diſtinct.*4.*e.* *Dicuntur filij gehennæ, non ex illa nati, ſed in illam præparati*: They are called the children of hell, not becauſe they are borne of hell, but ordained, or prepared vnto it.

Lib.3.diſt.32.liter.e. De reprobis, qui præparati ſunt non ad vitam, ſed mortem, quæritur,&c. It may be aſked concerning the reprobate,which are not prepared to life,but vnto death,whether it may bee granted,that God did loue them from the beginning: we ſay then, that it muſt be granted onely of the elect,that God loued them from the beginning,&c.but of the not elected it muſt be ſimply granted,that God did hate,that is,reprobate them,&c. A more euident teſtimonie we cannot haue.

THE SECOND PART, OF THE VNIuerſalitie of the grace of God.

23.Error.

In epiſt.Proſper ad Auguſt.

IT was the error of the Pelagians, as *Auguſtine* noteth, that the grace of God was not onely in reſpect of the outward meanes,generally offered to all,but in Gods eternall decree and purpoſe ordained for all,if they would receiue it: for thus they affirmed: *Quantum ad Deum, omnibus paratam eſſe vitam æternam,quia vult omnes ſaluos fieri: quantum ad arbitrij libertatem attinet,ab iis eam apprehendi,qui ſponte Deo crediderunt:* On Gods behalfe, they ſay,life eternall is prepared for all, becauſe God will haue all men ſaued: and as for the freedome of the will, ſo many apprehend or lay hold of eternall life,as of their owne accord doe beleeue in God. It followeth vpon this opinion,that Chriſt alſo died in the purpoſe and intention of God,for all men generally, and not for beleeuers only,ſuch as are ordained vnto life.

Bellarmine confuteth this error, and would make vs beleeue that he himſelfe is farre from it: yet elſewhere he ſeemeth to affirme it in theſe words: *Si ſanguis Chriſti dandus eſſet omnibus pro quibus fuſus eſt,dandus eſſet omnibus omnino hominibus,etiam Turcis,Iudæis,Ethnicis, quibuſcunque impijs: ſanguis enim ille pro omnibus fuſus eſt:* If the blood of Chriſt ſhould be giuen to all, for whom it was ſhed,it ſhould be giuen generally to all men,Turks,Iewes,Ethnikes,to all wicked men: for his blood was ſhed for all, *Bellarm. de Euchariſt. lib.4. cap.25.* This ſhould ſeeme alſo to haue been the iudgement of the elder Papiſts: for *Iohn Careleſſe* Martyr was charged by a popiſh Doctor, that he ſhould hold,that Chriſt did not die effectually for all men, *Fox* pag.1920. It ſhould appeare then, that hee himſelfe thought that the benefit of Chriſts death was ordained and purpoſed for all: and therefore that he died effectually for all.

There be at this day three ſundrie opinions maintained by ſome concerning the vniuerſalitie of grace: The firſt is,*Chriſtum ſine vllo diſcrimine pro omnium hominum peccatis eſſe mortuum, & omnia hominum peccata non modo ſufficienter verum etiam efficienter expiaſſe,&c.* That Chriſt hath died for all men,without any difference,and hath actually purged all mens ſinnes,not only ſufficiently,but effectually: *abſque vllo fidei vel incredulitatis reſpectu,* without any reſpect to their faith, or incredulitie: *Huberus theſ.19.* Againe, *Omnes reprobos,& electos æque per Chriſtum ſaluatos ſiue credant, ſiue non:* That the reprobate as well as the elect are ſaued by Chriſt,whether they beleeue or not, *Huber, theſ.270.* That Chriſt died as well for the damned and reprobate,as for *Peter* and *Paul*: *Iacobus Andre.colloq. Mompelgartenſ.p.548.* yet are not the reprobate ſaued,becauſe they deſpiſe this grace offered,and ſo are depriued of this reconciliation purchaſed by Chriſt, *Huber.theſ.245.*

The ſecond opinion is, *Omnes & ſingulos homines beneficio & gratia vniuerſali ſummi patris eſſe per Chriſtum ſeruatos:* That all men,and euery one by the vniuerſall grace of God the Father in Chriſt, are ſaued: yet not without reſpect had to their faith; but they ſay further, *Fidem in Deum naturalem eſſe,omnibus inditam & innatam:* That this faith in God is naturally giuen vnto all: *ſic Puckſius præfation.* So that in effect they affirme the ſame thing,which the other doe,that by nature all men are actually ſaued by Chriſts death,if they doe not afterward wilfully reiect this grace.

The third opinion is: *Quod ſit Dei propoſitum ſaluare omnes, & elegerit eos & prædeſtinarit vitæ æternæ,ſeruata tamen conditione:* That it is Gods purpoſe,that all men ſhould be ſaued, and that hee hath elected and predeſtinate them to eternall life, the condition kept, that is,if they beleeue: *Hemming.de gratia vniuerſal.p.20.* So alſo *Suecanus*: *Deus vniuerſaliter omnium in Chriſto miſertus aſſumpſit humanum genus in reconciliationis fœdus:* That God hauing mercie vpon all, hath receiued whole mankinde into the couenant of reconciliation, *de Prædeſtinat.*480. That is, as many as beleeue: which gift to beleeue they acknowledge to be of God,and the ſame not denied to any, but offered generally to all; and that it is in mans power to giue aſſent vnto grace offered,and to beleeue:

Pag.112.

Voluntatem à Deo doctam, & motam à ſpiritu ſancto poſſe ſe applicare ad gratiam,aſſentiri Euangelio, credere: That the will being taught of God,and ſomewhat ſtirred of the ſpirit, may applie it ſelfe to grace,giue aſſent to the Goſpell,beleeue,&c. *Hemming.de libero arbit.*

Theſe three opinions, though in ſome circumſtances differing from themſelues,as the firſt holdeth all men actually by nature to be ſaued by Chriſt, without any reſpect to their faith; the ſecond by nature, not excluding faith; the third by grace and faith, which they ſay is offered of God and apprehended of mans free will: yet all theſe herein agree, that Chriſt was not giuen of his father to dye for a certaine and definite number of the elect, which they denie, but vniuerſally for all men in the world.

Ioh.3.16.

The firſt opinion, applying Chriſts death to all, as well vnbeleeuers as beleeuers, doth manifeſtly impugne the Scripture,which ſaith, *God ſo loued the world,that he hath giuen his only begotten ſonne, &c.that whoſoeuer beleeueth in him ſhould not periſh,&c.*

The ſecond, making faith a naturall gift, is contrary alſo to the word: for that which is naturall is common to all: but all men haue not faith. 2.Theſſ.3.2.

The third, aſcribing power to mans free will to receiue and apprehend grace offered, gainſaieth the truth which ſaith, *Without me you can doe nothing*. Ioh.15.5.

But leauing the ſeuerall abſurdities of theſe opinions, we will deale againſt them all in that wherein they agree, concerning the vniuerſalitie of grace: and eſpecially againſt the latter, which ſeemeth to be much approued euen of ſome of our owne countrey men, and alreadie hath gotten ſome patrones and defenders in our Church. Wherefore this matter being waightie in it ſelfe, and dangerous for feare of further infection, wee will not lightly paſſe ouer this place, but take ſome paines, firſt to anſwere the arguments vſed by the aduerſe part, and then bring foorth our owne.

Their arguments are of two ſorts, either drawne directly from ſome places of Scripture, or from ſome ſhew and apparance of reaſon: of the firſt in the firſt place.

*Argum.*1. Firſt, they obiect ſuch places of Scripture, where it is directly affirmed, that Chriſt died for all men.

1. *God will that all men ſhall be ſaued. Chriſt gaue himſelfe a ranſome for all men: Huber.theſ.70. Puck.ration.83.* 1.Tim.2.4,5.
2. *Chriſt died for all: Huber.theſ.87. Pucks.ration.79.* 2.Cor.5.15.
3. *The Lord would haue no man periſh, but would haue all men come to repentance: Pucks.ration.90. Huber.theſ.93.* 2.Pet.3.9.
4. *Chriſt gaue himſelfe for vs all.* Rom.8.32.
5. *Chriſt did taſte death for all men.* Heb.2.9.

Out of theſe and ſuch like places of Scripture, they inferre and conclude, that Chriſts death is effectuall to all, and that in the purpoſe of God he was giuen generally for all men.

Contra. Firſt, to theſe places we will anſwere in generall, and then in particular: that Chriſt died for all men, the Scripture ſo affirming, we denie not: but becauſe elſewhere the Scripture ſaith, that Chriſt gaue his life for his ſheepe[a]: [b]for the Church. He prayeth not for the [c]world, much leſſe died for it: leſt now the Scripture ſhould ſeeme to be contrarie to it ſelfe, wee muſt not take the letter, but follow the ſenſe, where wee finde mention made of the vniuerſalitie of Chriſts death: Chriſts death therefore is ſaid diuerſly to be vniuerſall, or to be giuen for all men. [a]Ioh.10.11. [b]Epheſ.5.25. [c]Ioh.17.9.

1. The death of Chriſt, *ſecundum ſufficientiam*, in reſpect of the ſufficiencie and the fulnes of redemption thereof, hath ſatisfied for all men: but *ſecundum efficientiam*, it is efficacious and effectuall only to thoſe, which were fore-ordained to life in Chriſt; thus *Auguſtine* diſtinguiſheth: *Quod ad magnitudinem & potentiam pretij, ſanguis Chriſti redemptio eſt totius mundi: quoniam tamen non omnes captiuitate eruti ſunt, redemptionis proprietas haud dubie penes illos eſt, qui membra ſunt Chriſti, &c.* In reſpect of the greatneſſe and price, the blood of Chriſt is the redemption of the whole world: but becauſe all are not redeemed from captiuitie, the proper effect of redemption is only wrought in the members of Chriſt, *Tom.7.ad articul.falſo.impoſit.*

Obiect. This is a vaine diſtinction of ſufficiencie, and efficacie: *Quia nil magis requiritur ad ſufficientiæ veritatem, quàm efficacitas*: For there can bee no ſufficiencie, vnleſſe the ſame bee effectuall: *Pucks.ration.*2.

*Reſponſ.*1. There is as great difference betweene ſufficiencie, and efficacie, as betweene δύναμις, ϗ ἔργον, facultie or abilitie, and the worke: as a tree firſt is good, there is the ſufficiencie; then it bringeth foorth good fruite, which is the efficacie: the tree may bee good, though it haue not alwaies good fruite: ſo there may be a kinde of ſufficiencie without efficacitie. Secondly, wee ſay that the death of Chriſt is both ſufficient and efficacious in it ſelfe, though it be not to thoſe that periſh for want of beleefe: and it is efficacious alſo to them in ſome ſort, for through Chriſt they enioy what good thing ſoeuer they haue, though not after that ſingular manner, as it is to the faithfull: *ſic Iunius ad ration.3. Puckij.*

To this purpoſe Saint *Ambroſe lib.3.de fide cap.4. Ille quidem miſericordia ſua omnibus natus eſt, ſed perfidia hæreticorum fecit, vt non omnibus naſceretur, qui omnibus natus eſt*: He in mercie was borne for all, but the vnfaithfulnes of the heretikes is the cauſe, that he, which was borne to all, is not borne for all. Likewiſe, *lib.5.in Luc.c.7. Si Chriſtus pro omnibus mortuus eſt, pro nobis tamen ſpecialiter paſſus eſt*: If Chriſt died for all, yet more ſpecially he hath ſuffered for vs. What is this ſpeciall ſuffering of Chriſt but his effectuall dying only for the elect?

Magiſt.ſentent.lib.3.diſtinct.20.liter.c. Chriſtus pretium noſtræ redemptionis obtulit pro omnibus quantum ad ſufficientiam, ſed pro electis tantum, quantum ad efficaciam: Chriſt offered vp the price of our redemption for all in reſpect of the ſufficiencie, but for the elect only as concerning the efficacie. This diſtinction is receiued by *Thomas, Lyra*, and the whole ſchoolemen: *Eſpenc.in 1.Tim.p.36.*

2. Chriſt is ſaid to haue died for all, and that effectually, that is, for all the elect: for as there is an vniuerſalitie of the wicked, as the Apoſtle ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts*, that is, all falſe teachers: ſo there is an vniuerſalitie of the faithfull: as Chriſt ſaith, *When I am lift vp from the earth, I will draw all men vnto me*, meaning all beleeuers; *Omnes prædeſtinatos ad ſalutem*: All ordained to ſaluation, as *Auguſtine* expoundeth it, *Tractat.*53. Likewiſe, *They ſhall be all taught of God*: that is, all the faithfull. So one ſaith, *Et populus Dei ſuam habet plenitudinem, &c. in* Philip.2.21. Ioh.12.32. Iſai.54.13.

electis & praeſcitis ſua quadam cenſetur vniuerſitas, vt de toto mundo totus mundus, & de omnibus hominibus omnes homines videantur aſſumpti: The people of God hath a certaine fulneſſe, and there is a kinde of vniuerſalitie in the elect, that out of the whole world, a whole world, and from among all men, all men in ſome ſort ſhould be deliuered, *Ambroſ. de vocat. Gent. lib. 1. cap. 3.*

3. Chriſt is ſaid to haue died for all: and all men are ſaid to be redeemed by his death, becauſe as many as are redeemed, doe obtaine redemption onely by Chriſt: ſo is that place to be vnderſtood, 1.Cor.12.6. *God worketh all in all*, not euery man hath all gifts; but becauſe, what good gift ſoeuer there is in any man, it commeth only of God. So *Auguſtine* ſaith, *Dictum eſt, omnes iuſtificari per Chriſtum, non quia omnes iuſtificantur in Chriſto, ſed qui iuſtificantur non aliter iuſtificantur, quam in Chriſto; vt dicimus omnes homines intrare in domum per vnam ianuam, — quia nemo intrat niſi per ipſam:* It is ſaid, many are iuſtified by Chriſt, not becauſe all are iuſtified in Chriſt, but they that are iuſtified, are not otherwiſe iuſtified, then in Chriſt, as we ſay, all men went into the houſe by that doore, becauſe none went in, but by it: *Auguſtin. contra Iulian. lib. 6. cap. 12.*

4. When the Scripture vſeth in this caſe theſe generall termes, *omnes, omnia*, all men, all things, we muſt not vnderſtand them vniuerſally, as comprehending euery particular, but indefinitly, as for *omnes homines*, all men, we vnderſtand *omnia hominum genera*, all ſorts of men: this is *Auguſtines* rule alſo, *tractat. in Iohan. 53.* So it is ſaid, that Chriſt healed *omnem morbum*, euery diſeaſe, that is, euery kinde of diſeaſe.[a] *Decimatis omne olus:* You tithe all herbes, that is, euery kinde.[b] *Omnis Iudea exibat:* All Iudea went foorth vnto *Iohn*[c], that is, out of euery part of Iudea.

[a] Matth.4.23.
[b] Luke 11.42.
[c] Mark.1.5.

5. Chriſt is ſaid to haue died for all: in reſpect of the externall preaching of the Goſpel, and common oblatiō of grace vnto al, which notwithſtanding is not auailable or effectual in al: as in the Goſpell the mariage feaſt was prepared for all; but all that were called came not: *For many are called* (ſaith our Sauiour) *few choſen*[d]. So the grace of God, *ex peccato euocat omnes communiter, ſuos excitat ſingulariter*, doth call all men from ſinne generally, but his elect hee ſtirreth vp after a ſingular manner, and effectually.

[d] Matth.22.14.

Obiect. If God doe offer Chriſt outwardly to all, and yet all be not thereby called, he ſhould ſeeme to mocke and diſſemble with men, *Pucks. ration. 57.*

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Reſponſ. Firſt, the calling of God in it ſelfe is effectual to al, if al had grace to lay hold of it: now, if God giue grace vnto ſome to obey their calling, and thereby to be conuerted, and not to others, we muſt not be inquiſitiue to ſearch, but leaue it vnto God, whoſe iudgements may be hid and ſecret, but they are alwaies moſt iuſt: for he hath mercie on whom he will. Secondly, though the calling of God worke not it proper and naturall effect in the incredulous, vnto their conuerſion; yet it is effectuall, *more accidentario*, accidentally, being made vnto them, through the hardneſſe of their owne heart, the ſauour of death vnto death. Thirdly, S. *Ambroſe* witneſſeth for this diſtinction of generall and effectuall calling: *lib. 2. de vocat. Gentium, cap. 8. Praeter illam generalem gratiam parciùs & occultiùs hominum corda pulſantem, excellentiore opere, largiore munere, potentiore virtute vocatio ſpecialis exeritur, &c.* Beſide the generall grace more ſparingly and ſecretly beating vpon mens hearts, there is a ſpeciall calling more excellent in working, of a larger gift, and more mightie in vertue.

THE PARTICVLAR ANSWERE TO the former places.

TO the firſt, that God would haue all men to be ſaued, wee haue anſwered before, queſt. 2. of this Controuerſie, part 1. and to this effect, that it cannot be literally vnderſtood, that God would abſolutely haue all men to be ſaued, for why then ſhould not all be ſaued? *For who hath reſiſted Gods will*[e]? Neither can it be anſwered here, as ſometime by the old Pelagians, that Gods will is not fulfilled, becauſe man will not: for this were to make men mightier then God. The meaning then of the place is this: firſt, that God offereth the externall meanes of ſaluation to all: which if they refuſe, they are in fault themſelues, God is not to be blamed. Secondly, the Apoſtle, as *Auguſtine* ſaith, by all men, vnderſtandeth all ſorts of men: as high and low, Kings, Princes, and the people, as it may appeare by that which goeth before in this place. Thirdly, in the ſame ſenſe Chriſt is ſaid to giue himſelfe a ranſome for all men, that is, for all ſorts of men, or for all the elect, or ſufficiently for all in generall.

[e] Rom.9.19.

In the ſecond place,[f] the Apoſtle ſheweth, that howſoeuer the death of Chriſt is ſufficient for all, yet it is effectuall only to the faithfull, to them, *That from henceforth liue not to themſelues, but to him that died for them*, verſ. 15. and to ſuch as are new creatures, verſ. 17. But all are not new creatures in Chriſt, therefore for all and to all Chriſts death is not effectuall.

[f] 2.Cor.5.15,17

In the third place S. *Peter* ſpeaketh to the faithfull, whom hee calleth, verſ. 1. beloued, and God is patient toward vs, ſaith he, verſ. 9. *and would haue no man periſh:* that is, none of vs, none of the faithfull and elect: *Sic Iunius reſponſ. ad ration. 90.* And againe, *The patience, long ſuffering, and bountifulneſſe of God, leadeth euery man to repentance*[g]: *But thou* (ſaith the Apoſtle) *after thine hardneſſe, and heart that cannot repent, &c.* They therefore which abuſe and deſpiſe the patience of God, are themſelues the cauſe of their deſtruction: God is not to be charged with it.

[g] Rom.2.4.

In the fourth place, the Apoſtle ſaying, *Chriſt gaue himſelfe for vs all*, meaneth the vniuerſalitie of the faithfull and elect: whom he hath predeſtinate, called, iuſtified, verſ. 30.

Rom. 8. 32.

In the fifth place, where the Apoſtle ſaith, that Chriſt did taſte death for all men, he afterward expoundeth himſelfe, verſ. 10. ſaying, *That Chriſt brought many children to glory*, ſuch as are ſanctified, verſ. 11. whom Chriſt vouchſafeth to call his brethren, verſ. 12. and his children, verſ. 13. Theſe are not vniuerſally all men, but the faithfull and elect only: Chriſt only is the Prince of their ſaluation, whom he bringeth to glory, verſ. 10.

Heb. 2. 9. 10. 12. 13.

Argum. 2. Their ſecond generall argument is drawne from ſuch places of Scripture, where mention is made of the whole world, in the benefit of redemption: as [a] *Behold the Lamb of God, that taketh away the ſinne of the world:* [b] *The bread that I will giue is my fleſh, which I will giue for the life of the world:* [c] *I came not to iudge the world but to ſaue the world:* [d] *God was in Chriſt, and reconciled the world to himſelfe.* Theſe places are alleaged by *Hemingius lib. de vniuerſalitate gratiæ. Huberus, lib. theſe. Puckſius ration.* 60. 91. to proue the vniuerſality of the benefit of Chriſts death to all.

[a] Iohn 1. 29.
[b] Iohn 6. 51.
[c] Iohn 12. 47.
[d] 2. Cor. 5. 19.

Anſwere. Firſt, Chriſt is ſaid to take away the ſinnes of the world, in reſpect of the ſufficiencie of his death, which is able to ſatisfie in it ſelfe, not onely for the ſinnes of the world, but, as *Thom. Aquinas* ſaith, *Si plures mundi eſſent*, If there were many worlds: yet is his death effectuall onely to thoſe that beleeue, and are ordained vnto life. *Epiſtol. decret. Gaij. Effuſio iuſti ſanguinis Chriſti tam diues fuit ad precium, vt ſi vniuerſitas captiuorum in redemptorem ſuum crederet, nullum diaboli vincula retinerent:* The ſhedding of Chriſts righteous blood, was ſo rich to pay our ranſome, that if all the captiues did beleeue in their redeemer, none of them ſhould be held in the diuels bonds. Secondly, the world in Scripture is not alwayes taken for the vniuerſall companie of men both good and bad, but as it is ſometime taken onely for the wicked: as [e] *the Prince of this world commeth, &c.* And [f] *the world hath hated them:* ſo alſo doth it ſometime ſignifie onely the elect companie diſperſed ouer the world: [g] as *that the world may know that thou haſt ſent me.* And againe, *The world hath not knowne thee, but I haue knowne thee, and theſe haue knowne that thou haſt ſent me.* So then there is a world that hath not knowne Chriſt, namely the wicked world: there is a world that hath knowne Chriſt, that is, the company of the elect: ſo *Abraham* is called the heire of the world, [h] that is, the father of the faithfull, verſ. 11. *Auguſtine* alſo thus writeth, *Tract. euangel. Ioan.* 52. *Mundus appellatur in malis hominibus, qui toto terrarum orbe diffuſi ſunt: — appellatur mundus in bonis, qui ſimiliter toto terrarum orbe diffuſi ſunt: vnde dicit Apoſtolus, Deus erat in Chriſto mundum reconcilians ſibi:* The world is vnderſtood of wicked men, that are diſperſed ouer the world: the world alſo is named of good men, that are ſo likewiſe diſperſed; as the Apoſtle ſaith, God was in Chriſt reconciling the world to himſelfe. This world Chriſt came to ſaue, not to iudge, he gaue himſelfe for the life of this world: this is the reconciled world, as *Auguſtine* againe ſaith, *Mundus damnatus quicquid præter Eccleſiam: mundus reconciliatus Eccleſia:* The reconciled world is only the Church: the damned world all thoſe that are beſide the Church.

[e] Iohn 14. 30.
[f] Iohn 17. 14.
[g] Ioh. 17. 23, 25.
[h] Rom. 4. 13.

Obiect. But Saint *Iohn* ſaith, *Chriſt is the propitiation for our ſinnes, and not for our ſinnes onely, but for the ſinnes of the whole world*, Chriſt then dyed not for the elect onely, (not for our ſinnes only, ſaith the Apoſtle) but for all in the world: and therefore he ſaith the whole world: *ſic Huber. theſ.* 131.

Iohn 2. 2.

Contra. Firſt, S. *Iohn* in ſaying (not for our ſinnes onely, but, &c.) meaneth that Chriſt hath not ſatiſfied by his death, for our ſinnes that now beleeue, ſaith the Apoſtle, but for as many as ſhall beleeue, while the world ſtandeth: as our Sauiour ſaith, *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word.* Secondly, by the whole world the Apoſtle may here as well vnderſtand the vniuerſall company of the faithfull, as he ſaith, *The whole world lyeth in wickedneſſe*, meaning the wicked only. Therefore *Auguſtine* writeth well, *Epiſtol.* 48. *Totus mundus in maligno poſitus eſt propter zizania, quæ ſunt per totum mundum, & Chriſtus propitiatio eſt peccatorum totius mundi propter triticum, quod eſt per totum mundum:* The whole world lyeth in euill, becauſe of the tares throughout the whole world, and Chriſt is the propitiation of the ſinnes of the whole world, becauſe of the good wheat throughout the world.

Iohn 17. 21.
1. Iohn 5. 19.

Argum. 3. Their third generall argument is grounded vpon ſuch places of Scripture, where the fall of mankind by *Adam*, and the redemption by Chriſt are compared together: *As by the offence of one the fault came vpon all to their condemnation: ſo by the iuſtifying of one the benefit abounded towards all men, &c.* And againe, *As in Adam all die, ſo in Chriſt ſhall all be made aliue:* Chriſts redemption then is as generall, as *Adams* fall; vnleſſe ye will ſay, that *Adams* ſinne exceedeth the merite of Chriſt. But all are dead in *Adam*: *Ergo*, all are redeemed by Chriſt: *Huber. Theſ.* 48. *Snecan. de prædeſt. pag.* 486. 492. 494. *& alibi.*

Rom. 5. 28.
1. Cor. 15. 22.

Anſwere. 1. *Auguſtines* expoſition may here ſafely be admitted, that all men are ſaid to be iuſtified by Chriſt, not that all men are actually iuſtified by him, but becauſe all that are iuſtified, are not otherwiſe iuſtified, then by him: as all that are dead, are dead in *Adam*: *Auguſt. de natur. & grat. cap.* 40. And againe he ſaith, *Sicut in Adam omnes, &c.* as in *Adam* all die, &c. *Nemo ad mortem niſi per Adam, nemo ad vitam niſi per Chriſtum.* As none die, but in *Adam*; ſo none are made aliue, but in Chriſt. *Auguſt.* So then as all that pertaine to *Adam*, in the firſt generation, are dead in *Adam*; ſo all that by regeneration and new birth are engraft into Chriſt, are made aliue by him. 2. The Apoſtle ſaith, that all they which are iuſtified by Chriſt, ſhall raigne in life by Chriſt, verſ. 17. but all that are of *Adam* ſhall not inherite eternall life: *Ergo*, all are not vniuerſally iuſtified by Chriſt, neither dyed

Chriſt in that ſenſe for all. 3. Neither doth it follow, that if more periſh by *Adam*, then are redeemed by Chriſt, that the grace of Chriſt ſhould be of leſſe force, then the ſinne of *Adam*. Firſt, becauſe they which haue no fruite in Chriſts death, are depriued thereof through their owne vnbeliefe, not for want of any ſufficiencie in the ranſome and price of redemption. Againe, though ſo many ſhould be ſaued by Chriſt, as are dead in *Adam*, yet herein grace ſhould be but equall to the ſinne of *Adam*; as many for as many: But now the Apoſtle preferreth grace, not in reſpect of multitude or number of the redeemed, but in a double regard. Firſt, *Adams* ſinne brought death, grace by Chriſt giueth life: now it is an eaſier thing for many to periſh, then for one to be reſtored: *Adam* alone loſt himſelfe and all the world: but all mankinde ioyned together cannot ſaue a ſoule: grace therefore is preferred in reſpect of the difficultie of the worke. In this ſenſe the Apoſtle ſaith: If through the offence of one, death raigned; much more ſhall they, which receiue abundance of grace, reigne in life, &c. Secondly, the Apoſtle ſaith, *The fault came of one offence to condemnation*, verſ. 16. that is, onely originall ſinne, which we deriue from *Adam*, maketh vs guiltie of condemnation: *but the gift is of many offences to iuſtification*: in Chriſt not onely our originall, but actuall ſinnes alſo are pardoned. This then is the preeminence of grace. Which further is thus ſet forth by *Primaſius*: *Maior eſt redemptio Saluatoris, quam perditio tranſgreſſoris, &c.* The redemption of the Sauiour is greater, then the perdition of the tranſgreſſour, becauſe all ſinnes are remitted by Chriſt, not onely originall, but actuall, &c. *Theodulus* alſo ſaith: *Gratia Dei adeo exuberauit, vt & ipſum Adami peccatum deleret, &c.* The grace of God hath ſo abounded, that it hath taken away the very ſinne of *Adam*, and not onely that, but all other ſinnes, &c. and not onely ſo, *Sed ad iuſtitium omnes deduxit*, But hath brought all to iuſtice, &c. In three things hee placeth this preeminence and excellencie of grace. 1. In that euen *Adams* ſinne was thereby pardoned. 2. And not onely originall, but actuall. 3. And not onely ſinnes committed, but righteouſneſſe imparted: ſee further heereof elſewhere.

Rom. 5.17.

In 5.c. ad Roman.

In c.5. ad Roman.

Hexapl. in 5. ad Roman. qu. 35. 36.

1. Cor. 15.22.

The other place is either to be vnderſtoode of the reſurrection, or rather of the life of the Saints in glorie: for the Apoſtle ſaith, *All ſhall be made aliue in Chriſt*: not that they alreadie are: And in this ſenſe it maketh nothing for the vniuerſalitie of grace. And if wee vnderſtand it of redemption purchaſed by Chriſt, by *(all)* here, the elect onely are ſignified, namely, they which are of Chriſt, as verſ. 23. And ſo *Ambroſe* vpon this place expoundeth it, vpon theſe words, 1. Cor. 15. *Sicut in Adam, &c.* As in *Adam* all die: *Sicut Adam peccans mortem inuenit, & omnes ex eius origine tenuit: ita Chriſtus mortem vincens, omnibus qui ſunt ex eius corpore vitam acquiſiuit*: As *Adam* ſinning wrought death vpon all of his off-ſpring; ſo Chriſt hath purchaſed life to all that are of his body: *vel ſicut, &c.* or as in *Adam all*, both iuſt and vniuſt doe die: ſo in Chriſt all, both beleeuers and vnbeleeuers ſhall riſe, though vnto puniſhment.

Argum. 4. Their fourth argument out of Scripture, is from ſuch places, which ſeeme to extend the benefites purchaſed by Chriſts death generally to all.

Iohn. 1.9.

Firſt they vrge that place, This is the true light, that lighteneth euery man which commeth into the world: *Ergo*, the light of grace is common to all: *Pucks. ration.* 55.

Anſwere. Firſt, this place muſt be vnderſtood not of that ſingular and eſpeciall light of grace, which is giuen onely to the elect, but of the light of nature, or common grace, which is infuſed into all: for what light he meaneth, is plainely ſhewed before, verſ. 4. *In it was life, and the life was the light of men*: he ſpeaketh of the naturall life and light, and that capacitie of reaſon, which is in all by nature. Secondly, if we ſhould vnderſtand the light of peculiar grace, then it would follow, that not onely grace is offered, but receiued of all: for this light is ſaid verily and indeed to lighten all. Thirdly, *Auguſtines* expoſition may here ſafely be receiued; by all men wee may vnderſtand all ſorts of men, *Enchirid. c.* 103. or thus: *Illuminat omnem hominem, quia nullus hominum illuminatur niſi lumine illo veritatis*: He lighteneth all men, becauſe there is none lightened but by that true light: *de peccator. merit. & remiſſ. lib. 1. c. 25.*

Rom. 11.32.

Obiect. 2. *God hath ſhut vp all vnder vnbeliefe, that hee might haue mercie vpon all.* Mercie then is ordained for all.

Anſw. The meaning of the place is this, God will haue mercie vpon all, that is, both Iewes and Gentiles: for of them the Apoſtle entreateth throughout the whole chapter: *Intelligitur* (ſaith *Auguſtine*) *de Iudæis & Gentilibus quos Deus prædeſtinauit*: It is to be vnderſtood of thoſe of the Iewes and Gentiles, whom God hath predeſtinate: *de ciuitat. dei. lib.* 21. *cap.* 18. & 24.

Coloſſ. 1.20.

Obiect. 3. It pleaſed God the Father, &c. *by him to reconcile all things to himſelfe, &c. both the things in earth, and the things in heauen, through the blood of his croſſe*: *Ergo*, Chriſt dyed for all: *Pucks.* 82.

Anſw. Firſt, if they will ſo ſtrictly vrge this word, *omnia*, all things, Chriſt ſhall not onely be the redeemer of men, but of all things in the world. Secondly, this word therefore is to be reſtrained, according to the matter or ſubiect, whereof the Apoſtle entreateth: who hauing firſt ſet downe the work of the creation, whereby all things viſible and inuiſible were created, verſ. 16. he commeth then to the worke of redemption, which he extendeth not to all things viſible, and inuiſible, as he did the creation, but reſtraineth to the Church, whereof Chriſt is the head, verſ. 18. which Church conſiſteth of two parts, of the Saints in heauen, and the Saints in earth, verſ. 20. As the Apoſtle ſaith elſe-where:

Of whom is named the whole family in heauen, and in earth. The benefit of redemption therefore belongeth onely to the Church and family of the Saints.

Ephes.3.15.

*Obiect.*4. Iohn 17.2. *Thou haſt giuen him power ouer all fleſh, that hee ſhould giue eternall life to all them that thou haſt giuen him: Ergo*, all fleſh is reconciled vnto God by Chriſt: *Huber. theſ.*161.

Iohn 17. 2.

Anſwere. Firſt, it followeth not, Chriſt hath power ouer all fleſh, therefore all fleſh is reconciled by Chriſt: for he hath power ouer all creatures in heauen and earth, euen ouer bruit beaſts, yet they haue no part in this reconciliation. Secondly, it is one thing to haue power giuen ouer all fleſh, another thing to haue men giuen vnto Chriſt out of the world, as *Auguſtine* ſaith: *Poteſtatem quidem omnis hominis accepit, vt liberet, quos voluerit; damnet, quos voluerit: ſed eos ſibi eſſe datos oſtendit, quibus omnibus det vitam æternam:* He hath receiued power ouer all men to deliuer whom he will, and to condemne whom he will: but they onely are giuen vnto him, to all whom he giueth eternall life: *In Iohan. tractat.* 111. Thirdly, that not all men, but onely ſome in this ſenſe are giuen vnto Chriſt, hee himſelfe witneſſeth: *I haue declared thy name vnto the men, whom thou gaueſt me out of the world.* All the world therefore was not giuen vnto Chriſt, but a certaine number choſen out of the world. And thus much of their obiections out of Scripture: let vs now ſee ſome other of their arguments.

Iohn 17.6.

*Argum.*2. Their ſecond generall argument is drawne from thoſe abſurdities and inconueniences, which doe follow, as they imagine, vpon this doctrine, that God in his eternall counſell hath predeſtinate ſome vnto damnation, as he hath ordained others to life.

*Obiect.*1. If God haue appointed ſome vnto damnation, and it is impoſſible that ſuch ſhould not ſinne, neither can Gods ſentence be altered: it ſhould ſeeme then, that they are not in fault themſelues, ſeeing they can no wayes eſcape the wrath of God: how then can it be auoided, but that God ſhould be the author of ſinne? *Sic Huberus in theſib. Snecan. p.*483. *&* 500.

*Anſw.*1. I anſwere with *Auguſtine: Qui a pietate deficiunt, non ex opere Dei, ſed ex voluntate ſua deficiunt, nec impelluntur vt cadant, nec eiiciuntur vt deſerant; caſuri tamen ab eo, qui falli non poteſt, præſciuntur:* They which fall away from pietie, doe not fall away, by any thing that God doth or worketh, but of their owne will and voluntarie inclination; they are neither compelled to fall, nor caſt off to that intent they ſhould forſake God: but God, who cannot be deceiued, onely fore-ſaw they ſhould fall, &c. The fall of man therefore is voluntarie, and none the cauſe of it but himſelfe: God fore-ſeeth (from whoſe eyes nothing can be hid) that ſinne ſhould be committed in the world: but he decreed it not, but onely fore-ordained the puniſhment of ſinne: And although ſinne be euill, yet the puniſhment thereof, as it is appointed of God, is iuſt and good: *Non ipſe ignis æternus, qui cruciaturus eſt impios, malus eſt, habens modum & ordinem ſuum, — ſed cruciatus eſt damnatis malus, quorum peccatis eſt debitus: Auguſtin.* Euerlaſting fire, which ſhall torment the wicked, is not euill it ſelfe, being not without ſome meaſure, and order, but the torment is euill to the damned, to whoſe ſinnes it is due.

Artic.fall.im-poſit.16.

De natura boni cap. 37.

Tim.6.

Let vs heare for this matter the teſtimonie of *Snecanus* a Patron alſo of vniuerſall grace: *Deum indurare, aut iuſto odio deſtinare, quos vult; & homines interea ſponte, non coacte malefacere, &c. ſimul ſubordinata non pugnantia:* Theſe two ſayings, for God to harden; and ordaine to be hated, whom he will; and for men notwithſtanding to doe euill willingly, not of conſtraint, are not contrarie: but one ſeruing and ſubordinate to another. *Noſtræ voluntates manent liberæ ſub diuina prouidentia: poſita prima cauſa, non tolluntur mediæ cauſæ, ſed potius ſtabiliuntur:* Our owne wils remaine free vnder Gods prouidence, the firſt cauſe doth not take away the ſecond, but rather eſtabliſheth them: *hæc ille de prædeſtinat. pag.*622. His meaning is this, that though Gods will and decree be the firſt cauſe of all things, and ſo of the ſaluation, or damnation of men; yet are there ſecond cauſes, whereby Gods will is effected: as the corrupt will of man is the cauſe of ſinne, and ſinne the cauſe of damnation. It is not Gods will, that any man ſhould come to condemnation, who firſt willingly falling into ſinne, doth not iuſtly deſerue the ſame. So then Gods decree is not the cauſe of ſinne, but the corruption onely of mans will. Thus haue we the teſtimonie of an aduerſarie very cleare on our ſide.

S. *Ambroſe* alſo thus teſtifieth, *lib.*2. *de vocat. Gentium. c.*4. *Æterna Dei cognitio nulla nos vrget neceſſitate peccandi, &c.* The eternall knowledge of God, doth not vrge any neceſſitie to ſinne, neither doth iniquitie proceede from whence commeth equitie, &c. From the free will of men tranſgreſſion firſt tooke beginning.

Magiſt. ſenten. thus *lib.*1. *diſt.*41. *liter. E. Non reprobatio ita eſt cauſa mali, ſicut prædeſtinatio cauſa boni, neq; obduratio ita facit hominem malum, ſicut miſericordia bonum.* Reprobation is not ſo the cauſe of euill, as predeſtination is the cauſe of good: neither doth obduration ſo make a man euill, as mercie maketh him good.

*Anſwere.*2. But if God would (they ſay) men might be preſerued from ſinne: why ſhould he rather giue his grace to one, then to another? *Auguſtine* alſo very well anſwereth this matter: *Inueſtigabilis miſericordia, qua cuius vult, miſeretur, nullis eius præcedentib. meritis: inueſtigabilis veritas, qua quem vult indurat, eius præcedentib. meritis, ſed cum eo cuius miſeretur, plerunq; communib.* His mercie is vnſearchable, whereby he hath mercie on whom he will, without any his merites going before, and his truth is vnſearchable, whereby hee hardeneth, whom he will, his merites going before, but for the moſt part common with him, of whom he hath mercie. *de bon. perſeueren.*2. 11.

The Apoſtle alſo may reſolue vs herein, who ſaith, according as God ſpake to *Moſes*, *I will haue* *mercie vpon whom I will haue mercie, and will haue compaſſion vpon whom I will haue compaſſion:* Rom.9.15. Other reaſon we muſt not be deſirous to know, neither ſhall we be euer able to comprehend.

*Obiect.*2. But why ſhould God ſaue ſome, and not others, ſeeing they are all his creatures and workmanſhip? how is not God vniuſt, or partiall in ſo doing, and an acceptor of perſons: *Snecan p. 480. de prædeſtinat.*

*Anſwere.*1. Saint *Paul* herein doth ſatisfie them to the full: firſt hee ſaith, *Who art thou O man, that pleadeſt againſt God?* It is an vnreaſonable thing, that the creatures ſhould call the Creator to account, or demand a reaſon of his doings. Secondly, he ſheweth by the example of the Potter, that God may with better right diſpoſe of his creature, as it pleaſeth him, than the Potter maketh of one lumpe, veſſels of honour and diſhonour. Thirdly, the Apoſtle giueth a reaſon, which may content vs, why hee electeth ſome, namely, to ſhew the richneſſe of his mercie, and why he reiecteth others, namely, that his power may be knowne, verſ.22. Gods glorie then, which ſtandeth partly in mercie, partly is ſeene in his iuſtice, cannot appeare to the full, but in the ſaluation of ſome, and damnation of others: hee therefore that thinketh Gods dealing herein to be vniuſt, is an enemie to the glorie of God.

Rom.9.20.

*Anſwere.*2. *Auguſtine* hath a ſingular ſpeech of this matter: *Quis in tantam inſaniam—vt iniuſtitiæ Deum arguat, ſi vni indebitam donauerit gratiam, alteri reddiderit debitam pœnam: an audebit debitor creditorem iniquitatis arguere, ſi alteri donans, ab eo, quod debebat, exegerit?* Who will be ſo mad as to accuſe God of iniuſtice, if he giue grace to one vndue, and to another render puniſhment due and deſerued: ſhall the debtor accuſe the creditor of vniuſt dealing, if hee forgiue one his debt, and exact of thee that which thou oweſt? *de prædeſt. & grat. c.*4. Neither can God bee charged with partialitie, or hauing reſpect of perſons, in that of his free grace and mercie he ſaueth ſome, and leaueth the reſt in their ſinnes: he is ſaid to reſpect perſons, that for ſome qualitie or outward circumſtance preferreth one before another: as the Iudge is ſaid to reſpect the perſon, when hee heareth the rich and the great men, before the ſmall and the poore: As *Samuel* being ſent to annoint one of *Ieſſe* his ſonnes, reſpected the outward comely perſon of the elder brethren: But with God there is no ſuch reſpect of any ſuch outward condition or qualitie. *God is no acceptor of perſons, but in euery nation he that feareth God, &c.* that is, God reſpecteth not the perſon of men, that is, of what kindred or Country they are: So is it likewiſe taken: *There is no reſpect of perſons before God:* that is, whether they be Iewes or Gentiles. It is not therefore of any thing in men themſelues, that ſome are ſaued and not others, but of the free mercie of God: God ſeeth nothing in man: thereby to bee moued to ſhew him mercie: therefore he reſpecteth no mans perſon: but all is of grace.

Deut.1.17.

Act.10.35.

Rom.2.10.

*Obiect.*2. The perſon of man betokeneth not onely ſome externall qualitie, or outward reſpect in man, but the eſſence and ſubſtance of man alſo: As in the Trinitie, the name of perſon is taken ſubſtantially. Therefore if God be no acceptor of perſons, one man cannot any waies be preferred before another: *Snecan. de prædeſtinat. p.*480.

Anſwere. Firſt, the perſon of God and the perſon of man, are not well compared together: for as much as there is nothing accidentall in God; but whatſoeuer, is belonging to his eſſence: but ſo is it not in man, in whom many things are accidentall, and ſubiect to change. Secondly, though the perſon in the Trinitie be ſubſtantiall, yet is it not all one with the ſubſtance of the Trinitie: for there is but one ſubſtance of the Trinitie; and if the perſon were the ſubſtance, then ſhould there be but one perſon alſo, which were great hereſie to affirme, and ſo are they ouerthrowne by their owne example. Thirdly, if they will ſo ſtrictly exclude all reſpect of man on Gods behalfe; how commeth it to paſſe, that beleeuers are ſaued, all vnbeleeuers damned? vnleſſe the reſpect of their faith make a difference betweene them, through the gracious and free acceptation of God. Wherefore God is ſaid not to accept the perſons of men no otherwiſe than I haue ſaid, that is, not to regard any thing in man, or of man, whereby originally one man ſhould haue a preeminence to another.

How God is ſaid not to haue reſpect of perſons.

And to ſpeake yet more diſtinctly of this point: in the acception of perſons three things are to be conſidered. 1. The gift, what is beſtowed. 2. The cauſe why. 3. The manner how? Firſt, in *donis gratuitis*, free gifts which are not due, there is no accepting of perſons properly: but when as that which is equally due, is not equally giuen, that is partialitie: now election vnto life is not due vnto any as a debt, but it is a franke gift of grace: Secondly, then ones perſon is accepted, when for any reſpect to the perſon, and ſome cauſe on his behalfe, a difference is made: but they which are elected, are not preferred for any thing, which God ſeeth in them, but of his meere grace. Thirdly, the reſpector of perſons offendeth, when he giueth vnto, or doeth for one, with the iniurie of another: but God in electing ſome, doth no wrong vnto thoſe, which are not elected: wherefore in this caſe there is with God, no reſpect of perſons: ſee more of this point elſe-where, &c.

*Hexapl. ad Rom. qu.*23. *& addit.* 3. to the doctrines.

3. They are all Gods creatures, we grant: but what then: muſt either all be ſaued, or ſhould God refraine from creating thoſe, whom hee fore-ſaw ſhould fall? No, it is ſufficient that God is not the cauſe of their fall. And if God in his preſcience ſaw they ſhould fall, & ſhould for this cauſe deſiſt from creating them, that they might not fall: then ſhould the preſcience of God be deceiued in foreſeeing that to be, which ſhal neuer be. *Auguſt.* alſo doth very well touch this point: *Creat vt ſint homines—ſecundũ conſilium bonæ voluntatis ſuæ, reparaturus in multis, quod ipſe fecit, & puniturus, quod non fecit:* God

Contr. artic. falſ. impoſit. 3. 4.

God did create men to repaire according to the counſell of his good will, in them that, which he had made, and to puniſh that, which he made not.

Obiect.3. If it be ſo, that God hath caſt lots ouer euery man, and hath alreadie decreed concerning their ſaluation or damnation; then all exhortation and preaching, and all endeuour to liue a godly life, is in vaine; for *de vnoquoque fiet ut prædeſtinatus eſt*, it ſhall befall euery man, as he is predeſtinate. So the Pelagians obiected: *de perſeuer.lib*.2.15.

Anſw. 1. The doctrine of predeſtination doth no more hinder godly endeuour and exhortation, then the doctrine of Gods preſcience and foreknowledge: *Sicut non deterremur*, (ſaith *Auguſtine*) *a confitenda præſcientia Dei, &c.* As we are not terrified, or fraied from confeſſing Gods preſcience, becauſe whether men liue well or euill, *tales erunt, quales præſciuit Deus*, they ſhall be none other then God foreſaw they ſhould be: ſo, ſaith he, wee ought not for this cauſe to be driuen from confeſſing predeſtination: *Auguſt.in.ibid*.

2. *Auguſtine* alſo in another place putteth this example: As (ſaith hee) though the Apoſtle confeſſe that God worketh in vs both the will and the deede, yet hee ceaſeth not euery where to exhort vs both to will and worke thoſe things that pleaſe God. Our Sauiour Chriſt alſo biddeth vs to beleeue in him: *Ye beleeue in God, beleeue alſo in me. Nec tamen eius falſa eſt ſententia*: And yet it is Ioh.14.1. true which our Sauiour ſaith, That no man can come vnto him, vnleſſe his Father draw him: for faith De perſeuerant.lib.2.c.14 is the gift of God. So men notwithſtanding ought to endeuour themſelues to walke in obedience before God, although they be predeſtinate thereunto.

3. Chriſt alſo (ſaith *Auguſtine*) teaching his Apoſtles to pray, further telleth them, that God knoweth what is needfull for vs, before we aske, and yet wee ought to pray notwithſtanding. So although God foreſaw and did predeſtinate the end of euery man, yet wee muſt exhort and ſtirre vp one another to all holineſſe of life, thereby to make ſure our election, as S. *Peter* ſaith. 2.Pet.1.10.

4. I will alſo adioyne Maſter *Philpots* learned and godly anſwere: Some (ſaith he) for an extreme refuge in their euill doing runne to Gods predeſtination and election, ſaying: If I be elected of God to ſaluation, I ſhall be ſaued, whatſoeuer I doe: but ſuch be great tempters of God, and abominable blaſphemers of Gods holy election, and caſt themſelues downe from the pinacle of the temple, in preſumption, that God may preſerue them by his Angels through predeſtination. Such verily may reckon themſelues to be none of Gods elect children, that will doe euill that good may enſue; whoſe damnation the Apoſtle ſaith, is iuſt: Gods predeſtination ought with a ſimple eye to bee conſidered, to make vs more warily to walke according to Gods word: for this is the end and fruite of our election, *That we ſhould be holy and blameleſſe in his ſight*: *Epiſtol.ad congregat.Chriſtian.pag*.1832. Epheſ.1.

Gregorie hath an excellent ſaying, which may ſerue as a full anſwere to this obiection: as he is alleaged, *Cauſ*.23.*qu*.4.*c*.21. *Obtinere nequaquam poſſunt, quæ prædeſtinata non fuerunt, &c.* Thoſe things cannot be obtained, which are not predeſtinate: but thoſe things, which holy men effect by their prayer, were predeſtinate to be obtained by prayer: for predeſtination is ſo diſpoſed of God, that they which are elected ſhould come vnto it by labour, &c. Wherefore predeſtination doth not take away the meanes, as prayer, inſtruction, exhortation, which tend vnto it.

I will here adde the reſolution of *Thomas Aquine*, who ſetteth downe theſe poſitions of this matter, the queſtion being thus propounded, whether *predeſtination may be helped by the prayers of the Saints*: 1. he reſolueth, that predeſtination, *quoad ordinationem*, in reſpect of the ordination and decree, cannot be helped, but only in the execution: as *Iacob* was predeſtinate, yet he was obtained by 1.p.qu.24. artic.5. the prayers of *Iſaak* and *Rebecca*. 2. Yet this is not *propter defectum virtutis*, for want of any power in God, but becauſe he vſeth, *cauſis medijs*, meane cauſes, to effect his will. 3. Yet although by prayers, exhortations and other meanes the execution of Gods decree may bee furthered, yet can it not be altred and changed or hindred.

Obiect.4. To what end commanded Chriſt, that the Goſpell ſhould be preached to euery creature, if it were not Gods meaning that all men ſhould come to the knowledge of the truth, and ſo be ſaued: otherwiſe the Lord ſhould ſeeme to purpoſe one thing and doe another? *Sic.Huber, in theſib*.

Contra. Firſt, God calleth all men generally by the preaching of the Goſpell, neither is God to be blamed, if they obey not their calling, which in it ſelfe is ſufficient, but they only are in fault that refuſe it: As S. *Ambroſe* well ſaith, *In alijs præualuiſſe gratiam, in alijs reſiluiſſe naturam*: That in ſome grace preuaileth, in ſome their owne nature reſiſteth, &c. He ſpeaketh of thoſe, to whom the Goſpell is preached, *lib*.2.*de vocat.Gent.cap*.8. Secondly, it followeth not, that becauſe the Goſpel is preached to all, God hath decreed to ſaue all: for Chriſt commanded his Apoſtles to preach vnto thoſe the Math.10.13. Goſpell of peace, that ſhould notwithſtanding neither heare them nor receiue it. So *Ezechiel* is ſent Ezech.2.5. to a people that will not heare. And why may not the Goſpell be preached in like ſort to many that ſhall periſh? Thirdly, the cauſes therefore why the Goſpell is preached to all, and yet all are not ordained to be ſaued, are theſe two chiefly: firſt, becauſe the elect and the reprobate are mixed together in earth, neither is it knowne vnto men, whether euery man appertaineth, therefore is the Goſpel offered to all, that ſome might bee ſaued. And it is more agreeable to Gods mercie, that euen the reprobate ſhould haue the externall meanes of ſaluation offered vnto them for the elects ſake among them, then that the elect ſhould be defrauded thereof becauſe of the other. Of this *Auguſtine* writeth well: *Correptio medicinaliter adhibetur, etiamſi ſalus ægrotantis incerta ſit: vt ſi is, qui corripitur ad* *numerum prædeſtinatorum pertinet, ſit ei correptio ſalubre medicamentum; ſi autem non pertinet, ſit pœnale tormentum; de correpţ.grat.cap.*13. The medicine muſt bee giuen to all, though it be vncertaine who ſhall haue their health: that if he that is rebuked bee of the predeſtinate, his chaſtiſement ſhall be healthfull to him; if not, it ſhall be a penall torment, &c. So then the ſecond reaſon is, that the wicked may be left inexcuſable, when as the word of God is preached vnto them, and they regard it not.

Huberus heere obiecteth, *theſ.*304. If it be ſo, that the word of God be vnto ſome the ſauour of death vnto death, it were better neuer to heare it, then that the hearing thereof ſhould be to ſome to their condemnation.

Contra. 1. It is an abſurd conſequent, that the word ſhould not be preached at all, becauſe ſome profit not by it: by the ſame reaſon, becauſe ſome in the Sacrament doe eate and drinke their owne damnation, it might bee inferred, that it were good for none to receiue it: or becauſe ſome abuſe meate and drinke to gluttonie and drunkenneſſe, that therefore none ſhould eate or drinke. 2. That it were better for the wicked, neuer to haue knowne the way of righteouſneſſe, then after they haue 2.Pet.2.21. knowne it to turne away, &c. as S.*Peter* ſaith, we grant: but it followeth not, that it were better not to haue it knowne at all: It is better, that by the preaching of the Goſpell ſome ſhould be ſaued, though other be left without excuſe, then by not preaching, to helpe to excuſe vnbeleeuers, none ſhould be ſaued.

*Obiect.*5. This obiection is not much differing from the former: Seeing that Baptiſme is offered Matth.28.19. to all: *Goe and baptize all nations*, grace alſo together with Baptiſme is offered: for God would neuer haue inuited all men to Baptiſme, if he would not impart vnto them that grace, which is ſealed by Baptiſme: *Sic Heming.de vniuerſal.grat.pag.*75.

Matth.16.16. Ioh 6.29. Acts 13.48. *Contra.* 1. That Baptiſme is auaileable only to thoſe that beleeue, the Scripture teſtifieth, *He that beleeueth, and is baptized, ſhall be ſaued.* And to beleeue is the worke of God: And to them only, that are ordained to euerlaſting life, is it giuen to beleeue. Therefore to them only is Baptiſme of efficacie. 2. As before wee ſaid of the preaching of the Goſpell, ſo now of Baptiſme: that they are offered to all, that amongſt many, ſuch as are ordained to life, ſhould be ſaued: for it were not meete, that becauſe ſome are found abuſers and prophaners of the Sacraments, therefore they ſhould be denied to all. 3. If all in Baptiſme are verily partakers of grace, how are not all ſaued? If they anſwere, that through their owne negligence this grace is loſt, which is their onely anſwere here, *Heming.pag.*75. they ſpeake contrarie to the Scripture, which teſtifieth, that whom God loueth, hee loueth to the Iohn 13.1. Rom.11.29. end. And that the gifts of God are without repentance, Rom.11. But of this more God willing afterward.

*Obiect.*6. The doctrine of predeſtination, ſay ſome, is a doctrine of deſpaire: for if it bee ſo, that God hath decreed ſome to damnation from the beginning, what comfort now remaineth to thoſe that are in deſpaire, and diſtreſſe of conſcience, if we cannot aſſure them, that the mercie and grace of God is free for all men, and not denied to any?

Anſw. 1. The doctrine of predeſtination, is a true and ſound doctrine, yet not at all times, nor in 1.Cor.3.2. the hearing of all perſons to be vttered: for ſo Saint *Paul* ſaith, *That hee gaue vnto ſome milke, not ſtrong meate, for they were not able to beare it.* The doctrine of predeſtination is ſtrong meate, and therefore not to be miniſtred to the weake and bruſed conſcience. *Hæc vna eſt cauſa tacendi verum,* De perſeuer. lib.2.cap.16. (as *Auguſtine* ſaith) *ne peiores faciamus, qui non intelligunt, dum volumus eos, qui intelligunt, facere doctiores:* This is one cauſe of concealing the truth, leſt wee make them worſe, that vnderſtand not, while we would teach thoſe, which are of better capacitie, &c. He preſcribeth alſo the manner how predeſtination ſhould be taught and handled: namely, in the hearing of the faithfull, to entreate onely of election: But if any man be diſpoſed likewiſe to touch the other part of reprobation: *Non de ipſis, qui in populo audiunt, dicendum eſt per ſecundam perſonam, ſed de alijs ad ipſos per tertiam:* He muſt in no wiſe ſpeake in the ſecond perſon to thoſe that are preſent, but of others in their hearing in the third perſon, *lib.*2.*de perſeuer.cap.*23.

2. This doctrine notwithſtanding, there is ſufficient place for comfort: If any man doubt of his ſaluation, wee muſt neither build vpon a falſe ground, to comfort them; as to beare them in hand, that God hath a purpoſe to ſaue all men: nor yet referre them to Gods eternall decree, which is too ſtrong meate for them in that weake eſtate to beare: But as if a man ſhould denie that the fire is hot, or that the Sunne ſhineth, we would vſe no better argument to perſwade him, then by experience of the effects, as how the fire burneth, and the Sunne giueth light: ſo in this caſe to aſſure a man of ſaluation, we would exhort him to vſe the ſecondarie meanes, as faith, repentance, to beleeue in Chriſt, and, as the Apoſtle ſaith, to make his election ſure by good workes: And by the experience of Gods mercie and goodneſſe, which he hath felt, to grow vp vnto the aſſurance of his fauour.

3. I will conclude with *Auguſtine*, who thinketh this doctrine of predeſtination to be a doctrine not of deſpaire and diſtruſt, but of comfort and confidence: *Abſit à vobis ideo deſperare de vobis, quoniam ſpem veſtram in ipſo habere iubeamini, non in vobis: An verendum eſt, ne tum de ſe homo deſperet, quando ſpes eius ponenda demonſtratur in Deo?* God forbid that you ſhould deſpaire of your ſelues, becauſe ye are willed to put your truſt in God, & not in your ſelues: Is it to be feared, leſt man ſhould then deſpaire of himſelfe, when he is taught to place his hope and truſt in God? *de perſeuer.lib.*2.*c.*22.

For this the doctrine of predeſtination teacheth vs, that whatſoeuer is in vs, that is good, it neither is of our ſelues, nor yet commeth vnto vs by chance, but is beſtowed vpon vs freely, as God in mercie in the beginning had appointed.

Huberus further obiecteth thus: If it be ſo that Chriſt died not for all, but onely for ſome, then all comfort and conſolation is taken away: as if a man ſhould thus reaſon: Some men are elected to ſaluation in Chriſt, I am a man: *Ergo*, I ſhall be ſaued. This were a weake argument of comfort, concluding only vpon particulars, *Huber.p.*20.97.

Contra.1. If wee ſhould draw our comfort immediatly from Gods eternall will and decree; our aduerſaries muſt needs fall into the ſame ſtraits of particularities: for it is certaine, that in the day of iudgement all ſhall not be ſaued, but ſome muſt goe into euerlaſting paine, others to eternall life, as God in the beginning had decreed. Wherefore there muſt bee a certaine number of ſuch as are ordained to life. 2. To aſſure our ſelues then of our ſaluation before God, wee muſt not runne immediatly vnto Gods ſecret decree and counſell, as though by ſome extraordinarie ſpeculation or reuelation, we could attaine to the knowledge thereof: but wee muſt iudge of our election, by the fruites and effects thereof, as our faith, vocation, ſanctification: and this *Snecanus* ſheweth at large, pag. 466. Our argument then of comfort grounded vpon the word of God, is this: Whoſoeuer beleeueth in Chriſt, ſhall be ſaued, I beleeue in Chriſt: *Ergo*, I hope to be ſaued: So then our comfort ariſeth not from any particulars, but from the vniuerſall promiſes of God made to all thoſe which beleeue. But in the aſſumption of this argument, two things may trouble vs: firſt, if Satan ſhall tell vs, that we beleeue not, how we may aſſure our ſelues of faith. The remedie againſt this tentation is this: We muſt examine our faith by the fruites thereof: as 1.Ioh.2.3. *Hereby we are ſure we know him, if we keepe his commandements*. Neither are wee to bee diſmaied, though we finde in our ſelues ſome contrarie motions of feare, doubtfulnes, and ſuch like. But though our faith be yet imperfect, we muſt conſider how Chriſt did ſuccour and cheriſh the weake in faith, as it was written of him, that he ſhould *not breake the bruiſed reede, nor quench the ſmoaking flaxe*: as alſo wee muſt pray continually with the Apoſtles, *Lord encreaſe our faith*; and with him in the Goſpell: *Lord I beleeue, helpe my vnbeleefe*, Mark.9. The ſecond thing that may trouble vs, is, to know how we attaine to faith: for all haue not faith, as the Apoſtle ſaith, 2.Theſſ.3.2. Our remedie here, is to acknowledge faith, and all other gifts to come from God, not to thinke it ſtandeth in our owne power to beleeue: and therefore by faithfull prayer to ſeeke for this precious gift at Gods hands.

1.Ioh.2.3.
Iſay 42.3.
Luke 17.5.
Mark.9.24.
2.Theſſ.3.2.

3. Who ſeeth not then, but that this is a more ſure and readie way vnto comfort, as we haue ſhewed, then to beare men in hand, that God would haue all men to be ſaued, and that Chriſt died for all? So their argument of comfort ſtandeth thus: *Chriſt died for all, euen for thoſe that ſhall be damned; therefore he died for me*. What comfort now can a troubled conſcience reape by the death of Chriſt, ſeeing that notwithſtanding he may be damned: and that Chriſt hath done as much for thoſe that ſhall be damned, as for other? May not the diſtreſſed conſcience iuſtly ſay vnto ſuch, *Miſerable comforters are ye, and phyſitions of no value?* Iob 13 4. And thus farre of their arguments, and obiections, that doe maintaine the vniuerſalitie of the grace of God. Now we will come, by euident teſtimonies of Scripture, and other effectuall reaſons to eſtabliſh and make knowne the truth.

Iob.13.4.

THAT CHRIST DIED ONLY for the elect.

OVr ſentence then is this, that whereas all men were by nature the children of wrath, and like to periſh in themſelues, God from the reſt hath according to his good pleaſure elected ſome, to whom he hath appointed Chriſt Ieſus to be their Mediatour and Redeemer. And here we are to conſider, firſt the beginning of election: ſecondly, the progreſſe thereof: laſtly, the end. The beginning, in that God according to his good pleaſure, elected his in Chriſt before the foundation of the world. The progreſſe, in that he hath giuen the elect vnto Chriſt to be ſaued, and redeemed by him: *He hath predeſtinate vs to be adopted through Ieſus Chriſt*. The end is, that whom he hath predeſtinate, (that is the beginning) called, iuſtified, (there is the progreſſe) *them alſo he hath glorified*, he hath purpoſed to bring them to glorie: that is the end. That now Chriſt onely was giuen to die for the companie of the elect: not that it is not ſufficient for the whole world in it ſelfe, but becauſe the efficacie and benefit of Chriſts death is only applied by faith vnto the beleeuers: and faith onely is of the elect: That therefore Chriſt died only for the elect, it remaineth now to be proued. Our arguments wee will diſtribute into three places: firſt we will produce direct places of Scripture for our purpoſe. Secondly, reaſons grounded vpon Scripture. Thirdly, we will ſhew the abſurditie of the aduerſarie opinion.

Epheſ.1.4.5.
Rom.8.30.

First, our euident teſtimonies out of Scripture are theſe: Firſt, Ioh.10.15. *Chriſt laieth downe his life for his ſheepe*: the elect only are his ſheepe: *Ergo*.

*Argum.*1.
Ioh.10.15.

Huberus denieth the aſſumption: ſaying, that all men are Gods ſheepe, and inheritance; who, if afterward they ſtray away from the Lords ſheepfold, the fault is in themſelues, *theſ*.1069.

Contra. But our Sauiour ſpeaketh of ſuch ſheepe, as doe heare his voyce, and follow him, and they will not follow a ſtranger, verſ.5. They therefore that fall away, & follow any other, are not the ſheep of Chriſts fold: therefore for ſuch ſheepe only he died, as finally are his: thoſe are the elect only.

Ioh.10.5.

Ioh.11.52. 2. Chriſt died not for the nation only, that is, of the Iewes, but, *That he might gather together in one the children of God that were ſcattered.* But the elect only are the children of God: of whom hee

Ioh.10.16. ſpeaketh againe, namely, of theſe diſperſed and ſcattered children: *Other ſheepe I haue alſo, which are not of this folde, them alſo I muſt bring, &c.* Theſe are the predeſtinate, as *Auguſtine* ſaith: *Erant prædeſtinati, nondum congregati:* They were predeſtinate, though not yet gathered together: *Auguſtin. ſerm. 50. de verbis Domini in Iohan.*

Ioh.15.13. 3. Ioh.15.13. Chriſt died only for his friends; the elect only, and ſuch as ſhall be ſaued, only are

Rom.5.10. the friends of Chriſt. And if that place of the Apoſtle be obiected, *That Chriſt died for vs, when wee were yet enemies:* We anſwere with *Bernards* diſtinction, *Serm. 10. de Pſalm. Qui habitat: Chriſtus ſecundum tempus pro impijs & inimicis mortuus eſt, ſecundum prædeſtinationem autem pro fratribus & amicis:* Chriſt according to the diſpenſation of time died for the wicked and his enemies: but in reſpect of his predeſtination, for his friends and brethren.

Epheſ.5.26. 4. Saint *Paul* teſtifieth, that Chriſt gaue himſelfe for his Church, that he might ſanctifie it, &c. and

verſ.23. he is the Sauiour of his bodie, verſ. 23. But the elect only, and ſuch as ſhall be ſaued, are members only of his body: *Ergo,* for ſuch only he died.

Contra. *Huberus* anſwereth, that the Church is here taken, for the whole aſſemblie of beleeuers, and vnbeleeuers, who all were ſanctified and waſhed with the blood of Chriſt, but afterward are defiled againe by their vnbeleefe: *Huber. theſ.* 1088.

Anſw. That Church which Chriſt ſanctifieth, and cleanſeth with his blood, he alſo glorifieth: to

verſ.27. make it a glorious Church (ſaith the Apoſtle) without ſpot or wrinckle, verſ. 27. But the elect onely and predeſtinate vnto life ſhall be glorified: *Ergo,* they only are the true Church, and liuely members of Chriſts body. Secondly, our reaſons and arguments grounded vpon the word of God, are theſe, and ſuch like which follow.

Ioh.3.16. 1. Chriſt died only for thoſe that ſhould beleeue in him; But it is not giuen to all to beleeue in Chriſt, except only to the elect, which are ordained to life: *Ergo,* for them only Chriſt died. That faith

Matth.13.11. is only of the elect, it is thus proued: firſt, *To you it is giuen to know the ſecrets of the kingdom, to thē it is not giuen:* this knowledge then is not giuen to all. *Contra.* The meaning is, not that God in his eternall decree, had ordained knowledge vnto ſome, and denied it to others, but that the miniſterie of the word being offered to all, ſome through their incredulitie refuſed the ſame, and ſo their hearts

Act.13.46. were iuſtly hardened: as the Apoſtle ſaith elſewhere, *That they did put away from them the word of God, which it was neceſſarie ſhould haue been firſt ſpoken vnto them, and ſo iudged themſelues vnworthie of euerlaſting life.* The reſt, which did not abuſe their naturall gifts of hearing and vnderſtanding, but willingly gaue eare vnto Chriſt, had power to beleeue in Chriſt, and to continue therein: *Sic Huber. theſ. 826. Snecan. p. 522.* *Anſ.* 1. That they which loue not the truth, are iuſtly giuen ouer of

2.Theſſ.2.10. God to a reprobate ſenſe, we grant, as S. *Paul* ſheweth: *Becauſe they would not receiue the loue of the truth, God ſhall ſend them ſtrong deluſions, &c.* 2. Yet men are not ſo the cauſe to themſelues of their beleefe, as they are of their incredulitie: but the cauſe and beginning is of God, as our Sauiour teſti-

Matth.11.26. fieth, *It is ſo, O Father, becauſe thy good pleaſure was ſuch.* The cauſe then why ſome vnderſtand the myſterie of the kingdome, is not in their willingnes, but in the good pleaſure of God: It is not a gift equally offered to all, which all may receiue, if they will; it is giuen to you, ſaith Chriſt, it is not giuen to them.

To this purpoſe S. *Ambroſe: Qui veniunt dei auxilio diriguntur, qui non veniunt ſua poteſtate reluctantur:* They that come are directed by Gods helpe; they which come not, by their owne power doe reſiſt, *lib. 2. de vocat. Gent. c. 9.* And againe, *Tales fuerunt, qui ſunt attracti, quales hi, qui in ſua duricie ſunt relicti, ſed illis tribuit gratia ſtupenda quod voluit, iſtis retribuit veritas iuſta, quod debuit, &c.* They were the ſame, that are drawne, which they were, that remained in their hardnes: but grace giueth vnto them, as God would; iuſtice rendreth to the other as they deſerue. Wherefore though a man reſiſting the calling of grace, is the cauſe why he beleeueth not, yet in them which obey their calling, it is of the grace of God that they beleeue.

Ioh.10.26. Againe, Chriſt ſaith, *You beleeue not, for you are not of my ſheepe.* It is not therefore giuen to all to beleeue in Chriſt, but to his ſheepe only, that is the elect, to whom he giueth eternall life, verſ. 28.

Act.13.48. Thirdly, *As many, as were ordained to eternall life, beleeued:* To beleeue therefore is giuen only to the elect, which are ordained vnto life.

Contra. *Huberus* thus expoundeth this place: they beleeued, which were ordained to life, that is, which followed the order appointed of God, whereby men ſhould be ſaued, that is, by the preaching of the Goſpell: for this, ſaith he, is the ordinance of God, that they that beleeue the Goſpell ſhould be ſaued, *Huber. theſ.* 834.

Anſw. 1. If this be the meaning, that they beleeued that were ordained, that is, followed Gods ordinance, which was to beleeue, it is all one to ſay, they beleeued, that beleeued; and ſo there ſhould be a needleſſe repetition of the ſame thing. 2. If we vnderſtand it of faith and beleefe, yet it includeth an act of the ordainer, and they paſſiuely are ordained to beleeue: whereupon it will enſue, that they only beleeued that were ordained to beleeue; for whereas they aſcribe vnto man an actiue power to beleeue; but this, to be ordained, is actiue in God, and paſſiue in man, it cannot be vnderſtood ſimply of the act of beleefe, but of the ordinance of God before going. 3. Though God as well ordaine the meanes, as the end, to the which the meanes doe leade; yet becauſe the end is here directly mentioned, namely, *to eternall life*, wee are thereby directed to vnderſtand the ordinance of the end, rather, or as well as of the meane: ſo that this muſt be the ſenſe, they that were ordained, that is, appointed of God to be ſaued eternally, beleeued: life eternall is the end, beleefe in Chriſt is the meane, the ordinance or foreappointment of God is the cauſe or beginning. Other not ſatiſfying themſelues with the former expoſition, haue found out a new: *As many as were ordained, &c.* that is, many of the Gentiles, according to the ordinance of God, beleeued. So they vnderſtand this word (*quotquot*, as many, as) not of their particular perſons, that beleeued, but by way of diſtribution, of euery kinde and ſort of men preſent: that is, euen the Gentiles alſo as well as the Iewes (as God had foreordained) beleeued: for it is not like, ſay they, that all, in the citie of Antioch, which ſhould bee ſaued, were at this time conuerted, but ſome at one time, ſome at another: *Sic Heming. p. 33. Snecan. p. 527.*

Anſw. Firſt, they now are conſtrained to vſe that diſtinction, which they will not allow vnto vs: for whereas we interprete S. *Pauls* ſaying, *God would haue all men to be ſaued*, of all ſorts of men, they vtterly reiect that ſenſe, and yet are driuen heere to vſe it themſelues. Secondly, yet the word there vſed, πάντες *omnes*, will better beare that ſenſe, then the word ὅσοι, *quotquot*, (as many, as) which wee reade here: for the word (*omnis*) all, ſometime in Scripture ſignifieth, not euery particular, but euery kinde, as *Decimatis omne olus*, You tithe euery herbe, that is, euery manner of herbe. But wheresoeuer you ſhall reade, ὅς, ὅσοι, *quiſquis, quotquot*, (as many as) it includeth euery particular, as, *Sell all that thou haſt*: *As many as the Lord your God ſhall call*: *As many as had lands, ſold them*: that is, euery one: and ſo muſt it be taken here. Thirdly, it cannot bee vnderſtood here of euery kinde, that is, both Iewes and Gentiles: for they were all Gentiles that beleeued heere, the Iewes openly reſiſted the Apoſtles. Fourthly, to their reaſon wee anſwere: that it is not neceſſarie to reſtraine this ſpeech, *As many as were ordained to life, beleeued*, to that preſent time: but as S. *Luke* ſaith, *God added from day to day to the Church ſuch as ſhould be ſaued*: ſo this may be ſpoken indefinitly, that by the preaching of the Apoſtle, ſo many firſt and laſt beleeued, as ſhould be ſaued. And yet if wee applie it to the preſent auditorie then, not to the whole citie, (for all the citie heard him not at once) wee know nothing to the contrarie, but that euery one of them that was ſaued in that aſſemblie, at that inſtant beleeued.

Luke 11.42.
Luke 18.22.
Acts 2.39.
Acts 4.34.
Acts 2.47.

Our ſecond argument out of Scripture is this: for whom Chriſt is a Redeemer, for them alſo he is a Mediatour and aduocate: but he is an aduocate only for the elect, not for the reprobate: *I pray not for the world, but for thoſe which thou haſt giuen me*: *Ergo*, Chriſt by his death onely redeemed the elect.

Argum.2.
Ioh.17.19.

Contra. 1. *Huberus* anſwereth, that Chriſt prayeth not for the world, that is, that the workes and endeuours of the wicked and vnbeleeuers ſhould be approued: yet ſaith he, *Pro mundo orandum eſt, vt conuertatur*: We muſt pray for the world, that it may be conuerted: *theſ. 925.*

Anſw. 1. Chriſt ſo farre foorth prayeth not for the world, as he prayeth for his; but for his owne he prayeth, that they may be ſaued: verſ. 24. *I will that they which thou haſt giuen me, to be with me where I am*: Therefore in that ſenſe he prayeth not for the world, that it ſhould bee conuerted or ſaued: and therefore ſeeing the world hath no part in Chriſts mediation, and interceſſion, neither haue they any benefit by his redemption.

verſ. 24.

2. Chriſt prayeth onely for thoſe, which were giuen him out of the world, verſ. 6, 9. But all the world was not giuen vnto Chriſt to be ſaued: for how can the world be giuen out of the world? Againe, Chriſt giueth glorie, that is, *eternal life to thoſe that are giuen him*, verſ. 22. but the whole world hath not eternall life, but thoſe only that are elected thereunto: *Ergo*, the world is not giuen Chriſt to be ſaued, neither doth he pray for them.

Ioh.17.6,9.
verſ. 22.

3. Though we in charitie may pray for the conuerſion of Turks, Iewes, Infidels, out of the world: yet it followeth not that Chriſt did pray for the world: for hee knew who they were that ſhould be ſaued, and ſo doe not we, and therefore we are to hope the beſt, euen of thoſe which are in the world.

4. *Origen* thus expoundeth this place, *Hom. 9. in Leuitic. Non exorat Chriſtus pro his, &c. pro illis exorat tantum, qui ſunt ſors Domini*: Chriſt prayeth not for them, &c. but only for thoſe which are the Lords lot or portion.

Contra. 2. *Hemmingius* anſwereth, that by the world heere wee muſt vnderſtand the peruerſe and obſtinate companie of the Iewes, which had alreadie wilfully refuſed grace offered vnto them, and ſo had committed ſinne againſt the holy Ghoſt, for thoſe Chriſt prayeth not, pag. 42.

Mark 3.30.

Anſw. That Chriſt by the world vnderſtandeth not onely the wicked of that time, but all vnbeleeuers to the end of the world, it is thus ſhewed: As they are, which are giuen Chriſt, for whom hee prayeth; ſo is the world to be vnderſtood, for them which he prayeth not: but by thoſe that are giuen him he vnderſtandeth all beleeuers, not onely at that time, but to the end of the world. Therefore by the world our Sauiour meaneth all vnbeleeuers whatſoeuer; and not the obſtinate onely of that time.

Ioh.17.20,24.

Cont. 3. *Snecanus de prædeſtinat. p. 660.* ſaith, that by the world Chriſt vnderſtandeth thoſe that doe contemne the benefit of Chriſts death, as, *If the world hate you, it hated me before you*: and ſo they exclude themſelues from grace offered in Chriſt, not that any ſimply are excluded before their vnbeliefe.

Ioh.15.18.

Anſw. 1. Firſt, it is true, that there are none elected in the eternall counſell of God, but are ordained in time to beleeue, nor none excluded, but doe afterward by their owne malice and frowardnes iuſtly exclude themſelues from beleefe: yet it is certaine, that the number and companie of beleeuers is foreſeene and preordained of God, and ſo conſequently of the other alſo: as it may thus appeare; Chriſt praying for thoſe, that ſhall beleeue in him, verſ. 20. ſaith, verſ. 22. *I haue giuen them the glorie, &c.* and verſ. 24. *I will, that they which thou haſt giuen me, &c.* They which as yet beleeued not, but ſhould beleeue, are alreadie giuen vnto Chriſt, and euen now glorified: what is this elſe, but that they are preordained of God, which ſhould beleeue in Chriſt, and that they are alreadie giuen vnto him, and glorified in the purpoſe of God? Secondly, wee will adioyne alſo the teſtimonie of *Auguſtine:*

1.Cor.11.32. *Eſt mundus de quo ſcriptum eſt, ne cum mundo hoc damnemur: pro iſto mundo non rogat, neque enim quo ſit prædeſtinatus, ignorat: eſt mundus, de quo Apoſtolus, Deus erat in Chriſto mundum ſibi reconcilians, pro iſto mundo rogat, &c. Tractat. in Iohan.* 110. There is a world, of the which it is written, that we be not damned with the world: for this world Chriſt prayeth not; for hee was not ignorant to what end it was predeſtinate: there is a world, of the which the Apoſtle ſaith, God was in Chriſt reconciling the world, &c. for this world Chriſt prayeth: *Ergo*, for this world Chriſt only died.

Argum. 3. Ioh.17.19. Our third argument is this: Chriſt only died for thoſe, to whom the benefit of his death verily and indeed is applied, and which finde life by his death: *For their ſakes ſanctifie I my ſelfe* (that is, to be an acceptable ſacrifice vpon the croſſe) *that they alſo may be ſanctified.* And verſ. 2. *Chriſt giueth eternall life to all that were giuen him:* But all the world is not ſanctified, or regenerate by Chriſt, nor yet commeth to eternall life, but onely thoſe that ſhall be ſaued: *Ergo*, Chriſt died not for the whole world, but for the elect only, that ſhall be ſaued. Neither can it be anſwered, that Chriſt died for all, becauſe all may, if they will, beleeue; and ſo be ſaued: for Chriſt ſpeaketh not of a power or poſſibilitie only to be ſanctified, and ſo ſaued, but of an actuall ſanctification, and ſaluation: they are verily ſanctified, for whom Chriſt ſanctifieth himſelfe, and hee giueth eternall life indeed to all them that are giuen him: wherefore ſeeing that all men are not ſanctified, nor brought to eternall life, but ſuch as are indeed ordained to ſaluation; it followeth, that for them only Chriſt died.

Argum. 4. Chriſt died only for thoſe that are appointed to ſaluation, for the death of Chriſt is a ſubordinate meane for the ſaluation of thoſe, whom God would haue ſaued: But all men in the world are not appointed to ſaluation, therefore Chriſt died not for all. It will be anſwered, that it is Gods will, that all men ſhould be ſaued by Chriſt, with this condition, ſo that they beleeue in him, and that God hath not made any ſpeciall election and ſeparation of ſome from the reſt, which ſhould be ſaued, but that indifferently all men are comprehended vnder Gods conditionall decree of election, that is, as many as ſhall beleeue. If then wee can proue out of the word of God, that Gods election vnto life is not conditionall, but abſolute, in ſetting a certaine number apart, who onely ſhould haue power to beleeue, and ſo only be ſaued by Chriſt, and none beſide, then it will appeare manifeſtly, that for them Chriſt only died.

Gods election abſolute, not conditionall.

1. Our firſt place to proue an abſolute and particular election of ſome only vnto life, is, that *Many are called, but few choſen:* which place ſheweth, that although the externall meanes of ſaluation be offered to many, yet not all of them, but ſome only are elected and choſen vnto life.

Matth.22.14.

Hubertus anſwereth, that there is a generall election, and ſpeciall: the generall election is of all, which are called to the kingdome of God, and outwardlie profeſſe obedience: the ſpeciall election is of thoſe which doe obey their calling, and indeede perſeuere and continue in the faith to the end, *theſ.* 734. So then his meaning is, that few are elected, not in reſpect of any election and ſeparation made in the counſell and decree of God, but becauſe ſome amongſt many perſeuere to the end.

Contra. Firſt, there can bee no ſuch generall election: for what choyce is there, when all indifferently are receiued? An election therefore implieth a receiuing of ſome, and a refuſing of others: all therefore cannot bee elected. This were alſo to confound vocation, and election: Many are called, but not many are choſen: to ſay therefore that many are choſen, where Chriſt ſaith, *A few only are choſen*, were to contract his words. Secondly, if the ſpeciall election depend vpon mans perſeuerance and continuance, not this rather vpon the other; if ſome are ſaid to be elected, becauſe they perſeuere, and not rather to perſeuere becauſe they are elected; then are men the cauſe of their owne election, and they chuſe God firſt. But Chriſt ſaith contrarie, you haue not choſen me, but I haue choſen you: and S. *Iohn* ſaith, *not that we loued God, but he loued vs firſt.* Saint *Paul* alſo ſaith, *Who hath ſeparated thee?* 1.Cor.4.7. It is God that electeth and ſeparateth men one from another, and diſtributeth vnto them his gifts. And againe, in the parable, *Is it not lawfull for me to doe as I will with mine owne?* The election therefore of ſome dependeth not vpon their owne will, but vpon the good will and pleaſure of God.

Ioh.15.
1.Ioh.4.10.
1.Cor.4.7.
Matth.20.15.

Matth.20.23. 2. The ſecond place, *The kingdome of God ſhall be giuen vnto them, for whom it is prepared of my father:* The kingdome of God then is not prepared for all, but for ſome. S. *Paul* alſo ſheweth, *That there are veſſels of wrath prepared to deſtruction, and veſſels of mercie prepared vnto glorie:* All therefore are not veſſels of mercie, neither are all prepared to glorie.

Rom.9.22.

Snecanus anſwereth, pag. 602. that theſe places proue not any particular exception or reſtraint of ſome certaine men prepared to glorie, or of others to deſtruction, but that generally and indifferently, ly, the kingdome of God is prepared for all that ſhall beleeue, and they that beleeue not, are prepared by their owne incredulitie to deſtruction.

Contra. Wee alſo grant, that none but beleeuers are prepared to glorie: but wee make beleefe a conſequent and effect of their election and preparation to glorie: ſo that the number of beleeuers is as certaine before God, as certainly he hath decreed who ſhall be ſaued: for I aske, whence commeth it that wee haue faith? *it is not of our ſelues, but it is the gift of God.* And, *it is the worke of God to beleeue.* Epheſ.2.9. Ioh.6.29. If faith then be Gods gift, how is it that all haue not faith? but becauſe God giueth it not to all. And why is it not giuen to all? but that God in mercie hath choſen ſome, whom he purpoſeth to ſaue in Chriſt: And vnto theſe only faith is giuen. If ye ſay, God giueth faith to all, but all receiue it not: then is Gods will reſiſted: for if he would haue all men beleeue, and they will not; then doth the will of man fruſtrate Gods will.

Huberus anſwereth, that all men are elected and adopted in Chriſt, *theſ.*748. And that God giueth faith, conuerteth the heart, illuminateth, worketh effectually in all that are ſo elected, and made the veſſels of mercie, *theſ.*867. But yet ſo that the veſſels of honour thus prepared of God, may bee made the veſſels of diſhonour *theſ.*903. So the ſame veſſels are prepared of God to honour, of themſelues and Satan to deſtruction, *theſ.*870.

Contra. Firſt, thus it ſhall come to paſſe, that the veſſels of honor ſhall be prepared to deſtruction, which is contrarie to the text alleaged, *That the kingdome of heauen ſhall be giuen vnto them for whom it is prepared:* But by his ſaying, they that are prepared for it ſhall not haue it. Secondly, by this meanes alſo Satan is made ſtronger then God: for whom he prepareth to glorie, the other prepareth to deſtruction. But Chriſt ſaith otherwiſe, *none is able to plucke them out of mine hand*, Ioh.10.28.

3. The third place: They only are ordained to life, that are giuen to Chriſt: Ioh.17.2. *Chriſt giueth eternall life to all, that are giuen him:* Ioh.17.2. but a certaine number taken out of the world, not the whole world is giuen to Chriſt, verſ.6. thou gaueſt them me out of the world, thine they were, &c. *Ergo*, the number is certaine and definite before God, of them that ſhall be ſaued.

Snecanus anſwereth: Firſt, Chriſt ſpeaketh not here of eternall election, but of ſuch as were giuen him out of the world to be his Apoſtles, of which number *Iudas* was one, who was giuen vnto Chriſt, and yet periſhed; but they that by eternall election are giuen vnto Chriſt, periſh not, pag.724.

Contra. Firſt, that Chriſt ſpeaketh of thoſe that were giuen him eternally, it is plaine; becauſe, *to them Chriſt giueth eternall life*, verſ.2. *he glorifieth them*, verſ.22. *hee will haue them to be where hee is*, Ioh.17.22.24. verſ.24. But ſuch are eternally elected. Secondly, though *Iudas* may be ſaid in ſome ſenſe to be giuen to Chriſt in reſpect of his Apoſtleſhip; yet was hee not giuen as the reſt of the Apoſtles: for of them Chriſt ſaith, that they kept his word, verſ.6. that hee was glorified in them, verſ.10. they were not of the world, verſ.14 But *Iudas* neither kept Chriſts word, neither yet was Chriſt glorified in him; and he was of the world: therefore they were giuen eternally to Chriſt, though *Iudas* was not.

Snecanus. Secondly, though we vnderſtand here eternall election, whereby ſome were giuen vnto Chriſt, yet it implieth not a ſpeciall exception and choice of ſome perſons, but that all indifferently were giuen vnto Chriſt, that ſhould beleeue in him: *Snecan.ibid.*

Contra. Firſt, Chriſt ſaying, the men, *which thou gaueſt me out of the world*, aſſigneth ſome ſpeciall perſons, that were giuen vnto him, namely his Apoſtles, as it is cleere by the text: And if ſome particular perſons were giuen vnto him, why may there not bee a particular aſſignement, and cogniſance alſo before God of the reſt that are giuen vnto him? Secondly, where Chriſt ſaith, ſpeaking of his Apoſtles, *thine they were*, and *thou gaueſt them me*, verſ.6. it ſheweth an abſolute election before God, Ioh.17.6,8. without any reſpect of their faith: for firſt, Chriſt ſaith, *they are thine*, that is, by election; and then they are giuen to him, to know him, and beleeue in him, verſ.8.

4. The fourth place: *Whoſe names are in the booke of life: Whoſe names are not written in the booke* Philip.4.3. *of life from the foundation of the world:* Apocal.17.8. Therefore ſome were elected in the beginning before God, ſome not elected.

Huberus anſwereth: that all are elected in Chriſt, and written in the booke of life, but with a condition; ſo that they beleeue, and continue in faith: whereupon it commeth to paſſe, that they which beleeue not, doe loſe their ſaluation, and ſo are as not written in that booke, but are raſed out of it, *theſ.*917.

Pucksius alſo anſwereth to the ſame effect, that not to be written in the booke of life muſt be vnderſtood poſitiuely, not priuatiuely, that is, they are written and declared through their contumacie or contempt worthie of damnation: *ration.*96.

*Cont.*1. The text is, *They are not written in the booke of life from the foundation of the world:* which firſt ouerthroweth *Huberus* anſwere, that ſaith, they were written, but after raſed out: for they were not written from the foundation of the world, not from the beginning, that is, neuer.

2. Secondly, it meeteth with the other cauill: for in that they were not written from the foundation, &c. it ſheweth, that they were ſhut out of the booke of life, before their contumacie or infidelitie appeared; and therefore their contumacie which appeared in the world, could not be the cauſe of their names not writing in the booke of life, which was done before the foundation of the world: And thus much of our reaſons and arguments deduced out of Scripture.

Laſtly, that Chriſt died onely for the elect, this euidence we haue of antiquitie. 1. *Origen hom. 9. Leuit.* alleaged before, affirmeth, that Chriſt prayeth only, *pro illis, qui ſunt ſors Domini*, for the, that are the Lords lot or portion: *Homil. 1. in Cantic. Eccleſiam dicimus omnium cœtum ſanctorum*: By the Church vnderſtand the companie of all Saints. If the Saints only make the Church, and Chriſt died only for his Church, Epheſ. 5. 25. then conſequently he died only for the Saints. Epheſ. 5. 25.

2. S. *Ambroſe lib. 5. in Luc. c. 7. Chriſtus pro omnibus mortuus, pro nobis tamen ſpecialiter paſſus*: Chriſt died for all, but more ſpecially ſuffered for vs. *In 2. Cor. 5. Omnibus qui ſunt ex eius corpore vitam acquiſiuit*: He procured life to all of his bodie.

3. S. *Auguſtine* ſaith, *Electi ſunt ad regnandum cum Chriſto*: They were elected to raigne with Chriſt, *de corrept. & grat. c. 7.* but Chriſt only died for thoſe that ſhall raigne with him, *Father I will, that they, which thou haſt giuen me, be with me, where I am.* Againe, Chriſt died onely, and gaue his life for his ſheep. The elect only are the ſheep of Chriſt, as *Auguſtine* ſaith, *De ouibus iſtis, nec lupus rapit, nec fur tollit, nec latro interficit*: Of theſe ſheepe, neither the woolfe ſnatcheth, nor the theefe taketh, nor the robber killeth, *Tract. 48. in Ioann.* Ioh. 17. 24. Ioh. 10. 11.

4. *Cyrillus*: *Chriſt was made ſubiect to his father, ſed pro ſolis credentibus in eum, pro quibus ſeipſum tanquam immaculatum agnum patri obtulit*, but only for thoſe that beleeue in him, for whom he offered vp himſelfe an immaculate Lambe to his father. Lib. 10. theſaur. c. 8.

5. *Maximus* ſaith: *Chriſtus omnibus natus, ſed fidelibus dat ſalutem*: Chriſt was borne for all, but he gaue ſaluation to the elect. Hom. 4 de Chriſt.

6. *Primaſius*: *Pro omnibus effuſus eſt ſanguis Chriſti, ſed credentibus prodeſt*: The blood of Chriſt was ſhed for all, but it is profitable to the beleeuers, &c. That is, his death was ſufficient for all, but effectuall only for beleeuers. In 2. c. ad Tim.

7. *Theodulus*: *Hos & illos gratiæ participes fore dixit, non tamen ſimpliciter, verum credentes, &c.* Theſe and them he ſaid ſhould be partakers of grace, yet not ſimply, but the beleeuers. In 3. c. ad Rom.

8. *Concil. Aquiſgranenſ. c. 14. Chriſtus eccleſiam, quam precioſo ſuo ſanguine redemit, nunquam deſerturus eſt*: Chriſt will neuer forſake the Church, which he hath redeemed with his precious blood: but they, which are neuer forſaken, are the elect.

9. *Concil. Wormatienſ. præfat. Eccleſiam catholicam precio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam*: We doe beleeue that the Catholike Church redeemed with the price of his blood, ſhall raigne with him for euer: but the elect only ſhall raigne with him for euer.

10. *Bernard. ſerm. 9. in Pſal. 90. Chriſtus ſecundum tempus pro impijs mortuus, ſecundum prædeſtinationem pro fratribus & amicis*: Chriſt in reſpect of the time died for the wicked; in reſpect of predeſtination only, for his brethren and friends.

11. *Cauſ. 33. diſt. 4. c. 8. ex Auguſtino*: *Illi Chriſto intelliguntur dari, qui ordinati ſunt in vitam æternam*: They are vnderſtood to be giuen to Chriſt, which are ordained to eternall life: as our Sauiour himſelfe ſaith, *This is the will of my Father, that of all, which hee hath giuen me, I ſhould loſe nothing*: and againe, *Chriſt died to gather together in one, the children of God, which were ſcattered*: hee died then only for the children of God, that is, the elect. Ioh. 6. 39. Ioh. 11. 52.

12. *Magiſt. ſententiar. lib 3. diſtinct. 19. g. Chriſtus omnes fideles per mortem reconciliauit*: Chriſt reconciled the faithfull by his death: *diſt. 31. d. Chriſtus electos tantum ſicut ſe dilexit, eorumque ſalutem optauit, &c.* Chriſt loued only the elect as himſelfe, and deſired their ſaluation.

13 *Thomas Aquine* witneſſeth the ſame: that God was appeaſed by the death of Chriſt for all the offences of mankinde, *quantum ad illos qui Chriſto paſſo coniunguntur*: in reſpect of thoſe which are ioyned to Chriſt, &c. And againe, men are deliuered both from common and particular ſinnes, *communicando per fidem & ſpem eius paſſioni*, by communicating by faith and hope with his paſſion, &c. 3. p. q. 49. artic. 4. 5.

14. We want not here the conſent of other reformed Churches: Confeſſ. Heluet. former, chap. 11. *Chriſt hath reconciled to his heauenly father all the faithfull, and purged their ſinnes, &c.* but faith is only of the elect: as in the ſame confeſſ. the latter, chap. 10. *Chriſt hath predeſtinate the Saints, whom he will ſaue in Chriſt.* And chap. 15. *God alone of his power doth giue faith to the elect*, — as S. *Luke* witneſſeth, as many as were ordained to life beleeued, &c. Thus then the argument ſtandeth, Chriſt died only for the faithful, and ſuch as beleeue in him: but the elect only haue faith: *Ergo*, for them only Chriſt died. Harm. ſect. 6. pag. 92. Ibid. p. 84. ſect. 5. pag. 245.

15. The preſent Æthiopike Church putteth theſe two together, ſpeaking of Chriſtian parents and their children: *Electi ſunt & conſecrati ex corporis & ſanguinis noſtri Ieſu Chriſti communicatione*: They are elect and conſecrate by the communication of the bodie and blood of our Lord Ieſus Chriſt. Zaga Zabo apud Damianum a Goes.

THE THIRD GENERALL ARGVMENT, AGAINST the vniuerſall and confuſed communitie of Redemption by Chriſt, drawne from the manifold inconueniences and abſurdities, which neceſſarily enſue and follow vpon this opinion.

A*Bſurdum* 1. Firſt in affirming that Chriſt dyed vniuerſally for all that ſhould beleeue, and not for any ſpeciall elected ſort, they conſequently doe hold, that God ſpecially and particularly elected none vnto ſaluation, but onely in generall, and indifferently all that ſhould beleeue. And thus in effect, they take away predeſtination, making it to be a confuſed and conditionall decree of God to ſaue whomſoeuer: This we are then to proue, that Gods election is certaine and definite, and that he knoweth and decreeth the number of the choſen.

Firſt, we reaſon thus, whatſoeuer God did fore-ſee, that he was to doe in the world, that alſo he decreed and ordained: Some things he fore-ſeeth only, namely, ſuch things as are done in the world, and not by him, as euill and ſinfull workes: But whatſoeuer God doth in the world, he both fore-ſaw and decreed; as *Auguſtine* ſaith, *Prædeſtinatione ea Deus praſcierat, quæ erat facturus, præſcire autem potest, quæ non eſt facturus*: God in predeſtinating did fore-ſee, that is, did both predeſtinate and fore-ſee, whatſoeuer he was to doe in the world; but he onely fore-ſaw the things that he was not to doe, as all ſinnes whatſoeuer, *lib.2.de perſeuerant.cap.*10. But God in the beginning did fore-ſee the particular end of euery man in the world: *The Lord knoweth who are his*: that is, he knoweth the definite and certaine number of the elect: as *Auguſtine* alſo witneſſeth, *Non temere quenquam creat Deus, aut quid de illis boni operetur ignoret*: God createth no man raſhly, neither is ignorant to what good vſe or purpoſe he hath made them, *cont.Iulian.lib.5.cap.3. Ergo*, God hath defined and decreed the particular number of ſuch, as ſhall be ſaued.

2.Tim.2.19.

And for better proofe of the propoſition: firſt, we ſay further, that ſeeing the knowledge and will of God, are infinite, as he himſelfe; and that the attributes of God, receiue neither *magis vel minus*, more or leſſe, his will is not greater then his knowledge, nor this more ample then the other, in their proper obiects: hereupon it followeth, that ſeeing God by his knowledge knoweth all things, which are to be knowne, ſo by his will he decreeth all things, that doe fall vnder his decree, namely, ſuch things as are good, and to his glory: ſuch is the particular election of thoſe, that are ſaued: *Ergo*, by him it is decreed. 2. Further, there can be but two kindes of things, which are without the compaſſe of Gods decree, either what he knoweth not, or what he doth not; of the firſt ſort there is none, becauſe God knoweth all things; of the ſecond, are all euill and ſinfull workes, which God hath no part in; But the particular election of men, is neither vnknowne nor vnwrought by God, but both knowne of him, and wrought by him: *Ergo*, alſo decreed. 3. The particular end of the elect dependeth either of ſome fatall neceſſitie, ſome accidentall chance, or of the will of man, or it ſtandeth by Gods euerlaſting decree: there can be aſſigned no other cauſe: Not the firſt, for that were to tie God vnto ſecondarie cauſes, for ſuch was the ſtoicall deſtinie; not the ſecond, for that were to ouerthrow Gods prouidence, by the which all things are gouerned, and not by chance: not the third, which were to aduance the creature aboue his Creator: and S.*Paul* ſaith, It is not of the willer, nor the runner, &c. *Ergo*, Gods ſpeciall and definite decree muſt ſtand: As *Auguſtine* alſo concludeth: *Certe hic, vbi nulla eſt fati immobilitas, nulla fortunæ temeritas, nulla perſonæ dignitas, quid reſtat niſi miſericordiæ & veritatis profunditas?* Certainly in this caſe, where neither things are gouerned by fatall neceſſitie, nor by raſh vnaduiſed chance, what other cauſe remaineth then the profunditie of Gods mercy and truth? *Cont.Iulian.6.cap.*5. Fourthly, it skilleth not, concerning the matter in hand, namely, the particular and perſonall election of thoſe that ſhall be ſaued, whether we vrge Gods preſcience onely or predeſtination: for if God did onely fore-ſee in particular, who, and how many, and of what condition, ſhould beleeue in Chriſt, and be ſaued; and that as God fore-ſaw, ſo it muſt be, that the ſame, ſo manie, no other, no more ſhall beleeue, then God fore-ſaw; then muſt the number of the elect and beleeuers be as certaine, definite and determined, as if they yeelded to Gods decree herein: wherefore they muſt either doubt of Gods preſcience, or confeſſe a certaine determination of the number of the elect.

Rom.9.16.

That there is a certaine and definite number of the elect.

Secondly, we haue direct places of Scripture for particular election: *Chriſt calleth his ſheepe by name*: they are all knowne particularly, and aſſigned to ſaluation as by name: The Apoſtles were perſonally elected of God, & giuen vnto Chriſt: And as ſome of the elect be, ſo are the reſt, for there is one condition of them all. S.*Paul* ſpeaking of certaine perſons his fellow labourers, amongſt whom hee nameth *Clement*, ſaith, *Their names are written in the booke of life*: *Ergo*, they were ſpecially and particularly elected. Further, the Scripture ſaith, that God calleth the ſtarres of the skie by their names; how much more the ſonnes of men, the children of ſaluation are particularly knowne vnto him: and if the haires of their head are numbred, much more themſelues.

Iohn 10.3.

Iohn 17.6.

Philip.4.3.

The Preacher alſo ſaith: *I know, that whatſoeuer God ſhall do, it ſhall be for euer: to it can no man adde, and from it can none diminiſh*: But the election of ſuch as ſhall be ſaued is one of Gods works: *Ergo*, to it can no man adde, or take from it, and ſo conſequently the number of the elect is certaine and determined:

Eccleſ.3.14.

mined:

Gen.28.9. daughters of Canaan, went and tooke to wife the daughter of *Iſmael*. So that nothing elſe kept *Eſau*
Gen.27.4. in ſome awe to his father, but onely a hope of ſome temporall bleſſing. But *Iſaac* loued *Eſau*, would
Gen.25.28. he loue him whom God hated? *Anſw.1.* It was a fatherly and in ſome ſort a carnall loue: *he loued*
him, for veniſon was his meate: *Eſau* was an actiue and valiant fellow, and a good hunter, therefore
Iſaac made account of him: he loued *Eſau* only as a father, but *Iacob* beſide as a Prophet. 2. *Iſaac* loued
Gen.17.18. *Eſau*, as *Abraham* loued *Iſmael*, and prayed, that he might liue in Gods ſight, yet both of them
were refuſed: ſo *Samuel* being ſent to annoint *Dauid* King, liked other of his brethren before, whom
God liked not: theſe holy Prophets and Patriarches were men, and had their naturall affections.
Thirdly, what if *Iſaac* did not ſee fully into the ſtate of his children as yet: for he did but as in a cloud
Malach.1.2. behold things to come: ſo much was not reuealed to him, as afterward to the Prophets, *Iacob haue*
I loued, Eſau haue I hated: And more to the Apoſtles, who doubt not to call him a prophane perſon,
Heb.12.16. Hebr.12.16. for as the Patriarches and Prophets liued neerer to the times of our Sauiour Chriſt, ſo
were their reuelations more full, and their viſions cleerer.

Now whereas it is ſaid, that *Iſaac* by faith bleſſed *Iacob* and *Eſau*; this doth no whit priuiledge
Eſau: for it was *Iſaacs* faith, not *Eſaus*: and though he bleſſed both, yet not alike; for *Iacob* hath both
a ſpirituall and temporall bleſſing: *Eſau* had only a temporall, the ſpirituall he could not obtaine, no
not with teares. Thus whatſoeuer can be ſaid for *Eſau*, is eaſily remoued. Now againſt him thus much
Gen.25.24. may be alleaged out of Scripture: firſt, *Eſau* contemned his birth-right, and held it not ſo deare as a
meſſe of pottage: wherefore the Scripture calleth him a prophane perſon: this is firſt a fearefull ſigne
Heb.6.6. of eternall damnation, to contemne and deſpiſe holy things: for ſuch as make a mocke of Chriſt (as
Heb.10.29. *Eſau* did that deſpiſed this birth-right in Chriſt) *and deſpite the ſpirit of grace*: there remaineth nothing
Gen.27.41. elſe, but a fearefull looking for of iudgement, verſ.27. Secondly, *Eſau* hated *Iacob*, he is become a perſecutor
of the righteous, he hateth thoſe, whom God loueth. So *Iſmael* perſecuted *Iſaac*, he that was
Gal.4.29. borne after the fleſh, him that was after the ſpirit. Thirdly, *Eſau* was diſobedient to his parents, hee
maried heatheniſh women, daughters of Infidels, to vexe his parents withall: As the Apoſtle ſaith of
Rom.1.29.30. the Gentiles, *God gaue them ouer to a reprobate minde, to doe thoſe things that were not conuenient*; *as*
being full of enuie, murther, (ſo was *Eſau* toward *Iacob*) *diſobedient to parents*, ſo was he toward *Iſaac*
and *Rebecca*. Fourthly, *Eſau* expecteth, and wiſheth his fathers death: *the dayes of mourning for my*
father will come ſhortly: as if he ſhould haue ſaid, I hope my father will not liue long; then will *I ſlay my*
Gen.27.41. *brother Iacob*: Thus enuie in *Eſau* bringeth forth murther: and this murtherous heart continued toward
Gen.31.38. *Iacob* twentie yeares: for ſo long ſerued *Iacob* in *Labans* houſe. And after at his returne he ſent
a meſſenger to bee reconciled to his brother *Eſau*, who came againſt him with foure hundred men
Gen.32.6. with a purpoſe to haue ſlaine him: but that at the inſtance of *Iacobs* prayer, by the mightie power of
Prouer.22.1. God, (in whoſe hands the hearts of kings are, to turne them, as the veſſels vpō the waters, his heart was
Gen.33. mollified, and his affection relented towards his brother. Laſtly, S. *Paul* intreating of Gods eternall
election, bringeth in the examples of *Iacob* and *Eſau*, the one loued, the other hated of God.

Thus by more euident coniecture, and likely arguments we are able to proue out of Scripture the finall reiection of *Eſau*, then they can ſhew the contrarie: And ſo conſequently, notwithſtanding all theſe humane deuiſes, we haue a moſt firme and euident teſtimonie for particular and perſonall election in this place, drawne from the example of *Iacob* and *Eſau*. And thus much of the firſt inconuenience that muſt needes enſue vpon this opinion concerning vniuerſall grace, which ouerthroweth the foundation of Gods predeſtination: which they doe as it were hang in the ayre, affirming that it is nothing elſe but an vniuerſall confuſed decree, as though God either did not know the particular end of euery man, or knowing the ſame willed it not.

Now laſtly, that God hath from the beginning made a particular and abſolute election of ſome, and that Gods election is not generall and conditionall, it hath beene the auncient doctrine of the Church.

1 *Ambroſe. 1. Tim.5. Electos Angelos dicit, quia ſunt alij reprobi, non Dei Angeli, ſed diaboli, &c.* He ſaith elect Angels, becauſe there are ſome reprobate, not the Angels of God, but of the diuell. As there be then among the Angels ſome elect, ſome reprobate, ſo is it among men: but the election and reprobation of Angels was particular and certaine: *Ergo*, ſo is the election and reprobation of men.

2 Againe, *de vocat. Gentium lib.1.c.7. Multi diſcretionem illam. qua Deus alios eligit, alios non eligit, &c.* That diſcretion or ſeparation, whereby God hath choſen ſome, and not choſen others, many do aſcribe to mans will. *Et lib.2.c* 8. *Hac altitudine diſcretionis dei non conturbabitur cor noſtrum, &c.* By this depth of Gods ſeparation or diſcerning of men our heart ſhall not be troubled, if we ſtedfaſtly beleeue that Gods iudgement is iuſt, &c. If there be then a ſeparation, and diſcerning of men in Gods euerlaſting decree; then are not all generally and conditionally elected: for this were not to make a ſeparation, but a confuſion of all together.

3 *Auguſtine* to this purpoſe writeth very directly: *Tract.14. in Iohan. Eſt quidam populus natus ad iram dei, & ad hoc praecognitus, &c.* There is a certaine people borne to the wrath of God, and foreſeene to this end.

4 *Tract.43. Iſti—morti aeterna praedeſtinati reſpondebant, &c.* Thoſe which were predeſtinate to euerlaſting death, anſwered, Thou haſt a diuell.

5 *Tract.48.* How ſaid he to thoſe, You are not of my ſheepe, *Quia videbat eos ad ſempiternum exitium*

itium preparatos,&c. Becauſe he ſaw that they were prepared to euerlaſting deſtruction, and not redeemed to eternall life by his blood. By theſe places it is euident what *Auguſtines* iudgement was, that Gods election was not indefinite or vncertaine, but that the end of euery man, whether to life or death, was determined and decreed in particular.

6 And yet more directly he ſaith of the predeſtinate, *Quorum ita certus eſt numerus, vt nec addatur eis quiſquam, nec minuatur ex eis:* Whoſe number is ſo certaine, that neither any can be added vnto them, nor none diminiſhed, &c. De corrept.& grat.c.13.

7 The ſame was the opinion of *Iuſtine Martyr*, long before, that the finall conſummation of the world is deferred, that *the number* of thoſe, which were fore-knowne of God, *may be fulfilled.* ἡ συντελεια ὁ ἀριθμὸς Apolog.2 pro Chriſtian.

8 The reformed Churches, now teach the ſame doctrine, of the certaintie of the number of the elect. Latter confeſſ. of Heluetia, c.10. *The Saints are choſen in Chriſt by God, vnto a ſure end.* Confeſſ. of Baſile: art.1.§.3. *We confeſſe, that God before hee had created the world had choſen all thoſe, to whom he would freely giue the inheritance of eternall bleſſedneſſe.* Harm.5. ſect. p.84. Ibid.p.86.

9 *Proſper* and *Hilarius*, do report this to haue been one of the errors of the Pelagians, *Electorum numerum augeri & minui poſſe*, That the number of the elect may bee encreaſed and diminiſhed, &c. which error is by them condemned. Epiſtol. ad Auguſtin.

10 *Thom. Aquine* concurreth with *Auguſtine*, who concludeth, that, *numerus prædeſtinatorum eſt Deo certus, non ſolum formaliter, ſed materialiter:* The number of the predeſtinate is certaine before God, not only formally, that is in reſpect of the knowledge of God, but materially in regard of their election. T.Aqui.1.pars. queſt.23.art.7.

11 *Magiſt. ſenten. lib.1. diſt.43.E. Non vult Deus omnes homines iuſtificari, & tamen quis dubitat eum poſſe:* God will not iuſtifie all men, and yet who doubteth but he can. *Lib.2. diſt.21.f. Humana natura, ex parte redempta eſt:* Mans nature is redeemed but in part. If all be not redeemed, then all are not elected. *Lib.3. diſt.32.a. Magis diligit rationales creaturas, & de illis eas amplius, quæ ſunt membra vnigeniti:* God loueth reaſonable creatures more than vnreaſonable; and among the reaſonable, thoſe which are the members of his onely begotten ſonne, &c. If all men be not loued alike, then are they not all elected alike.

THE SECOND INCONVENIENCE THAT followeth the opinion of vniuerſall grace.

ABſurd.2. The ſecond inconuenience that iſſueth out of this doctrine of vniuerſall election, is this, that Gods election ariſeth *ex præuiſa fide*, from the fore-ſight of their faith which ſhall bee ſaued: *Huberus theſ.786. Deus electionem ſuam non abſolutè ſtatuit, ſed defixit eam in filio ſuo, vt qui credunt in eum, ſalui fiant:* God hath not abſolutely made any election, but hee hath founded it in Chriſt, that they which beleeue in him ſhould be ſaued; they that beleeue not, ſhould be damned. So *Hemingius* ſaith: *Præſcientia Dei regula eſt electionis & prædeſtinationis:* The preſcience of God is the rule of election and predeſtination, *pag.21.* And againe, *Non quia præſciti & electi ſumus, credimus, ſed quia credimus, præſciti & electi ad vitam cenſemur:* We doe not beleeue, becauſe we are foreſeene and elected, but becauſe we beleeue we were fore-ſeene and elected vnto life, *pag,27. Snecanus*, though he ſeeme in words to confeſſe, that *æternum eligendi propoſitum non dependet ex vlla noſtra fidei, vel bonorum operum præuiſione:* That the eternall purpoſe of election dependeth not of the fore-ſight of our faith or workes, *pag.461.* yet hee is driuen by the ſtreame of words to affirme as the reſt doe, that *fides continetur in Dei propoſito*, that faith is included in the purpoſe of Gods election, *p.463.* and that God vniuerſally ordained to ſaluation all that ſhould beleeue, *pag.480.* They would ground this their opinion concerning the fore-ſight of faith vpon theſe and ſuch like places of Scripture: as, *thoſe which he knew before, he predeſtinate to be like the image of his ſonne:* Predeſtination then is grounded vpon the fore-knowledge of God: *Hemingius de vniuerſalit. grat. pag.29.* Rom.8.29.

*Contra.*1. We grant with *Auguſtine*, that *prædeſtinatio eſt quæ ſine præſcientia eſſe non poteſt*, Predeſtination is that which cannot bee without preſcience in God, *lib.1. de prædeſtinat. ſanctor. cap.10.* And thus are they ioyned together in this place: but it followeth not, that one is the cauſe of another. 2. The text maketh directly againſt them: for he ſaith not, whom he knew before ſhould be like the image of his ſonne he predeſtinate; but, whom he knew before he did predeſtinate to be like his ſonne: ſo that this conformitie by faith vnto Chriſt is an effect and conſequent of their predeſtination. 3. Though we admit the former reading, yet haue they gained nothing: for the conformitie to the image of Chriſt conſiſteth in being made partakers of Chriſts ſufferings, whereof S. *Peter* intreateth, 1.Pet.4.13. vnleſſe they therefore will affirme, that the fore-ſight of mens afflictions is the cauſe of their election, and ſo ioyne in opinion with the olde Pelagians, that grounded election vpon the fore-ſight of good workes, this place is not for their turne. 4. By the knowledge of God in Scripture, the loue, liking, and approbation of God is often ſignified; as, *The Lord knoweth the way of the iuſt*; that is, approoueth it; Pſal.1.6. *I am the good ſhepheard, and know my ſheepe*, that is, loue them: ſo in this place, whom he knew before (whom he loued and fauoured) *he did predeſtinate.* Iohn 10.14.

Againe, they obiect that place: *He hath choſen vs in him before the foundation of the world*: that is, God hath choſen thoſe whom he fore-ſaw ſhould beleeue in Chriſt, *Hemming. fol.26. pag.2.* Epheſ.1.4.

Ioh.11.52. 2. Chriſt died not for the nation only, that is, of the Iewes, but, *That he might gather together in one the children of God that were ſcattered.* But the elect only are the children of God: of whom hee
Ioh.10.16. ſpeaketh againe, namely, of theſe diſperſed and ſcattered children: *Other ſheepe I haue alſo, which are not of this folde, them alſo I muſt bring, &c.* Theſe are the predeſtinate, as *Auguſtine* ſaith: *Erant predeſtinati, nondum congregati*: They were predeſtinate, though not yet gathered together: *Auguſtin. ſerm. 50. de verbis Domini in Iohan.*

Ioh.15.13. Rom.5.10. 3. Ioh.15.13. Chriſt died only for his friends; the elect only, and ſuch as ſhall be ſaued, only are the friends of Chriſt. And if that place of the Apoſtle be obiected, *That Chriſt died for vs, when wee were yet enemies*: We anſwere with *Bernards* diſtinction, *Serm. 10. de Pſalm. Qui habitat*: *Chriſtus ſecundum tempus pro impijs & inimicis mortuus eſt, ſecundum predeſtinationem autem pro fratribus & amicis*: Chriſt according to the diſpenſation of time died for the wicked and his enemies: but in reſpect of his predeſtination, for his friends and brethren.

Epheſ.5.26. verſ.23. 4. Saint *Paul* teſtifieth, that Chriſt gaue himſelfe for his Church, that he might ſanctifie it, &c. and he is the Sauiour of his bodie, verſ. 23. But the elect only, and ſuch as ſhall be ſaued, are members only of his body: *Ergo*, for ſuch only he died.

Contra. *Huberus* anſwereth, that the Church is here taken for the whole aſſemblie of beleeuers, and vnbeleeuers, who all were ſanctified and waſhed with the blood of Chriſt, but afterward are defiled againe by their vnbeleefe: *Huber. theſ. 1088.*

Anſw. That Church which Chriſt ſanctifieth, and cleanſeth with his blood, he alſo glorifieth: to
verſ.27. make it a glorious Church (ſaith the Apoſtle) without ſpot or wrinckle, verſ. 27. But the elect onely and predeſtinate vnto life ſhall be glorified: *Ergo*, they only are the true Church, and liuely members of Chriſts body. Secondly, our reaſons and arguments grounded vpon the word of God, are theſe, and ſuch like which follow.

Ioh.3.16. 1. Chriſt died only for thoſe that ſhould beleeue in him; But it is not giuen to all to beleeue in Chriſt, except only to the elect, which are ordained to life: *Ergo*, for them only Chriſt died. That faith
Matth.13.11. is only of the elect, it is thus proued: firſt, *To you it is giuen to know the ſecrets of the kingdom, to the it is not giuen*: this knowledge then is not giuen to all. *Contra.* The meaning is, not that God in his eternall decree, had ordained knowledge vnto ſome, and denied it to others, but that the miniſterie of the word being offered to all, ſome through their incredulitie refuſed the ſame, and ſo their hearts
Act.13.46. were iuſtly hardened: as the Apoſtle ſaith elſewhere, *That they did put away from them the word of God, which it was neceſſarie ſhould haue been firſt ſpoken vnto them, and ſo iudged themſelues vnworthie of euerlaſting life.* The reſt, which did not abuſe their naturall gifts of hearing and vnderſtanding, but willingly gaue eare vnto Chriſt, had power to beleeue in Chriſt, and to continue therein: *Sic Huber. theſ. 826. Snecan. p. 522.* *Anſ.* 1. That they which loue not the truth, are iuſtly giuen ouer of
2.Theſſ.2.10. God to a reprobate ſenſe, we grant, as S. *Paul* ſheweth: *Becauſe they would not receiue the loue of the truth, God ſhall ſend them ſtrong deluſions, &c.* 2. Yet men are not ſo the cauſe to themſelues of their beleefe, as they are of their incredulitie: but the cauſe and beginning is of God, as our Sauiour teſti-
Matth.11.26. fieth, *It is ſo, O Father, becauſe thy good pleaſure was ſuch.* The cauſe then why ſome vnderſtand the myſterie of the kingdome, is not in their willingnes, but in the good pleaſure of God: It is not a gift equally offered to all, which all may receiue, if they will; it is giuen to you, ſaith Chriſt, it is not giuen to them.

To this purpoſe S. *Ambroſe*: *Qui veniunt dei auxilio diriguntur, qui non veniunt ſua poteſtate reluctantur*: They that come are directed by Gods helpe; they which come not, by their owne power doe reſiſt, *lib. 2. de vocat. Gent. c. 9.* And againe, *Tales fuerunt, qui ſunt attracti, quales hi, qui in ſua duricie ſunt relicti, ſed illis tribuit gratia ſtupenda quod voluit, iſtis retribuit veritas iuſta, quod debuit, &c.* They were the ſame, that are drawne, which they were, that remained in their hardnes: but grace giueth vnto them, as God would; iuſtice rendreth to the other as they deſerue. Wherefore though a man reſiſting the calling of grace, is the cauſe why he beleeueth not, yet in them which obey their calling, it is of the grace of God that they beleeue.

Ioh.10.26. Againe, Chriſt ſaith, *You beleeue not, for you are not of my ſheepe.* It is not therefore giuen to all to beleeue in Chriſt, but to his ſheepe only, that is the elect, to whom he giueth eternall life, verſ. 28.

Act.13.48. Thirdly, *As many, as were ordained to eternall life, beleeued*: To beleeue therefore is giuen only to the elect, which are ordained vnto life.

Contra. *Huberus* thus expoundeth this place: they beleeued, which were ordained to life, that is, which followed the order appointed of God, whereby men ſhould be ſaued, that is, by the preaching of the Goſpell: for this, ſaith he, is the ordinance of God, that they that beleeue the Goſpell ſhould be ſaued, *Huber. theſ. 834.*

Anſw. 1. If this be the meaning, that they beleeued that were ordained, that is, followed Gods ordinance, which was to beleeue, it is all one to ſay, they beleeued, that beleeued; and ſo there ſhould be a needleſſe repetition of the ſame thing. 2. If we vnderſtand it of faith and beleefe, yet it includeth an act of the ordainer, and they paſſiuely are ordained to beleeue; whereupon it will enſue, that they only beleeued that were ordained to beleeue; for whereas they aſcribe vnto man an actiue power to beleeue; but this, to be ordained, is actiue in God, and paſſiue in man, it cannot be vnderſtood ſimply of the act of beleefe, but of the ordinance of God before going. 3. Though God as well ordaine the meanes, as the end, to the which the meanes doe leade; yet becauſe the end is here directly mentioned, namely, *to eternall life*, wee are thereby directed to vnderſtand the ordinance of the end, rather, or as well as of the meane: ſo that this muſt be the ſenſe, they that were ordained, that is, appointed of God to be ſaued eternally, beleeued: life eternall is the end, beleefe in Chriſt is the meane, the ordinance or foreappointment of God is the cauſe or beginning. Other not ſatisfying themſelues with the former expoſition, haue found out a new: *As many as were ordained, &c.* that is, many of the Gentiles, according to the ordinance of God, beleeued: So they vnderſtand this word (*quotquot*, as many, as) not of their particular perſons, that beleeued, but by way of diſtribution, of euery kinde and ſort of men preſent: that is, euen the Gentiles alſo as well as the Iewes (as God had foreordained) beleeued: for it is not like, ſay they, that all, in the citie of Antioch, which ſhould bee ſaued, were at this time conuerted, but ſome at one time, ſome at another: *Sic Heming. p.23. Snecan.p.527.*

Anſw. Firſt, they now are conſtrained to vſe that diſtinction, which they will not allow vnto vs: for whereas, we interprete *S. Pauls* ſaying, *God would haue all men to be ſaued*, of all ſorts of men, they vtterly reiect that ſenſe, and yet are driuen heere to vſe it themſelues. Secondly, yet the word there vſed, πάντες, *omnes*, will better beare that ſenſe, then the word ὅσοι, *quotquot*, (as many, as) which wee reade here: for the word (*omnis*) all, ſometime in Scripture ſignifieth, not euery particular, but euery kinde, as *Decimatis omne olus*, You tithe euery herbe, that is, euery manner of herbe. But whereſoeuer you ſhall reade, ὅστις, ὅσοι, *quiſquis, quotquot*, (as many as) it includeth euery particular, as, *Sell all that euer thou haſt: As many as the Lord your God ſhall call: As many as had lands, ſold them*: that is, euery one: and ſo muſt it be taken here. Thirdly, it cannot bee vnderſtood here of euery kinde, that is, both Iewes and Gentiles: for they were all Gentiles that beleeued heere, the Iewes openly reſiſted the Apoſtles. Fourthly, to their reaſon wee anſwere: that it is not neceſſarie to reſtraine this ſpeech, *As many as were ordained to life, beleeued*, to that preſent time: but as *S. Luke* ſaith, *God added from day to day to the Church ſuch as ſhould be ſaued*: ſo this may be ſpoken indefinitly, that by the preaching of the Apoſtle, ſo many firſt and laſt beleeued, as ſhould be ſaued. And yet if wee applie it to the preſent auditorie then, not to the whole citie, (for all the citie heard him not at once) wee know nothing to the contrarie, but that euery one of them that was ſaued in that aſſemblie, at that inſtant beleeued.

Luke 11.42.
Luke 18.22.
Acts 2.39.
Acts 4.34.
Acts 2.47.

Argum.2. Ioh.17.19.

Our ſecond argument out of Scripture is this: for whom Chriſt is a Redeemer, for them alſo he is a Mediatour and aduocate: but he is an aduocate only for the elect, not for the reprobate: *I pray not for the world, but for thoſe which thou haſt giuen me*: *Ergo*, Chriſt by his death onely redeemed the elect.

Contra. 1. *Huberus* anſwereth, that Chriſt prayeth not for the world, that is, that the workes and endeuours of the wicked and vnbeleeuers ſhould be approoued: yet ſaith he, *Pro mundo orandum eſt, vt conuertatur*: We muſt pray for the world, that it may be conuerted: *theſ.925.*

Anſw. 1. Chriſt ſo farre foorth prayeth not for the world, as he prayeth for his; but for his owne he prayeth, that they may be ſaued: verſ.24. *I will that they which thou haſt giuen me, to be with me where I am*: Therefore in that ſenſe he prayeth not for the world, that it ſhould bee conuerted or ſaued: and therefore ſeeing the world hath no part in Chriſts mediation, and interceſſion, neither haue they any benefit by his redemption. verſ.24.

2. Chriſt prayeth onely for thoſe, which were giuen him out of the world, verſ.6,9. But all the world was not giuen vnto Chriſt to be ſaued: for how can the world be giuen out of the world? Againe, Chriſt giueth glorie, that is, *eternal life to thoſe that are giuen him*, verſ.22. but the whole world hath not eternall life, but thoſe only that are elected thereunto: *Ergo*, the world is not giuen Chriſt to be ſaued, neither doth he pray for them. Ioh.17.6,9. verſ.22.

3. Though we in charitie may pray for the conuerſion of Turks, Iewes, Infidels, out of the world: yet it followeth not that Chriſt did pray for the world: for hee knew who they were that ſhould be ſaued, and ſo doe not we, and therefore we are to hope the beſt, euen of thoſe which are in the world.

4. *Origen* thus expoundeth this place, *Hom.9. in Leuitic. Non exorat Chriſtus pro his, &c. pro illis exorat tantum, qui ſunt ſors Domini*: Chriſt prayeth not for them, &c. but only for thoſe which are the Lords lot or portion.

Contra. 2. *Hemmingius* anſwereth, that by the world heere wee muſt vnderſtand the peruerſe and obſtinate companie of the Iewes, which had alreadie wilfully refuſed grace offered vnto them, and ſo had committed ſinne againſt the holy Ghoſt, for thoſe Chriſt prayeth not, pag.42. Mark 3.30.

Anſw. That Chriſt by the world vnderſtandeth not onely the wicked of that time, but all vnbeleeuers to the end of the world, it is thus ſhewed: As they are, which are giuen Chriſt, for whom hee prayeth; ſo is the world to be vnderſtood, for them which he prayeth not: but by thoſe that are giuen him he vnderſtandeth all beleeuers, not onely at that time, but to the end of the world. Therefore by the world our Sauiour meaneth all vnbeleeuers whatſoeuer; and not the obſtinate onely of that time. Ioh.17.20,24.

Cont. 3. *Snecanus de prædeſtinat. p.660.* ſaith, that by the world Chriſt vnderſtandeth thoſe that doe contemne the benefit of Chriſts death, as, *If the world hate you, it hated me before you*: and ſo they exclude themſelues from grace offered in Chriſt, not that any ſimply are excluded before their vnbeliefe. Ioh.15.18.

Anſw. First, it is true, that there are none elected in the eternall counſell of God, but are ordained in time to beleeue, nor none excluded, but doe afterward by their owne malice and frowardnes iuſtly exclude themſelues from beleefe: yet it is certaine, that the number and companie of beleeuers is foreſeene and preordained of God, and ſo conſequently of the other alſo: as it may thus appeare; Chriſt praying for thoſe, that ſhall beleeue in him, verſ. 20. ſaith, verſ. 22. *I haue giuen them the glorie*, &c. and verſ. 24. *I will, that they which thou haſt giuen me*, &c. They which as yet beleeued not, but ſhould beleeue, are alreadie giuen vnto Chriſt, and euen now glorified: what is this elſe, but that they are preordained of God, which ſhould beleeue in Chriſt, and that they are alreadie giuen vnto him, and glorified in the purpoſe of God? Secondly, wee will adioyne alſo the teſtimonie of *Auguſtine*: 2.Cor.11.32. *Eſt mundus de quo ſcriptum eſt, ne cum mundo damnemur: pro iſto mundo non rogat, neque enim quò ſit prædeſtinatus ignorat: eſt mundus, de quo Apoſtolus, Deus erat in Chriſto mundum ſibi reconcilians, pro iſto mundo rogat,* &c. *Tractat. in Iohan.* 110. There is a world, of the which it is written, that we be not damned with the world: for this world Chriſt prayeth not; for hee was not ignorant to what end it was predeſtinate: there is a world, of the which the Apoſtle ſaith, God was in Chriſt reconciling the world, &c. for this world Chriſt prayeth: *Ergo*, for this world Chriſt only died.

Argum. 3. Ioh.17.19. Our third argument is this: Chriſt only died for thoſe, to whom the benefit of his death verily and indeed is applied, and which finde life by his death: *For their ſakes ſanctifie I my ſelfe* (that is, to be an acceptable ſacrifice vpon the croſſe) *that they alſo may be ſanctified.* And verſ. 2. *Chriſt giueth eternall life to all that were giuen him:* But all the world is not ſanctified, or regenerate by Chriſt, nor yet commeth to eternall life, but onely thoſe that ſhall be ſaued: *Ergo*, Chriſt died not for the whole world, but for the elect only, that ſhall be ſaued. Neither can it be anſwered, that Chriſt died for all, becauſe all may, if they will, beleeeue; and ſo be ſaued: for Chriſt ſpeaketh not of a power or poſſibilitie only to be ſanctified, and ſo ſaued, but of an actuall ſanctification, and ſaluation: they are verily ſanctified, for whom Chriſt ſanctifieth himſelfe, and hee giueth eternall life indeed to all them that are giuen him: wherefore ſeeing that all men are not ſanctified, nor brought to eternall life, but ſuch as are indeed ordained to ſaluation; it followeth, that for them only Chriſt died.

Argum. 4. Chriſt died only for thoſe that are appointed to ſaluation, for the death of Chriſt is a ſubordinate meane for the ſaluation of thoſe, whom God would haue ſaued: But all men in the world are not appointed to ſaluation, therefore Chriſt died not for all. It will be anſwered, that it is Gods will, that all men ſhould be ſaued by Chriſt, with this condition, ſo that they beleeue in him, and that God hath not made any ſpeciall election and ſeparation of ſome from the reſt, which ſhould be ſaued, but that indifferently all men are comprehended vnder Gods conditionall decree of election, that is, as many as ſhall beleeue. If then wee can proue out of the word of God, that Gods election vnto life is not conditionall, but abſolute, in ſetting a certaine number apart, who onely ſhould haue power to beleeue, and ſo only be ſaued by Chriſt, and none beſide, then it will appeare manifeſtly, that for them Chriſt only died.

Gods election abſolute, not conditionall.

1. Our firſt place to proue an abſolute and particular election of ſome only vnto life, is, that *Many are called, but few choſen*: Math.22.14. which place ſheweth, that although the externall meanes of ſaluation be offered to many, yet not all of them, but ſome only are elected and choſen vnto life.

Hubertus anſwereth, that there is a generall election, and ſpeciall: the generall election is of all, which are called to the kingdome of God, and outwardlie profeſſe obedience: the ſpeciall election is of thoſe which doe obey their calling, and indeede perſeuere and continue in the faith to the end, *theſ.* 734. So then his meaning is, that few are elected, not in reſpect of any election and ſeparation made in the counſell and decree of God, but becauſe ſome amongſt many perſeuere to the end.

Contra. Firſt, there can bee no ſuch generall election: for what choyce is there, when all indifferently are receiued? An election therefore implieth a receiuing of ſome, and a refuſing of others: all therefore cannot bee elected. This were alſo to confound vocation, and election: Many are called, but not many are choſen: to ſay therefore, that many are choſen, where Chriſt ſaith, *A few only are choſen*, were to contract his words. Secondly, if the ſpeciall election depend vpon mans perſeuerance and continuance, not this rather vpon the other; if ſome are ſaid to be elected, becauſe they perſeuere, and not rather to perſeuere becauſe they are elected; then are men the cauſe of their owne election, and they chuſe God firſt. But Chriſt ſaith contrarie, you haue not choſen me, but I haue choſen you: Ioh.15. and S. *Iohn* ſaith, *not that we loued God, but he loued vs firſt.* 1.Ioh.4.10. Saint *Paul* alſo ſaith, *Who hath ſeparated thee?* 1.Cor.4.7. It is God that electeth and ſeparateth men one from another, and diſtributeth vnto them his gifts. And againe, in the parable, *Is it not lawfull for me to doe as I will with mine owne?* Math.20.15. The election therfore of ſome dependeth not vpon their owne will, but vpon the good will and pleaſure of God.

2. The ſecond place, *The kingdome of God ſhall be giuen vnto them, for whom it is prepared of my father:* Math.20.23. The kingdome of God then is not prepared for all, but for ſome. S. *Paul* alſo ſheweth, *That there are veſſels of wrath prepared to deſtruction, and veſſels of mercie prepared vnto glorie:* Rom.9.22. All therefore are not veſſels of mercie, neither are all prepared to glorie.

Snecanus anſwereth, pag. 602. that theſe places proue not any particular exception or reſtraint of ſome certaine men prepared to glorie, or of others to deſtruction, but that generally and indifferently, ly, the kingdome of God is prepared for all that ſhall beleeue, and they that beleeue not, are prepared by their owne incredulitie to deſtruction.

Contra. Wee alſo grant, that none but beleeuers are prepared to glorie: but wee make beleefe a conſequent and effect of their election and preparation to glorie: ſo that the number of beleeuers is as certaine before God, as certainly he hath decreed who ſhall be ſaued: for I aske, whence commeth it that wee haue faith? *it is not of our ſelues, but it is the gift of God.* And, *it is the worke of God to beleeue.* If faith then be Gods gift, how is it that all haue not faith? but becauſe God giueth it not to all. And why is it not giuen to all? but that God in mercie hath choſen ſome, whom he purpoſeth to ſaue in Chriſt: And vnto theſe only faith is giuen. If ye ſay, God giueth faith to all, but all receiue it not: then is Gods will reſiſted: for if he would haue all men beleeue, and they will not; then doth the will of man fruſtrate Gods will.

Epheſ.2.9.
Ioh.6.29.

Huberus anſwereth, that all men are elected and adopted in Chriſt, *theſ.*748. And that God giueth faith, conuerteth the heart, illuminateth, worketh effectually in all that are ſo elected, and made the veſſels of mercie, *theſ.*867. But yet ſo that the veſſels of honour thus prepared of God, may bee made the veſſels of diſhonour *theſ.*903. So the ſame veſſels are prepared of God to honour, of themſelues and Satan to deſtruction, *theſ.*870.

Contra. Firſt, thus it ſhall come to paſſe, that the veſſels of honor ſhall be prepared to deſtruction, which is contrarie to the text alleaged, *That the kingdome of heauen ſhall be giuen vnto them for whom it is prepared:* But by his ſaying, they that are prepared for it ſhall not haue it. Secondly, by this meanes alſo Satan is made ſtronger then God: for whom he prepareth to glorie, the other prepareth to deſtruction. But Chriſt ſaith otherwiſe, *none is able to plucke them out of mine hand*, Ioh.10.28.

3. The third place: They only are ordained to life, that are giuen to Chriſt: Ioh.17.2. *Chriſt giueth eternall life to all, that are giuen him:* but a certaine number taken out of the world, not the whole world is giuen to Chriſt, verſ.6. thou gaueſt them me out of the world, thine they were, &c. *Ergo*, the number is certaine and definite before God, of them that ſhall be ſaued.

Ioh.17.2.

Snecanus anſwereth: Firſt, Chriſt ſpeaketh not here of eternall election, but of ſuch as were giuen him out of the world to be his Apoſtles, of which number *Iudas* was one, who was giuen vnto Chriſt, and yet periſhed; but they that by eternall election are giuen vnto Chriſt, periſh not, pag.724.

Contra. Firſt, that Chriſt ſpeaketh of thoſe that were giuen him eternally, it is plaine; becauſe, *to them Chriſt giueth eternall life*, verſ.2. *he glorifieth them*, verſ.22. *hee will haue them to be where hee is*, verſ.24. But ſuch are eternally elected. Secondly, though *Iudas* may be ſaid in ſome ſenſe to be giuen to Chriſt in reſpect of his Apoſtleſhip; yet was hee not giuen as the reſt of the Apoſtles: for of them Chriſt ſaith, that they kept his word, verſ.6. that hee was glorified in them, verſ.10. they were not of the world, verſ.14 But *Iudas* neither kept Chriſts word, neither yet was Chriſt glorified in him; and he was of the world: therefore they were giuen eternally to Chriſt, though *Iudas* was not.

Ioh.17.22.24.

Snecanus. Secondly, though we vnderſtand here eternall election, whereby ſome were giuen vnto Chriſt, yet it implieth not a ſpeciall exception and choice of ſome perſons, but that all indifferently were giuen vnto Chriſt, that ſhould beleeue in him: *Snecan. ibid.*

Contra. Firſt, Chriſt ſaying, the men, *which thou gaueſt me out of the world*, aſſigneth ſome ſpeciall perſons, that were giuen vnto him, namely his Apoſtles, as it is cleere by the text: And if ſome particular perſons were giuen vnto him, why may there not bee a particular aſſignement, and cogniſance alſo before God of the reſt that are giuen vnto him? Secondly, where Chriſt ſaith, ſpeaking of his Apoſtles, *thine they were*, and *thou gaueſt them me*, verſ.6. it ſheweth an abſolute election before God, without any reſpect of their faith: for firſt, Chriſt ſaith, *they are thine*, that is, by election; and then they are giuen to him, to know him, and beleeue in him, verſ.8.

Ioh.17.6,8.

4. The fourth place: *Whoſe names are in the booke of life: Whoſe names are not written in the booke of life from the foundation of the world:* Therefore ſome were elected in the beginning before God, ſome not elected.

Philip.4.3.
Apocal.17.8.

Huberus anſwereth: that all are elected in Chriſt, and written in the booke of life, but with a condition; ſo that they beleeue, and continue in faith: whereupon it commeth to paſſe, that they which beleeue not, doe loſe their ſaluation, and ſo are as not written in that booke, but are raſed out of it, *theſ.*917.

Puckſius alſo anſwereth to the ſame effect, that not to be written in the booke of life muſt be vnderſtood poſitiuely, not priuatiuely, that is, they are written and declared through their contumacie or contempt worthie of damnation: *ration.*96.

*Cont.*1. The text is, *They are not written in the booke of life from the foundation of the world:* which firſt ouerthroweth *Huberus* anſwere, that ſaith, they were written, but after raſed out: for they were not written from the foundation of the world, not from the beginning, that is, neuer.

2. Secondly, it meeteth with the other cauill: for in that they were not written from the foundation, &c. it ſheweth, that they were ſhut out of the booke of life, before their contumacie or infidelitie appeared; and therefore their contumacie which appeared in the world, could not be the cauſe of their names not writing in the booke of life, which was done before the foundation of the world: And thus much of our reaſons and arguments deduced out of Scripture.

Laſtly, that Christ died onely for the elect, this euidence we haue of antiquitie. 1. *Origen. hom. 9. Leuit.* alleaged before, affirmeth, that Chriſt prayeth only, *pro illis, qui ſunt ſors Domini*; for the, that are the Lords lot or portion: *Homil. 2. in Cantic. Eccleſiam vero omnium coetum ſanctorum*: By the Church vnderſtand the companie of all Saints. If the Saints only make the Church, and Chriſt died Epheſ. 5. 25. only for his Church, Epheſ. 5. 25. then conſequently he died only for the Saints.

2. S. *Ambroſe lib. 5. in Luc. c. 7. Chriſtus pro omnibus mortuus, pro nobis tamen ſpecialiter paſſus*: Chriſt died for all, but more ſpecially ſuffered for vs. *In 1. Cor. 15. Omnibus qui ſunt ex eius corpore vitam acquiſiuit*: He produced life to all of his bodie.

3. S. *Auguſtine* ſaith, *Electi ſunt ad regnandum cum Chriſto*: They were elected to raigne with Chriſt, *de corrept. & grat. c. 7.* but Chriſt only died for thoſe that ſhall raigne with him, *Father I will,* Ioh. 17. 14. *that they, which thou haſt giuen me, be with me, where I am.* Againe, Chriſt died onely, and gaue his life Ioh. 10. 11. for his ſheep. The elect only are the ſheep of Chriſt, as *Auguſtine* ſaith, *De quibus iſtis, nec lupus rapit, nec fur tollit, nec latro interficit*: Of theſe ſheepe, neither the woolfe ſnatcheth, nor the theefe taketh, nor the robber killeth, *Tract. 48. in Ioann.*

4. *Cyrillus*: *Chriſt was made ſubiect to his father, ſed pro ſolis credentibus in eum, pro quibus ſeipſum* Lib. 10. theſaur. c. 8. *tanquam immaculatum agnum patri obtulit*, but only for thoſe that beleeue in him, for whom he offered vp himſelfe an immaculate Lambe to his father.

Hom. 4 de Chriſt. 5. *Maximus* ſaith: *Chriſtus omnibus natus, ſed fidelibus dat ſalutem*: Chriſt was borne for all, but he gaue ſaluation to the elect.

In 2. c. ad Tim. 6. *Primaſius*: *Pro omnibus effuſus eſt ſanguis Chriſti, ſed credentibus prodeſt*: The blood of Chriſt was ſhed for all, but it is profitable to the beleeuers, &c. That is, his death was ſufficient for all, but effectuall only for beleeuers.

In 3. c. ad Rom. 7. *Theodulus*: *Hos & illos gratiæ participes fore dixit, non tamen ſimpliciter, verum credentes, &c.* Theſe and them he ſaid ſhould be partakers of grace, yet not ſimply, but the beleeuers.

8. *Concil. Aquiſgranenſ. c. 14. Chriſtus eccleſiam, quam precioſo ſuo ſanguine redemit, nunquam deſerturus eſt*: Chriſt will neuer forſake the Church, which he hath redeemed with his precious blood: but they, which are neuer forſaken, are the elect.

9. *Concil. Wormatienſ. præfat. Eccleſiam catholicam precio ſui ſanguinis redemptam, cum eo credimus in perpetuum regnaturam*: We doe beleeue that the Catholike Church redeemed with the price of his blood, ſhall raigne with him for euer: but the elect only ſhall raigne with him for euer.

10. *Bernard. ſerm. 9. in Pſal. 90. Chriſtus ſecundum tempus pro impijs mortuus, ſecundum prædeſtinationem pro fratribus & amicis*: Chriſt in reſpect of the time died for the wicked; in reſpect of predeſtination only, for his brethren and friends.

11. *Cauſ. 33. diſt. 4. c. 8. ex Auguſtino*: *Illi Chriſto intelliguntur dari, qui ordinati ſunt in vitam æternam*: They are vnderſtood to be giuen to Chriſt, which are ordained to eternall life: as our Saui- Ioh. 6. 39. our himſelfe ſaith, *This is the will of my Father, that of all, which hee hath giuen me, I ſhould loſe no-* Ioh. 11. 52. *thing*: and againe, *Chriſt died to gather together in one, the children of God, which were ſcattered*: hee died then only for the children of God, that is, the elect.

12. *Magiſt. ſententiar. lib 3. diſtinct. 19. g. Chriſtus omnes fideles per mortem reconciliauit*: Chriſt reconciled the faithfull by his death: *diſt. 31. d. Chriſtus electos tantum ſicut ſe dilexit, eorumque ſalutem optauit, &c.* Chriſt loued only the elect as himſelfe, and deſired their ſaluation.

13 *Thomas Aquine* witneſſeth the ſame: that God was appeaſed by the death of Chriſt for all 3. p. q. 49. artic. 4. 5. the offences of mankinde, *quantum ad illos qui Chriſto paſſo coniunguntur*: in reſpect of thoſe which are ioyned to Chriſt, &c. And againe, men are deliuered both from common and particular ſinnes, *communicando per fidem & ſpem eius paſſioni*, by communicating by faith and hope with his paſſion, &c.

14. We want not here the conſent of other reformed Churches: Confeſſ. Heluet. former, chap. 11. Harm. ſect. 6. pag. 92. *Chriſt hath reconciled to his heauenly father all the faithfull, and purged their ſinnes, &c.* but faith is only of the elect: as in the ſame confeſſ. the latter, chap. 10. Ibid. p. 84. *Chriſt hath predeſtinate the Saints, whom he will ſaue in Chriſt*. And chap. 15. ſect. 5. pag. 245. *God alone of his power doth giue faith to the elect*, — as S. *Luke* witneſſeth, as many as were ordained to life beleeued, &c. Thus then the argument ſtandeth, Chriſt died only for the faithful, and ſuch as beleeue in him: but the elect only haue faith: *Ergo*, for them only Chriſt died.

Zaga Zabo apud Damianum a Goes. 15. The preſent Æthiopike Church putteth theſe two together, ſpeaking of Chriſtian parents and their children: *Electi ſunt & conſecrati ex corporis & ſanguinis noſtri Ieſu Chriſti communicatione*: They are elect and conſecrate by the communication of the bodie and blood of our Lord Ieſus Chriſt.

THE

THE THIRD GENERALL ARGVMENT, AGAINST the vniuerſall and confuſed communitie of Redemption by Chriſt, drawne from the manifold inconueniences and abſurdities, which neceſſarily enſue and follow vpon this opinion.

ABſurdum 1. Firſt in affirming that Chriſt dyed vniuerſally for all that ſhould beleeue, and not for any ſpeciall elected ſort, they conſequently doe hold, that God ſpecially and particularly elected none vnto ſaluation, but onely in generall, and indifferently all that ſhould beleeue. And thus in effect, they take away predeſtination, making it to be a confuſed and conditionall decree of God to ſaue whoſoeuer: This we are then to proue, that Gods election is certaine and definite, and that he knoweth and decreeth the number of the choſen.

Firſt, we reaſon thus, whatſoeuer God did fore-ſee, that he was to doe in the world, that alſo he decreed and ordained: Some things he fore-ſeeth only, namely, ſuch things as are done in the world, and not by him, as euill and ſinfull workes: But whatſoeuer God doth in the world, he both fore-ſaw and decreed: as *Auguſtine* ſaith, *Prædeſtinatione ea Deus præſcierat, quæ erat facturus, præſcire autem poteſt, quæ non eſt facturus*: God in predeſtinating did fore-ſee, that is, did both predeſtinate and fore-ſee, whatſoeuer he was to doe in the world; but he onely fore-ſaw the things that he was not to doe, as all ſinnes whatſoeuer, *lib. 2. de perſeuerant. cap.* 10. But God in the beginning did fore-ſee the particular end of euery man in the world: *The Lord knoweth who are his*: that is, he knoweth the definite and certaine number of the elect: as *Auguſtine* alſo witneſſeth, *Non temere quenquam creat Deus, aut quid de illo boni operetur ignoret*: God createth no man raſhly, neither is ignorant to what good vſe or purpoſe he hath made them, *cont. Iulian. lib.* 5. *cap.* 3. *Ergo*, God hath defined and decreed the particular number of ſuch, as ſhall be ſaued.

2.Tim.2.19.

And for better proofe of the propoſition: firſt, we ſay further, that ſeeing the knowledge and will of God, are infinite, as he himſelfe; and that the attributes of God, receiue neither *magis vel minus*, more or leſſe, his will is not greater then his knowledge, nor this more ample then the other, in their proper obiects: hereupon it followeth, that ſeeing God by his knowledge knoweth all things, which are to be knowne, ſo by his will he decreeth all things, that doe fall vnder his decree, namely, ſuch things as are good, and to his glory: ſuch is the particular election of thoſe, that are ſaued: *Ergo*, by him it is decreed. 2. Further, there can be but two kindes of things, which are without the compaſſe of Gods decree, either what he knoweth not, or what he doth not; of the firſt ſort there is none, becauſe God knoweth all things; of the ſecond, are all euill and ſinfull workes, which God hath no part in; But the particular election of men, is neither vnknowne nor vnwrought by God, but both knowne of him, and wrought by him: *Ergo*, alſo decreed. 3. The particular end of the elect dependeth either of ſome fatall neceſſitie, ſome accidentall chance, or of the will of man, or it ſtandeth by Gods euerlaſting decree: there can be aſſigned no other cauſe: Not the firſt, for that were to tie God vnto ſecondarie cauſes, for ſuch was the ſtoicall deſtinie; not the ſecond, for that were to ouerthrow Gods prouidence, by the which all things are gouerned, and not by chance: not the third, which were to aduance the creature aboue his Creator: and S. *Paul* ſaith, It is not of the willer, nor the runner, &c. *Ergo*, Gods ſpeciall and definite decree muſt ſtand: As *Auguſtine* alſo concludeth: *Certe hic, vbi nulla eſt fati immobilitas, nulla fortunæ temeritas, nulla perſonæ dignitas, quid reſtat niſi miſericordiæ & veritatis profunditas?* Certainly in this caſe, where neither things are gouerned by fatall neceſſitie, nor by raſh vnaduiſed chance, what other cauſe remaineth then the profunditie of Gods mercy and truth? *Cont. Iulian.* 6. *cap.* 5. Fourthly, it skilleth not, concerning the matter in hand, namely, the particular and perſonall election of thoſe that ſhall be ſaued, whether we vrge Gods preſcience onely or predeſtination: for if God did onely fore-ſee in particular, who, and how many, and of what condition, ſhould beleeue in Chriſt, and be ſaued; and that as God fore-ſaw, ſo it muſt be, that the ſame, ſo manie, no other, no more ſhall beleeue, then God fore-ſaw; then muſt the number of the elect and beleeuers be as certaine, definite and determined, as if they yeelded to Gods decree herein: wherefore they muſt either doubt of Gods preſcience, or confeſſe a certaine determination of the number of the elect.

Rom.9.16.

That there is a certaine and definite number of the elect.

Secondly, we haue direct places of Scripture for particular election: *Chriſt calleth his ſheepe by name*: they are all knowne particularly, and aſſigned to ſaluation as by name: The Apoſtles were perſonally elected of God, & giuen vnto Chriſt: And as ſome of the elect be, ſo are the reſt, for there is one condition of them all. S. *Paul* ſpeaking of certaine perſons his fellow labourers, amongſt whom hee nameth *Clement*, ſaith, *Their names are written in the booke of life*: *Ergo*, they were ſpecially and particularly elected. Further, the Scripture ſaith, that God calleth the ſtarres of the skie by their names; how much more the ſonnes of men, the children of ſaluation are particularly knowne vnto him: and if the haires of their head are numbred, much more themſelues.

Iohn 10.3.

Iohn 17.6.

Philip.4.3.

The Preacher alſo ſaith: *I know, that whatſoeuer God ſhall do, it ſhall be for euer: to it can no man adde, and from it can none diminiſh*: But the election of ſuch as ſhall be ſaued is one of Gods works: *Ergo*, to it can no man adde, or take from it, and ſo conſequently the number of the elect is certaine and deter-

Eccleſ.3.14.

mined: But if Gods election were left at large for all, then is it in mans power to adde vnto it, or take from it, as they are many, or few that apprehend and lay hold of their election.

Rom.9.13. Thirdly, we vrge that place of the Apoſtle: *I haue loued Iacob, and hated Eſau*: which the Apoſtle referreth to the purpoſe of Gods free election before the children were borne, or had either done good or euill, verſ.11. Hence we conclude, that Gods election is not generall and indefinite, but particular and perſonall.

First, it is here anſwered, that the particular perſons of *Eſau* and *Iacob* are not here vnderſtood, but that they are types of two people, the one of the Iſraelites, of whom Meſſiah ſhould come; the other of the Idumeans: that two people are here ſignified, their reaſons are theſe: Firſt, the Lord ſaith to Gen.24.23. *Rebecca*, two nations are in thy wombe: Secondly, the elder ſhall ſerue the younger, which was accompliſhed in their poſteritie, for *Iacob* in his owne perſon ſubmitted himſelfe to *Eſau*, *Huber theſ. 675. Snecan. p. 565.* Thirdly, theſe words, *Iacob haue I loued, and hated Eſau*, were vttered by the Prophet *Malachy*, about 1400. yeares after the birth of the children, and therefore it cannot be, that the Prophet ſhould vnderſtand onely the perſons of *Iacob* and *Eſau*, that were dead ſo long before, *Snecan. p. 566.* Fourthly, becauſe S. *Paul* ſpeaking of *Iſmael* and *Iſaac*, Galath.4. vſeth the word type or allegorie, in like manner *Eſau* and *Iacob* may be ſet forth for types in this place, *Snecan. 533.*

The example of Eſau and Iacob, belong to the decree of Gods eternall election and reiection.

Contra, 1. To admit that in *Iacob* and *Eſau* two people are prefigured, yet it followeth not, that their perſons are to be excluded: for whatſoeuer was fore-tolde of their poſteritie, it was firſt and in part true in them: As where it was ſaid, *Two nations are in thy wombe*: *Iacob* and *Eſau* were not bare types of two nations, but the beginners and progenitors, and two nations were euen now in their loynes: *The elder ſhall ſerue the younger*: ſo *Eſau* ſolde vnto *Iacob* his birth-right, and reſigned vnto him in his owne perſon the ſoueraigneſhip. So in like manner, where God ſaith, *Iacob haue I loued, and hated Eſau*. Firſt, this diſtinction of loue and hatred appeared in *Iacob* and *Eſau*, and then in their poſteritie. Secondly, there are two ſorts of types, there is, *typus hiſtoricus, ſeu factus*, an hiſtoricall type which was done, *typus poeticus ſeu fictus*, a deuiſed and inuented type. In types of the ſecond kind, that which is prefigured is not neceſſarie to bee firſt true in the type: as Chriſt for the ſuddainneſſe of his comming is compared to a thiefe, though the type in all reſpects properly agree not vnto him: 1.Cor.10.11. In types of the firſt kinde, firſt, the example muſt be true, then the thing exemplified: as the olde Iſraelites that were puniſhed for their fornication, are types and examples to admoniſh vs, that we commit not fornication as they did, and bee puniſhed likewiſe with them. So *Iſaac* and *Iſmael* are ſet forth as types, Galath.4. but firſt the thing exemplified by them is true in the types: As verſe 29. Gal.4.29. *As then he that was borne after the fleſh perſecuted him that was borne after the ſpirit, ſo it is now*: after the ſame manner *Iacob* and *Eſau* are ſet forth as examples, the one of Gods loue, the other of his hatred: which firſt muſt agree to their owne perſons. Thirdly, *Pharaoh* is ſet forth an example of the ſame thing, whereof *Eſau* is, namely, of the hatred of God: the perſon therefore of *Eſau* can be no more exempted here, then the perſon of *Pharaoh*. And that both the perſons of *Iacob* and *Eſau* are to be vnderſtood, it appeareth by theſe circumſtances: Firſt, the Apoſtle ſpeaketh of the conception of theſe children in their mother *Rebecca*, and of their birth: but *Eſau* and *Iacob* perſonally were thus conceiued and borne, not the whole nations: ſecondly, vnto them this loue and hatred belongeth, that had yet neither done good, or euill: but this is ſpoken of the perſons of *Eſau* and *Iacob* verſe 11. *Ergo*, alſo the other.

Secondly, it is anſwered, that this loue & hatred, are to be vnderſtood only of temporall bleſſings, becauſe *Iacob* was made heire of the promiſed land, and *Eſau* refuſed; and in this reſpect the one was loued, the other hated, not that *Eſau* was eternally, but only temporally refuſed: *Snecan. p. 550. Hubertus theſ. 697.* their reaſons are theſe: firſt, *Iacobs* bleſſing pronounced by his father, is only of tempo- Gen.27.28. rall things, *God giue thee the dewe of heauen, and the fatnes of the earth, &c.* Secondly, *Eſau* is bleſſed as well as *Iacob*: But if *Iacob* only had beene heire of the ſpirituall bleſſings, they ſhould haue beene denied to *Eſau*.

Contra, 1. That *Iacob* and *Eſau* are ſet forth as examples in ſpirituall things, it appeareth by the ſcope of the place; for how agreeth it with the Apoſtles purpoſe, to bring in examples of temporall things? verſ.8. he bringeth in a diſtinction, of the children of the fleſh, and the children of promiſe; theſe hoping to be iuſtified by faith, and to be partakers of the promiſe in Chriſt, the other remaining ſtill in their carnall ignorance and vnbeliefe: of thoſe two kinds, he propoundeth *Iacob* and *Eſau* as examples, the one of the children of promiſe, the other of the childrē of the fleſh: As *Eſau* had the carnal prerogatiue, but *Iacob* was made heire by promiſe. And that *Iacob* and *Eſau* do exemplifie theſe two generations, it is confeſſed by *Hemingius de grat. vniuerſ. p. 33.* and by *Snecanus p. 533.* Secondly, that theſe examples doe ſhadow forth ſpirituall things, it thus further appeareth: the Apoſtle to the Heb.11.20. Hebrewes ſaith, that *by faith Iſaac bleſſed Iacob and Eſau concerning things to come*: but faith is ſeene in things ſpirituall not temporall, it is of things inuiſible, not viſible, verſ.1. Againe, *Eſau* is called a pro- Heb.12.16. phane perſon, becauſe he ſold his birth-right. It is not prophanenes to contemne things temporal, but ſpirituall. S. *Ambroſe* doth take *Iacob* and *Eſau* for examples of Gods eternall election and reiection, *In 9. ad Roman. vnum elegit preſcientia, alterum ſpreuit, Eſau 1. & Iacob.* He did chuſe one in his preſcience, and deſpiſed another. The Maſter of the Sentences doth ſet them forth as examples of eternall election and reprobation, *lib. 3. diſt. 32. e.* Thirdly, now as touching their reaſons: firſt, *Iacob* is not only ly bleſſed in things temporall, but in ſpirituall alſo: for he ſaith, *Bleſſed be he that bleſſeth thee, and curſed be he that curſeth thee.* In the very ſelfe ſame words, wherein the promiſe of Chriſt is made to *Abraham,* ſo that this muſt needes be ſpiritually vnderſtood: for other wiſe we ſhall obſcure the moſt manifeſt promiſes of the Meſſiah, which were made to *Abraham.* Secondly, though *Eſau* haue a ſhare with his brother in his temporals, yet hath he no part in his ſpirituall bleſſing: *Eſau* alſo ſhall haue *of the fatneſſe of the earth, and of the dewe of heauen:* but *Iſaac* ſaith not vnto him, as before vnto *Iacob, Bleſſed be he that bleſſeth thee, &c.* Therefore the Apoſtle to the Hebrewes concerning this ſpirituall bleſſing ſaith, that when *Eſau* would haue inherited the bleſſing, he was reiected: *neither found he any place of repentance, though he ſought it with teares:* that is, his father by no meanes would reuoke that bleſſing, which he had giuen to *Iacob: Eſau* therefore was not bleſſed in like ſort as *Iacob* was.

Gen. 27.29.
Gen.12.3.
Heb.12.16.

Thirdly, it is anſwered: that theſe words, *Iacob haue I loued, Eſau haue I hated,* are to bee vnderſtood comparatiuely, not as though *Eſau* and his poſteritie were abſolutely reiected of God: but that God rather made choice of *Iacob*, of whoſe ſeede the promiſed Meſſiah ſhould come, then of *Eſau* and his ſeede, *Snecan.p.568. Heming.p.34.* Their reaſons are theſe: firſt, it is not neceſſarie in euery place in Scripture, where we reade of election and reiection, or reprobation, to referre it to eternall ſaluation or damnation; as, *He refuſed the tabernacle of Ioſeph, and choſe not the tribe of Ephraim, but choſe the tribe of Iuda and mount Sion, which he loued:* Becauſe God preferred *Iuda*, it followeth not that the other tribes were condemned: So in this place though in compariſon of *Iacob, Eſau* be refuſed, yet is he not abſolutely reiected: *Huber.theſ.720.*

Pſal.78.67.68.

Anſw. Firſt, we grant that the loue and hatred here ſpoken of in the perſons of *Iacob* and *Eſau* are comparatiuely to be vnderſtood: that *Eſau* is ſaid to be hated, not that God ſimply hateth any, but becauſe *Iacob* is elected, and the other pretermitted; the one choſen, the other neglected: yet comparatiuely, not in reſpect of any ſuch temporall preeminence, but concerning eternall election, or pretermiſſion. Secondly, becauſe election ſometime implieth a temporall preferring onely in reſpect of ſome ſpeciall and peculiar benefit, and is not neceſſarily alwaies referred to eternall ſaluation; it is therefore to be interpreted according to the ſcope and circumſtance of the place: as in the Pſalme alleaged, it is plaine, that the Pſalmiſt meaneth, that in reſpect of the Sanctuarie, which was placed at Ieruſalem, *Iudah* was elected, and *Ephraim* refuſed: So in this place the Apoſtle treating through the whole chapter, of the mercie of God vpon ſome, and his wrath vpon others, not in this or that reſpect, but ſimply, as they ſtand before God, would haue vs ſo to vnderſtand the inſtance of loue & hatred in the perſons of *Iacob* and *Eſau*: So is *Pharaoh* brought in an example of eternall hatred and reiection: ſo the Apoſtle ſpeaketh of veſſels of mercie prepared to glorie, and veſſels of wrath prepared to deſtruction: ſo are we to vnderſtand the loue of *Iacob* and hatred of *Eſau.*

Secondly, that *Eſau* was eternally hated, or reiected of God, it cannot be vnderſtood of *Eſau* his poſteritie: for then all his offſpring ſhould haue been caſtawaies: which is not true, for *Iob* is thought to come of *Eſau* his ſtocke, *Snecan.pag.574.* Neither is it true of *Eſau* his perſon: for if he had beene eternally reiected, to what end was he circumciſed? *Snecan.p.574.* he liued alſo in his fathers houſe, who loued him, and he was obedient to his father: what reaſon had *Iſaac* to loue whom God hated? *Huber.theſ.709. Iſaac* alſo is ſaid by faith to haue bleſſed *Eſau*: which his bleſſing had been in vaine, if *Eſau* had beene eternally reiected of God, *Snecan.p.588.*

*Anſw.*1. If in *Eſau* and *Iacob*, not their perſons onely, but their whole generations are to be conſidered, which if it be rightly vnderſtood, we will not greatly gaine-ſay: yet it followeth not, that all of *Iacobs* carnall linage ſhould be likewiſe loued, and *Eſaus* poſteritie hated: for in *Iacob* we vnderſtand all the children of promiſe, though they be not of his carnall offſpring; and in *Eſau*, all the children of the fleſh, though not deſcending of his ſtocke: So that in this ſenſe, as all they are not Iſrael, which are of Iſrael, as the Apoſtle ſaith, *verſ.6.* ſo all are not *Eſau*, that are of *Eſau.* And therefore *Iob*, though of *Eſau* after the fleſh, yet is he the ſon of *Iacob* by promiſe: And thus *Hemingius* expoundeth this place, *de vniuerſ.grat.p.33.*

2. Concerning *Eſau* his perſon; how he ſtandeth before God, whether in the ſtate of ſaluation, or damnation, though we hold it the ſafeſt, to leaue him vnto God, before whom he ſtandeth, or falleth; nor to affirme any thing raſhly without warrant: yet we may be bold to proceede ſo farre herein, as we haue the word of God to goe before vs. Firſt therefore their reaſons, which they bring in defenſe of *Eſau*, are very inſufficient: for *Eſaus* outward and temporall circumciſion, cannot exempt him from this hatred, no more then *Iſmael* was priuiledged by his circumciſion: *Who notwithſtanding was borne after the fleſh, and was a perſecutor of him that was borne after the ſpirit:* Gal.4. The Apoſtle himſelfe alſo diſtinguiſheth of circumciſion: that there is a circumciſion of the fleſh, and a circumciſion of the heart. The firſt *Eſau* had, the other he had not: for though he had the ſigne of the couenant, yet the couenant it ſelfe he deſpiſed in ſelling his birth-right. As touching *Eſau* his obedience to his father, firſt, it was not ſuch, as it ought to be; for then hee would not haue married two wiues of the daughters of the Hittites, to vexe his parents withall. Secondly, it was but in hypocriſie: as it may appeare, in that hee purpoſed to ſlay his brother *Iacob* after his fathers death: which hee would not haue done, if he had truely reuerenced his father: for he would haue loued his brother for his fathers ſake. Againe, when he vnderſtoode that his father gaue his ſonne *Iacob* charge, not to marrie with the daughters of Canaan: *Eſau* like an hypocrite already diſpleaſed his parents, in marrying with the

Gal. 4.29.
Rom.2.28.
Gen.25.34.
Gen.26.34.35.
Gen.27.41.

Gen.28.9. daughters of Canaan, went and tooke to wiſe the daughter of *Iſmael*: So that nothing elſe kept *Eſau*
Gen.27.4. in ſome awe to his father, but onely a hope of ſome temporall bleſſing: But *Iſaac* loued *Eſau*, would
Gen.25.28. he loue him whom God hated? *Anſw.1.* It was a fatherly and in ſome ſort a carnall loue: *he loued*
him, for veniſon was his meate: *Eſau* was an actiue and valiant fellow, and a good hunter, therefore
Iſaac made account of him: he loued *Eſau* only as a father, but *Iacob* beſide as a Prophet. 2. *Iſaac* lo-
Gen.17.18. ued *Eſau*, as *Abraham* loued *Iſmael*, and prayed, that he might liue in Gods ſight, yet both of them
were refuſed: ſo *Samuel* being ſent to annoint *Dauid* King, liked other of his brethren before, whom
God liked not: theſe holy Prophets and Patriarches were men, and had their naturall affections.
Thirdly, what if *Iſaac* did not ſee fully into the ſtate of his children as yet: for he did but as in a cloud
Malach.1.2. behold things to come: ſo much was not reuealed to him, as afterward to the Prophets, *Iacob haue*
I loued, Eſau haue I hated: And more to the Apoſtles, who doubt not to call him a prophane perſon,
Heb.12.16. Hebr.12.16. for as the Patriarches and Prophets liued neerer to the times of our Sauiour Chriſt, ſo
were their reuelations more full, and their viſions cleerer.

Now whereas it is ſaid, that *Iſaac* by faith bleſſed *Iacob* and *Eſau*; this doth no whit priuiledge
Eſau: for it was *Iſaacs* faith, not *Eſaus*: and though he bleſſed both, yet not alike; for *Iacob* hath both
a ſpirituall and temporall bleſſing: *Eſau* had only a temporall, the ſpirituall he could not obtaine, no
not with teares. Thus whatſoeuer can be ſaid for *Eſau*, is eaſily remoued. Now againſt him thus much
Gen.25.24. may be alleaged out of Scripture: firſt, *Eſau* contemned his birth-right, and held it not ſo deare as a
meſſe of pottage: wherefore the Scripture calleth him a prophane perſon: this is firſt a fearefull ſigne
Heb.6.6. of eternall damnation, to contemne and deſpiſe holy things: for ſuch as make a mocke of Chriſt (as
Heb.10.29. *Eſau* did that deſpiſed this birth-right in Chriſt) *and deſpite the ſpirit of grace*: there remaineth nothing
Gen.27.41. elſe, but a fearefull looking for of iudgement, verſ.27. Secondly, *Eſau* hated *Iacob*, he is become a per-
ſecutor of the righteous, he hateth thoſe, whom God loueth. So *Iſmael* perſecuted *Iſaac*, he that was
Gal.4.29. borne after the fleſh, him that was after the ſpirit. Thirdly, *Eſau* was diſobedient to his parents, hee
maried heatheniſh women, daughters of Infidels, to vexe his parents withall: As the Apoſtle ſaith of
Rom.1.29.30. the Gentiles, *God gaue them ouer to a reprobate minde, to doe thoſe things that were not conuenient*; *as*
being full of enuie, murther, (ſo was *Eſau* toward *Iacob*) *diſobedient to parents*, ſo was he toward *Iſaac*
and *Rebecca*. Fourthly, *Eſau* expecteth, and wiſheth his fathers death: *the dayes of mourning for my*
father will come ſhortly: as if he ſhould haue ſaid, I hope my father will not liue long; then will *I ſlay my*
Gen.27.41. *brother Iacob*: Thus enuie in *Eſau* bringeth forth murther: and this murtherous heart continued to-
Gen.31.38. ward *Iacob* twentie yeares: for ſo long ſerued *Iacob* in *Labans* houſe. And after at his returne he ſent
a meſſenger to bee reconciled to his brother *Eſau*, who came againſt him with foure hundred men
Gen.32.6. with a purpoſe to haue ſlaine him: but that at the inſtance of *Iacobs* prayer, by the mightie power of
Prouer.22.1. God, (in whoſe hands the hearts of kings are, to turne them, as the veſſels vpō the waters, his heart was
Gen.33. mollified, and his affection relented towards his brother. Laſtly, S. *Paul* intreating of Gods eternall
election, bringeth in the examples of *Iacob* and *Eſau*, the one loued, the other hated of God.

Thus by more euident coniecture, and likely arguments we are able to proue out of Scripture the finall reiection of *Eſau*, then they can ſhew the contrarie: And ſo conſequently, notwithſtanding all theſe humane deuiſes, we haue a moſt firme and euident teſtimonie for particular and perſonall election in this place, drawne from the example of *Iacob* and *Eſau*. And thus much of the firſt inconuenience that muſt needes enſue vpon this opinion concerning vniuerſall grace, which ouerthroweth the foundation of Gods predeſtination: which they doe as it were hang in the ayre, affirming that it is nothing elſe but an vniuerſall confuſed decree, as though God either did not know the particular end of euery man, or knowing the ſame willed it not.

Now laſtly, that God hath from the beginning made a particular and abſolute election of ſome, and that Gods election is not generall and conditionall, it hath beene the auncient doctrine of the Church.

1 *Ambroſe.* 1.*Tim.*5. *Electos Angelos dicit, quia ſunt alij reprobi, non Dei Angeli, ſed diaboli,&c.* He ſaith elect Angels, becauſe there are ſome reprobate, not the Angels of God, but of the diuell. As there be then among the Angels ſome elect, ſome reprobate, ſo is it among men: but the election and reprobation of Angels was particular and certaine: *Ergo*, ſo is the election and reprobation of men.

2 Againe, *de vocat. Gentium lib.*1.*c.*7. *Multi diſcretionem illam, qua Deus alios eligit, alios non eligit,&c.* That diſcretion or ſeparation, whereby God hath choſen ſome, and not choſen others, many do aſcribe to mans will. *Et lib.*2.*c* 8. *Hac altitudine diſcretionis dei non conturbabitur cor noſtrum,&c.* By this depth of Gods ſeparation or diſcerning of men our heart ſhall not be troubled, if we ſtedfaſtly beleeue that Gods iudgement is iuſt, &c. If there be then a ſeparation, and diſcerning of men in Gods euerlaſting decree; then are not all generally and conditionally elected: for this were not to make a ſeparation, but a confuſion of all together.

3 *Auguſtine* to this purpoſe writeth very directly: *Tract.*14. *in Iohan. Eſt quidam populus natus ad iram dei, & ad hoc praecognitus,&c.* There is a certaine people borne to the wrath of God, and foreſeene to this end.

4 *Tract.*43. *Iſti—morti aeterna praedeſtinati reſpondebant,&c.* Thoſe which were predeſtinate to euerlaſting death, anſwered, Thou haſt a diuell.

5 *Tract.*48. How ſaid he to thoſe, You are not of my ſheepe, *Quia videbat eos ad ſempiternum ex-*

ſtinos præparatos, &c. Becauſe he ſaw that they were prepared to euerlaſting deſtruction, and not redeemed to eternall life by his blood. By theſe places it is euident what *Auguſtines* iudgement was, that Gods election was not indefinite or vncertaine, but that the end of euery man, whether to life or death, was determined and decreed in particular.

6 And yet more directly he ſaith of the predeſtinate, *Quorum ita certus eſt numerus, vt nec addatur eis quiſquam, nec minuatur ex eis*: Whoſe number is ſo certaine, that neither any can be added vnto them, nor none diminiſhed, &c. De concept. 2. grat. c. 13.

7 The ſame was the opinion of *Iuſtine Martyr*, long before, that the finall conſummation of the world is deferred, that *the number* of thoſe, which were fore-knowne of God, *may be fulfilled*. ἵνα συντελεσθῇ ὁ ἀριθμὸς. Apalog. 2 pro Chriſtian.

8 The reformed Churches, now teach the ſame doctrine, of the certaintie of the number of the elect. Latter confeſſ. of Heluetia, c. 10. *The Saints are choſen in Chriſt by God, vnto a ſure end.* Confeſſ. of Baſile: art. 1. §. 3. *We confeſſe, that God before hee had created the world had choſen all thoſe, to whom he would freely giue the inheritance of eternall bleſſedneſſe.* Harm. 5. ſect. p. 84. Ibid. p. 86.

9 *Proſper* and *Hilarius*, do report this to haue been one of the errors of the Pelagians, *Electorum numerum augeri & minui poſſe*, That the number of the elect may bee encreaſed and diminiſhed, &c. which error is by them condemned. Epiſtol. ad Auguſtin.

10 *Thom. Aquine* concurreth with *Auguſtine*, who concludeth, that, *numerus prædeſtinatorum eſt Deo certus, non ſolum formaliter, ſed materialiter*: The number of the predeſtinate is certaine before God, not only formally, that is in reſpect of the knowledge of God, but materially in regard of their election. T. Aqui. 1. pars. queſt. 23. art. 7.

11 *Magiſt. ſenten. lib. 1. diſt. 43. E. Non vult Deus omnes homines iuſtificari, & tamen quis dubitat eum poſſe*: God will not iuſtifie all men, and yet who doubteth but he can. *Lib. 2. diſt. 21. f. Humana natura ex parte redempta eſt*: Mans nature is redeemed but in part. If all be not redeemed, then all are not elected. *Lib. 3. diſt. 32. a. Magis diligit rationales creaturas, & de illis eas amplius, quæ ſunt membra vnigeniti*: God loueth reaſonable creatures more than vnreaſonable; and among the reaſonable, thoſe which are the members of his onely begotten ſonne, &c. If all men be not loued alike, then are they not all elected alike.

THE SECOND INCONVENIENCE THAT followeth the opinion of vniuerſall grace.

ABſurd. 2. The ſecond inconuenience that iſſueth out of this doctrine of vniuerſall election, is this, that Gods election ariſeth *ex præuiſa fide*, from the fore-ſight of their faith which ſhall bee ſaued: *Hubertus theſ. 786. Deus electionem ſuam non abſolutè ſtatuit, ſed defixit eam in filio ſuo, vt qui credunt in eum, ſalui fiant*: God hath not abſolutely made any election, but hee hath founded it in Chriſt, that they which beleeue in him ſhould be ſaued; they that beleeue not, ſhould be damned. So *Hemingius* ſaith: *Præſcientia Dei regula eſt electionis & prædeſtinationis*: The preſcience of God is the rule of election and predeſtination, *pag.* 21. And againe, *Non quia præſciti & electi ſumus, credimus, ſed quia credimus, præſciti & electi ad vitam cenſemur*: We doe not beleeue, becauſe we are fore-ſeene and elected, but becauſe we beleeue we were fore-ſeene and elected vnto life, *pag*, 27. *Snecanus*, though he ſeeme in words to confeſſe, that *æternum eligendi propoſitum non dependet ex vlla noſtra fidei, vel bonorum operum præuiſione*: That the eternall purpoſe of election dependeth not of the fore-ſight of our faith or workes, *pag.* 461. yet hee is driuen by the ſtreame of words to affirme as the reſt doe, that *fides continetur in Dei propoſito*, that faith is included in the purpoſe of Gods election, *p.* 463. and that God vniuerſally ordained to ſaluation all that ſhould beleeue, *pag.* 480. They would ground this their opinion concerning the fore-ſight of faith vpon theſe and ſuch like places of Scripture: as, *thoſe which he knew before, he predeſtinate to be like the image of his ſonne*: Predeſtination then is grounded vpon the fore-knowledge of God: *Hemingius de vniuerſalit. grat. pag.* 29. Rom. 8.29.

Contra. 1. We grant with *Auguſtine*, that *prædeſtinatio eſt quæ ſine præſcientia eſſe non poteſt*, Predeſtination is that which cannot bee without preſcience in God, *lib. 1. de prædeſtinat. ſanctor. cap.* 10. And thus are they ioyned together in this place: but it followeth not, that one is the cauſe of another. 2. The text maketh directly againſt them: for he ſaith not, whom he knew before ſhould be like the image of his ſonne he predeſtinate; but, whom he knew before he did predeſtinate to be like his ſonne: ſo that this conformitie by faith vnto Chriſt is an effect and conſequent of their predeſtination. 3. Though we admit the former reading, yet haue they gained nothing: for the conformitie to the image of Chriſt conſiſteth in being made partakers of Chriſts ſufferings, whereof S. *Peter* intreateth; vnleſſe they therefore will affirme, that the fore-ſight of mens afflictions is the cauſe of their election, and ſo ioyne in opinion with the olde Pelagians, that grounded election vpon the fore-ſight of good workes, this place is not for their turne. 4. By the knowledge of God in Scripture, the loue, liking, and approbation of God is often ſignified; as, *The Lord knoweth the way of the iuſt*; that is, approueth it; *I am the good ſhepheard, and know my ſheepe*, that is, loue them: ſo in this place, whom he knew before (whom he loued and fauoured) *he did predeſtinate*. 1. Pet. 4.13. Pſal. 1. 6. Iohn 10.14.

Againe, they obiect that place: *He hath choſen vs in him before the foundation of the world*: that is, God hath choſen thoſe whom he fore-ſaw ſhould beleeue in Chriſt, *Hemming. fol. 26. pag. 2.* Epheſ. 1.4.

*Contra.*1. The Apoſtle meaneth not, that we were ſo choſen in Chriſt, that is, for the fore-ſight of our faith in him, but that Chriſt was appointed of God, as the foundation, by whom our election ſhould be accompliſhed: as in the next verſ. *Hee hath predeſtinate vs to be adopted through Chriſt*: We were not firſt adopted in Chriſt, and then predeſtinate; but firſt predeſtinate, and then choſen in Chriſt, verſ.11. *In whom we were choſen, when we were predeſtinate according to the purpoſe of him, &c.* Firſt, therefore there is the decree of election and predeſtination, grounded only vpon the good pleaſure of God, verſ.5. then followeth the accompliſhment and execution of that decree by our adoption in Chriſt.

How we are ſaid to be elected in Chriſt.

2 *Auguſtine* vpon theſe words, *He hath choſen vs in him that we ſhould be holy*, groundeth a cleane contrarie argument: *Elegit nos — vt eſſemus ſancti, non quia futuri eramus, ſed vt eſſemus*: Hee hath choſen them before the beginning of the world that they ſhould be holy, not becauſe they were holy, *de prædeſtinat. ſanctor. c.*18. So then faith, holineſſe, ſanctification, are fruits and effects of election, not cauſes thereof.

3 Chriſt Ieſus, or our faith in Chriſt fore-ſeene, cannot be the cauſe of our predeſtination, ſeeing Chriſt himſelfe, in reſpect of his office of redemption, and mediation, was predeſtinate, and preordained of God: the ſame thing then cannot be the cauſe of predeſtination and the obiect together, Chriſt Ieſus as the head, with his bodie, which is the whole companie of the elect, are the obiect of predeſtination, that is, thoſe which were predeſtinated: *Ergo*, he is not the cauſe. *Auguſtine* alſo ſaith,

De prædeſt. lib.1.cap.15.

*Chriſtus præclariſſimum lumen eſt gratiæ prædeſtinationis, qui, vt hoc eſſet, quibus tandem ſuis, vel operum vel fidei meritis, natura humana, quæ in illo eſt, comparauit? ſicut ergo prædeſtinatus ille vnus eſt, vt caput noſtrum eſſet, Rom.*1.4. *qui prædeſtinatus eſt filius Dei, ita multi prædeſtinati ſumus, vt membra eius eſſemus*: Chriſt is a notable light of the grace of predeſtination, in whom his humane nature deſerued not by the merit of his workes, or faith, to be ioyned to his Godhead: As he therefore was predeſtinate to be our head, Rom.1.4. predeſtinate the Sonne of God (that is in reſpect of his office and humanity) ſo are we predeſtinate to be his members, that is, without reſpect to our faith or workes, onely according to the good pleaſure of his will. And this ſhall be our firſt argument on the contrarie ſide, againſt this reſpectiue election, and further we proue it thus:

Rom.1.4.

Luk.12.31.

Luk.12.31. *It is your fathers pleaſure to giue you a kingdome*: There is no other reaſon to be rendred, why God hath elected his children, and appointed them a kingdome, but this: *Complacuit patri*, it was your fathers pleaſure.

Iohn 15.16.

Iohn 15.16. *You haue not choſen me, but I haue choſen you*: Whereupon *Auguſtine* thus writeth: *Quod ſi autem ipſi primò crediderunt in eum, elegerunt eum, ipſe non elegit eos*: But if ſo be that they firſt beleeued in him, they choſe him, he choſe not them, &c. Their onely anſwere here is, that this is to be vnderſtood not of their eternall, but temporall election to the office of their Apoſtleſhip.

Anſw. To this alſo *Auguſtine* anſwereth: *Elegit eos de mundo cùm hîc ageret in carne, ſed iam electos in ſeipſo ante mundi conſtitutionem*: He choſe them indeede out of the world when he liued in the fleſh: but they were choſen in himſelfe before the world was made, *de prædeſtinat. ſanctor. cap.*17. Our Sauiour alſo ſaith, *I haue choſen you, and ordained you, that you goe and bring forth fruit, and that your fruit remaine*: This ſheweth that he ſpeaketh of their eternall election to ſaluation.

Rom.9.11.

Thirdly, we haue a moſt direct place, where the Apoſtle ſaith, *That before the children were borne, and had done either good or euill, the Lord pronounced of them, Iacob haue I loued, Eſau haue I hated*: *Ergo*, in Gods eternall election, which goeth before our birth, there is no reſpect had vnto any thing that followeth after the birth, either faith, or workes: for the reaſon is generall againſt both.

Anſw. *Snecanus* anſwereth, that (theſe words) I haue hated *Eſau*, are as much, as *odiſſe decreui*, I haue decreed to hate, for God really and verily hateth none but for their ſinne, *pag* 567. And therefore where the Scripture calleth *Eſau* a prophane perſon, the formall cauſe is added, for ſelling his birth-right, Heb.12.16. *Snecan. pag.*590.

Heb.12.16.

Contra. 1. We grant that no man is verily condemned (which is the reall reprobation) but for his owne ſin and wickednes: but here the Apoſtle ſpeaketh of the decree it ſelfe, not of the execution; the decree is before all time, the execution of the decree followeth in the time appointed: the execution followeth after the birth, and after men haue done good or euill. This therefore, which the Apoſtle ſpeaketh of, which was determined before their birth, and before they had done any thing, is the abſolute decree of God. Neither is that place to the Hebrewes any thing like vnto this: for there the Apoſtle ſpeaketh not of any purpoſe or decree of God concerning *Eſau*, before any euill done, as he doth here; but only of an act of prophaneneſſe committed in his life. And though we admit his interpretation, I haue hated, *that is, decreed to hate*: yet we muſt vnderſtand the decree ſtill: that although reall hatred be cauſed by their owne ſin, yet hatred or loue decreed, is grounded only vpon the will & purpoſe of God: as the Apoſtle ſaith, *that the purpoſe of God might remaine, &c. by him that calleth*, ver.11. but if election ſhould be becauſe of faith fore-ſeene, it ſhould ſtand as much by the called, as him that calleth. But here I deſire there may be no miſtaking: although it be affirmed that Gods decree both of election and reiection be abſolute, without any fore-ſight either to faith or vnbeliefe, good works or euill: yet there is a difference: for wee make, *Maſſa corrupta & damnata*, The corrupt and damned Maſſe of all mankinde, loſt in *Adam*, the ſubiect of election and reiection: that out of this Maſſe God of his free grace elected ſome, and left the other in that ſtate of corruption, wherein they were foreſeene: as *Auguſtine* well putteth the caſe of two debtors, if the owner doe vnto one forgiue the debt, *habet quod gratuletur*, he hath wherein to be thankfull; of the other hee exacteth the debt, *non habet quod criminetur*: he hath not whereof to complaine.

2. Now that this pronounced concerning *Eſau* and *Iacob* is to be vnderſtood only of Gods eternall decree and free purpoſe without the foreſight of faith, or workes, not as the execution of the decree, alone, or of them both together; as *Sneccanus* ſeemeth ſometime to affirme, pag. 57: thus it ſhall appeare by the opening of that which followeth.

Verſ.14. The Apoſtle anſwereth an obiection, *Is there vnrighteouſneſſe then with God? God forbid.* Which obiection ariſeth vpon the former examples: If God then doe elect one and reiect another, neither of them hauing done either good or euill, but both being alike, how is hee not vnrighteous, in that he ordaineth not alike vnto thoſe that are in the ſame caſe? But if ſo that God preferreth ſome becauſe of their beleefe, and reiecteth others for their vnbeleefe, there were no ſuch occaſion to complaine of God as vnrighteous, or ſo to obiect, becauſe the cauſe of difference in Gods election is apparant, namely, the reſpect to their faith: and it is a iuſt and righteous thing, that God ſhould preferre beleeuers before vnbeleeuers: therefore if election depended vpon any ſuch foreſight, and not abſolutely vpon the will and purpoſe of God, there could be no ſhew of vnrighteouſnes in God, nor any cauſe ſo to obiect.

Hemingius maketh the meaning of the obiection to be this: that God ſhould ſeeme to be vniuſt, becauſe he doth not adopt and elect *Iſmael* and *Eſau* for his children for the merit of their workes, as well as *Iſaac* and *Iacob*, pag. 47.

Contra. The merit of faith is as well excluded as the merit of workes: and if God ſhould elect vpon the foreſight of faith, the ground of this obiection is as well remoued, as if he did elect vpon the foreſight of workes: for then God ſhould ſee ſomewhat more in thoſe that are elected, then in the other, that is, their faith, and ſo they ſhould haue no colour to charge God with vnrighteouſnes: This appeareth alſo by the verſe following.

Verſ.15. *I will haue mercie on him, to whom I will ſhew mercie.* And verſ.18. *He hath mercie on whom he will, and whom he will he hardeneth*: that is, ſaith *Hemingius*, God ſheweth mercie vpon thoſe that beleeue, who are ſaued only by faith, through the mercie of God in Chriſt, and hee reiecteth all that refuſe to beleeue, and ſuffereth them to be hardened, *Heming. fol. 49. p. 1. Sneccan. 698. & alibi.* Rom.9.15,18.

Contra. 1. Thus they applie theſe places onely to the execution of Gods decree, and vnderſtand them onely of that temporall difference, which God maketh in this world betweene beleeuers and vnbeleeuers: whereas the Apoſtle ſpeaketh of that difference, which God maketh in his eternall election: as may appeare by the examples of *Iacob* and *Eſau*, betweene whom there was a diſtinction made before they were borne: and to this end he bringeth in the ſimilitude of the potter, verſ. 21. that as he hath power to make his veſſels not yet made, how he will; ſo God may appoint his creatures to ſuch purpoſes, as him pleaſeth, euen before they are: he hath not power to diſpoſe of them only after they are made and borne. 2. If Gods mercie bee decreed vpon the foreſight of faith, I aske them, whence is this faith? Is it of themſelues that beleeue, or of God, or of both? if it be of man, then God hath not mercie on whom he will, but vpon whom man will: becauſe it is (ſay they) in mans power to beleeue; and if he will beleeue, then will God ſhew mercie, and not elſe. And againe, whereas they ſay, God would haue all men to beleeue, and ſo be ſaued; it followeth that God hath mercie vpon all, conditionally if they beleeue: but the Apoſtle ſaith contrarie, that he hath mercie vpon ſome, not vpon all, and that he withholdeth his mercie from others, whom in his iuſt iudgement he hardeneth. But if faith be of God, and none can haue it, vnleſſe he giue it, what other reaſon is there, that hee giueth it not to all, but becauſe he hath not elected all?

3. Neither is God ſaid to harden ſome mens hearts onely by ſuffering them to be hardened, but as *Auguſtine* ſaith of *Pharao*: *Deus indurauit per iuſtum iudicium, Pharao per liberum arbitrium*: God hardened his heart by his iuſt iudgement, *Pharao* by his free will. And againe, where *David* ſaith, that God bade *Shemei* curſe him, *Auguſtine* ſaith thus: *Vtique non iubendo dixit ei, ſed quod eius voluntatem proprio ſuo vitio malam, in hoc peccatum iudicio ſuo iuſto & occulto inclinauit*: He did not command him ſo to doe, but becauſe by his iuſt and ſecret iudgement, hee did incline his will of it ſelfe corrupt, and wicked, to this ſinne: *de grat. & liber. arbit. cap. 20. & 23.* God therefore only permitteth not as a looker on, but is an agent and a doer as a iuſt Iudge, yet without ſinne.

Verſ.16. *It is not in him that willeth or runneth, but in God that ſheweth mercie*: that is (ſaith *Hemingius*) it is not in him that willeth or runneth after the fleſh, but in him that willeth and runneth by faith, which is grounded vpon the mercie of God; who of meere loue gaue his ſonne to be the redeemer of the world, pag. 48. Rom.9.16.

Contra. 1. The oppoſition here is not betweene man willing by nature, and man willing by faith, but betweene man willing or running, and God ſhewing mercie. If it be all one for man to will according to faith, and for God to ſhew mercie, then is it Gods grace and mercie, that ſome men haue faith: for if to will according to the fleſh be one thing, and to will according to faith another, ſeeing all men are the ſame naturally and according to the fleſh, whence is it then, that ſome mens will is regenerate by faith? is it not of the grace and mercie of God? Mercie therfore is firſt ſhewed, and then faith is giuen: the foreſight then of faith is not the cauſe of grace and fauour. 2. It is Gods mercie, you ſay,that Chriſt was giuen for the redemption of the world : but this is a common mercie, as yee hold,that Chriſt died for all men : is it not alſo a mercie of God to giue faith to beleeue in Chriſt? If you affirme onely that common mercie : then is it not true,which the Apoſtle ſaith,that God hath mercie only on ſome,and hardeneth others ; but God is mercifull to all alike, in offering Chriſt both to beleeuers and vnbeleeuers. And concerning faith, if it bee not Gods mercie that we haue it,then Gods mercie in giuing Chriſt, is nothing without our owne mercie vpon our ſelues in beleeuing in Chriſt : yea our owne mercie ſhall exceede Gods mercie, in as much as beleeuers haue more mercie then vnbeleeuers. If it be of Gods mercie,that we haue faith,why is not this mercie ſhewed to all, but that it pleaſed not God to elect all, but to receiue to fauour onely his choſen ? Theſe patrons of vniuerſall and common grace,are neuer able,holding their opinion,to make all ſound here.

Rom.9 19.20. Verſ.19. *Thou wilt ſay vnto me,why doth hee yet complaine, who hath reſiſted his will?* verſ.20. *But who art thou ô man,that pleadeſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power of the clay to make of the ſame lumpe one veſſell to honour, another to diſhonour?* Hence we conclude, that euen ſo in the beginning God had power by ſpeciall election to appoint ſome vnto honour, pretermitting others and leauing them in diſhonour,and this of his owne free will and purpoſe,not hauing any reſpect at all vnto man.

Hemingius anſwereth : That this ſimilitude holdeth not in euery point, but is brought in by the Apoſtle to ſhew the power of God, that hee is able to puniſh the contemners of his word,and vpon

Ierem.18.6. their repentance to renew them againe, as the potter, &c. And ſo is it applied by *Ieremie*,chap.18: for otherwiſe ſimply God maketh not the wicked,as the potter doth the baſer veſſels : pag.50.30.

Contra. 1. The obiection here moued,*Who hath reſiſted his will?* ſtandeth not with this interpretation,nor with *Hemingius* opinion : for if God would haue all men to beleeue,and ſo be ſaued; then is Gods will ouerthwarted,and his purpoſe is gainſaied,and his will reſiſted,for he would haue all ſaued,and yet all are not ſaued. But the Apoſtle hauing ſet downe this principle,that God in the beginning elected whom he would,and left the reſt,whom he would not receiue to mercie : then this obiection is made,that ſeeing Gods will is performed in both,that whom he would, are ſaued; whom he would not, remaine as they were : why then ſhould there bee any complaint made of their diſobedience? vnleſſe therefore we make the Apoſtles ſcope to be this,the obiection hath no coherence at all with the precedent part.

2. This ſimilitude we doe not vrge in all points : for man is otherwiſe by creation,then a piece of clay,but ſo farre only, as it is applied by the Apoſtle,as we haue ſhewed. *Ieremie* vſeth the ſimilitude ſomewhat to a diuers purpoſe,then the Apoſtle doth: for the Prophet ſetteth forth Gods power in the externall workes of his prouidence in the gouernment and adminiſtration of the world; as in the planting,and deſtroying of nations : the Apoſtle entreateth of the workes of Gods election,and predeſtination,verſ.11. *That the purpoſe might ſtand according to election.* Therefore Gods power is not heere ſet forth toward thoſe that are now contemners,or beleeuers,but before they were ſuch.

3. As touching his reaſon : Though God make veſſels to diſhonour,that is,ordaine wicked men to puniſhment,yet he maketh them not wicked : they are wicked of their owne making, but the puniſhment due to their wickedneſſe, which is eternall ſhame and diſhonour, is made and ordained of

Prou.16.4. God : as,*God made the wicked againſt the euill day.*

Rom.9.22. Verſ.22. What if *God to ſhew his power,&c. the veſſels of wrath prepared to deſtruction, and to declare the riches of his glorie vpon the veſſels of mercie,which he hath prepared to glorie? Ergo,* from the beginning ſome were prepared to glorie,ſome to deſtruction.

Suecanus ſaith,That none abſolutely before God are appointed to be veſſels of honour or diſhonour,but conditionally in Chriſt,pag.686. that is,as they ſhould beleeue or not beleeue in him. *Huberus* ſaith,That God indeed prepareth the veſſels of mercie,giuing them faith,and illumination, but they are made the veſſels of wrath of themſelues,and by Satan. And therefore the Apoſtle changeth the phraſe, ſaying, that God prepareth the veſſels of mercie, but the other are prepared : *theſ.*868. 869.870.

Contra. 1. The veſſels of honour and diſhonour are ſimplie,not conditionally formed : elſe the Apoſtles ſpeech were impertinent,verſ.20. *Shall the thing formed ſay to him that formed it,why haſt thou made me thus?* But now if they were formed only conditionally, which condition is performed not by the former, but by the thing formed; then are they formed by themſelues : but the Apoſtle ſaith they are formed of God : all condition then on their part is excluded. 2. Againe,as the potter of the ſame lumpe maketh veſſels of honour,or diſhonour,ſo God doth ordaine men of the ſame maſſe and condition in themſelues,ſome to honour,ſome to diſhonour: but now if God ſhould reſpect the faith of ſome,and the vnbeleefe of others,and ſo according to this foreſight ordaine them,they ſhould not be one lumpe,or of one mould,but diuers.

To *Huberus* we anſwere : firſt,if God prepare the veſſels of mercie,and worke effectually in them, one of theſe two muſt needs be granted; that God either prepareth all men generally for the veſſels of mercie,and they afterward are made by themſelues the veſſels of wrath,(which ſeemeth to be his opinion) then is the will of God reſiſted. If they ſay Gods will is conditionall,if they beleeue,yet this helpeth them not : for God giueth faith to all (as he ſaith) & ſo would haue all to beleeue: ſeeing then all do not beleeue, Gods will is gainſaied,and ouerruled : Or elſe if God prepare ſome & not others, by giuing faith and grace, whereof commeth this difference, but that God hath ſorted out ſome from the reſt by his eternall election?

2. *Huberus* ſeemeth to note a myſterie, in that the Apoſtle ſpeaking of the veſſels of wrath, vſeth another word, and in the paſſiue voyce, ſaying, σκεύη κατηρτισμένα, veſſels fitted or compoſed to deſtruction: but of the other he ſpeaketh actiuely, which God hath prepared, προητοίμασεν. Firſt, for the change of the voyce which hee obiecteth, it is nothing: for is it not all one to ſay, which hee prepared, or which are prepared of him? And, both the kingdome of God, and euerlaſting fire are ſaid paſſiuely to be prepared of God. And for the word, both that which is here pronounced of the veſſels of mercie, is vſed in the Scripture of the preparation to deſtruction, Matth. 25.41. And on the contrarie, the other word applied to the veſſels of wrath, is attributed to the faithfull, *Be ye knit together*, κατηρτισμένοι: and he ſpeaketh to thoſe which are ſanctified in Chriſt, and Saints by calling, verſ. 2.3. So that heere the Apoſtle ſpeaketh not, how men by their owne wickedneſſe are fitted to damnation, but how they ſtand in the decree of God, how they are vnder the hands of the potter: the reddition of the ſimilitude muſt anſwere to the propoſition: the potter maketh himſelfe both kinde of veſſels, he maketh not the one, and the other maketh it ſelfe: ſo God decreeth both concerning the elect and reprobate.

Math. 25.34,41
Math. 25.41.
1. Cor. 1.10.

Thus haue wee opened the true ſenſe of this chapter, and freed it from the corrupt gloſſes of the contrarie minded: And ſo haue we a moſt cleere teſtimonie of the Apoſtle, for Gods free and gracious election, without any foreſight of faith or any thing elſe in vs. And thus *Auguſtine* expoundeth it: *Apoſtolus non ſolū fratres, ſed geminos, nec geminos ſolū, ſed vno concubitu fuſos in vtero comparauit, vt quoniam in nondū natis, nondumq; aliquid operatis nulla eſſe poterant momenta meritorum, nec ex parentum quidem meritis, quæ diuerſo tempore varia eſſe potuerunt, aliquod contra gratiam relinqueretur obſtacuum: —itaque Apoſtolus eos vaſa miſericordiæ vocat, vt totum quicquid eſſent, ſecundum miſericordiam ſe eſſe cognoſcerent: De prædeſtinat. & grat. cap.* 7. The Apoſtle doth compare together not brethren only, but twinnes borne at one birth: that becauſe in thoſe which were not yet borne, neither as yet had done any thing, there could be no difference of merit, neither by their parents merits, which might haue been at diuers times vnlike, grace might haue any impediment: the Apoſtle therefore calleth them veſſels of mercie, that they might acknowledge all, whatſoeuer they had, to be of mercie, &c.

Saint *Ambroſe in Tit.* 3. vpon theſe words of the Apoſtle, *Secundum miſericordiam ſuam, &c.* According to his mercie he ſaued vs: *Hoc bonum quod in Chriſtianis florere cernimus, de radice diuinæ pietatis oritur, &c.* This goodneſſe, which doth floriſh in Chriſtians, doth ariſe of the roote of the diuine pietie, or loue, for God by his mercie hath ſaued vs in Chriſt.

Againe, *de vocat. Gent. lib.* 1. *cap.* 3. *Non omnis Iſrael reprobatus, nec omnis electus, ſed partem cæcitas voluntaria auertit, partem ſibi illuminatio gratuita reſeruauit*: All Iſrael was not reprobated, nor all elected: but part through their voluntarie blindnes is turned aſide, part by gracious illumination is reſerued.

Hieron. apolog. ad Ruffinum: Non ait Apoſtolus elegit nos, &c. cum eſſemus ſancti, ſed vt eſſemus: The Apoſtle ſaith not he hath choſen vs, when we were holie, &c. but that we ſhould be holie.

Proſper writing to *Auguſtine* of the reliques of the Pelagian hereſie, nameth this to be one, they affirmed God only to haue predeſtinate thoſe, *quos dignos futura electione, &c. præuidiſſet*, whom hee foreſaw would be worthie of his election, &c.

Epiſt. ad Auguſtin.

Theodoret ſaith, thoſe, whoſe purpoſe hee foreſaw, hee predeſtinate, *ſed nemo præſcientiam horum cauſam eſſe dicat, non enim præſcientia eos tales effecit, ſed Deus, vt Deus, quæ futura erant, procul proſpexit*: But let no man ſay, that Gods preſcience is the cauſe hereof, for his preſcience did not make them ſuch, but God as God, did foreſee a farre off, what ſhould be, &c.

In 8. c. ad Rom

The reformed Churches thus confeſſe: *Some are no better then others, till ſuch time as the Lord doth make a difference, according to that immutable counſell, which he had decreed in Chriſt Ieſus, before the creation of the world, &c.*

Harm. ſect. 5. pag. 87.

Thomas Aquine doth very well reſolue of this point: that preſcience is not the cauſe of predeſtination: that ſome in generall are elected, ſome reiected, the cauſe is the demonſtration of Gods mercie in ſauing the one, and his iuſtice in puniſhing the other: but in particular he doth elect ſome, and reprobate others, *nulla ratio in creatura eſt*, there is no reaſon or cauſe in the creature: neither is there iniquitie with God, if he giue vnequall things to them, that are not vnequall: *quia prædeſtinationis effectus, non ex debito redditur, ſed ex gratia datur*: becauſe the effect of predeſtination is not rendred of debt, but giuen of grace, &c.

1. p. qu. 23. artic. 5.

Thus *Auguſtine* thought in the end of the grace of free election, though he had been ſometime of another minde, that God, though he elected not by the foreſight of workes, yet, *elegit fidem, vt quem ſibi crediturum præſciret, ipſum eligeret*: yet he elected their faith, that is, whom hee foreſaw ſhould beleeue, him he elected. This ſometime was *Auguſtines* opinion, which he afterward retracted: *Sed nondum (inquit) diligentius quæſiueram, nec inueneram, qualis ſit electio gratiæ*: But yet I had not diligently ſearched, or found out, what to thinke of the election of grace: *lib.* 1. *de prædeſtinat. ſanctor. cap.* 3.

Auguſtine therfore being better reformed in iudgement thus writeth: *Miſericors Deus vocat nullis hoc vel fidei meritis largiens, quia merita fidei ſequuntur vocationem potius quam præcedant*: The mercifull God calleth, not for any merits of faith, becauſe the merits of faith doe follow rather our vocation, then goe before: *qu.2.ad Simplician.*

So I wiſh that they, which thinke now, as a *Auguſtine* ſometime did, would not be aſhamed with *Auguſtine* to correct their erroneous opinion. It was counted in time paſt Semi-Pelagianiſme, to aſcribe election to the foreſight of faith. *Bellarmine* a patrone of poperie yet abhorreth this opinion, and proueth at large, *nullam eſſe cauſam in nobis prædeſtinationis*: that there is no cauſe in vs of our predeſtination, neither that God hath elected vs vpon the foreſight of our workes: *aut propter bonum vſum liberi arbitrij, aut gratiæ*: or for the good vſing of free will, or grace: *Lib.2.de grat.& liber.arbit.cap.10.* Is it not therefore a ſhame for Proteſtants, euen in a popiſh error to be more ſtiffe and reſolute, then a popiſh profeſſor? And thus much of this ſecond abſurditie: We will be ſhorter in the reſt.

THE THIRD INCONVENIENCE or Abſurditie.

ABſurd.3. The patrones of vniuerſall grace, who affirme that God conditionally hath appointed all men to ſaluation, if they will beleeue, and that he would haue all men to beleeue: *Heming. de vniuerſal.grat.pag.58.* And that if all beleeue not, it is not for any defect of grace, but through their owne fault: *Snecan.de liber.arbit.pag.408.* They thus holding are driuen to confeſſe, that to beleeue, man hath power of himſelfe, by his free will: for God offereth grace and faith to all, and it is in mans power to receiue, or refuſe it.

Hemingius further deliuereth his opinion thus: *That faith is both the gift of God, becauſe it is wrought by his holy ſpirit in thoſe that deſire it; it is alſo of mans free will, becauſe it is in the will of man to giue or withhold his conſent to and from the calling of God: And yet* (ſaith he) *this will, whereby we beleeue, is alſo Gods gift, becauſe it appertaineth to free will, which was giuen in the creation: ſo there are foure things, which concurre vnto faith, to heare the Goſpell, to conſent vnto it, to deſire grace offered, and to beleeue God, which promiſeth: all theſe are voluntarie in man: De vniuerſ.grat.pag.57.* So hee concludeth, *that faith is partly the gift of God, becauſe hee giueth his word, and inwardly moueth the heart; partly the worke of man, becauſe man, volens credit, beleeueth willingly, being once moued of the ſpirit, a bonitate obiecti, by the goodneſſe of the obiect: pag.56.* So his opinion is, *That the will of man is not only paſſiue, but alſo actiue in the conuerſion of man: De libero arbit.pag.118. And as God worketh by teaching, inſpiring, mouing; ſo man worketh, by willing, conſenting, endeuouring: pag.120.lin.1.2.* So the beginning and occaſion of faith is of God, but the act and perfection of faith, in man.

Yet *Hemingius* much forgetting himſelfe, alloweth that ſaying of *Auguſtine: Liberi arbitrij eſt velle, tamen bene velle, gratiæ Dei eſt*: That it is in our free will, to will; but well to will, is of grace: *De liber.arbitr.pag.98.* And that of *Bernard* alſo he alloweth: *Deus eſt author ſalutis, liberum arbitrium tantum capax, nec dat illam niſi Deus, nec capere valet niſi liberum arbitrium*: God is the author only and worker of ſaluation, free will is only capable, none giueth but God, nor nothing is capable of it, but free will; pag.120. Thus he confeſſeth with theſe fathers, that mans free will is meerely paſſiue in diuine things, and onely receiueth, worketh nothing. And further he confeſſeth, *That a man regenerate and taught of God, may will that is good, by his free will, which hee hath of grace: pag.114. lin.17.* Here he ſaith, that free will to good is of grace: and thus he is contrarie to himſelfe.

Snecanus likewiſe runneth in a maze, and confoundeth himſelfe: One while he ſaith, *That grace and mans will worke together: and that men may reſiſt God, and of their owne motion giue aſſent vnto him, Quantum ad ipſam naturalem volendi actionem in creatione inditam attinet: By the very naturall action of the will, as it was giuen in the creation: De liber.arbitr.pag.405.* Yet with the ſame breath he ſaith, that mans will is no efficient, or working cauſe of his conuerſion, but onely a principall ſubiect, *wherein the ſpirit of God worketh*: And that in ſpirituall actions, as in faith, regeneration, *A man vnregenerate neither vnderſtandeth, nor is able to doe or will any thing: pag.398. And that the whole benefit of our conuerſion, in the beginning, midſt, and end, is neither begun nor finiſhed by our ſtrength, but is only of grace: pag.405.* Thus they ſpeake and write contrarie things, and blow hot and cold with one breath. But for all this, they cannot thus ſhuffle vp the matter, but we further vrge them thus.

Contra. They that affirme that God offereth grace and faith equally to all, and that God would haue all men to beleeue, and if they beleeue not, it is not for want of grace, but the fault is onely in themſelues; doe conſequently hold, that to beleeue is either wholly or in part in mans power. The firſt, to affirme that faith is in mans power wholly without the gift of God, is Pelagianiſme, and maketh man the author of his owne ſaluation. Yet ſo holdeth *Puckſius*, one of the patrones of this opinion: but *Hemingius* and *Snecanus*, or other vniuerſall men, are not yet ſo groſſe. Their opinion is then, that faith is partly of God, partly of man, that cōſenteth vnto the calling of God by his free will. Againſt the which opinion wee haue the decree of the *Arauſican.Concil.2.can.5. Si quis ſicut augmentum, ita & initium fidei, ipſum credulitatis affectum, &c.* If any man ſay, that as the encreaſe, ſo the beginning of faith, likewiſe the very inward diſpoſition to beleeue, whereby wee beleeue in him, that iuſtifieth the vngodly, is not giuen vs by grace, and the inſpiration of the holie Ghoſt, which conuerteth our will from infidelitie to faith, but that it is naturally in vs, is contrarie to the Apoſtle, who ſaith, We truſt that he which hath begun this worke in you, will finiſh it vntill the day of the Lord. This decree maketh both againſt thoſe, that affirme faith to be naturally in vs, as *Puckrius*, as alſo againſt them which aſcribe either the beginning of faith, or the increaſe, or the diſpoſition to free will, and not all to grace, as *Hemingius*. The abſurditie of which opinion, we further declare thus.

1. If it be in mans power to beleeue, whether doe you vnderſtand man regenerate, or vnregenerate? Man vnregenerate is not able to beleeue, for the naturall man perceiueth not the things of the ſpirit of God. And this is partly confeſſed by *Hemingius* and *Suecanus*, as wee haue ſeene before. If man muſt firſt be regenerate before he can beleeue, how commeth it to paſſe, that ſeeing an equall meaſure of faith, and grace is offered on Gods behalfe vnto all, that all men are not regenerate? You will ſay, ſome are regenerate by grace: But why doe ſome apprehend the grace of regeneration more then other? there is no power yet in their will, becauſe it is vnregenerate: muſt it not then be needes confeſſed, that God giueth a greater meaſure of grace to ſome, ſuch as he hath elected, then to other? And this the Apoſtle notably prooueth, where he ſaith, *God is the Sauiour of all men, eſpecially of thoſe which beleeue*. But if God for his part offer grace no more to beleeuers, then vnbeleeuers, but in that they accept of grace offered themſelues, how is he after a more eſpeciall ſort the Sauiour of beleeuers, more then of others? This place then inferreth of neceſſitie a more ſpeciall grace and fauour of God toward them that beleeue.

1.Cor.2.14.
1.Timoth.4.10

2. That all cannot haue faith, but ſuch as are ordained and elected thereunto: theſe Scriptures are our warrant: *Ye beleeue not, for ye are not of my ſheepe. They could not beleeue, becauſe God had blinded their eyes. As many as were ordained to eternall life, beleeued.* Their anſwers to theſe places wee haue ſeene before, that we need not to repeate them againe.

Ioh.10.26.
Ioh.12.39.
Act.13.48.

3. That faith and euery good gift, the beginning, perfection and end, is only of God, thus alſo it is teſtified in the word of God: *It is not of him that willeth, or runneth, but of God that ſheweth mercie. It is God that worketh both the will and the deed. Without me you can doe nothing. No man can come vnto me, except my father draw him. Hemingius* anſwereth, that God draweth, by ſetting before vs the promiſes of eternall life, and by miniſtring ſo excellent an obiect: pag.57. But after this manner God (you ſay) draweth all men: and ſuch drawing men may reſiſt, for all that are thus drawne by this common grace, follow not: But they that are drawne of God, as here our Sauiour ſpeaketh, muſt needs come vnto Chriſt, verſ.37. *All that the Father giueth me, ſhall come to me.*

Rom.9.16.
Philip.2.13.
Ioh.15.5.
Ioh.6.44.

To conclude this place, theſe patrones of common grace doe fall into a flat point of Pelagianiſme, whoſe aſſertion was this: *Vitam eternam omnibus paratam eſſe, quantum ad Deum, quantum ad arbitrij libertatem, ab eis eam apprehendi, qui ſponte Deo crediderunt*: That life eternall, on Gods behalfe is prepared for all, and as for the libertie of free will, they lay hold of eternall life, that of themſelues beleeue God: *In epiſtol. Proſper. ad Auguſtinum.* This did the old Pelagians hold, this doe the new Vniuerſaliſts affirme.

Now to requite vs againe, for this charge, they accuſe vs of Manicheiſme, the Manichees tooke away the vſe of free will altogether, and affirmed all things to be done of neceſſitie, and conſequently made God the author of ſinne: to this opinion they ſay, we come neere.

Hemingius pag 109.

Contra. We defie the monſtrous ſect of the Manichees and all Manicheiſme. Firſt wee affirme, not all things to be done of abſolute neceſſitie: for though God haue decreed the end of euery man, yet this no more bringeth a ſtoicall and fatall neceſſitie, then to ſay that God hath foreſeene all things (which they themſelues affirme:) for whether God onely foreſeeth, or beſide predeſtinateth, things cannot otherwiſe fall out, then he hath foreſeene or appointed: yet it followeth not, that the yoke of abſolute neceſſitie is therefore laid vpon vs: for neither Gods preſcience nor predeſtination taketh away ſecond meanes and cauſes, as the libertie of mans will, and ſuch like, but rather eſtabliſheth them: for as God did foreknow and ordaine things to be done, ſo hee willed and decreed, and foreſaw the meanes whereby they ſhould be done.

2. We make not God the author of ſinne, though he haue not elected all: for the not elected, being left to themſelues by the corruption of their owne will, fall into ſinne, which God foreſaw, but willed not, but the puniſhment of ſinne, he decreed before, and in his time will ſee executed.

3. Neither doe we take away free will: which we ſay is the beginning and fountaine of ſinne in man: ſo man hath a free will, that is without conſtraint to doe euill. And in good things wee exclude not the will of man: but man (we ſay) willeth, and by grace his will is reformed to will that that is good: So grace worketh, the will of man is wrought: Man then hath a will in good things, but altogether paſſiue: yet God otherwiſe worketh in man, then in bruite beaſts, for they haue no will or vnderſtanding at all, man hath, though corrupted. Hence are all thoſe precepts, and exhortations in Scripture, not that man of his owne accord is able to receiue them: but God ſpeaketh to men as a reaſonable creature, that naturally doth will, and vnderſtand, that they ſhould bee ſtirred vp by ſuch exhortations, to ſeeke for further grace at Gods hand, to reforme and regenerate their wils to the obedience of his holy precepts. Thus then it appeareth, that wee are no Manichees. Other obiections concerning free will, because they are common to the Papiſts, and theſe new free will men (which

differ not much in this matter) I will referre to the treatiſe of free will, which followeth. And yet, what ſaid I? that they much differ not? Nay, of the two thoſe Vniuerſall free men are more erroneous concerning this point of free will, then the Papiſts.

1. The Papiſts make a diſtinction of ſufficient and effectuall grace on Gods behalfe. *Bellarm.lib.1. de grat.cap.2.* But theſe Vniuerſaliſts ſay, that on Gods behalfe, like effectuall grace is giuen to all, but their free will maketh the difference, whereby ſome beleeuing, make this common grace to themſelues more effectuall: So they aſcribe more to free will, namely, to make grace effectuall, then the Papiſts doe. 2. The Papiſts ſay, we haue free will (yet aided and aſſiſted by God) to doe good workes: theſe Vniuerſaliſts ſay, we haue free will to beleeue, which is a greater gift, then to doe good workes, which are a neceſſarie conſequent of faith. 3. The Papiſts ſay, that the firſt grace whereby we are iuſtified, that is the beginning of iuſtification, is meerely of grace both in the giuer and receiuer: theſe Vniuerſaliſts ſay, that God indeede offereth grace, by mouing, and ſtirring the heart, but man by his free will giueth conſent to his calling: ſo that the beginning of their calling is but free in behalfe of the caller, but it is of themſelues, that they are effectually called. And thus much of this third inconuenience.

That it is not in a mans power to beleeue, Saint *Ambroſe* thus further witneſſeth, *in 4. ad Galat.* vpon theſe words of the Apoſtle: *Seeing ye know God, or rather are knowne of God: Cum enim hi non quærerent Deum, aduocauit eos ad ſuam gratiam:* For when they did not ſeeke God, hee called them to his grace. *Lib.1.de vocat.Gentium, cap.9. Licet inſit homini bonum nolle, tamen niſi donatum non habet bonum velle: illud contraxit natura per culpam, hoc recipit natura per gratiam:* Although it be in man to nill that is good, yet he cannot will that is good, vnleſſe it be giuen him.

Auguſtine ſaith, *Datur poteſtas, &c.* Power is giuen them to be the ſonnes of God, which beleeue in him, *cum hoc ipſum datur, vt credant in eum,* ſeeing this is giuen them to beleeue in him, which power vnleſſe it be giuen them of God, it cannot be of free will, &c. **Cont.2.epiſt. Pelag.lib.1.c.3**

Chryſoſtome ſaith, *Nihil noſtrum eſſe putemus, quandoquidem & ipſa fides non eſt noſtrum opus:* Let vs not thinke any thing to be ours, ſeeing that faith is not our worke. **Hom.30.in 14. cap.Act.**

Theodoret: Deus horum bonorum cauſa eſt, ipſe enim firmam nobis fidem in Chriſtum donauit: God is the cauſe of theſe good things, for he hath giuen vnto vs firme faith in Chriſt. **In 2.Cor.c.1.**

Confeſſion of Bohemia, chap.10. *Only through the pure Goſpell, and the preaching thereof, is faith ſowed inwardly by the holy Ghoſt.* Latter confeſſion of Heluetia, chap.16. *This faith is the meere gift of God, becauſe God alone of his power doth giue it to his elect.* **Harm.ſect 7. pag.205. Harm.ſect.9. pag.244.**

Thomas Aquine directly affirmeth, that to beleeue, *oportet ponere Dei gratiam interius mouentem:* We muſt preſuppoſe the grace of God inwardly mouing: and ſo he concludeth, that, *credere eſt in voluntate hominis, quæ præparatur per gratiam, vt credat, &c.* to beleeue is in the will of man, which is prepared by grace to beleeue, &c. **2.2.q.6.artic.1.**

THE FOVRTH INCONVENIENCE
or abſurditie.

Abſurd.4. Another conſequent of their opinion is, that as it is in mans power to beleeue, and obey his effectuall calling, ſo may he reſiſt it if he will. So *Hemingius pag.117.lin.17. The will of man being moued by the word of God, and the holy Ghoſt, may both obey and reſiſt the ſame.* The ſame is affirmed by *Snecanus de libero arbitrio, pag.405.* for they ſay, that the cauſe why all beleeue not that are called, is not at all for any want of grace on Gods behalfe, but it is only in themſelues, that refuſe grace offered: *Snecan.pag.919.*

Argum. Our Sauiour ſaith, *O Ieruſalem, &c. how often would I haue gathered thy children together, &c. and thou wouldeſt not?* Matth.23. Wherefore if they would, they might haue been ſaued: It is therefore in mans power to reſiſt his vocation: *ſic Heming.pag.117.* **Matth.23.37.**

Contra. 1. True it is, that it is not for any defect or want of grace on Gods behalfe, that many being called, beleeue not, but the defect is in themſelues: there is no defect properly in God: his calling is ſufficient vnto all; but that it is effectuall to ſome and not to others, it commeth of their owne corruption, and euilnes of nature, which God taketh away and healeth in whom he pleaſeth, and ſuffereth the reſt to remaine in their hardnes of heart.

2. There is a ſufficient calling for all, when God offereth the externall meanes of ſaluation, whereby all might come to ſaluation, if they had grace to apprehend: this calling may be reſiſted by men, whom God iuſtly leaueth to themſelues. There is alſo an effectuall calling, when as God worketh inwardly by the efficacie of his ſpirit, and draweth his elect, of vnwilling making them willing, to obey their calling: and thus are the elected only called, and this calling cannot be reſiſted. So ſaith our Sauiour, *Many are called,* namely, ſufficiently on Gods behalfe, *but few are choſen,* that is, effectually called, as the elect only are: The firſt calling was offered to Ieruſalem.

Here it will be obiected: firſt: This generall calling of God, if it be not effectuall to all, how is not God to be charged with the periſhing of thoſe, to whom it is not effectuall?

Anſw. God in no wiſe is chargeable therewith: for Gods calling in it ſelfe is ſufficient to all, it is for want of grace in themſelues, that it is not effectuall to them.

*Obiect.*2. But why doth not God by the powerfull operation of grace, make it effectuall to all as to ſome? is he not now partiall?

Anſw. God is a debter to none: but whereas all by nature haue made themſelues the ſeruants of ſinne, if God in his iuſtice would leaue them all to themſelues, he were not therefore to be iudged vniuſt. But now ſeeing he of his infinite mercie ſaueth ſome, and giueth them his grace, it is not partialitie in him, who findeth nothing in man to be reſpected, but a worke of his meere grace and fauour: for as the Apoſtle ſaith, he hath mercie on whom he will, and whom he will he hardeneth.

3. That Gods effectuall and gracious calling of election cannot be reſiſted, thus the Scripture beareth witneſſe: *No man hath reſiſted Gods will*: But as the Pſalme ſaith, *Whatſoeuer it pleaſed him, that did he in heauen and earth.* Whom it pleaſed God therefore to ſaue, and call by his grace, they ſhall be ſaued and called. Rom. 9.19.

All that my father giueth me, ſhall come vnto me.: And *euery man that hath heard, and hath learned of the father, commeth vnto me*: Not that God ſaueth any man againſt his will, but, as *Auguſtine* ſaith, *Ex nolentibus volentes facit*: Of vnwilling hee maketh them willing. *Auguſtine* further alſo writeth notably of this matter: *Non poteſt effectus miſericordiæ Dei eſſe in hominis poteſtate, vt fruſtra ille miſereatur, ſi homo nolit: quia ſi vellet etiam reluctantium miſereri, poſſet ita vocare, quomodo illis aptum eſſet, &c. Illi ergo electi, qui congruenter vocati, non reſpuunt: — Cæteri non electi, quia non ſecuti, quamuis vocati: ad Simplician. lib.*1. *quæſt.*2. It cannot be in mans power to fruſtrate the efficacie of Gods mercie, if man will not: for if God alſo would haue mercie of thoſe, that ſtriue againſt his mercie, he could alſo call them, as it were meete for them; They therefore are elected of God, who are agreeably or conueniently called, that they refuſe not their calling: the reſt are not elected, which are called, but obey not, &c. And thus much alſo of this inconuenience, that if man may fruſtrate Gods effectuall calling, that God ſhall not haue mercie, vnleſſe man will, then is the will of man ſtronger and of greater power, than Gods will is. Iohn 6.37.45.

Laſtly, concerning theſe three points: firſt, that there is a generall calling which is ſufficient to all, and beſide that a ſpeciall calling effectuall onely in ſome. Secondly, that the generall calling by the hardneſſe of mans heart may be made fruſtrate. Thirdly, that the effectuall calling of God cannot be reſiſted. S. *Ambroſe* doth thus witneſſe euidently.

Firſt, hee ſaith, *lib.* 1. *de vocat. Gent. c.* 2. *Credimus ſecundum ſcripturas, &c.* Wee beleeue according to the Scriptures, that Gods prouidence was neuer wanting to the vniuerſall companie of men: *Qualicet exceptum ſibi populum ſpecialibus ad pietatem direxerit inſtitutis, &c.* Which prouidence of God did yet giue ſpeciall directions vnto godlineſſe to his people, which hee had excepted from the reſt.

For the ſecond he thus teſtifieth: *Si quis non credit in Chriſtum, generali beneficio ipſe ſe fraudat, vt ſi quis clauſis feneſtris radios ſolis excludat*: If any man beleeue not in Chriſt, hee doth defraud himſelfe, as if a man ſhould ſhut the windowes to keepe out the Sunne-beames: *lib.*2.*cap.*2.

Thirdly, *lib.* 1. *de vocat. Gent. cap.* 10. *Nihil obſiſtere diuinæ gratiæ poteſt, quo minus id, quod voluerit impleatur*: Nothing can reſiſt the diuine grace, that it ſhould not fulfill whatſoeuer it would. And againe, *cap.* 9. *Quantumlibet impiorum malignitas accuſetur reſiſtens gratiæ, &c.* Although the malignitie of the wicked bee accuſed, as reſiſting grace; ſhall it bee thought, that they deſerued grace, vpon whom it was conferred, or that grace, which ſubdued whom ſhe would, could not conuert thoſe, which remaine vnconuerted? they which were called, were the ſame, which they are that remaine in their hardneſſe of heart: *Sed illis tribuit gratia ſtupenda, quod voluit; iſtis retribuit veritas iuſta, quod debuit*: but grace gaue vnto them, what ſhe would; and iuſtice rendred to the other, what was due.

Auguſtine alſo thus witneſſeth: *Volenti ſaluum facere nullum hominum reſiſtit arbitrium*: Mans will is not able to reſiſt God, being willing, or purpoſed to ſaue: *De corrept. & grat. cap.*14. *Non eſt dubitandum voluntati Dei — voluntates humanas reſiſtere non poſſe*: It is not to bee doubted, but that mans will cannot reſiſt Gods will, who hath done, whatſoeuer hee would in heauen and earth: *ibid.*

Likewiſe: 1. *Auguſtine* maketh two kindes of vocation: writing vpon theſe words, *Whom he hath predeſtinate, he hath called, Hæc vocatio ſecundum propoſitum, eſt, hæc eſt ſine pœnitentia*: This calling is according to Gods purpoſe, that is without repentance, &c. *Non ſunt in iſta vocatione, &c.* They are not in this calling, which walke in faith a while, but perſeuere not. Epiſt. 59. ad Paulin.

Tertullian agreeth: *vt lapides filij Abrahæ fient, ſi in fidem Abrahæ inſeruntur, & genimina viperarum fructum pœnitentiæ facient — hæc erit vis diuinæ gratiæ, potentior vtiq; natura, habens in nobis ſubiacentem ſibi liberi arbitrij poteſtatem, &c.* Both ſtones ſhall become *Abrahams* children, if they be planted into the faith, and the ſprigges of vipers ſhall bring forth fruites of repentance, if they ſpet out their venome: this is the power of the diuine grace, mightier then nature, hauing ſubiect vnto it the power of free will. Lib. de anim. cap. de cæteris naturalib. animæ.

2. *Cyrill* ſaith, *that faith worketh aboue the ſtrength of man*: mans ſtrength then is not able to reſiſt the grace of God. ὑπὲρ ἀνθρωπίνην ἰσχύν.

3. Confeſſ. of Heluetia, the former, artic. 19. *Except the Lord doe giue encreaſe in the heart of the hearer, the doctrine to him which hath no faith, is as it were a watring and planting, but ſuch as is without* Catechiſ. 5. Harm. ſect. 11. pag. 350.

out efficacie and vnfruitfull, but being receiued by faith into good ground, and being trimmed by the inward husband man the holy Ghoſt, doth worke meruailouſly, and profit,&c. There are then two kindes of calling, one externall, which is not alwaies effectuall, one internall, which alwayes worketh effectually.

4 *Thom. Aquine:* this queſtion being propounded, whether grace can be more in one, then another, granteth, that it may *ex parte ſubiecti,* on the behalfe of the ſubiect: *Prout vnus perfectius illuſtratur lumine gratia quàm alius:* As one may be more perfitly lightened with the light of grace then another: and the firſt reaſon of this diuerſitie is on Gods part, *Qui diuerſimode ſua dona diſpenſat,* who diuerſly diſpenſeth his gifts,&c. ſo then there are diuers kindes of callings, which are not alike effectuall to all.

2.1.qu.112, artic.4.

THE FIFTH ABSVRDITIE.

A*Bſurd.5.* Theſe patrones of vniuerſall and conditionall election and grace, which affirme that men are no otherwiſe elected, but with condition if they beleeue, and ſo long are they elected, as they continue in faith, doe conſequently alſo hold, that men may both loſe their election, and loſe their faith: and of the veſſels of honour, if they fall from faith, become veſſels of wrath: *Heming. pag.30.* And they which are written in the booke of life, may be raſed out of it: *Huber.theſ.757.* The ſame alſo is maintained by *Snecanus,* that the elect may finally fall away from Chriſt. *pag.976.*

Argum.1. That election may be loſt, they would thus proue it out of Scripture: *Moſes* ſaith vnto God: *If thou wilt not pardon them, raſe me out of the booke which thou haſt written:* The Lord anſwered, *Him that ſinneth will I put out of my booke.* Neither *Moſes* would haue asked an impoſſible thing, neither would God haue ſo anſwered, if that they could not be raſed out of the booke of life that are written there: *Huber.theſ.766.*

Exod.32.32.

Anſw.1. *Moſes* being carried away with an extraordinarie zeale of Gods glory, and loue to the people, forgetting himſelfe and his owne eſtate, wiſheth, that himſelfe ſhould periſh, rather then the people: yet it followeth not, that hee could periſh: For after the ſame manner S. *Paul* with the like zeale wiſheth he were accurſed, ſo the Iewes might be ſaued, yet the Apoſtle was ſure that he could not periſh, nor be ſeparated from the loue of God: And he knew there was a crowne of glory laid vp for him. No ſuch thing therefore can be inferred vpon theſe extraordinarie examples of zeale. 2. But the Lord anſwering *Moſes,* ſaith, hee will put out,&c. though *Moſes* might be carried away in zeale ſo to ſpeake, yet the Lord ſpeaketh aduiſedly. *Anſw.* Firſt, the Lord applieth his ſpeech vnto *Moſes* infirmitie at this time, and by way of conceſſion, ſaith vnto him, that if it were ſo, that ſome were to be put out of his booke, yet *Moſes* ſhould not, but they rather that ſinned. Againe, it is a metaphoricall ſpeech, for God hath indeede no ſuch booke, ſuch putting in or putting out: but by writing in that booke, the decree of ſaluation is ſignified; by not writing or blotting out, the decree of damnation: God will put them out that ſinne, that is, hath decreed their iuſt damnation: for otherwiſe to ſpeake properly they were neuer written in the booke of life. Here wee haue a direct teſtimonie, that ſuch as are loſt, were neuer written in the booke of life; how dare then any man wreſt the Scripture to a contrarie ſenſe, and ſo make it ſpeake contrary things? Or as *Auguſtine* interpreteth, *Non ſic accipere debemus, quòd quenquã Deus ſcribat in libro vitæ & deleat illũ, ſi homo dixit, quod ſcripſi, ſcripſi;—Deus quenquam ſcripſit & delet?—quomodo ergo ibi delentur, vbi nunquam ſcripti ſunt? hoc dictum eſt ſecundum eorum ſpem, quia ibi ſe ſcriptos putabant.* We muſt not ſo take it, as though God writeth any in the booke of life, and blotteth them out againe: for if a man ſaid, what I haue written, I haue written (ſo *Pilate* ſaid concerning the inſcription of the Croſſe) doth God write any, and blot out again? how are they then blotted out, where they were neuer written? It is ſo ſaid in reſpect of their hope, becauſe they thought they were written there.

Rom. 9.3.
Rom. 8.38.
2.Tim.4.8.
Reuel.17.8.

They alſo obiect that place, *I beate downe my body, leaſt,&c. I my ſelfe ſhould be a reprobate,&c. Ergo,* the elect may become a reprobate: *Pucks.rat.77.*

1.Cor.9.27.

Anſw.1. That *Paul* was aſſured he could not be a reprobate, we haue ſhewed before, for hee knew that there was a crowne of righteouſnes laid vp for him. 2. It is not then to be referred to the perſon of *Paul,* as though he feared any reprobation before God, but to his miniſterie, leaſt, if he ſhould doe himſelfe otherwiſe then he preached to others, his miniſterie ſhould be diſgraced, and reproued.

Argum.2. Now that faith alſo may be loſt, they ſhew it thus: *Through thy knowledge ſhall the weake brother periſh for whom Chriſt dyed: Ergo,* a man may loſe his faith and ſo periſh: *Heming. pag.24.*

1.Cor.8.11.

Anſwere.1. None can finally or eternally periſh, whom Chriſt hath redeemed by his death: for Chriſt cannot loſe any thing of that which is giuen him. 2. Therefore the Apoſtle here by periſhing vnderſtandeth not a finall deſtruction, but a ſhaking or weakning of their faith, which verſe 12. hee calleth a wounding of their conſcience: now it is one thing to wound, another to ſlay: that this is the meaning, it may appeare by comparing this place with the like: *Deſtroy not him with thy meate for whom Chriſt dyed:* where the ſame word is vſed, μὴ ἀπόλλυε, deſtroy not: that is, thy brother is grieued, verſ.15. hee ſtumbleth, is offended, or made weake, verſ.21. And againe, verſ.20. *Deſtroy not the worke of God for meates ſake:* the word is, κατάλυε: ſo then, ἀπόλλυε, and κατάλυε, deſtroy not, with the

Iohn 6.39.
Iohn 17.12.
Rom.14.15.21

Apoſtle are all one: and to build vp is contrarie to deſtroy, as they are oppoſed: *If I build againe the things that are deſtroyed*: So then, as to build vp and edifie our brother, is nothing elſe but to inſtruct and confirme his faith, ſo to deſtroy, is not to periſh his perſon, but to impaire his faith. 3. Or thus we may reade, *Through thy knowledge thy weake brother ſhall periſh*: that is, as much as in thee lyeth, by thy meanes thy weake brother might periſh, not that ſimply or abſolutely he doth periſh. 4. Laſtly, S. *Paul* ſpeaketh not here of the eternall purpoſe of God, in them for whom hee hath giuen Chriſt to die, but that, as he himſelfe giueth the rule, *Loue hopeth all things*: ſo we ſhould thinke none other of our weake brother that beleeueth, but that Chriſt dyed for him: And that the Apoſtle thus ſpeaketh, not in reſpect of Gods ſecret decree in the death of Chriſt, but of that hope and opinion, that we ought one to haue of another, it appeareth, Rom. 14.4. where the Apoſtle ſpeaking of Gods ſecret decree, ſaith, *Euery man ſtandeth or falleth to his owne maſter*: euery man ſtandeth not, but ſome ſtand, ſome fall; But in reſpect of the iudgement and charitable opinion of men, he ſaith, verſ. 3. God hath receiued him: verſ. 4. *He ſhall be eſtabliſhed: for God is able to make him ſtand*: yet in the ſame verſe, he ſaith, before God he ſtandeth, or falleth: but in the iudgement of men, euery beleeuer ſtandeth, is eſtabliſhed, and receiued: and ſo conſequently for him Chriſt died, verſ. 15.

Gal. 2. 18.
1. Cor. 13. 7.
See more of the expoſition of the place. *Hexapl. in Rom. c. 14. 4. 3. 5.*

Contra. Now on the contrarie ſide, that both our election is ſure before God, neither that the faith of the elect, though it may faile, and impaire, yet cannot vtterly be loſt, thus we are aſſured by the euident teſtimonie of Scripture.

Argum. 1. *The gifts and calling of God, are without repentance*: Ioh. 13. 1. *Whom God loueth he loueth to the end*: *My father is greater then all, and none is able to take them out of my fathers hand*: *Ergo*, the elect cannot periſh.

Rom 11. 29.
Iohn 10. 29.

Hemingius pag. 65. anſwereth, that no man by violence can plucke the elect from God, yet they willingly may fall away; *Snecanus* alſo graunteth, that on Gods behalfe our election is ſure and immoueable, but not on mens behalfe, vnleſſe they continue, and holde faſt their faith to the end: *pag. 976.*

Contra. 1. The text is, *My father is ſtronger then all*: he is then ſtronger then our ſelues, that neither willingly nor vnwillingly the elect cannot depart from God: *For I giue vnto them eternall life*, ſaith Chriſt, *and they ſhall neuer periſh*: They can in no wiſe periſh, neither by force, nor by voluntarie declining from God: *I will put my feare into their hearts, that they ſhall neuer depart from me*: *I will marrie thee for euer vnto me in righteouſneſſe.*

Iohn 10. 28.
Ierem. 32. 40.
Hoſh. 2. 19.

2 That Gods election is abſolutely ſure both on his owne behalfe, and on their part that are elected: our Sauiour teſtifieth: *This is my fathers will, that of all which he hath giuen me, I ſhould looſe nothing, but ſhould raiſe it vp at the laſt day.* All that are elected, ſhall be aſſuredly raiſed vp to life eternall: And God, to ſuch, as he hath choſen, will giue grace to continue. They therefore that finally fall away, were not elected in the beginning: And that faith, which ſome haue made ſhipwracke of: is not the iuſtifying faith of the elect, but a temporarie, or hiſtoricall faith. Mens falling away from faith then, cannot make Gods election voyd: as the Apoſtle ſaith: *Shall their vnbeliefe make the faith of God without effect?* Rom. 3. 3.

Iohn 6. 39.
1. Tim. 1. 19.

3 We notwithſtanding confeſſe, that Gods election ſtandeth faſt, and is immutable in them that are elected, not by their owne ſtrength, but by the grace and gift of God, for of our ſelues we are mutable and changeable, readie to fall away, but that we ſtand by grace, as *Ambroſe* ſaith, *lib. 2. de vocat. gentium c. 9. Si defectura erat fides tanti Apoſtoli, niſi pro eo Chriſtus oraret, inerat ei profecto mutabilitas, &c.* If the faith of ſo great an Apoſtle ſhould haue failed, if Chriſt had not praied for him, there was mutabilitie in him, for the vnchangeable firmeneſſe of the minde is not to be found here.

Obiect. If they, whom the Apoſtle ſpeaketh of, made ſhipwracke only of a temporarie faith, that is, a faith in ſhew, or imagined, then they loſt nothing: And is it a ſinne worthie of eternall puniſhment, to loſe the image onely, and ſhew of faith? Againe, where S. *Paul* ſaith, *In the latter times ſome ſhall depart from the faith*: they may as well here alſo vnderſtand, a diſſembled and imagined faith: *Huber. theſ. 243.*

Anſw. Firſt, though thoſe, which the Apoſtle ſpeaketh of, had not a true iuſtifying faith, and therefore could not make ſhipwracke of that which they had not, yet had they more then a bare image of faith: for they had a forme of knowledge, and the profeſſion of the truth. Men alſo in ſome ſort may be lightened, *Taſte of the heauenly gift, be partakers of ſome gifts of the holy Ghoſt, taſte of the word of God, and of the powers of the world to come*: Hebr. 6. 4. 5. And theſe things not in ſhew onely, but in their kinde and meaſure in ſome ſort indeede, for it is but a taſte (as the Apoſtle ſaith) not as it were a full draught: and yet for all this they haue not a iuſtifying faith, which if they had, they could not finally fall away. Therefore though they haue but an image or ſhew of the liuely iuſtifying faith, which they indeed haue not, but ſeeme onely to haue, Luk. 8. 18. yet a kinde of faith they haue indeed, which they make ſhipwrack of. Secondly, the Apoſtle here vnderſtandeth not a right iuſtifying faith, which worketh * alwaies by loue, Galath. 5. 6. and is ioyned with a good conſcience, Rom. 5. 1. 1. Timoth. 1. 19. But theſe firſt had put away a good conſcience, and then made ſhipwracke of their faith. To this purpoſe Saint *Ambroſe, lib. 2. de vocat. Gentium c. 2. Dignus erat perdere inutilem fidem, qui non exercuerat charitatem*: Hee was worthie to looſe an vnprofitable faith, which did not exerciſe charitie: ſuch a fruitleſſe faith then may be loſt. Thirdly, by faith in the place alleaged, the Apoſtle

Heb. 6. 4, 5.
* Though the Apoſtle hath not the word (alwaies) yet the indefinite propoſition maketh a generall ſenſe: ſee this obiection anſwered. *Retect. p. 219.*

vnderſtandeth the forme of true doctrine, as it appeareth by the oppoſite member, they ſhall depart from the faith, that is, from the doctrine of the truth, and giue heede to the doctrine of diuels: So in 2.Tim.2.18. this place *Hymenæus* maketh ſhipwracke of faith, that is, concerning the truth hath erred, And the Apoſtle ſheweth wherein he erred, ſaying, the reſurrection is paſt alreadie. Thus by making ſhipwrack of faith, the Apoſtle vnderſtandeth, the leauing of the truth, and falling into error. Fourthly, and for this Apoſtaſie from the truth, they deſerued eternall puniſhment, without their repentance: although the Apoſtle ſpeake not here of eternall damnation, but ſaith onely he had deliuered them to Sathan, that is, excommunicated them, for their amendment, to learne not to blaſpheme: as he decreed concerning the inceſtuous young man, 1.Corinth.5.5. who notwithſtanding afterward repented, and was reſtored.

2.Tim.2.19. *Argum.2. The foundation of God remaineth ſure, the Lord knoweth who are his.* Wee then thus reaſon: Gods preſcience cannot be deceiued: but God fore-ſaw in the beginning not onely in generall, but in particular, who ſhould bee ſaued: *Ergo*, the ſame, and no other ſhall be ſaued: therefore Lib.de correp.& grat. cap.7. none of the elect can periſh. So *Auguſtine* writeth: *Horum, qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus: horum ſi quiſpiam perit humano vitio vincitur Deus, ſed nemo eorum perit, quia nulla re vincitur Deus:* If any of the elect ſhould periſh, God is deceiued, but none of them periſheth, becauſe God is not deceiued: if any of them periſh, God is ouercome by the infirmitie of man; but nothing can ouercome God: therefore none of them periſheth, &c. This argument drawne from the definite certaintie of Gods preſcience, hath not yet beene anſwered by any of theſe Vniuerſaliſts: neither ſhall they euer be able to anſwere it.

Obiect. Doe we not ſee by experience, that many which beleeued, fall away; how is not faith then loſt, and election withall? We anſwere with *Auguſtine:* Firſt, they that finally fall away, neuer were endued with a right faith, nor elected of God: *Nec nos moneat, quod quibuſdam filijs ſuis Deus non dat perſeuerantiam, abſit vt ita eſſet, ſi de illis prædeſtinatis eſſent — qui verè ſunt filij promiſſionis:* Let it not moue vs that vnto ſome, which appeared to be Gods children, God giueth not grace to perſeuere, it ſhould not be ſo, if they were of the number of the predeſtinate, which are the true children of promiſe. Secondly, but concerning the elect he ſaith: *Horum fides aut omnino non deficit, aut ſi qui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur:* Their faith either faileth not at all; or if it doe, it is reſtored before their life be ended: *Lib. de correpț. & grat. cap.7.9.*

S. *Ambroſe* alſo ſaith, *in 8. ad Roman. Qui credere videntur & non permanent in fide, à Deo electi negantur:* They which ſeeme to beleeue, and continue not in faith, are not elected of God: *Eſt qui ad tempus eligitur, ſicut Saul & Iudas, non de præſcientia, ſed de præſenti iuſtitia:* there is, that is choſen for a time, as *Saul* and *Iudas*, not of preſcience, but according to their preſent iuſtice.

Obiect. If then the elect cannot finally periſh, nor bee depriued of their faith, to what end are all thoſe admonitions in Scripture, *Let him that ſtandeth take heed leaſt he fall: to him that ouercommeth will I giue a crowne, &c. Snecanus* to this anſwereth well, that theſe exhortations doe ſerue as meanes to preſerue our faith, and doe ſtirre vp in vs a care of godlineſſe, whereby wee may riſe vp in aſſurance daily of our election: pag.470. for though our election be alwaies ſure before God, yet is it not other- 2.Pet.1.10. wiſe aſſured to vs, but by the effects and workes of our calling: And though our ſaluation bee certainely decreed before God, yet is it by meanes, ſuch as he hath appointed, accompliſhed toward vs. As S. *Ambroſe* witneſſeth, *lib.2. de vocat. gent. cap.10. Quamuis quod ſtatuit Deus, nulla poſſit ratione non fieri, ſtudia tamen non tolluntur orandi, nec per electionis propoſitum liberi arbitrij deuotio relaxatur:* Although that which God appointeth cannot be but done, yet the ſtudie or deſire of prayer is not taken away, nor the deuotion of mans free-will releaſed by election.

And for the certaintie of election he further thus teſtifieth: *Lib.2. de vocat. gent. c.9. Sicut nullus infidelium in hac ſorte numeratus, ita nullus piorum ab hac ſorte diſcretus: de plenitudine quippe membrorum corporis Chriſti, præſcientia Dei, quæ falli non poteſt nihil perdit, &c.* As no vnbeleeuer is numbred in this lot, ſo none of the godly is ſeparated from it; for the preſcience of God, which cannot be deceiued, doth looſe nothing of the fulneſſe of the members of Chriſt.

Hierome Epiſt. ad Pammach. & Ocean. rehearſeth this to be one of the errors of *Origene:* that in the end after diuers worlds, *idipſum fore Gabrielem, quod diabolum; Paulum, quod Caipham:* Gabriel ſhall bee the ſame, that the diuell; and *Paul*, that *Caiphas: Huberus* hath the like ſaying, as I haue ſhewed before, that *Paul* and *Peter* were no more elected, then *Iudas*.

De fid. ad Petrum. c.39. 1. *Auguſtine* yet more directly ſaith: *Firmiſſimè tene neque perire poſſe aliquem eorum, quos Deus prædeſtinauit ad regnum cœlorum, &c.* Vndoubtedly hold, that none of them can periſh, whom God hath predeſtinate to the kingdome of heauen, nor any of them can bee ſaued, that are not predeſtinate.

εἱμαρμένην ἀπαραίτητον. 2. *Iuſtinus Martyr* calleth it, *an ineuitable fate*, that they which doe well ſhall be rewarded, they which doe euill puniſhed.

Apolog.2. pro Chriſtian. 3. Confeſſ. of Heluetia the latter. c.10. *The Saints are choſen in Chriſt by God to a ſure end.*

Harm. ſect.5. pag.84. 4. *Thomas* reſolueth well, that it is poſſible for a man predeſtinate being in himſelfe conſidered to die in mortall ſinne: but it is impoſſible, *Prout ponitur eum eſſe prædeſtinatum:* as he is affirmed to be predeſtinate.

1.p.q.23.ar.6. And thus much of this inconuenience, which they are driuen to confeſſe, namely, that election and faith may bee loſt: whereupon follow many abſurdities, as wee haue ſeene: Firſt, that by this meanes the preſcience and fore-knowledge of God may be deceiued, if election, which he both foreſaw and decreed, may be altered. Secondly, Gods purpoſe of ſaluation is by mans infirmitie ouerthrowne: that if he hold not, neither doth the decree hold. Thirdly, it breedeth vncertaintie of ſaluation, and ſo deſpaire: for by this meanes the ſtrength of our hope is ſtayed vpon mans free-will; a miſerable hold for a diſtreſſed conſcience to ſtay vpon. Fourthly, the Vniuerſaliſts herein are more erronious then the Papiſts: for they confeſſe an abſolute and determinate certaintie of our election before God, though they denie a full perſwaſion and aſſurance thereof vnto men: but theſe denie both: Let vs now finiſh the reſt.

THE SIXTH INCONVENIENCE.

A*Bſurd.*6. In ſaying that God only purpoſed to ſaue thoſe that ſhould beleeue, and to condemne all vnbeleeuers, they conſequently affirme, that, *Incredulitas ſit vnica cauſa condemnationis*, that incredulitie is the only cauſe of condemnation: *Huber.theſ.*187. And ſo they extenuate other ſinnes, as *Puckſius: In ſimplice ignoratione, aut incredulitate nullum eſt ſcelus:* In ſimple ignorance and vnbeleefe, there is no ſinne, *ration.*56. And againe, *Reſpectu peccati originalis, neminem æterna morte plecti:* That no man is puniſhed eternally for originall ſinne: *ration.*13. That mortalitie and other miſeries of this life, are only the puniſhment of originall ſinne: *ration.*1 *&* 5. *Snecanus* alſo ſaith, that the originall corruption of mans nature, is not the foundation of reall reprobation, but the contempt of the grace of God: His reaſon is, becauſe then euery man ſhould be reiected, becauſe there remaineth originall corruption in all: *De prædeſtin.pag.*655.

*Contra.*1. That ſimple ignorance or incredulitie excuſeth not, S. *Paul* ſheweth, *As many as haue ſinned without the law, ſhall periſh without the law.* And verſe 14. *They hauing not the law, are a law to themſelues.* Rom.2.12,14. Here the Gentiles are not accuſed of wilfull contempt of grace, which was not preached vnto them, but onely of ſimple ignorance, yet are they worthie of condemnation. Secondly, that originall ſinne in it ſelfe deſerueth eternall death, it is at large declared by the Apoſtle, *By one man ſinne entred into the world, and death by ſinne.* Rom.5.12,16. And afterward he ſheweth what death, *The fault came of one offence to condemnation.* Thirdly, that originall ſinne is not the ground or cauſe of reall reprobation, and actuall condemnation, in part it is true, in part falſe: It is true, becauſe by the mercie of God it is not imputed to thoſe which are ſaued by Chriſt, as no other ſinnes are: It is falſe, firſt, becauſe, though originall ſinne be not imputed of grace, yet in it ſelfe it hath ſufficient matter of condemnation: againe, it is the ground of all actuall ſinne, and ſinne is the ground or cauſe of damnation: thirdly, vnto ſome it is the ground of reprobation, as vnto ſuch children of Infidels, as are not ſaued by election of grace.

Now concerning wilfull incredulitie, and contempt of grace, that it is not the onely cauſe of reprobation, I will briefly ſhew by theſe two arguments, *ab incommodo*, which follow.

Firſt, it will follow vpon this opinion, that all thoſe nations of the Gentiles, which had no knowledge of God, were freed from damnation, becauſe the Goſpell was not preached vnto them, as, *In times paſt God ſuffered the Gentiles to walke in their owne wayes*, verſe 17. *hee notwithſtanding left not himſelfe without witneſſe, in that he gaue them rayne from heauen, &c.* Act.14.16,17. They had no other witneſſe but the teſtimonie of the creatures: the word they had not, *The time of this ignorance God regarded not.* Act.17.30. Seeing therefore that grace was not offered them, they could not bee contemners of grace, and ſo conſequently by their opinion, were free from damnation.

Snecanus goeth about here rather to make an anſwere, then indeed anſwereth: All theſe nations which were ſtrangers from Iſrael, and from the promiſe, in the beginning contemned the grace of redemption offered, and refuſed the promiſe, and therefore were worthily reiected: *De prædeſtinat. pag.*665.

Contra. Let it be granted, that all nations at the firſt deſpiſed the promiſe (yet ſhall he neuer bee able to proue, that in the time of the law, grace was vniuerſally offered to all people) how could their poſteritie after them be counted contemners of grace, which they neuer heard of? The parents actuall ſinnes, though they may be the cauſe of temporall puniſhment vpon the children, yet can they not, in the iuſtice of God, be the ground of their eternall reiection. And as for their originall corruption, it is confeſſed already, that it cannot be the foundation of reall reprobation. This obiection therefore we expect a more ſufficient anſwere.

This obiection is ſtrongly vrged and enforced by S. *Ambroſe; lib.*1.*de vocat.gent.cap.*5. *Liberatur pars hominum parte pereunte, &c.* Part of mankinde is deliuered, the reſt periſheth; and if wee will aſcribe this to the wils of men, that grace neglected the euill, and did chuſe the good: *Reſiſtet nobis innumerabilium cauſa populorum:* The condition of innumerable people will gaine-ſay vs, vnto whom for many ages no light of heauenly doctrine did ſhine: neither can wee ſay, that their poſteritie was better, of whom it is ſaid, the people, that ſate in darkneſſe, ſaw great light. As *Ambroſe* concludeth, that the Gentiles were not called for their merites, becauſe they ſate in darkneſſe, and had no heauenly light: ſo it may be inferred, that they could not contemne or deſpiſe that light which did not ſhine vnto them.

Secondly, wee obiect, concerning the infants of infidell parents, that if vnbeliefe onely exclude from election, then are they not excluded, for they are not capable of faith, and therefore cannot deſpiſe faith and grace. To this obiection diuers anſweres haue beene deuiſed, but none of them ſufficient.

Firſt it may be, and is anſwered of ſome, that infants are iudged according to the fore-ſight of their beliefe or vnbeliefe, if they had liued.

2.Cor.5.10. De prædeſtinat. Sanctor. cap.12.

Contra. *Auguſtine* confuteth this, by that place of S.*Paul*, 2.Cor.5.10. *That euery man ſhall receiue according to the things done in the body: Geſſit inquit, non adiunxit, vel geſturus fuit:* Hee ſaith, what he hath done, not what he ſhould doe. Againe, Chriſt vpbraiding the vnthankfull Cities that ſaw his workes, and repented not, ſaith, *If the great workes which haue beene done in them, had beene done in Tyrus and Sidon, they had repented, &c.* By this reaſon Tyrus and Sidon ſhould not haue beene iudged, becauſe of the fore-ſight of their repentance.

Secondly, it may be ſaid, that infants dying, though they be not ſaued, becauſe they haue no faith, yet are they not damned, but they ſhall haue a certaine kinde of beatitude, though not in the kingdome of heauen.

Rom.5.16.

Contra. But this alſo is ouerthrowne by S.*Paul*, Rom.5. where he ſheweth, that by one mans ſin, death came vpon all to condemnation: and therefore children, if they bee not ſaued, are neceſſarily damned. This alſo is confuted by *Auguſtine lib. de bon. perſeueran. cap.12.*

Gen.17.7. 1.Cor.7.14.

Thirdly, *Snecanus* anſwereth concerning the children of the faithfull, that they are all elected, and belong vnto the promiſe: *I will be thy God, and the God of thy ſeede:* S.*Paul* alſo calleth them holy, p.667. As for the children of infidels, he leaueth them vnto God, who may deale with them (he ſaith) extraordinarily, and further he defineth not their ſtate: pag.675.

Infants of beleeuing parents ſaued.

Contra. 1. Concerning the children of the faithfull that dye in their infancie, we affirme that they all by nature are ſubiect to eternall damnation, and if God adiudge any of them to condemnation hee doth it iuſtly: which we leaue vnto Gods ſecret iudgemēt: yet we are of charitie rather to iudge, that the infants of ſuch, whom God calleth to himſelfe, and ſo preuent the curſe of ſinne, are ſaued, becauſe they are vnder the couenant. And here we vnderſtand not onely thoſe children to be vnder the couenant, whoſe immediate parents were beleeuers, but if any of their predeceſſors in former times beleeued, for the promiſe of grace is made to a thouſand generations, Exod.20. But whereas *Snecanus* holdeth all the children of the faithfull, both thoſe that dye, and they that remaine, that they are elected; whereas we ſee, that many righteous mens children doe fall away from God: how can it be? vnleſſe they will affirme, that men may fall away from election, which how abſurd it is, wee haue ſhewed before. Againe, though the children of the faithfull be ſaued by the couenant of grace, yet are they not by faith: faith then alone is not the obiect of election, as they affirme.

Exod.20.

2 Concerning Infidels children, it is ſtrange that *Snecanus* ſo much forgetteth himſelfe, as to ſend vs to Gods extraordinarie and ſecret working; whereas he telleth vs, I am ſure aboue an hundred times in his booke, *De prædeſtinatione*; that God dealeth not with vs in the matter of predeſtination, *Secundum abſolutam ſuam, aut extraordinariam potentiam*, according to his extraordinarie power, *pag.677. aut occulta ſua voluntate*, or after his ſecret will, *ſed ex lege ſui fœderis in ſacra ſcriptura patefacti, pag.633.* but after the law of his couenant ſet forth in Scripture: What meaneth he then in the predeſtination of infidels children to ſend vs to Gods extraordinarie worke, and ſecret will? hee ſhould haue ſhewed vs ſomewhat reuealed in Scripture.

But to helpe him a little: we affirme, that euen ſome children of Infidels, whom it pleaſeth God, may ordinarily be elected: for, ſuch children of Infidels, whoſe immediate parents were vnbeleeuers, but their former anceſtors were faithfull, may be ſaued by the couenant of grace, which is made to a thouſand generations: the reſt indeed that are ſaued, whoſe progenitors were altogether Infidels, are ſaued by Gods ſecret election, and ſomewhat extraordinarily: vnto the which *Snecanus* is faine to flye for the reſolution of this queſtion. And thus much alſo of this inconuenience.

S. *Ambroſe* thus enforceth this obiection concerning infants: *Lib.1. de vocat. Gent. cap.5. Reſpice ad vniuerſalem multitudinem paruulorum, &c.* Looke vnto the vniuerſall multitude of little ones: which all before the vſe of vnderſtanding and free-will, ſome goe vnto eternall happineſſe being regenerate, others to perpetuall miſerie being not borne againe: If you confeſſe originall ſinne, they are all guiltie: if you ſeeke for innocencie, they are all without fault: *Non inuenit, quod diſcernat humana iuſtitia, ſed habet, quod eligat inenarrabilis gratia:* Humane iuſtice can finde nothing, to diſcerne or make difference, but the vnſpeakable grace findeth ſomewhat to elect, &c. The election of children is grounded only vpon the grace of God, here is no fore-ſight, or reſpect had vnto faith.

Lib.6. Hypognoſtic.

And that onely infidelitie is not the cauſe of damnation. 1. *Auguſtine* teſtifieth of the Africane Church: this rule muſt be firmely held *peccatores in malis proprijs, antequam eſſent in hoc mundo, præſcitos non prædeſtinatos, &c.* That ſinners were fore-ſeene in their proper euils, not predeſtinate, before they were in the world, but their puniſhment was predeſtinate according to that, which they were fore-ſeene, &c. the reprobate then haue their proper and peculiar ſinnes, not all one common ſinne of infidelitie onely.

Qu.64. in Geneſ.

2 *Theodoret.* God being good, *Non vult punire ex ſola præſcientia ſed expectat operum conſummationem, & ita omnib. oſtendit, quàm iuſte puniat:* Will not puniſh all according to his preſcience only,

but hee expecteth the conſummation of their workes, and ſo he ſheweth vnto all how iuſtly he puniſheth, &c. ſo then not only infidelitie, but other euill workes condemne.

3. Confeſſion of Belgia, artic. 16. *God is mercifull and iuſt, mercifull by deliuering, &c. iuſt in leauing others in that their fall and perdition, whereunto they had throwne themſelues headlong, &c.* they make originall ſinne the firſt ground of reprobation, then not infidelitie only. Harm.ſect.5. pag.87.

4. *Thomas* thus determineth the queſtion, whether infidelitie be a ſinne, if it bee taken only negatiuely, as in them which neuer heard any thing of the faith: it is rather a puniſhment of ſinne, then ſinne it ſelfe: and they which are iuſtified elſe in this ſenſe, *damnantur quidem propter alia peccata; non autem propter infidelitatis peccatum*, they are damned for other ſinnes, which yet cannot be remitted without faith, and not for the ſinne of infidelitie, &c. Infidelitie then in his opinion is not the only cauſe of condemnation. 2.2.qu.10. artic.1.

THE SEVENTH INCONVENIENCE.

ABſurd.7. If it were ſo, that God elected ſo many, as he foreſaw ſhould beleeue, and vpon this foreſight cauſed the Goſpell to be preached vnto them, and that God reiected thoſe whom hee foreſaw would not beleeue, and therefore ſuffered them to abide in ignorance ſtill, it were no myſterie or ſecret at all in our faith, why God hath choſen ſome, and refuſed others: for the reaſon is apparant, becauſe ſome beleeue, and others doe not. But Saint *Paul* acknowledgeth here a great and vnſearchable myſterie, that ſeeing all are ſhut vp in vnbeleefe, and ſo are in the ſame common caſe, yet God hath mercie only on whom he will. Whereupon the Apoſtle in admiration of this great ſecret, crieth out, *O the deepnes of the riches of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out?* To this place our aduerſaries anſwere diuerſly. Rom.11.33.

Firſt *Puckſius* ſaith, that the Apoſtle crieth not out in admiration, as not finding a ſolution concerning the queſtion, why ſome were choſen, others refuſed: for it had been a thing vnworthie ſo great an Apoſtle, ſo to leaue his diſputation imperfect: but thus rather, hauing fully diſcuſſed this doubt, that the cauſe why ſome are refuſed, is their diffidence only and diſtruſt, he giueth thanks to God for the finding out of this ſolution, from whoſe wiſedome he had learned it *ration*.76.

Contra. 1. The Apoſtle bringeth no ſuch ſolution here, as he dreameth of, as though the cauſe were in the beleefe or vnbeleefe of men, why God had mercie on ſome, and not on others: nay rather the contrarie appeareth, becauſe the Apoſtle ſaith, *All men are ſhut vp in vnbeleefe*: they are all by nature alike, none in themſelues more worthie of fauour then other: And therefore all is aſcribed to Gods mercie: but mercie is free, and therefore not cauſed by any deſert of faith, or works. 2. That the Apoſtle falleth into an admiration, the manner of his ſpeech declareth; and he plainly confeſſeth this doctrine farre to exceed all humane reach: *Gods waies* (he ſaith) *are vnſearchable, and paſt finding out:* Is not this cauiller therefore aſhamed, to confeſſe that doctrine to be eaſie and plaine, which the Apoſtle calleth deepe, profound, and vnſearchable? 3. Neither doth the Apoſtle leaue his diſputation imperfect, but it is perfect and abſolute: (if wee vnderſtand ſuch perfection, as man in this life may attaine vnto) for otherwiſe if the knowledge of the greateſt Prophets and Apoſtles in this life be compared with the reuelations of the life to come, it is imperfect: *We know in part, and prophecie in part, when that which is perfect is come, then that which is in part ſhall be aboliſhed.* Neither doth Saint *Paul* commit any thing vnworthie his Apoſtleſhip, in ſubiecting himſelf to the depth of Gods iudgements: but here ſheweth himſelfe an example of that, which hee teacheth others, *That no man preſume to vnderſtand aboue that, which is meete to vnderſtand, but that he vnderſtand according to ſobrietie.* Neither was it a diſgrace to the Apoſtle to be ignorant of ſome part of Gods counſell, no more, then where elſe he ſaith, he *heard words which cannot be ſpoken, which are not poſſible for men to vtter.* If he could not vtter that which he heard and ſaw, how much more that, which was not at all reuealed vnto him, but kept ſecret in Gods counſell? 1.Cor.11.9,10 Rom.12 3. 2.Cor.12.4.

Secondly, *Hemingius* ſaith, The waies of God are here ſaid to be vnſearchable, becauſe they cannot be found out by the wit of man: *For the naturall man perceiueth not the things that are of God:* But yet it followeth not, but that in the word of God, whatſoeuer is neceſſarie to ſaluation to bee knowne is reuealed: as Saint *Paul* ſaith, *We haue the minde of Chriſt: Sic Hemingius pag.52. Suecan. pag.762.* 1.Cor.2.16.

Contra. Firſt, that all things neceſſarie to ſaluation are reuealed in the Scriptures, we grant, *for they are able to make vs wiſe to ſaluation, and perfect to all good workes.* But to know the cauſe why God electeth ſome, and not others, is not any part of this neceſſary knowledge, but rather a point of curioſitie. Secondly, that the myſterie of ſaluation, though not reuealed to fleſh and blood, yet is diſcerned by the ſpirituall man in the Scriptures we grant, as the Apoſtle ſpeaketh: yet are there ſome ſecrets of God which are not reuealed in this life, neither to the regenerate, nor vnregenerate, of the which ſort this is, whereof the Apoſtle here ſpeaketh: he meaneth that theſe waies of God, concerning the ſecrecie of election, are ſimply vnſearchable of all; as it may appeare by that which followeth: *Who hath knowne the minde of God, or who was his counſeller, or who hath giuen vnto him, firſt? &c.* But no man either naturall or ſpirituall hath been Gods counſeller, to know his minde, or hath giuen vnto him firſt: where the Apoſtle ſecretly excludeth all manner foreſight in our election, of 2.Tim.3.15,17 1.Cor.2.10,16.

faith

faith or workes in men; for then they ſhould haue giuen vnto God firſt, which here is denied. Laſtly, the Apoſtle breaketh out into this admiration, not in the perſon of the carnall man, but in his owne perſon as ſpirituall, and confeſſeth, that euen vnto himſelfe the waies of God herein were vnſearchable.

Thirdly, *Huberus* anſwereth firſt, after a ſcoffing manner; that wee may as well aske thus in other queſtions concerning faith & the Sacraments, as why all men profit not by hearing the Goſpell preached, why all that are baptized, are not ſanctified, why all doe not receiue the Euchariſt worthily, we may anſwer in theſe queſtions, as in this of election, very compendiouſly, *ô abyſſus, ô abyſſus*: O depth! but afterward he giueth vs a more ſober anſwere: There be, ſaith he, two ſort of profound things in the works of God. Some things ſo profound, that God hath kept the knowledge thereof to himſelfe, whereof there is nothing reuealed in Scripture. Another ſort of profound things there is, when as we know that God hath done this or that, but the cauſe thereof we know not, neither are able to ſearch: we know them, τὸ ὅτι, that they are, but not διότι, why they are: As in this example whereof the Apoſtle intreateth: that the Gentiles were firſt reiected, and the Iewes called, and afterward the Gentiles choſen and the other refuſed, we know it ſo to be done, but wherefore we know not, the cauſe thereof is vnſearchable, *Huber. theſ. 937. 947. 948.* So *Snecanus* ſaith, that the Apoſtle here doth reſtraine humane raſhnes, that we ſhould not be too buſie in ſearching out the cauſe of Gods workes. Pag.762.

Contra. 1. *Huberus* ſcorneth not vs, but ſcorneth the Apoſtle, who though in all other queſtions in religion, he were able to giue a diuine anſwere, as appeareth notably in his heauenly epiſtles, yet in this caſe of Gods ſecret iudgements, giueth no other anſwere but this, *ô abyſſus*! We in like manner, in other matters concerning our faith, where the word of God goeth before vs, wee truſt by Gods grace, are able to frame ſome reaſonable anſwere, and neede not to ſay *abyſſus*: (As to the queſtions propoſed) the effect of preaching, the efficacie of Baptiſme, the ſacramentall grace, are extinguiſhed in vnworthie men through their vnbeleefe and other ſinnes, whereof they haue not repented, which although they bee not the chiefe cauſe of their reiection, yet are they of their actuall condemnation; yet in this profound matter, why God hath mercie on ſome, and not on other ſome, we are not aſhamed to anſwere with the Apoſtle, *ô abyſſus*! Secondly, their diſtinction we miſlike not: it maketh for vs, and againſt them; for vs, we acknowledge in the worke of election, τὸ ὅτι, that God hath in his eternall counſell elected ſome, and not others, but διότι, why and for what cauſe God hath ſo done, we know not, but hold it to be vnſearchable: And particularly who are damned, who are ſaued, it is ſimply a profound ſecret: we neither know, ὅτι, that this man, or that, is ſaued or damned (though there be a meanes for euery man to know it in himſelfe) much leſſe doe we know, διότι, the cauſe or reaſon thereof. It maketh againſt them, for they take vpon them to ſet downe the cauſe of the election of the Gentiles, and reiection of the Iewes, and generally of all men, the foreſight of faith in the one; and vnbeleefe or contempt of grace in the other: And ſo they make the iudgements of God eaſie and plaine, and not vnſearchable at all.

I will conclude this place with that ſaying of *Ambroſe*, or who elſe was the author of that booke, *Altitudo diuitiarum ſapientiæ & ſcientiæ Dei, cuius imperueſtigabiles viæ, ſic ſemper miſericordiam & iudicium temperauit, vt ſecretiſſima æterni conſilij voluntate noluerit in omnibus, ſuper omnes generationes, aut ſuper omnes homines, æquales donorum ſuorum eſſe menſuras. Quæ autem cauſæ ſint harum diſſimilitudinum ſanctis ſcripturis non loquentibus quis loquetur? patienter & æquanimiter ignoretur, tam remotum ab humana cogitatione ſecretum, in quo ſcientia Pauli Apoſtoli, à diſputatione tranſijt ad ſtuporem*: The depth of the riches of the knowledge and wiſedome of God, whoſe waies are vnſearchable, hath ſo tempered his mercie and iudgement, that in the ſecret will of his eternall counſell, he would not haue an equall meaſure of his gifts to be beſtowed vpon all men: but what might bee the cauſe of this difference, the Scriptures not ſaying any thing, who can ſpeake? Let vs with patience bee content to bee ignorant of ſo great a ſecret: wherein the knowledge of the Apoſtle *Paul* giueth place, and leauing to diſpute beginneth to wonder, &c. Thus doth this father expound this place of the Apoſtle. De vocat. gent. lib. 2. c. 3.

Saint *Auguſtine* likewiſe counteth the doctrine of predeſtination a great ſecret: *Cur hoc illi operetur, illi non operetur, metuentem me & trementem iudicia eius inſcrutabilia nolo interroges, quia quod lego credo & veneror, non autem diſcutio*: Why hee worketh in one and not in another, aske not me that feare and tremble at his vnſearchable iudgements: what I reade I beleeue and reuerence, I diſcuſſe not: who art thou man, that ſhouldeſt anſwere God? *Hypognoſt. cont. Pelag. lib. 3.*

Saint *Hierome* alſo thus writeth: *ad Cteſiphont. Quam quidem quæſtionem Apoſtolus ad Romanos, ſcribens ventilat, ignorans hæc, & Dei concedens ſcientiæ, &c.* Which queſtion the Apoſtle handleth to the Romanes, being ignorant of this ſecret, and giuing place to the knowledge of God.

Origen hom. 12. in Geneſ. Cur antequam ex vtero procederent, &c. Why it is ſaid by the Prophet, *Eſau* haue I hated, *Iacob* haue I loued, before they came out of their mothers wombe? *Hæc ſupra noſtram linguam ſunt, & ſuper auditum veſtrum, &c.* Theſe things exceede my tongue, and your hearing.

Cauſ. 33. diſtinct. 4. c. 8. ex Auguſtin. in talibus rebus exclamamus, quam inſcrutabilia ſunt iudicia eius, &c. In theſe matters, we crie out, How vnſearchable are his iudgements? &c.

Magiſt. lib. 1. diſt. 40. d. Non aperit, ſed miratur Apoſtolus dicens, ô altitudo, &c. The Apoſtle doth not open this matter, but wondreth at it, and crieth out, O the depth of the riches of the wiſedome of God &c.

Laſtly, Saint *Ambroſe* thus moſt excellently writeth: *Cum Apoſtolus hac diuinorum operum myſteria quadam mentis ſua profudiſſet exceſſu, &c.* When the Apoſtle had in the exceſſe of his minde or meditation vttered theſe myſteries, he endeth his expoſition with aſtoniſhment, and wondring at that he had ſaid, he exclaimed, *O the depth, &c.* omitting nothing of theſe things, whereof we muſt not be ignorant, and handling nothing, which it is not lawfull to know: for there are many things in the adminiſtration of Gods workes, whoſe effects only are ſhewed, the cauſes lying hid, *vt cum pateat quid geritur, non pateat cur geratur;* that when it is apparant what is done, yet it appeareth not wherefore it is done, &c.

Theodulus ſaith: *Ne petamus rationem eorum quæ agit Deus — nam infinita & inſcrutabilis iudiciorum Dei natura eſt:* Let vs not aske a reaſon of Gods workes, — for the nature of his iudgements is infinite and inſcrutable, &c. In qu. c.ad Roman.

French confeſſ. *Some are no better then others, till ſuch time, as the Lord doe make a difference, according to that immutable counſell, &c.* This then is a great counſell, and ſecret to vs, why God maketh ſuch a difference betweene one another. Harm. ſect.5. pag.85.

Lyranus, vpon theſe words: his iudgements are incomprehenſible, ſaith: *Supra capacitatem naturæ intellectualis ſunt exceſſiua:* They exceede the capacitie of the intellectuall nature: and the interlineario gloſſe, *ne putes comprehendi poſſe:* thinke not they can be comprehended; and the gloſſe ordinarie; if any aske why they are ſo ſaued, *Hoc ſe neſcire innuit per admirationem:* he ſignifieth by his admiration, that he knoweth not. In 11.c.ad Roman.v.33.

And thus hitherto in the Church of God, hath the doctrine of predeſtination beene taken for a great ſecret, and hidden myſterie; which now in the opinion of theſe men, is an eaſie, plaine and common point of religion: and thus by humane reaſon they will comprehend the deepe things of God, and therefore becauſe with the Apoſtle, we ſay that Gods iudgements in electing whom he will, and refuſing as it pleaſeth him, are vnſearchable, they ſcorne and deride both vs and our faith. But wee hold this in religion to be a great abſurditie, to meaſure diuine myſteries by humane wit, and by reaſon to vnderſtand that which is by faith to be beleeued. Thus farre of the abſurdities, and ſtrange concluſions, which the patrons of vniuerſall ſauing grace doe maintaine.

1. That God hath created men without any particular knowledge or determination of their ende.
2. That God electeth vpon the fore-ſight and fore-knowledge of faith.
3. That it is in mans power by the ſtrength of his free-will to beleeue.
4. That a man may reſiſt the the effectuall calling of God.
5. That the elect may become reprobates, and ſo loſe both their election and faith.
6. That contempt of grace is the onely cauſe of reprobation, whereas many nations neuer had grace offered, and ſo could not contemne it: and infants beſide are not capable of faith, which therefore they cannot deſpiſe.
7. They affirme the doctrine of Predeſtination to be eaſie and plaine, and within the compaſſe of mans vnderſtanding: All theſe inconueniences they are forced to grant, who affirme, that Chriſt died effectually for all men vniuerſally, and not for thoſe only whom he ordained to life.

To theſe we may adioyne other abſurdities: firſt, that if Chriſt died for all, and yet all be not ſaued by Chriſt, it followeth, that Chriſt for ſome died in vaine: this *Huberus* willingly granteth, *theſ.*1123. But the Scripture ſaith, that Chriſt loſeth nothing of all, that is giuen him: but all that hee gaue himſelfe for, are giuen vnto him. Secondly, that the efficacie of Chriſts death may be made fruſtrate by man: confeſſed by *Huberus theſ.*1124. denied by S. *Paul, ſhall their vnbeliefe make the faith of God without effect?* Thirdly, that in reſpect of Chriſt there is no difference betweene the reprobate and the elect, ſeeing he died effectually for both, granted by *Huberus pag.*1127. denied by the Apoſtle, *God is the Sauiour of all men* (for he ſaueth both men and beaſt, as being the preſeruer of that which he hath made) *ſpecially of thoſe that beleeue: Ergo*, God hath done ſomewhat more ſpecially for beleeuers as their Redeemer, then for other men, as their Creator. Iohn 6.39. Rom.3.3. Toſſan.theſ.21 1.Tm.4.10.

I will then conclude this place with that ſaying of *Auguſtine, Quomodo iſtis dixit, non eſtis ex ouibus meis? quia videbat eos ad ſempiternum exitium præparatos, non ad vitam æternam ſui ſanguinis precio comparatos:* How did our Sauiour ſay vnto ſome, you are not of my ſheepe? becauſe he ſaw, they were prepared to euerlaſting deſtruction, not appointed to life eternall by the price of his blood: *Tractat. in Iohan.*48. Here *Auguſtine* teſtifieth two things, both that the wicked and vnbeleeuers are ordained to euerlaſting death, and that the blood of Chriſt was onely ſhed for the heires of ſaluation.

Laſtly, I will adioyne the ſeale of this doctrine, that is the teſtimonie of the holy Martyrs: *Iohn Careleſſe* thus profeſſeth his faith, *I beleeue that Chriſt did effectually dye for all thoſe that effectually beleeue, and repent, and for none other*, *Fox*, pag.1920. col.1.

Thus haue I ſufficiently (I truſt) maintained this auncient truth concerning the efficacie and benefits of Chriſts death ordained onely for the elect: wherein (I doubt not) but that they which are ſomewhat wauering, and not yet ſetled in iudgement, may ſoone be reſolued, if on the one ſide they doe conſider the ſubſtantiall grounds, and euident demonſtration of the truth, and on the other the weakneſſe of their prooſes, the diuerſitie of opinion in themſelues, and the neceſſary conſequence of ſo many abſurdities, that follow vpon the opinion of vniuerſall or common grace. Wherefore I wonder, that ſome heretofore throughly perſwaded of the truth, ſhould now begin to ſtagger in opinion: Gal.1.6. to whom may be applied that ſaying of the Apoſtle, *I maruell that ye are ſo ſoone remoued away to a-* Gal.3.1. *nother Goſpell*: Againe, *Who hath bewitched you, that you ſhould not obey the truth, to whom Ieſus Chriſt was before deſcribed in your ſight?* Wherefore the death of Chriſt being ſo euidently deſcribed vnto vs in Scripture, to appertaine only to the elect: let vs therein reſt, and leauing all other ſtrange and new opinions, which may diſturbe our peace, and diſtract ſimple mindes, let vs from henceforth follow the truth in loue: which God grant.

THE THIRD QVESTION, OF THE cauſe of Predeſtination.

The Papiſts.

24.Error. OVr aduerſaries are not all of one opinion concerning this matter. The Rhemiſts affirme, that God doth neither elect nor reprobate any, but in reſpect of their workes either good or euill: Concerning election thus they write, *Chriſt doth not appoint any by his abſolute and eternall election, to be partakers of the fruit of his redemption*, without any reſpect or condition of their owne workes, obedience of free-will. *Rhem. Heb.5.ſect.9.* Concerning reprobation alſo, thus they ſay: *God doth not hate or reprobate any man, but for ſinne, or the fore-ſight thereof, Rhem. Rom.9.ſect.2.*

Bellarmine is of a contrarie iudgement to the Rhemiſts, ſo well they agree together: for hee confeſſeth that the election of Gods Children dependeth onely of the gracious will of God without any reſpect to their workes: he granteth, *electos eſſe gratis, ante omnem operum præuiſionem*, that they are elected freely, before any fore-ſight of their workes, *lib.2.de grat.cap.*10. And he doth not onely affirme it, but proueth it by many arguments, and at large confuteth the contrarie opinion. But for reprobation, his ſentence is this, *Partim ad ſolam Dei voluntatem, partim ad peccata præuiſa referendam eſſe*: That is partly to be referred to the will of God, partly to the fore-ſight of ſinne: not wholy to either, but in part to both. *cap.*16.

And further he explaneth his minde thus: There is, ſaith he, *reprobatio negatiua*, a negatiue reprobation; as thus, God hath no will or purpoſe to ſaue the wicked: There is alſo *reprobatio poſitiua*, a poſitiue reprobation, as when God doth ordaine ſome, not onely not to be ſaued, but to be condemned: the firſt act of reprobation dependeth onely of the will of God, without any reſpect had vnto men: the ſecond is cauſed by the fore-ſight of ſinne, *ibid.*

And here we doe not much miſlike the Ieſuites opinion in this matter as agreeable to ours, and not much differing from the truth, as euen now ſhall be ſeene: ſo that in this place we haue no great cauſe to contend with *Bellarmine*: but our whole buſineſſe is with the Rhemiſts.

First, for their ſentence concerning election, that it ariſeth only from the fore-ſight of our workes, Heb.5.9. they reaſon thus, the Apoſtle ſaith, *Hee is made the author of ſaluation, to all that obey him*: They are not elected we ſee, without condition of obedience: To the ſame purpoſe alſo is alleaged by ſome 2.Tim.2.20. that place of the Apoſtle: *In a great houſe, &c. and ſome veſſels are for honour, ſome for diſhonour, if any man purge himſelfe from theſe, he ſhall be a veſſell of honour*: here we ſee, that by free will and good workes a man is made a veſſell of honour.

Anſwere. Firſt, God in deede electeth all that ſhall bee ſaued, not with any condition on their owne behalfe, but on his owne behalfe; for vnto them, whom he chuſeth he will giue grace to obey, will to beleeue, and power to doe that he appointeth.

Rom.8.30. Secondly, good workes are the effects and fruites that follow Predeſtination: *Whom he hath predeſtinate he hath called, whom he hath called, he hath iuſtified, &c.* Therefore they can be no cauſe of election.

Bellarm.cap. 13.reſponſ.ad 2.teſtimon. Thirdly, a better anſwere cannot be found, then that which *Bellarmine* maketh: the Apoſtle ſaith not, that a man by purging himſelfe from vice is made a veſſell of honour, but only, that he is, or ſhall be: that is, is knowne ſo to be, for our faith and obedience are no cauſe why the Lord elected vs: but they are meanes certificatorie, and infallible arguments to aſſure vs of our election: as S. *Peter* ſaith, *Make your election ſure, &c.* Epiſt.1.10.

Rom.8.29. *Argum.*2. Rom.8.29. *Thoſe which he knew before, he predeſtinate to be made like to the image of his ſonne, &c. Ergo,* Gods preſcience is the cauſe of predeſtination.

Anſw. Firſt, God in deede doth know in his preſcience all thoſe, which are predeſtinate to life: for how can they be predeſtinate, if they be not knowne. Secondly, the Apoſtle ſaith not hee knew them before to be like, &c. but he did predeſtinate them to be like his ſonne: this conformitie then is an effect of their Predeſtination, not a cauſe. Thirdly, Gods preſcience here may bee taken for the John 10.14. knowledge of approbation: as Chriſt is ſaid to know his ſheepe, that is to loue them, approue them: Pſal.1.6. So God is ſaid to know the way of the righteous.

Matth.20.8. *Argum.*3. Matth.20. *Call the labourers and giue them their reward, Ergo,* heauen is ordained for mens good workes.

Anſw. Firſt, this place ſheweth that good works are the way vnto heauen, wherein we muſt walk; but not, that the decree of life hath reſpect to good workes: There is difference then betweene the decree of predeſtination, and the execution thereof: good workes goe before the poſſeſſion of heauen, but not before the decree and ordination.

Secondly, S. *Ambroſe* out of this place frameth a contrary argument, prouing thereby, that election is altogether of grace without any reſpect to workes. *Lib.1.de vocat.gentium.c.5. Hora vndecima intromiſſi in vineam,&c.* They which were ſent into the vineyard at the eleuenth houre, by the diuine indulgence were made equall to the labourers of the whole day, not paying the price of their labour, but ſhewing the riches of his goodneſſe to thoſe, whom he choſe without workes,&c. Let vs now ſee on the other ſide, what they can ſay concerning reprobation.

Argum.1. The Apoſtle ſaith, *Wrath, and indignation ſhall be vpon the ſoule of euery man, that doth euill:* therefore the reprobation of the wicked hath relation to their euill workes. Rom.2.9.

Anſw. S.*Paul* ſpeaketh not in this place of the decree of reprobation made againſt the wicked; but of the execution rather of that decree: the euill workes then of wicked men, are not the onely cauſe of their reiection, which is an abſolute acte of Gods owne will, yet are they a iuſt cauſe of their damnation: that although wrath and indignation be decreed againſt them from the beginning, yet this ſentence is not executed vpon them, before by their euill workes comming betweene, they haue worthily deſerued the damnation decreed againſt them.

Argum.2. To condemne a man without cauſe, is an vniuſt thing, and therefore it is farre off from God who is moſt iuſt, to condemne the wicked without reſpect to their ſinnes.

Anſw. Firſt, there is great difference betweene damnation it ſelfe, and the decree or ſentence of damnation: God indeede condemneth none without their deſerts: for there is no man which is condemned in hell, but by his euill life before worthily deſerued it: and ſo it is moſt true, which *Auguſtine* ſaith: *Bonus eſt Deus, iuſtus eſt Deus, poteſt aliquos ſine bonis meritis liberare, quia bonus eſt, non poteſt quenquam ſine malis meritis damnare, quia iuſtus eſt:* God is good, and God is iuſt, hee may ſaue a man without any good workes of his, becauſe he is good; but hee cannot condemne any man without his euill deſerts, becauſe he is iuſt: *cont.Iulian.3.18.* Secondly, as for the decree and ſentence of condemnation, it is no vniuſt thing for God, as it pleaſeth him to diſpoſe of his creature, whether to honour, or diſhonour: as the Potter hath right and power to make of the ſame clay veſſels either to honorable, or vile vſes, Rom.9.21. And yet God caſteth off none, but iuſtly, not onely in reſpect of his abſolute right and power, which he hath ouer his creature, but in regard of them alſo that are caſt off, all being loſt in *Adam.* Rom.9.21.

The Proteſtants.

First, that the election of the faithfull proceedeth only from the mercifull and gracious will of God, without any fore-ſight of their good workes as any cauſe thereof: we proue it thus.

Argum.1. That which is the effect of our election, cannot be the cauſe thereof: but good workes are the fruites and effects of our election: *Ergo.* This is proued by S.*Paul*: *God hath choſen vs in Chriſt before the foundation of the world, that we ſhould be holy,* Epheſ.1.4. vpon the which words *Auguſtine* writeth thus, *Elegit nos vt eſſemus ſancti, non quia futuri eramus, ſed vt eſſemus,—& ſecundum bonam voluntatem ſuam, non noſtram, quæ bona eſſe non poſſit, niſi ipſe ſecundum bonam voluntatem ſuam vt bona fieret, ſubueniret:* He hath choſen vs, ſaith the Apoſtle, that we ſhould be holy, not becauſe he ſaw we ſhould be holy, but to the end we might be holy, and according to his good pleaſure, not after our owne will, which could not be good, vnleſſe hee according to his good will ſhould aſſiſt vs to make it good,&c. So then our holineſſe and obedience is a fruit and effect of our election, not a cauſe thereof, neither is there any free-will or good diſpoſition in man, till God make it free and good. Epheſ.1.4. De prædeſtinat.ſanctor. c.18.

Argum.2. The Apoſtle ſaith, Our election, *is not of the willer, or of the runner, but of God that ſheweth mercie: Ergo,* the mercie of God is the onely ground of our election: for if our faith or workes ſhould be for any ſuch end or purpoſe fore-ſeene, it ſhould be of the willer, and runner, which the Apoſtle denieth. *Auguſtine* alſo ſaith: *Quia per gratiam liberantur, non vaſa meritorum ſuorum, ſed vaſa miſericordiæ nominantur:* Becauſe they are ſaued or deliuered by grace, they are called not veſſels of their owne merites, but veſſels of grace, *de natur.& grat.lib.1.5.* Yea the Rhemiſts confeſſe againſt themſelues, that Gods meere mercie is ſeene in the elect: *Rom.9.ſect.2. Ergo,* our election is a worke of Gods meere mercie: there is then no reſpect at all had to our workes, for then it were not of Gods meere and ſole mercy. Rom 9.16.

Argum.3. It is your Fathers pleaſure to giue you a kingdome: You haue not choſen me, but I haue choſen you: but if men be choſen for their good workes, then they ſhould chuſe God firſt: *I haue reſerued or left to my ſelfe ſeuen thouſand,&c.* He ſaith not, they are reſerued, but I haue reſerued: ſo then ſaith the Apoſtle, *There is a remnant, through the election of grace:* if of grace, then not of workes. Luk.12.32. Iohn 15.16. Rom.11.14.

Likewiſe, the Apoſtle propoundeth the examples of *Iacob* and *Eſau*, of whom it was ſaid, *Iacob haue I loued, Eſau haue I hated, before they were borne, and before they had done good or euill, that the purpoſe of God might remaine according to election, not by workes: Ergo,* Gods election is not vpon the fore-ſight of any mans workes. Rom.9.11.

Obiect. Theſe are examples of temporall, not ſpirituall bleſſings, and *Iacob* and *Eſau* ſignifie two people, the Apoſtle ſpeaketh not of the election or reprobation of any in particular.

Contra. 1. It is euident, that the Apoſtle ſpeaketh of election, not in temporall things, but to euerlaſting glory; verſ. 23. *That he might ſhew the riches of his glory vpon the veſſels of mercie, prepared vnto glory.* 2. So likewiſe he entreateth of particular election, and reprobation, as may appeare by the example of *Pharao*, who is brought in as an inſtance of particular reiection.

Argum. 4. *Bellarmine* that mightily impugneth this opinion, vſeth diuers effectuall reaſons out of Scripture, to proue election to proceede onely of grace: I will briefly repeate them.

1. None can bee ſaued without faith: but faith is the gift of God: *Ergo*, election is the free gift of
God. It will be anſwered, that faith is not giuen to all, becauſe all will not receiue it, but they which
doe obey their calling (for God calleth all, and giueth all ſufficient helpe to beleeue, if they will) are
fore-ſeene that they will beleeue, and ſo predeſtinate. *Contra.* Though God doe offer vnto all generall
and ſufficient meanes of their calling, yet none can beleeue, vnleſſe God effectually worke in
Iohn 10.26. them; *Ye beleeue not, becauſe ye are not of my ſheepe.*

Matth.10.22. 2. Without the gift of perſeuerance, none can be ſaued: *He that endureth to the end ſhall be ſaued:*
Iohn 13.17. but perſeuerance is the free gift of God; of grace, not of workes: nor yet giuen to all: *If yee know
theſe things, bleſſed are yee, if yee doe them: I ſpeake not of you all, I know whom I haue choſen: Ergo,*
election vnto life is of grace.

3. Infants dying, ſome are ſaued, ſome condemned, hauing done yet neither good nor bad: *Ergo*,
election is not of works: it will be anſwered, that Infants are predeſtinate according to the foreſight
of their works, which they ſhould haue done, if they had liued: and beſide, Infants are not condemned
2.Cor. 5.10. to hell, but haue a place of reſt appointed for them, though they be not ſaued. *Contra.* 1. The Apoſtle
Rom.5.16. ſaith, Euery man muſt receiue according to the things done in the fleſh, not fore-ſeene to be done.
2. Againe, S. *Paul* ſheweth, that death and condemnation are the reward of originall ſin, vnto which
Infants are ſubiect being borne in originall ſinne: if then they are not ſaued, they are condemned.

Rom. 1.4. 4. Chriſt as he was man, was freely predeſtinate to bee the Sonne of God: man Chriſt could not
deſerue by any workes to be the Sonne of God: *Ergo*, his members alſo are freely predeſtinate.

5. If men were elected by the fore-ſight of their workes, then it ſhould bee no myſterie nor matter
Rom.11.33. of admiration as the Apoſtle maketh it: for the reaſon is euident, why God electeth ſome and not
others, namely becauſe of their workes that are fore-ſeene. *Bellarm. lib. 2. de grat. cap. 12.*

Secondly, concerning the decree of reprobation, our ſentence is this: firſt, that as eternall ſaluation
is from the beginning ordained for the elect, ſo eternall deſtruction is decreed for the reprobate:
for we cannot but affirme, that God both our firſt Creator, and laſt Iudge, did both fore-ſee and appoint
the end of euery creature. Secondly, God doth reiect the wicked two wayes, *conſilio*, in his
eternall counſell, and *facto*, by the execution of his counſell and decree, which ſhall be in their actuall
damnation: his counſell or decree of reiection is alſo two-fold, it is either *decretum præteritionis*, the
abſolute decree in paſſing by or not chooſing ſome, but leauing them in their owne nature: And this
is called reprobation in two reſpects: firſt, by way of compariſon, becauſe he that is not loued or leſſe
Gen.29.31. loued, is ſaid to be hated, as *Iacob* is ſaid to deſpiſe *Lea*, that is, he loued her not as he did *Rachel*: and
Deut.21.15. againe it is ſaid: If a man haue two wiues, *one beloued, the other hated, &c.* that is, not ſo much loued:
ſecondly, it is ſo called becauſe of the end and euent, becauſe reprobation and damnation followeth
vpon the decree of preterition. There is alſo *decretum ex præſcientia*, the decree of reprobation iſſuing
out of Gods preſcience and fore-knowledge: who as he did fore-ſee in the beginning the obſtinacie
and wickedneſſe of men, ſo hee preordained in his iuſtice the ſame to be puniſhed: as a Iudge
fore-knowing and vnderſtanding the wickedneſſe of a malefactor, may iuſtly with himſelfe ordaine
his puniſhment, before he be brought forth in open iudgement. From hence wee obſerue theſe three
things: firſt, the difference betweene thoſe two decrees: the decree of preterition or omiſſion is not
the efficient cauſe of damnation, but onely an antecedent or fore-runner to it: the proper cauſe of
damnation is the ſinne of the creature: the externall or accidentall cauſe is the iuſtice of God, that
cannot otherwiſe chuſe, but puniſh ſinne: but the decree of preſcience, according to the fore-ſight of
their ſinnes, that are reiected, doth ordaine and procure vnto them moſt iuſtly eternall damnation:
Pœnam Deus decreuit, & ordinauit efficienter vt iuſtus iudex: God as a iuſt Iudge, is the efficient cauſe
by his decree of the puniſhment, *Iun. reſponſ. ad ration. 72.* Secondly, we muſt note the difference betweene
the decree of election and reprobation: for men are elected without any fore-ſight of their
workes, but they are not reprobate without reſpect to their workes: God did both fore-ſee and ordaine
both the godly life and glorious ſaluation of the elect, as the proper cauſe of them both; but as
for the ſinnes of the reprobate, God fore-ſaw them onely: their iuſt and deſerued puniſhment, hee
both fore-ſaw, and did ordaine: ſo that, *cauſa perditionis ab hominibus interna, ſalutis à Deo externa
eſt*: The cauſe of mens perdition is inward in themſelues, the cauſe of their ſaluation is externall from
God, *Iun. reſponſ. ad ration. 16.* Thirdly, the decree of preterition, that is, of not chuſing ſome, which
Bellarmine calleth negatiue reprobation, is a free act of Gods wil, without reſpect had to the creature;
but the decree according to Gods fore-knowledge, hath relation vnto their works: ſo that the decree
of reprobation and actuall condemnation, as it dependeth not abſolutely altogether vpon Gods will,
without reſpect had vnto the ſinne and rebellion of the reprobate, ſo neither doth it ſpring only from
the fore-ſight of ſinne, as the *Rhemiſts* affirme, that God doth not reprobate any but for ſinne.

But touching this diſtinction of negatiue and poſitiue reprobation, and of the decree of *præterition*, and of *preſcience*, thus much muſt be added further by way of explanation: that because damnation neceſſarily followeth vpon *reiection* and preterition: as *Tertullian* ſaith, *Sicut ad ſalutem vocat, quem non recuſat, ita in perditionem damnat, quem recuſat*: As he calleth to ſaluation, whom hee refuſeth not, ſo he damneth to perdition, whom he refuſeth: and againe, *Quis erit exitus ſegregatorum, nonne amiſſio ſalutis*, What ſhall be the end of thoſe which are ſet apart, and forſaken, is it not the loſſe of ſaluation? And therefore in effect the poſitiue and negatiue reprobation are all one: wherefore to deliuer the decree of God in reiecting ſome, from all ſhew of iniuſtice or crueltie: I now ſee no reaſon, why *Auguſtines* opinion may not ſafely be receiued, who maketh the Maſſe of damnation in *Adam* the obiect of Gods decree: *Vna quædam maſſa peccati ſupplicium debens diuinæ iuſtitiæ*: There is one maſſe of ſinne, owing puniſhment to the diuine iuſtice: *Quod ſiue exigatur, ſiue donetur, nulla iniquitas*, Which whether it be exacted, or pardoned, there is no iniquitie with God: *ad Simplician. lib.1 c.2.* So then mankinde being conſidered as all loſt in *Adam*, the Lord out of his owne gracious will elected ſome out of this maſſe or lumpe of perdition, leauing the other, (here is the decree of *preterition*, iſſuing forth of Gods will and counſell) thoſe being left in their ſtate of corruption, are fore-ſeene, in the conſummation and acceſſion of many other ſinnes, and ſo are ordained to damnation (here is the decree iſſuing out of his preſcience.)

Lib.4.aduerſ. Marcion.

In eodem libro.

Whether man conſidered in his fall, be the ſubiect of predeſtination.

Here we haue the conſent of other reformed Churches, that the maſſe of corruption in *Adam* muſt be ſuppoſed in the decree of election and reprobation. French confeſſ. *Wee beleeue, that out of this vniuerſall corruption and damnation, wherein all men by nature are drowned, God did deliuer and preſerue ſome, whom by his eternall and immutable counſell, of his goodneſſe and mercie, without any reſpect of their workes, he did chuſe in Chriſt Ieſus, and others hee left in that corruption and damnation, &c.* Confeſſ. of Belgia, artic.16. *We beleeue that God (after the whole off-ſpring of Adam, was caſt headlong into perdition and deſtruction, through the fault of the firſt man) hath declared himſelfe, mercifull and iuſt: Mercifull by ſauing thoſe—whom of his owne free goodneſſe he hath choſen in Chriſt, without any regard at all to their worke: but iuſt in leauing others in that their fall and perdition, &c.* See this point fully, and at large cleared elſe-where, whether I referre the Reader.

Harm.ſect.5. pag.86.

Ibid. ſect.5. pag.87.

Hexap. in epiſt. ad Roman. c. 9. contr.10.

Auguſtine putteth the caſe of two twinnes: *Quorum vnus aſſumitur, alius relinquitur, diſpar eſt exitus, merita communia*: One of them is receiued, the other forſaken, their end is farre vnlike, and yet the workes of them both are the ſame, &c. Two Infants die in their infancie, one before Baptiſme, and ſo as the Papiſts hold, is damned; another after Baptiſme, and is ſaued: the workes of them both are alike: if therefore their predeſtination ſhould depend of the fore-ſight of their workes only, good or euill, they ſhould both haue the ſame end.

And as we ſee it to be in children, ſo ſaith *Auguſtine*: *Hoc & in maioribus fieri nequaquam cunctemur*: We neede not to doubt, but that God euen ſo dealeth with men of greater yeeres: therefore he thus concludeth: *Inueſtigabilis ergo eſt Dei miſericordia, qua cuius vult miſeretur, nullis eius præcedentibus meritis; & inueſtigabilis veritas, qua quem vult obdurat, eius præcedentibus meritis, ſed cum eo cuius miſeretur, plerunque communibus*: Therefore vnſearchable is the mercie of God, whereby hee hath mercie on whom hee will, no merites of his going afore: and vnſearchable is his truth, whereby he hardeneth whom hee will, his deſerts going before, but the very ſame with his, vpon whom God hath mercie, *de perſeueran. lib.2. cap.*11. It remaineth then, that neither election, nor reprobation are decreed, becauſe of mens workes that are fore-ſeene, but doe proceede from the free will and Counſell of God: leauing ſome in the ſtate of corruption, into which, all mankinde is fallen by *Adam*, and in his mercie deliuering ſome. *lib. de prædeſtin. & grat. c.*16.

Laſtly, I will adde one other reaſon out of *Auguſtine*, to ſhut vp this place withall: *Si humanum genus, quod creatum primitus conſtat ex nihilo, non cum debita mortis & peccati origine naſceretur, & tamen ex eis creator omnipotens in æternum nonnullos damnare voluit interitum, quis omnipotenti Creatori diceret, cur feciſti ſic?* If that mankinde, which in the beginning God created of nothing, were not by nature ſubiect both to ſinne, and death, and yet the almightie Creator would condemne ſome to euerlaſting deſtruction, who would ſay vnto him, Lord why haſt thou done ſo, &c. His opinion is this, that though there were no matter of condemnation naturally in man, yet God by the right of his Creatorſhip, might diſpoſe of his creature as he thought beſt, whether vnto death or life.

But againſt this, which hath beene before ſet downe touching the decree of reiection and reprobation, that it hath relation to man being in tranſgreſſion, and conſidered in his fall, it will bee thus obiected.

1. *Obiect.* The Apoſtle ſaith, that God pronounced of *Iacob* and *Eſau*, that the one he loued, the other he hated: before they had done good or euill: Rom.9.11. Therefore the decree of reprobation reſpecteth not at all the euill or ſinne, that followed after.

Anſw. Eſau was reiected before he had done euill, being yet vnborne, yet *Eſau* was fore-ſeene in the ſtate of corruption, out of the which *Iacob* was deliuered by grace, and the other ſuffered ſo to remaine.

2. *Obiect.* God is compared to a Potter, that out of the ſame clay may make one veſſell to honour, another to diſhonour. Rom.9.21.

Anſwere.1. This clay is the lump or maſſe of corruption, into the which man is fallen by *Adams* tranſgreſſion: out of the which God maketh ſome veſſels of honour in ſelecting them by grace, and the reſt are made veſſels of wrath, remaining ſtill in their corruptible ſtate. 2. Or it may be ſaid, that the Apoſtle ſpeaketh here of Gods abſolute power, what he might doe *de iure*, by the right of a Creator, as is alleaged before out of *Auguſtine*, not what he doth *de facto* in fact: he dealeth not with vs *ſtricto iure*, by his ſtrict right: for ſo if hee made all veſſels of diſhonour, becauſe it is his pleaſure, the creature is not to complaine: but his iudgements are iuſt and reaſonable, and tempered with mercie.

Now laſtly, that election is onely of grace, S. *Ambroſe* is a notable witneſſe, *lib.1.de vocat. Gentium cap.5.* ſpeaking of Infants, of whom ſome are ſaued and elected, others refuſed, he thus concludeth; *Non inuenit, quod diſcernat humana iuſtitia, ſed habet, quod eligat innarrabilis gratia*; Humane iuſtice can finde nothing whereby to diſcerne them, but vnſpeakable grace findeth how to elect them. And againe, *Omnibus hominibus cuiuſlibet generis, &c. cauſa percipiendæ gratiæ voluntas Dei eſt, apud quem ratio electionis abſcondita eſt, &c.* The cauſe of receiuing grace vnto all men, of what kinde ſoeuer, is the will of God, with whom the reaſon of election is hid and ſecret, their merites beginning from that grace, which they receiued without merites.

Lib.2.c.3. Datur ante vllum laborem, vnde quiſq; mercedem accipiat, ſecundum ſuum laborem, &c. It is giuen before any labour, whereby according to their labour euery man ſhall receiue reward.

Againe, *lib.1.c.3. Tales fuerunt, qui ſunt attracti, &c.* They which are called, are the ſame, that they which remaine in their hardneſſe: *Illis tribuit gratia ſtupenda quod voluit; iſtis retribuit veritas iuſta, quod debuit: vt iudicium Dei magis inſcrutabile ſit in electione gratiæ, quam in retributione iuſtitiæ:* Grace giueth to them, as ſhee would; Iuſtice rendreth to the other, that which is due: that the iudgement of God ſhould be more vnſearchable in the election of grace, then in the retribution of iuſtice.

Secondly, that actuall reprobation is decreed to none without their deſerts: that although election cannot be merited, yet that damnation is deſerued, the ſame father thus witneſſeth, *lib.2.de vocat.Gent.c.1. Nec damnati iuſta eſt querimonia, nec iuſtificati verax eſt arrogantia, ſi vel ille dicat non meruiſſe ſe pœnam, vel iſte aſſerat meruiſſe ſe gratiam, &c.* Neither can the damned iuſtly complaine, nor the iuſtified truely boaſt; if either he ſay he hath not deſerued puniſhment, or the other, that he hath deſerued grace: *& cap.9. Cum illos propria nequitia demergat ad pœnam, iſtos Dei gratia perducat ad gloriam:* Seeing their wickedneſſe doth caſt them downe into paine, and grace bringeth the other to glorie.

Likewiſe *Auguſtine*, as he is alleaged, *cauſ.23.qu.4.c.24. Nec de iudicio Dei querimur, quo deſerit meritos deſeri, & miſericordia eius gratias agimus, qua liberat non meritos liberari:* Neither doe wee complaine of the iudgement of God, whereby hee forſaketh thoſe that deſerued to be forſaken, and we giue thankes to his mercie, whereby he deliuereth thoſe, which deſerued not to be deliuered: ſee before the iudgement of other Churches, touching the free and gracious decree of election, without any fore-ſight of workes: Error 23. the 2. inconuenience.

Thus we conclude, that actuall reprobation is not decreed to any, nor executed without reſpect to their deſerts; yet the electing of ſome, and the not electing of others dependeth onely of the abſolute will and purpoſe of God, as I haue ſhewed.

THE FOVRTH QVESTION, OF THE CERtaintie of Predeſtination.

The Papiſts.

15.Error.

1. THere are two parts of this queſtion: firſt, whether Gods decree, concerning the election of men, be certaine and vnchangeable: Secondly, whether a man in this life may in himſelfe be aſſured of his election. The firſt our aduerſaries dare not plainly affirme; for it were great blaſphemie openly to ſay, that Gods decree may be changed: yet they doe in circumſtance of ſpeech affirme it: as *Rhemiſt. Act.27.ſect.3.* (*Men cannot be ſaued, though they be predeſtinate, vnleſſe they keepe Gods commandements.*) As though it were poſſible for men predeſtinate, not to keepe the commandements of God, or in the end not to be ſaued. Likewiſe it was concluded in the Councell of Trent, *ſeſſ.6.can.*23. that the grace of iuſtification may be loſt, which is as much to ſay, that a man may loſe his predeſtination: for none are iuſtified, but whom God before hath predeſtinate, Roman.8.30. They cannot therefore fall away from the grace of iuſtification, vnleſſe they fall away from predeſtination.

The Proteſtants.

THat the decree of God, concerning ſuch as ſhall be ſaued, remaineth ſure and certaine, and that it is impoſſible for any of the Elect to fall away, the Scripture euery where proueth.

Argum. Whom God loueth, hee loueth to the end, Iohn 13.1. The gifts and calling of God are without repentance, Rom.11.29. *My Father is greater then all, and no man is able to take them out of his hand*, Iohn 10.29. *Ergo*, our election is certaine, for with God there is not ſo much as any ſhadow of change, Iam.1.17.

Auguſtine ſaith, *Horum qui electi ſunt, ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus:* Of the Elect, if any periſh, God is deceiued: but none of them can periſh, becauſe God cannot be deceiued, *De correp & grat. cap.7.* This ſentence is repeated in the decrees. *cauſ.33. diſt.2. de pœnit. c.25.*

Many other places to this purpoſe are cited out of *Auguſtine* by *Eſpencæus* a Popiſh writer, *comment. in 2. Timoth. pag.91.* ex *lib.18. de ciuitat. Dei. c.51. Ex iis quos præſciuit Deus, perire nullus poteſt:* None can periſh of thoſe, whom God hath fore-knowne: *lib.20. c.8. Nunquam ab illo eccleſia ſeducetur prædeſtinata & electa ante mundi conſtitutionem:* The Church predeſtinate and elected before the conſtitution of the world, ſhall neuer be ſeduced from God: *de catechizand. rudib. c.11. Satis fixum corde debet retineri, nullum ex Ieruſalem illa periturum eſſe, quia qui perierit, ex illa non erat:* It muſt be held as fixed in the heart, that none of that Ieruſalem can periſh, becauſe he that periſheth, was not of it.

Aquinas is very ſound in this matter: *part.1. qu.23. artic.3. ad.2. & 3. Prædeſtinatum abſolute quidem & ſecundum ſe conſideratum, poſſe in peccato mortali emori, &c.* That he, which is predeſtinate being abſolutely and in himſelfe conſidered, may die in mortall ſinne, and periſh, *non tamen ex ſuppoſitione, ſeu in ſenſu compoſito,* but not by way of ſuppoſition, or in the compound ſenſe, that is, Gods euerlaſting will and decree being preſuppoſed, &c. For certaine it is, that the predeſtinate of themſelues are ſubiect to fall, but Gods decree of their ſaluation conſidered, they can neuer fall.

The ſame *Aquinas, qu.24. artic.3. Simpliciter in libro vitæ ſcriptos nunquam deleri, &c.* That ſimply they which are written in the booke of life, cannot be blotted out: but they are ſaid to be blotted or raſed out, which are written there not by predeſtination, but in reſpect of their preſent iuſtice: that this blotting out is to be referred to the opinion of men, not to the veritie it ſelfe and knowledge of God.

Their owne Decrees agree: *Cauſ.23. qu.4. c.24. Eſſent prædeſtinati ſi eſſent reuerſuri:* They ſhould be predeſtinate, if they were to returne: *Ergo,* becauſe they returne not, they are not predeſtinate.

Cauſ.33. diſt.2. de pœnitent. Nullus eorum ex bono in malum mutatus finit hanc vitam: None of them being changed from good to euill, endeth his life: *diſt.4. c.10. Ex his nemo ſeducitur:* None of thoſe which are elected, are ſeduced.

The Maſter of Sentences euidently concludeth, for the certaintie of predeſtination, *lib.1. diſtinct. 40. b. Non poteſt vtrumq; ſimul eſſe, vt aliquis ſit prædeſtinatus & non ſaluetur, &c.* Both of theſe cannot be together, that one ſhould be ſaued, and not predeſtinate; or one to be predeſtinate, and yet damned: *ibid. C. Non poteſt eſſe vt ab æterno ſit prædeſtinatus, & modo non ſit prædeſtinatus:* It cannot be, that one ſhould from euerlaſting be predeſtinate, and yet now not be predeſtinate. Thus I truſt this point is euery way cleared as touching the certaintie of the decree of predeſtination. See further hereof before, error 23. in the fifth inconuenience.

The Papiſts.

FOr euery man to be aſſured infallibly that he ſhall be ſaued without ſpeciall reuelation, is a moſt damnable, falſe illuſion, and preſumption, *Rom.8. ſect.9.* They call it a faithleſſe perſwaſion of ſaluation, to be confident of Gods grace and ſaluation, and *fides dæmoniorum,* not *Apoſtolorum,* the faith of diuels, not of Apoſtles, *Rhemiſt. 1. Corin.9 ſect.9.* So the Tridentine Councell calleth *certitudinem remiſſionis peccatorum, vanam, & ab omni pietate remotam fiduciam,* The certaintie of remiſſion of ſinnes, a vaine and faithleſſe perſwaſion. And therefore euery man, *De gratia formidare, & timere poteſt,* may ſtand in doubt, and be afraid, whether he be in the ſtate of grace, *ſeſſ.6. cap.9.*

*Argum.*1. S. *Paul* ſaith: I know nothing by my ſelfe, yet am I not thereby iuſtified: *Paul* durſt not aſſure himſelfe, whether he were iuſtified, *Rhemiſt.*

Anſw. *Paul* was moſt ſure of Gods grace, and his iuſtification through faith: He is perſwaded that nothing can ſeparate him from the loue of God in Chriſt: but hee doth acknowledge, that hee is not iuſtified by his faithfull labours in the Goſpell, or any other workes of his owne, although hee were cleere in conſcience. Rom.8.38.

*Argum.*2. *Worke your ſaluation with feare and trembling: Ergo,* men muſt not be ſecure of their ſaluation. Philip.2.12.

Anſw. We doe not teach men to walke ſecurely, or preſume of their election, but we proteſt vnto them, that ſeeing men are predeſtinate vnto good workes, that vnleſſe they be carefull to leade an holy life, they cannot aſſure themſelues to haue part in predeſtination: yet we teach men notwithſtanding, aſſuredly to beleeue the promiſes of God made to all thoſe that beleeue, to be ſaued. And this confidence doth very well agree with the feare of God. See theſe arguments anſwered more at large in the ſecond part of iuſtification, queſt.2. argum.3. and 4. Then as *Proſper* well ſaith: *ſentent.6. ad capitul. Gallor. Gratia non abolet arbitrium, ſed adolet:* Grace doth not aboliſh mans will and endeuour, but cheriſh it. So predeſtination doth not make men more ſecure, but more carefull.

The Proteſtants.

OVr ſecuritie of ſaluation is no vaine preſumption, but an aſſurance vpon the word of God, that through faith in God, and walking in that way which God hath appointed vs, we ſhall vndoubtedly come in the end to eternall life.

*Argum.*1. As our election is certaine, ſure, and vndoubted before God: ſo it is the Lords pleaſure, that euery Chriſtian while hee liueth, may and ought in himſelfe to bee aſſured thereof by a liuely 2.Pet.1.10. faith: as Saint *Peter* teacheth vs to labour, and giue our diligence to make our calling and election ſure.

Rom.8.38. *Argum.*2. S.*Paul* ſaith, *I am ſure, that neither death nor life,&c. ſhall ſeparate vs from the loue of God in Chriſt Ieſus: Ergo,* the Apoſtle was certaine of his ſaluation.

Rhemiſt. Firſt, the Apoſtle ſpeaketh onely in generall: as if he ſhould haue ſaid, So many as are elected, cannot certainly periſh.

2.Tim.4.8. *Anſwere.* It is falſe, for the Apoſtle pronounceth particularly of himſelfe; as more plainly, 2.Timoth.4.8. *From henceforth there is laid vp for me a crowne of righteouſneſſe.*

Rhemiſt. Secondly, S.*Paul* might haue this perſwaſion by ſome eſpeciall reuelation.

Anſwere. The ground of the Apoſtles perſwaſion is none other, but that which is common to all De corrept. & grat.cap.7. the faithfull, the loue of God in Chriſt. And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti, ſignificati ſunt ad Timotheum,&c.* Theſe, of whom the Apoſtle ſpeaketh, are ſignified in another place 2.Tim.2.19. to Timothie. The foundation of God remaineth ſure, the Lord knoweth who are his: *Ergo,* this aſſurance and confidence is common, though not in the like meaſure to all faithfull Chriſtians. So the A- 2.Tim.4.8. poſtle ſaith, that there was a crowne of righteouſneſſe laid vp not only for him, but for all thoſe which loue his appearing.

Bernard alſo telleth vs, what this reuelation is: *Hoc non fit, niſi reuelante ſpiritu per fidem homini æternum dei propoſitum ſuper ſua ſalute futura: quæ ſane reuelatio non eſt aliud, quam infuſio gratiæ ſpiritualis, per quam facta carnis mortificantur:* This is not brought to paſſe, but by the ſpirit of God reuealing vnto a man by faith, the eternall purpoſe of God concerning his ſaluation: which reuelation is nothing elſe but the ſpirituall infuſion of grace, whereby the deedes of the fleſh are mortified, &c. *Epiſtol.*108. So then a man by reuelation of the ſpirit commeth to the knowledge of his ſaluation: but not by any ſpeciall or extraordinarie reuelation, but that which is by faith, and worketh mortification, which is common to all the faithfull. See more of this, part.2. of Iuſtification, queſt.2.

Auguſtine alſo ſaith: *Quia non ſecundum merita noſtra ſed illius miſericordiam firma eſt promiſſio, nemo debet cum trepidatione prædicare, vnde non poteſt dubitare:* Becauſe the promiſe remaineth ſtedfaſt, not by our works, but his mercie: we muſt not with trembling and fearefulneſſe pronounce that, whereof we cannot doubt: *Conc.*1. *in Pſal.*88. Againe, *Si nunc tempus eſt fidei, ſalus autem animarum, merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur peragendum diem vltimum, & in fine diei recipiendam eſſe mercedem—ſalutem animarum:* If now be the time of faith, and the ſaluation of the ſoules be the reward of faith, who doubteth but that we ſhall finiſh the laſt day in faith working by loue, and in the end of the day the reward ſhall be receiued, the ſaluation of the ſoule: *tract.*86. *in Ioan.* No marueile then if Papiſts doubt of their ſaluation, becauſe their confidence is built not vpon faith, but vpon their workes: if they would with the faithfull of God, renounce their owne works, and be content to ſubmit themſelues to the faith of Chriſt, they would not thinke it ſo ſtrange a thing, for Chriſtians to haue a full and ſtedfaſt perſwaſion of their ſaluation.

Bernard alſo ſaith: *Pignus ſalutis donat ſpiritus, reddens teſtimonium ſpiritui tuo quòd filius Dei ſis: qui certiſſima ſigna prædeſtinationis tuæ cordi tuo imprimat & oſtendat. ſerm.*2. *in die Pentecoſt.* The holy ſpirit giueth vs a pledge of our ſaluation, giuing teſtimonie to thy ſpirit, that thou art the ſonne of God: which doth imprint, and ſhew to thy heart moſt ſure ſignes of thy predeſtination, &c. If a man may haue ſure ſignes of his predeſtination, how is hee not ſure and certaine of his predeſtination?

Saint *Ambroſe* alſo thus teſtifieth *de obit. Theodoſ. Fidelis Deus, quæ ſeruis ſemel præparat, non ſubtrahit,&c.* God is faithfull, what he once prepareth for his ſeruants he taketh not away: if our faith remaine, the promiſe alſo holdeth: See O man the grace of God toward thee, *in terris quateris, & in cœlo poſſides:* thou art ſhaken, or toſt in earth, and haſt a poſſeſſion in heauen, let thy heart be where thy poſſeſſion is.

Lib. de reſurrection. 1 *Tertullian* ſaith, *Nullum opus certum mercedis incertæ,* There is no certaine worke, that hath an Lib. de pœnitent. vncertaine reward, &c. And againe, *Inuitat præmio ſalutem, iurans. etiam viuo dicens, cupit credi ſibi: O beatos nos, quorum cauſa iurat Deus:* He doth inuite to ſaluation by the reward: he ſwearing, and ſaying, as I liue, deſireth to be beleeued: O how happy are wee, for whoſe cauſe God ſweareth, &c. what doubt then is remaining, of ſaluation, which is confirmed by the Lords oath.

ὅτι γίνεται μισθαποδότης. Catech.5. 2 *Cyrill* ſaith, *When will a man come to ſerue God, not beleeuing (him to be a rewarder:) and, by the* εἰς υἱοθεσίας ἀξίωμα. Ibid. *likeneſſe of faith, (we come to the adoption) of Abraham:* If by faith we are made partakers of *Abrahams* adoption, what doubt can remaine of ſaluation.

Harm.5. ſect. pag.86. 3 Latter confeſſ. of Heluetia.c.10. *If thou beleeue and be in Chriſt, thou mayeſt vndoubtedly reckon* Ibid. ſect.9. pag.296. *of it.* Saxonic.loc. *of rewards. Let hope be ſure and firme, and S. Peter ſaith, truſt perfectly, that is, looke for eternall life, not with doubtfull opinion.*

1.2.q.112. artic.5. 4 *Thomas Aquine* granteth, that *coniecturaliter poteſt aliquis cognoſcere per aliqua ſigna ſe habere gratiam:* One coniecturally by certaine ſignes may know, that he is in grace, in as much as he feeleth that he delighteth in God. A perfect aſſurance as by the cauſe neither doe we affirme, but ſuch a certainty as may be gathered by the ſignes and effects.

See this truth ſealed by the holy Martyrs: Maſter *Tyndal* ſaith thus: *Chriſt is thine, and all his deedes are thy deedes: neither canſt thou be damned, except Chriſt be damned with thee: neither can Chriſt be ſaued, except he be ſaued with thee: Fox pag.1248.*

Maſter *Bradford: Know for a certaine, that as the diuell goeth about nothing ſo much, as to bring you in doubt, whether you be Gods childe: ſo whatſoeuer ſhall moue you to admit that dubitation, be aſſured, the ſame to come of the diuell: Fox pag.1640.*

THE SECOND PART OF THIS CONTROuerſie, of the grace and gifts of God.

THe ſeuerall queſtions handled in this part, are theſe: firſt, whether the grace of God, whereby wee are made acceptable vnto him, be a qualitie inherent in vs. Secondly, of the diſtinction of ſufficient and effectuall grace, and wherein the efficacie of grace conſiſteth. Thirdly, of the diſtinction of grace *operantis, cooperantis*, helping and working grace.

THE FIRST QVESTION, WHETHER Grace be a qualitie inherent.

The Papiſts.

THe Ieſuite ſetteth downe this diſtinction of grace: There is *gratia gratis data, & gratia gratum facians*: Grace freely giuen, and they are ſuch ſpirituall gifts of wiſedome, knowledge, vtterance, and ſuch like, which are giuen rather for the benefit of others: there is alſo grace, whereby wee are made acceptable vnto God, the grace of iuſtification; which grace *Bellarmine* defendeth to be, *qualitatem per modum habitus in homine permanentem*, a qualitie, in manner of an habite, reſiant and permanent in man, *de grat. lib.1. cap.3.* 27.Error.

*Argum.*1. The Apoſtle ſaith, *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*: But we are made ſinners, not by the imputation of *Adams* vnrighteouſneſſe, but by ſinne inherent, and permanent in vs: *Ergo* we are iuſtified, not by the imputation of the righteouſneſſe of Chriſt, but by iuſtice of righteouſneſſe inherent in vs, *Bellarm. cap.4.* Rom.5.19.

Anſw. Firſt, I meruaile that the Ieſuite hath ſo ſoone forgotten himſelfe: for before hee denied, that originall ſinne is a poſitiue qualitie in man: *lib.5. de amiſſ. grat, cap.*15. Here he affirmeth the contrarie, that it is a qualitie or habite inherent in vs, which is all one, as if he had ſaid, it is a poſitiue qualitie: for what is it to be inherent, or permanent in vs, but the ſame, which he calleth poſitiue? Secondly, Saint *Paul* in this place compareth the things themſelues together, that as by *Adam* we are made ſinners, ſo we are iuſtified by Chriſt: not the manner how they are done. This note of ſimilitude then, *ſo by the obedience of one man*, doth not inferre a likeneſſe or equalitie in euerie reſpect, but wherein they are compared. The Ieſuite therefore can no more gather vpon this (*ſo*) as he doth, that our righteouſneſſe by Chriſt muſt be inherent, as our ſinne by *Adam* is, then that naturally we ſhould be iuſt by Chriſt, as we are euill naturally by *Adam*: or that vniuerſally all men ſhould be ſaued by Chriſt, as all are dead in *Adam*: or that Chriſt ſhould free vs from the mortalitie of body, as *Adams* ſinne hath made vs ſubiect to death, and corruption. As this (*ſo*) doth not enforce a neceſſitie of theſe things, ſo neither of that inſtance, which the Ieſuite vrgeth. Thirdly, that the Ieſuite may more fully vnderſtand our minde, euen in this point alſo, in ſome ſort, the ſimilitude may hold: for as in originall ſinne there are two things, the guilt of *Adams* ſinne, which though it were not by vs actually committed, yet is ours by propagation, and the corruption or deprauation of nature, which is the fruit of *Adams* diſobedience, verily and really graft in vs: ſo in our iuſtification are two things; firſt the imputation of the righteouſneſſe of Chriſt, which anſwereth to the propagation of *Adams* ſinne, and the effects or fruits of this righteouſneſſe, that is, holineſſe and ſanctification; which is an imperfect iuſtice inherent in vs: yet not by this, but by Chriſts iuſtice imputed, are we made iuſt before God: as by the propagation of *Adams* ſinne we are properly made ſinners, Rom.5.12. The corruption of our nature Rom.5.12.
being the fruit and effect, or puniſhment rather of *Adams* diſobedience in his poſteritie.

*Argum.*2. Our Sauiour ſaith: *Hee that beleeueth, out of his belly ſhall flowe riuers of waters of* Iohn 7.38.
life. The Apoſtle ſaith, *The loue of God is ſhed abroad in our hearts by the holy Ghoſt, &c. Ye haue an* Rom.5.5.
oyntment from him that is holy, &c. His ſeede remaineth in him. This fountaine, oyntment, ſeede, 1.Iohn 2.20.
what is it elſe but an habite of grace inherent, whereby wee are made acceptable to God? *Bellarm.* 1.Iohn 3.9.
cap.2.

Anſw. In thoſe places the Scripture ſpeaketh not of the firſt grace of iuſtification, whereby we are accepted before God, but of the ſecond grace of ſanctification, whereby we are approued vnto men, which is a conſequent of our iuſtification by faith: as Ioh.7.39. *This ſpake he of the ſpirit, which they* Iohn 7.39.
that beleeue in him ſhould receiue. And Rom.5.1. *We are firſt iuſtified by faith in Chriſt, then the loue of* Rom.5.1.
God is ſhed abroad in our hearts by the holy Ghoſt, verſ.5. So then the fountaine, oyntment, ſeed, that is in the regenerate, doth ſignifie their ſpirituall ſtate and ſtrength wrought in them by the iuſtification of faith: ſo that they are firſt iuſtified by faith, and then theſe graces are conferred and beſtowed vpon them.

The Proteſtants.

THat grace whereby we are iuſtified, and made acceptable before God, is not a qualitie inherent or dwelling in vs, but wee are made iuſt by the imputation of the righteouſneſſe of Chriſt: that righteouſneſſe which is in vs, is imperfect, and not able to iuſtifie vs before God.

2.Cor.5.21. *Argum.*1. Saint *Paul* ſaith, *He hath made him to be ſinne for vs, that knew no ſinne, that wee ſhould be made the righteouſnes of God in him.* Out of this place this argument may be drawne: As our ſinnes were made Chriſts, ſo is his righteouſneſſe made ours: but our ſinnes were not habitually inherent in him, but onely imputed: *Ergo*, his righteouſneſſe, and the grace whereby we are iuſtified, is not inherent in vs, but imputed onely.

*Argum.*2. If we are iuſtified by faith onely, then this iuſtifying grace is by imputation onely, not inherent in vs: but faith onely iuſtifieth: *Ergo.* The propoſition is thus proued: Faith iuſtifieth either formally and actually as a qualitie inherent, or inſtrumentally or paſſiuely, as it apprehendeth the iuſtice of Chriſt: but it doth not iuſtifie, as it is a qualitie or grace wrought in vs, for the Apoſtle ſaith,
Epheſ.2.9. *not of workes.* Therefore faith, as a worke in vs iuſtifieth not: for then other ſpirituall graces, as loue, hope, ſhould iuſtifie as well as faith: if faith then onely iuſtifie inſtrumentally, as it apprehendeth Chriſt, then doth the propoſition follow, that the grace, whereby we are iuſtified, is not inherent in vs, but in Chriſt apprehended.

Rom.3.28. That faith only iuſtifieth, the Apoſtle euidently proueth: *We conclude that a man is iuſtified by faith without the workes of the law.* And if they anſwere, that the workes of the law are here excluded, not the workes of grace: Saint *Paul* elſe-where doth alſo exclude ſuch workes: *By grace are ye ſaued*
Epheſ.2.10. *through faith, not of workes,&c.* And afterward hee ſheweth what workes: *Euen good workes, which God hath ordained vs to walke in: theſe are workes of grace.* But of this matter, we ſhall entreate (God willing) more at large, when we come to handle that waightie controuerſie of Iuſtification by faith. Other arguments alſo for this matter which we haue in hand, wee will bring forth, in the queſtion of inherent iuſtice.

We will conclude here with that ſentence of *Auguſtine: Iuſtitia ſit, ſed ex gratia ſit, à Deo tibi ſit, non tua ſit: ſacerdotes (inquit) tui induantur iuſtitia: veſtis accipitur, non cum capillis naſcitur, pecora de ſuo veſtiuntur:* Let there be righteouſneſſe, but let it be of grace, let it be of God, let it not be thine owne: Let thy Prieſts (ſaith the Pſalmiſt) be cloathed with righteouſneſſe: cloathing is receiued outwardly, it groweth not in vs, as our haire, nor as the ſheepe are cloathed of their owne: *De verb. Apoſt. ſerm.*15. So then iuſtifying grace is no more ours or inherent in vs, then the veſture or garment, which we are cloathed with, which is not in vs, but only adhereth, and is applied to vs.

In 1.cap.ad Roman. *Chryſoſtome* ſaith, *Non ſudorib.&c. ſed diuino gratiæ dono, quod ex ſupernis eſt, gratis vt accipias, oportet:* Thou doeſt not get it (that is adoption) by thine owne labour, but by the diuine gift of grace, which is from aboue, thou muſt receiue it freely, onely bringing this of thine owne to beleeue,&c. Faith then onely is in vs, the grace and mercie, which faith apprehendeth, is without vs from God.

Harm.ſect.9. pag.251. Confeſſ. of Bohemia, c.6. *Our iuſtification — is, to be cloathed with Chriſts righteouſneſſe, or the imputation thereof, alſo it is a reconciliation with God, and a receiuing into fauour, whereby we are made acceptable in the beloued,&c.* The grace and fauour whereinto one is receiued, is in him that ſheweth fauour, not in him, that is receiued.

1.2 q.110. artic.2. *Thomas* himſelfe confeſſeth, that if grace be taken, *pro auxilio diuino*, for diuine helpe (as it is here) *non eſt qualitas, ſed motus quidam anima*, It is no qualitie, but a motion of the minde.

We want not here the teſtimonie of ſome of their owne writers, as *Albertus Pighius* thus teſtifieth, *lib.5. de liber. arbitrio. In ſcholis imaginantur gratiam Dei qualitatem aliquam increatam anima à deo,&c.* In the ſchooles they thinke that the grace of God is a qualitie created in the ſoule, either the ſame with the habite of charitie, or diuers from it: *qua commentitia vniuerſa exiſtimo,&c.* which I thinke all to be but fained, and to haue no warrant or authoritie from the Scriptures.

THE SECOND QVESTION, OF THE DISTINCtion or difference of ſufficient and effectuall grace.

The Papiſts.

28.Error. B*Ellarmine* thus diſtinguiſheth them: *gratia ſufficiens*, ſufficient grace, is when God doth ſo call and ſtirre vp a man, ayding and aſſiſting him by his direction and protection, and working together with him, that the man thus called, hath power to will that which is good, but yet in deede willeth it not: *gratia efficax*, effectuall grace is that, whereby a man ſo ayded, aſſiſted, and called, doth will indeed and performe that which is good, *lib.1. de grat. cap.2.* This then is the Ieſuites opinion, that Gods internall vocation, and his ſpeciall grace inwardly working, is not to all effectuall, but ſufficient only: being ſufficient for their conuerſion, but yet not in deede effecting it.

Iſay.5.4. *Argum.* The Lord ſaith thus by the Prophet *Iſay: What could I haue done any more to my vine-*
Matth.23.37 *yard, that I haue not done vnto it? I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes.* The like place we haue: *O Ieruſalem, Ieruſalem, which killeſt,&c. how often would I haue gathered thy children together, as the Henne,&c, and thou wouldeſt not:* Theſe had grace neceſſarie and

ſufficient to their conuerſion, for the Lord ſaith, *What could I haue done more*, and I would haue gathered them together; yet were they not conuerted: this grace then, whereby they were called, was ſufficient; yet not effectuall, *Bellarm.cap.*11.

Anſw. Theſe places alleaged are not vnderſtoode, of the internall calling, or of grace inwardly working, but onely of the externall calling, and oblation of grace, and the ſupply of all neceſſarie outward meanes to ſaluation. As the Prophet *Iſay* ſpeaketh of hedging the vineyard, caſting out the ſtones, planting it with the beſt plants, ſetting vp a watch tower: that is, they had the watchmen the Prophets, alſo the beſt plants, the true worſhip and ſeruice of God, they had the law and the Prophets, and all ſtones, that is externall impediments, which might hinder them, were remoued: So our Sauiour ſaith, that he would haue gathered them together by his preaching, and by the voice of the Goſpell, as the Henne by her clocking doth call her chickens, but they refuſed, and reſiſted, as they likewiſe ſerued the Prophets, and other meſſengers of God, ſent vnto them.

We grant then, that the externall meanes of ſaluation in themſelues may be and are ſufficient to all, but effectuall onely to thoſe, to whom God giueth his eſpeciall grace: and in this ſenſe wee doe not much miſlike this diſtinction: but we denie any ſuch difference of the internall grace, whereby God calleth, ſtirreth vp, aſſiſteth, moueth, directeth the hearts of men: this grace cannot be ſufficient in any, but it muſt needes alſo be effectuall. Yet here we deſire not to be miſtaken, but further doe enlarge our meaning thus: Firſt, we denie not altogether this diſtinction of ſufficiencie and efficacie: it hath place in the externall calling, and common grace offered to all, which is ſufficient to many, but effectuall onely to the elect: but not in the inward ſpirituall calling. Secondly, wee grant a diuers meaſure of inward grace in the effectuall calling of the elect, and admit ſome degree in their ſpirituall calling, which though it be not alike effectuall in all that are ſo called, yet is it effectuall. Thirdly, we confeſſe, that ſomewhat may be inwardly wrought by Gods ſpirit euen in hypocrites: but we affirme, that no inward temporarie gift wrought in them is ſufficient to their ſaluation: for hereupon it would follow, that they might reſiſt their inward powerfull, ſufficient calling, and that the abſence of their owne will onely maketh it without effect: that therefore there is no ſuch powerfull inward working grace ſufficient onely, but that the ſame is effectuall alſo, we ſhew it thus.

The Proteſtants.

*Argum.*1. THe Prophet *Dauid* ſaith, *I will runne the way of thy commandements, when thou ſhalt enlarge my heart: Draw me, and we will runne after thee*: And S. *Paul* ſaith, *Whom he hath predeſtinate, he hath called, whom he hath called, he hath iuſtified.* All theſe places proue that the internall calling of God is alwaies effectuall: After drawing and enlarging the heart, followeth running, after vocation, immediatly enſueth iuſtification. Pſal.119.32. Cantic.1.3. Rom.8.30.

*Argum.*2. The grace of God is not in vaine in any: as S. *Paul* ſaith, *His grace that was in me, was not in vaine*: But if ſo that the grace of God inwardly mouing and calling men, ſhould faile in the effect, then ſhould it bee in vaine: *Ergo*, it is effectuall in all the children of God, in whom it ſo worketh. 1.Cor.15.10.

Let *Auguſtine* ſpeake: *Illud extra hominem ſcribitur vt eum forinſecus terrificet, hoc in ipſo homine eſt, vt eum intrinſecus iuſtificet*: That (namely the law) is written without man to terrifie him, this, that is, grace is within man inwardly to iuſtifie him, *de ſpirit.& liter.cap.*17. As terror then outwardly followeth the knowledge of the Law, ſo iuſtification alwaies followeth grace inwardly working: it is therefore alwaies effectuall where it is ſufficient, ſpeaking of the inward and ſpirituall calling. Alſo in another place he ſaith: *Quando Deus docet, ſic docet, vt ſcienda ſciamus, aperiendo veritatem, ſic docet vt facienda faciamus, inſpirando ſuauitatem*: When God teacheth, hee ſo teacheth, that things which are to bee knowne we doe know, God opening the truth to vs, and things which are to be done, we doe, by inſpiring a deſire into vs. Gods inward teaching then by his holy ſpirit is alwaies effectuall in his children, and in none of them it is ſufficient, but together alſo effectuall. In Pſal.118. Serm.17.

*Magiſter ſentent.lib.*1 *diſt.*17 *liter.K.* thus teſtifieth, *Spiritus ſanctus non ſolum non habenti, verum etiam habenti non incaſſum permittitur, non habenti quidem, vt habeatur, habenti, vt amplius habeatur*: The holy ſpirit is not giuen in vaine neither to him, that hath it not; nor to him that hath: to him that hath not, that he may haue him, to him that hath him, that he may haue him in greater meaſure, &c. Wherefore the inward calling of the ſpirit is alwayes effectuall: ſee further hereof before error 23. in the fourth inconuenience.

AN APPENDIX OR SECOND PART OF THIS queſtion, wherein the efficacie of grace conſiſteth.

The Papiſts.

B*Ellarmine* dare not attribute the efficacie of grace onely to free will, that this ſhould be the cauſe, why that grace in ſome worketh effectually, in ſome others it doth not, becauſe ſome giue their free aſſent vnto grace working in them, other with-hold it: for then (ſaith hee) it ſhould reſt in mans power, whether grace ſhould be effectuall or not: Neither doth he thinke, that God onely is the cauſe of this efficacie, by drawing and framing our willes to conſent to his grace: But this efficacie, hee 29 Error.

ſaith, partly dependeth of Gods inward perſwaſion, partly of the free aſſent of the will, *Deus,* (ſaith the Ieſuite) *quos efficaciter trahere decreuit, eam ſuaſionem adhibet, quam videt congruere ingenio eorum:* God doth vſe that perſwaſion to thoſe, whom he purpoſeth effectually to call, which he knoweth beſt to fit their humour, and which it is moſt like they will agree vnto, *Bellarm.cap.*12. So thus in the Ieſuites opinion, God is not a drawer, or worker of mans will, but a mouer, and perſwader onely.

Argum. If God ſhould not onely moue and perſwade men by his ſpirit, but alſo produce and worke in them the very act of willing: then ſhould there be no free will in man to doe any thing: and ſo no action in man ſhould be voluntarie, but of neceſſitie and conſtraint, becauſe man is not left to himſelfe, to giue his aſſent freely, but his will is determined of God, *Bellarmin.ibid.*

Anſw. Firſt, it is no abſurditie at all, to ſay that in man by nature there remaineth no free will at John 15.5. all, to that which is good: for our Sauiour ſaith, *Without me you can doe nothing:* but to giue our conſent or will vnto good is ſomewhat, therefore of our ſelues without Chriſt we cannot doe it. *Auguſtine* ſaith, *Cum de libero arbitrio agimus, non de parte hominis agimus, ſed de toto, quia cum peccauit homo primus, non in parte aliqua, ſed in tota, qua conditus eſt, natura deliquit — vitiato ergo libero arbitrio,&c.* When we ſpeake of free will, wee ſpeake not of a part of man, but of the whole, becauſe when the firſt man ſinned, he offended not in one part, but in the whole nature, wherein he was created, — free will then being corrupted, whole man is corrupt,&c. *Hypognoſtic.3.cont.pelag.* He granteth no other free will without grace vnto good, but that, which was once in *Adam,* and is now vtterly loſt. But of this more, by Gods grace, in the queſtion of Free will.

Secondly, although God onely doth conuert and encline the will of man to goodneſſe, yet for all John 8.36. this, man worketh willingly, not of neceſſitie or conſtraint: for our Sauiour ſaith, *If the Sonne make you free, ye ſhall be free indeede:* God of vnwilling maketh vs willing.

And here wee refuſe not the diſtinction of their owne gloſſe, *Cauſ.23.qu.4.c.24.* There are two kindes of neceſſitie: *Simplex vna, altera conditionalis:* A ſimple neceſſitie, as it is neceſſarie that all men be mortall; conditionall, as when I ſee a man walke, it is neceſſarie he ſhould walke, not neceſſarie by the nature of the thing, for ſimply it is not neceſſarie to walke, but in reſpect of the condition, becauſe I ſee him or know him to walke: ſo in reſpect of Gods knowledge, and working grace, there is a conditionall neceſſitie, but no ſimple or abſolute neceſſitie in the things themſelues, which yet do retaine their owne libertie: Thus farre, and to this purpoſe the Gloſſe.

The Proteſtants.

GOD onely is the cauſe, that his grace worketh effectually, and is not in vaine in vs: neither doth he onely moue and perſwade, but actually worketh the aſſent and inclination of the will.

Philip.2.13. *Argum.*1. *It is God that worketh in vs, the will and the deede,* God worketh: this is more then to moue or perſwade: *Deus operatur in nobis velle:* God worketh in vs to will: what is this elſe, but, *producere ipſum actum volendi:* To bring forth the very act of willing, which the Ieſuite denieth, *cap.*12. Act.16.14. So the Scripture ſaith, that God opened the heart of *Lydia, that ſhe attended to thoſe things that Paul ſpake:* To open the heart, is more then to moue, or ſtirre the heart: it betokeneth rather an actuall operation, and inclination of it. Further, thoſe places which are alleaged to proue that the efficacie of grace doth not depend wholy vpon the aſſent of our will, doe likewiſe ſhew; that mans will herein worketh not at all, but the whole worke in making grace effectuall, is to be aſcribed to the ſpirit John 6.45. of God: as *Euery man that hath heard, and hath learned of the Father, commeth to me: Beatus homo,* Pſal.94.12. *quem tu erudieris,&c. Bleſſed is the man, whom thou teacheſt, O Lord: Who ſeparateth thee, what haſt* 1.Cor.4.7. *thou, that thou haſt not receiued?* Theſe texts doe as well proue that no part of the diuine worke is to be imputed to mans will, as that the whole is not: for if Gods teaching onely cauſe vs to come vnto him, and make vs bleſſed, if God only ſeparate vs,&c. then it is of Gods ſpirit only, that grace worketh in vs effectually.

*Argum.*2. We will deſire no better proofe, then the Ieſuites owne confeſſion: who being preſſed John 6.45. with that place, Ioh.6. *Euery one, that hath heard, und learned of my father, commeth vnto me,* thus anſwereth, *Infallibilitas effectus, non habet pro cauſa ſtudium diſcipuli, ſed excellentiam magiſtri, ſicut allegat dominus ibidem prophetiam Iſaiæ, erunt omnes docibiles Dei:* The infallibilitie or certaintie of the effect, ariſeth not of the deſire and ſtudie of him that is taught, as the cauſe thereof, but of the excellencie of the teacher, as in the ſame place our Lord Chriſt alleageth the Propheſie of *Iſay, They ſhall be all taught of God,* John 6.45. *Bellarmin.cap.*12. And againe he ſaith: *Si eadem motione accepta vnus credit, alter non credit, longe maiorem habuit Dei gratiam, is qui credit, quàm qui non credit:* If by one, and the ſelfe ſame motion inwardly receiued, one man beleeue, another doth not, ſurely hee that beleeueth hath a greater grace of God, then he which beleeueth not: *de grat.lib.*1.*cap.*13.*reſponſ. ad obiect.*3. Here *Bellarmine* aſcribeth the efficacie of grace, to the excellencie of the teacher, and to the greatneſſe of grace, which ſome haue, and others haue not: It is then of God onely, nothing of our ſelues, that grace worketh effectually in vs.

Auguſtine alſo ſaith: *Alia eſt cauſa iam credentis in Deo, alia non credentis, — qui enim non credit, — verum lumen videre non poteſt, niſi Deus — in corde eius illuxerit:* There is another reaſon of him, that beleeueth in God, and of him, that beleeueth not: for he that beleeueth not, — cannot ſee the true light, vnleſſe God firſt doe lighten his heart: and ſo it is not of him that willeth, or of him that runneth, but of God that ſheweth mercie: *cont. Pelagian hypognostic. lib.3.art.3.* The cauſe then of beleefe, is onely the illumination of Gods ſpirit: for if any thing were to bee aſcribed to man, it ſhould not be wholy of him that ſheweth mercie, but ſomewhat alſo of the willer, and the runner, which the Apoſtle denieth.

Concil. Arauſican.2.can.2. Si quis ſine gratia Dei, credentibus, volentibus, deſiderantibus, ſtudentibus miſericordiam dicit conferri, non autem diuinitus per inſpirationem ſpiritus in nobis fieri, reſiſtit Apoſtolo qui dicit, quid habes, quod non accepiſti? If any man ſay that mercie is conferred vpon thoſe that beleeue, deſire, ſtudie, &c. of themſelues without the grace of God, and not rather wrought in vs by the inſpiration of the ſpirit, he reſiſteth the Apoſtle which ſaith, *What haſt thou, which thou haſt not receiued, &c.* It is the inward inſpiration then of God, not our voluntarie conſenting, that grace is effected in vs.

Iſychius ſaith: *Quantumcunq; homo egerit, &c. ſine adiutorio Domini ſalutem adipiſci non poteſt:* Whatſoeuer a man doth without the helpe of God, he cannot obtaine ſaluation: wherefore S. *Paul* ſaith, it is not of the willer, nor runner, &c. God then muſt be the helper and mouer, not a perſwader onely, but the worker. **Lib.2.in 7. c.Leuitic.**

Former confeſſ. of Heluetia. artic.19. *Like as vnleſſe God doe giue power, whereby the meate may nouriſh, the ſeed ſpring vp, the medicine be effectuall, the outward worke doth nothing at all profit, ſo except the Lord doe giue encreaſe to the heart of the hearer, the doctrine, &c. is without efficacie, &c.* **Harm.ſect.11. pag.350.**

Their owne decrees alſo thus teſtifie: *Part.3.diſt.4.c.154. Qui dixerit gratiam Dei, qua iuſtificamur, &c.* He that ſaith, that the grace of God, wherewith we are iuſtified by Ieſus Chriſt, is onely of force to forgiue vs our ſinnes, not that we ſhould not commit them afterward, let him be accurſed, &c. If it be the grace of God, that both taketh away our ſinnes alreadie done, and keepeth vs from committing the like, what is left vnto mans will? *Ibid.c.155. Qui dixerit, &c.* Hee that ſaith the grace of God doth helpe onely to reueale vnto vs the will of God, whereby we know what to deſire, and what to ſhunne, and that thereby we are not enabled to doe that we know, let him be accurſed, &c. Grace then doth not onely moue or perſwade, or reueale vnto the will what is to be done, but giueth power to doe it.

The Popiſh writers are here much deuided, ſome affirming, that God doth onely moue and perſwade the will, as *Bellarmine* with others of that ſide: ſome other affirme, that God doth not onely moue the will, but worketh it, *et ad vnum inclinat*, and enclineth it vnto ſome one obiect, and ſo determineth the will: which ſome of them hold to bee done morally: as *Suarez* the Ieſuite granteth, that the exciting and moouing grace may be ſo effectuall, that it morally determineth the will, that it muſt needes conſent: ſome goe further, that this is *determinatio Phyſica*, a Phyſicall determination of the will: wherein God is the onely agent, and the will is altogether paſſiue, and wrought vpon. **Lib.3.de auxil. grat. c.10. num.5. Beuius de efficac.grat.c.19.**

THE THIRD QVESTION, OF THE DISTINCTION of Grace into *gratiam operantem, & cooperantem, vel adiuuantem*: grace-working, and grace-helping.

The Papiſts.

Bellarmine thus doth define and diſtinguiſh them: *Gratia operans eſt, quæ facit vt velimus:* It is the working grace, which maketh vs to will, that which is good: *Gratia cooperans, quæ facit, vt quæ voluerimus, impleamus:* Helping grace, or grace working together with vs, is that, which cauſeth vs to fulfill, or doe that, which we will or deſire: *Bellarm.cap.2.* This then is his minde, that God only worketh the beginning of euery good action; that is, the conſent of the will: but the accompliſhment of the action is not only of God, but he worketh together with man. **30.Error.**

Argum. The Ieſuite would illuſtrate his matter by this ſimilitude: As if it were expedient for a man to ſaile into the Eaſt Countries, and yet he is vnwilling, his friend commeth, and perſwadeth with him, and prouideth things needfull for the Nauigation, as money, victuals, and ſuch like; though his friend may ſay, I onely was the cauſe, that he tooke this Nauigation in hand, yet can he not ſay, that I onely caried or conueyed him vnto that place, but helped him onely: So ſaith he, God onely worketh the beginning of any action by perſwading the will, but he is helping onely and aſſiſtant to man in the finiſhing thereof, *lib.1.de grat.cap.13.*

Anſw. Firſt, this ſimilitude is very inſufficient, and the things here compared are altogether vnlike: for what preſumption is it, to match the doing of man with the power of God? Firſt, man draweth onely by perſwaſion, he hath no power ouer anothers heart: but God is greater then our heart, he doth not only apply perſwaſion to it, but bendeth and turneth it: as *Auguſtine* alſo ſaith, *Deus magis habet in poteſtate hominum voluntates, quàm ipſi ſuas:* God hath greater power ouer the willes of men, then they haue themſelues. Secondly, all the helpes that man prouideth, or miniſtreth for any action, are externall: But God is ayding and aſſiſting euery where by his power, and worketh mightily in the inward man. Wee ſee then the inſufficiencie of this ſimilitude. **De corrept.& grat.cap.14.**

Though it were a fit and meete compariſon, yet wee know that ſimilitudes prooue not, no more doth this: it needeth not therefore any large confutation: but if yet they will preſſe this ſimilitude, taken from Nauigation, God may be compared to the Pilate that directeth the ſhip, mans will to the

Marriner that laboureth at the oares: who moueth the ſhip in deede, but the Sterres-man guideth it right: ſo man willeth and worketh, but God onely directeth and guideth his will to that, which is good.

2.Chro.15.2. *Argum.*2. The Doway Collegials giue this note vpon that place. 2.Chron.15.2. *Our Lord is with you, becauſe yee haue beene with him:* cooperation with Gods grace, meriteth encreaſe of grace,&c.

*Contra.*1. The text is not truly tranſlated, the Hebrew word *bihiothchem*, ſignifieth, *in being you* with him, as the Septuag. ſo read ἐν τῷ εἶναι ὑμᾶς: *cum eſtis*, when, or while you are with him: and beſide our owne interpreters, their owne *Vatablus* giueth the ſenſe, *ſi fueritis vel cum fueritis*, if or when you ſhall be with him.

2 But allowing that reading, the gloſſe is falſe: for in that they had beene with the Lord, it was not of themſelues, but it was Gods worke in them: as Ieremie.31.18. *Conuert thou me, and I ſhall be conuerted:* Neither ſhould this their obedience haue merited ſuch encreaſe, but God in mercie would crowne their former obedience, with further bleſſings: as the Prophet *Dauid* ſaith: *which crowneth thee in mercie:* the Lord in deed crowneth and rewardeth, but in mercie.

Ierem.31.18.

Pſal.103.4.

The Proteſtants.

THis diſtinction of grace, that it ſhould be ſometime the principall, chiefe, and onely working cauſe in man, and another while but ayding, and aſſiſting onely, and that man ſhould be ioyned with God as a fellow worker in any good action, wee hold it to be a blaſphemous doctrine: that the will of man worketh together with grace, as it is, *cauſa phyſica*, a naturall cauſe of ſuch actions as are wrought by man, not reſpecting the qualitie and goodneſſe of them, but the worke onely, we denie not: but the grace of God onely is, *cauſa moralis*, the morall cauſe of euery good action. As they are but actions and operations, ſo they proceede from the will of man: but as they are good or commendable, they are the workes onely of grace.

Philip.2.13. *Argum.* God worketh the will and the deede, As hee worketh the will, ſo alſo hee worketh the deede; the will, God alone worketh: *Ergo.* Againe, that God may bee all in all, ſaith the Apoſtle: But God ſhould not bee all in all in euery good action, if man ſhould bee ioyned as a fellow worker. S. *Iames* ſaith, *Euery good and perfect gift is from aboue:* therefore no good gift, or worke is from below, that is of man, either in part, or in whole. Our Sauiour Chriſt ſaith, *Sine me nihil poteſtis facere:* Without me, you can doe nothing: of the which words *Auguſtine* writeth thus: *Non ait ſine me difficile poteſtis facere, aut ſine me nihil poteſtis perficere, ſed ne facere quidem:* He ſaith not, without mee you can hardly doe any thing, or without me, you cannot finiſh any thing, but you are not able to doe it at all: *cont.2.Epiſtol.Pelag.lib.2.cap.*8. And againe: *Multa Deus in homine facit bona, quæ non facit homo, nulla vero facit homo, quæ non facit Deus, vt faciat homo:* God doth many good things in man, which man doth not: but man doth no good things, which God maketh him not to doe: *Ibid.*

1.Cor.15.28.

Iam.1.17.

Iohn 15.5.

But if ſo that in any good action God ſhould worke part, and man part, then might man worke ſomewhat, that is his part, without Gods helpe: And if God doe but helpe to worke, what is that elſe, but to giue power more eaſily onely to worke; as though man, without that helpe, yet more hardly and difficultly of himſelfe might doe it? But all this is contrarie to that ſaying of our Sauiour, *Without me you can doe nothing.*

S. *Ambroſe* here hath an excellent teſtimonie, *Epiſt.*84. *Gratia Dei tota repellitur, niſi tota ſuſcipitur,&c.* The grace of God is wholy refuſed, if it be not wholy receiued: and as he is no faithfull man which in any one point diſſenteth from the catholike veritie; *Sic extra gratiam efficitur, qui aliquid de eius plenitudine diffitetur:* So he is without grace, which doth denie any thing of the fulneſſe thereof: Grace then worketh fully, and not in part onely.

Lib. de patient. And further. 1. *Tertullian* of the Africane Church, ſaith: *ad præſtanda ea ſola gratia diuinæ inſpirationis operatur:* To performe thoſe things, the grace of diuine operation onely worketh,&c. And againe, *nihil noſtrum, quia Dei omnia, cuius ipſi quidem nos:* Nothing is ours, becauſe all is Gods, whoſe we our ſelues are.

Homil.de Adam & Eua. 2 *Chryſoſtome:* By theſe eccleſiaſticall rules, and by inſtructions grounded vpon diuine authoritie, we are ſo by Gods helpe confirmed, *Vt omnium bonorum operum — Deum profiteamur authorem, & non dubitemus ab ipſius gratia omnia hominis merita prouenire, per quem ita fit, vt aliquid boni & velle inueniamur & facere,&c.* That we profeſſe God the author of all good workes, and doubt not, but that all mans merites proceede from his grace, by whom it is wrought, that we are found both to will, and doe that which is good,&c. Here all is aſcribed to God, both the will and the deede, both the beginning and perfection of the worke.

Harm.ſect.3. pag.60. 3 Confeſſ.of Heluetia, latter.c.8. *We being prone to euill, and full of all wickedneſſe, can doe no good of our ſelues, no not ſo much as thinke of any:* Grace then worketh all in all.

4 *Decret.part.3.diſtinct.4.c.156.Quicunque dixerit,&c.* Whoſoeuer ſaith, that the grace of iuſtification is giuen, that, what we are bid to doe by free will, *Facilius impleamus per gratiam*, we ſhould doe more eaſily by grace; let him be accurſed. If Gods grace doe but helpe to worke, what doth it elſe but onely make vs more eaſily to worke, which this canon condemneth.

The maſter of ſentences maketh both theſe, the working grace and helping grace, all one grace and gift, *Lib.2.diſt.26.liter.d.* I then reaſon thus: if it bee all one grace, it worketh alwaies alike: but it worketh alone in preparing the will; as the Maſter alleageth out of *Auguſtine: Per ſolam gratiam, quæ eſt in fide Chriſti poſita, præparatur voluntas, &c.* The will is prepared by grace alone, which conſiſteth in the faith of Chriſt. *Ibid. diſt.26. liter.d. Ergo,* it alſo worketh alone in helping and aſſiſting the will. Therefore both the firſt worke in preparing the will, and the ſecond in enabling the will, is onely of grace.

THE THIRD PART OF THIS CONTROUERSIE OF FREE WILL.

THe ſeuerall queſtions are theſe. Firſt, of the nature, condition and qualitie of free will. Secondly, of the power of free will. Firſt, in naturall things. Secondly, in morall duties. Thirdly, in ſpirituall.

THE FIRST QVESTION, OF THE NATVRE and definition of free will.

BEllarmine defineth free will after this manner: *Eſt libera poteſtas vnum præ alijs eligendi, vel reſpuendi, intelligenti naturæ attributa, &c.* It is a free or abſolute power, to chuſe, or refuſe one thing before another, giuen of God vnto a reaſonable and vnderſtanding nature, or creature. Wee miſlike theſe points in this definition: firſt, concerning the power of free will, as well in chuſing, as refuſing: ſecondly, of the obiect of free will, that it is naturally, as it is now to be found in man, enclined as well to good as euill: thirdly, concerning the qualitie and condition of free will, that it is actiue, and not paſſiue: fourthly, of the ſubiect of free will. Of theſe in their order.

THE FIRST PART, OF THE POWER of free will.

The Papiſts.

THere is, *duplex libertas*, a double kinde of libertie: *libertas à neceſſitate*, a libertie or freedome from neceſſitie, as when it is in our power to will, or not to will, indifferently to chuſe, or refuſe this or that, as to walke, to ſit, to goe, none of all theſe being neceſſarie, but ſubiect to our will and choice: *libertas à coactione*, a freedome from coaction, or conſtraint, is, when that wee doe, is of neceſſitie, and we cannot chuſe but doe it, yet we doe it willingly. As a man cannot chuſe but ſinne, yet he ſinneth voluntarily, he is not conſtrained thereunto: *Bellarmine* affirmeth, that in the free will of man, there muſt be a freedome not onely from coaction, but from neceſſitie: *lib.3. de grat. cap.4.* So alſo the Doway men, *annot. in Bib. p.16.* 31.Error.

Argum. God made man from the beginning, and left him in the hand of his counſell, he hath ſet water and fire before thee, ſtretch out thy hand, to which thou wilt: before man is life and death, good and euill, what him liketh, ſhall be giuen him: Ergo, the freedome of mans will, is not onely not conſtrained, but hath no neceſſitie, ſeeing it is in his power, to chuſe or refuſe what him liketh, *Bellarmin. cap.5.* Eccleſ.15.14.

Anſw.1. We grant ſuch a free will to haue beene giuen to man in his creation, but is now loſt by his fall: as *Auguſtine* ſaith: *Lex in Paradiſo non poneretur ſeruanda, niſi liber eſſet eam tam velle, quam nolle ſeruare—ſed ſicut per ſe lapſus eſt, non continuò per ſe, i. propriam voluntatem, reſurgere poteſt:* A law ſhould not haue beene giuen man in Paradiſe to keepe, vnleſſe he had beene free, either to will, or nill to keepe it:— but as man did fall of himſelfe, ſo he cannot riſe of himſelfe, that is, by his owne will, *Cont. Pelag. articul.3.*

2. You muſt preſſe vs with more waightie authorities, then thoſe out of Apocryphal Scriptures, ſuch as the booke of Eccleſiaſticus is, if you would winne any credite to your cauſe: for the authoritie of ſuch bookes bindeth vs not.

Whereas *Bellarmine* alleageth diuers Fathers to proue the libertie of free will, not onely from coaction and conſtraint, but from neceſſitie, either to good or euill: they are ſo to be vnderſtood, that they either ſpeake of the ſtate of man in his perfection, or of the will of man, as it is by regeneration of grace, not by corruption of nature, or elſe by neceſſitie vnderſtand coaction and compulſion, as *Auguſtine* ſaith, *Liberum voluntatis arbitrium— ab omni neceſſitatis vinculo vindicamus, &c.* We doe redeeme free will, whereby we liue well or euill, from all bond of neceſſitie: that is, as he expoundeth it, *ſub fato ſtellarum, &c.* Wee place no mans birth vnder the fatall deſtinie of the ſtarres, *lib.2. cont. Fauſtum. c.5.* By neceſſitie he vnderſtandeth a fatall deſtinie and compulſion: from ſuch neceſſitie we alſo free the will of man.

The Proteſtants.

A Freedome of will from neceſſitie we grant to haue beene in our firſt parents, whereby it was in their power, to haue choſen either the good, or the euill way: But ſince that by *Adams* tranſgreſſion the whole power of nature was ſhaken, and all the gifts and graces of creation decayed;

there remaineth no freenes of will vnto good in man, but only a voluntarie promptneſſe and inclination to euill without conſtraint.

Eccleſ. 7. 31. Rom. 7. 18. *Argum.* *This haue I found* (ſaith the Preacher) *that God hath made man righteous, but he hath ſought many inuentions. I know*, ſaith S. *Paul*, *that in me, that is, my fleſh, dwelleth no good thing.* Theſe places proue, that, howſoeuer it was with man in his creation, now by nature there remaineth no good thing in him: and therefore no inclination to that which is good.

2. Cor. 3. 5. *We are not able*, ſaith the Apoſtle, *to thinke any thing of our ſelues, but our abilitie or ſufficiencie is of God.* Vpon the which words, *Auguſt.* writeth thus: Cont. 2. epiſt. Pelag. 2. 8. *Non idonei ſumus cogitare aliquid* (*dicit Paulus*) *minus autem eſt cogitare quam cupere, — neque ait non ſumus idonei, quod perfectum eſt cogitare, — ſed cogitare aliquid, cui contrarium eſt nihil:* We are not fit to thinke any thing, ſaith the Apoſtle, but it is farre leſſe to thinke, then to deſire: — neither ſaith he, wee are not fit to thinke any great matter, but not any thing, the contrary whereof is nothing, &c. If we are not then by nature able to thinke any good, much leſſe to will it.

Bernard thus writeth: *Nemo putet ideo dictum liberum arbitrium, &c.* Let no man thinke it is called free will, becauſe it hath equall power to good and euill; for then neither God, which cannot be euill, nor the diuell, which cannot be good, ſhould haue free will: but therefore it is called free, becauſe none can be good or euill, *niſi volens*, but willingly, *lib. de liber. arbit.*

Saint *Ambroſe* alſo is an euident witneſſe: *lib. 1 de vocat. Gent. c. 9. Licet inſit homini bonum nolle, tamen niſi donatum non habet bonum velle:* Although it be in mans power to nill that is good, yet he cannot will that is good, vnleſſe it bee giuen him: the one he hath by corruption of nature, the other he receiueth by the operation of grace. Againe, *Non in poteſtate noſtra eſt cor noſtrum & noſtræ cogitationes:* Our heart and our thoughts are not in our owne power: *de fug. ſecul. c. 1. Voluntas mutabilis quæ non ab immutabili voluntate regitur, tanto citius propinquat iniquitati, quanto acrius intenditur actions:* The mutable will, vnleſſe it be gouerned of the immutable will, doth ſo much neerer approch to iniquitie, as it worketh more intendedly: *Cui committi nihil aliud quam dimitti:* For a man to be committed to his will, is all one, as to be dimitted or forſaken: *Nihil in ſuis viribus habet, niſi periculi facilitatem:* Mans will hath nothing of it owne power, but the facilitie of danger: *de vocat. Gent. lib. 1. c. 2.* Then it followeth, that the will of man, by nature, cannot chuſe but to doe euill: What is this elſe but a neceſſitie not of coaction, but of deprauation?

Bernard yet ſpeaketh more euidently: *Serm. 81. in Cantic. Anima mala libera neceſſitate & ancilla tenetur & libera: ancilla propter neceſſitatem, libera propter voluntatem, &c.* The ſoule is by an vnhappie free neceſſitie, both bond and free; bond becauſe of neceſſitie; (it cannot otherwiſe chuſe) free, becauſe it is voluntarie.

Dominic. Aduent. *Chryſoſtome* ſaith: *Sicut nauis fracto gubernaculo illuc ducitur vbi tempeſtas voluerit, &c.* Like as a ſhip, the ſteering rudder being broken, is carried whither the tempeſt will; ſo man, the diuine helpe being loſt through ſin, doth not what he would, but what the diuell would, &c. This ſimilitude doth moſt fitly expreſſe the thing in queſtion: for like as a man being carried in a ſhip, walketh vp and downe freely in the ſhip, whither hee will, but yet hee is carried whither the tempeſt driueth him: ſo mans will is free indeed, but alwaies vnto euill.

Harm. ſect. 3. pag. 62. Confeſſion of Heluetia the latter, chap. 9. *Theſe things are ſo altred in man* (*that is, his vnderſtanding, will, &c.*) *that they are not able to doe that now, which they could doe before mans fall: for his vnderſtanding is darkened, and his will which before was free, is now become a ſeruile will, for it ſerueth ſin, not nilling, but willing, &c.*

Peter Lombard lib. 2. diſt. 25. liter. e. Liberum videtur dici arbitrium, quia ſine coactione & neceſſitate valet appetere, &c. It ſeemeth that free will is ſo called, becauſe without coaction and neceſſitie it doth deſire, &c. He taketh coaction and neceſſitie for all one, and ſo affirmeth the will to bee free from coaction; which we alſo grant.

Thomas 1. part. qu. 83. art. 2. ad 3. ſaith, *Per peccatum periiſſe libertatem gratiæ, non libertatem naturæ, quæ eſt à coactione:* By ſinne the libertie of grace is loſt, not the libertie of nature, which is from coaction.

Alphonſ. de caſtro lib. 9. Libertas, quæ opponitur neceſſitati, ſeu vt verius dicam, coactioni: That is libertie, which is oppoſed againſt neceſſitie, or more truly coaction, &c. Theſe popiſh writers ſeeme to affirme a libertie only in the will from coaction and compulſion.

THE SECOND PART, OF THE obiect of Free will.

The Papiſts.

32. Error. BEllarmine ſaith, *Voluntatis proprium & primarium obiectum bonum eſſe, ſiue aliquid apprehenſum ſub ratione boni:* That the proper and principall obiect of the will of man, is that which is good, or that appeareth, or is ſo taken to be: and ſo he determineth, *Per arbitrium non expeti mala, ſed bona:* That by free will not euill things, but good are deſired, *lib. de grat. 3. cap. 12.*

Argum. The inclination of the will vnto his obiect is naturall, and therefore God is the author thereof: If God be the author, then it is good: the will of man then is not naturally enclined to euill, for ſo the inclination thereof ſhould be euill, which God hath made, *Bellarm.ibid.*

Anſw. That naturall power which God hath giuen to men, generally to will, to thinke, to deſire, to hate, to loue, muſt needs be good, becauſe it is of God; but the execution of this power in the abuſe thereof, by willing and chuſing euill, and refuſing and hating good, ariſeth of the corruption of our nature, and is euill; neither is God to be charged with it. We diſtinguiſh then betweene the naturall gift, and the vſe thereof, betweene the nature of man, as it was created of God, and the corruption thereof: to haue power to will, is a naturall gift giuen of God; but to will that is euill, is an abuſe of that power, cauſed in vs by the corruption of our nature.

Argum.2. The obiect of the appetite or deſire, is that, which is deſireable; but that which is good, is onely appetible or deſireable: *Ergo,* onely *bonum,* that which is good is the obiect of the will or deſire, *Bellarm.ibid.*

Anſw.1. The propoſition is partly true, partly falſe: for if by (deſireable) that is vnderſtood which ought to be deſired in right, it is falſe; if that which is *(de facto)* deſired, we grant it. Secondly, for the aſſumption; if it be vnderſtood of that which is naturally good: ſo it is true, that by the inſtinct of nature, euery creature deſireth that, which maketh for the conſeruation thereof: but this is not to the point in queſtion: But if hee meane that which is morally, and verily, and truely good, the aſſumption is falſe; for that which is good in this ſenſe is not onely, nor yet at all by nature deſired.

The Proteſtants.

THat man by free will may chuſe things naturally good, as for the preſeruation of his life, and maintenance of his ciuill eſtate, and ſhunne the contrarie, that is, things hurtfull vnto his life, we doe eaſily grant; ſeeing it is a generall gift of nature, euen beſtowed vpon vnreaſonable creatures, to diſcerne what is good, and what hurtfull vnto them: and in this ſenſe we denie not, but that the proper obiect of the will, namely in naturall and ciuill matters, is to couet good, or at the leaſt, which appeares ſo to be: But yet concerning things morally good, that is, vertuous and godly acts, the will of man hath no inclination thereunto naturally, but is prone to euill onely: Neither is the will deceiued in taking vice for vertue, and following euill, in the name of good. Some indeede may pretend ſome naturall or ciuill good, as profit, or pleaſure, but not that which is morally, that is verily and truly good: As he that ſtealeth, is perſwaded it is for his profit, which is a ciuill good; but he cannot think, that therein he doth iuſtly, which is the morall good. An adulterer propoundeth to himſelfe pleaſure in that ſinne: but hee doth not ſo much as imagine, that hee can be chaſte in committing adulterie, which is the morall vertue. Wherefore we doubt not to conclude, both that mans free will naturally hath no inclination to that which is truly good. And againe, *Malum, etiam ſub ratione mali, proprium obiectum voluntatis eſſe:* That euill, that is, ſinne, euen as it is ſinne, is the proper obiect of the will, by reaſon of the corruption of nature.

Argum.1. That the wicked are naturally inclined to euill, euen as it is euill, the Scripture teacheth vs: *It is a paſtime to a foole to doe wickedly: A foole maketh a mocke of ſinne:* The wicked perſon is not Pro.10.23.
deceiued in taking vice for vertue, but doth naturally as verily loue vice, as by grace the righteous Pro.14.9.
embraceth vertue: *Woe vnto them* (ſaith the Prophet) *that ſpeake good of euill, and euill of good, which* Iſay.5.20.
put darkneſſe for light, and light for darkneſſe: The Prophet crieth not out againſt thoſe, which ſinne of ignorance and ſimplicitie, taking euill for good: but againſt ſuch, which doe ſinne of malice, and willingly and wittingly commend euill, euen becauſe it is euill, and hate that is good, for the goodneſſe ſake; *Which draw iniquitie with cordes of vanitie:* but if they were ſeduced by error in taking one thing for another, they ſhould be led themſelues, and drawne into ſinne: but now the Prophet ſaith, They doe hale and draw ſinne to themſelues, as with cart-ropes.

Argum.2. *Auguſtine* in his booke of Confeſſions, is not aſhamed to confeſſe how that hee was accuſtomed to ſteale apples in his childhood and younger yeeres, when as hee both might haue had better at home, and hauing ſtolne them, he caſt them to the hogges: ſo that (ſaith he) whereas theeues, adulterers, and the like, doe propound to themſelues in their euill doing, ſome end or other: *Ego nihil hic amaui præter furtum:* I loued nothing elſe but theft it ſelfe, *lib confeſſ.2.cap.4.* For *Auguſtine* neither did it for pleaſure, for he had better fruit at home; nor for profit, for he caſt them to the ſwine, &c. Wherfore ſinne, euen as it is ſinne, is naturally the obiect of the will.

Likewiſe the diuell loueth euill becauſe it is euill: the wicked hate and deteſt God, who is good: *Ergo,* the will may both deſire that which is euill, and hate and deteſt that which is good.

Bellarmine anſwereth: Firſt, *Auguſtine* in his theft loued the ſinne, but vnder the ſhew of ſome delectable good, becauſe he reioyced to deceiue his neighbour with the reſt of his companions. Secondly, the diuell loueth our ſinne, but vnder the ſhew of ſome good to himſelfe, thinking it profitable to himſelfe, that many periſh. Thirdly, the wicked hate God, but vnder the ſhew or colour of euill, becauſe they hold him a ſeuere Iudge, *Bellarm.cap.12.reſp.ad 2.4.argum.*

Contra. Firſt, *Auguſtine* ſaith, *Nihil amaui:* I loued nothing but the theft it ſelfe. He could beſt expreſſe his owne meaning, wherefore he ſimply loued and deſired that which was euill: if he made a ſport to deceiue his neighbours, this was no morall good thing, but a carnall and ſenſuall delight onely: and ſo we denie not, but euen in ſinne there is a ſhew of ſenſuall delight and pleaſure, but not of any morall or true vertue.

Wiſd.2.24.
Ioh.8.44.

Secondly: Firſt, the diuell procureth our euill, not for hope of any eaſe to himſelfe, for he is paſt all hope of eaſe or releaſe, but to doe vs hurt. It is ſaid, that *death came into the world through the enuie of the diuell* vnto vs, not through ſelfe-loue to himſelfe. Secondly, this were to extenuate the malice of Sathan, as though he ſought not our deſtruction ſo much to doe vs hurt, as to benefit himſelfe. Thirdly, this good which Sathan is ſaid to ayme at, is not any morall good, or true vertue, but a malitious and Sathanicall delight. Fourthly, but if in our euill Sathan pretend good, what good can he imagine in his owne deſperate ſinne? The Scripture ſaith, *he is a lyar, and the father thereof.* Then as the father in his childe, ſo he delighteth in ſinne as his owne, and deſireth it, euen as it is euill.

Prou.29.27.
Matth.20.15.

Thirdly: firſt, the wickedeſt man, that liueth, is by nature perſwaded, that God is good, and therefore cannot hate him, as euill: but their wicked nature abhorreth God, as good. So the Scripture ſaith, that *the iuſt man is an abomination to the wicked:* he hateth him for his vertue ſake: And the Lord himſelfe thus ſaith to the wicked: *Is thine eye euill, becauſe I am good?* Here goodneſſe it ſelfe is hated of the wicked.

Saint *Ambroſe* ſaith; *Homo niſi donatum non habet bonum velle:* Man cannot deſire that is good, vnleſſe it be giuen him: *de vocat. Gent. lib. 2. cap. 9. Nulla ſpecies cuiuſquam virtutis occurrit, quæ ſine dono diuinæ gratiæ, &c.* There is no ſhew of any vertue occurrent, which is deſired without the gift of the diuine grace, *ibid.* Therefore morall goodneſſe is not the proper obiect of the will by nature.

Homil.8.in 2. c.1.ad Timoth.

1 *Chryſoſtome* ſaith, *Mala omnia ex noſtra tantummodo voluntate fiunt:* All euill things are only done by our will.

Cont.2.Epiſt. Pelag lib.1. c.18.

2 *Auguſtine* ſaith, that man, *Deo deſerente pro meritis ire in malum, & Deo adiuuante ſine meritis conuerti ad bonum:* God forſaking him by his deſerts goeth to euill, & God helping him, without deſert is conuerted to good, &c. Then mans will, being not rectified by grace, doth of it ſelfe runne into euill.

Harm.ſect.3. p.62.

3 Heluetia the latter. c.9. *It is euident, that the minde or vnderſtanding is the guide of the will, and ſeeing the guide is blinde, it is eaſie to be ſeene, how farre will can reach: therefore man not as yet regenerate hath not free will to doe good, &c.*

4 *Peter Lombard: Eſt libertas non vera, &c.* There is a libertie not good to doe euill, when reaſon diſſenteth from the will, judging that not to be done, which the will deſireth: *lib.2. diſt.25. liter.k.* How can that ſeeme good to the will, which reaſon iudgeth to be euill?

Guliel. Ockam (one of their ſchoolemen) affirmeth with vs, that the will may bee carried to deſire euill, *ſub ratione mali*, as it is euill: *in lib.3. ſenten. qu.13. diſt.3.*

AN APPENDIX, WHETHER THE END IT SELFE be the obiect of the will, and whence the will is moued to deſire the end.

The Papiſts.

33. Error.

First, *Bellarmine* affirmeth, that the end, as eternall life, is not properly the obiect of the will, but the meanes tending to the end. His beſt reaſon is out of *Ariſtotle* his Ethikes, *lib.3 cap.2.* No man conſulteth to be happy, but of the meanes how he may be happy. *lib.3. de grat. c.14. §. quod autem.*

34. Error.

Secondly, the loue or deſire to the end (he ſaith) is a naturall act of the will, not infuſed or inſpired of God, but naturally imprinted in the will. His reaſon is this, becauſe if this deſire be an act of the will, then it muſt proceede actiuely: but if it ſhould be inſpired or added beſide the naturall inclination, it ſhould be paſſiue: *Bellarm. lib.3. de grat. cap.14. §. iam vero primam, &c.*

The Proteſtants.

Philip.1.23.
Iohn 14.5.
Iohn 14.

Firſt, 1. Wee ſay that the end is the firſt and chiefeſt thing in the deſire and intention. 2. There is difference betweene the deſire and deliberation, betweene will and counſell. Conſultation is of the meanes to effect that which the wil intendeth, or deſireth: and ſo your Philoſopher is to be vnderſtoode. 3. The Scripture teſtifieth with vs: S. *Paul* ſaith, *I deſire to be diſſolued, and to be with Christ, which is beſt of all.* What is the end, but that, which is beſt of all, to be with Chriſt, which here is the obiect of the Apoſtles deſire? Your owne Scripture alſo ſaith, Eccleſiaſtic. 15.14. *Before man is life and death, good and euill, what him liketh ſhall be giuen him.* Life and death are ſet before man, as the obiect of his will: which are the very ends themſelues. 4. We reade in the Goſpell, how *Thomas* ſaid vnto our Sauiour: *We know not whether thou goeſt, how then can we know the way?* Wee ſee then, that firſt the end is to be knowne and deſired, and then the way. Our Sauiour anſwereth, *I am the way, the truth, and the life:* whereby is ſignified, that Chriſt is to be deſired, not only as the way, but as the end, which is life. As *Ambroſe* vpon theſe words, *Sequimur te Domine, ſed vt ſequamur accerſi, &c.* Wee follow thee Lord, but fetch vs, that we may follow thee: no man doth aſcend without thee, thou art the way, the truth, the life, the poſſibilitie, faith, reward: *de bon. mort. c.12.* Chriſt then is to be followed, as the way and the life, as both the truth, and faith, and reward.

Iohn 6.44.

Secondly, 1. The will is actiue in reſpect of his proper obiect: but it is paſſiue, as it is moued and ſtirred of God. 2. The Scripture is euident, that the deſire of comming to, and being with Chriſt, both of the way & end, is not naturall, but aboue nature, from God. *No man commeth to me, vnleſſe the* *father draw him*: The loue of Chriſts appearing is rewarded with a crowne of glorie, but no naturall gift is ſo rewarded. 3. Saint *Ambroſe*: *Nulla ſpecies cuiuſquam virtutis occurrit, quæ ſine dono diuinæ gratiæ habetur*: There is no ſhew of any vertue, which is had or deſired without the gift of the heauenly grace: *Ergo*, the end, which is ſaluation, which is not without a ſhew of vertue, is not deſired without grace. 2.Tim.4.8.

1 And further *Chryſoſtome* ſaith: *Agit Deus in nobis, vt quod vult & velimus & agamus*: God worketh in vs, that what he willeth, we ſhould both will and do, *&c.* Homil de Adam & Eua.

2 *Auguſtine* ſaith, *Ut velimus, ſine nobis operatur, cum autem volumus, &c.* That we will, God worketh without vs, and after we will, that we may doe he worketh together with vs, *&c.* The deſire then and willing of the end is of God by grace ſupernaturall, not naturall in our ſelues. De grat.& liber.arbitr. c.17.

3 Former confeſ. of Heluetia: *We find by experience, that of our owne accord we may doe euill, but we can neither embrace, nor follow any good thing, except being illuminated by the grace of Chriſt, we be ſtirred vp and effectually mooued thereunto.* Har.ſſ.4.p.65.

4 *Capreolus*, one of their Schoolemen thinketh, that this deſire of the will is wrought only by God, and is altogether paſſiue in that reſpect.

THE THIRD PART, OF THE QVALITIE AND condition of freewill, whether it be actiue or paſſiue.

The Papiſts.

Bellarmine affirmeth, that the will of man is neither paſſiue onely, nor partly actiue, and partly paſſiue: *ſed ſimpliciter & abſolutè actiuam*: but ſimply and abſolutely actiue. Of the ſame opinion are diuers of the Schoolemen, as *Thomas Aquinas, Scotus, Henricus, Capreolus, Ferrarienſis*, as they are cited and alleaged by *Bellarmine, lib. 3. de grat. cap. 10.* 35.Error.

Argum. If freewill ſhould be paſſiue, and not actiue, that is, if it be not a perpetuall agent and working cauſe, but ſhould it ſelfe ſuffer, and receiue, and bee wrought vpon by other cauſes: then can it not be free, for it is not in the power of the patient, or of that which ſuffereth, to doe this, or that, but in the power of the agent, *Bellarm. ibid.*

Anſw. Firſt, we grant, that in what things ſoeuer the will of man naturally is free, there it worketh freely, and ſo actiuely, as namely in all euill actions: But vnto good things, it hath naturally no freedome at all, but is made free onely by grace: and therefore wee denie, that in this caſe, it is either free by nature, or of any actiue power. Secondly, not onely grace worketh vpon the will of man, but naturally alſo the vnderſtanding mooueth the will actiuely, vnleſſe (contrarie to nature) the will rebell againſt the reaſon and vnderſtanding.

The Proteſtants.

The will of man we cannot abſolutely determine to be either actiue or paſſiue in working: for as the obiect of the will is, and the thing that is willed, ſo is the will it ſelfe affected: for in euery thing which is willed or deſired, we are to reſpect two things: the generall power of willing and deſiring, without any reſpect vnto good, or euil; and the qualitie of the obiect, the goodneſſe, or euilneſſe thereof. If we conſider the generall power, whereby we thinke, we will, we deſire this, or that; ſo is the will of man free and actiue, whether it be good or euill, that is ſo willed: if we reſpect the qualitie of the obiect, as if it be euill, which is deſired, here alſo is the will of man both free, and actiue. But if it be good, the will is onely paſſiue in the firſt mouing and preparing of it vnto good: and being thus prepared, that by grace it alſo worketh actiuely, but not of it ſelfe: it hath no naturall inclination vnto good things, vnleſſe it be drawne by the ſpirit of God working in vs. So then, *velle in nobis eſt*, to will is in our owne power, *bene velle à Deo*, to will as we ſhould, is of God.

Argum. If the Sonne make you free, then are you free indeed, It is God, which worketh in you both the will, and the deed. The will of man then in good things worketh not, but is wrought; it maketh not it ſelfe free, but is made free: *Ergo*, it is not in this caſe actiue, but onely paſſiue, receiuing power from another cauſe. Philip.2.13.

1 *Auguſtine* ſaith: *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem*: The will of man doth not by the freenes thereof obtaine grace, but by grace obtaineth freedome: *de correption. & grat c.8.* The freedome then of the wil, is the worke and effect of grace: *Ergo*, it is paſſiue, for the effect, or the thing wrought or cauſed, doth ſuffer in reſpect of the efficient & working cauſe.

2 *Damaſcene* ſaith, *all things are thine*, thou requireſt nothing of vs, *(then to be ſaued.)* [illegible]

3 Latter confeſ. of Heluetia. c.4. The regenerate in the choiſe and working of that which is good, doe not onely worke paſſiuely, but actiuely: for they are mooued of God, that themſelues may doe that which they doe. Lib.4.de fid.orthodox.c.4. Harm.ſſ.3. p.63.

4 *Bellarmine* produceth diuers Schoolemen: ſome of opinion, that the will is onely paſſiue, as *Gotfridus, Ægidius*: ſome that it is partly actiue, partly paſſiue, as *Gabriel, Paludanus, Caietan, &c.* Lib.3. de liber. arbit.c.10.

Petrus Lombard compareth freewill to the ground, grace vnto raine: *Terra mentis noſtræ, i. libero arbitrio voluntatis, infunditur pluuia diuinæ benedictionis*: The raine of the heauenly bleſſing is infuſed into the ground of the mind, that is, freewill: *&c.* But the earth in reſpect of the raine that falleth, is paſſiue, and not actiue.

Eſpenc.in.2.ad Timoth.p.40.h. Paſſiua promiſſi expectatio hominum eſt: The paſſiue expectation of the promiſe is of men. Faith then, which is the act of the will and vnderſtanding, is paſſiue.

AN APPENDIX, WHETHER THE VNDERſtanding or intelligence doe worke actiuelie vpon the will of man.

The Papiſts.

36.Error. BEllarmine to maintaine his owne conceite, that the will of man is onely actiue, not paſſiue, doubteth not to denie, *voluntatem moueri à ratione*, that the will is moued by reaſon; or that the intelligent part doth *actum voluntatis effectiue producere*, produce and effect the act of the will: *lib.3. de grat. cap.10.*

Argum. The intelligent part worketh neceſſarily, or is a neceſſary cauſe, then it would follow, that to will is neceſſarie, not free, if the vnderſtanding moue the will neceſſarily, as it doth: *Bellarm. ibid.*

Anſw. Firſt, the vnderſtanding doth not alwaies worke neceſſarily: for the will and deſire many times rebelleth againſt reaſon, and is not alwaies mooued or perſwaded by the vnderſtanding. Secondly, though it ſhould worke neceſſarily, yet the will may retaine the freedome ſtill: for not neceſſitie, but coaction and compulſion take away libertie: as grace worketh neceſſarily vpon the will, that is, ſurely, effectually, yet grace taketh not away freewill.

The Proteſtants.

THat the vnderſtanding or intelligent part mooueth the will of man actiuely, it is euident.

Argum. That which is the life of man is the agent and actiue worker in mans will; for all actions proceed from the life: but the reaſon and vnderſtanding is the life, becauſe it is the light: for
John 1.4. *the life is the light of man*, Iohn 1.4. *Ergo.*

Againe, that wherein Gods image properly conſiſteth, is the chiefe agent and mouer: but the image of God is in the mind, the ſeat of knowledge: and *the renewing of the mind is in knowledge after the*
Coloſſ.3.10. *image of him, that created him. Ergo*, the vnderſtanding is the mouer of the will.

1. *Auguſtine* reſembleth the vnderſtanding to the man, the will to the woman: *Atq; ita fieri quaſi maſculum & fœminam illa parte conſulente hac obtemperante*, and ſo, (in the inner man) there is as the male and female, one counſelling, the other obeying. *lib.2. de Geneſ. ad liter. cap.21.* The mind then worketh actiuely vpon the will, which is the ſenſuall part.

Qu.20.in Geneſ. 2. *Theodoret* affirmeth, that man was created according to Gods image, *ſecundum partem animæ intellectiuam*, in reſpect of the intellectiue part of the ſoule, &c. that then which is Gods image muſt haue a commanding power ouer all the other faculties.

Harm.ſect.3. pag.62. 3 Heluetia, latter confeſ.c.4. *It is euident, that the mind or vnderſtanding is the guide of the will, and ſeeing the guide is blind it is eaſie to be ſeene, how farre the will can reach.*

4 Diuers of the Schoolemen hold the will to be paſſiue in reſpect of the vnderſtanding that mooueth it, though it be actiue in reſpect of the obiect which is wiſhed or deſired: *ſic Gabriel. in 2. ſent. diſt.25.qu.vnic. Petrus Paludan. in 4. ſent. diſt.49.qu.3.*

Lib.3.de lib. arbit.c.8.ſect. ſexta. And what elſe can be *Bellarmines* meaning, maintaining this poſition, that the election of the will, *pendet neceſſariò*, &c. *doth depend neceſſarilie of the ſmall iudgement of practicall reaſon*; but that the iudgement of reaſon ſwaieth and commandeth the will, and that the will is mooued by reaſon.

THE FOVRTH PART, OF THE ſubiect of freewill.

The Papiſts.

37.Error. BEllarmine affirmeth, that freewill is incident onely to reaſonable creatures, which no man denieth, and he confeſſeth that there is freewill in God and in the Angels: and to this purpoſe alleageth theſe places, Pſalm.135.6. *Whatſoeuer pleaſed the Lord, that did he in heauen and earth. Which worketh all things, according to the counſell of his owne will: cap.16.* Hence hee concludeth, that the will of God is moſt free not onely from coaction and compulſion, but from all kind of neceſſitie: and he blameth *Bucer* and *Caluin* for aſcribing a neceſſitie to the will or workes of God: *lib.3. de grat. cap.15.16.*

Pſal.135.6. Epheſ.1.11.

Anſw. Firſt, we willingly affirme, that Gods will worketh moſt freely, that is, without any conſtraint, and this out of theſe places is concluded, but not that Gods will is free from all neceſſitie; for it is neceſſarie that God ſhould not will any thing that is euill. Secondly, *Bellarmine* alloweth *Lombards* definition of freewill: *Liberum eſt ad vtrum libet*: It is free to either part, *cap.5.* And in the ſame place he proueth, that it is not ſufficient for the will to be free from coaction, but from *neceſſitie* alſo: then it muſt follow in their ſenſe, that Gods will muſt bee free to either part, both to good and euill, which were blaſphemie to affirme.

The Proteſtants.

WE neither tie God to a fatall neceſſitie, as the Heathen Philoſophers did: neither doe wee affirme, as he ſlaundereth *Caluin* to ſay, that God can doe no more, then he doth: for as *Iohn* ſaith, *he could of ſtones raiſe vp children to Abraham.* Neither doe we denie, that God hath a freewill, but not ſuch a freewill as the Papiſts define: which is free to either part, free both from coaction, and from all neceſſitie: free to good and euill.

Matth.3.9.

Argum. That which is impoſſible to God is neceſſary, *It is impoſſible for God to lye, Ergo,* it in neceſſarie that he ſhould not lye. That which God doth not, neither can doe, he willeth not: *God tempteth no man to euill,* he neither doth nor can: *Ergo,* his will here is not *libera ad vtrum libet,* free vnto each part. From this neceſſitie of not willing or doing euill, Gods will then is not free. Wherefore let them chuſe which they will, that either God hath no freewill, or that freewill is not free from neceſſitie, though it be from compulſion or coaction.

Heb.6.18.
Iam.1.13.

Auguſtine ſaith, *Si illa definitur neceſſitas, &c.* If we define that to be neceſſitie, as when we ſay it is neceſſarie, that this thing ſhould be ſo, wee need not feare leaſt this neceſſitie ſhould take away the freedome of will: for neither doe we put Gods foreknowledge vnder neceſſitie, when we ſay, it is neceſſarie God ſhould alway like and know all things afore: *lib.5. de ciuitat. Dei cap.* 10. *Auguſtine* denieth not, but that there is a kind of neceſſitie God; a neceſſitie determined, not conſtrained; implied, not enforced. So the fathers, when they exclude neceſſitie from God, they meane a fatall and preſcribed or naturall neceſſitie, not otherwiſe: as *Gregor. Nyſſen. lib. de fat. cap. vlt. Omnipotens neque naturæ neceſſitate, neq; legis præſcripto operatur:* The Omnipotent worketh neither by neceſſitie of nature, nor preſcript of law. *Ambr. Operatur pro libero voluntatis arbitrio, non pro neceſſitatis obſequio:* He worketh according to the freedome of will, not thraldome of neceſſitie.

Pet. Lombard. in the ſame ſenſe ſaith: *Deus non neceſſitate, ſed libera voluntate omnia facit, &c.* God not of neceſſitie, but of his freewill worketh all things. By neceſſitie he vnderſtandeth *coaction. Liberum arbitrium dicitur, quia ſine coactione & neceſſitate:* It is called freewill, becauſe without coaction and neceſſitie it willeth; *lib.2. diſt.25.* Wherefore ſeeing God truly hath freewill, and the elect Angels haue free will; as in the ſame place *Lombar. Multo liberius erit arbitrium, quod non poteſt ſeruire peccato;* Will ſhall be much more free, when it cannot ſerue ſinne: *&c.* It followeth, that neceſſitie onely, where no coaction or compulſion is, doth not take away the libertie and freedome of the will.

THE SECOND QVESTION, OF THE power of freewill.

THere are three kinds of humane actions: Some are naturall, and ciuill, as to walke, to ſit, to ſow, to plant, to make warre and ſuch like: Some are morall, ſuch are the actions which appertaine to vertue, or vice; as to giue almes, to liue chaſtly, contrarie to the which are theſe, to ſteale, to commit adulterie; with the like: Some are diuine and ſupernaturall, as to beleeue, to hope, to loue, &c. This queſtion then hath according to this diuiſion three parts: firſt, of the power of freewill in naturall and ciuill actions; ſecondly, in morall: thirdly, in diuine and ſupernaturall.

THE FIRST PART, OF THE POWER of freewill in naturall things.

THis part of the queſtion is diuided into other particulars: as firſt, whether the deitie and power of God may be knowne by the light of nature. Secondly, whether man haue freewill in naturall things.

THE FIRST POINT, WHETHER THE GODhead may be knowne by the light of nature.

The Papiſts.

BEllarmine not contented with *Caluine* his iudgement of this matter, who granteth that by the light of nature generally the Godhead may be knowne, addeth further, *Verum & vnum deum naturaliter poſſe cognoſci, & non ſolum deum in communi, &c.* That the true and onely God naturally may be knowne, and not onely after a common and generall manner. And likewiſe he ſaith yet furthermore, that to this naturall knowledge and demonſtration of God, a man may *nullo labore aſſentiri,* giue his aſſent without any labour, and need not, *auxilio gratiæ ſpeciali,* any ſpecial helpe or aſſiſtance of grace thereunto, *Bellarm. lib.4. de grat. cap.2.*

38.Error.

Argum. S. Paul ſaith, that the Gentiles euen *by the light of nature might haue groped after God, and found him.* The knowledge of God is ſo eaſie, and readie at hand, to bee found euen in the creatures, as a thing that may be groped, and felt. Alſo the ſame Apoſtle ſaith, *that the inuiſible things of God, as his power, eternitie, are ſeene by the creation of the world: Ergo,* God is knowne by his creatures, to be iuſt, good, almightie, &c. *Bellarm. ibid.*

Acts 17.28.
Rom.1.20.

Anſw. Theſe places prooue a generall and confuſed knowledge of God by the creatures, which we grant, but ſuch a particular, and manifeſt light of knowledge, which the Ieſuite ſtriueth for, they proue not: *they might* (ſaith the Apoſtle) *haue groped after God:* but men vſe to grope and feele in the Rom.1.20. night, and in the darke: and this naturall light ſerueth onely to make men without excuſe. *Ad hoc,* ſaith the Apoſtle, *vt ſint ipſi inexcuſabiles:* It cannot bring them to any cleere, or perfect knowledge Iob.36.25. of God. So we reade in the booke of *Iob: All men ſee it, and behold it a farre off:* that is, the light of nature is but a dimme and obſcure light, as when a man beholdeth a thing a farre off.

The Proteſtants.

I Marueile much, that the Ieſuite here dealeth againſt vs, as enemies to the light of nature; ſeeing they themſelues, if they be conſtant in their doctrine, and agree in iudgement one with another, in this matter haue beene more ſtraite-laced, than wee. This queſtion is at large diſcourſed betweene D. *Harding*, and that reuerend learned father Biſhop *Iewel:* who hauing affirmed, *That men, euen by the light of nature, though they are not able to be led thereby to the perfection of faith, yet may diſcerne oftentimes betweene truth and falſhood in religion. Harding* thereupon openeth his mouth wide, and crieth aloud, *This is his heatheniſh heart, what could Porphyrie, or Iulian, or Celſus ſay more?* But Bi- Defenſ.Apol. pag.42. ſhop *Iewel* in defence of the light of nature, alleageth that place of the Apoſtle, Rom.1.20. which the Ieſuite obiected, *How that the power of God is knowne by the creatures: And the Heathen, that haue* Rom.2.14. *not the law, yet by nature know the things, that pertaine to the law:* He alſo citeth the teſtimonie of *Hierome* to the ſame purpoſe: *Homo naturaliter poteſt ſcire de Deo, & quod ſit, & quod iuſtus ſit:* Man may naturally know of God, both that he is, and that he is iuſt.

This then is our opinion, that by the light of nature it may be knowne, both that God is, and that he is almightie, iuſt, eternall, &c. For otherwiſe he ſhould not bee knowne to be God: See the iudgement of *Beza. annot. Rom.*1.20. With what face then can the Ieſuite open his mouth againſt vs, as though we condemned the light of nature, and knowledge of the creatures?

But ſuch a naturall knowledge, that is, a particular, ſpeciall, manifeſt, direct knowledge of God, which the Ieſuite vrgeth, we cannot approue, nor yet that a man, without ſpeciall grace, can giue his aſſent vnto ſuch naturall knowledge, and come to know his Creator thereby.

*Argum.*1. Firſt, that the light of nature is not ſo full, cleare, and perfect, that it is able to bring vs to the true knowledge of God, we learne out of the Scripture: Our Sauiour Chriſt ſaith, *No man com-* Ioh.14.6. *meth to the Father but by me:* The true knowledge of God is not reuealed vnto vs, but by Chriſt: the light of nature leadeth vs not to Chriſt, therefore not to the true knowledge of God.

*Argum.*2. Secondly, that man of himſelfe, without Gods ſpeciall gift, cannot make vſe of this naturall knowledge of God, and ſubſcribe to the ſame, and giue aſſent in his heart, it is cleare alſo out of Ioh.1.10. the word of God: he was in the world, and the world was made by him, and the world knew him not.

Bellarmine anſwereth: 1. This place is vnderſtood of the ſonne of God the ſecond perſon of the Trinitie: which myſterie of the Trinitie, we grant, cannot be knowne by the light of nature. *Bellarm. cap.*3.

Contra. The Euangeliſt ſpeaketh here of the creation of the world: *The world was made by him:* and yet they knew not their Creator: this notwithſtanding is a point of naturall knowledge, to con- Rom.1.20. feſſe God to be the Creator and Gouernour of the world: *for the power of God is ſeene by the creation of the world.*

*Bellarm.*2. The light appeared in darkneſſe, that is, the wiſedome of God is ſeene euen in the ſenſeleſſe creatures, as in trees and ſtones, which are called darkneſſe, becauſe they want reaſon: and therefore it is true of theſe creatures, that they comprehended not the light.

Contra. The Euangeliſts in very direct tearmes ſpeaketh of that light of nature, which is in men: *The life was the light of men,* and, *This is the true light that lighteneth euery man that commeth into* Ioh.1.49. *the world,* verſ.9. The Ieſuite then doth ſtrangely abuſe this place, in applying it vnto vnreaſonable creatures.

*Bellarm.*3. Laſt of all, the Ieſuite thus playeth the interpreter, by the darkneſſe wee vnderſtand, *Homines ignorantes, & peccatores,* ſinfull and ignorant men, which perceiued not this light, not becauſe they could not, but becauſe they would not.

Contra. Neither can this expoſition hold: for the Euangeliſt ſheweth the condition of all men, what they are by nature, euen full of darkneſſe and ignorance, as it may appeare by comparing the ninth verſe, *This is the light, that lightneth euery man:* he meaneth then not ſome, but all. Secondly, not to comprehend, noteth a want of power, not of will; as to comprehend, ſheweth a preſence of a- Epheſ.3.18. bilitie or power: *That ye may be able to comprehend: vt poſſitis,* ſaith the Apoſtle, that ye may; not, *vt velitis,* that you will. Laſtly, wee grant alſo that it is true, *noluerunt comprehendere,* they would not comprehend: but that is not all: for the Euangeliſt declareth two things, wherein the miſerable ſtate of man by nature is ſeene; both that men are vnable (though they would) to comprehend, and vnwilling though they could, to receiue the light: for the firſt, he ſaith, οὐ κατέλαβον *non comprehenderunt,* They Ioh.1.5.11. cōprehended not, that is, they could not, verſ.5. and for the other, οὐ παρέλαβον *non receperunt,* they receiued not, that is, they would not, verſ.11. As not to comprehend ſheweth a defect of power; ſo not to receiue, importeth a want of will. Thus, notwithſtanding this ſmoake and miſte, which the Ieſuite raiſeth, this place remaineth cleare both againſt the ſufficiencie of naturall light in it ſelfe, and the voluntarie aſſenting thereunto on mans behalfe.

Auguſtine

1. *Auguſtine* thus writeth vpon theſe words in the Goſpell: *No man knoweth the Son, but the Father, neither knoweth any man the Father, but the Son, and he to whom the Son will reueale him.* Which muſt not be ſo vnderſtood, as though no man knew the Sonne but the Father; but the Father was both knowne of the Sonne, and of thoſe to whom the Sonne reuealeth him, becauſe it is not ſaid of the Father concerning his Sonne, To whom the Father will reueale him: as it is ſaid of the Sonne, concerning the Father, To whom the Sonne ſhall reueale him: then it followeth, *Sic potius dictum eſt, vt intelligamus, & patrem & ipſum filium per filium reuelari, quia ipſe eſt mentis noſtræ lumen*: But it is ſet downe in this manner, that wee ſhould vnderſtand, that both the Father and the Sonne are reuealed by the Sonne, becauſe he is the light of our mindes: *Auguſtin. ſerm. de tempor.* 48. We ſee then that God is knowne only by Chriſt, he is ſhadowed forth in the creatures, rather then knowne: And that Chriſt is that naturall light whereby euery man is lightened comming into the world; that is, the light of nature is to ſmall vſe or purpoſe, but to thoſe that receiue grace by Chriſt.

Math. 11. 27.

Tertullian ſaith, *Cui veritas comperta ſine Deo, cui Deus cognitus ſine Chriſto?* To whom is the truth knowne without God, to whom is God knowne without Chriſt?

Lib. de anima initio.

2. *Iuſtinus Martyr* ſaith, it is not poſſible for men *to attaine vnto the diuine nature*, that is, by nature to attaine to the knowledg of it.

ἐξικέσθ τῆς θείας οὐσίας, expoſit. fidei.

3. Confeſſion of Belgia, artic. 2. *We know God by two manner of waies: firſt by the making, preſeruing, and gouerning of the world: for that is to our eyes a moſt excellent booke,— by which the inuiſible things of God may be ſeene and knowne, namely his euerlaſting power and Godhead, as S. Paul ſpeaketh, Rom. 1. 20. which knowledge ſufficeth to conuince, and make all men without excuſe.*

Harm. ſect. 3. p. 57.

4. *Petrus de Alliaco* holdeth, that nothing can be knowne of God, without the ſpeciall helpe of grace.

In 1. ſentene. qu. 3.

Eſpencæus a learned popiſh writer, vrgeth that place of S. *Paul* to this purpoſe, *The Lord giue thee vnderſtanding in all things: In omnibus humanis rebus ſcilicet, maximis & minimis*: In all humane matters great and ſmall. And he further thus alleageth out of *Lactantius*; *Falſum intelligere ſapientiæ eſt, ſed humanæ, &c.* To vnderſtand that is falſe, is a poynt of wiſedome, but humane; beyond this degree man cannot proceed: to know the truth is a poynt of diuine wiſedome, to the which a man cannot attaine of himſelfe, vnleſſe hee bee taught. The Philoſophers attained that which was the higheſt poynt of humane wiſedome, to vnderſtand, what God was not, but yet attained not to ſay, what God was: *ex citat. Eſpenc. comment. in 2. Timoth. p. 26. liter. f.* Wherefore the knowledge of nature concerning God, is obſcure, doubtfull, imperfect, not able to giue direction to the minde, without inſtinct of grace.

2. Tim. 27.

THE SECOND POINT, WHETHER MAN HAVE free will in ciuill and naturall things.

The Papiſts.

THis the Ieſuite affirmeth, and it is the common opinion of that ſide, that in naturall and ciuill actions man hath a free and abſolute will, whether to good or euill, they reaſon thus:

39. Error.

Argum. 1. It is in mans power to doe ſome things, which he doth not, and againe to leaue ſome things vndone in ciuill matters, which he doth: *Ergo*, there is free will in ſuch things: God ſaith to *Salomon*, *Becauſe thou haſt asked wiſedome, and haſt not asked long life, &c.* So *Peter* ſaith to *Ananias*, *After it was ſold, was it not in thine owne power?* Here wee ſee *Salomon* might haue done that which he did not, that is, asked riches, and long life, and not wiſedome: and *Ananias* might haue left that vndone which he did, as to haue ſold his poſſeſſions, and to bring the money to the Apoſtles: *Bellar. lib. 4. de grat. cap.* 7.

1. King. 3. 11.
Acts 5. 4.

Anſw. Firſt, though in ciuill indifferent matters to will and purpoſe, be in mans power, yet to doe or not to doe, to execute what he hath purpoſed, is not ſo in his power: for the Wiſeman maketh a manifeſt difference betweene theſe two: *The thoughts of the heart are in man, but the anſwere of the tongue is of God.* Man purpoſeth, but God diſpoſeth.

Prou. 16. 1.

Secondly, it was not in *Salomons* power of himſelfe to aske wiſedome of God, rather then any other thing: but his will and deſire was thereto directed of God: for if the Lord put into *Salomons* minde to aske, who ſaid vnto *Salomon*, appearing to him in a dreame, *Aske what I ſhall giue thee*; much more was it inſpired into him, what he ſhould aske. And concerning the other example: for a man to ſell or not to ſell, being a meere ciuill and indifferent action, it is freely in his power: but to ſell to good and godly vſes, to helpe the neceſſitie of others, as the brethren did in the Apoſtles time, was in them a worke of grace: *All that beleeued were in one place, and had all things common.* They were beleeuers that did ſo, faith wrought it in them. And againe, *Great grace was vpon them all, neither was there any among them that lacked.* It was a worke of grace then, that men ſold their lands, to relieue the wants of others.

1. King. 3. 5.
Acts 2. 44.
Acts 4. 33.

Argum. 2. The Scripture giueth vnto man free election and choyce of things, which cannot bee without free will. Firſt, Ioſh. 24. 15. *Chuſe you this day whom ye will ſerue.* Secondly, 2. Sam. 24. 12. *I offer three things vnto thee, chuſe of them, which I ſhall doe vnto thee.* Thirdly, *If thou wilt enter into life, keepe the commandements.* Luke 9. *If any man will follow me, let him denie himſelfe.*

Ioſh. 24. 15.
2. Sam. 24. 12.
Matth. 19. 17.
Luke 9. 23.

Anſw. Firſt, 1. The people had not power of themſelues to chuſe the way of the Lord: but God Deut.4.37. had firſt choſen them. Deut.4.37. *Becauſe he loued the fathers he choſe their ſeede:* and here the people anſwere, *We will ſerue the Lord, for he is our God*, verſ.18. Firſt, he was their God in chuſing them, and giuing grace; and then they choſe the Lord. Secondly, this place otherwiſe would enforce an abſolute election in diuine matters, and not in ciuill onely, which were a groſſe error; for this choice of the people was of the ſeruice and religion of God.

Secondly, *Dauids* will is directed by faith to make choice to fall into Gods hands: for (ſaith hee) 2.Sam.24.14. *his mercies are great*, verſ.14. His faith and confidence in Gods mercies directeth his choice.

Thirdly, 1. Thoſe places are vnproperly alleaged to proue free will in ciuill matters; to *enter into life*, and *to follow Chriſt*, are not ciuill, but ſpirituall and diuine: will he then conclude that a man hath power of himſelfe to follow Chriſt, and enter into heauen? blaſphemous is the mouth, that ſo affirmeth. 2. Why the precepts of Scripture are thus ſet foorth vnto man, Saint *Ambroſe* excellently ſheweth: *Non ob aliud vnquam datur præceptum, niſi vt quæratur præcipientis auxilium; voces docentium, literæ paginarum Deo ſeruiunt, non carent eius virtute cui ſeruiunt: & quando id quod iubetur ab obediente perficitur, tunc effectus diuini operis declaratur:* The precept is giuen, that the helpe of the precept giuer may bee ſought; the voyce of the teacher, the letters of Scripture doe miniſter vnto God; neither doe they want his vertue, whom they ſerue: and when that is fulfilled, which is commanded, the operation of the diuine worke is declared, *epiſt.84.* The precepts then of Scripture proue not a free will in man, but onely ſtirre vs vp to ſeeke for his helpe to performe the precept, that giueth it.

Argum.3. Here a great troupe of both Greeke and Latine fathers is brought in for the proofe of free will. I anſwere: firſt, it is certaine that ſome of the Greeke fathers aſcribed too much to free will, more I thinke then the Papiſts dare acknowledge: as in the Homilie vnder *Chryſoſtomes* name vpon the ſtorie of *Zacheus: In te eſt vt poſſis, quia in te eſt vt velis, &c.* It is in thy ſelfe to bee able to doe, becauſe it is in thee to will to doe. If it bee in vs, what need grace? Secondly, the fathers extoll free will, hauing to deale with the contrarie hereſie of the Manichees, who imputed ſinne vnto nature, and not to mans will. Thirdly, the fathers affirming free will, either ſpeake of the ſtate of man in his firſt creation: as *Baſil* alleaged ſaith, *Anima voluntariam adepta vitam, &c.* The ſoule hauing obtained a voluntarie life, was created according to the image of God. Or elſe they meane the freedome of will by grace: as *Epiphan.hereſ.16. Liberum arbitrium exhibuit nobis Deus, &c.* God hath giuen vnto vs a free will, ſaying, If ye will obey and heare, ye ſhall eate the good things of the land. This libertie or freedome, as I ſhewed before out of *Ambroſe*, is wrought in vs by grace. Or laſtly, they ſpeake of a libertie of will free from compulſion or violence, as *Chryſoſtome ſerm.2. de fato: Dæmon dicit, Non eſt in te, quod extendas manum, ſed neceſſitate & vi id agis:* The diuell ſaith, It is not in thee to extend thy hand, but thou doeſt it of neceſſitie and force. And S.*Hierome* cited *in 26.Ierem. Liberum homini ſeruatur arbitrium ne ex praſcientia eius, quaſi ex neceſſitate cogatur, &c.* Mans free will is reſerued, ſo that hee is not conſtrained as of neceſſitie by Gods preſcience to doe this or that. In any of theſe three ſenſes if the fathers be vnderſtood, according to their owne minde, wee doe willingly conſent: that man in his creation had free will; that by grace now alſo mans will is made free, and that by nature mans will is free from compulſion or conſtraint.

The Proteſtants.

WE here diſſent from our aduerſaries in two points: Firſt, we grant, that in ciuill matters, being in themſelues indifferent, there is a free will in man, as to eate, to labour, to ſit, to goe, to plant, to build: but to doe any of theſe to any good, or godly end as to labour, thereby to auoid ſtealing, to goe vnto prayer, to build houſes for poore people onely of charitie, without opinion of merit, theſe godly actions are not of our ſelues, but wrought in vs by the ſpirit.

Secondly, wee affirme, that although in ſuch things mens thoughts or deuices are free; yet ſo are not their actions; it is not as free for men to doe, or not to doe, as to will, or not to will.

Prou.16.8. Prou.19.1. Ierem.10.23. Iam.4.14. *Argum.1. The heart of man purpoſeth his way, but the Lord doth direct his ſteps. Many deuices are in mans heart, but the counſell of the Lord ſhall ſtand.* I know, *that the way of man is not in himſelfe, neither is it in man to direct his ſteps.* S.*Iames* alſo reproueth them which ſay, to morrow I will goe into the citie: *Ye ought to ſay, if the Lord will, I will doe this or that.* By theſe places we gather, that it is not in mans power to doe what himſelfe willeth, or purpoſeth, and therefore he hath not a free and abſolute will in theſe things.

Anſw. It is one thing to haue *liberam electionem*, a free choice of things, another to haue *liberam exequutionem*, freely to execute that which a man willeth: theſe places ſhew, that man hath not power freely to execute his will: his will or purpoſe may be free notwithſtanding in it ſelfe, *Bellarm. cap.11.*

Contra. The Ieſuite hath made here an anſwere contrarie to himſelfe: for before he thus defined, *liberum hominem*, a free man, or a man of free will, *qui pro arbitrio facit, vel non facit*, which doth or not doth, this or that, according to his owne pleaſure, *cap.7.argum.2.* But here forgetting what hee ſaid before, he limiteth free will within the compaſſe of the minde and purpoſe, not extending it to the action or execution: ſaying to this effect, that the purpoſe of man is free; but to accompliſh or execute his purpoſe he hath not free or abſolute power: which is the very ſame, that we affirmed before;

fore: that howſoeuer mens thoughts in meere ciuill and naturall things are left vnto them free,yet ſo are not their actions.

*Argum.*2. *Thou haſt wrought all our workes for vs. Of him,through him,and for him are all things. God worketh all in all: Ergo*, the diſpoſition of the will is of God. Iſay.26 12. Rom.11.36. 1.Cor.12.6.

Bellarmine: Mans free will,and Gods grace doe worke together: like as without the light a man cannot ſee, yet the light being preſent, it is in a mans power to open his eyes and ſee, or to ſhut his eyes and not ſee: ſo the grace of God preſuppoſed, yet it is in mans will to chuſe or refuſe: *Bellarm. cap.*11.*obſeru*.2.

Contra. Firſt, this gloſſe is contrarie to the text: for if God worke all our workes for vs, if hee worke all in all,then our will worketh nothing: how worketh God all,if he worke not all,but with a fellow helper? Secondly,the reaſon is not alike betweene the gifts of nature,and the gifts of grace:for the power to ſee,to heare is once giuen in the nature of man, and to the execution thereof, there neede no ſpeciall direction, but the generall aſſiſtance of Gods prouidence: but in the workes of grace,as in the diſpoſing of the will to good,the ſpeciall aſſiſtance of Gods ſpirit is neceſſarie: a man may ſhut his eies againſt the light, but a man cannot ſhut his heart againſt the effectuall working of grace. Thirdly,this was the hereſie of the Pelagians; *Ita dei gratiam ponunt vt non per ſingula opera eius nitamur auxilio:* They did ſo affirme the grace of God, that we need not for euery worke Gods aſſiſtance: but referred themſelues to freewill,which was once giuen them. Their ſentence was this, that it was the grace and gift of God,that they had freewill: but after this gift once giuen,the execution and diſpoſition of it was in themſelues: *Hieron.epiſt.ad Cteſiphont. Bellarmine* ſeemeth not to be farre off from this hereſie,than matcheth the naturall faculties of the ſenſe, and the ſpirituall diſpoſition of the will together: as though a generall aſſiſtance of Gods power and prouidence ſufficed to the one,as well as to the other.

1. *Auguſtine* ſaith: *Fatemur quidem liberum eſſe in omnibus hominibus arbitrium, habens quidem iudicium rationis,non per quod ſit idoneum,quæ ad Deum pertinent, ſine Deo aut inchoare,aut perficere: ſed tantum in operibus vitæ præſentis,tam bonis,quam malis; bonis dico,quæ de bono naturæ oriuntur,vt velle manducare,laborare,domum fabricare,&c.* Wee confeſſe a kind of freewill to be in all men,which hath the iudgement of reaſon, not by the which it is fit either to begin, or to finiſh without Gods helpe,things appertaining to God,but onely in the workes of this life preſent, both good and euill; ſuch good things I meane,as haue a naturall or ciuill goodnes,as to will or purpoſe to eate,to labour, to build an houſe,*&c.* With this teſtimonie,both theſe points are confirmed,which we haue now alreadie ſufficiently prooued out of Scripture. Firſt, *Auguſtine* granteth a freewill in naturall things,ſo far only as they are naturally or ciuilly good, not as they are referred vnto God or any godly worke. Secondly,the execution of theſe naturall actions he doth not attribute to mans freewill, but the purpoſe onely and deſire,as *velle laborare,manducare*,to will to labour,to will to eate,and ſo of the reſt. Artic.3.contr. Pelag.

Saint *Hierome epiſt.ad Cteſiphont.* ſheweth what the power of mans will is in naturall things: the Pelagian obiected thus: *Si voluero curuare digitum,ſtare,ſedere,&c.ſemper mihi dei auxilium neceſſarium eſt?* If I will bow my finger,ſtand,ſit,&c.is the helpe of God alwaies neceſſarie? He anſwereth thus: *Audi ingrate,immo ſacrilege,Apoſtolum prædicantem*: Heare thou vngratefull man, &c.the Apoſtle thus preaching, *Whether we eate or drinke,or whatſoeuer we doe elſe, let all be done to the glorie of God.* So then euen in theſe ciuill workes Gods aſſiſtance is neceſſarie.

Ambroſe alſo thus teſtifieth,*epiſt*.84.*Quaſi homo auxilio dei in quadam actionũ ſuarum parte egeat, in quadam non egeat,&c.* As though man needed Gods helpe in ſome part of his actions,in ſome not: or that there were any time,or moment,wherein it were not pernicious and hurtfull to him,if the ſpirit of God were wanting: *Ergo*,euen in the direction of ciuill actions the preſence of the ſpirit is neceſſarie,if in no action,nor any time he can be wanting.

2 *Chryſoſtome* confeſſeth, *Omnium bonorum effectuum & operum—Deum authorem*, that God is the author of all good arts,and workes,*&c.* then whatſoeuer is well done euen in ciuill workes, is from God,not of our ſelues. Homil.de Adam & Eua.

3 Latter confeſ.of Heluetia.c.9. *There is ſome vnderſtanding of earthly things remaining in man after his fal: for God hath of mercy left him wit,—yet it is a cleare caſe,that we can profit very little in artes without the bleſſing of God: the ſcripture referreth all artes to God: yea,and the Ethnikes did referre the beginning of artes to the Gods,&c:* then euen in theſe ciuill things nothing can be well done without Gods ſpeciall aſſiſtance. Harm.ſect.3. pag.63.

4 One of the Popiſh writers doth confeſſe, that whereas the Diuine wrightings doe teſtifie,that God hath wrought all our workes,and that he worketh all in vs, both the will and deed. *Deum concurrere ad omnem actum poſitiuum*, that God concurreth to euery poſitiue act, &c. Bennius de grat.efficac. cap.20.

AN APPENDIX, AS TOVCHING THE NAME and difference of freewill before mans fall and after.

The Papiſts.

FIrſt, concerning the name of freewill, *Bellarmine* greatlie complaineth, that ſome haue verie boldlie changed the name of freewill, calling it *ſeruum arbitrium*, bondwill: his reaſon is, be- 40.Error.

cauſe the Fathers haue alwaies vſed the name of freewill in the defence of the faith: but it is not like, that the Church would haue vſed it, if it had been an offenſiue and vnfit name, *Bellarm. lib.4. cap.6.*

41. Error. Secondly, he doubteth not to affirme, *Poſt lapſum hominem eſſe liberi arbitrij ſi fuit ante lapſum*: That man hath freewill after the fall, if he had it before. His reaſon is this, becauſe the prouidence of God is alleaged by *Caluin* to be the onely impediment of freewill: but Gods prouidence was as well before mans fall as after: *Bellar. lib.4. cap.7. ſ. poſtrema.* Thus in *Bellarmines* opinion, man hath freewill as well after his fall, as before.

The Proteſtants.

First, 1. That the name of freewill was very much vſed of ancient time by the Fathers, we grant, for they had to deale with the wicked Manichees, and other hereticks, who made the beginning of ſinne in the euilneſſe of nature, not in the corruption of mans will; therefore againſt them they maintained the name and nature of freewill; ſo long this name had not onely a tolerable, but a neceſſarie vſe: but now ſeeing it is abuſed to ſignifie an aptneſſe and libertie in mans will by nature to do good, we may deale with it, as *Hezekiah* did with the braſen Serpent, which though it had a good beginning, yet becauſe in proceſſe of time it was abuſed to ſuperſtition, hee cauſed it to bee broken downe. By the ſame example we may leaue and change the vſe of this name of freewill.

Rom.6.20. 2 The Scripture doth cal mans wil and man himſelfe by nature *bond*, and ſpeaketh of no freedome or libertie but by grace: *Ye were the ſeruants of ſinne: Serui peccati*. What is this elſe but to ſay, *ſeruum arbitrium*, your will was bond, or ſeruant to ſinne.

3 *Concil. Arauſican. 2. c.13. Quod amiſſum eſt, &c.* That which is loſt cannot be reſtored, but by him, that firſt gaue it, as the truth ſaith: *If the Sonne make you free, ye are free indeed.* The Scripture acknowledgeth no libertie of the will but by grace: wherefore the name of freewill by nature, is contrarie both to the ſenſe and phraſe of Scripture, and in that vnderſtanding may bee refrained, and diſcontinued. John.8.36.

Secondly, 1. That man after his fall enioyeth freewill as he did before, is contrarie to the Scripture: *God hath made man righteous, but he hath added many inuentions.* And the image of God, after the which man was created, whereof his holy and freewill was a part, is by *Adams* fall decaied, and renewed in Chriſt. Eccleſ.7.31. Coloſ.3.18.

2 Neither doth *Caluin* or any other ſay, that Gods preſcience or prouidence is an hinderance to the libertie of mans will: but we confeſſe with *Ambroſe: Æterna dei, & ſemper tranquilla cognitio nulla nos vrget neceſſitate peccandi, nec inde manat iniquitas, vnde iuſtitia.* Gods eternall and ſtaied knowledge, doth not vrge vs with any neceſſitie to ſin, neither doth iniquitie proceed from whence iuſtice commeth, *lib.2. de vocat. Gent. cap.*10. It is not then Gods preſcience, but mans owne corruption, that hath ſpoiled him of the libertie of will giuen in the creation: that which God foreknoweth, muſt neceſſarily come to paſſe, for otherwiſe it ſhould not haue been foreknowne: but his foreknowledge is not the cauſe thereof.

3 That *Adams* freewill by his fall is loſt, and that man hath not the ſame libertie of will before and after his fall, it is plentifully teſtified, by Councels and Fathers. *Arauſican. 2. c.8. Liberum arbitrium per peccatum primi hominis infirmatum & læſum*: Freewill by the ſinne of the firſt man is weakened and wounded. *Can.25. Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium*: Freewil is ſo attenuate and degenerate by the ſinne of the firſt man, that no man can loue God, or beleeue in God, as he ought, vnleſſe grace preuent him. S. *Ambroſe in Luc.*15. *Prodigus viuendo luxurioſe conſumpſit omnia ornamenta naturæ*: The prodigall child by liuing riotouſly hath conſumed all the ornaments of nature. *Peter Lombard.* rehearſeth this ſentence out of *Auguſtine*, and giueth conſent to it: *Libero arbitrio malè vtens homo, & ſe perdidit & ipſum*: Man vſing euill freewill, hath loſt both it and himſelfe: *lib.2. diſt.25. liter. H.* Wherefore it is vntrue, that man after his fall may haue freewill as well as before.

Ser.5. de orat. Domini. *Gregorie Nyſſene* ſaith, that man by his fall, *libertatem mutauit cum noxia ſeruitute peccati*, hath changed his libertie with the noxious ſeruitude of ſinne. *Chryſoſtome* ſaith, that man after his fall by ſinne, *ſicut nauis fracto gubernaculo, &c.* is as a ſhip the rudder being broken, which is caried whether the tempeſt will, there is not then the like reaſon of the freedome of mans will before and after his fall.

Harm.ſſ.3. a.62. Latter confeſ. of Heluetia. c.9. *Theſe things are ſo altred in man, that they are not able to doe that now, which they would before his fall: for his vnderſtanding is darkened, and his will, which was free before, is now become a ſeruile will, for it ſerueth ſinne, &c.*

THE SECOND PART, OF THE POWER OF the mind naturally in morall duties.

First, of the vnderſtanding and knowledge, which man hath by nature of theſe things: ſecondly, of the power of his will.

THE FIRST POINT, WHETHER MAN NATVrally doth vnderſtand what is true or falſe, good, or euill, in morall duties.

The Papiſts.

THe Ieſuite affirmeth, that a man by his naturall ſtrength may know, vnderſtand and iudge, *aliquod verum morale*, what is true, at ſometimes, in morall duties, and to be followed, and that not onely generally, but in particular, as when and how to doe iuſtly, how to giue almes: And further hee addeth, *Actio voluntatis ei vero conformis, erit actio virtutis*: That if the will doe follow the vnderſtanding, in this naturall iudgement of the truth, it will bring forth a vertuous action. This then is his opinion, that naturally the mind of man vnderſtandeth, which are true vertuous actions. *lib. 5. de grat. c. 4.* **42. Error.**

Argum. 1. The Apoſtle ſaith, *When they knew God, they did not glorifie him as God*: *Ergo*, the Gentiles had the knowledge of God naturally by the creatures, and might thereby haue been preſerued from idolatrie, *Bellarm. ibid.* **Rom. 1. 21.**

Anſw. Firſt, a knowledge of the Creator by the creatures, we grant, but an obſcure, imperfect, a generall and confuſed knowledge onely, ſeruing to make men inexcuſable, as the Apoſtle ſaith, verſ. 20. but not able to bring them to the right worſhip of God, as the Ieſuite ſuppoſeth: for the Goſpell onely, as S. *Paul* defineth, *is the power of God to ſaluation*: that is, the onely effectuall meanes to bring vs to know God vnto ſaluation. This naturall knowledge of God, though the Gentiles had conſented to it, could neuer of it ſelfe haue brought forth a vertuous act. **Rom. 1. 16.**

2 *Bellarmine* confeſſeth himſelfe, that a man cannot beleeue in God, *ſine ſpeciali gratiæ auxilio*, without ſpeciall aſſiſtance of grace: *lib. 6. cap. 1.* nor yet ſo much as thinke, much leſſe doe of himſelfe any thing, *quod ad pietatem pertinet*, which belongeth to godlineſſe, *cap. 3. lib. 5. reſponſ. ad arg. 1.* but ſo to know God, as thereby to bee able to abſtaine from Idolatrie, belongeth to godlineſſe, and is a fruit iſſuing from beleefe: therefore it is not in mans power: And yet the contrarie is here affirmed by the Ieſuite, *Potuiſſe Gentiles per cognitionem vnius Dei ex creaturis acceptam abſtinere à cultu Idolorum*: That the Gentiles by the naturall knowledge of God in the creatures, might haue abſtained from the worſhip of Images. **Bellarmine againſt himſelfe.**

Arg. 2. *The Gentiles which haue not the law, doe by nature the things contained in the law, they hauing not the law, are a law to themſelues, which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, &c.* Here the Apoſtle ſheweth, that the Gentiles, hauing not the law written, yet by the natural light of reaſon did know ſome things, which appertained to honeſt liuing, *Bellarm. ibid.* **Rom. 2. 14. 15.**

Anſw. Firſt, we denie not, as we haue alreadie declared, but that the Gentiles naturally had ſome knowledge of right, and wrong, of good and euill, and did naturally ſuch things: but this knowledge and practiſe of theirs was farre from bringing forth any vertuous action, or good acceptable worke (which is the thing the Ieſuite ſhould haue prooued) becauſe they had no faith, without the which it is not poſſible to doe any acceptable worke. **Heb. 11. 6.**

Secondly, this place as well ſheweth, that the Gentiles had power naturally as well to doe, as to know ſuch things: but it is impoſſible to performe the works of the law naturally, as *Bellarmine* himſelfe ſheweth: *Non poſſe ſolis naturæ viribus adimpleri præcepta moralia omnia, ſecundum ſubſtantiam operis*: That by the power onely of nature, the morall precepts cannot bee kept, as touching the ſubſtantiall, that is, the externall worke, *cap. 5.* *Ergo*, neither the knowledge of morall precepts is obtained onely by the inſtinct of nature.

The Proteſtants.

A Light of nature wee acknowledge, whereby naturally men, after a darke and obſcure manner, may vnderſtand, in morall actions, ſome reſemblance and likelihood of equitie and truth: And the Gentiles directed by theſe naturall principles, were able to prouide by their lawes againſt adulterie, murther, theft, and ſuch notorious diſhoneſtie of life: But that there is any ſuch naturall diſtinct or effectuall power or knowledge in man, whereby he is able to bring foorth any good or vertuous act, we hold it as a great vntruth.

Argum. 1 The Apoſtle ſaith, *We are not ſufficient of our ſelues to thinke any thing, but our ſufficiency is of God.* Therefore it is not in mans power naturally to thinke or conceiue that which is good. **2. Cor. 3. 5.**

Anſw. Saint *Paul* ſpeaketh of ſuch thoughts as concerne godlineſſe, and appertaine to life eternall, which we grant, are not in mans power: not of morall duties, *Bellarm. cap. 3.*

Contra. 1. Saint *Paul* vnderſtandeth all good thoughts whatſoeuer are in man, that they are of God; for elſewhere he ſaith, *that euery thought muſt be brought into captiuitie to the obedience of Chriſt*, But if man had any good thought of himſelfe, what neede it be ſubdued to the obedience of Chriſt? In ſaying (*euery thought*) hee ſheweth, that without Chriſt, all our thoughts and motions are rebellious. **2. Cor. 10. 5.**

2 As though morall duties doe not appertaine alſo to godlineſſe of life: as the Apoſtle ſaith, *Godlineſſe is great gaine, if a man be content, &c.* Contentment of mind, and auoiding of couetouſneſſe, **2. Tim. 6. 6.**

which the Apoſtle treateth of here, is a morall vertue, yet Saint *Paul* calleth it godlineſſe.

James 1.17. Galath.5.22. 3 What if we grant, that godly workes, and morall duties are two diſtinct things: yet they are both of God: *for euery good giuing is from aboue.* And *Paul* among the fruites of the ſpirit, reckoneth vp goodneſſe as well as faith: that is, the goodneſſe and honeſtie of life, in thought, will or deed, is as well wrought in vs by the ſpirit, as faith in religion.

Gen.6.5. *Argum.*2 *The imaginations of the thoughts of mens hearts, are only euill continually: Ergo,* man hath by nature no good thoughts.

Anſw. The thoughts of mens hearts are ſaid to be euill, becauſe *vt plurimum ſunt malæ,* they are for the moſt part euill, *Bellar. cap.*3.

*Contra.*1 If it had been written in generall termes thus; the thoughts of mans heart are euill, the Ieſuites anſwere would haue ſeemed more probable; but ſeeing the Scripture ſaith, *they are onely euill,* and that continually, they cannot be partly good and partly euill, or good at one time, and euill at another, but wholly and onely euill, and alwaies. Wherefore if this ſcripture bee true, then is his anſwere falſe, and impertinent to this place.

Eccleſ.7.31. 2 We haue other teſtimonies of Scripture, that doe witneſſe with this text, which wee haue alleaged: *God hath made man righteous, but they haue ſought many inuentions.* All righteouſneſſe then is of God, the inuentions which man followeth are vaine. The Goſpell ſaith, *The light ſhineth in* John 1.5. *darkeneſſe, and the darkeneſſe comprehended it not.* The truth is the light, the minde of man by nature is darkeneſſe: if the minde naturallie vnderſtandeth the truth, then ſhould darkeneſſe comprehend the light.

Pſalm.14.2. Laſtly, the Pſalme ſaith, *There is none, that would vnderſtand and ſeeke God.: Ergo,* man hath no vnderſtanding of good things by nature.

Auguſtine ſaith: *Non haberet homo ſapientiam, intellectum, niſi acceperit ſpiritum ſapientiæ & intellectus:* No man can haue wiſedome, vnderſtanding, vnleſſe hee haue receiued the ſpirit of wiſdome, and vnderſtanding, *Epiſt.*105. Therefore true and right vnderſtanding is not ingraft by nature, but wrought by grace.

S. *Ambroſe, ſerm.*10.*in Pſal.*119. vpon theſe words, Giue me vnderſtanding, that I may learne thy commandements: *Si Propheta intellectum ſibi dari poſtulat, quis tam arrogans, qui profiteatur in ſua poteſtate eſſe intelligentiam, &c.* If the Prophet deſire vnderſtanding to be giuen him, who is ſo arrogant, as to profeſſe that intelligence or vnderſtanding is in his owne power?

In 6.ad Roman.ſerm.11. And yet further, 1. *Chryſoſtome* ſaith: Like as a drunken man knoweth not the inconuenience of wine: ſo he that is giuen ouer vnto ſin, *Hoc ipſum ignorat, quod morbidus:* as one that is beſotted with drunkennes, knoweth not that he is diſeaſed, *&c.* how then can man, ſinfull by nature, iudge of that which is good.

2 Concil. Mileuitan. c.4. *Domini donum eſt, & ſcire quid facere debeamus, & diligere vt faciamus:* It is the gift of God, both to know what we ſhould do, and to loue it, that we may doe it.

Harm.ſect.3. pag.62. 3 Latter confeſ. of Heluetia. c.4. *Now it is euident, that the mind and vnderſtanding is the guide of the will, and ſeeing the guide is blind, it is eaſie to be ſeene, how farre the will can reach.*

4 Many of the Schoolemen are of this iudgement, that no morall truth can be knowne of humane vnderſtanding now in the ſtate of nature corrupted, without Gods ſpeciall helpe: *ſic Gregor. Ariminenſ. in 2. ſen. diſt.*26.*qu.*1.*art.*1.*concluſ.*2. *Capreol. in 2. diſtinct.*28.*qu. vnic. artic.*3. *Gaſpar Caſſalinus, lib.*1.*de quadripar. iuſtitia, c.*32. So that for this truth we want not euidence from our aduerſaries themſelues.

THE SECOND PART, OF THE POWER OF FREE will in morall duties, two Queſtions.

THE FIRST QVESTION, WHETHER A MAN without faith and ſpeciall helpe from God may performe any thing morally good, if no tentation aſſault him.

The Papiſts.

43.Error. **B***Ellarmine* doubteth not ſo to affirme, that a man naturally without faith, both with ſpeciall aſſiſtance from God, and without it, can performe ſome morall good worke, if no tentation let: for a man by nature alone without Gods helpe cannot reſiſt tentation. *c.*9.

1. Exod 1.21. *Argum.*1. God doth reward morall workes done without faith; as the Ægyptian Midwiues are rewarded for ſauing the male children of the Hebrewes, 2. Ezech.29.20. *Nabuchadnezzar* is recompenſed for his ſeruice done vnto God, in the beſieging and ouerthrow of Tyrus, *I haue giuen him the land of Egypt for his labour, becauſe he wrought for me.* 3. Dan.4.24. *Redeeme thy ſinnes by mercie to the poore:* Heere Dan.4.24. the almes of an Infidell doth auert the temporall puniſhment: *Ergo,* it was a good worke. *The Gentiles* 3. Rom.2.14. *hauing not the Law, do by nature the things contained in the law:* the Gentiles by the light of nature did the workes of the law: *Ergo,* without faith, ſome morall workes of the law may be performed, *Bellar. lib.*5.*de grat. c.*9.

Anſw. Firſt, 1. They were not the Ægyptian Midwiues, but the Midwiues of the Hebrew women, 1.
*verſe.*15. *Bellarmine* therefore is herein deceiued. 2. This worke of theirs was not without faith,
verſe 21. *They feared God:* wherefore it is impertinently alleaged, for the probation of morall good Exod.1.21.
workes without faith.

Secondly, 1. It may well be, that *Nebuchadnezzar* went againſt Tyrus, by the ſecret inſtinct of 2.
God, as *Necho* King of Egypt, (whom *Ioſias* vnaduiſedly went againſt) going vp againſt Carchamis, 2.Chron.35.21
was commanded of God to make haſte. Then this example is vnfitly alleaged for morall works done
by nature. 2. It followeth not, that becauſe he wrought for God, that it was a good ſeruice: ſo Satan
did execute Gods will vpon *Iob*, and the Iewes in putting Chriſt to death, yet neither I truſt did well. Math.5.45.
3. Neither doth the temporall reward proue it to be a good worke: ſeeing that the wicked are temporally
recompenſed without deſert, with raine and Sunſhine; and *Ahab* by his temporary and worldly 1.King.21.19.
repentance deferred Gods wrath: but it was no good worke, being but *a worldly ſorrow*, riſing rather
from the feare of Gods iudgements vpon his houſe, then from the deteſtation of ſinne: and *worldly*
ſorrow (ſaith the Apoſtle) *cauſeth death*, that is, helpeth not to ſaluation, but tendeth rather vnto 2.Cor.7.10.
periſhing. 4. Such a ſeruice, ſuch a reward; a bloodie ſeruice in ſacking of Tyre, is rewarded with a
bloodie victorie in ouercomming Ægypt. 5. *Auguſtine* ſaith, *Non officijs ſed finibus virtutes à vitijs*
diſcernendæ ſunt — ſi enim non propter hoc facit homo bonum, &c. Vertue is to be diſcerned from vice,
not by the officious act, but by the vertuous end: if then a man doth good not for that end he ſhould,
he ſinneth, *cont. Iulian.* 4. 3. Therefore vnleſſe it can be prooued, that *Nebuchadnezzar* ſacked Tyrus
for obedience to Gods will, not for reuenge of his owne malice, or of an ambitious deſire to enlarge
his kingdome, it was no good worke.

Thirdly, 1. the text is to be read, *breake off*, not *redeeme*, for ſo is the Hebrew word פרק *parach* taken, 3.
where *Iſaack* ſaith to *Eſau*, Thou ſhalt breake his yoke from thy necke. 2. We confeſſe, that in Geneſ.27.40.
the Infidels, their almes, and ſuch like good works in ſhew, were much better then their manifeſt ſins,
and that to breake off ſuch ſinnes, by ſuch works, it was commendable; yet it followeth not, that they
were good. 3. Theſe almes deeds, in that *Daniel* by the ſpirit of God gaue this counſell, ſhould alſo
haue proceeded, not from his naturall inclination, but from the inſtinct of the ſpirit: as *Auguſtine* well
ſaith, *Colligitur ipſa bona opera, quæ faciunt infideles, non ipſorum eſſe, ſed illius, qui bene vtitur malis;*
ipſorum eſſe peccata, quibus bona male faciunt: It is gathered, that good workes, which Infidels do, are
not theirs, but his, which well vſeth that, which is euill, but the ſinne is theirs, whereby they doe good
things euill, *cont. Iulian. lib.* 4. *cap.* 3. 4. Hee ſaith againe, *Reperitur & miſericordia mala, — propter*
quam meruit Saul à Domino miſericorde damnari: There is found mercie or almes not alwaies
good, for the which *Saul* deſerued of the mercifull Lord to be damned, *ibid. c.* 4. 5. The auerting of
a temporall puniſhment, doth not proue it ſimplie to be good: as *Auguſtine* ſaith, *Cui non datur ſemper*
viuere, quid prodeſt bene viuere? What doth it profit a man to liue well, if he liue not euer? *in Iohan.*45.
Wherefore theſe temporall workes profited not Infidels, and conſequently were not good,
becauſe they auailed not to euerlaſting life.

Fourthly, 1. Some of the Fathers expound that place of the Apoſtle, of ſuch of the Gentiles as were
conuerted to the faith: As *Origen, Si videris Gentes ad Ieſum venire & credere ei, &c.* If thou ſeeſt 4.
the Gentiles come vnto Chriſt and beleeue in him, and fulfill the worke of the law, &c. doubt not to
ſay that Ieſus hath written the law in theſe ſtones, *hom.9. in Ioſua.* So alſo *Auguſtine* anſwereth the
Pelagians; they are ſaid to doe the things of the law, *Quia ex Gentibus venerunt ad Euangelium:* Becauſe
they came from among the Gentiles to the Goſpell, *cont. Iulian.* 4. 3. But I doe not greatly vrge
this interpretation. 2. We ſay, that they among the Gentiles, that followed the light of nature, wanted
not ſome ſpeciall helpe, though they had not faith, which helpe others among them had not: So
S. *Ambroſe* ſaith, *Quod illuminante gratia inuenerunt, obcæcante ſuperbia perdiderunt:* That which they
found by illuminating grace, they loſt by blind pride, *de vocat. Gent. lib.* 2. *c.* 2. The better ſort then
among them, had a certaine meaſure of illumination, which all had not, which they by the pride of
their hearts corrupted. 3. But our more full anſwere is this, that it followeth not, becauſe the Gentiles
did by nature ſome things agreeable to the law, as appertaining to iuſtice, temperance, mercie,
therefore their workes were good: they did things that had a ſhew of goodneſſe, but not with a good
minde: they were not then good works, no more then the almes, faſting, prayer of the Phariſees, were
good workes; which were not done of conſcience, but for the praiſe of men: and as *Auguſtine* ſaith,
Tolerabilius in die iudicij punientur, &c. They ſhall be more eaſily puniſhed in the day of iudgement,
becauſe naturally, they did the things of the law: *cont. Iulian. lib.* 4. *c.* 3. And this is that the Apoſtle
ſaith, Rom. 2. 15. *Their thoughts accuſing one another or excuſing:* not excuſing from the whole puniſhment, Rom.2.15.
but in making their puniſhment leſſe or more eaſie, as *Auguſtine* expoundeth.

The Proteſtants.

That a man without faith and grace, by the inſtinct of nature onely, cannot doe any thing that is good before God, whether he be aſſaulted by any ſpeciall temptation or not: it is thus euident out of Scripture.

Argum. 1. Prou. 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* 2. The 1.
2.

3. *imaginations of the thoughts of mans heart are onely euill continually.* 3. Pſalm.13.3. *All are gone out of the way, there is none that doth good, no not one.*

4. 4. Ierem.17.9. *The heart is wicked and deceitfull aboue all things.*

5. 5 Matth.7.18. *A corrupt tree cannot bring forth good fruit:* but euery man by nature is a corrupt tree. Likewiſe Luke 6.45.

6. 6 Iohn 3.6. *That which is borne of the fleſh is fleſh.*

7. 7 Iohn 15.5. *Without me yee can doe nothing.*

8. 8 Rom.14.23. *Whatſoeuer is not of faith, is ſinne.*

9. 9 Heb.11.6. *Without faith it is impoſſible to pleaſe God.*

10. 10 Tit.1.15. *To the vnbeleeuing nothing is pure.* 1.Iohn 2.16. *All that is in the world, is the luſt of the fleſh, the luſt of the eies, the pride of life.* All theſe places doe ſtrongly conclude, that man by nature without faith, is apt to doe nothing but euill: I will examine *Bellarmines* anſwere to theſe Scriptures.

1. 1 *Bellarm.* The argument followeth not, The ſacrifices of the wicked are an abomination: *Ergo,* their morall workes: For there is great difference betweene the one and the other. Sacrifices muſt be offered with a pure conſcience, and to this end, to pleaſe God; but to morall workes neither is required: not the puritie of conſcience; neither in their almes is there any other end, but to helpe the needie: *Bellarm.c.10.reſp.ad loc.1.*

*Contra.*1. Betweene ſacrifices and almes-deeds, there is no difference in this behalfe, for the Apoſtle calleth *diſtribution* to the poore a Sacrifice. 2. He ſaith, To doe good and diſtribute forget not, *for with ſuch ſacrifices God is pleaſed:* wherefore ſuch almes-deedes as God is not pleaſed with, as was the almes of the Phariſees, are no good workes: for, if *they doe good,* they are acceptable to God. 3. Neither can the worke be good, where the conſcience is defiled: as S. *Paul* ſheweth, Tit.1.15. that nothing is pure to vnbeleeuers, becauſe their conſcience is defiled. Heb.13.16. Tit.1.15.

2. 2. *Bellarm.* The meaning of the place is, that the moſt part of their thoughts were euill, not all: for it followeth, verſ.9. that *Noe* was a iuſt and vpright man, *reſp.ad loc.2.*

*Contra.*1. The text is, all the *imaginations* of mans heart are euill; how then is hee not aſhamed to contradict Scripture, and ſay, *not all.* 2. This place may be expounded by that, Pſalm.14.3. *There is none that doth good, no not one:* Here I truſt there is no exception of any, as they are by nature. 3. *Noe* was iuſt, but not by nature, verſ.8. *Noah found grace in the eyes of the Lord:* he was by nature the ſame that others, but changed by grace. 4. So notwithſtanding this, all the imaginations of mans heart are euill by nature, as it is ſo expounded, *c.*8.21. *Mans thoughts are euill from his youth.* Pſalm.14.3. Geneſ.8.21.

3. 3. *Bellarm.* This place concludeth not, that there is no man that doth any good morall worke; but none, that is iuſt: for one or two good workes make not a iuſt man, that hath many ſinnes beſide, *reſponſ.ad loc.3.*

*Contra.*1. The words are very direct, there is *none that doth good,* and with a repetition, *no not one:* doth he not now apertely contradict Scripture, in ſaying; Yes, *ſome doe good* by nature? 2. If they be not iuſt nor righteous, how can they bring forth any righteous or good worke; for an euill or corrupt tree cannot ſend forth any good fruit. 3. S. *Paul* is the beſt expounder of this place, they are become *altogether* vnprofitable, ἠχρειώθησαν. if they bee wholly or altogether vnprofitable, how can they bring forth any good or profitable worke? Matth.7,18. Rom.3.12.

4. 4. *Bellar.* Mans heart is ſaid to be euil or wicked, not becauſe it can doe no good morall worke, but for that it is the fountaine and originall of euill: as Chriſt ſaith; Out of the heart come euill thoughts, murders, &c. *reſponſ.ad argum.6.* Matth.15.19.

*Contra.*1. If the heart be the fountaine of euill, it can bring forth no good: *Who can bring a cleane thing out of filthineſſe, no not one. The ſame fountaine cannot bring forth bitter water and ſweete:* but if mans heart being the fountaine of euill, as hee confeſſeth, ſhould worke any good thing, the ſame fountaine, contrarie to the Apoſtle, ſhould ſend out bitter and ſweet water. 2. In the ſame place our Sauiour ſaith, *theſe are the things which defile a man:* if then an euill heart defile a man, how can that be cleane which commeth from him? Our Sauior ſaith againe, *Cleanſe firſt the inſide of the cup, that the out ſide may be cleane.* The inſide is the heart, the outſide are the workes, which cannot bee cleane, as long as the hart is vncleane; and the heart is not cleanſed or purified, but by faith. Iob 14.4. Iames 3.12. Matth.23.26. Acts 15.9.

5. 5. *Bellar.*1. Chriſts meaning is, not that an euill tree can bring forth no good fruit at all, but for the moſt part and ordinarily it bringeth forth euill fruit. 2. The euill tree is the euilneſſe of nature, the good tree is the goodneſſe of nature: When a naturall man doth good, it is not of the concupiſcence or corruption of nature, which is the euill tree, but *ex bono natura,* of the goodneſſe of nature, which is the good tree. 3. An euill tree can bring forth no good fruit, that is, an euill man can doe no good worke meritorious of life and ſaluation, *Bellar.reſp.ad arg.7.*

Contra. Firſt, Chriſts meaning is that an euill tree, that is an euill man, can bring forth no good fruit at all: Firſt, *Make the tree good, and his fruit good:* the tree then muſt firſt bee made good, before the fruit can be good. Secondly, *How can ye ſpeake good things* (ſaith Chriſt) *when ye are euill?* If an euill man can ſpeake any good things, our Sauiour had not reaſoned well. Thirdlie, *Neither of thornes gather men figges, nor of buſhes grapes.* Like as then a thorne doth not ordinarilie, but not at all bring forth figs, nor a buſh grapes; ſo an euill heart cannot mooue any thing that is good. Mat.12.33.39. Luke 6.44.

good. Fourthly, thus *Auguſtine* expoundeth: When *Iulian* the Pelagian, had propounded this example, whether it be ſinne in an Infidell to clothe the naked? *Auguſtine* anſwereth thus: *Vtrum hoc male facit, vel bene? &c.* Whether doth he this well, or euill? If you ſay euill, you cannot denie, but he ſinneth: if well, then an euill tree bringeth forth good fruit: *cont. Iulian.* 4.3. In *Auguſtines* iudgement then an euill tree cannot bring forth any good fruit at all.

Secondly, 1. It is a moſt groſſe anſwere and contrarie to Scripture, that a mans will or heart by nature is both a good and euill tree: for the good tree is expounded to be the good treaſure of the hart. And Saint *Paul* ſaith, that this good treaſure, which we carry in earthen veſſels, is *the light of the knowledge of God in Chriſt*. Say if you dare alſo that this treaſure of knowledge is in man by nature. 2. That the good tree is not by nature, but planted by grace, the Scripture euery where teſtifieth. *Euery plant, which God hath not planted, ſhall be rooted out.* God pulleth not vp good trees, but he pulleth vp whatſoeuer is not planted by grace: for that is Gods planting: *Ergo*, the plant of nature is not a good plant. You are cleane, that is, good branches by the word, *Ergo*, not by nature: verſ. 16. *I haue ordained, that ye goe and bring forth fruit*: *Ergo*, they are not ſo ordained by nature.

Matth. 12.35. 2. Cor. 4.6. Matth. 15.13. Iohn. 15.3.

Thirdly, no good worke is meritorious of life and ſaluation, yet euery good worke is rewarded euerlaſtingly. *He that giueth a cup of cold water in the name of a diſciple, ſhall not loſe his reward. I haue ordained, that you goe and bring forth fruit, and that your fruit remaine.* The fruit then that remaineth not, and ſhall not be rewarded of Chriſt, is no good fruit.

Matth. 10.42. Iohn 15.16.

6 *Bellarmine*: a naturall man, doth not alwaies in euery worke obey the fleſh, but hee may doe ſomething of his naturall propenſion to good, not of his vitious concupiſcence: *reſp. ad arg.* 8. 6.

Contra. Firſt, whatſoeuer is in man, is either of the fleſh, or of the ſpirit, the carnall part or regenerate: I aske then, whether a naturall man can worke by the ſpirit? I thinke they are not ſo abſurd: for then, if a man be by nature borne of the ſpirit, regeneration or ſecond birth were not neceſſarie, contrarie to our Sauiour; *Except a man be borne againe, &c.* Then it followeth, that a naturall man working by the fleſh, doth nothing but that which is carnall and euill: *for the fleſh luſteth againſt the ſpirit, the ſpirit againſt the fleſh, and theſe are contrarie one to the other*, but good is not contrarie to good: therefore of the fleſh there is nothing good. 2. Saint *Paul* ſaith, that in the fleſh there dwelleth nothing that is good: and euery man doth either ſow to his fleſh, or ſow to the ſpirit: but he that ſoweth to the fleſh, *ſhal of the fleſh reape corruption*: a natural man cannot ſow to the ſpirit; therfore ſowing onely to the fleſh, he reapeth nothing but corruption.

Iohn 3.3. Galath. 5.17. Rom. 7.18. Galath. 6.8.

7 *Bellar.* Without Chriſt we can do no good worke tending to ſaluation; but morall good works we can, *reſponſ. ad loc.* 9. 7.

Contra. This anſwere S. *Paul* quite ouerthroweth, in the place euen now alleaged, *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption; he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.* The works then of nature, if they be of the ſpirit, are tending to euerlaſting life; if of the fleſh, they are tending to corruption: but a good worke is not a corrupt worke, or tending to corruption; therefore the workes of the fleſh, are no good workes: neither are there any good fruits, which remaine not vnto life.

Galath. 6.8. Iohn 15.16.

8 *Bellarm.* The Apoſtle by faith, vnderſtandeth not here that faith, whereby we beleeue in Chriſt, but a perſwaſion of the conſcience, whereby wee are perſwaded a thing to bee lawfull, *reſp. ad argum.* 10. 8.

Contra. *Auguſtine* anſwereth; for after this manner the Pelagians obiected, *Si hoc de cibis intelligendum putes, &c.* If you thinke this is to be vnderſtood of meates, &c. yet the Apoſtle by this generall ſentence, would prooue this ſpeciall ſinne concerning meates, as it is elſewhere written, *without faith it is impoſſible to pleaſe God*: *cont. Iulian.* 4.3.

Heb. 11.6.

9. *Bellarm.* Without faith it is impoſſible to pleaſe God to eternall ſaluation; but yet the goodneſſe of mans nature, and the workes proceeding from it, doe alſo pleaſe God, *reſponſ. ad argument.* 15. 9.

Contra. 1. He is contrarie to himſelfe, for he granted before, *reſponſ. ad* 1 *argum.* that the ſacrifice and other morall works of a naturall man, *Deo non placeant*, doe not pleaſe God, and yet here he ſaith; God by them may be pleaſed. 2. That God is not any way pleaſed with vs, without Chriſt, the Scripture is euident, *We ſhall be ſaued from wrath by him*: *We were by nature the children of wrath*: Can the children of wrath pleaſe God? 3. If he ſpeake of the naturall goodneſſe of the creature, as it is created of God, I anſwere with *Auguſtine*, that if in this ſenſe man is good: ſo the diuell alſo, as he is an Angell is good, and conſequently doth pleaſe God.

Rom. 5.9. Epheſ. 2.3.

10 *Bellarm.* 1. The Apoſtle ſpeaketh of meates, which are vncleane to thoſe that haue an vncleane conſcience, and are not well perſwaded of them. 2. Or if it bee taken generally, then this is the ſenſe, that all the workes of Infidels are vncleane, namely, ſuch which proceede from their infidelitie. 3. S. *Iohn* ſpeaketh of man, not as hee is Gods creature, but as hee is a ſinner and louer of the world; for in man as he is Gods creature, there be may good things, as his will, vnderſtanding, *reſponſ. ad loc.* 14.16. 10.

Contra. 1. The Apoſtle ſpeaketh generally of all the workes of Infidels. *They are abominable, diſobedient, to euerie good worke reprobate.* 2. All the workes of Infidels muſt needes proceed from

Tit. 1.16.

their infidelitie, ſeeing their minds *and conſciences are defiled*, which is the reaſon the Apoſtle giueth, that nothing is pure vnto the impure. 3. We ſpeake not of the ſubſtance of nature and naturall faculties, which are good as created of God, not onely in men, but in diuels; therefore this anſwere is not to the purpoſe: the Apoſtles argument is very firme and ſtrong: That euery man is either a louer of the world, or a louer of God; a naturall man cannot loue God, *which is the fruit of the ſpirit*, and hee that loueth the world, loueth that which is in it, and nothing elſe, as the concupiſcence of the eye, of the fleſh, *the pride of life: Ergo*, a naturall man neither loueth, nor followeth any thing elſe. Thus notwithſtanding all theſe popiſh gloſſes, and hereticall ſhiftes, the truth confirmed by Scripture remaineth, that a man by nature hath no inclination to good, neither without faith can performe any thing acceptable to God.

Galath. 5. 22.

Auguſtines iudgement, I haue diſperſedly ſhewed in theſe ſeuerall anſweres: S. *Ambroſe* thus teſtifieth vpon theſe words. *Faith which is by him, hath giuen this man*, ὁλοκληρίαν, *integram ſanitatem*, perfit health: *Totum ergo, ſiue palam per cooperatorem gratiæ, ſiue occultè per ſubminiſtrationem ſpiritus, &c.* The whole therefore, whether outwardly by the fellow-worker of grace, or ſecretly by the miniſtration of the ſpirit, he beginneth, encreaſeth, finiſheth, whoſe husbandrie and building wee are, *de vocat. Gent. lib.* 1. *c.* 8. If Chriſt then worke all in vs by faith, then nature is able to worke no good thing at all.

Act 3. 16.

Hierom. dialog. 3. aduerſ. Pelagian. vpon theſe wordes, *I am the vine*: Like as the branches doe wither, being cut off from the roote: *Ita omnis fortitudo marceſcit, ſi à dei auxilio deſeratur*: So all mans ſtrength withereth and periſheth, if it be forſaken of Gods helpe: *Ergo*, nature (without Gods helpe) can doe nothing.

Super illa verba Pſal. 142. Enter not into iudgement. In Ioann. tractat. 83.

And further, 1. *Chryſoſtome* vpon theſe words, He that reioyceth, let him reioyce in the Lord, ſaith: *Ergo de meritis ſuis nihil aſſignare ſibi debet, niſi peccata, quæ ſunt propria noſtra, &c. cæterum virtutes dona ſunt Dei, &c.* Therefore man muſt aſſigne nothing to himſelfe of his merites, but only ſinnes, which are his owne, but vertues are the gift of God.

2 *Auguſtine* ſaith: *quod eſt boni operis ante fidem, &c.* What good worke can there be before faith, ſeeing the Apoſtle ſaith, Whatſoeuer is not of faith is ſinne, *&c.*

Harm. ſſ. 4. p. 65.

3 Former confeſ. of Heluetia, artic. 9. *We find by experience, that of our owne accord we may doe euil, but we can neither embrace nor follow any good thing, except being illuminated by the grace of Chriſt, we be ſtirred vp, and effectually moued thereunto, &c.*

4 Their owne Canons thus teſtifie: *Cauſ. 1. qu. 1. c. 26. Vbi Chriſtus non eſt fundamentum, nullum boni operis eſt ſuperædificium*: Where Chriſt is not the foundation, there is no building of any good worke.

Pet. Lombard agreeth: *Quæ ſine fide fiunt, bona non ſunt, quia omne bonum placet Deo*: Things done without faith are not good, becauſe euery good thing pleaſeth God: but without faith God is not pleaſed, *lib. 2. diſt. 41. liter. A.*

THE SECOND QVESTION, OF THE POWER of freewill in morall duties.

The Papiſts.

44. Hæreſ.

MAn, euen as it now ſtandeth with him in the ſtate of corruption, hath freewill in morall duties, to chuſe the good, and refuſe the euill, that is, to embrace vertue, and eſchue vice, *Bellarm. lib. 5. cap.* 14. We will firſt examine their arguments, whereby they vrge certaine abſurdities and impoſſibilities, which would follow, as they thinke, if there ſhould be no freewill, and then wee will anſwere their allegations out of Scripture.

Argum. 1. Sinne is either neceſſarie or voluntarie: if the firſt, it cannot be auoided, and ſo conſequently is no ſinne: if the ſecond, it may be auoided: *Ergo*, man hath freewill, he may auoide ſinne if he will, *Bellarm. cap.* 14.

Anſw. This was the very ſame obiection, which the Pelagians, and freewill-men vrged *Auguſtine* withall many yeeres agoe: *Si peccata caueri non poſſunt, peccata non ſunt*: If ſinnes cannot bee auoided, they are no ſinnes. And againe, *Iniuſtè iudicarentur homines, ſi ea non faciunt, quæ iubentur impoſſibilia*: Men ſhould bee vniuſtly condemned, if they doe not theſe things which are commanded being impoſſible. To this obiection, we neede no better anſwere, then *Auguſtine* himſelfe maketh.

1 *Non reſpicis poſſibile & facile præceptum fuiſſe datum in paradiſo, quo contempto omnes ex vno homine — peccatum habere*: You conſider not that both an eaſie and poſſible commandement, was giuen in paradiſe, by the contempt and violating whereof, all by one man — are become ſinners: *cont. Iulian.* 3. 18. And again he ſaith, *Libertas non periſſet ſi bona permanſiſſet voluntas, ſed quia peccauit voluntas; ſequuta eſt peccantem, peccatum habendi neceſſitas*: The libertie (of the will) had not periſhed, if the wil had remained good, but becauſe he ſinned willingly, there followed as a reward of his ſin, a neceſſity of ſinning, *cont. Celeſtiũ de perf. iuſtit. reſp. ad rat.* 10. *Auguſtine* therfore teacheth vs to deny this conſequence: Sin is neceſſarie: *Ergo*, it is no ſinne. Becauſe that this neceſſitie of ſin is not by creation, but commeth by the corruption of nature, and proceedeth frō *Adams* voluntarie tranſgreſſion.

2 *Poteſt caueri peccatum, poteſt reſiſti, ſed opitulante illo, qui non poteſt falli:* Sinne may be reſiſted, it may be auoyded, but by his helpe and aſſiſtance, who cannot bee deceiued. *Duobus modis cauetur in corpore morbi malum, vt non accidat, & ſi acciderit, cito ſanetur: ſic vt non accidat caueamus dicendo, ne nos inferas in tentationem; vt cito ſanetur caueamus dicendo, dimitte nobis:* Two waies we take heede of the bodily diſeaſes, that neither we fall into them; and if we doe, eſt-ſoone to be healed: ſo that wee fall not into ſinne, we take heede in ſaying, leade vs not into temptation; that we may be healed from our ſinne, we take heed in ſaying, forgiue vs our ſinnes, &c. *de natur. & grat. cap.*67. Thus alſo we learne out of *Auguſtine* to denie this other conſequent, ſinne may be auoided: *Ergo,* we haue free will: for ſinne is ſhunned by grace working in vs, not by our owne power.

3 A third conſequent alſo in this argument faileth: Sinne is voluntarie, therefore it is not neceſſary; ſay they, it may be auoided. It followeth not: for our will is free, not *à neceſſitate,* from neceſſitie, but *à coactione,* from conſtraint or compulſion: Men ſinne voluntarily, that is, willingly of their owne accord, not ſo voluntarily as that they may chuſe whether they will ſinne or no.

4 The diuels and damned ſpirits cannot but doe euill, and wickedly, it is therefore in them of neceſſitie, yet they doe verily and truly ſinne: It is then no good conſequent, if men doe euill of neceſſitie, they in ſo doing ſinne not, becauſe they can no otherwiſe chuſe. To this *Bellarmine* anſwereth, that it is true in generall, that the diuels doe euill neceſſarily; it is falſe in particular, becauſe all the euill which they doe, they doe not of neceſſitie: for it is in their power not to doe many things which they doe, *Bellarm. cap.*14.

Contra. Firſt, if it bee not true in particular, that diuels doe euill of neceſſitie, neither is it true of men, for they haue greater power to leaue ſome ſinne vndone, which they doe, then the euill ſpirits haue, becauſe their nature is not ſo corrupt, neither are they ſo voyde of all goodneſſe, as the diuels are. Secondly, if it be true but in generall, that the diuell ſinneth of neceſſitie, and yet is properly ſayd to ſinne, it is ſufficient for our purpoſe; for then that propoſition is not true in generall, *Si neceſſarium eſt, non eſt peccatum,* If it be neceſſarie, it is no ſinne: for it may be neceſſarie in generall ſaith the Ieſuite, and yet ſhall be ſinne.

Bellarmine further would make vs beleeue, that in defending of free will they are farre off notwithſtanding from the hereſie of the Pelagians: I pray you let vs ſee how?

The Pelagians affirmed, that a man by free will might, *vitare omnia peccata,* auoide and eſchew all ſinnes: but they hold, *vitari poſſe ſingula peccata, non omnia,* that not all ſinnes, but that euery ſinne may be auoided,

Contra. I pray you, what great difference is there now betweene theſe two? The Pelagians ſay, that all ſinnes in all men by free will may be auoided: the Papiſts holde, that euery ſinne in euery man, may by free will be auoided? Euery man hath not all ſinnes, but euery man hath ſome ſinnes: which ſome notwithſtanding to him, that hath no more, are all his ſinnes. If euery man then may by his free will take heede of euery his owne ſinnes, then of all his ſinnes: for if there be any one ſinne, which it is not in his power to eſchew, by the Ieſuites rule, it is no ſinne. Therefore vntill the Ieſuite can better diſcharge himſelfe, we muſt needes tell him, that there is not one haires breadth betweene the Pelagian and popiſh hereſie about free will.

*Argum.*2. If there were not in man free will, there ſhould be no place left for reward or puniſhment: for if a man doe euill of neceſſitie, he deſerueth no puniſhment, and if he doe well vnwillingly, he is worthie no reward: *Bellarm. cap.*15.

Anſw. The very ſame obiection was moued to *Auguſtine: Vbi neceſſitas, ibi non eſt corona:* Where there is neceſſitie, there is no crowne, or reward. He anſwereth: 1. *In recte faciendo ideo nullum eſt vinculum neceſſitatis, quia libertas eſt charitatis, quæ diffuſa eſt in cordibus noſtris per ſpiritum ſanctum:* In well doing there is no bond of neceſſitie, becauſe freedome or libertie commeth of loue, which is ſhed abroad in our hearts by the holy Ghoſt: *Aug. de atur. & grat. cap.*65. that is, God of vnwilling maketh vs willing, and inſpireth a loue and deſire of good things into our hearts: and thus the reward is giuen to thoſe that worke willingly, yet of grace. 2. Alſo puniſhment is due vnto ſinne, though men by nature cannot chuſe but ſinne: the Apoſtle ſheweth the reaſon: *By one man ſinne entred into the world, and death by ſinne:* Rom.5.12. *Adams* ſinne was voluntarie, and therefore worthie of puniſhment: the ſame ſinne, with death, the reward thereof, *Adam* hath propagated to his poſteritie: ſo that we are both partakers of the ſinne, and the puniſhment.

*Argum.*3. If there bee no free will, then all men ſhould either be good or euill; and if they bee good, none ſhould be better then other; if they be euill, none ſhould be worſe then other: whereof then is this difference that ſome are good, ſome euill; and ſome are euill in the meane, ſome in the extreame, but from the libertie of mans will. Gods election is not the cauſe: for without free will election maketh none good? for then infants and mad men might be good by election without free will, *Bellarmin. c.*16.

Anſwere. Firſt, the difference and ſeparation of men, the Apoſtle ſheweth to proceede onely from God, and not from the will of man: *Who ſeparateth thee, what haſt thou, which thou haſt not receiued?* 1.Cor.4.7. Secondly, it is true that election requireth free will to make men good: but then will is firſt made free by grace; as *Ambroſ. Virtus nolentium nulla eſt, ipſa gratia hoc agit, vt in eo, quem vocat primam ſibi famulam preparet voluntatem;* Indeede vertue in thoſe that are vnwilling there is none, but grace firſt of all maketh the will an obedient ſeruant in them which are called : *lib.2. de vocat.gent.c.9.* Thirdly, and in that infants hauing no free will yet are ſaued by election, it ſheweth, that not free will maketh the difference, but election. Fourthly, the cauſe then why ſome are good, ſome euill, is, becauſe all haue not grace, the reaſon why ſome are better then others, is, that all haue not the ſame meaſure of grace, as *Ambroſe* excellently ſaith, *Præter illam generalem gratiam parcius & occultius hominum corda pulſantem, excellentiore opere, largiore munere, potentiore virtute vocatio ſpecialis exeritur:* Beſide that generall calling, more ſparingly beating vpon mens hearts, the ſpeciall calling ſheweth it ſelfe by a more excellent operation, a larger gift, a ſtronger power, *lib.2, de vocat.gent.c.8.* There is then a generall calling and a ſpeciall, a more excellent worke of the ſpirit, and a leſſe excellent, a larger gift, and a ſmaller : as is the difference of the grace that worketh, ſo is the difference in them vpon whom it worketh. Now let vs ſee what places of Scripture they obiect againſt vs.

Argum.1. The law ſaith, *Thou ſhalt not take the name of the Lord thy God in vaine: Honour thy father and mother,&c.* and many other precepts there are in the word of God, which were giuen in vaine, if man had not free will to chuſe or refuſe them, *Bellarm.cap.*18.

Gal.3.24.
De grat.& liber.arbit.c.6.

Anſw. Firſt, the precepts of the law are not giuen in vaine, though it lye not in mans power to keepe them : for the vſe and end of the law is as a Schoolemaſter to bring vs to Chriſt : So *Auguſtine* ſaith, *Ad hoc lex præcepit iſta, vt cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus* : For this cauſe did the law command theſe things, that man ſeeing himſelfe to faile in the fulfilling thereof, ſhould haue no cauſe to ſwell in pride, but being wearied in himſelfe, to flye to grace for ſuccour : *cont.Celeſt. de perfect.inſtit.* Secondly, againe he ſaith, *Homo gratia iuuatur, ne ſine cauſa voluntati eius iubeatur:* Man is aſſiſted by grace, leaſt his will ſhould bee commanded in vaine. Man hath not free will of himſelfe, but is enabled by grace to doe that is commanded.

Iſay.1.19.
Matth.19.17.

Argum.2. The Scripture offereth diuers promiſes vnder certaine conditions : as, *If ye conſent and obey, ye ſhall eate the good things of the land : If thou wilt enter into life, keepe the commandements.* If it be in our power to perfome theſe conditions, then haue wee free will : if not, to what end are they propounded? *Bellarm.cap.*19.

Galath.3.10.

Anſw. Firſt, if theſe conditions be poſſible, then it is poſſible to keepe the commandements, which the Apoſtle denieth: for therefore is euery one that is of the workes of the law vnder the curſe, becauſe they cannot keepe it. Secondly, by this argument, a mans free will is ſufficient to performe theſe conditions without grace : for if man cannot performe them of himſelfe, the ſame queſtion remaineth, why they are propounded to him, that cannot keepe them. Thirdly, *Auguſtine* ſheweth why the law was giuen : *Vt te ad faciendam legem vires de tuo non habere monſtraret, vt ſic inops — ad gratiam confugeres:* To ſhew thee not to haue ſtrength of thy ſelfe to doe, that being poore thou ſhouldeſt flee vnto grace: *in Pſal.*118.*con.*27. Fourthly, againe, whereas the Pelagians obiected this very place vrged, Iſay.1.19. Saint *Auguſtine* maketh this anſwere : *Quaſi ob aliud ſuperbis data iſta præcepta ſunt, — quam vt præcepta acciperet homo ſuperbè de virib. ſuis confidens, in quibus deficiens liberatorem requireret:* Theſe precepts were for no other cauſe giuen to the proud, then that man failing in his owne ſtrength, wherein he truſted, ſhould ſeeke for an helper or deliuerer, *cont.Celeſtin. de perfect.inſtit.ad finem.*

Argum.3. The Lord ſaid to *Cain: Vnto thee his deſire ſhall be ſubiect, and thou ſhalt rule ouer him,* Geneſ.4.7. This the Ieſuite ſaith muſt bee vnderſtoode of ſinne, that it ſhould bee in his power, and if hee would, he might ſubdue and ouercome it : *Ergo*, there is free will in man, *cap.*22. *Bellarm.*

Anſwere. Firſt, this place cannot in any good ſenſe bee applied to ſinne, but is more fitly and properly referred to *Abel*, ouer whom the Lord giueth vnto *Cain* the dominion of the birth-right: for firſt, the text is, *his deſire,&c.* which very improperly ſhould be ſpoken of ſinne, which is a thing deſired, it hath no deſire : ſecondly, becauſe this promiſe made to *Cain* (if we vnderſtand it of ſinne) was neuer accompliſhed, *Thou ſhalt rule ouer it:* and ſo God ſhould bee found vntrue of his promiſe. Secondly, if wee ſhould admit the Ieſuites expoſition, that the Lord here meaneth ſinne, *Auguſtines* interpretation commeth neerer the truth, who readeth thus: *Ad te conuerſio eius, i. nulli alij ſciat tribuere peccatum, quam ſibi & tum quiſque dominatur peccato, cum id ſibi non defendendo præpoſuerit, ſed pœnitendo ſubiecerit:* The conuerſion or the turning thereof, ſhall be towards thee : that is, let him attribute his ſinne to none elſe, but to himſelfe : and then euery man ruleth ouer ſinne, when hee doth not preferre it, by defending it, but by repentance doth bring it vnder : *De ciuitat.Dei.lib.*15. *cap.*7.

Ierem.32.23.
Matth.23.37.
Act.7.51.
Deut.30.14.

Argum.4. Euery where in the Scripture God complaineth of the ſtubbornneſſe and wickedneſſe of men : *They obeyed not thy voyce, nor hearkened to thy law.* Matth.23.37. *How often would I haue gathered thy children together, and thou wouldeſt not? O ye of vncircumciſed hearts and eares.* If it be in a mans power not to ſinne, then hath he free will; if it be not, God complaineth in vaine, ſeeing man cannot otherwiſe chuſe. 2. Againe, *This commandement is not hid from thee, neither farre off, it is in thy mouth and in thy heart to doe it : Ergo*, man hath free will to keepe Gods commandements, *Bellarm.lib.5.de grat.cap.*20.

Anſwere. Firſt, God iuſtly complaineth of the wickedneſſe of men, becauſe, though it bee not in their power to beleeue without grace, yet it is in their power to reſiſt grace: as *Ambroſe* ſaith, *Qui veniunt dei auxilio diriguntur; qui non veniunt, ſua poteſtate reluctantur.* They that come, are directed by Gods helpe; they that come not, reſiſt by their owne power. *lib.2.de vocat.Gent.cap.9.* Secondly, though now *Adams* poſteritie be yoked with a neceſſarie bondage of ſinne, yet in him that firſt transgreſſed it was voluntarie; and therefore they are iuſtly blamed. So *Bernard* ſaith, *ſerm.81.in Cantic. Neſcio quo miro modo ipſa ſibi voluntas in deterius mutata neceſſitatem facit,&c.* I cannot tell how it commeth to paſſe, that the will being corrupted by ſinne, doth make a neceſſitie to it ſelfe, that neither neceſſitie, ſeeing it is voluntarie, can excuſe the will, nor the will being enticed, can exclude neceſſitie. And S. *Auguſtine* ſaith, *Conuenientiſſ.eſt,vt malum meritum prioris eſſet natura ſequentis,&c.* It is moſt conuenient, that the euill merit of the firſt ſhould be the nature of the next: *de liber.arbit.lib.3. cap.10.* So then it is a voluntarie neceſſitie wherewith *Adams* ſeed is enwrapped; and therefore is iuſtly blamed. Thirdly, Saint *Paul* expoundeth that place in Deuter. of the word of faith: *This is the word of faith, which we preach:* Rom.10.8. If then obedience of the law be by faith, it is of grace, and not of mans free will.

*Argum.*5. Firſt, Deuter.30.19. *I haue ſet before you life and death, therefore chuſe life,&c.* Ioſh.24. 1.
verſ.15. *Chuſe you this day whom ye will ſerue.* Secondly, 2.Cor.9.7. *As euery man purpoſeth in his heart,* 2.
let him giue not grudgingly, or as of neceſſitie: Almes then proceedeth from a mans free will. Thirdly, 3.
1.Corinth.7.37. *He that ſtandeth firme in his heart, that he hath no neede, but hath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgine,&c. Ergo,* it is in a mans power to keepe his virginitie, *Bellarm.cap.*23.

Anſw. Firſt, this choiſe and election was not in their owne power: 1. But as the Apoſtle expoundeth this place, *the word is in thy heart,* that is the word of faith, Rom.10.8. By the word of faith then they made this choiſe. 2. The people alſo anſwere, *God forbid,* or farre be it from vs, *that we ſhould forſake the Lord,* verſ.16. Ioſh.24.16. which is a ſecret inuocation, and a calling for grace to be directed in their choiſe. Deut.30.16. 3. If *Abrahams* ſeruant prayeth to be directed to make a good choiſe of a wife for his Maſters ſonne, Geneſ.24. how much more haue wee neede to be directed by grace in the heauenly choiſe? Gen.24.12. 4. How elſe ſhould that Scripture be true: *It is not in man to direct his way,* Iere.10.verſ.23. Ierem.10.23. if the choiſe were in a mans free will.

Secondly, almes muſt proceede from a willing and cheerefull heart: but it is God which firſt maketh the heart willing by his grace: as the Apoſtle ſheweth in the ſame place, verſ.8. 2.Cor.9.25.13. *God is able to make all grace abound towards you:* Verſ.25. *Thankes be vnto God for his vnſpeakable gift:* which he expoundeth, verſ.13. to be their liberall diſtribution.

This very anſwere S. *Auguſtine* made to the Pelagians, vrging that place to *Philemon,* verſ.14. Philem.14. *That it be not as it were of neceſſitie, but willingly: Quaſi aliter fit voluntarium,&c.* As though it is otherwiſe become willing, or voluntarie, but that God doth worke in vs the will and deede, according to his good pleaſure: *cont.Celeſtin.de perfect.iuſtit.ad finem.*

Thirdly, 1. The place is not to be vnderſtood of keeping or not keeping a mans virginitie: but the Apoſtle giueth a rule for parents, when to keepe their virgines and daughters vnmaried, when to beſtow them in mariage. Thus *Auguſtine* expoundeth this place, ſhewing that it is vnuſuall in the Scripture to take a *virgine* for *virginitie,* 57. *quæſt.ſuper Numer.* So alſo *Theophylact. Primaſius, Sedulius,* with others, expound it; as *Eſpenc.* ſheweth, *de cland.matrim.cap.7.*

2 The circumſtance of the place giueth this ſenſe: firſt, *If it be vncomly that his virgine paſſe the flower of her age,* 36. this ſhould be improperly ſpoken of a mans virginitie, which is not ſo limited to the flower of age. Secondly, the Syriake tranſlation readeth, *Si non tradiderit eam viro,* If he hath not giuen her to a husband: But how can a mans virginitie be giuen to a husband? Thirdly, the Arabian tranſlation, verſ.37. readeth in ſtead of *virgine daughter,* to put all out of doubt.

3 If it ſhould be ſo vnderſtood of a mans virginitie, it maketh more againſt free will, then for it: for euery man hath his proper gift, verſ.7. and here his will dependeth vpon his owne neede or neceſſitie: verſ.36. *If neede ſo require* let them be married: verſ.37. *If he hath no neede, but hath power ouer his owne will,* he may keepe his virgine. So then, whether it be referred to the neede of his virgine, that is, daughter, or to his owne neceſſitie, his will is not abſolutely to diſpoſe, but as his occaſion and need is. This text then is improperly alleaged for free will.

4 Thus alſo *Auguſtine* anſwereth the Pelagians, obiecting the very ſame place, 1.Cor.7.36. 1.Cor.7.36. *Quod vult faciat,* Let him doe what hee will, 1. *Quaſi pro magno habendum ſit velle nubere,&c.* As though it were ſo great a matter to haue a will to marrie, where the queſtion is of the aſſiſtance of the diuine mercie. 2. *Aut prodeſt aliquid velle,&c.* Or as though it profited any thing here to will, vnleſſe God by his prouidence, whereby he gouerneth all things, doe ioyne the man and the woman: *cont.Celeſtinum.de perfect.iuſtit.ad finem.*

Laſtly, *Bellarmine* heapeth vp a great companie of fathers as witneſſes for free will: to whom I make this generall anſwere: Firſt, that ſome of them are counterfeit authors, as *Clemens,* alleaged *c.*25.3. Secondly, ſome had their notable errors, as *Origen, Tertullian.* Thirdly, ſome were led with the error of their time, as *Chryſoſtome,* and ſome other Greeke fathers, which attributed too much to mans free will. And hereof *Eſpencæus* a learned Papiſt doth well admoniſh vs: *Hîc & pene vbique Græci: qui de [illegible] arbitrio cautè legendi:* Here and almoſt euery where the Greekes of free will muſt be cauteloully read, that it is no maruelle, that in their catalogues of hereſie *Pelagius* is not reckoned. Fourthly, ſome of them extoll free will, hauing to deale with the contrarie hereſie of the Manichees, who altogether tooke away the vſe of mans will, imputing ſinne to the neceſſitie of nature. Thus *Auguſtine* is to bee taken in his bookes againſt the Manichees: as hee confeſſeth himſelfe, *lib.1. retract. c.22.* that in his booke againſt *Adamantius*, he affirmed, *In hominis eſſe poteſtate*, That it is in mans power to change his will: whereas (ſaith he) this power is of God: So *Hierome* excuſeth himſelfe for inuighing ſo much againſt mariage in his booke againſt *Iouinian*. *Aliud eſt γυμναστικῶς ſcribere, aliud δογματικῶς, aliud docere diſcipulum, aliud vincere aduerſarium*: It is one thing to write of ſtrife, another for inſtruction; one thing to teach a learner, another to confute a galne-ſayer, *apolog. ad Pammach.* Fifthly, ſome haue retracted afterward, which before they had written of free will: as *Auguſtine* retracteth that ſaying in his bookes *ad Simplician. Quamuis ſit in vniuſcuiuſq; poteſtate vt velit, non tamen vt poſſit*: Though it be in euery mans power to will, yet not to doe, or be able: for (ſaith hee) the will alſo muſt be prepared of God, *lib.2. retract.* Sixthly, the reſt of the fathers ſpeake of free will: firſt, either as it was giuen to *Adam* in the creation. Secondly, or as it is made free by grace. Thirdly, or as it is free onely from compulſion and conſtraint: all which we grant.

Genes.6.3. Our Doway Students doe thus reaſon for free will, Geneſ.6.3. The Lord ſaith, *Mans dayes ſhall be an hundred and twentie yeeres*: Whereupon they giue this marginall note: *This warning and expectation of repentance ſheweth free will in man*: Againe, vpon that expoſtulation, which God maketh with *Cain*, Geneſ.4. they inferre, that *Cain* had free will, for otherwiſe he might haue excuſed himſelfe, that hee was forced to doe as he did. Annot. in Geneſ. p.33.

Contra. Firſt, 1. Gods patience and longanimitie in expecting mens repentance, proueth not, that they haue free will, but it ſheweth their hardnes of heart, that abuſe the long ſuffering of God. 2. And ſuch admonitions and exhortations to repentance, are the meanes whereby God worketh repentance in them, that haue grace to repent. 3. But ſimply repentance is not in mans power, the wicked haue
Rom.2.5. an heart, that cannot repent, Rom.2.5. they cannot be renewed by repentance. Heb.6.6.

Secondly. 1. If the want of free will altogether might excuſe *Cain*, then the want of it in part might haue the ſame pretenſe, for the Romaniſts grant, that free will without grace is not ſufficient. 2. But *Cain* had free will to euill, hee was not forced vnto it, hee willingly embraced it, and therefore hee is without excuſe. 3. The neceſſitie of ſinning laid vpon man as a puniſhment, came in by the voluntarie tranſgreſſion of *Adam*, and his abuſe of free will.

The Proteſtants.

That man hath no free will of himſelfe in morall duties, to chuſe the good, and refuſe the euill, to embrace vertue, and decline from vice, but as he is wholy directed and gouerned by the ſpirit of God: and that not onely the beginning of our calling is of God, but that the drawing and enclining of the will and conſent thereunto, is a worke alſo of the ſpirit: thus wee make it euident by the word of God.

Pſal.119.36. *Argum.1.* Pſalm.119.36. *Incline mine heart vnto thy teſtimonies, and not to couetouſneſſe*: *Ergo*, it is God that enclineth the heart.

Anſwere.1. God enclineth the heart, by inward perſwaſion, and inuiting, ſo that notwithſtanding it is left in the power of the will to conſent vnto Gods calling: *Bellarm. cap.29. reſponſ. ad teſtim.3.*

Contra. 1. The Prophet *Dauid* in the ſame place ſaith, *Deduc me in ſemita*: Leade me in the path of thy commandements, verſ.35. And our Sauiour ſaith, that his father muſt draw vs, or elſe wee can-
Iohn 6.44. not come vnto him. Theſe phraſes of Scripture, to encline, to leade, to draw, doe ſignifie a more forcible and powerfull calling, than is found in the bare act of perſwading, inuiting, alluring, &c. 2. If God ſhould onely call vs by perſwaſion, he ſhould haue no greater power in mouing vnto good, then Satan hath in tempting to euill: for Satan alſo dealeth by perſwaſion; *Non diabolus cogendo, ſed ſuadendo nocet, nec extorquet à nobis conſenſum, ſed petit*: The diuell doth hurt vs, not by forcing, but perſwading vs: hee doth not extort or wring from vs our conſent, but craueth it: *Auguſt. homil.12.* 3. If God onely moue the heart by entiſing and alluring it, not by an actuall drawing and enforcing, then man ſhould haue greater power ouer his will, than God hath: for many times the will of man without perſwaſion, of it voluntarie motion is enclined to euill: but God is greater than the heart. And *Auguſtine* ſaith, *Deus magis habet in ſua poteſtate hominum voluntates, quam ipſi ſuas*: God hath greater power ouer the wils of men, then they haue themſelues: *de corrept. & grat. cap.14. Ergo*, God worketh otherwiſe in the will then by perſwaſion.

Anſwere.2. God indeede doth worke in vs by his grace to giue our conſent to his calling: *Sed hoc facit adiuuando infirmitatem, non tollendo libertatem*: But in thus doing, he helpeth our infirmitie, he taketh not away our freedome or libertie, *Bellarm. ibid.* So his opinion is, that grace and our free will worke together.

Contra.1. One of the Ieſuites anſwers ouerthroweth the other: for before he ſaid, *Inclinat Deus corda noſtra non regendo, ſed ſuadendo*: God inclineth the heart, not by enforcing it, but by perſwading: but here he ſaith, *Quid aliud facit Deus, cum nos inclinat, quam operari vt conſentiamus?* What elſe doth God, what he inclineth vs, then ſo worke, that we giue our conſent? To worke then and to doe, is more then to moue and perſwade. 2. Our Sauiour Chriſt ſaith, *Without me you can doe nothing:*

thing: as a branch cut off from the ſtocke withereth, and is altogether fruitleſſe. And S. *Paul* ſaith, *That in his fleſh dwelleth no good thing*: that is, in the naturall man: *Ergo*, there is no good motion in the will of it ſelfe, but all goodneſſe is wrought in vs wholly by grace: it is not then partly of our ſelues, and partly of grace. So *Auguſtine* ſaith, *Laborant homines inuehire in voluntate, quid boni ſit noſtrum, quod non ſit ex Deo; quod quomodo inueniri poſſit ignoro*: Men doe labour to finde ſome goodneſſe in the will, that ſhould be of our ſelues, and not of God, but I am altogether ignorant how any ſuch thing ſhould bee found: *de peccator. merit. & remiſſ.2.18.* And againe, The deſire of good ſhould not be giuen vnto man of God, if it were not good, *ſi autem bonum eſt, non niſi ab illo nobis eſt; quid eſt boni cupiditas niſi charitas,—& ſi charitas ex Deo, tota nobis ex Deo*: but if it bee good, wee haue it not, but from God: and what is the deſire of good, but charitie? —if charitie then be of God, then it is wholly of God: *cont.2.epiſt.Pelag.2.9.* Ioh.15.5.6. Rom.7.18.

Argum.2. *The ſeruants of ſinne are not free, but by nature we are all the ſeruants of ſinne*: *Ergo*, we are not free, and ſo conſequently by nature haue no free will. Rom.6.17.

Bellarmine: The ſeruice of ſinne is contrarie to the libertie from ſinne, but it taketh not away the libertie of nature, but that notwithſtanding a man by his free will, aſſiſted by Gods helpe, may ſhake off the ſeruitude of ſinne: *reſponſ.ad 4.teſtim.cap.29.*

Anſw. 1. Neither doe we conclude from this place, that the libertie of nature is taken away from free will: for as your Maſter diſtinguiſheth, there is *libertas gratiæ à peccato, libertas naturæ à neceſſitate: lib.2 diſt.25.q.* There is a libertie of grace from ſinne, and a libertie of nature from neceſſitie, coaction or conſtraint, &c. We grant that mans will worketh freely, that is, without conſtraint, but not freely, that is, without ſinne.

2. That mans will is a ſeruant to ſinne the Apoſtle ſheweth, verſ.19. becauſe all our members were ſeruants to iniquitie: if all then the will alſo, which is a member and facultie of the ſoule. And verſ.20. *When ye were ſeruants to ſinne, ye were freed from righteouſnes*: If then the mans will by nature be ſinfull and ſo void of righteouſnes, how can it haue any inclination at all vnto it? Rom.6.19,20.

3. If the will cannot riſe from ſinne vnleſſe it bee aided by grace, then is it not free. A priſoner, though he be not fettered, yet if the priſon doores be ſhut, ſo that he cannot come foorth, vnleſſe the doores be opened, is notwithſtanding a priſoner ſtill.

*Argum.*3. Ioh.15.3. *As the branch cannot beare fruite of it ſelfe, vnleſſe it abide in the vine, no more can ye, except ye abide in me*: *Ergo*, without the grace of Chriſt mans will can doe nothing. Ioh.15.3.

Bellarm. This place ſheweth the neceſſitie of grace, that mans will can doe nothing without it, but it excludeth not free will: *reſponſ.ad argum.5.*

Anſw. Firſt, if the branch can bring forth no fruite at all without the vine, nor mans will doe nothing without Chriſt, as he ſaith, verſ.5. *Without me ye can doe nothing*; then the whole actiuitie of our will is of grace. Secondly, the branch indeed is as a trunke, wherein the iuyce of the vine runneth; it hath of it ſelfe rine and barke, but no life or growth without the ſappe of the ſtocke: ſo man hath power by nature to will, to moue, to affect, deſire, but a diſpoſition to goodnes it hath none at all without grace. This place taketh not away the naturall power of mans will, but the actiuitie thereof vnto goodnes it vtterly excludeth.

Argum.4. S. *Paul* ſaith, *What haſt thou that thou haſt not receiued?* We haue then no good thing of our ſelues: *Ergo*, neither haue we any free will or inclination to that is good. 1.Cor.4.7.

Anſw. *Habemus dono Dei liberum arbitrium, ſed hac dono accepta Domini ſumus actionum, &c.* We haue free will by the gift of God, and hauing receiued this gift, then we worke freely, and are Lords and commanders of our actions: *Bellarm.ibid.reſp.ad ſextum teſtimon.*

Contra. The Ieſuites anſwere in effect is this, that to haue a deſire and inclination to good things, is of God, becauſe free will, from whence commeth this deſire, is the gift of God: ſo that this receiuing, which the Apoſtle ſpeaketh of, he would haue referred to the creation, when God beſtowed this gift of free will generally vpon all. This anſwere is eaſily ouerthrowne: firſt, S. *Paul* ſpeaketh of ſuch gifts as are receiued by grace, and not ſuch as were beſtowed in the creation: for the benefits of creation are generall, and indifferently diſtributed to all: but the Apoſtle ſpeaketh of ſuch graces, as were diuerſly beſtowed vpon men, wherein one excelled another, *one ſwelled againſt another*, verſ.6. one was diſcerned, that is, *preferred before another*. Therefore the Apoſtle cannot vnderſtand the gift of free will, as it was conferred vpon all in the creation, but as it is giuen vnto ſome by grace.

Secondly, the Pelagians did expound this place alſo, euen as the Ieſuite doth, *de bonis naturæ*, of the gifts of nature: whom *Auguſtine* confuteth thus: *Nunquid per hæc dona quæ omnibus hominibus communia ſunt, homines diſcernuntur ab hominibus?* Men are not ſeparated or diſcerned one from another by theſe common gifts of nature: but the Apoſtle ſaith, *Who hath ſeparated thee?* Againe, *Non dicit Apoſtolus, quid potes habere, quod non accepiſti vt poſſis habere, ſed nunquid habes? illa natura igitur in qua nobis data eſt, &c. poſſibilitas habendi fidem non diſcernit, &c.* The Apoſtle ſaith not, what canſt thou haue, which thou didſt not receiue a poſſibilitie by nature to haue? but what haſt thou alreadie? for it is not the poſſibilitie to haue faith, or any other grace, which doth diſcerne men, but the hauing of faith it ſelfe: *de prædeſtinat.lib.1.cap.5.* This place then cannot be vnderſtood of the poſſibilitie of free will, which ſhould be in euery man by nature: but of thoſe good things that are really and actually in vs; all which we doe receiue of God.

Thirdly, the Ieſuite is driuen to borrow an anſwere from the old heretikes the Pelagians: for thus they ſaid: *Non contra gratiam diſputo,(inquit Pelagianus) quia liberum arbitrium defendo: ſi enim hominem creauit Deus,& illi liberum arbitrium donauit, quicquid homo poteſt de libero arbitrio, cuius gratiæ debetur, niſi eius, qui eum condidit cum libero arbitrio?* I doe not reaſon againſt grace (ſaith the Pelagian) while I defend free will: for if God created man, and gaue him free will, whatſoeuer a man is able to doe by his free will, to whoſe grace is he indebted, but to his, who made him with free will? The very ſame anſwere doth the Ieſuite giue vs here, that whatſoeuer a man doth by vertue of his free will, it is by the gift of God, becauſe free will is his gift. *Et nos iſtam, qua conditi ſumus, quanquam hoc nomine appellatam minime legerimus, tamen quia gratis data eſt, gratiam fatemur, ſed oſtendimus maiorem eſſe iſtam, qua Chriſtiani ſumus:* And we alſo doe acknowledge the grace of creation, whereby we were made, becauſe it is freely giuen, though we finde it no were called by the name of grace, but yet there is a greater grace, and more properly ſo called, by the which grace we are made Chriſtians; *Auguſt. de verbis Apoſtol. ſerm.* 11.

Celeſtin. epiſtol. decretal. 1. *cap.* 9. *Ita Deus in cordibus hominum, atque in ipſo libero operatur arbitrio, vt ſancta cogitatio pium conſilium omniſque motus bonæ voluntatis ex Deo ſit, quia per illum aliquid boni poſſumus, ſine quo nihil poſſumus: quod igitur tempus interuenit, in quo eius non egeamus auxilio:* So God worketh in the hearts of men, and in free will, that euery holy thought, godly counſell, good motion of the will is of God: ſo by him we are able to doe ſome good, without whom wee can doe nothing: there can be therefore no time, when we ſtand not in need of his helpe.

Further, Saint *Auguſtine* thus teſtifieth: *Liberum arbitrium & ad malum & bonum nos habere confitendum eſt, &c.* Wee muſt confeſſe that wee haue free will both to good, and euill: but in doing of euill euery man is free from righteouſnes, and the ſeruant of ſinne; but in doing of good no man is free, vnleſſe he be freed by him, that ſaid, If the ſonne make you free, then are you free indeed, *lib. de corrept. & grat. cap.* 1.

Againe, *Voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem:* Mans will by libertie obtaineth not grace, but by grace libertie or freedome, *cap.* 8. *Ergo*, the libertie of the will is wholly of grace.

To this purpoſe, *Auguſt.* fitly compareth *liberum arbitrium iumento, gratiā ſeſſori:* free will to the beaſt, grace to the rider: like as the beaſt is guided by the riders hand to goe ſtraight in the way; ſo free will, *non ſine gratia dirigente & gubernante, &c.* finiſheth the iourney of faith, — but not without grace directing and gouerning, &c. *cont. Pelagian. Hypognoſt. artic.* 3. Like as the rider then giueth all the direction and regiment to the beaſt; which indeed goeth, and trauelleth, but cannot goe right in the way without the rider: ſo mans will hath no inclination to the right way, without the illumination of grace.

Bernard vſeth this ſimilitude: *Quis cum ad ignem venerit algens, &c.* Like as a man comming frozen and cold to the fire, doubteth not, but he had his heate from the fire: *ſic ſpiritus in nobis operatur omnia:* ſo the ſpirit worketh all in vs: *in die Pentecoſt. ſerm.* 1. Like as then there is no heate but from the fire, when a man is ſtarke with cold; ſo there is no goodneſſe in mans will, but from grace.

1.Cor.2.12. Saint *Ambroſe* vpon theſe words, *We haue receiued, not the ſpirit of the world, but the ſpirit of God, that we might know the things that are giuen vs of God: Vnde ſiquis eſt, qui aliqua ſe exiſtimat habere bona, quorum non Deus largitor eſt, &c.* If therefore there be any man, which thinketh hee hath any good thing, whereof God is not the giuer, but himſelfe the author, hee hath not the ſpirit of God, but of the world, *epiſt.* 84. The Papiſts then haue not the ſpirit of God, who aſcribe part of the good work vnto grace, part vnto free will, but not all vnto grace.

Saint *Hierome* vpon theſe words, Ioh. 6. *No man can come vnto me, except my father draw him: Qui trahitur, non ſponte currit, &c.* He that is drawne, doth not runne of himſelfe, *ſed aut tardus, aut inuitus adducitur*, but is brought either ſlowly, or vnwillingly: *lib.* 3. *aduerſ. Pelagian.* Mans will then hath no aptnes or inclination of it ſelfe at all to come vnto God.

Serm. in 1. Dominic. Aduent. *Chryſoſtome* ſaith: *Sicut nauis fracto gubernaculo illuc ducimur quo tempeſtas voluerit, &c.* As the helme of the ſhip being broken, we are carried whither the tempeſt will, &c. ſo is man being vnder ſinne, carried whither the diuell will, &c. What is now become of mans free will?

Harm. ſect. 4. p 68. Confeſſion of Bohemia, chap. 4. *The will of man, albeit it fell willingly, and of it owne accord, yet by it ſelfe, and of it owne ſtrength it could not riſe againe, or recouer that fall, neither to this day, without the mercifull helpe of God, is it able to doe any thing at all.* Wittemberg, chap 4. *As a man being corporally* Ibid. pag. 82. *dead, is not able by his owne ſtrength to prepare or conuert himſelfe to receiue corporall life; ſo he which is ſpiritually dead, is not able by his owne power to conuert himſelfe, &c.*

Iames 1.17,18. *Peter Lombard* out of *Auguſtine* alleageth, *Iuſtitiam in homine Deus ſolus operatur:* God onely worketh vertue and righteouſneſſe in man, *lib.* 2. *diſtinct.* 28. *a. Ibid. liter. d.* It is in mans power to change his will to the better: *ſed ea poteſtas nulla eſt, niſi à Deo detur:* but that is no power at all, vnleſſe it be giuen of God: *Ergo*, in mans will, without grace, there is no power at all.

Laſtly, this doctrine, that man hath no free will by nature to doe that which is good, hath been ſealed by the blood of Martyrs: *Richard Woodman* Martyr, againſt mans free will, alleaged theſe places of Scripture: *Euery good gift commeth from aboue. Of his owne will begate hee vs: Ibid.* verſ. 18. *It is* Philip.2.13. *God which worketh in vs the will and the deede*, Philip. 2. 13. *Ergo*, mans owne will in good things is little worth, *Fox* pag.1995. For this truth, agreeable to the Scripture, ſuffered alſo *Thomas Spicer, Iohn Deny, Edmund Poole*, becauſe they affirmed no mortall man to haue free will in himſelfe to doe good or euill: *Fox* pag.1912.artic.7.

THE THIRD PART, OF THE POWER OF free will in diuine and ſupernaturall things.

HEre we are to handle theſe two ſeuerall poynts: firſt, whether the ſtrength of free will be vtterly loſt by the tranſgreſſion of *Adam*. Secondly, what power it hath in ſpirituall matters.

The Papiſts.

FRee will, they ſay, is not vtterly extinguiſhed, but only abated in ſtrength, and attenuated: *Bellar. de grat.lib.5.cap.30.Concil.Trident in.ſeſſ.6.cap.*1. 45 Error.

Further, *Bellarmine* thus explaneth his minde, that *Adams* free will in two things was ſtronger then ours: firſt, *Adam* was free not onely in the very act of willing, but in the execution alſo, ſo are not we: for though we haue libertie to will, yet we are hindred by the corruption of nature from executing our will. Secondly, we haue need of Gods ſpeciall aſſiſtance againſt temptation, ſo had not *Adam*, but was able by the ſtrength of his free will, without further helpe, to reſiſt temptation, *lib.5.de grat.cap.*27. So his opinion is, that in the act of willing good or euill, we are as free as *Adam* was.

Argum. The Rhemiſts gather by the parable of the man in the Goſpell, that fell among theeues, and was left for halfe dead, that neither vnderſtanding, nor free will, nor other powers of the ſoule, Luke 10.30. are vtterly extinguiſhed and taken away, but only wounded by the ſinne of *Adam.*

Anſw. 1. It is but a feeble collection, and of ſmall force, which they doe draw from this allegorie; for allegories and ſimilitudes doe not hold in all things, but wherein onely they are compared: for our Sauiour Chriſt alleaged not this parable to any ſuch end, but onely to ſhew, that we ought to doe good vnto all, and that they are our neighbours which doe vs good, though they be ſtrangers and vnknowne vnto vs.

2. We denie not, that the powers of the ſoule, yea and free will alſo in ſubſtance remaine ſtill, but that the propertie and quality of them is extinguiſhed, that they haue now no natural inclination vnto good. *Auguſtine* ſaith well of this matter: *Semper eſt in nobis voluntas libera, ſed non eſt ſemper bona: gratia autem Dei ſemper eſt bona, & per hanc fit, vt homo ſit bonæ voluntatis, qui prius fuit malæ:* There is alwaies in vs free will, but it is not alwaies good: but the grace of God is alwaies good, and by this grace it commeth to paſſe, that man, who had before an euill will, hath now a good will: *de grat.& liber.arbit.cap.*15.

The Proteſtants.

THat the ſtrength of free will in good things is vtterly decaied in man, not wounded and maimed only, but wholly loſt, till it be reſtored by grace: and that we haue not the like libertie in the act of willing as *Adam* had in his creation, thus we ſhew it.

Argum. S. *Paul* ſaith, *When we were dead by our ſinnes, he hath quickened vs in Chriſt. Ye which were* Epheſ.2.1,5. *dead in your ſinnes, hath he quickened together with him.* He ſaith not, as in the Parable, [illegible], they left Coloſſ.2.13. him for halfe dead, but [illegible], plaine dead men indeed: As *Auguſtine* alſo ſaith, *Vt homo redeat ad iuſtitiam, opus habet medico, quia ſanus non eſt; opus habet viuificatore, quia mortuus eſt:* Man before hee can returne to doe righteouſly, hath neede of a Phyſition, becauſe he is ſicke; had need of a quickner and reuiuer, becauſe he is dead: *de natur.grat.cap.*23. Man then is not onely ſicke and wounded, but plaine dead, and void of all life, quicknes or agilitie in good things.

1. *Auguſtine* ſaith yet more plainly: *Cum peccauit primus homo, non in parte aliqua, ſed in tota, qua conditus eſt natura deliquit:* When the firſt man ſinned, he did not offend in any one part, but wholly in that nature wherein he was created: *Contr.Pelag.Hypognoſt.articul.*3. And in another place, *Natura tota fuit per liberum arbitrium in ipſa radice vitiata:* Our nature was wholly corrupted by free will, in the very roote or originall, that is in *Adam*: *in Iohan.tract.*87. *Ergo*, all the powers both of body and ſoule, are wholly corrupt and decaied in ſpirituall things.

2. *Gregory Nyſſene* ſaith, that in mans fall, *abolitio imaginis facta eſt*, there was an aboliſhing of Serm.5 de the image of God. Orat.Domin.

3. Confeſſion of Belgia, artic.14. *Man being made wicked, peruerſe and corrupt in all his waies, loſt* Harm.ſect.4. *thoſe excellent gifts, wherewith the Lord had adorned him; ſo that there were but a few little ſparkes, and* ſect.72. *ſmall ſteps of thoſe graces left in him, the which notwithſtanding are ſufficient to leaue men without excuſe:* — See the confeſſion of Wittemberg, in the queſtion next before.

4. *Maldonate* the Ieſuite confeſſeth, that diuers of the fathers, as *Auguſtine, Euthymius, Beda,* Comment. in *Bernard* doe vnderſtand the ſubſtance which the prodigall child waſted, of free will, which man loſt. Luc.15.ver.13.

*Innocentius epiſtol.decretal.*25. *Liberum arbitrium Adam perpeſſus, dum ſuis inconſultius vtitur bonis, in præuaricationis profundo demerſus eſt, & nihil quomodo inde ſurgere poſſit, inuenit:* *Adam* ſuffering his free will, while he vnaduiſedly vſeth his gifts, was drowned in tranſgreſſion, and found (nothing) in himſelfe whereby to riſe from thence againe: *Ergo*, there remaineth in our free will by nature no abilitie at all to that which is good.

Concil. Arauſican.2. can.25. Per peccatum primi hominis ita inclinatum & attenuatum fuit liberum arbitrium, vt nullus poſtea aut diligere Deum ſicut oportuit, aut credere in Deum, aut operari propter Deum poſſit, niſi gratia eum praeuenerit: By the ſinne of the firſt man free will is ſo turned and empaired, that none ſince can loue God, as they ought, beleeue in God, or worke according to God, vnleſſe grace preuent them.

Bernard hath this ſaying: *Homo non omnino amiſit arbitrium, i. iudicium rationis, & iudicando & diſcernendo, quanquam libertatem ſuam amiſerit, in eligendo, & agendo, &c.* Man hath not altogether loſt his will, that is, iudgement of reaſon in iudging and diſcerning, although he hath loſt his libertie in chuſing and working: for a puniſhment of his ſinne, and a teſtimonie of his naturall dignitie loſt, his will is ſet for a ſigne, but captiued: *de vit. ſolitar.* So his ſentence is, that man hath altogether loſt the libertie of his will, though the facultie of his will doe ſtill remaine.

THE SECOND POINT, OR ARTICLE, OF the ſtrength and power of free will in ſpirituall things.

The Papiſts.

46. Error. THey ſay not, that a man by his free will onely is able to liue well, or to obtaine eternall life: for *Bellarmine* proueth at large, that a man hath no power of himſelfe, without the ſpeciall aſſiſtance of grace, either to beleeue, *lib.6. cap.2*, or to prepare himſelfe to receiue grace, *cap.5.* or to loue God, *cap.7.* or to will any thing appertaining to ſaluation, without the helpe of Gods grace, *cap.4.* This then is their opinion, that though the will of man be not able of it ſelfe onely to doe any thing in ſpirituall actions, yet being aided and aſſiſted by grace, it may: ſo that they attribute part to grace, part to free will: the firſt motion & ſtirring of the heart, they ſay, is only of God: and here the will worketh nothing at all: then it is the part of free will to apprehend grace offered, to giue conſent vnto it, and to worke together with it: *Trident. Concil. ſeſſ.6. cap.5. can.4.* The Rhemiſts alſo thus define the matter: *Though our election, calling, firſt comming to God, be not wholly or principally vpon our will or Workes, yet our willing and working of any good to our ſaluation, is the ſecondarie cauſe: Gods ſpeciall motion, grace, aſſiſtance is the principall. Rom.9. ſect.4.* This then is their meanning, that Gods grace and mans free will doe worke actiuely together: as the Rhemiſts note, *The Gentiles, though they beleeued ſpecially by Gods grace and preordination, yet they beleeued alſo by their owne free will: Rhem. Act.13. ſect.2.*

Bellarmine more particularly doth thus determine: firſt the grace, whereby men are firſt ſtirred and moued vnto any good thing, worketh alone without the helpe of our will: *Nihil omnino in hoc genere ex ſe facere homo poteſt:* Man in this caſe worketh nothing of himſelfe, *Lib.6. cap.15. propoſ.3.* Secondly, that we may giue our aſſent, *gratia excitanti,* to grace mouing and ſtirring of vs, *requiritur neceſſariò gratia adiuuans,* the helping or aſſiſting grace is requiſite and neceſſarie: *Ibid. propoſ.7.* ſo here grace worketh, and mans will worketh. Thirdly, this grace that helpeth mans will to giue aſſent, doth onely deale by perſwaſion, it inforceth not, nor draweth it: but it remaineth for all this in mans power freely to giue or withhold his conſent: *propoſ.8.* And hereupon it commeth, that by the ſame grace and inward motion, one is conuerted, and another is not, becauſe it is in mans power to reiect grace: *propoſ.9.* And ſo hee concludeth: *Poteſt homo abſolutè per liberum arbitrium benefacere, ſi velit; & non facere, ſi non velit:* That a man, notwithſtanding the firſt ſtirring, as alſo the helping and aſſiſting grace, abſolutely by his free will may doe well if he will, and not doe well, if he will not: *Lib.5. cap.29. reſponſ. ad teſtimon.2.* Thus the Ieſuite maketh the will of man the principall, not the ſecondarie cauſe, (wherein the Rhemiſts are more reaſonable, as we haue ſeene, that make it only the inferiour cauſe:) for the will of man may make grace fruſtrate, but grace cannot make free will fruſtrate, by the Ieſuites doctrine: let vs ſee ſome of their arguments, whereby they would proue the fellow-working of grace and free will together.

Epheſ.4.22. Philip.2.12. *Argum.1. Caſt off the old man, put on the new. Worke out your ſaluation with feare and trembling: Ergo,* man together with God worketh his ſaluation: *Bellarm. lib.6. de grat. cap.10.*

Anſw. The Scripture thus vſeth to ſpeake vnto men, becauſe they are not as ſtockes and ſtones void of ſenſe, but reaſonable creatures, indued with naturall gifts of will and vnderſtanding: not becauſe men haue power to will or worke any good thing of themſelues. *Worke your ſaluation,* ſaith the Apoſtle: then it followeth; *for it is God that worketh in you the will and the deede.* So then man worketh, and God worketh: Man hath a naturall powerg enerally to worke, to will: but to will or worke that which is good, is onely of God. *Certum eſt,* ſaith *Auguſtine, nos velle, cum volumus, ſed ille facit, vt velimus bonum; certum eſt, nos facere, cum facimus, ſed ille facit, vt faciamus:* It is certaine that it is man which willeth, whatſoeuer is willed, but God is the cauſe that he willeth that which is good: it is certaine that we worke whatſoeuer is wrought, but God is the cauſe that we doe that is good: *De bono perſeuerant. cap.16.* God onely then is the agent and working cauſe, man is the inſtrument.

Pſal.70.1. Rom.8.26. *Argum.2.* The Prophet *Dauid* ſaith, *Make haſte to helpe me, O Lord. He helpeth our infirmities.* But how can man be ſaid properly to be helped, vnleſſe he laboured? *Bellarm. ibid.*

Anſw.1. Bellarmine himſelfe doth here furniſh vs with an anſwere: a better we cannot deſire:

Opu

Opus pium, quatenus opus, à libero arbitrio eſt tantum, non tamen ſecluſo auxilio generali; quatenus pium, à ſola gratia eſt; quatenus opus pium, à libero arbitrio, & gratia ſimul: Euery godly worke, as it is a worke, proceedeth onely from freewill, with the generall helpe of Gods prouidence; as it is good and godly, it is onely of grace: as it ioyntly is a good worke, it is of grace and freewill together: *Lib.6. de grat.cap.15.propoſ.*10. This is the ſame thing, that we ſaid from the beginning, that we denie not a naturall power in man ſimply to will this or that, but to will that is good, we hold it a worke onely of grace: and herein *Bellarmine* agreeth with vs in this place, howſoeuer elſewhere hee diſſent from himſelfe in this point and vs. By this poſition of his, we may eaſily anſwere the argument: for if the good worke be ioyntly conſidered, as it is a worke, and beſides that, good; ſo grace onely helpeth the will: both of them ioyne together, the will to worke, and grace to make it good: but as the worke is good, it is onely of grace, and ſo grace helpeth not onely, but doth alone make the worke good.

2. So where the Apoſtle ſaith, *The ſpirit helpeth our infirmities:* we are to vnderſtand, that in the godly action of prayer, the ſpirit, and our ſoule worke together: wee worke as it is an action proceding from the will, the ſpirit as it is a godly action: and in this reſpect as the prayer is a godly and holy action, the ſpirit worketh onely, our infirmities nothing at all: And therefore the Apoſtle ſaith, *The ſpirit it ſelfe maketh requeſt for vs: for we know not what to pray, as we ought:* that is, the goodneſſe of the action, and the gift to pray a right, is only of the ſpirit. Hauing now examined ſuch places of Scripture as are alleaged by our aduerſaries: let vs ſee ſome other of their obiections.

*Obiect.*1. If that man by his freewill hath no inclination vnto that which is good and godlie, then belike men are compelled againſt their willes to the kingdome of God: *Sic Rhemiſt. Iohn 6. ſect.*3.

Anſw. Indeed, man by nature is vnwilling to any good thing, but God reformeth our willes, and giueth vs grace moſt gladly to embrace Chriſt. Thus *Auguſtine* ſaith, *Trahit Deus miris modis, vt homo velit, non vt homines, quod fieri non poteſt, nolentes credant, ſed vt volentes ex nolentibus fiant:* God draweth a man diuers waies to make him willing: for men, which were impoſſible, doe not beleeue againſt their will, but of vnwilling are made willing: *Cont.2.epiſtol.Pelag.lib.*1.*cap.*20.

*Obiect.*2. If man haue no good motion of himſelfe, nor no deſire or will to good things: what is hee better then a ſtone, or a piece of clay, being altogether deſtitute of freewill? *Rhemiſt.Rom.*9. *ſect.*7.

Anſw. We ſay with *Auguſtine*: *Non ſicut in lapidibus inſenſatis, aut in iis in quorum natura rationem aut voluntatem non condidit Deus ſalutem noſtram operatur*: God worketh not our ſaluation in vs, as in ſenſeleſſe ſtones, or vnreaſonable creatures, &c. So we doe not take away mans proper motions, and thoughts, as the Rhemiſts accuſe vs: 2.Corinth.3.ſect.2. God giueth not a new mind, ſoule, will, or vnderſtanding to the regenerate, but onely altereth and changeth it: Man by nature hath power to will, to thinke, to vnderſtand: ſo cannot a ſtone or a piece of clay, or any brutiſh creature: but to will, or thinke that which is good, is onely a worke of grace.

Contr.Pelag. de peccator. merit & remiſ. lib.2.c.5.

*Obiect.*3. If God worke all, then man worketh nothing; what then can good workes profit him, ſeeing he worketh not?

Anſw. God by his ſpeciall grace worketh onely that which is good in man: man himſelfe alſo by nature hath a generall power to will and worke, yet not any good thing, but of grace: ſo God worketh, not without man, but in man and by man, as his inſtrument, which receiueth the whole actiuitie in good things from the firſt mouer and principall efficient. *Auguſtine* alſo thus anſwereth the like obiection: *Ergo agimur (inquies) non agimus*: Thou wilt ſay then, that we our ſelues are wrought to good things, we worke not: *Immo & agis, & ageris, & tum bene agis, ſi à bono ageris:* Yea rather, thou art both wrought thy ſelfe, and workeſt: and then thou workeſt well, and that which is good, when thou art firſt wrought and made good: *De verb.Apoſtol.ſerm.*13.

*Obiect.*4. Thus alſo the Pelagians, and freewill men obiected: if man haue no freewill in good things: *Tale ergo hominibus datum eſt arbitrium, quale in dæmonibus, quod nihil aliud poſſit, vel velit, quam malum*: Then ſuch a will is giuen to men, as diuels haue, which neither can, nor will doe any thing but euill.

Anſw. *Auguſtine* anſwereth: Firſt, *Talis eſt multorum malitia, qualis dæmonum, vt Dominus, vos ex patre diabolo eſtis*: The like malice is in many wicked men, as is in the diuels themſelues, otherwiſe our Sauiour Chriſt would not haue ſaid to ſome, you are of your father the diuell. Secondly, *Sed hoc inter homines malos & diabolum diſtat, quod hominibus etiam valde malis ſupereſt etiam, ſi Deus voluerit, reconciliatio: dæmonibus nulla ſeruata eſt conuerſio:* But this difference there is betweene wicked men and the diuell, that there remaineth hope of reconciliation, if God will, euen for the moſt wicked men: but no conuerſion or amendment is kept in ſtore for the damned ſpirits: *Lib.articul.falſ.impoſit.articul.*6. The ſame difference there is betweene the corrupt will of men, and the malice of diuels: that the will of men, though it be preſently euill, by grace may be made good: but the malice of the diuell can neuer be changed to the better.

The Proteſtants.

There are two things to be conſidered in our will and thoughts, the naturall power of willing, and thinking, and the goodneſſe and holineſſe of our thoughts: the firſt is in vs, and is properly ours by the generall gift of God, but the other commeth onely of God, by his grace. The will, the vnderſtanding, the thoughts are ours, but the goodneſſe is meerely, and entirely wrought by the ſpirit of God: So that in reſpect of the goodneſſe inſpired into our minds, our willes are altogether paſſiue: in reſpect of the generall power, and naturall facultie, of willing, thinking, vnderſtanding, they are alſo actiue.

One very fitly compareth mans freewill in good actions, vnto *materia*; the grace working, vnto *forma*: that as the ſaid *materia*, without *forma*, the matter without the forme is rude, and ſhapeleſſe; ſo freewill is a thing altogether rude and deformed, if it bee not framed and faſhioned by grace comming thereunto: *Ex epiſtol. Voluſian. Epiſcop. Carthag. ad Nicolaum Papam.*

Auguſtine ſaith, *Rectè comparari arbitror liberum arbitrium iumento,—gratiam ſeſſori*: I think mans freewil may very fitly be compared to the beaſt which a man rideth vpon, grace to the rider or ſitter: *Sicut iumentum illud dum in via dirigitur, ſeſſoris manu regitur, vt iter rectum—ſecundum ſedentis in ſe voluntatem poſſit incedere; ſic liberum arbitrium gratia regimine regitur, vt poſſit in ſemitis Domini recto corde—ambulare*: And as the beaſt is guided by the hand of the rider, that it may goe right in the way, according to the riders pleaſure: ſo freewill is gouerned by grace, to walke aright in the waies of God: *Cont. Pelag. Hypognoſtic. articul.* 3. Mans freewill therefore is no more able without grace, to doe any good thing, then the horſe is to goe the right way without a guide.

Pſalm. 51. 10.

Pſalm. 100. 4.

Argum. 1. The Prophet *Dauid* ſaith, *Create in me a cleane heart, O God.* Mans will therefore doth no more worke with grace, then the creature doth with the Creator, when it is created. And therefore the Prophet elſewhere ſaith: *He hath made vs, and not we our ſelues*, which is ſpoken of the regeneration of men, rather then of the firſt creation; becauſe it followeth, *Wee are his people, and the ſheepe of his paſture.*

Anſw. There is not a new ſubſtance of the heart created in our regeneration: *ſed ipſa munditie efficitur*: but the pureneſſe or cleanneſſe of the heart is onely wrought, the ſame ſubſtance remaineth, which worketh together with grace: *Bellar. cap.* 13. *reſponſ. ad loc.* 2.

Contra. The Ieſuite by thus anſwering, confirmeth our argument rather then refuteth it: for wee alſo affirme, and grant, that the naturall power of the will and affections remaine ſtill, and worke together in the naturall action of willing, or thinking: but the ſupernaturall goodneſſe and pureneſſe of our heart, our will, our thoughts, we hold only to be wrought by grace, and that the will of man doth not helpe any thing thereunto. And thus much the Ieſuite granteth, and ſo he confeſſeth againſt himſelfe, that the ſupernaturall pureneſſe of mans will, is onely wrought by grace, though the naturall ſubſtance of the will remaine ſtill.

Philip. 2. 13. 14

Argum. 2. God worketh in vs both the will and the deede: he helpeth not onely but wholly worketh himſelfe.

Anſw. God indeed worketh our will, but not without vs: for the Apoſtle in the ſame place ſaith, *Worke your ſaluation with feare and trembling*, verſ. 14. *Ergo*, man worketh together with God: *Bellarm. ibid.*

1. Cor. 15. 28.
Iam. 1. 17.

Contra. Gods working is the cauſe why man worketh: Worke out your ſaluation, ſaith the Apoſtle: and then he rendreth the reaſon or cauſe thereof; For it is God which worketh, &c. So that man worketh not any thing of himſelfe, but as his will is moued and wrought by the ſpirit of God: for if all were not of God, how then ſaith the Apoſtle, *That God may be all in all*: and that *euery good gift is of God.* *Auguſtine* ſaith, *Sicut homo ſedens in iumento dicit, feci hodie, vtputa* 30. *millia, cum iumentum illo ſedente cucurrerit,—ſed ſeſſor dicitur facere, quia iumentum facere fecit: ſic liberum arbitrium fidei iter peragit,—ſed non ſine gratia dirigente & gubernante*: As a man ſitting vpon his beaſt, ſaith, I haue gone to day thirtie miles, or there about, when as not he, but his beaſt hath gone it; but the rider is ſaid to doe it, becauſe he maketh his beaſt doe it: ſo it is freewill that runneth the race of faith, but grace directeth and gouerneth it: *Cont. Pelagian. Hypognoſtic. articul.* 3. Man then as Gods inſtrument worketh, but God giueth him the whole actiuitie and power to worke.

1. Cor. 15. 10.

Argum. 3. S. *Paul* ſaith: *I laboured more abundantly, then they all; yet not I, but the grace of God which is with me.* By this correction of his ſpeech, the Apoſtle ſheweth, that of himſelfe he was not able to worke any good thing, but it was the grace of God in him.

Anſw. He ſaith, *Gratia Dei mecum*, The grace of God with him: ſo that the Apoſtle wrought not alone, but he, and grace together, *Bellarm. cap.* 10.

Galath. 2. 20.

Contra. Nay, the Apoſtle aſcribeth all to grace: and by ſaying, The grace of God with mee, hee meaneth the grace that wrought in him, and was preſent with him: As elſewhere he ſaith, *Thus I liue, not I now, but Chriſt liueth in me.* So that whether he ſay, Grace with me, or in me, it is all one: his meaning is, that grace onely worketh in him, and he by grace. And ſo *Auguſtine* expoundeth it: *Quicquid vult bonum, quicquid poteſt, à Domino eſt, quia ſine me, aijt Dominus, nihil poteſtis facere*: What good ſoeuer a man either willeth, or is able to doe, it is of God: becauſe the Lord ſaith in the Goſpell, *Without me you can doe nothing*: *Hypognoſt. cont. Pelagian. articul.* 3. Beſide theſe places of Scripture, which are manifeſt againſt this popiſh error of freewill, wee haue alſo certaine obiections to appoſe them with.

Obiect. 1. If the ſpirit of God doe not draw and enforce the will of man, but onely moue it by perſwaſion, then ſhould we haue no more forcible meanes to leade vs to good, then we haue to ſeduce

Iames 1.14.
Math.11.12.
Math.7.13.

vs to euill: for Satan dealeth onely by intiſement, and perſwaſion: *Euery man is tempted, when hee is withdrawne by his concupiſcence, and entiſed.* *Auguſtine* ſaith: *Satanas non cogit inuitum:* Satan compelleth none againſt his will: *In Pſalm.91.* But it is certaine, that the ſpirit of God worketh more ſtrongly in vs vnto life, then the tempter doth vnto deſtruction: for our Sauiour Chriſt ſaith, *The kingdome of God ſuffereth violence, and the violent take it by force.* This ſpirituall violence and force is not wrought onely by perſwaſion: But Hell ſuffereth not violence, many there be that goe in thereat, that is, willingly, and of their owne accord. *Auguſtine* ſaith well; *Nullus vitioſus animus virtute armatũ animum ſuperat:* no vitious mind ouercommeth a mind armed with vertue: vertue then is mightier then vice, and a vertuous mind ſtronger then a vitious: *De liber. arbitr. cap.12.* This ſtrength is wrought by more effectuall meanes, then by perſwaſion: for the will of man naturally is more prone to euill, then to good. And if it were on the one ſide entiſed to euill, on the other but perſwaded and moued onely to good, it would more eaſily be ſwaied that way, then this.

Obiect.2. *Bellarmine* ſaith: *Habemus dono Dei liberum arbitrium, & hoc dono accepto Domini ſumus actionum:* Freewill is the gift of God, and by this gift once receiued, we are made Lords of our owne actions: ſo that it is in our power to doe well or no: *Bellarm. lib.5. de grat. cap.29. reſponſ. ad argum.6.* So belike, freewill is from God, but man himſelfe maketh it good: for then is the will of man good, when it willeth good things: but it is in mans power, as they ſay, to incline his will to good: *Ergo,* alſo to make the will it ſelfe. Marke then what followeth hereupon: as *Auguſtine* very well gathereth: *Si libera voluntas à Deo eſt, qua adhuc poteſt bona eſſe vel mala, bona autem ex nobis, melius eſt id, quod à nobis, quam quod à Deo; quod ſi abſurdiſſimum ſit dicere, oportet fateamur, & bonam voluntatem nos à Deo adipiſci:* If freewill be of God which may bee yet either good or euill, and a good will of our ſelues, that is better which is of vs, then that which is of God: which if it be moſt abſurd to ſay, wee muſt needes confeſſe, that our good will is alſo of God: *De merit. & remiſſion. Cont. Pelag. lib.1. cap.18.*

Obiect.3. *Bellarmine* againe thus writeth, that God inclineth our hearts, *Non cogendo, ſed ſuadendo, & inuitando,* not by enforcing, but by moouing and inuiting it: *ita vt in poteſtate voluntatis relinquatur conſentire vocanti:* ſo that it is left in the power of the will to conſent to him that moueth, and calleth: *Lib. 5. cap. 29. reſponſ. ad teſtimon. 3.* And againe hee ſaith, it is in a mans power, whether hee will bee perſwaded or not, *poteſt non perſuaderi: Lib.6. cap.13. reſponſ. ad loc.4.*

Who ſeeth not now how neere the Ieſuite commeth to that old Pelagian hereſie: *Hominem tantum à Deo adiuuari, reuelando tantum, quod fieri debeat:* That man is helped only of God, by reuealing onely what is to be done. Which hereſie *Auguſtine* confuteth thus; *Nos eam gratiam volumus, — qua non ſolum reuelatur ſapientia, ſed amatur: nec ſuadetur ſolum omne bonum, ſed perſuadetur:* We vnderſtand ſuch a grace, whereby wiſedome is not onely reuealed, but loued; not propounded, but perſwaded: *lib.1. de grat. Chriſti. cap.14.* He then that confeſſeth not ſuch a grace of God, whereby we are made to loue that is good, and are throughly perſwaded thereunto, thinketh not as *Auguſtine* thought, but as the old Pelagians: But thus doth *Bellarmine:* he ſaith, that, *Gratia ſuadendo inclinat,* grace doth onely moue; but, *homo poteſt non perſuaderi,* it is in mans power whether he will be perſwaded: So then, *gratia* doth *ſuadere, non perſuadere,* moue, but not perſwade, by his opinion: which is the very poſition of the Pelagians.

Obiect.4. It was another hereſie of the Pelagians: that God to this end gaue his grace to men, *Vt quod facere iubentur per liberum arbitrium, facilius implere poſſint per gratiam:* That, what they are commanded to doe by their freewill, they may more eaſily accompliſh by grace. What elſe now doe the Rhemiſts ſay giuing this note: *That although the Gentiles doe eſpecially beleeue by Gods grace, yet they doe beleeue by their freewill: annot. Act.13.2.* And againe, *Man was neuer without freewill, but it is made more free by grace: Rhemiſt. Iohn* 8. *ſect.2.* So then grace in their iudgement, helpeth man onely more eſpecially, fully, freely, that is, more eaſily to beleeue: Whereupon it followeth, that they may beleeue without grace, though not ſo eſpecially.

This hereſie *Auguſtine* confuteth thus: *Velo facilius, remo difficilius, tamen & remo itur: iumento facilius, pedibus difficilius, ſed tamen & pedibus peruenitur: Non eſt ſic, (verus magiſter ayt) — ſine me nihil poteſtis facere:* As if you ſhould ſay: the veſſell goeth more eaſily with the ſaile, more hardly with the oares, yet it goeth with the oares: A man trauelleth better by horſe, not ſo eaſily a foot, yet hee trauelleth: It is nothing ſo (ſaith *Auguſtine*) as our maſter witneſſeth, who is true, and cannot lie, *Without me you can doe nothing: De verb. Apoſt. ſerm.13.*

Thus was it alſo concluded, *Concil. Mileuitan. cap.5.* *Quicunque dixerit ideo nobis gratiam iuſtificationis dari, vt quod facere per liberum iubemur arbitrium, facilius impleamus per gratiam; tanquam etſi gratia non daretur, non quidem facile, ſed tamen poſſemus ſine illa implere diuina mandata, anathema ſit: Dixit enim Chriſtus, ſine me nihil poteſtis facere, non dixit, ſine me difficilius poteſtis facere:* Whoſoeuer ſaith that the grace of iuſtification is therefore giuen vs, that, what we are commanded to doe by freewill, we may more eaſily doe by grace: as though if grace were not giuen, we might, though not eaſily, keepe the commandements, let him be accurſed: for Chriſt ſaid, *Without me you can doe nothing:* he ſaid not, without me you can hardly doe.

Man therefore of himſelfe is vnable, not onelie to ſaile, but to row; not onely to ride, but to goe in the way of righteouſneſſe: But euery good deſire, will, and thought, is wrought in vs by grace. Thus, I truſt, we haue requited our aduerſaries, and anſwered their obiections; and repaied them againe with as many in number, but in waight greater.

Now laſtly, the holy Martyrs haue ſealed this doctrine with their blood: That bleſſed man Maſter *Bradford* confeſſeth beleefe onely to be Gods gift: whereas Frier *Alphonſo*, diſputing with him, held on the other ſide, that the act of beleeuing is in mans power: *Fox* pag. 1619. There were diuers perſons to the number of twentie perſecuted in the townes of *Winſon* and *Mendleſam* in Suffolke, *anno* 1556. for maintaining this article with others, That man had no freewill of himſelfe vnto good, *Fox* pag. 1913.

Se alſo for this matter, *Arauſican. Concil. 2. can. 7. Si quis per naturæ vigorem bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare, eligere, prædicationi ſalutari conſentire poſſe dicit abſque illuminatione ſpiritus, hæretico fallitur ſpiritu; cum Dominus ait, Sine me nihil poteſtis facere*: If any man ſay, that by the ſtrength of nature man can thinke or chooſe any thing, that appertaineth to eternall life, or conſent vnto the preaching of ſaluation, without the illumination of the ſpirit, he is ſeduced with the ſpirit of hereſie: for Chriſt ſaith, Without me ye can doe nothing.

S. *Ambroſe: Voluntas nihil habet in ſuis viribus, niſi periculi facilitatem.* The will of man hath no power in it ſelfe, but onely a facilitie of ſinning: *de vocat. Gent. lib. 2. c. 2. epiſtol. 84. Gratia tota repellitur, niſi tota ſuſcipitur*: Grace is wholly refuſed, if it bee not wholly receiued. Grace then worketh wholly, not grace and mans will together.

Homil. de Adam. & Eua.

Chryſoſtome confeſſeth, *Deum omnium bonorum effectuum & operum authorem*, That God is the author of all good workes and effects — *ab ipſius gratia omnia hominis merita prouenire*: that all mans merits proceed from his grace: — *agit in nobis, vt quod vult & velimus & agamus*: he worketh in vs, that we both will and doe, what he willeth, *&c.*

Harm. ſect. 4. pag. 70.

Ibid. p. 82.

French confeſ. artic. 9. *Mans nature is become altogether defiled, and being blind in ſpirit, corrupt in heart hath vtterly loſt all that integritie.* Confeſſ. of Wirtenberg. c. 4. As *a man being corporally dead is not able by his owne ſtrength to prepare or conuert himſelfe to receiue corporall life; ſo he which is ſpiritually dead, is not able by his owne power to conuert himſelfe to receiue ſpirituall life.*

Decret. p. 2. cauſ. 33. diſtinct. 1. c. 35. Reſuſcitatus corpore viuit, abſente ſuſcitatore, non autem ſic reſuſcitatus in anima: He that is raiſed in his bodie liueth, though hee be abſent, that raiſed him; but he that is raiſed in his ſoule cannot: *Ergo*, without grace the ſoule can doe nothing.

Pet. Lombard. vpon theſe words. *It is not in him that runneth, or willeth, but in God that ſheweth mercie, &c.* reproueth their interpretation that ſay, It is not in mans will onely: and further reaſoneth thus, That if it be not onely in the will, nor onely of mercie, the Apoſtles words might be turned thus, It is not in him that ſheweth mercie, but in him, that willeth, &c. ſo hee concludeth, *ideo recte dictum intelligatur, vt totum detur Deo*, therefore this is ſo to bee vnderſtood, that the whole may bee giuen vnto God: *lib. 2. diſt. 26. liter. b. Ergo*, if all bee of grace, nothing remaineth by mans will to be performed.

AN APPENDIX OF *AVGVSTINES* IVDGEMENT, throughly diſcuſſed concerning Freewill.

BEcauſe this learned Father, and in his time the moſt zealous defender of the grace of God againſt the power of freewill, and the mightieſt impugner of the hereſie of the Pelagians, hath written at large of this matter; and more without all queſtion, then any of the fathers beſide: I will therefore produce the teſtimonies alleaged on both ſides, that in the end it may appeare, which way the iudgement of this father enclined.

The Papiſts.

47. Error.

THe places of *Auguſtine* vrged by *Bellarmine* for the proofe of freewill, are theſe.

1. *Lib. de quantit. animæ, cap. 36. Datum eſt animæ liberum arbitrium, &c.* There is giuen to the ſoule of man freewill, &c. which they that denie, are ſo blind, &c. The ſame is repeated by *Bellarmine lib. 5. d grat. c. 27.*

2 *Lib. 5. de ciuitat. Dei, cap. 10. Nullo modo cogimur, &c.* We are not conſtrained, retaining Gods preſcience, to take away *voluntatis arbitrium*, the iudgement of the will.

3 *Hypognoſtic. lib. 3. Quiſquis negauerit liberum arbitrium, &c.* Whoſoeuer denieth freewill, is no Catholike: *Bellarm. lib. 4. de grat. c. 9.*

Anſw. 1. *Auguſtine* vnderſtandeth freewill from coaction or compulſion: as *lib. 5. de ciuitat. dei. c. 10. Nec ideo peccat homo, &c.* Man doth not ſinne, becauſe God foreſaw he ſhould ſinne, *&c.* Gods preſcience doth not force or compell mans will to doe any thing. 2. Likewiſe elſewhere *Auguſtine* ſaith, *Liberum arbitrium nos habere, &c.* It muſt be confeſſed, that we haue freewill to do both good and euill, &c. *Sed in bono faciendo, liber nullus eſſe poteſt*; but in doing of good no man is free, except he be freed by him, that ſaith; If the Sonne make you free, then are you free indeed, *lib. de corrept. & grat. c. 1.* In this ſenſe we confeſſe freewill with *Auguſtine*, free to euill without conſtraint, free alſo vnto good, but by grace.

4 *Lib. 4. contr. Iulian. c. 3. Tolerabilius illas, quas in impijs dicis eſſe virtutes, &c.* More tolera-

bly thoſe vertues, which you ſay are in the wicked, you ſhould rather aſcribe *diuino muneri*, to the diuine gift, then to their will, though they know it not. *Bellarm. lib.5. de grat.c.9.*

Anſw. This place maketh againſt *Bellarmine*, for a *Auguſtine* would haue the vertues euen in Infidels aſcribed in ſome ſort to the gift of God, rather then to their owne will.

5. *Lib. de perfect. iuſtit. contr. Cæleſtin.* That place being obiected out of S. *Paul*, *Quod vult faciat*, let him doe what he will: *Auguſtine* anſwereth thus: *quaſi pro magno habendum ſit, velle nubere*: as though it were ſuch a great matter, to haue a will to marrie: where we reaſon of the aſſiſtance of Gods mercy; hence *Bellarmine* concludeth a free will in morall workes without grace. *obiect.*

Anſw. This place alſo maketh againſt him: for to haue a will to marry, is naturall, neither good nor euill: but to marry to ſuch end as God hath appointed marriage, is a good worke, and is not in mans will without Gods helpe: as it followeth in the ſame place, *Quaſi prodeſt aliquid velle, &c.* As though in this caſe it auailed to will, vnleſſe God by his prouidence doe ioyne the man and the woman.

6. *Hypognoſtic. lib. 3. Eſſe fatemur liberum arbitrium, &c.* We confeſſe a free will, not by the which it is fit to begin or finiſh things appertaining to God, *ſed tantum in operibus vitæ præſentis, tam bonis quam malis*, but onely in the workes of this preſent life, either good, or euill: *Bonis dico, quæ de bona natura oriuntur, &c.* I call thoſe good things, which doe come of the goodneſſe of nature, as to worke in the field, to eate, to drinke, &c. *Bellarm. ibid.*

Anſw. All this we grant, that naturall and ciuill workes are in mans power, as to worke, to eate, to drinke: but to doe theſe things well, and to referre them to the glory of God, which is the morall goodneſſe of theſe actions, is from God, and not from mans will.

7. *Auguſtin. lib. 1. de liber. arbitrio, c. 12. Vides in voluntate noſtra eſſe conſtitutum, &c.* You ſee it is in our will, whether we enioy ſo great a good, or want it, &c. Againe, *Quis peccat in eo quod nullo modo caueri poteſt, &c.* Who ſinneth in that which cannot be ſhunned: but we ſinne, *Ergo*, it may bee ſhunned, *Bellarm. lib. 5. c. 27.*

8. *Lib. 2. de animab. 12. Peccatorum reum quenquam*: For a man to be held guilty of ſin, becauſe he did not that, which he could not doe, *ſumma inſania eſt*, is great madneſſe: wherefore, the ſoules, that which they doe, if they doe it of nature, not of will, if they want a free motion to doe or not to do, &c. they cannot be held guilty of ſinne, *Bellarm. ibid.*

9. *Lib. 2. actor. cum Felice. Manich. c. 3. Eſſe liberum arbitrium, & inde peccare quemque ſi velit, &c.* That there is a free will, and thereby euery one may ſinne if he will, and not ſinne if he will not, is euident in the Scripture: Againe, *Habet vnuſquiſque in voluntate, aut eligere, quæ bona ſunt, &c.* Euery man hath in his will, either to chuſe the good, and ſo to be a good tree, or to chuſe the euill, and to be an euill tree, *ibid.*

Anſw. 1. I anſwere here for *Auguſtine*, as *Hierome* for himſelfe, who diſputing againſt *Iouinian*, who ſeemed to extenuate Virginity, falleth into the other extreame to be thought to condemne Mariage; ſaith he, *Debuerat prudens lector, ea, quæ videntur duriora, æſtimare de cæteris, &c.* The diſcreet Reader ſhould eſteeme and meaſure the hard ſayings by the reſt, and not to accuſe me, in one and the ſame booke to bring forth contrary ſentences: *Quis enim ita hebes, &c.* Who is ſo blockiſh to praiſe and condemne the ſame thing? Againe, *Aliud eſt docere diſcipulum, aliud aduerſarium vincere.* It is one thing to teach a diſciple; another to confute an aduerſary: are ye angry with me, *quia Iouinianum non docuerim, ſed vicerim*, becauſe I did not teach *Iouinian*, but confute him? *apolog. ad Pammach.* The like may be ſaid for *Auguſtine*: Do we thinke he was ſo forgetfull or vnſkilfull, as one while to extoll free will, another to depraue and impare it? wee muſt conſider againſt whom hee writeth, namely the Manichees, who imputed ſinne to the neceſſity of nature: *Auguſtine* dealing againſt them, when hee ſpeaketh of free will, doth conuince rather then teach them.

2. Let vs giue *Auguſtine* leaue to expound himſelfe: Who *Lib. 1. retract. c. 9.* thus ſaith, *Cùm de libera voluntate rectè faciendi loquimur, de illa, in qua homo factus eſt, loquimur*: When we ſpeake of the free will of doing well, we ſpeake of that will, wherein man was made: Thus if we vnderſtand *Auguſtine* ſpeaking of free will, we willingly grant all. *Belarmines* exception is a meere cauill, that *Auguſtine* ſhould affirme the ſame will to chuſe good or euill to bee in vs, that was in *Adam*, but not the ſame power of execution. *Contra.* 1. He ſpeaketh directly, *de voluntate, non poteſtate rectè faciendi*, of the will not the power of doing well, which he ſaith was in *Adam*, and not in vs. Secondly, hee elſewhere ſaith, *Vitiato libero arbitrio, totus homo vitiatus eſt*: That free will being corrupt, man wholly was corrupted. *Hypognoſtic. c. 3.* If man wholly, then his will alſo wholly was corrupt; then conſequently the freedome of his will to good and euill was corrupted.

3. *Auguſtine* further expoundeth himſelfe, and *lib. 1. retract. c. 9.* treating of his bookes *De libero arbitrio*, hee retracteth or rather explaneth this very ſentence vrged before, *loc. 7.* as that ſinne may bee ſhunned, that a man may liue well if he will: he thus explaneth himſelfe, *Voluntatem bene non velle, niſi à Deo liberetur*, That the will cannot will well, vnleſſe Goe make it free: *Et nihil poſſe ſentienti, intelligenti bonum occurrere, &c.* And that nothing that is good, can come into the ſenſe or vnderſtanding, but from God: thus if we will giue *Auguſtine* leaue to expound himſelfe; where hee treateth of free will to doe good, he muſt bee vnderſtood to include a neceſſarie ſenſe of Gods grace, whereby it is made free, and not by nature.

10. *Lib. de ver. religion. c. 14. Non dubitandum video, &c.* It is not to be doubted, that the minde hath free will: for God would haue his ſeruants to ſerue him freely, which cannot be, *ſi non voluntate ſed neceſſitate ſeruirent,* if they ſhould ſerue him not willingly, but of neceſſitie, *Bellarm. ibid.*

Anſw. 1. By neceſſitie *Auguſtine* vnderſtandeth the forcing and conſtraining of the will: as before *loc. 2. Nullo modo cogimur tollere*; We are not compelled to take away free will, becauſe of Gods preſcience: likewiſe ſuch a neceſſitie, as the heathen aſcribed to the ſtarres, and fatall deſtinie, in free will he denieth, *lib. de incarnat. verbi. c. 2.* but ſuch a voluntarie neceſſitie, whereby the will cannot now chuſe, but willingly ſinne, *Auguſtine* affirmeth, *Lib. 1. retract. c. 9.* treating of his bookes *de libero arbitrio, &c.* That man cannot now reſtraine from luſtfull concupiſcence; *Non natura eſt primo inſtituti hominis, ſed pœna damnati,* it is not the nature of the man firſt created, but the puniſhment of him being condemned: if *homo non poteſt*, if a man cannot abſtaine, how is there not a neceſſitie laid vpon him? 2. God indeede will haue vs to ſerue him willingly and freely, but as *Auguſtine* elſe-where ſaith, *Ex nolentibus, volentes facit,* of nilling he maketh vs willing: and as S. *Ambroſe*; *Virtus nulla nolentium eſt, ſed ipſa gratia hoc agit*: There is no vertue, where vnwillingneſſe; but grace it ſelfe worketh this: that is, that we are willing, *lib. 2. de vocat. Gent. c. 9.* Hitherto then *Auguſtines* ſenſe is maintained to be ſound and good.

11. *Lib. de grat. & liber. arbit. c. 1. Reuelauit Deus per Scripturas, eſſe in homine liberum arbitrium*: God hath reuealed by the Scriptures, that there is a free will in man, *Bellarm. c. 28.*

12. *Epiſtol. 47. Catholica fides neque negat liberum arbitrium*: The Catholike faith neither denieth free will in man, *neq; tantum tribuit, vt ſine gratia valeat aliquid*, neither doth it attribute ſo much vnto it, as though it could doe any thing without grace, *Bellarm. c. 28.*

13. *Lib. 1. de nupt. & concupiſc. Non negamus liberum arbitrium*: We denie not free will: *lib. 1. ad Bonif. c. 2. Quis noſtrum dicit?* Which of vs ſaith? That by the ſinne of the firſt man free will is loſt from mankinde, *Bellarm. ibid.*

Anſw. 1. *Auguſtine* expoundeth himſelfe, *loc. 12.* how he vnderſtandeth free will, that it cannot doe any thing at all that is good, without grace: and elſe-where, he calleth it *liberam voluntatem, propter gratiam Dei*, a free will becauſe of Gods grace, which doth free it from the law of ſinne, *act. cont. Fortunat. diſput. 2.* 2. In that he ſaith, the free will, which *Adam* had is not loſt, he vnderſtandeth a libertie from coaction, and forcing: 1. as thus he defineth the will, *Voluntas eſt motus ad aliquid faciendum nullo cogente*: The will is a motion to doe any thing without forcing: this libertie of will remaineth ſtill. 2. Yet *Auguſtine* acknowledgeth that our will by nature is not free from neceſſitie: *Poſtquam ille libera voluntate peccauit, nos in neceſſitatem præcipitati ſumus*: After *Adam* had ſinned by his free will, we were precipitate into neceſſitie; and he giueth this example: as before a man is accuſtomed to a thing, he hath free will to doe it, or not to doe it; but afterward, *conſuetudine ſic implicatur vt poſtea vincere non poteſt, quod ſua libertate fabricata eſt*: When the will is entangled with cuſtome, it cannot ouercome that, which firſt it willingly deuiſed: As many would not ſweare, yet by cuſtome they cannot forbeare: *act. 2. diei cont. Fortunat.* Such a voluntarie neceſſitie *Adam* by his ſinne hath brought vpon his poſteritie. 3. *Auguſtine* ſaith, *Primum liberum arbitrium poſſe non peccare, nouiſſimum non poſſe peccare*: The firſt free will, was to be able not to ſinne, the laſt (in heauen) not to haue abilitie to ſinne, *lib. 22. de ciuitat. Dei, c. 30.* As they ſhall haue a free will with a neceſſitie of not ſinning, ſo we by nature haue a free will with neceſſitie of ſinning.

14. *Auguſtine lib. de grat. & liber. arbit. c. 2. Illa præcepta diuina homini non prodeſſent, &c.* The diuine precepts ſhould not profite a man, vnleſſe he had free will: *quomodo iubet*, how doth God command, if there be no free will, *Bellarm. ibid.*

Anſw. *Auguſtine* ſhall expound himſelfe, who thus anſwereth the like obiection of the Pelagians, taken from the precepts of Scripture: *Spiritu dei aguntur filij dei, vt agant, non vt ipſi nihil agant, & ad hoc eis oſtenditur quid agere debeant*: The children of God are wrought by the ſpirit, that they ſhould worke, not that they ſhould doe nothing, and therefore it is ſhewed them, what they ſhould doe: And againe, *O homo in præceptione cognoſce, quid debeas habere, in correptione cognoſce tuo te vitio non habere; in oratione cognoſce, vnde accipias, quod vis habere*: O man, in the precept know what thou oughteſt to haue; in the rebuke, that by thine owne fault thou haſt it not; in prayer acknowledge, whence thou muſt receiue that thou wouldeſt haue: *de cor. & grat. c. 3.* Wherefore then the precepts of Scripture are to this end, to ſhew man, what hee ſhould doe, and to driue him to ſeeke that at Gods hands, which is commanded; they demonſtrate a free will in man, but to bee wrought and directed by the ſpirit.

15. *Auguſt. epiſt. 89. qu. 2. Neq; voluntatis arbitrium ideo tollitur, quia iuuatur &c.* Neither is free will taken away, becauſe it is helped; but therefore it is helped, becauſe it is not taken away, *Bellarm. ibid.* That is not helped, that is not; therefore there is free will in man, becauſe it is helped, *Bellarm. rurſus, lib. 6. c. 11. tit. 2.*

Anſw. *Auguſtine* ſhall here alſo expound himſelfe: *Adiutor noſter Deus eſt, nec adiuuari poteſt, niſi qui ſponte aliquid conatur*: God is our helper, neither can a man be helped, vnleſſe he doe ſomewhat of himſelfe: then it followeth, *Quia non ſicut in lapidibus inſenſatis, &c.* Becauſe God worketh not ſaluation in vs as in ſenſeleſſe ſtones, or as in vnreaſonable creatures, *de peccator. merit. & remiſſion. cont. Pelag. lib. 2. c. 5.* His opinion then is, that God is ſaid to helpe our will, in reſpect of the naturall facultie of willing, becauſe man hath reaſon, will, and vnderſtanding by nature: but to will that which is good, man is not only helped, but altogether guided and directed by grace: as he ſaith in another place, *Laborant homines inuenire in voluntate, quid boni ſit noſtrum, &c.* Men doe labour to finde in the will ſome goodneſſe, which is not of God, which how it can be found, I am vtterly ignorant. *ibid.c.*18.

Bernard hath the like ſaying, *Liberum arbitrium nos facit volentes, gratia bene volentes, ex ipſo nobis eſt velle, ex ipſa bonum velle:* Free will maketh vs willing, grace well willing; from that we haue power to will, from the other power to will that is good: *lib. de liber. arbitr.* Thus then mans will and grace worke together, man by nature willeth, by grace he willeth that is good.

16. *Auguſt. in Pſal.*7. *Diabolo non conſentire in poteſtate noſtra eſſe voluit:* Not to conſent to the diuell God would haue it in our power: *de ſpirit. & liter. c.*34. *Conſentire vocationi dei, vel ab ea diſſentire propria voluntatis eſt:* To conſent to Gods calling, or diſſent from it, it is in mans owne will, *Bellarm. ibid. cap.*18. *&* *lib.*6. *cap.*11. *Tom.*3.

Anſw. *Auguſtine* ſaith, that it is in the will of man to conſent, &c. but this wil muſt be prepared, and wrought of God: firſt, thus he expoundeth himſelfe, *lib.*1. *retractat. c.*22. making mention of his book againſt *Adimantius*, he had affirmed, that it was in mans power to change his will: *Sed poteſtas iſta nulla eſt, niſi à Deo datur:* But this is no power, vnleſſe it be giuen of God. And againe, *lib.*2. *cap.*1. hee correcteth that ſaying in his booke *ad Simplician.* that it is *in vniuſcuiuſque poteſtate, vt velit*: in euery mans power to will: *à Deo voluntas præparatur*, the will alſo muſt bee prepared of God. Secondly, hee further thus explaneth himſelfe: *Siue iniquitas, ſiue iuſtitia:* Whether iniquitie or righteouſneſſe, vnleſſe they were in our will, they could not be in our power, being not in our power, there ſhould be neither iuſt reward, nor puniſhment: *Ignorantia verò & infirmitas, &c.* But this ignorance and infirmitie, that either man knoweth not, what he ought to will; or cannot doe that which hee willeth, *ex occulto pœnarum ordine venit*, proceedeth from the ſecret order of puniſhment: *cont. Fauſt. lib.*22. *cap.*78. Here he affirmeth, that both good and euill is in mans will and power; and yet that mans will by nature is ſo blinde and weake, as that it can neither will, nor worke that, which it ought: wherefore the power of the will to good is not of it ſelfe, but of grace. Thirdly, ſo then as *Bernard* ſaith, *Nec bonus nec malus eſt quiſpiam niſi volens:* No man is either good or euill againſt his will: but (ſaith hee) *Deus facit voluntarios, vt non ſaluet inuitos*, God maketh them willing, that they be not ſaued vnwilling, *lib. de liber. arbit.* Wherefore it is mans will that conſenteth to God, and conſenteth not to the diuell, but his will reformed and made free or willing by grace. Thoſe places are alleaged by *Bellarmine*, to proue the power of mans will in morall duties: theſe following are produced to ſet forth the cooperation or ioynt working of Gods grace, and mans will in ſpirituall workes.

17. *Auguſt. lib.*1. *retract. cap.*22. *In noſtra poteſtate poſitum, &c.* It is in our owne power to change our will, &c. *ſed ea poteſtas nulla eſt niſi detur à Deo:* but that is no power, vnleſſe it bee giuen of God: *Preparetur voluntas à Deo*, The will is prepared of God: *Bellarm. lib.*6. *cap.*11. The will then being prepared of God, obeyeth, &c.

Anſw. *Auguſtine* ſaith in direct termes, *Poteſtas nulla eſt, &c.* That mans will hath no power at all, vnleſſe it be giuen of God: *Ergo*, if all the power be of God, there is no power in mans will.

18. Many other places are heaped vp to the like purpoſe: *Tom.*4. *lib.*1 *ad Simplician.* *Vt velimus ſuum eſſe voluit & noſtrum:* To will he would haue it both his and ours; his in calling, ours in obeying, *Bellarm. ibid.*

19. *Tom.*5. *lib.*5. *de ciuitat. cap.*10. *Multa facimus, quæ ſi nollemus, non faceremus:* Wee doe many things, which if we would not, we ſhould not doe them.

20. *Tom* 6. *lib.*2. *actor. contr. Felicem: Habet vnuſquiſque in voluntate:* Euery man hath it in his owne will to chuſe the good, and ſo become a good tree; or the euill, and ſo bee made an euill tree: *Nemo niſi deus, facere arbores poteſt*, None but God can make trees.

21. *Tom.*7. *lib.*2. *de remiſſ. peccat. cap.*5. *Adiutor Deus, &c.* God is the helper, neither can he be helped, which doth not ſomewhat of himſelfe, *Bellarm. ibid.*

22. *Lib. de natur. grat. cap.*32. *Illo operante cooperamur:* He working we worke together, becauſe his mercie doth preuent vs.

23. *Lib. de prædeſt. cap.*3. *Vtrumque noſtrum eſt:* Both are ours, to loue and beleeue, becauſe of free will, and both are giuen by the ſpirit of faith.

24. *De grat. & liber. arbit. cap.*15. *Ne autem putetur, nihil ibi facere homines per liberum, &c.* Leaſt it ſhould be thought, that man doth nothing by his free will, it is ſaid, *Harden not your hearts.*

25. *Lib. de grat. c.*14. *Arbitrium niſi adiutum, &c.* No man commeth, vnleſſe his will be helped. *Lib.*2. *cont.*2. *epiſt. Pelag. c.*8. *Niſi adiuuante illo:* Vnleſſe he helpe, we can doe nothing.

26. *Tom.*8. *in titul. Pſal.*71. *Non erat in poteſtate tua, &c.* It was not in thy power to be borne of *Adam*, it is in thy power to beleeue in Chriſt.

27. *Tom.*9. *tract.*72. *in Ioann. Credere in Chriſtum, &c.* To beleeue in Chriſt, is the worke of Chriſt: this he worketh in vs, but not without vs: With Chriſt working iuſtification, man worketh together.

28. *Tom.*10. *ſerm.*15. *de verb. Apoſtol. Totum ex Deo, &c.* All is of God: but wee muſt not bee as aſleepe to doe nothing, to will nothing: *Sine voluntate tua, non erit in te iuſtitia dei:* Without thy will the righteouſneſſe of God ſhall not be in thee: he that made thee without thee, doth not iuſtifie thee without thee: *Bellarm. lib.*6. *cap.*11.

Anſw. Firſt, in all theſe places, where wee are ſaid to worke together with grace, and to bee helped by grace, *loc.* 20. 21. 24. and that God doth not iuſtifie vs without vs, 28. *Auguſtine* vnderſtandeth onely the naturall power and actiuity of the will, which as it willeth, ſo it is actiue, and worketh together with grace, and is helped and aſſiſted; but as it willeth that which is good, it is altogether paſſiue, and worketh not, but is wrought vpon: 1. How elſe ſhould all be of God, as he ſaith, *loc.* 28? and we muſt onely not be as men aſleepe: and as elſe where he ſaith; *Neque ſic templum ſuum de vobis ædificat Deus, quaſi de lapidibus, qui non habent motum ſuum*: Neither doth God ſo build his temple of you, as of ſtones, that haue no motion: *Serm.* 13. *de tempore.* Mans naturall power then of willing, muſt be added to Gods grace that maketh it to will well. 2. This is further teſtified by *Auguſtine*, that our actiuity to goodneſſe is altogether of Gods grace, and the mouing of his ſpirit: *Ergo agimur (inquies) non agimus*: therefore you will ſay we are done to, we doe not. The anſwere followeth: *Immo & agis & ageris, & tum bene agis, cùm à bono agaris:* Yea thou art both done to, and thou doeſt, and then thou doeſt well, when thou art done to, and art driuen of that which is good: *ſerm.* 13. *de tempor.* The will then cannot doe well, but as it is driuen: See our anſwere before *ad loc.* 14. 15.

Secondly, concerning the precepts in Scripture, whereby *Auguſtine* inſinuateth free will, *loc.* 23. his further iudgement of that matter is this: *Ad hoc lex præcepit iſta, vt cum in his implendis homo deficeret, non ſe extollat ſuperbia tumidus, ſed ad gratiam confugiat fatigatus*: To this end hath the law commanded theſe things, that when man ſeeth himſelfe to faile in the fulfilling thereof, hee ſhould not by pride be lifted vp: but being wearied in himſelfe, haue recourſe to grace: *cont. Celeſtin. de perfect. iuſtit. reſponſ. ad ration.* 11. Wee ſee he confeſſeth, that without grace man hath no power to performe the precepts enioyned.

Thirdly, where *Auguſtine* ſaith, it is in a mans will to chuſe good or euill, *loc.* 19. to *beleeue in Chriſt*, *loc.* 25. 26. he before expounded himſelfe, *loc.* 19. *Deus ſolum facit arbores, &c.* God onely maketh good trees: The will then of man hath this power, but not from it ſelfe, but from God: *Poteſtas nulla eſt, &c.* It is no power, vnleſſe it be giuen of God: as before I alleaged out of *Auguſtine* in our anſwere *ad loc.* 16. And that this is the reſolute iudgement of *Auguſtine*, that man hath no power of will by nature to any good thing, it euery where appeareth in his workes: *Libertas non periſſet ſi bona permanſiſſet voluntas: ſed quia peccauit voluntas, ſequuta eſt peccantem peccatum habendi dura neceſſitas*: Liberty of will had not periſhed if the will had remained good; but becauſe his will ſinned, there followed and fell vpon the ſinner an hard neceſſity of ſinning: *cont. Celeſtin. de perfect. iuſtit. reſp. ad ration.* 9. Here *Auguſtine* ſaith, that there is in the will by nature a neceſſity to ſinne; how then can it haue any inclination to good.

Againe, *Vt homo in peccatum iret, &c.* For a man to runne into ſin his owne free will ſufficeth, whereby he corrupted himſelfe; *vt autem redeat ad iuſtitiam*; but to returne to righteouſneſſe, hee had need of a Phyſition, becauſe he is not ſound, *opus habet viuificatore, quia mortuus*, hee had need of a reuiuer, becauſe he is dead: *lib. de natur. & grat. cont. Pelag. cap.* 23. If mans will be then dead by nature, it hath no life nor actiuity at all.

And to conclude, he thus teſtifieth, *lib. de predeſtinat. & grat. cap.* 9. *Liberum quod à Deo habemus arbitrium, &c.* The free will, which we haue of God, is prone to wickedneſſe, *& cum ad virtutis indolem deo deſerente nihil poſſit, ad genus omne peccati idonea fultum virtute ſubſiſtit*: and hauing no power, or being able to doe nothing vnto vertue, it hath ſufficient ſtrength of it ſelfe to all kinde of ſinne. Heere is an euident teſtimonie, that the will, *nihil poſſit*, can doe nothing of it ſelfe to attaine vnto vertue.

Thus (I truſt) I haue ſufficiently anſwered the obiections out of *Auguſtine*, now I will proceed to alleage ſuch euident and cleere teſtimonies out of his workes, whereby it may appeare, that he was an vtter enemy to the naturall power of free will to good.

The Proteſtants.

THe teſtimonies out of *Auguſtine* againſt the power or ability of free will naturally vnto good, are theſe.

1. *Epiſtol.* 106. *Sine gratia ad non peccandum nihil voluntatis arbitrium valere*: The will without grace hath no power at all not to ſinne.

Anſw. Firſt, his meaning is, that the will without grace hath no power to liue altogether without ſinne, not to abſtaine from ſome one ſinne: for *Auguſtine* ſaith, *Si ita eſt, nullus locus adiutorio gratiæ reſeruatur*: If it be ſo, there is no place left for the helpe of grace. Grace is not excluded, if ſomething bee left to the will, but if all be aſcribed to it. Secondly, by not ſinning hee may vnderſtand, the reſiſting of tentation, which the will cannot doe without grace: *Bellarm. lib.* 5. *cap.* 11. *reſponſ. ad argum.* 2.

Contra. Firſt, if *ad non peccandum*, not to ſin, were *ad viuendum ſine peccato*, all one, as to liue without ſinne, *Auguſtine* had ſaid iuſt nothing: for euen with grace the will of man hath no power to liue altogether without ſinne: He ſpeaketh then of that which is poſſible in this life, to abſtaine from ſome ſinne, not of that which is impoſſible to liue without any ſinne.

Secondly, the conſequent is good, that grace muſt be either wholly admitted, or wholly refuſed: Saint *Paul* ſo reaſoneth, *If of grace, it is no more of work: for grace were no grace, &c.* the grace then of God and the worke of mans will cannot ſtand together. *Ambroſe* likewiſe ſaith, *epiſt.* 84. *Gratia dei*

Rom. 11. 6.

tota repellitur, niſi tota recipitur: Grace is wholly refuſed, if it be not wholly receiued.

Thirdly, it is well you confeſſe, that a mans will without grace cannot reſiſt temptation, for thus you confeſſe the cauſe, that ſinne cannot be auoided without grace: for there is no ſinne, which commeth not by temptation. *Euery man is tempted, when he is drawne by his owne concupiſcence*: therefore if the will cannot reſiſt temptation without grace, it cannot reſiſt ſinne, and conſequently not doe any good without grace. Iam.1.14.

2. *Enchirid. cap.30. Quid boni operari poteſt perditus, niſi in quantum à perditione liberatus?* What good can a man of perdition doe, but as he is freed from perdition? Now, euery one by nature is the childe of wrath and perdition: therefore by nature no good can be done.

Anſw. *Auguſtine* ſpeaketh of ſuch good workes as tend to ſaluation, which indeede cannot bee done without grace; *ibid. reſp. ad 3. loc.*

Contra. Firſt, the Scripture counteth no workes good, but corrupt and euill, which are not reaped of the ſpirit to life euerlaſting: Galath.6.8. *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption*, and nothing elſe: *He that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.* Secondly, *Auguſtine* ſaith directly; *Scito nos illum bonum hominem dicere, illam voluntatem bonam, illud opus bonum, per quod ſolum homo poteſt ad æternum dei regnum perduci*: Know this, that I call him a good man, and that a good will, and that a good worke, by the which onely a man may be brought to Gods euerlaſting kingdome, *lib.4. cont. Iulian. c.3. Ergo*, in *Auguſtines* iudgement thoſe are not to be counted good workes at all, which tend not to ſaluation. Thirdly, *Auguſtine* affirmeth, *Etiam ipſa bona opera, quæ faciunt infideles non ipſorum eſſe, ſed illius qui bene vtitur malis*: Euen the good workes of Infidels, are not theirs, but his, who vſeth euill things well: *cont. Iulian. lib.4. cap.3.* Euen theſe works, though they be not perfectly good, are of the diuine gift rather, then of mans will. Galath.6.8.

Loc.3. Auguſt. lib.2. de remiſſ. peccat. cap.18. Si voluntas aut bona eſt, aut mala, & vtique malam non habemus ex deo, reſtat vt bonam voluntatem habeamus ex deo: If the will be either good, or euill, and we haue not an euill will from God; it remaineth, that we haue a good will from God.

Anſw. By a good will here is vnderſtood the power of the will, and not the act: for a will that is not good may bring forth ſome good act, as the good will of a righteous man may bring forth ſin: *Bellar. ibid. reſp. ad arg.4.*

Contra. Firſt, that a good act can proceed from a will that is not good, is contrarie to the Scripture; *A corrupt tree cannot bring foorth good fruite.* Secondly, if a righteous man bring foorth an euill worke, it commeth not from his regenerate will, but from his ſinfull and corrupt will. *It is not I, but the ſinne that dwelleth in me.* Thirdly, whereas hee ſaith, the good act of the euill will, is *ex bono naturæ*, of the naturall goodneſſe: hee ſpeaketh contraries: for how can there be any good thing in an euill will or minde? As *Auguſtine* ſaith, *Laborant homines inuenire in ipſa voluntate, quid boni ſit noſtrum, &c.* Men doe labour to finde ſomewhat in the will that is good, which is not of God; which how it can be found, or ſhewed, I am vtterly ignorant: *de peccator. merit. & remiſſ. contr. Pelag. c.18.* Matth.7.18. Rom.7.20.

Loc.4.5. Auguſtine lib.1. cont. 2. epiſt. Pelag. cap. vltim. affirmeth, *Bonum vſum liberi arbitrij eſſe ex Deo*: That the good vſe of the free will is of God. *Lib.3. cont. 2. epiſt. Pelag. cap.8. Liberum arbitrium captiuatum non niſi ad peccatum valet*: Free will being captiued by ſinne, cannot doe any thing but ſinne.

Anſw. He is ſaid to vſe free will well, not that doth one or two good morall workes, but that liueth well, and this is of grace; as he is not ſaid to write well, that can make two or three letters well: ſo the free will by nature is ſaid to haue no power but to ſinne, becauſe for the moſt part it ſinneth: *Bellarm. ibid. reſp. ad loc.5.6.*

Contra. Firſt, yet hee that can make two or three letters well, can write ſomewhat well; but the will of it ſelfe can doe nothing well: as our Sauiour ſaith, *Without me you can doe nothing.* And *Aug.* before, *loc.1. Nihil valet*: The will can doe nothing at all. And *lib. de prædeſt. & grat. c.9. Ad virtutis indolem deo deſerente nihil poteſt*: If God doe leaue, that is, not aſſiſt the will, it can doe nothing to the attaining of vertue. And againe, *Nulla poteſtas niſi ex deo data*: There is no power at all, but giuen of God: *lib.1. retract. cap.22.* If there be no power in the will, then at no time, neither to doe any good thing: wherefore *Bellarmine* doth very fondly wreſt *Auguſtines* words againſt his owne ſenſe. Ioh.15.5.

Loc.6. Enchirid. c.30. Libero arbitrio male vtens homo, & ſe perdidit & ipſum, &c. Man vſing free will euill, loſt himſelfe, and it. *Victore peccato, amiſſum eſt liberum arbitrium*: Sinne being conqueror, free will was loſt.

Anſw. Hee meaneth not, that free will is vtterly extinct, as man himſelfe is not but onely made worſe; as things are not periſhed, but loſt, that are taken by the enemie in battell: ſo the libertie of grace only is loſt, not the libertie of nature: *Bellarm. c.30. lib.5. reſponſ. ad loc.1.*

Contra. 1. Neither doe we ſay, that free will or the nature of man is wholly extinct, but there remaineth a freeneſſe in the will ſtill, a freedome from coaction or conſtraint, which is the libertie of nature, but there is no freedome to good without Gods aſſiſtance, which is the libertie of grace: ſo *Auguſtine* ſaith; *Natura tota fuit per liberum arbitrium in ipſa radice vitiata*: The whole nature of man was corrupted in the roote by free will, *tract.87. in Ioan.* If the whole be corrupted, then no part thereof remaineth vncorrupt. 2. This the ſimilitude of captiuitie ſheweth; for like as hee that is a priſoner,or taken captiue,walketh not whither he would,but is led whither he would not; as Chriſt ſaith to *Peter*: ſo the will of man being captiued to ſin,becommeth wholly the ſeruant thereof. *Know ye not,that to whomſoeuer you giue your ſelues as ſeruants to obey,his ſeruants ye are,to whom ye obey?* Ioh.21.18. Rom.6.16.

Loc.7. Epiſt.144. Sine gratia Dei non poteſt libera eſſe voluntas,&c. Without grace the will cannot be free,being ſubiect to the concupiſcence ouercomming it.

Loc.8. De ſpirit. & liter.c.30. Per gratiam ſanatio anima à vitio peccati, per anima ſanitatem libertas arbitrij,per arbitrij libertatem dilectio iuſtitia: By grace,the healing of the ſoule commeth from the corruption of ſinne; by the health of the ſoule,the libertie of the will; by the libertie of the will, the loue of righteouſneſſe.

Loc.9. Lib.de corrept.& grat.c.13. Peccant per liberum arbitrium,non liberatum: They ſinne by free will,but not yet freed,that is,by grace: *Ergo*,there is no libertie or freedome of the will to good, without grace.

Anſw. Bellarmine anſwereth to all theſe places; that *Auguſtine* ſpeaketh of the libertie of grace, not of the libertie of nature: for although the will be the ſeruant of ſinne without grace,yet it is free *à naturali neceſſitate*,from naturall neceſſitie: as the eye, though it cannot exerciſe the ſight without light; yet ſimply it can ſee of it ſelfe,*ibid.reſponſ.ad 4.5.7.loc.*

Contra. He hath granted as much as wee deſire: for like as there is in the eye a poſſibilitie of ſeeing; but yet without the light it cannot diſcerne this or that: ſo wee ſay that it is in mans power by nature to will without conſtraint; but it cannot will any thing that is good, without the illumination of grace: as *Bernard* ſaith,*Ex ipſo nobis eſt velle,ex ipſa bonum velle:* Of the will it is that we doe will; of grace,that wee will that is good. A libertie then of the will ſimply and abſolutely wee grant by nature; but to will that which is good,proceedeth from the libertie of grace: All this ſeemeth by *Bellarmine* to be acknowledged,which we willingly condeſcend vnto.

Loc.10. Lib.1.retract.c.15. Qui cogenti cupiditati bona voluntate reſiſtere non poteſt,iam hoc ita peccatum eſt,vt ſit etiam pœna peccati: He that cannot reſiſt his forcing concupiſcence by a good will, it is ſo ſinne in him,that it is alſo the puniſhment of ſinne.

Loc.11. Lib.de corrept.& grat.c.12. Si relinqueretur ipſis ſua voluntas, vt in adiutorio Dei manerent ſi vellent,&c. If they ſhould be left to their owne will,to continue in Gods helpe,if they would, through ſo many and great temptations, their will through it infirmitie would giue place: *Et ideo perſeuerare non poſſent, quia deficientes infirmitate nec vellent:* And therefore they cannot perſeuere or continue,becauſe failing by infirmitie,they will not.

Loc.12. Ex libro de perfect.iuſtit.reſponſ.9. Quia peccauit voluntas, ſequuta eſt peccantem peccatum habendi dura neceſſitas: Becauſe the will ſinned,there followed vpon the partie ſinning,a neceſſitie of hauing ſinne,&c. Here it is confeſſed by *Auguſtine*, that by nature the will cannot otherwiſe doe but ſinne,and therefore hath no power of it ſelfe to doe any thing,that is good.

Anſw. The ſumme of *Bellarmines* anſwere to all theſe places is this; that this neceſſitie or impotencie of the will,is conditionall,not abſolute, *quia poteſt auxilium Dei implorare*, becauſe man may ſue for Gods helpe; which if he doe not,it is his owne fault: ſo then there is no ſuch neceſſitie affirmed by *Auguſtine*,in any of theſe places,that taketh away the libertie of the will, *Bellarm. ibid.reſp. ad 3.6.8.teſtim.*

*Contra.*1. Thus *Bellarmine* fighteth with himſelfe,affirming,that without the inuocation of Gods helpe,the will hath no power to reſiſt the concupiſcence,and conſequently not to doe any thing that is good: if it be then of grace, how can it be of nature? 2. We affirme that this neceſſitie of nature is not ſo abſolute,but by the condition of Gods grace and aſſiſtance it may be looſed: but it is not in euery mans power by nature, to receiue this condition, and to ſue vnto God for his helpe. 1. The Apoſtle ſaith,*We know not what to pray as wee ought*,but *the ſpirit helpeth our infirmities*: it is then of the ſpirit,that we haue a minde to pray,not by nature. 2. *Auguſtine* ſaith, *Quantum eſt quod valet voluntas ſub dominante cupiditate, niſi fortè ſi pia eſt, vt oret auxilium?* What is it, that the will can doe being ſubiect vnto luſt,vnleſſe it being godly,doe pray for helpe? *lib.1.retract.c.15.* It muſt firſt then be godly,before it can ſue for grace; but godlineſſe is not by nature: and againe, *Sine Deo bonum opus—nec incipere,nec perficere poſſit:* Without God,it can neither begin,nor finiſh a good work: *Hypognoſtic.lib.3. Ergo*, without grace a man cannot pray. Rom.8.26.

3. This neceſſitie of nature,which cannot but ſinne, taketh not away the libertie of the will: as *Bernard* ſaith,*Nemo nec malus nec bonus eſt,niſi volens:* No man is either good or euil againſt his will: ſo he, that doth that which is good willingly, is made willing by grace; and hee that doth euill,is thereto made willing by the corruption of his owne nature.

Loc.13. Lib.2. de peccat.remiſſ.c.18. Laborant homines inuenire in noſtra voluntate, quid boni ſit noſtrum,quod non ſit ex Deo: Men doe labour to finde ſome good thing in the will,which is ours, and not of God,which I am vtterly ignorant,how it can be found.

Anſw. Auguſtines meaning is, that free will of it ſelfe doth not worke together with God, but by the gift of preuenting grace: *Bellarm.lib.6.c.14.reſp.ad argum.1.*

Contra. 1. If it bee by the gift and working of grace, that the will worketh with grace,it is that which wee affirme,that the will worketh not vnto good, but by the efficacie of grace. 2. If hee ſay, that Grace doth but giue the hint,as it were, and the beginning, and the will followeth then of it owne accord; then is there ſome good to bee found in the will, which is not of grace, which *Auguſtine* heere denieth. Thus then wee enforce this teſtimonie: If will worke any thing of it ſelfe without grace, then *Auguſtine* is deceiued, which hee denieth; if it doe not, that is confeſſed, which wee conclude.

Loc.14. Lib.de grat.Chriſt.c.14. Arbitrium ſic adiuuatur, vt non ſolum quid faciendum ſciat, ſed quod ſcierit, etiam faciat, &c. The will is ſo helped, that it only doth not know, what is to be done, but doth alſo that which it knoweth: and when God teacheth, he ſo teacheth by the grace of his ſpirit, that what any man learneth, hee doth not onely ſee it by knowing, but doth deſire it by willing, and perfit it by doing.

Anſw. This place maketh for vs, for if the will be helped in knowing and doing, then conſequently there is a free will in theſe things, which is helped: *Bellarm.ibid.reſponſ.ad argum.2.*

Contra. 1. Mans will worketh together with grace, in reſpect of the naturall actiuitie and power thereof to will, and ſo in his ſenſe it may be ſaid to be helped only; but as it willeth that which is good, it is not in part helped, but wholly directed. 2. Yet it is no vnuſuall phraſe to ſay, one is helped, when
he can doe nothing of himſelfe: as, *Lord I beleeue, helpe my vnbeleefe:* will he therefore inferre that Mark.9.24.
a man is but helped in part to faith, and that part is of himſelfe: contrarie to the Scriptures which
ſaith, that faith is Gods worke, that is, only and wholly his. 3. As the will is helped to know, ſo it is Ioh.6.29.
helped to doe, but God only doth illuminate the ſoule, it cannot lighten it ſelfe; for *Chriſt is the light* Ioh.1.9.
that lighteth euery man. Ergo, he onely helpeth the will to worke. 4. The ſimilitude of the teacher ſheweth the ſame; for how doth he that is taught helpe toward his teaching, but only in the vſe of his naturall wit; but the forme and qualifying of the wit and the inſtruction is onely of the teacher: ſo when God teacheth, the naturall willing is in man by gift of his creation; but the ſpirituall inſtruction, direction, inclination to grace, is only of God.

Loc.15. De bon.perſeueran.c.13. Hoc nobis expedit credere, dicere, &c. vt totum detur Deo: It behoueth vs thus to beleeue, and ſay; that the whole may be giuen to God.

Anſw. Nos damus totum Deo, &c. We doe aſcribe all vnto God, neither doe we part workes with him, neither doe we attribute any thing to our ſelues, which is not of God: *Bellarm.c.14. reſponſ.ad 3 teſtim.*

Contra. 1. If you in truth aſcribe the whole worke of the will to the grace of God, there is no
queſtion betweene vs: for this is that, which we vrge according to the Scripture, that *God worketh in* Philip.2.13.
vs both the will and deede of his good pleaſure. 2. But if you vſe this euaſion; that all is of God and of grace, becauſe he firſt gaue vs free will, and ſo by grace vnderſtand a gift of creation; this is but an old ſhift of the Pelagians, who did alſo affirme free will to be of grace, *quia nos tales condiderit Deus,* becauſe God made vs ſuch, &c. *Hieron.ad Cteſiphont.* But wee vnderſtand by grace, not the ſtanding gifts of the creation; but the continuall influence of the ſpirit in our regeneration.

Loc.16. De corrept.& grat.c.14. Volenti ſaluum facere nullum hominum reſiſtit arbitrium: Mans will cannot reſiſt God being willing to ſaue vs: *Ergo,* mans will is not free, as hee will himſelfe, to good or euill.

Anſw. Effectuall grace doth no more induce a neceſſitie, or take away the libertie of the will, then preſcience: and whereas it is ſaid that effectuall grace cannot be reſiſted; it is not to be vnderſtood abſolutely, but by way of an *hypotheſis,* or ſuppoſition, that it is impoſſible that a man ſhould not follow or obey God calling in that manner, &c. *reſp.ad argum.4.*

Contra. 1. Neither doe we affirme, that effectuall grace doth preiudice free will: for as *Auguſtine* ſaith, *Deus ex nolentibus volentes facit,* God of nilling maketh vs willing, and ſo willing, that when God draweth, we cannot chuſe but obey. 2. Neither doe we make an abſolute neceſſitie, as though mans will of it ſelfe could not reſiſt Gods calling, being of it ſelfe mutable and flexible, but Gods grace preſuppoſed, whereby it is made firme and ſtable.

Loc.17. De grat. & liber.arbitr.c.17. Vt velimus, ſine nobis operatur; cum autem ſic volumus vt operemur, nobiſcum cooperatur: That wee will he worketh without vs; but when we ſo will, that wee worke, he worketh with vs.

Loc.18. Totum Deo dandum eſt, qui hominis voluntatem bonam & præparat adiuuandam, & adiuuat præparatam: All is to be giuen to God, which doth prepare mans good will to be helped, and doth helpe it being prepared.

Anſw. God one way worketh the will without vs, that is, by perſwaſion: but wee alſo worke by conſenting: and therefore here he ſaith, we doe *cooperari,* wee doe worke together with God in the outward act: *Bellar.ad loc.5.*

Contra. Firſt, God doth not onely perſwade, but cauſeth the will alſo to conſent: for otherwiſe God ſhould doe no more, then man doth, who may miniſter counſell and perſwaſion, but cannot
worke the heart: ſo the Scripture ſaith, *that God draweth vs:* but to draw is more then to perſwade. Ioh.6.44.
And *Auguſtine* ſaid before, *that mans will cannot reſiſt Gods calling:* therefore it is not in mans will to conſent or not to conſent. Secondly, we grant, that mans will worketh with God, *vt naturale inſtrumentum ab alio motum,* as a naturall inſtrument moued or ſtirred by another, which are *Bellarmines* owne words: then like as the inſtrument in the workmans hand hath no cunning in it ſelfe to faſhion or frame the worke, but is directed by the workman; ſo the will is but as a naturall inſtrument wor-

king naturally to will: but to will ẏ which is good, it is directed by grace, as the workmaſter vnto it.

Thus notwithſtanding theſe cauillous and ſophiſticall anſwers, I truſt it is euident to any indifferent eye, not obſcured with wilfull darkneſſe, that *Auguſtine* is a reſolute patrone of Gods grace againſt mans free will, as it is now by nature ſubiect and ſubdued vnto ſinne.

Beſide theſe places alleaged, many other alſo may be produced out of *Auguſtine*: as theſe that follow.

*Loc.*19. *De corrept.& grat.c.*8 *Voluntas humana non libertate conſequitur gratiam; ſed gratia libertatem*: Mans will doth not by it freeneſſe obtaine grace, but by grace freedome.

20. *Ibid.c.*11. *Liberum arbitrium ad malum ſufficit, ad bonum parum eſt, niſi adiuuetur,&c.* Free will is ſufficient to euill: but little or of ſmall force to doe good, vnleſſe it be helped.

21. *Artic.*3.*contr.Pelag. Non eſt idoneum, quæ ad deum pertinent, ſine deo,&c.* It is not fit without God to begin any thing, that appertaineth to God.

22. *Ibid. Homo eſt tanquam ouis perdita, errat libero arbitrio in operibus diaboli,&c.* Man is as a ſheepe going aſtray by free will in the workes of the diuell, whom Chriſt taketh vpon his ſhoulders, &c. Like as a ſtray ſheepe cannot returne, vnleſſe he be carried: ſo free will is drawne vnto that which is good, by grace; it hath no power of it ſelfe thereunto.

23. *In Pſal.*26. *Dic illi, voluntatem liberam mihi dediſti, ſed ſine te nihil eſt mihi conatus meus*: Say vnto God, thou haſt giuen me free will: but without thee mine endeuour is nothing.

24. *In Pſal.*134. *Tu in teipſo non facis, quod vis; — ſed ipſe tibi dat gratiam, vt facias in teipſo, quod vis*: Thou canſt not doe in thy ſelfe, what thou wouldeſt, but he giueth thee grace, to doe in thy ſelfe, as thou wouldeſt.

25. *Epiſt.*89.*ex Sapient.*8.21. *Sciui, quod nemo eſt continens, niſi deus det*; I know that none can haue continencie, vnleſſe God giue it. Hence he inferreth that it is not of free will, but by the gift of God: *Deus iubet continentiam, & dat continentiam*: God biddeth continencie, and giueth continencie.

26. *De ciuitat.dei,lib.*13.*cap.*15. *Ad malum hominis prior eſt voluntas, ad bonum prior eſt voluntas creatoris, ſiue vt eam faceret, quæ nulla erat, ſiue vt lapſam reficiat, quæ perierat*: To euill mans will is firſt, to good the Creators will is firſt, either to make the will, which was not; or to reſtore it, which was loſt.

27. *De ciuitat.lib.*14.*cap.*11. *Arbitrium voluntatis — proprio vitio amiſſum, niſi à quo dari potuit, reddi non poteſt*: The iudgement of the will cannot be reſtored, but by him, that firſt gaue it, &c. Like as then we wrought not with God in the firſt creation of the will, ſo neither in the reparation thereof, but all is of God.

28. *De peccator.merit.& remiſſ. Cont.Pelag.*2.5. *Vt oculus corporis — vt videat, adiuuatur à luce, neque hoc omnino niſi illa adiuuerit, poteſt,&c.* As the eye that it may ſee is helped of the light, neither can it ſee any thing at all, vnleſſe it be ſo helped: ſo God, which is the light of the inward man, doth helpe the ſight of the minde, that not according to ours, but his righteouſneſſe, *boni aliquid operemur*, we may worke ſome good thing, &c. Thus then as the eye without the light ſeeth nothing at all: ſo the will without grace willeth no good thing at all.

29. *De peccator.merit.& remiſſ.cont.Pelag.*2.*cap.*18. *Si libera voluntas à deo eſt, — bona ex nobis, melius eſt id, quod ex nobis, quam quod à deo,&c.* If free will be of God, a good will of our ſelues, then that is better which is of vs, then that which is of God: which if it be moſt abſurd, *oportet fateamur & bonam voluntatem nos à deo adipiſci*: we muſt confeſſe, that we haue our good will from God.

30. *Lib.*8.*de Geneſ.cap.*10. The queſtion being propounded, why *Adam* is ſaid to labour in Paradiſe, *Auguſtine* maketh this anſwere: That God which created him to be a man: *ipſe etiam operatur & cuſtodit hominem, vt bonus ſit*: he doth worke and keepe man to be good.

31. *Soliloqu.tom.*8.*c.*15. *Credebam me aliquid fore ex me, exiſtimabam me ſufficere per me, nec percipiebam, quoniam tu regebas me,&c.* I beleeued, that I was ſomewhat of my ſelfe, I thought I ſufficed by my ſelfe, neither did I perceiue that thou diddeſt gouerne me: *Si quid boni eſt, magni vel parui, donum tuum eſt, noſtrum non eſt niſi malum; — ſiquid boni vnquam habui, à te recepi; ſiquando ſteti, per te ſteti, ſiquando cecidi, per me cecidi*: If there be any good in me, great or little, it is thy gift, ours is nothing but euill: if euer I had any good thing, I receiued it of thee; if I ſtand, I ſtand by thee; if I fall, I fall by me, &c. He proceedeth, *Tentator defuit, & vt deeſſet tu feciſti,&c.* The tempter was wanting, and that it ſhould ſo be, thou waſt the cauſe: place and time were wanting, thou alſo diddeſt cauſe it: *Affuit tentator, non defuit locus,&c.* There was a tempter, and there wanted neither place nor time, *ſed vt non conſentirem, tu me tenuiſti*, that I ſhould not conſent, the cauſe was in thee, &c. *Ibid.cap.*16. Thus *Auguſtine* leaueth no power at all to the will of man without grace, no not where temptation is wanting.

32. *Soliloqu.c.*25. *Non eſt hominis velle, quod poſſit; aut poſſe quod velit, vel ſcire quid poſſit & velit; ſed potius à te greſſus hominis diriguntur*: It is not in mans power to will that he can, or to can that he will, or to know what he can or will, but mans waies are directed by thee.

33. *In Matth.ſerm.*7. *Totum reputa, quod iuſtus es pietati, quod autem peccator es, tuæ iniquitati aſcribe: omne enim crimen, facinus, vel peccatũ noſtra eſt negligentia; omnis virtus, ſanctitas, Dei indulgentia*: Aſcribe the whole that thou art iuſt, to pietie; that thou art a ſinner, to iniquitie: euery crime

and ſinne is of our negligence; euery vertue, of the diuine indulgence,&c. Here all is aſcribed to grace.

34. *Tom.10.de verb.Apoſtol.ſerm.6. Ideò mens humana ne tibi tribuas, ne multum ſuperbias, immò, ne omnino ſuperbias,&c.* Wherefore O thou mind of man, attribute nothing to thy ſelfe, be not ouer proud, nay be not proud at all: for that thou doſt not conſent to the deſires of the fleſh, the law of the ſpirit of life in Ieſus Chriſt doth free thee.

35. *In Pſal.91. Vt cum lapidem calori ſubtraxeris, frigeſcet,&c. ſic tu, ſi à Deo receſſeris frigeſces:* As when thou takeſt a ſtone from the heate of the fire or Sunne, it waxeth cold: ſo thou, if thou departeſt from God,&c. the will then of man hath no more goodnes of it ſelfe without God, then a ſtone hath heate.

36. *De patient.c.22. Homo non poteſt eligere aut diligere, niſi prius electus dilectuſque curetur, qui cæcitate eligenda non cernit, & languore diligenda faſtidit:* Man cannot elect, or affect, vnleſſe he be elected, and affected of God, and ſo healed: who by his blindnes ſeeth not things to be elected, and by his weaknes doth lothe things to be deſired and affected.

37. *Noſtrum eſt velle, ſed voluntas ipſa mouetur, vt ſurgat, ſanatur, vt valeat, dilatatur, vt capiat, & impletur, vt habeat:* To will is ours, but the will is ſtirred, that it may riſe; it is healed, that it may haue ſtrength; it is enlarged, to receiue; and filled, that it may retaine or haue,&c. Thus the will can doe nothing of it ſelfe. **De bon. viduitat.c.17.tom.4.**

38. *Epiſt.107. Neque fideles fiunt ſine libero arbitrio, & tamen illius gratia fideles fiunt, qui illorum à poteſtate tenebrarum liberauit arbitrium:* They are not made beleeuers without freewill, and yet by his grace they are become beleeuers, which hath deliuered their freewill from the power of darknes.&c. God onely then deliuereth our will from the power of darknes and captiuitie of ſinne.

39. *De natur.& grat.cap.67. Cum de libera rectè faciendi voluntate loquimur, de illa ſcilicet, in qua homo factus eſt loquimur:* and a little before, *ſunt omni animæ peccanti duo iſta pœnalia, ignorantia, difficultas, &c.* When we ſpeake of mans free will, we ſpeake of that, wherein he was made: but now theſe two penal things are laid vpon euery ſoule that ſinneth, ignorance and difficultie: ignorance bringeth error, difficultie ſorrow,&c.

40. *De bon. perſeuerant.2.13. Cogitantes credimus, cogitantes loquimur,&c.* We thinking beleeue, we thinke, when we ſpeake, and when we doe any other thing: *ſed tamen quod attinet ad pietatis viam, —non ſumus idonei cogitare aliquid ex nobis,&c.* But as touching the way of godlines, we are not fit to thinke any thing of our ſelues, but our ſufficiencie is of God,&c. Wee are not able to thinke any thing, how much leſſe to will that is good?

Many ſuch like places beſide might be alleaged out of *Auguſtine:* but theſe (I truſt) may ſuffice to cleare this point, that this learned father aſcribed no power at al to mans will vnto that which is good, by nature, but referred all to grace. In other controuerſies the like might be ſhewed: but that it were neither conuenient at large on both ſides to diſcuſſe the ſentences of the fathers, whereby this volume might grow to bee too large; nor yet ſo profitable in this worke, which is intended chiefly for their vſe that are not profeſſed in theſe ſtudies; nor yet ſo agreeable to my purpoſe and ſcope in this treatiſe, which haue chiefly propounded to my ſelfe to decide theſe controuerſies by Scriptures.

THE FOVRTH PART OF THIS CONtrouerſie, concerning Iuſtification.

THe ſeuerall queſtions that are handled are theſe: firſt of faith: ſecondlie, of iuſtification it ſelfe.

THE FIRST QVESTION, OF FAITH.

THe parts of this queſtion: firſt, what faith is. Secondly, of the diuers kinds of faith. Thirdlie, whether faith may be ſeparated from charitie. Fourthly, of the validitie of faith. Firſt, after what manner faith iuſtifieth. Secondly, whether faith onelie iuſtifie.

THE FIRST PART, OF THE NATVRE and definition of faith.

WE define iuſtifying faith, to be an vndoubted confidence, ioyned with a certaine knowledge, whereby wee both vnderſtand, and are perſwaded, euery man in, and for himſelfe, that the promiſes of God made vnto vs in Chriſt, are verily ours, and we made partakers of them in him.

The Ieſuite taketh exception againſt three points of this definition: firſt, hee denieth faith to bee a confident or ſure perſwaſion. Secondly, that it is not neceſſarily ioyned with knowledge. Thirdly, he affirmeth, that the promiſes of God in Chriſt, are not the proper obiect of faith: Of theſe then in their order.

THE FIRST POINT, WHETHER FAITH, whereby we are iuſtified, be a ſure confidence of the heart.

The Papiſts.

48.Error. BEllarmine holdeth,that faith hath the proper ſeate and place onely in the vnderſtanding,not in the heart or affections; and therefore denieth,that it is any ſuch aſſurance or confidence: *lib.1.de iuſtificat.cap.6.* The Councell of Trent likewiſe determineth,that iuſtifying faith,is no confidence of the heart: *ſeſſ.6.can.13.* The Rhemiſts affirme it,to be an act onely of vnderſtanding: *Annot.2.Cor.13.ſect.1.*

Epheſ.3.12. *Argum.*1.Confidence is the effect of faith,and faith the cauſe thereof: *We haue entrance with confidence by faith in him,* faith worketh confidence: *Ergo:* it is no confidence,*Bellarm.ibid.*

1.Iohn 4.8. *Anſw.* 1. Saint *Iohn* ſaith, *God is loue,* yet it is no good conſequent,that God therefore worketh not loue in vs: for Saint *Paul* ſaith, *That the loue of God is ſhed abroad in our hearts by the holy Ghoſt.* God is loue one way, that is, eſſentially, and originally; and hee worketh loue another way in vs, or rather another kind of loue, which is an image, and effect of his loue: So faith worketh confidence,and it ſelfe neuertheleſſe,is a kind of confidence. 2.As the effect is,ſo is the cauſe: can the waters be ſweete,if the fountaine be bitter? It is the propertie of fire to giue heate,therefore it muſt it ſelfe alſo be hot: ſo faith worketh confidence; therefore it muſt needs bee much more confident it ſelfe. 3.We ſay not, that *fides,*and *fiducia,*faith and fiduce, or confidence,are all one: for this confidence is a common qualitie both to faith and hope: but this we ſay, that faith is alwaies ioyned with confidence.Now betweene this confidence,that accompanieth faith,and that confidence,which is wrought by faith,we make this difference: faith hath a generall confidence and aſſurance of all the promiſes of God,and it is the fountaine and ſtorehouſe from whence iſſueth out all our aſſurance and confidence in particular: As faith maketh vs to pray confidently, *Aske in faith,and wauer not:* which is the ſame which the Apoſtle ſaith here,*We haue entrance with confidence.* Faith alſo worketh confidence,and reioycing in tribulation. This confidence and aſſurance in theſe Chriſtian exerciſes,is nothing elſe but the particular vſe and application of that generall confidence in the promiſes of God, which we ſay is neceſſarily required in faith.

Rom.5.5.

Iames 1.6.

Epheſ.3.12.

Rom.5.3.

1.Cor.13.13. *Argum.*2. Firſt,faith and hope are two diuers things. *Now abideth faith,hope and loue,theſe three:* but hope is nothing elſe but confidence: *Ergo,*faith is not. Secondly,againe: *Bringing into captiuity euery thought to the obedience of Chriſt,*ſaith the Apoſtle:faith then doth captiuate the vnderſtanding, and ſubdueth it to Chriſt: *Ergo,*not the will: *Bellarm.lib.1.de iuſtificat.cap.6.*

2.Cor.10.5.

*Anſw.*Firſt,fiduce or confidence is a common qualitie both to faith and hope,and as the *genus* to them both: therefore it is abſurdly reaſoned,hope hath confidence: *Ergo,*faith not: as if hee ſhould haue argued thus: A beaſt hath ſenſe: *Ergo,* man hath not. Who would not hiſſe ſuch a diſputer out of the ſchooles?

Secondly,1. It followeth not,faith doth captiuate the vnderſtanding: *Ergo,* not the will: it doth not captiuate the thoughts only,but *euery high thing that is exalted againſt the knowledge of God;* and ſo alſo the rebellious will of man. 2. Obedience is properly in the will,and not in the vnderſtanding, therefore it working obedience to Chriſt,worketh alſo vpon the will and affections of man: and ſo the Scripture ſpeaketh directly, that the heart, which is the ſeate of the affections, is purified by faith. Acts 15.9.

The Proteſtants.

WE affirme not,that faith only is an aſſurance of the heart, but that the light of vnderſtanding, and knowledge of the mind,is requiſite thereunto. As faith is deſcribed, *Hee that commeth vnto God,must beleeue that God is:* Here is the certaine knowledge,that God is,and that hee is holie, iuſt and true: *And that he is a rewarder of thoſe that ſeeke him:* Here is the aſſured perſwaſion and confidence of the heart. That faith then is inſeparablie ioyned with this aſſured confidence, it is thus warranted by the word of God. Heb.11.6.

Rom.4.19.20. *Argum.*1. *Abraham was not weake in faith,&c. neither did hee doubt of the promiſe of God through vnbeleefe,but was ſtrengthened in faith,being fully aſſured,&c.* Here firſt the Apoſtle ſaith, *he doubted not through vnbeleefe:* As vnbeleefe then is ioyned with doubting, ſo faith hath confidence: and this it is to be ſtrong,and not weake in faith. Secondly,*being fully aſſured:* therefore the aſſured perſwaſion of the heart doth perpetually accompanie faith.

Anſw. The text is rather thus to be read,after the Latine tranſlation, *pleniſſimè ſciens,* moſt fullie knowing,not fully perſwaded. And by this the Ieſuite would prooue, that faith conſiſteth rather in knowledge,then perſwaſion,*Bellarm.cap.6.loc.1.*

Contra. The word in the originall is, πληροφορηθεὶς, which muſt be tranſlated *perſuaſus,* or *perſuaſum habens,*being perſwaded,or aſſured, not *pleniſſimè ſciens,* fully knowing. Firſt,it being a participle of the paſſiue,cannot properly be tranſlated by an actiue. Secondly,there is not a letter or ſillable in this word included,whereby knowledge is ſignified or expreſſed in the Greeke tongue. Thirdly,the vulgar tranſlator doth reade otherwiſe in other places, tranſlating this word πληροφορεῖν, and the deriuatiues thereof by theſe Latine words, *implere, complere*, to fill, or fulfill: as Luk.1.1. 2.Tim.4.5. In which places, though the tranſlator expreſſe not the full meaning of the word, as we will now proue, yet he varieth from his reading in this place: which ſheweth the imperfection of the tranſlation agreeing not with it ſelfe. Fourthly, this tranſlation, *pleniſſime ſciens*, fully knowing, which ſeemeth to define faith by the fulneſſe of knowledge, impugneth the Ieſuites opinion, who denieth, as well that *fides*, is *notitia*, faith is a knowledge, as that it is *fiducia*, fiduce or aſſurance: therefore hee ſhould not gaine much by this reading. Fifthly, that this word πληροφορεῖν, ſignifieth, as we reade, to perſwade, *plenam fidem facere*, to make a thing certaine or aſſured, it may appeare by comparing other places of Scripture, where this word is vſed: as Luk.1.1. the Euangeliſt ſaith, *Hee hath taken in hand to write the ſtorie of thoſe things, whereof we are fully perſwaded:* the word is πεπληροφορημένων: the vulgar tranſlateth, of things, *quæ in nobis completa ſunt*, which are fulfilled in vs; very ignorantly, not diſtinguiſhing betweene the Greeke words, πληροφορεῖν, and πληροῦν the firſt ſignifieth, to certifie or perſwade; the ſecond, to fill: And πεπληροφορημένα πράγματα, are ſuch things which are ſo euidently proued, that there remaineth no more doubting: as Maſter *Beza* ſheweth out of *Vlpianus*. So the word πληροφορία, is truly tranſlated, aſſurance, 1.Theſ.1.5. Our Goſpell was not in word only vnto you, but in power and much aſſurance, *certa perſuaſione*, not *plenitudine multa*, much fulneſſe: but the Scripture vſeth another word to expreſſe fulneſſe, and that is πλήρωμα. Epheſ.1.23.3.19. not πληροφορία. Sixthly, *Eſpence* a learned Papiſt alſo approueth this interpretation of the word, and to that purpoſe hee alleageth theſe places: Rom.4.14. Coloſ.2.2. Heb.6.10. in the which places πληροφορία, is taken for a certaine faith and perſwaſion: πληροφορηθεὶς, being perſwaded, &c. *in 2.Tim.pag.149.liter.d.* Seuenthly, this is proued by the Etymologie or denomination of the word: for πληροφορῶ, is as if we ſhould ſay, πλήρη πίστιν φέρω. *plenam fidem affero*, I bring or giue certaintie or aſſurance to a thing. Eightly, that it is ſo to be taken in this place, for a full aſſurance, the words before going declare: *He doubted not of the promiſe:* what is that elſe, but to be aſſured?

Luke 1.1.
1.Tim.4.5.
1.Theſ.1.5.
Epheſ.1.23.
& 3.19.
Rom.4.14.
Coloſ.2.2.
Heb.6.10.

Argum.2. S.*Paul* ſaith, *I am perſwaded, that neither death, nor life, &c. ſhall ſeparate vs from the loue of God, &c.* the word is πέπεισμαι, from whence the word πίστις, *faith*, is knowne to be deriued. The vulgar text hath *certus ſum*, I am certaine, which is as much as *confido*, I truſt, that neither death nor life: *Ergo*, faith hath a fiduce, confidence, or certaine perſwaſion. Rom.8.38.

Bellarmine here diſtinguiſheth, that there are two kinds of fiduce or confidence, one in the vnderſtanding, the other in the will: the firſt faith hath, the ſecond hope: *Bellar.c.6.*

Contra. Firſt, *Bellarmine* forgetteth his owne argument vſed before: hope hath confidence: *Ergo*, not faith: for if there be two kinds of confidence, as he ſaith, he hath made a ſimple argument. Secondly, *Bellarmine* propoundeth the queſtion generally, *Fidem iuſtificantem non eſſe fiduciam*, that iuſtifying faith is no fiduce, or confidence at all, *cap.6.* and therefore it is ſufficient for vs that he granteth it to be any confidence. Thirdly, yet that the Apoſtle here meaneth a perſwaſion of the heart and affection it is euident, becauſe he ſpeaketh of loue, which is in the heart: If it bee taken actiuely for our loue toward God, as *Origen* vnderſtandeth it, writing vpon theſe words: *Loue doth neuer fall away: Ex charitate nunquam excidente erant illæ voces, confido, &c.* From this charitie neuer falling away proceeded thoſe words of the Apoſtle, I am perſwaded, that neither life nor death, &c. can ſeparate vs from the loue of God, *Hom.23.in Matth.* But if wee take it paſſiuely for Gods loue to vs, which is the better ſenſe, it commeth all to one: for the Apoſtle ſaith, verſ.35. *That tribulation and anguiſh cannot ſeparate vs from this loue*, that is, from the aſſurance thereof. Now tribulation, &c. worketh not vpon the vnderſtanding, but the affection: this perſwaſion then of the Apoſtle was not onely in his vnderſtanding, but in his heart and affection. 1.Cor.13.8.

1 *Auguſtine* ſaith: *Si nunc tempus eſt fidei, ſalus autem animarum merces eſt fidei, quis dubitet in fide, quæ per dilectionem operatur, peragendum diem vltimum, atque in fine diei, recipiendam eſſe mercedem, non ſolum redemptionē corporis, verumetiam ſalutem animarum?* If now it be the ſeaſon of faith, and the ſaluation of the ſoule be the reward of faith, who doubteth, but that a man ſhall die in this faith, that worketh by loue, and afterward receiue the reward, both the redemption of the body, and ſaluation of the ſoule? *Tractat.in Iohan.86.* *Quis dubitet?* Who can doubt? ſaith *Auguſtine*: *Ergo*, faith expelleth doubting. *Decret.11.Iuly.1.* *Qui dubius in fide, infidelis:* He that is doubtfull in faith, is an Infidell.

S.*Ambroſe* vpon theſe words, *that Chriſt may dwell in your hearts by faith, &c. Certi ſint de Chriſto, &c.* Let them be ſure of Chriſt, that he dwelleth in their hearts by faith: *vt cùm fidem eius habeamus in cordibus noſtris, &c.* that when we haue his faith in our hearts, we may ſeeme to haue him, &c. The ſeate then of faith is the heart: not the heart taken generally for the whole inward man, as *Bellarmine* anſwereth, *cap.6.* but properly as it is the ſeate of loue, and of other affections: as it followeth in the ſame 17. verſe, *being rooted and grounded in loue*: the heart then is the ſeate both of faith and loue. Epheſ.3.17.

2 *Chryſoſtome* ſaith: faith doth the ſame, excluding reaſon: *Quemadmodum enim illa diuellunt & concutiunt, ſic fides conſolidat & ſtabiles facit:* As they doe diuide and ſhake, ſo faith doth conſolidate and make ſtable, &c. And againe: *Ideo fideles vocati ſumus, vt his, quæ dicuntur ſine vlla haſitatione credamus:* Therefore wee are called faithfull, that wee ſhould without doubting beleeue theſe things that are ſaid: *Damaſcen* defineth faith to be *an vndoubted hope.*

Homil.4.in 1.c.ad Coloſ.
Hom.1.in 1.Tim.c.4.
ἀδίστακτος ἐλπίς.
Lib.4.de fid. cap.11.

Harm.ſect.4. pag.244. Ibid.249. Sect.9.p.250. Ibid.p.258. 3 Latter confeſ. of Heluetia c.16. *Chriſtian faith is not an opinion or humane perſwaſion, but a ſure truſt, and an euident, and ſtedfaſt aſſent of the minde, a moſt ſure comprehenſion of the truth of God ſet forth in Scripture, &c.* Confeſ. of Baſil. We doe not attribute righteouſneſſe to workes — *but to a true confidence and faith in the blood of the Lambe of God ſhed for vs.* Bohemia c.6. *This faith alone, and this inward confidence of the heart in Ieſus Chriſt our Lord doth iuſtifie,* &c. French confeſſ. artic.13. *Wee can find no reſt to our ſelues — till wee bee certainely perſwaded, that wee are loued in Ieſus Chriſt.*

4 *Peter Lombard* agreeth: *Fidem in corde, &c.* That a man ſeeth his faith in his heart. And hee alleageth thus out of *Auguſtine: Credimus vt cognoſcamus, non cognoſcimus vt credamus:* We beleeue to vnderſtand, we vnderſtand not to beleeue. But if faith were onely in the vnderſtanding, we ſhould firſt vnderſtand, then beleeue: *lib.3.diſt.25.liter.g.*

The holy Martyrs thus iudged of the Chriſtian faith, that it brought a moſt certaine aſſurance with it: Maſter *Bradford* holy Martyr did no more doubt, that by dying for the faith of Chriſt, hee ſhould pleaſe the Lord, then that the Sunne did ſhine, which at that time did ſhine in at the window, *Fox.* pag.1614.

Maſter *Philpot* bleſſed Martyr, when a popiſh Biſhop had ſaid vnto him, thus, theſe heretikes take vpon them to bee ſure of all things they ſtand in: you ſhould rather ſay, I truſt I know Chriſt, then that I am ſure of it: the holy Martyr thus anſwered: Let him doubt of his faith that liſteth; God giue mee grace alwaies to beleeue, that I am ſure of true faith, and fauour in Chriſt, *Fox.* pag.1825.

THE SECOND POINT, WHETHER knowledge be neceſſarie vnto faith.

The Papiſts.

49.Error. Bellarmine ſaith, *fidem non eſſe notitiam, ſed aſſenſum,* that faith is no knowledge, but a bare aſſent of the mind, without knowledge or vnderſtanding of that whereunto it aſſenteth. Thus alſo the Rhemiſts note, there is a kind of faith called *fides implicita,* the faith of ſimple men, and Idiotes, who although they are not able to giue a reaſon of their beleefe, yet it is enough for them to ſay, they are Catholike men, and that they will liue and die in that faith which the Catholike Church doth teach, *Rhemiſt.annot.Luke* 12 *ſect.*3.

This implicite faith, which they ſay is ſufficient for common Catholikes, is nothing elſe, but to beleeue, as the Church beleeueth, though they know nothing themſelues particularly: that faith is ſufficient without knowledge, thus they reaſon.

1.Cor.13.2. *Argum. Though I know all ſecrets, and all knowledge* (ſaith the Apoſtle) *yea if I had all faith, &c.* The Apoſtle diſtinguiſheth knowledge, and faith, as being two ſundry things, *Bellar.cap.7.*

*Anſ.*1. Though the Apoſtle reckon vp here diuers particular gifts, yet doth hee not ſo ſeparate and deuide them, but that one may communicate with another: for if this be a good conſequent, becauſe Saint *Paul* ſaith, *all knowledge, and all faith,* making two ſundrie gifts of them, therefore faith hath no fellowſhip with knowledge: then by the ſame reaſon, becauſe he alſo ſaith, *if I could propheſie, and know all ſecrets,* therefore he that propheſieth hath no knowledge of ſecrets.

Galath.5.6. 2 S.*Paul* ſpeaketh not here of iuſtifying faith, but of the faith of miracles, *If that I had faith whereby I could remoue mountaines, &c.* which faith may be ſeparated from loue: but iuſtifying faith cannot: faith working by loue, ſaith the Apoſtle: this place therfore cõcludeth nothing againſt iuſtifying faith.

The Proteſtants.

As before they ſpoyled faith of the better part thereof, which is a ſtable and certaine perſwaſion of the heart: ſo now alſo they rob it of the other part, which is an euidence and light of ſpirituall knowledge: for faith cannot ſtand with ignorance, but neceſſarily bringeth with it, an illumination of the minde, as it worketh ſtableneſſe in the heart.

1.Cor.2 9. 1.Cor.13.12. Neither doe we affirme, that we doe perfectly vnderſtand with the mind, thoſe things which by faith we beleeue: for the Apoſtle ſaith, that neither the eye hath ſeene, nor the eare heard, *neither came into mans heart, the things that God hath prepared for thoſe that loue him. And now wee ſee through a glaſſe darkely, then ſhall we ſee face to face.* We ſhall neuer therefore be able perfectly to vnderſtand in this life ſo much, as we beleeue: yet we doe know and vnderſtand them after a ſort: for as M. *Latimer* ſaith; there is great difference betweene certaine knowledge, and cleare knowledge, for that may be of things abſent that appeare not; this requireth the preſence of the obiect: A man therefore may certainely and ſurely know the thing which he perfectly beleeueth, though he doe not cleerely and euidently know it.

Againe, concerning this diſtinction of *implicita,* and *explicita fides,* our iudgement is this: wee doe not abſolutely condemne or refuſe it; but with two conditions are content to receiue it: firſt, if they vnderſtand that to be the *explicita fides,* when as a man by ſufficient knowledge and learning is able to maintaine euery point of his faith: that to be *implicita fides,* not when a man is vtterly ignorant to giue a reaſon of his faith, but when his knowledge and inſtruction is not ſo ful, as is to be found in the learned ſort: So then the explicite faith, is not that which onely hath skill and knowledge; the implicite,

cite, that which hath none: but they differ onely in degree, the one hath a greater meaſure of knowledge then the other.

The ſecond condition is this, that we vnderſtand the implicite faith, to be that, not which is grounded vpon the determination of the Church, but vpon the truth of the holy Scriptures: As if a man ſhould thus profeſſe, this is my faith, and thus doe I beleeue, becauſe I am ſo taught by the Scriptures, though otherwiſe I be not able to giue an exact account of my faith. With theſe reſpects and conditions we will admit of this diſtinction: as we finde it to haue beene admitted by that holy Martyr, Maſter *Saunders*, whoſe words I will ſet downe: Albeit I cannot *explicita fide*, as they call it, conceiue all that is to be conceiued, neither can diſcuſſe all that is to be diſcuſſed, in the doctrine of this moſt true religion: yet I doe binde my ſelfe, as by my humble ſimplicitie, ſo by my *fidem implicitam*, that is, by faith in generality, to wrap my beleefe in the credite of the ſame, that no authoritie of the Romiſh religion, repugnant thereunto, ſhall by any meanes remoue me from the ſame, *Fox*.pag.1495. *ex epiſt. Saunder, Wintonienſ.* This holy Martyr confeſſeth this implicite faith, and modeſtly acknowledgeth his faith to be ſuch, not that he was altogether rude and ignorant, but not yet attained to the depth of Chriſtian knowledge: ſecondly, hee groundeth his faith not vpon the determination of the Romiſh Church, but vpon the truth of his religion warranted by the Scriptures. Such an implicite faith doe we alſo grant. But a Popiſh implicite faith altogether voide of knowledge, when men vtterly ignorant content themſelues to beleeue as the Church beleeueth, we doe deteſt and abhorre: Such a faith, as the Biſhop of Cauaillon in France, commended ſometimes to the Chriſtians of Merindol, in theſe words: It was not neceſſarie or requiſite to ſaluation, that they ſhould be ſo cunning, as to expound or vnderſtand the articles of their faith, but that it was ſufficient that they knew it in Latine: for there were many Biſhops, Curates, yea & Doctors of Diuinitie, whom it would trouble to expound the Pater Noſter, or the Creede, *Fox* pag.949. Againſt this blind, popiſh, and vnſauorie faith, we reaſon thus.

*Argum.*1. S.*Peter* ſaith, *We muſt be readie to giue account to euery one that asketh, of that hope, which is in vs: Ergo*, it is not ſufficient for a Chriſtian to ſay he beleeueth, as the Church beleeueth: but hee muſt be able to giue account of his beleefe. 1.Pet.3.15.

*Argum.*2. Maſter *Lambert* holy Martyr, againſt this Popiſh implicite faith which indeede is no faith, but a blockiſh ignorance, alleadgeth theſe teſtimonies of Scripture: *Brethren, be not children in wit and vnderſtanding, but as concerning maliciouſneſſe be you children: Be not like the horſe and mule, which haue no vnderſtanding: Trie all things, and keepe that which is good: Ergo*, Chriſtians ought to haue knowledge to diſcerne good from euill, &c. *Fox*.pag.1103.

1.Cor.14.20.
Pſal.32.9.
1.Theſ.5.21.

Maſter *George Wiſehart* holy Martyr, condemned for this truth, becauſe he ſaid, that it was neceſſary to euery man to know and vnderſtand his baptiſme, *Fox*.pag.1269.

1 And further, *Auguſtine* writeth thus: *Ita apud omnes vulgatam & confirmatam eſſe Catholicam fidem, vt nec notitiam poſſit fugere popularem, neceſſe quippe fuit — quod attinet ad myſteria Chriſtiana, omnes noſſe Chriſtianos*: That the Catholike faith was ſo common and ſo plaine, that it could not be hid, no not from the popular ſort: for it was neceſſarie — that what belonged to the myſteries of Chriſtianitie, all Chriſtians ſhould know: *cont. Iulian.lib.*8.*c.*4. for now ought the propheſie of *Ieremie* to bee fulfilled, *They ſhall all know me from the leaſt to the greateſt*. Heb.8.11.

Tertullian ſaith: *Hæc erit fides, quæ contulerat intellectum, &c.* This is faith which giueth vnderſtanding: And againe, ſpeaking of the Valentinian heretikes, he ſaith, *Habent artificium, quo prius perſuadeant, quam edoceant, veritas autem docendo perſuadet, non ſuadendo docet*: They haue a certaine cunning, to perſwade before they teach, but the truth doth perſwade by teaching, not by perſwading teach, &c. faith then is not grounded vpon a bare perſwaſion, but ioyned with vnderſtanding.

Lib.4.aduerſ. Marcionem.
Lib. aduerſ. Valentinian.

2 *Chryſoſtome* ſaith, *Per fidem eſt cognitio Dei, & ſine fide cognoſci nequit*: The knowledge of God is by faith, and hee cannot be knowne without faith, &c. the like ſentence is rehearſed out of *Chryſoſtome* by *Ieremie* the late Patriarke of Conſtantinople: *This firſt is euident ex fide cognitionem Chriſtianam prouenire*, That Chriſtian knowledge commeth of faith, and without it none can know Chriſt.

Serm.11.in 3. ad Philip.
Cenſur. oriental.c.22.

3 Confeſſ. of Belgia. art.22. *We beleeue that the holy Ghoſt — doth beſtow vpõ vs true faith, that we may attaine to the knowledge of this ſo great a myſterie, &c.* Auſpurg. *Faith doth not onely ſignifie knowledge of the hiſtorie of Chriſt, but alſo to beleeue & aſſent to that promiſe, &c.* Faith then is both a knowledge & aſſent.

Harm.ſect 9. pag.260.
Ibid.pag.262.

4 Our Doway Diuines doe giue this marginall note: *Ignorance of that we are bound to know, is ſinne*: but euery one is bound to know that, which he beleeueth: therefore herein to be ignorant, is ſinne by their owne confeſſion.

Annot.in Leuitic.c.4.v.2.

Ex appendice Concilij Baſil. ex oration. præſidentis ad Bohemos: Certiores de fide mea & doctrina eſtote, quã ſi quid proprijs conſpiciatis oculis: Be ye more certaine of my faith & doctrine, then when you ſee any thing with your owne eyes, &c. ſo the Church is brought in ſpeaking, Euery member of the Church muſt be thus ſure of the doctrine of the Church: but how can they be ſure thereof vnleſſe they know it?

Peter Lombard, to this purpoſe alleageth thus out of *Auguſtine*, that faith cannot be without knowledge: *Lib.*3 *diſt.*24.*C. Nemo poteſt credere in deum, niſi aliquid intelligatur, &c.* No man can beleeue in God, vnleſſe ſomewhat be vnderſtood, becauſe faith is of hearing. Againe, *Nec ea quæ creduntur prius, quam intelliguntur, penitus ignorantur, &c.* Neither the things, that are beleeued before they are vnderſtood, are altogether vnknowne, ſeeing faith commeth of hearing, &c. By this text *Auguſtine* proueth, that faith is ioyned with knowledge: for how can a man beleeue by hearing that he knoweth not?

THE THIRD POINT, OF THE obiect of faith.

The Papiſts.

50. Error.

BEllarmine affirmeth, that it is not the propertie of faith, ſpecially to apply to euery beleeuer the promiſes of God in Chriſt, for this he boldly calleth preſumption, but generally to beleeue whatſoeuer is contained in the word of God to be true, *Bellarmin.lib.1.de iuſtificat.cap.4.* The Chapter alſo of Trent, thus decreeth, that iuſtifying faith is not that aſſured beleefe, and confidence of the heart, whereby we are perſwaded, that our ſinnes are forgiuen vs in Chriſt, *ſeſſ.6.can.13.* Our Rhemiſts alſo thus deliuer their ſentence, that faith which iuſtifieth, is a generall, or vniuerſall beleeuing of the articles of Chriſts death, and reſurrection, not any fond ſpeciall faith, *fiducia*, or confidence of each mans owne ſaluation, *Rhemiſt.annot.Rom.4.ſect.9.*

Matth.16.16.

*Argum.*1. That faith, which *Peter* confeſſed when he ſaid to our Sauiour, *Thou art the Chriſt, the Sonne of the liuing God*, was the ſame faith that iuſtifieth: But this faith was a confeſſion onely of the Diuinitie of Chriſt, no ſpeciall application of his merites: *Ergo*, faith is no ſuch thing, *Bellarm.lib.1.de iuſtificat.cap.8.*

Luk.24.11.

Anſw. 1. By our aduerſaries owne confeſſion, this was not the whole iuſtifying faith, which *Peter* here profeſſeth: for they affirme, that faith is an vniuerſall beleefe of the articles of Chriſts death and reſurrection,&c. But at this time, though *Peter* confeſſed thus of the Sonne of God, yet he neither beleeued that Chriſt ſhould die, for therefore he deſerued to be called Sathan, verſ.23. becauſe hee went about to perſwade Chriſt not to die: and as for the reſurrection of Chriſt, the Apoſtles doubted of it euen when Chriſt was riſen againe: how then could this be the iuſtifying faith in reſpect of *Peter* that confeſſed it?

2 This faith which *Peter* confeſſed, though it were not the whole iuſtifying faith, yet it was a principall part thereof: for there is in faith the matter and ſubſtance thereof, which is the beleefe of the articles of the faith, and the forme, which is the particular vſe and application thereof to euery man ſeuerally: to confeſſe therefore, that Chriſt is the Sonne of God, (which doth comprehend both the natures of his Godhead and humanitie, and the offices of Chriſt, whereunto hee was annointed, his kingdome, propheſie and prieſthood) belongeth to iuſtifying faith, as the matter and ſubſtance thereof.

Mark.5.7.

1.Cor.12.3.

3 Though ſimply to confeſſe Ieſus to be the Sonne of God, be not that faith that iuſtifieth, becauſe the diuels haue made ſuch a confeſſion, yet this confeſſion may ſo proceede from a man, and was ſo vttered by *Peter* in this place, that it may declare a right iuſtifying faith: that is, ſo to confeſſe Chriſt to be the Sonne of God, and to be the annointed Meſſiah, to take away the ſinnes of the world, that hee which ſo confeſſeth, beleeueth it with comfort, and that Chriſt is ſo euen to him: Therefore S.*Paul* ſaith, *that no man can ſay that Ieſus is the Lord, but by the holy Ghoſt*, 1.Cor.12.3. And our Sauiour ſaith to *Peter*, after he had made this confeſſion, *that fleſh and blood had not reuealed it vnto him, but his father in heauen.* Wherefore it is certaine, that he vttered more then a generall beleefe of this article, which may be in diuels: vnleſſe you will ſay, that the diuels alſo made the ſame confeſſion by the holy Ghoſt, and by reuelation from God.

*Argum.*2. *Abrahams* faith was nothing elſe, but his beliefe of a certaine article reuealed vnto him from God, and credite giuen to Gods ſpeeches, that hee ſhould be the father of many nations, by his Sonne, which was yet vnborne, whom his wife *Sara*, both barren and now olde, was to beare vnto him: But *Abrahams* faith was a iuſtifying faith: *Ergo. Rhemiſt.annot.Rom.4.ſect.9. Bellarm.lib.1.de iuſtificat.cap.8.*

Gal.3.16.

Rom.4.11.

Iohn 8.26.

*Anſw.*1. The obiect of *Abrahams* faith, or the thing which *Abraham* beleeued, was not onely concerning the birth of his ſonne *Iſaac*, and the multiplying of his ſeede by him: but the promiſe which *Abraham* gaue credite vnto, was ſpirituall concerning Chriſt: As the Apoſtle noteth, *he ſaith not, and to the ſeedes, as ſpeaking of many, but, and to thy ſeede, as of one, which is Chriſt.* And *Abraham* was promiſed not ſo much to be the father of many nations, as to be the father of all them that beleeue: therefore it was not a temporall, but a ſpirituall promiſe, which was made vnto *Abraham.* 2. Neither was *Abrahams* faith onely a generall or hiſtoricall beleefe, that this promiſe was true: but a ſure confidence and truſt in God that this promiſe pertained to him, and that he himſelfe ſhould be bleſſed, in that promiſed ſeede: as our Sauiour teſtifieth: *Abraham deſired to ſee my day, and ſaw it, and reioyced:* for whereof ſprang that exceeding ioy in *Abraham*, but vpon that certaine hope and perſwaſion, which hee had of his owne ſaluation in Chriſt?

*Argum.*3. That faith, which Chriſt required, and confirmed by miracles, was a iuſtifying faith: but that was no certaine fiduce or particular perſwaſion, but onely a generall beleefe in the power and omnipotencie of Chriſt,

Ergo, a iuſtifying faith requireth no ſuch particular perſwaſion,&c.

The aſſumption *Bellarmine* proueth by diuers places of Scripture.

Matth.9.28.

1. Matth.9.28. Chriſt ſaith to the blinde, *Beleeue yee that I am able to doe this? According to your faith be it vnto you.*

2. Such was the faith of the Centurion, which Chriſt ſo commended, ſaying, *hee found not ſo great faith in Iſrael: Say the word onely, and my ſeruant ſhall be whole.* Luke.7.7.

3. Such was *Nathanaels* faith, *Becauſe I ſaid I ſaw thee vnder the Figge tree, beleeueſt thou?* Iohn 1.50.

4. Iohn 11.27. *I beleeue that thou art Chriſt the ſonne of God, which ſhould come into the world.*

5. Iohn 20. Chriſt ſaith to *Thomas*; *Thou haſt ſeene and beleeued, &c.* Hee beleeued onely the truth of this article, That Chriſt was riſen from the dead.

6. Mark.1.40. The Leaper doubted of Chriſts mercie; *If thou wilt, thou canſt make me cleane*; hee beleeued onely his power.

7. The Phariſee had confidence that hee was iuſt and righteous, yet was hee not for all that iuſtified. Luk.18.11,12.

8. The Eunuch had no aſſurance of Gods mercie, but ſaid onely, I beleeue Ieſus Chriſt to be the Sonne of God.

9. Rom.10.9. *If thou confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thy heart, that God raiſed him from the dead, thou ſhalt be ſaued:* iuſtifying faith is nothing elſe, but the beliefe of the reſurrection of Chriſt.

10. *Whoſoeuer beleeueth, that Ieſus is the Chriſt, is borne of God:* Here is no perſwaſion or particular confidence required, *Bellarm.lib.1.de iuſtificat.c.8.* 1.Iohn 5.1.

Anſw. Firſt, 1. To the propoſition I anſwere, that indeede, that faith which Chriſt required and preached, was the true iuſtifying faith, which included a certaine aſſurance of forgiueneſſe of ſinnes: as Chriſt ſaith of the penitent woman, *Many ſinnes are forgiuen her, for ſhe loued much*: ſhe by her loue vnto Chriſt, teſtified her inward feeling and aſſurance of forgiueneſſe. 2. Though this faith Chriſt required, yet in his mercie he refuſed not the leaſt beginning of faith, which was to beleeue his power, that he was able to worke miracles vpon their bodies, which was the faith of miracles, yet an introduction to the true iuſtifying faith: and therefore it was written of Chriſt, *A bruiſed reed ſhall bee not breake, and ſmoaking flaxe ſhall be not quench*: that is, he ſhall beare with the infirme and weake, and not reiect their ſmall meaſure of faith. Luk.7.47. Matth.12.20.

Secondly, our particular anſwere to the places obiected, is this: 1. Thoſe blinde men beleeued not onely that Chriſt was able to helpe them, but were perſwaded of his mercie, in ſaying, *O ſonne of Dauid haue mercie vpon vs.* 2. To the receiuing of a temporall benefite in recouering of their ſight, a temporarie faith (which we call the faith of miracles) might ſuffice. 1.

Secondly, 1. The Centurions faith is ſhewed in beleeuing Chriſt to be able to heale his ſeruants bodily ſickneſſe: but there remiſſion of ſinnes is the obiect of iuſtifying faith, and therefore it is improperly alleaged. 2. Yet this Centurion had as well confidence in Chriſts mercie, as beleefe of his power, Chriſt hauing ſaid to him, verſ.7. *I will come and heale him.* 3. The Centurions faith, was for another; but the iuſtifying faith, is the aſſurance that euery man hath for himſelfe. 2.

Thirdly, 1. *Nathanael* is commended for this good beginning of faith, which Chriſt promiſeth to encreaſe: thou ſhalt *ſee greater things then theſe.* 2. And his faith is not without particular confidence, acknowledging Chriſt to be *King of Iſrael*: of which number he was, being affirmed by Chriſt to be a true Iſraelite, verſ.47. 3. Iohn 1.47.

4. The faith of *Martha*, was not onely a generall confeſſion of the reſurrection, which ſhee had made before, but a particular beleefe, whereby euery one is by Chriſt ſaued from the death of ſinne: as ſhe, being asked, *Beleeueſt thou this?* anſwered, Yea: that is, *that whoſoeuer beleeueth in Chriſt ſhall neuer die.* This is the particular aſſurance of faith, to be preſerued from euerlaſting death. Iohn.11.24,26

5. *Thomas* faith alſo was particular, in ſaying to Chriſt, *Thou art my Lord and my God:* It was not a generall apprehenſion onely, that he was riſen againe. Iohn 20.28.

6. Firſt, the Leapers requeſt was for the cleanſing of his body; what is this to the remiſſion of ſins, which is the proper obiect of iuſtifying faith? 2. Neither doth he doubt of Chriſts will and mercie, becauſe hee ſaith, *If thou wilt*: will ye ſay that Chriſt doubted of his Fathers good will, becauſe hee thus prayed; Father, *if thou wilt*, take away *this cup*: that is, Thou canſt take it away, if thou wilt: but a man is thus to pray for things temporall, namely with a condition not that God faileth in mercie, when hee with-holdeth them, but becauſe it is not alwayes good for vs to receiue them. 3. The Leapers confidence appeareth in his earneſt prayer: *Hee beſought him, and kneeled downe, &c.* And Chriſt had compaſſion vpon him: By the effect then it appeareth, hee prayed with confidence, as our Sauiour ſaith: *Whatſoeuer yee deſire when yee pray, beleeue that you ſhall haue it, and it ſhall be done vnto you.* Luk.22.42. Mark.1.40. Mark.11.24.

7. The Phariſee doth boaſt of his owne worthineſſe, and hath a vaine confidence in himſelfe, which was no confidence at all: though he ſay, *God I thanke thee*; hee doth it in hypocriſie, acknowledging herein a gift from God, but procured by his owne worthineſſe.

8. The Eunuches faith wanted not a particular apprehenſion and application of Chriſts death: *What letteth me* (ſaith he) *to be baptized?* that as he was in his fleſh ſprinkled with water, ſo he beleeued, that in his ſoule he was waſhed in Chriſts blood from his ſinnes. Act.8.36.

9. The faith and confeſſion which the Apoſtle ſpeaketh of, is not without a particular perſwaſion and aſſurance of the heart. 1. So hee ſaith, *If wee be dead with Chriſt, wee beleeue wee ſhall liue with him:* The beleefe then of Chriſts death and reſurrection worketh in vs aſſurance of life. 2. It fol- Rom.6.8.

Rom.10.11. loweth in the next verſe: *Whoſoeuer beleeueth in him, ſhall not be aſhamed:* but it is the hope and aſſu-
Rom.5.5. rance of the heart, that maketh not aſhamed, not a generall apprehenſion onely. 3. *How ſhall they call*
Rom.10.14. *vpon him, vpon whom they haue not beleeued?* Inuocation is a fruit of this faith: but true inuocation or
Mark.11.24. prayer is not without aſſurance to be heard.

1.Iohn 5.1. 10. Euen the Apoſtle in that faith requireth particular confidence; for it followeth, *Euery one that loueth him*; Euery one that beleeueth, that Ieſus is Chriſt, loueth him: but loue caſteth out feare and
1.Ioh.4.16.17. doubtfulneſſe, and maketh vs to haue boldneſſe in the day of the Lord; *Ergo,* faith expelleth doubtfulneſſe, and worketh in vs boldneſſe and confidence.

The Proteſtants.

A Iuſtifying faith is not onely a generall beleefe of the articles of faith, that Chriſt was dead, borne, roſe againe for them that beleeue: but it is an aſſured and ſtedfaſt confidence, whereby euery man particularly doth apply to himſelfe the generall promiſes of God, for the hope of remiſſion of his ſinnes in Chriſt, that Chriſt died, roſe againe, and did all the reſt euen for him.

Iam.1.19. *Argum.1.* S.*Iames* ſaith, *The diuels alſo doe beleeue that God is, and doe tremble*; yea no doubt, but they beleeue that the word of God is true, and confeſſe the articles of the faith: for they acknowledge
Mark.5.7. Chriſt to be the Sonne of the liuing God: But the faith of diuels is no iuſtifying faith: *Ergo,* neither this hiſtoricall and generall faith. Thus Maſter *Tindal* holy Martyr witneſſeth, who ſaith, that the diuell beleeueth that there is a God, and life euerlaſting, and that there is an hell, yea he beleeueth that the Father, the Sonne, and the holy Ghoſt are but one God, yet hee is nothing the better for this beleefe, *vid.plur. Fox.*p.1255.artic.5.

Argum.2. S.*Paul* was ſaued by no other faith, but the common iuſtifying faith of all Chriſtians; but this faith wrought a particular perſwaſion in him; *From henceforth is layd vp for me a crowne of*
2.Tim.4.8. *righteouſneſſe.* And againe: *I liue by the faith of the ſonne of God, who hath loued me and giuen himſelfe*
Gal.2.20. *for me: Ergo,* ſuch ought the faith of all Chriſtians to be.

Bellarmine would here ſeeme to ſay ſomewhat, but hee confirmeth our argument rather by his anſwere, then ouerthroweth it: *Rectè dicunt poſſe vnumquemque generales promiſſiones ſibi applicare per fidem:* They ſay right, that euery man by faith, may apply the generall promiſes to himſelfe, for as I beleeue by the Catholique faith, that Chriſt died for all, *Ita eadem fide, credo mortuum eſſe pro me,* ſo by the ſame faith, I beleeue he died for me, *Bellarm.cap.*11.*reſponſ.ad obiect.*5. Doth not the Ieſuite now confeſſe againſt himſelfe, that the ſpeciall mercy of God is the obiect of faith, which he before denied? And if a man by faith may apply to himſelfe the generall promiſes of God, why did he ſay before, *Certam promiſſionem ſpecialis miſericordiæ, ad præſumptionem, non ad fidem pertinere:* That for a man to promiſe to himſelfe ſpeciall mercy, it belongeth to preſumption, rather then to faith, *Bellarm.cap.*4. What neede now any other confutation, ſeeing the Ieſuite confuteth himſelfe.

Argum.3. Iuſtifying faith bringeth tranquillitie and peace of conſcience, but the promiſes of God generally apprehended, doe not worke the peace of conſcience, vnleſſe they be particularly applied: *Ergo,* they are not the obiect of iuſtifying faith. *Bellarmine* here in flat tearmes denieth, that faith breedeth the ſecuritie and peace of minde, but rather *pauores auget,* it breedeth feare and terror in the minde, *Bellarm.reſp.ad obiect.*5. wherein he doth contradict of purpoſe the holy Apoſtle, which ſaith,
Rom.5.1. *being iuſtified by faith, we haue peace toward God: Ergo,* iuſtifying faith worketh peace.

Argum.4. That faith doth not generally onely apprehend, but particularly apply, and worke a ſpeciall aſſurance thereof in the heart, theſe places of Scripture further doe teſtifie.

1 Mark.11.24. *Whatſoeuer ye deſire, when you pray, beleeue that ye ſhall haue it, and it ſhall be giuen vnto you.*

2 Iam.1.6. *Let him aske in faith, and waner not.*

3 2.Chron.20, *Put your truſt in the Lord your God, and ye ſhall be aſſured.*

4 Therefore the Scripture reproueth fearefulneſſe and doubtfulneſſe, as ſhewing a want of faith. Matth.8.26. *Why are ye fearefull, O ye of little faith!* Matth.14.31. Chriſt ſaith to *Peter, O thou of little faith, wherefore didſt thou doubt?* If want of faith bring doubtfulneſſe, then faith worketh aſſurance.

5 Rom.4.14. *It is by faith, that the promiſe may be ſure to all the ſeed: Ergo,* faith bringeth aſſurance.

1 *Anſw. Bellarmine.* It is true we muſt beleeue, that we ſhall receiue, but yet conditionally, if we aske aright: *reſp.ad obiect.*2.

Contra. Wee grant this condition, if a man aske aright, that is in faith, hee is ſure to bee heard, as S.*Iames* ſaith, 5.15. *The prayer of faith ſhall ſaue the ſicke. Ergo,* the condition of faith bringeth aſſurance; which is the ſame thing we affirme: thus he hath yeelded the cauſe.

2 *Anſw.* The Apoſtles meaning is, that we ſhould not doubt of Gods power, *Bellarm.ibid.*

Contra. No nor yet of Gods mercie and good will: for before he had ſaid, Iam.1.5. *Which giueth to all men liberally, and reproacheth no man:* to be a liberall giuer without reproach, ſheweth Gods will and mercie, not his power onely. Againe, let him aske in faith, *nihil haſitans,* doubting nothing at all: *Ergo,* he muſt not doubt either of Gods power or mercie.

3 *Anſw.* It followeth in the ſame verſe, *credite Prophetis eius,* beleeue his Prophets, and all things ſhall fall out well: 2.Chron.20.20. But we muſt not put our truſt in the Prophets, *Bellarm.*

Contra. Firſt, is it all one, to ſay *credite in Deum, &c.* beleeue in God, as the text is, and *credite Prophetis,* beleeue the Prophets? To beleeue the Prophets, is to acknowledge they ſpeake the truth; to beleeue in God, is to put our truſt in him. Secondly, it is a groſſe conſequent, we muſt not put our truſt in the Prophets, *Ergo* not in God. Thirdly, the text is, truſt in God, *& ſecuri eritis*, ye ſhall be aſſured: but where there is any doubtfulneſſe, there is no aſſurance.

4 *Anſw.* Chriſt reprooueth his Diſciples becauſe they doubted of his power: for if they had beleeued Chriſt to be omnipotent, &c. they would not haue doubted the danger of ſhipwrack, *Bellarm. reſp. ad obiect.3.*

Contra. Firſt, will ye make the Apoſtles of leſſe faith, then the poore Leper. *If thou wilt thou canſt make me cleane?* he doubted not of Chriſts power. Secondly, neither did the Apoſtles make queſtion of Chriſts power at this time, ſaying, verſ.25. *Saue vs or elſe we periſh:* they doubted not in thus praying, but that he was able to ſaue them. Thirdly, to beleeue Chriſt to be able, belongeth to the intelligence; to be aſſured thereof, is of the heart and affections: but feare or doubtfulneſſe is not in the intelligence or vnderſtanding part, but in the heart: *Ergo*, this feare or doubt was not of Chriſts power: but they failed in their confidence and aſſurance. Math.8.2.

5 *Anſw.* The promiſe made to *Abraham* was not of remiſſion of ſinnes, but of the calling of the Gentiles: and it was onely an hiſtoricall or dogmaticall faith, in the power and omnipotencie of God, *Bellarm. c.11. reſp. ad obiect.4.*

Contra. Firſt, the promiſe in deed was made of the calling of the Gentiles, and conſequently of remiſſion of ſins: for the promiſe was, *that in his ſeed* (which is Chriſt, Gal.3.16.) *all the kinreds of the earth ſhould be bleſſed*, Gen.12.3. but bleſſedneſſe conſiſteth in the forgiuenes of ſins: *Bleſſed are they, whoſe iniquities are forgiuen*, Rom.4.7. Secondly, *Abraham* was not only reſolued in his iudgement of Gods power, but aſſured in his heart of his loue: for he both ſaw the day of his Chriſt in his ſpirit, and reioyced in his heart. *Abraham* reioyced to ſee my day, he ſaw it and was glad. Galath.3.16. Geneſ.12.3. Rom.4.7. Iohn 8.56.

Let vs heare the iudgement of holy martyrs and confeſſors: That honourable Earle the Lord *Cromwell*, who now doth ſhine in heauen, who was ſometime famous vpon earth, whoſe godly memorie ſhall neuer die: He in that ſweete prayer which he made at the houre of his death, ſaid thus: *Thou mercifull Lord wa'ſt borne for my ſake, thou didſt ſuffer both hunger & thirſt for my ſake; thou didſt teach, faſt and pray for my ſake; all thy holy actions and workes, thou wroughteſt for my ſake; thou ſufferedſt moſt grieuous paines and torments for my ſake; finally thou gaueſt thy moſt precious blood to bee ſhed vpon the croſſe for my ſake: now moſt mercifull Sauiour, let all theſe things profit me, which thou haſt done freelie for me, which haſt alſo giuen they ſelfe for me, &c. Fox.*1190. Faith, we ſee, wrought in this true noble breaſt a particular perſwaſion of Gods mercie, with a ſweete application of the merits of Chriſt.

M. *Bradford* thus writeth in a certaine letter of his to a godly Gentlewoman: What profit ſhould it be to you, to beleeue this to be true (I am the Lord thy God) to others, if you ſhould not beleeue that it is true to your ſelfe, *Fox pag.*1639.

Further 1. *Auguſtine* ſaith in Pſal.106. *Quicquid cū loquor, agnoueris in te, quiſquis expertus es, noli cogitādo remanere in te, & putare, quod in ſolo te cōtigit, crede contingere omnibus qui de manu inimicorū pretioſo ſanguine redimuntur;* That which I ſay, thou that haſt experience therof in thy ſelfe do not think that it is wrought only in thee, know that it is common to al, *That are redeemed by that precious blood: Ergo*, euery man muſt haue a particular feeling of his redemption in himſelfe.

Origene hath this excellent ſaying: *Si Chriſtus viuit in Paulo, & non viuit in me, quid mihi proderit, cum autem & ad me venerit, &c.* If Chriſt liue in *Paul*, and liue not in me, what ſhall it profit me? but when he is come to me, and I enioy him, as *Paul* did, then may I ſay, as *Paul* did, Now I liue, yet not I, but Chriſt in me. Homil 22. in Luc.

2 *Epiphanius* in Anchorato: *Redemptor eſt ſanguis ipſius, dum precium redemptionis pro me ſeipſum tradidit, &c.* The redemption is his blood, when he gaue himſelfe for me the price of redemption, &c. Thus thoſe Fathers held faith to be a ſpeciall application of the benefits of Chriſts death, to themſelues in particular.

3 Latter confeſ. of Heluetia, act.14. *Men muſt be taught diligently to ſeeke remiſſion of ſinnes in the blood of Chriſt, and that euery one is to be put in mind, that remiſſion of ſinnes doth belong vnto him:* Saxonic artic.16. *The Goſpell doth require this true faith, which is an aſſurance of the mercie of God, promiſed for the Sonne of God his ſake — which ſaith, I beleeue that remiſſion of ſinnes is giuen vnto mee alſo, &c.* Bohemia c 6. All holy men doe receiue *remiſſion of ſins by faith in the moſt comfortable promiſe of the Goſpell and doe apply and appropriate it, as peculiar to themſelues, &c.* Harm. ſect.8. pag.215. Harm ſect.8. pag.232. ibid. p.252.

Interrelig. Caeſarean. cap.3. Qui pretioſo Chriſti ſanguine redimitur & cui meritum paſſionis Chriſti applicatur is continuò iuſtificatur, i. inuenit remiſſionem peccatorum: He that is redeemed by the blood of Chriſt and to whom the merit of Chriſt is applied, he is forthwith iuſtified, and findeth remiſſion of ſinne. Thus the elder Papiſts confeſſed a particular application of Chriſts redemption to be neceſſarie in iuſtification, and not a generall beleeuing onely of the truth thereof to be ſufficient.

Peter Lombard alleageth thus out of *Auguſt. lib.3. diſt.23.g. Fidem ipſam videt quiſque in corde ſuo eſſe ſi credit:* Euery man ſeeth faith in his owne heart, if he beleeue: but a man cannot ſee his faith that is not ſure of his faith: that he ſeeth onely in his heart, which is firme, fixed, and ſetled in his hart.

THE

THE SECOND PART, OF THE DIUERS KINDS OF FAITH.

The Papiſts.

51.Error. 1.Cor.12.9. WHereas we affirme, that there are diuers kinds of faith : as firſt, *fides hiſtorica*, an hiſtoricall faith, which is to beleeue the truth of whatſoeuer is contained in Scripture:there is alſo, *fides miraculorum*, the faith or gift of working myracles, whereof Saint *Paul* ſpeaketh, the third kinde is, *fides iuſtificans*, that faith which iuſtifieth, which is an aſſured beleefe of Gods promiſes made vnto vs in Chriſt: the Ieſuite and the Rhemiſts affirme, all theſe kinds of faith in ſubſtance to bee all one: the faith of myracles differeth onely from iuſtifying faith, in an accidentall qualitie, of more feruor, deuotion, and confident truſt, *Rhem.annot*. 1.Cor.12.9.*Bellar.de iuſtificat.lib.1.cap*.4. Yea our Rhemiſts are yet more abſurd : that faith (ſay they) which S. *Iames* calleth a dead faith, is notwithſtanding a true faith, and the ſame which is called the Catholike faith, and which the Apoſtle defineth, and in ſubſtance all one with that, which iuſtifieth, *Rhem.an.Iam.2.ſect*.11. Heb.11.1.

Argum.1. That faith which Saint *Paul* defineth, Heb.11.1. is the ſame faith, which iuſtifieth: but that faith alſo, is the hiſtoricall faith : *thorough faith we vnderſtand that the world was ordained, &c.* verſ.2. it is the ſame alſo with the faith of myracles : thorough faith, *they ſtopped the mouths of Lions, quenched the violence of the fire,&c.* verſ.33.34. And all this while the Apoſtle diſcourſeth of that faith, which he deſcribed in the beginning of the chapter, *Bellarm.cap*.5.

Anſw. We grant that theſe three kindes of faith may ſometime bee found in one man : for the hiſtoricall, and the faith of myracles doe as handmaids accompany the iuſtifying faith : the true faith is neuer diſioyned from the hiſtoricall faith, that is, the beleefe of al things contained in Scripture, and the faith of myracles, ſo oft as is neceſſary, doth waite vpon the ſame : all theſe three were together, in thoſe holy Patriarches, whoſe faith the Apoſtle commendeth. Yet it followeth not, that they made all one faith: for the hiſtoricall faith may be, where iuſtifying faith is not, as in Diuels, they beleeue, that Iam.2.19. there is one God : the faith of myracles alſo may be in falſe Prophets, which haue no part in Chriſt. Matth.7.22. But if they were all one and the ſame, they could not be ſeparated, but where one is, there of neceſſitie ſhould be the other.

Mark.16.17. *Argum*.2. Mark.16.17. *Theſe tokens ſhall follow them that beleeue : in my name they ſhall caſt out diuels, and ſhall ſpeake with new tongues, and take away ſerpents:* hence it appeareth, that the faith of myracles and iuſtifying faith is all one, *Bellarm.lib.1.de iuſtific.c*.8.

Contra.1. The argument followeth not: he that beleeueth in Chriſt, and hath iuſtifying faith, may worke myracles: *Ergo*, iuſtifying faith is all one with the faith of myracles: as it followeth not, he that hath faith, hath alſo loue and hope. *Ergo*, theſe three are all one. 2. The contrary rather appeareth out of this text : for *he that beleeueth, ſhall be ſaued*, verſ.16. but a man may worke myracles and caſt Matth.7.22. out diuels, and yet not be ſaued, Againe, the faith of myracles is now ceaſed : but iuſtifying faith remaineth : but if the faith of myracles, and that whereby we are iuſtified were all one, then hee that hath the one ſhould haue the other alſo : and where and when the one is, then and there ſhould be the other alſo.

The Proteſtants.

THat the faith of myracles, and the hiſtoricall faith are not of the ſame nature with iuſtifying faith: nor yet that a dead faith, and a true faith, are all one, we ſhew it thus.

Matth.7.23. Mark.16.16. 1.Cor.13.3. Galath.5.6. *Argum*.1. The faith of miracles may be in wicked men, Matth.7.23. the iuſtifying faith can be in none, but thoſe which ſhall be ſaued, They that beleeue ſhall be ſaued : *Ergo*, they are not all one. Againe, the faith of myracles may be ſeparated from loue, 1.Cor.13.3. but iuſtifying faith cannot, Galat.5.6. *Faith working by loue : Ergo*, what intollerable boldneſſe then is this, to aſcribe greater confidence and truſt to that faith of wicked men, then to the true iuſtifying faith in the elect?

Argum.2. That the dead faith which Saint *Iames* ſpeaketh of, is not of the ſame nature with the iuſtifying faith ; nor with that faith, which is handled, Heb.11. it may thus appeare: firſt, by that faith there deſcribed, the Patriarches pleaſed God, and beleeued that hee was a rewarder of thoſe, that Hebr.11.6. ſought him, verſ.6. but this dead faith hath no ſuch operation. Secondly, as a dead man cannot bee ſaid properly to be a man, no more can a dead faith be properly called a faith. Nay further, the faith of diuels and the faith of Saints cannot be of one nature and ſubſtance : but this dead ſpeculatiue faith Iam,2.19. may be in diuels, Iam.2.19. *Ergo*, it is a blaſphemous aſſertion, that theſe two faiths are all one.

Further, 1. *Auguſtine* ſaith, *Diſcerne fidem tuam quia & dæmones credunt, & contremiſcunt quod oderunt : diſtinguit Apoſtolus,—fides, quæ operatur per dilectionem* : Diſcerne thy faith from the faith of diuels, the diuels beleeue and tremble at that which they hate : the Apoſtle doth diſtinguiſh them, faith, which worketh by loue : *de verb. Apoſtol.ſerm*.16. *Ergo*, a dead faith, which is fruitleſſe, and worketh not by loue, is the faith of diuels, and ſo not of one nature with a true iuſtifying faith.

δογματικὸν δεύτερόν ἐστι εἶδος. Catech.5. Hom.8.in 2. Tim,c.3. 2. *Cyrill* of Ieruſalem, diuideth faith thus: there is one kind which he calleth *dogmaticall*, which is the right faith, by the which we beleeue in Chriſt to ſaluation: the other kind he calleth *energeticall*: he calleth it the *ſecond kind*, he meaneth the faith to work miracles by: he maketh theſe two diuers kinds of faith, *Chryſoſtome* compareth faith without workes vnto a picture : as then a body, and the picture of a body are not of one and the ſame kind, no more are a true iuſtifying faith, which is alwaies liuely and working, and a dead faith without workes.

3. Confeſſ. of Auſpurg. *loc.* of faith: whereas S. *Iames* ſaith, *The diuels beleeue and tremble, hee ſpeaketh of an hiſtoricall faith, now this faith doth not iuſtifie, for the wicked and the diuell are cunning in the hiſtory, but Paul when he ſaith, faith is reckoned for righteouſneſſe, he ſpeaketh of a truſt and confidece of mercy promiſed for Chriſts ſake,* &c. Harm.ſect.9. pag.270.

4. *Synod. Treuerenſ. ſub Iohanne cap.4. Populo perſuadeant non quamlibet fidem, qua in Deum creditur, ſed eam demum ſalutiferam fore, qua per dilectionem operatur:* Let them perſwade the people, that not euery faith, whereby men beleeue in God, but that only bringeth ſaluation which worketh by loue, &c. By this diſtinction (not this, but that) we do gather that faith effectuall by loue, which is the true liuely iuſtifying faith, is in the iudgement of this Councell, of another kind and nature, then other generall and common faithes are.

Decret. cauſ.33. diſtinct.2.c.11. In fide, ſpe, charitate &c. Spiritus perfectorum corda non deſerit; in Prophetia virtute, miraculorum exhibitione, electis ſuis aliquando adeſt, aliquando ſe ſubtrahit: In faith, hope, charity, and other gifts, &c. the ſpirit forſaketh not the hearts of the perfect: but in the power of prophecy, exhibiting of miracles, ſometime the ſpirit is preſent with the elect, ſometime he withdraweth himſelfe, &c. If then faith ioyned with charity remaineth, faith of miracles alwaies doth not remaine; then are they not one and the ſame kind of faith.

Peter Lombard. lib.3. diſt.23. liter. d. Fides ſine charitate informis qualitas mentis: Faith without charity, ſuch as the diuels haue, is a deformed quality of the minde: Say if you dare, that faith, which iuſtifieth, is a deformed quality: *Fides vna dicitur, non quia ſit vna manens in omnibus ſed genere ſi. ſimilitudine:* Faith is ſaid to be one, not becauſe the ſame particular faith is in all, but in generall the ſame, that is, by a certaine ſimilitude, *ibid. liter. f.* Faith which iuſtifieth, and faith without charity are the ſame not in nature and truth, but in ſimilitude onely.

THE THIRD PART, WHETHER FAITH MAY be ſeparated from charity.

The Papiſts.

That true iuſtifying faith, may be ſeparated from loue and other Chriſtian vertues: *Bellarmine* endeauoureth thus to proue it. 52. Error.

Argum.1. S. Paul ſaith, *If I had all faith, ſo that I could remoue mountaines, and had no loue, I were nothing. Ergo,* there may be a diuorce and ſeparation betweene faith, and loue. 1.Cor.13.2.

Anſw. 1. The Apoſtle thus ſpeaketh, *ex hypotheſi,* by way of ſuppoſition, that if it were poſſible for faith to be without loue, faith were nothing, as before he ſaid, though I ſpeake with tongues of men and Angels; not as though he could ſpeake as the Angels, but if he could, and had no loue, &c.

Bellarm. Thus much then we haue gained by this anſwere, that faith profiteth not without charity, therefore it cannot iuſtifie without charity: for to what purpoſe elſe hath faith ſuch need of charity, that it cannot be ſeparated from it. *Bellarm. lib.1. de iuſtific. cap.15.*

Contra. Charity is neuer ſeuered from faith, not becauſe faith needeth charity, or that it cannot iuſtifie without charity: but becauſe charity doth alwaies accompany faith, as a principall fruit, and effect thereof: as the fire is neuer without the heate, which is no part notwithſtanding of the eſſence or nature thereof, but a natiue quality iſſuing from thence: And like as a good tree is neuer void of good fruit; which good fruit make not the tree good; but the tree being firſt good, it maketh alſo the fruit good.

Anſw. 2. Or we anſwere rather that S. *Paul* ſpeaketh heere of the faith of miracles, which wee grant may be ſeparated from loue, and may be found in the wicked, Matth. 7.23. for he meaneth ſuch a faith, whereby mountaines are remoued. Matth.7.23.

Bellarmine: Saint *Paul* ſpeaketh as well of that faith, which iuſtifieth, as of this faith of miracles. 1. He ſaith, *if I had all faith,* verſ.2. he ſpeaketh generally of all. 2. He meaneth that faith, which is ioyned with hope and loue, *now abideth faith, hope and loue, theſe three,* verſ.13. but this is a iuſtifying faith: *Ergo.*

Contra. 1. Saint *Paul* in ſaying all faith, meaneth not vniuerſally euery kinde of faith: but that whole faith or generall power, whereby all myracles may be wrought, whereof he giueth one particular inſtance, of remouing mountaines. Secondly, in the laſt verſe he ſpeaketh of another kinde of faith then in this place: for there hee vnderſtandeth ſuch a faith as abideth ſtill; and is in all ages neceſſarie for all Chriſtians: but this faith whereby mountaines are remoued, now abideth not, the gift is ceaſed, therefore he meaneth not that faith.

Argum.2. Ioh.12.42. *Many of the chiefe beleeued in him, but becauſe of the Phariſees, they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue, for they loued the praiſe of men, more then the praiſe of God.* Here we ſee there was faith without charitie: *Bellarm. ibid. argum.1.* Iohn 12.42.

Anſw. 1. Wee muſt either vnderſtand here a common and ſuperficiall faith, not a true faith indeede: as our Sauiour ſaith, Iohn 5.44. *How can yee beleeue, when yee receiue honour one of another?* If theſe therefore were ſuch, as altogether neglected Gods honour, and onely loued the praiſe of Iohn 5.44.

men, they had not a true faith, and therefore it is no maruell, if they wanted charitie. 2. Or if we vnderſtand this place of ſuch chiefe men, as *Nicodemus*, and *Ioſeph* of Arimathea, who beleeued in Chriſt indeed, but were letted by their owne carnall weakeneſſe and infirmitie: then had they a true faith, though imperfect, and a loue alſo vnto Chriſt, though ſomewhat ouerſhadowed and obſcured with the loue of the world, and the feare of men.

Iam. 2. 14. *Argum.* 3. Iam. 2. 14. *What auaileth it my brethren, though a man ſay he hath faith, when he hath no workes? Ergo,* faith may be without the workes of charitie: and the Apoſtle meaneth not a ſhadow of faith, but a true faith indeed. 1. The Apoſtle ſaith in the ſame place, that *Abrahams* faith wrought with his workes: but *Abrahams* faith was a true faith. 2. Verſ. 24. the Apoſtle ſaith, *that a man of workes is iuſtified, and not of faith only:* but the ſhadow of a faith iuſtifieth not. 3. He compareth a faith without workes to a bodie without a ſoule; but a dead bodie is a true bodie: *Ergo,* a dead faith is a true faith.

Anſw. Firſt, 1. *Abrahams* faith was a true faith, becauſe it was a working faith; doth it follow therefore that faith not working by loue is a true faith? nay, the contrary rather is inferred. 2. A faith, which is effectuall by workes, iuſtifieth: *Ergo,* a true faith: but a faith without workes cannot ſaue, verſ. 14. *Ergo,* it is not a true faith. 3. A dead body is in part a true body, in reſpect of the terrene and materiall part, but ſimply it is not a true body, nor the ſame body, which it was before in all poynts, wanting life, actiuitie and motion: ſo a faith that worketh not, hath ſome of the materials of a true faith, as knowledge, vnderſtanding; but it is not the ſame, wanting conſcience, and charitie, and true confidence, which is the life and ſoule of faith.

Iam. 2. 19. 17. Secondly, that a faith not working, is not a right or true faith, is euident by the Apoſtle: 1. Becauſe he compareth it to the faith of Diuels, verſ. 19. which is no right faith. 2. A faith without workes helpeth not, neither ſaueth, verſ. 14. but a working and effectuall faith, iuſtifieth, verſ. 24. *Ergo,* they are not the ſame; for the ſame faith will haue the ſame effect. 3. A dead faith and a liuely faith are not the ſame: but a faith not working is a dead faith, verſ. 17. *Faith if it haue no workes, is dead in it ſelfe:* but as a dead man is not a man, no more is a dead faith a right faith.

The Proteſtants.

*Obiect. Then *Dauid* and *Peter* had no faith, when the one ſinned, the other denied Chriſt: for they had then no loue. *Anſ.* Their faith indeede then failed, and their loue abated, but neither was vtterly loſt. See this obiection anſwered more at large, Rect. p. 124.

FAith and charitie, as they are two diuers gifts and graces of the ſpirit, ſo in nature and propertie they may be diſtinguiſhed: but in vſe they can neuer be ſeparated: for where a true liuely faith is, there is charitie; and where true loue and charitie is, it is an infallible ſigne of the preſence of faith: no faith then, no charitie: and againe, * no loue, no faith.

Argum. 1. Faith without workes is dead, Iam. 2. 26. and no better then the faith of diuels, verſ. 19. but a dead faith, and the faith of diuels is no true faith: *Ergo,* there is no true faith, without the works of charitie.

Bellarm. 1. *Fides dæmonum, ex parte obiecti vera eſt:* The faith of diuels is a true faith, in reſpect of the obiect.

Anſw. First, this ſpeech cannot by any ſound Diuinitie be iuſtified, that the diuels haue in any reſpect a true faith. Secondly, if in this reſpect the wicked ſpirits haue a true faith, then they haue euery way a true and perfect popiſh faith. For thus they define their faith: It is an act of the vnderſtanding, *Rhemiſt.* 2. *Cor.* 13. *ſect.* 1. whereby we doe vniuerſally beleeue the articles of Chriſts death and reſurrection, &c. *Rhemiſt. annot. Rom.* 4. *ſect.* 9. But the diuell hath this act of vnderſtanding, whereby hee doth vniuerſally beleeue, &c. Iam. 2. 19. Mark. 5. 7. *Ergo,* he hath a true popiſh faith, and is a right popiſh Catholike.

Iam. 2. 19.
Mark. 5. 7.

Bellarm. 2. A dead faith may notwithſtanding be a true faith: as a dead body, is a body; and as ſtanding water, and a running water, are the ſame in ſubſtance: *Bellar. c.* 15.

Anſw. Though a dead faith may be compared to a dead body, becauſe it is altogether void of ſpirituall quickening, as the body is without naturall life: yet a liuely faith is not fitly reſembled to a liuing body, but rather to the life of the body; becauſe faith is not that which is quickened, but that which quickeneth and giueth life: for it is written, *The iuſt ſhall liue by faith,* Rom. 1. 17. As therefore a dead man is no man properly, no more is a dead faith a true faith.

Rom. 1. 17.

2. Againe, as a dead body hath the ſame terrene ſubſtance, which a liuing body hath, but not the ſame ſpirituall ſubſtance, which is the ſoule; and as a ſtanding puddle hath part of the ſame matter, which is in a running water, but yet groſſe, muddie, ſtinking and putrifying, ſo that it cannot be called the ſame water; ſo a dead faith hath ſome part of that which a true faith hath, as namely ſome light of knowledge and vnderſtanding; but yet not hauing the ſubſtance and liuelihood of faith, it cannot be a right and a true faith.

1. Iohn 4. 7. 16.
1 Ioh. 5. 1.

Argum. 2. He that is borne of God hath loue: *Euery one that loueth is borne of God: He that dwelleth in loue, dwelleth in God, and God in him.* But he that beleeueth, that Ieſus is Chriſt, is borne of God: *Ergo,* he that beleeueth hath loue.

Bellarm. We grant, that *fides formata,* formed or perfect faith, hath alwaies loue annexed.

Anſw. As though wee ſpake not all this while of a liuely, perfect, and iuſtifying faith, which wee call a formed faith: for a faith without forme, is no faith: If hee thus vnderſtand a formed faith, hee ſaith the ſame now that we affirme, and is contrarie to himſelfe, who tooke vpon him in the beginning of this chapter to proue, that *fides vera, quæ iuſtificat impium,* a true faith, and ſuch an one as iuſtifieth

ſtifieth the vngodlie, may be ſeparated from loue: If he haue found out a formed faith beſide this true liuely, and iuſtifying faith, he is contrary to the Apoſtle here, who knoweth no other true faith, then to beleeue in Ieſus Chriſt.

Argum.3. 1. Hee that hath no charitie denieth the faith: *Hee that prouideth not for his owne, denieth the faith.* 2. *Hee that ſaith hee knoweth God, and keepeth not his commandements, is a lyar; Ergo,* the true knowledge of God is not ſeuered from charitie. 3. *The iuſt ſhall liue by faith:* but without charitie, faith is dead, and can giue no life: *Ergo,* a true faith is not diuided from charitie. 1.Tim.5.8. 1.Iohn 2.4. Rom.1.17.

*Anſw.*1. *Bellarmine* anſwereth out of *Gregor.Hom.29.in Euangel. Non habere veram fidem, qui non bene operantur:* That they haue not a true faith, that doe not worke well: that is, they denie the faith in the worke, not in the heart.

Contra. Firſt, *Gregories* teſtimonie is very direct for vs, that there can be no true faith, where is no right worke. Secondly, the faith denied in worke, is denied alſo in the heart: as the Apoſtle ſaith, *Whoſoeuer ſinneth,* (that is in worke) *hath neither ſeene nor knowne him,* (in his heart.) Thirdly, as Saint *Paul* ſaith, *Hauing a ſhew of godlineſſe, but haue denied the power thereof:* ſo where the power of faith is denied, what elſe remaineth but onely a ſhew and ſhadow of faith. 1.Iohn 3.6. 2.Tim.3.5.

Anſw. 2. The Apoſtle ſpeaketh of a knowledge ioyned with loue and friendſhip: *Bellar.c.15.reſp. ad arg.3.*

Contra. Such is that knowledge, which accompanieth faith: as the Apoſtle ſaith, *Wee haue knowne and beleeued the loue, that God hath in vs: Ergo,* the knowledge of faith is not without loue.

3. It muſt be vnderſtood of faith formed with charitie, *Bellarm.reſp.ad arg.6.*

Contra. He vnskilfully giueth an inſtance in the cauſe: this formed faith, is the faith which wee meane, a right and perfect faith, not a deformed and vnſhapen faith. Thus then by his owne confeſſion, a true faith, which he calleth a formed faith, is not without charitie. 1.Iohn 4.16.

1. *Auguſtine* ſaith, *Si dilectio patris in te non manet, non es natus ex Deo: quando ergo gloriaris te eſſe Chriſtianum, nomen habes & facta non habes: — ſi factis te non oſtendis Chriſtianum, — quid prodeſt nomen, vbi res non inuenitur?* If the loue of the father be not in thee, thou art not borne of God: how then doeſt thou boaſt thy ſelfe to be a Chriſtian? thou haſt the name but not the deeds: if thou doeſt not ſhew thy ſelfe a Chriſtian, what good doth the name, where the thing is not found? *Tract.5. in Epiſtol.Iohann.* If he be not borne of God, that hath no loue, then hath he not faith: for hee that hath faith and beleeueth, is borne of God. 1.Iohn 5.1.

Againe, he ſaith, *Omnes negant Chriſtum in carne veniſſe, qui violant charitatem:* All they which violate charitie, denie Chriſt to bee come in the fleſh, *Tractat.7.* But they which denie Chriſt to bee come, &c. are voide of faith: *Ergo,* alſo of charitie: hee that wanteth the one, wanteth the other.

Tertullian ſaith, *dilectio ſummum fidei ſacramentum,* that loue is the chiefe or higheſt myſterie of faith, &c. how then can faith be without loue. Lib.de patient.

2. *Chryſoſtome* ſaith vpon theſe words Iohn 6. *This is the worke of God, that ye beleeue:* See how hee calleth faith a worke; therefore as ſoone as thou beleeueſt, thou art furniſhed with workes, not that workes are wanting: *Sed per ſe ipſum fides plena eſt operib. bonis:* but faith of it ſelfe is full of good works: faith then cannot be without workes. Serm.de fid. & leg.

Iermie the Patriarke ſaith, the Catholike Church requireth faith, firſt of all, *Tamen non quamcunque fidem, ſed illam quæ viua ſit quæ teſtimonium a bonis operibus habeat:* yet not euery faith, but that which is liuely, which hath teſtimonie of good works, &c. then a liuely iuſtifying faith cannot bee ſeuered from good workes: and to this end hee alleageth *Baſil: Superna gratia in eum, qui ſerio & ſtudioſe veritatem complexus non ſit, deſcendere non poteſt:* The grace from aboue cannot deſcend to him, who doth not ſerioúſlie and ſtudiouſly embrace vertue, &c. Cenſur.oriental.c.4.

3. Confeſſion of Belgia, artic.22. *It cannot bee, that this holie faith ſhould be idle in a man, neither doe wee ſpeake of a vaine and dead faith, but onelie of that, which in the Scripture is ſaid to worke by loue, &c.* Harm.ſect.4. pag.260.

Saxonie, artic. of iuſtification: *We doe not ſpeake of an idle faith, and the vnskilfull are deceiued, whileſt they thinke, that remiſſion of ſinnes doth happen to ſuch as are idle, &c.* Ibid.pag.289.

4. We want not teſtimonie from themſelues: *Cauſ.33.diſt.2.c.14.gloſſ. In Chriſtum credere eſt amando in ipſum credere:* To beleeue in Chriſt is by louing him to beleeue in him. This is that faith, which the Apoſtle defineth working by loue, Galath.5.6.

Peter Lombard.lib.3.diſt.23.liter.d. Credere in deum, eſt credendo amare, credendo in eum ire: To beleeue in God, is in beleeuing to loue him; in beleeuing to come vnto him. *Diſt.25.liter.c. Quantum credimus, tantùm amamus:* As much as we beleeue, ſo much we loue: *Pia fides non eſt ſine charitate:* A godly faith is not without charitie.

Eſpenc. Sine charitate fidei veritas immo vanitas non prodeſt: Without charitie the veritie, or rather vanitie of faith profiteth not, *in 2.Tim p.65.* Faith then is vaine, that is no true faith without charitie.

Let the holy Martyrs ſpeake. Thus Maſter *Tindall* writeth: *If thy faith induce thee not to good* *workes, then haſt thou not the right faith, thou doeſt but onely thinke that thou haſt it: for S. Iames ſaith, that faith without workes is dead in it ſelſe: he ſaith not that it is little or feeble, but that it is dead, and that is dead, is not: Fox. p. 1255.*

Matth.7. Maſter *Bradford* holy Martyr: when *Harpsfield* had thus ſaid, That all which beleeue in Chriſt, ſhal not be ſaued, alleaging that place, Matth. 7. how many ſhall ſay to Chriſt in the day of iudgement, *Lord, Lord, haue we not in thy name caſt out diuels? &c.* the holy Martyr maketh this anſwere: *You muſt make a difference betwixt beleeuing, and ſaying, I beleeue: As for example, if one ſhould ſay and ſweare he loueth you, for all his ſaying you will not beleeue him, when you ſee he goeth about to doe all the euill hee can againſt you: Fox. p. 1613. Ergo,* by the teſtimonie of thoſe moſt bleſſed and holy Martyrs, true faith cannot be ſeparated from charitie: for that which hath no loue, is no faith.

THE FOVRTH PART, OF THE validitie of faith.

First, after what manner faith iuſtifieth, whether as a proper efficient cauſe of iuſtification, or as an inſtrument only. Secondly, whether we are only iuſtified by faith.

THE FIRST ARTICLE, AFTER WHAT manner faith iuſtifieth.

The Papiſts.

53. Error. Faith doth not iuſtifie as an inſtrument in apprehending the iuſtice or righteouſneſſe of Chriſt, but as a proper and true cauſe it actually iuſtifieth, by the dignitie, worthines, and meritorious worke thereof, *Bellarm. lib. 1. de iuſtificat. cap. 17. Rhemiſt. annot. Rom. 3. ſect. 3.*

Galath. 3.8. Rom. 3.30. *Argum.* 1. Theſe phraſes vſed in Scripture: *iuſtificari ex fide, & per fidem,* to bee iuſtified of, or thorough faith, doe betoken an actuall force and power in faith to iuſtifie: for theſe prepoſitions, *ex, & per,* of and thorough, are not attributed to the inſtrumentall, but to the proper efficient and working Rom. 3.20. cauſe: As Rom. 3. 20. *ex operibus legis,* of the works of the law no fleſh is iuſtified, *no man is iuſtified,* Galath. 3.11. *per legem, by or thorough the law:* he meaneth not by the law, that is, by the apprehenſion of the iuſtice thereof, but by the actuall working and iuſtice indeed: as therefore he denieth, that we are iuſtified by the law, that is, the actuall working thereof, ſo he affirmeth, that we are iuſtified by faith, that is, actually, by the very worke. So the Apoſtle ſaith, *per fidem vicerunt regna,* through faith they obtained kingdomes: that is, verily, and indeed, not reſpectiuely only: And by faith *Abel* offered a greater ſa- Heb. 11.4. crifice, &c. Faith wrought not this inſtrumentally, but verely and effectually. *Bellarm. ibid.*

Anſw. 1. *Bellarmines* argument is grounded wholly vpon his logicke quiddities: as becauſe this prepoſition, *ex,* is a note of the materiall cauſe; and *per,* of the formall cauſe: therfore when the Scripture ſaith, *ex fide,* or *per fidem,* we muſt vnderſtand faith to be more then the inſtrumentall cauſe. But let him know this, that the ſpirit of God is not bound to the rules of Logicke, neither yet will learne to ſpeake of men, but hath a proper ſpeaking of it ſelfe.

2. We are able to ſhew, that theſe prepoſitions, *ex,* and *per,* of, and through, are in Scripture attri- Rom. 10.17. buted to the inſtrument. *Fides ex auditu,* Faith commeth of hearing: The Gentiles are made parta- Epheſ. 3.6. kers of the promiſe of God in Chriſt, *per Euangelium,* by the Goſpell, that is, the preaching thereof. But the outward miniſtrie, or hearing of the word, doth not actually worke or beget faith, but onely inſtrumentally, the ſpirit of God working by it.

3. It followeth not, becauſe the Apoſtle denieth that we are iuſtified by the law, that is verily, and actually, that he ſhould affirme the ſame of faith: for vnto this negatiue, *neminem iuſtificari per legem, vel ex operibus legis,* that no man is iuſtified by the law, or the workes thereof; this affirmatiue anſwereth, *iuſtificari per fidem Chriſti:* to be iuſtified not ſimply by faith, but by faith in Chriſt: and by the Rom. 3.22. 24.25. redemption that is in Chriſt, verſ. 24. by faith in his blood, verſ. 25. the ſame thing then is affirmed of Chriſt which is denied of the law, though not after the ſame manner: the iuſtice of Chriſt is the actual and very cauſe indeed of our iuſtification, yet not actually in vs, but inſtrumentally applied vnto vs by faith. It is Chriſt then, not faith, that properly effecteth that which the law cannot: faith effecteth it not, but onely reſpectiuely, and as it hath relation to Chriſt.

4. Through faith they ſubdued kingdomes, ſtopped the mouthes of Lions, &c. Faith was not the proper efficient cauſe hereof: but faith apprehendeth Chriſt: Chriſt apprehended worketh all good Rom. 8.32. things: *If God haue giuen vs his Son, how ſhall he not together with him giue vs all things?* Theſe great workes were verily done by them through faith, not as by the proper power and efficacie thereof, but by the power of Chriſt dwelling in them, and being preſent by faith. So *Abels* ſacrifice was preferred before *Cains,* not for the worthines of his faith, but by Gods gracious acceptation, to whom hee was ioyned by faith. Laſtly, we make a great difference betweene iuſtification and ſanctification: faith iuſtifieth onely inſtrumentally, but of the workes of ſanctification it is a proper efficient cauſe, though not the principall: for there is a twofolde righteouſneſſe, a perfect righteouſneſſe, whereby we are made righteous before God; and that is the righteouſneſſe onely of Chriſt: and of this righteouſneſſe, faith onely is an inſtrument, no efficient cauſe. There is an imperfect righteouſnes, that is,

ſanctification,whereby euery faithfull man is made righteous in himſelfe, not ſufficient to iuſtifie him before God,but yet auailable to leade an holie and vpright life in ſome meaſure. And of this righteouſneſſe faith is a proper efficient cauſe: for as the tree is the cauſe of good fruit, ſo is faith the roote and beginning of godly workes: faith ſtirreth a man vp to pray, Iam.5.15. it worketh peace of conſcience,Rom.5.1. and it hath other proper effects: but it maketh vs not righteous before God by it owne act,but as it apprehendeth,and laieth hold of Chriſt. Iam.5.15. Rom.5.1.

*Argum.*2. Faith is a worke,we are iuſtified by faith: *Ergo*,by a worke, and ſo conſequently, by merit: faith then is meritorious. Iohn 6.29.

Anſw. Faith indeede is a worke,but not any of our owne workes: it is called the worke of God, Ioh.6.29. God doth wholly worke it in vs; *Ergo*, we cannot merit by it: Faith iuſtifieth not then, as it is the worke of God in vs: for by this reaſon all other gifts and graces, which are wrought in vs by the ſpirit of God, ſhould in like manner iuſtifie vs: But as it hath relation vnto the obiect Ieſus Chriſt,in apprehending his righteouſneſſe,which is the office only of faith,and not of any other ſpirituall grace.

1. *Argum.*3. Firſt, faith is our iuſtice it ſelfe: *Ergo*,not the apprehenſion only of iuſtice: the firſt is proued: *To him that beleeueth in him,that iuſtifieth the vngodly,faith is counted for righteouſneſſe.* So, *Other foundation can no man lay,then that which is laid,Ieſus Chriſt*: Faith then is the foundation:and the foundation is part of the building. *Faith purifieth the heart*, the puritie of the heart is our iuſtice, faith then is our iuſtice,and not the apprehenſion of iuſtice onely,*Bellarm.c.*17.*arg*.2. Rom.4.5. 1.Cor.3.11. Act.15.9.

2. Secondly,Luk.7.50. *Thy faith hath ſaued thee*: *Ergo*, it doth more then apprehend ſaluation. The ſicke mans hand, that apprehendeth or reacheth the medicine, is improperlie ſaid to heale him. Luke 7.50.

3. Thirdly, *How ſhall they call vpon him, vpon whom they haue not beleeued? how ſhall they beleeue without a Preacher?* As the cauſe of faith is preaching; ſo faith cauſeth inuocation, inuocation obtaineth iuſtification: faith therefore not reſpectiuely onely, but effectiuely worketh iuſtification, *Bellar.ibid.* Rom.10.14.

1. *Anſw.* Firſt, 1. It followeth not,faith apprehendeth iuſtice:*Ergo*,it is not our iuſtice. The eye apprehendeth,or receiueth the light of the day,and yet it is it ſelfe *the light of the bodie.* But like as the eye is but inſtrumentally the light of the bodie,by conueying and applying the outward light:ſo faith is our iuſtice inſtrumentally,*in that we beleeue in him that iuſtifieth*,as the Apoſtle there ſaith. 2. Chriſt is properly the foundation:and yet faith alſo is the rocke and foundation. Chriſt then and faith make but one foundation: Chriſt poſitiuely,and effectiuely; faith inſtrumentally, by applying and laying the foundation. 3. Faith is not ſaid to purifie the heart,but God by faith;God as the principall agent, or efficient; faith as the inſtrument. Math.6.22.

2. Secondly, 1. It is no rare thing in Scripture to attribute the effect to the inſtrument; as, *By thy ſword thou ſhalt liue*: yet is the ſword but the inſtrument: ſo the iuſt man liueth by his faith,being the liuely and effectuall inſtrument of the ſpirituall life. 2. As Chriſt here ſaith,*thy faith hath ſaued thee*: ſo elſewhere: *according to your faith be it vnto you.* So that faith is but the meane or meaſure of the worke: Chriſt is the worker: as in the ſame place,verſ.28. *Beleeue ye,that I am able to doe this?* Geneſ.27.40. Math.9.29.

3. Thirdly, 1. As preaching is the cauſe of faith,ſo I grant faith is of iuſtification: but the preaching of the word is but the inſtrument, the ſpirit working by the word is the efficient. 2. But faith doth not ſo worke iuſtification as inuocation: for as I ſhewed before,faith efficiently produceth the workes of ſanctification,whereof inuocation is a principall, but it inſtrumentally onely cauſeth iuſtification.

The Proteſtants.

Faith doth not iuſtifie vs by the worthineſſe and dignitie thereof, or as it is a qualitie inherent in man,by any meritorious act,or by the worke of beleeuing, or as a proper efficient cauſe; but by way of an inſtrument onely,being as it were the hand of the ſoule, whereby wee doe apprehend the righteouſneſſe of Chriſt.

*Argum.*1. Saint *Paul* ſaith,*By grace are you ſaued through faith,not of your ſelues, for it is the gift of God; not of workes,leſt any man ſhould boaſt himſelfe.* Out of this place we gather theſe arguments: firſt,grace and faith may ſtand together towards the attaining of our ſaluation: for the grace of God offered in Chriſt is the principall cauſe, faith apprehending grace the inſtrumentall: but grace and worke cannot ſtand together: *Ergo*,faith and workes cannot be matched together: faith then iuſtifieth not,as a worke. Epheſ.2.8. Rom.11.6.

Secondly,they that merit,muſt merit of themſelues,faith is not of our ſelues; it is the gift of God: *Ergo*, by faith we merit not.

*Argum.*2. Faith as it is commanded in the law, iuſtifieth not: for the Apoſtle ſaith, *that a man is iuſtified by faith,without the workes of the law*: but faith, as it comprehendeth onely the act of beleeuing,is a commandement contained in the law: for we are commanded to beleeue in God: *Ergo*, as it is an act of beleeuing only,it iuſtifieth not. Rom.3.28.

*Argum.*3. Maſter *Bradford* holy Martyr reaſoneth thus: As the Iſraelites were healed by beholding the braſen Serpent,ſo are wee ſaued by beleeuing in Chriſt: but the looking vp of it ſelfe did not procure health vnto the Iſraelites,but the promiſe made in the obiect,which was the braſen Serpent, whereupon they looked, gaue them health by their looking vp: *Ergo*, after the ſame manuer we are ſaued by our faith, and ſpirituall looking vp to the bodie of Chriſt crucified: not that the action it ſelfe of beleeuing, as it is a qualitie in man, doth ſo deſerue; but becauſe it taketh that dignitie and vertue from the obiect Ieſus Chriſt: *Fox* pag. 1659.

Further, 1. *Auguſtine* ſaith, *Nemo iuſtè viuit, niſi iuſtificatus, id eſt, iuſtus effectus: ab illo autem fit homo iuſtus, qui nunquam poteſt eſſe iniuſtus: ſicut lucerna à ſeipſo non accenditur, ita nec anima humana ſibi præſtat lucem, ſed clamat ad Deum, tu illuminabis lucernam:* No man liueth iuſtly, vnleſſe he be iuſtified, that is, made iuſt before: and man is made iuſt by him that can neuer bee vniuſt: for as the lanterne doth not fetch light from it ſelfe, ſo neither doth the ſoule of man giue light to it ſelfe, but crieth vnto God, thou ſhalt lighten my lanterne, Pſal. 109. Faith then is the lanterne that giueth light to the ſoule, that is, iuſtifieth: but as the lanterne giueth not light of it ſelfe, but as it is lighted it ſelfe: ſo faith by it owne act doth not iuſtifie, but as it hath reſpect vnto Chriſt who is the true light: *Per fidem locum damus in corde Deo, qui in nobis & per nos bona operatur:* It is the office of faith, to make roome for God in our heart, who in vs and by vs worketh that which is good, *in Pſal.* 144. Faith it ſelfe therfore properly worketh not our iuſtification; but only prepareth a way for the Lord, to come vnto our hearts: God then is the worker, faith is the way whereby he worketh.

Likewiſe, *ex epiſtol. 95. Auguſtin. & 5. Epiſcopor. ad Innocentium: Non per legem iuſtitia, &c. ſed ex fide & dono Dei per Ieſum Chriſtum:* Righteouſneſſe is not by the law, but by faith, and the gift of God by Ieſus Chriſt, &c. Faith then doth not iuſtifie by the work and merite thereof: for merit and gift cannot ſtand together, yet faith and gift may: becauſe faith it ſelfe is the gift of God. Againe, in the ſame Epiſtle, *Iuſtos patres & ex fide viuentes, non poſſibilitas naturæ,—ſed dei gratia per fidem iuſtificauit:* The righteous fathers which liued by faith, not the poſſibilitie of nature, but Gods grace by faith did iuſtifie, &c. But grace and workes cannot ſtand together, therefore faith doth not iuſtifie by the merit of the worke. And yet *Auguſtine* more directly, mouing this queſtion: *Vtrum fides mereatur hominis iuſtificationem:* Whether faith merit mans iuſtification: reſolueth, that it doth not, concluding thus, *Miſericors Deus vocat, nullis hoc vel fidei meritis largiens*, The mercifull God calleth, not giuing any thing to the merits of faith: *ad Simplician. lib.* 1.

Lib.7. de ſacrificijs. 2. *Theodoret* ſaith: *neque enim operibus noſtris, ſed per ſolam fidem myſtica bona conſecuti ſumus:* for not by our workes: but by faith alone wee haue obtained the myſticall good things, &c. then faith muſt not be conſidered as a worke in the matter of iuſtification.

Harm. ſſ. 4. pag. 243. 3. Latter confeſſe of Heluetia, c. 11. *Becauſe faith doth apprehend Chriſt our righteouſneſſe, and doth attribute all to the praiſe of God in Chriſt, in this reſpect iuſtification is attributed to faith chiefly becauſe of Chriſt, whom it receiueth, and not becauſe it is a worke of ours:* Belgia, artic. 22. *We doe iuſtly ſay with Saint* Paul, *we are iuſtified by faith without the workes of the law: yet to ſpeake properly we doe not meane that faith by it ſelfe and of it ſelfe doth iuſtifie vs, which is but onely, as an inſtrument, whereby we apprehend Chriſt, which is our iuſtice, &c.* **Ibid. p. 260.**

Rom. 6.24. 4. *Peter Lombard* rehearſeth and approueth this ſentence out of *Auguſtine* vpon theſe words of S. *Paul, We are iuſtified freely by grace: Hoc ideo dixit, ne fides ipſa ſuperba ſit, ne dicat ſibi:* Therefore he ſo ſaid, leſt faith it ſelfe be proud and ſay, how freely? for that which faith meriteth, is reſtored rather, then giuen: *Non dicat homo iſta fidelis, quia cum dixerit, habeo fidem, vt merear iuſtificationem, reſpondetur ei, quid habes, quod non accepiſti?* Let not a faithfull man ſay ſo, becauſe if he ſay, I haue faith to merit iuſtification, it will be anſwered, What haſt thou, that thou haſt not receiued, &c. *lib. 2. diſt. 26. liter. d.* Thus then faith is excluded from meriting or working of iuſtification.

Againe, *lib. 3. diſt. 19. liter. a. Vt olim aſpicientes, &c.* As in time paſt, they which looked vpon the braſen Serpent were healed from the biting of Serpents; *ſi recte ergo fidei intuitu in illum reſpicimus, qui pro nobis pependit in ligno:* ſo if by the beholding of faith, we looke vpon him that hung vpon the tree, we are looſed from our ſinnes, &c. Thus faith then by the beholding onely and ſpirituall apprehending of Chriſt doth iuſtifie, euen by the ſentence of their Maſter.

THE SECOND ARTICLE, WHETHER faith onely iuſtifieth.

The Papiſts.

54. Error. FAith is not the onely cauſe of our iuſtification: but there are other alſo, as hope, charitie, almes deeds, and other vertues, *Rhemiſt. annot. Rom.* 8. *ſect.* 6. *Bellar. lib.* 1. *de iuſtificat. cap.* 13. Yea works are more principall then faith, in the matter of iuſtification, *Rhem. Iam.* 2. *ſect.* 7. Whoſoeuer therefore ſaith, that a man is iuſtified only by faith, and that nothing elſe is required to iuſtification, wee pronounce him accurſed, *Trident. Concil. ſeſſ. 6. can. 9.*

Argum. 1. Wee are ſaued by hope, Rom. 8. 24. *Ergo*, not onely by faith, *Rhemiſt. annot. in hunc locum.*

Rom. 8.24. *Anſw.* The Apoſtle here expoundeth himſelfe: for (ſaith he verſ. 25.) *If we hope for that we ſee not, we doe with patience abide for it:* We are ſaid then to bee ſaued by hope, not becauſe wee are thereby iuſtified, but becauſe by hope we doe expect and waite for our ſaluation, which is not yet accompliſhed: ſo then iuſtification is the proper obiect of faith, which is now preſent; ſaluation which is the end of our faith, and followeth iuſtification, is the proper obiect of hope. And therefore the Apoſtle ſaith, that faith is the ground of things hoped for, the thing hoped for, is the ſaluation of our ſoules, the ground is iuſtification by faith in Chriſt. So we are ſaued by hope, not that wee are iuſtified by hope, which the Scripture no where affirmeth, but becauſe hope worketh in vs a patient abiding and expectation, till the promiſed reward come.

Heb.11.1.

*Argum.*2. Charitie iuſtifieth: *Ergo,* not faith only. The antecedent is thus proued, *Many ſinnes are forgiuen her, for ſhe loued much:* her loue is the cauſe, that her ſinnes are forgiuen. So ſaith *S. Iohn, We know we are tranſlated from death to life, becauſe we loue the brethren.* Loue then is the cauſe why we are tranſlated from death to life, *Bellar. ibid.*

Luke 7.47.50.
1.Iohn 3.14.

Anſw. 1. To the firſt place wee anſwere: that the womans loue is not rendred as a cauſe, that her ſinnes were forgiuen her by Chriſt: but by her exceeding loue, which was an euident ſigne and effect of her faith, whereby her ſinnes were forgiuen her, our Sauiour Chriſt confuteth the Phariſies who reputed her as a ſinner, verſ. 39. and ſheweth, that ſhee was not now in her ſinnes, but they were alreadie remitted; as it might appeare by her great loue: for ſhee hauing receiued ſo great a benefit, as the remiſſion of her ſinnes, doth hold her ſelfe much bound to Chriſt. It followeth therefore, *to whom a little is forgiuen, hee loueth a little:* but to this woman much was forgiuen, therefore ſhe loued much. Her loue then followed the remiſſion of ſinnes, as an effect, it went not before as a cauſe: for in this reſpect our Sauiour telleth her, *it was her faith that ſaued her,* verſ. 50. not her loue.

2. To the other place we likewiſe anſwere: the Apoſtle ſaith not, *we are tranſlated from death to life, &c.* but, *we know we are, becauſe we loue the brethren:* that is, loue as a ſpeciall fruit of faith, is a certaine ſigne vnto vs of our regeneration: as verſ. 19. *thereby we know that we are of the truth.* By loue iſſuing from faith, we are aſſured our faith is not in vaine, not that therby we are iuſtified: yet loue it ſelfe is no cauſe of our iuſtification, but onely a ſigne and badge thereof: for it is impoſſible, that we ſhould loue God firſt: *But herein is loue, not that we loued God, but hee loued vs.* God then ſheweth his loue firſt, in reconciling vs by his Sonne whom we apprehend by faith, and then after our reconciliation by Chriſt, and iuſtification by faith, loue alſo is wrought in vs toward God. If our loue then ſhould goe before our reconciliation, wherein Gods loue appeareth toward vs, then ſhould wee loue God firſt, contrarie to the Apoſtle.

1.Iohn 4.10.

*Argum.*3. Feare doth iuſtifie as well as faith: as Prou. 1.7. *The feare of the Lod is the beginning of knowledge.* Prou. 14.27. *The feare of the Lord is a wel-ſpring of life: Ergo,* faith onely doth not iuſtifie, or giue life, *Bellarm. c.* 13. *diſpoſ.* 2.

Prou.1.7.
Prou.14.27.

Anſw. Firſt, by feare here may be vnderſtood in generall the whole ſpirituall ſtate of man, as it alſo comprehendeth faith: as Pſal. 128.1. *Bleſſed is the man that feareth the Lord:* but true bleſſedneſſe is by faith: therefore faith cannot be here excluded. In this ſenſe, we doubt not to grant, that the feare of the Lord, that is, being ioyned with faith, is the beginning of wiſedome. Secondly, if we take feare more ſpecially, for a particular gift of the ſpirit; in this ſenſe iuſtification is not aſcribed to it: for in the firſt place, it is ſaid to bring *knowledge;* in the ſecond, it is called the *fountaine of life:* which in the ſame place is expounded, verſ. 26. *In the feare of the Lord is aſſured ſtrength.* Theſe are the gifts and graces of ſanctification, *knowledge, aſſurance, ſtrength,* they are not iuſtification it ſelfe, but the fruites thereof, to the which the feare of God is the ready way.

Pſalm.128.1.

*Argum.*4. If faith alone doe iuſtifie, and the other vertues, as of hope, charitie, doe not helpe any thing to iuſtification, then faith may as well iuſtifie, when thoſe vertues are abſent, as when they are preſent: But faith ſeparated from hope and charitie, iuſtifieth not: *Ergo,* faith alone doth not iuſtifie, *Bellarm. cap.* 14.

Anſw. It followeth not, faith alone doth iuſtifie: *Ergo,* it is, or may be alone. In the Sunne, there is both heate and light: It is the heate onely that heateth the earth, not the light; and yet the heate cannot be ſeparated from the light: the tongue both toucheth and taſteth; by the taſte onely it diſcerneth the ſauour of meates, not by the touching or feeling; yet there can be no taſte without feeling: ſo faith alone iuſtifieth, yet it is not alone: faith and charitie are inſeparable, yet charitie helpeth not faith to iuſtifie. The good tree is neuer without good fruit, yet the good fruit doth not helpe to make the tree good; the tree is good firſt it ſelfe, before it can bring forth good fruit: So charitie doth not helpe to iuſtifie, that is, to make men good; but firſt he is made righteous by faith, and then hee bringeth forth good fruits, as the workes of charitie.

The Proteſtants.

FAith whereby we are iuſtified, is to be conſidered, partly as it is paſſiue, partly as it is actiue: It is paſſiue in apprehending the promiſes of God in Chriſt, and applying Chriſt with all his benefits, in which reſpect faith onely iuſtifieth. It is alſo actiue in bringing forth good fruits, and quickening of vs to euery good worke; but ſo it iuſtifieth not. Faith then is inſeparably ioyned with hope and loue, and neceſſarily yeeldeth in vs good fruit; but none of al theſe doe concurre with faith, in the act of our iuſtification: but it is the office onely of faith, to applie vnto vs the righteouſneſſe of Chriſt, whereby only we are made righteous before God.

Argum. 1. If men are iuſtified without workes, then iuſtification is onely by faith. But the firſt is true, as it may appeare by theſe teſtimonies of Scripture: *Wee conclude, that a man is iuſtified by*

Rom.3.28.
Rom.4.2.
Epheſ.2.9.
Phil.3.9.

faith,without the workes of the law,Rom.3.28. *If Abraham were iuſtified by workes, he hath wherein to reioyce but not with God*,Rom.4.2. *By grace are ye ſaued through faith,not of workes*,Epheſ.2.9. *That I might be found in him,not hauing mine owne righteouſnes which is of the law,but that which is through the faith of Chriſt*,Philip.3.9. *Ergo*,faith onely iuſtifieth.

Bellarmine anſwereth,that the Apoſtle excludeth not all workes,for then faith it ſelfe ſhould bee excluded from iuſtification,becauſe it is a worke: And if iuſtifying faith do except euery law,then the law of faith alſo ſhould be excepted,*Bellarm.cap.16.* Such workes therfore only are excluded,which goe before faith,which are done,*ſola cognitione legis,vel ſolis viribus liberi arbitrij, ſine gratia*,by the knowledge onely of the law,or by the ſtrength onely of freewill, without grace: not ſuch workes as are of faith,and proceede of grace,*cap.19.*

Epheſ.2.10.
Tit.3.5.
Rom.11.6.

*Contra.*1. The Apoſtle excludeth euen the workes alſo of grace: for when he had ſaid,wee are ſaued by grace through faith,not of workes: he afterward ſheweth what workes;*euen ſuch as the Lord had ordained for vs to walke in.* Epheſ.2.10. Againe,in another place he ſaith,*Not by the workes of righteouſneſſe which we had done,but according to his mercie he ſaued vs*,Tit.3.5. The workes of righteouſneſſe are excluded: but no man by nature without the helpe of grace, can doe the workes of righteouſneſſe. Further,the Apoſtle ſheweth,that grace and workes cannot be matched together: *If it bee of grace,it is no more of workes,or elſe were grace no more grace: if of workes,it is no more grace,for then worke were no more worke*,Rom.11.6. Grace and works cannot therefore iuſtifie together,becauſe the one deſtroyeth the other. Euen works of grace cannot iuſtifie together with grace: for I aske them,the workes of grace,are they not workes? But if they ſhould iuſtifie together with grace,they ſhould be no more workes: *or elſe* (ſaith the Apoſtle) *worke were no more worke.*

Geneſ.12.1.
Heb.11.8.
Geneſ.12.17.
Geneſ.13.18.
Geneſ.14.20.
Geneſ.15.6.

2. Euen at this time,when *Abrahams* faith was imputed to him for righteouſneſſe,and his works were refuſed in reſpect of his iuſtification; *Abraham* had done many excellent workes by his faith: As he obeyed God,to goe from his fathers houſe,vnto a ſtrange countrey, which he knew not,Gen.12.1.which was a worke of faith,Heb.11.8. He built altars,and called vpon the name of God,Gen.12.7.&13.18. Before this time alſo *Abraham* was bleſſed of *Melchiſedech*,Geneſ.14.20. And then after all theſe workes of faith,the Scripture ſaith,That *Abraham* beleeued the Lord, and it was counted to him for righteouſnes,Geneſ.15.6. Wherefore euen *Abrahams* godly workes,iſſuing from his faith,are excluded from his iuſtification.

Bellarmine anſwereth,that although *Abraham* at this time wrought many workes by his faith, yet the Apoſtle taketh not exception againſt ſuch workes; but thoſe onely that *Abraham* did without faith: for euen the faithfull,that haue faith,*aliquando operantur non ex fide*, ſometime doe worke,but not of faith; as when they ſinne,or doe any pure morall workes, without relation to God: *Bellarm.ibid.*

*Contra.*1. As for the ſinfull workes of faithfull men, which wee denie not,but they may ſometimes fall into,it is abſurd to thinke,that the Apoſtle excludeth any ſuch workes: as though any man were ſo blinde to thinke,that by his ſinnes or euill workes, he might bee iuſtified. What meaneth the Ieſuite,to giue an inſtance of the ſinfull workes of *Abraham*, or any other faithfull man,as though they euer came in queſtion,in the matter of iuſtification?

Rom.14.23.

2. As for other workes of faithfull men,if they be good and vertuous,they are of faith: for whatſoeuer is not of faith, is ſinne, Rom.14.23. but faith alwaies hath reſpect and relation to God: therefore whatſoeuer faithfull men doe well, it commeth of faith,and a good conſcience. All,whatſoeuer elſe in them,is ſinne,and ſo commeth not within the compaſſe of this queſtion.

Philip.3.8.

3. Saint *Paul*, when hee ſaith, *That I may bee found, not hauing mine owne righteouſneſſe,&c.* doth not ſpeake onely of ſuch workes, as he did before he was called, but euen of thoſe which he did ſince he was an Apoſtle: *For whom I haue counted all things loſſe, and doe iudge them to be dung,that I might winne Chriſt.* He ſaith not onely,I haue counted,as ſpeaking of the time paſt,but I doe.

2.Tim.4.8.

Bellarmine anſwereth,that the Apoſtle could in no wiſe vnderſtand his workes done after his calling,to iudge them as dung,becauſe he ſaith,that for ſuch workes, there was laid vp a crowne of righteouſneſſe,*Nunquid Deus coronaret ſtercora?* Should God crowne dung? *Bellarm.cap.19.*

Rom.6.23.

Contra. Firſt,Saint *Paul* doth not ſimplie call theſe workes dung, or loſſe, but in compariſon: I count all things loſſe,for the excellent knowledge ſake of Chriſt. Secondly,God crowneth the works of his Saints,not for the worthines of them,which indeede are but as dung, in reſpect of the excellencie of reward: but we with our workes are crowned for the worthineſſe of Chriſt: *Life eternall is the gift of God,through Ieſus Chriſt our Lord.*

Iohn 6.29.
Rom.3.27.

4. Now where the Ieſuite obiecteth,that faith is a worke,and that there is a law alſo of faith: *Ergo*,euery worke,and euery law is not excluded from iuſtification. We anſwere: Firſt,that faith is indeed a worke,but not any of our workes,it is the worke of God wrought in vs only by his ſpirit: *This is the worke of God,that ye beleeue in him,&c.* Secondly, faith iuſtifieth not as it is a worke, but in reſpect of that propertie,which it hath to apprehend and apply the iuſtice of Chriſt: it iuſtifieth not by it owne worthineſſe and dignitie,but by the worthineſſe of the obiect. Thirdly,we exclude not euerie law,but *legem operum*,the law of workes: but the law of faith is not the law of workes: for the Apoſtle doth diſtinguiſh them.

*Argum.*2. The ſcripture aſcribeth iuſtification to faith and beleefe: *Whoſoeuer beleeueth in him, ſhall haue euerlaſting life. Thy faith hath ſaued thee. We are ſaued through faith, Ergo,* faith onely iuſtifieth. Ioh.3.16. Luk.7.50. Epheſ.2.8.

Anſw. Though faith onely be named, yet faith onely doth not iuſtifie: for by the ſame reaſon, becauſe other vertues ſometimes are onely named, as, *Many ſinnes are forgiuen her, for ſhe loued much,* And, *We are ſaued by hope,* As notwithſtanding, we cannot gather, that loue, or hope doe iuſtifie without faith, although they be named alone: ſo the contrary cannot be concluded, by the ſole naming of faith, *Bellarm.cap.*20. Luk.7.47. Rom.8.24.

Contra. Firſt, that neither hope, nor charitie doe iuſtifie in whole, or in part, neither that it can be gathered by theſe places, we haue ſhewed before in our anſwere to their ſecond and third argument againſt iuſtification by faith. Secondly, we are able to bring foorth a place of Scripture, where faith onely is required. Chriſt ſaid vnto the ruler of the Synagogue, whoſe daughter was now dead: *Crede tantum,* Beleeue onely, and ſhe ſhall be made whole. Luk.8.50.

Bellarmine anſwereth: That Chriſt ſpeaketh not here of iuſtification, or remiſſion of ſinnes, but onely of doing a myracle, in raiſing vp one which was dead; and faith alone is able to obtaine a myracle, though it be not to iuſtifie, *Bellarm.*

Contra. 1. Our aduerſaries affirme iuſtifying faith, and the faith of myracles in ſubſtance to bee all one, and that it is one and the ſelfe ſame faith, whereby myracles are wrought, and the ſoules of men iuſtified, *Bellarm.cap.*5. Yea, the Rhemiſts confeſſe, that the faith of myracles haue more feruour, deuotion, and confident truſt, then the iuſtifying faith: *Annot.*1.Cor.13.9. If then faith onely be ſufficient to worke myracles, why not alſo to iuſtifie, ſeeing, in their opinion, they are operations of the ſame faith? Nay, if to worke myracles, as they ſay, be the more worthy thing: if faith onely ſuffice for the greater worke, much more for the leſſe.

2. Our Sauiour Chriſt requireth no other faith of *Iairus* here, then hee doth of the father, whoſe ſonne was poſſeſſed with a dumbe ſpirit: Mark.9. Chriſt requireth of him to beleeue, that hee was able to caſt out the euill ſpirit; and of this man, to beleeue, that he was able to raiſe his daughter: But that faith was not ſufficient onely for myracles, but for all other purpoſes: *If thou canſt beleeue, all things are poſſible to him that beleeueth.* If all things, then not onely the health of the body, but the ſaluation of the ſoule: *Ergo,* this onely faith here required, where our Sauiour ſaith: *Crede tantum.* Beleeue onely, is ſufficient to obtaine all things. Mark.9.23.

3. This, *crede tantum,* beleeue onely, was no other faith, than that which was in the woman, healed of the bloody iſſue: for ſhe beleeued onely that Chriſt was able to doe it. But Chriſt ſaith vnto her: *Fides tua te ſaluam fecit,* Thy faith hath ſaued thee, which the Ieſuite himſelfe confeſſeth to bee vnderſtood of the health both of her body and ſoule; *Fidei tribuit vtramque ſanitatem;* He aſcribeth to faith both kindes of health. And in the ſame forme of words our Sauiour ſaith to the woman, whoſe ſinnes were forgiuen, *Thy faith hath ſaued thee, Bellar.cap.*17. If al theſe places ſpeake of the ſame faith, which Chriſt commandeth, in ſaying, *crede tantum,* beleeue onely; then this faith, to beleeue onely, is ſufficient to procure both bodily and ghoſtly health. Luk.8.48. Luk.7.50.

*Argum.*3. We are iuſtified freely by grace, therefore not of workes, but by faith: *By grace are ye ſaued through faith, To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* We are then iuſtified freely by faith and beleefe, without workes: *Ergo,* by faith onely. Rom.3.24. Epheſ.2.8. Rom.4.5.

*Anſw.*1. Iuſtification freely by grace, excludeth not all workes or merits, but thoſe workes onely which doe properly merit, *ex condigno,* of condignitie and worthines, not thoſe which doe merit *ex congruo,* of congruitie: there are other diſpoſitions then beſide faith which goe before iuſtification, which doe not merit of condignitie, that is, for their worthines abſolutely, yet of congruitie, in ſome ſort they do merit: And yet for all this kinde of meriting, our iuſtification ſhall bee free by grace, *Bellar.cap.*21.

*Contra.*1. Before we haue faith, there is no place at all for merits: for without faith it is impoſſible to pleaſe God, where God is not pleaſed, there is no meriting: *Ergo,* without faith no man can merit. Thoſe diſpoſitions then, which goe before faith and iuſtification, cannot merit any thing at all, and therefore not ſo much, as, *de congruo,* of congruitie. 2. The leaſt degree of meriting in the world, taketh away the freenes of the gift: if iuſtification come freely by grace, it cannot be any way merited: for to him that worketh (ſaith the Apoſtle) the wages is not counted by fauour, but by debt, and that we might knowe, that our iuſtification is altogether of Gods meere mercie, the Apoſtle vſeth two words expreſſing the ſame thing: he ſaith, we are iuſtified by grace, yea and that freely: *gratis per gratiam,* freely by grace. Hebr.11.6. Rom.4.5.

*Anſw.*2. Iuſtification freely by grace excludeth not all workes and merits, but thoſe onely which are of our ſelues, thoſe merits which we worke by grace, and are of God, may ſtand very well with grace: for as iuſtification by grace excludeth not faith, becauſe faith alſo is of grace, ſo it excludeth not other workes, becauſe they alſo are of grace, *Bellar.ibid.*

Contra. 1. Not onely the workes, which men are able to doe by their owne ſtrength, are excluded from iuſtification, but euen the workes of grace: *Not by the workes of righteouſnes, but according to his mercy hee ſaued vs,* Mercy then ſhutteth out all workes, euen holy and righteous workes. Tit.3.5.

We are ſaued by grace, &c. not of workes, yea good workes, which God hath prepared for vs to walke in, Ephes.2.8.10. Grace therefore admitteth not ſo much as good workes, in the matter of iuſtification. See more of this before, *reſponſ. ad argum.* 1. 2. Though faith be wrought in vs by grace, yet it ſtandeth together with grace, in the benefit of iuſtification, the one as the efficient, the other as the inſtrument thereof: faith meriteth not or deſerueth any thing towards iuſtification, but onely applieth Chriſt crucified: which office of applying is proper onely to faith; it is not common either vnto workes, or any other gift beſide: therefore they are excluded. And againe, the Scripture ioyneth grace and faith together: Ephes.2.8. *By grace are ye ſaued by faith*, but no where doe we finde grace and workes coupled together, in our iuſtification. And this may be a ſufficient cauſe why workes are excluded, and not faith.

Anſw. 3. The Rhemiſts grant, that the beginning of our iuſtification, which they call the firſt iuſtification, is meerely of Gods grace, neither can we haue any acceptable workes, before wee are iuſtified: but in the ſecond iuſtification, which is the encreaſe of the former iuſtice, a man may merit by good workes: *Annot.* Rom.2.3. Saint *Paul* in this place ſpeaketh of the firſt iuſtification, not of the ſecond.

Contra. This is but a late and new deuiſe, of the firſt and ſecond iuſtification, as afterward wee will ſhew in the proper place. The Scripture teacheth vs, that not only the beginning of our righte- Ephes.2.5.6. ouſneſſe, but the finiſhing, and perfecting of it, is onely by grace in Chriſt: *When wee were dead in our ſinnes, hee hath quickned vs together in Chriſt, by whoſe grace yee are ſaued, and hath raiſed vs vp, and made vs ſit together in heauenly places.* We ſee that this ſaluation by grace, bringeth vs vp to heauen: *Ergo,* both the firſt and ſecond iuſtification are of grace, for they can bring vs no further then to heauen.

Argum. 4. The Scripture teſtifieth, that all, which beleeue, are iuſtified and ſaued; which ſhould John 3.16. Act.10.43. Act.13.39. not be infallibly true, if faith onely did not iuſtifie: as, *That whoſoeuer beleeueth in him ſhould not periſh: Through his name, all that beleeue in him ſhall receiue remiſſion of ſinnes: By him euery one, that beleeueth, is iuſtified.*

Anſw. 1. The meaning of theſe places may be this: Euery one that beleeueth ſhall be ſaued, that is, none without faith can be ſaued: and none is iuſtified, except he beleeue, *Bellar. c.* 22.

Contra. 1. You are a goodly interpreter, to expound an affirmatiue by a negatiue: as to ſay, *euery one that beleeueth ſhall be ſaued:* that is, *he that beleeueth not, ſhall not be ſaued.* This is rather a conMark.16.16. ſequence, than the ſenſe of the former: as Mark.16.16. Chriſt placeth them together, hauing firſt ſaid, *he that beleeueth ſhall be ſaued,* he addeth, *he that beleeueth not ſhall bee damned.* This is not the John 5. expoſition of the former, but a concluſion inferred vpon it. 2. Where Chriſt ſaith, Iohn 5. *Hee that beleeueth, &c. hath paſſed from death to life:* will you expound it thus, *he that beleeueth not, hath not paſſed, &c.* thus in your ſenſe, *hath not paſſed,* and hath paſſed, ſhall one expound the other: Such kind of interpreting is moſt groſſe.

Anſw. 2. By *all,* which beleeue, are vnderſtood all ſorts of people, whether Iewes or Gentiles, that they are all ſaued by faith, *Bellarm. ibid.*

Contra. 1. If this ſenſe be admitted, all that beleeue, that is, all ſorts of men that beleeue ſhall bee ſaued: the ſame concluſion ſtill remaineth, that faith to all ſorts of men both Iewes and Gentiles is ſufficient to ſaluation. 2. How *all* is to be expounded, our Sauiour ſheweth, Preach the Goſpell to Mark.16.15.16 *euery creature, he that ſhall beleeue and be baptized, ſhall be ſaued:* but the Goſpell is not preached onely in generall to all ſorts, nor yet Baptiſme miniſtred, but in particular alſo: *Ergo,* euery particular man that beleeueth is ſaued. 3. And as he that beleeueth not is damned, ſo he that beleeueth is ſaued; but euery man in particular not beleeuing is damned. *Ergo.*

Anſw. 3. Theſe Scriptures doe proue that faith doth iuſtifie, if other things bee not wanting, it ſufficeth not alone, but doth iuſtifie for the part thereof; as likewiſe hope, charity, for their part. *Bellarm. ibid.*

Contra. 1. The want or abſence of faith onely condemneth, he that beleeueth not is damned, *Ergo,* Mark.16.16. the preſence of faith onely saueth: *He that beleeueth and is baptized ſhall be ſaued.* 2. Baptiſme is the ſeale of the righteouſneſſe of faith, as Saint *Paul* ſaith of circumciſion, *Ergo,* faith onely ſealed in Rom.4.11. Baptiſme ſufficeth. 3. Whereas it is ſaid, *through his name and by him euery one that beleeueth, ſhall be* Act.10.43. *ſaued,* we reaſon thus; Chriſts name onely iuſtifieth vs; but faith onely, neither hope nor charitie, Act.13.39. applieth Chriſt: *Ergo,* faith in Chriſt onely ſufficeth.

Auguſtine ſaith, *Intelligenda eſt gratia Dei per Ieſum Chriſtum Dominum noſtrum, qua liberantur homines a malo:* We muſt vnderſtand the grace of God by Ieſus Chriſt, by which men are onely deliuered from euill: *De corrept. & grat. cap.* 2. If all bee of grace, then nothing is of workes. That alſo is a knowne ſaying of *Auguſtine*: *Opera non præcedunt iuſtificandum, ſed ſequuntur iuſtificatum:* Works goe not before vnto iuſtification, but follow in him that is alreadie iuſtified. If a man therefore bee iuſtified, before workes come, then workes helpe not at all toward his iuſtification. Againe hee ſaith, *Quantalibet fuiſſe virtutis antiquos iuſtos prædices, non eos ſaluos fecit, niſi fides Mediatoris:* How vertuous ſoeuer you report the ancient righteous perſons to haue been, they were not ſaued but by the faith of the Mediator: *Lib.* 1. *cont.* 2. *epiſt. Pelag. cap.* 21. Likewiſe, *Ex epiſtol. Auguſtin. &* 5. *Epiſcoporum ad Innocentium: Fide euacuata, quæ hominis iuſtitia remaneat?— Chriſtus manens Deus, homo factus, refecit ipſe, quod fecit:* Faith being euacuated, what righteouſneſſe remaineth in man?

Chriſt remaining ſtill God, being made man, did make againe, that is, reſtore what hee had made. If no righteouſnes remaine where there is no faith, then all mans righteouſnes before God, is by faith in Chriſt.

The fathers are plentifull witneſſes for iuſtification onely by faith.

1. *Origen in c.3.epiſt.ad Roman. Dicit Apoſtolus ſufficere ſolius fidei iuſtificationem:* The Apoſtle ſaith, that the iuſtification onely of faith ſufficeth.

2. *Hilar.can.8 in Matth. Fides ſola iuſtificat:* Faith onely doth iuſtifie.

3. *Baſil.homil.de humilitat. Nouit ſe ſola fide in Chriſtum iuſtificatum:* He doth know himſelfe onely iuſtified by faith.

4. *Ambroſ.in c.3.ad Roman. Sola fide iuſtificati ſunt dono Dei:* They are iuſtified by faith alone by the gift of God: *in cap 9. Sola fides poſita eſt ad ſalutem:* Onely faith is appointed to ſaluation.

5. *Chryſoſt.homil.de fide. Si credis fidei, cur alia infers, quaſi fides iuſtificare non ſufficiat ſola?* If you beleeue faith, why do you bring in other things, as though faith onely ſufficed not to iuſtifie?

6. *Cyril.lib.10.in Ioan.c.18. Hominem per ſolam fidem inhærere Chriſto:* That a man by faith only doth cleaue to Chriſt.

7. *Bernard.ſerm.22.in Cantic. Solam iuſtificatus per fidem pacem habebit apud te:* Being iuſtified onely by faith he ſhall haue peace with thee.

Anſw. Bellarmine to all theſe places anſwereth, that the fathers, in ſaying, *Faith onely iuſtifieth,* exclude not all other things beſide; but either externall workes onely, as *Origen.1.Chryſoſt.5.* or the workes of the law without faith, as *Hilar.2.Baſil.3.* or the ceremonies of the law, as *Ambroſe loc.4.* For otherwiſe *Chryſoſtome* ſaith, *Non ſolum fide opus eſt, ſed charitate:* We haue not need onely of faith but of charitie, *hom.1.in 1.Timoth.Bellarm.c.25.*

Contra. Firſt, that charitie is neceſſarie, and other graces of the ſpirit beſide, wee grant, but yet faith onely hath this property to iuſtifie: for Saint *Paul* hauing taught, that *wee are iuſtified by grace, not by the workes of righteouſneſſe,* yet exhorteth, *that they which haue beleeued in God, ſhould be carefull to ſhew forth good workes; theſe things are good and profitable to men:* though he aſcribe iuſtification onely to faith, yet he vrgeth workes as neceſſary and profitable. Tit.3.5.7.

Secondly, that the fathers excluded all other things whatſoeuer, from the worke of iuſtification, imputing it onely to faith, it is euident.

1. *Chryſoſtome* ſaid before, *Cur alia infers?* Why do yee bring in any other thing to iuſtifie beſide faith?

2. *Auguſtine* before alleaged, *Fide euacuata, quæ hominis iuſtitia remanet?* Faith being euacuate, *what other iuſtice of man remaineth? epiſt.95.*

3. *Cyprian: Fidem tantum prodeſſe, & tantum nos poſſe, quantum credimus:* That faith onely profiteth, (to ſaluation) and that we onely can doe ſo much, as we beleeue, *lib.3.ad Quirin.c.42.*

4. But Saint *Ambroſe* of all other is moſt plentifull: Firſt, *in Luc.13. Fides regnum cœlorum eſt: itaq́ qui habet fidem, habet & regnum:* Faith is the kingdome of heauen; he then that hath faith, hath the kingdome. Secondly, *in 3.ad Roman. Beatos dicit, de quibus hoc ſanxit Deus, vt ſine labore & aliqua obſeruatione ſola fide iuſtificentur apud Deum:* He calleth them bleſſed, of whom God hath decreed, that without any labour or obſeruation, *they ſhould bee iuſtified onely by faith.* And againe, *Manifeſtè beati ſunt, quibus ſine labore, vel opere aliquo remittuntur iniquitates, nulla ab his requiſita pœnitentiæ opera, niſi tantum vt credant:* They are manifeſtly bleſſed, whoſe ſinnes are remitted without their labour, no worke of repentance being required, but onely that they ſhould beleeue, &c. Here *Ambroſe* excludeth euen the godly and religious workes of repentance from iuſtification. Thirdly, *in 9.ad Roman. Conuenit, vt in ſolo nomine Domini conditoris conſequatur ſalutem creatura, hoc eſt, per fidem:* It is conuenient, that the creature onely ſhould obtaine ſaluation in the name of the Creator, that is, by faith, &c. I reaſon from hence thus; as the name onely of the Creator iuſtifieth; ſo faith onely in his name: but his Name alone, without any other thing whatſoeuer iuſtifieth: *Ergo,* Faith onely in his name, all other things excluded. Fourthly, *Ibid. Nullum opus dicit legis, ſed ſolam fidem dandam in cauſa Chriſti:* He ſaith no worke of the law, but onely faith is to bee giuen in the cauſe of Chriſt, &c. If faith onely is to be exhibited in the cauſe of Chriſt, what elſe is required, I ſee not. Fifthly, *in 2.Cor.3. Lex ſpiritus dat libertatem, ſolam fidem poſcens:* The law of the ſpirit doth giue liberty, requiring faith alone, &c. If the ſpirit require onely faith, who is it that ſhall require any thing els? Sixthly, *in Epheſ.6. Arma Dei fides ſtabilis, per quam ſolam ſemper victus Sathanas:* The armour of God is a ſtable faith, by the which onely Sathan alwayes hath beene ouercome, &c. As by faith alone we eſcape the condemnation of Sathan, ſo by faith alone wee obtaine iuſtification by Chriſt. Seuenthly, *in 2.Timoth.2. Fundamentum Dei fides quæ continet, quæ promiſit Deus:* The foundation of God is faith, which containeth all that God hath promiſed, &c. one foundation may ſuffice for one houſe; if faith be this foundation, who dare take vpon him to lay another? Eightly, *in 3.ad Galath. Sciunt Abraham ſine operibus legis per ſolam fidem iuſtificatum:* They know that *Abraham* without the workes of the law was iuſtified onely by faith, &c. and by workes of the law are vnderſtood all good workes and graces, and not the law of *Moſes* onely; as *Hierome* expoundeth, vpon theſe wordes; *No fleſh is iuſtified by the workes of the law; Quod ne de lege Moſis tantum dictum putes, &c.* Which leſt you ſhould thinke is ſpoken only of the law of *Moſes,*

and not of all Gods commandements, the ſame Apoſtle writeth, ſaying, *I conſent to the law of God in the inward man,&c.ad Cteſiphont.* Thus then haue we the moſt cleare teſtimonies of the fathers, for iuſtification by faith alone, deliuered from this popiſh writers corrupt gloſſes.

Libr. de humilitat.
In Anchorat.

And for further euidence. 1. this was the ancient faith of the Greeke Church. *Baſilius: this is true glorying in God—when one acknowledgeth that he is deſtitute of true iuſtice, verum ſola in Chriſtum fide iuſtificatum eſſe:* but is iuſtified by faith alone in Chriſt. *Epiphan. Ex fide iuſtitia citra opera legis:* righteouſneſſe is of faith beſide the workes of the law.

In 1.c.1.ad Corinth.
In 2.ad Epheſ. ſerm.5.

Chryſoſtome ſaith, *Non amplius rationib. ſed ſola fide opus eſt,&c.* We haue no neede of reaſon, but of onely faith,&c. *Fidelem abſque operibus poſſum monſtrare:* I can ſhew a faithfull man without workes,*&c.* hee meaneth the thiefe on the croſſe: and ſo he concludeth, *quod ſola fides per ſe ſaluum fecerit:* that only faith by it ſelfe ſaued him.

In 2.ad Epheſ.
Lib.7.de ſacrific.

Theodoret: Sola fide ſuſcepta condonauit peccata: by faith only receiued he hath pardoned our ſins, &c. *Neque enim vllis operibus noſtris ſed per ſolam fidem myſtica bona conſecuti ſumus:* for not by any workes of ours, but by faith alone, we haue obtained the myſticall good things.

Lib.4.in 14. Leuitic.

Iſychius, Gratia—fide comprehenditur ſola, non ex operibus: Grace is comprehended onely by faith, not by workes,&c.

Aduerſ.Iud.
Lib.de baptiſm.
Ibid.
Ibid.

2. Thus alſo the Fathers of the South and African Church deliuered their opinion. *Tertullian, Fide, qua eſt in eum, reuiximus:* We haue reuiued by the faith, which is in him,&c. Againe, hee ſaith, *Fides impetrat ablutionem delictorum, obſignata in patre filio & ſpiritu ſancto:* Faith obtaineth the ablution of ſinne, being ſealed in the (name of the) Father, Sonne and holy Ghoſt,&c. *Fides tua inquit te ſaluum fecit, & remittuntur tibi peccata, credenti vtique non tincto:* Thy faith hath ſaued thee, and ſinnes are remitted vnto thee beleeuing, though not baptiſed. And yet againe, *Baptiſmus non eſt neceſſarius, cui fides ſatis eſt, nam & Abraham nullius aqua niſi fidei ſacramento Deo placuit:* Baptiſme is not neceſſarie to whom faith is ſufficient, for *Abraham* pleaſed God by no ſacrament, but of faith,&c.

In 5. ad Roman.
In 2.ad Galatas.

Primaſius: Impium per ſolam fidem iuſtificat: He doth iuſtifie the wicked by faith onely: *Vobis fides ſola ſufficit ad iuſtitiam:* Faith onely ſufficeth to you vnto ſaluation.

διὰ τὴν καλὴν πίστιν αὐτῶν. disput. cum Habann. pag.6. Lutet. an. 1586.

Gregentius, Archbiſhop of Tephra among the Homerites: *They which beleeued in the Father, Sonne and holy Ghoſt, are bleſſed, propter egregiam fidem eorum,* for their worthie faith, together with his faithfull ſeruant *Abraham.*

Harm. ſect 9.
Pag.243.
Pag.250.
Pag.258.
Pag.286.
Pag.299.

3. Confeſſ. of Heluetia the latter, c.15. *We teach and beleeue with the Apoſtle, that ſinfull man is iuſtified onely by faith in Chriſt.* Bohemia artic.6. *This faith alone, and this inward confidence of the heart doth iuſtifie.* French confeſ. artic.14. *We beleeue, that by faith alone we are made partakers of this righteouſneſſe.* Confeſſ. of Saxonie, artic. of iuſtification: they alleage out of *Baſiles* Sermon of humilitie, *that man is iuſtified by faith alone in Chriſt:* Confeſſ. of Wirtemberg. c.5. citeth *Hilarie, that faith alone doth iuſtifie:* and this generally is the iudgement of all the reformed Churches.

Fourthly, wee want not teſtimonie heere from themſelues, *decret. part.3. diſt.4. c.99. Gratia Dei non requirit gemitum, non planctum, nec opus aliquod, ſed ſolam fidem, & omnia gratis condonat:* The grace of God doth not require mourning, or ſighing, or any worke, but faith alone, and it forgiueth all freely.

Decret. Gregor lib.3 tit.43. c.3. Innocent. Qui Chriſtum habet per fidem, etiamſi Baptiſmum non habeat, habet vtiq; fundamentum, præter quod aliud poni non poteſt, quod eſt Chriſtus Ieſus: He that hath Chriſt by faith, though he haue not Baptiſme, hath the foundation, beſide which none other can be laid, that is Chriſt Ieſus,&c. If Chriſt onely be the foundation, and faith holdeth this foundation, then faith ſufficeth, (not onely without Baptiſme, but all other things beſide excluded) to iuſtification.

Peter Lombard. lib.2. diſt.26. d. Hic aperte oſtenditur, quod fides eſt cauſa iuſtificationis: Heere it is euidently ſhewed, that faith is the cauſe of iuſtification: *lib.3. diſt.19. a. Per fidem mortis Chriſti, à peccatis mundamur:* We are waſhed from our ſinnes by faith in the death of Chriſt, *diſt.25. a. ex Auguſtin. Nemo liberatur à damnatione quæ per Adam facta eſt, niſi per fidem Ieſu Chriſti:* No man is deliuered from damnation wrought by *Adam*, but by faith of Ieſus Chriſt, &c. If not otherwiſe then by faith; then faith alone doth it.

Vlenberg. Cauſ.14.p. 462. Colon. 1589.

There is one *Vlenbergius* a pariſh prieſt of Colen, who ſaith, he found a booke in a chappell, ſuppoſed to be written by *Anſelme*, preſcribing a forme of viſiting the ſicke, ending with this exhortation: *In hac ſola morte fiduciam tuam conſtitue, in nulla alia re fiduciam habe,&c.* Place thy confidence onelie in this death, and in nothing elſe, with this onelie protect thy ſelfe, &c. Thus, whatſoeuer their Schoole doctrine is, they teach at the houre of death, to cleaue onelie vnto Chriſt by faith.

Laſtly, for this holy truth, that wee are iuſtified by faith onely in Chriſt, haue many holy Martyrs ſuffered perſecution and death: *Patrick Hamelton* condemned, for affirming that a man is onely iuſtified by faith in Chriſt: *Fox.* pag.974. col.2. artic.2. *Iohn Tewkſbury*, for the ſame article with others, put to death, pag.1026. col.1. articul.5. Alſo *Iohn Lambert* holy Martyr, pag.1117. articul.31. Likewiſe B.*Farar* ſuffered holy Martyrdome, for holding, that we are iuſtified before God by faith onely, and that hope and charitie are not neceſſarily required to iuſtification. pag.1554. col.2. articul.5.

articul.5.with many holy Martyrs, who confirmed and ſealed this truth with their blood : Which euidence our aduerſaries ſhall neuer be able to ſhew for the contrary doctrine.

AN APPENDIX TO THIS ARTICLE; WHETHER faith be the beginning only of iuſtification.

The Papiſts.

WE are ſaid to be iuſtified by faith, becauſe faith is the beginning onely, the foundation and roote of iuſtification: *Concil.Trident.ſeſſ.6.cap.*8.The ſame alſo is the opinion of *Bellarmine, Fidem eſſe initium iuſtificationis*: That faith is the beginning of our iuſtification : *Lib.1.de iuſtificat. cap.13.* 55.Error.

*Argum.*1. The Apoſtle ſaith, *He that commeth to God, muſt beleeue that God is,&c. Ergo*, faith is but a beginning and preparation to iuſtification : for he muſt haue it, that is, in comming to God: *Bellarm.ibid.* Hebr.11.6.

Anſw. Firſt, it followeth not, faith is the beginning of iuſtification : *Ergo*,it is onely the beginning: he that commeth to God muſt haue faith, and he that is come already, muſt haue faith alſo. In a commer and beginner, there is required a comming and beginning faith:and his faith muſt grow vp, and encreaſe with him : *Lord I beleeue*, ſaith the carefull parent in the Goſpell, heere is the beginning of his faith ; *helpe my vnbeleefe*, here is the increaſe : Secondly, neither is it neceſſary to vnderſtand, this comming vnto God onely for the beginning of our calling,but for the whole vocation of a Chriſtian: as is euident by theſe places : *Come vnto me all ye that are wearie, and I will refreſh you, He that commeth vnto me ſhall not hunger, He that commeth to me, I caſt not away, He that is taught of God, and hath learned of the father, commeth to me.* But theſe are not fruites onely of the beginning of our calling, namely, to be refreſhed,not to hunger,not to be caſt off, to be taught of God:but they proceede from the very perfection of our vocation and iuſtification : *Ergo.* Mark.9.24. Matth 11.28. Iohn.6.35.37. verſ.45.

*Argum.*2. *To as many as receiued him he gaue them power to be the ſonnes of God, euen to them that beleeue in his name : Ergo*, they that beleeue in Chriſt, are not yet the ſonnes of God, but haue a power and poſſibilitie onely to be : faith then is a preparation to iuſtification,rather then the thing it ſelfe: *Bellarm.ibid.* Iohn.1.12.

Anſw. Firſt, they that beleeue in Chriſt are already the ſonnes of God, as it followeth in the next verſe, which are borne of God : and, *Whoſoeuer beleeueth that Ieſus is the Chriſt, is borne of God:* Hee ſaith not, ſhall be borne, or may be borne, but is borne : but he that is borne of God, is already the ſonne of God. Secondly, *He that beleeueth hath euerlaſting life, and hath paſſed from death to life,* But none are heires of life, but children: *If ye be children, then heires alſo,&c. Ergo*, he that beleeueth, is really and actually already the child of God. Thirdly, *As many as are led by the ſpirit of God, are the ſonnes of God*, But they which beleeue are led by the ſpirit of God, for *the father draweth them*, and they are borne *not of blood, nor of the will of fleſh, nor of the will of man, but of God.* And hee that is not borne *of the fleſh, is borne of the ſpirit*, Wherefore hee that beleeueth, is the childe of God, he hath not onely poſſibilitie to be. Fourthly, this place then cannot carry any ſuch ſenſe, as the Ieſuite inferreth vpon it, for then the Scripture ſhould be contrary to it ſelfe ; that God giueth a facultie and abilitie onely to them that beleeue, to be the ſonnes of God : but this place declareth rather, from whence faith receiueth this high dignitie, power and vertue, to make vs the ſonnes of God: that it commeth not of our ſelues, nor of the worthines of faith, but of the grace and free gift of God : as Saint *Paul* elſe where ſheweth, *Wee are ſaued by grace through faith, not of our ſelues,&c.* 1.Ioh.5.1. Iohn.5.24. Rom.8.7. Rom.8.14. Iohn 6.44. Ioh.1.13. Iohn.3.6. Epheſ.2.8.

The Proteſtants.

FAith is not onely the beginning and foundation of our iuſtification, but both the encreaſe, and perfection, and full accompliſhment thereof.

*Argum.*1. Saint *Paul* ſaith, The Goſpell is the power of God to ſaluation, &c. for by it, the righteouſnes of God is reuealed from faith to faith. Faith then leadeth vs to faith : It is not then onely the beginning, but the encreaſe of righteouſnes. The Scripture alſo ſaith, *The iuſt ſhall liue by faith*, But wee liue not by iuſtification begun onely, but perfected and finiſhed : *Ergo*, our full iuſtification is by faith. Rom.1.17.

Anſw. We liue by faith, that is, faith perfected, and formed by charitie : And wee are led from faith to faith,that is, from an imperfect to a perfect faith, which is perfected by charitie : *Bellarm. lib.1.de iuſtificat.cap.*20.

Contra. That there are degrees of faith we grant : there is a beginning and encreaſe of faith : *I beleeue, helpe my vnbeleefe*, There is a greate faith, There is a little or ſmall faith,as a graine of Muſtard ſeede. But that faith is formed or perfected by charitie, we vtterly deny it, as an vntruth contrarie to Scripture, as ſhall be ſhewed more at large in the proper place : *Faith indeede worketh by charitie*, but the ſubſtance of faith is one thing,the working another : loue concurreth with faith in working, it is no part of the eſſence, or being of faith : loue is an effect of faith: *That Chriſt may dwell in your hearts, by faith, that being grounded and rooted in loue, &c.* The dwelling of Chriſt by faith in vs, maketh vs Mark.9.24. Matth.15.28. Matth.17.20. Galath.5.6. Epheſ.3.17.

to bee grounded in loue: If loue then be an effect, and follow faith, it is rather perfected by faith then a perfector of faith.

Rom.4.3. *Argum.2. Abraham beleeued God, and it was counted to him for righteouſneſſe:* But *Abraham* at this time was no nouice, or young beginner in faith, but a perfect righteous man: *Ergo*, of faith is not onely the beginning, but perfection of our righteouſnes.

Anſw. We ſay not, that faith is ſuch a beginning of iuſtification, as that it goeth away, when perfection commeth: but it is ſuch a beginning and foundation, as the groundworke of the houſe, which though it be the beginning of the building, yet it remaineth, when the building is perfected and finiſhed. Therefore *Abrahams* iuſtice was both begun, encreaſed and perfected by faith: but not onely by faith: this we ſay, that faith is not able alone perfectly to iuſtifie the beleeuer: *Bellarmin.ibid.*

Contra.1. We take this kindly at the Ieſuites handes, that he will grant vs thus much, that faith is the foundation of iuſtification: the foundation is the principall part of the houſe, and ſo by his confeſſion, faith is the principall in our iuſtification: yet the *Rhemiſts* flatly denie it: for they ſay in theſe very words, *That workes are more principal then faith in the matter of iuſtification: Annot. Iam.2.ſect.7.* It were good for them firſt to be agreed, before they deale againſt vs, leſt they haue worke enough among themſelues. 2. *Bellarmine* in aſcribing to faith the beginning, encreaſe and perfection of righteouſnes, though not to faith alone, heerein diſſenteth from his ghoſtly fathers of the Tridentine Chapter, which as he ſaith, *Nihil amplius fidei dederit, quam vt eſſet initium iuſtificationis:* Did giue no more vnto faith, then to bee the beginning onely of iuſtification: *Bellarmin. cap.13. initio cap.* 3. That faith doth perfectly iuſtifie, wee haue proued at large before, and it may appeare further thus: Hee that is at peace with God, is fully and perfectly iuſtified, his conſcience cleered, and his ſinnes remitted, but by faith we haue peace of conſcience: *Being iuſtified by faith, wee haue peace toward God,* Rom.5.1. *Ergo*, by faith we are fully and perfectly iuſtified.

Joh.6.29. And further, firſt *Auguſtine* vpon theſe words: *This is the worke of God, that ye beleeue, &c.* writeth thus: *Si iuſtitia eſt opus Dei, quomodo erit opus Dei, vt credatur in eum, niſi ipſa ſit iuſtitia, credere in eum?* If iuſtice or righteouſneſſe be the worke of God, how is it the worke of God to beleeue in him, vnleſſe it bee righteouſneſſe it ſelfe to beleeue in him? *ſerm de tempor.237.* See then, it is not *initium iuſtitiæ credere, ſed ipſa iuſtitia*, not the beginning of iuſtice to beleeue, but iuſtice and righteouſneſſe it ſelfe.

Aduerſ.prax. Expoſit ſymbol. εἰς εὐκαρπίαν διὰ τῆς πίστεως, &c. Pag.253. diſput.cum Herbann. *Tertullian* ſaith, *Per fidem filios Dei factos*, that wee are made the ſonnes of God by faith, &c. faith then perfitly ſaueth, if it make vs ſonnes. *Cyprian* ſaith, *That remiſſion of ſinnes is by this meanes obtained, ſi credimus Deo: if we beleeue in God. Gregentius* ſaith, *The gentiles before vnfruitfull, (came by faith to be fruitfull.)*

In anchorat. Oration. 4. aduerſ.Iudæos. Cenſur. oriental.cap 6. Damianus a Goes de Æthiop.morib. 2. *Epiphan.* ſaith, Chriſt is become our righteouſneſſe, *Quia per fidem ipſius peccata diſſoluit*, becauſe he diſſolueth our ſinnes by faith. *Chryſoſtome: Ex ſola gratia iuſtificauit genus noſtrum*: By grace onely he iuſtified mankind, &c. If faith alone iuſtifie and conferre remiſſion of ſinnes, it doth not only begin our iuſtification, but finiſheth it. The faith of the preſent Greek Church is: *Fidem principalem eſſe & fundamenti inſtar*, that faith is the principall, and as it were the foundation: but works of their owne nature follow faith. *Ieremie* Patriarke, ſo alſo the Æthiopike Church profeſſeth, *Ex fide nos ſalutem conſecuturos*, that we ſhall obtaine ſaluation by faith: *Zaga Zabo.*

Harm.ſect.9. pag.295. Pag.250. Harm.ſect.9. pag.260. Pag 288. Pag.298. 3. Latter confeſ. of Heluetia.c.16. *This faith doth open vnto vs free acceſſe vnto God, that with confidence we may come vnto him, and obtaine of his hands, whatſoeuer is profitable and neceſſarie.* Bohemia, cap.6. Vpon this faith in Chriſt, *a man may build his whole ſaluation.* Belgia, artic.22. *He which by faith poſſeſſeth Ieſus Chriſt, hath perfect ſaluation.* Saxonie lec. of the remiſſion of ſinnes: they condemne their opinion, which by being *iuſtified by faith vnderſtand, wee are prepared to righteouſneſſe.* Wertemberg c.5. *Not onely in the beginning, through the free mercie of God theſe vertues, faith, hope and loue are giuen vnto vs, but alſo through our whole life — and in our extreame neceſſitie, wee are not able to ſtand before the ſeuere tribunall ſeate of God, but in confidence of the onely free fauour of God, &c.*

In Geneſ c.6. num.11. In c.15.num.15. Index Hiſpan.Salmanc. 1601. 4. *Vatablus* giueth this annotation: that S. *Paul* pronounceth *Noe, iuſtum per fidem*, iuſt by faith. And againe of *Abraham* he ſaith: *ob eam credulitatem, quia credidit Deo, iuſtus habitus eſt apud Deum:* for his beleefe in giuing credence vnto God, hee was counted iuſt with God, &c. theſe places were noted in their *Index expurgatorius*, to be blotted out.

Concil.Baſilienſ.ex oration.præſidentis ad Bohemos, in appendice: Habitare, dicit Apoſtolus, Chriſtum per fidem in cordibus noſtris, nec ſolum habitabit, quinimo per fidem in filium adoptiuum aſſumet: omnes enim, inquit Apoſtolus, filij Dei eſtis per fidem: The Apoſtle ſaith, that Chriſt dwelleth in our hearts by faith, Epheſ.3. neither that he dwelleth only, but by faith adopteth vs to be his children: Ye are all the ſonnes of God by faith, ſaith the Apoſtle: Galath.3.26. If faith maketh vs the ſonnes of God, then doth it wholy iuſtifie vs: for before we are iuſtified we are not the ſonnes of God.

THE

THE SECOND GENERALL PART, OF IVSTIfication it ſelfe.

THe particular queſtions are theſe: Firſt, whether inherent iuſtice be the formall cauſe of iuſtification. Secondly, of the certaintie of iuſtification by faith. Thirdly, whether faith, or the grace of iuſtification may be loſt.

THE FIRST QVESTION, WHETHER INHErent iuſtice be the formall cauſe of iuſtification.

The Papiſts.

THey denie inſtantly, that men are iuſtified by the onely imputation of the righteouſneſſe of Chriſt, or by the remiſſion of ſinnes: *Trident.Concil.ſeſſ.6.can.*11. or that wee are formally made iuſt by the righteouſneſſe of Chriſt: *can.*10. but holde them accurſed that ſo affirme and teach. This then is their ſentence, that *Vnica formalis cauſa, eſt iuſtitia Dei, qua nos iuſtos facit, quam quiſque in ſe recipit*: The onely formall cauſe of our iuſtification, is the iuſtice of God, whereby wee are not reputed iuſt, but are made iuſt indeede. This is that iuſtice, which euery man hath within himſelfe, and is inherent in him: *ſeſſ.6. cap.7. Sic Rhemiſt.annot. Rom.2. ſect.4. Bellarmine* alſo conſenteth: *Lib.2. de iuſtificat. cap.2.* Firſt, let vs ſee their arguments for inherent iuſtice: ſecondly, againſt the imputatiue iuſtice of Chriſt. 36. Error.

Argum.1. As by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous: At Adamì inobedientia verè non imputatiuè nobis peccatum impreſſit: But *Adams* diſobedience did truly print ſinne in our nature, not imputatiuely onely: *Ergo*, wee are truly made righteous by Chriſt, not by imputation only: *Bellar.cap.3.arg.1.* This argument *Bellarmine* taketh to be ſo firme, that he ſaith: *Videtur nullam reſponſionem admittere*: It cannot be anſwered. And therefore he doth inculcate the ſame argument often, euen thrice together in this one queſtion: Once, *cap.3.arg.1.* Againe, *cap.7.arg.2.* And againe, *arg.6.* Where he reaſoneth thus: Chriſt reſtoreth that to vs, which wee loſt in *Adam*, but we loſt true inherent iuſtice in *Adam*: *Ergo*, we recouer true inherent iuſtice by Chriſt. Rom.5.19.

*Anſw.*1. This argument concludeth nothing, vnleſſe hee will haue the Apoſtles compariſon betweene the diſobedience of *Adam*, and the obedience of Chriſt; our fall by the one, and our reſtitution by the other, to agree in all things: but that cannot be, for all men in the world are borne in *Adams* ſinne, yet all men are not made righteous by Chriſt. Againe, *Adams* diſobedience brought vs from Paradiſe, Chriſts obedience ſhall not bring vs to Paradiſe, but to heauen: *Ergo*, this compariſon holdeth not in euery reſpect.

2. The Apoſtle himſelfe, in this ſimilitude, ſheweth ſome difference and diſſimilitude: *The gift is not ſo, as the offence; the fault came of one offence to condemnation, the gift is of many offences to iuſtification*, verſ.16. And againe, *The gift is not ſo as the offence*, verſ.15. For, *if through the offence of one many be dead, much more the grace of God, &c.* That is, Chriſt is much more able to ſaue many by his righteouſneſſe, then *Adam* was to condemne many by his diſobedience. Wee ſee then that this compariſon, As by one mans diſobedience, &c. ſo by the obedience of one, &c. is not to be vrged in euery part, but wherein only the compariſon ſtandeth. And if it hold not in theſe points, which the Apoſtle himſelfe ſetteth downe, why ſhould it hold in this, which the Ieſuite vrgeth, ſeeing it is not that point, wherein the Apoſtle compareth them? Verſ.15.16.

3. The Apoſtle then compareth them together, in reſpect of the worke or the thing done, many are made ſinners by one, and many are made righteous by one, but not in reſpect of the manner: that righteouſneſſe ſhould be conueyed from Chriſt, after the ſame manner, as ſinne was propagated from *Adam*: for the Apoſtle ſaith, that in *Adam* all ſinned, that is, verily and indeed in him they are ſinners: But ſpeaking of the righteouſneſſe of Chriſt, he ſaith, *It is a gift, and of the abundance of grace*, verſ.17. And how this gift is conueyed, he ſheweth, where he ſaith, *The righteouſnes of God by the faith of Ieſus Chriſt, unto all, and vpon all that beleeue*: This gift of righteouſneſſe is by faith in Chriſt. Rom.3.22.

4. If yet notwithſtanding the Ieſuite will ſtand ſtill ſtrictly vpon the equalitie and likeneſſe of this compariſon in all points: let him remember, that he defineth originall ſinne to be nothing elſe, but *priuatio & carentia iuſtitiæ originalis*, to be a priuation or wanting of originall iuſtice: *De remiſſ.grat.lib.5.cap.*19. Then by the ſame reaſon, it may be inferred by this compariſon, that as *Adams* ſinne brought nothing but a priuation of iuſtice: ſo Chriſts righteouſneſſe ſhould bring nothing to vs, but a priuation of originall ſinne and vnrighteouſneſſe. But Chriſt doth not onely free vs from ſinne, but alſo maketh vs righteous: as *Auguſtine* ſaith, *Non ſolum peccata per Chriſtum interfecta ſunt, ſed iuſtitia tributa*: Our ſinnes are not onely ſlaine by Chriſt, but righteouſneſſe alſo is giuen.

5. Yet ſomewhat better to content the Ieſuite, wee grant alſo a ſimilitude euen in this reſpect betweene Chriſt and *Adam*, in the manner of transferring ſinne on the one ſide, and righteouſneſſe on the other: for as there are two parts of originall ſinne, the guilt of *Adams* ſinne propagated to his poſteritie, and the deprauation of our nature: ſo there is a two-folde iuſtice: there is a iuſtice imputed vnto vs by faith, which is the iuſtice of Chriſt; there is a iuſtice inherent and abiding in vs, which is our owne iuſtice: And as *Adams* ſinne entring into his poſteritie made them ſubiect to death and con-

Rom.5.12. demnation, and wholly corrupted and depraued their nature; ſo it is the righteouſneſſe only of Chriſt which freeth vs from condemnation, which worketh in vs an imperfect inherent righteouſneſſe, whereby we leade an holy life, but are not thereby iuſtified before God: And as *Adams* ſinne is propagated by the naturall and carnall generation, ſo Chriſts iuſtice is ſpiritually deriued vnto vs by the ſpirituall birth which is by faith.

6. Wherein this compariſon holdeth betweene *Adam* and Chriſt, in what reſpect *Adam* is ſaid to be a forme of him, that was to come, that is, of Chriſt; Contra Iulian, lib.1. *Auguſtine* very well ſheweth in theſe words: *Adam forma eſt futuri, i. Chriſti, quoniam ſicut ille ex ſemetipſo naſcentibus licet non manducauerint de ligno, factus eſt cauſa mortis, quæ per cibum inducta eſt: ita Chriſtus, qui ex ipſo ſunt, tametſi nihil iuſte egerunt, factus eſt prouiſor iuſtitiæ quam per crucem nobis omnibus condonauit: Adam* is the figure of him that was to come, namely Chriſt, becauſe, as he became the cauſe of death, which came in by the forbidden meate, to thoſe which were borne of him, although they did not eate of the tree: ſo Chriſt to thoſe which are of him, although they had done no righteouſneſſe, yet prouided for them righteouſneſſe, which he purchaſed by his croſſe, and gaue vnto them, &c. *Adam* then may be a figure of Chriſt, and the compariſon may holde without inherent iuſtice: for the iuſtice giuen to vs, is the iuſtice of Chriſts croſſe, and we are made iuſt, without doing iuſtly, that is without our owne iuſtice: as *Auguſtine* here ſaith.

7. Now laſtly, whereas *Bellarmine* would haue Chriſt to reſtore whatſoeuer is loſt in *Adam*: by the ſame reaſon, by Chriſt men ſhould be exempted in this life from ſinne and death: for *Adam* before his fall, was ſubiect to neither. Our anſwere then is this: that indeede we finde more in Chriſt, then wee loſt in *Adam*: he doth reſtore vs to a farre more excellent eſtate, then man was created in: But this our happineſſe is but begun in this life, the perfection and accompliſhment of it, is reſerued for the life to come. And thus, I truſt, this vnanſwerable argument is anſwered: our ſtout champion then was ſomwhat too forward in triumphing before the victorie.

1. *Argum*.2. Firſt, *Abel* by faith obtained to be righteous: and *Noah* likewiſe, verſ.7. theſe were iuſt by their inherent iuſtice, becauſe they did righteous workes: as *Abel* did offer ſacrifice; *Noah* prepared the Arke, &c. *Bellarm.arg*.5.

2. Secondly, Rom.8.29. *He hath predeſtinate them to be made like the image of his Sonne:* but Chriſt is iuſt, not by an imputatiue, but an inherent iuſtice: *Ergo*, ſo are his members.

3. Thirdly, Rom.6.5. *We are graft in the ſimilitude of Chriſts death and reſurrection:* but hee truly died, and not putatiuely, or in opinion: *Ergo*, we alſo truly not putatiuely muſt die vnto ſinne, &c.

4. Fourthly, S. *Paul* ſpeaketh of the ſpirit of adoption now preſent, and of the adoption by the redemption of our bodies, Rom.8.15.23. but the adoption or redemption of our bodies, ſhall bee true, and not putatiue, or in opinion: *Ergo*, ſo is our adoption now. *Bellar.arg*.7.8.

1. *Anſw*. Firſt, *Abel* & *Noah* we grant had iuſt and righteous works, which were fruites of their faith: but they were not by them iuſtified before God, but it was the righteouſneſſe of faith, whereby they were iuſt before God: as the Apoſtle ſaith, *Noe was made heire of the righteouſneſſe which is by faith.*

2. Secondly, the conformitie betweene Chriſt and vs ſtandeth not in our iuſtification: for the iuſtice of Chriſt was in him originall, but in vs it is deriued from him: but it conſiſteth in our ſanctification, as the Apoſtle ſheweth: *Arme your ſelues with the ſame minde, that he, which hath ſuffered in the fleſh, hath ceaſed from ſinne.* We muſt then be conformable vnto Chriſt in dying vnto ſinne, and riſing to newneſſe of life.

3. Thirdly, to dye vnto ſin is part of our ſanctification, not of our iuſtification, which wee grant muſt verily and truly be in vs.

4. Fourthly: firſt, an adopted ſonne, is a reputed ſonne: and therefore ſeeing wee are Gods ſonnes by adoption in Chriſt, we are ſo by reputation or imputation. Secondly, it followeth not, our adoption is true, therefore not by imputation: for, the righteouſneſſe of Chriſt is as verily ours through imputation by faith, as if it were actually in our ſelues. Thirdly, the argument followeth not from the ſtate of the next life, to our condition now: for then wee ſhall ſee Chriſt face to face, wee ſhall neede Reuel.7.14. no faith, nor imputatiue iuſtice, but ſhall verily and perfectly be made iuſt by Chriſt: our roabes ſhall 2.Cor.5.7. be made white in the blood of the Lambe: but in this life *we walke by faith, and not by ſight;* and therefore are iuſt onely by the iuſtice of faith.

Argum.3. The Apoſtle ſaith, *According to his mercy he ſaued vs by the waſhing of the new birth or regeneration, and the renewing of the holy Ghoſt, which he ſhed on vs abundantly, through Ieſus Chriſt our Sauiour, that we being iuſtified by his grace, &c. ad Tit*.3.7. To be iuſtified then, is nothing elſe but to be regenerate and renewed by the holy Ghoſt: but our regeneration is inherent in vs: *Ergo*, ſo is our iuſtification: *Bellarm.cap*.13.*argum*.4.

Anſw.1. The Apoſtle in this place vſeth this word (to be iuſtified) in the largeſt ſenſe, as comprehending both the iuſtice of Chriſt imputed vnto vs by Chriſt, as alſo that iuſtice and holineſſe which is wrought in vs by his ſpirit: for ſeeing the Scripture doth call men iuſt both theſe wayes; iuſt by the Heb.11.7. righteouſneſſe or iuſtice of faith, as *Noe*: iuſt alſo, though imperfectly, by the righteouſneſſe wrought in them, as *Lot* is called iuſt, 2.Pet.2.7. not vnfitly both theſe kindes of iuſtice are comprehended vnder the word iuſtification. Againe, this word the Apoſtle in this ſenſe vſeth in other places, as, Rom.8.30. Whom he iuſtifieth, he glorifieth; where iuſtification alſo comprehendeth ſanctification, which goeth before glorification. Likewiſe, the Apoſtle calleth the whole worke of our redemption, including alſo our ſaluation, which muſt anſwere in that place to condemnation, *the iuſtification of life*: yet at other times ſpeaking more diſtinctly, he maketh theſe three degrees, *being freed from ſinne*, here is our redemption, *To haue your fruit in holineſſe*, this is ſanctification, and *the end euerlaſting life*, here is ſaluation: ſo in this place, the Apoſtle confoundeth theſe two words to be ſaued, and iuſtified: and ſo he doth. At other times he diſtinguiſheth betweene them: as, *Being iuſtified by his blood, we ſhall be ſaued through him*: and in the next verſe alſo he putteth difference betweene theſe two, to be reconciled, and ſaued: for ſaluation, to ſpeake properly, is of the end, iuſtification is the meane that leadeth to the end. Laſtly, the Apoſtle himſelfe doth diſtinguiſh this generall kinde of iuſtification into parts: *They which beleeue in God* (ſaith he, verſ.8.) this is the iuſtification by faith, *ought to be carefull to ſhew forth good workes*: this is the iuſtice which is in vs. Rom.5.18. Rom.6.22. Ephes.2.8. Rom.5.9.

2. The Apoſtle here ſaith, That *the holy Ghoſt is ſhed on vs abundantly through Ieſus Chriſt*: But faith is the meane and way whereby it is applied: *We receiue the promiſe of the ſpirit through faith*. Hee nameth alſo here the waſhing of the new birth, which new birth is by beleeuing in Chriſt: *Whoſoeuer beleeueth, that Ieſus is the Chriſt, is borne of God*: So that the Apoſtle neceſſarily vnderſtandeth in this place iuſtification by faith, though he alſo ſpeake of regeneration and renouation: ſo farre is the Apoſtle from making them all one: though he name them together, becauſe they muſt goe together, and are both neceſſarie towards the attaining of euerlaſting life. Tit.3.6. Galath.3.14. 1.Ioh.5.1.

Theſe, and the like arguments our aduerſaries haue deuiſed for their inherent iuſtice: Now let vs ſee, what they can obiect againſt the imputation of the iuſtice of Chriſt. 57.Error.

*Argum.*1. If the iuſtice of Chriſt be truly imputed vnto vs, ſo that thereby wee are verily and truly counted iuſt, as if it were our owne proper righteouſneſſe, we ſhould then be counted no leſſe iuſt and righteous, then Chriſt himſelfe, and ſo conſequently be counted Redeemers and Sauiours of the world, as well as he: *Bellarm.cap.7.argum.*5.

Anſw. Firſt, it followeth not, Chriſts iuſtice is verily made ours, as if it were properly our owne: *Ergo*, we are as iuſt as Chriſt: for Chriſts iuſtice was originally in him, it is ours but by imputation: his iuſtice was truly meritorious, and not of grace, our iuſtice by him is of grace: Neither is the whole iuſtice that was in Chriſt, imputed to vs, for he was not iuſt onely, as hee was man, but iuſt alſo as God. Secondly, we muſt diſtinguiſh betweene iuſtice it ſelfe and the communication thereof, betweene the proprietie and poſſeſſion of a thing, and the vſe. A thing may be common in vſe, yet proper in poſſeſſion: ſo Chriſts iuſtice is communicated to vs, that is, the vertue, power, and efficacie thereof, yet Chriſts perſonall iuſtice ſtill remaineth in himſelfe. The two Oliue branches did continually emptie themſelues into the golden pipes: The pipes or conduits had no oyle, but from the branches; yet the fountaine of oyle remained in the Oliue tree ſtill: It cannot be ſaid now, that the pipes were as full of oyle as the branches. By theſe Oliue branches, the Prophet vnderſtandeth Chriſt, from whom we receiue all the oyle of grace which wee haue, in as ample manner, as if this oyle ſprang of our ſelues, yet farre inferiour (for all this) are the pipes to the Oliue tree. Zach.4.12.

*Argum.*2. If we by the righteouſneſſe of Chriſt imputed to vs, are truly counted iuſt before God, and are become the ſonnes of God, by the ſame reaſon Chriſt by the imputation of our ſinnes, may be truly counted a ſinner, and ſo alſo the childe of the diuell, which were a moſt horrible blaſphemie. But if Chriſt, notwithſtanding the imputation of our ſinnes, be righteous and iuſt ſtill, we alſo, though the righteouſneſſe of Chriſt bee imputed, ſhould remaine vnrighteous, and vniuſt ſtill, and therefore not thereby iuſtified: *Bellarm.ibid.*

*Anſw.*1. That our ſinnes were imputed to Chriſt, and that he tooke them vpon himſelfe, and ſuffered for them, being now counted his by imputation, we haue euident teſtimonies out of Scripture to proue it: *The Lord hath laid vpon him the iniquitie of vs all*: *He ſhall beare their iniquities*: verſ.11. *Hee was counted with the tranſgreſſors, and bare the ſinne of many*, verſ.12. This alſo was euidently prefigured by the ſcape goate, which was a type and figure of Chriſt: the ſinnes of the people were put vpon the head of the goate, and the goate did beare their iniquities into the wilderneſſe: And the goate by this imputation of the peoples ſinne, was counted vncleane, the beaſt yet by nature being vncapable of ſin; inſomuch that he, which carried the goate, was commanded to waſh his cloathes and fleſh with water, as polluted with touching the goate: So S. *Paul* ſaith, that Chriſt was accurſed, yea made a curſe for vs: And that hee was made ſinne for vs, which knew no ſinne, not onely a ſacrifice for ſinne, but euen ſo ſinne for vs, that is by imputation, as we are made his righteouſneſſe: for ſeeing this is the perpetuall rule of Gods iuſtice, that the ſame ſoule that ſinneth ſhould dye, how can it ſtand with Gods iuſtice, that Chriſt ſhould ſuffer for our ſinnes, if they were not in ſome ſort now annexed vnto him? Seeing then the Scripture ſaith, that Chriſt bare our iniquitie, was accurſed, made ſinne for vs, counted among ſinners and tranſgreſſors: why ſhould wee doubt to ſpeake, as the Scripture doth, that Chriſt was for vs counted a ſinner and a tranſgreſſor, yet in himſelfe remained holy, iuſt, and righteous ſtill? So wee in Chriſt are verily reputed righteous, though by nature wee are vniuſt and vnrighteous. Iſai.53.6. Leuit.16.22.26 Galath.3.13. 2.Cor.2.25. Ezech.18.20.

2. Now concerning theſe conſequents, which *Bellarmine* inferreth hereupon: as firſt, *Si Chriſtus poterit dici vere peccator, tum etiam filius diaboli*: If Chriſt may verily bee counted or called a ſinner, then alſo the childe or ſonne of the diuell, which is an horrible thing to be thought. We anſwere: not

1. Iohn 3. 8. euery ſinner is the childe of the diuell: *He that committeth ſinne, is of the diuell.* But Chriſt neuer committed ſinne: *In him is no ſinne, ibid.* verſ. 5. ſinne is laid vpon him onely by imputation: *Ergo.* Againe, euen amongſt men, euery one that hath ſinne, is not of the diuell: for there is no man liuing but hath ſinne: 1. Iohn 1. 8. *If wee ſay, we haue no ſinne, we deceiue our ſelues:* And yet it is true, which the ſame Apoſtle ſaith, 1. Iohn 3. 9. *Whoſoeuer is borne of God ſinneth not:* for there is great difference betweene theſe two, to commit ſinne, and to haue ſinne, as *Auguſtine* diſtinguiſheth: *Aliud eſt non peccare, aliud non habere peccatum; nam in quo peccatum non regnat, non peccat, &c.* It is one thing not to ſinne, another, not to haue ſinne: for he ſinneth hot, in whom ſinne raigneth not, to obey the deſires thereof: *in 5. cap. ad Galat.* And againe, *Quamuis diabolus* (ſaith hee) *ſit princeps omnium peccatorum & author, non tamen filios diaboli faciunt quæcunque peccata,—filios autem diaboli infidelitas facit:* Although the diuell be the prince and author of all ſinnes, yet all ſinnes make not the children of the diuell, infidelitie onely maketh a man the ſonne of the diuell, *Auguſt. cont. epiſt. Pelag. lib. 3. cap. 2.* He then that committeth ſinne, that is, in whom ſinne raigneth, or in whom there is infidelitie, is the childe of the diuell; not he which hath ſinne, but obeyeth it not, or is a beleeuer: much leſſe can it be inferred, that Chriſt is of the diuell, though hee were for vs counted among ſinners, becauſe he neither hath, nor doth ſinne, but it was onely imputed vnto him; into whoſe heart neuer any ſparke of infidelitie entred.

Secondly, the Ieſuite inferreth, that if our ſinnes were imputed to Chriſt, as his righteouſneſſe is to vs, then as Chriſt for all the imputation of our ſinnes, remaineth iuſt, and holy; ſo we, notwithſtanding the imputation of his righteouſneſſe, ſhould be vnholy and vnrighteous ſtill.

Anſw. 1. True it is, that as Chriſt in his owne nature remaineth righteous and iuſt, though our ſinnes were imputed, the imputation of our ſinnes doth not pollute the pureneſſe of his nature: ſo, if wee ſhould ſet apart the righteouſneſſe of Chriſt, by the imputation whereof wee are iuſtified; in vs by nature, there is nothing elſe but ſinne and corruption: as S. *Paul* ſaith, *I know, that in me, that is, in my* Rom. 7. 18. *fleſh, dwelleth no good thing.* 2. There is nothing the like reaſon, that the imputation of our ſinne ſhould leaue any ſtaine or blot in the holy nature of Chriſt, as, that the imputation of his righteouſneſſe ſhould worke holineſſe in vs: whereupon it is, that we are holy and iuſt by his righteouſneſſe imputed, but he notwithſtanding the imputation of our ſin, is neither vniuſt nor vnholy: firſt, becauſe it is impoſſible that Chriſt ſhould bee vniuſt, his holy nature is not capable of ſinne, but it is poſſible that man ſhould become righteous: the humane nature is capable of rigteouſneſſe, wherein it was once created, and ſhall bee againe reſtored vnto it in Chriſt. Secondly, ſinne is not ſo forcible to defile and deſtroy nature, as the grace of God is to preſerue and ſanctifie: as S. *Paul* reaſoneth: Rom. 5. 15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace.* If grace euen in men, whoſe nature is ſubiect to ſinne, and death, be more able to ſaue, than ſinne is to deſtroy: much leſſe can ſinne preuaile more, or ſo much, being but imputed, in the nature of Chriſt to pollution, which cannot ſinne, as grace and righteouſneſſe doth in vs to ſanctification? And thus farre of their arguments.

Argum. 3. If this imputation were neceſſarie, it ſhould be neceſſarie chiefly for this cauſe, for that a man after the commiſſion of his ſinne, might be held to be a ſinner ſtill, as though his ſinne were couered onely, and not cleane taken away; but our ſinnes are verily and truly taken away, as the Scripture euidently teſtifieth: Iohn 1. 29. *Behold the Lambe of God, that taketh away the ſinnes of the world:* 1. Iohn 1. 7. *the blood of Ieſus Chriſt doth cleanſe vs from all ſinne:* Hebr. 1. 3. *by himſelfe purging our ſinnes:* therefore there is no neede of ſuch imputation: *Bellarm. lib. 2. de iuſtif. c. 7. argum. 2.*

Contra. 1. The conſequent is denied, that, which is ſuppoſed, is not the cauſe of the neceſſitie of imputation: and *Bellarmine* himſelfe ſhall be iudge, who giueth this as a reaſon, why iuſtification conſiſteth not onely in remiſſion of ſinnes, becauſe wee are not onely by iuſtification freed from hell, but doe obtaine the reward of heauen: and are not onely not enemies, but are alſo made Gods friends, *cap. 6. ſect. deinde:* The remiſſion of ſinnes procureth the one, there muſt bee ſomewhat to purchaſe the other, and that is the imputation of Chriſts righteouſneſſe.

2 Our ſinnes are truly forgiuen vs, both in reſpect of the guilt and puniſhment: but there remaineth a ſtaine and blot of ſinne ſtill, which yet ſhall not hinder our iuſtification in Chriſt.

Argum. 4. If ſuch imputation of iuſtice be requiſite, it is for that our inherent iuſtice is imperfect, which conſiſteth in faith, hope and charitie: but this is perfect, as namely, faith may be perfect in this life: as S. *Peter* ſaith, 1. Pet. 1. 7. *The triall of your faith, which is more precious then gold:* and S. *Paul* ſaith, that Rom. 4. 19. *Abraham* was not weake in faith: and S. *Iohn* ſaith, 1. Iohn. 5. 4. this is the victorie, *which ouercommeth the world, euen your faith: Bellarm. ibid. argum. 3.*

Contra. 1. Our iuſtification conſiſteth not at all in hope and charitie, but in faith only as the inſtrument, whereby Chriſt with all his benefits is applied vnto vs. 2. Faith iuſtifieth not as an inherent qualitie & gift in vs by any worthineſſe thereof, but as it apprehendeth Chriſts righteouſneſſe, and this imputatiue iuſtice, and iuſtification by faith are all one, for by faith in Chriſt, is his iuſtice imputed vnto vs: the one then hindreth not the other, as *Bellarmine* inferreth. 3. Neither is any mans faith perfect in this life: a true faith, though not abſolute & perfect, is accepted of God in Chriſt, and though it be not perfect in it ſelfe, yet it may apply Chriſt, whoſe perfection by faith is made ours: the places giuen in inſtance proue no abſolute perfection of faith, but either in reſpect of others, as *Abrahams* faith, or in the regard of the effects, which faith worketh, becauſe of the worthineſſe and perfection of Chriſt, whom it apprehendeth.

Theſe and ſuch like arguments are produced by *Bellarmine,* againſt all imputation of Chriſts righteouſneſſe. Now becauſe there is ſprung vp another opinion, which findeth intertainment among ſome Proteſtants, who though they denie not all imputation of Chriſts righteouſneſſe, yet their opinion is, that chiefly obedience in part is imputed vnto vs, namely his paſſiue obedience in his death and paſſion, in part it is not, namely his actiue obedience is not neceſſarie to be imputed: but whatſoeuer was neceſſarie to our iuſtification, was performed onely by his death and paſſion? I will produce ſome of their arguments.

Whether we be not iuſtified as well by the actiue as paſſiue obedience of Chriſt.

Argum.2. Thoſe places of Scripture are vrged: Act.20.28. *Chriſt hath purchaſed his Church by his blood: the Sonne of man came to giue his life, a ranſome for many; his blood is ſhed for many for remiſſion of ſinnes:* Heb.10.19. *by the blood of Ieſus we may be bold to enter into the holy place;* Hence is inferred, that not onely remiſſion of ſinnes, but eternall life is purchaſed for vs by the death of Chriſt: *Piſcator. annot. in 4. ad Roman.* Adde hereunto, that they are pronounced bleſſed, *to whom the Lord imputeth not ſin:* and to the like effect other places are heaped vp, where the whole worke of our redemption is aſcribed to the moſt precious death and paſſion of Chriſt.

Act. 20.28.
Matth.10.28.
Matth.26.28.
Rom.4.9.

Anſwere. 1. Theſe places, which aſcribe remiſſion of ſinnes to the death, and paſſion of Chriſt, and the effuſion of his blood vpon the Croſſe, haue no difficultie at all in them: for wee affirme, that two things belong to iuſtification, the taking away of ſinne, which is obtained by faith in Chriſts death, and the enduing of vs with perfect rigteouſneſſe, which is conferred by the imputation of the righteouſneſſe and obedience of Chriſt.

2 Touching the other places: which aſcribe beatitude, and the entring into heauen vnto the redemption purchaſed by Chriſts blood: our anſwere is, 1. That it is the manner of Scripture by one meritorious act of Chriſt, to vnderſtand all the reſt, becauſe, the one is the perfection and conſummation of the other: as our iuſtification and ſaluation, is ſometime aſcribed to the reſurrection of Chriſt; as where the Apoſtle ſaith: *It ſhall be imputed to vs for righteouſneſſe, which beleeue in him, that raiſed vp Ieſus from the dead:* ſo alſo in *other places:* ſometime to the obedience of Chriſt: *by the obedience of one ſhall many be made righteous:* yet in all thoſe places muſt the death of Chriſt bee alſo included, by the ſame reaſon, where mention is made onely of Chriſts death to the fulfilling of our iuſtification, his holy life, reſurrection, aſcenſion; and other his vertuous and powerfull workes, muſt be comprehended: as in that place, Heb.10.19 where our entrance into the holy place is attributed to the blood of Chriſt, he ſaith, verſ.10. *by the which will we are ſanctified:* where our ſanctification is aſcribed to Chriſts holy and obedient will, not onely in ſubmitting himſelfe vnto death, but in obedience to the whole law of God: as it is ſaid in the Pſalme, from whence this place is taken; *Thy law is within my heart.* 2. By the like figure, called *Synecdoche*, when one part is taken for the reſt, vnder remiſſion of ſinnes, the other benefites, and effects annexed, and accompanying the ſame, are vnderſtood: as iuſtification, ſanctification: for all bleſſedneſſe conſiſteth not ſimply in remiſſion of ſinnes: ſeeing our Sauiour alſo ſaith: bleſſed are they, *which mourne, bleſſed are the meeke, bleſſed are the pure in heart.*

Rom.4.23.
Rom.10.9.
1.Pet.1.3.
Rom.5.19.
Pſal.41.8.
Matth.5.4.5.8.

*Argum.*2. We are here borne in hand, that there can bee no place found in the Scriptures or Fathers, which affirme, Chriſts righteouſneſſe, *imputari nobis ad iuſtitiam,* to be imputed vnto vs for righteouſneſſe: ſo *Bellarmine, lib.2. de iuſtific. c.7. ſect. primam:* the ſame obiection is made by others, which denie the imputation of Chriſts actiue righteouſneſſe and obedience.

Anſwere. It ſhall appeare among other arguments, which ſhall be euen now produced, that the Scriptures and Fathers, doe with full conſent approue this veritie of the imputation of Chriſts righteouſneſſe.

The Proteſtants.

WE acknowledge an inherent iuſtice in all faithfull men, wrought in them by the ſpirit of God, being now iuſtified by faith in Chriſt: but it is imperfect, not able to iuſtifie them before God; it is no other then ſanctification, which is a fruit of iuſtification: But that iuſtice, whereby wee are iuſt before God, not falſly accounted, but made truly iuſt, is by the righteouſneſſe of Chriſt onely, which we apprehend by faith. And of this our iuſtification by Chriſt, there are two parts, the cleere remiſſion of our ſinnes and puniſhment due thereunto: for in Chriſt we are freed from the law of ſinne, and death. The other part is the imputation of the righteouſneſſe of Chriſt: *By the iuſtifying of one, the benefit abounded toward all men, to the iuſtification of life:* And that this is our righteouſneſſe before God, and no other, it remaineth now to be proued by Scripture.

Rom.8.2.
Rom.5.18.

Argum.1. Abraham beleeued God, and it was counted to him for righteouſneſſe: And, *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, and to whom the Lord imputeth no ſinne,* verſ.7.8. *Ergo,* the righteouſneſſe of man conſiſteth not in any actuall inherent iuſtice in himſelfe, but in that his ſinnes are forgiuen him, and the righteouſneſſe of Chriſt applied to him by faith.

Rom.4.2.7.8.

Anſw.1. We grant that *Abraham* was reputed righteous by his faith, yet it followeth not, that to haue faith reputed or counted for righteouſneſſe, is to haue the righteouſneſſe of Chriſt imputed by faith: for faith, which is imputed for righteouſneſſe, is not the righteouſneſſe of Chriſt, but our owne righteouſneſſe. And to be reputed for righteous here, ſignifieth not a bare opinion of righteouſneſſe, but ſuch an opinion, as the truth of the matter anſwereth: for the Apoſtle vſing the ſame word, ſaith, that *to him that worketh the wages is counted, or reputed not by fauour, but by debt,* ver.4. But the wages is not giuen to him that worketh in opinion, or account only, but verily and in deede, *Bellarm.cap.9.*

Contra. 1. Faith, ſaith the Ieſuite, which is reputed for righteouſneſſe, is not the righteouſneſſe of Chriſt but our owne: and therefore it is not all one to ſay, faith is reputed for righteouſneſſe, and righteouſneſſe is imputed.

Rom. 3. 22. *Anſw.* 1. The Apoſtle heere by faith vnderſtandeth alſo the obiect apprehended by faith: as more plainly in theſe words, *The righteouſneſſe of God by the faith of Ieſus Chriſt*, Rom. 3. 22. So that in faith here reputed for righteouſneſſe, we are not to reſpect the worthineſſe of the act of beleeuing in it ſelfe, but in reſpect of the obiect: the faith (ſaith the Apoſtle) of Ieſus Chriſt.

2. Againe, the Ieſuite elſe where ſaith, that faith, in his meaning, vnderſtanding ſtill the dignity of faith in it ſelfe, is but the beginning of righteouſneſſe: but the Apoſtle ſaith, that faith it ſelfe, not naming any thing elſe, is righteouſneſſe, that is more then the beginning.

Rom. 4. 5. 6. 3. And if faith as it is a worke and act in vs doth iuſtifie; how can it bee true, which the Apoſtle ſaith? *To him that worketh not, faith is counted for righteouſneſſe, and God imputeth righteouſnes without workes.*

2. We ſay not, that to be reputed iuſt, is to be iuſt onely in opinion, but verily and indeed: for ſeeing the Apoſtle vſeth the ſame word, ſpeaking of the reputing of the reward of debt, as well as of fauour: we ſay that of grace and fauour a man is as verily reputed righteous, as if he were righteous indeed by his owne deſerts: for that which is reputed of fauour, is verily and indeed, as that which is reputed of debt, though not after the ſame manner.

1. Cor. 1. 30. *Argum.* 2. Chriſt is our wiſdome, righteouſneſſe, ſanctification, and redemption, *Ergo*, Chriſt onely is our righteouſneſſe, whereby we are iuſtified.

Anſw. Chriſt is ſaid to be our righteouſneſſe, becauſe he hath ſatisfied God for vs, and this ſatisfaction is imparted to vs, when we are iuſtified, in ſuch ſort, that it may be called our ſatisfaction and our righteouſneſſe: for although we are truly iuſt, by our inherent iuſtice, yet thereby wee cannot ſatisfie God for our ſinnes, and the puniſhment thereof: but it is an effect of Chriſts ſatisfaction, which is conferred and applyed to vs in our iuſtification: And ſo wee may ſafely ſay, that Chriſts righteouſneſſe, and his merits are imputed to vs, when they are ſo applyed vnto vs, as if we our ſelues had ſatiſfied: ſo that we confeſſe alſo an inherent iuſtice, whereby we are truly iuſt: *Bellarm. cap.* 10. *reſponſ. ad argum.* 1.

Rom. 5. 24. *Contra.* 1. It is very abſurd, as the Ieſuite here ſetteth it downe, that we ſhould bee iuſtified by our inherent iuſtice, and yet thereby are not able to ſatisfie for our ſinnes: that onely hath power to iuſtifie vs, that is able to redeeme vs, and ſatisfie for vs: *We are iuſtified freely by his grace, through the redemption that is in Chriſt*, Our inherent iuſtice is not able to ſatisfie for vs, by the Ieſuites confeſſion: *Ergo.* not to iuſtifie vs. 2. We may thus reaſon alſo out of the Ieſuites words: That can not bee a cauſe of our iuſtification, which is an effect thereof: but our inherent iuſtice is an effect of the ſatisfaction of Chriſt applied vnto vs, which is nothing elſe but our iuſtification: *Ergo.* 3. That righteouſneſſe, whereby being applied vnto vs, we are as iuſt, as if in our owne perſon we had ſatisfied for our ſinnes, is that righteouſneſſe, whereby we are iuſtified: but this doth the righteouſneſſe and merits of Chriſt applyed and imputed to vs, as the Ieſuite here acknowledgeth: *Ergo.* 4. *Bellarmine* ſpeaketh contradictories, and ioyneth together impoſſibilities: he ſaith, that the iuſtice of Chriſt is imputed to vs in as effectuall manner, as if we had ſatisfied our ſelues; and yet he ſaith beſides, *Iuſtitiam inhaerentem veram eſſe & abſolutam iuſtitiam*: That iuſtice inherent, is a true and abſolute iuſtice: How can this be an abſolute iuſtice, and that together which is imputed? There cannot be a double abſolute iuſtice: for that is abſolute which is perfect, and entire of it ſelfe: but Chriſts iuſtice imputed is an abſolute iuſtice, which hath ſatisfied for vs, as fully, as if we our ſelues had done, but the inherent iuſtice doth not ſatisfie for vs: all this is by the Ieſuite confeſſed: *Ergo*, it is not an abſolute iuſtice. 5. Doth not the Ieſuite now, in ioyning the iuſtice of Chriſt, and our iuſtice together, make two formall cauſes of our iuſtification? which notwithſtanding he inſtantly denied before, affirming this to bee the iudgement of the Tridentine chapter, that wee are not iuſtified, not onely, but not at all by the iuſtice of Chriſt, *cap.* 2. But here he ſaith, that by Chriſts iuſtice applyed, we doe ſatisfie the wrath of God: what now is this elſe but by the iuſtice of Chriſt truly to be iuſtified? For to bee iuſtified, is nothing elſe, but to be reconciled to God, and ſaued from his wrath. How is it now poſſible, that *Bellarmine* ſhould agree with others, ſeeing he ſo ſhamefully diſagreeth from himſelfe? (Rom. 5. 9. 10.)

2. Cor. 5. 21. *Argum.* 3. S. *Paul* ſaith, *He hath made him to be ſin for vs, that knew no ſin, that we ſhould be made the righteouſneſſe of God in him.* Out of this place we reaſon thus: As Chriſt was made ſin for vs, ſo wee are righteous in him: But our ſinnes were onely imputed to him, they were not actually in him: *Ergo*, ſo is his righteouſneſſe, whereby we are iuſtified, onely imputed to vs.

Anſw. 1. Chriſt is ſaid to be made ſinne for vs, not that our ſinnes are imputed to him, otherwiſe, then for that he ſatisfied for our ſinnes, and was an offering for our ſinne: ſo the iuſtice of Chriſt is imputed to vs, in reſpect of his ſatisfaction: by the which notwithſtanding we cannot bee counted iuſt: *Bellarm. cap.* 10. *reſp. ad argum.* 3.

Contra. 1. If ſinne be heere taken only for the ſuffering for ſinne, becauſe Chriſt bare the puniſhment of our ſinne: then where the Apoſtle ſaith, *we are righteouſneſſe in him*, we muſt vnderſtand, not righteouſneſſe it ſelfe, but only the reward of righteouſneſſe: for theſe two members or parts doe anſwere one the other: as Chriſt was ſin for vs, ſo we are righteouſneſſe in him: but Chriſt only bare the puniſhment for ſinne: *Ergo*, wee obtaine onely the reward of righteouſneſſe by him. 2. How could the puniſhment of ſinne in the iuſtice of God be laid vpon Chriſt, if the ſinnes were not in ſome ſort annexed to the ſufferer: ſeeing it is the perpetuall rule of Gods iuſtice, that the ſame ſoule that ſinneth, ſhould die? Ezech. 18.20. And how can we obtaine the reward of righteouſneſſe, if firſt we be not made righteous? 3. The Scripture alſo euidently affirmeth, that Chriſt bare not only the puniſhment of our ſinnes, but our ſinnes alſo: *He hath borne our infirmities: He was counted among tranſgreſſors, and bare the ſinne of many.* What aileth then the Ieſuite ſo boldly to denie, that our ſins were imputed to Chriſt? *Auguſtine* ſaith, that Chriſt, *pro nobis — peccatum ſuſcepit: vnde nec erubuit Apoſtolus dicere, peccatum eum feciſſe pro nobis*: Chriſt tooke ſinne for vs, whereupon the Apoſtle was not aſhamed to ſay, he made him ſinne for vs: *in 3. ad Galat.* 4. Whereas hee granteth, that the iuſtice of Chriſt is imputed, *quoad ſatisfactionem*, in reſpect of his ſatisfaction, but wee are not thereby iuſt: firſt, it is one thing for Chriſts ſatisfaction to be imputed vnto vs, and reputed for ours; another, for Chriſts righteouſneſſe to be made ours: *Bellarmine* will haue the firſt onely imputed, we affirme alſo the ſecond by the warrant of the Apoſtles words, *that wee ſhould be made the righteouſneſſe of God, &c.* Secondly, vpon the imputation of Chriſts ſatisfaction, muſt of neceſſitie follow alſo the imputation of iuſtice: the one is an inſeparable and immediate conſequent of the other: as *Bellarmine* himſelfe confeſſeth, *that there can be no remiſſion of ſinnes, niſi iuſtitia infundatur*, vnleſſe righteouſneſſe be infuſed: as he ſheweth by this familiar ſimilitude: The darknes is not chaſed away, vnleſſe light ſucceed: *cap. 9. ſect. poteſt*: It followeth then that by faith in Chriſt, we haue both the imputation of his ſatisfaction for our ſinnes, and of his righteouſnes alſo.

Ezech.18.20.

Iſai.53.4.12.

Anſw. 2. Or thus we may vnderſtand the Apoſtle: As Chriſt is made ſinne for vs, that is, being the head, hee counteth the ſinnes of his members as his owne, ſo we are the righteouſneſſe of God in him: that is, the diuine iuſtice which is in Chriſt our head, is communicated to his members, *Bellar. ibid.*

Contra. 1. In the matter of iuſtification, wee haue not any thing to doe with the diuine iuſtice of Chriſt, whereby he is iuſt as he is God; for that is not communicable to his members: but the Apoſtle meaneth, the righteouſneſſe of God, that is, of the grace of God through faith: but the diuine and eſſentiall righteouſneſſe of God, is neither apprehended, nor applied by faith.

Rom.3.22.24.

2. If our ſinnes agree vnto Chriſt as he is our head; then they doe more then by imputation, yea properly and verily agree vnto him: becauſe there is a reall coniunction and communication betweene the head and the body: he ſaid to *Saul*, why perſecuteſt thou me? not becauſe our afflictions are imputed to Chriſt, but that the head and members make but one myſticall body: by denying imputation of ſinne, they fall into a greater gulfe, euen to appropriate ſinne vnto Chriſt.

Acts 9.

3. The Ieſuite hath made a very good argument for vs: Chriſt is the head, wee are the members, both make but one body: one and the ſame body, hath one and the ſame forme: *Ergo*, Chriſt and his Church are both formally iuſt by the ſame righteouſneſſe, and that is the righteouſneſſe of Chriſt. The Apoſtle alſo ſaith, that the body of Chriſt, that is, his Church, is the fulneſſe of him that filleth all in all things: our fulneſſe then is the fulneſſe of Chriſt, our righteouſneſſe is our fulneſſe: *Ergo*, and if Chriſt fill all in all, then Chriſt onely iuſtifieth: not Chriſts iuſtice in part, and our owne iuſtice in part.

Epheſ.1.23.

Anſw. 3. Chriſt was made ſinne for vs, that is, he tooke vpon him the ſimilitude of ſinfull fleſh, and we are righteouſnes, that is, doe take the ſimilitude of the iuſtice of God. As Chriſt then verily, not imputatiuely, tooke our fleſh, and was a ſacrifice for ſinne; ſo wee verily, not imputatiuely, are partakers of his iuſtice: *Bellarm. ibid.*

Rom.8.3.

Contra. 1. This may ſeeme a ſtrange expoſition by ſinne to vnderſtand the ſimilitude of ſinfull fleſh: this were to adde trope to trope, and figure to figure: for to take ſinne for ſinfull fleſh, is one farre fetcht figure, and, to take ſinfull fleſh for the ſimilitude of ſinfull fleſh, is another. 2. And in that place the Apoſtle doth directly diſtinguiſh betweene *the ſimilitude of ſinfull fleſh*, and *ſinne*: how then doth he here confound them? 3. Againe, the Apoſtle ſaith, he was made ſinne, that knew no ſinne: in both clauſes, ſinne is to be taken and vnderſtood alike: if then to be made ſinne, be, to take fleſh, then not to know ſinne, is not to know fleſh, which is to deſtroy Chriſts humanitie. 4. As Chriſt was made ſin, ſo wee are made righteouſneſſe: if Chriſt be ſaid here to take our humane nature, then we alſo may be ſaid to take the diuine nature. But I thinke they will not ſay, that the diuine nature is ſo appropriated to vs, as the humane nature is to Chriſt. Wherefore ſetting apart all ſuch vaine gloſſes, and idle ſhifts, which wee ſee doe vaniſh as the miſt, the ſenſe of this place appeareth euidently and plainly to be this: that as our ſinnes by imputation were annexed to Chriſt in his paſſion, ſo his righteouſneſſe is appropriate to vs by faith in our iuſtification.

Argum. 4. *Through this man is preached vnto you forgiueneſſe of ſinnes, &c. and by him euery one that beleeueth is iuſtified*: *Ergo*, our iuſtification in the remiſſion of ſinnes is by the preaching of Chriſt apprehended by faith, and ſo conſequently not inherent in vs. Likewiſe the Publicane is ſaid to bee iuſtified, ſaying, *God be mercifull to me a ſinner*: Our iuſtification then is in the forgiueneſſe of ſinne, grounded vpon Gods mercie, who in his mercie counteth vs no ſinners, but as iuſt in Chriſt: *Ergo*, we are not iuſtified by any inherent iuſtice.

Acts 13.38.

Luke 18.13.

Anſw. Firſt, by preaching of remiſſion of ſinnes, is not onely vnderſtood the condonation of the fault, but the ſucceeding alſo of inward iuſtice, whereof Chriſt is the efficient cauſe, but yet Chriſts iuſtice is not the formall cauſe thereof. Secondly, the Publicane prayeth not onely for forgiueneſſe, but for perfect reconciliation, which requireth alſo an infuſion of iuſtice, *Bellarm. cap.* 12.

1. *Contra.* Firſt, 1. We grant that remiſſion of ſinnes once obtained in Chriſt, wee are conſequently reputed as iuſt in Chriſt, for the remiſſion of ſinnes, and imputation of Chriſts righteouſneſſe doe alwaies concurre in act: but inherent iuſtice cannot ſtand together with remiſſion of ſinnes: the one being of grace and mercie, the other of worke; but grace and workes cannot agree together, If of grace, it is no more of worke. 2. As Chriſt is the efficient cauſe by his ſpirit of our iuſtifying faith: ſo is his iuſtice the very formall cauſe of our iuſtification: for it is not our owne righteouſneſſe, but *the righteouſneſſe of God by the faith of Ieſus Chriſt vnto all that beleeue,* whereby we are iuſtified.

Rom. 11. 6.
Rom. 3. 22.

Secondly, 1. The Publicane ſueth for perfect reconciliation, which is by Gods mercie in the free forgiueneſſe of our ſinnes in Chriſt: as the Apoſtle ſaith, *Being iuſtified by faith, wee are at peace with God,* and ſo are perfectly reconciled. 2. But he ſtandeth not vpon any inherent iuſtice of his owne; the Phariſee did ſo, and was refuſed; but onely appealeth to Gods mercie.

Rom. 5. 1.

Argum. 5. Now in the laſt place we will conclude, with that excellent ſaying of the Apoſtle: *That I might be found in him, not hauing mine owne righteouſneſſe, which is of the law, but that, which is through the faith of Chriſt, euen the righteouſneſſe, which is of God through faith:* S. *Paul* here denieth his owne righteouſneſſe: but he that hath inherent righteouſnes, hath ſome righteouſnes of his owne. Againe, he commendeth the righteouſneſſe of God through faith: that is, apprehended by faith, not conſiſting in the meritorious act or worthineſſe of faith: for if faith in it ſelfe ſhould be this righteouſneſſe, how can it alſo bee the righteouſneſſe of God? the righteouſneſſe of God is not faith, for Chriſt hath no ſuch faith: it is the righteouſneſſe then of God apprehended by faith, which is our righteouſneſſe before God, not any inherent iuſtice in vs. *Auguſtine* ſaith well, *Iuſtificatio ex fide impetratur:* Iuſtification is obtained by faith: *De ſpirit. & liter. c.* 29. *iuſtitia noſtra per fidem eſt—nec iuſti credendo, in quem non videmus:* We are iuſt by beleeuing in him, whom we ſee not. *tract.* 4 *in epiſtol. Ioan. Iuſtitia noſtra in hac vita potius peccatorum remiſſione conſtat quam perfectione virtutum:* Our iuſtice in this life conſiſteth rather in the remiſſion of ſinnes, then perfection of vertue: *lib.* 20. *de ciuitat. Dei. c.* 27. Againe, he ſaith, *Si dixerimus, quod nihil iuſtitiæ habemus, aduerſum Dei dona mentimur: ſi enim iuſtitiæ nihil habemus, nec fidem habemus: ſi autem fidem habemus, iam aliquid habemus iuſtitiæ:* If we ſay, we haue no iuſtice at all, we do belie the good gifts of God; for if we haue no iuſtice, we haue no faith: but if we haue faith, then haue we ſome iuſtice in vs. *de verb. Apoſt. ſer.* 16. In theſe places *Auguſtine* acknowledgeth no inherent iuſtice, but the iuſtice onely of faith. If it ſhall be anſwered, that euen the iuſtice of faith is an inherent iuſtice, becauſe it iuſtifieth by the worthineſſe & merit thereof: *Auguſtine* ſaith againe, writing vpon theſe words of our Sauiour, *No man cõmeth vnto me, &c. Vt doceret nos, ipſum credere, doni eſſe nõ meriti,* To teach vs that to beleeue, is of the gift of God, not of merit: *de verbis Apoſt. ſerm.* 2. To conclude, he ſaith yet more plainely: *Totum reputa, quod iuſtus es pietati; quod autem peccator es, tuæ iniquitati aſcribe: Omne crimen, facinus, vel peccatum, noſtra eſt negligentiæ: Omnis virtus & ſanctitas Dei eſt indulgentiæ:* That thou art iuſt, repute it wholy to godlineſſe; that thou art a ſinner, aſcribe it to thine owne iniquitie: euery ſinne and offence is of our owne negligence: all holineſſe and vertue in vs is of Gods mercie, *in Mat. ſerm.* 7. All our iuſtice then, whereby we are iuſt, dependeth of our godlineſſe, which is our faith, beleefe, and confidence in God.

Philip. 3. 9.

Now, ſhall follow ſome other arguments taken out of Scripture, to proue the imputation as well of Chriſts actiue as paſſiue obedience.

That not only Chriſts ſatiſfaction for our ſinnes, but his righteouſneſſe and all his merits are imputed to vs by faith.
Rom. 4. 25.
Hexapl. in Roman. c 4. qu. 41.

Argum. 1. The Apoſtle ſaith, *which was deliuered to death for our ſinnes, and roſe againe for our iuſtification:* Here remiſſion of ſinnes, and iuſtification are made two diſtinct things, though in vſe and fruition neuer ſeuered, and both of them are imputed vnto vs by faith in Chriſt: and though it be here anſwered, that we haue both theſe by the death of Chriſt, but the perfiting and manifeſtation thereof is referred to Chriſts reſurrection: yet, it remaineth ſtill, that there is more in iuſtification, then remiſſion of ſinnes, for otherwiſe the Apoſtle ſhould commit a *tautologie*, a verball repetition of the ſame thing: and if the reſurrection of Chriſt muſt concurre to our iuſtification, then more is required, then his paſſion onely: ſee the more full explication of this place, elſe-where.

Rom. 5. 19.

Argum. 2. Rom. 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous:* Here many are directly ſaid to be conſtituted iuſt, by Chriſts obedience: It will be anſwered, that the paſſiue obedience of Chriſt is vnderſtood, in being obedient vnto death.

Contra. Yea, the whole obedience of Chriſt in his life and death, is here inſinuated, as may thus appeare. 1. Chriſts obedience is ſet againſt *Adams* diſobedience, which was a tranſgreſſion of the whole law, therefore Chriſts obedience muſt be vnderſtood to be generall. 2. The Apoſtle ſpeaketh of the gift of righteouſneſſe, verſ. 17. but *donum iuſtitiæ*, the gift of righteouſneſſe is more, then the taking away of ſinnes. 3. And the reigning of righteouſneſſe, is ſet againſt the reigne of ſinne: but for ſinne not to reigne, and for righteouſneſſe to reigne, though one neceſſarily followeth the other, yet they are in themſelues diuerſe and different. 4. The Apoſtle vſeth the word κατασταθήσονται, *conſtituentur,* ſhall be conſtituted righteous, therefore iuſtification is a ſetling or conſtituting of man in the ſtate of righteouſneſſe before God, which is more then the remiſſion of ſinnes, which ſheweth a priuation onely acquitall or riddance of euill and ſinne.

*Argum.*3. Adde hereunto the place before vrged againſt inherent iuſtice, that Chriſt is *our righteouſneſſe, ſanctification, redemption*: which place is thus well interpreted by Maſter *Caluine*: by *iuſtice* or righteouſneſſe hee vnderſtandeth that both Chriſt doth expiate our ſinnes by his death, *& eius obedientia nobis in iuſticiam imputatur*, and his obedience is imputed to vs for righteouſneſſe: for ſeeing the iuſtice of faith conſiſteth in the remiſſion of ſinnes, and our gracious acceptance, *vtrunq; per Chriſtum conſequimur*, we obtaine both by Chriſt, &c. Beſide then the remiſſion of ſinnes, there is the imputation of Chriſts righteouſneſſe, that maketh vs accepted with God.

1.Cor.1.30.

*Argum.*4. Euen reaſon it ſelfe ſheweth, that in iuſtification there is a gift of righteouſnes, beſide remiſſion of ſinnes: for in euery change and alteration, there are two things to be conſidered, from what we are changed, and into what, which are called, *terminus à quo, & terminus ad quem*: as when a thing is turned from black to white, there is the priuation of blacknes, and the ſucceeding of whitenes: as when in the ayre darknes is expelled, and light receiued: ſo to make a man iuſt, there muſt be a remiſſion of ſinne, and a conferring of righteouſneſſe: And vnto ſaluation belongeth, deliuerance from hell, and the poſſeſſion of heauen: the one we are freed from by the redemption from our ſins, the other is giuen vs for the acceptation of Chriſts righteouſneſſe. We are not onely freed from condemnation, but we alſo are made heires of God: the offender being abſolued from the ſentence of the Iudge, is not vpon that honoured and rewarded: ſo that it ſtandeth with the law of naturall reaſon, and courſe of ciuill iuſtice, that two things muſt concurre vnto iuſtification, an *ablation* of ſinne, and *collation* of righteouſnes.

*Argum.*5. To the perfiting of our redemption and ſetting of vs in poſſeſſion of heauen, it was requiſite, that both the law ſhould be fulfilled, which man had tranſgreſſed, and the puniſhment of the law ſatisfied, that man by his tranſgreſſion had deſerued: the one Chriſt did by his death, the other he wrought by his life: and therefore the imputation of both is neceſſarie: ſo S. *Paul* ſheweth this to be one of the ends for the which Chriſt tooke vpon him our fleſh, *that the righteouſneſſe of the law might be fulfilled in vs*. But it will be here ſaid, that both are not requiſite in Gods iuſtice, to keepe the law, and to pay the puniſhment: Gods iuſtice is ſatisfied, in that the puniſhment is anſwered for tranſgreſſing the law. *Anſw.* True it is, if we expected to receiue no more in Chriſt, then wee loſt in *Adam*, which was the loſſe of a terreſtriall paradiſe: to reſtore vs to that wee were in *Adam*, ſatisfaction for the puniſhment had ſufficed; but to bring vs to heauen, a new merit by Chriſts perfect obedience was to be procured, by the which heauen is purchaſed.

Rom.8.4.

*Argum.*6. If Chriſts actuall obedience bee not a part of our iuſtification, then ſome of Chriſts workes had been ſuperfluous, and not neceſſarie: for being vnſpotted in his birth and conception, if he had preſently ſhed his blood for vs in his infancie, among the reſt of the babes, that *Herode* for Chriſts cauſe put to death, it had ſufficed for our redemption: But whatſoeuer Chriſt did, he wrought all for vs, as tending to our iuſtification: his holy birth and life doe all conferre to that end: as our bleſſed Sauiour himſelfe ſaith: *for this cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witnes to the truth.*

Ioh.18.37.

But it will here be ſaid, that after Chriſt became man, it was requiſite, that he as man, ſhould keepe the law, and as man he was bound thereunto. *Anſ.* Chriſt muſt not be conſidered, as a particular or priuate man, working for himſelfe, but in the perſon of a Redeemer, doing all he did for vs: he ſaith, indeed, *thus it becommeth vs to fulfill all righteouſnes*: but why did it thus become him, as our Redeemer, to finiſh the worke of our redemption, for the which he was ſent: as S. *Paul* directly ſaith; *He was made vnder the law, to redeeme them which were vnder the law*: He was to be obedient to the law, and bound vnto it, but for our ſakes, to redeeme vs. This matter may bee thus reſembled, like as a Prince reſoluing to goe himſelfe into captiuitie, to redeeme his ſubiects that are taken captiues, when he commeth to deliuer them, will carrie himſelfe decently as it becommeth a Prince, yet all this was firſt vndertaken for his ſubiects: ſo Chriſt the Prince of glorie, comming into the world to redeeme man, being come, walketh in all vertue and holineſſe, as it became the perſon of the Redeemer; yet all this was vndertaken for vs: ſo that προηγουμένως, *originally* Chriſt became obedient to the law for vs, ἑπομένως, *conſequently*, he ſo was obedient in reſpect of his perſon.

Matth.3 15.

Galath.4.5.

*Argum.*7. The death and paſſion of Chriſt was auailable, becauſe of the holineſſe of his perſon: wee were redeemed, *with the precious blood of Chriſt, as of a lambe vndefiled*: Chriſt could not haue redeemed vs, if he had not been moſt holy and innocent: Chriſts perſon cannot be ſeuered then from his obedience, from whence it taketh the value and force, the one then being imputed vnto vs, the other muſt alſo. It will be anſwered here, that the holineſſe and obedience of Chriſt was a preparation, and diſpoſition vnto his paſſion, but it followeth not, that the one ſhould be imputed as well as the other. *Anſw.* It followeth neceſſarily: Like as a Prince ſhould accept of an vnſpotted lambe for a captiue: if he bring one that is blemiſhed, and ſpotted, it will not be accepted: the captiue then is deliuered, becauſe of the ſpotleſſe lambe, which is offered: the priſoner then is accepted, becauſe of the ſpotleſſe gift: and ſo are we accepted of God, for the vndefiled Lambes ſake: it is then his innocencie which maketh his death, and vs in his death accepted.

1.Pet.1.19.

*Argum.*8. The Papiſts themſelues grant ſo much, *iuſtitia Chriſti imputatur quoad ſatisfactionem*, that Chriſts iuſtice is imputed in reſpect of his ſatisfaction: but they vtterly refuſe *imputatiue iuſtice*: ſhall then Proteſtants ioyne with Papiſts in ouerthrowing one of the greateſt points and articles,

Bellarm.lib.2. de Iuſtit.c.10. ſ.reſp.ad 3.argum.

wherein we diſſent from the Church of Rome, concerning iuſtification, by the imputatiue iuſtice of Christ. We may here ſay, as *Iehu* the Prophet to *Iehoſaphat*, that ioyned with *Ahab* in battell, *Wouldeſt thou helpe the wicked, and loue them that hate the Lord?* 2. Chron. 19. 2.

Argum. 9. Now becauſe it is obiected, that this doctrine of imputed iuſtice hath no teſtimonie from the ancient fathers, I will ſhew how their iudgement herein inclined.

ἑνὸς δικαιοσύνη, &c. epiſt. ad Diognet. *Iuſtinus Martyr: What other thing could couer our ſinnes, (then his iuſtice) the iuſtice of one hath made many vnrighteous, iuſt, &c.*

Orat. de baptiſm. *Baſile: Ex redemptione Chriſti eſt libertas à morte, —reconciliatio cum Deo, iuſtitiæ donum, —regni cœlorum hæreditas:* From the redemption of Chriſt there is freedome from death, reconciliation with God, the gift of righteouſnes, the inheritance of the kingdome of heauen, &c. Wee haue then from our Redeemer, not only freedome from death and ſinne, but the gift of righteouſnes.

In 20. c. Ioann. tit. 1. *Cyrillus: De plenitudine filij, quaſi iugi fonte gratiarum donum ſcaturiens, in ſingulas animas defluit, &c.* From the fulnes of the Son, as a continuall fountaine, the gift of grace ſpringing, doth flow down into euery ſoule that is meete.

In 3. c. Ioann. homil. 27. *Chryſoſtome: Deus per regenerationis lauacrum ab omnibus peccatis nos abſoluit, & iuſtitiam & ſanctificationem largitur:* God by the lauacre of regeneration doth abſolue vs from all our ſins, and doth giue vs righteouſnes and ſanctification.

In 3. cap. ad Roman. *Sedulius: Iuſtitia Dei eſt ſanctificatio per fidem, & remiſſio peccatorum, &c.* The righteouſneſſe of God is ſanctification by faith, and remiſſion of ſinnes, &c. The ſanctification then of our nature, and the remiſſion of our ſinnes, are two diuers things.

In 7. cap. ad Hebreos. *Primaſius:* Chriſt, *naſcendo, moriendo, reſurgendo, aſcendendo pacem attulit mundo:* Chriſt by being borne, by dying, riſing again, aſcending brought peace vnto the world, &c. All then was not wrought only by his death.

In 8. c. ad Roman. *Theodulus* ſaith: *Hæc Chriſtus fecit, vt ſcopus legis (hæc enim iuſtificatio eſt) impleatur in nobis, &c.* Chriſt did theſe things, that the ſcope of the law, that is iuſtification, may be fulfilled in vs, &c. Againe, In 13. cap. ad Roman. *Quiſquis Chriſtum induerit, habet vniuerſam virtutem:* Whoſoeuer putteth on Chriſt, hath all vertue, &c. Againe, In 5. cap. ad Roman. The grace and gift of God ſo abounded, *vt deleret omnia omnium peccata, nec id tantum effecit, verum ad iuſtificationem, id eſt, ad iuſtitiam omnes, &c.* that it blotted out all mens ſins, and not only that, but it brought them to iuſtification, that is, to righteouſnes, &c.

In Pſalm. 70. *Auguſtine: Cum ero iuſtus, tua erit iuſtitia, quia iuſtitia mihi abs te data iuſtus ero, —in eum enim credo, qui iuſtificat impium, vt deputetur fides mea ad iuſtitiam:* When I ſhall be iuſt, it is thy iuſtice, becauſe I am iuſt by that iuſtice, which is giuen me of thee, for I beleeue in him that iuſtifieth the wicked, that my faith may be deputed for righteouſnes.

Libr. de baptiſm. *Tertullian: Nec mors noſtra diſſolui poſſet, niſi Domini paſſione, nec vita reſtitui ſine ſurrectione ipſius:* Neither could our death be diſſolued without Chriſts paſſion, nor our life reſtored without his reſurrection, &c. Here are two benefits purchaſed by Chriſt, the diſſoluing of death, and conferring of life.

Libr. 3. de virginib. *Ambroſe: Si ſanari vis, medicus eſt; ſi febribus æſtuas, fons eſt; ſi grauaris iniquitate, iuſtitia eſt; ſi mortem times, vita eſt; ſi cœlum deſideras, via eſt, &c.* If thou wouldeſt be healed, hee is thy Phyſition; if thou burneſt with feauers, he is a fountaine to coole thee; if thou art preſſed downe with iniquitie, he is thy righteouſnes; if thou feareſt death, he is life; if thou deſireſt heauen, he is the way, &c. Here is conferred iuſtice, life, the kingdome of heauen, which is more then remiſſion of ſinnes.

τοῖς πᾶσι γέγονε πάντα, Catecheſ. 10. So alſo *Cyril: If thou wanteſt a refreſhing and comfort, he is a vineyard; to them, that would enter he is a doore; to them, that will offer vp their prayers, a Mediator; to them, that haue ſinne, he is a ſheepe to be ſlaine for them:* and (he is become all to all): If Chriſt be all to all, then he is our redemption, our iuſtice, righteouſnes, and what not?

Serm. 2. de Pentecoſt. *Bernard* bringeth in Chriſt thus ſpeaking: *Conceptio mea mundet tuam, vita mea inſtruat tuam, mors mea deſtruat tuam, reſurrectio mea præcedat tuam:* Let my conception cleanſe thine, my life inſtruct thine, my death deſtroy thine, my reſurrection goe before thine, &c.

Theſe teſtimonies of the Fathers may ſuffice to ſhew that the doctrine of the Church was then, that not only by the death of Chriſt, we haue remiſſion of ſinnes, but life alſo and righteouſnes by beleeuing in him.

I will adde hereunto the teſtimonie of *Ieremie* the Greeke Patriarke, that it may appeare how this doctrine of the imputation of Chriſts actiue righteouſnes is embraced generally of the Church.

Singulis vitæ ſuæ & conuerſationis partibus, ſingulos illicitos animi noſtri motus Saluator confutat & perimit, &c. By the ſeuerall parts of his life and conuerſation our Sauiour doth confute and deſtroy the ſeuerall vnlawfull motions of our ſoule, —by his humilitie our pride, by his deiection our deſire of vaine glorie, by his pouertie our couetouſnes, by his faſting our gluttonie and drunkennes, by his chaſtitie our incontinencie; by his perſeuerance our inconſtancie, by his patience our wrath, &c. *Cenſur. Orient. c.* 2.

Argum. 10. Now I will adioyne the conſent of the reformed Churches, and of ſome of their beſt writers.

Harm. ſect. 9. pag. 243. Confeſſion of Heluetia the latter, chap. 15. *God is mercifull to our ſinnes for Chriſt alone, that ſuffered and roſe againe, and doth not impute them vnto vs, but he imputeth the iuſtice of Chriſt to vs for our owne,* *ount, ſo that we are not only cleanſed from ſinne but alſo indued with the righteouſneſſe of Chriſt.*

Confeſſion of Bohemia, chap.6. *This righteouſneſſe or iuſtification is the remiſſion of ſinnes,&c. and to be clothed with Chriſts righteouſneſſe and the imputation thereof.*

Harm.ſect.9. pag.251.

French confeſſion, artic.13. *We doe altogether reſt in the onely obedience of Chriſt, which is imputed vnto vs, both that all our ſinnes may be conered, and alſo that we may obtaine grace before God,&c.*

Ibid.p.258.

Confeſſion of Belgia, artic.22. *Chriſt himſelfe is our righteouſneſſe, which imputeth all his merits vnto vs, faith is the inſtrument,&c.*

Ibid.p.260.

Confeſſion of Saxonie: *Seeing that the minde is raiſed vp by this faith, it is certaine, that remiſſion of ſinnes, reconciliation, imputation of righteouſneſſe is giuen for the merit of Chriſt alone.*

Ibid.p.289. loc.of iuſtific.

Maſter *Caluine* ſaith, *Chriſtus morte ſua peccata expianit, & eius obedientia nobis in inſtitiam imputatur*: He directly affirmeth both remiſſion of ſinnes by Chriſts death, and imputation of his righteouſneſſe.

In 1.Cor.1.30.

But Maſter *Beza* more diſtinctly maketh three parts of imputatiue iuſtice: for beſide the eſſentiall iuſtice of Chriſt, which is not communicable vnto vs; there is his habituall iuſtice, whereby from his very conception hee ſanctified our nature, and his actuall iuſtice in his perfect obedience to the law, and his paſſiue obedience in ſuffering the puniſhment: all theſe three are imputed to vs by faith.

Annot.in 5.ad Rom.v.17.and cap.8.v.1.3.

*Argum.*12. We want not here the teſtimonie of one of the popiſh ſpeciall champions: *Non alia iuſtitia niti nos poſſe, quam illa, quam imputat nobis abſque operibus noſtris*: That we cannot reſt vpon any other iuſtice, thẽ that which he imputeth vnto vs without our works,&c. Herein alſo conſent the author of *Antididog. Colonienſ.* as *Bellarmine* confeſſeth. *Vatablus* giueth this marginall note in Pſal.18.verſ.23. *Puritas Chriſti qua & noſtra facta eſt*: This is the puritie of Chriſt, which is made ours by faith,&c.

Pighius de fid. & iuſtific.cont. 2.p.45. Bellarm.lib.2. de iuſtif.cap.1. § in condem.

THE SECOND QVESTION, OF THE CERTAINTIE OF IUSTIFICATION BY FAITH.

The Papiſts.

THe *Rhemiſts* call it a faithleſſe perſwaſion of ſaluation to be confident of Gods grace and ſaluation, and *fides dæmoniorum, non Apoſtolorum*, the faith of diuels, not of Apoſtles, *annot.*8. 1. *Cor.* 9. *ſect.*9. So the Tridentine Councell, call *certitudinem remiſſionis peccatorum vanam, & ab omni Pietate remotam fiduciam*: The certaintie of remiſſion of ſinnes, a vaine and faithleſſe perſwaſion: And therefore euery man, *de gratia timere & formidare poteſt*, may ſtand in doubt and be afraid, whether hee be in the ſtate of grace, *ſeſſ.6.c.9.* This is alſo affirmed by *Bellarm.* that a man without ſpeciall reuelation, cannot be aſſured by his faith, that his ſinnes are forgiuen him, *lib.3. de iuſtif cap.* 2.

58.Error.

*Argum.*1. Prou.20.9. *Who can ſay, my heart is cleane, I am pure from ſinne,* which is not ſo to be vnderſtood, as though no man could haue a cleane heart: for our Sauiour Chriſt ſaith, *Bleſſed are the pure in heart.* But the wiſe man thus ſpeaketh, becauſe no man can know whether his heart be cleane: *ſic Bellarm.cap* 4.

Prou.20.9. Matth.5.8.

*Anſw.*1. The words are thus to be read according to the Hebrue, *Who can ſay I haue made my heart cleane*: not after the vulgar Latine, *Who can ſay my heart is cleane:* So that the wiſe man here doth repreſſe the inſolencie of thoſe, which think to be iuſtified by their own ſtrength. And thus anſwereth *Catharinus* a Papiſt. 2. We ſay, that the meaning of the wiſe man is this, that no man can be cleane from ſinne in this life: In many things, we ſinne all, Iam.3.2. which if the Ieſuite will denie, as indeede he ſeemeth to doe, he contradicteth the holy Apoſtle, and commeth neere to the old Pelagian hereſie, *Poſſe hominem eſſe ſine peccato:* That a man may be without ſinne, yea they added alſo, *per gratiam*, by grace: *Auguſt.de natur.& grat.*1.11. 3. To be pure in heart, betokeneth not abſolute purenes in the ſight of God: for ſo neither the Angels nor the heauens are cleane. But to be pure in heart, is as much as to be vpright in heart, to be without deceit, as it is expounded, Pſalm.24.4 Not to haue a double heart, Pſal.12.2. As our Sauiour ſaid of *Nathaniel*, this is a true Iſraelite, in whom is no guile. This it is to be pure or vndefiled in heart. *Auguſtine* ſaith, *Ingredi ſine macula dicitur, non qui iam perfectus eſt, ſed qui ad perfectionem irreprehenſibiliter currit:* He is ſaid to walke without ſpot, not which is alreadie perfect, but who doth walke on forward towards perfection without reprehenſion: *Auguſtine cont.Celeſt.de perfection.iuſtit.* This purenes of heart, a faithfull man may ſee and know in himſelfe, as *Dauid* ſaith, *I haue cleanſed my heart in vaine, and waſhed my hands in innocencie.*

Iam.3.2. Iob.15.15. Pſal.24.4. Pſal.12.2. Ioh.1.47. Pſal.73.13.

*Argum.*2. Eccleſ.9.1. *No man knoweth whether he be worthie loue or hatred: Ergo*, a man cannot be certaine of his iuſtification, *Bellarm.ibid.*

Eccleſ.9.1.11.

Anſw. The wiſe man meaneth not, that a man cannot any way at all know, whether he be in fauour with God: but that it cannot be diſcerned, by the outward chances and accidents of this life: as he ſheweth in the next verſe, that there is the ſame outward condition to the iuſt and wicked. Nay it many times fareth better with the wicked, then with the righteous in this life: *I ſaw*, ſaith he, *vnder the Sunne, that riches are not for men of vnderſtanding, nor yet bread for the wiſe, nor fauour for men of knowledge*, verſ.11.

Bellarmine replieth: The Preacher ſpeaketh onely of the iuſt and wiſe, and of their workes, verſ.1. he compareth not the wicked and the righteous together, *ibid.*

Eccleſ.3.21.19. *Contra.* In the next verſe the wiſe man expoundeth himſelfe, *all things fall out alike to all, the ſame condition is to the iuſt and to the wicked,&c. as is the good, ſo is the ſinner, hee that ſweareth, as he that feareth an oath*, verſ.2. It is euident therefore, that the wiſe man compareth here the righteous and wicked both together: and that he meaneth, that it cannot bee diſcerned by the outward euents of mans life, which of them is in fauour with God. And that this is his meaning, it may appeare by the like place, *Who knoweth whether the ſpirit of man aſcend vpward, and the ſpirit of the beaſt deſcend downward?* Not that wee are altogether ignorant of the end of mans ſoule: but it cannot be diſcerned by the outward and corporall death, what difference is betweene the ſpirit of man, and of beaſts: *for as the one dieth, ſo dieth the other*, verſ.19. So in this place, the wiſe man, ſaying, that no man knoweth hatred, or loue; doth not meane, that this is impoſſible to be knowne, but that it cannot by the externall things of this life be diſcerned: *Sic Caluin.lib.3.inſtitut.cap.2.ſect.38.*

Bellarmine anſwereth that *Salomon* in the third chapter ſpeaketh in the perſon of the vnwiſe, and worldly ſenſuall man, who knoweth no difference betweene the ſpirits of men, and bruit beaſts: *Bellarm.cap.4.*

Eccleſ.9.7,8. 1.Cor.15.33. *Contra.* So alſo doth the Preacher vtter many things in this chapter, in the perſon of the Epicure: as that, verſ.4. better is a liuing dogge, then a dead lion: Goe eate thy bread, and drinke thy wine: *At all times let thy garments be white, and let no oyle be wanting vpon thine head*, verſ.7,8. Theſe are the very ſpeeches of carnall and ſenſuall men, that place their whole happineſſe and felicitie in this life. Such alſo there were among the Corinthians, that ſaid, *Let vs eate and drinke, for to morrow wee ſhall die*: concerning whom the Apoſtle ſaith, *Euill words corrupt good manners*: for any thing then, that the Ieſuite hath yet ſaid, or is able to ſay, the meaning of the Preacher in this place is ſuch as we haue ſaid.

1.Cor.4.4. *Argum.3.* Saint *Paul* ſaith, *I know nothing by my ſelfe, yet am I not thereby iuſtified.* Though the Apoſtle had the teſtimonie of a good conſcience, yet hee durſt not aſſure himſelfe, whether hee were thereby iuſtified, *Rhemiſt.in eum locum. Bellarm.lib.3.de iuſtificat.cap.5.*

Rom.8.30. 1.Ioh.3.20. *Anſw.* Firſt, the Apoſtle ſaith not, I know not my ſelfe to be iuſtified, but I am not thereby iuſtified: therefore by this example it cannot be gathered, that wee haue no knowledge of our iuſtification. Secondly, this place rather maketh againſt popiſh inherent iuſtice: for the Apoſtle ſaith, hee is not iuſtified by his good conſcience, and ſo conſequently not by any good thing, that was in him. Thirdly, *Paul* was moſt ſure of Gods grace, and of his iuſtification through faith, Rom.8.30. Therefore it is too great boldnes, to ſay, the Apoſtle was not ſure of his iuſtification. Fourthly, this then is the Apoſtles meaning, that although he were cleere in conſcience, that hee walked moſt painfully in his calling, yet this was not ſufficient to cleere him, and pronounce him moſt iuſt before God: for, as S. *Iohn* ſaith, *If our owne heart or conſcience condemne vs not, God is greater then our heart*, and can eſpie what is amiſſe in vs, though we our ſelues ſee it not.

Bellarmine replieth, where the Apoſtle ſaith, *Nihil mihi conſcius ſum*: I know nothing by my ſelfe. Firſt, either he ſpeaketh of himſelfe in his owne iudgement, that he knew no ſinne in himſelfe, and then it is not true, that the Apoſtle was not iuſt, hauing no ſinne. Secondly, or that he knew his ſinnes to be forgiuen in Chriſt, and then alſo in their owne opinion, *Paul* was iuſtified, but now he ſaith, *I am not thereby iuſtified.* Thirdly, either they muſt ſay, that he ſpeaketh of the iudgement of others, but that cannot be: for he ſpeaketh of his owne iudgement, *I iudge not my ſelfe*, it remaineth then, that the Apoſtle ſheweth that notwithſtanding his conſcience that accuſed him not, he was not ſure of iuſtification, *Bellarm.c.5.*

1.Timoth.1.15 Galat.2.16.20. Philip.3.8,9. *Contra.* Firſt, the Apoſtle ſpeaketh not in generall of his owne ſtate, as though hee knew no ſinne by himſelfe: the contrarie is confeſſed by him, that Chriſt came into the world to ſaue ſinners, *of the which*, ſaith he, *I am chiefe.* Secondly, neither doth the Apoſtle ſpeake of himſelfe, as now acquited of his ſinnes by faith in Chriſt: for ſo euery where he confeſſeth he was iuſtified by Chriſt. *We haue beleeued in Chriſt, that we might be iuſtified,&c. I liue by the faith of the ſonne of God. That I might winne Chriſt, and might be found in him, not hauing mine owne righteouſneſſe, but that which is through faith, &c.* Thirdly, he ſpeaketh then of his outward diſpenſation and Apoſtleſhip, wherein his owne conſcience bare him record, he had been faithfull, and therefore he *paſſed* in that behalfe, *very little to bee iudged of them*, becauſe *I doe not iudge my ſelfe*: that is as faultie or negligent in my calling, wherein I am iudged of others.

Philip.2.12. 2.Pet.1.10. *Argum.4.* Worke your ſaluation with feare and trembling: *Ergo*, men muſt not be ſecure, neither can be ſure of their ſaluation. Againe, *Make your election and calling ſure by good workes.* But this certaintie that dependeth of good workes, is but coniecturall: and if it doe ariſe from good workes, then faith only certifieth vs not of our iuſtification, *Bellarm.cap.6.*

Anſw. Firſt, the working of our ſaluation with feare, excludeth onely preſumption and careleſſe ſecuritie, not faithfull boldnes and confidence: As it may appeare in the verſe following, where the Apoſtle giueth a reaſon of this feare: *For it is God which worketh,&c.* We ought then to finiſh our ſaluation not doubtfully, becauſe God worketh it, and therefore we may be moſt ſure of his promiſe: but yet with feare and reuerence, as it becommeth children, for it is the Lord, with whom we haue to deale: thus we ſee confidence and the feare of God may very well ſtand together. *Tertullian* excellently ſheweth, how a reuerent feare and care, and a faithfull confidence and ſecuritie may ſtand together:

gether: *Securi ſimus de noſtra conſcientia, optantes id perſeuerare in nobis, non tamen præſumere, nam qui præſumit, minus veretur — timor fundamentum ſalutis, præſumptio impedimentum timoris — qui ſecurus agit non eſt ſollicitus — at qui ſollicitus, is vere poterit eſſe ſecurus:* Let vs bee ſecure of our conſcience, wiſhing to perſeuere, not to preſume: hee that preſumeth, feareth not: feare is the foundation of ſaluation, preſumption is an impediment of feare: hee that goeth on ſecure, is not carefull, but hee that is carefull, may very well be ſecure. Secondly, S. *Peter* maketh not mention only of good workes, but faith, ioyne vertue and other ſpirituall graces to your faith, verſ.5. Good workes then onely doe not make our vocation ſure, but faith and good workes, that is, faith working by loue: good workes then are a certaine demonſtration of our faith: and by faith we vnderſtand our vocation, and iuſtification. Againe, neither is it an vncertaine demonſtration that is made by workes, though it be not ſo perfect, as that which ſheweth the cauſe: for the heat doth euidently ſhew the fire, and a good tree is certainly knowne by good fruit: Neither did our Sauiour giue a coniecturall ſigne to know falſe Prophets by, but a ſure and infallible marke, when he ſaid, by their fruits you ſhall know them. Laſtly, we muſt vnderſtand, that there is a double aſſurance of our vocation, and iuſtification: One which is more perfect, by the cauſe ſhewing the effect, and that is the inward teſtimonie of the ſpirit: And this is for thoſe that are wholy ſpirituall. There is another not ſo perfect, by the effects demonſtrating the cauſe, and that is by the workes and fruites of the ſpirit, whereof S. *Peter* ſpeaketh: And this is for thoſe which are not yet able to comprehend the other.

Lib. de cult. fæminar.

Matth.7.20.

Rom.8.16.

The Proteſtants.

THat by a liuely faith we may be aſſured, that our ſinnes are forgiuen vs, and that we be fully iuſtified in Chriſt, reconciled to God, and are remaining in the ſtate of grace: we haue moſt cleare and euident teſtimonies of Scripture to proue it.

*Argum.*1: Rom.8.15. *Ye haue receiued the ſpirit of adoption, whereby we crie, Abba, father; the ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God:* But the teſtimonie of the ſpirit is moſt certaine, for the ſpirit cannot be deceiued, neither doth deceiue any: *Ergo*, we may be certaine of our adoption, that we are the Sonnes of God.

Anſw. This teſtimonie of the ſpirit, whereby wee are moued to crie Abba father, is not knowne vnto vs by faith, or any other expreſſe meanes, but onely by certaine coniectures which may deceiue vs, as by the inward peace, and taſte of ſome ſweetneſſe in the ſoule: for there be many that call God their father, as the Iewes, Iohn 8.41. and many ſay in the Lords prayer, Our father, who are not aſſured that they are the Sonnes of God, *Bellarm. reſponſ. ad 6. teſtimon. cap.9.*

Contra. Firſt, to beleeue that God is our father, is of faith: for to beleeue that God is, and that hee is a rewarder, &c. is of faith, Heb.11.6. but it is more to beleeue that God is our father: how then ſaith the Ieſuite, *Non conſtat nobis ex fide diuina:* It is not knowne vnto vs by faith, that it is the ſpirit which moueth vs to crie *Abba* father?

Heb.11.6.

Secondly, and ſay you that the inward peace of conſcience is but a coniecturall & deceitfull meanes: yet S. *Iohn* ſaith, *If our owne heart condemne vs not, we haue boldneſſe toward God:* is that vncertaine and barely coniecturall, which worketh boldneſſe in vs? The inward taſte alſo, and ſweetneſſe of the ſpirit, doth the Ieſuite make ſo ſmall account of it? hee that hath a true taſte of the mercie of God, ſeeth God: Taſte and ſee how gracious the Lord is: But he that ſeeth the Sonne, and beleeueth in him, is ſure to haue euerlaſting life, Iohn 6.40.

1.Ioh.3.21.

Pſal.34.8.

Iohn 6.40.

Thirdly, and what if many ſay with their mouth, *Abba* father, and yet are not ſure they are the children of God? the Apoſtle ſpeaketh not of a crying with the mouth, but a crying in the heart: *He hath ſent the ſpirit of his Sonne into our hearts, which crieth Abba father:* for though all vtter the ſame voyce, yet is it not the ſame crying: The vncleane ſpirit made the ſame confeſſion outwardly of Chriſt, Mark. 5.7. acknowledging him to be the Sonne of God, which *Peter* did make, Matth.16. yet were not both one kinde of confeſſion: the beleefe of the heart, which was in *Peter*, and not in the other, did diſcerne their confeſſion.

Gal.4.6.

Now that the ſpirit of God, by his inward teſtimonie, doth not coniecturally but vndoubtedly aſſure vs, that we are the Sonnes of God, we ſhew it thus; the ſpirit of adoption expelleth all feare: for the Apoſtle ſaith, *you haue not receiued the ſpirit of bondage to feare againe:* And where no feare is, there loue is perfect, 1.Ioh.4.18. And where no feare is, there is no paineſulneſſe: therefore neither doubtfulneſſe, nor miſtruſt. Secondly, they to whom the ſpirit of God teſtifieth, that they are ſo the Sonnes of God, that they bee alſo heires with Chriſt, doe certainely knowe that they are the ſonnes of God: for how could they bee heires, vnleſſe they were ſonnes? But the ſpirit of God *doth certifie vs that we are heires annexed with Chriſt:* And our Sauiour ſaith, *He that beleeueth, is alreadie paſſed from death to life: Ergo*, much more are we ſure that we are Sonnes. Thirdly, hee that hath the ſpirit of the Sonne, is ſure he is alſo a ſonne: *Becauſe ye are ſonnes, he hath ſent the ſpirit of his ſonne into your hearts:* But he that hath the ſpirit of adoption, hath the ſpirit of the ſonne: *Ergo*, he is vndoubtedly ſure he is a ſonne. Many ſuch arguments may bee gathered out of the text it ſelfe: whereby the Ieſuites groſſe and corrupt cauils and gloſſes, may eaſily be auoyded: I wonder they are not aſhamed, thus to obſcure the euident light of Gods truth againſt their owne conſcience.

Rom.8.15.

1.Ioh.4.18.

Rom.8.17.

Iohn 6.24.

Gal.4.6.

*Argum.*2. *I am certaine*, ſaith S. *Paul*, *or I am perſwaded, that neither life, nor death, &c. ſhall ſeparate vs from the loue of God in Chriſt:* The Apoſtle was fully perſwaded of his ſaluation in Chriſt.

Rom.8.38.

Anſw. Firſt, the Apoſtle ſpeaketh onely in generall, as if hee ſhould haue ſaid: So many as are elected cannot certainely periſh, *Rhemiſt.ibid.Bellarm.cap.9.reſponſ.ad teſtimon.7.*

Contra. The Apoſtle ſpeaketh not only in generall, but pronounceth particularly of himſelfe, I am
2.Tim.4.8. certaine: As more plainely: *from hence forth is laid vp for me a crowne of righteouſneſſe.*

Anſw. Secondly, S.*Paul* might haue this perſwaſion, by ſome ſpeciall reuelation, *Rhem.ibid.*

Contra. The ground of the Apoſtles perſwaſion is none other, but that which is common to all the faithfull, euen the loue of God in Chriſt: And ſo *Auguſtine* interpreteth this place, writing thus: *Iſti*
2.Tim.2.19. *ſignificati ſunt ad Timotheum,&c.* Thoſe of whom the Apoſtle ſpeaketh, are ſignified in another place to
De corrept.& grat.cap.7. Timothie: *The foundation of God remaineth ſure, the Lord knoweth who are his.* And againe in another place: when the Apoſtle had ſhewed his owne confidence, *There is laid vp for me a crowne of righteouſneſſe,* he declareth that this priuiledge was not proper to him, but common to all the faithfull: And
2.Tim.4.8. not to me onely, *but vnto them alſo that loue his appearing: Ergo,* this aſſurance and confidence is common, though not in the like meaſure, to all faithfull Chriſtians.

Anſw. Thirdly, the word which the Apoſtle vſeth, ſignifieth not a certaine and infallible perſwaſion, but ſuch an one as ariſeth of coniecture and geſſe: As elſe-where hee ſaith, *I am perſwaded of you*
Rom.15.14. *brethren, that you are full of goodneſſe,&c.* And *I am perſwaded the ſame faith dwelleth in thee:* But the A-
2.Tim.1.5. poſtle did not certainely know this, but only by coniecture, *Bellarm.ibid.*

Contra. Firſt, we grant, that this word πέπεισμαι, doth not alwaies ſignifie an vndoubted and infallible knowledge, and perſwaſion: yet I ſee no reaſon why it may not ſo ſignifie in thoſe places alleaged:
1.Cor.12.10. for the Apoſtles had the gift of diſcerning of ſpirits, whereof we reade, 1.Cor.12.10. though this gift be ceaſed now: by the which gift they might certainely be perſwaded, of the graces that were in the faithfull.

Secondly, howſoeuer this word may other where be taken, it is certaine that S.*Paul* ſpeaketh here of a full and perfect perſwaſion and aſſurance that hee had of his ſaluation, vnleſſe they will ſay that Saint *Paul* ſtood in doubt, or was not ſure of his ſaluation; which is a blaſphemous vntruth, ſeeing the Apoſtle doth in ſo many places proteſt and teſtifie his aſſured hope and confidence: As hee doubted not, but after his diſſolution to be with Chriſt, Phil.1.23. *That there is a crowne of glory laid vp for him,* 2.Tim.4.8. *Who hath loued me and giuen himſelfe for me,* Galath.2.20. *But whom Chriſt loueth, he loueth to the end,* Iohn 13.1.

Thirdly, this word that ſignifieth, to truſt, to be ſure, or perſwaded, is no where vſed, where mention is made of heauenly things, but it ſheweth an infallible truſt and confidence: as Epheſ.3.12. by whom we haue boldneſſe and entrance with confidence, by faith in him: the word here tranſlated confidence, is, πεποίθησις, which is deriued from the ſame word, which S.*Paul* vſeth in this place, Rom.8.38. And it betokeneth a full and ſtedfaſt perſwaſion, being ioyned with two other very ſignificant and effectuall words, παῤῥησία, boldneſſe, and πίστις, faith.

Bellarmine hath nothing to anſwere here: but that S.*Paul* ſpeaketh not of the confidence or certaintie of our iuſtification, but of the truth of the articles of the faith, that Chriſt is now riſen, aſcended, and ſitteth at the right hand of God a Mediator, and interceſſor, and therefore wee haue boldneſſe, *Bellarm.reſponſ.ad loc.12.*

Contra. Firſt, it is not the knowledge only of the articles of faith, that they are true, that can worke this boldneſſe, and confidence in vs: for then the diuell who beleeueth and acknowledgeth the truth of theſe things, Mark.5.7. Iam.2.19. ſhould haue acceſſe with confidence as well as the faithfull.

Secondly, S.*Paul* declareth elſe-where, that his acceſſe, or entrance with boldneſſe, is a fruit of our iuſtification by faith, Rom.5.1. *Being iuſtified by faith we haue peace with God,&c.* then it followeth, *by whom we haue acceſſe thorough faith vnto this grace,* verſ.2. therefore by the ſame faith which iuſtifieth, thorough the ſame we haue this boldneſſe.

*Argum.*3. Saint *Iohn* ſaith, *We know we are tranſlated from death to life, becauſe we loue the brethren,* 1.Iohn 3.14. Againe, *hereby know we, that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit,* chap.4.13. *We know that we are of God,* chap.5.19. *He that beleeueth in the Sonne of God, hath the witneſſe of God in himſelfe,* 1.Ioh.5.10. By theſe places it is proued, that we may be aſſured of the fauour of God, and that we are in the ſtate of grace.

Anſw. This knowledge, which the Apoſtle ſpeaketh of, doth not ſhew an abſolute and infallible certaintie or ſureneſſe: but we may be ſaid to know, when as by ſignes and coniectures onely we doe gather any thing, *Bellarm.reſponſ.ad loc.13.*

*Contra.*1. It appeareth that this knowledge of our ſaluation wrought in vs by the ſpirit, is ſure and certaine, without any doubting, not coniecturall: becauſe the Apoſtle by this word vſeth to expreſſe
1.Ioh.5.18,20. the ſure and vndoubted apprehenſion, that we haue of any thing: *We know that whoſoeuer is of God, ſinneth not: we know that the Sonne of God is come:* This knowledge whereby wee know, that they which are borne of God, ſinne not, that is, haue not ſinne raigning in them; and whereby we alſo know, that Chriſt is come in the fleſh, is moſt firme and ſure without any wauering or doubting. *Ergo,* in the ſame ſenſe the Apoſtle ſaith, we know, that we are of God, verſ.19. for why ſhould not the ſame word, being twice taken in the ſame place, both in the verſe next before, and in the verſe next after, for a ſure and certaine knowledge, be ſo alſo vnderſtood in this verſe.

2. The Apoſtle ſpeaketh not in the ſecond or third perſon, you know, or they know, but in the

firſt, wee know, putting himſelfe in the number: Now I truſt they will not ſay that the Apoſtle did geſſe onely, and was not ſure that he had the holy Ghoſt: S. *Paul* indeede ſaith, *I thinke that I haue the ſpirit of God*, 1.Cor.7.40. not as though he doubted of it or ſpake by coniecture: but he thus ſpeaketh in modeſtie, leaſt he ſhould ſeeme to boaſt; for he was ſure he had the ſpirit: for if he could pronounce certainely of others: God hath giuen you his holy ſpirit, 1.Theſſal.4.8. much more was he certaine of himſelfe.

3. The knowledge of faith is ſure and certaine, without any doubting: as our Sauiour ſaith to *Peter, O thou of little faith, wherefore didſt thou doubt?* Matth.14.31. where faith is full and perfect then, there is no doubting. Saint *Iames* alſo ſaith, *Let him aske in faith, and wauer not*, Iam.1.6. But this knowledge, which the Apoſtle ſpeaketh of, is of faith: *He that beleeueth in the Sonne of God, hath the witneſſe of God in himſelfe*, 1.Iohn 5.10. *Ergo*, it is a certaine and infallible knowledge.

4. That knowledge, whereby we doe aſſure our hearts before God, and haue boldneſſe with God, is a certaine and vndoubted knowledge. Such is this knowledge: Thereby we know wee are of the truth, and ſhall before him aſſure our hearts, and wee haue boldneſſe toward God, *Ergo*. If the Ieſuite anſwere vs, as he doth, that, *audacia non eſt certitudo*, boldneſſe is not certaintie: we reply againe, that boldneſſe, which the children of God ſhall haue in the day of iudgement, is full of confidence, without any deſpaire or doubting, and therefore certaine: but this knowledge worketh in vs ſuch boldneſſe: *Herein is loue perfect in vs, that we ſhould haue boldneſſe in the day of iudgement: Ergo.* 1.Iohn 3.19,21 1.Iohn 4,17.

Argum.4. Proue your ſelues, whether you are in the faith, examine your ſelues, know ye not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates, 2,Cor.13.5. *Ergo*, they that by faith are ſure that Chriſt is in them, are ſure alſo of their ſaluation, and know, that they are not reprobates.

Anſw. The Apoſtle ſpeaketh not of the preſence of Chriſt by grace, but by his power and prouidence: ſo that his meaning is, that vnleſſe they are giuen ouer to a reprobate ſenſe, they will acknowledge the power of Chriſt working amongſt them, by theſe myracles, which the Apoſtle wrought: and by which power he deliuered ſome to Satan, *Bellarm.reſponſ.ad teſtim.*11.

Contra. That the Apoſtle ſpeaketh of the preſence of Chriſt by grace, and of iuſtifying faith; it may ſtrongly be gathered by theſe arguments: 1. The Apoſtle vſeth this phraſe of ſpeech, to be in the faith, or of the faith, when he would expreſſe the manner of iuſtification: as, *They which be of faith, are bleſſed with faithfull Abraham:* Gal.3.9. Where it is euident, that the Apoſtle ſpeaketh of iuſtifying faith. 2. Examine your ſelues, ſaith the Apoſtle: but it is that faith, which iuſtifieth, whereby we doe examine our ſelues: *Let a man examine himſelfe, and ſo let him eate of this bread, &c.* 1.Cor.11.28. To examine themſelues is to proue whether they be in the faith: 1.Cor.13.5. And that faith, whereby we doe eate and drinke worthily the bodie and blood of Chriſt, is iuſtifying faith. 3. S.*Paul* ſpeaketh of that faith, *whereby we liue in Chriſt*, verſ.4. But wee ſhall liue with him; but that is iuſtifying faith: *The iuſt ſhall liue by faith*, Rom.1:17. *I liue by faith in the Sonne of God*, Galath.2.20. 4. For Chriſt to be in vs, ſheweth his preſence and being by grace, and not by his power onely: he in whom Chriſt is, hee hath Chriſt, and hath the Sonne: he that hath the Sonne, hath life, euen life eternall: 1.Iohn 5.12. *Ergo*, he in whom Chriſt the Sonne of God is, hath eternall life: *Ergo*, knowing Chriſt to be in him, he knoweth thereby that hee ſhall be ſaued: by the being then of Chriſt in him, he is ſure of his ſaluation.

Argum.5. Further, wee thus reaſon for the certitude of iuſtification by faith out of theſe places of Scripture.

1. Ioh.3.21. *He that doth the truth commeth to the light, that his deedes may be made manifeſt, that they are wrought according to God.* But this a man cannot know, not being aſſured of his faith and iuſtification, that his workes are acceptable to God: whom it is impoſſible to pleaſe without faith. 1.

2. Ioh.14.17. *But ye know the ſpirit, for he dwelleth with you, and ſhall be in you: Ergo*, if we know the ſpirit to be in vs, we alſo conſequently know our iuſtification. 2.

3. Rom.4.13. *Therefore it is by faith, that the promiſe may be ſure: Ergo*, wee by faith are ſure of the promiſe. 3.

4. Epheſ.3.12. *By whom we haue boldneſſe and entrance with confidence by faith in him: Ergo*, faith maketh vs confident and aſſured. 4.

*Anſw.*1. Chriſt ſpeaketh of thoſe which in a ſimple heart came vnto him, as *Nathanael, Nicodemus*, not being yet iuſtified, but comming to be iuſtified; how then could they yet be ſure of their iuſtification? *Bellarm.c.9.reſp.ad loc.*2. 1.

Contra. Chriſt ſpeaketh of beleeuers, verſ.18. *He that beleeueth, ſhall not be condemned:* of thoſe that doe the truth, whoſe deedes *are wrought according to God:* but they, which are but comming to Chriſt, hauing yet no knowledge of the truth, cannot doe the truth, nor worke according to God. Iohn 3.18.21.

Anſw. By the preſence of the ſpirit we are not ſure of our iuſtification, but onely we know, hauing faith, that it is not without Gods helpe, *Bellar.reſp.ad loc.*4. 2.

Contra. A moſt abſurd anſwere: a man, ſaith he, is not ſure of his faith: but if he haue faith, hee is ſure the ſpirit worketh it. Firſt, if a man be ſure of the ſpirit, how is he not ſure of faith, which is the effect of the ſpirit? as if there be fire, there is heate neceſſarily. Secondly, indeed if a man haue not faith, he cannot be ſure of it: but when he hath it, he knoweth he hath it, becauſe hee knoweth hee hath the ſpirit that worketh it.

Anſ. Abraham was ſure by faith: but we haue not ſuch a faith as *Abraham* had, *Bell.reſp.ad 5.teſtim.* 3.

Contra. Firſt, that *the promiſe might be ſure by faith to all the ſeede*, ſaith the Apoſtle: *Ergo*, not in *Abraham* only, but in all his ſeed faith worketh the ſame ſureneſſe. Likewiſe, *That righteouſneſſe might be imputed to them alſo that walke in the ſteps of the faith of Abraham.* Secondly, ſo S. *Ambroſe* expoundeth: *Quid credidit Abraham? ſe ſemen habiturum, in quo omnes gentes iuſtificarentur per fidem, ſicut & Abraham, &c.* What did *Abraham* beleeue? that he ſhould haue a ſeed, wherein all nations ſhould be iuſtified by faith, as *Abraham* was iuſtified, &c. *in 4. c. ad Roman.* *Abrahams* faith then and ours is the ſame.

Rom. 4.12.

4. *Anſw.* The certitude, which the Apoſtle ſpeaketh of, is not of our iuſtification, but of the truth of the myſteries of faith, as of Chriſts death, reſurrection, &c, *Bellarm. reſp. ad loc.* 12.

Rom. 5.1.2. *Contra.* S. *Paul* aſcribeth this aſſurance to iuſtification by faith: as, *Being iuſtified by faith, we are at peace with God:* then it followeth verſ. 2. *by whom we haue entrance by faith:* where the Apoſtle vſeth the ſame word προσαγωγὴν, which he doth here: ſhewing that our entrance with boldneſſe is a fruit or effect of our iuſtification by faith.

1. *Auguſtine* ſaith vpon theſe words, Iohn 5.22. *He that beleeueth—is paſſed from death to life: Ego audiui verba Domini, credidi—tranſij de morte ad vitam, ad iudicium non venio, non præſumptione mea, ſed promiſſione ipſius:* I haue heard the words of God and beleeued: when I was an vnbeleeuer, I became a beleeuer, I am paſſed from death to life (as he ſaith) I come not to iudgement, not by my preſumption but by his promiſe. *tract. 22. ſuper Ioann.* Here *Auguſtine* directly affirmeth, that hee was by faith ſure of life, and freed from iudgement. Againe, he ſaith, *Vnuſquiſq; inſpiciat ſe intus, appendat ſe, probet ſe in omnib. factis ſuis—fides, quæ operatur per dilectionem ſi in vobis eſt, iam pertinetis ad prædeſtinatos:* Let euery man looke into himſelfe, examine, proue himſelfe—if faith working by loue be in you, euen now you doe belong vnto the number of the predeſtinate: *de verb. Apoſtol. ſerm.* 16.

Origen ſaith, *Tract. 7. in Matth. Omnis anima, quæ ſe inſeparabilem eſſe cognoſcit à Chriſto, dicit, &c.* Euery ſoule which knoweth it ſelfe to be inſeparable from Chriſt, ſaith, Who ſhall ſeparate vs, &c.

Epheſ. 3.17. S. *Ambroſe* thus excellently writeth vpon theſe words: *That Chriſt may dwell in your hearts by faith: In eo petit eos magis firmari, vt non ambigant, ſed magis credant Chriſtum habitare in ſe, vt certi ſint de Chriſto, quòd habitat per fidem, &c.* Hee deſireth them therein to bee confirmed, that they ſhould not doubt, but rather beleeue that Chriſt dwelleth in them, that they may be ſure of Chriſt that hee dwelleth by faith in their hearts, that when we haue his faith in our hearts, we may be knowne to haue him, *vt ſecuri ſimus de auxilio eius*, that we may be ſure or ſecure of his helpe, becauſe he doth not forſake vs, but is alway preſent, becauſe of his faith, which he ſeeth to be in vs, &c.

2 *Theodoret* ſaith: *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio:* Faith is a diſpoſition ſetled in the minde of beleeuers without any ambiguitie.

Harm. ſect. 8. pag. 239. 3 Confeſſ. of Wirtemberg. c. 14. *We are not ignorant, that ſome doubt of the mercie and fauour of God doth alwaies cleaue to our fleſh, ſo long as we liue in the bodie: but ſeeing God doth promiſe vnto vs his free mercie for Chriſt his Sonnes ſake—he doth require, that we ſhould mortifie this doubting of the fleſh, and haue a moſt aſſured affiance in his mercie:* And to this purpoſe Hilarie is alleaged: *Iuſtification through faith is none at all, if faith it ſelfe be doubtfull.* Belgia. artic. 23. *This righteouſneſſe doth driue from our conſcience all feare.* Saxonie. artic. of iuſtification: *This common error of doubting is euidently refuted by theſe words, being iuſtified by faith, we are at peace with God, &c.*

Ibid. p. 261.

Ibid. ſect. 9. p. 285.

We want not their owne teſtimonie: *Decr. Greg. lib. 5. tit. 7. c. 1. Stephanus: Dubius in fide infidelis eſt:* He that is doubtfull in faith, is an Infidell.

Ambroſ. Catharinus apolog. cont. Dominic. à Soto, Enchirid. Colonienſ. tract. de iuſtificat. Theſe Popiſh authors doe herein agree with vs: *Poſſe fidèles certa fide ſtatuere, ſibi remiſſa peccata:* That faithfull men by their faith, may certainly determine that their ſinnes are forgiuen them.

Laſtly, let vs adioyne the conſent and teſtimonie of the holy Martyrs: Maſter *Patricke Hamelton* Martyr, condemned for this article with others, for ſaying, He is not worthie to be called a Chriſtian, which beleeueth not that he is in grace: *Fox. pag. 974. col. 2. articul.* 4. Maſter *Tyndall* ſaith thus: Chriſt is thine, and all his deedes are thy deedes, Chriſt is in thee, and thou in him, neither canſt thou bee damned, except Chriſt be damned with thee: neither can Chriſt be ſaued, except hee be ſaued with thee: pag. 1248. Maſter *Bradford* thus: Know for a certaine, that as the diuell goeth about nothing ſo much, as to bring you in doubt, whether you be Gods childe: ſo whatſoeuer ſhall moue you to admit that dubitation, bee aſſured, the ſame to come of the diuell: *pag. 1640. epiſtol. quadam.* Maſter *Philpot* thus boldly and confidently proteſteth: Let him doubt of his faith that liſteth, God giue me alwaies grace to beleeue, that I am ſure of true faith, and fauour in Chriſt: pag. 1825. *Iulius Palmer* Martyr thus confeſſeth: No man can beleeue, but by the inſpiration of the holy Ghoſt: therefore if I were not a ſpirituall man, and inſpired with Gods holy ſpirit, I were not a true Chriſtian: *Qui ſpiritum Chriſti non habet, hic non eſt eius:* He that hath not the ſpirit of God, is none of his, pag. 1938. All theſe holy Martyrs, with many other, both were aſſured themſelues of their ſaluation by faith in Chriſt, and in confirmation of this doctrine, gaue their moſt precious liues. Such a ſeale of their doctrine our aduerſaries are neuer able to ſhew.

AN APPENDIX, WHETHER FAITH, OR the grace of iuſtification may be loſt.

The Papiſts.

A Man, they ſay, may fall away from the faith, which once truly he had, and be depriued altogether of the ſtate of grace, ſo that he may iuſtly be counted among the reprobates: *Bellarm.lib.3.de iuſtificat.cap.14.* 57.Error.

*Argum.*1. Firſt, they alleage theſe and ſuch like teſtimonies of Scripture: *If a righteous man turne away from his righteouſneſſe,&c.* S.*Paul* alſo ſaith of ſome, *That they had made ſhipwracke of their faith: Rhemiſt.Bellarm.lib.3.de iuſtificat,cap.12.Ergo,* true faith and iuſtice may be loſt. Ezech.18.2?.

Anſw. The Apoſtle ſaith, ſome hauing put away a good conſcience, made ſhipwracke of faith: ſuch a faith indeede, that hath not a good conſcience may be loſt: for it is not a true liuely faith, but a dead fruitleſſe faith: So is alſo the place in *Ezechiel* to be vnderſtood, of ſuch righteous perſons, as ſeemed ſo to be rather, then were ſo indeede. And thus S.*Luke* teacheth vs to expound it: who, whereas other Euangeliſts write, *From him that hath not, ſhall be taken away, euen that which he hath:* he ſaith, *that which he ſeemed to haue,* God taketh away his grace from him, that hath it not; but ſeemeth onely to haue it: he giueth ſtill to him that hath. Thus one of your owne expoundeth this place: *Fidem quam habere magis viderentur, quam haberent perdiderunt:* They loſt faith, which they rather ſeemed to haue, than they had indeede: *Eſpenc.in hunc locum.* 1.Tim.1.19. Luk.8.18.

*Argum.*2. Further, theſe places of Scripture are produced:

1. *They receiue the word with ioy, but they haue no roote, which for a while beleeue, but in the time of tentation goe away:* Theſe haue faith, for they beleeue the word of God, yet fall away. 1.

2. Iohn 15.2. *Euery branch that beareth not fruit in me, he taketh away:* but it can be no branch, vnleſſe it were once in the ſtocke. 2.

3. Matth.24.12. *The loue of many ſhall waxe colde.* 3.

4. 1.Cor.9.27. *I doe chaſtice my body, leſt when I haue preached to others, I ſhould be a reprobate.* 4.

5. Galath.5.4. *Whoſoeuer are iuſtified by the law, are fallen from grace.* 5.

6. Hebr.6.4. *It is impoſſible, that they which were once lightened,&c. and haue taſted of the word of God, if they fall away,&c. Ergo,* they which haue faith may loſe it, and fall away from it: *Bellarm.cap.14.* 6.

*Anſw.*1. The text expoundeth it ſelfe, *they had no roote,* and they beleeued but for a while: *Ergo,* they had no true faith: for a true faith is not without a roote: Epheſ.3.17. *That Chriſt may dwell in your hearts by faith, that being rooted,&c.* 1.

2. Hypocrites and vnbeleeuers may for a while be counted among the branches of Chriſt, but they were neuer true branches: firſt, Chriſt ſaith, verſ.5. *I am the vine, ye are the branches,* ſpeaking to his faithfull followers. Secondly, Matth.15.13. *Euery plant, which my father hath not planted, ſhall be rooted vp:* there are plants then in outward ſhew, not planted of God: but all the true branches of the true vine are planted of God. Thirdly, then as S.*Iohn* ſaith, *They went out from vs, but were not of vs.* ſo theſe branches may be accounted among the true branches, *ſecundũ præſentem iuſtitiã, non ſecundũ præſcientiam,* according to their preſent iuſtice, but not in reſpect of Gods preſcience: as *Ambroſe* wel ſaith. 2. 1.Iohn 2.19.

3 That loue, which falleth away, was neuer any true loue: as *Auguſtine: Charitas, quæ deſeri potuit, nunquam vera fuit:* Charitie, which may be forſaken, was neuer true charitie. This ſentence is rehearſed, *decret.p.2.cauſ.33.diſt.2.c.2.* 3.

4. Firſt, S.*Paul* hath no ſuch feare leſt he ſhould become a reprobate or caſt-away: hee profeſſeth the contrarie, that he was perſwaded nothing could ſeparate him from the loue of God: and *I truſt ye ſhall know we are not reprobates.* And ſay if you dare, that *Paul* the elect veſſell might become a reprobate. Secondly, but his meaning is this, leaſt if he preached one thing, and practiſed another, he might be reproued and reproached of men: in which ſenſe he ſaith, though *we be as reprobates,* that is in mans iudgement, and as hee expoundeth himſelfe, *If I build the things that I haue deſtroyed, I make my ſelfe a treſpaſſer,* παραβάτην, which is all one, as if he had ſaid, ἀδόκιμον, reproued, or reprobate to men. 4. 2.Cor.13.6. 2.Cor.13.7. Gal.2.18.

5. The Apoſtle ſpeaketh not of any mans particular ſtate, but of the generall falling away of the Galathians from the doctrine of the Goſpell: as, *I marueile ye are ſo ſoone remoued to another Goſpell: Are ye ſo fooliſh, that when ye haue begun in the ſpirit, ye would end in the fleſh?* This is then nothing to the purpoſe. 5. Gal.1.6.c.3.3.

6. Theſe which the Apoſtle ſpeaketh of, neuer had any true faith, but onely a *taſte* thereof, and a momentanie or ſuperficiall lightning of the minde: for the Apoſtle ſaith, *They that went out from vs,* that is, fell away, *were not of vs.* 6. 1.Iohn 2.19.

Thus their owne gloſſe expoundeth this text: *Aliud eſt bibere, vel manducare, aliud deguſtare,&c.* It is one thing to drinke or eate, another thing to taſte: he drinketh, that is rooted in charitie: *Ille deguſtat, qui ea aliquatenus communicat, à qua poſtea delinquendo recedit, de quibus Apoſtolus: Impoſſibile eſt,&c.* He taſteth, that doth ſomewhat communicate of that water, but afterward by ſinning departeth; of whom the Apoſtle ſaith: It is impoſſible, that they which are once lightened, and haue taſted,&c. if they fall away,&c. *Cauſ,33.diſt.2.c.44.gloſſ.*

*Argum.*3. *Dauid, Peter*, did grieuouſly fall: *Saul, Simon, Iudas*, became reprobates: *Ergo*, the righteous may finally fall away. *Bellarm.*

Luk.22.32.

Anſw. Firſt the faith of *Dauid* and *Peter*, by their tranſgreſſion, was greatly decayed, and much ſhaken, yet not vtterly loſt: for Chriſt prayed for *Peter*, that his faith ſhould not faile. Secondly, as for the reſt, they were neuer[a] truly iuſt or righteous. *Iudas* is called the childe of perdition, and when he was[b] in his holieſt courſe, he was but a theefe, and an hypocrite, as the Scripture teſtifieth of him. Saint *Peter* alſo ſaith of *Simon Magus*, *That his heart*[c] *was not right in the ſight of God*, howſoeuer he appeared before men: Act.8.21. Theſe examples therefore proue nothing.

[a] This by a popiſh Cauiller is called a notable lye, that *Saul* was neuer truely iuſt: whereas the Scripture in ſaying of *Dauid*, that the *Lord had ſought him a man after his owne heart*. 1.Sam.13.14 doth imply, that *Saul* was not a man after the Lords heart: *Auguſtine* ſaith, that *Saul* was, *Rex peſſimus perſecutor ſancti ſerui, &c.* A wicked King perſecutor of his holy ſeruant *Dauid*: *de ſanct. ſerm.*17. And he applieth vnto him that text, Iob 34.30. *Qui regnare facit hypocritam, &c.* which cauſeth an hypocrite to reigne, &c. *in Pſalm.*51. hee thinketh hee was from the beginning an hypocrite. [b] This alſo is termed a notable lye: whereas our bleſſed Sauiour pronounceth of *Iudas*, *that he was a diuell*. Iohn 6.70. euen at the beginning, when he was choſen to be one of the twelue, he was alſo a thiefe long before he betrayed Chriſt, Iohn 12.6. vpon which place *Auguſtine* thus writeth: *Non tunc periit, iam fur erat, & Dominum perditus non corde ſed corpore ſequebatur*: Hee did not then periſh (when hee betrayed his Maſter) hee was euen now a thiefe, and followed the Lord being a caſt-away, not in heart but in bodie, &c. *tract. ſerm. Ioann.* then the lye is giuen to *Auguſtine*, yea to the Scripture it ſelfe: See my further anſwere *Retect. p.*43. [c] Here I am charged with corrupting the Scripture, becauſe I reade *was not*, for, *is not*: whereas I in ſo citing the Scripture, haue relation not to the time preſent wherein Saint *Peter* ſo ſpake, but to the time now paſt: Saint *Peter* might by the like reaſon be charged to be a corrupter, becauſe that place, Pſal.16.9. *Thou wilt ſhew mee the waies of life*: he citeth as ſpoken in the time paſt *ἐγνώρισας*, *thou haſt made knowne*: hauing reference to the fulfilling of that Propheſie, which was fore-tolde by *Dauid*: ſuch peeuiſh Cauilling is not worthie of an anſwere: See further a more full anſwere, *Retect. pag.*228.

Annot. in Iudg.16.17.

Annot. in 1. Chron.22.8.

Annot. in 1. Chron.28.8. *Salomon* did not finally fall away. 2.Sam.7.15.

*Argum.*4. The Doway proctors and agents for the Pope and Poperie, would thus infringe the certaintie of faith: as of *Sampſon* they giue this note, vpon theſe words, *If my head ſhall be ſhauen, my ſtrength ſhall depart from me*: Supernaturall ſtrength or grace departeth, when any leaue the rule of their profeſſion: and concerning *Dauid*, they ſay, that he was not without faith, yet contaminate not with iniquitie: ſo they ſay *Salomon* loſt Gods grace, and fell away.

Contra. One anſwere may ſerue for all theſe obiections: theſe holy men had their ſlips and infirmities, their faith was eclipſed, and obſcured by their ſinnes: but it was not vtterly loſt and extinguiſhed, it reuiued againe, as the trees, that ſeeme to be dead in Winter, reuiue in the Spring, and the coales couered with aſhes, kindle againe: And the Lord teſtifieth of *Salomon*: *My mercie ſhall not depart from him as I take it from Saul.*

The Proteſtants.

See what is here obiected, and the ſame anſwered, *Retect. p.*124. and before. Error. 52. Proteſt. in the margine.

OVr ſentence is this: that he which once hath receiued a true liuely faith, and is thereby iuſtified before God, can neuer finally fall away; neither can that faith vtterly periſh, or faile in him, though it may for a while ſomewhat decay, and be empaired, yet ſhall it reuiue, and hee be raiſed vp againe.

*Argum.*1. Iohn 4.14. *He that drinketh of the water that I ſhall giue him, ſhall neuer be more athirſt, &c.* 1.Iohn 3.9. *Whoſoeuer is borne of God, ſinneth not, for his ſeed remaineth in him, &c. Ergo*, the grace of iuſtification cannot be loſt.

Bellarmine anſwereth, that ſo long as they haue this water and ſeede, they ſhall neither thirſt, nor ſinne; but the fountaine may be dried vp, and the ſeed loſt: and then may they fall into both.

*Contra.*1. The Goſpell ſaith, *It ſhall be in him a Well of water, ſpringing vp to euerlaſting life*: *Ergo*, it cannot be dried vp; for it ſpringeth continually and ſtinteth not, till it haue brought him to life eternall. 2. Saint *Iohn* ſaith not, they ſinne not, if, or while they haue their ſeed: but ſimply, *becauſe their ſeed abideth*. Neither doth he reaſon thus: they ſinne not: *Ergo*, they haue the ſeed: But they haue this ſeed abiding: *Ergo*, they cannot ſinne: for if they that are borne of God, are ſubiect to ſinne in ſuch ſort, as the Apoſtle meaneth, then may the childe of God, be the childe of the diuell: for he that ſo ſinneth willingly with delight, and continuance therein, is of the diuell.

Iohn 5.24.

*Argum.*2. *He that beleeueth, is alreadie paſſed from death to life*: If it be then poſſible for a man to be brought from life to death, from heauen backe againe to hell, then may a faithfull beleeuer become alſo a faithleſſe infidell.

Cantic. 8.7. 1.Cor.13.8.

*Argum.*3. *Much water cannot quench loue, neither can the floods drowne it*: *Loue doth neuer fall away*; if charitie cannot be loſt, then neither faith, for without faith there is no charitie.

Anſw. Charitie indeede falleth not away, but a man may fall from charitie: and as long as charitie remaineth, no floods, that is, perſecutions can drowne it or extinguiſh it: *Bellarm. c.*15. *reſp. ad* 1. *teſt.* & 4.

Epheſ. 2.17. Luk.8.13.

*Contra.*1. As charitie it ſelfe is alwaies permanent, both in this world and the next, which I grant is the ſpeciall meaning of the Apoſtle: yet it is true alſo, that true charitie cannot bee ſeparated from the heart of a faithfull man, *being rooted* (ſaith the Apoſtle) *and grounded in loue*: How can that wither, which hath a roote? the ſeede ſowen in ſtonie ground doth wither, becauſe it hath no roote. *Auguſtine* alſo ſaith, *Radicata eſt charitas, ſecurus eſto*, Charitie is rooted, be ſecure or out of doubt: *tract.*8. *ſuper epiſt.* 1. *Ioan.* rehearſed *cauſ.*33. *diſtinct.*2. *c.*3. 2. *Origen* expoundeth this place, 1.Cor.13. of the ſtabilitie and firmeneſſe of charitie, *tract.*23. *in Matth.* vpon theſe words, *Charitie neuer falleth away*: *Ex charitate nunquam excidente erant illa voces dicentis, confido, &c.* From charitie neuer falling away, proceeded thoſe ſpeeches of the Apoſtle, I am perſwaded, that neither death, nor life, &c. can ſeparate me from the loue of God, &c. 3. Saint *Gregory* alſo thus expoundeth the firſt place, *Valida eſt vt mors dilectio, virtuti mortis dilectio comparatur, quia mentem, quam ſemel caperit, à delectatione mundi funditus occidit, &c.* Loue is ſtrong as death; loue is compared to the ſtrength of death, becauſe it doth ſlay in the minde for euer where it is the delight of the world, *lib.10.moral.c.22.* repeated, *cauſ.33.diſt.2.c.4.*

1. *Auguſtine* doth plainly ſet downe his ſentence of this matter: *Horum fides quæ per dilectionem operatur, profecto, aut omnino non deficit, aut ſi qui ſunt quorum deficit, reparatur, antequam vita iſta finiatur: de correpț.& grat.cap.7.* Their faith, which worketh by loue, either neuer faileth at all, or if it doe faile in any, it is repaired againe, before the life be ended: this ſentence is ratified, *cauſ.33.diſtinct.2.c.25.*

Tertullian here is a moſt plentifull witneſſe: *Illius es (i. Chriſti) conſcriptus in libris vitæ:* Thou art his, that is, Chriſts, written in the booke of life. Againe, *Inter hæc vada & freta idololatriæ velificata ſpiritu Dei fides nauigat, tuta ſi cauta, ſecura ſi attonita:* Amid theſe ſeas and ſhallowes of idolatrie ſaileth faith winded by the ſpirit of God, ſafe, if it be warie, and ſecure, if appaied: *fides integra ſecura de ſalute,* faith intire is ſecure of ſaluation, &c. But faith, if it were mutable and ſubiect to be loſt, could not bring this ſecuritie.

Tertul.de corona militis.
Libr. de Idololatria.
Libr.de baptiſm.

2. *Chryſoſtome* ſaith, *Fides eſt pactum cum Deo, cum Christo placitum, conſignatio promiſſorum: quoties ad fidem acceditur pactum inter Deum & homines firmatur, &c.* Faith is a couenant with God, a league with Chriſt, a ſigning of the promiſes: as oft as we come vnto the faith, the couenant betweene God and man is confirmed, &c. Seeing then the couenant betweene God and man in Chriſt is vnchangeable, the ſeale of the couenant, which is faith, muſt needes alſo bee firme and permanent.

Serm.de fid. ſpe, charit.

3. Confeſſion of Saxonie, artic. of remiſſion of ſinnes: *Chriſt by his holy ſpirit doth quicken the beleeuers, and deliuer vs from eternall death, and withall makes vs heires of eternall life:* If by faith wee are made heires, then faith faileth not, till wee are entred into our inheritance. Confeſſion of Scotland, *loc.* of the cauſe of good workes: *Which* (that is the ſpirit of Chriſt) *Gods elect children receiue by true faith, &c.* If faith bee onely of the elect, it is no more ſubiect to mutabilitie, then their election.

Harm.ſect.9. pag.285.

4. *Interrelig.cap.5. Qui iuſtificantur, iidem adoptantur Deo filij, &c. Et iam habent ius adeundæ hæreditatis illius, quæ eſt vita æterna:* They that are iuſtified, are adopted the ſonnes of God, and haue alreadie, or euen now, the right to come vnto the inheritance of eternall life. How then can they loſe the heauenly inheritance, that haue it alreadie?

Let vs ſee further teſtimonie from themſelues: *Cauſ.33.diſt.2.c.5. Charitas eſt recta voluntas, &c. iuncta Deo inſeparabiliter:* Charitie is a right minde inſeparably ioyned to God.

Ibid.c.8. Charitas in quocunq; fuerit, radix illi erit, areſcere non poteſt: In whomſoeuer charitie is, it is as a roote, it cannot wither.

Cap.14. Charitas eſt aqua, de qua Dominus in Euangelio, &c. Charitie is that water, whereof the Lord ſaith in the Goſpell: *He that drinketh of this water, which I ſhall giue, ſhall not thirſt for euer.*

Ibid.c.44. Aurum, quod quaſi lutum ſterni poteſt, aurum ante Dei oculos nunquam fuit, &c. Gold, which may become dirt, was neuer gold before God: They which are ſeduced, and neuer returne, *quaſi habitam ſanctitatem ante oculos hominum videntur amittere, &c.* Doe ſeeme to loſe ſanctitie, which they had before men, but they neuer had any before God.

Decret.part.3.diſtinct.4.c.129. vpon theſe words, *Nolite ſpiritum extinguere:* Quench not the ſpirit: *Non quia ille extingui poteſt, ſed quantum in ipſis eſt:* Not that the ſpirit can be extinguiſhed, but as much as in them lieth, &c.

Peter Lombard.lib.1.diſt.17.liter.ſ.ex Auguſtin. Si nulla res ab eius charitate nos ſeparat, quid eſſe non ſolum melius, ſed etiam certius hoc bono poteſt: If nothing can ſeparate vs from the loue of God, what thing is better or more certaine? &c.

This truth alſo is ſealed by Maſter *Bradford* holy Martyr: Our cecitie or blindneſſe, and corrupt affections, doe often ſhadow the ſight of Gods ſeede in Gods children, as though they were plaine reprobates: whereof it commeth, that they praying according to their ſenſe, but not according to the truth, deſire of God to giue them againe his ſpirit, as though they had loſt it, and hee had taken it away: which thing God neuer doth indeede; although hee make vs to thinke ſo for a time. *Fox pag.1655.*

THE FIFTH PART OF GOOD WORKES, first in generall, then in particular.

Concerning good workes in generall, the ſeuerall queſtions are theſe; firſt, of the law, which is the rule of good workes: ſecondly, of good workes themſelues.

THE FIRST QVESTION OF THE LAW.

THe parts of this queſtion are theſe: firſt, of the differences of the Law and the Goſpell: ſecondly, whether the law be poſſible to be kept: thirdly, of the workes of Supererogation: fourthly, whether God be to be ſerued for hope of reward, or feare of puniſhment.

THE FIRST PART, OF THE TRVE AND FALSE difference betweene the Law and the Goſpell.

FIRST OF THE FALSE DIFFERENCES.

Coloſſ.2.17.
Heb.7.12.
Galath.3.24.
Rom.8.15.
Acts 15.10.
Matth.11.30.

THere are ſome differences betweene the Law and the Goſpell, concerning the which wee are both agreed: as firſt the Law ſetteth foorth but the ſhadow of things to come; the Goſpell containeth the body it ſelfe, Coloſſ.2.17. Secondly, the law of *Moſes* was mutable, and to be changed, Heb.7.12. if the Prieſthood be changed, there muſt be a change alſo of the law: but the Goſpell is eternall. Thirdly, the law was not giuen, to iuſtifie vs, but to be onely a ſchoolemaſter to bring vs to Chriſt, Galath.3.24. The Goſpell teacheth the way to life by Chriſt. Fourthly, the law of *Moſes* engendred feare: the Goſpell bringeth libertie and peace, Rom.8.15. You haue not receiued the ſpirit of bondage to feare againe. Fifthly, the law of *Moſes* was a hard yoke, grieuous to be borne, Acts 15.10. but Chriſts yoke is eaſie, Matth.11.30. Theſe differences we acknowledge: but theſe following we doe vtterly reiect.

The Papiſts.

58. Error.

FIrſt, *Bellarmine* ſaith, the Goſpell differeth from the law, as a perfect thing from an imperfect: and that the Goſpell is contained and included in the law, as the tree in the ſeede: and that the Goſpell doth not only explane, and expound the law, but addeth the Counſels of perfection vnto it: *Bellarm. de iuſtificat. lib.4.cap.4.*

The Proteſtants.

Luke 1.70.

Contra. 1. IF by the law we vnderſtand whatſoeuer is contained in the old Teſtament, as for *Moſes* and the Prophets wee willingly grant, that the doctrine of the Goſpell is included in the law: for of Chriſt ſpake all the Prophets, Luk. 1.70. but then ſhould wee not ſpeake properly to our purpoſe: for when we compare the Law and the Goſpell together, wee vnderſtand onely the law of workes, which is called the morall law, as it is oppoſite to the doctrine of faith. 2. This then wee affirme, that the law of faith, which is the ſubſtance of the Goſpell, is not incluſiuely contained in the decalogue, which is the law of works: as it may appeare by theſe reaſons.

Rom.7.9.
Rom.6.2.
Rom.3.28.
Rom.11.6.
Rom.4.5.
Mark.9.22.

1. The law of workes and the law of faith haue contrarie effects: by the law ſinne is reuiued, and receiueth ſtrength, Rom.7.9. but being baptized by faith into Chriſts death, we are dead vnto ſinne, Rom.6.2. *Ergo,* no affinitie betweene the Law and the Goſpell, which commandeth faith. 2. If faith were commanded in the law, it ſhould be a worke of the law, which the Apoſtle denieth, concluding thus: *That a man is iuſtified by faith, without the workes of the law.* 3. Grace excludeth workes, and workes exclude grace. *If of workes, then no more of grace:* workes alſo exclude faith and beleefe: Rom.4.5. *To him that worketh not, but beleeueth, &c.* If then the law of workes exclude faith, faith can in no wiſe be included in the law. The Goſpell therefore and the law are two diſtinct things: the law ſaith, Doe this, and thou ſhalt be ſaued: the Goſpell; Beleeue only, and it ſufficeth vnto life: *For all things are poſſible to him that beleeueth:* the doctrine therefore of the faith of the Goſpell cannot be ſet forth in the law of workes: and if it were, this would ſhew an agreement rather betweene the Law and the Goſpell, then a difference: for betweene the thing that containeth, and that which is contained, there muſt needes be ſome affinitie: therefore the Ieſuite cannot properly herein make any difference betweene the law and the Goſpell.

Saint *Ambroſe* ſaith, *in Luc.12. Nemo ſub lege fidem conſtituat; lex enim intra menſuram, vltra menſuram gratia; nemo fidem intra menſuram legis conſtituat:* Let no man place faith in the law: the law is within meaſure; grace is without meaſure: let no man place faith within the meaſure of the law, &c. *Ergo,* faith is not contained in the law.

Aduerſ. heretic.

1. *Tertullian* ſaith: *Euangelica gratia euacuatur, ſi ad legem Chriſtum redigit:* The grace of the Goſpell is euacuated, if it ſhould reduce Chriſt to the law.

In 3. cap. ad Galatas.

2. *Theodoret* ſaith: *Lex non quærit fidem, ſed actionem exigit:* The law ſeeketh no faith, but exacteth action, &c. How then is the Goſpell contained in the law?

Harm. ſect.7. pag.202.

3. Latter Confeſſion of Heluetia, chap.13. *The Goſpell is oppoſed to the law, for the law worketh wrath, but the Goſpell doth preach grace, and a bleſſing, &c.*

4. *Cauſ.23.qu.4.c.16. Cum lege ſcriptum ſit, diliges amicum, odio habebis inimicum, &c.* Whereas it is written in the law, Thou ſhalt loue thy friend, and hate thine enemie, &c. It was lawfull then for righteous men to hate their enemies: *quod in nouo Teſtamento compeſcitur:* which is reſtrained in the new: If the law ſuffered that which the Goſpell forbiddeth, how is the one contained in the other?

Peter Lombard.lib.3.diſtinct.37.liter.c. Litera Euangelij exprimitur, quod litera legis non exprimebatur: That is expreſſed in the letter of the Goſpell, which was not expreſſed in the letter of the law, &c. how then is the Goſpell contained in the law?

3. Neither is it true, that the Goſpell addeth vnto the law, precepts or counſels, concerning works of greater perfection: for all good workes appertaine to the law, as faith belongeth to the Goſpell: and therefore the Apoſtle concludeth, that if wee be not iuſtified by the workes of the law, it followeth, that we are by faith. He findeth no meane betweene. Our Sauiour Chriſt alſo ſaith, that there are no commandements greater, *then to loue God aboue all, and our neighbour as our ſelfe,* which are contained in the law, Mark.12.31. Therefore the Goſpell cannot counſell or command any thing greater then the law: ſeeing there can be no greater thing, then to loue God with all the heart, ſoule and ſtrength, Mark.12.33.

Galat.2.16.
Mark.12.31.
Mark.12.33.

Hieron.ad Cteſiphont. vpon theſe words, *No fleſh ſhall be iuſtified by the workes of the law: Quod ne de lege Moſis tantum dictum putes & non de omnibus mandatis, quæ vno nomine legis continentur, &c.* Which that you ſhould not thinke to be ſpoken onely of the law of *Moſes*, and not of all commandements whatſoeuer, which are contained vnder the name of the law, the ſame Apoſtle ſaith: I conſent vnto the law in the inward man, &c. *Ergo,* all commandements of workes whatſoeuer, belong to the law.

The Papiſts.

Bellarmines* ſecond difference betweene the Law and the Goſpell is this: The law only teacheth the doctrine, and ſheweth the way, to diſcerne betweene vertue and vice: the Goſpell beſide this knowledge, giueth power and ſtrength to keepe the law: ſo ſaith S.Iohn, 1.17. *The law was giuen by Moſes, but grace and truth came by Ieſus Chriſt: Bellarm.cap.4.*

59.Error.
Ioh.1.17.

The Proteſtants.

Anſ. First, it is true, that the law is a reuealer and diſcouerer of ſinne, Rom.7.7. not a giuer of righteouſneſſe, *for that is impoſſible to the law, in as much as it was weake, &c.* Rom.8.3. Yet euen vnder the law by grace they receiued ſtrength, in ſome meaſure to keepe the law, though not thereby to be iuſtified: *I will runne the way of thy commandements,* (ſaith the Prophet *Dauid*) *when thou ſhalt enlarge my heart,* Pſal.119.32. Secondly, grace indeede is giuen vnto vs in the Goſpell, not to enable vs to be iuſtified by doing the works of the law, *but by grace are we ſaued through faith,* Epheſ.2.8. *In that Chriſt is become our righteouſneſſe,* 1.Cor.1.30 *and wee the righteouſneſſe of God in him,* 2.Cor.5.21. So that as by grace the righteous both vnder the Law and the Goſpell are ſanctified to walke in ſome meaſure of obedience to the law: ſo neither then, nor now doth grace giue power to vs to be iuſtified by the keeping of the law: but our iuſtification, wholly, onely, and immediatly is wrought by the faith of Chriſt, Galath.3.16. This therefore is no difference betweene the Law and the Goſpell.

Galath.3.16.

1. *Theodoret* ſaith: *Qui credit Domino Chriſto, is ſcopum legis adimplet:* He that beleeueth the Lord Chriſt, doth fulfill the ſcope of the law, &c. The law is not fulfilled vnder the Goſpell, but by faith in Chriſt. In 10 cap.ad Roman.

2. *Tertullian: Euangelium Chriſti à lege euocare debuit ad gratiam:* The Goſpell of Chriſt, from the law ſhould call vs to grace, &c. But if the workes of the law are ſtill required vnder the Goſpell to be iuſtified by, we are not called from the law, but remaine vnder it ſtill. Lib.5.contr. Marcion.

3. Wirtemberg, confeſſ.chap.6. *The law was giuen to ſhew man his imperfection, &c. and to ſtirre them vp to ſeeke remiſſion of their ſinnes, righteouſneſſe and ſaluation by faith in the only Sonne of God:* The righteouſnes then which the Goſpell teacheth, is not by keeping the law, but by faith in Chriſt, who hath fulfilled the law for vs. Harm.ſect.7. pag.208.

4. *Ferus* ſaith: The law is impoſſible, *ſemper enim plus contra legem quam pro lege facimus:* for we alwaies doe more againſt the law, then for it, and that we doe is imperfect. The Goſpell then giueth vs not power and ſtrength to keepe the law. In Act.15.

OF THE TRVE DIFFERENCES OF the Law and the Goſpell.

The Papiſts.

Whereas we diſtinguiſh the Law and the Goſpell, chiefly in theſe two reſpects: firſt, that the law engendreth terror and feare; the Goſpell peace. Secondly, the law requireth obedience of the commandements, thereby to be iuſtified; the Goſpel commandeth only faith. *Bellarmine* refuſeth theſe two differences betweene the law and the Goſpell, and thus bendeth his force to ouerthrow them.

60.Error.

Argum.1. Firſt, that the Goſpell worketh feare, as well as the law, he would prooue it by theſe menacings and threatnings, which are denounced in the Goſpell, as Matth.7.19. *Euery tree that bringeth not forth good fruit is hewen downe, &c.* Rom.1.16. *I am not aſhamed of the Goſpell of Chriſt, &c.* Then he ſheweth the fruits and effects of the Goſpell: *Firſt, the righteouſnes of God is reuealed from faith to faith. Secondly, the wrath of God is reuealed from heauen againſt all vngodlineſſe:* The Goſpell then reuealeth the wrath of God: *Ergo,* it worketh feare, *Bellar.cap.2.*

Matth.7.19.
Rom.1.16.

Anſw. Firſt, as whatſoeuer is contained in the old Teſtament, doth not appertaine to the law, as the promiſes of mercie in Chriſt foreſhewed by the Prophets, which though they were vttered in the time of the law, yet belonged to the Goſpell: ſo in the new Teſtament, all that wee finde there written, is not ſtraightway of the ſubſtance of the Goſpell: but the threatning of Gods iudgements there contained, doe as well appertaine to the law, as the comfortable promiſes in the old Teſtament to the Goſpell. So that thoſe places doe proue onely, that the law and the Goſpell are ioyned in vſe; yet it followeth not, that they haue the ſame operation and effect: S. *Peter*, Acts 2. and 3. and the reſt of the Apoſtles, in their ſermons tempered the threatnings of the law, and the comforts of the Goſpell together; by the one drawing the people to repentance, by the other miniſtring hope of remiſſion of ſinnes: the ſame courſe ought the Miniſters of the Goſpell to take in teaching the people now: firſt in humbling them by the law, then comforting them by the Goſpell: for the law, as S. *Paul* ſaith, Galath.3.24. *is a ſchoolemaſter to bring vs to Chriſt*, Galath. 3.24. But all this ſheweth only a ioyning of the law and the Goſpell in vſe, not in nature or propertie.

Secondly, the Goſpell worketh feare and terror, *per accidens*, not of it ſelfe, but accidentally and improperly: as Saint *Paul* ſaith, *The Goſpell is the ſauour of life vnto life, and of death vnto death*, 2.Cor.2.16. 2. Cor. 2.16. That is, properly and of it ſelfe, it worketh vnto life, but not ſo vnto death: which is not the proper effect of the Goſpell, but is cauſed by the wilfull contemners, and diſobedient hearers of the Goſpell: by whoſe peruerſe nature the ſweetnes thereof is turned to bitternes. So then vnto the faithfull and beleeuers the Goſpell bringeth comfort and peace: if it doe not ſo to others, the fault is in themſelues: But the law brought terror to all, euen to the righteous: for *Moſes* trembled, and Heb.12.11. quaked at the deliuering of the law, Heb. 12.21.

61.Error. *Argum.* 2. *Bellarmine* alſo proueth, that the Goſpell requireth the condition of obedience as well Matth.19.17. as the law: as Chriſt ſaith to the young man, *if thou wilt enter into life, keepe the Commandements*. Hence hee inferreth, that the Goſpell alſo enioyneth obedience, and not only faith: And the Councell of Trent, *ſeſſ.6.cap.7.* doe call this *verbum fidei*, and, *verbum Chriſti*, the word of faith, and the word of Chriſt, to be obeyed and followed of all Chriſtians, which Chriſt here vttered to the young man.

Contra. Firſt, we grant that the Goſpell requireth obedience, for it eſtabliſheth the law, and without this obedience there is no ſaluation: for *euery tree that bringeth not foorth good fruit ſhall be cut downe, &c.* But it is not now required as in the law, to be a meanes and cauſe of life and iuſtification, as it was then ſaid, *Doe this, and thou ſhalt liue*; but onely as a neceſſarie conſequent of our faith, and an effectuall fruit of our iuſtification. Secondly, our Sauiour Chriſt vttered theſe words to the young man onely to humble him thereby, and to teach him to know himſelfe: for he willing to iuſtifie him- Luke 10.29. ſelfe by keeping of the law; as wee reade, Luke 10.29. of another, which came to our Sauiour, with the ſame queſtion, *What ſhall I doe to haue eternall life?* our Sauiour hereby ſheweth him how farre ſhort he came of keeping the law, that not by doing, but by beleeuing from hence-foorth hee ſhould hope to be ſaued. Thirdly, the Apoſtles exhorted men to beleeue *without any other condition, and ſo to* Acts 16.31. *be ſaued*, Acts 16.31. Their doctrine was not diuers from Chriſts: therefore Chriſt onely required the condition of faith to iuſtification. By this meanes alſo, the law ſhould become a miniſter and inſtrument of life, contrarie to Saint *Paul*, who ſaith, it ſerueth onely as a ſchoolemaſter to bring vs to Galath.3.24. Chriſt, Galat. 3.24. It diſcouereth and reuealeth ſinne, Rom. 7.7. the Apoſtle alſo calleth it *the killing* Rom.7.7. *letter, and miniſterie of condemnation*, 2. Cor. 3.6.9. It cannot therefore helpe to procure our ſalua- 2.Cor.3.6.9. tion: but if that we are iuſtified by our obedience to the law, then ſhould the law helpe to iuſtifie vs, which is contrarie to the Apoſtle.

The Proteſtants.

NOw on the contrarie ſide, our arguments are theſe: Firſt, that the law worketh terror, the Goſpel Rom.8.15. only comfort. *Ye haue not receiued the ſpirit of bondage to feare againe, but yee haue receiued the* Galath.4.4. *ſpirit of adoption, whereby we crie Abba father.* And againe, *God ſent his ſonne, that he might redeeme them that were vnder the law, that wee might receiue the adoption of ſonnes, and becauſe ye are ſonnes, God hath ſent the ſpirit of his ſonne into your hearts, which crieth Abba father.* Theſe places proue, that while we were vnder the law, we were ſeruants, and kept in feare: but by the Goſpell of Ieſus Chriſt we are made ſonnes, and receiue the ſpirit of adoption.

Bellarmines anſwere here is very ſimple, that not the law but the old Teſtament, engendreth feare; and not the Goſpell, but the new Teſtament miniſtreth comfort, *Bellarm. cap.* 2.

Contra. 1. The contrarie rather hereof is moſt euident, that not the old Teſtament, but the law; not the new Teſtament, but the Goſpell worketh, the one feare, the other comfort: for both the olde Teſtament containeth comfortable promiſes of the Goſpell, and the new, fearefull threatnings of iudgement: therefore neither the old wholly, nor the new wholly, can be, that the miniſter of feare, this of peace, but the law, and the Goſpell comprehended both in the old and new Scriptures.

2. *Bellarmine* himſelfe, forgetting what he had ſaid before, confeſſeth afterward in theſe words: *Lex Moſis, lex timoris & ſeruitutis fuit; Euangelium lex amoris*: The law of *Moſes* was the law of feare and ſeruitude; the Goſpell the law of loue and peace. Thus he himſelfe acknowledgeth this diſtinction betweene the law and the Goſpell: *Bellarm. lib.* 4. *diſcrim.* 7.

*Auguſt. Hæc eſt breuiſſi.& apertiſſ. differentia duorum teſtamentorum, timor & amor, contr. Adimant.c.*17. This is a ſhort and manifeſt difference of the two teſtaments, feare and loue.

Ambr. in 3. *ad Rom. Lex iram operatur, fides gaudium*: The law worketh wrath, faith ioy. *Ibid. Pacem cum deo habere fides facit non lex*: Faith maketh vs to haue peace with God, not the law: *In* 11 *ad Rom. Data eſt lex vt humanum genus terrore manifeſtata legis fr anaretur*: The law was giuen, that mankinde might be terrified by the manifeſtation thereof.

*Cauſ.*23.*qu.*4.*c.*15.*gloſſ. In lege populus ſeruili timore cogebatur,&c.* In the law the people was compelled with a ſeruile feare, and they had the law as a ſchoolemaſter: *in Euangelio filiali amore inuitatur*, but in the Goſpell they are inuited with a filiall loue, &c.

*Argum.*2. That the Goſpell requireth not obedience to the commandements as a meane to ſaluation, as the law doth, but onely commandeth faith, Saint *Paul* euery where ſheweth: Rom.3.20. *We cannot be iuſtified by the workes or obedience of the law*: the reaſon followeth: *for by the law commeth the knowledge of ſinne.* And againe, verſ.21. *The righteouſneſſe of God* (which is by the faith of Chriſt Ieſus, verſ. 22.) *is made manifeſt without the law*: Only faith then is required to make vs righteous before God, without the workes or obedience of the law. Rom.3.20,21.

1. Heare what *Auguſtine* ſaith: *Teſtimonium legis eis, qui ea non legitimè vtuntur, teſtimonium eſt, quo conuincantur puniendi peccatores: eis, qui legitimè vtuntur, teſtimonium eſt, quo demonſtratur, ad quem liberandi confugere debeant peccatores*: The teſtimonie of the law, to them which vſe it not aright, is a teſtimonie to conuince them: to them which doe, a teſtimonie to teach them, to whom ſinners ought to flie for their deliuerance: *Expoſit. in Pſal.*77. *Ergo*, the law worketh not our deliuerance it ſelfe, but ſendeth vs to our deliuerer.

Againe, *Lex fidei æque atque lex factorum ayt ne concupiſcas, ſed quod operum lex minando imperat, fidei lex credendo impetrat*: The law of faith, and the law of workes, doe both ſay thou ſhalt not cõuet: but what the law of workes, by threatning enioyneth, the law of faith by beleeuing obtaineth: *de ſpiritu & liter.cap.*13.

*Ambroſ. in c.*3.*ad Galath. Non eſt ex fide lex, quia nihil mandat credendum*: The law is not of faith, becauſe it commandeth nothing to be beleeued, &c. As the law commanded not faith, ſo neither doth the Goſpell command obedience to the law as a meane to our iuſtification.

Cyrill ſaith: *Lex ſeruitutis ſpiritum ad formidinem dabat, Chriſtus ſpiritum adoptionis in libertatem*: The law of ſeruitude did giue the ſpirit of feare, Chriſt the ſpirit of adoption vnto libertie. Lib.1.in c.21. Ioann.

2. *Theodoret*: *Lex eos qui peccabant, condemnabat, gratia autem eos ſuſcipiens, per fidem iuſtificat,&c.* The law condemned them which ſinned, but grace receiuing them, doth iuſtifie by faith, &c. The law then requireth workes, the Goſpell faith: the one worketh terror, the other peace and comfort. Qu.43.in Deuteron.

3. Bohemia confeſſ chap.10. *The word of the law and old teſtament, is the word of death, feare, &c. but the word of the Goſpell is the miniſterie of faith, of grace,&c.* Harm.ſect.7. pag.206.

4. *Lyranus* alleageth, and approueth that ſaying of *Auguſtine*: *Differentia legis & Euangelij, timor & amor, timor reſpicit conditionem ſeruilem, amor libertatem*: The difference of the law and Goſpell, are feare and loue; feare reſpecteth a ſeruile condition, loue reſpecteth libertie. Annot.in 2.c. Iam.25.

Maſter *Patricke Hamelton* holy Martyr, hath ſealed this truth: *The law ſheweth vs our ſinne, the Goſpell ſheweth vs remedie for it: the law is the word of ire, the Goſpell is the word of grace: the law is the word of deſpaire, the Goſpell is the word of comfort,&c. Fox p.*977.

AN APPENDIX CONCERNING THE libertie of the Goſpell.

B*Ellarmine* here is not aſhamed to ſlaunder vs, that we ſhould affirme Chriſtian libertie herein to ſtand, in that we are altogether freed from the obedience and ſubiection of the law: *Vt Moſes cum ſuo decalogo nihil ad nos pertineat*: And that *Moſes* with his decalogue belongeth not to vs, *lib.*5.*de iuſtificat.c.*5.*initio.* But wee call God and all the world to record, that wee witneſſe no ſuch thing, knowing that Chriſt came not to diſſolue, but to fulfill the law, Mat.5.17. Here therfore *Bellarmine* fighteth with his owne ſhadow, *cap.*5. The Moſcouites indeed doe hold, that the decalogue is abrogated by the Apoſtles, *Theol. Moſcouit.c.*5. But Proteſtants are farre off frõ ſo groſſe an opinion. Math.5.17.

Chriſtian libertie then conſiſteth in theſe three poynts: Firſt, in that we are exempted from the ceremonies of the law, and the Iudicials, ſo farre forth, as they concerned the politike ſtate of the Iewes: Acts 15.10 *Why lay ye a yoke on the diſciples neckes, which neither our fathers nor we were able to beare?* Secondly, we are freed from the curſe and guilt of the law: Galath.3.13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs.* Thirdly, wee are deliuered from the ſeruitude of ſinne, that although it remaine in vs, yet it raigneth not in vs, Rom.6.12. Herein the Ieſuite diſſenteth from vs. Acts 15.10. Galath.3.13. Rom.6.12.

The Papiſts.

B*Ellarmines* opinion then is this, that by the libertie of the Goſpell we are altogether freed from ſinne, ſo that it is throughly dead, and not onely not imputed, but not aliue, or hauing any being in the righteous, *cap.*6. 62.Error.

Argum.

Rom.7.6.20.21, verſ.23. *Argum.* Rom.7.6. *Now wee are deliuered from the law, being dead vnto it, that we ſhould ſerue in newneſſe of the ſpirit:* If ſinne be dead in vs, and we vnto it, then hath it no life at all.

Anſ. Firſt, in the very ſame chapter, the Apoſtle ſheweth by his owne example, that euen in the regenerate there is ſome remnant of ſinne: verſ.20. *Sinne that dwelleth in me:* verſ.21. *Euill is preſent with me:* verſ.23. *I finde a law in my members rebelling againſt the law of my minde:* If ſin dwell, be preſent, rebell euen in the righteous, then are they not fully purged from it. Secondly, wherefore the Apoſtle in ſaying, we are dead vnto ſin, or to the law, would be vnderſtood as where he ſaith, *He that is dead, is freed from ſin,* Rom.6.7. that is, from obedience and ſeruice to ſin: verſ.12. *Let not ſin raigne in your mortall body:* they are freed from the kingdome of ſinne, not from the hauing of ſinne. Rom.6.7.12.

The Proteſtants.

THat we are by the libertie of faith, freed from the tyrannie and kingdome of ſinne, but not altogether from the dwelling and abiding of ſinne in vs, ſo long as wee liue in the fleſh: thus wee are perſwaded out of the Scripture.

Argum. Saint *Paul* being now an Apoſtle, and ſo conſequently a ſanctified and regenerate man, ſaith, *I am carnall, and ſold vnder ſinne,* Rom.7.14. And verſ.25. *In my fleſh I ſerue the law of ſinne: Ergo,* ſinne was yet abiding in him. Verſ.24. *Who ſhall deliuer me from the body of death?* that is, the body of ſinne, Rom.6.6. *Ergo,* he was not yet fully deliuered from ſinne, though it raigned not in him: but his freedome only conſiſted in this, *that the body of ſinne ſhould be deſtroyed, that henceforth we ſhould not ſerue ſinne,* Rom.6.6. We are freed then from the ſeruice and obedience to ſinne, not from the poſſeſſion and habitation of ſinne. Rom.7.14, 25, 24. Rom.6.6.

1. *Auguſtine* ſaith, *Aliud eſt non peccare, aliud non habere peccatum: nam in quo peccatum non regnat, non peccat, id eſt, qui non obedit deſiderijs eius: in quo autem non exiſtunt iſta deſideria, non ſolum non peccat, ſed nec habet peccatum:* It is one thing not to ſinne, another not to haue ſin: for in whom ſinne raigneth not, he ſinneth not, that is, obeyeth not the deſires thereof; but hee in whom none of theſe deſires are, hath no ſin at all: *in 5. cap. epiſtol. ad Galat.* But there is no man liuing, in whom there be not found ſome euill deſires: *Ergo,* no man, but hath ſinne.

Ambroſe ſheweth wherein Chriſtian libertie conſiſteth: *in 2. Galath. Libertus in Ieſu Chriſto hec eſt, non ſubijci legi:* This is the libertie in Ieſus Chriſt, not to be ſubiect to the law: that is, the terror and feare thereof, as he expoundeth, Galath.4. *Lex data eſt, vt terrori eſſet:* The law was giuen to be a terror. Againe, *in 2. Cor.3. Lex ſpiritus dat libertatem ſolam fidem poſcens:* The law of the ſpirit giueth libertie, requiring only faith, &c. *Ergo,* this is our libertie, that by faith we are deliuered from the thraldome and bondage of the law, both in the obſeruation thereof required as a meane to ſaluation, and the puniſhment of the tranſgreſſion thereof.

De Eccleſiaſt. Dogmat. c.86. *Auguſtine* further ſaith: *Nullus ſanctus & iuſtus caret peccato, &c.* No iuſt or holy man wanteth ſinne, &c.

In 6.c. Leuit. 2. *Iſychius* ſaith: *Peccato refertum eſt omne viuentium genus:* All mankinde liuing, aboundeth with ſinne, &c. None then are deliuered from the contagion of ſinne, but from the tyrannie and dominion thereof.

Harm. ſect.7. pag.111. 3. Latter confeſſion of Heluetia, chap.12. *Neither could there euer, neither at this day can any fleſh ſatiſfie the law of God and fulfill it, by reaſon of the weakenes in our fleſh, which remaineth and ſticketh faſt in vs; euen to our laſt breath, &c.* None then are freed altogether from ſinne in this life.

De iuſtificat. lib.6. cap.3. 4. *Stapleton* one of their owne Doctors ſubſcribeth to that concluſion, reſolued vpon againſt the Pelagians, *neminem iuſtorum in hac vita ſine peccato viuere poſſe:* that none of the righteous can in this life liue without ſinne.

THE SECOND PART, WHETHER IT BE poſſible to keepe the law in this life.

The Papiſts.

63. Error. IF any man ſay, that the precepts, and commandements of God vnto a man iuſtified, and in the ſtate of grace, are impoſſible to be kept, let him be accurſed: *Concil. Tridentin. ſeſſ.6. can.18.*

Rom.8.4. *Argum.1.* Rom.8.4. That the *righteouſnes of the law might be fulfilled in vs: Ergo,* the law of God by the grace of Chriſt may be kept, and the keeping thereof is our iuſtice. Chriſt alſo ſaith, my yoke is eaſie, and my burthen light: *Ergo,* his commandements are poſſible to be kept.

1.Cor.1.30. *Anſw.* Firſt, the Apoſtle ſaith not, that the law is fulfilled by vs, but in vs by Chriſt, *who is our righteouſnes, and ſanctification.* The law remaineth ſtill impoſſible to be kept through the weaknes of our fleſh, verſ.3. Neither doth God giue vs abilitie to keepe it, but Chriſt hath fulfilled it for vs: *God ſent his ſonne in the ſimilitude of ſinfull fleſh,* verſ.3. We notwithſtanding are bound to walke in obedience to the commandements, which is, *to walke after the ſpirit, not after the fleſh,* verſ.4. But this our obedience is imperfect, and farre off from that perfection, which Gods iuſtice requireth. Secondly, to him that is borne of God, his commandements are ſaid to be eaſie, and not grieuous, not becauſe they are able perfectly to keepe them: but that ſtrength is giuen to keepe them in part, and they doe willingly, not of conſtraint exerciſe themſelues therein: as alſo for the reſt, that notwithſtanding their obedience is imperfect, yet the curſe of the law is taken away, and their ſinnes pardoned in Chriſt.

Auguſtine alſo telleth vs how Chriſts yoke is light: *Pracepta ſunt nolentibus grauia, volentibus leuia, ſicut ipſe ait iugum meum ſuaue eſt: de ſalutar. docum. cap.7.* His precepts are heauie to the vnwilling, but to the willing light, as he himſelfe ſaith, my yoke is pleaſant. The commandements then are eaſie, not becauſe we can keepe them perfectly, but Chriſt maketh vs willing by his ſpirit in ſome meaſure to walke in obedience.

Argum.2. Rom.13. He that loueth his neighbour hath kept the whole law: but it is poſſible to Rom.13.8.
loue our neighbour: *Ergo,* to keepe the law, *Bellar. cap.11.*

Anſw. He that loueth perfectly, as he ought, may keepe the law: but the aſſumption is falſe, that it is poſſible for any man ſo to loue. *Bellarmine* ſheweth, that our loue may be perfectly ſufficient toward the keeping of the law, becauſe *Dauid* ſaith, *With my whole heart haue I ſought thee.* *Contra.* Pſalm.119.10.
The Prophet *Dauid* in ſo ſaying, With my whole heart, ſheweth the qualitie rather, then
the quantitie of his loue: to loue therefore withall his heart, is all one as where he ſaith, *I haue loued* Pſalm.119.167.
exceedingly, that is, vnfainedly, not with a double heart: and as the Hebrew phraſe is, a heart and a Pſalm.12.2.
heart. This ſheweth not therefore the perfection of his loue before God, but the ſingleneſſe and ſimplicitie of his owne heart.

Argum.3. That it is poſſible to keepe the law, they would enforce further by theſe teſtimonies of Scripture.

Ioſu. 11.15. *Ioſua left nothing vndone of all, that the Lord had commanded Moſes.* 1.
Act.13.22. *I haue found Dauid a man after mine owne heart, which will doe all things that I will.* 2.
2.King 23.25. *Like vnto Ioſiah was there no king, that turned vnto the Lord, with all his heart, with* 3.
all his ſoule, with all his might, according to all the law of Moſes. Ioſua 11.15.
Luke 1.6. *Both were iuſt before God, (that is, Zacharie and Elizabeth) and walked in all the com-* Act.23.22.
mandements and ordinances of the Lord without reproofe. 2.King.23.25.
4.
Iohn 17.6. Our Sauiour thus teſtifieth of his Apoſtles, *Thine they were, thou gaueſt them mee, and* Luke 1.6.
they haue kept thy word. 5.
Rom.7.19. *The euill that I would not, that doe I: now, if I doe that I would not, it is no more I that do* Iohn 17.6.
it, but ſinne that dwelleth in me, Verſ.25. *I my ſelfe in my mind ſerue the law of God:* then *Paul* ſin- 6.
ned not, for ſinne cannot be but in the mind, *Bellarm. lib.4. de iuſtificat. c.11.* Rom.7.19.v.25

Anſw. 1. *Ioſua* in that particular, concerning the deſtruction of the cities of the heathen, did all as 1.
God commanded, Deut.7.2. 2. Otherwiſe *Moſes* himſelfe, that gaue the charge to *Ioſhua,* did not Deut.7.2.
abſolutely keepe all Gods commandements: for thus the Lord ſaith to him and *Aaron: Becauſe yee* Numb.20.12.
beleeued not me, to ſanctifie me in the preſence of the children of Iſrael, yee ſhall not bring this congregation into the land, &c.

The Scripture maketh a manifeſt exception of the matter of *Vriah*, that *Dauid* did that, 2.
which was right in the ſight of the Lord, ſauing in that: *Ergo,* hee did not keepe all the com- 1.King.15.5.
mandements.

Ioſiah turned with all his heart vnto the Lord, which noteth the ſingleneſſe and integritie of his 3.
heart, rather then perfection: for he alſo was diſobedient to the voice of God in going againſt *Pha-* 2.Chron.35.21
rao: as he ſaid vnto him in the name of God, *Leaue off to come againſt God that is with me, leſt hee deſtroy thee.*

They were iuſt without reproofe: as *Auguſtine* ſaith, *Aliud eſt eſſe ſine peccato. &c. aliud ſine quere-* 4.
la: It is one thing to be without ſinne, which is ſaid onely of Chriſt; another to be without reproofe, *de perfect. iuſtit. contr. Celeſtin.* *Hierome* alſo diſtinguiſheth of iuſtice: there is *perfecta iuſtitia*, a perfect iuſtice, and another, *qua competit noſtra fragilitati*, which agreeth with our frailtie, and ſo *Zacharie* and *Elizabeth* are ſaid to be iuſt, *dialog.1. contr. Pelag.* Otherwiſe that they were not perfectlie
iuſt, it is manifeſt, for the Angell ſaith to *Zacharie*, Thou ſhalt be dumbe, *quia non credidiſti,* becauſe Luk.1.20.
thou haſt not beleeued my words.

In the ſame ſenſe the Apoſtles kept the word of Chriſt; as *Paul* ſaith, Wee are perfect: *As many* 5.
as bee perfect: Secundum humana fragilitatis modum; after the meaſure of humane frailtie: As Philip.3.15.
Hierome ſaith, *dialog.2. contra. Pelag.* For abſolutely the Apoſtles had not kept Chriſts word, ſee-
ing *Peter* before this, for giuing carnall counſell to Chriſt againſt his paſſion, deſerued to be called Matth.16.23.
Satan.

Firſt, this place euidently maketh againſt him; for how dare hee conclude that *Paul* had no ſinne, 6.
ſeeing he confeſſeth *that ſinne dwelt in him.* Secondly, by his mind and ſpirit is not vnderſtood his Rom.7.19.
ſoule, but the regenerate part of the whole man, wherein, by the grace of God, hee conſented to the law of God; but the law of his fleſh, that is, the vnregenerate part reſiſted; ſo that his obedience to the law was thereby hindered. 3. Laſtly, *Auguſtine* thus ſaith, *Idem Apoſtolus & perfectum ſe dicit & imperfectum; imperfectum cogitando quantum illi ad illam iuſtitiam deſit, &c.* The Apoſtle doth
call himſelfe perfect, and imperfect, *ibid.* verſ.12. imperfect; by thinking what he wanted of that iu- Pſalm.3.15.12.
ſtice, whoſe fulneſſe he thirſted for: perfect; *quod ſuam perfectionem fateri non erubeſcit*, becauſe he is not aſhamed to confeſſe his imperfection: Like as we call a Traueller perfect, *cuius bene promouetur acceſſio, quamuis non perficiatur intentio, niſi fuerit facta peruentio:* Whoſe acceſſion ſtill is furthered, though his intention bee not perfited, till his peruention bee fulfilled, *contr. 2 epiſtol. Pelag. 3.7.* *Paul* therefore had no perfect or abſolute iuſtice and obedience.

*Argum.*4. The old Pelagians, who held the ſame or very like poſition to the Papiſts, obiected thus; *Si impoſſibilia ſunt mandata, non in his erit culpa, qui accepere mandata, ſed in eo qui dedit impoſſibilia:* If the commandements be impoſſible, the fault is not in them that receiued them, but in him that gaue them, *Hieron.ad Cteſiphont.*

Firſt, *Hierome* anſwereth, *Nunquid præcepit mihi Deus, vt eſſem, quod Deus eſt? &c.* Hath God commanded, that I ſhould be the ſame, that God is? that I ſhould haue that which the Angels haue not? Of Chriſt it is written, *Peccatum non fecit,* he did no ſinne: if this be common to me and Chriſt, *Quid ille habuit proprium?* what had he proper to himſelfe?

Secondly, ſaith he, *Poſſibilia ſunt Dei mandata, &c.* The commandements of God are poſſible; who
Rom 8.3. denieth it? but how this is to be vnderſtood, the choſen veſſell ſheweth. *That which was impoſſible in the law, &c. God ſending his ſonne, &c.* His meaning is, that the commandements were poſſible in the obedience of Chriſt, *Hieron.ad Cteſiphont.*

Thirdly, *Impoſſibilia ſunt, non imbecillitate naturæ, ſed animi laſſitudine:* They are impoſſible, not by the imbecillitie of nature, (wherein *Adam* was firſt created) *ſed laſſitudine animi,* but through the infirmitie of the mind, (by *Adams* fall:) *dialog.1.aduerſ.Pelagian.*

The Doway ſtudents would prooue the poſſibilitie of keeping the law by that place, Deut.30.11.
Doway Bible, pag.459. pag.704. *This commandement, which I command thee this day, is not aboue thee:* When thou art ſtirred vp, induced and aſſiſted with Gods grace (ſay they) the commandement of God is not then aboue thee, as farre from thee, but very neere thee in thy mouth (to confeſſe God) and in thy heart to doe it, &c. And in the margent they giue this note, (By grace men are able to keepe Gods commandements) ſo the commandements are not impoſſible, &c.

*Cont.*1. The tranſlate-latines, following their Latine text, do not reade this text aright: the Hebrew word *niphleeth,* ſignifieth not aboue, but *abditum, abſconditum,* hid from thee, and ſo their owne Interpreters, *Vatablus* and *Montanus* doe tranſlate. 2. but allowing this reading, this maketh nothing at all for the poſſibilitie of keeping the law; but either, as *Vatablus* noteth, all pretext of ignorance is taken from them, that they had the law giuen them, it was neere at hand, they need not ſeeke
Rom.16.6,7. farre for it. 3. Or rather, this, as the Apoſtle ſheweth, is vnderſtood of the word of faith: directly ſetting downe a difference betweene the law of workes, which requireth doing, and the law of faith, which requireth of vs onely beleeuing in Chriſt, who hath performed the law for vs. So *Oecumenius* vpon that place to the Romanes: *breuis ſalus nihil indigens externis laboribus:* a compendious ſaluation not ſtanding in need of externall workes. And their owne *Lyranus, Oſtenditur iuſtitiæ per fidem Chriſti facilitas,* the eaſines of iuſtice by faith in Chriſt is ſhewed; they therefore very vnskilfullie apply that to the law of workes, which the Apoſtle referreth vnto faith.

The Proteſtants.

That no mortall man is able to keepe the Law of God perfectlie in this life, it may bee thus prooued.

1 *Argum.*1. S. *Peter* ſaith, Act.15.10. *Why tempt ye God, to lay a yoke on the diſciples neckes, which*
Act.15.10. *neither our fathers nor we were able to beare: Ergo,* the law is an importable burthen, and ſo impoſſible to be kept.

2. Againe, S. *Paul* ſaith, Rom.7.18. *To will is preſent with me, but I find no meanes to performe that is*
Rom.7.18. *good: Ergo, Paul* could not keepe the law.

Bellar. Saint *Peter* ſpeaketh of the ceremoniall law, which being added to the morall law, made it importable; but now the ceremoniall being aboliſhed, the morall law is portable. *cap.14.reſp. ad loc.*1.

1. *Contra.*1. Though the Apoſtle in that place treate chieflie of the ceremoniall, yet the reaſon is
Act.15.11. generall: *We beleeue through the grace of the Lord Ieſus to be ſaued.* Beleefe is oppoſed not onely to the ceremoniall, but morall law alſo: wherefore ſeeing that is made eaſie and portable by faith, which otherwiſe is importable, it followeth that both the ceremoniall and morall are in them-
2. ſelues importable. 2. The Apoſtle generallie ſpeaking of the whole law, ſaith it was *impoſſible,*
Rom.7.7.10. Rom.8.3.

Bellarm. The Apoſtle ſpeaketh of the acte of concupiſcence, which is no ſinne. *reſponſ.ad obiect.*3.

*Contra.*1. The Apoſtle ſheweth the contrarie: that both it is a ſinne to luſt, Rom.7.7. *I knew not ſinne, but by the law; for I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt: Ergo,* it is ſin to luſt. 2. He confeſſeth in direct words alſo, that this ſinne dwelleth in him, verſ.10.

Gala.3.10.12. *Argum.*2. Galath.3.10. *As many as are vnder the workes of the law, are vnder the curſe: for it is written, curſed is euery one that continueth not in al things which are written in the booke of the law:* The Apoſtle reaſoneth thus: who ſo keepeth not the law in all points, ſtandeth accurſed: but no man is able to keepe it: *Ergo,* euery man is vnder the curſe.

Bellarmine anſwereth, that they are accurſed, which think to keepe the law by their owne ſtrength, without grace, which indeed it is impoſſible to doe, but poſſible by grace: *reſp.ad loc.*2.

Contra. Nay the Apoſtle ſheweth, that it is poſſible no way to keepe the law perfectly: for if man by grace might performe the law, hee might deliuer himſelfe by grace from the curſe: but now are we redeemed only from the curſe by Chriſt, who was made a curſe for vs, verſ.13. *Ergo,* the law by no man can be performed. 2. *The law is not of faith*, verſ.12. But if by faith and grace the law could be kept, then the law ſhould be of faith.

*Argum.*3. If the righteous man doth keepe the law, then is hee without ſinne: for where there is no tranſgreſſion of the law, there is no ſinne; but no man is without ſin, *In many things we offend all. If we ſay we haue no ſinne, we deceiue our ſelues*: *Ergo*, no man can keepe the law.

James 3.
1.Iohn 1.

Bellarmine anſwereth, that the veniall ſinnes which iuſt men commit, are not directlie againſt the law, but *prater legem*, beſide the law: and therefore they may keepe the law, and yet haue veniall ſinnes.

Contra. Firſt, Saint *Iohn* ſaith, *Sinne is the tranſgreſſion of the law, and whoſoeuer committeth ſinne tranſgreſſeth the law*: but a veniall or ſmall offence is ſinne: *Ergo*, a tranſgreſſion: and where the law is tranſgreſſed it is not kept. Secondly, S. *Iames* ſaith, *Whoſoeuer ſhall keepe the whole law, and yet faile in one point, he is guiltie of all.* But he that committeth veniall ſinnes, faileth in ſome point, hee doth ſomewhat (*prater legem*) beſide the law: *Ergo*, they are guiltie of the whole, and ſo tranſgreſſe *contra legem*, againſt the law: and ſo this diſtinction of ſinnes beſide, and againſt the law, is found nothing worth.

1.Iohn 1.4.
Iames 2.10.

1. *Auguſtine* thus writeth of this matter againſt the Pelagians: *Illud quod dicunt ſine vllo peccato aliquos homines vixiſſe in hoc ſeculo, vel viuere, optandum eſt vt fiat, conandum eſt vt fiat, ſupplicandum eſt vt fiat, non tamen, quaſi factum fuerit, confidendum*: That which they ſay, that ſome may, and haue liued here without ſinne, we muſt endeuour, and pray, that it may be ſo, not preſume that it hath been done: *De peccator merit. et remiſſ. contr. Pelag. lib.3. cap.13.*

Concil. Mileuitan. c.6. Placuit, quod ayt S. Iohannes, ſi dixerimus, quod peccatum non habemus, nos ipſos ſeducimus, quiſquis ſic accipiendum putat, vt dicat propter humanitatem non oportere dici, nos non habere peccatum, non quia veritas eſt, anathema ſit: Whereas S. *Iohn* ſaith, if we ſay we haue no ſinne, we deceiue our ſelues: if any man thinke that of curteſie and humanitie, we ſay that we haue no ſin, not becauſe it is ſo indeed, let him be accurſed, &c. But they which ſay, they can keepe the law, conſequently affirme that they haue no ſinne.

The Chriſtian Church of Æthiopia holdeth, *Legem excepto Ieſu Chriſto nemo cuſtodire potuit*: None except Chriſt can keepe the law: *Zago Zabo.*

Damianus à Goes.

2. *Iſychius* ſaith: *Chriſtum ideo incarnatum vt legem impleret*: That Chriſt was therefore incarnate to fulfill the law: *&c.* then cannot man fulfill it, for then Chriſt needed not to haue come.

Lib.1. in 5.c. Leuit.

3. Latter confeſſ. of Heluetia, c.12. *Neither could there euer, nor at this day, can any fleſh ſatisfie the law of God, and fulfill it, by reaſon of the weakeneſſe of our fleſh, which remaineth and ſticketh faſt in vs, euen to our laſt breath*: Bohemia, cap 7. *No man can fully performe the commandements of God, neither can any be found, who doth not faile in any part thereof, and who is cleane without ſinne, &c.* Auſpurg. loc. of faith. *In this ſo great infirmitie and vncleanneſſe of nature, the Saints doe not ſatisfie the law of God,— their imperfect obedience doth not pleaſe God, as ſatisfying the law, but becauſe the perſons themſelues are reconciled, and made righteous through Chriſt, &c.*

Harm. ſect.7. pag.111.
Sect.9. p.257.
Sect.9. pag.273

4. *Ferus*, as he is alleaged before: *Lex impoſſibile onus eſt, quia non tantum exigit manum, ſed cor, &c.* The law is an impoſſible burthen, for it requireth not onely the hand, but the heart: ſecondlie, it conuinceth vs to be ſinners, for we doe alwaies more againſt the law, then for it, &c.

Commentar. in Act.15. fol.164.

See the teſtimonie of the holy Martyrs: *Patricke Hamelton* Martyr, ſaith, that the law biddeth vs to doe that thing, which is impoſſible, in as much as the keeping of the commandements, which the law biddeth, is impoſſible, *Fox.* pag.976.

Maſter *Tyndall* holy Martyr: *The law, when it commandeth thou ſhalt not luſt, giueth thee not power ſo to doe, but damneth thee, becauſe thou canſt not ſo doe: If thou wilt therefore be at peace with God, then muſt thou turne to the promiſes of the Goſpell*: *Fox* pag.1247.

AN APPENDIX OF THE DIVIſion of the law.

The Papiſts.

THe Maſter of the Sentences, whom the reſt doe follow, maketh but three commandements in the firſt table, ioyning in one the firſt and the ſecond: *lib.3. diſt.37. liter. b.* and he diuideth the ſecond table into ſeauen, making two of the laſt commandement: this to be the ſixth, *Thou ſhalt not couet thy neighbours wife*: that which followeth, *Thou ſhalt not couet thy neighbours houſe, nor his ſeruant, &c.* to be the ſeauenth and the laſt: *lib. 3. diſt. 40. liter. a.* This deuice the Papiſts ſucceeding haue the more willingly embraced, that the ſecond commandement, which doth pinch them very ſore, might be left out altogether, which ſome of them haue moſt impiouſly attempted. And *Catharinus*, a great popiſh writer, is directly of this iudgement, *mandatum ſecundum fuiſſe temporale*, that the ſecond commandement was but temporall, to continue for a time: *opuſcul. de imaginib.* For this their deuice, reaſons out of Scripture they haue none.

64. Error.

Our Doway Doctors doe thus helpe out the matter: 1. they ſay the firſt commandement cannot be diuided, becauſe to make a picture to the end to adore it as God, were in deed to haue a ſtrange God. 2. The laſt commandement they would haue to be two, becauſe the deſire and internall con-

Annot. in Exod.20.4. & in Deut.c.5.21.

ſent to adulterie and theft differ as much altogether, as the externall actes of the ſame ſinnes, &c.

*Contra.*1. Though euery picture adored as God, be a ſtrange god, yet there may bee a worſhip of a ſtrange god without a picture: and ſo *Lyranus* confeſſeth. Thus ſome of their Doctors make this difference betweene this precept and the next, that here is forbidden ſuch worſhip of ſtrange gods, as is done without an image, as *Varro* ſaith, the Romanes did worſhip their gods a long time without any image: and ſome thinke, that the idols of ſuch things as are fained, and haue no exiſtence in nature are here forbidden, as to make an image with a mans bodie, and a rammes head, as they did of *Iupiter*, and imagined him ſo to be. And further, they which worſhipped the Sunne and Moone, and brute beaſts, as the Egyptians did, did not adore images, but the things themſelues: all theſe kinds of idolatries fall not vnder this prohibition, *Thou ſhalt not make vnto thy ſelfe any grauen image*; wherefore all this cannot be one commandement.

Rom 7.8. Exod 20.17. Deut.5.21. 2. The laſt commandement is but one: 1. S. *Paul* calleth it ἐντολὴ, a commandement in the ſingular number. 2. In one place, *Thou ſhalt not couet thy neighbours wife* is put firſt: in another, *Thou ſhalt not couet thy neighbours wife*: If they were two commandements, it ſhould bee vncertaine in what order to place them. 3. Neither doe the thoughts of coueting differ as much as the actes: for then there ſhould bee other commandements alſo of not coueting to kill, to diſhonour parents, to beare falſe witneſſe.

The Proteſtants.

THis diuiſion of the law, to ioyne the firſt and the ſecond commandement in one, and ſo to make two of the laſt; we ſhew it to be contrarie to the Scripture, to reaſon and authoritie.

Marke 10.19. Firſt, our Sauiour Chriſt maketh but ſixe commandements in the ſecond table: where in ſtead of the laſt, *Thou ſhalt not couet*, is put, μὴ ἀποστερήσῃς, *Thou ſhalt hurt no man*, no not ſo much as by thought or deſire to couet any thing of his.

Rom.7.8. Againe, S. *Paul* calleth the law forbidding to luſt, ἐντολὴ, a commandement in the ſingular number, not commandements.

Secondly, reaſon alſo giueth, that this commandement, *Thou ſhalt not couet*, ſhould be but one: firſt, diuers commandements haue their diuers acts which are forbidden, as to ſteale, to kill, to commit adulterie: but theſe two ſuppoſed lawes haue but one action, which is to couet. Secondly, the concluſion, after the particular induction, *nor any thing that is his*, ſheweth, that all the particulars before going belong vnto the ſame charge and commandement.

Thirdly, 1. *Origen* miſliketh this diuiſion thus writing *in 8. Exod. Hæc omnia nonnulli putant ſimul vnum eſſe mandatum, quod ſi ita putetur, non complebitur decem numerus mandatorum*: Some thinke all theſe to be one commandement: which if it be ſo, how ſhall the number of ten commandements be fulfilled? Therefore this is the firſt commandement, *Thou ſhalt haue no other Gods, &c.* The ſecond, *Thou ſhalt make no Idoll, &c.*

Ambroſ. Conſtat primum eſſe mandatum, &c. It is euident this is the firſt commandement, *Thou ſhalt haue no other Gods, &c.* then, *Thou ſhalt make no image, &c.* the third, *Thou ſhalt not take the name, &c. in 5. ad Epheſ.*

Com.in.7.ad Roman.v.7. 2. *Theophylact*, As the Apoſtle, calleth the precept, thou ſhalt not luſt, ἐντολή, a commandement in the ſingular number, ſo he ſaith in the ſame number, *Lex ad hoc homines inſtruebat, vt a concupiſcendo abigeret*, The law inſtructed men, to driue them from coueting, &c.

3. Our beſt Proteſtant writers, doe diuide the firſt table into foure commandements, and the ſecond into ſixe; as Peter [a] *Martyr*, Maſter [b] *Caluin*, [c] *Buchanus* with others.

4. *Leodienſ. epiſt. cont. Paſchal. 2. Tertium decalogi, &c.* The third precept, Thou ſhalt not take in vaine, &c.

[a] Locor.commun.claſ.2.cap.4.

[b] Lib.2.inſtit.cap.8.ſect.12.

[c] Comentar.Exod.cap.20.

THE THIRD PART OF THE WORKES of Supererogation.

The Papiſts.

65.Error. THey teach, that it is not onely poſſible for men to keepe the law of God in this life, but to doe more then is preſcribed or commanded: and that men of their abundance may allot vnto others ſuch workes of ſupererogation, *Rhemiſt.1.Cor.9.ſect.6.ex Tileman loc.3.err.16.*

Argum. 2.Cor.8.ſect.3. *As your abundance now ſupplieth their want, their abundance alſo may ſupplie your want, that there may be equalitie.* Saints, or other vertuous perſons may in meaſure and proportion of other mens deſeruings, allot vnto them as well the ſupererogation of their ſpiritual works, as thoſe that abound in worldly goods may giue almes of their ſuperfluities, to them which are in neceſſitie, *Rhemiſt. totid. verbis.*

Anſw. 1. This place prooueth no communication of merits of one to another: but that as euery one aboundeth in the gifts and graces of God, ſo they ought to communicate the vſe thereof one to anothers benefit: for no man meriteth himſelfe by any worke of his: therefore he cannot communicate that to another, which he hath not himſelfe. Here alſo mention is made of mutuall communication, for one to ſupplie anothers want: but he that doth ſupererogate to another of the abundance of his good workes, hath no neede to haue his wants ſupplied by another mans deſeruings: therefore there is no mutuall communicating betweene them, which is the thing whereof the Apoſtle ſpeaketh in this place.

The Proteſtants.

Arg. THat no man is holpen by another mans deſeruings, but all that a man can doe, is little enough and not ſufficient for himſelfe; it is plaine in the Goſpell: where our Sauiour ſaith, *That when we haue done all that is commanded, we are vnprofitable ſeruants, and did no more then was our dutie: Ergo,* a man cannot doe more then his dutie. Luk.17.10.

Hierome vpon this place thus concludeth: *Si inutilis eſt, qui fecit omnia, quid de illo dicendum eſt, qui explere non potuit:* If he be an vnprofitable ſeruant, which did all, what ſhall be ſaid of him which could not fulfill them? *ad Cteſiphont.*

Saint *Ambroſe* vpon the ſame words writeth thus: *Ergo, & cum fecerimus quod nobis imperatum eſt, &c.* Therefore, when we haue done that which is commanded vs, we muſt not ſtraight be exalted, but humble our ſelues: *quia non ſtatim, ſi aliquid fecerimus, implenimus omnia ſeruitutis obſequia, quis tanta ſalutis beneficia digno poſſit æquare ſeruitio? quis poteſt ſoluere, quod accepit?* becauſe not ſtraightwaies, if we haue done any thing, we haue performed all the duties of our ſeruice, who can bee equall in his ſeruice to ſo great benefit of ſaluation? who can pay that which hee hath receiued? *ſerm.16. in Pſal.119. Ergo,* no man can doe more then he is bound to doe.

We may alſo remember the parable of the Virgins, Matth.25. where the fiue wiſe refuſe to giue of their oyle to the fiue fooliſh: leſt (ſay they) there will not be enough for vs and you. No man therefore hath attained to ſuch a perfection of goodneſſe, that he is able to ſpare ought for his brother, but ſhall haue neede thereof himſelfe.

1. *Auguſtine* writing vpon this parable ſaith: *Vnuſquiſque pro ſe rationem reddet, nec alieno teſtimonio quicquam adiuuatur, apud Deum: — & vix ſibi quiſque ſufficit, vt ſibi teſtimonium perhibeat conſcientia ſua:* Euery man ſhall giue account for himſelfe, neither is a man relieued by anothers teſtimonie before God: — the teſtimonie of a mans conſcience is hardlie ſufficient for himſelfe: *de verb. Domini ſerm.22.* See more of this matter: *Controuerſ.14. quæſt.7. part.4. & quæſt.8. part.3. artic.2.*

Tertullian hereof alſo thus writeth, *lib. de Pudicit. Sufficiat martyri propria delicta purgaſſe, ingrati, vel ſuperbi eſt in alios ſpargere, quod ipſe pro magno fuerit conſecutus: ecquis alienam mortem ſua morte ſoluit, niſi ſolus filius dei?* Let it ſuffice a Martyr to haue purged his owne ſinne, it is the part of an vnthankfull or proud man, to ſcatter vpon others, that which he hath obtained for a great benefit: doth any man by his death looſe anothers death, but onely the Sonne of God?

2. *Chryſoſtome* (as he is alleaged by *Ieremie* Patriarch of Conſtantinople) ſaith: *Non quiſquam mortalium — poteſt ante Deum conſiſtere,* No mortall man is able to ſtand before God, *&c.* if a mans righteouſneſſe ſuffice not for himſelfe, much leſſe hath he to impart vnto another. Cenſor oriental. cap.6.

3. Confeſſ. of Sweueland, artic.11. *The Saints are farre off from aſcribing their ſaluation to their owne merites, how therefore ſhould they preſume to helpe any other with their merits.* Auſpurg, artic.6. *They haue feyned* (ſpeaking of Monkes) *that they doe ſo ſatiſfie Gods commandements, that they can doe ſomewhat more, and hereupon roſe that horrible error of the workes of ſupererogation, &c.* Harm. ſect.2. pag.49. Harm. ſect.18. pag.563.

4. *Eſpenc.* a learned Papiſt thus confeſſeth: *Quo die multa nimirum miſericordia opus erit omnibus Sanctis:* In which day of the Lord all the Saints ſhall haue great neede of mercie: *in 2.Tim. p.15.* And againe hee thus alleageth out of *Auguſtines* Sentences, collected by *Proſper. ſent.234. Nemo fidelium, quamuis multum profecerit, dicat, ſufficit mihi:* Let none of the Saints, though hee haue well profited, ſay, it ſufficeth me: *p.126.* If no man hath ſufficient for himſelfe, how can hee ſupererogate to others.

THE FOVRTH PART WHETHER GOD BE to bee ſerued for hope of reward, or feare of puniſhment.

The Papiſts.

MEn ought to doe good in reſpect and for reward and recompence in heauen for their good workes: the Apoſtle ſaith of *Moſes,* Heb.11.26. He had reſpect to the recompence of reward, *Rhemiſt. ibid.* 66. Error. Heb.11.26.

The Proteſtants.

Anſ. FIrſt, we denie, that we ought to make account of heauen to be giuen as a iuſt recompence deſerued by our workes: for life eternall, as the Apoſtle ſaith, is the free gift of God, Rom.6.23, Secondlie, wee grant that men in their well doing ought to haue reſpect to the reward, but not chieflie or principally: but the reſpect of Gods glorie and their owne dutie ought to moue them more. Rom.6.23.

Argum. Taſte and ſee, how gracious the Lord is: Wee ought as dutifull children to yeeld obedience to the Lord, and delight in him, euen becauſe of that pleaſant taſte, comfort and ioy, which we feele in his goodnes toward vs. *Auguſtine* ſaith well, *Deus non propterea ſe amari vult, quia dat aliquid* Pſalm.34.8. In Pſalm.52.

præter ſe,ſed quia dat ſe : God would not be beloued of vs, becauſe he giueth or promiſeth any thing beſide himſelfe, but becauſe he giueth himſelfe.

Iſychius ſaith, *Ita ſe quis debet diſponere, vt omne deſiderium & propoſitum cuiuſlibet actionis &* In 3. Leuitic. *conſummationem Deo offerat,&c.* Euery one muſt ſo diſpoſe of himſelfe, that he offer vnto God, the deſire and purpoſe of euery action, and the conſummation thereof, &c, the glory then of God, not the hope of our reward, muſt bee the chiefe end of our actions.

Confeſſ. of Bohemia, c. 7. *We muſt exerciſe our ſelues in good workes — for the reward of eternall life, — and that by faith we may haue a more eaſie entrance to theſe rewards,&c.* Wee may looke then to the reward, but not as the reward of our merites, but giuen vs by grace, and apprehended by faith.

Lib. 2. de triplice homin. officio c. 28. Their owne Doway Doctor *Weſton* ſaith, No worke of a righteous man, *Habere valorem condignum præmio cœleſti,* hath a valour worthie of the heauenly reward, but al the valour is placed, *in Dei acceptatione,* in the acceptance of God, &c. then it will follow, that heauen muſt not be expected, as a reward due vnto our workes.

Ambroſe : Propoſitum piæ mentis mercedem non expetit, ſed pro mercede habet boni facti conſcientiam & iuſti operis effectum : The purpoſe of a godly minde doth deſire no reward, but in ſtead of a reward hath the conſcience of a good fact, and the effect of a righteous worke, *lib. 1. de Abram. c.* 8.

Maſter *Tyndall* holy Martyr ſaith : Euery Chriſtian man muſt keepe Gods commandements by loue, and not by hope, to get for his ſeruice euerlaſting life, pag. 1255. artic. 10. Againe, they that for feare of hell, or the ioyes of heauen doe their dutie, doe a conſtrained ſeruice which God will not haue : ſuch are hyred men and waged ſeruants, not children, pag. 1255. col. 2.

The Papiſts.

67. Error. 2. Euen in right Chriſtian godly men there remaineth doubt, miſtruſt, feare of hell and damnation: and the feare of Gods iudgements cauſeth iuſt men to humble themſelues, leaſt they ſhould be damned. And ſo S. *Paul* ſaith, *Worke out your ſaluation with feare and trembling,* Philip. 2. *Rhemiſt.* 1. *Iohn 4. ſect. 6.*

The Proteſtants.

Anſ. We acknowledge a dutifull reuerence and feare of God alwaies remaining in the godly: but it is farre from that ſeruile and ſlauiſh feare, which is cauſed only by the remem-In Pſal. 127. brance of hell fire and eternall iudgement. *Auguſtine* doth thus reſemble the matter : The chaſt wife (ſaith he) and the adulterous do both feare their husbands : *ſed caſta timet ne diſcedat vir ; adultera, ne veniat :* But the chaſte wife is afraid leſt her husband ſhould depart ; the adulterous is afraid leſt he ſhould come, &c. Such a feare as is in the chaſte wife, we grant to be in the children of God, but not the other.

2. We alſo confeſſe, that the horror of hell is profitable to make a way and entrance for the calling of worldly and hard hearted men, as the needle or briſtle (as *Auguſtine* ſaith) maketh a way for the 1. Iohn 4. 18. thread : but in a man alreadie called, this feare is expelled by loue, as the Apoſtle ſaith: for we muſt be 2. Tim. 4. 8. of thoſe that loue the appearing of Chriſt, not of that number which feare it, and wiſh it were prolonged.

Auguſt. Si poſſumus efficere, fratres, vt dies iudicij non veniret, puto, quia nec ſic erat, male viuendum: If we could bring it about, that the day of iudgement ſhould not come at all, we ought not for all that to liue ill, &c. His meaning is, that we ought not to liue well onely for feare of Gods iudgements.

Origen tract. 33. in Matth vpon theſe words, Matth. 25. 24. *I knew thou waſt an hard man, and therefore was afraid : Nec eſt bonus huiuſmodi timor, nec liberat nos talis timor à tenebris exterioribus:* This feare is not good, neither deliuereth vs from vtter darkneſſe.

Lib. 1. de fid. 2. *Theodoret* ſaith, *Fides eſt inſita credentium animis citra ambiguitatem aliquam diſpoſitio :* Faith is a diſpoſition ſetled in the mindes of beleeuers without all ambiguitie, &c. but where is feare, there is doubtfulneſſe and ambiguitie.

Harm. ſect. 17. pag. 519. 2. Confeſſ. of Bohemia : *Their mind* (i. of the faithfull) *is ſtirred vp to performe theſe things, rather of loue, then of any debt to any compulſion,&c.*

4. *Peter. Lombard. Inimicus eſt iuſtitiæ, qui pœna timore non peccat:* He is an enemie to iuſtice, that ſinneth not for feare of puniſhment, *lib. 3. diſt. 36. liter. c.*

Maſter *Tyndall* holy Martyr : They are the people of Chriſt, which willingly doe heare and follow him, not for feare of the law, but onely entiſed and lead with a gracious libertie, and faithfull loue, not doing any thing, becauſe it is commanded, but becauſe it is pleaſant and acceptable to them, though it were not commanded, *Fox* pag. 1253. col. 2.

THE SECOND GENERALL QVEſtion of good workes.

THE FIRST PART OF THE NECESSItie of workes.

The Papiſts.

Their opinion is, that good workes are not onely neceſſary to ſaluation, *neceſſitate præſentia*, becauſe they muſt neceſſarily be preſent, and wee cannot be without them: but *neceſſitate efficientiæ*, they are neceſſarie, as efficient cauſes together with faith, of our ſaluation. 68.Error.

Argum. Worke out your ſaluation with feare, and trembling: Our light affliction cauſeth vnto vs a more excellent weight of glorie: Ergo, our workes and ſufferings are the cauſe of ſaluation, *Bellarm. lib.6.de iuſtificat.c.17.* Phil.3.12. 2.Cor.4.17.

Anſw. 1. To the firſt place we ſay, that the Apoſtle there ſaith none other thing, then his fellow Apoſtle Saint *Peter*, *Make your election ſure*: to worke out our ſaluation, and to make our election ſure by good workes, is all one, not that our ſaluation or election is thereby cauſed before God: but good workes doe ſerue to aſſure our owne conſcience of our ſaluation, and to perfit or finiſh it to our ſelues. And againe it followeth in the next verſe: *For it is God which worketh in you both the will and the deede*, verſ.13. So then man worketh, but it is God, that giueth him grace to worke: as *Auguſtine* ſaith vppon theſe words, without me you can do nothing: *Ioan.15.5. Sine paruum, ſiue multum, ſine illo fieri non poteſt, ſine quo nihil fieri poteſt*: whether it be little or much, nothing can be done without him, without whom nothing can be done: *tract.81 in Ioan.* 2.Pet.1.10. 13.

2. Affliction is not the cauſe of ſaluation, for then the Apoſtle ſhould bee contrarie to himſelfe, *I count that the afflictions, of this preſent time are not worthy the glory,&c.* But it is onely the way, that bringeth vs to Heauen, *The gate is narrow, and the way ſtraite, that leadeth to life*: And *Bernard* (well ſaith) *Sunt via regni, non cauſa regnandi*: Good workes are the way to the kingdome, not the cauſe of the kingdome. Rom.8.18. Matth.7.14.

The Proteſtants.

A Neceſſitie of good workes we grant, as liuely teſtimonies of our faith, without the which there is neither faith nor life: *Euery tree, that bringeth not forth good fruite is hewen downe,&c.* And Saint *Iames* ſaith, *Shew me thy faith, out of thy workes*: *Bernard* alſo writeth: *Credis in Chriſtum? fac Chriſti opera, vt viuat fides tua*: Dooſt thou beleeue in Chriſt? doe Chriſts workes, that thy faith may liue: *in Paſchal.ſer.2.* ſuch a neceſſitie of workes we grant, but not as the cauſe or efficient of ſaluation. Matth.7.19. Iam.2.18.

Argum. A man is iuſtified by faith, without the workes of the law: I liue by the faith of the ſonne of God; No man is iuſtified by the law, *and the law is not of faith*: *Ergo*, faith onely is neceſſary to our iuſtification: workes, as being of the law, are not herein ioyned with faith, for then the law were of faith: But they follow after as fruites of our iuſtification. Rom.3.28. Galath 2.20. Galath.3.11.

1. *Chryſoſtome* thus ſaith vpon theſe words of our Sauiour, Iohn 6. *This is the worke of God that ye beleeue,&c.* Yee ſee how he calleth faith the worke of God: therefore as ſoone as thou beleeueſt, thou art adorned with good works, not that workes are wanting, *ſed per ſeipſam fides eſt plena operibus*, but faith by it ſelfe is full of workes,&c. *Ieremie* Patriarch agreeth, *While we praiſe good workes, my meaning is, not that we repoſe our whole confidence therein, for therein we ſhould much offend: Sed ita ea coli volumus, vt quæ ad ſalutem neceſſaria ſunt,& quæ fidem natura ſua conſequantur,&c.* But I would haue them ſo embraced, as ſuch as are neceſſary to ſaluation, and do of their owne nature follow faith, &c. Workes then are neceſſarie as fruites and teſtimonies of faith, not otherwiſe. Iohn 6.2.9. Serm.de fid. & leg.natur. Cenſor.oriental.c.6.

2. *Cyrill* of Alexandria ſaith, *Opera fidei congruentia facere,&c.* To doe workes agreeable to faith, belongeth onely to them that loue God. Lib.9.in Ioann.c.44.

3. Confeſſ.of Heluetia, c.16. *Thoſe ſame workes that are agreeable to Gods will muſt bee done, not to the end to merite eternall life by them; for life euerlaſting, as the Apoſtle ſaith, is the gift of God — but to the glorie of God, to commend and ſet forth our calling,&c.* Harm.ſect.9. pag.246.

4. *Synod. Moguntin, cap.8. Opera iuſtificatorum gratiæ Dei effectus ſunt, & mouente & adiuuante ſpiritu ſancto fiunt*: The workes of thoſe that are iuſtified, are the effects or fruites of grace, and are wrought by the motion of the ſpirit. — Men then are firſt iuſtified by grace, and after their iuſtification, good workes are wrought.

The Martyrs haue ſealed this truth: *Patrick Hamelton: No man is iuſtified by the deedes of the law, but by the faith of Ieſus, Fox.*pag.978. *Catherine Hamelton* put to death, for ſaying, I know perfectly, that no workes can ſaue me, but onely the workes of Chriſt my Lord and Sauiour.

THE SECOND PART, OF THE EFFICACIE OF workes, whether we are thereby iuſtified.

The Papiſts.

69.Error. THat a man by good workes is iuſtified, and made more iuſt, they thinke to bee very manifeſt and plaine out of Scripture: wherein, as it ſhall appeare, they are greatly deceiued, and do no leſſe deceiue others ſeduced by them.

Iam.2.21.25. *Argum.*1. Of all others, which may ſeeme to make for them, they moſt of all vrge that of Saint Iames: *Was not Abraham our father iuſtified through workes,* verſ.25. *Likewiſe was Rahab the harlot iuſtified through workes: Ergo*, we are iuſtified by our workes, *Bellarm.cap.*18.

Rom.3.28. *Anſw.* Saint *Iames* in ſaying we are iuſtified by workes, meaneth not that iuſtification whereby we are made iuſt before God, for then he ſhould be contrary to Saint *Paul*, who ſaith, we are iuſtified without workes. But by being iuſtified he vnderſtandeth nothing elſe, but to be declared iuſt, as wel before men, as in the ſight of God: which declaration is teſtified and ſhewed forth by our workes proceeding of faith.

Bellarmine contrariwiſe laboureth to proue, that the word cannot be ſo taken here: for the Apoſtle ioyneth workes and faith together, verſ.22. *The faith wrought with his workes, and through the workes the faith was made perfect;* workes and faith doe then worke together; as one worketh, ſo doth the other, they iuſtifie both alike: but faith iuſtifieth not by way of declaration, but verily, and in deede, *Ergo.*

Contra. Firſt, it followeth not, becauſe faith worketh with workes, that therefore they worke both alike: it is one thing for faith to iuſtifie with workes, another to iuſtifie as workes: Secondly, as faith doth iuſtifie vs before God, ſo alſo it iuſtifieth before men, that is, faith ſerueth alſo for the declaration of our iuſtification, in that it cauſeth good workes, and theſe good workes doe teſtifie of faith, that it is liuely, and perfect, not a dead faith. Thirdly, that to iuſtifie is here taken onely for the declaration, or teſtification of our faith, it thus appeareth: firſt, that this word is ſo vſed in Scripture; it is plaine, that thou maieſt be iuſtified in thy words: that is knowne, or declared to bee iuſt.
Rom.3.4. De ſpiritu.& liter.cap.26. *Auguſtine* alſo ſaith, *Iuſtificabuntur, id eſt, iuſti habebuntur*, they ſhall bee iuſtified, that is counted iuſt, as we alſo ſay, *Sanctificetur nomen tuum, id eſt, ſanctum habeatur*, let thy name be halowed, that is, acknowledged to be holy.
Iam.2.18. Secondly, the Apoſtle himſelfe ſaith, verſ.18. *Shew me thy faith out of thy workes, &c.* he ſpeaketh onely of the outward ſhewing and teſtification of faith. Thirdly, if wee take iuſtification properly, as Saint *Paul* vſeth the word, then ſhould S. *Iames* bee contrary to Saint *Paul*, who ſaith, we are iuſtified by faith without workes.

Lib.4.in cap.4. ad Roman. *Origene* alſo thus expoundeth this text: *Indicium eſt fidei veræ vbi non delinquitur*, — It is a ſigne of true faith, where is no offence, &c. *Abraham* is ſaid to bee iuſtified by workes, *quia certum eſt eum qui vere credit, opus fidei & iuſtitia operari*, becauſe it is certaine, that hee which beleeueth, doth worke the worke of faith and iuſtice, and ſo is capable of both glories, of that which is in ſecret with God, and open before man, &c.

Bellarmine anſwereth, that Saint *Paul* ſpeaketh of the firſt iuſtification, which is, without workes; Saint *Iames* of the ſecond iuſtification, whereby a man is made more iuſt, and this is cauſed by good workes.

Rom.8.30. *Contra.* Firſt, we deny any ſuch difference of iuſtification: the Scripture ſpeaketh but of one iuſtification, *Whom hee iuſtified, them alſo he glorified:* vnleſſe you will haue another iuſtification to come after our glorification: and verſe 7. *Bleſſed are they whoſe iniquities are forgiuen:* the iuſtification in remiſſion of ſinnes, doth make a man bleſſed: *Ergo*, it is the onely ſufficient iuſtification.

Secondly, if faith doe iuſtifie as it is a worke, by the merit and worthines thereof, as it is by our aduerſaries affirmed, and not inſtrumentally onely by apprehending Chriſt, then neither ſhall their firſt iuſtification be without workes, becauſe it is not without faith.

Thirdly, Saint *Paul* and Saint *Iames* ſpeake both of one and the ſelfe ſame iuſtification before God: for both of them alleage the ſame example of *Abraham*, both citing the ſame teſtimony of Scripture:
Geneſ.15.6.6 *Abraham beleeued God, and it was counted vnto him for righteouſnes:* Wherefore they bringing in the ſame example, and vſing the ſame words, muſt needs apply them to the ſame end. *Rahab* alſo is brought in an example of the very firſt iuſtification, *Rahab the harlot was iuſtified:* ſhe was an harlot onely before her firſt iuſtification: ſo then it will follow, that euen the firſt iuſtification is by workes, if they will haue Saint *Iames* to vnderſtand iuſtification as Saint *Paul* doth.

*Argum.*2. *Bellarmine* for iuſtification by workes further oppoſeth theſe places of Scripture.

.1 Rom.6.19. 1. Rom.6.19. *As you haue giuen your members, ſeruants to vncleaneneſſe, and iniquitie to commit iniquitie, ſo now giue your members ſeruants to iuſtice or righteouſnes to ſanctification:* by ſanctification here iuſtification is ſignified, being oppoſed to iniquitie.

.2 2.Cor.7.1. 2. 2.Cor.7.1. *Hauing theſe promiſes, let vs cleanſe our ſelues from all filthines of the fleſh and ſpirit, and grow vp vnto ſanctification in the feare of the Lord:* we muſt grow vp euery day to more iuſtice and ſanctification.

3. 2.Cor.9.10. *He will multiplie your ſeede, and increaſe the fruites of your iuſtice* : by almes then our iuſtice is encreaſed. 2.Cor.9.10.

4. Iohn 14.23. *If any man loue me, he will keepe my word, and my father will loue him* : this keeping of the commandements doth procure the loue of God, and conſequently iuſtification. 4. Iohn 14.23.

5. Apocal.22.11. *He that is filthie, let him be filthie ſtill, he that is iuſt, iuſtificetur adhuc, let him be iuſtified ſtill. Ergo*, by good workes a man hath encreaſe of iuſtification. 5. Apocal.22.11.

1. *Anſw.* First, ſanctification, ἁγιασμὸς, is the fruite of iuſtice or righteouſnes by faith : as the Apoſtle ſaith, *you haue your fruit vnto holines or ſanctification* : this place onely ſheweth, that we muſt be the ſeruants of the iuſtice of faith, to bring forth fruits of ſanctification. Secondly, ἀνομία, iniquitie, is a generall name, both ſignifying the deprauation and vncleanneſſe of our nature, as here it is ioyned with it, as alſo it betokeneth actuall ſinne, for as S. *Iohn* ſaith, ἁμαρτία is ἀνομία : *ſinne is iniquitie or, tranſgreſſion of the lawe*, ſo that the word iniquitie or tranſgreſſion, may very well anſwere vnto iuſtice and ſanctification, the tree and the fruite. 1. Rom.6.22. 1.Iohn 3.4.

2. We deny not, but that we muſt continually grow vp and encreaſe in the workes of ſanctification, which the Apoſtle here affirmeth; but iuſtification is one thing, ſanctification another : we muſt firſt be iuſtified by faith in the *promiſes of Chriſt*; of the which promiſes alſo the Apoſtle here maketh mention; then followeth as an effect and fruite thereof, our ſanctification and holines with the workes thereof. 2.

3. First, by iuſtice here either the Apoſtle vnderſtandeth not the iuſtice of faith, wherewith wee are iuſtified before God; but the iuſtice wrought in vs by faith, which they call inherent or ſecond iuſtice : as Matth.6.1. *Doe not your iuſtice before men, to be ſeene of them* : but the inward iuſtice of faith cannot be ſeene of men : and verſe 2. by iuſtice, our Sauiour expoundeth almes. Secondly, or elſe, if we vnderſtand the true iuſtice of faith : the Apoſtle ſaith not, that iuſtice it ſelfe, but the fruites thereof are encreaſed, which we deny not. Thirdly, though the iuſtice of faith before God be not encreaſed, yet we may encreaſe in the aſſurance thereof vnto our ſelues. 3. Matth.6.1.2.

4. Our Sauiour expoundeth himſelfe, verſ.21. *I will loue him, and ſhew my ſelfe vnto him* : this loue then of God in Chriſt, is not procured by good workes, but onely ſhewed, manifeſted and aſſured, as Saint *Peter* ſaith, 2.Pet.1.10. *Make your calling and election ſure by good workes.* 4. Ioh.14.21. 2.Pet.1.10.

5. First, it is manifeſt by the oppoſition, that the Apoſtle ſpeaketh of that iuſtice which is wrought in vs by faith, which they call the ſecond iuſtice : for he had ſaid before : ὁ ἀδικῶν he that is vniuſt or iniurious, or as their owne tranſlation readeth, *qui nocet*, he that is hurtfull, let him bee hurtfull ſtill : as this is vnderſtood not of originall, but externall iniuſtice; ſo the clauſe following, ὁ δίκαιος, he that is iuſt, let him be more iuſtified, muſt be referred to the encreaſe of iuſtice. Secondly, vnleſſe wee will vnderſtand it of the aſſurance of iuſtification to our ſelues, wherein as I ſaide before wee may encreaſe : but what is this to iuſtification by workes, whereof there is not one ſyllable mentioned? 5.

The Proteſtants.

THat good workes, although they be notable teſtimonies of our faith, yet helpe not to iuſtifie vs before God : the Scripture thus witneſſeth.

*Argum.*1. Rom.4.7. *Bleſſed are they whoſe iniquities are forgiuen* : our bleſſednes is not cauſed by our workes, but by the free remiſſion of our ſinnes in Chriſt. 1. Rom.4.7.

Bellarmine anſwereth, that Saint *Paul* ſpeaketh of the firſt iuſtification, or the beginning of iuſtification.

*Contra.*1. He ſpeaketh of that iuſtification, which bleſſedneſſe followeth, which is not the beginning, but the very perfection of our iuſtification : we ſee heauen is promiſed at the firſt remiſſion of our ſinnes, what need then any other iuſtification? As *Auguſtine* ſaith, *Donando delicta fecit ſe debitorem corona*, by forgiuing of our ſinnes, he hath made himſelfe a debtor of the crowne. 2. Againe, whereas man all his life long hath need of remiſſion of ſinnes, this iuſtification, whereby all our ſinnes are remitted, is not the beginning only, but the conſummation thereof, which extendeth it ſelfe thoroughout our whole life. Wherefore good workes are not giuen vs to be iuſtified thereby, but to be euident ſignes and witneſſes of our faith, to the glory of God: as *Bernard* ſaith, *Sicut corporis huius vitam ex corporis motu dignoſcimus, ſic fidei vitam ex operibus bonis* : As wee diſcerne the life of the body by the motion, ſo faith by good workes: *In Paſchal. ſerm.*2.

*Argum.*2. Pſalm.143.2. *Enter not into iudgement with thy ſeruant* (ſaith the Prophet) *for in thy ſight ſhall none that liueth be iuſtified* : Matth.6.12. Our Sauiour teacheth euery man, though neuer ſo iuſt, to pray, *forgiue vs our ſinnes, &c. Ergo*, no man is iuſt by his workes. 2. Pſal.143.2. Matth.6.12.

*Bellarm.*1. *Dauid* deſireth not to be iudged according to thoſe things, which hee had of himſelfe, whereby hee could not be iuſtified 2. Or it is to bee vnderſtood of veniall ſinnes. 3. Or hee ſaith, that in compariſon of God, who is perfectly iuſt, no man can be iuſtified, *Bellarm. cap.*20. *reſp. ad loc.*2. 1.

*Contra.*1. *Dauid* ſpeaketh of himſelfe as Gods *ſeruant*; and ſo in the ſtate of grace, not as vnder his naturall condition. 2. Doth hee thinke that God hauing forgiuen vnto his ſeruants their greater ſinnes, will enter into iudgement with them for ſmall offences, which hee calleth *veniall* : therefore 1.

Dauid

Pſal.130.2. *Dauid* vnderſtandeth all ſinnes whatſoeuer: as in the like place is euident, Pſal.130.2. *Si obſeruaueris iniquitates, quis ſuſtinebit?* If thou marke iniquities, who ſhall abide it? 3. He ſaith not, in compariſon of God, *but in the ſight of God*: and what other iuſtification do we ſpeake of, but before God? before men, we denie not, but by good workes one may be iuſtified, that is, knowne or declared ſo to be. Againe, he ſpeaketh of ſuch a iuſtification, whereby Gods ſeruants ſhall bee deliuered from iudgement: which is not to be made iuſt, as God is, or equall vnto him; for then euery man ſhould be iudged or condemned: for ſuch iuſtice the Angels haue not, much leſſe men.

Bellarm. That petition of the Lords prayer is to be vnderſtood onely of veniall ſinnes, which are mixed with our good workes, *c.20.reſp.ad loc.5.*

Contra. 1. The word is ὀφειλήματα, *debts*; we pray to haue all our debts forgiuen: but I truſt wee are more endangered and indebted to God, by great ſinnes then ſmall. 2. Saint *Luke* readeth, ἁμαρτίας, *ſinnes*: and S. *Iohn* defineth, ἁμαρτία, *ſinne* to be ἀνομία, *tranſgreſſion*: 1.Ioh.3.4. 1 Iohn 3.4. but great ſinnes are tranſgreſſions of the law, more then veniall: *Ergo*, they are not excluded. 3. If good workes are tempered with venial ſins, how can they, being imperfect, make vs iuſt, and perfect before God?

Concil. Arauſican.can.20. Multa in homine bona fiunt, quæ non facit homo, nulla vera bona facit homo, quæ Deus non præſtat, vt faciat homo: Many good things are wrought in man, without man; but man doth no good things, which God doth not firſt giue ſtrength to man to worke and do them, &c. A man then muſt firſt receiue grace of God to worke (which is giuen in his iuſtification) and then he worketh: ſo that good workes are the effect, not the cauſe of iuſtification. See the ſeale of the Martyrs to this doctrine, Part.1. of this Queſtion.

Pſalm.130.4. Cenſur. orientall.cap.6. 1. *Ieremie* the Patriarch thus alleageth *Chryſoſtome* to this purpoſe, vpon theſe words of the Pſalme: *With thee is mercy: Hoc eſt non in noſtris recte factis, ſed in tua bonitate ſitum eſt, vt tantam effugiamus damnationem*: that is, It lieth not in our well done deedes, but in thy goodneſſe, that wee eſcape ſo great damnation.

In 4.cap.ad Roman. In 2.cap.ad Galat. 2. *Primaſius* ſaith: *Impium per ſolam fidem iuſtificat*: Hee iuſtifieth the wicked by faith alone, &c. *Si gentes fide ſola non ſaluauit, nec nos, quia ex operibus, nemo iuſtificabitur*: if hee did not ſaue the Gentiles onely by faith, neither doth hee ſaue vs: for by workes ſhall none bee iuſtified.

Harm.ſect.9. 246. Sect.9.pag. 259. 3. Latter confeſſ. of Heluet.c.16. *We teach with the Apoſtle, that a man is iuſtified by faith in Chriſt, and not by any good workes.* French confeſſ artic.22. *We confeſſe, that the good workes which we doe, by the direction of his ſpirit, are not ſo regarded of God, that we ſhould be iuſtified thereby, becauſe we ſhould wauer with a perpetuall doubting, &c.* See alſo the confeſſ. of Belgia, artic.22.pag.261. Auſpurg, pag.263. and the reſt of the reformed Churches agree.

In cap.20. Matth. In cap.11.epiſt ad Roman. 4. *Ferus*: If thou deſire to haue Gods fauour and mercie, *nullam meritorum tuorum mentionem facias*; make no mention at all of thy merites. *Faber Stapulen. Non ex operibus ſalutem attingere poſſumus, ſed dei electione & gratia*: Wee doe not attaine ſaluation by our workes, but by Gods election and grace.

Decret.part.2.cauſ.3.qu.7.c.5.Gregor. vpon theſe words, Geneſ.4.4. *The Lord had reſpect to Abel and his offering*: firſt vnto *Abel*, then to his offring: *Ex qua re patenter oſtenditur, quia non offerens à muneribus, ſed munera ab offerente placuerunt*: By the which it is euident, that not the offerer by his gift, but the gift becauſe of the offerer pleaſed: *Ergo*, *Abel* was not iuſtified by his gift, but before his gift.

THE THIRD PART, OF THE IMPEDIMENTS of good workes.

FIRST, WHETHER THE WORKES OF the righteous be perfect.

The Papiſts.

70.Error. THeir opinion is, that a iuſt man in his good workes doth not ſinne ſo much as venially. *Concil. Tridentin.ſeſſ.6.can.25.* but that their workes are truely iuſt, without any ſpot or blemiſh of ſinne, *Bellarm.cap.15.*

Iob.1.22. Pſal.7.6. *Argum.1.* Iob.1.22. *In all this did not Iob ſinne, nor charge God fooliſhly*: Pſal.7.6. *Iudge me according to my righteouſneſſe*: *Dauid* would not haue ſtood vpon his righteouſneſſe before God, if it had bin defiled with ſinne, *Bellarm.cap.15.*

Iob.9.30. *Anſw.1. Iob* is ſaid as yet not to ſinne, not that he was ſimply without ſinne, but in reſpect of his ſinne afterward committed with his mouth, in murmuring againſt God; hee had not yet fallen into that great ſinne to charge God fooliſhly: for otherwiſe *Iob* confeſſeth himſelfe, that *if he ſhould waſh himſelfe moſt cleane, his owne clothes ſhould defile him*, that is, euen in his beſt workes, God could find ſufficient matter againſt him.

Pſal.133.2. Pſal.143.2. 2. The Prophet *Dauid* doth not ſtand vpon his innocencie or righteouſneſſe before God: for elſewhere he ſaith, *If thou markeſt what is done amiſſe, who ſhall be able to abide it? and in thy ſight no man liuing ſhall be iuſtified*, But he cleereth himſelfe for his vpright and true dealing among men, as verſ.3. *If I haue done this thing,&c.* his enemies accuſed him wrongfully, and perſecuted him without a cauſe, Pſal.25.3. Pſal.25.3.

*Argum.*2. Theſe places alſo are produced for the perfection of Workes.

1. Matth.6.22. *If thy eye be ſingle, all thy body is light*: Luke 11.36. *If thy bodie bee light, hauing no part darke*: *Ergo*, In good workes there is no darkeneſſe at all. Matth.6.22. Luke 11.36.

2. 1.Corinth.3.12. *If any build vpon this foundation, gold, ſiluer*: *Ergo*, ſome workes are as precious and perfect as gold. 1.Cor.3.12.

3. Iam.3.2. *In many things we offend all*: *Ergo*, in ſome things we offend not. Iam.3.2.

4. Pſalm.4.4. *Tremble and ſinne not*; Iſay 1.16.17. *Ceaſe to do euill, learne to do well*: to what end are we thus exhorted not to ſinne, if we cannot chooſe but ſinne in our good workes. Pſal.4.4. Iſay.1.16.17.

5. Act.10.35. *He that feareth God, and worketh righteouſneſſe, is accepted before him*: but nothing can pleaſe God, but that, which is truely good. Acts 10.35.

6. In diuers places the Scripture calleth the workes of the righteous, good workes: as Matth.5.16. that men *ſeeing your good workes, &c. Bellarm.lib.4.de iuſtificat.c.15.* Matth.5.16.

Contra. 1. The ſimple eye, ſignifieth not perfection, but integritie and ſinglenes of heart, without guile or diſſimulation: as *Auguſtine* very well diſtinguiſheth betweene *rectum corde, & mundum corde*: right in heart, and cleane in heart: *rectus corde eſt, — vt recto curſu, id eſt, recta fide atq; intentione peruenire, vbi habitat mundus corde*: He is right in heart, which endeuoureth that with a right courſe, that is a right faith, and intention he may come thither, where dwelleth the cleane in heart, *de perfect.iuſtit.contr.Celeſtin.* Secondly, the light hauing no darkneſſe, is Faith, which wholy lighteneth the body: as Chriſt ſaith, *He that is waſhed, is cleane euery whit*: this maketh not for the perfection of workes. Thirdly, yet the light of faith, though conſidered in it ſelſe, it hath no darkeneſſe; yet in the ſight of God, and conferred with his light, is full of darkeneſſe: As *Hierome* well noteth vpon theſe wordes, *God is light, and in him is no darkeneſſe*: *Oſtendit omnia aliorum lumina aliqua ſorde maculari*: He ſheweth that all other lights are obſcured with ſome blemiſh. 1. Ioh.13.10. 1.Ioh.1.5.

First, the Apoſtle ſpeaketh of teachers, and of ſound or corrupt doctrine, which hee compareth to gold, ſiluer, or ſtubble, hay, &c. for he compareth himſelfe and other teachers to builders, verſe 10. So then a man may teach pure and ſyncere doctrine, *We ſpeake of ſynceritie*: though the Apoſtle denie himſelfe to be perfect in working, *Not as though we were already perfect*. 2. This *gold, ſiluer, &c.* is ſo called not ſimplie, being laid to Gods touchſtone, but in reſpect of the *hay, ſtubble, &c.* So we denie not, but that good workes in reſpect of euill, are as gold. 3. Saint *Peter* expoundeth faith to be that, *which is more precious then gold*. This place therefore maketh nothing for the perfection of workes. 2. 2.Cor.2.17. Philip.3.12. 1.Pet.1.7.

First, *In many things we offend all*; ſaith the Apoſtle: whereupon it is well inferred, that in ſome things we offend not all, which is true: for euery man offendeth not in euery thing: but heereof it followeth not, that in ſome things no man offendeth. 2. The Apoſtle affirmeth the contrary, that *he is a perfect man, that offendeth not in word*: but no man is ſo perfect, and therefore in this point all offend in ſome meaſure: as *Let God bee true and euery man a lyar*. 3. The word is πταίομεν, we fall or ſtumble: ſo that in his conſtruction, ſome thing there may be, wherein a righteous man doth not fall or ſtumble; that is, apparantly or notoriouſly tranſgreſſe, though he be not without fault. 3. Rom.3.4.

First, his meaning is, that we ſhould not be outragious or immoderate in our anger; as the Apoſtle expoundeth, Let not the the Sunne goe downe vpon *your wrath*: not that we can bee altogether free from corruption. 2. We are exhorted to ceaſe to do euill; that is, to obſtaine from the workes of the wicked: For as *Hierome* well ſaith, *hominem poſſe eſſe* ἀναμάρτητον, *ſed non abſq;* κακίᾳ *vitio*, I ſay, a man may be without ſinne, but not without fault, *dial.2.contra.Pelag.* 3. And as *Auguſtine* well ſaith, *Cur non praeciperetur homini iſta perfectio, &c.* Why ſhould perfect iuſtice be commanded, though it cannot be performed? *non enim recte curritur, ſi quo currendum eſt neſciatur, &c.* A man cannot runne well, if he know not whether to runne: *de perfect.iuſtit.contr.Celeſtin.* 4. Epheſ.4.26.

Good workes are acceptable to God, but through Chriſt: *Such ſacrifices God is pleaſed with, but we muſt offer theſe ſacrifices by Chriſt*. 5. Hebr.13.15.

Our workes are called good, *non ſecundum perfectam iuſtitiam, ſed hanc, quae humanae fragilitati competit*, not after perfect iuſtice, but as is agreeable to our humane fragilitie, *dialog.1.contra.Pelag. Hieron.* 6.

I cannot here omit a moſt excellent teſtimony of *Origen* to this purpoſe: *Etſi omnia fecerimus, &c.* Although we haue done all things, that are commanded vs, yet haue wee not done any good: (for God onely is good) for if the things were truely good, that we doe, it would not haue been written, that doing thoſe things, wee ſhould ſay wee are vnprofitable ſeruants, *Quantum ad comparationem caeterorum dicuntur bona, quae agimus; quantum autem ad veritatem, bonum noſtrum non eſt bonum*: In reſpect then of other things, the workes are called good, which we do: but in regard of the truth, our good doing is not good: *tract,8.in Matth.* Luke 17.10.

The Doway champions doe here thus helpe out the matter: whereas *Luther* would proue by that text; *The imagination of the thoughts of mans heart are onely euill continually*: that all mens actions are polluted, as proceeding from a corrupt heart; they make this anſwere, that *Moſes* deſcribeth the enormitie of ſinne, that raigned then in the world before the flood: but there is excep- Geneſ.6.5. Doway Bible, Pag.23.24.

ted, who is called not onelie iuſt but perfect, and complete in doing all that was commanded,&c.

Geneſ.8.21.
Annot.in Geneſ.6.numer.11.
Annot.in Iob 15.verſ.15.

Contra. 1. That *Moſes* ſpeaketh not onely of theſe times, but generally of all mankind, ſhewing what man is by nature, is euident by the like place, cap.8. *The imagination of mans heart is euill, euen from his youth:* This was ſpoken after the flood: and your Latine Bible here hath this marginall note, which theſe tranſlators haue omitted, *cor hominis malum*, mans heart is euill: which ſheweth the generall condition of all men by nature. 2. And how *Noah* was counted perfect, your interlinearie gloſſe ſheweth he was perfect, *Tanquam viator, non comprehenſor*, As a traueller by the way, not as one that comprehended: that is, was attained to perfection: their owne *Vatablus* alſo ſaith, that the Apoſtle pronounceth *Noe* to haue done *iuſt per fidem* by faith, then not by his owne perfection: yea, the Doway gloſſe-men themſelues els where confeſſe, that the ſpot of veniall ſinnes may bee in a iuſt man,&c. how then is any man perfect?

The Proteſtants.

THe moſt righteous men in earth, haue not onely their infirmities, and are in danger to ſinne daily, but euen their beſt and moſt holy workes are blemiſhed with ſome infirmitie, and haue a ſmacke of ſinne.

Ecclеſ.7.22.
Prou.20.9.

Argum. 1. *There is no iuſt man in the earth that doth good, and ſinneth not:* that is, not at another time, as *Bellarmine* gloſeth, but euen at the ſame time, wherein he doth good, is not free from ſinne: for who can ſay, I am cleane from ſinne? the iuſt man cannot ſay, that at any time he is cleane from ſinne.

Iſay 64.6.

Argum. 2. *All our righteouſneſſe is as a ſtayned clout: Ergo,* the beſt workes which we do, are ſomewhat defiled with our owne corruptions.

Bellarmine anſwereth: 1. That the Prophet ſpeaketh of the wicked men, with whom God was angry, not of the righteous.

Iſay 65.5.8.

Contra. Yea, euen of the righteous which ſay, verſ.5. *We ſhall be ſaued*, and verſ.8. *Thou art our father, and we are the worke of thy hands.* The wicked cannot ſay thus.

Bellarm. 2. The Prophet vnderſtandeth onely their ceremoniall righteouſnes, in bringing ſacrifices, obſeruing their new Moones, and ſuch like.

Contra. The Prophets words are generall: *All our righteouſnes is ſtayned*: all, that is, whether the righteouſnes of the morall or ceremoniall law.

1.Pet.4.18.

Argum. 3. *Hierome* vrgeth againſt the Pelagians, theſe texts of Scripture: Firſt, *The righteous ſhall ſcarcely be ſaued: Saluaretur autem facile, ſi nihil in ſe macula haberet:* But he ſhould be eaſily ſaued, if he had no blot or blemiſh.

Galath.5.17.

Secondly, *Ye cannot doe the ſame things ye would: Ecce Apoſtolus omneſque credentes quod volunt implere non poſſunt:* Behold, neither the Apoſtle, nor any beleeuer, can fulfill that which they would.

1.Ioh.1.5.

Thirdly, *God is light, and in him is no darknes: Quando dicit nullas tenebras in dei lumine reperiri,&c.* When he ſaith no darknes is found in Gods light, he ſheweth that all other mens lights are ſtained.

Matth.9.13.

Fourthly, *I came not to call the righteous, but ſinners to repentance: Nullus enim ad perfectum iuſtus, ſed aliqua ex parte peccator:* For no man is perfectly iuſt, but in ſome ſort a ſinner: *Dial.* 2. *aduer. Pelag.*

Firſt, if the righteous then haue alwaies ſome ſtaine; ſecondly, if they cannot in any worke do that they would; thirdly, if their light be alwayes mixed with darknes; fourthly, if they bee not in any thing perfectly iuſt: then it followeth, that their beſt workes are blemiſhed, and imperfect.

1. *Origen* ſaith well: *Vix eſt qui ita curetur,&c.* As there is hardly any man ſo cured of his wound, but there remaineth ſome marke of it, *ita anima, quæ peccati vulnus accepit, etiamſi curetur, habet tamen peccati cicatricem*: ſo the ſoule, which receiued the wound of ſinne, though it be cured, hath ſome ſcarres of ſinne ſtill: *Hom.*8. *in Leuitic.*

Auguſtine vpon theſe words of *Iob.*29.14. *I put on iuſtice as a robe,* thus writeth: *Veſtis iſta belli magis ſolet eſſe quam pacis, vbi adhuc expugnatur concupiſcentia, non vbi erit plena, ſine aliquo prorſus hoſte iuſtitia:* This garment, that is a cloake or mantle, is rather for warre, then peace: for heere wee doe daily fight againſt concupiſcence, and there is no perfect righteouſnes without ſome enemy, *cont. Celeſt. de perfect. iuſtit.* But if ſo any worke of ours could bee perfect without ſinne, righteouſneſſe might be without an enemie, which *Auguſtine* denieth.

Cenſur.orient. cap.6.

2. *Ieremie* Patriarch confeſſeth, that which we doe, *paruum quid & nihil ſit, ſi conferatur,&c.* it is a ſmall thing, and euen as nothing, being compared with the diuine bountie,&c. And to the ſame purpoſe he citeth *Chryſoſtome: ea quæ nobis parua delicta videntur,* Thoſe which ſeeme ſmall faultes with vs, doe deſerue great puniſhment, before the diuine tribunall,&c. And againe, in that tribunall, where mercie is preſident, *non omnia exacte computantur:* all things are not exactly reckoned, the iudge of his great mercie, *multa prætermittente, multa condonante,* pretermitting many things, and pardoning many.

Exod.34.
Iob 15.15.
Harm.ſect.2. pag.26.

3. Confeſſ. of Bohemia, cap.17. *No man can be ſanctified by his workes as holy actions, according to that ſaying of* Moſes *(O Lord in thy ſight no man is innocent, that is, perfectly holy.)* And in the booke of *Iob: What is man, that he ſhould be vndefiled,&c. Behold, he found no ſtedfaſtneſſe among his Saints, and the heauens are not cleare in his ſight.*

Heluetia, confeſſ. latter, c.16. *Many vnperfect things are found in the workes euen of the Saints.* Sect.4.p.247.
Saxonie lec. of remiſſion of ſinnes: *Although vertues are here begun, yet be they ſtill imperfect, and the relickes of ſinne doe ſticke in vs.* Sect 9.p.284.

Gregorie ſaith: *Sanctus vir omne virtutis noſtræ meritum vitium eſſe conſpicit:* An holy man ſeeth all the merit of our vertue to be vice; *ipſa iuſtitia noſtra ad examen diuinæ iuſtitiæ deducta iniuſtitia eſt, & ſordet in diſtinctione iudicis, quæ in æſtimatione fulget operantis:* euen our righteouſneſſe, being examined by the Diuine iuſtice is vnrighteouſneſſe, and that ſtinketh in the ſtrict triall of the Iudge, which ſhineth in the eſtimation of the worker, &c.

Moral. lib.9. cap.1.
Lib.5. in cap.3. Iob cap.7.

Clementin. lib.5. tit.11. c.1. Vbi culpa non eſt, eam timere ſolent conſcientiæ timoratæ: Where no fault is, yet fearefull conſciences are afraid of it. If mens good workes were not ſubiect to fault and blame, what neede a righteous man to feare it?

Eſpenc. in 1. Timoth. 5.7. Quis non quaſi in pulchro corpore, næuum aut verrucam habeat? Who hath not as in a beautifull bodie ſome ſpot or wart? *In 2. Timoth. p.110. ex Chryſoſtom. Nemo poteſt ſic in omnibus malus eſſe, quin aliqua bona habeat; vel bonus, quin quædam peccata:* No man can be ſo euill in all things, but he hath ſome good things; no man ſo good, but he hath ſome euill.

SECONDLY, WHETHER A RIGHTEOVS MAN may fall into any mortall ſinne.

The Papiſts.

Mortall ſinne (they ſay) cannot conſiſt together with the grace of God, and cannot be committed by a man continuing the ſonne of God: for *he that is borne of God ſinneth not,* ſaith the Apoſtle, that is, falleth into no mortall ſinne, *Rhemiſt. 1. Ioh. 3. ſect. 5.*

72. Error.
1. Iohn. 3.9.

The Proteſtants.

First, vnderſtanding mortall ſin, as they doe for euery ſin, that deſerueth death, as adulterie theft, murther, their expoſition is hereticall: for then *Dauid* ſhould not haue been the ſon of God, when he committed adulterie, and conſequently ſhould haue been none of the predeſtinate: but he that is once the ſonne of God, is alwaies to the [a] end: *For whom God loueth, he loueth to the end,* Iohn 13.1.

[a] It is obiected by a popiſh cauiller, that this doctrine is dangerous, becauſe it ſpurreth to all villanie: and falſe, becauſe the Apoſtle ſaith of ſome, *yee which are iuſtified by the law, are fallen from grace:* Galath. 5.4. *Anſw.* 1. Aſſurance of ſaluation, that ſuch as are the ſonnes of God cannot fall away, breedeth not carnall ſecuritie, but godly carefulneſſe, that they may walke worthie of their calling, as the Apoſtle ſaith, *we are choſen in him, that we ſhould be holy:* Epheſ. 1.4. 2. They are ſaid to fall from grace, not in reſpect of Gods election, whereby they were neuer ordained to grace that fall from it: but of the outward meanes, which ſhould bring them to ſaluation. See our further anſwere, *Retect. pag.* 114.

Secondly, the Apoſtles meaning, when he ſaith, he that is borne of God ſinneth not, is no other but as Saint *Paul* ſaith, *let not ſinne raigne, &c.* Rom. 6.12. that is, the children of God, though they fall into ſinne, continue not in it, neither delight therein, neither are wholly ouercome of it: for it is true of them, that they doe it not, but ſinne that dwelleth in them, Rom. 7.20. *Auguſtine* ſaith, *Quicunque in Dei prouidentiſſ. diſpoſitione prædeſtinati ſunt, non dico nondum renati, ſed etiam nondum nati, filij Dei ſunt & perire non poſſunt:* Whoſoeuer in the moſt wiſe counſell of God are predeſtinate to ſaluation, not onely before they are regenerate and borne againe, but euen before they are borne, are the children of God, and cannot periſh: *de correpţ. grat. cap. 9.* Such therefore cannot finally periſh, and ceaſe to be the ſonnes of God, though they may fall into ſinne.

Hierome to this purpoſe vrgeth that place of the Pſalme againſt the Pelagians: Pſal. 32.5. when the Prophet had ſaid: *I will confeſſe againſt my ſelfe my wickednes:* it followeth: *Pro hoc, id eſt, impietate orabit ad te omnis ſanctus: ſi ſanctus eſt, quomodo orat pro iniquitate? ſi iniquitatem habet, qua ratione ſanctus appellatur? iuxta illum ſcilicet modum, qui in alio loco ſcribitur, ſepties cadit iuſtus & reſurgit:* For this, that is, impietie, ſhall euery holy man pray, &c. If holy, how prayeth he for iniquitie? if hee haue iniquitie, how is he holy? Surely as it is written in another place, The righteous falleth ſeauen times a day and riſeth againe, *Dial. 2. ad Pelag. Ergo,* an holy man may fall into impietie or iniquitie, though by Gods grace he may be recouered againe.

Pſalm. 32.5.

1. *Auguſtine* ſaith, *Nullus ſanctus & iuſtus caret peccato, &c.* No holy or iuſt man, is without ſin, &c. And *Primaſius* ſaith, *Sagitta mortis peccatum, per quod animæ iugulantur:* Sinne is the arrow of death, by the which the ſoules are ſlaine, &c. If then a iuſt man cannot be without ſinne, then conſequently the arrow of death ſticketh in his ſoule: but it is pulled foorth by the blood of Chriſt.

De eccleſiaſtic. dogmat. cap.86.
In 15. c.1. epiſt. ad Corinth.

2. *Chryſoſtome* ſaith, as he is alleaged by *Ieremie* the Patriarch, *Quæ nobis parua delicta videntur magnam merentur pœnam, &c.* The ſinnes which ſeeme ſmall to vs, deſerue great puniſhment before the iuſt tribunall, *&c.* then euen the ſmall and veniall ſinnes, as they call them, are mortall, and worthy of death in the ſeueritie of the diuine iuſtice.

Cenſur. orient. cap.6.

3. Confeſſ. of Saxonie, artic. 16. *We condemne the Catharans and Nouatians, which fained, that the elect could not fall into ſinnes againſt their conſcience.*

Harm. ſect.8. pag.230.

4. *Gregorie* ſaith, that euen the righteous *perituros ſe ſine ambiguitate præſciunt, ſi remota pietate iudicentur,* do foreſee that they ſhall vndoubtedly periſh, if they be iudged without mercie, &c. then it followeth, that euen the iuſt may commit ſinnes worthie of death.

In 3. c. Iob. lib.5. c.8.

THE THIRD IMPEDIMENT OF GOOD WORKES, namely, of ſinne againſt the holy Ghoſt: whether it be a ſinne irremiſſible.

The Papiſts.

23.Error.

ALL ſinnes are pardonable, ſo long as the committers of them be in caſe to repent: as they are, ſo long as they liue in this world: It is great blaſphemie therefore, which the Caluiniſts vtter, that Apoſtaſie, and certaine other ſins of the reprobate, cannot be forgiuen at all in this life: *Rhem.1.Iohn.1.5.ſect.4.* And therefore they ſay, that blaſphemie againſt the ſpirit is ſaid to be irremiſſible, becauſe it is hardly forgiuen: And they define ſinne againſt the holy Ghoſt to bee nothing elſe but finall impenitencie, *Rhemiſt. Matth.12.4.*

Bellarmine better aduiſed, ſaith, that blaſphemie againſt the holy ſpirit is neither euery ſinne committed after Baptiſme, as *Origen* thought, nor finall impenitencie, nor yet euery ſinne committed of malice, but defineth it to be a malicious hatred, and deteſtation of the knowne truth: but he ſaith as the reſt, that it is not a ſinne ſimply irremiſſible, *Bellarm.lib.2.de pœnitent.cap.15.*

Iohn 20.23.

Argum. Ioh.20.23.*Whoſe ſinnes ſoeuer you remit, they are remitted, &c. Ergo,* all ſinnes are remiſſible: *Bellar.lib.2.de pœnit.c.15.*

Matth.18.18.

*Anſw.*1. The Apoſtles had not commiſſion to bind or looſe whom they would, but to bind all impenitent perſons, and to looſe all penitent ſinners: as Matth.18.18. this authoritie of binding and looſing is giuen with a limitation, *that if any man would not heare the Church he ſhould be as a heathen;* him they muſt bind, looſe him they cannot, whom they ſee impenitent. And therefore ſinne againſt the holy Ghoſt, becauſe it was alwaies ioyned with impenitencie, cannot be looſed.

Luke 13.3.

2. Secondly, *Bellarmine* ſpendeth many words in vaine, to prooue *nullum eſſe peccatum, &c.* that there is no ſinne, which is not taken away by true repentance: none of vs euer denied it: yea wee doubt not to ſay with *Ambroſe: Arbitror, quod etiam Iudas potuiſſet tanta dei miſeratione non excludi à venia, ſi pœnitentiam non apud Iudæos, ſed apud Chriſtum egiſſet:* I thinke, that *Iudas* might haue been not excluded from forgiuenes by the great mercie of God, if he had done repentance not before the Iewes, but with Chriſt, *lib.2.de pœnitent.c.4.* He ſhould then haue prooued, that repentance may be ioyned with ſinne againſt the holy Ghoſt: but ſeeing all, which commit that ſinne are hardened in their hearts, and ſo finally impenitent, they cannot bee forgiuen: for they which repent not ſhall periſh, Luk.13.3.

1.King.2.25.

The Doway diſciples doe here alſo play their part, giuing this marginall note vpon that place: *If a man ſhall ſinne againſt our Lord, who ſhall pray for him.* ſinnes directly againſt God — are more hardly remitted, but none are irremiſſible before death, becauſe during life, euery one may repent, if they will: *annotat.* vpon that place.

Marke 3.29. Ierem.31.18. Rom.2.5.

Contra. 1. Though we vrge not this place concerning ſinne againſt the holy Ghoſt: yet there gloſſe is falſe: for ſinne againſt the holy Ghoſt ſhall neuer be forgiuen, Mark.3.29. and therefore it is irremiſſible euen in this life. 2. The reaſon of the gloſſe is vntrue, that it is in mans power to repent: the Scripture ſaith otherwiſe *conuert thou me, and I ſhall be conuerted:* and the very next wordes are againſt them, *they heard not the voice of their father, becauſe the Lord would kill them:* and their note thereupon confuteth their former gloſſe: *For their obſtinacie God left them to themſelues, without his grace, and ſo iuſtly puniſhed them.* If they could haue repented of themſelues, without the grace of God, the withholding of Gods grace had been no impediment to their repentance: it was certaine therefore, that they could not repent, becauſe God certainely had decreed their puniſhment; and ſo the Apoſtle calleth the heart of ſuch ἀμετανόητον, impenitent, or which cannot repent.

The Proteſtants.

THis queſtion of ſinne againſt the holy Ghoſt, though it come here ſomewhat out of place, (for it belongeth properly to the 18. Controuerſie, where the other queſtions are handled concerning ſinne) yet I thought it better to touch a matter ſo waightie briefly by the way, then altogether to let it be omitted: We haue therefore to deale both with the Rhemiſts, who doe not rightly deſcribe this ſinne, and then with *Bellarmine*, that together with the reſt affirmeth this ſin to bee remiſſible, though not ordinarily and commonly.

Firſt then, againſt the Rhemiſts we ſhew, that ſinne againſt the holy Ghoſt is not finall impenitencie: euery one indeede that ſo ſinneth, is finally impenitent, becauſe he ſhall neuer haue the grace to repent: But our Sauiour Chriſt meaneth ſome ſpeciall ſinne, in calling it blaſphemie againſt the holie Ghoſt: for many a wicked man may die impenitently, and yet not blaſpheme.

1.Iohn 5.16.

And againe, if finall impenitencie were this ſin, then could it not be committed before death: But ſeeing our Sauiour chargeth the Phariſies then liuing, with blaſphemie, and S. *Iohn* ſpeaking of the ſinnes of the liuing, which are ſeene, ſaith, there is a ſin vnto death: If thou ſee thy brother ſinne, &c. 1.Iohn 5.16. But if a man could not commit this ſinne before hee die, hee could not bee ſeene to ſinne.

Auguſtine better defineth this ſin: *Cum poſt agnitionem Domini per gratiam, &c. quiſquam oppugnat fraternitatem & aduerſus gratiam ipſam, qua reconciliatus eſt Deo, inuidentiæ facibus agitatur:* When after the acknowledging of the Lord by the grace of Chriſt, any man doth oppugne the brotherhood, and maliciouſlie is carried againſt that grace whereby hee was reconciled to God: *lib.1. de ſerm. in mont.41.* But moſt perfectly is this ſinne deſcribed, Heb.10.29. where there are ſet downe three circumſtances that make this ſinne: firſt, the perſon; hee muſt bee ſuch an one as hath been lightened with grace, and been in outward appearance ſanctified: therefore Iewes, Turkes, or Infidels, cannot commit this ſinne; becauſe their minds were neuer illuminate by the truth. Secondly, his affection muſt be conſidered, which is moſt deadly and hatefull in the higheſt degree: blaſpheming the ſpirit, and deſpiting the ſame, crucifying and perſecuting Chriſt againe as it were, Heb.6.6. Wherefore, they which offend of ignorance, as S. *Paul* before his conuerſion; or infirmitie and weakenes, as S. *Peter* did when he denied Chriſt; or which fall not into horrible blaſphemies, are not guiltie of this ſin. Thirdly, it is the truth which they hate and deteſt, which ſometime they loued, and were thereby ſanctified, not denying ſome part thereof, as the heretikes doe, but making a generall Apoſtaſie from the whole profeſſion of the faith, they *count the blood of the teſtament as an vnholie thing.* Blaſphemie then againſt the holy Ghoſt, is an horrible hatred and deteſtation of the truth, and grace of Gods ſpirit, whereby he that now blaſphemeth, was before illuminate. *Lyranus* defineth it, *impugnatio veritatis agnita,* an impugning of the knowne truth.

Heb.10.29.

Heb.6.6.

Lyran.annot. in Mat.12.32.

1. Secondly, againſt *Bellarmine* we ſhew, that this ſinne not onely eaſily ſhall not be forgiuen, but not at all, as our Sauiour ſaith, *Neither in this world, nor the world to come.*
2. And it is impoſſible for them to be renewed by repentance. From hence wee gather theſe arguments: No ſinne without repentance can be forgiuen. *Vnleſſe ye repent, ye ſhall periſh:* But ſinne againſt the holy Ghoſt is vtterly void of repentance: neither can he that committeth it be renewed by repentance, it is impoſſible ſaith the Apoſtle: *Ergo.*

Matth.12.32.
Heb.6.6.
Luke 13.3.

3. That ſinne, for the which there remaineth no ſacrifice, is not remiſſible: for our ſinnes cannot otherwiſe be forgiuen vs, then by the ſacrifice of Chriſts death: But ſinne againſt the holy Ghoſt, which is a willing or wilfull backſliding after the knowledge of the truth, connot be done away by any ſacrifice, Heb.10.26. *Ergo.*

Heb.10.26.

4. There is no hope of forgiueneſſe for that ſinne, for the which it is not lawfull to pray: for ſinne againſt the holy Ghoſt, which is a ſinne vnto death, it is not lawfull to pray, 1. Iohn 5.16. *Ergo.* Wherefore it is a great blaſphemie in the Papiſts ſo contrarie to the Scripture to affirme, that blaſphemie againſt the ſpirit may be forgiuen.

1. *Bellarmine* anſwereth, that ſinne againſt the holy Ghoſt is ſaid not to be remitted in this world nor the next: *quia ordinariè & vt plurimùm,* becauſe ordinarily, and for the moſt part it is not forgiuen: *lib.2. de pœnit.c.16 reſp.ad arg.1.* 1.

1. *Contra.* Firſt, S. *Marke* ſaith: *Non habet remiſſionem in æternum:* He that blaſphemeth the holy Ghoſt, ſhal not be forgiuen for euer, Mark.3.29. If neuer, how then dare he contradict the Scripture? Yes, he ſhall be forgiuen, though hardly: if he be forgiuen at all, then the Euangeliſt ſaith not true, *he ſhall neuer, &c.* Secondly, as other blaſphemies are forgiuen, ſo this blaſphemie is not forgiuen: but other blaſphemies and ſinnes are alſo hardly forgiuen; *The righteous ſhall ſcarcely be ſaued: Ergo,* this ſinne is not forgiuen, no not hardly. Thirdly, thus *Cyprian* expoundeth, *Non poſſe in Eccleſia remitti ei, qui in deum deliquerit, &c.* He cannot be forgiuen in the Church, which ſinneth againſt God: and then he citeth this place, Matth.12.32. *lib.3. ad Quirinum cap.28.*

Marke 3.29.

1.Pet.4.18.

Matth.12.32.

Origen: Quibus (qui, i. in ſpiritum ſanctum, blaſphemant) neque in præſenti, neque in futuro ſeculo remittetur: To whom (that ſinne againſt the holie Ghoſt) it ſhall not be forgiuen, neither in this world nor the next.

Cauſ.33. diſt.1. c.59. gloſſ. Blaſphemiam in ſpiritum dominus neque in hoc ſeculo, nec futuro remittendam aſſeruit: Blaſphemie againſt the holy Ghoſt, the Lord ſaid, ſhall neither in this world bee forgiuen, nor in the world to come, &c. that is neuer, or not at all.

2. *Bellarmine* to the ſecond and third place maketh the ſame anſwere, that hee that is once lightened, that is baptized, if he fall away, cannot be renewed againe by the baptiſme of repentance: and for ſuch there is no more ſacrifice, that is, no ſecond baptiſme to be expected: *Bellar. ibid.* 2.

2. *Contra.* Firſt, the Apoſtle, Heb.6.1.2. maketh repentance from dead workes, and the doctrine of Baptiſmes two diuers things: therefore by repentance Baptiſme is not inſinuated. Secondly, the meaning of the Apoſtle is, that ſuch an one cannot at all repent, and ſo cannot bee renewed by repentance: the reaſon is taken from the greatnes of ſinne, becauſe hee doth crucifie againe the Sonne of God, and make a mocke of him, verſ 6. and therefore is neere to curſing, verſ.8. Thirdly, *Ambroſe* ſaith *in Luc.22. Caſſa erat proditoris pœnitentia, qui peccauit in ſpiritum ſanctum:* The traytors repentance was in vaine (meaning *Iudas*) which ſinned againſt the holy Ghoſt, &c. ſignifying, that ſuch an one cannot haue true repentance. Likewiſe *Hierome: Nihil ita repugnat deo quam cor impœnitens; ſolum crimen eſt, quod veniam conſequi non poteſt; ſolum deſperationis crimen, quod mederi non poteſt:* Nothing doth ſo much reſiſt againſt God, as an impenitent heart; it is the onely crime, which cannot obtaine pardon; only the crime of deſperation cannot be healed: *obiurgat. Sabinian.* The Apoſtles meaning then is, that they which ſinne againſt the holy Ghoſt, hauing no grace to repent, cannot at all be forgiuen.

Heb.1.2.

Verſ.6.8.

3. Firſt, in the ſame ſenſe the Apoſtle ſaith, there remaineth no ſacrifice for this, nor any meanes

Heb.10.27.28. at al of forgiuenes:but *a fearefull looking for of iudgement and violent fire*,Heb.10.27.ſo that the Apoſtle excludeth all meanes and hope of comfort and remiſſion.Secondly, v.28.he dieth without mercy that deſpiſeth *Moſes* law:but he that blaſphemeth the ſpirit,is worthie *of greater puniſhment*; verſ.29. therfore he alſo *ſine vlla miſeratione moritur*,dieth without mercie;and where there is no mercy there is no forgiuenes. Thirdly,*Peter Lombard lib.3.diſt.43.b*.rehearſeth thus out of *Auguſtine: Hoc ſolum peccatum veniam mereri non poteſt*: Thus ſinne onely againſt the holy Ghoſt can find no mercy.And out of *Hierome: Taliter peccans dignè pœnitere non poteſt*: He that thus ſinneth,cannot worthily repent,&c.*Ergo*,there is no hope at all of mercie for ſuch, nor no ſacrifice for remiſſion of their ſinne.

4. *Bellar.* The Apoſtle doth not forbid vs to pray for ſuch,but onely ſheweth,that wee are not ſo 1.Ioh.5.15.14. eaſily heard,nor cannot pray with ſuch aſſurance: otherwiſe he had ſaid before,1.Ioh.5.15.we know that he heareth whatſoeuer we aske: *Bellar.ibid.reſp.ad 4.loc.*

Contra. Firſt,the Apoſtle expoundeth himſelfe,verſ.14. *This is the aſſurance,that we haue in him, that if we aske any thing according to his will,he heareth vs*: but to pray for a ſinne irremiſſible, is to pray againſt his will. Secondly,the Apoſtle hauing before giuen a direct precept to pray for a brother, *ſinning not vnto death*, afterward giueth a flat exception, of this ſinne vnto death, *I ſay not that thou ſhouldeſt pray for it*. Now that which is excepted out of the precept,is it not denied, or forbidden? as Ioh.13.18. our Sauiour ſaith,*I ſpeake not of you all*: hee doth manifeſtly except and exclude *Iudas*: ſo here to pray for a ſinne vnto death,being excepted from the generall precept before,is euidently forbidden and denied.Thirdly,the end of our prayer for ſinners,is,that God would giue them life,that ſinne not vnto death: but life cannot be granted for a ſinne vnto death, (for how is it a ſinne vnto death,if it may find life?) *Ergo*, there is no prayer for ſuch,where the end of the prayer cannot be hoped for. Fourthly, thus *Ambroſe* expoundeth: *Non poteſt ibi exoratio eſſe veniæ, vbi ſacrilegij eſt plenitudo*: There can be no entreatie for pardon, where there is a fulneſſe of ſacrilege. *Hierome*,as he is cited by *Pet.Lombard, Rectè dicit Ioannes,non pro eo oret quis,&c.* Saint *Iohn* ſaith well,let not any man pray for him: *lib.3.diſt.43.b.* He maketh this exception of the Apoſtle a flat prohibition.

(John 13.18. in margin beside "den? as Ioh.13.18.")

So I conclude this place,with that ſentence of *Hierome: Genus eſt lepræ,quod omnino mundari non poteſt,&c.* There is a kind of leproſie,which cannot be cleanſed at all, and therefore ſuch a man was bid to goe out of the campe. This is that ſinne, which is committed againſt the holy Ghoſt, that is of blaſphemie,which,as our Lord ſaith in the Goſpell, ſhall not bee forgiuen, neither in this nor the next world: *de diuerſ.generib.lepr.*

We haue alſo the teſtimonie of holy Martyrs: Maſter *Tyndall*; *Sinne againſt the holy Ghoſt is,when men of a ſet malice doe perſecute the truth,and of a grounded hate againſt the law of God,by reaſon of a ful conſent they haue to ſin,and to walke in their old waies of ignorance,whereunto being now paſt all repentance, they haue vtterly yeelded themſelues, to follow with full luſt,without bridle or ſnaffle,&c.*Fox.pag. 1080.col.2.

Lib.de pudicitia. And for further euidence: 1.*Tertullian* thus euidently diſtinguiſheth ſinnes: *Eſt delictum non ad mortem — hoc erit remiſſibile,eſt delictum ad mortem hoc erit irremiſſibile,— vbi eſt poſtulationis, illic erit remiſſionis,vbi nec poſtulationis, ibi æque neque remiſſionis — alia erit quæ veniam conſequi poſſit,alia quæ conſequi nullo modo poteſt,&c.* There is a ſinne not vnto death, and a ſinne vnto death, *for this I ſay not* (ſaith the Apoſtle) *that any ſhould pray*: where is place for prayer, there is of remiſſion,where not for prayer, neither for remiſſion: — ſome may obtaine pardon, ſome cannot by any meanes,&c.

Lib.de certaminib. eſſent. patr.fil.& ſperit. *Athanaſius* ſaith,*Nullum eſt peccatum irremiſſibile apud Deum,&c.* There is no ſinne irremiſſible before God to them,that from their heart doe repent,&c. and this we denie not.

Catech.16. *Cyrill* of Ieruſalem ſaith,Chriſt Ieſus, the Iudge of the quicke and dead, hath decreed, ὅτι οὐκ ἔχει ἄφεσιν, that ſinne againſt the holy Ghoſt,*ſhall haue no forgiueneſſe.*

Cenſur. orien. cap.4. 2. So alſo *Ieremie* the Patriarch ſaith, *Nullum eſt peccatum tantum quod miſericordiam Dei vincere poſſit*, There is no ſinne ſo great,which can ouercome the mercie of God,that is,if we can repent: but to them which cannot repent,as in the ſinne againſt the holy Ghoſt,there is no pardon.

Harm.ſect.9. pag.216. 3. Latter confeſſ. of Heluetia,c.14. *God doth forgiue all ſinnes of the faithfull, onely that one ſinne excepted,which is commited againſt the holy Ghoſt.*

4. The interlinearie gloſſe giueth this note, *Matth.3.29.* ſhall neuer be forgiuen, *quia dignè pænitere non poteſt*, becauſe he that committeth that ſinne, can neuer worthily repent, &c. Therefore this ſinne in this ſenſe is irremiſſible.

THE FOVRTH PART OF THE DIGNITIE and worthines of good workes, that is, of merits.

THE FIRST PART, WHICH BE THE good workes of Chriſtians.

The Papiſts.

74.Error. THey doe not onely call them good workes, which are commanded of God,but which are alſo inioyned by the Church and the gouernours thereof; and that euen by ſuch workes men are iuſtified, *Concil. Trident.ſeſſ.6.cap.10.Tapper.ex Tileman.loc.11.err.1.*

The Proteſtants.

SAint *Paul* defineth good workes otherwiſe, namely, thoſe which God hath ordained, that wee ſhould walke in them, Epheſ.2.10. They are not the precepts of men, but the commandements of God in his word, the doing whereof hath the name of good works. As for the traditions and iniunctions of men not warranted by Gods word, they are ſo farre from being commended or commanded, that our Sauiour calleth the doing thereof, but a Worſhipping of God in vaine, Mark.7.7.

Epheſ.2.10.
Marke 7.7.

Auguſtine vpon thoſe words, in the 103. Pſalme. The louing kindnes of the Lord is vpon thoſe that keepe his couenant, and thinke vpon his commandements to do them, ſaith thus: *Vide vt praecepta teneas: ſed quomodo teneas? non memoria, ſed vita: Memoria retinentibus mandata eius, non vt reddant ea, ſed vt faciant ea:* See that thou keepe Gods commandements: but how? not in thy memorie, but in thy life; not to ſay them by rote, but to doe them: *Ergo*, they are Gods commandements, which we muſt thinke of to do them: *occurrat, in Pſal.* 102. for vnto ſuch the bleſſing is promiſed, not to the obſeruers of mens precepts or traditions.

Pſalm. 103.18.

1. *Origen* vpon thoſe words, Cantic.1.14. *Specioſa es proxima:* Thou art faire my loue, or neighbour: *Incipis eſſe ſpecioſa, quod proxima mihi es:* Thou beginneſt to bee faire, becauſe thou art neere vnto mee: *Hom. 2. in Cantic.* The neereneſſe then to God maketh vs beautifull and faire in good workes.

Cantic.1.14.

2. *Chryſoſtome* ſaith: *Virtutes & actio purgata caelitus datur hominibus, a Deo:* Vertue and purged actions are giuen vnto men from heauen, from God, &c. *Ieremie* Patriarke, *Abſque exercitio illorum operum, quae Deus praecepit, neque ſpes vlla ſalutis:* Without the exerciſe of thoſe workes, which God hath commanded, there is no hope of ſaluation, &c. Theſe then are the good workes, which God hath preſcribed.

De Dicto Pſal. 142. non intres, &c.
Cenſur. orient. cap.20.

3. Latter confeſſ. of Heluetia, c.16. *Good workes — are done of the faithfull, according to the will or rule of Gods word.* Bohemia, c.7. good workes — *are expreſſely ſhewed and propounded to vs by the ſpirit of God — the rule and choiſe ſquare thereof, is God himſelfe in his word, &c.*

Harm. ſect.9. Pag.245.

4. *Eſpenc.* out of *Theodoret*, thus expoundeth that 1.Timoth.6.18. ἀγαθοεργεῖν, to doe well, that is, *Credere Deo, & quaecunque fidei conueniunt facere:* To beleeue in God, and to doe all things agreeable to faith: *in 1.Tim.p.*171. Good workes then are thoſe which God hath appointed, and are according to faith.

1.Tim.6.18.

THE SECOND PART, WHETHER THERE be any good workes without faith.

The Papiſts.

THough they dare not altogether iuſtifie the workes of the Heathen and Infidels, yet they doe excuſe them, and do blame vs for ſaying, that Infidels doe ſinne in honouring their parents, in fighting for their countrey, and ſuch like. They therefore doe diſcharge the Heathen of ſinne, in theſe workes of theirs, *Rhemiſt, Rom.*14. *ſect.*4.

75. Error.

The Proteſtants.

THeſe workes are not ſinne in themſelues, but in Infidels they are, becauſe they proceede of Infidelitie.

Arg. It is the rule of the Goſpell, that a corrupt tree cannot bring foorth good fruit: But all Infidels are corrupt trees, being without faith: *Ergo*, they can bring forth no good fruit.

Matth.7.18.

1. The Pelagians thought to haue poſed *Auguſtine* with the ſame queſtion, which the Papiſts propound to vs. Was it ſinne in the Heathen (ſay they) to clothe the naked? *Auguſtine* anſwereth, *Non per ſeipſum factum peccatum eſt, — ſed de tali opere non in domino gloriari, ſolus impius negat eſſe peccatum:* The fact of it ſelfe is not ſinne, but in doing any ſuch thing not to reioyce in the Lord, none but wicked men will denie it to be ſinne, &c. I may therefore ſay vnto theſe patrones of Ethnicke vertues, as *Bernard* in the like caſe: *Dum multum ſudat quomodo Platonem faciat Chriſtianum ſe probat Ethnicum:* While hee laboureth to make *Plato* a Chriſtian, hee ſheweth himſelfe an Ethnicke: *Epiſtol.*191.

Cyrillus, *Opera fidei congruentia facere, eorum ſolummodo eſt, qui diligunt Deum:* To do workes agreeable to faith, it belongeth onely to them that loue God.

2. *Ieremie* Patriarch: *Illa vero bona opera eſſe iudicamus, quae a vera & certa fide ſeiuncta non ſunt, &c.* We iudge thoſe to be right good workes, which are not ſeparated from the right faith, &c. and in another place he approoueth that ſentence, *quicquid non ex fide peccatum*, whatſoeuer is not of faith is ſinne:

Cenſur. orient. cap.6.
Cap.13.

3. Latter confeſſ. of Heluetia, cap.16. *Workes which are good indeed, doe proceed from a liuely faith.* Bohem. cap.7. *The Lord himſelfe ſaith, without me you can do nothing, that is, nothing, that may pleaſe God, and be for our ſaluation, &c.*

Harm. ſect.9. pag.245.
Pag.255.

4. *Hierom. dialog.3, aduerſ. Pelagian.* vpon theſe words, Ioh.15.5. *I am the vine, ye the branches, &c. Rami illicò contabeſcunt:* As the boughs doe preſently wither, if they bee pulled from the ſtocke; ſo all mans ſtrength doth decay, if hee bee forſaken of God, &c. Like as then the branch without the

Iohn 15.5.

vine bringeth no fruite: ſo neither can a man without faith doe any thing, that is good.

Decr par.2.cauſ.1.qu.1.c.26.Gregor. Vbi Chriſtus non eſt fundamentum,nullum eſt boni operis edificium: Where Chriſt is not the foundation,there can be no good worke builded vpon.

Peter Lombard.lib.2.diſt.41.a. Quæ ſine fide fiunt,bona non ſunt: The things done without faith, are not good.

THE THIRD PART OF THE VSE and office of good workes.

THey make a threefold vſe of good workes, as they call them: firſt, by them the merites of Chriſt, they ſay, are applied vnto vs. Secondlie, they doe purge our ſinnes. Thirdlie, they are meritorious.

THE FIRST ARTICLE, WHETHER *bona opera* be *applicatoria.*

The Papiſts.

76.Error. BY any worke proceeding of faith and charitie,the merit of Chriſts paſſion is applied to vs,*Soto,ex Tileman.loc.11.err.21.* Men by their ſuffrings and other works,may applie to themſelues the generall medicine of Chriſts merits and ſatisfaction,*Rhemiſt.annot.1.Coloſſ.ſect.4.*

The Proteſtants.

IT is the propertie of faith onely,to apprehend,and apply vnto vs the benefits of Chriſts paſſion,and all other his merits.

Rom.10.7.8. *Argum.* Rom.10.7.8.*We need not* (ſaith the Apoſtle) *to aſcend to heauen,or deſcend into the deepe, to bring Chriſt from thence: it is the word of faith,which we preach.* By faith then we doe ſcale the heauens,and behold Chriſt: it is not the doctrine of workes,but the word of faith that performeth this. And therefore the Apoſtle defineth faith, to bee the ground of things hoped for, and the euidence

Heb.11.1. of things not ſeene,Hebr.11.1. This definition cannot agree vnto workes, or vnto any other thing but faith: for then it were no good definition, nor yet deſcription: *Ergo,* faith only is the euidence of things inuiſible: and therefore onely applieth Chriſts pretious merits, which are things beleeued and not ſeene.

Auguſtine thus alſo deſcribeth faith: *Rerum abſentium præſens eſt fides; rerum,quæ foris ſunt,intus eſt fides: rerum,quæ non videntur, videtur fides:* Faith maketh things abſent,preſent; things without vs,to be within vs; things not ſeene,to be ſeene: *de Trinitat.lib.13.c.1. Ergo,* faith only hath this applicatorie power,to applie Chriſts merits not preſent,nor ſeene,and to make them as our owne.

Ambroſ.in 2.Cor.3. Lex ſpiritus dat libertatem ſolam fidem poſcens,vt quia quæ non vidit,credit,de conditione erui mereatur: The law of the ſpirit giueth libertie,requiring onely faith,which becauſe it beleeueth thoſe things it ſeeth not,is thought worthie to be deliuered. This then is that which in faith is auaileable,becauſe it beleeueth,that which is not ſeene,which is only proper and peculiar to faith, and not to workes.

In 2.cap. ad Epheſ. Now for further euidence: 1.*Theodoret* ſaith, *Sola fide ſuſcepta condonauit peccata:* hee hath pardoned our ſinnes,by faith onely receiued,*non exegit vitæ innocentiam,* he exacteth not innocencie of life,&c.that is toward iuſtification: workes then apply not Chriſts merits but faith.

In 5.c.ad Roman. 2. *Primaſius: Impium per ſolam fidem iuſtificat non opera:* He iuſtifieth the wicked onely by faith, not by workes,&c.but if workes applied Chriſts merits,they ſhould iuſtifie,as well as faith,&c.

Harm.ſect.14. pag.437. Confeſſ. of Auſpurg,&c. *The applying of the benefit of Chriſt,is by a mans owne faith,as* Paul *witneſſeth,whom God hath ſet foorth to be a reconciliation through faith in his blood,&c.*

Index.Hiſpan. expurg.f.11. pag.2. 4. *Vatablus* giueth this note in Cantic.3.numer.2. *Sola gratia inuenitur Chriſtus non opera hominis,* onely by faith is Chriſt found,not by the helpe of man,&c. Which ſentence therefore is in their *index expurgator,* noted to be blotted out.

THE SECOND ARTICLE WHETHER *bona opera* be *expiatoria.*

The Papiſts.

78.Error. THe workes of charitie and mercie,as almes deeds,and ſuch like,haue force to extinguiſh our ſins, as Saint *Peter* ſaith,Charitie doth couer a multitude of ſins,*Epiſt.1.4.8. Rhemiſt ibid.*

The Proteſtants.

Prou.10.11. *Anſw.* THe Apoſtle ſpeaketh of mutuall charitie amongſt our ſelues, whoſe propertie is to couer a multitude of our neighbours offences,as *Salomon* ſaith, Prou.10.11. *Hatred ſtirreth vp contentions, but loue couereth treſpaſſes:* what is this to the extinguiſhing of our ſinnes before God?

Heb.1.3. *Arg.* It is an abominable and blaſphemous opinion, that any man by his works ſhould bee able to redeeme his ſinnes: for the Scripture ſaith,that by *himſelfe Chriſt hath purged our ſinnes,* Heb.1.3.

If he haue wholy done it by himſelfe, he hath not giuen this power and force of redemption to any other meanes.

If they vnderſtand by the force of extinguiſhing ſinnes, the meanes onely of applying Chriſts merits: in that ſenſe, faith onely is ſaid to ſaue vs, Epheſ.2.8. Epheſ.2.8.

Auguſtine: Si merita noſtra aliquid facerent, ad damnationem noſtram veniret, ſed non venit ad inſpectionem meritorum, ſed remiſſionem peccatorum: If our merits were auaileable to any purpoſe, God ſhould come to our condemnation: but he commeth not to behold our merits, but to forgiue vs our ſinnes: *enarr. in Pſal.43. Ergo,* by our merits our ſinnes are not forgiuen.

Ambroſe: Peccatum aut donatur, aut deletur, aut tegitur; donatur per gratiam, deletur per ſanguinem crucis, tegitur per charitatem: Sinne is either pardoned, extinguiſhed, or blotted, couered; it is pardoned by grace, blotted or waſhed away by Chriſts blood, couered by charitie: *apolog. Dauid. cap.13.* So then though before men by loue and charitie offences may bee couered, yet before God by grace onely and faith in Chriſts blood, are they blotted and extinguiſhed. And that is *Ambroſe* meaning, that before God ſinnes are not couered by charitie, but by faith, it is euident by his owne words: *Remittere, tegere, non imputare, vna ratio, vnus eſt ſenſus:* To remit, to couer, not to impute, haue all one ſenſe: *in 4. ad Roman.* But he had ſaid before, that ſinnes are pardoned and ſo remitted by grace: *Ergo,* by grace and faith they are alſo couered.

1. *Cyrillus* further ſaith, *Ne iuſtificari opere putemus, ne gratiam Dei meritis noſtris, ſed fide aſſuturam nobis ſperemus:* That we ſhould not thinke to be iuſtified by worke, nor hope for grace by our merits, but by faith, &c. Lib.4. in Ioann.cap.51.

2. *Chryſoſtome* vpon theſe words, *with thee is mercie,* as hee is cited by *Ieremie* the Patriarch, *Hoc eſt non in noſtris rectè factis ſed in tua bonitate ſitum eſt, vt tantam effugiamus damnationem, &c.* that is, it lieth not in our well doing, but in thy goodneſſe, that wee eſcape ſo great damnation, &c. Cenſur. oriental.cap.6.

3. Confeſſ. of Bohemia, cap.4. *Neither hath any man, of all things whatſoeuer any thing at all, whereby he may deliuer, ſet free, or redeeme himſelfe from his ſinnes and condemnation.* Confeſſ. of Baſil. *The faithfull doe worke not to ſatisfie for their ſinnes, but onely that in ſome ſort they may ſhew themſelues thankefull vnto God.* Harm.ſect.6. pag.95. Sect.9. pag.249

4. *Vatablus* giueth this marginall note: Eccleſ.9. *Per iuſtitiam operum neſcit homo amore an odio dignus ſit:* by the righteouſneſſe of workes, a man knoweth not whether he be worthie of loue or hatred, &c. then cannot his workes expiate or redeeme his ſinnes: this note is likewiſe in their Index, blotted out. Index expurg. Hiſpan.f.11. pag.1.

THE THIRD ARTICLE, WHETHER our workes be meritorious.

The Papiſts.

God giueth as well euerlaſting life and glory to men, for and according to their workes, as hee giueth damnation for the contrary workes, *Rhemiſt. Roman.2. ſect.2.* And men by their workes, proceeding of grace, doe deſerue or merit heauen, and the more or leſſe ioy in the ſame, 1. *Cor.3. ſect.2.* 79. Error.

*Argum.*1. *He will render to euery man according to his workes,* Rom.2.6. Euery man ſhall receiue his reward according to his labour. Heere we ſee the kingdome of heauen is a retribution, hyre, wages for workes: *Ergo,* our workes are the value, price, worth and merite of the ſame: *Rhemiſt.* Rom.2.6.

Anſw. Our labours and workes are a meaſure of the reward, according to the which God doth meete out and render vnto his Saints of the heauenly reward: but they are no meritorious or deſeruing cauſe thereof. The reward is of mercy, not of deſert; of grace, not of merite: for life eternall is the meere *gift of God through Ieſus Chriſt,* Rom.6.23. But the wages of ſinne is death. Where the Apoſtle doth ſet a manifeſt difference betweene the reward of the righteous, and the iuſt recompence of the wicked: for life eternall is the free and gracious gift of God, not deſerued: but eternall damnation is the due debt of ſinne. Wherefore the Papiſts doe bid open battell to the Apoſtle, in ſaying, that the one is as due by debt as the other. Rom.6.23.

*Argum.*2. S. *Paul* ſaith, *That there is a crowne of righteouſneſſe layd vp for him, which God the iuſt Iudge ſhall giue him: Ergo,* the crowne is giuen not of mercie, but of iuſtice, as a wages and iuſt recompence to the Apoſtle. 2.Timoth.4.8.

Anſw. God rendreth heauen as a iuſt Iudge, not to the merite and worthines of our workes, but to the merite and worthineſſe of Chriſt, and as due to vs by his promiſe made to vs in Chriſt. The reward therefore of heauen is of the mercie of God, who hath freely promiſed it vs in Chriſt. It is of his iuſtice, in that he is faithfull and iuſt in keeping of his promiſe made to vs: So that it is a debt, not in reſpect of any deſert in vs, but in regard of his owne promiſe; As *Auguſtine* ſaith: *Debitorem ipſe ſe Dominus fecit, non accipiendo, ſed promittendo: Non ei dicitur redde, quod accepiſti, ſed redde quod promiſiſti:* God hath made himſelfe a debtor, by promiſing, not by receiuing any thing at our hands: We ſay not to him, render that thou haſt receiued, but giue that which thou haſt promiſed: *In Pſalm.83.*

Alexander Seton Preacher and Martyr thus witneſſeth: If you aske if good workes ſhall bee rewarded, I ſay yea, and with no leſſe then eternall glorie: but for no merite they deſerue, but onely becauſe God hath promiſed, not for the merite of the worke, but for his promiſe ſake, and hee will not breake his promiſe: *Fox*.pag.1206.

Argum.3. Further, theſe places are produced for the proofe of merites.

Matth.5.12. Matth.20.8. 1. Life euerlaſting is in Scripture called *merces*, a recompence or reward, therefore good workes doe properlie merite, *Reioyce and be glad, great is your reward in heauen: Call the labourers, and giue them their hire.*

Matth.25.34. verſ.21. 2. Good workes are rendred as the cauſe, why eternall life is rendred, *Come yee bleſſed inherite the kingdome, for when I was hungred ye gaue me meate, &c. Thou haſt been faithfull in little, I will make thee ruler ouer much, enter into thy Maſters ioy.*

Matth.19.17. 1.Tim.4.8. 3. Life eternall is promiſed to good workes: *If thou wilt enter into life, keepe the Commandements. Godlineſſe hath the promiſe both of this life and the next:* ſo then, as he that promiſeth, is endebted by promiſe; ſo he that worketh, and fulfilleth the condition meriteth.

Luk.10.7. 2.Theſ.1.5. Apocal.3.4. 4. The Scripture counteth men worthie: *The labourer is worthy of his wages. That ye may be counted worthy of the kingdome of God, for which ye ſuffer: They ſhall walke with me in white, for they are worthy.*

Rom.2.11. Galat.2.6. 5. God is no accepter of perſons: *There is no reſpect of perſons with God:* Therefore he giueth vnto euery man according to their workes: *Bellarm.lib.5.de iuſtif.c.3.*

1. *Anſw.* Firſt *Auguſtine* ſaith, *Quicquid promiſit indignis promiſit, vt non quaſi operibus merces premitteretur, ſed gratia gratis daretur:* Whatſoeuer God hath promiſed, he hath promiſed to thoſe that are vnworthy, that it ſhould not be promiſed as a reward vnto workes, but as grace freely giuen: *Præfat.in Pſalm.*109. The argument then followeth not, there is a reward, *Ergo*, merite: For the reward may be counted of fauour as well as of debt, Rom.4.4. Secondly, S. *Ambroſe* inferreth the cleane contrary concluſion: *Cum hi qui in multo labore ſudarunt, &c.* Seeing they, which were in all the labour receiued no more then the laſt, *Intelligant donum ſe gratia non operum accepiſſe mercedem:* Let them know that they receiued a gift of grace, not a reward of their workes, *Ambr lib.1.de vocat. gent.c.3.*

2. Good workes are alleaged not as the cauſe or reaſon of life, but as the way and order thereunto: Saint *Ambroſe* ſheweth the reaſon, *Habet vitam æternam fides, quia fundamentum eſt bonum, habent & bona facta, quibus vir iuſtus & dictis & rebus probatur:* Faith hath life eternall, as a good foundation, and good workes alſo, whereby a righteous man is proued in word and deede: *Officior.lib.2.c.2.* Good workes then are recompenſed as teſtimonies and proofes of our faith.

Rom.4.16. Rom.4.3. 3. Promiſe and merite or worke cannot ſtand together, but promiſe is the obiect of faith: *It is by faith, that the promiſe might be ſure*, and that which is of faith is not of debt: as the Apoſtle ſheweth, *To him that worketh, the wages is counted of debt; to him that worketh not, faith is counted, &c.* And *Ambroſe*, *Veniam tanquam ex fide ſperemus, non tanquam ex debito:* Let vs hope for pardon as of faith, not of debt, *lib.2.de pœniten.c.*8. Wherefore it followeth not, God promiſeth life with a condition, *Ergo*, by the condition performed we doe merite: ſeeing that the reward dependeth vpon the promiſe which is apprehended by faith, and ſo is not of merite.

4. Firſt, he that laboureth in the Goſpell, is worthy of his wages before men, but it followeth not that it is ſo before God. Secondly, the text is: *That ye may be counted worthie:* and verſ.11. *That God may make you worthy:* we are not then verily worthy, but as it pleaſeth God in Chriſt to account vs worthy. *Ambroſe* ſaith well, *Quantum ad cæterorum comparationem pertinet, hi digni ſunt, quantum ad rem ipſam omnes indigni ſunt:* In reſpect of others they are worthy, but indeede in reſpect of the thing, they are all vnworthy, *in 2.Timoth.c.1.*

5. God is no accepter of perſons, to admit vnto life thoſe that haue not laboured in his name, and to refuſe others with their righteous workes: but hee giueth vnto euery one according to their workes, but not for, or becauſe of their workes: their workes as liuely teſtimonies of their faith, are a rule and meaſure of their reward, but no cauſe: men ſhall be both knowne here and iudged there by their workes, as the tree is deſcerned and iudged by the fruite. *Auguſtine* very well vpon theſe words, Matth.7.2. Matth.7.2. *With what meaſure yee meete, ſhall be meaſured to you againe, &c. Eſt apud te menſura veniæ dandæ, inuenies apud me menſuram veniæ accipiendæ, &c.* There is with thee a meaſure in giuing leaue or pardon, thou ſhalt finde with mee a meaſure of receiuing pardon: *in Pſalm.*143. Our workes then are a meaſure, whereby it ſhall be meaſured againe to vs, but no merite or deſert. *Gregory* ſaith, *Reddendum eſt vnicuique ſecundum opera, ſed aliud eſt ſecundum, aliud propter opera reddere:* It ſhall be rendred to euery man according to his workes: but it is one thing according another to render for workes, *in Pſalm.*142.

Argum. 4. The Doway gloſſemen doe alleage theſe places of Scripture to prooue merites.

Exod.1.21. 1. Exod.1.21. Vpon theſe words, *becauſe the Midwiues feared God, hee built them houſes:* they giue this marginall note, The feare of God is meritorious.

Pag.704. 2. Ruth 2.12. *Boaz* ſaith to *Ruth*: *Our Lord render vnto thee for thy worke, and God graunt thou mayeſt receiue a full reward, &c.* Where their marginall note is, *Boaz* doubteth not but reward was due to good workes. Good workes are meritorious, and rewardes are promiſed for the ſame, Leuit. 26. Pag.704.

*Contra.*1. The firſt note is grounded vpon a falſe tanſlation: *for he built them houſes:* that is, made them to proſper, is vnderſtood of the Iſraelites, that they encreaſed, not of the Midwiues: for the pronoune *affix* is of the Maſculine Gender, *lahem, to them*: it ſhould be *lahen* in the feminine, if it were referred to the Midwiues.

2. The ſecond place ſheweth, that good workes ſhall bee rewarded, which wee denie not, but not of merite; or the worthineſſe in them; but becauſe of faith, whereof they are teſtimonies: as it followeth in the ſame place, *vnder whoſe wings thou art come to couer thee*: it was her faith in God, which made her workes acceptable.

3. The bleſſings there promiſed, are not giuen for the merit or worthineſſe of their works, but becauſe of Gods promiſe, who crowneth in mercie the imperfect obedience of his children: as it is in the Pſalme, *which crowneth thee with mercy*. Pſal.103.4.

*Argum.*5. Now whereas diuers Fathers are alleaged for merits, as *Ignatius epiſtol. ad Roman. Vt Deum poſſim promereri*: That I may merite God: *Hilar. c.8. in Matth. De noſtro eſt beata illa æternitas promerenda*: We muſt merite heauen of our owne. *Ambroſ. lib.1. de offic. c.15. Euidens eſt meritorum aut præmia aut ſupplicia manere poſt mortem*: It is euident, that either reward or puniſhment of our merites doe remaine after death: *Bellarm. c.4.*

Our generall anſwere to theſe and the like places of the Fathers is this: Firſt, that this word *promereri*, to merite, ſometime ſignifieth nothing elſe but to pleaſe or be acceptable: as Heb.13.16. with ſuch ſacrifice, *promeretur Deus*, God is merited, as the vulgar latine readeth; the worde is [illegible] is pleaſed: and ſo the vulgar text tranſlateth, Hebr.11.6. Without faith it is impoſſible to pleaſe God: and in this ſenſe *Ignatius* is to be vnderſtoode. Hebr.13.16. Hebr.11.6.

Secondly, *promereri* ſignifieth as much as *ſatagere*, for a man to endeuour or put forward himſelfe, or to doe ſeruice; as the Latine phraſe is vſed, *mereri ſub aliquo*, to ſerue vnder one: ſo *Hilarie* is to be interpreted: for otherwiſe, heauen is not merited, *de noſtro*, of our owne. And as it followeth, *præſtandum aliquid eſt ex proprio*, ſomewhat muſt be performed of our owne: but hee that meriteth, muſt not doe ſomewhat, but the whole: it ſignifieth therefore ſeruice rather and diligent endeuour, then deſert properly.

Thirdly, ſometime *meritum*, merit is taken abſolutely, for *opus*, worke: as *Auguſtine* ſo taketh it, *Tract.3. in Ioann. Deus coronat dona ſua, non merita tua: (.i. opera)* God crowneth his gifts, not thy merits, that is workes: for if they be properly merits, they ſhould be crowned. So then, merit noteth the ſubſtance of the worke, and not the qualitie: and thus the word alſo may haue a tolerable ſenſe.

Fourthly, the fathers vſe the word merit, properly referring it vnto the efficacie of Chriſts death, and the merits thereof: as *Auguſtine* ſaith, *Mors eius meritum meum—non ſum meriti inops, quamdiu ille miſerationum Dominus non defuerit*: His death is my merit—I am not without merit, as long as my Lord is not without mercy: *Manual. c.22.* In this ſenſe *Bernard*: *Meum meritum miſeratio domini, non ſum inops meriti, quamdiu ille miſerationum non eſt*: My merit is Gods mercy, I am not without merit, as long as he is not without mercie: *Cantic.61.* Gods mercy in Chriſt, or Chriſts merit by Gods mercy is our merit.

Fifthly, *mereo*, ſignifieth abſolutely to get, to compaſſe, obtaine: as *Plaut. Meruit illa virum dote*: She got or obtained an husband, with her dowrie. Thus *Auguſt. ſerm. de tempor.252. Nullis præcedentib. meritis per gratiam dei meruimus fieri templum dei*: Without any merits going before by grace we merited (that is obtained) to be the temple of God, &c. otherwiſe the grace of God properly is not merited. And how can we merit without merit, as here it is ſaid? And *Ambroſe* ſaith: *Lex ſpiritus dat libertatem, ſolam fidem poſcens, &c.* The law of the ſpirit giueth libertie requiring onely faith, that becauſe it beleeueth, that which it ſeeth not, *de conditione erui mereatur*, it may deſerue to bee deliuered: that is obtaine, *in 2. Cor.3.* for otherwiſe faith meriteth not: As *Ambroſe* againe, *Veniam tanquam ex fide ſperemus, non tanquam ex debito, &c.* Let vs hope for pardon as of faith, not of debt, *lib.2. de pœniten. c.8.* But if it were by the merit of faith, it ſhould be of debt. And *Auguſtine*: *Non pro merito accipies vitam æternam, ſed pro gratia, fides enim gratia*: Thou ſhalt not receiue life eternall for merit, but for grace, for if faith is grace, &c. *Tract.3. in Ioann. Ergo*, there is no merit of faith properly. If the fathers be vnderſtood in any of theſe ſenſes, when they ſpeake of merit, though the phraſe be not proper, it is tolerable: otherwiſe if they be conſtrued to aſcribe the kingdome of heauen any way to mans merit, they ſpeake contrary to themſelues, as after in our arguments followeth to be ſhewed.

The Proteſtants.

WE confeſſe a neceſſary vſe of good workes: As firſt, they doe ſerue as notable meanes and inſtruments to ſet forth Gods glorie by. Secondly, by them alſo our faith is ſhewed, publiſhed and made knowen, for the good example of others. Thirdly, our owne conſcience alſo is thereby quieted, and our election daily made more ſure vnto vs: wee doe grow and increaſe in the certaintie and aſſurance thereof. But we acknowledge no power, force, or efficacie at all in them to deſerue and merite any thing at the hands of God, neither doth the Scripture in any place ſo ſpeake. Matth.5.16. Iam.2.18. 2.Pet.1.10.

Dan.9.9.

*Argum.*1. If man conſider his deſerts, he ſhall finde, that he is worthy of nothing but death: To vs (ſaith the Prophet) belongeth ſhame, Dan.9.9. There is nothing els by debt due vnto vs: as *Auguſtine* alſo ſaith, *Nihil praceſſerat in meritis noſtris, niſi vnde damnari deberemus*: Nothing goeth before in our merits, but that whereby we ought iuſtly to be condemned, *in Pſal.*18.*expoſit.*2. And againe, *Omne peccatum noſtra eſt negligentia, omnis virtus & ſanctitas eſt Dei indulgentia, in Matth. ſerm.*7. All euill and ſinne in vs, is of our owne negligence; all goodnes and holines, of the free mercy of God. *Si miſericordia Domini multa, multus ego in meritis*: If the mercies of God be many, my merites are many, Gods mercies are our merites: *Manual.c.*22. our due debts are nothing els but puniſhment for ſinne.

Rom.8.18.

*Argum.*2. Betweene the deſert or merite, and the wages or recompence, there ought alwaies to be ſome proportion: a like ſtipend for a like labour: But heauen without compariſon exceedeth the worthines of our workes: *Ergo*, it is not giuen as a debt, but as a free gift: therefore the Apoſtle ſaith, that the afflictions that are preſent, are not worthie of the glory that ſhall bee reuealed, *Auguſtine* ſaith, *Quàm paruo conſtat regnum cœlorum? duobus minutis emit vidua regnum cœlorum*: How little doth the kingdome of God ſtand vs in? a certaine widow for two mites bought the Kingdome of heauen, *Homil.*8.—Shall we thinke that the widowes caſting in of two mites deſerued the kingdome of heauen? Farre be it from vs ſo to thinke: it is then a gift of fauour and mercy, not wages of debt.

*Argum.*3. Theſe places of Scripture do plentifully teſtifie againſt merits, aſcribing all to the mercie of God.

Pſal.103.4. 1. Pſal.103.4. *Which crowneth thee in mercy and compaſſion.*

Dan.9.18. 2. Dan.c.9.18. *We do not preſent our ſupplications before thee, for our owne righteouſneſſe*, but for thy great mercies.

Luk.17.10. 3. Luke 17.10. *When yee haue done all, ſay ye are vnprofitable ſeruants.*

Rom.6.23. 4. Rom.6.23. *The wages of ſinne is death, but life eternall is the grace of God through Chriſt*: Life eternall then is not ſo the wages of good workes; as eternall death is of euill.

Rom.8.18. 5. Rom.8.18. *The afflictions of this preſent time, are not worthy of the glory, which ſhall be reuealed.*

Rom.3.27. 6. Rom.3.27. *Your reioycing is excluded by the law of faith: Ergo*, workes merite not, for then we might reioyce in them.

1. *Anſw.* Firſt, the Crowne is ſaid to bee of mercie; becauſe the merites, which deſerue the crowne, are giuen vnto vs of mercy. Secondly, or Gods mercy is ſeene in pardoning our veniall ſins, while he giueth the crowne to our good workes. *Bellarm.c.*5.*reſponſ.ad argum.*1.

Rom.4.4.

1. *Contra.* Firſt, this is like the anſwere of the Pelagians, that graunted, that free will was of grace, becauſe it was Gods grace and gift in giuing freewill to man at the firſt; as here hee ſaith it is Gods mercy in giuing vs merites: But as *Auguſtine* anſwereth to that cauil, *epiſt.*95. *Gratia iſto, &c.* That we reade not of grace taken in that ſenſe with the Propheticall, Euangelicall, Apoſtolicall writings, &c. ſo neither do we reade of mercy, ſo taken. 2. The Prophet ſaith in the ſame verſe, *which redeemeth thy life*; and before, *which forgiueth thy ſinne*: they may ſay as well, that Gods mercy is ſeene in giuing men power to redeeme themſelues and their ſinnes, as in giuing them power to merite. 3. If man meriteth the crowne, and Gods mercy forgiueth onely veniall ſinnes, then man doth more then God: for, to get the crowne, is more, then to wipe away veniall and ſmall ſinnes: and if a man may merit the crowne, how is it, that by his merites he alſo cannot extinguiſh his veniall ſinnes? there is no coherence in this broken ſtuffe. 4. Mercie and merit, grace and worke cannot ſtand together. Rom.4.4. *To him that worketh, it is not counted of fauour, but of debt*: but this fellow correcteth the Apoſtle, and ſaith; Yes, it is of fauour and mercy that they merite, and ſo challenge as of debt. *Auguſtine* well ſaith, *Non pro merito accipies vitam aternam, ſed tantum pro gratia; fides enim gratia eſt, & vita aterna eſt gratia pro gratia*: Thou ſhalt not receiue life eternall for merite, but onely for grace; for faith is a gift or grace, and life eternall is grace for grace, *tract.*3.*in Ioan.* But this conſequent were not good, if the ſame thing were both grace and merite.

2. *Anſw. Daniel* in that place doth not deſire the crowne of life, but onely deliuerance from captiuitie, whereunto their ſinnes had brought them, *ibid reſp.ad loc.*2.

Dan.9.5.

*Contra.*1. If *Daniel* aſcribeth not a temporall deliuerance to his merite, but Gods mercie; how much leſſe can our eternall and ſpirituall deliuerance be deſerued. 2. *Daniel* vtterly excludeth himſelfe from all merite, in confeſſing with the reſt, *We haue ſinned, and committed iniquitie*: as *Hierome* ſaith, *in* 7.*ad Roman. Daniel, quem iuſtum fuiſſe nonimus, quaſi de ſe dicit cum alijs, peccauimus*: *Daniel*, whom we know to haue been iuſt, doth confeſſe as of himſelfe with others, we haue ſinned, &c. If a righteous and iuſt man be a ſinner, what place is there for merit? ſinners muſt claime mercy, not challenge merite: as the Publicane, *O God be mercifull to a mee a ſinner.*

Luk.18.13.

1. 3. Firſt, we are vnprofitable ſeruants of our ſelues, but by grace made profitable.

2. Secondly, we are ſaid to be vnprofitable in reſpect of God, becauſe the profite of our workes redoundeth not to him.

3. Thirdly, we are taught ſo to ſay for humilities ſake, though indeed we are not vnprofitable.

4. Fourthly, or the meaning is, that for all our ſeruice, wee can demaund no reward, ſeeing that God without reward might bind vs to do all we doe, but that *gratuito pacto*, hee dealeth with vs more

graciouſly and liberally by his free couenant, in reſpect whereof we may ſay with the Apoſtle, There is a crowne of righteouſneſſe laid vp in ſtore for me. *Bellarm.ad loc.3.*

1. *Contra.*1. By grace indeed we are made profitable, becauſe it is not in vaine in vs, but not profitable to merite or deſerue any thing; but profitable, in that wee are not *vnfruitfull*: as the Apoſtle ſheweth. Tit.3.8.14. 2. Our ſauiour ſpeaketh here of ſeruants, and there of ſuch as are in the ſtate of grace; for before grace, we are not obedient ſeruants, but ſtubborne enemies: So *Ambroſe* ſaith, vpon this place; *Agnoſce te ſeruum plurimis obſequijs defœneratum, neq; te iactes ſi bene feciſti, quod facere debuiſti*: Acknowledge thy ſelfe a ſeruant diuerſly bound, neither boaſt, if thou haue well done, that which thou oughteſt to do, *in 17. Luc.* But we cannot do any thing well of our ſelues, but by grace: *Ergo*, euen hauing receiued grace, we are in this ſenſe vnprofitable ſeruants.

2. Firſt, it is true, that God in himſelfe is not by our ſinnes hindred, or by our righteouſneſſe furthered or profited, Iob.35.6. *If thou ſinneſt, what doſt thou againſt him? if thou be righteous, what giueſt thou vnto him?* Iob.35.8. Tit.3.8. and therefore good workes *properly are ſaid to be profitable to men*: And, though before men Gods glory be ſet forth by the ſeruice of the Saints, yet the profite, vſe and benefite thereof extendeth vnto themſelues. 2. Wherefore, euen in reſpect of our ſelues we are ſaid to be vnprofitable ſeruants: becauſe by our ſeruice we deſerue no thankes at Gods hands: *Doth he thanke that ſeruant?* Luk.17.9. and thus *Ambroſe* expoundeth; *Sicut tu ſeruo tuo gratias non agis, &c, nec in te patitur Dominus vnius vſum eſſe operis, vel laboris, &c.* As thou doeſt not giue thy ſeruant thankes, &c. ſo the Lord doth not ſuffer thee to haue vſe of any one worke or labour, becauſe as long as wee liue, *wee muſt alwayes worke*; in 17. Luc. The vſe then and profite of our ſeruice, wherein we are ſaid to be vnprofitable, is referred to our ſelues. 3. 3. *Bernard* ſhall here anſwere for vs, writing vpon theſe words, *When yee haue done all that is commanded, ſay yee are vnprofitable ſeruants: Sed hoc inquies propter humilitatem monuit eſſe dicendum: planè propter humilitatem, nunquid contra veritatem:* You will ſay, we are taught thus to ſpeake for humilitie: indeed for humilitie, but not againſt the veritie? *ſerm. de triplic. cuſtod.* 4. He anſwereth well, that wee cannot challenge the crowne and reward by our workes, but, *ex gratuito pacto*, of Gods gracious couenant: which is none other thing, then we our ſelues affirme: the crowne of righteouſneſſe, whereof Saint *Paul* ſpeaketh, dependeth not vpon the merite of our workes, but of Gods gracious promiſe: and ſo *Bernard* expoundeth the Apoſtle: There is laid vp for 2.Timoth.4.8. me a crowne of iuſtice, &c. *Eſt ergo, quam Paulus expectat, corona iuſtitia, ſed iuſtitia Dei non ſua, iuſtum eſt enim vt reddat quod debet, debet autem, quod pollicitus eſt: & hac eſt iuſtitia Dei, de qua præſumit Apoſtolus, promiſſio Dei:* There is then a crowne of righteouſnes, which the Apoſtle doth expect, but of the righteouſneſſe of God, not his owne: for it is iuſt that God ſhould render that hee oweth, and he oweth what he promiſed: this is the Iuſtice of God, whereof the Apoſtle preſumeth, euen his promiſe, *lib. de liber. arbitr.*

4. *Bellarm.* Eternall life is ſaid to be the grace of God, becauſe our merites whereby eternall life is 4. procured, are of grace: for otherwiſe eternall life is as well the ſtipend of iuſtice, as death is the ſtipend of ſinne: *Bellarm. reſp. ad loc.*4.

*Contra.*1. This is a moſt corrupt gloſſe, by grace to expound workes: for the Apoſtle maketh a diſiunction and oppoſition betweene workes and grace, *If of grace, then not of workes, for then grace were no more grace.* Rom.11.6. And if it be anſwered, he meaneth workes of nature, not of grace: the Apoſtle ſaith againe, *Not by the workes of righteouſneſſe, but by his mercy he ſaued vs*: Tit.3.5. Here euen workes of iuſtice and grace are oppoſed to mercy and grace: wherefore grace and workes being ſo diuers, the one cannot be contained in the other.

Secondly, *Auguſtine* ſaith, *Non pro merito accipies vitam æternam, ſed tantum pro gratia, &c.* Thou ſhalt not haue heauen by merite, but onely by grace; *tract.3. in Ioan.* This were no good diſiunction, if merite could be conteined in grace. And againe he ſaith, *Deus videtur vitam æternam tanquam debitam reddere, cui debitum? fideli quia promeruerat:* God ſeemeth to giue eternall life as due; but due vnto the faithfull for his faith, which is a gift or grace, &c. *ibid.* Due, not to the merite of faith, but the grace and gift of faith. Thus better doth he vnderſtand the Apoſtle, *that life eternall is the gift of God*, then this corrupt gloſſer.

Thirdly, *Bernard* ſaith, *Merita omnia Dei dona ſunt, & ita homo magis propter ipſa Deo debitor eſt, quam Deus homini:* All our merits are Gods gifts, and ſo a man rather for them is a debtor to God, then God to man, *de annunt. Mar. ſerm.*1. Therefore our good workes cannot merite of God, ſeeing he meriteth of vs, becauſe he giueth vs grace to bring forth good workes.

5. Our afflictions indeed are not worthy in themſelues of heauen, becauſe they are but ſhort, and the reward is eternall: but yet, as Chriſts paſſions being but ſhort, for the worthineſſe of his perſon, were æquiualent to euerlaſting puniſhment, ſo our afflictions for the worthineſſe of charitie, are worthie of euerlaſting glory: 2.Cor.4.17. as the Apoſtle ſaith, *Our light affliction doth worke vnto vs an eternall waight of glory: Bellarm. c.3. argum.6.*

*Contra.*1. It is not farre from blaſphemy to aſcribe the like force to charity in making our temporarie workes æquiualent to the eternall reward, as to the dignitie of Chriſts perſon in the execution of his paſſion to be worthy to ſatisfie for euerlaſting puniſhment.

Secondly, the Apoſtle in ſaying, *Our affliction worketh, &c.* expoundeth himſelfe in the 18. verſ. *While we looke not on the things that are ſeene, but on the things which are not ſeene:* which is the office of

faith : affliction then as it ſheweth our faith, is ſaid to worke, not as the cauſe, but as the way and
1.Pet.1.7. meane: and the Apoſtle ſaith no otherwiſe then Saint *Peter, That the triall of your faith, may be found*
vnto your praiſe,&c. Affliction then worketh, as the triall of our faith: and it worketh no otherwiſe,
but becauſe it ſhall be *found*, and God will not forget the ſeruice of our loue. Thirdly, otherwiſe the
Apoſtle ſaith directly, that *the afflictions are not worthie,&c.* that is, not at all worthie of ſo great a
reward: So *Ambroſe* expoundeth, *Quid poſſumus dignum facere præmijs cœleſtibus?* what can wee do
worthie of the heauenly reward? what merit can man bring, that this mortall ſhould put on immortalitie?
Indignæ ſunt huius temporis paſſiones ad ſuperuenturam gloriam: the paſſions of this life are
vnworthie the glory to come, *ſerm.20.in Pſal.*119. So alſo *Gregorie; Beatæ vitæ nullus poteſt æquari*
labor, nulla opera, paſſiones nullæ: To bleſſed life, no labour, worke, ſuffring can be equall, *in Pſal.*142.
Bernard; Quid ſunt merita omnia ad tantam gloriam? What are all our merits to ſo great glory?
ſerm.1.de annunt.Mar.

6. *Bellarm.* Faith doth indeed exclude their reioycing, that glorie in themſelues and their owne
ſtrength but not that reioycing whereby we reioyce in our workes and merits by grace, *reſp.ad loc.*7.

Contra. 1. Faith excludeth all reioycing euen in good workes wrought by grace; for the Apoſtle
ſaith, that reioycing is excluded by the law of faith, and not by the lawe of workes: if faith then
Rom.4.2. exclude reioycing, wee muſt reioyce in nothing but faith. 2. The Apoſtle ſaith, *If Abraham were*
iuſtified by workes, he hath wherein to reioyce, but not with God: hee ſpeaketh of *Abraham* as a faithfull
man, and of his workes, as good workes; euen at that time when hee beleeued, and it was counted
to him for righteouſneſſe; as it followeth in the next verſe. 3. *Bernard* alſo ſaith, *Perfecta & ſecura*
gloriatio eſt, cùm veremur omnia opera noſtra, ſicut teſtatur Iob de ſeipſo; omnes iuſtitias noſtras
non aliud eſſe quàm pannum menſtruatæ: then our reioycing is perfect, when we feare all our workes,
as *Iob* teſtifieth: all our righteouſneſſe is as a ſtayned clout, *ſerm.de triplic.gradu.* A man then is not
to reioyce in any of his workes, no not in his righteouſneſſe. 4. S. *Paul* further ſaith, *Not of workes*
Epheſ.2.9.10. *leaſt any man ſhould boaſt himſelfe:* hee muſt not boaſt of workes: and what workes, the Apoſtle ſheweth
in the next verſ.10. *We are his workemanſhip created in Ieſus Chriſt to good workes: Ergo,* we muſt
not boaſt nor reioyce no not in good workes. And thus notwithſtanding all theſe cauils, I truſt it
euidently appeareth by theſe Scriptures alleaged, that our workes are no way meritorious of life euerlaſting.

Rom.4.5. *Argum.*4. S.*Paul* ſaith, *Faith is counted to him for righteouſneſſe, that worketh not: If it be of grace,*
it is no more of workes, for then grace were no more grace: If of worke, then not of grace; for then worke
were no more worke. We ſee that the righteouſneſſe of faith or of grace, and the righteouſneſſe of
Rom.11.9. workes, cannot ſtand together, nor be matched one with the other.

Our aduerſaries haue here two euaſions: Firſt they grant, that the beginning of our iuſtification,
which they call the firſt iuſtification, is meerely of Gods grace, neither can wee haue any acceptable
workes before we are iuſtified: but in the ſecond iuſtification, which is the increaſe of the former
iuſtice, a man may merite by good workes, *Rhemiſt.*Rom.2.3.

Anſ. This is but a late and new deuice of the firſt and ſecond iuſtification: as afterward wee will
ſhew in the proper place. The Scripture teacheth vs, that not onely the beginning of our righteouſneſſe,
Epheſ.2.5.6. but the finiſhing and perfecting of it, is onely by grace in Chriſt, *When wee were dead in*
our ſinnes, he hath quickened vs together in Chriſt, by whoſe grace yee are ſaued, and hath raiſed vs vp,
and made vs ſit together in heauenly places: We ſee that this ſaluation by grace bringeth vs vp to heauen:
Ergo, both the firſt and ſecond iuſtification are of grace, for they can bring vs no further then
to heauen.

*Rhemiſt.*2. Workes done of nature without, or before faith, cannot merite: but workes done by
Gods grace may, and are ioyned with it as cauſes of ſaluation.

Anſw. Not onely the workes of nature, but euen of grace alſo are excluded: Wee are ſaued (ſaith
the Apoſtle) by grace through faith, not of workes: And then he ſheweth what workes, namely good
Epheſ.2.9.10. workes, ſuch as the Lord hath ordained for vs to walke in. *Ergo,* workes alſo of grace, wrought in vs
by the ſpirit of God, are ſhut out from being any cauſes of our ſaluation. I conclude with *Auguſtine*
Pſal.35.27. vpon thoſe words of the Pſalme, *Let the Lord alway be magnified: Peccator es? magnificetur, vt vocet:*
confiteris? magnificetur, vt ignoſcat: iam iuſte viuis? magnificetur, vt regat: perſeueras vſque ad finem?
magnificetur, vt te glorificet: Art thou a ſinner? Let God be magnified in calling thee: doſt thou confeſſe
thy ſinnes? let him be magnified in forgiuing them: doeſt thou liue well? let him bee magnified
in directing thee: doeſt thou continue to the end? let him be magnified in glorifying thee, &c. God is
as much to be praiſed for all things wrought after our calling and conuerſion, as for mercy ſhewed before:
All then is wholy to be aſcribed to Gods grace and mercy: nothing is left for our merite or deſert.

De liber.arbitr. *Bernard* hath of this matter an excellent ſpeech: *Si à Deo voluntas eſt, & meritum; Deus igitur author*
eſt meriti qui voluntatem applicat operi, & opus explicat voluntati: Alioqui, ſi propriè appellentur ea,
quæ dicimus noſtra merita, ſpei quædam ſunt ſeminaria, occultæ prædeſtinationis indicia, futuræ fælicitatis
præſagia; via regni, non cauſa regnandi; denique quos iuſtificauit, non quos iuſtos inuenit, magnificauit:
If our will be of God, then alſo our meriting: for God is the author of the merite, in applying our will
to the worke, and fitting the worke to our will: otherwiſe to ſpeake properly, our merits ſo called, are
but the ſeedeplat of our hope, the ſignes of predeſtination, and the forerunners of our happines, the

way to the kingdome, not the cauſe thereof: laſtly, whom God hath iuſtified, not whom he found iuſt, he glorifieth,&c. What more euident teſtimonie can we haue againſt meriting of heauen? *Bernard* reteineth the name, but denieth the thing.

Concil. Arauſican. can. 18. *Debetur merces bonis operibus ſi fiant, ſed gratia, quæ non debetur, præcedit, vt fiant*: A reward is due to good workes, if they be done; but grace, which is not due nor of debt, goeth before, that they may be done,&c. All therefore is to be aſcribed to grace.

Now whereas wee doe alleage many teſtimonies of the Fathers againſt merites: *Bellarmine* would ſhift vs of with this anſwere, that they ſpeake of man, *qualis eſt ſine gratia Dei,* as he is without grace, that he cannot merit by his owne ſtrength: I will therefore ſhew out of the Fathers, that euen a man in the ſtate of grace cannot merit.

Ambroſe de vocat. gent. lib.1.c.5. Nulla tam præclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis indicium debeatur. There are no ſuch excellent works, to the which, that which is freely giuen, ſhould by way of retribution be owing,&c. if to no excellent workes, then not to the works of grace of man is God endebted.

1. *Auguſtine Hypognoſt. cont. Pelag. artic.3. De meritis in hoc ſeculo Chriſtianus extolli non debet, quia nemo in hac vita poſitus — dicit ſe eſſe ſine peccato, quicquid ergo in hac vita conſecutus fuerit, donum eſt, non meritum,&c.* A Chriſtian muſt not bee lifted vp for his merites in this world, becauſe no man here in this life can ſay he is without ſinne, whatſoeuer he hath in this life is a gift, not a merit,&c. hee ſpeaketh of Chriſtians that are vnder grace.

Bernard, Quærant alij meritum, nos gratiam inuenire ſtudeamus; Maria non pretendit meritum ſed gratiam quærit: Let other men ſeeke for merit, let vs ſtudie to finde grace: *Marie* pretendeth not merit, but ſeeketh grace,&c. *Serm. in natiu. Mar. Marie* was in the ſtate of grace, and yet depended not vpon any merit.

Primaſius ſaith: *Non ex operib, ſed ſola fide per gratiam vitam habere te noſti*: Thou knoweſt thou haſt life not by works, but by faith onely. In 2.c.ad Gal.

2. *Chryſoſtome: He that glorieth, let him glorie in the Lord: Ergo de meritis ſuis nihil aſſignare ſibi debet: niſi peccata, quæ ſunt propria noſtra*: Therefore hee muſt attribute nothing to himſelfe, of his merites, but onely his ſins, which are properly ours,&c. *Ieremie Patriarke: Id, quod nos ipſi confecimus, paruum quid.&c.* That which we doe is very little, or nothing at all, if it be compared with the diuine bountie,&c. In Pſal.142. Super illa, ne intres in iudicium. Cenſur. orient. c.6.

3. Latter confeſſ. of Heluetia. c.16. *We doe not attribute this reward, which God giueth, to the merit of man, which receiueth it, but to the goodneſſe and liberalitie of God which promiſeth.&c.* Confeſſ. of Auſpurg. *Our diuines doe teach, that it is requiſite to doe good workes, not for to hope to deſerue grace by them, but becauſe it is the will of God we ſhauld do them,&c.* ſee alſo the confeſſ. of Saxonie. p.246. of Wirtemb. p.300. Harm. ſect.9. p.247. Pag.274.

4. *Thom. Waldenſ.* ſaith, *Simpliciter quis non meretur regnū cœlorum, niſi ex gratia Dei,* Simply one deſerueth not the kingdome of heauen, but of grace,&c. *Vatablus* hath this marginall note, *Non propter iuſtitiam,&c.* God doth not giue any thing vnto men for their righteouſneſſe,&c. This note their Index would haue blotted out. Tom.6. ſacram. tit.1.c.7. Ann. in 9.c. Deut.15.

The holy Martyrs haue moſt confidently ſealed this truth: *Alexander Seton* Martyr: *They that preach that workes doe merit, doe make workes the tree, which are but the fruit of iuſtice, wrought by him that is alreadie a iuſt man: Chriſt was promiſed to be our onely iuſtifier: God ſaid to Abraham, in thy ſeed ſhall all people be bleſſed; he ſaid not in thy ſeedes, or in the workes of thy ſeedes, but in thy ſeede, that is Chriſt.* Againe, the ſame holy Martyr and Preacher thus witneſſeth moſt confidently: *He that can ſhew me in any Scripture, that workes doe merit, or be any meanes to our iuſtification: for the firſt Scripture, I will, without any further iudgement, loſe both mine eares; for the ſecond, my tongue; for the third, my necke: Fox.* pag.1206. Yea this holy Martyr, though no Scripture were ſhewed him, neither ſhall euer be ſhewed, yet he moſt conſtantly gaue his life in the defence of this truth. But in defence of Popiſh merits, I haue not heard of any that hath aduentured ſo farre.

AN APPENDIX, TO THIS PART, CONCERNING THE NAME OF MERITE.

The Papiſts.

Bellarmine would beare vs in hand, that the name of merit is either conteined in Scripture, or collected from the ſame: *Lib.5. de iuſtif. c.2.* 80. Error.

Argum. The places of Scripture, which he pretendeth for proofe hereof are theſe.

1. Eccleſiaſt.16.12. *He iudgeth a man according to the merit of his workes.* Ecclеſ.16.12.
2. Heb.13.16. *With ſuch ſacrifices, promeretur Deus, God is merited.* Hebr.13.16.
3. The Scripture maketh mention of dignitie or worthineſſe, which is the ſame that Merit is: *That ye may be counted worthie of the kingdome of God: They ſhall walke with me in white, for they are worthie.* 2. Theſſ.1.5. Apoc.3.4.
4. There is often alſo mention found in Scripture of reward: *Your reward is great in heauen: Euery man ſhall receiue his wages according to his labour.* And in diuers other places; as, The Lord ſaith to *Abraham, I am thine exceeding great reward:* But where there is a reward, there merit goeth before. Math.5.12. 1. Cor.3.8. Geneſ.15.1.

The Proteſtants.

1. *Anſw.* FIrſt, the Greeke text readeth only κατὰ ἔργα according to their works, not the merit of their works. Secondly, and in the ſame place he ſaith, *As his mercie is great, ſo is his puniſhment:* ſo that mens good works are rewarded not of merit, but of mercie. Thirdly, neither is it all one to ſay, according to their works, and after the merit of their works, as he might haue learned out of *Gregorie* alleaged before: *Aliud eſt ſecundum, aliud propter opera reddere:* It is one thing to render according, and another to render for works, *in Pſal.* 142. Fourthly, if we had no other anſwere, the authoritie of this booke bindeth vs not, being no part of the Canonicall Scripture.

Heb.11.6.15. 2. The word is εὐαρεστεῖται *God is pleaſed:* as Heb.11.6. the ſame word is vſed: *Without faith it is impoſſible to pleaſe God:* We grant that God is well pleaſed with good works, as proceeding from our faith in Chriſt: for ſo the Apoſtle ſaith, verſ.15. *Let vs by him offer the ſacrifice of praiſe.* By faith then in Chriſt God is pleaſed with our ſacrifice: what is this to merit?

3. Firſt, the Apoſtle ſaith: *That you may be counted worthie: Digni habeamini.* This worthineſſe then is onely by imputation of Chriſts worthineſſe. Secondly, they are worthie to haue white robes: because *their robes are made white in the blood of the Lambe, and the Lambe onely is found to be worthie,* Apoc.8.4.9. The worthineſſe of the Saints is none other, but the worthineſſe of the Lambe, accounted theirs by faith: for if they be worthie, then is not the Lambe *onely worthie.*

Apoc.7.14. Apoc.8.4.9.

Rom.4.4. Pſal.103.4. 4. Firſt, the reward is counted of fauour *as well as of debt: Which crowneth thee in mercie.* Secondly, ſeeing God himſelfe is our reward, how is it poſſible, that man can merit God? *Auguſtine* ſaith, that none dare or will affirme, *Filium hominis — meruiſſe vt dei filius eſſet:* That the ſonne of man merited to be the ſonne of God: *de correpſ. & grat. c.*11. Euen ſo neither can man merit to haue God. Thirdly, further S. *Ambroſe* writing vpon that parable, Matth.20. where the laſt hired labourers receiued as much as the firſt, that did endure the heat of the day, concludeth thus: *Vt intelligant donum ſe gratiæ, non operum accepiſſe mercedem:* That they may vnderſtand that they receiued a gift of grace, not a reward of their labour: *de vocat. Gent. lib.*1.*c.*3. Thus we ſee, that out of the Scripture there can bee no ſhew made for the vſe of this word *merit,* being aſcribed to the works of men.

Matth.20.

In Pſal.35. And yet further, it is granted, that the Fathers vſed this word, *merit,* not ſignifying thereby any worthineſſe to deſerue, but, as much, as to *obtaine:* 1. As *Auguſtine* ſaith, the *Apoſtles merited to be ſlaine of their owne Citizens:* where it muſt not ſignifie a deſeruing, for the Apoſtles by their innocencie deſerued not to be put to death.

In Pſal.143. 2. Otherwiſe *Baſile,* to ſpeake properly ſaith, *Non quod eo dignus ſum, ſed propter benignitatem tuam:* Not that I am worthie of the reward of heauen, but of thy bountie.

Harm.ſect.9. p.300. 3. In this ſenſe, the confeſſion of Wirtemberg. c. 7. vſeth the word, *deſerue: through the mercie of God, good workes deſerue their owne, either ſpirituall, or corporall rewards, &c.* They meane not, that they properly merit, for where merit is, there is no neede of mercie or fauour, but good workes make one fit and meete to obtaine the reward, which is giuen of mercie to them, that are ſo prepared and diſpoſed.

Moral.lib.9. c.17. lib.8 de iuſtificat.c.8. 4. *Gregorie* the great vſeth the word merit, to ſignifie to obtaine, *Paul when he ſought to extinguiſh the name of the redeemer in earth, Eius verba meruit de cœlo audire,* merited to heare his voice *from heauen:* And hereupon, their owne *Vega* confeſſeth thus, *I am not ignorant, that the fathers vſe this word* (merit) *Vbi nulla eſt ratio meriti,* where is no reaſon or reſpect of merit.

THE FOVRTH PART, OF THE distinction of merits.

The Papiſts.

81. Error. Act.10. THey make two kindes of merit: *Meritum de congruo,* merit of congruitie: ſuch are the preparatiue workes before iuſtification, as were the prayers and almes-deedes of *Cornelius,* Act.10. which though they be not ſimply meritorious, *ex debito iuſtitiæ,* by the due debt of iuſtice, yet they deſerue at Gods hands of congruitie, becauſe hee doth graciouſly accept them, *Act.*10.*ſect.*5. The other kinde, they call *Meritum de condigno,* merit of condignitie, when the reward is iuſtly due by debt: ſuch are the workes done in the ſecond iuſtification, which are truly meritorious, and worthie of heauen, *Gabriel. Biel. Rhemiſt. Rom.*2.*ſect.*3.

Ex Tileman. loc.11.err.22.

The Proteſtants.

Rom.8.8. FIrſt, wee vtterly denie any ſuch merit of condignitie: for Saint *Paul* ſaith, That the afflictions of this life are not condigne of the glorie to come: Condignitie then is wholy remoued and taken away.

Secondly, a reward of congruitie in ſome ſort we grant, but neither for any thing done before faith or iuſtification: for it is impoſſible without faith to pleaſe God, or doe any thing acceptable vnto him, Heb.6.6. Neither is it of congruitie for the merit of our workes: but it is *(congruum)* it is agreeable to the mercie and iuſtice of God in reſpect of his promiſe graciouſly made in Chriſt, to reward the faithfull obedience of his ſeruants: ſo then the congruitie is on Gods behalfe, not in reſpect of our workes.

We are iuſtified, ſaith the Apoſtle, *gratis per gratiam*, freely by grace: *Ergo*, there is no merit either of congruitie or condignitie, ſeeing all is done freely. Rom.3.24.

1. *Auguſtine* ſaith, *Quid ille latro attulerat de fauce ad iudicium, de iudicio ad crucem, de cruce in Paradiſum?* I pray you what merit did the theefe bring with him from the priſon to iudgement, from the iudgement place to the croſſe, from the croſſe to Paradiſe? *In Pſal.*55. Here was neither merit of congruitie, nor condignitie.

Auguſtine againe ſaith, *Væ etiam laudabili vitæ ſi remota miſericordia diſcutias eam domine*: Woe vnto a moſt commendable life, if mercie remoued, thou doeſt examine it O Lord. Confeſſ.lib.9. c.13.

Tertullian, vpon that place, Rom.8. *The afflictions of this life, are not worthie of the glorie, &c. et hic minora oſtendit incommoda præmijs ſuis*, Here he ſheweth the incommodities of this life, to be inferiour then the rewards, &c. where is now the merite of condignitie? Lib. de reſurrect.carnis.

2. *Ieremie* the Patriarke approueth that ſaying of *Chryſoſtome*: No mortall man, if an exact account be taken of his life, can ſtand before God, *Nec venia & beneuolentia eius dignus inueniri*, nor bee found worthie of his pardon and mercie, there is then no dignitie or worthineſſe in any mans workes, &c. Cenſur.oriental.c.6.

3. Confeſſ. of Baſile.artic.1. *They reigne with Chriſt, becauſe they confeſſed Chriſt to be their Sauiour,—without any addition of mans merite, &c.* Saxonie.17. *They call it a Pelagian dreame, that righteouſneſſe ſhould deſerue remiſſion of ſinnes either of congruitie or condignitie.* Harm.ſect.2. p.23. Sect.9. p.283.

4. *Vega* affirmeth: *Gregor. Ariminienſ. Marſilius, Burgenſ. Eckius* all to be of this opinion, *Nullum eſſe nobis meritum de condigno, &c.* That wee haue no merite of condignitie, in reſpect of eternall happineſſe. Opuſcul. de meritis.q.5. p.784.

THE FIFTH PART, OF THE MANNER of meriting.

The Papiſts.

Ovr workes (they ſay) are pleaſing and acceptable vnto God, euen after the ſame manner, that Chriſt and his works were, *Tapper. ex Tileman. loc.*11.*err.*14. Chriſts paines of their owne nature, compared to his glorie, were not any whit comparable, yet they were meritorious and worthie of heauen, not for the greatneſſe of them, but for the worthineſſe of his perſon: So our workes, not of their owne nature, but as they are of grace, are meritorious of the ioyes of heauen, *Rhemiſt. Rom.*8.18. 82.Error.

The Proteſtants.

First, it is a great blaſphemie, to ſay, that Chriſts paſſions in themſelues deſerued not that glorie, which he hath purchaſed for vs: neither that there was any compariſon betweene them: for then, how could he haue fully ſatisfied the wrath of God? Chriſt hath payed the ranſome for our ſinnes: We are redeemed with his precious blood, as of a lambe vnſpotted: His blood was the price of our redemption: therefore of it ſelfe meritorious. It was not in reſpect of Chriſt, of grace; but of merit in him: Vnto vs his redemption is of grace: Whereſore his paſſion being the paſſion of the Sonne of God, was a full ſatisfaction, and worthie deſert of that glory, which he hath purchaſed for vs. 1.Pet.1.19. Rom.3.24.

Secondly, it is another great blaſphemie to match and compare in the way and manner of meriting, Chriſts workes and ours together. For firſt, there is no merit at all in vs vnto ſaluation: wee haue no merits but Chriſts, and are ſaued onely by faith in him, not by workes. Secondly, by your owne confeſſion, our workes are not of their nature meritorious, but of grace: but Chriſts works were of themſelues full of merit, without any externall help, or acceſſion of grace: for in himſelfe did all fulnes dwell. Epheſ.2.8. Coloſſ.1.19.

1. *Auguſtine* very well ſheweth the great difference in the way of meriting betweene Chriſt and vs, thus writing: *Quantum intereſt, cum duo ſint in carcere, inter reum & viſitatorem eius:—illum cauſa premit, illum humanitas adduxit: ſic in iſta mortalitate nos reatu tenebamur, Chriſtus miſericordia deſcendit*: Looke what difference there is, when two are in priſon together, betweene the priſoner, and his friend that commeth to viſite him; the one is there of neceſſitie, the other commeth of good will: ſuch difference there is betweene Chriſt and vs: for when we were detained in the priſon of this mortalitie, for the guilt of our ſinnes, Chriſt came in mercie to viſite vs: *tract.*2.*in epiſt. Ioann.* How can there now be any proportionable or like way of meriting, in the guiltie priſoner, and the innocent and friendly viſiter?

Tertullian calleth it *donatiuum vitæ eternæ*, the donatiue or gift of eternall life, &c. then in reſpect of Chriſts merit, it is no gift, but deſerued. Lib. de reſurrect. carnis.

2. *Baſile* ſaith, that euerlaſting reſt, *non tanquam debitum operib. redditum, &c.* is not as a debt, rendred vnto our workes, but as a gift of Gods munificence. in Pſal.114.

3. Bohemia. c.17. *They are acceptable to God without any merite or worthineſſe of theirs — of meere grace.* Harm. ſect.2. p.25.

4. *Thomas Waldenſ.* concludeth, *Quia non ſimpliciter quis meretur regnum cœlorum, ſed ex gratia Dei*: That ſimply one doth not merit the kingdome of heauen, but by the grace of God. Tom.8.ſacramtit.1.c.7.

THE SIXTH PART, OF THE QVALITIE and condition of merits.

The Papiſts.

83.Error. BEllarmine ſaith, that the good workes of the righteous, are properly and verily meritorious of eternall life, euen, *ex condigno*, of condignitie, or worthineſſe, in the higheſt degree: *Bellar.c.*16. and that *non ſolum ratione pacti, ſed operis*, in reſpect of the worke, as well as of the couenant or promiſe.

2.Tim.4.8. *Argum.* 2.Tim.4.8.S.*Paul* ſaith, that God the iuſt iudge ſhall giue him a crowne of glorie: but it is the part of iuſtice to giue vnto euery man as he hath deſerued: the Apoſtle therefore worthily deſerued this crowne: it was of iuſtice, not of mercie: *Bellarm.ibid.*

The Proteſtants.

Anſw. THis crowne laid vp for the Apoſtle, was both of mercie, in that the Lord graciouſly promiſed it: Iam.1.12. *He ſhall receiue the crowne of life, which the Lord hath promiſed to all, that loue him.* It was alſo of iuſtice: *Iuſtum eſt* (ſaith *Bernard*) *vt reddat, quod debet; debet autem, quod pollicitus eſt*: It is right & iuſt, that God ſhould pay what he oweth: now he oweth that which he hath promiſed, &c. All therefore was of Gods mercie toward the Apoſtle, not of his deſert. Gods iuſtice in keeping his promiſe, reſpecteth not any deſert in man, but dependeth vpon the conſtancie and truth of his word in himſelfe. **Iam.1.12.**

Rom.8.18. *Argum.* S.*Paul* ſaith, *The afflictions of this life are not condigne of the glorie, &c. Ergo*, there is no ſuch condignitie.

Bellarmine anſwereth, that in their owne nature they are not worthie, but as they proceed from the grace of God, they are, *cap.*18.

*Contra.*1. The Apoſtle ſpeaketh in this place of no other ſuffrings, but thoſe which are wrought by grace in the children of God: as verſ.17. *Suffer with Chriſt, that ye may be glorified with him.* Therefore the Apoſtle excludeth euen ſuch ſuffrings, as are wrought by the ſpirit. 2. Grace or fauour, and deſert cannot ſtand together: *To him that worketh, the wages is not counted of fauour, but by debt.* Wherefore if heauen be merited, it is of debt, grace and fauour is excluded: therefore to ſay, that works are meritorious by grace, and that their worthines & condignitie is partly of grace accepting, & partly of the work deſeruing, is to affirme contrarie things, and to match things of diuers and vnlike nature together. **Rom.4.4.**

Herein alſo he may be ouerthrowne by his owne poſitions: Firſt, hee ſaith that God doth reward, *ſupra condignum*, aboue the worthineſſe or condignitie of our workes, *cap.*19. then it will follow, that there is no ſuch condignitie, becauſe the reward exceedeth their worthineſſe: but betweene the wages and the worke, there ſhould be an equalitie. Againe, heauen is the greateſt reward that can be, and therefore if God doe giue a reward beyond their deſert, heauen is not deſerued, for a better reward then heauen there cannot be.

Secondly, *Bellarmine* confeſſeth, that neither the grace of iuſtification, *cap.*21. nor the gift of perſeuerance to the end, or a mans reparation after his fall, can be merited, *ex condigno*, of condignitie: much leſſe can the kingdome of heauen be ſo merited, which is a more excellent thing, then any of the other: our glorification farre exceedeth in excellencie our iuſtification and perſeuerance: if the leſſe then cannot be ſo merited, neither can the greater.

The author of the Sermons *de tempor.ſer.*210. *Cum dies iudicij aduenerit, & ſi coronam non meremur accipere, vel ad peccatorum indulgentiam mereamur peruenire, &c.* When the day of iudgement ſhall come, if wee deſerue not to receiue the crowne, let vs deſerue to attaine at the leaſt to pardon of our ſinnes, &c. *Ergo*, it is more to merit the crowne, than to merit forgiueneſſe: but this cannot be merited by their owne confeſſion: *Ergo*, not the other.

We haue witneſſe of a Synode of their owne: *Senonenſ.ſynod. decr.de fide.*16. *Faciet tandem miſericordia dei vnicuiq; locum iuxta meritum operum ſuorum, non abſoluta condignitate quidem, (neque enim condignæ ſunt paſſiones, &c. Rom.*8.18) *ſed gratuita magis & liberali repromiſſione, &c.* At the length the mercie of God ſhall make a place to euery one according to the merit of their workes, not by an abſolute condignitie, (for the afflictions of this life are not condigne, &c. Rom.8.18.) but rather by a gracious and liberall promiſe, &c. *Ergo*, our workes are not properly *ex condigno*, meritorious.

Diuers alſo of the Schoolemen are of the ſame opinion, that good workes, *ex condigno*, of condignitie, are not meritorious of life eternall: *Sic Thom.Waldenſ.tom.*3. *de Sacramental.c.*7. *Durand.in* 2.*ſenten.diſt.*27.*qu.*2. *Gregor.in* 1.*ſentent.diſt.*17.*qu.*1.*artic.*2. See before the further ratification of this point by the teſtimonie of other Churches. Error.81.

THE SEVENTH PART, WHETHER ANY confidence is to be repoſed in merits.

The Papiſts.

84.Error. FIrſt, *Bellarmine* ſaith, that the truſt which the righteous haue in God, ariſeth not onely of faith, but ſpringeth alſo from their merits: *lib.*5.*de iuſtificat.cap.*7.

1.Tim.3.13. 1. *Argum.* 1.Timoth.3.13. *They that haue miniſtred well, get themſelues a good degree, and great li-*

bertie or confidence in the faith: Confidence or truſt is then wrought in vs by our faithfull ſeruice.

2. Rom.5.4. *Patience bringeth forth experience, experience hope.* Rom.5.4.

3. Heb.10.32.35. *Ye endured a great fight of afflictions, caſt not therefore away your confidence.* Heb.10.32.

4. If our heart condemne vs not, we haue boldneſſe toward God: *Ergo,* our confidence ariſeth vpon our workes: *Bellar. ibid.* 1.Iohn 4.

The Proteſtants.

1. *Anſ.* WE denie not, but that by a ſanctified life, and good workes, wee may grow vp to the aſſurance of our election, yet not by the merit or worthineſſe of the works, but as they haue relation vnto faith, whereof they are liuely ſignes: for to ſpeake properly, it is faith whereby *we haue peace toward God,* Roman.5.1. And in this place the Apoſtle ſaith, *They haue confidence in the faith, which is in Chriſt:* Their confidence is grounded vpon faith, vnto the aſſurance whereof they are conducted and guided by their faithfull ſeruice. Rom.5.1.

2. All theſe depend vpon the ſecond verſe: *By whom we haue acceſſe through faith vnto this grace, &c. and not ſo onely, but we reioyce in tribulations.* All theſe then are rehearſed, as fruites iſſuing from our faith, reioycing in tribulation, experience, hope. Againe, hope maketh not aſhamed, verſ.5. *becauſe the loue of God is ſhed abroad in our hearts:* but this loue of Chriſt we know no otherwiſe then by faith: Epheſ.3.17. *That Chriſt may dwell in your hearts by faith:* then it followeth, verſ.19. *and that ye may know the loue of Chriſt, &c.* Epheſ.3.17.19.

3. This confidence ſpringeth of faith, verſ.32. *After ye had receiued light, ye endured a great fight:* and therefore verſ.22. it is called πληροφορία πίστεως, *the aſſurance of faith.* Heb.10.32.22.

4. The peace of conſcience worketh confidence; and faith bringeth this peace of conſcience, Rom.5.1. And in this place, verſ.19. *Let vs not loue in word, &c. thereby we know we are in the truth, and ſhall before him aſſure our hearts:* The being in the truth, which is faith, is the ground of this aſſurance; the way whereby to know it, is by loue. Theſe places will hold no water for them. Rom.5.1. 1.Iohn 3.19.

Argum. That workes of themſelues giue vs no aſſurance, but as they haue their actiuitie from faith, S.*Peter* teacheth vs, *Giue diligence to make your calling ſure in doing theſe things:* and what things hee meaneth, it is before ſhewed, verſ.5. *Ioyne to your faith, vertue; with vertue, knowledge:* workes then breede no aſſurance or confidence, but as they are ioyned with faith, and iſſue out from the ſame. Rom.5.1. *Being iuſtified by faith, we haue peace toward God:* Peace and confidence iſſueth from iuſtification by faith: Heb.10.22. *The aſſurance of faith.* Faith then giueth aſſurance. 2.Pet.1.10. Verſ.5. Rom.5.1. Heb.10.22.

The Papiſts.

BEllarmine againe ſaith, that our confidence ariſeth not onely from good workes, but that our confidence and truſt may be repoſed alſo in our merits: ſo that in his opinion, it hath both the beginning from thence, and againe hath recourſe thither. And thus merits (falſly ſo called) ſhall bee both the efficient cauſe of our confidence, as alſo the matter or obiect thereof, wherein it ſhould reſt and be repoſed. 85.Error.

1. *Argum.* 1.Timoth.4.7. *I haue fought a good fight, I haue finiſhed my courſe, &c. henceforth is laid vp for me a crowne of righteouſneſſe, &c.* S.*Pauls* confidence and aſſurance of life eternall, is grounded vpon his meritorious workes. *Bellarm.*

2. Nehem.5.19. *Remember me O Lord in thy goodneſſe, according to that I haue done for this people.*

3. Pſal.18.20. *The Lord rewarded me according to my righteouſneſſe.*

4. Iſay.38.3. *Hezekiah* thus prayeth: *Remember me, O Lord, how I haue walked before thee in truth, and with a perfect heart, and haue done that, which is good in thy ſight: Ergo,* we may repoſe confidence in our workes.

The Proteſtants.

1. *Anſw.* SAint *Pauls* confidence is not builded vpon his owne workes, but vpon the righteouſneſſe and ſureneſſe of Gods promiſes: *which God the righteous iudge* (ſaith the Apoſtle) *ſhall giue me at that day:* As *Bernard* ſaith: *Eſt ergo, quam Paulus expectat corona iuſtitia, ſed iuſtitia dei, non ſua: hæc eſt iuſtitia, de qua præſumit Apoſtolus, promiſſio dei:* It is the crowne of righteouſneſſe, which the Apoſtle looketh for, but not of his owne, but Gods righteouſneſſe: the promiſe of God is the righteouſneſſe, whereof the Apoſtle preſumeth: *de liber. arbitr.* S.*Pauls* confidence then is in the promiſe of God, not in his owne merits.

2. *Nehemiah* ſaith, *Remember me in thy mercie.* And chap.13.22. *Remember me O Lord concerning this, and pardon me for thy great mercie:* verſ.31. *Remember me in thy goodneſſe.* His confidence we ſee is not in his workes, but in Gods mercie. Nehem.13.22. 31.

3. Firſt, *Dauid* ſpeaketh not of his righteouſneſſe toward God, but of his innocencie againſt *Saul:* and who doubteth, but that the teſtimonie of a good conſcience, and the innocencie of a iuſt cauſe doth make vs bold and confident againſt our enemies? But the queſtion is of confidence toward God: in which reſpect *Dauid* ſaith, verſ.2. *The Lord is my rocke, in him will I truſt.* Hee doth not truſt in his owne innocencie. Pſal.18.2.

4. It was *Hezekiah* his truth (that is faith) wherein he walked, and the perfitneſſe of his heart, which is cauſed by faith (for by faith God purifieth our hearts, Act.15.9.) that made him confident: which his confidence of faith, was indeede ſealed vnto him, and confirmed by his godly life. Act.15.9.

Argum. Saint *Paul* vtterly diſclaimeth, and renounceth his owne workes: hee counteth all things

Philip. 3.8.9. but loſſe and dung in reſpect of Chriſt, that hee might be found in him, *not hauing his owne righteouſneeſſe, but that which is through faith in Chriſt. Paul* therefore truſteth not to his workes, he will put no 1.Cor.4.4. confidence in dung. Againe, he ſaith, *I know nothing by my ſelfe, yet am I not thereby iuſtified*: Therefore hee hath no confident opinion in himſelfe: but his confidence is ſtayed vpon the loue of God in Chriſt Ieſus.

Bernard well ſaith: *Diſcamus de noſtra omnino induſtria, magis autem de noſtris diffidere meritis*: Let vs learne to diſtruſt our owne induſtrie, or rather our merits: *in feſt. Paul. ſerm.* 2.

Pretendat alter meritum, mihi adhærere deo bonum, ponere in domino ſpem meam: Let another pretend merit, it is good for me to cleaue to God, and in the Lord to put my truſt: *in Pſal.* 90. *ſerm.* 9.

Cenſur.orient. c.6. And further. 1. *Ieremie Patriarke* alleadgeth and approoueth that ſaying of *Chryſoſtome*: *Neq; nobis virtus noſtra ſpem magnam pollicetur, &c.* Our owne vertue doth not promiſe vs any great hope, but Ibid. for thy names ſake doe we looke for ſaluation, &c. and he himſelfe ſaith further, *In bonis operib. nimium confidendum non eſſe*, That we muſt not put too much confidence in good workes, for *Dauid* ſaith, Enter not into iudgement, with thy ſeruant, O Lord, &c.

In Pſal.142. 2. *Auguſtine* ſaith vpon the ſame words: *although I ſeeme right vnto my ſelfe*, yet thou bringeſt forth a rule out of thy treaſure, and layeſt me vnto it, *& prauus inueniar*, and I ſhall be found crooked: *Ad me cum reſpicio nihil aliud meum, quam peccatum inuenio*: when I looke to my ſelfe, I finde nothing mine but ſinne: He was farre then, from repoſing any confidence in his workes.

Harm.ſect.8. p.239. 3. Confeſſ. of Wirtemberg. c.15. *That we may conceiue ſure confidence therein, he placed our ſaluation not in the merites of our righteouſneſſe, which is imperfect, but onely in the merites of his Sonne our Lord Ie-* Sect.9 p.248. *ſus Chriſt, &c.* Former confeſſ. of Heluetia. *This is the onely true worſhip of God, to wit, a faith fruitfull of good workes, and yet not putting any confidence in workes, &c.*

In Iob.lib.8.c.9. 4. *Gregorie* ſaith, *Hoc ipſum, quod iuſte videmur viuere, culpa eſt, &c.* Euen this, that wee ſeeme to Lib.5. de iuſtif.c.7.propoſ.3. liue iuſtly, is faultie, if the diuine mercie excuſe it not, when hee iudgeth our life. *Bellarmine* himſelfe confeſſeth, that, becauſe of the vncertaintie of our owne iuſtice, and the danger of vaine glorie, *Tutiſſimum eſt fiduciam totam in ſola Dei miſericordia reponere*, It is the ſafeſt to put all our whole confidence in Gods mercie.

OF GOOD WORKES IN PARTICVLAR,
deuided into three parts, of prayer, faſting, almes-deedes.

THE FIRST PART, OF PRAYER.

THe ſeuerall queſtions are theſe: Firſt, of the fruits of prayer. Secondly, of the condition and qualitie of prayer. Thirdly, of the order.

THE FIRST QVESTION, OF THE FRVITS.

SVch fruites of prayer, as we learne out of the word of God, we moſt willingly acknowledge. Firſt, Iam 5.13. it comforteth the ſoule being in heauineſſe: If any bee afflicted, let him pray. Secondly, it obtai- Iam.1.5. neth wiſedome for vs, and all ſpirituall grace. Thirdly, by prayer the good creatures of God are ſancti- 1.Tim.4.5. fied to our vſe. Fourthly, by prayer are wee preſerued from all ſpirituall danger: *I haue prayed for* Luk.22.31.32. *thee Peter, &c.* And other ſuch fruits and vſes prayer hath: But theſe fruits following we doe refuſe.

The Papiſts.

86.Error. B*Ellarmine* maketh theſe two fruits of prayer: that it is ſatisfactorie, and meritorious.

Argum. 1. For the firſt he reaſoneth thus: Euery good laborious worke is ſatisfactorie: prayer is a laborious worke: *Ergo. lib.* 1. *de bon. operib. in particul. c.* 3.

Anſw. 1. Though one man may ſatisfie and recompence another, yet no worke of ours can worke Coloſſ.1.20. any ſatisfaction before God: but Chriſt onely by his death, hath made ſatisfaction for vs all: *All things are ſet at peace, through the blood of his croſſe.* 2. Againe, whereas they muſt be good workes, whereby God ſhould be ſatisfied, ſeeing God is the giuer of euery good gift and worke, and all our good works proceed from him, he thus ſhould be ſatisfied with his owne; which were no ſatisfaction. 3. Further, prayer is no laborious worke to the ſpirituall man, though it be to the fleſh: for in the inner man there Rom.7.22. is a ſpirituall delight in all good things. 4. And what if it were laborious? as though God delighted in the puniſhment, ſorrow, and trauell of his children, as the Idolatrous Prieſts of *Baal* conceiued of their Idoll, that by launcing of their fleſh, they ſhould be the ſooner regarded and heard.

Argum. 2. That prayer alſo is meritorious, hee would thereby proue it, becauſe God is ſaid to re- Math.6.6. ward them openly, that pray ſecretly: his reaſon is this, reward is of merite, prayer is rewarded: *Ergo*, it is of merite.

Anſw. The propoſition is not true, for reward may as well be of fauour, as of deſert: *He that gi-* Math.10.42. *ueth but a cup of colde water, ſhall not loſe his reward.* Heauen is not merited by ſo ſmall a gift: this reward then is of mercie: wherefore this place ſheweth, that prayer is not in vaine, but is accepted of God, that it is meritorious it proueth not.

The Proteſtants.

FIrſt prayer is not ſatisfactorie: no imperfect thing can ſatisfie before God, but our prayers are imperfect, *We know not what to pray as we ought: Ergo.* Againe, that onely ſatisfieth God, whereby his wrath is once for euer appeaſed; neither need that ſatiſfaction often to bee repeated: the reaſon is, becauſe if God be once ſatisfied, he is not mutable, he ſo continueth. But prayer muſt often be repeated, *Onely Chriſt hath once for euer,&c:* He hath once for all appeaſed the wrath of God, which ſatiſfaction cannot be repeated: *Ergo*, the death of Chriſt is onely ſatisfactorie: prayer is not. *Auguſtine* ſpeaking of *Peters* repentance, which was tempered (no doubt) with prayer, ſaith: *Lachrymas lego ſatisfactionem non lego:* I reade of *Peters* teares, but of no ſatisfaction: *de tempor.ſerm.*117. See more of this, *controu.*14.*queſt.*7.*part.*4.

Rom.8.26.
Heb.10.14.

Secondly, prayer is not meritorious, nor any other religious acte done by vs: where merite or deſert is, there ſomewhat is performed to him, at whoſe hands we deſerue: But by our workes, prayer, almes-deedes, or whatſoeuer, we profite not the Lord: as Iob.35.7. *If thou be righteous, what giueſt thou vnto him, or what receiueth he at thy hand?* verſ.8. *Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profite the Sonne of man: Ergo*, prayer doth not merite at Gods hand.

Iob.35.7.

Againe, we muſt not pray, as the heathen did, Matth.6.7. but they thought to be heard for the merite of their long prayers: *Ergo*, it becommeth not Chriſtians to pray with any opinion of merit to be heard. Further, that cannot merite at anothers hand, the benefit whereof wholy redoundeth to our ſelues: But prayer is wholy for our benefite; we doe pray for ſuch things, as we neede, Matth.6.8. therfore it cannot merite before God. Wee haue alſo a direct place in Scripture againſt the merite of prayer: Daniel 9.18. *We doe not preſent our prayers before thee for our owne righteouſnes, but for thy great mercies.*

Matth 6.7.
Matth.6.8.
Daniel. 9.18.

1. *Heſychius* ſaith: *Chriſtus nobis propitiatio facta eſt,&c.* Chriſt is made our propitiation, therefore in him the ſacrifice of penance is adminiſtred and performed, *Et omne quod quis ex pænitentia conſequitur, ad eum refertur:* And whatſoeuer any obtaineth by repentance, it is referred to him, &c. Then prayer, which is a fruit of repentance, hath no merite in it ſelfe, but as it is referred to Chriſt.

In Leuit.7. lib.2.

2. *Auguſtine* ſaith: *Pænitentia mea non ſufficit ad ſatisfactionem, certum eſt, quod miſerecordia tua ſuperat omnem offenſionem:* My repentance ſufficeth not for ſatisfaction, it is certaine, that thy mercie goeth beyond all offences, &c. then prayer, which doth accompanie repentance, ſufficeth not neither to ſatisfie.

In Pſal.142.

3. Confeſſ.of Belgia.artic.2. *We are at no hand to offer vp our prayers, truſting in our owne worthineſſe*, but reſting vpon the onely worthineſſe *and excellencie, of the Lord Ieſus Chriſt,&c.* Wirtemberg.artic.16.ſect.2. *God would not turne away his eyes from prayer, if of it owne worthineſſe it were a ſatisfaction for our ſinnes,&c.* To this purpoſe they alleadge that ſaying of *Bernard, No man ought to put his confidence in prayer, as though for his prayer, he ſhould obtaine that which he deſerueth,&c.*

Harm.ſect.2. p.35.
Sect.15.p.475.

4. *Gregorie* Biſhop of Rome ſaith: *Non in fletib. non in actis noſtris, ſed in aduocati noſtri allegatione confidamus:* Let vs not put our confidence in our weeping, or other actes, but in the interceſſion of our aduocate, &c. there is then no merit or ſatisfactorie vertue in our prayer, for then we might repoſe our truſt therein.

Hom. 7. in Ezech.in fine.

Their owne champion *Vega*, confeſſeth, that diuers catholique and learned Diuines among them, doe hold, that their merit of congruitie is but *recens inuentum*, a new inuention, &c. there is not then in prayer ſo much as any merit of congruitie.

Lib.8.de iuſtif.c.8.

Bernard ſaith well: *Conſiderare debet is, qui orat, in ſeipſo duo: vt pro ſuis meritis nihil ſe accepturum putet, ſed de Dei miſericordia impetraturum:* Hee that prayeth muſt conſider two things in himſelfe, that hee thinke not to receiue any thing for his owne merites, but onely for the mercie of God. *In Pſalm.*91.

THE SECOND QVESTION, OF THE CONditions required in Prayer.

THere be diuers conditions and qualities, which muſt alwaies concurre in a faithfull prayer: Firſt, that we pray in charitie, without wrath, 1.Tim.2.8. Secondly, wee muſt pray with the deuotion and intention of the heart: God will be worſhipped in ſpirit, Ioh.4.24. Thirdly, we muſt perſeuere and continue in prayer: 1.Theſſ.5.17. *Pray continually.* Fourthly, wee ſhould pray onely for things neceſſarie, Matth.6.32. *Your heauenly father knoweth, you haue neede of all theſe things:* Theſe and ſuch other conditions preſcribed in the word of God, we hold to be neceſſarie in prayer: but theſe following we refuſe.

1.Tim 2.8.
Iohn 4.24.
1.Theſſ.5.17.
Matth.6.32.

The Papiſts.

FIrſt, *Bellarmine* affirmeth, that it is not requiſite to pray with faith, whereby wee beleeue and are perſwaded, that God will heare vs: but it ſufficeth onely in generall to beleeue, that God is moſt mightie and moſt mercifull, both able and willing, to grant our prayer, if there be no defect in vs.

88.Error.

*Argum.*1. *Dauid*, when he prayed for the life of his childe, was not aſſured, that God would heare him: for hee ſaith, *Who can tell, whether God will haue mercie on me, that the chiide may liue? Bellarm. cap.*9.

2.Sam.12.22.

2.Cor.12.8. 2. So S.*Paul* prayed doubtfully, that the pricke of the fleſh might be taken from him: for he prayed of faith, and yet beleeued not, that hee ſhould obtaine that he prayed for, for then it ſhould haue beene a falſe faith, ſeeing he obtained not his requeſt: *ibid.*

The Proteſtants.

Anſw. INdeede, when we pray for temporall things, we haue no warrant otherwiſe to receiue them, then as God ſeeth them to be good for vs: but for ſpirituall bleſſings, we may pray reſolutely with all aſſurance and confidence to be heard in Gods good time: As *Dauid*, though here praying for the temporall life of his ſonne, bee not ſure to obtaine; yet when hee prayeth for ſome ſpirituall grace, as for the forgiueneſſe of his ſinne, Pſalm.6.1. hee is aſſured, that his prayer is receiued, verſ.9. Pſal.6.1.9. *The Lord hath heard my petition, he will receiue my prayer*, This difference betweene the requeſt of things ſpirituall, and temporall, *Auguſtine* well noteth: *Sanitatem quis non petit, cum ægrotat? & tamen fortè adhuc ei ægrotare vtile eſt, poteſt fieri vt hîc non exaudiaris: —at verò cum illud petis, vt det tibi Deus vitam æternam— ſecurus eſto, accipies, &c.* Who will not aske health when he is ſicke? and is not heard, for it may be good for him yet to be ſicke; but when thou prayeſt for eternall life, be ſecure and out of doubt for this matter, thou ſhalt haue it, but the time is not yet: in Pſalm.59.

2. S.*Paul* alſo prayed inſtantly, euen thrice, and therefore he prayed with faith, not doubting: for though in that particular hee was not aſſured to be heard, yet hee doubted not but that God would grant to him that which was needfull; and therein he was heard: for the Lord ſaid, *My grace is ſufficient for thee:* So our Sauiour prayed for the paſſing away of the cup of death, therein he was not heard; yet he was heard in generall, in that he ſubmitteth his humane will to his Fathers will, and was heard in that which he feared, Heb.5.7. Shall we therefore inferre, that Chriſt prayed doubtfully? Heb.5.7.

*Argum.*1. That we ought to pray confidently with a liuely faith, nothing doubting, but that God will grant vs all things needfull which we aske in Chriſt, the Scripture euidently teſtifieth: 1.Tim.2.8. *We muſt pray without doubting: let him aske in faith and wauer not:* Iames 1.6. *The prayer of faith ſhall ſaue the ſicke:* Iames 5.15. This confidence in our prayers, ſpringeth, as we ſee, from faith, not from an vncertaine and doubtfull hope, as the Ieſuite ſeemeth to affirme. 1.Tim.2.8. Iam.1.6. Iam.5.15.

Iohn 16.23. Chriſt alſo ſaith, *Whatſoeuer ye ſhall aske the father in my name, he will giue it you:* Iohn 16.23. here is the ground of our confidence in prayer, the promiſe of God in Chriſt Ieſus, therefore all doubting muſt be remoued.

1. *Chryſoſtome* ſaith well, *Si dixeris, niſi accepero non recedam, prorſus accipies:* If thou ſaiſt, I will not goe away till I haue receiued that I aske, thou ſhalt ſurely receiue it: *Homil.24.in Matth.*

Ieremie Patriarke agreeth: *Cum ſumma fiducia ad portum pænitentiæ recurramus, vt inueniamus miſericordiam, &c.* Let vs with great confidence haue recourſe to the hauen of repentance, that wee may finde mercie, &c.

2. *Auguſtines* iudgement, we haue ſeene before.

Harm.ſect.2. p.30. Pag.38. Pag.40. 3. French confeſſ.artic.19. *Wee beleeue, that we by this one meanes obtaine libertie of praying to God with a ſure confidence, &c.* Auſpurg.artic.21. *We ſhould be reſolued, that our prayers are heard, when we flie to this high Prieſt.* Saxonic.artic.22. *They recite prayers, and yet they doubt, although it be written, let him aske in faith without wauering.*

4. *Eſpenceus* vpon theſe words: Iacob.1.6. *Let him aske in faith doubting nothing:* inferreth, *Perſuaſos nos eſſe oportet, exauditum diuinitus iri:* We muſt be perſwaded, that wee ſhall be heard in heauen: *in 1.Tim.p.42:*

The Papiſts.

89.Error. SEcondly, *Bellarmine* ſaith, that he that prayeth, muſt not be in any deadly ſinne, but come with an actuall and inherent righteouſneſſe: for God heareth not ſinners, vnleſſe it be extraordinarily ſomtime, or when they begin to repent them of their ſinne, whereof notwithſtanding they haue no certaintie, *cap.9.*

Pſal.66.18. *Argum.* Pſalm.66.18. *If I regard wickedneſſe in my heart, the Lord will not heare me: Ergo,* the prayer of wicked men is not heard.

Iſay.1.15. Iſay 1.15. *Though ye make many prayers, I will not heare, for your hands are full of blood.*

The Proteſtants.

Anſw. WE grant, that they which delight and continue in their ſinne, are not heard of God, *The ſacrifice of the wicked is an abomination to the Lord:* yet it followeth not, but that the ſinner, vvhich repenteth him of his ſinne, though his conſcience be not yet fully cleared, may pray vnto God aright, and be very ſure that his prayer is heard. Pro.15.8.

Pſal.32.5. *Argum.* This is proued by *Dauids* experience: *I acknowledged my ſinne before thee, neither did I hide mine iniquitie, &c.* and thou forgaueſt the puniſhment of my ſinne: the prayer therefore of penitent ſinners is infallibly heard, which *Bellarmine* denieth. Wee haue not onely the examples of holy men, but the promiſe alſo of God, for the hearing of ſinners prayers: as it appeareth by *Salomons* prayer made at the dedication of the temple, with the which God was pleaſed: a part of vvhich prayer is this, that if they, vvhich haue ſinned, returne and pray vnto God, and confeſſe their ſinnes: *Then heare thou in heauen,* ſaith *Salomon:* God was pleaſed with this prayer of *Salomon*, and euery part thereof. 1.King.8.49.

1. *Auguſtine* ſaith, *Si peccatores Deus non exaudiret, fruſtra publicanus oculos in terram demittens, & pectus ſuum percutiens diceret, Deus propitius eſto mihi peccatori:* If God did not heare ſinners, in vaine

ſhould the Publican caſting his eyes downe vnto the ground, and knocking vpon his breaſt, haue ſaid, *Lord be mercifull to me a ſinner. Tractat.44.in Iohann.*

Bellarmine anſwereth, that ſinners are heard praying for any ſpirituall or temporall gift, when they are in the way to repentance, as the Publicane was: but then they are heard, *Non ex iuſtitia, ſed ex miſericordia:* Not of iuſtice as worthie, but of Gods mercie: neither are they heard certainly or infallibly.

*Contra.*1. Neither is the moſt righteous man heard for his righteouſneſſe, as *Daniel* was a righteous man: yet he prayeth thus, *We preſent not our ſupplications before thee for our owne righteouſneſſe, but thy great mercies.* Dan.9.18. 2. The Publicane was heard certainely being a ſinner, ſo are all other praying in faith, as our Sauiour ſaith, *Whatſoeuer ye deſire, when ye pray, beleeue that ye ſhall receiue it, and it ſhall be done vnto you.* Mark.11.24.

2. *Chryſoſtome* ſaith, *Si quiſquam noſtrum, qui peccatis obnoxij ſumus, recedens à priſtinis malis, vere et ex animo promittat Deo, &c.* If any of vs, which are ſubiect to ſinne, departing from his former wickedneſſe, doe truly and from his heart promiſe vnto God, neuer to returne to the ſame againe, the Lord requireth nothing elſe for ſatisfaction, &c. He then that is ſubiect to ſinne, may come to God to make promiſe in his prayer, not to returne to the ſame againe. De beat. Philogon.

3. Confeſſ. of Belgia. artic.26. They to this purpoſe alleage that ſaying, *in as much as he being tempted hath ſuffered, he is alſo able to helpe thoſe that are tempted:* They then which are tempted with ſinne, may haue acceſſe vnto God. Harm. ſect.2. p.35. Heb.2.18.

4. *Gregorie,* Biſhop of Rome ſaith: *Iuſtus aduocatus noſter iuſtos nos defendet in iudicio, quia nosmetipſos & cognoſcimus, & accuſamus iniuſtos:* Our righteous aduocate will defend vs as iuſt in iudgement, becauſe we know and accuſe our ſelues to be vniuſt, &c. hee then that knoweth himſelfe to be vniuſt, and accuſeth himſelfe may pray, &c. Hom.7. in Ezech.

THE THIRD QVESTION, OF THE ORDER and manner of Prayer.

IT hath theſe ſeuerall parts: firſt, of the time and number of canonicall houres: ſecondly, of the matter of prayer: thirdly, the manner: fourthly, of the perſons.

THE FIRST PART, OF CANONICALL HOURES.

The Papiſts.

THey haue their nocturne houres, and diurne or day houres appointed for prayer: In the night, the third, ſixth, ninth, and twelfth houre, which were called the foure watches of the night: In the day they obſerue the prime, the firſt houre, the third, the ſixth, the ninth, and the twelfth: and they haue their complin immediatly after the euening or twylight. 90. Error.

Argum. Theſe canonicall houres the Ieſuite would warrant by the example of *Dauid*, who prayſed God ſeuen times a day. *Dauid* alſo kept his nocturnes: At midnight will I riſe vp, and praiſe thee: Thou ſhalt heare my voice in the morning. Pſal.119.164. In theſe houres alſo the greateſt myſteries of our redemption were wrought by our Sauiour Chriſt: as in the veſpertine, or twelfth houre he inſtituted the Sacrament, at complin hee was taken, in the prime led to *Pilate*, in the third houre condemned, in the ſixth crucified, in the ninth he gaue vp the Ghoſt: theſe houres therefore are conſecrate by Chriſts example vnto prayer: *Bellarm. cap.13.*

The Proteſtants.

*Anſw.*1. FIrſt, we denie not, but that at all times and houres both of the day and night, it is lawfull to pray, ſo oft as we are aright diſpoſed thereunto, as the Prophet *Dauid* did.

Secondly, further we alſo grant, a politike vſe in the Church of ſet houres for prayer, both publikely in the Church, and priuately in families, for order and decencie ſake; ſo it be done without any ſuperſtitious opinion of the houre and neceſſarie limitation of our prayers thereunto: and in this ſenſe wee refuſe not the counſell of the author of the Epiſtle *ad Demetriad*, which goeth vnder *Hieromes* name: *Quanquam nullam prorſus horam à ſpirituali profectu vacuam eſſe conueniat, &c.* Although it bee not conuenient, that any houre ſhould be void of ſpirituall exerciſe, yet there ſhould be ſome determinate and appointed number of houres, *quò plenius Deo vaces, & qui te ad ſummam animi intentionem quaſi lege quadam contineat:* In the which you ſhould more fully be vacant for God, and which as by a law ſhould binde you to a greater intention of the minde: I thinke the morning the fitteſt time for this, and the greater part of the day, *vſq; ad horam tertiam*, till the third houre, or three a clocke, &c. Here are three reaſons giuen of ſet houres, which we miſlike not. 1. That we may ſet all other buſineſſe aſide, and be vacant onely for God. 2. That the houre comming, wee may prepare our ſelues more zealouſly to pray. 3. That the morning bee choſen, as the fitteſt time of the day: But of the veſpertine and complin and prime, here is no mention.

3. Yet it followeth not, that our prayer ſhould be tied and limited vnto certaine houres. Neither hath *Dauid* any ſuch meaning, in ſaying, ſeuen times a day, he meaneth, that often times in a day hee praiſed

Pſal.119.97. praiſed God: Verſ.97. *He meditated in the law of God continually*: And Pſalm,55,17. theſe ſeuen times,
Pſal.55.17. he reduceth to three times, *Euening, morning, and at noone will I pray*: hee kept therefore no certaine time. Further, if they ſtand ſo ſtrictly vpon *Davids* example, why doe they not keepe their nocturne
Pſal.119.62. houres? as *David* ſaith, *He roſe at midnight, and his eyes preuented the night watches*: Their nocturne watches are too painfull for them.

Secondly, concerning the example of Chriſt, we ſay that not onely theſe houres, but euery houre of
Leo 1.epiſt.4. cap.4. the day and night was conſecrated with ſome vertuous act of his: that, as *Leo* ſaith of feſtiuall dayes, that if we ſhould keepe all dayes holy, wherein Chriſt did any notable thing, *Omnia tempora continuatis erunt deputanda feſtis*: All times ſhould be feſtiuall: ſo if all houres ſhould be obſerued for prayer, wherein Chriſt wrought any part of our redemption; then we ſhould doe nothing elſe, but pray. See our reaſons againſt their Popiſh nocturnes and canonicall houres: *Contron.6.quaſt.6.part.3.& contron.9.quaſt.8.appendix.ad 4.partem.*

Pſal.119.147. S. *Ambroſe* ſaith notably vpon theſe words, *I preuented the morning light*: *Qui ergo Dominum deprecatur, non velut praſcripta pracipue tempora praſtoletur,&c. ſed ſemper in corde ſit Chriſtus, ſemper in ore ſit Chriſtus*; He that prayeth to the Lord, let him not ſtay as it were, for the preſcript times; but let Chriſt be alwayes in his heart, alwayes in his mouth, *ſerm.19.in Pſal.119.*

Lib.aduerſ. Pſychicos. 1. *Tertullian* is here a plentifull witneſſe, for hauing made mention of the third houre, when the Apoſtles receiued the holy Ghoſt; of the ſixth, when *Peter* went vp to pray: Act.10. of the ninth, when he and *Iohn* went to the Temple: he thus inferreth; *Cur non intelligamus ſalua plane indifferentia, ſemper & vbiq; & omni tempore orandum,&c.* Why ſhould we not vnderſtand without any difference, that alwaies & euery where, and at all times we ought to pray,&c. yet he granteth that theſe three houres, the third, ſixth and ninth, *vt inſigniores in rebus humanis,&c.* as being more notable in humane affaires, becauſe they deuide the day, and diſtinguiſh buſineſſe, *ita & ſolenniores fuiſſe in reb. diuinis*, Were alſo more ſolemne in diuine matters: and further he ſaith, that *Peter* did obſerue the ninth houre *ex vetere vſu*, according to the olde vſe and cuſtome, meaning of the Iewes, and that it was now grounded onely vpon tradition, wanting the authoritie of Scripture. This was the iudgement of the elder Africane Church: but the moderne Æthiopike Church is ſomewhat declined: for they haue their ſeuen houres
Damianus a Goes de morib.Æthiop. both by night and day, wherein they attend diuine ſeruice; yet vpon the Lords day, it ſeemeth, they obſerue them not, for they come together at the third houre, and ſpend the time in hearing the Prophets read, and in preaching: as *Zaga Zabo* their Biſhop teſtifieth.

Hom.14.in 8.c.ad Roman. 2. *Chryſoſtome* exhorteth *ad matutinas & nocturnas orationes*: to morning and euening prayer: other canonicall houres he ſpeaketh not of: and as he ſaith of the place, *Chriſtianos ad certum aliquem locum non eſſe alligatos*, That Chriſtians are not tied to any certaine place, as were the Iewes, the like reaſon may ſerue againſt the tying of prayer vnto times and houres.

Harm.ſect.15. p.477. 3. Confeſſ.of Wirtemberg.c.27. They ſimply miſlike not, that ſet times ſhould bee appointed for the reading of Scripture: but this they condemne, *to appoint a ſpeciall kinde of Prieſts to chaunt out theſe canonicall houres, and to ſing them in a ſtrange tongue, and in ſome places in the night and day without intermiſſion, — and to make hereof a worſhip,&c.*

4. They are not themſelues agreed concerning the time of their canonicall houres; as for *completorium*, the *complin*, *Rabanus* holdeth, that it ſhould bee celebrate *hora vndecima*, in the eleuenth houre, that is the houre before Sunne ſet, the laſt but one, *lib.2.de inſtit.Cleric.c.8.* *Smaragdus Abbas* ſaith *horam duodecimam*, that the twelfth, that is the laſt houre of the day, belongeth to *Complin*: *comment.ad cap.16.regul.S.Benedic.* The reſt doe generally holde, that *Complin* is in the beginning of the night.

THE SECOND PART, OF THE matter of diuine Seruice and Prayer.

91.Error. IN the matter of their ſeruice we take exception againſt two parts of their leiturgie chiefly; firſt, we miſlike the reading of the fabulous ſtories of their Saints liues in ſtead of the Scriptures, which onely
Nehem.8. ought to be reade in the Church, as it may thus appeare; Nehem.8. *Ezra* did reade from morning to midday only in the booke of the law: The Iewes did reade the Prophets onely in their Synagogues
Act.13.27. 15.21. Iohn 5.39. vpon the Sabbath day: and *Moſes*, Act.15.21. And Chriſt ſendeth vs no whither but to the Scriptures: *Search the Scriptures.*

See the conſent of antiquitie: *Concil.Laodicen.can.59.* *Non oportet libros extra canonem legere.* *Carthag.3.can.47.* *Placuit vt preter Scripturas canonicas nihil in Eccleſia legatur ſub nomine diuinarum Scripturarum*: It was decreed, that nothing beſide the canonicall Scriptures, ſhould be read for Scripture in the Church.

Gelaſius alſo thus decreed of this matter: *Geſta ſanctorum Martyrum, ſecundum antiquam conſuetudinem, ſingulari cautela, in Eccleſia Romana non leguntur, quia & eorum qui conſcripſerunt, nomina ignorantur, & multa ſuperflua, aut minus apta ſcripta putantur*: The deedes of the Martyrs, we haue prouided, not to be read any more in the Romane Church, as afore time; becauſe their names are not knowne that writ them, and there is much ſuperfluous and vnfit matter there written: *decret.de Apocryphis.*

Yet for all this, the Ieſuite would beare vs downe, that it is a commendable vſe of the Church, to reade ſuch ſtories ſtill: *Bellarm.cap.14.*

Secondly, 1. We condemne that idolatrous and blaſphemous ſong, called (*Salue Regina*) endited to the honour of the Virgine *Marie*; but to the diſhonour of Chriſt. 92. Error.

2. They call her in this ſong, *matrem miſericordia*, the mother of mercie: which is a title proper vnto God, to be called the father of mercie, 2.Cor.1.3. 2.Cor.1.3.

3. They call her our life: but Chriſt only is the way, the truth and the life, Iohn 14.6. Iohn 4.6.

4. Another title is (*dulcedo*) our ſweetneſſe, or comfort: but the Lord our God, onely is the God of all comfort, 2.Cor.1.3. 2.Cor.1.3.

5. This ſong calleth *Marie* our hope: But the Scripture holdeth them accurſed that make man their confidence, Ierem.17.5. Ier.17.5.

6. They pray vnto *Marie* in this ſong, *Vt poſt hoc exilium Ieſum oſtendat*, That ſhe would ſhew vnto vs Ieſus after this life: contrarie to the Scripture; for God the father bringeth vs to Chriſt, Ioh.6.44. and it is the office of Chriſt to ſhew himſelfe to vs, Iohn.4.21. It is great Idolatrie then to aſcribe this office proper vnto God, to any other: yet notwithſtanding all theſe blaſphemies, this ſong is defended by the Ieſuite: *cap.15.* Iohn 6.44. Iohn 4.21.

Bellarmines anſwere is here moſt abſurd.

1. *Marie* is called or ſaluted by the name of Queene; as all other Saints are, Matth.5.3. *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen, lib.1.de bon.operib.c.15.* and ſhe more ſingularly is called a Queene, being the mother of the King of Kings. Matth.5.3.

Contra. 1. If *Marie* be no otherwiſe a Queene then all other Saints are, as it is ſaid, *He hath made vs Kings and Prieſts*; then euery faithfull woman in earth is a Queene as well as ſhe. 2. Why doe you then rob other Saints of this title, and giue it onely to her, if it be common to the reſt? 3. We are all indeed Kings and Prieſts, *but vnto God*, that is, ſpiritually, by faith, we are not made Kings one to another. 4. As *Marie* was the mother of the King of Kings, ſo was ſhee the mother of God; if the firſt make her a Queene, the ſecond muſt make her a Goddeſſe: and ſeeing Chriſt was a King, while hee liued in the fleſh, and is noted to haue beene obedient to his parents, Luke 2.51. he ſhould haue done his mother wrong, in not giuing vnto her the name of Queene, which was due vnto her. Apoc.1.6. Luk.2.51.

2. She is called the Mother of mercie, becauſe ſhe was the mother of Chriſt, by whom wee obtaine mercie: and for that ſhe prayeth dayly for mercie for vs, and obtaineth, *ibid.*

Contra. 1. Chriſt alſo is called the Sonne of *Dauid*, and the ſonne of *Adam*: Say alſo, that *Adam* and *Dauid* were likewiſe Fathers of mercie. 2. *Marie* obtaineth no mercie for vs: he onely is our aduocate for mercie, that is the propitiation for our ſinnes. 3. *Marie* while ſhe liued, had need of mercie her ſelfe; acknowledging Chriſt to be her Sauiour. Luk.3.18. 1.Iohn 2.2. Luk.2.47.

3. She is called life, becauſe ſhe was the mother of Chriſt our life, and by him made the mother of all that liue ſpiritually; as *Eua* was the mother of all liuing the naturall life, *Bellarm.ibid.*

Contra. 1. It is a great blaſphemie to ſay that *Marie* is ſo the mother of the ſpirituall life, as *Eua* was of the naturall: what is this elſe, but to make *Marie* the Sauiour of the world? 2. The prerogatiue to be Chriſts mother ſpiritually, Chriſt giueth to all faithfull beleeuers and followers, Matthew 12.50. Will you ſay alſo that euery faithfull woman that ſpiritually beareth Chriſt, is life. 3. Ieruſalem, which is from aboue, *is the mother of vs all*: The Church of God is the mother of the ſpirituall life; haue we then two mothers? 4. Chriſt ſaith, *I am the way and the life.* If *Marie* be the life, make her alſo the way. Math.12.50. Galath.4.26. Iohn 14.6.

4. Shee is called the ſweetneſſe, becauſe of the innumerable benefites wherewith ſhee continually comforteth the afflicted, *Bellarm.ibid.*

Contra. 1. The Prophet *Dauid* ſaith: *Taſte and ſee how ſweet the Lord is, bleſſed is the man that truſteth in him*: will you haue alſo the Virgine *Marie* truſted in, or ſo truſted in, as that they are not bleſſed, that truſt not in her? 2. Chriſt ſaith, *I will pray the Father, and he ſhall giue you another comforter*: Doth he meane his mother ſhall be this comforter? or will you make two comforters, whereas Chriſt will ſend but another beſide himſelfe? how then is the Virgine *Marie* become a comforter of the afflicted? 3. S.*Paul* ſaith, *God, which comforteth the abiect, comforted vs*: Is not God ſufficient to comfort the afflicted, but yee muſt alſo make the Virgine *Marie* a comforter? miſerable comforters are ye, that driue vs to ſuch comforts. Pſal.34.8. Iohn 14.16. 2.Cor.7.6.

5. We may truſt in men, ſo that wee chiefly truſt in God: as Chriſt ſaith of the Iewes, *There is one which accuſeth you, euen Moſes in whom ye truſt*: and thus alſo may we truſt in the virgine *Marie*, *Bellarm.ibid.* Iohn 4.45.

Contra. 1. By truſting in *Moſes*, our Sauiour vnderſtandeth *Moſes* law or *Moſes* writings: as to beleeue *Moſes*, is to beleeue *Moſes* writings: And where it is ſaid, *Moſes hath in euery Citie them that preach him*: is it to bee vnderſtood of *Moſes* perſon, or *Moſes* doctrine? And thus the Iewes themſelues ſhew how they truſted in *Moſes*: *We are Moſes diſciples, we know that God ſpake by Moſes*: their truſt then was in his doctrine. 2. But, that God onely is to be truſted in, the Prophet teacheth: *Whom haue I in heauen, but thee?* S.*Ambroſe* well ſaith, writing vpon theſe words, 1.Cor.3. *What is Paul, what is Apollos, but your Miniſters? Vt quia miniſtri ſunt, ſpes in his non ſit, ſed in Domino cuius miniſtri ſunt*: Becauſe they are miniſters, let not truſt be in them, but in the Lord, whoſe Miniſters they are. Ioh.5.46.47. Act.15.20. Iohn 9.29. Pſalm.73.25. 1.Cor.3.

1.Tim.4.16. James.5.20. 6. Like as S.*Paul* ſaith to *Timothie*: *Take heede vnto learning, and thou ſhalt both ſaue thy ſelfe and them that heare thee*: and S.*Iames*, *He that hath conuerted a ſinner,&c.* ſhall ſaue a ſoule from death: as men may ſaue others by preaching,prayer,conuerting; ſo the Virgins prayer is ſaid to ſhew vs Chriſt by her interceſſion, *Bellarmin.ibid.*

Contra. 1. If *Marie* doe but ſhew you Chriſt by her mediation, then other Saints, whom yee make your mediators, doe as much: yet you doe not pray in theſe tearmes vnto them. 2. Men as inſtrumentall meanes by their preaching and prayers are ſaid to ſaue others, becauſe theſe are duties preſcribed, and commanded in the word: as Preaching, *Take heede vnto doctrine*: Prayer, *Pray one for another*: but where hath *Marie* any ſuch office committed to her to ſhew vs Chriſt, or to be a Mediator to that end? 3. Chriſt ſaith, *I will ſhew mine owne ſelfe vnto him*: What neede we then a Mediator to him, to ſhew himſelfe? Yea, and he himſelfe is our Mediator herein; *Father I will, that they, which thou haſt giuen me, be with me,&c. that they may behold my glory*: Do ye thinke that Chriſt is not a ſufficient Mediator of himſelfe, but that you muſt ioyne another with him? Thus we ſee, notwithſtanding all theſe ſhifts, and miſtie conceites, that they cannot bring any good defence or excuſe for this their idolatrous ſong of (*Salue Regina.*)

1.Tim.4.16. Iam.5.16. Iohn 14.21. Iohn 17.24.

Lib.7.in 24.c. Leuit. What was the matter of diuine ſeruice and prayer in the purer ages of the Church. 1. *Iſychius* of the Greeke Church teſtifieth: *Sancta eſt oratio, ſancta diuina ſcriptura lectio, & interpretationis auditio*: The prayer is holy, the reading of the diuine Scripture holy, and the hearing of the interpretation, and all things are holy, which are done in the Church *ſecundum legem eius*, according to his law,&c. Here is nothing done in the Church, but according to the rule of Gods law.

Apologet. 2. The ſame was the vſe of the Africane Church: as *Tertullian* ſheweth: *Coimus ad diuinarum literarum commemorationem,&c. fidem ſanctis vocib. paſcimus*: We come together to the rehearſing of the diuine Scriptures, we feede our faith with holy ſpeech,&c.

Harm.ſect. 15. pag.476. 3. Confeſſ.of Wirtemberg.c.7.They allow canonicall houres, *wherein the whole holy Scripture ſhould be publikely ouerrunne euery yeere.*

4. Now let vs ſee what teſtimonie wee haue from themſelues: *Eſpenc.* thus rehearſeth out of *Algerus de Sacrament. lib. 3.c. 13. Multi aliqua erroris verba per imperitiam precatores effundunt,&c. in quibus multa reperiuntur contra catholicam fidem*: Many in their prayers vnskilfully doe vtter erronious words,&c. wherein many things are contained, contrarie to the Catholique faith, *digreſ.lib.1. cap.11.*

2. *Nicolaus Clamengius* thus complained in his time: *Qualiter hac tempeſtate legatur ſacer diuinæ legis Canon,&c.* How in theſe dayes the diuine law is read, is manifeſt: *vix ſola librorum capita inchoantur,&c.* ſcarcely the titles of the bookes are read: I know a Cathedrall Church in this Kingdome, wherein, when the actes of the Saints are rehearſed, from the beginning to the end, when as they come to the reading of Scripture, *Lector ſingulis lectionibus vix quatuor lineas explet*: the reader hardly endeth foure lines: *ex citation.Eſpenc.ibid.* This was another fault in the Popiſh leiturgie, that they excluded the reading of Scripture.

3. *Lodouicus Viues lib.2. de corrupt.actib.* giueth this teſtimonie of their legend: *Quàm indigna diuis & hominibus ſanctorum hiſtoria, quam neſcio cur auream Legendam appellent, cùm ſcripta ſit ab homine ferrei oris, plumbei cordis: quid fœdius dici poteſt illo libro? &c.* How vnworthie a ſtorie both for God and men, which I ſee no reaſon, they ſhould call a golden legend, ſeeing it was made by a man of iron lips, and a leaden heart: what can be ſaid to be more filthie then that booke? &c. Yet out of this book the greateſt part of the leſſons vpon the Saints dayes were taken: Thus their leiturgie was filled with lies and fables.

4. *Lindanus lib. 3.de interpret.ſcriptur.c.3.* reporteth theſe words of *Agobertus* Biſhop of Lions, *Antiphonarium correximus, amputatis, quæ ſuperflua, leuia, falſa, blaſphema, ridicula, phantaſtica multa videbantur*: We haue corrected the Antiphonary, cutting off many things that ſeemed ſuperfluous, light, falſe, blaſphemous, ridiculous, phantaſticall,&c. Is not here a goodly bedrowle of the vertues and ſingular qualities of their holy leiturgie? and theſe are the complaints of their owne ſide: and therefore wee can iudge no leſſe, but that their Popiſh prayers and ſongs are ridiculous, blaſphemous, ſuperſtitious,&c.

THE THIRD PART, OF THE MANner of their Church-ſeruice.

CONcerning their Church muſicke, and the ſinging of their ſeruice, wee haue ſhewed our opinion before, where we entreated of the Canon of the Maſſe: We doe not condemne the commendable vſe of ſinging in the Church, which ſerueth to many good purpoſes, but we only would haue the abuſe remoued: the chiefe faults committed in Popiſh Church-muſicke are theſe.

1. The yrkeſome length and tediouſneſſe thereof, produced with their multiplicitie of vnedifying ſongs and leſſons: which abuſe hath beene much complained of in time paſt: *Opuſcul.tripartit.lib.3. cap.1. In multis Eccleſijs faciunt lectiones adeo prolixas in matutinis, quòd ferè nullus audiat totas matutinas, & ſiqui remanent ibi, dormiunt*: In many Churches they make their leſſons ſo long at morning ſeruice, that few tary the whole; and they that ſtay, fall aſleepe.

2. Their ſongs are ſet foorth in an vnedifying tongue, contrary to S. *Pauls* rule, 1. Cor. 14. But of this matter we haue alreadie entreated at large, *Controu.1. appendic. ad tertiam quaeſtionem:* ſo that we need not to handle it againe here.

3. They ſing that, which is not to be ſung, as the leſſons and lectures out of Scriptures, and prayers, which are to be ſaid, and not ſung: as *Hierome* ſaith; *Non decet orantem canere:* he that prayeth muſt not ſing: *praefation. lib.2. in Habacucke.*

The Apoſtle alſo diſtinguiſheth prayer and ſinging, Is any afflicted? let him pray: is any merry? let him ſing. Iam.5.13.

Concil. Bracarenſ.1.30. Placuit, vt nihil veteris Teſtamenti poetice compoſitum in Eccleſia pſallatur: That no part of the old Teſtament ſhould be ſung in verſe. The decree is againſt the ſinging of leſſons. Other corruptions and imperfections in their ſinging ſeruice, we haue noted before, in the treatiſe of the canon of the Maſſe, whither we referre the Reader. See alſo before in the firſt controuerſie, in the queſtion of the vulgar edition, and vſe of Scripture in diuine ſeruice.

THE FOVRTH PART OF THE PERSONS THAT are bound to the Canonicall houres.

This dutie, ſaith *Bellarmine*, belongeth onely to Monkes, and thoſe which are of the Clergie. 93. Error.

Argum. 1. Chron. 15.16. *Dauid ſpake to the chiefe of the Leuites to appoint certaine of their brethren to ſing with inſtruments of Muſicke.* As the Leuites were bound in the time of the law, to ſing the ſongs of the Church, ſo onely are the Monkes and Clergie now. 1. Chron. 15.16

The Proteſtants.

Anſw. First, the argument followeth not, becauſe the Leuites then were deputed to the office of ſinging, that therefore the Clergie is onely bound to doe it now: for that legall diſtinction betweene the Prieſts and the people, is now taken away: And Chriſt hath made vs all Kings and Prieſts now, to offer vp the ſpirituall ſacrifice of praiſe and thankeſgiuing. Apoc. 1.6. Secondly, the Leuites did not onely ſing the ſongs of the Church, but they as more skilfull men, were appointed to moderate the voice of the people, who did ſing together with the Leuites: All Iſrael (not the Leuites onely) brought vp the Arke with the ſound of inſtruments, *Let all the people ſay, ſo be it, and praiſe the Lord.* 1. Chron. 15.28 cap. 16.36. Thirdly, your Monkes either are, or ought to be no Prieſts, but lay men; and are not therefore of the Leuiticall order, and yet you permit them to ſing Pſalmes: why may not other lay men doe the like? Fourthlie, we grant that all things ſhould be done in the Church in order: and therefore that it is the office of the Miniſter to moderate the aſſemblies of the people in their Chriſtian exerciſes of giuing of thanks, and prayer: But notwithſtanding the people may ioyne with their Paſtor, both with voice and conſent of heart, in the common Pſalmes and prayer, ſo that all things bee done decently, and in order.

Argum. The people in *Dauids* time did vſe to praiſe God together with the Leuites, 1. Chron. 16.36. 1. Chron. 16.36 In *Nehemiah* his time, at the dedication of the Temple, the people praiſed God together with the Leuites, chap. 12.31. Nehem. 12.31. verſ. 38. *I appointed two great companies to giue thanks, and the one went on the right hand of the wall, &c.* And in theſe companies were the people, verſ. 38. halfe of the people was vpon the wall. The Ieſuite alſo brought in *Dauids* example, who praiſed God ſeuen times a day, for the warrant of his canonicall houres: But *Dauid* was neither Monke nor Prieſt: wherefore the office of praiſe and thankeſgiuing belongeth not onely to ſuch.

And for further euidence: 1. that the whole congregation had their part in the publike prayers and ſuffrages, *Iuſtinus* ſheweth; *We all riſe together, and ſend vp our prayers:* ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν Apolog. 2. So alſo *Nicephorus* writeth of *Theodoſius* the younger, that when *tota eccleſia ſupplicationem fecit pro ſerenitate,* when the whole congregation prayed for faire weather, *Theodoſius* went before in ſinging of Pſalmes, &c.

2. The ſame was the vſe in the Africane Church as *Tertullian* witneſſeth, *Coimus in coetum & congregationem, vt ad Deum quaſi manu facta precationibus ambiamus orantes:* Apolog. ad uerſ. Gentes. We come together into the congregation, that as with a band we compaſſe God with our prayers, &c. which place *Franciſcus Zephyrus* in his meditations thus expoundeth, *Vt multiplicibus ex vno veluti impetu precib. Deum propitium reddamus:* that wee may propitiate God, with multiplicitie of prayers, as with one brunt.

3. Confeſſ. of Wirtemberg. c. 27. They condemne that vſe of the popiſh Church: *To appoint a ſpeciall kind of Prieſts, to chaunt out canonicall houres, — and that in ſome places in the night and in the day without any intermiſſion, new ſingers taking verie often one another's courſe, &c.* Harm. ſect. 15. pag. 477.

4. *Gregorie* ſpeaketh generally to all Chriſtians: *Stude quaeſo, & creatoris tui verba meditare, diſce cor Dei in verbis Dei:* Lib. 4. epiſt. 40. Studie, I pray thee, and meditate the words of thy Creator, learne the mind of God in the words of God, &c. it belongeth then to all the people of God, to be familiarly acquainted with the holy prayers and Pſalmes in Scripture.

THE SECOND PART OF FASTING, the particulars whereof follow.

The Papiſts.

94. Error. FIrſt, they hold that the holy time of Lent, (as they call it, as though any time in their ſenſe were holier then another) is an Apoſtolike tradition, warranted by the example of *Moſes, Elias*, and our Sauiour Chriſt, that faſted 40. daies, *Rhemiſt. Matth.4.ſect.2. Bellarm.lib.2.de bon.operib.cap.14.* To the ſame purpoſe the Doway gloſſemen: *annot.in biblio.p.934.*

Bellarmine further ſheweth ſeauen cauſes of the inſtitution of Lent.

1. That Chriſtians may ſolemnely repent for the ſinnes of the whole yeere.

2. That they may be prepared to receiue the Communion at Eaſter.

Matth.9.15. 3. To fulfill that ſaying of Chriſt, Matth.9.15. *When the Bridegrome ſhall be taken away, then ſhall they faſt.*

4. That they may be prepared to celebrate the feaſt of Chriſts paſſion and reſurrection.

5. That they might faſt and pray, for ſuch as were newly conuerted to the faith, which were baptized at Eaſter.

6. That we might conſecrate by faſting vnto God the tenth part of our life, for 36. daies are the tenth of the yeere.

7. That hereby we ſhould imitate Chriſt, ſo neere as we can, that faſted 40. daies and 40. nights: *Bellarm.cap.16.*

The Proteſtants.

1. *Anſ.* FIrſt, ſhall it then ſuffice a man once in the yeere to repent for his ſins? Is not the Lords prayer daily to bee ſaid, wherein wee pray for remiſſion of ſinnes, which cannot bee obtained without repentance? Secondly, or was it Lent, when *Peter* exhorted the people to publike repentance, Act.2.38. *Repent and be baptized.* Thirdly, *Quid enim differas, vt plura peccata committas?* Why ſhould you deferre your repentance, to commit more ſinnes, ſaith *Ambroſe de pœnit.lib.2.c.11.* This therefore could be no cauſe of the inſtitution of Lent. Acts.2.38.

2. In the Primitiue Church they receiued the Communion often, euen euery Lords day at the leaſt: Actes 20.7. *The firſt day of the weeke*, (which is the Lords day) *they came together to eate bread.* Saint *Ambroſe*: *Accipe quotidie, quod tibi quotidie proſit: qui non meretur quotidie accipere, non meretur poſt annum accipere*: Receiue that daily, which thou haſt vſe of daily: hee that is not fit to receiue daily, is not fit after a yeere: *de ſacram lib.5.c.4.* If Lent were inſtituted vpon this occaſion, it was no Apoſtolicall inſtitution: for then the Communion was miniſtred often, and not onely at Eaſter. Act.20.7.

3. Firſt, that ſaying of Chriſt was ſpoken onely to his Apoſtles, that enioyed his carnall preſence. Secondly, if it be largely taken, then the Montaniſts did come neerer to the ſenſe, that obſerued the Lenton faſt ſtraight after Chriſts aſcenſion. Thirdly, or if they will expound the taking away of the Bridegrome, of Chriſts death, by this reaſon they ſhould not faſt before the celebration of the paſſion, but after.

4. Firſt, by this reaſon, we muſt haue a Lent alſo before the Natiuitie, and another before Pentecoſt, ſeeing theſe alſo are great feaſts, and a preparation ought to goe before. Secondly, this proueth Lent not to be Apoſtolicall, ſeeing the feaſt of Eaſter was not then vniformely obſerued, nor many yeeres after. Thirdly, the Sabbath was as great a feſtiuall as any beſide, being immediatly inſtituted of God: yet one day of preparation ſufficed for that.

5. Firſt, we haue now no Catechumeni, or Conuerts from Paganiſme: therefore by this reaſon, the Lenton obſeruation ſhould ceaſe, hauing no vſe that way. Secondly, neither did the Apoſtles deferre the baptiſme of Conuerts till Eaſter, but baptized them, as occaſion ſerued: Act.2.38. S. *Peter* ſaith at the feaſt of Pentecoſt, *Repent and be baptized, &c.* Wherefore this reaſon ſheweth, that Lent was not Apoſtolicall. Act.2.38.

6. Firſt, if 36. daies be the tenth of the yeere, why do you obſerue 40. daies for the Lenton faſt? Secondly, theſe fellowes will ſet God to ſchoole, that he ſhould rather haue taken the tenth day for the Sabbath, then the ſeuenth; ſo ſtrict they are in tithing of daies. Thirdly, not the tenth day, but euery day of our life ought to be conſecrate to God; as *Ambroſe* ſaith of *Iob*: *Sanctus Iob quotidie pro filijs offerebat ſacrificium*: Holy *Iob* euery day offered ſacrifice for his ſonnes: *de ſacram.lib.5.c.4.*

7. Firſt, *Ambroſe ſerm.23. Quadrageſima quadraginta duos dies habet, &c.* Lent hath 42. daies according to *Moſes* 42. manſions: *ſerm.34.* He deriueth this obſeruation from *Noahs* flood, *quia tot dierum ſpatio pluuia defluxerant*: becauſe ſo many daies the raine was in falling, &c. If this be ſo, then is it not grounded vpon the imitation of Chriſt. Secondly, *Moſes* faſted 40. daies, and *Elias*; yet none in the old law did inſtitute a faſt vpon this example: neither are wee to ground the like vpon Chriſts miraculous abſtinence now. Thirdly, that faſting of our Sauiour Chriſt, and the holy Prophets was miraculous, and no more to be imitated, then Chriſts walking on the ſea, or raiſing of the dead, as *Auguſtine* ſaith: *Non tibi dicit, non eris diſcipulus meus, &c.* Hee ſaith not, thou ſhalt not be,

be my diſciple, vnleſſe thou walke vpon the ſea, or raiſe the dead, — but learne of me, becauſe I am humble and meeke: *enarrat.in Pſal.9.* Againe he ſaith, *Non ergo, quia Chriſtus ſtatim poſt baptiſma ieiunauit, tanquam regulam obſeruationis tradidiſſe credendus eſt, ſed plane illo exemplo docuit ieiunandum eſſe, quando forte acriore luctamine cum tentatione confligitur:* In that Chriſt faſted after his Baptiſme, it is not to be thought, that he gaue vs a rule to obſerue, but taught vs by his example, that then we muſt faſt, when we are more ſtrongly tempted: *de tempor.ſer.157.*

George Marſh holy Martyr thus witneſſeth: *Let the faſting of Chriſt while he was tempted in the wilderneſſe, be vnto vs an example of ſober liuing, not for the ſpace of fortie daies, (as the Papiſts do fondly fanſie of their owne braine) but as long as we are in the wilderneſſe of this wretched life.*

Further, that the obſeruation of Lent was no Apoſtolike tradition, it appeareth, becauſe it was not vniformely kept of the Church a long time after them: for as *Ireneus* witneſſeth, ſome faſted one day, ſome two daies, ſome fortie houres day and night: but if it had been neceſſarily inioyned and preſcribed by the Apoſtles, ſuch varietie of cuſtome could not haue ſprung vp; at the leaſt, not haue been ſuffered in the Church. Againe, *Epiphanius* ſaith, that the Wedneſdaies faſt was an Apoſtolike tradition; as likewiſe to obſerue the feaſt of the ſixe daies of Eaſter, with bread, ſalt, and water: which obſeruations are not kept amongſt the Papiſts themſelues, yet haue they as good teſtimonie of antiquitie to be Apoſtolike traditions, as the Lent faſt. Thirdly, in *Auguſtines* time, there was no neceſſary enforcemēt for euery man to keepe Lent: *Si aliquis* (ſaith he) *ieiunare non poteſt, eleemoſyna ſine ieiunio bona eſt:* If any man be not able to faſt, almes without faſting is good and profitable: *Serm. de tempor.62.* Wherefore ſeeing the Lent faſt was then voluntarie, it is euident that it was not an Apoſtolike preſcription, which ſhould haue bound all men neceſſarily.

That Lent is no Apoſtolicall tradition, it further appeareth, both becauſe of the vncertaine preſcript of the time, as alſo the diuerſitie of the manner in keeping the ſtrict time of Lent.

As touching the firſt, it was decreed: *Concil. Aurelianenſ.4.can.2. Vt quadrageſima æqualiter ab omnibus teneatur, non quinquageſima, aut ſexageſima:* That fortie daies ſhould be obſerued for Lent, not fiftie, or threeſcore. *Agathenſ.can.12. Vt omnes in quadrageſima exceptis diebus dominicis ieiunent:* That euery man ſhould faſt fortie daies, excepting the Lords daies. *Gregorie* the firſt, *Quadrageſimali ieiunio 4. dies addidit*, to the fortie daies faſt added foure daies more. *Par.3.diſt.5.c.16. Teleſphorus* Biſhop of Rome decreed, *Vt 7. hebdomadas plenas ante paſcha omnes clerici à carne ieiunent:* That Clergie men ſhould faſt ſeuen whole weekes before Eaſter, that is 49. daies. *Diſt.4.c.4 Concil, Triburienſ.can.58.* They which had committed murther, were inioyned thrice in a yeere to faſt fortie daies, before Eaſter, before S. *Iohn Baptiſts* day, and before the Natiuitie. And thus we ſee ſome faſted fortie daies, ſome fortie ſauing the ſixe Lords daies, ſome 44. ſome 49. ſome 120. daies, that is three Lents.

Further, thus it is extant in their owne decrees: *Diſtinct.4.c.6. Gregor. Sacerdotes à quinquageſima propoſitum ieiunandi ſuſcipiant:* The Prieſts muſt begin to faſt from the 50. day: *contr.par.3 diſt.5. c.6. Quadrageſ.non quinquageſ.teneatur.*

Diſtinct.76.c.8. Quadrageſimæ ieiunijs contriſtaremur: Wee muſt ſorrow with the faſt of fortie daies. *Ambroſ.ſerm.23. Quadrageſima quadraginta duos dies habet:* Lent hath 42. daies.

Diſt.76.c.10. Poſt paſcha, &c. After the Paſch to Pentecoſt, they that will may faſt: *quia Antonius, Paulus, & cæteri patres his diebus in eremo leguntur abſtinuiſſe, neque ſoluiſſe abſtinentiam, niſi tantum die dominico:* Becauſe *Antonie, Paul*, and other fathers are read to haue faſted theſe daies, neither to haue looſed their faſt, but onely vpon the Lords day, &c. Here is another Lenton faſt from the Paſch to Pentecoſt tolerated.

Par.3.diſt.5.c.16. Gregor. Sex dies dominici de abſtinentia ſubtracti, &c. Sixe Lords daies are taken from the faſt, and ſo there remaine but 36. and to fil vp the number of fortie daies, he borroweth foure daies from the weeke before.

Ibid.c.25. Quadrageſimam abſtinentiæ celebramus, cùm bene viuimus, &c. We keepe the Lenton faſt, when we liue well: *ex Auguſtin.* By this decree there ſeemeth to be no neceſſitie of the Lenton faſt at all. And this difference we find for the time of Lent.

The like diuerſitie is to be ſeene in the manner of the obſeruation: *Liberius* decreed, that the husband all Lent long ſhould abſent himſelfe from his wife. *Concil.Triburienſ.can.35. That no Iudge ſhould keepe aſſiſes in Lent time:* Yet the contrarie is practiſed euen among the Papiſts: *Toletan.10. cap.1. Quadrageſima nihil conuenit, de ſanctorum ſolennitatibus celebrari:* That no Saints daies ſhould be kept in Lent: Yet the Annunciation falleth in Lent, which they make a feſtiuall of our Ladie. *Nicolaus 1. de bellis, can.4.* That all Lent time they muſt abſtaine from warre. *Salegunſtad.cap.19. Vt dum pœnitens quadrageſimam ieiunet, non migret à loco ad locum:* That while the penitent man keepeth his Lent, he ſhould not trauell from place to place.

Beſide: *Cod.lib.3.tit.12.leg.6. Tempore quadrageſimæ criminales cauſæ non agitandæ:* In Lent time criminall cauſes muſt not be handled.

Cauſ.22.qu.5.c.17. Non iurandum à ſeptuageſima: From Septuageſima Sunday till Eaſter, no man muſt ſweare.

Cauſ.33.qu.4.c.3. Diebus ieiuniorum nullus coniungatur vxori: No man muſt in the faſting daies haue companie with his wife.

C.8. Non nuptias celebrare: It is not lawfull to celebrate mariage.
C.9. Nec natalitia martyrum: Nor the Saints daies.
C.11. Nec conuiuia facere: Nor to make feaſts in Lent.
Part.3.diſt.1.c.50. Non niſi veſpertina hora ieiunium ſoluant: The faſt muſt not be looſed till the euening.

Thus by thoſe vncertainties it may appeare, that the Lenton faſt is an humane inuention, rather then an Apoſtolicall inſtitution: for then it ſhould haue remained alwaies the ſame, without any addition, or alteration: the contrarie whereof we haue ſeene.

Lib.7.c.19. And further, 1. what was the practiſe of the Eaſterne and other Churches, and how variable touching the obſeruation of Lent: *Sozomen* ſheweth, how that in the Weſt, in Lybia and Egypt they obſerued ſixe weekes of faſt: at Conſtantinople, and the regions about, ſeuen: in ſome places but three Lib.5.c.21. weekes before Eaſter; in ſome but two: And *Socrates* ſaith, becauſe there was not *mandatum ſcriptum*, no written precept of this matter: the Apoſtles *cuiuſuis voluntati reliquerunt liberum*, left it free Lib.2.de primat.pag.73. to euery ones mind, &c. *Nilus* the Greeke Archbiſhop; rehearſeth the 55. canon of the ſixth generall ſynode, which condemneth the vſe of the Romane Church in faſting Saturdaies in Lent, and reuiueth an old Eccleſiaſtical canon; that if any clergy man faſted either vpon the Lords day, or Saturday, one only excepted, he ſhould be depoſed. And to this day the Greeke Muſcouian Church doth con- Sacranus elucidar.error 27. De religione Muſcouitar. demne the Roman Church for faſting Saturdaies in Lent. *Ioannes Faber* writeth, that the Muſcouites haue, as it were, foure Lenton faſts in the yeere, ſeuen weekes before Eaſter, and in Iune to the feaſt of S. *Peter*; in Auguſt to the feaſt of the aſſumption of *Mary*, and from the 10. day of Nouember vntill the Natiuitie.

Aduerſ.Pſychicos. 2. *Tertullian* ſheweth what was practiſed in the Africane Church: *Duas in anno hebdomadas Xerophagiarum, nec totas; exceptis ſcilicet Sabbatis & dominicis offerimus:* We conſecrate two weeks in a yeere of eating dry things, & not thẽ whole neither, the Saturdaies & Lords-daies being excepted, &c. Villamont.c.7. The Æthiopians obſerue fiftie daies before Eaſter, and likewiſe 50. daies after Eaſter, and as many after Pentecoſt.

Harm.ſect.16. pag.481. 3. Latter confeſſ. of Heluetia.c.24. *The faſt of Lent hath teſtimonie of antiquitie, but none of the Apoſtles writings; and therefore ought not, nor cannot be impoſed vpon the faithfull.* And to this purpoſe they alleage out of *Irenaus*, how ſome faſted one day, ſome two, ſome fortie daies, &c.

Pag.511. Confeſſ. of Sweueland, cap.7. they alleage out of Chryſoſtome. *Chriſt doth not ſay that hee will haue his faſt to be followed, howbeit he might haue proponed theſe 40. daies vnto vs &c.* Saxonie, ar- Sect.17.p.536. tic.20. *The fourth error is the opinion of neceſſitie, for ſome doe write, that the faſting of Lent is neceſſarie.* They condemne not the obſeruation of the Lenton faſt ſimply, but thinke it not to be held as neceſſary. And ſo in ſome reformed Churches, Lent is obſerued as a thing indifferent, not for religion, but as a politick conſtitution, for the benefit of the Commonwealth, in ſparing the bread and encreaſe of cattell.

4. *Melchior Canus* a learned Popiſh writer granteth that the Pope may diſpenſe with the Lenton faſt: and ſaith directly, that *poterit contrarius populi mos inſtituta huius generis abrogare*, that the contrarie cuſtome of the people may abrogate ſuch inſtitutions, and he giueth inſtance of Lent, &c. It is therefore neither of diuine nor Apoſtolike inſtitution.

The Papiſts.

95.Error. 1. A Second abuſe in their faſting, is to appoint preſcript times, neceſſarily to faſt in, as in Lent, on Friday, Saturday, and vpon Ember daies, which are preſcribed for the foure ſolemne times Actes 13.3. of giuing orders: And this alſo they ſay, is an Apoſtolike tradition, Actes 13.2. They faſted and prayed, and laid their hands vpon them, *Rhemiſt. ibid. Bellarm. lib. 2. de bon. operib. in particul. cap.17.18.*

Zachar.8.19. 2. *Bellarmine* alſo groundeth the foure quarters faſts vpon the example of the Iewes, Zach.8.19. that faſted the fourth, fifth, ſeuenth, and tenth moneths: but Chriſtians ſhould not be inferiour to them in faſting.

Actes 27.9. 3. Likewiſe, Act.27.9. where S. *Luke* ſaith, *ſayling was now ieopardous, becauſe the faſt was paſſed:* *Bellarmine* would haue this vnderſtood not of the faſt of the Iewes, but of the ſolemne faſt of the Chriſtians in the tenth moneth: *Bellarm.c.19.*

4. Other faſts alſo he vrgeth, as the faſt of Aduent, the faſt in Rogation weeke, the Vigill faſts, or on Saints eeues, as very ancient, and commendable, and fit ſtill to be retained, *cap.20.21.22.*

The Proteſtants.

Anſ.1. For prayer and faſting to be vſed at ſuch times as Miniſters are ordained, we doubt not but it is an Apoſtolike tradition, becauſe we find it written in the Acts of the Apoſtles: but it was faſting from all meate and drinke, which the Apoſtles vſed, not abſtinence from fleſh onelie, as vpon your Ember daies. Neither doe you obſerue thoſe daies of faſt for any ſuch purpoſe: for your Ember daies are kept amongſt you, though there bee no orders giuen in the whole dioces.

2. It is not fit that Chriſtians ſhould imitate the ſuperſtitious faſts of the Iewes: ſuch as theſe were not commanded of God, but inuented and taken vp by themſelues: as the Prophet *Zacharie* repro- Zachar.7.5. ueth them, Zach.7.5. *When ye faſted and mourned in the fifth and ſeuenth moneth; did ye faſt vnto me?*

2. Againe, thoſe faſts were taken vp among the Iewes vpon ſpeciall occaſions: the faſt of the fourth moneth, becauſe then the Citie was broken vp: of the fifth, when the Temple was deſtroyed: of the ſeuenth, when *Gedaliah* was ſlaine: of the tenth, when the Citie began to be beſieged. But ſeeing that the Chriſtians haue no ſuch occaſions, as theſe were to the Iewes, they haue no reaſon to keepe the like faſts. 3. *Origen* to this point ſaith well: *Paulus dicit, &c.* *Paul* ſaith, If thou wilt obſerue any one of the obſeruations of the law, thou art ſubiect to the whole law: *Qui ergo obſeruat ieiunia, aſcendat ter in anno ad Ieruſalem:* He therefore that wil obſerue their faſts, let him goe vp thrice a yeere to Ieruſalem: *Hom.9. in Leuitic.*

7. Ierem.52.6.7. Ierem.52.12. Ierem.41.1. Ierem.52.4.

3. S. *Luke* deſcribeth the ſolemne faſts of the Iewes, which was about October, when as ſayling began to be ieopardous; as both *Chryſoſtome* and *Oecumenius* doe interpret it: And whereas *Bellarmine* ſaith, that S. *Luke* wrote an hiſtorie for the Chriſtians, not for the Iewes: it is true, but yet hee diſtinguiſheth the times by the feaſts of the Iewes: as Act. 20. he nameth Pentecoſt: yea, hee refuſeth not by way of deſcription to vſe the Heathen names, as of *Caſtor* and *Pollux*, which was the badge of a ſhip. The ordinarie gloſſe referreth it to the faſt of the ſeuenth moneth, when *Gedaliah* was killed, or the faſt of the tenth moneth in Ianuarie, when the captiues in Babylon vnderſtood of the deſtruction of the Temple: but this latter cannot be, for ſayling beginneth to be ieopardous long before Ianuarie. *Lyranus* vnderſtandeth it of their faſting in the ſhip, which made them vnfit to labour in the ſhip: but the words following, *becauſe the faſt had now paſſed,* will not beare this ſenſe, which ſeeme to note rather the time of the yeere, wherein that ſolemne faſt was, then their preſent diſtreſſe, for ſo the faſt was not paſſed: for they continued faſting ſtill: the better ſenſe is, that the Apoſtle meaneth the ſolemne faſt of the Iewes about the middle of September, which anſwereth to our October, preſcribed in Leuiticus, for then winter approached, and the ſeas began to bee dangerous: as *Beza* obſerueth well out of *Vegetius: from the third day before the Ides of Nouember* (which is the 11. day) *vnto the ſixth of the Ides of March* (which is the 10. day) *maria clauduntur,* the ſeas are ſhut vp: *Lyranus* reaſon is but weake, that moſt were Gentiles, which were in the ſhip, who obſerued not thoſe faſts: for S. *Luke* writing the ſtory, obſerueth not what they did in the ſhip, but what was the general faſhion of his nation.

Act.28.11. Acts 29.7. Leuit.23.13.

4. As touching theſe ſet times of faſt, there hath been great diuerſity and vncertainty in the Church, whereby it appeareth to be a meere humane conſtitution.

Concerning the foure ſolemne faſts of the yeere: 1. at the firſt there were but three: *Calixtus* made them foure, *diſt.76.c.1.2.* They were appointed to be celebrated; the firſt weeke of March, the ſecond of Iune, the third week of September, the fourth week of December: *ex Synod. Moguntin. diſt.76.c.2.* 3. After this another rule was made, *Synod. Salegunſtad.* that if the Calends of March fell out vpon Friday, Saturday, Sunday, the quarter faſt ſhould be kept the ſecond weeke of March: and ſo vpon the like occaſion, the third weeke of Iune, the fourth weeke of September, &c. 4. *Vrbanus concil. Placentin.* taketh a new order, that the firſt time ſhould be in the beginning of Lent, the ſecond in Pentecoſt weeke, *diſt.76.c.4.* 5. *Eliberin.c.23. Ieiunia per ſingulos menſes placuit celebrari, exceptis diebus Iulij, Augusti, ob eorundem infirmitatem, &c.* Faſts muſt be kept euery moneth, except Iuly, Auguſt, which are but faint moneths. 6. *Concil. Gerundenſ.c.2. Sequenti die poſt Pentecoſten, & calendis Nouembris per triduum ieiunetur:* Let them faſt the day after Pentecoſt, and in the Calends of Nouember for three daies ſpace. 7. *Turonn.c.18. Poſt quinquageſimam Monachi tota hebdomada ieiunent, poſtea vſque ad calendas Auguſti ter in Septimana, &c.* After Pentecoſt the Monkes muſt faſt a whole weeke; and then till the Calends of Auguſt thrice in a weeke; September whole; in Nouember thrice in a weeke; in December till the Natiuitie euery day. 8. *Matiſconenſ.1.9. A feria S. Martini vſque ad natalem, ſecunda, quarta, & ſexta ieiunent:* From S. *Martins* day (which is the 11. of Nouember) vntill the Natiuitie, let them faſt, Monday, Wedneſday, Friday.

If all theſe times be laid together, we ſhould do nothing elſe but faſt all the yeere long: Thus it falleth out, that when men leaue the ſimplicitie of truth, and certaine direction of the word to follow their owne inuentions, they erre infinitely, and wander they know not whither.

5. Preſcript and ſet times of ciuill abſtinence from ſome meats, for the benefit of the Commonwealth, as your Lent and Imber daies, are ſtill retained in England, and no otherwiſe, wee condemne not: But to appoint ordinarie times of neceſſarie and religious faſting, without ſpeciall cauſe, was of the ancient Church accounted hereſie in *Montanus, Euſeb. lib.5. cap.18.*

This alſo was the practiſe of the Church of God in the old Teſtament, vpon ſpeciall occaſion, not at ſet and ordinarie times, to inioyne publike faſting, as the Prophet ſaith, *Blow the Trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſemblie:* which ſheweth that their publike faſts were not vſuall and ordinarie, but eſpecially ſanctified, and ſolemnely proclaimed.

Ioel.2.15.

6. As for the fixed and ſet faſting daies in the weeke, in *Auguſtines* time, onely the Churches of Rome kept the Saturdaies faſt, al the Eaſt Churches, and many of the Weſt obſerued it not. And whereas ſome alleaged, that *Peter* faſted vpon Saturday, being the next day, which was the Lords day, to encounter with *Simon Magus, Auguſtine* ſaith, it was *opinio plurimorum,* the opinion of many, *quam tamen falſam eſſe perhibent pleriq; Romani:* yet many of the Romans hold it but for a fable. And ſo he generally concludeth, concerning preſcript daies of faſting: *Quibus diebus non oporteat ieiunare, & quibus oporteat, precepto Domini vel Apoſtolorũ non inuenio definitũ:* Vpon what daies we ought to faſt, vpon what daies not, I find it not defined by any precept giuen by our Lord or any of the Apoſtles, *Epiſt.86.*

Concil. Colonienſ.part.9.cap.4. Eccleſia liberum facit quolibet tempore quibuſlibet veſci, modo id vel charitas, vel neceſſitas ſuadeat, adhibito tamen vtriuſque medici ſi praeſto ſint, aut ſaltem alterius, i. animae conſilio: The Church giueth libertie to eate all things at all times, where charitie, or neceſſitie requireth, with the counſell of both Phiſitions, or at the leaſt of the phiſition of the ſoule: *Ergo*, preſcript times of faſt by this Councell are not allowed, where all things at all times are lawfull to bee eaten.

7. And concerning the Saturdaies faſt, it is directly forbidden in the ſixth generall *Trullane Councel can.55. Si quis inuentus fuerit in ſancto dominico vel ſabbato ieiunans, ſi Clericus deponatur*: If any man faſt the Lords day, or the Sabbath day, if he be a Clergie man, let him be depoſed; if a lay man, let him be put from the Communion.

Likewiſe, *can. Apoſtol.65. Ieiunans diem dominicum aut Sabbatum, vno tantum dempto, deponitor*: He that faſteth the Lords day, or Saturday, one day onely excepted, let him be depoſed.

How dare then *Innocentius* contradict the Apoſtles Canons, thus decreeing, *epiſt.1.c.4. Sextaferia & ſabbato perpetuo ieiunandum eſſe*: Friday and Saturday muſt be kept continually faſt.

Honor.3. doth alſo contradict this decree: That if the day of the Natiuitie fall vpon Friday, it ſhould not be kept faſt: *decr.Greg.lib.3.tit.46.c.3.* how then doth *Innocentius* decree ſtand, *perpetuo ieiunandum*, that we muſt faſt Friday for euer?

Galath.4.10.

8. It is euident, that this preſcription of faſting daies is contrarie to the doctrine of the Apoſtle: Galath.4.10. *Ye obſerue daies, moneths, times, yeeres*: ſo they faſt certaine daies euery weeke: and certaine moneths euery quarter, and certaine times euery yeere, as in Lent: and they obſerue alſo for yeeres the yeere of Iubile.

1. *Origen* wel ſaith, *Hom.9.in Leuitic. Si vis ieiunare ſecundum Chriſtum, omne tibi tempus aptum eſt totius anni*: If thou wilt faſt according to Chriſt, all the time of the whole yeere is fit, &c. And *Hom. 10.in Leuitic. Eſt certe libertas Chriſtiana per omne tempus ieiunandi non obſeruantia ſuperſtitione, ſed virtute continentiae*: It is Chriſtian libertie to faſt at any time, not of a ſuperſtitious obſeruation, but of a vertuous continencie.

Libro aduerſ. Pſychicos.

2. *Tertullian* ſaith: *The Law and the Prophets, were vnto Iohn. De caetero indifferenter ieiunandum ex arbitrio, non ex imperio nouae diſciplinae pro temporibus & cauſis vnius cuiuſq̨, &c.* Afterward it was indifferent to faſt, as men would, not by any command of the new diſcipline, as euery ones time and occaſion ſerued, neither did the Apoſtles impoſe any yoke of certaine faſts to be kept of al in common, — *cum fides libera in Chriſto ne Iudaicae quidem legi abſtinentiam quorundam ciborum debeat, ſemel in totum marcellum ab Apoſtolo admiſſa, &c.* Seeing faith being free in Chriſt, doth not owe ſo much to the Iewiſh law, as to abſtaine from certaine meates, being admitted by the Apoſtle whollie into the ſhambles, &c.

Harm.ſect.16. pag.512.

3. Confeſſ. of Sweueland, cap.8. They alleage out of *Chryſoſtome* thus, *Faſting is good, but let no man be compelled thereunto.*

Catharinus ſect.de praecept ieiun.aduerſ. Caietan.

4. *Caietanus*, their learned Cardinall doth hold, *In eccleſia primitiua libera fuiſſe ieiunia*: that in the primitiue Church faſting was free, and not tied to preſcript times.

Hierome alſo: *Vtinam omni tempore ieiunare poſſimus, &c.* I would we might faſt at all times, as the Apoſtles did in Pentecoſt, and vpon the Lords day: *diſt.76.c.11.* This ſuperſtitious addicting of times and daies to faſt, miſliked theſe fathers.

The holy Martyrs haue witneſſed this truth: *Thomas Loſeby, Henry Ramſey, Thomas Thirtell*, and others, put to death, for ſaying, *that the appointing of daies for faſting, and abſtaining from fleſh vpon faſting daies, and eſpecially in the time of Lent, is not allowable by Gods word, but is hypocriſie, and that men ought to haue libertie at all times to eate all kindes of meate: Fox pag.1975.*

The Papiſts.

Fox.pag.867.

3. A Third abuſe in popiſh faſting, is the difference that they make betweene meates and drinkes: as the forbidding of fleſh-eating vpon faſting daies for more holines, and the eating of egges, butter, and cheeſe in Lent: as it was decreed at Lucerna in Heluetia, *anno* 1524. Abſtinence alſo from ſome meates vpon certaine daies for religion, is warranted by the Rhemiſts; as God prohibited *Adam* the eating of ſome fruits in Paradiſe for obedience, and in the law for ſignification, *Annot.1.Tim.4.ſect.6.*

Bellarmine being here charged, that the Papiſts differ very little from the old Heretikes the Tatianes and Manichees, which condemned the eating of fleſh as vncleane in it ſelfe; would thus excuſe the matter.

Firſt, they condemne not fleſh abſolutely, becauſe out of Lent they allow it. Secondly, and in Lent to thoſe that are ſicke. Thirdly, and though ſome Monks, as of *Bennets* order and the Carthuſians do altogether abſtaine from fleſh, no man is compelled to be of that order; neither doe they iudge or condemne others that eate fleſh, *Bellar.cap.4.*

Anſw. Firſt, that which the Manichees counted alwaies vncleane, the Papiſts in times prohibited hold to be vncleane: what elſe moued B. *Stokeſlie* to cauſe poore *Frebarnes* pigge to be buried in Finſburie field, for the which his wife longed? See afterward Err.99. they are therefore halfe Manichees. Secondly, neither did the Manichees compel any to bee of their ſect, and as *Auguſtine* ſaith, *Auditores ſuos permittunt carnibus veſci*: They allowed their diſciples to eate fleſh: *cont. Adimant. cap.15.*

cap.15. as the Carthuſian Monkes allow others. Thirdly, this ſheweth they count fleſh vncleane, becauſe they vſe other delicate meates with wine and ſpices, which doe more prouoke luſt, then fleſh doth: as *Auguſtine* writeth of ſome: *Ipſa vaſa, in quibus cocta carnes, &c.* They feare as vncleane the Serm.57. veſſels wherein fleſh is ſod, but they feare not the immoderate filling of their bellie.

The Proteſtants.

Anſw. FIrſt, now Antichriſt ſheweth himſelfe in his colours, making it as lawfull for him, to forbid the vſe of ſome meates for religion, now vnder the Goſpel, when God hath made them all lawfull and free, as God himſelfe might forbid the vſe of ſome, for obedience in Paradiſe, or ſignification in the Law. Secondly, S. *Paul* calleth it the doctrine of diuels, to command to abſtaine from meates, 1. Timothie 4.3. Againe, *Let no man condemne you in meate and drinke,* Coloſſ.2.16. The 1.Tim.4.3. Rhemiſts anſwere, that the Apoſtle ſpeaketh in the firſt place againſt thoſe heretikes, that condem- Coloſſ.2.16. ned meates as euill by creation, ſuch were the Manichees: and in the ſecond, againſt the Iudaicall obſeruation of meates. But they onely prohibit the vſe of ſome meates for the chaſtiſing of the bodie.

Anſw. Firſt, not onely the Manichees and other heretikes preferred ſome meates before other, as more holy, but euen the Papiſts alſo in the preſcript times of their faſts do command to abſtaine from meates for pietie and religion: and therefore they are counted moſt holie amongſt them that neuer eate fleſh. And *Durand* teſtifieth, that fiſh in interdict daies, is rather vſed then fleſh, becauſe fleſh and Durand.lib.6. not fiſh was accurſed in the daies of *Noah.* Yea they command abſtinence from meates vnder paine de ieiuniis. of damnation: what is this elſe, but with the old heretikes to condemne the creatures of God themſelues? Secondly, the popiſh prohibition of meates, is no leſſe ſuperſtitious, then was the Iewes: For they prohibited ſuch meates alſo, as by the law were counted vncleane, as to eate beaſts that died alone, or were torne with beaſts, or ſtrangled, or touched any vncleane beaſt, as likewiſe they inioyned penance to them, that did eate or drinke, where a dogge or cat had lapped, or a mouſe had been drowned, and ſuch like, *Fulk. annot. 1. Timoth. 4. ſect. 6.*

Thus Pope *Zacharie* giuing inſtructions to *Boniface,* forbiddeth him to eate, *Ciconias, & Lepores,* Storkes, and Hares or Conies: and as touching *Lardum,* Larde or Porke, hee giueth counſell, that it ſhould not be eaten, *priuſquam ſuper fumo ſiccetur, aut igne coquatur,* before it be dried in the ſmoke, or boyled with fire.

So *Synod. Trullan. can. 67. Damnamus eos, qui cuiuſcunque animalis ſanguinem aliqua arte condiunt, & ſic comedunt:* We condemne thoſe, that doe dreſſe the blood of any beaſt by arte, and ſo eate it. A graue decree for a Councell to forbid the eating of puddings. *Vormatienſ. can. 65. Si porci cadauer manducauerint, carnes eorum comedere non licet, vſque dum macerantur per annum:* If ſwine chance to eate a carion, their fleſh muſt not be eaten, till they haue been dried a yeere.

I pray you how farre are they now from the ſuperſtition of the Iewes? Nay they goe beyond them: for the legall difference of meates for ſignification, was inſtituted of God for thoſe times: but this ſuperſtitious diſtinction of meates vnder the Goſpell, which giueth vs the free vſe of all the creatures of God, which are ſanctified by the word and prayer, 1. Tim. 4.5. is brought in by Antichriſt, who is an 1.Tim.4.5. enemie vnto God.

3. Neither doe they abſtaine from fleſh and other meates for chaſtiſing of the fleſh: for they per- De moribus mit the vſe of all other meates vpon their faſting daies, that may prouoke luſt, fleſh onely excepted, as Manich.lib.2. the eating of ſpices, and other daintie and delicate confections, the drinking of wine, and all kind of cap.13. fiſh. Euen like as *Auguſtine* reporteth of the Manichees, that would drinke no wine, nor eate fleſh: but in ſtead of wine, they had *Pomorum nonnullorum expreſſos ſuccus vini ſpeciem ſatis imitantes, atque id etiam ſuauitate vincentes:* The ſweete liquor of pleaſant fruites like to wine in colour, but excelling it in ſweetneſſe: and for fleſh, they had their ſtrange and exquiſite fruits, with great varietie of diſhes, ſeaſoned and ſtrawed with pepper. This was the Manichees faſt: and this is the popiſh cuſtome in their faſtings at this day.

Hereof *Hierome* thus complained: *ad Neopotian. Audio quoſdam aquam non bibere, nec veſci pane, ſed ſorbitiunculas delicatas non calice ſorbere, ſed concha:* I heare how ſome will drinke no water, nor eate bread, but yet drinke not out of a cup, but in a ſhell more delicate ſuppings.

Decret. 30. c. 13. Siquis carnem manducantem ex fide cum religione: If any man condemne one eating of fleſh in faith, with religion, let him be accurſed, &c. But the Papiſts condemne one eating fleſh in Lent; *Ergo.*

Decret. diſtinct. 41. c. 1. Fieri poteſt, vt ſine aliquo vitio cupiditatis ſapiens precioſiſſimo cibo vtatur, &c. It may ſo fall out, that a wiſe or godly man may vſe a moſt precious meate, without any vicious luſt, and affect ſinne in eating courſe herbes, &c. *Sanius quiſque maluerit piſce veſci more domini, quam lenticula, &c.* A man were better to eate fiſh as Chriſt did, then Lentiles with *Eſau, &c.*

Cabilonenſ. ſub Carolo, can. 35. Ille magis parſimonia ſeruire cenſendus eſt, qui ſibi non ſolum quarundam rerum perceptiones, ſed delectationes corporis penitus interdicit: He is thought to bee more giuen to parſimonie, which doth not only refraine from receiuing ſome things, but euen from the pleaſures of the bodie. *Concil. Colonienſ. part. 9. cap. 5. Admonendus eſt populus, cùm ieiunandum erit non minùs prolixa & ſumptuoſa illa piſcium fercula, quàm carnium vitanda; bellaria item illa, magis, quàm carnes inflammantia:* The people muſt bee admoniſhed, that when they faſt, they ought no leſſe to refraine from the long and ſumptuous ſeruices of fiſh, as from the fleſh diſhes, and from thoſe iunkets, that do inflame no leſſe then fleſh. But our aduerſaries are farre off from keeping theſe rules in their faſts.

George Marſh Martyr, thus witneſſeth: *In this point doth our ſuperſtition exceede the ſuperſtition of the Iewes, when we abſtaine from one thing, and fill our bellies with another: Fox* pag. 1570.

Lawrence Staple perſecuted becauſe he vſed to eate egges on Friday, *and thought it was no great offence vnto God.* pag. 1043.

Now if our aduerſaries forbeare ſome meates for chaſtiſement of the body, why might it not bee as lawfull to eate butter, and egges, in the time of Lent, as vpon other faſting daies: but that they make difference of the times, as one being holier then another, and ſo alſo a difference of meates, ſome being more agreeable to holy times, then other?

Wherefore to conclude this point: ciuill abſtinence from fleſh, as for policie ſake; and the better maintenance of the Common-wealth, that there ſhould be a vent for fiſh, as well as for fleſh, and that euery man might liue of his trade and calling: as alſo for the health of the body, to abſtaine from hurtfull meates: as likewiſe to keepe a temperate and ſober diet, and to take heede of ſurfetting and drunkenneſſe: theſe kindes of abſtinence, in making difference of meates, we miſlike not: but for pietie or religions ſake to diſtinguiſh them, it is too too great ſuperſtition.

Our arguments further out of Scripture againſt the difference of meates, are theſe.

Matth. 15.11. 1. Matth. 15.11. *That which goeth into the mouth, defileth not the man.*

1. Cor. 10.25. 2. 1. Corinth. 10.25. *Whatſoeuer is ſold in the ſhambles, eate yee, asking no queſtion for conſcience ſake.*

Coloſſ. 2.20. 3. Coloſſ. 2.20. *If ye be dead with Chriſt from the ordinances of the world, why are ye burthened with traditions, touch not, taſte not, handle not?*

1. Timoth. 4.3. 4. 1. Timoth. 4.3. *Forbidding to marrie and commanding to abſtaine from meates, the Apoſtle calleth the doctrine of diuels: Ergo,* a difference of meates for religion or conſcience ſake is ſuperſtitious.

1. *Bellarm.* Meates properly defile not the ſoule, but by reaſon of the concupiſcence ioyned with them; as in gluttonie, drunkenneſſe and diſobedience.

Contra. 1. In gluttonie, drunkennes, the concupiſcence commeth from within that defileth, namely the vnſatiable greedineſſe of the fleſh: otherwiſe it is not the quantitie or qualitie of the meate which entreth that defileth. 2. Likewiſe diſobedience proceedeth from the heart, compre-
Matth. 15.19. hended *vnder euill thoughts,* Matth. 15.19. *Out of the heart proceed euill thoughts:* but diſobedience to ſuperſtitious and vnlawfull precepts is no ſinne; ſuch as are theſe in commanding abſtinence from meates for religion.

2. Yet S. *Paul* forbiddeth fleſh offered to idols to be eaten, if it offend the conſcience of our weake brother, much leſſe would he haue the Church faſt broken, to the great offence of others, *Bellarm. c.* 8.

Contra. 1. Not the breaking of ſuperſtitious lawes, but the obſeruing rather doth miniſter offence: ſtill he beggeth the thing in queſtion; that the ſuperſtitious inhibiting of eating of fleſh is a lawfull conſtitution of the Church. 2. If then fleſh may be ſafely eaten at all times, but where our brothers conſcience is offended, it is not ſimply vnlawfull: neither do we denie, but that in this Chriſtian li-
1. Cor. 10.29. bertie, reſpect is to be had to our brothers weakneſſe: as the Apoſtle ſaith, *Why ſhould our libertie bee condemned of anothers conſcience?* 3. Hereupon we inferre that there ought to be no other reſtraint of eating of fleſh for religion, but the conſcience of him that may be offended.

3. 4. In both theſe places the Apoſtle condemneth thoſe, which did forbid fleſh, as vncleane of it ſelfe, as though by the very handling thereof they were defiled, *Bellarm. ibid. reſponſ. ad.* 3.5.

Contra. 1. In the firſt place the Apoſtle ſpeaketh of ſuch, as with a ſhew of holineſſe refuſed to taſte meate: but there is no ſhew of holines, it is meere prophaneneſſe abſolutely to condemne meates,
1. Tim. 4.1. verſ. 3. and a plaine doctrine of diuels, therefore the Papiſts that place holineſſe in not touching or taſting of fleſh, and would not ſeeme ſimply to condemne them, are here ſignified. 2. In the ſecond place the Apoſtle ſpeaketh generally of all that forbid meates for any doctrine or religion: whenas they make it vnlawfull, to *receiue them with thankeſgiuing, and refuſe them.* 1. But thus do the Papiſts forbid meates for religion and doctrine, ſo that the creature of God is refuſed: *Ergo,* 2. The Apoſtle maketh but two impediments of not receiuing and eating meates: Want of faith and knowledge; Want of thankeſgiuing: but with them it is not lawfull for beleeuers, and ſuch as giue thankes, to receiue Gods creatures: therefore they are theſe forbiddders. 3. Againe the Apoſtle ſpeaketh of the laſt times, and of ſuch as ſhould make a generall Apoſtaſie from the faith: this doth moſt fitly agree to the now preſent popiſh Church: the old heretikes the Tatianes and Manichees, were aboue a thouſand yeeres agoe, and neuer any heretikes ſwarued more vniuerſally in the whole body of religion from the faith, then they do.

1. *Origen* ſhall conclude, *Abſtinere à cibis, quos Deus creauit ad percipiendum cum gratiarum actione, acceptum eſſe non poteſt Deo:* To abſtaine from meats, which God hath created to bee receiued with thankeſgiuing, cannot be acceptable to God: *homil. 9. in Leuitic.*

Auguſtine: Non propter porcum, ſed propter pomum mortem primus homo inuenit; & Eſau primatus ſuos non propter gallinam ſed propter lenticulam perdidit: The firſt man found death, not for eating fleſh, but fruite: *Eſau* loſt his birthright, not for capons, but for lentiles: *tract. 73. in Ioan. Ergo,* there is no difference to be made of meates for religion.

Tertullian here is a plentifull witneſſe,that religion is not to be placed in abſtinence from meates; *Qui per eſcas Dominum colit,prope eſt, vt Dominum habeat ventrem ſuum—cibus verus fides certa —Deus ſola gaudet fide noſtra, ſola innocentia—quæ habitant non in ventre,ſed in animo;* He that worſhippeth the Lord by meates,is not farre from making his bellie his Lord: the true meate is a right faith,—God only is pleaſed with our faith,innocencie,— which dwell in the mind,not in the bodie.

Epiſtol.de cibis Iudaicis.

2. *Ieremie* the Patriarch alleageth to this purpoſe *Baſil: Neq; illi, qui non comedunt,meliores ſunt comedentibus,ſi ipſum ſolum comedere ſpectes,neq; iterum illi qui comedunt,deteriores,&c.* Neither they which eat not,are better then they which eate,if you only reſpect eating, neither are they which eate, worſe then thoſe that eate not.

Cenſur.c.21.

3.Confeſſ. of Heluetia the latter,c.24. *They doe not faſt at all—if they ſtuffe their bellies one day,and for a ſet or preſcribed time doe abſtaine from certaine meates, thinking that by the very worke wrought, they ſhall pleaſe God,&c.* *Baſil*,artic.10.ſect.4. *No man can forbid theſe things,which God hath permitted; therefore we thinke,that it is not by any meanes forbidden to receiue meates with thankeſgiuing, &c.* Bohemia,c.18. *What is to be thought of the choice of meates,euerie one may learne out of the doctrine of Chriſt,*—That which goeth into the mouth,defileth not the man,&c.

Harm.ſect.16. pag.480.

Pag.484.

Pag.482.

4. *Caſſander*,one of their owne writers,ſpeaking againſt the ſtrict prohibition of eating of fleſh, ſaith: *Tolerabilius exiſtimo,vt ſexcenti veſcantur carnibus citra neceſſitatem,quam vt vnus hac ſuperſtitione periclitetur de vita,* I thinke it more tolerable that ſixe hundred eate fleſh,where no neceſſitie is,then that one by this ſuperſtition ſhould be in danger of his life.

De officio vir. perfect.p.159.

Lindanus,another of their writers thus complaineth of their faſtes: *Ieiunia noſtra,quæ in vini copia natant,&c.* Our faſts,which doe ſwim in plentie of wine, and varietie of fiſh, were vnknowne vnto the ancients,and ſeeme intolerable, &c. It is a groſſe ſuperſtition to abſtaine from fleſh meates, and to vſe wine,and other delicates,which doe more inflame.

Panopl.lib.3. cap.11.

The Papiſts.

FOurthly, their religious kind of faſting they hold not to be a generall abſtinence from all meates and drinkes, but onely from ſome certaine kindes, as from fleſh, and wine, as *Timothie* refrained from drinking of wine, and in ſtead thereof vſed water, 1.Timoth.5.23.*Rhemiſt.*

97.Error.

1.Tim.5.23.

Daniel for 3. weekes ſpace abſtained from fleſh and wine, Dan.10.3. *Bellarm.c.5,de bon.operib.in particul.*

Dan.10.3.

The Proteſtants.

Anſw. FIrſt, for chaſtiſing of the body, it is lawfull to abſtaine either wholy for a time, or in reſpect of the quantitie or qualitie of the meates, which may more prouoke carnall luſtes, not in the prohibition of the whole kind, as the Papiſts do of all fleſh, be it neuer ſo groſſe or ſmall in quantitie. Likewiſe it is lawfull for chaſtiſing of a mans body to abſtaine from any kinde, as of wine, fruites, ſpices, fleſh, ſo that the vſe of them be not forbidden, as though in the very abſtinence there were religion. *Daniel* abſtained from pleaſant and laſciuious meate to be the better prepared for that heauenly viſion; *Timothie* refrained the drinking of wine, to keepe his body in ſubiection: but neither of them placed any religion herein;for he afterward by the aduiſe of the Apoſtle did drinke wine: and ſo *Auguſtine* in the like caſe ſaith, *Quanto honeſtius eſt, vt qui &c.* How much more honeſt a thing is it, that he which for the infirmitie of his ſtomacke cannot drinke water, ſhould vſe wine moderately? *Serm.*157.

Secondly, but the true and properly religious faſt of Chriſtians, is a generall abſtinence from all meates and drinkes, during the time of ſuch faſting: Eſther.4.16. Nehem.9.4. Where the manner of their faſt is deſcribed: how the law was read vnto them foure times in the day, and as oft did they worſhip the Lord and confeſſe their ſinnes. It was the cuſtome of the Church alſo in *Auguſtines* time, in the dayes of faſt, not to abſtaine onely from fleſh, or ſome certaine kinde of meate, as the Papiſts vſe, but altogether to continue faſting till the eeuen. *Rogo vos (fratres)* (ſaith he) *vt in iſto ſacratiſſimo tempore,exceptis diebus dominicis,nullus prandere præſumat:* I pray you,brethren,that in this holy time, none of you preſume to dine at all, except it be vpon the Lords dayes, *de tempor.ſerm.66.*

Eſther 4.16. Nehem.9.4.

So likewiſe was it concluded, *Concil. Aurelianenſ.4.can.2. quadrageſima ab omnibus æqualiter teneatur: ſed neque per ſabbata abſque infirmitate quiſpiam ſoluat quadrageſimale ieiunium, niſi tantum die dominico prandeat:* Let the Lent or 40. dayes faſt be kept indifferently of all, and let no man, no not vpon the ſaturdayes (vnleſſe for infirmities ſake) breake his lenton faſt,vnleſſe hee take his dinner vpon the Lords dayes onely. Their faſt then vpon other dayes, was continued from morning till night, without taking their dinner: *Ergo,* they that will keepe a true religious faſt, if they are able, ought for the time wholy to abſtaine.

Bellarmine here ſeemeth to conſent with vs, propounding this propoſition to proue, *vnicam in ieiunio refectionem,&c.* That there ſhould be but one refreſhing in a faſt, and that to be ſupper, *cap.2.* this he taketh vpon him to confirme by Scripture, as Iudg.20.26. They faſted all that day till the Euening: 2.Sam.3.31. *Dauid* would eate no bread till the Sunne went downe: he alleageth alſo to the ſame purpoſe diuers teſtimonies of the fathers: thus farre he agreeth with vs, but afterward hee turneth cat in pan (as we ſay) and alloweth the contrary practiſe in the popiſh Church, that vſe to take their dinner in their faſtes: But *Auguſtine* flatly reproueth this abuſe; *Vidiſti alium indicto publico ieiunio velle prandere, cum dilectione admone:* Thou ſeeſt another, that a publike faſt being inioyned, will take his dinner; admoniſh him in loue, *de tempor.ſerm.201.*

Iudg.20.26. 2.Sam.3.31.

George Marſh holy Martyr: We neuer reade that the Iewes euer tooke it for a faſt to abſtaine from fleſh, and to eate fiſh, or white meate, *Fox* pag. 1570. col. 2.

Lib. 3. Tom. 1. hæreſ. 75.
Lib. 1. cent. phyſic.

And yet further: 1. it appeareth to haue been a generall cuſtome in the Greeke Church, in their ſolemne faſts to abſtaine from all kind of meate vntill the ninth houre, which was about three in the afternoone, as *Epiphanius* teſtifieth.

2. *Tertullian* ſaith, *Exceptio eduliorum quorundam, portionale ieiunium eſt*: The excepting of certaine meates, is but a faſt in part, &c. and he ſaith, they doe *dimidiam gulam Deo immolare*, but offer vnto God halfe their throate or gut, &c. when as there is not a whole abſtinence but in part. The Æthiopians vpon Wedneſdaies and Fridaies, which they keepe in memorie of the conſultation of the Iewes, whẽ they decreed to take Chriſt, & of his crucifying, do faſt al the day vntil Sunſet. *Zaga Zabo.*

Damianus a Goes de mori. Æthiop.
Harm. ſect. 16. pag. 481.
Pag 502.
Summul. qu. 22. artic. 2.

3. Confeſſ latter of Heluet. c. 24. *In old time they abſtained altogether from meate vnto the euening, and beſtowed all that time in holy prayers, the worſhip of God and repentance.* Wirtemberg. artic. 18. *The ancient Fathers did ſometime faſt whole daies together.*

4. *Maldonate* their Ieſuite granteth, *That it is properlie a faſt, to eate or drinke nothing at all.*

The Papiſts.

Fifthly, they erre, in affirming faſting to be a meritorious worke, *Rhemiſt. 1. Corinth. 15. verſ.* 32. and immediatly and properly a part of Gods ſeruice, *Bellarm. lib. 2. de bon. operib. c.* 11. *Bellarmine* thus reaſoneth out of Scripture:

Luc. 2. 3. — 1. Luc. 2. 3. *Anna* ſerued the Lord with faſting and prayer night and day.

Rom. 12. 1. — 2. Rom. 12. 1. *I beſeech you brethren, giue your body a liuing ſacrifice acceptable to God, &c. which is your reaſonable ſeruice of him.* Faſting then, by the which the body is mortified, and made a ſacrifice, is a ſeruice acceptable to God.

1. Sam. 7. 6. 1. King. 21. 27. — 3. 1. Sam. 7. 6. The people faſted and prayed, and God was pleaſed: 1. Reg. 21. *Ahab* by his faſting did mittigate Gods wrath: the Niniuites by their faſting appeaſed Gods wrath: *Ergo*, faſting is ſatiſfactorie and meritorious, *Bellarm. cap.* 11.

1. Cor. 9. 27. 1. Cor. 7. 5. — *Anſw.* Firſt, we doubt not, but that faſting is a worke acceptable to God, being referred to the right end, as to chaſtiſe and humble the bodie, 1. Cor. 9. 27. and to make our prayers more feruent, 1. Cor. 7. 5. But otherwiſe there is no holines or vertue in faſting of it ſelfe; neither is it by the worke wrought of any merite or worthineſſe: For our prayers, which are a more principall worke, then faſting is, yet of themſelues by any worthineſſe in them, are not regarded of God: for *Salomon* ſaith, When thou heareſt, haue mercy, 1. King. 8. 30. It is of the Lords mercy, that our prayers are heard, not of any worthineſſe in them. — 1. King. 8. 30.

Now for our further anſwere in particular: 1. *Anna* her ſeruing of God, conſiſted chiefly in her prayer, vpon the which her faſting waited as an handmaid, to make it more feruent.

2. We denie not, but that faſting is a very good meane to helpe to mortifie the fleſh, and to make it ſeruiceable to God, and ſo an exerciſe by faith acceptable to God: but it followeth not, that immediatly and properly it is a part of Gods ſeruice, which conſiſteth in the inward worſhip: the Apoſtle ſaith, *bodily exerciſe profiteth little*, that is, of it ſelfe without faith and godlineſſe, it is not auayleable. — 1. Timoth. 4. 8.

3. Firſt, beſide the faſting of the people, they ſhedde teares in ſuch abundance, that they are ſaid to haue drawen water: they alſo confeſſed their ſinnes: their prayers and teares made their faſting acceptable; but they were ſo farre from ſatiſfying God, that for all this they were afraid, and deſired *Saul* to crie vnto God for them.

1. King. 21. 25. — As concerning *Ahab*, how could he ſatiſfie or merite, being a man ſold to worke wickedneſſe, 1. King. 21. 25. and ſo without faith? his temporall repentance was rewarded with a temporall reward: this was of Gods mercie, not of his merite.

Ionas 3. 10. — It was not the act of faſting in the Niniuites, but their true repentance ioyned with it, that pleaſed God, Ionas 3. 10. *God ſaw their workes, that they turned from their euill wayes, &c.* Neither did their repentance ſatiſfie: for they were fearefull and doubtfull, verſ. 9. *Who can tell if God will turne?* it was therefore Gods acceptance, they haue no confidence in their repentance.

The Proteſtants.

Our contrary arguments, that faſting is not a worke meritorious or ſatiſfactorie, nor properly the ſeruice of God, out of the Scripture are theſe.

Iſay 58. 5. — *Arg.* 1. Iſay 58. 5. *Is this ſuch a faſt, that I haue choſen, that a man ſhould afflict his ſoule for a day? &c.*

Ioel 2. 13. — 2. Ioel 2. 13. *Rent your hearts, and not your cloathes*: it is not then the affliction of the fleſh, but the contrition of the heart that God requireth.

1. Tim. 4. 7. 8. — 3. 1. Tim. 4. 7. 8. *Exerciſe thy ſelfe to godlines, for bodilie exerciſe profiteth little, godlines is profitable to all things.*

Luk. 18. 12. — 4. Luk. 18. 12. The Phariſee alleaging his faſting is not iuſtified.

Coloſſ. 2. 23. — 5. Coloſſ. 2. 23. Saint *Paul* calleth the religion, which is in not ſparing the bodie, ἐθελοθρησκείαν, a voluntary worſhip, deuiſed of man.

1. *Bellarmin.* The Lord doth not ſimplie reiect faſting, but onely ſuch a faſt, as is not ioyned with pietie and iuſtice: *c. 12. reſp. ad.* 1.

Contra. You haue anſwered well: for if faſting without godlines and iuſtice profite not, then is it not in it ſelfe meritorious, neither hath any force, but by the faith and true contrition of the heart:

iuſtice it ſelfe, and true contrition, which giue ſtrength to faſting, are not meritorious, much leſſe is faſting it ſelfe.

2. The renting of the garments is not ſimplie forbidden, but when it is not accompanied with the contrition of the heart, *Bellarm.ibid.*

*Contra.*1. Neither do we ſay that faſting is forbidden ſimplie, but that in it ſelfe it is the leſſe principall, and without the deuotion of the heart not at all accepted, and therefore it hath no merite, hauing no life, nor force of it ſelfe. Contrition of the heart meriteth not: for *Dauid* ſacrificing a contrite heart vnto God, Pſal.51.17. yet prayeth for mercy, verſ.1. *Ergo*, much leſſe doth faſting merite, Pſal.51.17. which is quickened by the deuotion of the heart.

3. By bodily exerciſe either may be vnderſtoode faſting without almes or mercy, or the exerciſe of the body: ſuch as champions vſed in their fight: which was vnprofitable to attaine any thing in the next life, *Bellarm.ibid.*

*Contra.*1. By godlines cannot properly almes be vnderſtoode, or any other externall or bodilie action: for the Apoſtle oppoſeth godlines to bodily exerciſe: but that which is contrary or oppoſite to bodily, is ſpirituall. 2. Yet admitting this expoſition, faſting cannot be meritorious, ſeeing it hath no power without almes, which neither are themſelues meritorious: with ſuch ſacrifice indeede the Apoſtle ſaith, *God is pleaſed*, Hebr.13.16. but offered vnto God through Chriſt, verſ.15. Hebr.13.16. verſ.15. 3. What need had Saint *Paul* to giue *Timothie* warning to take heede of bodily exerciſe, being ſo weake, and full of infirmities, that he giueth him counſell afterward to drinke wine? 1.Tim.5.23. 1.Tim.5.23. by bodily exerciſe then, he vnderſtandeth all externall ſeruices, and outward ceremonies, *not tending to edifying by faith*, 1.Tim.1.4. 1.Tim.1.4. which alſo include ſuperſtitious phariſaicall faſting.

4. The Phariſee was not iuſtified becauſe he thought to be iuſtified by his faſting, but becauſe hee boaſted of his workes and deſpiſed others, *Bellarm.ibid.*

Contra. The Phariſee is not onely reiected for his diſdaine and contempt to the poore Publicane: but for his hypocriſie in ſetting forth his owne righteouſneſſe, which notwithſtanding hee thanketh God for after a ſort. Firſt, the occaſion of the Parable doth inſinuate ſo much, verſ.9. Luk.18.9. *He ſpake this Parable vnto certaine that truſted in themſelues, that they were iuſt and deſpiſed others*: they truſted to be iuſt toward God by their workes, and alſo deſpiſed their brethren: heere are two faultes, both which the Phariſee was infected with. Secondly, this appeareth by the contrary in the Publicane, who pleadeth for mercy, as the other ſtoode vpon merite. Thirdly, ſo *Ambroſe* expoundeth, *Verecundia prætulit Publicanum, qui ne oculos audebat leuare ad cælum*: Modeſtie preferred the Publicance, who durſt not lift vp his eyes to heauen: *Offic.*1.*c.*18. The Publicans humilitie was toward God, in not preſuming to lift vp his eyes to heauen; therefore the Phariſees pride was toward God in boaſting of his workes.

5. 1. Will worſhip is not oppoſed to that which is not written, but to that which is not grounded vpon reaſon: for though it be not commanded, if it be reaſonable, it is no Will worſhip. 2. The Apoſtle reproueth them for their immoderate faſting, not yeelding neceſſary things to the fleſh. 3. They did abſtaine of a ſuperſtitious opinion, in abhorring fleſh as euill and vncleane in it ſelfe, *Bellarm.ibid.*

*Contra.*1. The Apoſtle expoundeth himſelfe, verſ.22. *Which are after the doctrines, and commandements of men*: ſo that it is a Will worſhip which is after mans, and not Gods commandement: therefore all worſhip not preſcribed in the word, is Will worſhip: and this Will worſhip had a ſhew of wiſdome, and ſo of reaſon, yet was a voluntary ſeruice.

Secondly, this is not the cheiſe thing that is reprehended, the not ſparing of the fleſh (for herein, as the Apoſtle ſheweth, conſiſted their *ſhew of wiſdome*) but for that they followed the doctrines of men, and neglected the commandement of God, concerning the internall worſhip: *and the not ſparing of the fleſh*, is expounded, *the not ſatisfying of the fleſh*, which of it ſelfe is not ſo euill a thing: beſide many of their Monkes and Heremites haue offended this way, in pinching and pining their bodies, by their immoderate faſting to death, ſee before pag.351.

Thirdly, the Apoſtle ſpeaketh of thoſe, which of Iewiſh ſuperſtition, rather then heathen prophanenes abſtained from meate. Firſt, there had bin no ſhew of wiſdome, in condemning the creatures of God ſimplie. Secondly, he calleth them στοιχεῖα, the elements of the world, verſ.20. which the Apoſtle Galath.4.9. c.3.17. expoundeth to be the ceremonies of the Iewes, Galath.4.9.3.verſ.17. they were ſuch ceremonies, as were ſhadowes of Chriſt: but theſe were the Iewiſh, not heathen obſeruances. Colos.2.14.20. Thirdly, hee ſaith, verſe 20. δογματίζεσθε, ye are burdened with traditions: which traditions, δόγμασι he ſaith were faſtened to Chriſts Croſſe, verſ.14 which were the traditions of the lawe, not of the Gentiles.

1. *Auguſtine* ſaith very wel, *Si volumus bene ieiunare à cibis, ante omnia ieiunemus & à vitijs.—Quid prodeſt, pallidum eſſe ieiunijs, ſi odio & inuidia liueſcas?* What doth it helpe to faſt from meate, if we faſt not from ſin? What auaileth it to be pale and wan with faſting, if thou fretteſt with hatred and enuie? *de tempor.Serm.*64. *Ergo*, the externall or outward acte of faſting of it ſelfe is little or nothing worth.

2. *Ieremie* Patriarch of Conſtantinople, ſpeaking of faſting and other ſuch exerciſes, ſaith: Cenſur.orient. cap.21. *Quod gratis per Chriſtum peccata, & non propter aliqua merita & iuſtitias noſtras, nobis remittantur, confiteri debemus, &c.* We muſt confeſſe, that our ſinnes are freely remitted for Chriſts ſake, not for any our merits or righteouſnes, &c. And to this purpoſe he alleageth *Baſil*, citing that place of the Apoſtle, 1.Cor.8.8. *eſca nos Deo non commendat*, meat doth not commend vs vnto God.

3. Confeſſ. of Wirtemberg. c.17 Harm.ſect.16, pag.501. *We thinke that faſting is profitable, not to this end, that either by the*

merit of it worke, it might purge ſins before God, or apply the merit of Chriſt to him, that doth faſt, but that by ſobriety it may bridle the fleſh, &c. Sweueland, artic. 10. *We muſt faſt, that we may the better pray and keepe the fleſh within compaſſe of it duty, and not before God to merit any thing for the ſame.* Pag. 514.

4. *Synod. Moguntin. cap. 47. Non exiſtiment Chriſtiani ſola carnis abſtinentia ſe Deo gratos eſſe, cum meminerint primos homines, qui carnem nondum guſtauerant, ob vitæ nequitiam diluuio deletos: ſed cum abſtinentia carnis, cæterorum ciborum moderationem & perpetuam ſobrietatem coniungant*: Let not Chriſtians thinke, that they are accepted of God, onely for their abſtinence from fleſh, when they may remember, that the men of the old world, that taſted no fleſh, were for the wickedneſſe of their life deſtroyed in the flood: but let them ioyne with their abſtinence from fleſh, the moderate vſe of other meates, and the perpetuall ſobrietie of their life.

This truth the Martyrs haue ſealed, that our faſting, nor yet any thing elſe that we do, meriteth at Gods hand. *George Marſh* Martyr, holdeth it to be Iewiſh to thinke, that we doe God great pleaſure when we faſt, pag. 1570. In this faith died *Iohn Warne*, that we obtaine nothing at Gods hands through our workes, pag. 1581. col. 1.

S. *Hierome* ſaith, *Caue ne ſi ieiunare cæperis, te putes eſſe iam ſanctum: hæc enim virtus adiumentum eſt, non perfectio ſanitatis: prouidendum eſt ne cum licita contemnas, hoc tibi illicitorum ſecuritatem faciat*: Take heede, when thou beginneſt to faſt, that you thinke not your ſelfe to be holy: this vertue is a helpe, it is not the perfection of health: take heede, leaſt in contemning things lawfull, you be ſecure in vſing vnlawfull: *ad Celantiam: Ergo*, faſting is not meritorious.

The Papiſts.

99. Error. SIxtly, and laſtly, they grieuouſly offend in their faſtings, in laying ſo ſtreight and hard a yoke vpon mens ſhoulders, as charging them vnder paine of damnation to keepe their faſting daies, making it deadly ſinne, yea, hereſie to tranſgreſſe them, as one *Lawrence Staple* was troubled and perſecuted, *Anno* 1531. becauſe in Lent hauing no fiſh, he did eate egges, butter and cheeſe: Nay they were ſo cruell, that hardly they ſuffered women in childebed to haue any fleſh in their houſes, as *Anno* 1532. Two yong girles were conſtrained to abiure, becauſe they were found vpon Saint *Peters* euen eating broath made of mutton, their mother lying in childebed. How was poore *Frebarne* toſſed to and fro, and brought into great danger, becauſe a Pigge was found in his houſe in Lent time, for the which his wife longed? Fox p. 1043.

Argum. That Eccleſiaſticall lawes enioyning faſts for religion doe ſimply binde in conſcience, *Bellarmine* would thus proue out of Scripture.

1. Ierem. 35. 14. The Rechabites are commended for keeping the inſtitution of *Ionadab* their father, not to drinke wine. Ierem. 35. 14.

2. Heſter. 9. 22. *Mordecai* inſtituteth a new faſt to be obſerued for euer. Heſter. 9. 22.

3. Zachar. 8. 19. There is mention made of foure faſts; of the fourth, fifth, ſeuenth, tenth moneths, which were not commanded of God. Zachar. 8. 19.

4. Act. 15. 29. Abſtinence from ſtrangled and from blood is enioyned by the Apoſtles to be obſerued of all the Church, *Bellar. c. 7.* Act. 15. 29.

1. *Anſw.* Firſt, the inſtitution of *Ionadab* was according to the law of the Nazarites, preſcribed Numb. 6. that were to drinke no wine nor ſtrong drinke by Gods precept, and therefore it did binde the Rechabites in conſcience: but now there is no ſuch lawe of abſtinence giuen by Chriſt vnder the Goſpell, and therefore the argument followeth not. Secondly, neither did the Rechabites hold themſelues ſo bound in conſcience, but that by neceſſitie they might bee diſpenſed with: for one of their fathers precepts was, to dwell in tents, verſ. 10. yet becauſe the hoaſt of the Aſſyrians was in the land, for that time, they came and dwelt in the citie. Ierem. 35. 10.

2. Firſt, we reade of a feaſt inſtituted yeerely to be celebrated by *Mordecai*, not of a faſt. Secondly, yet we doubt not but that the Magiſtrates may enioyne a publike religious faſt, as *Heſter* did, chap. 4. 16. which is not a prohibition from fleſh meate, but a generall reſtraint of all meate, not for ſet and ſtinted times, but vpon extraordinarie occaſion. This maketh nothing for their eccleſiaſticall iniunctions, for the perpetuall reſtraint of ſome kinde of meate onely. Heſter. 4. 16.

3. Firſt, thoſe faſts mentioned in *Zacharie* are reproued by the Prophet, Zach. 7. 5. *Did ye faſt vnto me?* Secondly, Zach. 8. 19. He ſaith onely that *the faſts ſhall be turned to ioy and gladnes*: which is no approbation of them, but onely a declaration and promiſe, that the like calamities ſhall not fall vpon them, as before, by occaſion whereof they tooke vp thoſe faſts: ſuch were the ſacking of the citie, and deſtruction of the temple. Thirdly, in their faſts they abſtained wholy from all meate, *weeping and ſeparating themſelues*, Zachar. 7. 3. and their eating and drinking is oppoſed *to their faſting*, verſ. 6. what is this to popiſh faſting, which is not a totall abſtinence, but from ſome kinde onely? Zachar. 7. 5. Zachar. 8. 19. Zachar. 7. 3.

4. Firſt, Eccleſiaſtical gouernors haue not like authority now to make lawes to bind the conſcience, as the Apoſtles had. Secondly, they did not inhibite things ſtrangled for any religion in the abſtainer, but for the cõſcience of others, namely the Iewes that might be offẽded: which we hold to be the only religious reſtraint of not eating. Thirdly, this conſtitution of the Apoſtles was but to endure for a time: how doth this then warrant a perpetuall yoke of abſtinence for religion to be laid vpon the Church?

The Proteſtants.

FIrſt, no poſitiue law not grounded vpon Scripture, can ſo bind any man, that in the breaking thereof hee ſhall ſinne deadlie, and of this ſort is the faſt of Lent and other daies for religion, which were ordained without warrant of Scripture: *Lambert ad articul.*17.*pag.*110. Ciuill and politike lawes for the reſtraint of fleſh at certaine ſeaſons, made by the godly and wiſe Magiſtrate for the benefit of the Common-wealth, not for any religion, are in conſcience to be obeyed ſo farre forth, as we by the law of God are bound in conſcience to obey the Magiſtrate in all lawfull things: but ſimply they doe not binde the conſcience in reſpect of the thing commanded. Seeing the reſt of the Sabbath being commanded of God, might yet vpon neceſſarie cauſe bee broken, how much greater libertie ought the people to haue had in the obſeruation of theſe daies which were onely enioyned by men? yet was it counted an heynous ſinnne, to eate fleſh vpon a day interdict, and a ſmall offence or none to violate the reſt of the Sabbath?

Secondly, S.*Paul* could ſee no ſuch neceſſitie of faſting and abſtinence, when he willeth *Timothie* to drinke wine, and no longer water, for his infirmitie ſake, 1.Tim.5.23. But if there were religion in faſting and abſtinence, it ought not to be intermitted for bodily health. **1.Tim.5.23.**

Further, the Apoſtle calleth theſe the precepts and commandements of men, *Touch not, taſte not, handle not; which things periſh with the vſing,* Coloſſ.2.21. they concerne not the conſcience: but Gods precepts in religious matters doe not periſh with the vſing: but in the keeping or breaking thereof, the conſcience is either accuſed, or excuſed. **Coloſſ.2.21.**

S.*Iames* alſo ſaith, Iam.4.12. *There is but one lawgiuer, that is able to ſaue and to deſtroy: Ergo,* men haue no power to make lawes to binde mens conſciences, either to ſaue them by keeping thereof, or deſtroy them by breaking. **Iam.4.12.**

*Canon. Apoſtol.*68. *Si quis impediatur imbecillitate corporis, non tenetur ieiunare quadrageſimam:* If any be hindred by the weakneſſe of their body, they are not bound to keepe the Lenton faſt. *Colonienſ.part.9.cap.4. Eccleſia liberum facit quolibet tempore quibuſlibet veſci, modo id vel charitas, vel neceſſitas ſuadeat:* The Church giueth libertie at all times, to eate all manner things, if charitie or neceſſitie require. *Synod. Moguntin.cap.*47. *Tempora ieiunandi, prout ſalubritati corporum & animarum expedire videbatur, ab eccleſia ordinata:* The times of faſt were ordained by the Church, as it was thought meete for the health of bodie and ſoule. Men therefore are not bound to faſt, if thereby their health bee empaired: for no man euer hated his owne fleſh, as S.*Paul* ſaith.

1. In *Auguſtines* time there was no ſuch ſtrict neceſſitie of faſting: *Qui ieiunare non praeualet, in domo ſua praeparet, quod accipiat:* He that is not able to faſt, let him prepare in his houſe for his owne eating. And againe, *Si poſſibilitas non fuerit ieiunandi, ſufficiat eleemoſyna ſine ieiunio:* If a man haue not poſſibilitie to faſt, in ſtead of faſting, it ſhall ſuffice to giue almes: *ſerm.de tempor.*62. What is become now of your Lent and Ember dayes, which you preſcribe as neceſſarie to be kept of all?

2. *Chryſoſtome* ſaith: *If thou muſt not faſt, yet thou mayeſt abſtaine from ſinnes, and this is not the leaſt thing, nor much differing from faſting, but fit to ouerthrow, euen the furie of the diuell:* cited in the confeſſion of Wirtemberg, artic.18. **Hom. 11. in c.2.Geneſ. Harm.ſect.16. pag.502.**

3. Confeſſ. of Wirtemberg.artic.18. *Vſe of faſting in time paſt was free, and there is a worthie ſaying among the auncient fathers: the difference of faſting, doth not breake off the agreement of faith:* Sweueland.c.8. *we had rather leaue the place, time, and manner both of praying, as alſo of faſting to the arbitrement of the holy Ghoſt, then to preſcribe them by certaine lawes, eſpecially ſuch, as cannot be broken without ſome ſacrifice of amends, &c.* **Ibid. Harm.ſect.16. pag.5[illegible].**

4. They themſelues giue great libertie in freeing diuers ſorts of people from faſting: as firſt infirmitie of bodie excuſeth, as in the ſicke, or of complexion and conſtitution of bodie, or of age, as in them which are vnder 21. yeeres of age, or of ſexe & condition, as in women great with childe, or that giue ſucke. 2. Pouertie freeth from faſting, as in beggers. 3. Corporall labour, as in husbandmen, occupied in plowing, ſowing. 4. Pious offices excuſe, as in Preachers, Pilgrimes, Husbands in rendring their mutuall debt to their wiues, &c. To this purpoſe *Tolet* their Cardinall: faſting then by their owne rules is not to be vrged with ſuch ſtrict neceſſitie, yea vnder paine of damnation. **Inſtruct.ſacerdotal. de fine ieiun.**

THE THIRD PART, OF Almes-deedes.

THe difference betweene our aduerſaries and vs, is chiefly in theſe two points: firſt, concerning the fruits and benefits, that come by giuing of almes. Secondly, of the manner.

THE FIRST QVESTION, OF THE fruits of Almes-deedes.

The Papiſts.

FIrſt, *Bellarmine* ſaith that almes deedes are meritorious; they doe merit eternall life. **100.Error.**

Argum. Matth.25. *Receiue the kingdome prepared for you: for when I was hungrie you gaue me meate, &c. Bellarm.cap.4.lib.3.de bonis operib.in particular.* **Matth.25.**

The Proteſtants.

Anſw. FIrſt this place prooueth not that almes-deedes merite heauen: but it rather ſheweth, that Chriſt in mercie crowneth the charitable workes of his children: heauen is giuen though not for their good works, yet according to their good works: this kingdome was prepared for them before the beginning of the world, before they had yet done any almes deeds: therfore they could not merit that which was prepared for them, and giuen them, before they had done any good thing.

Rom.6.23. Luk.17. *Argum.* Rom.6.23. *Life eternall is the gift of God through Chriſt:* If it be a franke gift, then is it not merited. No man can merit by doing that which was his dutie to doe: Luk.17. *Doth the maſter thanke his ſeruant, becauſe he did that, which was commanded vnto him, I trow not?* If the maſter be not bound to thanke his ſeruant, becauſe he did no more than his dutie, much leſſe is the Lord bound to reward vs. But all our almes deedes, and whatſoeuer elſe, that we doe, are but of dutie. *Ergo.*

1. *Auguſtine* ſaith: *Ne putetis fratres, quia facienda ſunt quotidie adulteria, & quotidianis eleemoſynis mundanda ſunt, ad illa ſcelera maiora non ſufficiunt eleemoſynæ vt illa mundent:* Thinke not brethren, that ye may commit adulterie daily, and by daily almes be cleanſed, *Almes are not ſufficient to purge thoſe great ſinnes, de 10. Chord. cap.* 11. If almes are not auaileable to purge our ſinnes, much leſſe to purchaſe heauen for vs.

In Pſal.143. 2. *Baſile* ſaith: *Non quod dignus ſum, ſed propter benignitatem tuam, &c.* Not that I am worthie, but for thy mercie, &c. he did not thinke, that there was any merit in any worke of his.

Harm.ſect.15. pag.475. 3. Wirtemberg. artic.18. *What neede was there, to the taking away of our ſinnes, of Chriſt his paſſion and death, if ſinnes might be taken away by the merit of almes.*

In Iob.lib.9. c.14. 4. *Gregorie*, Biſhop of Rome ſaith: *Ad vitam non ex meritis, ſed venia conualeſco:* I grow vnto life, not by merites, but by pardon and mercie, &c. then one groweth not by the merit of his almes, or any other worke.

The Papiſts.

101. Error. ALmes deedes are a diſpoſition vnto the grace of iuſtification proceeding from Gods motion, and by his ſpeciall helpe.

Pro.15.28. *Argum.* 1. Prou.15.28. *By mercie and faith ſinnes are purged.*

Luk.11.41. 2. Luk.11.41. *Giue almes, and all things are cleane vnto you.*

Luk.19.8. 3. Luke.19.8. When *Zacheus* had ſaid, *halfe of my goods I giue to the poore*, Chriſt ſaith vnto him, *This day is ſaluation come to thy houſe.*

Act.10.4. 4. Act.10.4. The Angell ſaith to *Cornelius*, *Thine almes and thy prayers are come vp into remembrance before God: ſend therefore to Ioppa, and call for one Simon.* *Cornelius* by his almes obtaineth faith: *Bellarm. lib.3. de bon. operib. cap.4.5.*

The Proteſtants.

Anſ. FIrſt, there is no ſuch text in the Hebrue, nor yet in the old Latine copie: as may appeare by the annotations in the margent of the vulgar Latine vpon this place: yet admit the reading: it is faith working by almes that purgeth ſinnes, and not almes it ſelfe.

Luk.11.39. 2. Our Sauiour is to be expounded by the verſe going before, Luk.11.39. *Ye make cleane the outſide of the cup, &c. but the inward part is full of rauening, &c.* Our Sauiour then teacheth them how to make the inſide of the platter cleane alſo from couetouſnes by the contrarie vertue of liberalitie: he ſpeaketh not of cleanſing the heart before God, but how to cleanſe their outward acts before men, and to make amends by their almes for their greedie rauening. In like ſort *Daniel* aduiſed the King to breake off his ſinne of mercileſſe crueltie by almes and charitie, Dan.4.24. So then couetouſneſſe is cleanſed or broken off by almes and mercie, as drunkenneſſe and ſurfetting by abſtinence. This expoſition *Bellarmine* himſelfe miſliketh not, *cap.3. obiect.*1. Againe, *Origen* expoundeth it thus: Like as Chriſt ſaith here, *giue almes of that which is within*, [illegible] ſo Mat.23.26. he ſaith, *cleanſe firſt the inſide of the platter:* that is (ſaith he) the heart: *Qui facit eleemoſynam vt gloriam ab hominibus conſequatur, &c.* He that giueth almes to get the glorie of men, doth cleanſe the outſide of the cup, &c. *& quicquid boni fecerit homo non ex conſcientia munda, &c.* And whatſoeuer a man doth not of a good conſcience before God, he cleanſeth the outſide of the cup, but inwardly he is full of euill, *Hom.*25. *in Matth.* So in this ſenſe our Sauiour ſheweth in what manner the Phariſees ſhould giue almes, with a cleere and ſincere conſcience, and ſo the heart being cleane, all their outward acts ſhould be cleane. This place then maketh nothing for iuſtification by almes before God.

Dan.4.24. Math.23.26.

3. Firſt, Chriſt ſignifieth, that ſaluation was come to the whole houſe and family of *Zacheus*, becauſe he himſelfe was alreadie the childe of *Abraham*. Secondly, before this Chriſt had looked vpon *Zacheus* as he looked vpon *Peter*, and called him firſt, and inſpired him with grace. So *Hierome* well interpreteth: *Chriſtus Zachæum latentem in arbore, quaſi in peccatorum tenebris obumbratum ſollicitè vt ouem perditam requirit aſpectu, & venire cunctantem vocat:* Chriſt doth carefully ſeeke *Zacheus* as a loſt ſheepe with his ſight, lying hid in the tree as in the darknes of ſinners, and ſore-ſlowing to come he calleth him: *de duob. filijs.* *Zacheus* almes then was a fruit of his calling alreadie begun, not a preparation to his calling.

Act.10.2. Iam.5.15. 4. Neither was *Cornelius* without faith; for hee *feared God, and prayed continually*, Act.10.2. But prayer is a fruit of faith; Iam.5.15. *The prayer of faith:* From this faith proceeded his almes, which faith was afterward encreaſed and confirmed by the preaching of *Peter*.

Heb.11.6. Heb.13.15. Tit.1.15. *Argum.* But that almes being without faith, are no diſpoſition or preparation to iuſtification is euident: firſt, Hebr.11.6. *Without faith it is impoſſible to pleaſe God.* Secondly, Hebr.13.15. *By Chriſt we muſt offer vp our ſacrifices, by the which God is pleaſed.* Thirdly, Tit.1.15. *Vnto the pure all things are pure:*

Act.15.9. Rom.3.24. *pure:* And our hearts are purified by faith, Act.15.9. Wherefore almes are impure, if the heart bee not firſt purified and cleanſed by faith. Fourthly, Rom.3.24. *We are iuſtified freely by grace: Gratis per gratiam:* If *gratis*, freely, then our works as almes deedes are no preparation, motiue, or inſinuation thereunto, for then it ſhould not be freely.

2.Cor.3.5. And whereas *Bellarmine* ſpeaketh of almes hauing Gods ſpeciall helpe, this is no other but the helpe of grace and faith, that is, Gods ſpeciall aſſiſtance; as S. *Paul* ſaith, *Our abilitie or ſufficiencie euen to thinke that is good, is of God*; *Ambroſe* alſo ſaith: *Plenè & veraciter confitenda eſt gratia dei, de cuius hoc primum munere eſt, vt auxilium ipſius ſentiatur:* Fully and truly the grace of God muſt be confeſſed, of whoſe gift this is firſt, that his helpe is felt or perceiued: *Ambroſ. epiſtol.* 84.

*Concil. Arauſican.2.can.*25. *Hoc ſalubriter profitemur & credimus, quod in omni opere bono non nos incipimus, &c.* This we ſafely profeſſe and beleeue, that in euery good worke we doe not begin, and afterward are helped by Gods mercie: *Sed ipſe nobis nullis praecedentibus meritis fidem & amorem ſuiprius inſpirat, vt quæ ſibi ſunt placita, implere poſſimus:* But hee without any merits of ours before going inſpireth faith and loue, that we may fulfill thoſe things which pleaſe him, &c. *Ergo*, faith is firſt inſpired before we can doe any thing that pleaſeth God.

*Decr. part.1. qu.1.c.*26. *Gregor. Vbi Chriſtus non eſt fundamentum, nullum eſt boni operis edificium:* Where Chriſt is not the foundation, there can no good worke be in the habitation: *Ergo*, almes goe not before iuſtification, becauſe the building is not before the foundation.

See the further ratification hereof before Error.*69.76.77.* of this Controuerſie.

The Papiſts.

102. Error. Tobie.4.10. THirdly, almes deedes are a ſufficient ſatisfaction for our ſinnes before God.

Argum. Toby 4. Almes doe deliuer from death, *Bellarm. c.ap.*4.

The Proteſtants.

Anſw. FIrſt, the authoritie of this booke, being not Canonicall, bindeth vs not. Secondly, almes deliuer from death, and ſuffer not to goe into darkneſſe: that is, thereby we find fauour among men, and are preſerued from danger: So *Toby* expoundeth himſelfe: *Thou laieſt vp a good ſtare for thy ſelfe againſt the day of neceſſitie*, verſ.9. that is other men, which were before by him relieued, ſhall now in the time of his neceſſitie ſuccour him: and not ſuffer him to periſh in penurie and darkneſſe. So alſo Eccle.29.12.13 Eccleſiaſticus, lay vp thy almes, *They ſhall keepe thee from affliction*, chap.29.12. *They ſhall keepe a mans fauour*, verſ.13. *They ſhall fight for thee againſt thine enemie, better then the ſhield of a ſtrong man:* This it is then to be deliuered from death, and darknes, namely from outward perill and danger among men: if theſe Apocryphall bookes doe yet aſcribe more vnto almes deeds, as making them auaileable to redeeme our ſinnes, which is contrarie to the Scripture, we doe refuſe them.

Argum. Pſalm.49.7. *A man can by no meanes redeeme his brother, he cannot giue his ranſome to God*, verſ.8. *So precious is the redemption of their ſoules:* All ſoules are of alike price, and are redeemed alike, a man cannot any way redeeme another mans ſoule, and ſo conſequently not his owne: almes deedes therefore haue no force to redeeme the ſoule: they are of too great a price.

1. *Auguſtine* thus writeth: *Fateor, quia peccaui, &c. ſed pœnitentia mea non ſufficit ad ſatisfactionem; ſed certum eſt, quod miſericordia tua ſuperat omnem offenſionem:* I confeſſe I haue ſinned, but my repentance ſufficeth not to make ſatisfaction, but thy mercy exceedeth all my offences, *lib. meditation. cap.*39. *tom.*9. If repentance worke no ſatisfaction, much leſſe almes deedes, which are farre inferiour vnto it.

2. De beat. Philogon. *Chryſoſtome* ſaith: I do teſtifie, that if any of vs being ſubiect to ſinne, departing from his former euil life, do promiſe from his heart, neuer to returne vnto them againe: *Nihil aliud deus requirat ad ſatisfactionem:* That God requireth nothing elſe for ſatisfaction, &c. almes deedes then, neither any other Cenſur. oriental.c.12. works are ſatisfactorie for ſinne: *Ieremie Patriarke* vſeth diuers ſimilitudes to this end: as if thou didſt owe vnto a man a thouſand pound, and he promiſeth to releaſe thee of this debt, ſo thou wilt giue him that which thou haſt, being but three farthings, or if one ſhould promiſe to ſell thee the whole world, ſo that thou wouldeſt forgoe but one of thy poſſeſſions, wouldeſt thou not willingly doe it? &c. ſo he compareth the giuing of almes to obtaine heauen: but as three farthings is no ſatisfaction for a debt of a thouſand pound, no more are our almes deeds, or other works for our ſinnes.

3. Harm.ſect.17. pag.476. Confeſſ. of Wirtemberg. c.18. *We teach, that almes doth thus take away ſinne, not that of it ſelfe it is a worthie worke, whereby ſinne may either be purged, or the merit of Chriſt applied, but that it is a worke of charitie, whereby we doe teſtifie our faith, &c.*

4. Moral. lib.9. c.1. *Gregorie* Biſhop of Rome confeſſeth, *Omne virtutis noſtræ meritum vitium eſſe*, That all the merit of our vertue, is but vice, &c. how then is it able to ſatisfie for ſinne?

This alſo is the confeſſion of the holy Martyrs, that there is no ſatisfaction for ſinne, in our owne workes. *Iohn Warne* Martyr, *I doe beleeue, that my ſinnes are forgiuen onely through Ieſus Chriſt, of whom I profeſſe, that I haue my whole and full ſaluation, which commeth not through our workes, but freely by grace: ſo the Apoſtle ſaith, that through the blood of his croſſe, he hath reconciled all things in heauen and in earth*, Coloſſ.1. *Fox*. p.1581.

THE SECOND QVESTION, OF THE MANner in diſtributing of Almes.

2.Cor.9.7. THat almes ought to be giuen, firſt cheerefully, the Scripture teacheth vs, *God loueth a cheerefull giuer*, 2.Cor.9. Againe readily without any delay: *Say not to thy neighbour goe and come to morrow,* Prou.3.28. 1.Cor.8.3. 2.Cor.8.3. *if it be in thy power to giue him now,* Prou.3. Further, we muſt giue bountifully, when occaſion ſerueth, and other mens neceſſitie requireth, 1.Cor.8.3, to their power, and beyond their power they were willing, 2.Cor.8.3. Theſe and other ſuch conditions are to be obſerued in chriſtian almes, but we deny this that followeth.

The Papiſts.

103.Error. Math.6.2. ALmes muſt be done, *intentione placendi Deo*, with an intention to pleaſe God thereby.

Argum. Math.6.2. Our Sauiour Chriſt reproueth the Phariſes, becauſe they gaue almes to haue praiſe of men: but we muſt giue our almes in ſecret, that God may reward vs, verſ.5. As they ſeeke the praiſe of men, ſo we muſt ſeeke the praiſe of God: *Bellarm. cap.*13.

The Proteſtants.

Anſw. OVr Sauiour Chriſt biddeth vs not in this place in giuing our almes to propound, and ſet before vs the praiſe and reward of God: but onely to take heede of the praiſe of men, and to ſhun the ſame by giuing in ſecret: the praiſe or reward at Gods hand followeth vpon this ſimplicitie and ſinglenes of heart in giuing of almes: but we muſt doe well for conſcience ſake, not onely for hope of reward: although we graunt that our almes deedes are well pleaſing and acceptable vnto God through Chriſt: Hebr.13.16. *With ſuch ſacrifice God is pleaſed:* Yet wee ought to doe them of duetie, without any other reſpect.

Hebr.13.16.

Rom.13.5. *Argum.* If Magiſtrates muſt be obeyed for conſcience ſake, Rom.13.5. not for feare of puniſhment or hope of reward: if ſeruants muſt yeeld obedience to their maſters in ſinglenes of hart and with good will, Epheſ.6.6. much more for very conſcience ſake muſt we ſerue the Lord: if they muſt be obeyed for the Lords ſake, much more the Lord for his owne ſake. But now if in giuing almes we reſpect the reward at Gods hands, then doe we it not of conſcience, nor for the Lords ſake, but for the rewards ſake.

Epheſ.6.6.

Auguſtine ſaith: *Da de quo dederat tibi Deus: ipſe te diuitem fecit, ergo illi redde, quod ſuum eſt:* Giue of that, which God gaue to thee: he made thee rich; therefore render to him his owne: *Homil.*47. We are bound therefore of dutie to giue, which is ſufficient to moue vs, without reſpect to the reward.

Lib. de diligend.deo. *Bernard* alſo ſaith notably: *Cauſa diligendi Deum Deus eſt, modus ſine modo diligere: non ſine præmio diligitur Deus, etſi abſque præmij intuitu diligendus:* God himſelfe is the cauſe why we loue God: hee is not beloued without a reward, yet is he to be loued without reſpect had to the reward: See more before, Error 66, 67. of this controuerſie.

The Papiſts.

104.Error. LAſtly, the *Rhemiſts* charge vs very vntruely, to be enemies to good workes: and moſt ſlaunderouſly affirme of vs, that we condemne them as vncleane, ſinfull, hypocriticall; in c.2. to the Romans, *ſect.*3. and it is the generall accuſation of the Papiſts againſt vs, that we preaching only faith, haue deſtroyed good workes, and ſlaked mens charitie and deuotion thereunto.

The Proteſtants.

THis is an vncharitable ſclaunder, and a moſt falſe accuſation, that the doctrine of faith is a deſtruction of manners: or that we, preaching iuſtification onely by faith, do hinder good workes: for firſt, for the doctrine it ſelfe, though we affirme, that faith onely iuſtifieth; yet we alſo vrge good works as neceſſarie fruites, and liuely teſtimonies of our faith. Secondly, concerning our ſelues; we do continually call vpon the people to ſhew their faith, by their workes: we ſay with S. *Paul*, that *they, which haue beleeued in God, might be carefull to ſhew forth good workes,* Tit.3.8. and *let ours alſo learne to ſhew forth good workes for neceſſarie vſes, that they be not vnfruitfull:* verſe 14. Yet the ſame Apoſtle aſcribeth iuſtification to faith onely without workes, Rom.3.28. Wee alſo ſay with *Hierome, Inter Chriſtianum & Gentilem non fides tantum debet ſed vita diſtinguere; & diuerſam religionem per diuerſa opera monſtrare:* Betweene a Chriſtian and a Gentile, not faith onely, but our life muſt make a difference; and wee muſt ſhew a diuers religion, by diuers and differing workes, *Hieron. ad Celantiam.* Thirdly, that it may appeare to all the world, how ſhameleſſe theſe men are in forging vntrue reports of vs, I will by particular inſtance of ſome ſpeciall charitable workes, done vnder the Goſpell, and eſpecially within theſe fiftie yeeres ſince the beginning of the happie raigne of our late renowned Soueraigne, briefly ſhew, that the doctrine of faith hath not beene among vs vnfruitfull. But it ſhall not be done in this place, I will reſerue this Catalogue of theſe charitable workes for the end of this Treatiſe of the Controuerſies: both becauſe I will not interrupt this buſineſſe, and hinder the Readers courſe, and beſide, for that I had not receiued ſufficient information in the particulars of theſe Chriſtian workes of charitie, when the Printer was come vnto this place: I ſay therefore here with *Tertullian: Si cui minus quid hic egiſſe videamur, ſperet reſeruatum ſuo tempori:* If here I ſeeme to any man to haue performed too little, let him thinke it reſerued for a fitter time and place, &c. *lib.*1. *cont. Marcion.* Here an end alſo of this Centurie.

To God onely be praiſe through Chriſt Ieſus.

THE FIFTH BOOKE OR CENTVRIE, CONTAINING SVCH CONTROVERSIES AND QVESTIONS OF RELIGION, AS DOE ariſe betweene the Proteſtants and Papiſts, about the natures of Chriſt:

FIRST OF AND CONCERNING THE HVMANE NATVRE OF CHRIST, THEN OF HIS
diuine, laſtly of them both
together.

HEREVNTO ALSO IS ADDED
A BRIEFE ANSWERE TO BELLARMINES
treatiſe of Indulgences and of the
Iubilee.

AT LONDON.
Imprinted by FELIX KYNGSTON, for THOMAS
MAN, and are to be ſold by HENRY FETHERSTON
at the ſigne of the Roſe in Pauls Church
yard. 1613.

TO THE RIGHT HONORABLE THOMAS EARLE OF EXETER LORD BVRGHLEY, KNIGHT OF THE MOST noble order of the Garter, of his Maieſties moſt honorable priuie Counſell: And to the right Honourable Sir *Iulius Cæſar*, Chancellor of the Exchequer, and of his Maieſties moſt honourable priuie Counſell, Grace and peace.

Right Honourable, I am bold to ioyne your Honors together in the Dedication of this part of my booke, who are both ioyntly admitted to the Counſell of State, and in whom there is a ioynt and like affection, both in zeale to religion, and loue to learning: whom then God and the King haue as it were coupled together, the one by the ſame bond of pious deuotion, the other by the like honour of prudent conſultation, I thought it not fit in this worke to diſioyne and ſeuer: that here I may vſe *Ambroſe* words: *Quemadmodum illic omnia fuere vobis communia, ita hic ius diuiduum neſciatis*: as in all things you haue there a communion, ſo here you ſhould know no diuiſion.

In obit. Satyr.

Your late ſingular bountie (Noble Earle of Excester) to Clare Hall in Cambridge, doth ſhew your Chriſtian care for the encreaſe of learning, and propagation of religion: you haue no need of that caueate which one giueth to rich and noble men, *Caue diues, ne in te erubeſcant tuorum maiorum merita*: Take heed thou rich man, leſt thy anceſtors merits, bee not obſcured and abaſhed in thee: your Honour hath herein equalized, if not exceeded your worthy anceſtors: But I ſay rather with the ſame father thus writing of a noble Earle, that had built a Church: The Centurion excuſed himſelfe, that he was not worthie that the Lord ſhould enter vnder his roofe: *Ecce dignus eſt comes noſter, ſub cuius tectum hodie ſaluator ingredietur*: Behold our Earle is worthy vnder whoſe roofe our Sauiour will enter: ſo Chriſt will vouchſafe in his poore members releeued by your Honours gift, to enter vnder the roofe of that Colledge, which is by your prouident care ſo liberally maintained: and ſo I ſay againe with *Ambroſe* in the ſame place: *Sapiens, qui ſicut comes imperatoris ita comes Chriſti eſſe deſyderat*: He is truly wiſe, who as he is a Count of the Empire, ſo deſireth to be a Peere of Chriſts.

An annuitie of an 108. pounds giuen to maintaine ſchollarſhips and fellowſhips.

Ambroſ. de Naboth, c. 13.

Ambroſ. ibid.

Ambroſ. in lib. 1. Luc.

And to your honour likewiſe (Right Honorable Sir *Iulius Cæſar*) giue me leaue thus much to ſay, that as your affection to religion, loue to learning, hatred of ſuperſtition, hath rightly honoured you, ſo you proceed euery way to adorne your eminent calling: you I know will approue of that ſaying, *Prærogatiuam generis ſimilitudo morum magis ſibi vendicat, quàm ordo maiorum*, The congruitie of maners not the petegree of aunceſtors hath the prerogatiue of noble birth: your ſingular deuotion to learning appeareth herein: that you would haue your ſonne the heire of your *poſſeſſion*, to take vpon him that excellent [a] *profeſſion* of the law, by the which your H. hath aſcended that ſcale of honor, to the which the Lord hath aduanced you: for it is indeed, a worthie calling, and by the Imperiall conſtitutions much extolled: The Emperour *Leo* maketh profeſſors of the lawes, not inferior to Captaines, which defend their countrey by their ſword: *Non minus prouident humano generi quàm qui prælijs patriam ſaluat*. The Emperour *Anaſtaſius* dignifieth aduocates after the depoſition of their office, with the title and honour of Earles, *iubemus comitiis perfrui dignitate*. Herein your Honours example, may abaſh and make aſhamed many in theſe daies both of the Eccleſiaſticall function and other, who diuert their ſons to other profeſſions,

[a] To be Doctor of law.

Cod. lib. 2. tit. 7. lec. 14.

Cod. lib. 2. tit. 8. l. 2.

then they themſelues were encreaſed by: The Lord hath exalted your Honour to this eminent place, to make triall of your faithfull ſeruice, and happie ſhall you be, if therein you approue your ſelfe to God and his Church, as we truſt: God hath made you of the number of thoſe, *which are able to doe good, not which need good to be done unto:* You remember the ſaying of our bleſſed Sauiour, Happie is the ſeruant whom his Maſter, when he commeth ſhall find ſo doing.

[illegible] Agapet.

Now to both your Honors ioyntly giue me leaue, to ſay this one word: That you in your honorable places, labor to maintaine and patronize the truth, and ſinceritie of faith, impugned by Papiſts, contemned by Atheiſts, neglected of many worldlings both in Court and Countrey: of whom (I feare me) that complaint of the Apoſtle may bee taken vp: *All ſeeke their owne, and not that which is Ieſus Chriſts.* *Tertullian* ſaith well: *Quis non libentiſſime tantum habeat pro vero erogare, quantum alij pro falſo?* Who will not willingly beſtow ſo much for the truth, as others do for that is falſe? Popiſh religion hath found many Princes and great men in the world to countenance it, many martiall men to fight for it, many ſubtill wits to defend it: And ſhall the truth find fewer friends? God forbid: Wee muſt all then ſet our hands to the Lords worke: your Honors by your power and authoritie to maintaine it, we Diuines and Preachers by our pennes and tongues to publiſh it, all good Chriſtians are bound to loue and receiue it: Goe on then and proſper in your honorable courſe. Aduance religion, expel ſuperſtition, execute iuſtice, relieue the oppreſſed, heare the cryes of the poore: thinke it no loſſe but gaine, whatſoeuer coſt or labour is beſtowed vpon the truth, *Lucrum eſt pietatis nomine facere ſumptum.* Pardon, I beſeech you my boldnes, that thus write: I may here ſay againe with *Tertullian, Non tantus ſum vt ego vos alloquar veruntamen gladiatores perfectiſſimos, non tantum magiſtri & præpoſiti, ſed etiam idiotæ, & ſuperuacui quique adhortantur de longinquo:* I am no body to ſpeake to you, yet the moſt excellent champions are exhorted not onely by their skilfull maſters, but by the ſimple ſtanders by, and called vnto a farre off: I ende with that ſweete promiſe of our bleſſed Sauiour pronounced to all his faithfull ſeruants: *Be faithfull vnto the death, and I will giue thee the crowne of life:* Amen.

Philip.2.21.
Lib. ad Martyres.
Tertullian. Apologet.
Ibid.
Reuel.2.10.

Your Honors readie to be
commanded in the Lord

Andrew Willet.

THE TWENTIETH GENERALL CONTROVERSIE.

WE haue now, through Gods gracious aſſiſtance, entreated of all thoſe queſtions, wherein we diſſent from our aduerſaries, both as touching all the offices of Chriſt, his Propheticall office, kingdome and Prieſthood: as likewiſe concerning the benefits purchaſed by the death of Chriſt, the benefits of our redemption, and ſaluation. Now, in the laſt place wee are to proſecute ſuch matters in queſtion betweene vs, as doe concerne the natures of Chriſt: and this treatiſe containeth three Controuerſies. Firſt, of the humane nature of Chriſt. Secondly, of his diuine nature. Thirdly, of them both conſidered together.

THE FIRST PART, OF THIS CONTROVERSIE, concerning the humane nature of Chriſt.

THis part is diuided into theſe queſtions. Firſt, of the vbiquitie of the humanitie of Chriſt. Secondly, whether he encreaſed in wiſedome. Thirdly, whether he ſuffered in ſoule. Fourthly, whether he deſcended into hell. Fifthly, concerning the place of hell.

THE FIRST QVESTION, OF THE VBIQVITIE of the bodie of Chriſt, whether his humanitie be euery where.

The Papiſts.

THey doe ſeeme in words mightily to impugne this opinion of the Vbiquitaries, as they are called, which doe erroniouſly hold, that the humanitie of Chriſt is euery where, as his Deitie is, and that the proprieties of one nature are really imparted vnto the other: whereupon it followeth, that the humanitie of Chriſt is euery where, becauſe it is verily vnited, and made one perſon with the Godhead in Chriſt. This opinion the Papiſts would be thought to deteſt and abhorre: and *Bellarmine* beſtoweth great paines by ſundrie arguments to confute it: as by diuers places of Scripture, Matth. 28. He is riſen, he is not here: Ieſus ſaid, *Lazarus* is dead, and I am glad for your ſakes, that I was not there, Ioh. 11. 4. *Ergo*, Chriſt, as he is man, is not euery where. Againe, the opinion of the Vbiquitaries doth ouerthrow the article of Chriſts aſcenſion: for if Chriſts body be euery where, as they hold, he can neither aſcend nor deſcend: *Bellarm. de Incarnat. verbi. lib. 3. cap. 11. 12.* 1. Error. Matth. 28. 6. Iohn 11. 4.

The Proteſtants.

IT is true Catholike and ſound doctrine, that the humane and diuine nature are truly vnited in Chriſt, and doe make but one perſon, or hypoſtaſis, neither by confuſion of the natures, nor conuerſion of one into the other, but by vnitie of perſon: for as the bodie and ſoule make one man, ſo God and man is one Chriſt. And the better to vnderſtand this myſterie, we muſt ſet downe theſe three poſitions.

1. Though the two natures in Chriſt be ſo vnited, that they make but one perſon, yet neither the natures are confounded, nor yet the proprieties: but as Chriſt is both God and man, ſo there is in him a double power, will, and vnderſtanding, one humane and created; the other diuine and vncreated.

2. By reaſon of this vnion, all the excellent graces of the ſpirit in the higheſt degree, and aboue meaſure, are giuen and beſtowed vpon the humanitie of Chriſt, Ioh. 3. 34. but ſuch notwithſtanding, as deſtroy not his humane nature, but are qualities created, as his humanitie alſo was created.

3. There is alſo a mutuall communication of the proprieties of both natures each to other, though not really in reſpect of the natures: So we ſay *in Concreto*, in the concrete, that is, taking the whole perſon of Chriſt, that *Chriſtus homo*, that is, the man Chriſt is omnipotent, is euery where: and *Chriſtus Deus*, that is, Chriſt being God, dyed for vs, was buried, roſe againe: but in the abſtract it is great blaſphemie to ſay; that the Godhead of Chriſt dyed, was buried, or roſe againe, or that the humanitie of Chriſt is omnipotent, or in euery place.

The Vbiquitaries now hold, that there is a reall communication of the proprieties of both natures: and therefore doubt not to ſay, that the fleſh and bodie of Chriſt is euery where in all places at once.

The Papiſts in outward ſhew are enemies to that opinion: but in deede, and in truth, as it ſhall now appeare, they are not farre off from being in the ſame error.

Firſt, the ſame arguments which they vrge againſt the Vbiquitaries, doe returne vpon themſelues: for although they will not ſay, that Chriſts bodie is euery where, yet they hold that it may be in a thouſand places at once, yea and more too, if the Sacrament be at once in ſo many places celebrated: for Chriſts bodie they hold to be really and corporally in the Sacrament. But thoſe places alleaged, *He is riſen, he is not here*, and the reſt, doe proue that Chriſt can be but in one place at once. This their opinion alſo is againſt the article of Chriſts aſcenſion, and abiding in heauen till the day of iudgement: for if the ſame bodie wherein Chriſt ſitteth in heauen, be in the Sacrament; either when he is preſent in earth, he is abſent in heauen, contrarie to the ſcripture, Act. 3. 21. which ſaith, *The heauens muſt containe him till that all things be reſtored*; or elſe, if he be in both places at once, they muſt needes make his bodie infinite, and ſo deſtroy the nature of his humanitie, which can be but in one place. If they ſay it is another bodie and fleſh, which Chriſt by his diuine power maketh to be preſent in the Sacrament, that were much more abſurd: for then Chriſt ſhould haue many bodies, and other fleſh then that which was borne of the Virgin *Mary*. Wee ſee then they are not farre off from the opinion of the Vbiquitaries.

Secondly, the Rhemiſts doe approue that argument, whereby *Hierome*proueth that the Saints may
Reuel. 14. 4. euery where be preſent at their bodies and monuments: *They follow the Lambe, whither ſoeuer he goeth*, Apocal. 14. 4. but the Lambe is in euery place: therefore they that be with the Lambe Chriſt, be preſent euery where. Whereupon it followeth, that the Lambe Chriſt in humanitie muſt be euery where: for how can he be preſent elſe in innumerable places at once, where any reliques or monuments of Saints are? Neither can they excuſe this vbiquitarie preſence of the humanitie of Chriſt and the ſoules of Saints, by their agilitie and celeritie: becauſe they can quickly paſſe from one place to another: for if they muſt be preſent at their monuments, whenſoeuer they are called vpon, they muſt of neceſſitie be often in many places at once: for in one and the ſame inſtant, men may reſort to their monuments which are in diuers places farre aſunder. Thus they are driuen not onely to graunt an vbiquitie or omnipreſence of the humanitie of Chriſt, but euen of Saints alſo: which thoſe whom they call Vbiquitaries would neuer graunt.

Thirdly, the bodie of Chriſt is viſible and palpable now in heauen, and hath a place according to the quantitie of his bodie: *Bellarmine* confeſſeth as much, *cap.* 12. But that bodie which is in the Sacrament hath none of theſe properties, it is neither ſeene, nor felt, neither hath a place according to the quantitie of a bodie, for they cloſe it vp in ſmall round cakes. Wherefore deſtroying theſe properties of the humanitie of Chriſt, they may as well, and doe in effect, take away the other, namely, the being of Chriſts bodie in one place: for it is as proper to the bodie of Chriſt to be ſeene and felt, as to be in one place at once.

Fourthly, *Bellarmine* graunteth, being vrged with that argument, that Chriſts ſoule was in Paradiſe after his paſſion, and therefore not in hell: he confeſſeth, that it was not impoſſible that Chriſts ſoule ſhould be in two places at once, *lib.* 4. *de Chriſti anima, cap.* 15. Yea he ſaith, that Chriſt may, if he will, turne all the world into bread, and the bread ſo made conuert into his fleſh; and ſo his bodie may be as well in euery place of the world, as now it is in the Euchariſt, *lib.* 3. *de incarnat. cap.* 11. What great oddes now, I pray you, is there betweene the opinion of the Vbiquitaries and of the Papiſts? but that they ſay, that the bodie of Chriſt is euery where ordinarily by the power of the Godhead: the other ſay, his fleſh is in many places at once by a myracle. The one ſaith, Chriſts bodie actually is in euery place: the other ſaith, it is actually in many places at once, and may be in all places, if Chriſt will: which is true in reſpect of his omnipotent will, if Chriſt would deſtroy his bodie: but wee are ſure Chriſts will cannot be contrarie to it ſelfe, to deſtroy his owne bodie. We confeſſe then with *Hierome*: *Stultum eſt illius potentiam vnius corpuſculi paruitate finiri, quem non capit cœlum, & tamen qui vbique erat in filio hominis totus erat: in omnibus locis verſabatur, cum Thoma in India, &c.* It is a fooliſh thing, that the power of Chriſt ſhould be determined in the ſmalnes of a little bodie, whom the heauen is not able to receiue: and yet he that was euery where, was all and whole in the ſonne of man: in all places he was conuerſant, with *Thomas* in India, *Peter* at Rome, with *Andrew* in Achaia, *Paul* in Illyricum, &c. *tom.* 4. *Marcell.* All this we acknowledge to be true of Chriſt as he is God, according to his owne promiſe made to his Diſciples, *I am with you to the end of the world*, Matth. 28. 20. But to imagine Chriſts bodie to be in all places, or many places at once, is to limit his power and preſence within the compaſſe of his bodie, which *Hierome* here ſaith is a fooliſh matter.

And further, that Chriſts bodie is neither in all places, nor in more places at once preſent at the ſame time: this further euidence we haue.

Lib. de expoſition. fid. 1. Of the Greeke Church *Iuſtinus Martyr* ſaith: *Corpus manet verum corpus, &c.* His bodie remaineth a true bodie, &c. but the propertie of a true bodie is to be in one place at one time; *Nazianzene*
περιγραπτὸν σώματι ἀπερίγραπτον θεότητι, ad Cle-dou. ep. 1. ſaith, that Chriſt, is *circumſcriptible in his bodie, but incircumſcriptible in his Deitie*: if Chriſt be circumſcriptible in his bodie, then is it but in one place at once.

2. Of the Africane Church *Tertullian* ſaith, *Salua eſt vtriuſq; proprietas ſubſtantia*, the propertie of each ſubſtance is preſerued, &c. then this propertie of Chriſts bodie remaineth: to bee but in one place at once. Likewiſe *Auguſtine*, as hee is cited in the confeſſion of Bohemia: *Our Lord is aboue*

vntill the end of the world, but the truth of the Lord is here alſo, for the bodie of our Lord, wherein hee roſe againe, muſt of neceſſitie be in one place, but his truth is diſperſed euery where,&c.

Confeſſ Bohem. c.4. In Ioann.tractat.30.

3. French confeſſ.artic.13. *The humane nature ſhall remaine for euer finite, hauing it naturall forme, dimenſion, and alſo proprietie,&c.* Engliſh confeſſ.art.2. *His bodie, as S. Auguſtine ſaith, muſt needes be ſtill in one place.* Belgia.artic.18. *The humane nature hath not loſt his proprieties,— although Chriſt by his reſurrection hath beſtowed immortalitie vpon it, yet hee hath neither taken away the truth of the humane nature, nor altered it,&c.*

Harm ſect.6. pag.100. Ibid p.103.

4. *Bellarmine* confeſſeth, that both *Thomas*, and other Schoole men doe thinke, *Non poſſe vnum corpus eſſe in duob. locis localiter:* That one bodie cannot bee in two places at once locally,&c. The Maſter alſo of the Sentences ſaith well: *Chriſtus vbique totus eſt, ſed non totum; totū ad naturam refertur, totus ad hypoſtaſin:* Whole Chriſt is euery where, but not wholly: whole is referred to his perſon, wholly to his natures. *lib.3.diſtinct.22.liter.c.*

Lib.3. de Euchar.c.3. ſect. quidem tamen.

THE SECOND QVESTION, WHETHER OVR SAuiour Chriſt did verily encreaſe in knowledge and wiſedome, as he was man.

The Papiſts.

2.Error.

Chriſt, they ſay, in the very firſt creation of his ſoule, and from his conception, was endued with the fulneſſe of all wiſedome, grace, and knowledge; neither can he be ſaid properly to haue encreaſed in any of theſe gifts.

1. Chriſt was annoynted from his mothers wombe; and then the ſpirit of God was vpon him: for the Angels that appeared to the ſhepheards call him Chriſt, Luk.2.11. And S.*Iohn* ſaith, *The word was made fleſh, full of grace and truth:* Therefore euen then hee had receiued all abundance of grace and knowledge, *Bellarm.de Chriſti anima.lib.4.2.*

Luk.2.11. Iohn 1.11.

*Anſ.*1. We grant, that our Sauiour was the Ieſus and the Chriſt euen from his Natiuitie: not that then he actually ſtraightwaies entred into thoſe offices, or receiued plenarie power of all the graces of the ſpirit in his humanitie, but becauſe he was euen from his mothers wombe conſecrated and appointed thereunto: for it no more followeth, becauſe he is called Chriſt, that hee then had his actuall annointing fully, then that, becauſe hee was called Ieſus from his Natiuitie, hee had actually performed our redemption. The full annointing of the ſpirit was fulfilled in his Baptiſme, when the holy Ghoſt came downe in the likeneſſe of a Doue: and then beginning to preach, in his firſt Sermon at Nazareth, he ſhewed the accompliſhment of the prophecie of *Eſay*, The ſpirit of the Lord is vpon me,&c: Luk.4.18.

Luk.4.18.

2. Neither doe the words of *Iohn* import ſo much, as they gather. *The word was made fleſh, and dwelt amongſt vs, full of grace and truth:* which is not to bee vnderſtood onely of the very firſt aſſuming of the fleſh, but of the dwelling of the word in the fleſh amongſt vs, and ſo appeared to be full of grace and truth. As it followeth, Iohn 1.16. *Of his fulneſſe haue we receiued grace for grace:* this receiuing of the fulneſſe of Chriſt, was not performed in his infancie, but afterward by his holy doctrine and preaching, and the Apoſtle ſaith, *That when he aſcended vp on high, he led captiuitie captiue, and gaue gifts vnto men:* Epheſ.4.8. We denie not but that this fulneſſe of grace was in Chriſt in his firſt incarnation, yet after encreaſed and made more full in his humane nature.

Iohn 1.16. Epheſ.4.8.

3. But leaſt there might be here any miſtaking: wee muſt thus diſtinguiſh of the graces and gifts which were conferred vpon the humanitie of Chriſt, that they are of three ſorts, habituall and infuſed, actuall and manifeſted, experimentall, that is by experience had and obtained. We grant, that the habituall graces were infuſed in as great fulneſſe in the firſt inſtant of Chriſts bleſſed conception, as at any time afterward: like as the ſoule commeth into the bodie furniſhed with all the habituall faculties and powers thereof: and ſo Chriſt encreaſed not in theſe gifts: but in reſpect of the manifeſtation and declaration, theſe gifts and graces encreaſed, when as they were produced more and more into act, the organes of the bodie being fitted thereunto: and in reſpect of his experimentall knowledge alſo Chriſt verily encreaſed: as the Apoſtle ſaith, *Though he were the Sonne, yet learned he obedience, through the things which he ſuffered.*

Heb.5.8.

*Argum.*2 Chriſt was the Sonne of God in his very incarnation, and euen then was the humanitie perfectly vnited to the Godhead: therefore immediately vpon this vnion and coniunction of both natures in one perſon, muſt needes follow the fulneſſe of grace in the humane nature. Againe, *Adam* was created in perfect wiſedome, therefore much more the ſecond *Adam. Bellarmine. cap.*4.

*Anſwere.*1. If preſently vpon the vniting of the two natures together, it had beene neceſſarie that the humane nature of Chriſt ſhould haue receiued whatſoeuer by the preſence of the diuine nature was to bee conferred vpon it, then Chriſt ſtraight-waies muſt alſo both in bodie and ſoule haue beene glorified: for it cannot be denied, but that as the bodie of Chriſt after the reſurrection receiued more glorie then before; ſo alſo his ſoule being the other part of his humanitie, was more glorified.

rified. By this it is euident, that the humanity receiued not at once the fulneſſe of all grace and glory in the firſt vniting of the Godhead.

2 *Adam* was created perfect in body and ſoule: and if Chriſt therefore ought to haue his fulneſſe of the gifts of the ſoule in his natiuity as *Adam* had his in the creation, why ought hee not alſo to haue had a perfect body, as *Adam* was created withall? Wherfore as it was no diſhonour to Chriſt to grow vp in ſtature of body, ſo neither was it to encreaſe in the gifts of the minde.

Againe we confeſſe, that Chriſts ſoule in his perfect growth was farre more excellent then *Adams* in his perfection of creation. 3. in the firſt inſtant of his conception we doubt not alſo, but it exceeded in heauenly grace all the ſoules that euer came into the bodie by natiuitie; yea and *Adams* ſoule likewiſe, if it had been ſent into the like body. 4. and the like equiualent perfection being admitted in Chriſts ſoule, proportionable to the excellency thereof: yet as *Adams* ſoule ſhould haue encreaſed, if he had not fallen; ſo Chriſts ſoule being moſt perfect in that infantile eſtate might and did receiue a greater fulneſſe.

Argum. 3. Firſt, Chriſt created his owne ſoule. Secondly, he himſelfe by his deuine power infuſed knowledge and grace into it: therefore at the firſt he gaue vnto it the very fulneſſe and perfection of knowledge. Thirdly, Chriſt is the head of men and Angels, therefore he had a moſt wiſe ſoule, it is not fit that the head ſhould be leſſe wiſe then the members. *Bellarm.c.4.*

Anſw. 1. Wee denie not but that Chriſt, if it had pleaſed him, could haue created himſelfe a moſt perfect ſoule that ſhould not haue receiued afterward any acceſſion of knowledge: but it pleaſed him to be herein like vnto vs, that as hee grew vp in ſtature of body, ſo likewiſe to encreaſe in the inward graces. 2. As he created himſelfe a ſoule; ſo likewiſe hee made his owne body: as hee infuſed grace to his ſoule; ſo he did giue life to his fleſh: yet it followeth not, that Chriſt did or was to make at the firſt incarnation a perfect body to himſelfe. 3. We acknowledge notwithſtanding the ſoule of Chriſt in his growth and perfection to haue been moſt wiſe, and exceeding the wiſdome of the ſoules of any of his members: *for God gaue not him the ſpirit by meaſure.* Iohn 3.34. as others haue.

The Proteſtants.

THat Chriſt was euen from his birth and firſt conception perfect God, and perfect man; wee doe aſſuredly beleeue, and that in the very incarnation, the diuine and humane nature were vnited together. Alſo we grant, that the Lord Chriſt might haue created to himſelfe a ſoule full of all wiſedome and knowledge, as he might haue made himſelfe a perfect body: but ſeeing it pleaſed him to be borne of a woman, and firſt to dwell in the body of an infant, wee doubt not to ſay, as the Scripture teacheth vs, that he alſo encreaſed in wiſedome.

Heb.2.17.4. *Argum.* 1. He was in all things like to his brethren, onely ſinne excepted, Heb. 2.17.4.15. *Ergo*, he grew vp and encreaſed in knowledge, according to the manner of men, which may bee done without ſinne.

Bellarmine anſwereth, he was like vs in all things which concerned the perfection of nature, and the worke of redemption: for if he ſhould haue been like vs in all things; then could hee not haue beene borne of a virgin, nor free from the rebellion of the fleſh. *Bellarm.c.5.*

Contra. 1. He did not take vpon him the perfection only, but the imperfections alſo of our nature, ſuch as he might receiue without ſin, as in the body, hunger, thirſt, wearines; in the ſoule, ſorrow, feare, &c. 2. It was requiſite euen to the worke of our redemption, that he ſhould be like vs in euery reſpect **Heb.2.17.** both in ſoule and body without ſinne: *That hee might bee mercifull, and a faithfull high Prieſt in things concerning God:* Hebr. 2.17. 3. From this ſimilitude of Chriſt with vs, ſin is excepted, Heb.4.15. and ſo both the cauſe of ſinne which is originall corruption, and therefore Chriſt was to bee borne of a virgin, and the effects of ſinne, as is the rebellion of the fleſh; which could not any way bee faſtened vpon Chriſt being free from ſinne.

Argum. 2. The Scripture ſaith plainly, which cannot lie, that Ieſus grew vp and encreaſed in wiſ**Luk.2.52.** dome and ſtature, Luk.2.52. And leaſt they ſhould anſwere, that this encreaſing was onely in the opinion of men, it followeth, And in fauour with God and men: he encreaſed in wiſdome, ſtature and fauour, not onely in ſhew before men, but in truth before God: and as verily and indeed hee grew vp in ſtature, ſo alſo in wiſedome.

Argum. 3. Chriſt teſtifieth of himſelfe, that neither the Angels nor the Sonne of man, as he is man, **Mark.13.32.** knoweth of the day or houre of his comming to judgement, but the father onely, Mark. 13.31. *Ergo*, Chriſt as he was man had not at once all fulnes of knowledge. *Bellarmine* thus expoundeth this place, *Filius dicitur neſcire, quia non ſciebat ad dicendum alijs:* The Sonne is ſaid not to know becauſe he knew it, not to reueale it to others, but to keepe it ſecret to himſelfe.

Anſw. Firſt, then by the ſame reaſon, the Angels doe know it alſo: but that they are charged not to declare it to men: for the text ſaith, that neither the Angels, nor the Sonne of man knoweth the time. Secondly, in this ſenſe alſo the Father might be ſaid not to know it: for neither hath hee reuealed it to any. Laſtly, although we do affirme according to the Scripture, that the child Ieſus did encreaſe in the gifts of the minde, as he did in the ſtature of his body; yet we doe put great difference betweene him and all other children that euer came into the world: for as his conception and birth were not after the common manner; (for hee was conceiued by the holy Ghoſt, and brought forth without trauell and labour: as *Auguſtine* ſaith, *Nec concipiendo libidinem, nec pariendo perpeſſa eſt dolorem:*

In conceiuing ſhe felt no carnall deſire, in bearing ſhe ſuffered no paine, *De 5.Hæreſ.cap.5.*) ſo likewiſe, the holy and bleſſed babe, in the conſtitution both of bodie and ſoule excelled the common condition of all other infants: for as he was void of originall ſinne, ſo he was without the effects and fruits thereof, which doe ſhew themſelues in children: for neither ſuffered he the like pangs and infirmities in bodie, being in his infancie, as other children doe, that are vexed and tormented in bodie: neither was he ſubiect to the vnreaſonable and brutiſh motions of the mind, which are in children. Therefore *Auguſtine* ſaith, *Quam ignorationem nullo modo crediderim fuiſſe in infante illo,&c.* Which ignorance of mind, I cannot thinke to haue been in that infant, in whom the word was made fleſh: *lib.2. de peccator. merit.& remiſſion.c.29.* And what ignorance and infirmitie hee meaneth, afterward he expreſſeth, *Cum motibus irrationabilibus perturbantur, nulla ratione, nullo imperio — cohibentur:* When their brutiſh and vnreaſonable motions come vpon them, they are ruled neither by reaſon, nor any other gouernment, *ibid.* Theſe infirmities both in body and ſoule we denie to haue been in Chriſt: and yet we doubt not to conclude, that, as Chriſt grew in ſtature of bodie; as *Auguſtine* ſaith, *Mutationes ætatum perpeti voluit ab ipſa exorſus infantia:* He paſſed through the ages of mans life, beginning with his infancie: *ibid.* So likewiſe, as the Scripture ſaith, he encreaſed in wiſedome, Luke 2.52.

The teſtimonie of *Cyrill* is here moſt notable, *De incarnat. Domini cap.12. Deus verbum humanitatem ſuam more ſuo proficere permittebat: & quaſi paulatim diuinitatis ſuæ voluit gloriam declarare, & cum corporis ætate ſua extendere: corporale quidem augmentum, & profectus gratiæ & ſapientiæ humanitatis magis menſuræ conueniat: ipſum Deum verbum per ſuam naturam perfectiſſimum confitemur, non egenum profectus ſapientiæ vel gratiæ:* God the word ſuffered his humanitie to grow, and by little and little, as the age of his bodie encreaſed, ſo it pleaſed him to ſhew forth his diuine power: the growth of the bodie, and his encreaſe in grace and wiſedome belong to his humane nature: as he was God he was moſt perfect, and needed no encreaſe. Hence we gather this argument: As Chriſt encreaſed in bodie, ſo in gifts of the mind, but he verily did grow in bodie. *Ergo.*

Luke 2,52.

S. *Ambroſe: Senſu hominis profecit, ſicut ſcriptum eſt, & Ieſus proficiebat ætate & ſapientia, profectus ætatis, profectus ſapientiæ, ſed humanæ; ætas non diuinitatis, ſed corporis eſt: Ergo ſi proficiebat ætate hominis proficiebat ſapientia hominis ſapientia autem ſenſu proficit, quia à ſenſu ſapientia: ſenſus ergo proficiebat humanus, ſenſum ergo ſuſcepit humanum:* He encreaſed in the ſenſe or vnderſtanding of man, as it is written, Ieſus encreaſed in age and wiſedome: the encreaſe of age, is the encreaſe of wiſedome, but humane; for age is not of the diuinitie, but of the bodie: therefore if hee encreaſed in the age of man, he encreaſed in the wiſedome of man: but wiſedome encreaſeth by ſenſe, for wiſedome is of the ſenſe: wherefore humane ſenſe encreaſed in him, and he tooke vpon him humane ſenſe: *lib. de incarnat.c.7.* *Ambroſe* thinketh, that Chriſt verily encreaſed in wiſedome, not in the opinion of men only, as the Maſter doth gloſſe vpon him: *lib.3.diſt.13.liter E.* His reaſons are theſe: firſt, hee exempteth nothing from encreaſing but his diuine nature, then all the reſt encreaſed. Secondly, as he increaſed in ſtature of bodie, ſo likewiſe in wiſedome. Thirdly, his wiſedome encreaſed as his ſenſe and experience encreaſed; which was verily and indeed, not in opinion onely.

Hierome: Virginitat.laus Dominus noſter, qui nobis viuendi exemplum reliquit, proficiebat non ætate tantum corporea, ſed ſapientia & gratia,&c. Our Lord, who left vs an example of liuing, did encreaſe not onely in his bodily age, but in wiſedome and grace, before God and men, &c. Here alſo are three reaſons: firſt, Chriſt encreaſed to giue vs an example: but we muſt not encreaſe onely in opinion. Secondly, he encreaſed not onely in bodie, but in ſoule: *Ergo,* he encreaſed in ſoule. Thirdly, *before God and men:* but there is no encreaſing before God in opinion onely.

Origen alſo vpon theſe words, *Ieſus encreaſed in wiſedome and ſtature,* Luk.2.52. *Quis eſt hominum? &c.* There is no man, but doth encreaſe in ſtature, this is no great matter to be written of Chriſt: therefore vnderſtand *ætate animæ proficiebat,* he encreaſed in the ſtature of his ſoule: whereupon the Apoſtle vnderſtanding this ſtature to be vnderſtood of the inward man, writeth: *Vntill we all meet together to a perfect man, to the meaſure of the age of the fulneſſe of Chriſt,* Epheſ 4.13. *Hom.12.Leuit.* He doubteth not to affirme, that we muſt encreaſe and grow in the inward man, as Chriſt did: *Ergo,* he did verily and in truth encreaſe.

Now to cõclude this point: there are diuers waies wherby Chriſt may be ſaid to encreaſe in knowledge and other giftes of the mind: 1. *Per noui habitus acceſſionem,* by the acceſſion of a new habite: as when one of ignorant, becommeth skilfull and attaineth vnto knowledge: ſo Chriſt increaſed not, being in his firſt conception both God and man, and his bleſſed ſoule illuminated in that inſtant by the vniting to the Godhead. 2. By a *mentall ſeparation,* as *Damaſcene* ſaith: ſo Chriſt aſſumed our humanity, which in it ſelfe conſidered, is ignorant, ſeruile, and ſo apt to encreaſe: but conſidered in Chriſt as vnited to the Godhead, his humanity is none of theſe. 3. In reſpect of the manifeſtation toward vs, and our opinion, Chriſts graces encreaſed: So *Damaſcene,* and before him *Nazianzene.* 4. The gifts of the mind may be ſaid to encreaſe, *per productionem, & dilatationem,* by the production and dilating thereof, as *Tertullian* ſaith, like as, *cum maſſa auri in laminam laxatur,* when a maſſe of gold is beaten into a thin plate, it is made greater, *Per dilatationem, non per adiectionem, dum extenditur, non dum augetur,* by the dilatation thereof, not by any adiection, while it is extended rather, then encreaſed: and ſo *crementa animæ reputanda, non ſubſtantiua, ſed prouocatiua,* the incrementes of the ſoule are not ſubſtantiall, but by way of prouocation and production: and in this ſenſe alſo Chriſt encreaſed

κατ' ἐπίνοιαν διαίρεσιν: Lib.4. de fid.orthod. cap.19.

διὰ τὴν πρὸς ἡμᾶς φανέρωσίν τε καὶ πίστωσιν: Damaſc.Ibid. Nazianz.orat. in Baſil.

Tertul.lib.de anim.cap.de ætat.car.& animæ.

in wiſedome. 5. As the maſter is ſaid *in diſcipulo proficere*, to encreaſe in his ſcholar, when he encreaſeth: ſo Chriſt may be ſaid to encreaſe, becauſe he maketh vs encreaſe. *Clicton. annot. in Damaſc. lib. 3. cap. 22.* but this is not ſo fit here. 6. And beſide theſe, there is another encreaſing in graces, and that is, *per acquiſitionem*, by an experimentall getting and acquiring of knowledge, which is two waies: either, *per inuentionem*, by ones owne inuention and obſeruation; or, *per diſciplinam*, by diſcipline and inſtruction of others: this encreaſe of experimentall knowledge was in Chriſt the firſt way, not the ſecond, for he came to be the teacher of others, and not to learne of any. And that Chriſt thus verilie encreaſed, this further euidence we haue.

αὐξάνοντα κατὰ τὸ κοινὸν τῶν ἄλλων, &c. dial. cum Tryphon.

1. *Iuſtine Martyr* ſaith, that Chriſt *encreaſed, according to the common vſe of all other mortall men:*

Lib. de pudicit.

2. *Tertullian* ſaith, *Habet & in Chriſto ſcientia ætates ſuas, per quas deuolutus eſt & Apoſtolus &c.* Knowledge had euen in Chriſt ſeuerall ages, by the which the Apoſtle paſſed, when I was a child, I ſpake like a child, &c. *Gregentius* the Æthiopicke Archbiſhop ſaith, *He being God encreaſed in his humanitie, &c.* But his ſoule was part of his humanitie, &c.

αὐξήσας θεὸς ὢν τῇ ἀνθρωπότητι.

3. The learned writers of the reformed Churches do herein concurre, that Chriſt verely encreaſed in wiſedome and knowledge: as *Luther in homil. 1. Dominic. poſt Epiphan. Zuinglius, in confeſſ. ad Carol. 5. artic. 1. Caluin in 2. Luc. Bucer. in. c. 24. Matth. Beza lib. cont. Andreum de duab. natur. Chriſti.*

Part. 3. q. 9. ar. 4.

4. *Thomas* their Seraphicall doctor, who granteth, that beſide the knowledge, which hee calleth, *infuſam & inditam*, infuſed, *in Chriſto fuiſſe ſcientiam acquiſitam quæ propriè eſt ſcientia ſecundum modum humanum:* That there was a knowledge gotten and obtained in Chriſt, which properly is the knowledge after an humane manner: this he affirmeth, although, ſaith hee, *alibi aliter ſcripſerim*, I haue written otherwiſe otherwhere.

AN APPENDIX, OF THE MANNER of Chriſts birth.

The Papiſts.

3. Error.

THey ſay, Chriſt came out of his mothers wombe, the clauſure not ſtirred: as he paſſed thorow the doores when he came in to his diſciples, the doores being ſhut, Iohn 20. 19. and as he paſſed thorow the ſtone, ariſing out of the Sepulchre, *Rhemiſt. annot. Iohn 10. ſect. 2. Bellarm. de Eccleſ. lib. 4. cap. 9 ſect. quartus error.*

3. p. q. 35. act. 6.

Argum. Thus they would prooue their aſſertion: 1. *Thomas* thus reaſoneth; Becauſe *Marie* did bring forth without paine, therfore her wombe was not opened, *Quia dolor parientis cauſatur ex apertione meatuum:* The griefe of a woman in trauell is cauſed by opening of the wombe. 2. Becauſe *Marie* remained a virgine in that holy birth; and ſo they make it all one, *virginitatem amittere*, and *vuluam ſeu matricem aperire*, to looſe the virginitie, and to open the wombe. [a] *Bellarm.* [b] *Maldonate Ieſuit.* [c] *Gregor. Valent.* And before them, [d] *Thomas.*

Anſw. 1. It followeth not, that becauſe *Marie* brought forth without paine, that therefore her wombe was not opened in the birth: for *Tertullian*, who holdeth the latter, as ſhal be afterward ſhewed, affirmeth alſo the other, that ſhe brought foorth, *Non ſubita dolorum concuſſione*, not with the ſuddaine panges of griefe: and that puniſhment, to bring forth in ſorrow, was laid vpon woman, being now in tranſgreſſion: ſo that where the conception is without ſin, the birth ſhall be without griefe, as it was only in Chriſt. So [e] *Bonauenture*, to whom [f] *Pererius* ſubſcribeth, ſaith, that if man had knowne woman in the time of his innocency, *fuiſſet ibi clauſtrorum apertio, non tamen pœnalis paſſio*, there ſhould haue been an apertion of the wombe, but no painefull paſſion.

[a] Lib. 4. de Eccleſ. c. 9. ſec. Quartus.
[b] Comm. in Luc. 2. 23.
[c] Tom. 4. diſput. 2. q. 2. annot. 2.
[d] 3. p. q. 28. art. 2.
[e] In 2. ſenten. dial. 20 q. 4.
[f] In Geneſ. 2. numer. 236. Concord. Euang. c. 10.

2. The apertion or opening of the womb is one thing, the amiſſion or violation of the virginity another: for otherwiſe, both *Theophylact, Origene, Tertulliã, Ambroſe*, ſhould be charged with the hereſie of Heluidius, that *Marie* continued not a virgine, who all are of opinion as preſently ſhall be ſhewed, that the wombe of the virgine was opened in the birth: Nay, if they wil beleeue their owne *Ianſenius*, Chriſts opening of the wombe was ſo far, from empairing the integritie of his mothers virginity, that it did rather argue the holineſſe of the birth; *As*, ſaith he, *with Ambroſe, it is proper to Chriſt to open the wombe of his mother*, (becauſe in other birthes the man firſt openeth the wombe) *ſo alſo that which followeth (he ſhall be called holy vnto the Lord) is peculiar to Chriſt; ſolus enim ipſe vere ſanctus, &c. for he onely was trulie holy among the firſt borne, whereas many other are moſt wicked.*

The Proteſtants.

1. IT can neuer bee prooued, that Chriſts bodie came either thorow the wood of the doores, or thorow the ſtone of the Sepulchre, or clauſure of his mothers wombe. And concerning the laſt, the Scripture is euident to the contrarie, where it is ſaid, that our Sauiour Chriſt was preſented to the Lord, according as it is written: *Euerie male that firſt openeth the matrix, &c.* Luke 2. 29.

Luk. 2. 29.

But to this place a double anſwere is made, firſt, that the opening doth not here ſignifie the vncloaſing of the wombe, but onely *exitum prolis*, the comming foorth of the child out of the wombe, *ſic* [a] *Thomas.* 2. *The Virgine Marie was not ſubiect to this law, &c. yet obſerued the cuſtome of other women.* So the [b] Doway men.

[a] 3. p. qu. 28. artic. 2.
[b] Annot. in Leuit. 12. 1.

*Contra.*1. It is ſtrange, ſeeing the words directly are, *Euery male, that firſt openeth the matrix*, that the opening here ſpoken of, ſhould not ſignifie the opening of the matrix. 2. And the text is as direct, that *Marie* did herein, *as it was commanded in the law*; *Marie* therefore was ſubiect to this law: yea, their owne *Ianſenius*, as he is alleaged before thinketh, that this law ſpecially had reference to Chriſt, becauſe he onely among all the firſt borne, was truly holy.

Luke 2.24.

2. We grant, that both the birth of Chriſt, his riſing out of the graue, his comming in, the doores being ſhut, was ſtrange and miraculous, becauſe one ſubſtance gaue place to another for a time, and after the paſſing of his bodie, the place remained whole and ſhut as before: but not in the very inſtant of paſſing. The red ſea gaue place to the Iſraelites while they paſſed, and cloſed together againe: ſo did the priſon doores open miraculouſly to the Apoſtles, Act.5.19. An incredulous Iew ſeeing the eare of *Malchus* ſo ſoone healed, would not haue thought that *Peters* ſword went betweene it & his head, as we are ſure it did: So we ſay concerning the birth of Chriſt, that the place gaue way while he paſſed, and cloſed vp afterward againe as before. Againe *Auguſtine* ſaith, *Spatia locorum tolle corporibus, nuſquam erunt, & quia nuſquã erunt, nec erunt:* Take away ſpace of place from bodies, and they ſhal be no where; and if they be no where, then are they not at al: *Epiſt* 57. *&c.* And againe, *Tolle corpora ipſa qualitatib. corporũ, non erit vbi ſint, — ſi moles ipſa corporis auferatur non erit vbi qualitates ſint:* And take the bodies from the qualities, and they ſhal be no where, — and if the quantitie or bigneſſe of the bodie, be it great or ſmall, be taken away, the qualities ſhall be no where, *ibid.* But the Papiſts in ſaying that Chriſt went thorow the very ſubſtance and corpulency of things, doe take away from his bodie his proper place, and conſequently the qualitie and corpulencie thereof: for two ſubſtances cannot be in one place; and therefore they deſtroy the nature of his bodie.

Act.5.19.

And yet further concerning this point: 1. *Theophylact* vpon theſe words, Luk.2.23. *Euery man child, that firſt openeth the wombe, &c.* writeth to this purpoſe, that *ipſe ſolus aperuit vuluam matris ſuæ, cum alijs aperiat vir vterum:* He onely opened the wombe of his mother, where as to others the man openeth the wombe.

Luke.2.23.

2. To the ſame purpoſe *Origene: Omnium mulierum non partus infantis ſed coitus viri vuluam reſerat, &c.* In all other women, not the birth of the infant, but the companie of the man openeth the wombe, &c. but Chriſt onely opened his mothers wombe. But before him *Tertullian* is herein a pregnant and euident witneſſe: *Virgo quantum à viro, non virgo quantum à partu, — Etſi Virgo concepit, in partu ſuo nupſit, non nupſit, ipſa patefacti corporis lege — quis proprie vuluam adaperuit, quam qui clauſam patefecit? — agnouit adapertæ vuluæ nuptialem paſſionem, &c.* She was a virgine in reſpect of man, not a virgine in the birth, — although ſhe conceiued a virgine, in the birth ſhe was as married, and not married, by the manner of opening the bodie, — who more properlie opened the wombe, then he that opened it being ſhut? — ſhe felt the nuptiall paſſion of opening the wombe, &c.

Hom.14.in Luc.

Lib.de carne Chriſti.

3. *Bucer*, and *Molineus in 3.part.vnion.Euangel.* affirme according to the Scriptures and the ancient writers, that Chriſt in his birth opened the wombe of *Marie*: ſee alſo before error 2. the conſent of the reformed Churches, that Chriſts bodie retained the properties and dimenſions of a natural and humane bodie, whereof this is one, that one bodie cannot penetrate another bodie, without the making of ſome way, and opening of a paſſage.

In 3.part. Vnion.

4. The Romaniſts are here of diuers opinions: ſome thinke that it belonged to a glorious bodie, to enter the doores being ſhut: it is ſhewed, (ſaith *Gregorie*) that his bodie, was *eiuſdem naturæ, ſed alterius gloriæ*, of the ſame nature, but of another glorie: then by this opinion before Chriſts bodie was glorified, it had not that propertie to enter through without a paſſage: ſome thinke that Chriſts bodie from his birth was endued *dono ſubtilitatis*, with the gift of ſubtilitie, that is, thinneſſe, to bee able to paſſe thorow another bodie: but this opinion is refuſed of *Thomas:* who thinketh that Chriſts bodie in the birth paſſed thorow the wombe not opened, by a miracle: and yet, as forgetting himſelfe, he ſaith, that Chriſt before his paſſion, *permittebat carni ſuæ agere & pati, quæ propria, &c.* Did ſuffer his fleſh to doe and ſuffer according to the propertie thereof: but it is contrarie to the propertie of a bodie, to glide, as it were, through another. B. *Rhenanus* ſeemeth to approue the former ſentence of *Tertullian*; and therefore in their *Index expurgat.* they haue left out that clauſe; ſo alſo *Ianſenius* ſeemeth to concurre with *Theophylact* and *Origene*, as they are before recited:

Hom.26.in Euang.

3.p.q.28.art.2.

Argum.in lib. Tertul.de carn.Chriſti.

Gaij decret. Iacuit in ſepulchro, & reuoluto lapide monumenti tertia die caro reſurrexit: He lay in the graue, and the third day the ſtone being rolled away, his fleſh roſe againe, &c. This decree ſaith, that Chriſts bodie went not thorow the ſtone, but the ſtone was firſt remoued.

Index expurg. apud Iun. Ianſen.Concord.Euang. cap.10.

But this matter I haue entreated of at large before, *Controuerſ.*13. *err.*17. *argum. Pap.*2. whither I referre the reader.

THE THIRD QVESTION, WHETHER Chriſt ſuffered in ſoule.

First, before I come to the handling of this queſtion in the ſeuerall parts thereof, I will lay open the ſlanderous and malicious accuſations, which the Papiſts charge this opinion with, and eſpecially one Frier *Feuardentius*, that hath directly of this argument written againſt Maſter *Caluine*, that worthie Miniſter of Chriſt of bleſſed memorie. And againſt this Frier, together with *Bellarmine* and the *Rhemiſts*, I purpoſe to deale *ex profeſſo*, in this queſtion. If any other from amongſt our ſelues haue therein written ſomewhat diuerſly from the common opinion, I leaue them to their owne beſt thoughts: and being deſirous to maintaine peace, and not to encreaſe domeſticall contentions, I ſay with *Hierome* writing to *Auguſtine*: *Non audeo ſcribere contra Epiſcopum communionis meæ.*

Error ſeu falſ. 5.

Firſt, then he chargeth *Caluine* and others, as though they ſhould denie Chriſts prayer and requeſt in the garden to *be holy, iuſt, righteous*: *Feuard. de Chriſto patiente p.415. p.418.* Firſt, Maſter Caluine himſelfe confeſſeth, *Affectus in Chriſto vitio caruiſſe*: That Chriſts affections were without fault, being framed to the obedience of God: *in cap.11. Ioan. verſ.33. And Chriſt tooke vpon him mans affections, but without any diſorder.* Secondly, where M. *Caluine* then is alleaged to ſay, *Chriſtum votum correxiſſe*, that Chriſt did correct his vow, which he brake into through griefe; and, *inconſiderate effluxiſſe*, and that it came from him inconſiderately: *in cap.12. Ioann. verſ.27.* though this ſpeech ſeeme ſomewhat hard, yet he is to be expounded by himſelfe, and not his words to be ſo much preſſed, as his meaning to be accepted: for *Caluine* is farre, from charging Chriſt, with any imperfection or corruption in his deſire: but doth interprete himſelfe, that Chriſt prayed, *ex ſenſu carnis*, from the ſenſe of his humane nature, and of a meere humane deſire, which may without ſinne wiſh to eſcape griefe and trouble, conditionally ſo it may ſtand with Gods will, as here our Sauiour prayeth. Thirdly, Maſter *Beza* may very well explicate Maſter *Caluines* meaning: whoſe words and ſenſe cannot be miſtaken, where he ſaith, that theſe words of our Sauiour, *Yet not my will, &c. are not a correction, but the explication of the condition*: neither doth this ſhew a repugnancie or contrarietie of Chriſts humane will, and Gods, but onely a diuerſitie: *Bez. annot. in 26. Mat. v.39.* As *Damaſcene* well ſaith, οὐκ ἐν ἐναντίῳ θελήματι, ἀλλ᾽ ἐν ἰδιάζοντι τῆς φύσεως: Chriſt prayed not with a contrarie will, but proper to his humane nature: *lib.3. de fide. cap.14.*

Secondly, *Caluine* is charged to ſay, that Chriſt had forgotten, that he was ſent to bee the Redeemer of the world, and that hee refuſed to accompliſh the worke of our redemption: *Feuard. p.423.426.*

Maſter *Caluines* words are theſe, that *Chriſt through the vehemencie of his agonie remembred not, or thought not vpon the heauenly decree*: *Vt non reputaret in ipſo momento, &c.* That hee did not thinke in that moment, that he was ſent, *hac lege*, with this condition to be the Sauiour of the world: *in cap. 26. Matth. c.39.* And againe in the ſame place: *Mediatoris officio defungi, quantum in ſe eſt, renuit*: He refuſeth, as much as in him lieth, or in his humane nature, to doe the office of a Mediatour.

Firſt, I here ſay with *Auguſtine*, if Maſter *Caluine* ſhould ſeeme to any ſomewhat to exceede in termes: *Nunquam errari tutius exiſtimo, quam cum amore nimio veritatis & reiectione falſitatis erratur*: I thinke a man cannot erre more ſafely, then in the too much loue of the truth, and reiecting of falſehood.

Secondly, Maſter *Caluine* is very farre himſelfe from charging Chriſt with any ſuch forgetfulneſſe or vnwillingnes: for thus he ſaith: *Quia non deſtitit mundi eſſe ſeruator, &c.* Becauſe hee neuer ceaſed to be the Sauiour of the world, he was alwaies endued with an heauenly power to the fulfilling of his office: neither can it be, that he ſhould forget thoſe, which doe commend their ſaluation vnto him: *in Luc.23:43.* how then could he be forgetfull of himſelfe, and his owne office?

Thirdly, Maſter *Caluine* further expoundeth himſelfe in theſe very words: firſt, he ſaith, *In ipſo momento*, in that very moment onely, and, *quantum in ſe eſt*, in reſpect of his humane nature, Chriſt prayed, that the cup might paſſe, his humane nature now fullie ſhewing it ſelfe: ſo that this paſſion in Chriſt proceeded onely from his humane infirmitie; and it was but for a moment, Chriſt in that verie inſtant remembring himſelfe: Iohn 12.27. *What ſhall I ſay? Father ſaue me from this houre, but therefore cam I into this houre.*

Fourthly, S. *Auguſtine* ſaith as much: *Hæc humana voluntas erat proprium aliquid & priuatum volens*: This was his humane will, praying now for ſomewhat proper and priuate to himſelfe, *par.1. in Pſal.32.* If it were priuate that he praied, then it was beſide the publike office of the Mediatorſhip. And againe, Pſal.93. *Oſtendit hominis voluntatem, & ſi in illa voluntate permaneret iam prauum cor oſtendere videretur*: He ſhewed the will of a man, and if he had continued in that will, his heart had not been vpright. So then *Auguſtine* affirmeth, that for a moment Chriſts humane will deſired ſomething priuate: *Caluine* ſaith no more.

Damaſcene alſo ſaith, that Chriſts humane will, τῆς φυσικῆς ἀσθενείας πειρασθεῖσα, being firſt tempted of his naturall infirmitie, νευρωθεῖσα, was afterward ſtrengthened by his diuine will, and receiued courage againſt death: *lib.3. de fid. c.18.* Wherefore *Feuardent.* ſheweth his Frierly cauilling ſpirit, in wreſting that as ſpoken of Chriſt abſolutely as he was the Mediatour, which onely brake foorth from his humane infirmitie, yet without ſinne; and maketh that to be as a ſetled diſpoſition in Chriſt, which was but a momentanie paſſion.

Error ſeu falſ. 6.

Thirdly, he chargeth *Caluine*, as though he ſhould ſay, that the bodily death of Chriſt profited nothing: and therefore he taketh vpon him to prooue, that *the bodily death of Chriſt did much further the ſaluation of mankind*: which no man is ſo impious to denie.

Firſt, theſe are *Caluines* words: *Nihil actum erat, ſi corporea tantum morte defunctus fuiſſet.* Nothing had been done, if Chriſt had onelie performed a bodilie death: *lib.2. Inſtitut. c.16 ſ.10.* He denieth not the profitable and neceſſarie vſe of the bodilie death; but ſaith it was not auaileable alone without

and

vntill the end of the world, but the truth of the Lord is here alſo, for the bodie of our Lord, wherein hee roſe againe, muſt of neceſſitie be in one place, but his truth is diſperſed euery where,&c.

Confeſſ Bohem. c.4.
In Ioann.tractat.30.

3. French confeſſ.artic.13. *The humane nature ſhall remaine for euer finite, hauing it naturall forme, dimenſion, and alſo proprietie,&c.* Engliſh confeſſ.art.2. *His bodie, as S. Auguſtine ſaith, muſt needes be ſtill in one place.* Belgia.artic.18. *The humane nature hath not loſt his proprieties,— although Chriſt by his reſurrection hath beſtowed immortalitie vpon it, yet hee hath neither taken away the truth of the humane nature, nor altered it,&c.*

Harm ſect.6. pag.100.
Ibid p.103.

4. *Bellarmine* confeſſeth, that both *Thomas*, and other Schoole men doe thinke, *Non poſſe vnum corpus eſſe in duob. locis localiter:* That one bodie cannot bee in two places at once locally,&c. The Maſter alſo of the Sentences ſaith well: *Chriſtus vbique totus eſt, ſed non totum; totũ ad naturam refertur, totus ad hypoſtaſin:* Whole Chriſt is euery where, but not wholly: whole is referred to his perſon, wholly to his natures. *lib.3.diſtinct.23.liter.c.*

Lib.3 de Euchar.c.3. ſect. quidem tamen.

THE SECOND QVESTION, WHETHER OVR SAuiour Chriſt did verily encreaſe in knowledge and wiſedome, as he was man.

The Papiſts.

CHriſt, they ſay, in the very firſt creation of his ſoule, and from his conception, was endued with the fulneſſe of all wiſedome, grace, and knowledge; neither can he be ſaid properly to haue encreaſed in any of theſe gifts.

2.Error.

1. Chriſt was annoynted from his mothers wombe; and then the ſpirit of God was vpon him: for the Angels that appeared to the ſhepheards call him Chriſt, Luk.2.11. And S.*Iohn* ſaith, *The word was made fleſh, full of grace and truth:* Therefore euen then hee had receiued all abundance of grace and knowledge, *Bellarm. de Chriſti anima.lib.4.2.*

Luk.2.11.
Iohn 1.11.

*Anſ.*1. We grant, that our Sauiour was the Ieſus and the Chriſt euen from his Natiuitie: not that then he actually ſtraightwaies entred into thoſe offices, or receiued plenarie power of all the graces of the ſpirit in his humanitie, but becauſe he was euen from his mothers wombe conſecrated and appointed thereunto: for it no more followeth, becauſe he is called Chriſt, that hee then had his actuall annointing fully, then that, becauſe hee was called Ieſus from his Natiuitie, hee had actually performed our redemption. The full annointing of the ſpirit was fulfilled in his Baptiſme, when the holy Ghoſt came downe in the likeneſſe of a Doue: and then beginning to preach, in his firſt Sermon at Nazareth, he ſhewed the accompliſhment of the prophecie of *Eſay*, The ſpirit of the Lord is vpon me,&c. Luk.4.18.

Luk.4.18.

2. Neither doe the words of *Iohn* import ſo much, as they gather. *The word was made fleſh, and dwelt amongſt vs, full of grace and truth:* which is not to bee vnderſtood onely of the very firſt aſſuming of the fleſh, but of the dwelling of the word in the fleſh amongſt vs, and ſo appeared to be full of grace and truth. As it followeth, Iohn 1.16. *Of his fulneſſe haue we receiued grace for grace:* this receiuing of the fulneſſe of Chriſt, was not performed in his infancie, but afterward by his holy doctrine and preaching, and the Apoſtle ſaith, *That when he aſcended vp on high, he led captiuitie captiue, and gaue gifts vnto men:* Epheſ.4.8. We denie not but that this fulneſſe of grace was in Chriſt in his firſt incarnation, yet after encreaſed and made more full in his humane nature.

Iohn 1.16.
Epheſ.4.8.

3. But leaſt there might be here any miſtaking: wee muſt thus diſtinguiſh of the graces and gifts which were conferred vpon the humanitie of Chriſt, that they are of three ſorts, habituall and infuſed, actuall and manifeſted, experimentall, that is by experience had and obtained. We grant, that the habituall graces were infuſed in as great fulneſſe in the firſt inſtant of Chriſts bleſſed conception, as at any time afterward: like as the ſoule commeth into the bodie furniſhed with all the habituall faculties and powers thereof: and ſo Chriſt encreaſed not in theſe gifts: but in reſpect of the manifeſtation and declaration, theſe gifts and graces encreaſed, when as they were produced more and more into act, the organes of the bodie being fitted thereunto: and in reſpect of his experimentall knowledge alſo Chriſt verily encreaſed: as the Apoſtle ſaith, *Though he were the Sonne, yet learned he obedience, through the things which he ſuffered.*

Heb.5.8.

*Argum.*2 Chriſt was the Sonne of God in his very incarnation, and euen then was the humanitie perfectly vnited to the Godhead: therefore immediately vpon this vnion and coniunction of both natures in one perſon, muſt needes follow the fulneſſe of grace in the humane nature. Againe, *Adam* was created in perfect wiſedome, therefore much more the ſecond *Adam. Bellarmine. cap.*4.

*Anſwere.*1. If preſently vpon the vniting of the two natures together, it had beene neceſſarie that the humane nature of Chriſt ſhould haue receiued whatſoeuer by the preſence of the diuine nature was to bee conferred vpon it, then Chriſt ſtraight-waies muſt alſo both in bodie and ſoule haue beene glorified: for it cannot be denied, but that as the bodie of Chriſt after the reſurrection receiued more glorie then before; ſo alſo his ſoule being the other part of his humanitie, was more glorified.

rified. By this it is euident, that the humanity receiued not at once the fulneſſe of all grace and glory in the firſt vniting of the Godhead.

2 *Adam* was created perfect in body and ſoule: and if Chriſt therefore ought to haue his fulneſſe of the gifts of the ſoule in his natiuity as *Adam* had his in the creation, why ought hee not alſo to haue had a perfect body, as *Adam* was created withall? Wherfore as it was no diſhonour to Chriſt to grow vp in ſtature of body, ſo neither was it to encreaſe in the gifts of the minde.

Againe we confeſſe, that Chriſts ſoule in his perfect growth was farre more excellent then *Adams* in his perfection of creation, 3. in the firſt inſtant of his conception we doubt not alſo, but it exceeded in heauenly grace all the ſoules that euer came into the bodie by natiuitie; yea and *Adams* ſoule likewiſe, if it had been ſent into the like body. 4. and the like equiualent perfection being admitted in Chriſts ſoule, proportionable to the excellency thereof: yet as *Adams* ſoule ſhould haue encreaſed, if he had not fallen; ſo Chriſts ſoule being moſt perfect in that infantile eſtate might and did receiue a greater fulneſſe.

Argum. 3, Firſt, Chriſt created his owne ſoule. Secondly, he himſelfe by his deuine power infuſed knowledge and grace into it: therefore at the firſt he gaue vnto it the very fulneſſe and perfection of knowledge. Thirdly, Chriſt is the head of men and Angels, therefore he had a moſt wiſe ſoule, it is not fit that the head ſhould be leſſe wiſe then the members. *Bellarm.c.4.*

Anſw. 1. Wee denie not but that Chriſt, if it had pleaſed him, could haue created himſelfe a moſt perfect ſoule that ſhould not haue receiued afterward any acceſſion of knowledge: but it pleaſed him to be herein like vnto vs, that as hee grew vp in ſtature of body, ſo likewiſe to encreaſe in the inward graces. 2. As he created himſelfe a ſoule; ſo likewiſe hee made his owne body: as hee infuſed grace to his ſoule; ſo he did giue life to his fleſh: yet it followeth not, that Chriſt did or was to make at the firſt incarnation a perfect body to himſelfe. 3. We acknowledge notwithſtanding the ſoule of Chriſt in his growth and perfection to haue been moſt wiſe, and exceeding the wiſdome of the ſoules of any of his members: *for God gaue not him the ſpirit by meaſure.* Iohn 3.34. as others haue.

The Proteſtants.

That Chriſt was euen from his birth and firſt conception perfect God, and perfect man; wee doe aſſuredly beleeue, and that in the very incarnation, the diuine and humane nature were vnited together. Alſo we grant, that the Lord Chriſt might haue created to himſelfe a ſoule full of all wiſedome and knowledge, as he might haue made himſelfe a perfect body: but ſeeing it pleaſed him to be borne of a woman, and firſt to dwell in the body of an infant, wee doubt not to ſay, as the Scripture teacheth vs, that he alſo encreaſed in wiſedome.

Heb.2.17.4.

Argnm. 1. He was in all things like to his brethren, onely ſinne excepted, Heb. 2.17.4.15. *Ergo,* he grew vp and encreaſed in knowledge, according to the manner of men, which may bee done without ſinne.

Bellarmine anſwereth, he was like vs in all things which concerned the perfection of nature, and the worke of redemption: for if he ſhould haue been like vs in all things; then could hee not haue beene borne of a virgin, nor free from the rebellion of the fleſh. *Bellarm.c.5.*

Heb.2.17.

Contra. 1. He did not take vpon him the perfection only, but the imperfections alſo of our nature, ſuch as he might receiue without ſin, as in the body, hunger, thirſt, wearines; in the ſoule, ſorrow, feare, &c. 2. It was requiſite euen to the worke of our redemption, that he ſhould be like vs in euery reſpect both in ſoule and body without ſinne: *That hee might bee mercifull, and a faithfull high Prieſt in things concerning God:* Hebr. 2.17. 3. From this ſimilitude of Chriſt with vs, ſin is excepted, Heb.4.15. and ſo both the cauſe of ſinne which is originall corruption, and therefore Chriſt was to bee borne of a virgin, and the effects of ſinne, as is the rebellion of the fleſh; which could not any way bee faſtened vpon Chriſt being free from ſinne.

Luk.2.52.

Argum. 2. The Scripture ſaith plainly, which cannot lie, that Ieſus grew vp and encreaſed in wiſdome and ſtature, Luk.2.52. And leaſt they ſhould anſwere, that this encreaſing was onely in the opinion of men, it followeth, And in fauour with God and men: he encreaſed in wiſdome, ſtature and fauour, not onely in ſhew before men, but in truth before God: and as verily and indeed hee grew vp in ſtature, ſo alſo in wiſedome.

Mark.13.32.

Argum. 3. Chriſt teſtifieth of himſelfe, that neither the Angels nor the Sonne of man, as he is man, knoweth of the day or houre of his comming to iudgement, but the father onely, Mark. 13.31. *Ergo,* Chriſt as he was man had not at once all fulnes of knowledge. *Bellarmine* thus expoundeth this place, *Filius dicitur neſcire, quia non ſciebat ad dicendum alijs:* The Sonne is ſaid not to know becauſe he knew it, not to reueale it to others, but to keepe it ſecret to himſelfe.

Anſw. Firſt, then by the ſame reaſon, the Angels doe know it alſo: but that they are charged not to declare it to men: for the text ſaith, that neither the Angels, nor the Sonne of man knoweth the time. Secondly, in this ſenſe alſo the Father might be ſaid not to know it: for neither hath hee reuealed it to any. Laſtly, although we do affirme according to the Scripture, that the child Ieſus did encreaſe in the gifts of the minde, as he did in the ſtature of his body; yet we doe put great difference betweene him, and all other children that euer came into the world: for as his conception and birth were not after the common manner; (for hee was conceiued by the holy Ghoſt, and brought forth without trauell and labour: as *Auguſtine* ſaith, *Nec concipiendo libidinem; nec pariendo perpeſſa eſt dolorem:*

In conceiuing ſhe felt no carnall deſire; in bearing ſhe ſuffered no paine, *De 5. Hæreſ. cap. 5.*) ſo likewiſe, the holy and bleſſed babe, in the conſtitution both of bodie and ſoule excelled the common condition of all other infants: for as he was void of originall ſinne, ſo he was without the effects and fruits thereof, which doe ſhew themſelues in children: for neither ſuffered he the like pangs and infirmities in bodie, being in his infancie, as other children doe, that are vexed and tormented in bodie: neither was he ſubiect to the vnreaſonable and brutiſh motions of the mind, which are in children. Therefore *Auguſtine* ſaith, *Quam ignorationem nullo modo crediderim fuiſſe in infante illo, &c.* Which ignorance of mind, I cannot thinke to haue been in that infant, in whom the word was made fleſh: *lib. 2. de peccator. merit. & remiſſion. c. 29.* And what ignorance and infirmitie hee meaneth, afterward he expreſſeth, *Cum motibus irrationabilibus perturbantur, nulla ratione, nullo imperio — cohibentur:* When their brutiſh and vnreaſonable motions come vpon them, they are ruled neither by reaſon, nor any other gouernment, *ibid.* Theſe infirmities both in body and ſoule we denie to haue been in Chriſt: and yet we doubt not to conclude, that, as Chriſt grew in ſtature of bodie; as *Auguſtine* ſaith, *Mutationes ætatum perpeti voluit ab ipſa exorſus infantia:* He paſſed through the ages of mans life, beginning with his infancie: *ibid.* So likewiſe, as the Scripture ſaith, he encreaſed in wiſedome, Luke 2.52.

Luke 2.52.

The teſtimonie of *Cyrill* is here moſt notable, *De incarnat. Domini cap. 12. Deus verbum humanitatem ſuam more ſuo proficere permittebat: & quaſi paulatim diuinitatis ſuæ voluit gloriam declarare, & cum corporis ætate ſua extendere: corporale quidem augmentum, & profectus gratiæ & ſapientiæ humanitatis magis menſuræ conueniat: ipſum Deum verbum per ſuam naturam perfectiſſimum confitemur, non egenum profectus ſapientiæ vel gratiæ:* God the word ſuffered his humanitie to grow, and by little and little, as the age of his bodie encreaſed, ſo it pleaſed him to ſhew forth his diuine power: the growth of the bodie, and his encreaſe in grace and wiſedome belong to his humane nature: as he was God he was moſt perfect, and needed no encreaſe. Hence we gather this argument: As Chriſt encreaſed in bodie, ſo in gifts of the mind, but he verily did grow in bodie. *Ergo.*

S. *Ambroſe: Senſu hominis profecit, ſicut ſcriptum eſt, & Ieſus proficiebat ætate & ſapientia, profectus ætatis, profectus ſapientiæ, ſed humanæ; ætas non diuinitatis, ſed corporis eſt: Ergo ſi proficiebat ætate hominis, proficiebat ſapientia hominis: ſapientia autem ſenſu proficit, quia à ſenſu ſapientia: ſenſus ergo proficiebat humanus, ſenſum ergo ſuſcepit humanum:* He encreaſed in the ſenſe or vnderſtanding of man, as it is written, Ieſus encreaſed in age and wiſedome: the encreaſe of age, is the encreaſe of wiſedome, but humane; for age is not of the diuinitie, but of the bodie: therefore if hee encreaſed in the age of man, he encreaſed in the wiſedome of man: but wiſedome encreaſeth by ſenſe, for wiſedome is of the ſenſe: wherefore humane ſenſe encreaſed in him, and he tooke vpon him humane ſenſe: *lib. de incarnat. c. 7.* *Ambroſe* thinketh, that Chriſt verily encreaſed in wiſedome, not in the opinion of men only, as the Maſter doth gloſſe vpon him: *lib. 3. diſt. 13. liter E.* His reaſons are theſe: firſt, hee exempteth nothing from encreaſing but his diuine nature, then all the reſt encreaſed. Secondly, as he increaſed in ſtature of bodie, ſo likewiſe in wiſedome. Thirdly, his wiſedome encreaſed as his ſenſe and experience encreaſed; which was verily and indeed, not in opinion onely.

Hierome: Virginitat. laus Dominus noſter, qui nobis viuendi exemplum reliquit, proficiebat non ætate tantum corporea, ſed ſapientia & gratia, &c. Our Lord, who left vs an example of liuing, did encreaſe not onely in his bodily age, but in wiſedome and grace, before God and men, &c. Here alſo are three reaſons: firſt, Chriſt encreaſed to giue vs an example: but we muſt not encreaſe onely in opinion. Secondly, he encreaſed not onely in bodie, but in ſoule: *Ergo,* he encreaſed in ſoule. Thirdly, *before God and men:* but there is no encreaſing before God in opinion onely.

Origen alſo vpon theſe words, *Ieſus encreaſed in wiſedome and ſtature,* Luk. 2.52. *Quis eſt hominum? &c.* There is no man, but doth encreaſe in ſtature, this is no great matter to be written of Chriſt: therefore vnderſtand *ætate animæ proficiebat,* he encreaſed in the ſtature of his ſoule: whereupon the Apoſtle vnderſtanding this ſtature to be vnderſtood of the inward man, writeth: *Vntill we all meet together to a perfect man, to the meaſure of the age of the fulneſſe of Chriſt,* Epheſ. 4.13. *Hom. 12. Leuit.* He doubteth not to affirme, that we muſt encreaſe and grow in the inward man, as Chriſt did: *Ergo,* he did verily and in truth encreaſe.

Now to cõclude this point: there are diuers waies wherby Chriſt may be ſaid to encreaſe in knowledge and other giftes of the mind: 1. *Per noui habitus acceſſionem,* by the acceſſion of a new habite: as when one of ignorant, becommeth skilfull and attaineth vnto knowledge: ſo Chriſt increaſed not, being in his firſt conception both God and man, and his bleſſed ſoule illuminated in that inſtant by the vniting to the Godhead. 2. By a *mentall ſeparation,* as *Damaſcene* ſaith: ſo Chriſt aſſumed our humanity, which in it ſelfe conſidered, is ignorant, ſeruile, and ſo apt to encreaſe: but conſidered in Chriſt as vnited to the Godhead, his humanity is none of theſe. 3. In reſpect of the manifeſtation toward vs, and our opinion, Chriſts graces encreaſed: So *Damaſcene,* and before him *Nazianzene.* 4. The gifts of the mind may be ſaid to encreaſe, *per productionem, & dilatationem,* by the production and dilating thereof, as *Tertullian* ſaith, like as, *cum maſſa auri in laminam laxatur,* when a maſſe of gold is beaten into a thin plate, it is made greater, *Per dilatationem, non per adiectionem, dum extenditur, non dum augetur,* by the dilatation thereof, not by any adiection, while it is extended rather, then encreaſed: and ſo *crementa animæ reputanda, non ſubſtantiua, ſed prouocatiua,* the incrementes of the ſoule are not ſubſtantiall, but by way of prouocation and production: and in this ſenſe alſo Chriſt encreaſed

κατ᾽ ἐπίνοιαν διαίρεσιν: Lib. 4. de fid. orthod. cap. 19.

διὰ τὴν πρὸς ἡμᾶς φανέρωσίν τε καὶ πίστωσιν: Damaſc. Ibid. Nazianz. orat. in Baſil.

Tertul. lib. de anim. cap. de ætat. car. & animæ.

in wiſedome. 5. As the maſter is ſaid *in diſcipulo proficere,* to encreaſe in his ſcholar, when he encreaſeth: ſo Chriſt may be ſaid to encreaſe, becauſe he maketh vs encreaſe. *Clictou. annot. in Damaſc. lib. 3. cap. 22.* but this is not ſo fit here. 6. And beſide theſe, there is another encreaſing in graces, and that is, *per acquiſitionem*, by an experimentall getting and acquiring of knowledge, which is two waies: either, *per inuentionem*, by ones owne inuention and obſeruation; or, *per diſciplinam*, by diſcipline and inſtruction of others: this encreaſe of experimentall knowledge was in Chriſt the firſt way, not the ſecond, for he came to be the teacher of others, and not to learne of any. And that Chriſt thus verilie encreaſed, this further euidence we haue.

αὐξάνων κατὰ τὸ κοινὸν τῶν ἄλλων, &c. dial. cum Tryphon. 1. *Iuſtine Martyr* ſaith, that Chriſt *encreaſed, according to the common vſe of all other mortall men:*

Lib. de pudicit. 2. *Tertullian* ſaith, *Habet & in Chriſto ſcientia ætates ſuas, per quas deuolutus eſt & Apoſtolus, &c.* Knowledge had euen in Chriſt ſeuerall ages, by the which the Apoſtle paſſed, when I was a child, I ſpake like a child, &c. αὐξάνων θεὸς ὢν τῇ ἀνθρωπότητι. *Gregentius* the Æthiopicke Archbiſhop ſaith, *He being God encreaſed in his humanitie, &c.* But his ſoule was part of his humanitie, &c.

3. The learned writers of the reformed Churches do herein concurre, that Chriſt verely encreaſed in wiſedome and knowledge: as *Luther in homil. 1. Dominic. poſt Epiphan. Zuinglius, in confeſſ. ad Carol. 5. artic. 1. Caluin in 2. Luc. Bucer. in. c. 24. Matth. Beza. lib. cont. Andreum de duab. natur. Chriſti.*

Part. 3. 4. 9. ar. 4. 4. *Thomas* their Seraphicall doctor, who granteth, that beſide the knowledge, which hee calleth, *infuſam & inditam*, infuſed, *in Chriſto fuiſſe ſcientiam acquiſitam quæ propriè eſt ſcientia ſecundum modum humanum:* That there was a knowledge gotten and obtained in Chriſt, which properly is the knowledge after an humane manner: this he affirmeth, although, ſaith hee, *alibi aliter ſcripſerim*, I haue written otherwiſe otherwhere.

AN APPENDIX, OF THE MANNER of Chriſts birth.

The Papiſts.

3. Error. THey ſay, Chriſt came out of his mothers wombe, the clauſure not ſtirred: as he paſſed thorow the doores when he came in to his diſciples, the doores being ſhut, Iohn 20. 19. and as he paſſed thorow the ſtone, ariſing out of the Sepulchre, *Rhemiſt. annot. Iohn 10. ſect. 2. Bellarm. de Eccleſ. lib. 4. cap. 9 ſect. quartus error.*

3. p. 4 35. act. 6. *Argum.* Thus they would prooue their aſſertion: 1. *Thomas* thus reaſoneth; Becauſe *Marie* did bring forth without paine, therfore her wombe was not opened, *Quia dolor parientis cauſatur ex apertione meatuum:* The griefe of a woman in trauell is cauſed by opening of the wombe. 2. Becauſe *Marie* remained a virgine in that holy birth; and ſo they make it all one, *virginitatem amittere*, and *vuluam ſeu matricem aperire*, to looſe the virginitie, and to open the wombe. [a] *Bellarm.* [b] *Maldonate Ieſuit.* [c] *Gregor. Valent.* And before them, [d] *Thomas.*

Anſw. 1. It followeth not, that becauſe *Marie* brought forth without paine, that therefore her wombe was not opened in the birth: for *Tertullian*, who holdeth the latter, as ſhal be afterward ſhewed, affirmeth alſo the other, that ſhe brought foorth, *Non ſubita dolorum concuſſione*, not with the ſuddaine panges of griefe: and that puniſhment, to bring forth in ſorrow, was laid vpon woman, being now in tranſgreſſion: ſo that where the conception is without ſin, the birth ſhall be without griefe, as it was only in Chriſt. So [e] *Bonauenture*, to whom [f] *Pererius* ſubſcribeth, ſaith, that if man had knowne woman in the time of his innocency, *fuiſſet ibi clauſtrorum apertio, non tamen pænalis paſſio*, there ſhould haue been an apertion of the wombe, but no painefull paſſion.

[a] Lib. 4. de Eccleſ. c. 9. ſec. Quartus.
[b] Comm. in Luc. 2. 23.
[c] Tom. 4. diſput. 2. q. 2. annot. 2.
[d] 3. p. q. 28. art. 2.
[e] In 2. ſenten. dial. 20 q. 4.
[f] In Geneſ. 2. numer. 236. Concord. Euang. c. 10.

2. The apertion or opening of the womb is one thing, the amiſſion or violation of the virginity another: for otherwiſe, both *Theophylact, Origene, Tertulliā, Ambroſe*, ſhould be charged with the hereſie of Heluidius, that *Marie* continued not a virgine, who all are of opinion as preſently ſhall be ſhewed, that the wombe of the virgine was opened in the birth: Nay, if they wil beleeue their owne *Ianſenius*, Chriſts opening of the wombe was ſo far, from empairing the integritie of his mothers virginity, that it did rather argue the holineſſe of the birth: *As*, ſaith he, *with Ambroſe, it is proper to Chriſt to open the wombe of his mother*, (becauſe in other birthes the man firſt openeth the wombe) *ſo alſo that which followeth (he ſhall be called holy vnto the Lord) is peculiar to Chriſt; ſolus enim ipſe vere ſanctus, &c. for he onely was trulie holy among the firſt borne, whereas many other are moſt wicked.*

The Proteſtants.

1. IT can neuer bee prooued, that Chriſts bodie came either thorow the wood of the doores, or thorow the ſtone of the Sepulchre, or clauſure of his mothers wombe. And concerning the laſt, the Scripture is euident to the contrarie, where it is ſaid, that our Sauiour Chriſt was preſented to the Lord, according as it is written: *Euerie male that firſt openeth the matrix, &c.* Luke 2. 29. Luk. 2. 29.

But to this place a double anſwere is made, firſt, that the opening doth not here ſignifie the vncloaſing of the wombe, but onely *exitum prolis*, the comming foorth of the child out of the wombe, *ſic* [a] *Thomas.* 2. *The Virgine Marie was not ſubiect to this law, &c. yet obſerued the cuſtome of other women.* So the [b] Doway men.

[a] 3. p. qu. 28. artic. 2.
[b] Annot. in Leuit. 12. 1.

*Contra.*1. It is ſtrange,ſeeing the words directly are, *Euery male,that firſt openeth the matrix*, that the opening here ſpoken of, ſhould not ſignifie the opening of the matrix. 2. And the text is as direct, that *Marie* did herein,*as it was commanded in the law*; *Marie* therefore was ſubiect to this law: yea, their owne *Ianſenius*, as he is alleaged before thinketh,that this law ſpecially had reference to Chriſt, becauſe he onely among all the firſt borne,was truly holy.

Luke 2.24.

2. We grant,that both the birth of Chriſt,his riſing out of the graue, his comming in, the doores being ſhut,was ſtrange and miraculous,becauſe one ſubſtance gaue place to another for a time, and after the paſſing of his bodie, the place remained whole and ſhut as before:but not in the very inſtant of paſſing. The red ſea gaue place to the Iſraelites while they paſſed, and cloſed together againe: ſo did the priſon doores open miraculouſly to the Apoſtles,Act.5.19.An incredulous Iew ſeeing the eare of *Malchus* ſo ſoone healed,would not haue thought that *Peters* ſword went betweene it & his head, as we are ſure it did:So we ſay concerning the birth of Chriſt,that the place gaue way while he paſſed, and cloſed vp afterward againe as before.Againe *Auguſtine* ſaith,*Spatia locorum tolle corporibus,nuſquam erunt,& quia nuſquā erunt,nec erunt:* Take away ſpace of place from bodies,and they ſhal be no where;and if they be no where,then are they not at al:*Epiſt* 57.*&c.*And againe,*Tolle corpora ipſa qualitatib.corporū, non erit vbi ſint,—ſi moles ipſa corporis auferatur non erit vbi qualitates ſint:* And take the bodies from the qualities,and they ſhal be no where,— and if the quantitie or bigneſſe of the bodie,be it great or ſmall,be taken away, the qualities ſhall be no where, *ibid.* But the Papiſts in ſaying that Chriſt went thorow the very ſubſtance and corpulency of things, doe take away from his bodie his proper place,and conſequently the qualitie and corpulencie thereof: for two ſubſtances cannot be in one place; and therefore they deſtroy the nature of his bodie.

Act.5.19.

And yet further concerning this point: 1. *Theophylact* vpon theſe words,Luk.2.23. *Euery man child,that firſt openeth the wombe,&c.* writeth to this purpoſe, that *ipſe ſolus aperuit vuluam matris ſuæ,cum alijs aperiat vir vterum:* He onely opened the wombe of his mother, where as to others the man openeth the wombe.

Luke.2.23.

2. To the ſame purpoſe *Origene: Omnium mulierum non partus infantis ſed coitus viri vuluam reſerat,&c.* In all other women,not the birth of the infant, but the companie of the man openeth the wombe,&c.but Chriſt onely opened his mothers wombe.But before him *Tertullian* is herein a pregnant and euident witneſſe: *Virgo quantum à viro, non virgo quantum à partu, —Etſi Virgo concepit, in partu ſuo nupſit,non nupſit,ipſa patefacti corporis lege—quis proprie vuluam adaperuit,quam qui clauſam patefecit? — agnouit adapertæ vuluæ nuptialem paſſionem,&c.* She was a virgine in reſpect of man, not a virgine in the birth,—although ſhe conceiued a virgine,in the birth ſhe was as married,and not married,by the manner of opening the bodie,—who more properlie opened the wombe,then he that opened it being ſhut? — ſhe felt the nuptiall paſſion of opening the wombe,&c.

Hom.14.in Luc.

Lib.de carne Chriſti.

3. *Bucer*,and *Molineus in 3.part.vnion.Euangel.* affirme according to the Scriptures and the ancient writers,that Chriſt in his birth opened the wombe of *Marie*: ſee alſo before error 2.the conſent of the reformed Churches,that Chriſts bodie retained the properties and dimenſions of a natural and humane bodie,whereof this is one, that one bodie cannot penetrate another bodie, without the making of ſome way,and opening of a paſſage.

In 3.part. Vnion.

4. The Romaniſts are here of diuers opinions: ſome thinke that it belonged to a glorious bodie, to enter the doores being ſhut: it is ſhewed,(ſaith *Gregorie*) that his bodie,was *eiuſdem naturæ, ſed alterius gloriæ*,of the ſame nature, but of another glorie: then by this opinion before Chriſts bodie was glorified,it had not that propertie to enter through without a paſſage: ſome thinke that Chriſts bodie from his birth was endued *dono ſubtilitatis*,with the gift of ſubtilitie,that is,thinneſſe,to bee able to paſſe thorow another bodie: but this opinion is refuſed of *Thomas:* who thinketh that Chriſts bodie in the birth paſſed thorow the wombe not opened,by a miracle: and yet,as forgetting himſelfe, he ſaith, that Chriſt before his paſſion, *permittebat carni ſuæ agere & pati,quæ propria,&c.* Did ſuffer his fleſh to doe and ſuffer according to the propertie thereof: but it is contrarie to the propertie of a bodie,to glide,as it were,through another. B. *Rhenanus* ſeemeth to approue the former ſentence of *Tertullian*; and therefore in their *Index expurgat.* they haue left out that clauſe: ſo alſo *Ianſenius* ſeemeth to concurre with *Theophylact* and *Origene*, as they are before recited:

Hom.26.in Euang.

3.p.q.28.art.2.

Argum.in lib. Tertul.de carn.Chriſti.

Gaij decret. Iacuit in ſepulchro,& reuoluto lapide monumenti tertia die caro reſurrexit: He lay in the graue,and the third day the ſtone being rolled away, his fleſh roſe againe,&c. This decree ſaith,that Chriſts bodie went not thorow the ſtone,but the ſtone was firſt remoued.

Index expurg. apud Iun.

Ianſen.Concord.Euang. cap.10.

But this matter I haue entreated of at large before, *Controuerſ.*13.*err.*17.*argum.Pap.*2. whither I referre the reader.

THE THIRD QVESTION, WHETHER Chriſt ſuffered in ſoule.

First,before I come to the handling of this queſtion in the ſeuerall parts thereof, I will lay open the ſlanderous and malicious accuſations, which the Papiſts charge this opinion with, and eſpecially one Frier *Feuardentius*, that hath directly of this argument written againſt Maſter *Caluine*,that worthie Miniſter of Chriſt of bleſſed memorie. And againſt this Frier, together with *Bellarmine* and the *Rhemiſts*, I purpoſe to deale *ex profeſſo*, in this queſtion. If any other from amongſt our ſelues haue therein written ſomewhat diuerſly from the common opinion, I leaue them to their owne beſt thoughts: and being deſirous to maintaine peace, and not to encreaſe domeſticall contentions, I ſay with *Hierome* writing to *Auguſtine*: *Non audeo ſcribere contra Epiſcopum communionis meæ.*

Error ſeu falſ. 5. Firſt, then he chargeth *Caluine* and others, as though they ſhould denie Chriſts prayer and requeſt in the garden to *be holy, iuſt, righteous*: *Feuard. de Chriſto patiente. p. 415. p. 418.* Firſt, Maſter *Caluine* himſelfe confeſſeth, *Affectus in Chriſto vitio caruiſſe*: That Chriſts affections were without fault, being framed to the obedience of God: *in cap. 11. Ioan. verſ. 33. And Chriſt tooke vpon him mans affections, but without any diſorder.* Secondly, where M. *Caluine* then is alleaged to ſay, *Chriſtum votum correxiſſe*, that Chriſt did correct his vow, which he brake into through griefe; and, *inconſiderate effluxiſſe*, and that it came from him inconſiderately: *in cap. 12. Ioann. verſ. 27.* though this ſpeech ſeeme ſomewhat hard, yet he is to be expounded by himſelfe, and not his words to be ſo much preſſed, as his meaning to be accepted: for *Caluine* is farre, from charging Chriſt, with any imperfection or corruption in his deſire: but doth interprete himſelfe, that Chriſt prayed, *ex ſenſu carnis*, from the ſenſe of his humane nature, and of a meere humane deſire, which may without ſinne wiſh to eſcape griefe and trouble, conditionally ſo it may ſtand with Gods will, as here our Sauiour prayeth. Thirdly, Maſter *Beza* may very well explicate Maſter *Caluines* meaning: whoſe words and ſenſe cannot be miſliked, where he ſaith, that theſe words of our Sauiour, *Yet not my will, &c. are not a correction, but the explication of the condition*: neither doth this ſhew a repugnancie or contrarietie of Chriſts humane will, and Gods, but onely a diuerſitie: *Bez. annot. in 26. Mat. v. 39.* As *Damaſcene* well ſaith, ἐκ ἐναντίων γνώμης, ἀλλ' ἰδιότητι τῆς φύσεως: Chriſt prayed not with a contrarie will, but proper to his humane nature: *lib. 3. de fide. cap. 14.*

Secondly, *Caluine* is charged to ſay, that Chriſt had forgotten, that he was ſent to bee the Redeemer of the world, and that hee refuſed to accompliſh the worke of our redemption: *Feuard. p. 423. 426.*

Maſter *Caluines* words are theſe, that *Chriſt through the vehemencie of his agonie remembred not, or thought not vpon the heauenly decree*: *Vt non reputaret in ipſo momento, &c.* That hee did not thinke in that moment, that he was ſent, *hac lege*, with this condition to be the Sauiour of the world: *in cap. 26. Matth. c. 39.* And againe in the ſame place: *Mediatoris officio defungi, quantum in ſe eſt, renuit*: He refuſeth, as much as in him lieth, or in his humane nature, to doe the office of a Mediatour.

Firſt, I here ſay with *Auguſtine*, if Maſter *Caluine* ſhould ſeeme to any ſomewhat to excede in termes: *Nunquam errari tutius exiſtimo, quam cum amore nimio veritatis & reiectione falſitatis erratur*: I thinke a man cannot erre more ſafely, then in the too much loue of the truth, and reiecting of falſehood.

Secondly, Maſter *Caluine* is very farre himſelfe from charging Chriſt with any ſuch forgetfulneſſe or vnwillingnes: for thus he ſaith: *Quia non deſtitit mundi eſſe ſeruator, &c.* Becauſe hee neuer ceaſed to be the Sauiour of the world, he was alwaies endued with an heauenly power to the fulfilling of his office: neither can it be, that he ſhould forget thoſe, which doe commend their ſaluation vnto him: *in Luc. 23. 43.* how then could he be forgetfull of himſelfe, and his owne office?

Thirdly, Maſter *Caluine* further expoundeth himſelfe in theſe very words: firſt, he ſaith, *In ipſo momento*, in that very moment onely, and, *quantum in ſe eſt*, in reſpect of his humane nature, Chriſt praied, that the cup might paſſe, his humane nature now fullie ſhewing it ſelfe: ſo that this paſſion in Chriſt proceeded onely from his humane infirmitie; and it was but for a moment, Chriſt in that verie inſtant remembring himſelfe: Iohn 12. 27. *What ſhall I ſay? Father ſaue me from this houre, but therefore cam I into this houre.*

Fourthly, S. *Auguſtine* ſaith as much: *Hac humana voluntas erat proprium aliquid & priuatum orans*: This was his humane will, praying now for ſomewhat proper and priuate to himſelfe, *par. 1. in Pſal. 32.* If it were priuate that he praied, then it was beſide the publike office of the Mediatorſhip. And againe, Pſal. 93. *Oſtendit hominis voluntatem, & ſi in illa voluntate permaneret iam prauum cor oſtendere videretur*: He ſhewed the will of a man, and if he had continued in that will, his heart had not been aright. So then *Auguſtine* affirmeth, that for a moment Chriſts humane will deſired ſomething priuate: *Caluine* ſaith no more.

Damaſcene alſo ſaith, that Chriſts humane will, τῆς φυσικῆς ἀσθενείας πειραθεῖσα, being firſt tempted of his naturall infirmitie, ἀγωνιῶσα, was afterward ſtrengthened by his diuine will, and receiued courage againſt death: *lib. 3. de fid. c. 18.* Wherefore *Feuardent.* ſheweth his Frierly cauilling ſpirit, in wreſting that as ſpoken of Chriſt abſolutely as he was the Mediatour, which onely brake foorth from his humane infirmitie, yet without ſinne; and maketh that to be as a ſetled diſpoſition in Chriſt, which was but a momentanie paſſion.

Error ſeu falſ. 6. Thirdly, he chargeth *Caluine*, as though he ſhould ſay, that the bodily death of Chriſt profited nothing: and therefore he taketh vpon him to prooue, that *the bodily death of Chriſt did much further the ſaluation of mankind*: which no man is ſo impious to denie.

Firſt, theſe are *Caluines* words: *Nihil actum erat, ſi corporea tantum morte defunctus fuiſſet*: Nothing had been done, if Chriſt had onelie performed a bodilie death: *lib. 2. Inſtitut. c. 16 ſ. 10.* He denieth not the profitable and neceſſarie vſe of the bodilie death; but ſaith it was not auaileable alone without the ſoule. The Frier himſelfe ſaith in effect as much: *Dial.5.p.452. Tales fuerunt pœnæ, quas non tantum ſecundum corpus,&c.* Such were the paines which Chriſt onely ſuffered, not for vs according to his bodie, which without the ſoule is altogether impaſſible, but in the ſoule alſo.

Secondly, *Damaſcene* ſaith, ἡ ψυχὴ παθητὴ οὖσα συμπάσχει τῷ σώματι, The ſoule being paſſible, doth ſuffer together with the bodie, *lib.3.de fid.cap.26.* If then the bodie without the ſoule is impaſſible, and the ſoule doth ſuffer with the body, why is *Caluine* blamed for ſaying, that Chriſts bodily death only had not been auaileable?

Thirdly, Maſter *Caluine* himſelfe euery where magnifieth the bodily death of Chriſt: as hee is alleaged by *Feuard. Quiſquis nutritiam ſibi eſſe cupit Chriſti carnem, &c.* Hee that deſireth the fleſh of Chriſt to be his nouriſher, muſt conſider the ſame offered vpon the croſſe, as the price of our reconciliation: *in Luc.c.22.verſ.16.* How then is he not aſhamed to charge him with ſo notorious a lie, as though he held the bodily death of Chriſt altogether vnprofitable?

Fourthly, *Feuardentius* ſlaundereth *Caluine*, as though he ſhould ſay, *Chriſtum omnia reprobis & damnatis debita ſupplicia pertuliſſe:* That Chriſt did beare all the puniſhments due vnto the reprobate: *p.443.* And thereupon inferreth, that whereas theſe foure are the puniſhments of the reprobate: *1. That they ſhall for euer want the viſion or ſight of God. 2. They ſhall for euer bee perplexed with the horror of a guiltie conſcience. 3. By their owne fault, they are depriued of all the gifts of the ſpirit. 4. In ſtead of vertues, they are defiled with all wickedneſſe: p.446.447.* He would by *Calumes* ſentence force all theſe vpon Chriſt. Error ſeu falſ.7.

Contra 1. Though in ſome ſenſe Chriſt may bee ſaid to haue ſuffered the paines of the damned, though not all, nor in that manner, as they ſuffer them; yet, becauſe the Scripture ſo ſpeaketh not, I could wiſh, for feare of offence, that ſuch phraſes had been forborne: that neither the aduerſary ſhould haue catched any aduantage thereby, nor the weake conſcience taken offence.

2. That Chriſt notwithſtanding did beare ſome puniſhments due vnto the reprobate, as *deſertion* for a while and *dereliction*, the Scriptures (we ſee) doe warrant it.

3. Whereas *Caluin* ſaith: *Vt dependeret omnes, quæ ab illis expetendæ erant pœnas,&c.* that he might pay all puniſhments to bee required of them: *Inſtitut.lib.2.c.16.ſect.10* hee meaneth, as *Auguſtine* in the like caſe expoundeth the word *(omnis, omnia)* not *ſingula generum*, but *genera ſingulorum*, not euerie paine in particular, but in generall: as by all puniſhments, the kinds of all puniſhments are vnderſtood, that is in the bodie, and ſoule, though not euery particular puniſhment in the bodie and ſoule.

4. *Caluine* himſelfe excepteth the manner: *Excepto, quod doloribus mortis,&c.* It muſt bee excepted, that Chriſt could not be held in the ſorrowes of death, as the reprobate are: *ibid.* The puniſhment then, which Chriſt did beare, and the reprobate ſuffer, differ in the perpetuitie: wherefore the Frier impudently doth obiect the two firſt puniſhments produced, which doe include a continuance and perpetuitie for euer.

5. *Caluine* according to the Scriptures profeſſeth, that Chriſt in al his actions and puniſhments was immaculate and without ſinne: ſuch puniſhments then of the reprobate, as are not ſuffered without ſinne, of the which ſort are the two laſt rehearſed, Chriſt by the ſentence of *Caluine* is to bee freed: ſo then none of thoſe foure puniſhments can be faſtened vpon Chriſt in *Caluins* iudgement: ſo that the Frier is ſent away here with a flea in his eare.

Fifthly, he obiecteth, that *Caluin* ſhould affirme, that Chriſt doubted of his eternall ſaluation: Theſe are *Caluins* words, *Inſtitut.lib.2.c.16.ſect.12. Some will crie out againſt me, as though I did great iniurie to Chriſt: Quia minimè conſentaneum fuerit eum de anima ſalute timere:* Becauſe it is not conuenient, that he ſhould feare the ſaluation of his ſoule: *Feuard.p.458.* Error ſeu falſ.8.

Firſt, Maſter *Caluine* is flat of a contrarie iudgement, that Chriſt neuer doubted his ſaluation, neither did his faith faile: *in eius diro cruciatu illæſa fuit eius fides:* in his greateſt perplexitie his faith was not violated: *fixa ſtetit fides eius in corde*, his faith ſtood firme in his heart: *in c.27.Mat.ver.46.* He might be aſhamed therefore to preſſe *Caluins* words againſt his owne meaning.

Secondly, *timere*, to feare, is not *dubitare*, to doubt: for feare may proceed from the infirmitie of nature without ſinne, but doubtfulneſſe ſpringeth of diffidence or diſtruſt. And here *Damaſcene* helpeth vs with a very good diſtinction of feare: There is δειλία φυσική, a naturall feare; and a feare, ἐξ ἀπιστίας, that proceedeth of diffidence or diſtruſt: the firſt was in Chriſt; as the Apoſtle ſaith, Heb.5.7. *He was heard in that he feared; but not the ſecond: Damaſ.de fid.lib.3.c.23.*

Thirdly, why doth not the Frier open his throte againſt *Ambroſe*, who doubteth not to ſay of Chriſt: *Dubitatio illa nos firmat, ne tu ſi caperis dubitare deſperes:* His doubting doth ſtrengthen vs, leſt thou, when thou beginneſt to doubt, ſhouldeſt deſpaire: *de incarn.c.4.*

Sixthly, another lye wherewith the Frier ſlaundereth *Caluine* is this, that he ſhould ſay, that Chriſt was, *re ipſa peccator*, a ſinner indeed: *non tantum noſtrorum, ſed propriorum peccatorum reum*, not guiltie onely of our ſinnes, but of his owne: *p.462.* Error ſeu falſ.9.

Firſt, *Caluine* onely ſaith: *Oportuit eum ſiſti ad dei tribunal, vt cunctorum noſtrorum maleficiorum reum:* Hee was to ſtand before Gods iudgement ſeate, as guiltie of all our ſinnes. Hee tooke vpon him our perſon, and vndertooke our ſinnes; as the Prophet ſaith, Iſay 53.6. *God hath laid vpon him the iniquitie of vs all:* And the Apoſtle ſaith, *He was made ſinne for vs, that knew no ſinne, that we ſhould* *be made righteouſneſſe in him.* As we are ſinners in our ſelues, yet made righteous by imputation of his righteouſneſſe; ſo Chriſt being righteous in himſelfe, was a ſinner for vs, and in our perſon by imputation of our ſinnes. This is neither hereſie nor blaſphemie.

Secondly, *Damaſcene* hath a diſtinction to this purpoſe: that there is οἰκείωσις φυσικὴ, ϗ προσωπικὴ, an appropriation naturall and perſonall; the naturall appropriations in Chriſt are ſuch, as hee receiued together with our nature: the perſonall, which agreed not to him, but as hee tooke vpon him our perſon, as to be forſaken, to bee accurſed, *lib.3.de fid.c.25.* ſo Chriſt in our perſon ſtood as guiltie before God.

Error ſeu falſ.10. Seuenthly, he challengeth *Caluine* to ſay, *Quod Chriſtum Deus exhorreret, deteſtaretur,&c.* That God hated, deteſted and abhorred Chriſt: *Fenard.*pag.468. *Caluine* ſaith not ſo, but thus; *Species Chriſto obiecta eſt, quaſi Deo aduerſo,&c.* It ſo ſeemed vnto Chriſt (for that moment) as though God were his aduerſarie, *in c.26.Matth.* Now it is one thing for God to bee an enemie indeed, another to bee felt and feared for a time as an enemie: *Iob* complaineth in the bitterneſſe of his ſoule of God, *He counteth me as one of his enemies*, Iob 19.11. Though *Iob* ſo feared, yet neither was God his enemie, nor he as one of Gods enemies, yet beloued of God: ſo Chriſt was alwaies the beloued Son of God, yet in that inſtant, the puniſhment of our ſinnes lying vpon him, he felt the wrath of God as of an enemie. 2. This is agreeable to the Apoſtle, who ſaith, that *Chriſt vpon the croſſe hath ſlaine hatred in himſelfe*, Epheſ.2.16. but otherwiſe, how hath hee ſlaine it, but by bearing it for vs. 3. *Beda* ſaith, *3.ad Galat. Quid mirum ſi maledictum eſt Deo, quod odit Deus,&c.* No maruell, if that bee curſed of God, which God hateth: Chriſt then vndergoing the curſe and malediction, did beare alſo the hatred. 4. Here then theſe conſiderations are neceſſarie, 1. that Chriſt was not wholly or finally accurſed, hated or forſaken of God, but *ex parte*, in part, and for a time: 2. that it was rather in Chriſts ſenſe and feeling, then in Gods reiecting of him: 3. that Chriſt in himſelfe was alwaies beloued and bleſſed of God: he ſtood onely accurſed for vs by reaſon of our ſinnes laid vpon him: as *Auguſtine* ſaith, *Benedictus in iuſtitia ſua; maledictus ob peccata noſtra*: Bleſſed in his innocencie, curſed for our iniquitie, *lib.14.contr.Fauſt.ad c.12.*

Iob 19.11.

Epheſ.2.16.

Error ſeu falſ.11. Eightly, he belieth *Caluin* to ſay, *Patrem reipſa filium ſuum, cùm pateretur, deſeruiſſe*: That the father did truly and indeed forſake his ſonne, when he ſuffered, pag.472.

Caluine ſo ſaith not: his words are theſe, *Alienationem Dei mente concepit, ſicut ſenſus dictabat*: He conceiued in his mind, that he was alienated from God, according to his preſent ſenſe and feeling: *in c.27.Matth.verſ.46. Nec verò ficte conqueritur ſe à patre derelictum*: Neither doth he fainedlie complaine that he was forſaken of God, *Inſtit.lib. 2. c.16.ſect.12.* It is one thing to be indeed forſaken finally and totally of God; another, ſo to thinke and conceiue for the time: *Dauid* ſaid in his haſte, *I am caſt out of thy ſight*, Pſalm.31.22. Yet was he not caſt wholly out: for it followeth, *Yet thou heardeſt the voice of my prayer*: So *Beda* witneſſeth *in 15.Marc. Vt homo loquitur meos circumferens metus, quod in periculis poſiti à Deo nos deſeri putamus*: He ſpeaketh as a man bearing about in himſelfe our feare; becauſe being in danger, we thinke wee are forſaken: the ſame ſaith *Caluin*, and no otherwiſe, that Chriſt truely complained in his owne ſenſe, that he was forſaken of God; yet God in his eternall purpoſe neuer did forſake him.

Pſalm.31.22.

Error ſeu falſ.12. In the ninth place, the Frier obiecteth, that *Caluine* ſhould affirme, that Chriſt deſpaired: *pag.480. Caluines* words are theſe: *Abſurdum videtur elapſam Chriſto deſperationis vocem,&c.* It may ſeeme abſurd, that a voice or word of deſperation fell from Chriſt, the anſwere is eaſie, that this deſperation proceeded from the ſenſe of the fleſh, *in cap. Matth.27.*

Firſt, Frier *Feuardentius* needed not to haue taken ſuch exception againſt *Caluine* for theſe words, ſeeing his fellow Frier *Verus* hath the like: nay, he ſaith more, *Non ſolum ſupplicium à nobis meritum, verum etiam deſperationem noſtram in ſe tranſtulit*: Chriſt did not onely take vpon himſelfe our deſerued puniſhment, but alſo our deſperation: And againe, *Vt deſperationem deſperatione, mortem morte, infernum inferno vinceret*: That he might ouercome deſperation with deſperation, death by death, hell with hell, *lib.4.in Matth.27.*

Secondly, he reporteth M. *Caluins* words otherwiſe then they are: for thus he writeth: *Sed abſurdũ videtur Chriſto elapſam eſſe deſperationis vocẽ: ſolutio facilis eſt, quanquam ſenſus carnis exitium apprehenderet, fixam tamen ſtetiſſe fidẽ eius in corde, qua Deũ præſentem intuitus eſt, de cuius abſentia conqueritur*: It ſeemeth abſurd, that a voice of deſperation ſhould fall from Chriſt: the ſolution is eaſie; although the ſenſe of the fleſh did apprehend deſtruction, yet faith was fixed in his heart, whereby hee did behold God as preſent, of whoſe abſence he complaineth. And againe, *Diſcrimen notauimus inter naturæ ſenſum, & fidei notitiam,&c.* We haue noted a difference betweene the ſenſe of nature, and the notice of faith: ſo that nothing hindreth, but that Chriſt both in his mind might conceiue an alienation of God, according to his common ſenſe, and yet together by faith, did hold or reteine God to be mercifull: Thus we ſee, how maliciouſlie this Frier clippeth and culleth, changeth and turneth *Caluins* words, contrary to his owne mind: he is farre from aſcribing deſpaire vnto Chriſt; but only affirmeth that he was tempted of the infirmitie of his fleſh: *Cum deſperatione luctatus eſt, non tamen victus, neque enim qui deſperati ſunt poſſunt Deum appellare ſuum*: he did wraſtle with deſpaire, but was not ouercome; for they that are deſperate cannot call God, their God, *in Matth.24.v.46.*

Damaſcene affirmeth as much, that Chriſt was tempted of his naturall infirmitie, but ſtrengthened

ned by the diuine will: and theſe were, φυσικῆς δειλίας τὰ ῥήματα. the words of his naturall feare or infirmitie, *lib.3.de fid.c.*18. And though from vs ſuch words cannot proceede without ſinne, yet we muſt ſo thinke of the integritie of Chriſts nature, that he had the very force and fulneſſe of humane affections, yet without corruption, though we be not able to iudge of it: as *Auguſtine* ſaith, that we cannot iudge *de moribus ſanctorum*, of the manners of the Saintes by our ſelues, *Sicut de ciborum ſuauitate febrientes iudicare non ſinimus*, wee do not ſuffer thoſe that are ſicke of feuers, to iudge of the taſte or ſweetneſſe of meate: *contr.Fauſt.lib.22.c.*48. If we muſt not meaſure the acts of the Saints by our owne, how much more vnable is the corruption of our fleſh to comprehend the perfection of Chriſts humane nature: So then it is euident, that this is but a frierly tricke, and a lowde lie, that either *Caluine* or any other Proteſtant beſide chargeth Chriſt with deſpaire.

Error ſeu falſ. 13.

In the tenth place this doctrine is charged with a great abſurditie, or rather blaſphemie, that Chriſt ſhould ſuffer the death of the ſoule or the ſecond death: *Feuard.*p.453.lin.3. which is contrary to the Scriptures: which euery where teſtifie of Chriſt, 1. *That hee is life, and gaue life to the world*, Ioh.1.3. how then could he die the death of the ſoule? *Feuard.*297.l.19. 2. It is alſo contrary to reaſon: for ſeeing as the departure of the ſoule is the death of the bodie; ſo the departure of God is the death of the ſoule: as *Auguſtine* ſaith, *Deus amiſſus mors animæ, anima emiſſa mors corporis*: God being loſt is the death of the ſoule, the ſoule being ſent out is the death of the bodie, &c. *de verb.Domin.ſerm.*5. Chriſt being perſonally vnited to God, could not die the death of the ſoule, *Feuard.*pag. 474.l.19. Thirdly, the fathers make but two deaths of the ſoule: the firſt is *ſinne* in this life, the other *damnation* in the next, but neither of theſe agree to Chriſt. *Auguſtine* ſaith, *Epiſtol.*99. *Certè anima Chriſti, nullo mortificata peccato, vel damnatione punita eſt,&c.* Surely the ſoule of Chriſt was neither mortified with ſinne, nor puniſhed with damnation; for which two cauſes the death of the ſoule is vnderſtood: and *Fulgentius* ſaith, *Anima Chriſti inferni doloribus non torquebatur*: Chriſts ſoule was not tormented in hell, *Feuard.pag.*357.*lin.*26.

Ioh.1.3.

1. *Contra.* Firſt, we willingly giue conſent to theſe Scriptures, reaſons, and fathers, that Chriſt cannot be ſaid in any ſuch ſenſe to die the death of the ſoule, either by *ſinne* or *damnation*, either by a voluntary or neceſſary ſeparation from God: therefore all that labour may be ſpared, to accumulate reaſons, or multiplie teſtimonies of fathers, to free Chriſt from ſuch death of the ſoule, which without blaſphemie cannot be affirmed of Chriſt.

Secondly, though the concluſion be granted, yet the premiſſes are too weake to enforce it: firſt, it followeth not, *Chriſt is life in his ſoule: Ergo his ſoule died not:* as it is no conſequent, *Chriſts body giueth life, Ergo*, it died not: the contrary rather is inferred, that Chriſts fleſh by dying, gaue life to the world, Iohn 6.51. Secondly, it is no good argument, Chriſts ſoule *was neuer ſeparated, but perſonally vnited vnto the word, Ergo, it died not*: for his body was alwayes perſonally vnited to the ſoule ὑποστατικῶς, though not τοπικῶς, as *Damaſcene* ſaith, *cap.*27. *Hypoſtatically, though not locallie*: ſo likewiſe was the body alwayes perſonally vnited to the Godhead, euen then, when it lay in the graue, yet the body died.

Ioh.6.51.

Thirdly, neither do we much preſſe or vrge this phraſe of ſpeech, that Chriſt died the *death* of the ſoule. Firſt, becauſe we finde it not ſo euidently vſed in Scripture. Secondly, and we haue other phraſes as fit to expreſſe the ſufferings of Chriſt in ſoule. Thirdly, for that it may giue occaſion of ſtumbling to the weake, and of gaineſaying and exception to the contrary minded.

Laſtly, yet notwithſtanding, becauſe ſome in defence of this truth haue ſo ſpoken and written, I will briefly ſhew in what tolerable ſenſe Chriſt is affirmed to die in the ſoule: and that there is *another death of the ſoule, then either by ſinne or damnation.*

Firſt, as the body is not ſaid onely to dye, when the ſoule departeth from it, but when it is preſſed with dangerous and deepe afflictions, which threaten death: ſo in like ſenſe the ſoule may be ſaid after a ſort to die, not only, when it is finally ſeparated from God, but perplexed and troubled with the horror and feeling of Gods wrath and indignation. The firſt is proued by Saint *Paul*, 1.Cor.15.31. He there ſaith, *I dye daily*: that is in reſpect of his great afflictions and perſecutions, that threatned death: otherwiſe the body by the ſeparation of the ſoule dieth but once, and not daily: Thus Chriſt then in ſome ſort is affirmed to die in ſoule, not in any ſeparation made betweene his ſoule and God, but in the feeling and fearing of Gods indignation, which in the reprobate is the forerunner of their finall ſeparation.

1.Cor.15.31.

Secondly, whereas the Lord threatneth *Adam* thus: *In the day that thou eateſt thereof, morte moriemini, ye ſhall die the death:* Geneſ.2.17. This muſt be vnderſtoode of the death of the ſoule: as *Felix. epiſtol.ad Petrum Antiochen.* expoundeth it: *Adam quo die comedit ex ligno in ipſo ſecundum animam mortuus, nam ipſius corporis mors poſt* 930. *annos contigit*: *Adam* the ſame day hee did eate of the tree, died according to his ſoule; for the death of his body followed 930. yeares after: and this death of the ſoule which *Adam* incurred, was not his ſinne, but cauſed by it, for his diſobedience in eating was puniſhed by this death: this death of his ſoule was a puniſhment of the firſt death by ſinne: And S. *Ambroſe* well noteth this difference betweene, *morte mori*, and *vita mori*: *vita moritur, qui viuit corpore, ſed actu moritur ſuo*, He in liuing dieth, that liueth in bodie; but dieth in his act or worke: as the Apoſtle ſaith, 1.Tim.5.6. *She that liueth in pleaſure, is dead, while ſhe liueth*: *but to die the death, is to die both in body and ſoule*: *de paradiſ.c.*9. Neither was this death of the ſoule, whereinto

Geneſ.2.17.

1.Tim.5.6.

Adam fell, actuall condemnation for euer; for *Adam* was not condemned but ſaued by faith in Chriſt: *Ergo*, by this death of the ſoule, a third kinde is ſignified, namely, the feare or debt, horror or danger of the proper death of the ſoule, which is condemnation: yet of Chriſts ſoule no ſuch death can be affirmed, by the feare, doubt, horror, debt, or danger of damnation, as it may be of ours, but onely by the feeling and fearing of Gods wrath and indignation: as is ſhewed before, and ſtill I affirme, that Chriſts ſoule in any ſenſe is very improperly ſaid to dye.

Thirdly, this threatning of *Adam, Thou ſhalt die the death, was truly performed in Chriſt*: but if this death to *Adam* threatned be the death of the ſoule, and not of the body, as I haue proued, becauſe *Adams* bodie died not *in that day, &c.* how could the death of *Adams* ſoule bee *truely performed in Chriſts bodie?* ſo that this maketh a ſtrong argument, to proue a kinde of dying in ſoule in Chriſt: that death which was to *Adam* threatned, Chriſt ſuffered: I thinke this will be confeſſed; that it was truely performed in Chriſt, but not in his body, *Ergo* in his ſoule: And ſo it followeth in the epiſtle of *Felix* before alleaged: *Itaque Deus donum dimidiatum non fecit, ſed totum ſimul Adam ex virginis vtero ſumpſit, vt etiam perditum totum ſaluum faceret:* God gaue not halfe a gift, but he tooke whole *Adam* of the virgins wombe to ſaue the whole, that was loſt: the reaſon thus ſtandeth: to redeeme the whole, Chriſt muſt die in the whole, for he tooke the whole to redeeme the whole; if it had not been needfull to die or ſuffer in the whole, he needed not to haue taken the whole; but Chriſt redeemed the whole, *Ergo*, he died in the whole. Thus then it appeareth, how both without feare of ſinne or damnation, a kinde of death may be affirmed to haue been ſuffered by Chriſt in his ſoule: which phraſe of ſpeech notwithſtanding vpon the reaſons before alleaged, I wiſh rather to be more ſparingly vſed, or rather altogether forborne and diſcontinued.

Thus haue I ſhewed what vntrue accuſations this holy truth of the ſufferings of Chriſt is charged with, and how it is againe diſcharged: for we neither affirme; 1. That Chriſts prayers in the Garden were vniuſt or vnholy, but ſober, temperate, godly, onely ſhewing his humane deſire to eſcape death, yet conformable to his fathers will. 2. Or that Chriſt was forgetfull of his office. 3. Or that his bodily death profited not. 4. Or that Chriſt ſuffered all the puniſhments of the damned and reprobate. 5. Or that Chriſt doubted of his ſaluation. 6. Or that hee was verilie, and in deed a ſinner. 7. Or that God in deed hated, and deteſted Chriſt. 8. Nor yet that Chriſt was indeed forſaken of God. 9. Nor that Chriſt deſpaired. 10 Nor that he ſuffered the true and proper death of the ſoule. Theſe ten ſeuerall chalenges, whereby they practiſe to make this doctrine odious, I haue anſwered: and all thoſe blaſphemies, which they would faſten vpon vs, and Chriſts holy cauſe, wee wipe them off, as *Paul* did the Viper, without any hurt to our cauſe, no more then the Viper did to the Apoſtles hand.

Wherefore, that the truth may appeare to the ſight of all men of vnderſtanding, I will ſpeake of euery thing diſtinctly, and deuide this queſtion of Chriſts inward ſufferings into theſe conſiderations following.

1. Whether the bodily paſſion of Chriſt were ſufficient for the redemption of the world.
2. Of the feare and aſtoniſhment of Chriſt, and the cauſe thereof.
3. Whether he ſuffered properly and immediatly in ſoule.
4. Whether he ſuffered the ſorrowes and paines of hell.

And to this queſtion is adioyned as an appendix, whether hell fire and torment bee onely corporall.

5. Whether Chriſt ſtoode before God, as guiltie of our ſinnes in our perſon.
6. Whether in Chriſt there were any horror or perplexitie of conſcience for the ſinne of the world, which he bare.
7. Whether Chriſt in Gods iuſtice ought to haue dyed for vs as our ſurety.

Hereunto is added as an appendix, whether Chriſts blood were giuen to the diuell as a price for our redemption.

8. Whether Chriſt felt the wrath of God in his ſoule.
9. Whether he truely complained as forſaken of God.
10. Whether he did beare the curſe of God in his ſoule.

THE FIRST PART, WHETHER THE BODILIE death of Chriſt were ſufficient for mans redemption.

The Papiſts.

34.Error. THis is ſo affirmed by the Rhemiſts: *Annot. Mat. 27. ſect. 3. Bellar. c. 8. de Chriſti anim. arg. 1. Feuar. dialog. 5. de Chriſto patiente. p. 439.* The leaſt droppe of blood, the leaſt teare, the leaſt grone in Chriſt had been ſufficient in reſpect of the dignitie of the ſufferer: *Feuard. p. 450.* they reaſon thus.

Argum. 1. The Scriptures euery where aſcribe our whole redemption to the death, and blood of Chriſt: Epheſ. 1. 7. *We haue redemption thorough his blood.* Coloſſ. 1. 20. *He hath ſet at peace thorough the blood of his croſſe, &c.* Hebr. 9. 12. *Chriſt by his owne blood entred once into the holy place*: and euery where the Scripture ſetteth forth the death and blood of Chriſt: *Ergo*, that onely was ſufficient, without any other ſuffering: *Bellarm. ibid. argum. 1. Feuard. p. 441.*

Epheſ. 1. 7.
Coloſſ. 1. 20.
Heb. 9. 12.

*Anſw.*1. If theſe places be litterally preſſed, for the ſufficiency of Chriſts blood only, firſt then all his ſufferings before in his life, his hunger, thirſt, buffetings, reproches, ſlaunders were ſuperfluous. Secondly, then his fleſh alſo ſhould be excluded, which is not his blood: for *his fleſh is our meate, his blood our drinke,* Iohn 6.55. Thirdly, ſeeing Chriſt ſhed not onely *blood vpon the croſſe* but water: as S. *Iohn* ſaith, *he came by water and blood,* 1. Iohn 5.6. if blood bee ſtrictly taken, then the water was ſpilt in vaine out of his ſide: wherefore by the blood of Chriſt by a figuratiue ſpeech, the reſt of his painefull ſufferings both in bodie and ſoule are inſinuated.

Ioh.6.55.
1.Ioh.5.6.

2. For if blood be taken ſimplie, we ſhall finde, that it was no part of his death, for his ſide was pearced after he had giuen vp the Ghoſt, yea after he had ſaid, *it is finiſhed,* that is the worke of our redemption: Iohn 19.30.34. And ſo S. *Ambroſe* ſaith, *Poſt mortem, percuſſus eſt non ante, vt exitus eius voluntarius non neceſſarius videretur:* He was pierced after death, not before, that his departure might ſeeme voluntary, not neceſſary. In deede his croſſe was embrued with his blood before, which the nayles forced from his hands and feete, and the thornes from his temples, and the whipping before from his ſide: but that blood which iſſued forth with water, which Saint *Iohn* eſpecially noteth, came out of his ſide after the ſurrendring of his ſpirit: which was the moſt notable part of his bodilie ſufferings as *Origene* ſaith: *Petra niſi fuiſſet percuſſa non dabat aquas, ſic percuſſus Chriſtus in cruce noui teſtamenti fontes produxit:* Vnleſſe the rocke had bin ſmitten, it had yeelded no water, and Chriſt being ſtricken, brought forth the fountaines or ſtreames of the new Teſtament: *Hom.*11. *in Exod.*

Ioh.19.30.34.

3. Neither is this vnuſuall in Scripture: by one part to expreſſe the whole: as when the word is ſaid *to be made fleſh,* Ioh.1.14. the ſoule is vnderſtoode: for Chriſt tooke not a ſoule without a body. Likewiſe Hebr.10.5. *A body thou haſt ordained:* certainely a body with a ſoule alſo: and hee tooke the ſeede of *Abraham,* Hebr.2.16. that is both humane fleſh and ſoule: and *he was made of the ſeede of Dauid according to the fleſh,* Rom.1.3. The Apoſtle hereby expreſſeth the whole humane nature of Chriſt: In like manner in the death of Chriſts bodie, ſuffering of his fleſh, ſhedding of his blood, euen the paſſions of his ſoule are comprehended.

Ioh.1.14.
Heb.10.5.
Heb.2.16.
Rom.1.3.

4. Wherefore, as in theſe places alleaged, we reade the blood of Chriſt, or the blood of the croſſe, ſo other where in more generall tearmes the Apoſtles call it the dying of Chriſt, 1.Cor.4.10. the *ſufferings of Chriſt,* 1.Pet.4.13.

1.Cor.4.10.
1.Pet.4.13.

5. S. *Ambroſe* giueth this reaſon, why the ſoule of Chriſt is ſignified by the blood: *Caro ſaluatoris pro ſalute corporis, ſanguis pro anima noſtra effuſus eſt: ſanguis enim pro anima, ſicut præfiguratum eſt in Moſe. in* 1.Cor.11. The fleſh of our Sauior for the ſauing of ÿ body, his blood was ſhed for our ſoule: for the blood is the life or the ſoule, as was prefigured in *Moſes:* for ſo it is written, *the blood is the life,* Geneſ.9.4. Leuit.17.14.

Geneſ.9.4.
Leuit.17.14.

6. Firſt, that the blood of Chriſt in Scripture is ſaid to *redeeme, cleanſe, ſanctifie vs, &c.* it is euident: but by *blood,* we muſt vnderſtand the other ſufferings and partes of Chriſt, as I haue ſhewed before: if blood alone ſufficed, what did Chriſts fleſh? what did the water, whereby Chriſt came, and not onely by blood, 1.Ioh.5.8. or Chriſts ſpirite, which he ſurrendred vnto God, are they excluded? Secondly, Chriſts blood we confeſſe in Gods omnipotencie to haue been ſufficient to redeeme vs, though but one droppe had been ſhed; but it ſo ſtoode not with the decree and purpoſe of God: wherefore from his power to his will, from his omnipotencie to his ordinance, from that he can doe, to that which he will doe, the argument followeth not.

1.Ioh.5.8.

7. Neither is an vnregenerate ſoule onely called by the name of fleſh in Scripture, as *Bellarmine* imagineth, *lib.*5. *de ſtat. peccat. c.*7.2. For of *Adam* and *Eue* it is ſaid, before ſinne entred, or the ſoule was vnregenerate, or corrupted, they *two ſhall be one fleſh,* Geneſ.2.24. which ſignifieth not onely a coniunction of body, which is in wicked couples, but an vnitie of ſoule and affection: and where S. *Paul* ſaith, *We are members of his body, of his fleſh, and of his bones,* Epheſ.5.30. ſpeaketh the Apoſtle of the vnregenerate parte? Likewiſe, where the Scripture ſaith: *Videbit omnis caro ſalutare Dei:* All fleſh ſhall ſee the ſaluation of God, Luk.3.6. S. *Auguſtine* proueth by this place, that the ſoule is comprehended vnder the name of fleſh, *lib.*83. *qu.q.*80. And it is euident, that the regenerate and faithfull are here vnderſtoode: for the vnbeleeuers and vnfaithfull cannot ſee the ſaluation of God. *Ambroſe* alſo thus expoundeth theſe words of Chriſt, the ſpirit is ready, the fleſh is weake: *Vt in ſpiritu Deum, in carne hominem ſignificaret:* To ſignifie God in the ſpirit, and man in the fleſh: *in* 8. *ad Rom.* Chriſts whole humanitie then is ſignified by fleſh.

Geneſ.2.24.
Epheſ.5.30.
Luk.3.6.

8. It is euident, that by Chriſts fleſh, in Scripture his whole humanitie, and ſo conſequently his ſoule is expreſſed. Firſt, the Apoſtle thus teſtifieth, Rom.1.3. *Chriſt was made of the ſeede of Dauid according to the fleſh, and declared mightilie to be the ſonne of God, touching the ſpirit of ſanctification, &c.* Here whole Chriſt is deſcribed vnto vs as God and man: the ſoule then of Chriſt is comprehended vnder the name of fleſh, or elſe it is excluded, and ſo the Apoſtle ſhould ſet before vs an vnperfect Chriſt: But it will be here obiected, that, if the ſoule be here comprehended vnder the name of fleſh, it would follow, that the ſoule is deriued *ex traduce,* from the parents, becauſe Chriſt is ſaid to be made of the ſeede of *Dauid* according to the fleſh. Hereunto I anſwere: 1. that *Origen* indeed by reaſon of this doubt, wil not haue Chriſts ſoule comprehended vnder the terme of fleſh, but thinketh it to be vnderſtood in the next clauſe, *touching the ſpirit of ſanctification,* by the holineſſe thereof alwaies adhering to the ſpirit. 2. But I rather allow *Beza* his iudgement, who thinketh the whole humanitie of Chriſt conſiſting of ſoule and body to be here ſignified, and yet he will haue onely the bodie and fleſh

Rom.1.3.
Comentar. in hunc locum.

Annot.in hunc locum.

Anſwere to *Limbomaſt.* defenſ.2.Teſtim obiect.5. Iohn 1.14.

of Chriſt to be aſſumed and taken of the virgin. 3. Chriſt then is ſaid to be made of the ſeed of *Dauid* according to the fleſh, that is in his ſoule and body, but not after the ſame manner: his fleſh hee receiued of the Virgin *Marie*, which came of *Dauid*, *originaliter*, originally and materially: his ſoule only *occaſionaliter*, as by the occaſion of the bodie: his fleſh being conceiued in and of the Virgine *Marie*, then was his bleſſed ſoule infuſed into that holy bodie ſo conceiued: ſo alſo, whereas Saint *Peter* ſaith, *he was put to death concerning the fleſh*: both bodie and ſoule are here implied, yet not to die in the ſame manner: the bodie died properly and verily, the ſoule *occaſionally* onely, (that I may ſo ſpeake) being diſſolued from the bodie by the death thereof; ſo that whereas in another place I ſeeme to denie, the ſoule of Chriſt to be vnderſtood vnder the name of the fleſh, in either of theſe places giuen in inſtance: I meane in reſpect of the manner onely: that the ſoule is not ſo comprehended vnder the name of fleſh, as to haue the like beginning with it in the one place, or the like end in the other: ſo that the ſubſtance of the ſoule is included, but not the qualitie, propertie, or manner of the beginning, or end thereof: Therefore a certaine cauiller needed not to haue obiected herein temeritie and inconſtancie, or groſſe contradiction, if he had as friendly weighed my meaning, as he would haue his owne words in the like caſe conſtrued. *Auguſtine*, where the Scripture ſaith, *The Word was made fleſh*; by *fleſh*, vnderſtandeth the whole nature of man conſiſting of bodie and ſoule: *A parte totum, carne nominata intelligitur homo*, By a part the whole, the fleſh being named, man is vnderſtood, &c. *de ciuit. Dei. lib.14.c.2.* And yet he is of opinion, that Chriſt had not his ſoule from *Adam* by propagation, *ne per illius hominis inobedientiam peccator conſtituatur*: leſt that he by the diſobedience of that man, might alſo be ſuppoſed to be a ſinner: *de Geneſ. ad liter. lib.10.c.18.* Like as then theſe two in *Auguſtines* opinion, without any contradiction may ſtand together, that Chriſt was made fleſh of *Dauid*, both in reſpect of his bodie and ſoule, and yet his ſoule was not deriued by propagation from *Dauid*; ſo is the contradiction before obiected healed, as hath been ſhewed: vnder fleſh then in this place the ſoule is alſo vnderſtood in reſpect of the being, but not of the like beginning.

Lib.14.de ciuit.Dei.c.2. Rom.3.20. Galath.3.11. Heb.2.14.

Secondly to proceed, in other places likewiſe is the ſoule vnderſtood by fleſh, as *Auguſtine* giueth inſtance in that place. Rom.3.20. *by the workes of the law ſhall no fleſh be iuſtified*: that is, no man, as the Apoſtle himſelfe expoundeth it: *by the workes of the law ſhall no man be iuſtified, &c.* Likewiſe, Heb.2.14. *For as much as the children were partakers of fleſh and blood he alſo himſelfe tooke part with them*: tooke he part with them in the fleſh only, and not in the ſoule alſo? Thirdly, where it is ſaid, the word was made fleſh, the ſoule is not only here by conſequence implied, but properly in the ſignification included. 1. The *Apollinariſt* heretikes confeſſed humane fleſh in Chriſt, and denied him an humane ſoule, ſupplying it by his diuine ſpirit; they therefore tooke this conſequent not to be neceſſarie: wherefore it is more ſafe to affirme here an *incluſiue ſignification*, then an *excluſiue implication* only of the ſoule, becauſe of the hereſie of the *Apollinariſts*, as we reade of one *Euſtathius*, a *Monothelite* heretike, condemned in the Councell, *Chalcedon act.1.* who affirmed: *Hominem non aſſumpſit Chriſtus ſed carnem aſſumpſit, &c.* Chriſt tooke not man, but tooke onely fleſh.

Phil.2.7.

2. Saint *Paul* doth very well expound the Euangeliſts meaning, when he ſaith, *Chriſt being in the forme of God, &c. tooke vpon him the forme of a ſeruant, &c. and was found in ſhape as a man*, Phil.2.7. This is that which the Euangeliſt ſaith, *The word was made fleſh*, that is man, and dwelt among vs.

3. Thus the Fathers expound by fleſh in this place the whole humane nature: *Cyrill. de incarnat. Vnigenit.c.23. Carnem accipiens ex muliere exijt homo idem ſimul & deus*: Chriſt taking fleſh of the woman, came forth man, and the ſame alſo God. *Athanaſ. in.9.can. Epheſin. ſynod. Confitemur vnum Chriſtum filium dei ſecundum ſpiritum, filium hominis ſecundum carnem*: Wee confeſſe one Chriſt the ſonne of God in the ſpirit, the ſonne of man after the fleſh. *Ambroſ. in Pſal* 119. vpon theſe words: *Particeps ſum omnium timentium te*: I am partaker with all thoſe that feare thee: *Chriſtus habet participes carnis, quia carnem ſuſcepit, &c.* Chriſt hath vs partakers of his fleſh, becauſe hee tooke fleſh; partakers of Baptiſme, becauſe he was baptized, &c. In all theſe places by the fleſh the Fathers vnderſtand the whole humanitie of Chriſt.

Arg. 2. The true ſacrifice for ſinne was ſhadowed and foreſhewed by the ſacrifices of the Law: but thoſe ſacrifices onely foreſhewed a bodily and bloody ſacrifice: *Ergo*, the true ſacrifice for ſinne was made by the body and blood of the Redeemer. So reaſoneth *Bellar. arg.3. Feuardent. p* 439. *artic.9.*

1. *Anſw.* Firſt, the propoſition if it be generall is falſe: for all the true ſacrifice for ſinne and euery part thereof was not, neither could be ſhadowed forth by the ſacrifices, they onely ſignified the viſible part, which they were apt to expreſſe: the inuiſible part by the viſible ſacrifices of beaſts could not be deſcribed: as the blood of the propitiatory ſacrifice muſt be the blood of the ſonne of God: this the ſacrifices could not point at, nor yet the inuiſible ſuffrings of the ſoule. If the propoſition bee not generall, then the argument concudeth not conſiſting all of particulars. 2. Wee grant alſo the concluſion, if it be but particular, not of the whole true ſacrifice, but of a part: for we confeſſe that the blood of Chriſt was a part of the true ſacrifice, but not the whole: chuſe then, which you will: if the propoſition be generall, we denie it; if particular, it concludeth not.

Leuit.16.8.

2. Secondly, we denie the aſſumption: 1. For in the ſacrifices of the Law there may bee found ſomewhat, which may repreſent the ſuffring of Chriſt in ſoule: as Leuitic.16.8. there were two hee goates preſented vnto the Lord, the one of them was ſacrificed, the other ſent into the wilderneſſe, verſ.21. The ſcape goate may ſignifie Chriſts ſoule, which died not vpon the croſſe as his bodie did. 2. Againe, the holocauſts or burnt offrings which were wholy conſumed and burnt vpon the

altar, may betoken the whole and abſolute offring of Chriſt in ſoule and body.

3. Thirdly, though the ſcape or liue goate were not ſacrificed to death, yet was he preſented before the Lord, verſ.8. reconciliation was made by him, verſ.10. the iniquities of the people laid vpon him, verſ.21. So although Chriſts ſoule died not, as his bodie, yet was it in the proper ſuffrings thereof a meane of reconciliation together with the bodie.

4. What though ſome of the Fathers expound the ſcape goate to bee the wicked of the people? yet all are not of that minde, neither the ſame alwayes hold that ſenſe. 1. *Origene* thus expoundeth, *Hom.9. Leuitic. Si ira aſcendit in cor tuum, ſi inuidia &c. paratus eſto, vt abijcias in eremum:* If anger riſe into thy heart, if enuie, caſt it forth, and ſend it as the ſcape goate into the deſert, &c. He expoundeth the ſcape goate not to bee wicked men, but carnall affections in good men. 2. It is maniſeſt that the ſcape goate was a figure of Chriſt: for as the ſinnes of the people were put vpon the head of the goate, verſ.21. ſo God did lay vpon Chriſt the ſinnes of vs all, Iſai.53.6. and the prieſt Iſay 53.6.
by this ſcape goate did make reconciliation: wherefore it is but wreſted to ſignifie the wicked: wee muſt take heede that the Fathers fanſies leade vs not from the euident ſenſe of Scripture. 3. *Origene* himſelfe that is alleaged applieth the ſcape goate vnto the croſſe of Chriſt, *Hom.9. in Leuitic. In eo quod dicitur, quia affixit cruci ſuæ poteſtates, ſortem in eis apopompæi compleuit, & tanquam homo paratus abduxit in eremum:* In that it is ſaid, he faſtened the powers to his croſſe, &c. he fulfilled in them the lot of the ſcape goate, and as a man ready or prepared carried them into the wilderneſſe. Thus *Origene* referreth the accompliſhment of that figure of the ſcape goate to the croſſe of Chriſt: who in reſpect of his bodie that died, was not ſo properly that *homo paratus*, that ready meſſenger: *Ergo*, in reſpect of his ſoule.

Fifthly, in what ſenſe the ſacrifice of the croſſe is called an holocauſt, Saint *Cyprian* ſheweth *ſerm. de paſſion. Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, &c.* God without that holocauſt might haue forgiuen ſo great ſinne, &c. And elſewhere he giueth the reaſon, why he calleth it an holocauſt: *Chriſtus totum effudit ſpiritum in cruce vt nos reſpiraremus, quicquid erat humoris aquei reliquum expreſſit vt nos ablueremur, quicquid reſederat in corde ſanguinis emiſit, vt nos confirmaremur:* Chriſt did ſhed forth his whole ſpirit vpon the croſſe, that we might be refreſhed, the water that was left in his body he ſent forth, that we might be waſhed: the reſidue of his blood came forth, that wee might be cleanſed, &c. *lib. de duplici martyr.* Thus Chriſt then made an holocauſt or whole ſacrifice of himſelfe, both in his ſpirit and in his blood.

*Argum.*3. The Sacraments of the Goſpell doe ſet forth vnto vs the memoriall of Chriſts paſſion: but they repreſent not the ſuffrings of Chriſts ſoule, but onely the paſſion of his bodie: *Ergo*, his bodily paſſions were ſufficient, *Bellar. cap.8. lib.4 de Chriſti anima, argum.3. Feuardent. pag.440. artic.*11.

Anſw. Firſt, for the propoſition, if Chriſts paſſion be taken for the effect of Chriſts croſſe in the remiſſion of ſinnes, it is true, that the ſame is ſealed vnto vs and ſet forth in the Sacraments: but if by Chriſts paſſion all the neceſſarie parts, circumſtances and concurrences of Chriſts croſſe bee implied, the propoſition wanteth his due waight: for therein is not repreſented the Godhead of Chriſt, which was the onely vpholder of his croſſe: nay, all the viſible parts of the croſſe are not expreſſed in the Euchariſt; as the water, which iſſued out of Chriſts ſide. 2. The viſible parts then of Chriſts croſſe are repreſented by the elements, and in theſe viſible parts ſpirituall graces and effects: the inuiſible power of his Godhead and the ſpirituall ſuffrings of his ſoule cannot ſo well by terrene elements bee deſcribed.

Secondly, for the aſſumption: 1. it is not true that the body and blood of Chriſt onely are repreſented in the Euchariſt: for the body and blood of Chriſt is not ſet before vs as dead fleſh or blood without a ſoule: for *Chriſt dieth now no more*, Rom.6.9. If then the life and ſoule of Chriſt is ſignified Rom.6.9.
together with his bodie and blood, why not the ſuffrings alſo of the ſoule? 2. Saint *Ambroſe* (whom I alleaged before) ſheweth how the ſoule is reſembled by the blood: *Sanguis pro anima, ſicut transfiguratum eſt in Moſe:* The blood is taken for the ſoule, as it was prefigured in *Moſes: in* 11. 1. *ad Corinth.* 3. And therefore it is called *calix ſanguinis*, the cup of his blood: and by the cup is ſignified not onely the bodily ſuffrings of Chriſt, but his ſoule ſorrowes: as when he prayed to his father, that the *cup might paſſe*, he did not meane onely his bodily death, but his ſpirituall agonie alſo.

3. Thirdly, the argument may be returned thus: In Baptiſme is ſealed vnto vs the true propitiation for our ſinnes: in Baptiſme is ſealed onely the blood of Chriſt ſhed for vs ſignified by water: *Ergo*, the blood of Chriſt onely without his fleſh or body is the true propitiation. What other anſwere can here be made, then the ſame which was giuen before, that either all the circumſtances and concurrences of Chriſts paſſion are not ſet forth in Baptiſme, but the effects onely, or that by one part of the croſſe the reſt are expreſſed?

*Argum.*4. The Rhemiſts ſeeme to frame an argument from the nature of a teſtament: *Chriſts death* (ſay they) *was neceſſary for the full confirmation, ratification and accompliſhment of the new teſtament: Annot. in Hebr.9. verſ.*20. where if their meaning be, that Chriſts death was neceſſary to the confirmation of the teſtament, and that without it could not be ratified, we willingly yeeld: for as the Apoſtle ſaith, a teſtament is confirmed when men are dead, Hebr.9.17. But if they will further preſſe this Heb.9.17.
ſimilitude, and reaſon thus: A mans death is ſufficient to confirme his teſtament, without any other

suffrings

Annot.in hunc locum.

of Chriſt to be aſſumed and taken of the virgin. 3. Chriſt then is ſaid to be made of the ſeed of *Dauid* according to the fleſh, that is in his ſoule and body, but not after the ſame manner: his fleſh hee receiued of the Virgin *Marie*, which came of *Dauid, originaliter*, originally and materially: his ſoule onely *occaſionaliter*, as by the occaſion of the bodie: his fleſh being conceiued in and of the Virgine *Marie*, then was his bleſſed ſoule infuſed into that holy bodie ſo conceiued: ſo alſo, whereas Saint *Peter* ſaith, ***he was put to death concerning the fleſh:*** both bodie and ſoule are here implied, yet not to die in the ſame manner: the bodie died properly and verily, the ſoule *occaſionally* onely, (that I may ſo ſpeake) being diſſolued from the bodie by the death thereof; ſo that whereas in another place I ſeeme to denie, the ſoule of Chriſt to be vnderſtood vnder the name of the fleſh, in either of theſe places giuen in inſtance: I meane in reſpect of the manner onely: that the ſoule is not ſo comprehended vnder the name of fleſh, as to haue the like beginning with it in the one place, or the like end in the other: ſo that the ſubſtance of the ſoule is included, but not the qualitie, propertie, or manner of the beginning, or end thereof 1. Therefore a certaine cauiller needed not to haue obiected herein temeritie and inconſtancie, or groſſe contradiction, if he had as friendly weighed my meaning, as he would haue his owne words in the like caſe conſtrued. *Auguſtine*, where the Scripture ſaith, *The Word was made fleſh*; by *fleſh*, vnderſtandeth the whole nature of man conſiſting of bodie and ſoule: *A parte totum, carne nominata intelligitur homo*, By a part the whole, the fleſh being named, man is vnderſtood, &c. *de ciuit. Dei. lib.* 14.*c.*2. And yet he is of opinion, that Chriſt had not his ſoule from *Adam* by propagation, *ne per illius hominis inobedientiam peccator conſtituatur:* leſt that he by the diſobedience of that man, might alſo be ſuppoſed to be a ſinner: *de Geneſ. ad liter. lib.*10.*c.*18. Like as then theſe two in *Auguſtines* opinion, without any contradiction may ſtand together, that Chriſt was made fleſh of *Dauid*, both in reſpect of his bodie and ſoule, and yet his ſoule was not deriued by propagation from *Dauid*; ſo is the contradiction before obiected healed, as hath been ſhewed: vnder fleſh then in this place the ſoule is alſo vnderſtood in reſpect of the being, but not of the like beginning.

Anſwere to Limbomaſt. defenſ.2.Teſtim obiect.5. Iohn 1.14.

Lib.14.de ciuit.Dei.c.2. Rom.3.20. Galath.3.11. Heb.2.14.

Secondly to proceed, in other places likewiſe is the ſoule vnderſtood by fleſh, as *Auguſtine* giueth inſtance in that place. Rom.3.20. *by the workes of the law ſhall no fleſh be iuſtified:* that is, no man, as the Apoſtle himſelfe expoundeth it: *by the workes of the law ſhall no man be iuſtified, &c.* Likewiſe, Heb.2.14. *For as much as the children were partakers of fleſh and blood he alſo himſelfe tooke part with them:* tooke he part with them in the fleſh only, and not in the ſoule alſo? Thirdly, where it is ſaid, the word was made fleſh, the ſoule is not only here by conſequence implied, but properly in the ſignification included. 1. The *Apollinariſt* heretikes confeſſed humane fleſh in Chriſt, and denied him an humane ſoule, ſupplying it by his diuine ſpirit; they therefore tooke this conſequent not to be neceſſarie: wherefore it is more ſafe to affirme here an *incluſiue ſignification*, then an *excluſiue implication* only of the ſoule, becauſe of the hereſie of the *Apollinariſts*, as we reade of one *Euſtathius*, a *Monothelite* heretike, condemned in the Councell, *Chalcedon act.*1. who affirmed: ***Hominem non aſſumpſit Chriſtus ſed carnem aſſumpſit, &c.*** Chriſt tooke not man, but tooke onely fleſh.

Phil.2.7.

2. Saint *Paul* doth very well expound the Euangeliſts meaning, when he ſaith, *Chriſt being in the forme of God, &c. tooke vpon him the forme of a ſeruant, &c. and was found in ſhape as a man*, Phil.2.7. This is that which the Euangeliſt ſaith, *The word was made fleſh*, that is man, and dwelt among vs.

3. Thus the Fathers expound by fleſh in this place the whole humane nature: *Cyrill. de incarnat. Vnigenit.c.*23. *Carnem accipiens ex muliere exijt homo idem ſimul & deus:* Chriſt taking fleſh of the woman, came forth man, and the ſame alſo God. *Athanaſ. in.*9.*can. Epheſin. ſynod. Confitemur vnum Chriſtum filium dei ſecundum ſpiritum, filium hominis ſecundum carnem:* Wee confeſſe one Chriſt the ſonne of God in the ſpirit, the ſonne of man after the fleſh. *Ambroſ. in Pſal* 119. vpon theſe words: *Particeps ſum omnium timentium te:* I am partaker with all thoſe that feare thee: *Chriſtus habet participes carnis, quia carnem ſuſcepit, &c.* Chriſt hath vs partakers of his fleſh, becauſe hee tooke fleſh; partakers of Baptiſme, becauſe he was baptized, &c. In all theſe places by the fleſh the Fathers vnderſtand the whole humanitie of Chriſt.

*Arg.*2. The true ſacrifice for ſinne was ſhadowed and foreſhewed by the ſacrifices of the Law: but thoſe ſacrifices onely foreſhewed a bodily and bloody ſacrifice: *Ergo*, the true ſacrifice for ſinne was made by the body and blood of the Redeemer. So reaſoneth *Bellar.arg.*3.*Feuardent.p* 439.*artic.*9.

1. *Anſw.* Firſt, the propoſition if it be generall is falſe: for all the true ſacrifice for ſinne and euery part thereof was not, neither could be ſhadowed forth by the ſacrifices, they onely ſignified the viſible part, which they were apt to expreſſe: the inuiſible part by the viſible ſacrifices of beaſts could not be deſcribed: as the blood of the propitiatory ſacrifice muſt be the blood of the ſonne of God: this the ſacrifices could not point at, nor yet the inuiſible ſuffrings of the ſoule. If the propoſition bee not generall, then the argument concudeth not conſiſting all of particulars. 2. Wee grant alſo the concluſion, if it be but particular, not of the whole true ſacrifice, but of a part: for we confeſſe that the blood of Chriſt was a part of the true ſacrifice, but not the whole: chuſe then, which you will: if the propoſition be generall, we denie it; if particular, it concludeth not.

Leuit.16.8.

2. Secondly, we denie the aſſumption: 1. For in the ſacrifices of the Law there may bee found ſomewhat, which may repreſent the ſuffring of Chriſt in ſoule: as Leuitic.16.8. there were two hee goates preſented vnto the Lord, the one of them was ſacrificed, the other ſent into the wilderneſſe, verſ.21. The ſcape goate may ſignifie Chriſts ſoule, which died not vpon the croſſe as his bodie did. 2. Againe, the holocauſts or burnt offrings which were wholy conſumed and burnt vpon the

altar, may betoken the whole and abſolute offring of Chriſt in ſoule and body.

3. Thirdly, though the ſcape or liue goate were not ſacrificed to death, yet was he preſented before the Lord, verſ.8. reconciliation was made by him, verſ.10. the iniquities
him, verſ.21. So although Chriſts ſoule died gs
thereof a meane of reconciliation to

4. What though ſome of the Fathe ?
yet all are not of that minde, neither t
Hom.9.Leuitic. Si ira aſcendit in cor t
riſe into thy heart, if enuie, caſt it forth
poundeth the ſcape goate not to bee w
nifeſt that the ſcape goate was a figure
head of the goate, verſ.21. ſo God did — Iſay 53.6.
by this ſcape goate did make reconcilia
muſt take heede that the Fathers fanſies
gene himſelfe that is alleaged applieth
tic. *In eo quod dicitur, quia affixit cruci* *compleuit, & tanquam*
homo paratus abduxit in eremum: In that it is said, he faſtened the powers to his croſſe, &c. he fulfilled in them the lot of the ſcape goate, and as a man ready or prepared carried them into the wilderneſſe. Thus *Origene* referreth the accompliſhment of that figure of the ſcape goate to the croſſe of Chriſt: who in reſpect of his bodie that died, was not ſo properly that *homo paratus*, that ready meſſenger: *Ergo*, in reſpect of his ſoule.

MISPRINTS
IN
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Fifthly, in what ſenſe the ſacrifice of the croſſe is called an holocauſt, Saint *Cyprian* ſheweth *ſerm. de paſſion. Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, &c.* God without that holocauſt might haue forgiuen ſo great ſinne, &c. And elſewhere he giueth the reaſon, why he calleth it an *holocauſt: Chriſtus totum effudit ſpiritum in cruce vt nos reſpiraremus, quicquid erat humoris aquei reliquum expreſſit vt nos ablueremur, quicquid reſederat in corde ſanguinis emiſit, vt nos confirmaremur:* Chriſt did ſhed forth his whole ſpirit vpon the croſſe, that we might be refreſhed, the water that was left in his body he ſent forth, that we might be waſhed: the reſidue of his blood came forth, that wee might be cleanſed, &c. *lib. de duplici martyr.* Thus Chriſt then made an holocauſt or whole ſacrifice of himſelfe, both in his ſpirit and in his blood.

*Argum.*3. The Sacraments of the Goſpell doe ſet forth vnto vs the memoriall of Chriſts paſſion: but they repreſent not the ſuffrings of Chriſts ſoule, but onely the paſſion of his bodie: *Ergo*, his bodily paſſions were ſufficient, *Bellar.cap.*8. *lib.*4 *de Chriſti anima, argum.*3. *Feuardent.pag.*440. *artic.*11.

Anſw. Firſt, for the propoſition, if Chriſts paſſion be taken for the effect of Chriſts croſſe in the remiſſion of ſinnes, it is true, that the ſame is ſealed vnto vs and ſet forth in the Sacraments: but if by Chriſts paſſion all the neceſſarie parts, circumſtances and concurrences of Chriſts croſſe bee implied, the propoſition wanteth his due waight: for therein is not repreſented the Godhead of Chriſt, which was the onely vpholder of his croſſe: nay, all the viſible parts of the croſſe are not expreſſed in the Euchariſt; as the water, which iſſued out of Chriſts ſide. 2. The viſible parts then of Chriſts croſſe are repreſented by the elements, and in theſe viſible parts ſpirituall graces and effects: the inuiſible power of his Godhead and the ſpirituall ſuffrings of his ſoule cannot ſo well by terrene elements bee deſcribed.

Secondly, for the aſſumption: 1. it is not true that the body and blood of Chriſt onely are repreſented in the Euchariſt: for the body and blood of Chriſt is not ſet before vs as dead fleſh or blood without a ſoule: for *Chriſt dieth now no more*, Rom.6.9. If then the life and ſoule of Chriſt is ſignified together with his bodie and blood, why not the ſuffrings alſo of the ſoule? 2. Saint *Ambroſe* (whom I alleaged before) ſheweth how the ſoule is reſembled by the blood: *Sanguis pro anima, ſicut transfiguratum eſt in Moſe:* The blood is taken for the ſoule, as it was prefigured in *Moſes: in* 11.1. *ad Corinth.* 3. And therefore it is called *calix ſanguinis*, the cup of his blood: and by the cup is ſignified not onely the bodily ſuffrings of Chriſt, but his ſoule ſorrowes: as when he prayed to his father, that the *cup might paſſe*, he did not meane onely his bodily death, but his ſpirituall agonie alſo. — Rom.6.9.

3. Thirdly, the argument may be returned thus: In Baptiſme is ſealed vnto vs the true propitiation for our ſinnes: in Baptiſme is ſealed onely the blood of Chriſt ſhed for vs ſignified by water: *Ergo*, the blood of Chriſt onely without his fleſh or body is the true propitiation. What other anſwere can here be made, then the ſame which was giuen before, that either all the circumſtances and concurrences of Chriſts paſſion are not ſet forth in Baptiſme, but the effects onely, or that by one part of the croſſe the reſt are expreſſed?

*Argum.*4. The Rhemiſts ſeeme to frame an argument from the nature of a teſtament: *Chriſts death* (ſay they) *was neceſſary for the full confirmation, ratification and accompliſhment of the new teſtament: Annot. in Hebr.*9.*verſ.*20. where if their meaning be, that Chriſts death was neceſſary to the confirmation of the teſtament, and that without it could not be ratified, we willingly yeeld: for as the Apoſtle ſaith, a teſtament is confirmed when men are dead, Hebr.9.17. But if they will further preſſe this ſimilitude, and reaſon thus: A mans death is ſufficient to confirme his teſtament, without any other — Heb.9.17.

ſuffrings in ſoule, therefore Chriſts bodily death was ſufficient to confirme his teſtament: we doe then further anſwere as followeth.

Great difference betweene Chriſts teſtament and others.

Anſw. Firſt, ſimilitudes muſt not be forced to agree in euery point, as in this example there is great difference betweene the teſtaments of men, and the teſtament of Chriſt: firſt, the reaſon why mens teſtaments ſtand, is giuen in the lawe, *Quia aliud velle non poſſunt:* Becauſe they can now will no more; *Conſtantin. Cod. lib.1.tit.5.l.1.* but Chriſt is able to will ſtill. Secondly, it is a rule in law, that *Scripta voluntas diſpoſitiuè valet, non enunciatiuè:* A written will is of force in diſpoſing, but not in affirming, *Diocletian. Cod. lib.3.tit.38.leg.10.* that is, whatſoeuer is affirmed in a will, is not alwayes receiued; but whatſoeuer is bequeathed or diſpoſed, ſtandeth: but it were blaſphemie to ſay, that Chriſts teſtament doth not hold affirmatiuely. Thirdly, by the law a will ſtandeth not, *ſi liberos praterierit in tabulis*, if a man doe paſſe by his ſonnes in his will, and bequeath them nothing, *Cod. lib.6.tit.12.leg.1. Alexander.* yet Chriſt in his teſtament reiected the Iewes, and receiued the Gentiles: yet who will ſay, that his will herein ſtandeth not? Fourthly, if any man did *contra leges teſtari, aut iuri publico derogare*, did make a will contrary to the publike lawes, it was of no force, *Diocletian. Cod. lib.6.tit.23.leg.13.* But Chriſts teſtament did derogate and abrogate the ceremoniall lawes of *Moſes*, yet notwithſtanding remaineth in force. Fifthly, the Apoſtle ſaith, the will of men is of no force, as long as hee that made it is aliue, Hebr.*9.17.* but Chriſt now liueth, and henceforth dieth no more, Rom.*6.9.* yet his teſtament is in force, though much be preſumed in the world againſt it; as *Auguſtine* ſaith: *Mortuus ſine ſenſu iacet, & valent verba ipſius; ſedet Chriſtus in cœlo, & contradicitur teſtamento eius: in Pſal.21.* A man lieth dead without ſenſe, and his laſt words ſtand; Chriſt ſitteth in heauen, and yet his teſtament is contradicted, &c. Sixthly, in ſome caſes by the Ciuill law a will vnwritten preuailed againſt a will written: *Cod. lib.3.tit.36.leg.5. Alexander.* If a man in his teſtament, did bequeath or award his ſeruant to bonds, and afterward change his mind, *licet non ſcripſerit, valebit*, although he wrote it not, it ſhall ſtand: but nothing that is vnwritten ought to bee receiued againſt the written teſtament of Chriſt. In theſe and many ſuch other points Chriſts teſtament and mans teſtaments doe differ: they therefore muſt be made to agree onely, wherein the Apoſtle compareth them, that as touching the death of the body, it is neceſſary for the confirmation both of mens teſtament and Chriſts: but as concerning the ſpirituall paine of the ſoule the reaſon is not alike, there is no cauſe or neceſſitie thereof toward the conſtitution of a mans will, as there was in Chriſt toward the finiſhing of the ſacrifice of the new teſtament.

Heb.9.17.
Rom.6.9

Secondly, the Apoſtle concludeth, that no death, but of the bodie, is neceſſary for the confirmation of a teſtament: which we grant, and further acknowledge that Chriſt onely died properly in his bodie: the proper death of the ſoule (which is either by ſinne or damnation, in the finall ſeparation of Gods fauour) Chriſt died not: ſuch a death and damnation of the ſoule who is ſo blaſphemous to attribute to Chriſt? in confuting that, which no man denieth, labour may well be ſpared. And therefore as *Hierome* ſaith, *Non poſſum te exiſtimare victorem, niſi aduerſarium videro vulneratum:* He cannot haue the victorie, that doth not wound the aduerſarie, *Apolog. ad Pammach.* Therefore theſe darts, which they caſt in the ayre, *Feuard.p.453.* pierce not our cauſe, neither can thoſe ſtrokes wound the body, that touch it not.

Heb.9.18.

What conditions are required toward the making of a teſtament.

Thirdly, the Apoſtle by this ſimilitude onely inferreth, that without the death of the body a teſtament is not ratified: as verſ.18 *neither was the firſt ordained without blood:* So without Chriſts death the new teſtament could not be confirmed: doth it therefore follow that nothing elſe is required? Many things beſide the bodily death muſt concurre to make a mans teſtament: firſt, he muſt bee *ſana mentis*, of a ſound and perfect minde; and therefore a mad man, except he haue *dilucida interualla*, ſome intermiſſion of his fits, cannot make a will, *Cod. lib.6.tit.22.leg.9.* Secondly, *Pupillus non poteſt teſtari:* A pupill, that is vnder the gouernment of others, cannot make a will: *ibid.tit.21.leg.12. Iuſtinian.* Thirdly, *Filius familias non poteſt:* A ſonne that is vnder his father cannot: *ibid.tit.22.leg.11.* Fourthly, *Si teſtes non fuerint in conſpectu teſtatoris, &c.* If the witneſſes be not in the ſight of the teſtator, the will is not good, *Cod. lib.6.tit.23.leg.9. Diocletian.* Fifthly, *Si compulſus ſit teſtari, &c.* If a man be compelled to make a will, it is not good, *lib.6.tit.34.leg.1.* Sixthly, *Mutus non poteſt, niſi ſciat ſcribere:* A dumbe man by the Ciuill law cannot make a will, vnleſſe he can write, *lib.6.tit.22.leg.10. Iuſtinian.* Theſe conditions and many beſide, are required as neceſſary for the conſtitution of wils: ſo that the death of the body is not onely ſufficient to adde ſtrength to a will, though without it, it ſtandeth not in force. In like manner without the death of Chriſts body the new teſtament was not ratified, and yet not onely by it: the innocency of Chriſts birth, the righteouſneſſe of his life, his obedience in his ſuffrings vpon the croſſe muſt concurre with his death to eſtabliſh the new teſtament. Wherefore the argument followeth not, the new teſtament was confirmed by Chriſts bodily death: *Ergo*, he ſuffred not the terrors of ſoule.

Fourthly, if this reaſon conclude any thing, it taketh away all compaſſion, ſorrow, and affection in the ſoule of Chriſt, (which they themſelues grant, *Feuard.p.452.lin.25.*) as well as the terrors of conſcience: for if the bodily death be ſufficient for the eſtabliſhment of the teſtament, then the ſoule neede not any way to be affected at all. So then they may here ſay as *Hierome*, though not in the like caſe: *Noſtra contra nos dimicat armatura:* Our owne weapons doe fight againſt vs: *ad Ioann. Hieroſolymitan.*

Argum.5.

*Arg.*5. Chriſt was more effectuall to ſaue vs, then *Adam* to condemne vs, *Feuard.p.*383.*cauſ* 4. & 454.*lin.*20. But *Adams* fleſh by the which ſinne entred, was ſufficient to deſtroy vs: *Ergo*, ſo muſt Chriſts fleſh be to redeeme vs.

2. Againe, the Apoſtle ſaith, Rom.5.19. *As by one mans diſobedience many are made ſinners, ſo by the obedience of one ſhall many be made righteous:* This obedience of Chriſt was in his death, *Feuard ibid. Ergo*, by the obedience of Chriſt to death we are made righteous.

Rom.5.19.

Anſw. Firſt, the aſſumption is falſe, if it be vnderſtood ſo, that *Adams* fleſh onely infected his poſteritie: firſt, it would follow hereupon, that the fleſh is the ſeate of ſinne, which is a popiſh error, and maintained by *Bellarm. de ſtat. peccat. lib.*3.*c.*7.*vid. ſupra contr.*18.*qu.*4.*par.*5. Diſeaſes and other outward infirmities are the infection of the bodie, but ſinne is properly the infection of the ſoule; for ſeeing ſinne is a ſpirituall euill, and the fleſh but a terrene and earthly veſſell, how can it be, that ſinne ſhould be propagated onely by the fleſh?

2. The Scriptures are contrarie: *Adam begat a child in his owne likeneſſe after his owne image:* was this image in the bodie onely, and not in the ſoule alſo? whereby is vnderſtood, that *Adam* begot a ſonne in the like ſinfull and corruptible ſtate: *Which are borne not of blood, nor of the will of the fleſh, not of the will of man, &c.* Where is the fleſhly will, whereof men are borne, but in the ſoule? *That which is borne of the fleſh is fleſh, that which is borne of the ſpirit is ſpirit:* By fleſh here is ſignified the vnregenerate part both of the ſoule and bodie: whatſoeuer then is fleſhly and carnall in vs, whether in ſoule or bodie, is borne of the fleſh: and ſo ſinne propagated by them both.

Geneſ.5.3.
Iohn 1.13.
Iohn 3.6.

3. *Obiect.* Then it will follow, that the ſoules of men, as well as their bodies are deriued from their parents, if originall infection be propagated by both.

Anſw. Firſt, I ſay with *Auguſtine* thus writing to S. *Hierome* of this very matter: *Illa de animarum nouarum creatione ſententia ſi hanc fidem fundatiſſimam non oppugnat (i. de originali peccato) ſit & mea; ſi oppugnat, non ſit & tua:* This ſentence of the creation of new ſoules, if it doe not impugne this grounded faith, (that is, of originall ſinne,) let it be my opinion alſo, if it doe, let it not be yours neither; *Epiſt.*28. So I ſay, that if it did neceſſarily follow, if ſoules be created of God; that pollution ſhould come onely by the fleſh, I had rather leaue that vncertaintie, then go againſt a certaine truth: for what were this elſe, but to extenuate originall ſinne, and in effect to make it no ſinne at all; ſeeing it is the ſoule, not the fleſh, that ſinneth: as the Prophet ſaith, *The ſoule that ſinneth ſhall die.*

Whether the ſoule be propagated from the parents.
Ezech.18.20.

Secondly, neither is it neceſſarie to grant, that ſoules ſhould be deriued from the parents, if ſinne be propagated both by the bodie and the ſoule: S. *Auguſtine* ſheweth how, *lib.*3.*de liber. arbitr. cap.*20. *Quod ſi ſigillatim in ſingulis fiunt animæ, conuenientiſſ. eſt, vt malum meritum prioris eſſet natura ſequentis, vt bonum meritum ſequentis natura prioris ſit:* Though that euery ſoule ſhould ſeuerally bee made in the bodie, yet it is moſt conuenient, that the euill merite of the firſt man ſhould be the nature of the ſecond, as the good merit (that is vertue) of the ſecond is the nature of the firſt, &c. that is, like as the image of grace renewed in *Adams* poſteritie, is the ſame that *Adams* nature was before his fall: ſo the euilneſſe in *Adam* corrupted, is become the nature of his corrupt poſteritie.

The Maſter of the ſentences is not here to be refuſed: *Ipſius carnalis concupiſcentiæ cauſa non eſt in anima ſola, nec in carne ſola, ex vtroque enim fit, &c.* The cauſe of carnall concupiſcence is not in the ſoule alone, nor in the fleſh alone, but is made of them both, *lib.*3.*diſtinct.*17.*b.*

Like as a fountaine ſpringing vp in a clay ground, preſently receiueth of the nature of the ground: this clay water is neither of the fountaine, for there is no clay, nor of the earth alone, for there is no water, but ioyntly from them both: ſo is the ſoule corrupted at the very firſt coniunction with the body: the ſinne is not in the ſoule, which is created pure, nor in the fleſh, which is not capable of ſinne, but it ſpringeth forth of the coniunction, and commixtion of them both.

4. How is it like, that *Adams* fleſh ſhould only infect his poſteritie; ſeeing it was not the fleſh, that firſt infected himſelfe? as *Magiſter ſententiar.* thus reporteth out of *Auguſtine, lib* 2.*diſt.*32.*liter.E. Non fuit corruptio corporis, quæ aggrauat animam, cauſa primi peccati, ſed pœna; nec caro corruptibilis animam peccatricem fecit, ſed peccatrix anima carnem corruptibilem fecit:* The corruption of the fleſh, which preſſeth downe the ſoule, was not the cauſe of the firſt ſinne, but the puniſhment: neither the corruptible fleſh made the ſoule ſinfull, but the ſinfull ſoule made the fleſh ſubiect to corruption, &c. Sinne then entred into *Adam* by his ſoule firſt, and then his fleſh: and ſo doth it enter vpon his poſteritie.

Secondly, 1. though the croſſe and paſſion of Chriſt did chiefly ſhew the obedience of Chriſt: *For he learned obedience by the things which he ſuffered*, Heb.5.8. yet his obedience to his Father was ſeene through his whole life: as Iohn.4.34. *My meate is, that I may do the will of him that ſent me.* 2. Chriſts obedience is ſet againſt *Adams* diſobedience: As then *Adams* diſobedience ſignifieth the whole maſſe of corruption in him; ſo Chriſts obedience betokeneth all his iuſtice and righteouſneſſe. 3. So the Apoſtle expoundeth it himſelfe, Rom.5.18. calling it *the iuſtifying of Chriſt.* 4. And though his obedience in his death were onely inſinuated, where was this obedience, was it not in his will, when he ſaith, *Not my will, but thine be done?* and he ſubmitteth himſelfe to drinke of the cup, not onely to taſte of the bodily death, but to endure all ſorrowes beſide, that ſhould be laid vpon him.

Chriſts obedience muſt be conſidered not onely in his death, but in his whole life.
Heb.5.8.
Iohn 4.34.
Rom.5.18.

S. *Ambroſe* euidently declareth his mind of this matter, *de vocat. Gentium lib.*1.*c.*3. *inde (ex hominis præuaricatione) Multiplex corporis animique corruptio, inde ignorantia, difficultas, &c.* From

Originall ſinne is not onely from the fleſh, but by the ſoule alſo. mans tranſgreſſion proceedeth the manifold corruption of ſoule and body, as ignorance, hardneſſe of vnderſtanding, *curæ inutiles, ſacrilegi errores, &c.* vaine cares, ſacrilegious errors: if ignorance, error be propagated from *Adam*, then is not this propagation onely by the fleſh, which is not ſubiect to ignorance, error; but the ſoule only: *Origen* alſo thus witneſſeth, *hom.* 8. *in Leuit. Audi Dauidem dicentem, in iniquitatibus conceptus ſum, oſtendens, quod quacunq́, anima in carne naſcitur, iniquitatis & peccati ſorde polluitur*: Heare *Dauid* ſaying, I was conceiued in iniquitie, ſhewing that any ſoule whatſoeuer is borne in the fleſh, is polluted with the filthineſſe of iniquitie and ſinne. The ſoule then in the very firſt birth is polluted, and ſo the corruption is ſpread as well by the ſoule as the body.

Argum. 6. The leaſt teare, the leaſt groane, the leaſt drop of blood in Chriſt had been ſufficient, becauſe of the excellencie of the perſon of the ſufferer: how much more his whole painefull paſſion in his bodie? *Feuardent p.* 450.

Anſw. Firſt, the argument followeth not; the Sonne of God was able with his blood onely to redeeme vs, *Ergo*, he thought good ſo to doe: he had been able without his blood, or death at all, in his omnipotent power to haue ſaued vs; but it ſeemed not good vnto him ſo to doe.

Secondly, if Chriſts blood onely did it, then were theſe ſorrowes of his ſoule, which you confeſſe he felt, ſuperfluous: if they were not in vaine, his teares, his heauineſſe, his groanes; then his blood only without theſe redeemed vs not.

Thirdly, *Bernard* reporteth this to haue been the Error of one *Abaillardus, epiſt.* 191. *Cur redemit nos per ſanguinem, cùm potuit per ſermonem?* Why did hee redeeme vs by his blood, when hee might haue done it by his word? *Bernard* anſwereth, *Quid prodeſt, quod nos inſtituit, ſi non reſtituit?* What had it auailed vs, if he had giuen vs inſtitution, but not reſtitution? &c. In like ſort is it now vrged; what needed Chriſt to redeeme vs by his ſoule, ſeeing he did it in his bodie? we may alſo anſwere, *Quid prodeſt ſi nos reſtituit, ſi non plenè reſtituit?* What had it auailed vs, if he reſtored vs, but fully had not reſtored vs?

Fourthly, we grant, that Chriſt in reſpect of his great power, might haue redeemed vs not onely without his ſufferings in ſoule: but in bodie alſo: as Maſter *Caluin* ſaith, *Potuit nos Deus verbo, aut nutu redimere*: God might haue redeemed vs with his word, yea, with a becke: *in* 15. *Ioan. verſ.* 13. But this was not agreeable to Gods iuſtice; who had otherwiſe determined, that his Sonne ſhould
Iſay 53.10. pay by his ſuffering the full price of our redemption: and therefore the Prophet *Eſay* ſaith, 53.10. *The will of the Lord ſhall proſper in his hand.* And here *Origen* hath a very good diſtinction, *Quod ad potentiam Dei omnia poſſibilia, quod ad iuſtitiam Dei poſſibilia ſolum, quæ iuſta ſunt*: In reſpect of Gods power, all things are poſſible; in reſpect of his iuſtice, thoſe things are onely poſſible, that are iuſt: *in Matth. tract.* 35. So in reſpect of Gods power, Chriſt needed not to haue ſuffered, but in his bodie, nor yet in that neither: but in regard of his iuſtice, it was not poſſible, but that Chriſt in himſelfe ſhould beare the whole and entire puniſhment due vnto our ſinnes.

Laſtly, whereas the fathers do moſt worthily amplifie the bodily ſufferings of Chriſt, and the death of his fleſh, denying that he died in ſoule, and to this purpoſe they may eaſily bee produced: Our anſwere is this: 1. That concerning the death of the ſoule, we willingly condeſcend, that it is not to be admitted in Chriſt. 2. If the fathers vrge the blood of the Croſſe, and the offering of Chriſts fleſh, they muſt be vnderſtood according to the phraſe of the Scripture, which by one part ſetteth forth the reſt: and Chriſts blood is eſpecially mentioned, becauſe it was the moſt viſible and conſpicuous part of his paſſion. 3. Yet not one of the fathers can be brought forth, which denieth Chriſt ſuffering in ſoule. 4. Nay, they do witneſſe and teſtifie for the ſame: as *Cyril* ſaith, *Neceſſe erat cum ſuo corpore adunatam ei animam dolere, vt dum timebat paſſiones ſubditam ceruicem Deo ſubmitteret*: It was neceſſary that his ſoule ſhould be grieued with the bodie, that while he feared his paſſions, he ſhould ſubmit his necke vnto God, *de incarnat. vnigen. c.* 7. If Chriſts blood ſtrictly taken had ſufficed, the griefe of the ſoule had not been neceſſarie. And if it be anſwered, that hee meaneth the griefe of the ſoule, ariſing from the ſuffering of the body: I ſay further, 1. that if it were ſo, yet this griefe is ſomewhat elſe beſide his blood, which was before affirmed to be ſufficient: a ſufficiencie is without the neceſſitie of other things: but he ſaith there was a neceſſitie of the griefe of the mind: *Ergo*, without it there was not a ſufficiencie. 2. He meaneth a deeper griefe, feare and ſuffering, then ariſing from the ſuffering of the bodie: he feared his paſſions; but the paſſion of his bodily death he feared not; that had been great
Heb.5.7. weakeneſſe: and he was heard in that he feared, Heb. 5.7. but in reſpect of his bodily death, that it might paſſe, he was not heard: therefore it was a greater griefe and feare that perplexed his mind.

The Proteſtants.

That the bodily death of Chriſt was not the whole ſuffering and ſacrifice of his Croſſe, neither in reſpect of Gods iuſtice the whole and full price of our redemption; though in reſpect of Gods power, leſſe might haue ſufficed; thus we ſhew it:

Argum. 1. That which Chriſt tooke, he offered: Chriſt tooke not the body or fleſh of man only: *Ergo*, he offered not his body onely.

Anſw. If any thing be here denied, it will be the propoſition, which is further thus confirmed.

Heb.2.14. Firſt, the Apoſtle ſaith, Heb. 2.14. *For as much as the children were partakers of fleſh and blood, hee tooke part with them, that he might deſtroy through death, &c. and that he might deliuer all them, which for feare of death were all their life long ſubiect to bondage*: from this place I reaſon thus: *that which*

Chriſt by his death deliuered vs from, hee tooke part with vs in: but hee deliuered vs not onely from the death of the bodie, but from the feare and bondage *of the ſoule: Ergo,* herein hee tooke part with vs.

Secondlie, they are Saint *Ambroſe* words, *Hoc obtulit Chriſtus, quod induit:* Chriſt offered that, which hee tooke or put on, *de incarnat.c.7. Ergo,* he offered not his fleſh onely, becauſe hee tooke it not alone.

Thirdly, he giueth this reaſon in the ſame place: *Quæ erat cauſa incarnationis, niſi vt caro, quæ peccauerat per ſe redimeretur:* What cauſe was there of his incarnation, but that the fleſh, that had ſinned, ſhould be redeemed by it ſelfe? The reaſon ſtandeth thus: 1. That which Chriſt tooke of mans nature, he tooke to redeeme by ſuffring in it: but Chriſt tooke not onely the fleſh of man, but his ſoule: *Ergo,* he redeemed mans ſoule, by ſuffring in it. 2. That part of man, which had ſinned, muſt be redeemed by it ſelfe: not mans fleſh onely, but his ſoule alſo had ſinned: *Ergo,* not the fleſh only, but the ſoule muſt be by it ſelfe redeemed.

Argum.2. The ſecond reaſon I take out of *Cyprian*; and it is framed thus: That which Chriſt offered vpon the Croſſe, he ſuffered in: Chriſt offered not his bodie onely: *Ergo,* he ſuffered not in bodie onely.

First, the propoſition or firſt part is prooued by the Apoſtle, Heb.9.25.26. *Not that he ſhould offer himſelfe often, &c. for then he muſt haue often ſuffered:* So then there is no offering of Chriſt without ſuffering: and therefore he is ſaid to haue offered *a ſacrifice for ſinnes,* Heb.10.12. But a ſacrifice is not offered without ſuffring: for the ſacrifice was firſt killed, and then offered.

Heb.9.25.26.
Heb.10.12.

Secondly, S. *Cyprian* proueth the aſſumption, as I haue alleaged him before, *lib. de duplic. Martyr.* who applieth that place of Iohn. *There are three that beare record in earth; the ſpirit, water and blood;* vnto the oblation of Chriſt vpon the Croſſe: *Triplex à Chriſto teſtimonium accepimus, &c.* Wee haue receiued a threefold teſtimonie from Chriſt; of the ſpirit, water, and blood: *Totum effudit ſpiritum, &c.* He did ſend forth his whole ſpirit, that we might be refreſhed; the water, that we might bee waſhed; the blood that was left, that we might be confirmed: So there was nothing in Chriſt, that was not powred out vpon the Croſſe; his ſoule firſt and ſpirit, then all the moiſture and blood left in his bodie: Chriſt then offered not his bodie onely vpon the Croſſe: for he further ſaid, *Father, into thy hands I commend my ſpirit: Ergo,* he ſuffered not onely in body.

1.Iohn.5.8.

Argum.3. That which Chriſt tooke of our nature, he ſanctified in himſelfe, Heb.2.11. *Hee that ſanctifieth, and they which are ſanctified, are all of one:* Our reaſon then ſtandeth thus: that which Chriſt ſanctified in himſelfe, hee ſanctified by ſuffering in it: So ſaith the Apoſtle, Heb.2.10. that *Chriſt was conſecrate through afflictions:* and by the ſame meanes did Chriſt ſanctifie himſelfe, whereby wee are ſanctified: Iohn 17.19. *For their ſakes doe I ſanctifie my ſelfe, that they alſo may bee ſanctified:* But we are ſanctified by Chriſts oblation vpon the croſſe, Heb.10.14. *With one offering hath he conſecrated for euer them that are ſanctified.* The propoſition then is true, that Chriſt was ſanctified by his ſuffering and offering vpon the croſſe, but both his bodie and ſoule was ſanctified: *Ergo,* he ſuffered not in bodie onely, but both in bodie and ſoule. This reaſon and euery part thereof is grounded vpon Scripture.

Heb.2.11.
Heb.2.10.
Iohn 17.19.
Heb.10.14.

Argum.4. Chriſt offered the true ſacrifice of himſelfe in the true tabernacle: his bodie alone is not, but bodie and ſoule both are this true tabernacle: *Ergo,* he offered himſelfe a ſacrifice not in bodie onely, but both in bodie and ſoule.

First, the propoſition is affirmed by the Apoſtle, Heb.8.2. *that Chriſt is a miniſter of the true tabernacle,* that is, by the offering of himſelfe, who is both the Prieſt, the ſacrifice and tabernacle.

Heb.8.2.

Secondly, the aſſumption is thus prooued: firſt, his humane nature is called the *true tabernacle,* becauſe it is not to be ſhifted or changed, as the old tabernacle was, but to remaine for euer: and in this ſenſe though the fleſh of Chriſt was the true tabernacle, becauſe it was incorruptible, yet his ſoule more properly: for his fleſh was laid aſide, and put off by death, but his ſoule remained with him ſtill: herein then it was the true tabernacle indeed, being eternall and immortall. Secondly, Heb.9.11. *It is called a tabernacle not made with hands, which God pight and not man,* Heb.8.3. This more properly agreeth to his ſoule: for though his fleſh was borne of a virgin, and ſo brought foorth without the helpe or hands of man, in reſpect of the common birth; yet receiued he his fleſh of his mother, ouerſhadowed by the holy Ghoſt: but his ſoule was immediatly and wholly ſent from God, and ſo *this tabernacle* was not at all *pight by man.* Thirdly, that is the true temple and tabernacle, wherein the holy Ghoſt dwelled *bodily,* as the Apoſtle ſaith, Col.2.9. *In him dwelleth the fulnes of the Godhead bodily:* but the Godhead dwelt not only in Chriſts bodie, but in his ſoule: *Ergo,* both made this holy temple, and true tabernacle. Fourthly, to this purpoſe *Auguſtine* thus reſembleth the holy ſoule of Chriſt, he calleth it *vas vnguenti,* the veſſel of the holy oyntment, of the ſpirit; *& tanquam ferrum ignitum;* and as an yron red hot, in euery part thereof receiueth the fire: ſo was the fulnes of the Godhead in the ſoule of Chriſt, *de Trinitat. vnitat. cap.3.* It followeth then, that ſeeing not the body and fleſh of Chriſt only make the true tabernacle, but his ſoule alſo, and that in the true tabernacle the true ſacrifice of atonement was offered, that Chriſt offered not this ſacrifice in his bodie onely.

Heb.9.11.
Heb.8.3.
Coloſ.2.9.

Argum.5. If the bodilie ſufferings of Chriſt had been ſufficient, then his other ſufferings in his ſoule had been ſuperfluous; as the heauineſſe of his ſoule, where hee ſaith, *My ſoule is heauie vnto*

Matth.26.38. John 11.38. Heb 5 7. Iſay.53.11.

death, Matth.26.38. *his ſighs and grones*, Ioh.11.38. *his feare*, Heb.5.7. But theſe and the like paſſions in Chriſt, were not ſuperfluous: for the Prophet ſaith, Iſay 53.11. *He ſhall ſee of the trauell of his ſoule: Ergo*, his bodily ſufferings were not alone ſufficient.

Argum.6. We will reaſon *ex confeſſis*: It is granted by the reſt, that Chriſt alſo beſide his bodilie ſufferings had inward feare and griefe: *Bellarm.cap.8.reſponſ. ad argum.3. Vt redemptio eſſet copioſa, voluit etiam pœnam mœroris, & timoris ſubire*: That the redemption might be the more full, Chriſt would vndergoe the paine of griefe and feare. *Feuardentius* thus confeſſeth, *p.455. Tantam concepit de his triſtitiam, &c.* Chriſt conceiued ſuch ſorrow and griefe for the ſinnes of the world, *vt omnem verè reſipiſcentis anima pœnitentiam exuperauerit, &c*, that he exceeded the griefe and ſorrow of a ſoule truly penitent. Againe, *Tanta animi pœnitudine dolet, vt par ei nemo vnquam fuerit*: He was ſo much grieued in his ſoule, as that no man was euer equall to him. Theſe ſorrowes in Chriſts ſoule, were neither bodily, nor yet procured by his bodilie paines, being occaſioned by the ſinnes of the world: This being then their owne confeſſion, how can they aſcribe our redemption wholly to the bodily ſufferings of Chriſt, vnleſſe they will make thoſe other afflictions of Chriſt either fained, or ſuperfluous, which farre be it from any Chriſtian heart to thinke?

Argum.7. The Fathers iudgement againſt the ſole bodily ſuffrings of Chriſt, I haue alleaged before: as *Cyrill.reſp.ad argum.7. Ambroſe argum.1. Cyprian argum.2.* and ſo I will conclude this place with another ſentence of *Cyprian: Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, ſed facilitas veniæ laxaret habenas peccatis effrenibus, quæ etiam Chriſti vix cohibent paſſiones, &c.* God could haue forgiuen vs our great ſinne without this holocauſt, or whole burnt offring: but then the facilitie of pardon would haue let looſe the raines vnto vnruly ſinnes, which are hardly reſtrained by the paſſions of Chriſt, &c. Out of this ſentence I obſerue firſt, that *Cyprian* calleth Chriſts ſacrifice an holocauſt, an whole ſuffring, which could not be of one part only, but of both: for that is not whole, which wanteth a part. Secondly, hee granteth, that God in his infinit power could haue found out forgiueneſſe of ſins by ſome other meane, but it pleaſed him otherwiſe: that by the manifold paſſions, which were laid vpon Chriſt for our ſinne, we ſhould be brideled from committing the ſame.

Serm. de paſſion.

τὸ ἀπρόσληπτον, ἀθεράπευτον: Damaſc. lib.3. cap.16.

πάντα ἀνέλαβεν, ἵνα πάντα ἁγιάσῃ: Ibid. cap.20.

Beſide theſe teſtimonies of *Cyprian* and *Cyrill* of the South Church. Of the Greeke Church, *Damaſcene* alſo thus witneſſeth: that whole Chriſt tooke whole man, *To giue ſaluation to the whole: (for what was vnaſſumed of Chriſt, was vncured.* Chriſt then by his ſuffering, gaue ſaluation to our ſoule and bodie, by ſuffering in both: againe he ſaith, Chriſt *tooke all* (our paſſions, and ſorrowes) *to ſanctifie all*: but he ſanctified our paſſions by his ſuffrings; it will then follow, that he ſuffered the very inward paſſions of the ſoule.

Harm. ſect.6. pag 99. Harm. p.104.

The ſame is the confeſſion of the reformed Churches. French confeſſ. artic.14. *Chriſt tooke vpon him our nature, that he might ſuffer both in bodie and ſoule.* Belgia. artic.21. Chriſt being iuſt, ſuffered in ſoule and bodie *for the vniuſt*, in ſuch ſort, that feeling the horror of thoſe puniſhments *that were due vnto our ſinnes, he did ſweate water and blood, &c.*

3.p.q.46. ar.5. Lib.10. de Trinitat. 3.p.q.46. art.6. Artic.7.

Their ſeraphicall Doctor *Thomas Aquine* is a plentifull witneſſe in this point: For theſe three poſitions of his, that *Chriſtus ſuſtinuit omnes paſſiones*, that Chriſt ſuſtained all paſſions: as *Hilarie* ſaith, that Chriſt *conſummaſſe ſe omne humanarum genus paſſionum teſtatur*, teſtifieth he had finiſhed all kind of humane paſſions, when he ſaid, it is finiſhed: and that *Chriſtus paſſus eſt ſecundum totam animam*, Chriſt ſuffered in his whole ſoule: and that *dolor paſſionis Chriſti, &c.* The griefe of Chriſts paſſion exceeded all griefes, &c. Theſe three aſſertions of his will conclude the inward and proper ſufferings of Chriſts ſoule: for otherwiſe in reſpect of his bodily ſufferings, the Martyrs might ſeeme to haue ſuffered more, as *Laurence*, that was broiled on a grediron, and *Vincentius*, whoſe fleſh was torne off with fleſh hookes: as is in the ſame place obiected. So then we conclude;

1. If what Chriſt tooke of the nature of man, he offered vpon the croſſe;
2. If Chriſt ſuffered in all that, which he offered;
3. If that by his ſufferings he ſanctified the whole nature of man;
4. If in the true tabernacle of body and ſoule he offered the ſacrifice;
5. If all other griefes and ſorrowes, which Chriſt endured in his ſoule ſhould be ſuperfluous;
6. Seeing it is confeſſed by the aduerſarie part, that Chriſt had greater ſorrow in his ſoule, then euer any man had;
7. The Fathers likewiſe ſet forth the holocauſt or whole offering of Chriſt: Then it doth neceſſarily follow, that Chriſts ſufferings and ſmart in his fleſh onely wrought not our redemption; which though in themſelues, in reſpect of Gods great power, had been ſufficient, yet it ſo ſtood with Gods iuſtice and euerlaſting purpoſe, that his ſon in his owne perſon, ſhould make a full ſatisfaction both in his body and ſoule for our ſinnes.

THE SECOND PART, OF THE FEARE AND aſtoniſhment of Chriſt, and the cauſe thereof, that it proceeded from the very feare and feeling of Gods wrath, which Chriſt did beare and endure for our ſinnes.

THE OBIECTIONS AND CONTRARIE arguments anſwered.

The Papiſts.

FIrſt, their opinion is, that the feare and agonie of Chriſt proceeded not from any feeling of Gods 15.Error.
wrath or indignation, but *humani ſenſus mortem exhorreſcentis affectum,&c. effundebat:* But hee
onely ſhewed the affection of humane ſenſe fearing death, *Feuard.p.*430.*ſic Bellarm.cap.* 8.*reſp.ad*
argum.6. They reaſon thus:

*Argum.*1. There are other cauſes of Chriſts heauines, feare, and agonie: Firſt, the reiection of the Iewes. Secondly, the diſperſion of the Apoſtles, *Bellarm.reſp.ad argum.*8. Thirdly, the lamentation for mans ſinne: *Omnem verè reſipiſcentis anima pœnitentiam exuperauit:* He went beyond or exceeded the greateſt repentance of the ſoule that may be, *Feuard.pag.*455. Fourthly, the ſeueritie and iuſtice of God vpon him the Redeemer of the world, *Feuard.p.*456. *lin.*13. Fifthly, he feared death in his humane ſenſe, *Feuard.p.*430. *Ergo,* Chriſts feare and agonie ariſing of theſe cauſes, cannot be aſſigned to any other.

Anſw. Firſt, the argument followeth not: theſe were the cauſes of Chriſts agonie: *Ergo:* the other was not: for they may all ſtand well together: that the conſideration of theſe forenamed cauſes might mooue Chriſt; and yet the feeling of Gods heauie wrath and diſpleaſure for ſinne mooue and trouble him much more.

Secondly, that Chriſt was heauy for the *reiection* of the Iewes, and *diſperſion* of his Apoſtles, though 1.
it be granted for reuerence to the Fathers; *Hilarie, Ambroſe, Hierome,* that ſo thinke; yet it concludeth 2.
not againſt vs: firſt, at other times thoſe thoughts for the Iewes, and his Apoſtles troubled Chriſt;
as Matth.23.37. he prophecieth with griefe of the deſolation of Ieruſalem: Iohn 17.11. he had commended Matth.23.37.
his Apoſtles to the protection and keeping of his Father: ſo that though they ſhould be diſperſed Iohn 17.11.
by his death, yet he knew they ſhould be gathered together againe and ſtrengthened: as hee
ſaith of *Peter, I haue prayed for thee, that thy faith faile not,* Luke 22.32. Chriſt therefore for that Luke 22.32.
matter was ſetled. Secondly, but now it is euident, that Chriſt is properly touched with ſome inward
obiect: in that he prayeth *the cup might paſſe from himſelfe:* how could either the *reiection of the Iewes,*
or the *diſperſion* of his Apoſtles be this cup? Thirdly, he prayeth *that that houre might paſſe from him,* Marke 14.35.
Mark.14.35. but neither the reiection of the Iewes, nor the diſperſion of his Apoſtles fell out in that
houre or inſtant. Fourthly, Chriſt was heard in that he feared, Heb.5.7. but he was not heard in this,
that the Iewes ſhould not be *reiected,* nor his Apoſtles *diſperſed: Ergo,* this was not that he feared.
Fifthly, though the Fathers conceit here be admitted, it concludeth not againſt vs: for none of them
affirme, that Chriſt onely was troubled for theſe cauſes pretended.

Thirdly, Chriſts ſorrow and lamentation for ſinne by way of *compaſſion* or *commiſeration,* cauſed 3.
not this agonie: firſt, for ſo hee wept at other times for the ſinne of the citie, Luk. 19.41. hee wept
onely drops of water, not drops of blood, as now: but if it had been the ſame cauſe, it would haue then
brought forth the ſame effect. Secondly, Chriſt ſpeaketh here of an houre, to the which this griefe was
peculiar: but to ſorrow in compaſſion, was at all houres and times in Chriſt, and ought to be alwaies
in Chriſts members. Thirdly, if Chriſt onely had ſorrowed for the ſinnes of other in compaſſion, what
needed hee to haue been comforted by the Angell? Luke 22.43. the obiect therefore of this Luke 22.43.
griefe was inward. He ſorrowed not now by way of *compaſſion,* but he ſorrowed for ſin by way of appropriation:
our ſinnes were now as appropriated to his perſon, and this *godly* ſorrow for ſinne, among 2.Cor.7.11.
other effects in the ſoule, hath *feare* and *puniſhment,* 2.Cor.7.11. then conſequently in the ſoule of
Chriſt, there was feare and chaſtiſement for our ſins, now his by imputation, which is the ſame thing
we affirme.

Fourthly: firſt, if the preſence of the Maieſtie of God were the cauſe of Chriſts feare and agonie in his prayer, why did not the like agonie fal vpon him, at other times, when he preſented himſelfe before the Maieſtie of God in prayer? Secondly, and Chriſt being innocent, iuſt and perfect, what cauſe had he to tremble in the preſence of God in reſpect of himſelfe, ſeeing that the Saints his members haue
ſuch confidence to ſtand forth boldly in Gods preſence? Iſay 8.18. *Behold,* (ſaith the Prophet) *here* Iſay 8.18.
am I, and the children which thou haſt giuen me. Thirdly, Chriſt feared then and trembled before God as a Iudge, readie to execute wrath againſt ſinne: Gods wrath then is cauſe of this agonie, which is the very point by vs maintained.

Fifthly, if Chriſt feared his bodily death and corporall affliction aboue his ſtrength, hee feared more
then Saint *Paul,* 1.Cor.10.13. *God is faithfull, which will not ſuffer you to be tempted aboue that you are* 1.Cor.10.13.

able. If Chriſt feared the ſeparation of the ſoule from the bodie by death, he ſhould haue ſhewed himſelfe weaker then his members. *Auguſtine* ſaith, *Paulus ſeruus exultat, cupio diſſolui, &c. Chriſtus imperator triſtis eſt:* Paul the ſeruant deſireth to be diſſolued, and to be with Chriſt; and is Chriſt the captaine heauie? *in Pſalm.93.* And as for the ſeparation of the humanitie from the Diuine nature, if any man ſay Chriſt feared it, he is in a great error: for the bodie ſtill lying in the graue was hypoſtatically vnited to the Godhead, as *Damaſcene* ſoundly ſaith, ἡ θεότης ἀχώριστος ἀμφοτέρων διέμεινε: The diuinitie remained inſeparable from them both: *de fid.lib.3.c.27.* He neuer feared therefore the diſſolution of the vnitie of his perſon.

Argum. 2. If the ſenſe and feeling of Gods wrath was the cauſe of Chriſts agonie, they muſt ceaſe with the agonie; for the cauſe remaining, the effect alſo muſt continue: but his agonie ended in the garden, his helliſh ſorrowes (you ſay) endured vpon the croſſe: *Ergo,* they were not the cauſe. And if the things which Chriſt afterward ſuffered, as his whipping, piercing of his hands and feete, and death it ſelfe did not amaze or aſtoniſh Chriſt; how much leſſe did the feare and griefe thereof perplexe him in the garden, which were but *ſimplicia praludia,* but forerunners only of his ſufferings that followed? *Feuard.p.424.conf.4.*

Anſ. First, Chriſts feare in the garden proceeded not from the expectation of his bodily ſufferings that followed, but as they were accompanied with the wrath of God: that which then he feared and trembled at, he afterward felt in his ſoule, namely the wrath of God: and vpon the croſſe hee was no leſſe perplexed, but indeed more vehemently touched in ſoule, when he cried out he was forſaken, then before in the garden. And as *Chryſoſtome* well ſaith, *Chriſtus pluribus in morte vexatus doloribus, quàm omnes tragœdi ſcribere poſſunt, expirauit:* Chriſt being vexed with more ſorrowes in his death, then all tragicall writers can deſcribe, gaue vp his ſpirit: *Hom.31. in Matth.*

Secondly, for further anſwere to the argument: firſt, the propoſition followeth not, that the cauſe ſhould ceaſe, when the effect ceaſeth; the cauſe indeed leaueth working, when the effect ſtaieth; but it hath ſtill a being: Like as in the bodie vexed with tertian or quartan feuers, there is an intermiſſion of the fits for a time, yet the ſame cauſe ſtill liueth and raigneth in the bodie, which when it beginneth to worke againe, the fits are renued; ſo is it in the vexation and agitation of the mind. Secondly, 1. for the aſſumption, we ſay that there was in Chriſt an intermiſſion of that inward perplexitie and vexation of his ſoule, that ſore fit and agonie being paſt, which was afterward reuiued vpon the croſſe. 2. The griefes and comforts of the ſoule doe ebbe and flow, compared in this behalfe to the waues of the ſea, Pſal.42.4. when one is lift vp by the waue he ſeeth the comfortable light; when he is caſt downe, he beholdeth nothing but darkneſſe. 3. This was *Iobs* caſe: firſt in griefe he complaineth, Iob 19.11 *he counteth me as one of his enemies:* then againe he receiueth ſtrength, verſ.25. *I know my redeemer liueth:* after this his ſoule is caſt downe againe; Iob.30.21. *Thou turneſt thy ſelfe cruelly againſt me.* 4. *Auguſtine* very fitly thus reſembleth this matter, writing vpon theſe words of the Pſalme 10. *Palpebræ dei:* The eye-lids of God doe examine the ſonnes of men: *Interdum clauſis dei oculis exercentur vt quærant; interdum apertis illuminantur vt gaudeant:* Sometime they are exerciſed or troubled, when God ſhutteth his eies, that they may ſeeke; ſometime they are illuminate with his open eies, that they may reioyce, &c. As is then the ſhutting and opening of the eies; ſo ſometimes the ſoule is obſcured with griefe, ſometimes lightened with ioy. In Chriſt then as the agonie ceaſed, ſo there was an intermiſſion of the inward terror that cauſed it.

Pſalm.42.4.
Iob 19.11.25.
Iob 30.21.
The condition of a perplexed ſoule deſcribed.

Argum. 3. Chriſts anſwere to *Caiphas,* his prayer for his enemies, his promiſe to the theefe vpon the croſſe, his commending of his ſpirit to God, do ſhew that Chriſt was not all this while aſtoniſhed: *ſic Bellar.lib.4.de Chriſti anima cap.8. argum.2. & Feuardent. p.425.6.* Thus they conclude that Chriſt was not amazed or aſtoniſhed at all with the feare and feeling of Gods wrath.

Anſw. Firſt, there is none that affirmeth, that this amazing or aſtoniſhment of Chriſt continued ſo long together, from the beginning of his agonie to the end of his paſſion. M. *Caluine* ſaith onely, *In ipſo momento non reputabat:* In that moment he did not bethinke himſelfe, *in 26. Mat. verſ.39.* Saint *Peter* giueth a reaſon, Actes 2.24. that it was *impoſſible that Chriſt ſhould be held of the ſorrowes of hell,* as their vulgar Latine readeth.

Actes 2.24.

Secondly, the anſweres then of Chriſt at his examination, condemnation, ſuffering, do ſhew that he was not then as a man amazed or aſtoniſhed: for in the beginning of his agonie in the garden he was afrighted and perplexed; but this his aſtoniſhment continued not in that meaſure, he eftſoones recouered himſelfe: As *Origen* writeth, *Non ſcriptum eſt, quia pauit, vel triſtatus eſt, ſed cœpit pauere: pij guſtant tantum dolorem, impij guſtant tantum fidem, Heb.6.5.* It is not written, that hee was afraid or ſorrowfull, but began to be afraid: the godly only taſte griefe, the vngodly only haue a taſte of faith: *in Matth. tract.35.*

Heb.6.5.

Thirdly, neither neede it ſeeme ſtrange, that our Sauiour ſo ſoone *correcteth,* or rather *directeth* his naturall infirmitie, ſaying, *not my will, &c.* for as *Auguſtine* ſaith, *Si in illa voluntate permaneret, vtique prauum cor oſtendere videretur:* If Chriſt had continued in his firſt will or deſire, hee had ſhewed an heart not aright, *in Pſal.93.* Therefore it became Chriſt forthwith to ſubmit his naturall infirmitie to Gods will and pleaſure, being free from all ſinne and diſobedience. Alſo *Damaſcene* confeſſeth, that Chriſts wil was firſt τῆς φυσικῆς ἀσθενείας πειρασθεῖσαν, tempted of his natural infirmity, and by and by ſtrengthened by the diuine will.

Fourthly,

Iob 19.11.
Pſalm.31.22.

Fourthly, the children of God are often ſoone recouered from the gulfe of griefe: as *Iob* in the ſame place, chap.19.11.25. as I euen now alleaged, is an example of comfort, and diſcomfort. *Dauid* with the ſame breath ſaith, *I am caſt out of thy ſight:* And againe, *Thou heardeſt the voice of my prayer, when I cried vnto thee*, Pſal.31.22. If the members of Chriſt ſo ſoone ouercame thoſe brunts of griefe; it is no maruell if Chriſt were (though not altogether rid) yet eaſed of it and refreſhed. Yet notwithſtanding, if it be granted that this perplexitie of Chriſt did hang vpon him ſtill in ſome meaſure, from the beginning of his agonie vntill his death, as *Origen* ſeemeth to thinke: *Non ſemper, ſed vſque ad tempus mortis in me eſt, vt cum mortuus fuero peccato, moriar & vniuerſa triſtitia:* This heauineſſe is not alwaies in me, but vnto the time of death, that when I am dead to ſin, I ſhall be dead to all ſorrow, *Hom.35. in Matth.* All this being admitted, yet Chriſt might both pray in faith, and confidently commend his ſoule vnto God, and make wiſe anſwers vnto his perſecutors: Firſt, his faith failed not in his agony, though his carnal ſenſe were afrighted and aſtonied, and therfore he might and did effectuallie pray. Secondly, the vehement fits of his agonie were ſometime ſlaked and intermitted, and as the terme of the law is, though in another kind, as men naturally diſquieted in their mind, may haue *dilucida internalla*, lightſome ſeaſons, when they come to themſelues, *Cod.lib.6.tit.22.leg.9.* So Chriſt in this ſupernaturall aſtoniſhment, had ſome ſpaces of intermiſſion. Thirdly, this agonie and combat which hee had with the wrath of God, did not make him the more vnfit in his carriage to men; but that hee might and did exhort his Apoſtles, reprooue and refute his aduerſaries: like as *Iob*, though he complained of the terrors of God in his ſoule, Iob 6.4. yet knew well how to anſwere the deceitfull and comfortleſſe obiections and oppoſitions of his friends; ſo Chriſt in this agonie hauing to doe with God, not with men, though toward God hee were aſtoniſhed in his ſenſe, his faith ſtill remaining ſound, yet toward men he was notwithſtanding moſt readie and expert in his heauenly anſweres and oracles. Iob 6.4.

1. *Argum.4.* First, Chriſts prayers were meritorious: *Precibus & meritis patrem nobis cæleſtem propitium reddidit:* By his prayers and merits hee made his father well pleaſed with vs. But what merite could there be in his prayer if he were aſtoniſhed? *Feuard.p.421.conf,12.lin.4.*

2. Secondly, *Quæ conſtantia, &c.* What conſtancie, what fortitude of mind, if through feare and aſtoniſhment Chriſts memorie failed? *Feuard p.423.conf.2.lin.7.*

But Chriſt ſhewed in his agonie, faith, conſtancie, fortitude, obedience: *Ergo*, hee was not aſtoniſhed.

3. Thirdly, if Chriſt feared his Fathers wrath, then hee doubted: ſo *Feuardentius* inferreth vpon *Caluines* words, that becauſe he ſaith, *Chriſtum timere*, that Chriſt did feare, therefore hee doubted, *p.458.*

4. Fourthly, Saint *Peter* ſaith, Chriſt ſuffered for vs, leauing for vs an example that we ſhould follow his ſteppes, 1 Pet.2.21. but it were hard for vs, if Chriſt were aſtoniſhed with feare, and ſo beſide himſelfe, therein to imitate him: this place of the Apoſtle is vrged by the Frier, *p.361.conf.4. lin.4.* 1.Pet.2.21.

1. *Anſw.* Firſt, 1. if Chriſt had continued ſtil amazed and afrighted, and not eftſoone recouered himſelfe, the firſt argument might haue ſome colour, but the ſhortneſſe of that brunt nothing hindered his meritorious working. 2. It was a meanes rather to encreaſe his merite, in that he yeelded not to this naturall feare and infirmitie, but in wreſtling againſt it, and ſubduing his humane will to Gods will, his obedience became meritorious. 3. Yet I further boldly ſay, that euen this feare and aſtoniſhment of Chriſt being without ſinne, and all other his naturall infirmities, of hunger, thirſt, wearieneſſe in the bodie, feare, griefe, with the like in his ſoule, were meritorious: as *Hierome* well ſaith, *Manifeſtum ei eſſe poterit, qui Euangelia ſollicita mente perlegerit, quomodo & cibus & potus eius & deambulatio, & vniuerſa quæ geſſit in corpore ſalutem hominum procurarint:* It may be manifeſt to him that carefully readeth the Goſpell, how that Chriſts meate and drinke, his walking and all which he did in his body, did procure our ſaluation, *tom. 4.de fil.prodig.* 4. Chriſt amazed, aſtoniſhed, merited not indeed for himſelfe, neither did he at any other time elſe: but for vs euen then and there he merited.

2. Secondly, 1. there was no diſtempered humor in Chriſt; but euen in his agonie, his heart was ſetled, his faith firme and fixed, without any diſtruſt, or deſpaire. 2. It is vntrue, that there can bee no faith, obedience, conſtancy, fortitude, while a man is in a traunce or aſtoniſhed; for *Peter* ſhewed both, Act.10. when he fell into a traunce: Firſt his faith, verſ.14. *I haue neuer eaten any thing vncleane:* his obedience, verſ.15. in that he reſted notwithſtanding in the anſwere of God, ſubmitting himſelfe thereunto. 3. Chriſt continued not in this aſtoniſhment long, but preſently plunged out of it: and therefore all his prayer-while, he was not in this traunce; but as on the one ſide hee was aſſaulted in his humane ſenſe with feare and griefe; ſo he recouered himſelfe by his faith, and encountred with that brunt of ſorrow: ſo the Apoſtle ſaith, *that Ieſus for the ioy that was ſet before him, endured the Croſſe;* Heb.12.2. And *Cyprian* thus witneſſeth, *Sanguineo ſudore madeſiens, noſtræ naturæ in ſe expreſſit imbecillitatem, ne nos in deſperationem caderemus, ſi quum omnia mortem præſentem intentant, horrorem naturæ ſenſerimus, &c.* Chriſt dropping with his bloodie ſweate, did expreſſe the imbecillitie of our nature, leſt we ſhould fall into deſpaire, if we feele the horror of nature, when all things threaten preſent deſtruction, *de duplic. Martyr.* Chriſt then *felt* our ſorrowes, but *fainted* not, he was *diſtreſſed*, but *deſpaired* not, *vexed*, but not *vanquiſhed.*

Act. 10.14.15.
Heb.12.2.

3. Thirdly, the argument followeth not, neither is it true, that feare is more intollerable in Chriſt then doubting. 1. *Damaſcene* vſeth a good diſtinction of feare, *lib.* 3. *de fide c.* 23. that there is δειλία φυσική, and κατὰ φύσιν, a naturall feare, ſuch as this was in Chriſt to decline death; and a feare vnnaturall, which proceedeth from diffidence or diſtruſt, which was not in Chriſt: all feare hath not diſtruſt, but al doubting is ioyned with diſtruſt and diffidence; therefore there may be feare naturall, where neither ſin is nor diſtruſt. 2. The Scriptures teſtifie of Chriſt, that he began to be afraid, Marke 14.33. ἐκθαμβεῖσθαι, but doubtfulnes or diſtruſt is no where mentioned to haue been in Chriſt, therefore the one was in Chriſt, and not the other. 3. *Origen* ſaith, *Proprium eſt omnis hominis primum quidem nolle pati aliquid doloris*: It is proper to euery man, firſt not to be willing to ſuffer any griefe, &c. *In Mat. Tract.* 35. *Chryſoſtom. Neque nolle mori carnem reprehenſio*: Neither is it to be reprehended, if the fleſh be vnwilling to die: *Ex Epiſtol. Agathon. ad Conſtantin*: Thus theſe Fathers doubt not to aſcribe vnto Chriſt a naturall feare, and deſire to eſcape ſorrow, without ſinne or doubtfulneſſe.

Mark. 14.33.

4. Fourthly, whereas the reaſon is thus framed: Chriſt in his ſufferings is to be imitated of vs; but in his aſtoniſhment and amazednes, he is not to be imitated, or in that he was beſide himſelfe: *Ergo*, he was not in any of his ſufferings ſo aſtoniſhed or beſide himſelfe.

Anſw. 1. It is deuiſed onely by them, not affirmed by vs, that Chriſt, in his agonie, was *beſide himſelfe*, which is nothing elſe, but to be mad: we affirme onely according to the Scripture, that Chriſt began to be *amazed*, and with feare to be aſtoniſhed: Marke 14.36. So the word ἐκθαμβεῖσθαι there vſed, ſignifieth. 2. Chriſt is not to be imitated in all parts of his ſuffering, neither can be: for who is able to beare ſuch a heauie burthen of Gods wrath and diſpleaſure, as he did, which cauſed him to be aſtoniſhed? Chriſt is to be imitated, wherein he may be imitated of vs, as he himſelfe ſaith, *Learne of mee, for I am humble and meeke*: ſo *Auguſtine* ſaith, *In Pſalm.* 90. *præfat. In quo imitaturi-ſumus Chriſtum, nunquid hoc à nobis exigit, vt talia miracula, qualia ipſe fecit, faciamus, &c.* Wherein are wee to imitate Chriſt, doth he require of vs to doe ſuch miracles as hee did? &c. he ſaith, *Learne of me, for I am humble and meeke.* If Chriſt be not to be imitated in his miracles, then not in this his aſtoniſhment: for ſo to be aſtoniſhed as hee was, and not faile in faith, was a great miracle. 3. Yet wee haue here in Chriſt, that which is worthy and fit to be imitated of vs, namely his ſubmiſſion and obedience: that though his naturall deſire caried him one way, yet he ſubdued it to the will of God, ſaying, *not my will, but thy will be done*: as *Auguſtine* ſaith: *Statim fac, quod ideo fecit, vt te doceret, non quod ego volo, &c.* Doe ſtraightway as he did, to the end to teach thee, not that I will, &c.

Marke 14.36.

Arg. 5. *Hilarie* may be obiected, as he is alleaged by the Maſter of Sentences, *Lib.* 3. *diſt.* 15. *tit.* 9. *Nec fieri poteſt, vt timor eius ſignificetur in verbis, cuius fiducia continuatur in factis*: It cannot be, that his feare ſhould be ſignified in word, whoſe fiduce is continued in fact, *Lib.* 10. *de trinitat.* *Hilarie* ſeemeth to exempt Chriſt from all feare and infirmitie, in his bloodie ſweate and agonie; rather aſcribing the drops of blood to his power and diuine omnipotencie, then to his naturall infirmitie.

Anſw. 1. *Peter Lombard* in the ſame place bringeth in this anſwere, *Neceſſitas timendi non fuit in Chriſto?* There was not the like cauſe and neceſſitie of feare and griefe in Chriſt, which is in vs, and ſo hee ſaith *Hilarie* is to bee vnderſtood, not denying feare to be in Chriſt, but the like cauſe of feare. 2. It is true, that it was not infirmitie in Chriſt, but power to ſtand out in this agonie, and to ſtriue againſt it, euen vnto blood, but yet the beginning of it proceeded of feare: *Damaſcene* ſaith, that our naturall paſſions were in Chriſt κατὰ φύσιν, ὑπὲρ φύσιν: according to nature, and aboue, or beyond nature: according to nature, in that he had them; but aboue nature, in that he gouerned and moderated them: *Lib.* 3. *de fide. c.* 20. So *Hilarie* ſaith, *Non ſecundum natura conſuetudinem geſſit, &c.* Hee did it not after the cuſtome of nature: for hee did gouerne and execute them aboue nature. 3. But otherwiſe, that his naturall feare and infirmitie gaue beginning to this agonie: *Ambroſe* teſtifieth: *Audi vtramque vocem & carnis infirmæ, & ſpiritus prompti: pater, ſi poſſibile, tranſeat calix, hac carnis eſt vox; non quod ego volo, habes deuotionem ſpiritus*: Heare both voices, both of weake fleſh, and of the readie ſpirit: Father, if it be poſſible, let this cup paſſe, this is the voice of fleſh; not that I will, here is the deuotion of the ſpirit, *lib.* 4. *in Luc.*

THE TRVTH CONFIRMED.

The Proteſtants.

CHriſt thorough the very feare and feeling, ſight and ſenſe of Gods heauie wrath and diſpleaſure againſt our ſinne laid vpon him, was in an exceeding great agonie, and therein his humane nature for a while was ſo amazed and aſtoniſhed, that in that moment, he wiſhed to ſhunne the cup prepared for him for the worke of our redemption; yet ſo, that he preſently conformeth his will and deſire, to the will and pleaſure of God.

Heb. 5.7.

Argum. 1. The Apoſtle ſaith, that Chriſt when hee prayed in the daies of his fleſh, *With ſtrong cries and teares, was heard in that he feared*, but he was not heard nor deliuered from his bodily death, *Ergo*, it was not that which he feared: and ſo conſequentlie it was the heauie wrath of God in his ſoule which he feared.

Anſw. 1. *Bellarmine* anſwereth, that Chriſt was heard in that which he deſired, namelie, that the will of God might be done in his death, or that he might be deliuered from death by his reſurrection: *reſp. ad argum.6*

2. It may alſo be anſwered, that Chriſt was heard in that he feared, and deliuered from his feare; he felt not then that which he feared: ſo then if he feared Gods wrath, he was deliuered from it before he felt it: *Feuard* to this effect. *p.464 cont.4.lin.*11.

3. It will be anſwered, that εὐλάβεια muſt be expounded, not feare, but reuerence: and ſo *Bellarmine* affirmeth, that *Chryſoſtome, Theophylact, Oecumenius* do ſo enterpret this place, that Chriſt was heard, *pro ſua reuerentia*, for his reuerence to his Father, *Bellarm. ibid.*

Anſw 1. *Bellarmine* confeſſeth, that this prayer of Chriſt, which the Apoſtle ſaith, he made with ſtrong cries and teares, is the ſame which the Euangeliſts make mention of, when Chriſt was in his agonie in the garden: *Bellar. ibid.* Firſt, but that prayer proceeded from griefe and feare: for his words ſhew his griefe, *My ſoule is heauie to death*; his geſture, in ſweating drops of blood declareth his feare: yet Chriſt neither grieued at, neither feared the ſucceſſe of his paſſion, that Gods will ſhould not bee done in it, or his releaſe from death by his reſurrection: *Ergo*, in theſe things, at this time, and in this Prayer, he was not heard. Secondly, the ſumme of his requeſt is, that the cup might paſſe, which petition he limiteth in deed with ſubiection to Gods will; but the *paſſing of the cup*, cannot be referred to the reſurrection: neither is the paſſing of the cup, the performing of Gods will in the not paſſing of the cup: this were to expound one contrary by another. Thirdly, that thing againſt which Chriſt praieth, made him heauy, but neither the redemption of man by his death, nor the hope of the reſurrection could make him heauie, but rather ioyous, as the Apoſtle ſaith, *He endured the croſſe for the ioy ſet before him*: Heb.12.2. Theſe were not then the ſubiect of his petition at this time, though I deny not, but Chriſt continually did pray, both for the finiſhing of our redemption, and the perfecting of the ſame by his reſurrection: Wherefore ſeeing Chriſt was deliuered from his feare, but not from death, therefore death he feared not: as *Hierome* ſaith, *Erubeſcant, qui putant ſaluatorem mortem timuiſſe, & paſſionis pauore dixiſſe, &c.* Let them bluſh at it, that thinke our Sauiour feared death, and thorow this feare ſaid, *My ſoule is heauie, &c. In Matth* 26. Heb.12.2.

Secondly, that fearing is a kind of inward feeling in the ſoule, 1. the Scripture confeſſeth, 1.Iohn 4.18. *Feare hath puniſhment*, κόλασιν: there can be no paine or puniſhment without feeling: Luk.22.44. *conſtitutus* ἐν ἀγωνίᾳ, being ſet or pitched *in an agonie*: an agonie is not without feeling. 2. This is that which *Bernard* ſaith, that Chriſt had in his life, *actionem paſſiuam*, an action paſſiue; and in his death *paſſionem actiuam*, a paſſion actiue: ſo was this paſſion of feare actiue, working a ſenſe and feeling in Chriſts ſoule. 3. But feare goeth before griefe, and the ſame thing is not felt which is feared, eſpecially where there is a deliuerance from the thing feared. *Anſw.* 1. Neither doe wee ſay that Chriſt felt the ſame meaſure of Gods wrath, which he feared: for Chriſt might feare to be left comfortleſſe, and to be forſaken of Gods helpe in that combate: from this feare he was deliuered, for he was ſupported and vpheld in this terrible aſſault, that he did not ſincke downe in it. 2. So S. *Paul* prayed, that the meſſenger of Satan, the pricke of his fleſh, might bee taken from him, which hee obtained not, but a ſupplie of grace was giuen him, whereby he ſhould ſtand faſt in that tentation, 2.Cor. 12. as S. *Paul* was heard, not by remouing of the temptation, but by giuing of grace to ouercome it: ſo Chriſt was aſſiſted with the preſence of Gods power, the abſence whereof hee feared, and from this feare hee was heard and deliuered, but not from all ſenſe and feeling of Gods wrath in his ſoule. 1.Iohn 4.18. Luke 22.44. 2.Cor.12.9.

Thirdly, concerning the vſe of the word εὐλάβεια. 1. Wee denie not, but that both in Scripture and prophane authors, the word is taken for a religious warines, and reuerence. 2. In like maner, it muſt be granted, that it is alſo vſed to ſignifie feare, both in Scripture, and eccleſiaſticall and prophane writers: firſt, in the Scripture, Act.23.10. εὐλαβηθεὶς, *timens*; the Tribune feared leſt *Paul* ſhould haue been pulled aſunder, &c. Heb.11.7. *Noe* fearing, prepared the Arke: what or for whom the Tribune feared, it skilleth not; we onely ſhew the vſe of the word, that it cannot be here tranſlated *reuerence* but *feare*: We grant alſo that *Noah* his feare was ioyned with faith, but Chriſts much more; a feare it was notwithſtanding, though not diſtruſtfull. Act.23.10. Heb.11.7.

3. *Nazianzene* reckoneth εὐλάβειαν, feare, among the infirmities of Chriſt, *orat.2.de filio*: And *Theodoret* alſo followeth the ſame ſenſe vpon this place.

4. And for prophane writers, *Plutarch. in Pericle* teſtifieth that εὐλαβεῖτο, he feared the people, when he ſpake vnto them. *Sophocles* ſaith, εὐλαβοῦμαι πεσεῖν, I am afraid to fall. 5. The circumſtance of the place alloweth this ſenſe: for both before mention is made of his teares, and prayers, and verſ.8. *Hee learned obedience by the things which he ſuffered*: which doe argue his feare rather then reuerence. 6. The vulgar Latine in the two places before alleaged tranſlateth the word εὐλαβηθεὶς, *timens*, fearing, and our vulgar tranſlation allowed with priuiledge readeth in this place, *he was heard in that hee feared*: the firſt ought to moue the Papiſts; the other ſhould preuaile with Proteſtants, who are not ſuddenly to depart from the receiued tranſlation.

*Argum.*2. If the feare of the death of the bodie had ſo aſtoniſhed Chriſt, and caſt him into ſuch an agony, hee ſhould haue ſhewed himſelfe weaker then many of his members, the Martyrs, that went boldlie without feare to their death: *Ergo*, it was not the feare of bodily death, that troubled him.

*Anſw.*1. This is the difference betweene the ſeare of death in Chriſt, and others: they do feare of neceſſitie, but Chriſt *timuit, quia voluit*, feared willingly: and therefore at other times, when hee thought vpon his Paſſion, as at the inſtitution of his laſt Supper, he feared not, becauſe then he would not: but now in the garden he beginneth to feare, *quia voluit*, becauſe he would ſo doe, *Bellarm. reſp. ad argum.*3.

2. If Martyrs feare not death, it is becauſe God giueth them greater comfort, this benefite they receiue from Chriſt, *Bellarm. ibid.*

3. *Chriſtus, vt copioſa eſſet redemptio,&c.* Chriſt to make our redemption more full, would alſo take vpon him our feare, *Bellarm. ibid.* Chriſt then had greater cauſe to feare, in reſpect of his perſon and office being appointed to be our redeemer.

*Contra.*1. Firſt, in ſome ſenſe it is true, that all Chriſts affections were voluntary, in reſpect of his voluntary aſſuming of our fleſh: as *Auguſtine* ſaith, *Hos humanæ infirmitatis affectus ſicut ipſam carnem infirmitatis humanæ & mortem carnis humanæ, non humanæ conditionis neceſſitate, ſed miſerationis voluntate ſuſcepit*: Theſe affections of humane infirmitie like as fleſh it ſelfe and death, Chriſt tooke, not by neceſſitie of humane condition, but by the willingnes of his compaſſion, *in Pſal.*87. but after Chriſt was incarnate, as it was neceſſary he ſhould haue our fleſh; ſo it was neceſſary he ſhould haue the infirmities and affections thereof without ſinne: but as *Peter Lombard* ſaith, *Hanc neceſſitatem habuit, non ex neceſſitate conditionis,&c.* Chriſt had this neceſſitie of retaining our affections, not of the neceſſitie of his condition, but willingly: it was now then a neceſſitie in Chriſt, which at the firſt was voluntary, *lib.*3.*diſt.*16 *liter.a.*

2. Another difference betweene Chriſts affections and ours is this, in vs they are violent, and immoderate; in Chriſt they were ſo temperate and ordered, that he alwayes ſubmitted them to the will of his Father: ſo that not the hauing of them, but the moderating of them was voluntary in Chriſt: So *Hierome* ſaith, *Verè contriſtatus eſt, ſed non paſſio eius dominatur animæ*: He truely ſorrowed, but the paſſion did not rule ouer his ſoule, *in Matth.*26.

3. Otherwiſe the affections of Chriſts ſoule were as neceſſary, as the infirmities of his body, as hunger, thirſt, ſleepe: els Chriſt ſhould not haue been like vs in all things, if hee had not been ſubiect to the ſame infirmities without ſinne: and this were to make Chriſts agonie to be in ſhew onely, what needed he to pray againſt this cuppe, to ſweat drops of blood, to be comforted of the Angel, if he had been acceſſary to his owne griefe, and might of himſelfe as man haue auoided them?

2. Secondly, as Chriſt gaue power to his members to die boldly, ſo much more had hee power himſelfe to be emboldned againſt the feare of death. 2. Whereas the Martyrs were armed with his example of patience againſt death; now ſhould they haue been diſarmed with his example of feare and weakeneſſe, if he had feared onely the death of the body.

3. Thirdly, 1. Chriſt had no greater cauſe in himſelfe to feare bodily death, nor ſo great as others haue, becauſe he was without ſinne, and ſo death to him was without ſting; for the ſting of *death is ſinne*: but no man els, though neuer ſo perfect is without ſinne. 2. In reſpect of vs and our redemption, as Chriſt had greater cauſe, &c. ſo had he greater ſtrength to beare it.

4. Fourthly, the fathers haue allowed and approued this argument, *Theodoret* vpon that place Hebr.5.7. If bleſſed *Paul* feared not death, but deſired to be diſſolued, &c. how did God the word feare death? *Auguſt. expoſit. in Pſal.*93. *Nullo modo formidaret moriturus, quod non formidauit Paulus in fine ſeculi reſurrecturus, cupio diſſolui, &c.* Chriſt knowing that he ſhould riſe after the third day, in no wiſe would feare that which *Paul* feared not, being to riſe againe not before the end of the world; *I deſire to be diſſolued,&c.* for then the ſeruant ſhould be better then the Maſter. Heb.5.7.

*Argum.*3. Our third argument is taken from the prayer of Chriſt in the garden, Matthew 26.39. *O my father, if it be poſſible, let this cuppe paſſe from mee; neuertheleſſe not as I will, but as thou wilt.* Matth.26.34.

1. First, heere Chriſt prayeth for a thing, in reſpect of Gods decree not poſſible, that the cuppe might paſſe from him: and therefore afterward he ſaith, verſ.42. *If this cuppe cannot paſſe away from mee,&c.*

2. Secondly, he prayeth for that, which was not granted, that the cuppe of death and ſorrow prepared for him might paſſe.

3. Thirdly, he prayeth in his humane and naturall deſire ſomewhat diuerſly from Gods will; yet with ſubmiſſion of his will vnto the will of God: what elſe could cauſe Chriſt in this manner to pray againſt his cuppe and croſſe, but the exceeding feare and feeling of Gods heauie wrath, and irefull indignation, wherewith he was ſo amazed at the firſt and aſtoniſhed, that in his humane weakenes hee was carried (his diuinitie now hiding and repreſſing it ſelfe) to deſire the paſſing of that cuppe, which he was to drinke of, for the redemption of mankinde.

1. *Anſw.* Firſt *Feuardentius* anſwereth, that it was not impoſſible with God to ſaue his ſonne from death, and to redeeme the world without his death or croſſe; for Chriſt ſaith, Mark.14.36. *All things are poſſible to thee.* And Hebr.5.7. the Apoſtle ſaith, *He offered prayers to him, that was able to ſaue him from death.* p.418. Mark.14.36. Hebr.5.7.

Secondly, againe he ſaith, *Chriſtum rem impoſſibilem, &c.* That Chriſt did not aske a thing impoſſible: *Vel abſolutæ voluntati repugnantem*, or repugnant to Gods abſolute will: *Feuardent. ibid.*

*confutat.*2. So then, he ſeemeth thus to take this clauſe, *If it bee poſſible*, that is, agreeable to thy will.

Contra. Firſt, we deny not, but in reſpect of Gods abſolute power, it had been poſſible for Chriſt not to haue died, and man ſome other way to haue been ſaued; and ſo the places alleaged are to bee vnderſtood: but in reſpect of Gods iuſtice, which could not otherwiſe bee appeaſed, then by the death of his Sonne, it was not poſſible: thus the Scripture ſpeaketh, Act.4.12. *There is giuen no other name vnder heauen, whereby we muſt be ſaued:* Reuel 5.3. No man in heauen was able to open the booke but the Lambe. Saint *Ambroſe* bringeth in this diſtinction of things impoſſible: *Aliud ſecundum naturam:* Some things are impoſſible in nature, but ſo nothing is impoſſible to God, Matth. 19.26. *Aliud per definitionem immutabilis conſilij:* Some things are impoſſible in reſpect of the decree of Gods immutable counſell, as Hebr.*6.18.* It is impoſſible that God ſhould lie, *lib.4.de fide.c.3.* and in this ſenſe it was impoſſible, that Chriſt ſhould not dye, becauſe God had ſo determined: and *Origene* vpon this place, *Quod ad potentiam Dei omnia poſſibilia; quod ad iuſtitiam Dei poſſibilia ſolum, quæ iuſta ſunt:* In reſpect of Gods power, all things are poſſible, in reſpect of his iuſtice, thoſe things are onely poſſible, that are iuſt: *In Matth.tract.*35. Their owne *Thomas* alſo here thus diſtinguiſheth: that ſimplie it was not impoſſible to God to redeeme man, without the death of Chriſt, but *ſuppoſita præſcientia*, Gods preſcience being preſuppoſed, it was impoſſible, becauſe he had ſo determined. *part.3.qu.46.art.3.*

Act.4.12.
Reuel.5.3.
Matth.19.26.
Hebr.6.18.

Secondly, that the poſſibilitie expreſſed in the firſt clauſe of Chriſts prayer, hath no reference to Gods will, it thus appeareth: firſt, Chriſt ſaith in generall, *all things are poſſible vnto thee*, Mar.14.36. but if no more be poſſible to God, then he will; then it would follow, that he can doe no more then he doth, or will doe, which is a great error. Secondly, if this were the meaning, *if it bee poſſible*, that is, ſtand with thy will, what needed that limitation, or explanation following, *yet not my will*, ſeeing he had expreſſed ſo much before? Thirdly, in reſpect of Gods will, it was impoſſible the cup ſhould paſſe: as our Sauiour ſaith, verſ.43. *If this cup cannot paſſe away from me, but that I muſt drinke it, thy will be done:* how could the ſame thing be both poſſible and impoſſible in regard of Gods will? Fourthly, Chriſt was not ignorant of the will of God, and therefore knew well enough that it was not poſſible, neither ſtood with Gods will, that the cup ſhould paſſe: this clauſe therefore, *if it be poſſible*, cannot be referred to the will of God, but rather to his power.

Mark.14.36.

2. Secondly, it is replied, that Chriſt obtained that he asked: firſt, the Apoſtle ſaith, Hebr.5.7. *he was heard.* Secondly, our Sauiour ſaith to his father, Ioh.11.42. *Thou hearest me alwayes: Feuard.p.*464. *con.*4. Thirdly, *Origene* thinketh, that the cuppe of Gods euerlaſting wrath did paſſe both from Chriſt and vs, and ſo in that behalfe he obtained that he deſired: *Orig.in hunc locum.*

Heb.5.7.
Ioh.11.42.

1. *Contr.* Firſt, the Apoſtle ſaith, he was heard in or from his feare: Chriſt in his humane infirmitie (his diuine power for the time withdrawing it ſelfe) feared a greater meaſure of Gods wrath, leaſt hee ſhould haue been left alone in it; from this feare he was heard and deliuered. So then the cup of Gods wrath paſſed not from him, as in the beginning of his prayer his humane will tempted (as *Damaſcene* ſaith) of his naturall infirmitie deſired, but from the manner and meaſure thereof which he feared.

2. Secondly, Chriſt was indeede alwayes heard of God, ſo was he in this place: for though hee was in that moment ſtirred in his humane deſire to wiſh the eſcaping of that cuppe (for it is a naturall inſtinct, and not in it ſelfe ſinfull, to wiſh to decline euery thing that is hurtfull) yet he limiteth this deſire, and ſquareth his will to his fathers: ſo that this was the ſumme of his prayer, that howſoeuer his humane deſire wiſhed to eſcape that cup, yet he was contented Gods will might ſtand; and ſo it did, and thus Chriſt was heard: though not in the ſudden wiſh of humane infirmitie, yet in the aduiſed requeſt of his filiall conformitie.

3. Thirdly, *Origene* indeede hath ſuch a conceite: *Expediebat omnibus, vt tranſiret calix ab eo propterea quod biberat eum ſaluator:* It was expedient for all men, that the cup ſhould paſſe from Chriſt, becauſe he dranke of it: ſo he thinketh, that the cuppe of Gods euerlaſting wrath paſſed from Chriſt and vs, by his drinking of it. This is contrary to the Scripture: *If this cup cannot paſſe, but that I muſt drinke of it, thy will be done*, Matth.26.42. Chriſts meaning was then, that the cup might ſo paſſe, that he might not drinke of it: how then could it paſſe by his drinking and taſting of it? Secondly, Chriſt feared not *eternall vengeance* after death, and ſo euerlaſting deſtruction, it were not farre from blaſphemie ſo to affirme: but he was heard in that which he feared: *Ergo*, herein he was not heard, neither did he deſire the cup to paſſe in that ſenſe, in the *appeaſing of Gods euerlaſting wrath*, which was indeede an effect of Chriſts croſſe, but not of that part of his prayer in the garden, for the *paſſing of the cup:* though in the explanation, limitation and condition of his prayer I doubt not but that effect is comprehended.

Matth.26.42.

Obiect. If Chriſt neither feared the death of the bodie, nor euerlaſting death; what then did hee feare?

Anſw. I ſay with *Cyprian: Metus ille infirmitatis humanæ communem exprimebat affectum, vt difficultas extremi exitus timeretur:* That feare of humane infirmitie did expreſſe a common affection, that the difficultie of the laſt end ſhould be feared, *ſerm.de paſſion.* So then Chriſt feared not the end of his life, but the difficultie thereof, that is, the bitternes of his fathers wrath, and the anguiſh of ſoule, that was ioyned with death. To this purpoſe the ordinarie gloſſe vpon the third to the Galathians:

lathians: *Inſipiens honorificentia, Chriſtum à maledicto, quod morti coniunctum eſt, ſeparat:* it is a fooliſh honouring of Chriſt to exempt him from the curſe, which was ioyned with death, &c. So then it was Gods wrath and curſe, which did concurre with Chriſts bodily death, which did ſo afflict and perplexe his ſoule.

Fourthly, that Chriſt in his humane deſire wiſhed for ſomewhat, that was not graunted; *Chryſoſtome* teſtifieth: *Neque nolle mori carnem reprehenſio eſt, quia hoc naturæ eſt, ipſe autem, quæ natura ſunt, omnia ſine peccato oſtendit:* Neither is it reprehenſible to feare death, becauſe it is of nature, but Chriſt ſhewed all that is of nature without ſinne: *Ex epiſt. Agathon. ad Conſtantin.* Chriſt then in *Chryſoſtomes* iudgement would in his humane deſire haue eſcaped death (though it was not that onely or chiefely which he feared, but as the ſenſe of Gods wrath for ſinne concurred with it) yet did he not eſcape death. *Athanaſ.* is alſo cited in the ſame place: *Humana voluntas propter infirmitatem carnis refugiebat paſſionem, diuina prompta erat:* His humane will becauſe of the infirmitie of the fleſh refuſed the paſſion, his diuine will was ready.

Thirdly, it is replied that Chriſt prayed not contrary to Gods knowne will: Firſt, Chriſt prayed in faith, and was moſt aſſured his prayer ſhould take effect, *Feuar. p. 464. conf. 4. lin.* 13. Therefore not againſt the knowne will of God. Secondly, he prayed the ſame prayer thrice, which had been a voluntary ſpurning againſt Gods will, if he had prayed againſt it. Thirdly, he taught his Apoſtles to pray aright, and reproued the ſonnes of *Zebedee, You know not what ye aske:* much more doth he pray himſelfe aright: *Feuard. p. 421. conf.* 11. Fourthly, if he prayed directly contrary to the will of God, he had ſinned: but his prayers were iuſt and pure: *Feuar. p. 419. conf. 7.*

Contra. Firſt this replie is altogether impertinent: Firſt, we ſay not, that Chriſts will or prayer was contrary to Gods will, but diuers onely from it. Secondly, his whole prayer was not contrary, or diuers or different, but onely the ſhort motion in the beginning of his prayer was ſomewhat diuers. Thirdly, though Gods will were knowne vnto Chriſt, yet in this moment, wherein he ſtoode amazed and aſtoniſhed, ſeeing his diuine power and knowledge, by the which Gods will was reuealed vnto him, did now withdrawe and repreſſe it ſelfe, how could it otherwiſe be, but that this knowledge and reuelation of Gods will, was for the time as ſuſpended alſo, and not obiected to Chriſts humane ſenſe, being now fully poſſeſſed of this agonie?

Of Chriſts prayer in the garden for the paſſing of the cup, how to be vnderſtood.

Mark. 11.13.

Secondly, for anſwere to the arguments. Firſt, notwithſtanding the diuerſitie of deſire in Chriſts humane will, yet he prayed in faith, in that he ſubmitted his will in all obedience to his Fathers. Secondly, he might repeate the ſame requeſt of his naturall deſire thrice, becauſe ſo long his agonie continued, without any repugnance to Gods will, ſtill remembring the ſame condition, in ſubmitting his naturall deſire to his fathers heauenly will. Thirdly, the prayer of the ſonnes of *Zebedee* was raſh and ignorant, becauſe it was not conditionall nor limited, but humorous and diſordered; failing both in the occaſion, which was ambitious; and the manner, which was peremptorie and abſolute: but Chriſt prayed from the feeling and neceſſitie of his humane infirmitie, and with the moſt obedient condition of his fathers will: and therefore his prayer ſo begun, and ſo ended and limited, was neither raſh nor ignorant. Fourthly, firſt he prayed not contrary to Gods will, but a diuers thing hee asked, yet with a ſubordination to Gods will. Secondly, it is not ſinne for the naturall affection to deſire to decline that which is hurtfull or contrary vnto life: as *Origene* ſaith, whom I alleaged before: *Proprium eſt omnis hominis fidelis primum nolle pati aliquid doloris, &c* It is proper euen to euery faithfull man, to be vnwilling to ſuffer any trouble, *Tract. 35. in Matth.* So it was no more ſinne in Chriſt in his humane ſenſe to deſire to ſhun griefe and trouble, then it was for him, being hungrie, to couet to eate of the fruit of the figge tree, where was no fruit but leaues, Mark. 11. 13. Thirdly, but it will be obiected, that Chriſt knew Gods will to the contrary, and therefore ſhould haue ſinned in making any ſuch requeſt.

Exod. 32. 33.
Rom. 9. 3.
Rom. 8. 38.

Anſw. Firſt, I ſay with *Auguſtine: Si in illa voluntate permaneret, &c.* If Chriſt ſhould haue ſtaied in that minde or will, then his heart might haue ſeemed not to be aright, *expoſit. in Pſal.* 93. Wherefore the preſent moderation of his humane deſire, and the ſubmiſſion of it to Gods will, doe free our Sauiour from all corruption. Secondly, ſome doe giue this ſolution: *Non ideo petijt, vt impetraret, &c.* He did not therefore aske to obtaine, for he knew God would not doe it: *ſed vt membris formam præberet,* but to giue his members an example how to ſubmit their will and deſire to Gods: *ſic Magiſter. lib. 3. diſt. 17. liter. c.* Thirdly, I anſwere, that in this very moment Chriſts humane infirmitie being aſtoniſhed with this vehement obiect of griefe, and all amazed, did not turne it ſelfe to conſider of Gods ſecret will and decree herein: Like as *Moſes* and *Paul* knew very well, that they were both Gods elect ones, and could not finally periſh: yet in the exceſſe of their zeale, beſide this their knowledge, they wiſh one to be raſed out of the booke of life; the other to be *anathema,* that is, accurſed for the people of Gods ſake, Exod. 32. 33. Rom. 9. 3. Did Saint *Paul* ſinne againſt his owne knowledge, who hauing firſt ſaid, that nothing could ſeparate him from the loue of God in Chriſt, Rom. 8. 38. preſently in his great zeale wiſheth to be ſeparated from Chriſt? If this were no ſinne in the member, how could it be in the head? Further, we muſt conſider now of Chriſt as a perfect man (his Godhead now not ſhewing it ſelfe) and that, as *Damaſcene* ſaith, he tooke vpon him ἀγνοοῦσαν φύσιν, a nature of it ſelfe ignorant, but that it was by the conioyning of the diuine nature enriched with the knowledge of future thinges, *lib. 3. de fide. c.* 21. Whereupon our Sauiour doubteth not to confeſſe himſelfe, as hee is man, ignorant of Gods ſecret will, Mark.13.32. what inconuenience then is it to grant, that Chriſt as man (the light of his diuine knowledge for a time withholding the beames thereof) being plunged in this agonie in his humane ſenſe, did either preſently not know or not remember his fathers ſecret determination concerning his drinking of this cup? Mark.13.32.

Thirdly, that Chriſt prayed at the firſt for ſomewhat not obtained, and that he deſired and willed a diuers thing from his fathers will in that inſtant: the fathers doe thus teſtifie: *Auguſt. Hæc humana voluntas erat proprium aliquid & priuatum volens:* This was his humane will, willing ſomewhat proper and priuate, *in Pſal.32.part.1. Hieronym. in Marc.14. Hic oſtendit humanam voluntatem, quæ propter infirmitatem carnis recuſat paſſionem, & diuinam, quæ prompta eſt perficere diſpenſationem:* Here he ſheweth an humane will, which becauſe of the infirmitie of the fleſh, refuſeth the paſſion, and a diuine will, which is readie to performe the diſpenſation. *Origen. tract.35. in Matth. Hæc voluntas, quam dicit, non ſicut ego volo, &c.* This will, which he ſaith, not as I will, is not according to his diuine and impaſſible ſubſtance, but his humane, and infirme. *Chryſoſt. ex epiſtol. Agath. ad Conſtantin. Si in diuinitate dictum eſt, aliqua eſt contradictio; ſi de carne, nullum eſt ſcandalum:* If it bee ſaid of his diuinitie, there is ſome contradiction; if of his fleſh, *(not as I will, &c.)* there is no offence. Theſe fathers tooke this as a pregnant place to proue two wils in Chriſt, his diuine and humane, againſt the Monotholite heretikes: if Chriſt had then two wils, hee had two deſires, and one diuers from the other: it is euident then, that Chriſt in his humane deſire wiſhed ſomewhat diuerſly from his diuine, yet without ſinne, becauſe hee eſt-ſoones ſubmitted his humane *affection* to the diuine *diſpoſition*.

*Argum.*4. That Chriſt was exceedingly amazed and aſtoniſhed being in his agonie, the Scripture euidently teſtifieth: he began ἐκθαμβεῖσθαι ϗ ἀδημονεῖν, to be aſtoniſhed with feare, and to faint or fall away in his ſoule: for ſo the words ſignifie: what elſe could bee the cauſe thereof, then the preſent ſenſe, which he had in his ſoule, of the wrath and indignation of God againſt ſinne? what elſe cauſed him to pray ſo earneſtly, to ſweat drops of blood, to be all amazed, to neede to be comforted of the Angell? the feare of bodily death could not do it, Chriſt was not ſo weake and infirme: if it were not the ſenſe of bodily danger, it was the feeling of ſpirituall griefe and terror of ſoule, which procured it.

Anſw. Firſt, the expiation of the ſinnes of the world before God, whoſe iuſtice was to be ſatisfied, and the contemplation and beholding of the ſame in the ſoule of Chriſt, cauſed this great heauineſſe in Chriſt, and in ſuch meaſure, *vt par ei nunquam fuerit*, that no man was euer like him, *Feuardent. p.455. lin.37.* So then the preſence of Gods Maieſtie, and the pitiſull beholding of mans miſerie, did thus aſtoniſh him.

Secondly, the conſtant continuing of the ſame prayer three ſeuerall times, with intermiſſion of time, *Feuard. p.486. conf.8. lin.11.* and admonition to his Diſciples, proueth he had not forgotten himſelfe, *Feuard. p.425. conf.5. lin.8.*

Thirdly, this religious aſtoniſhment, though it might for the preſent ſuſpend all other thoughts in our Sauiour, yet is there no neede it ſhould depriue him of vnderſtanding, ſenſe and memorie, *Feuard. p.425. conf.6. lin.4.*

Contra. Firſt, 1. If the pietie of Chriſt, or preſence of Gods Maieſtie had thus aſtoniſhed Chriſt, why was he not at other times aſtoniſhed, when he came into Gods preſence? as Ioh.17.13. hee ſaith in his prayer, *now I come vnto thee:* and pietie there was alwaies in Chriſt: if the ſame cauſe, why not the ſame effect? 2. What cauſe had Chriſt to feare the Maieſtie of God in himſelfe, being the dearely beloued ſonne of God, moſt iuſt, righteous, holy, but onely as our pledge and ſuretie, preſenting himſelfe in our perſon, to anſwere our debts? 3. And if commiſeration of humane miſerie, had ſtricken into him this aſtoniſhment, it muſt 1. follow, that either he was without commiſeration at other times, which were blaſphemie to ſay; or that his commiſeration wrought not in him this proper effect, namely aſtoniſhment, which were great raſhneſſe to auouch. 2. When Chriſt wept ouer Ieruſalem, foreſeeing their vtter deſolation for euer, why did not this commiſeration then alſo aſtoniſh him? 3. And where Chriſt prayeth to bee deliuered from that houre, Mark.14.35. will they tye Chriſts pietie and charitie, which they ſay was now the cauſe of this aſtoniſhment, onely to this houre? Whereſore theſe were not the cauſes now: for at other times they could not haue wanted the ſame effects. Iohn 17.13. Mark.14.35.

Secondly, 1. his repeating of his prayer thrice, his admoniſhing of his Apoſtles, doe proue that hee had not forgotten himſelfe, wee grant; neither doe we ſo affirme, as it is vnderſtood; that Chriſt had cleane forgotten and was as beſide himſelfe: he was not ſo amazed or aſtoniſhed, but that he had ſome intermiſſion and breathing time, and comforts mixed with his tentations: neither yet ſo confounded, as that he either forgot pietie in his obedience to God, or charitie and pitie in warning his Diſciples. 2. The repeating of his prayer thrice for the paſſing of the cup, his praying to bee deliuered from that houre, the comforting of the Angell, doe ſhew a continuance of the agonie and aſtoniſhment: and the text ſaith, hee was γενόμενος, *conſtitutus*, ſet or ſetled in an agonie, Luk.22.44. you muſt then either grant no agonie or aſtoniſhment at all, or elſe continue it all the while of his prayer, as the Euangeliſts doe: but yet there was ſome intermiſſion of the agonie fittes, and the *infirmitie*, as *Ambroſe* calleth it, or *tentation* of his fleſh, as *Damaſcene*: had their entercourſe: ſo it continued, but not alwayes in the ſame meaſure or degree of working, as hath beene ſhewed before: *par.2. reſ.2. & 4. ad 3. arg. paſſiar.* this then is not contrarie to that which is affirmed before, that *all his prayer while he was not in that traunce*: that is in the ſame meaſure and degree without intermiſſion, *ibid. reſp.2. artic.3. ad 4. argum.* Luk.22.44.

Thirdly, there is no neede, notwithſtanding Chriſt were amazed and perplexed with the feare of Gods iudgements, and ſo caſt into a moſt vehement agonie, that he ſhould be depriued of *ſenſe, vnderſtanding*, or *memorie*: 1. If his memorie in one point were not extinguiſhed, but ouer-ruled or ouercaſt with the vehement ſenſe of his preſent agonie, muſt he therefore be wrapped in a totall confuſion or obliuion? 2. In the middeſt of theſe ſtormes hee had ſome comfortable blaſts; and though death and hell were before his ſenſe, yet he was quickened and reuiued in his ſpirit. 3. *Moſes* and *Paul* rauiſhed with zeale, wiſhed they might be caſtawaies; yet at other times their ſaluation was manifeſtly reuealed vnto them: ſhall wee conclude therefore that they wanted ſenſe, vnderſtanding, memorie? Thus (I truſt) are thoſe obiections anſwered.

Argum.5. Laſtly, I will produce the teſtimonie of the Fathers, that Chriſt was not thus aſtoniſhed for feare of the death of the bodie: *Hilarie lib.10 de Trinitat. Anne timuit mori, qui armatis obuius prodit, &c. pungenda carnis metu triſtis eſt, cuius attactu caro poſt cædem ſanatur*: Did he feare to die, which came againſt the armed troupes? was he ſorrowfull for the pricking of his fleſh, who by his touch healed the eare that was ſmitten off? *Auguſt in expoſit. in Pſal.93. Si ſciret ſe poſt triduum reſurrecturum, nullo modo formidaret moriturus*: Chriſt did not feare to die, being to riſe againe the third day. And againe, *in Pſal.100. Non vere ille timebat mortem, qui poteſtatem habuit ponendi animam, &c.* He could not verily feare death, that had power to lay downe his ſoule, and to take it vp againe.

Againe, *Hilarie* ſaith, *Triſtis eſt anima mea vſque mortem, nunquid ait triſtis eſt anima propter mortem? aliud eſt vſque, aliud propter id metuere*: My ſoule is heauie vnto death; doth he ſay my ſoule is heauie for or becauſe of death? it is one thing to feare till death, another becauſe of death: *c.31. in Matth.*

Ambroſe: Non propter mortem, ſed vſque ad mortem: quia eum conditio corporalis affectus, non formido mortis offendit: Not becauſe of death, but vnto death, for the condition of his corporall or naturall affection, not the feare of deadly affliction doth offend him, *in Luc.12.* And our country man *Beda* vſeth the very ſame words, *in 14. Mark.*

Some other of the Fathers affirme, that Chriſt *non timuit infernum chaos, & torrentes flammas*, that Chriſt feared not the infernall gulfe, or the ſcorching flames, *Hilarie lib.10. de Trinitat. Bellarm.reſp. ad argum.7.*

We willingly grant that Chriſt feared not hell fire, nor euerlaſting deſtruction: thoſe authorities preſſe not vs, but rather helpe our cauſe: for if Chriſt neither feared temporall, nor euerlaſting death, as theſe Fathers witneſſe, and the Apoſtle ſaith he feared, Hebr.5.7. what then remaineth, but that he feared the cup of Gods wrath mixed with death? And as *Cyprian* ſaith before cited, *Difficultatem extremi exitus*: The difficultie or hardneſſe of his laſt paſſage, that is, in reſpect of Gods wrath tempered with it. Heb.5.7.

Vnto theſe fore recited teſtimonies of the Eaſt and South Church, I will adde the conſent of the reformed Churches. Saxonic. artic.3. *There was ſo great loue in the Sonne toward vs, that he deriued vnto himſelfe this true and exceeding great anger.* Scotland, artic. of Chriſts death and paſſion: *Hee ſuffered not onely the cruell death of the croſſe, — but alſo for a ſeaſon the wrath of his Father, &c.* Harm.ſect 6. pag.108.

Thomas their oracle thus acknowledgeth; *Doloris interioris cauſa fuit primo peccata omnia humani generis, pro quib. ſatisfaciebat patiendo, &c.* The cauſe of his inward griefe was firſt all the ſinnes of mankinde for the which he ſatisfied by ſuffring, which hee aſcribed as vnto himſelfe, &c. If then all our ſinnes were laid vpon Chriſt as his owne, how did he not alſo vndergoe for the time the burthen of his fathers wrath, which was due vnto our ſinnes, which Chriſt bare. Part.3.q.46. ar.6.

This then is the ſumme: firſt, that ſeeing Chriſt was ſaued from that he feared, yet was he not ſaued from death; ſecondly, ſo he ſhould haue beene weaker than many Martyrs, that were not afraid of the death of the bodie; thirdly, ſeeing hee was ſo aſtoniſhed being in his agonie, that hee prayed for the paſſing of the cup, which was neither paſſible, nor granted; fourthly, and was ſo aſtoniſhed with feare, that his ſoule fainted within, his bodie did ſweat blood without; fifthly, ſeeing the Fathers confeſſe, that this agonie proceeded not from any feare of bodily ſuffrings: it followeth that the feare and feeling of his fathers wrath thus troubled his ſoule. And thus much of this ſecond part or argument, of the cauſe of Chriſts agonie and aſtoniſhment in the garden.

THE THIRD PART, WHETHER CHRIST SVFfered properly and immediatly in ſoule.

THE OBIECTIONS ANSWERED.

The Papiſts.

16.Error. THeir opinion is, that Chriſt did not ſuffer in ſoule properly, but either, *ex corporis coniunctione & condolentia*: His griefe proceeded from the coniunction and fellow-feeling with the bodie, *Feuardent.p.454.* or elſe from the commiſeration and compaſſion that he had for the ſinnes of his myſticall bodie: for the which, *tanta totius cordis pœnitudine dolet, vt par ei nemo vnquam fuerit*: He did ſo grieue throughout in his heart, that no man was euer like vnto him, *p.455.* So he concludeth, *pœnas peccatis debitas in corpore portaſſe, &c. igitur non in anima*, that he bare the puniſhment due to our ſinnes in his bodie, and not in his ſoule, *p.448.* To the like purpoſe *Bellar. Defixit mentem in omnia tormenta impendentia*:

confutat.2. So then, he ſeemeth thus to take this clauſe, *If it bee poſſible*, that is, agreeable to thy will.

Contra. First, we deny not, but in reſpect of Gods abſolute power, it had been poſſible for Chriſt not to haue died, and man ſome other way to haue been ſaued; and ſo the places alledged are to bee vnderſtood: but in reſpect of Gods iuſtice, which could not otherwiſe bee appeaſed, then by the death of his Sonne, it was not poſſible: thus the Scripture ſpeaketh, Act.4.12. *There is giuen no other name vnder heauen, whereby we muſt be ſaued:* Act.4.12. Reuel 5.3. No man in heauen was able to open the booke but the Lambe. Reuel.5.3. Saint *Ambroſe* bringeth in this diſtinction of things impoſſible: *Aliud ſecundum naturam:* Some things are impoſſible in nature, but ſo nothing is impoſſible to God, Matth. 19.36. *Aliud per definitionem immutabilis conſilij:* Some things are impoſſible in reſpect of the decree of Gods immutable counſell, as Hebr.6.18. It is impoſſible that God ſhould lie, *lib.4.de fide.c.3.* Matth.19.26. Hebr.6.18. and in this ſenſe it was impoſſible, that Chriſt ſhould not dye, becauſe God had ſo determined: and *Origene* vpon this place, *Quod ad potentiam Dei omnia poſſibilia; quod ad iuſtitiam Dei poſſibilia ſolum, quæ iuſta ſunt:* In reſpect of Gods power, all things are poſſible, in reſpect of his iuſtice, thoſe things are onely poſſible, that are iuſt: *In Matth.tract.35.* Their owne *Thomas* alſo here thus diſtinguiſheth: that ſimplie it was not impoſſible to God to redeeme man, without the death of Chriſt, but *ſuppoſita præſcientia*, Gods preſcience being preſuppoſed, it was impoſſible, becauſe he had ſo determined. *part.3.qu.46.art.3.*

Secondly, that the poſſibilitie expreſſed in the firſt clauſe of Chriſts prayer, hath no reference to Gods will, it thus appeareth: firſt, Chriſt ſaith in generall, *all things are poſſible vnto thee*, Mar.14.36. Mark.14.36. but if no more be poſſible to God, then he will; then it would follow, that he can doe no more then he doth, or will doe, which is a great error. Secondly, if this were the meaning, *if it bee poſſible*, that is, ſtand with thy will, what needed that limitation, or explanation following, *yet not my will*; ſeeing he had expreſſed ſo much before? Thirdly, in reſpect of Gods will, it was impoſſible the cup ſhould paſſe: as our Sauiour ſaith, verſ.43. *If this cup cannot paſſe away from me, but that I muſt drinke it, thy will be done:* how could the ſame thing be both poſſible and impoſſible in regard of Gods will? Fourthly, Chriſt was not ignorant of the will of God, and therefore knew well enough that it was not poſſible, neither ſtood with Gods will, that the cup ſhould paſſe: this clauſe therefore, *if it be poſſible*, cannot be referred to the will of God, but rather to his power.

Secondly, it is replied, that Chriſt obtained that he asked: firſt, the Apoſtle ſaith, Hebr.5.7. *he was heard.* 2. Secondly, our Sauiour ſaith to his father, Ioh.11.42. *Thou heareſt me alwayes: Feuard.p.464. con.4.* Heb.5.7. Thirdly, *Origene* thinketh, that the cuppe of Gods euerlaſting wrath did paſſe both from Ioh.11.42. Chriſt and vs, and ſo in that behalfe he obtained that he deſired: *Orig.in hunc locum.*

Contr. First, the Apoſtle ſaith, he was heard in or from his feare: Chriſt in his humane infirmitie 1. (his diuine power for the time withdrawing it ſelfe) feared a greater meaſure of Gods wrath, leaſt hee ſhould haue been left alone in it; from this feare he was heard and deliuered. So then the cup of Gods wrath paſſed not from him, as in the beginning of his prayer his humane will tempted (as *Damaſcene* ſaith) of his naturall infirmitie deſired, but from the manner and meaſure thereof which he feared.

Secondly, Chriſt was indeede alwayes heard of God, ſo was he in this place: for though hee was 2. in that moment ſtirred in his humane deſire to wiſh the eſcaping of that cuppe (for it is a naturall inſtinct, and not in it ſelfe ſinfull, to wiſh to decline euery thing that is hurtfull) yet he limiteth this deſire, and ſquareth his will to his fathers: ſo that this was the ſumme of his prayer, that howſoeuer his humane deſire wiſhed to eſcape that cup, yet he was contented Gods will might ſtand; and ſo it did, and thus Chriſt was heard: though not in the ſudden wiſh of humane infirmitie, yet in the aduiſed requeſt of his filiall conformitie.

Thirdly, *Origene* indeede hath ſuch a conceite: *Expediebat omnibus, vt tranſiret calix ab eo propterea quod biberat eum ſaluator:* 3. It was expedient for all men, that the cup ſhould paſſe from Chriſt, becauſe he dranke of it: ſo he thinketh, that the cuppe of Gods euerlaſting wrath paſſed from Chriſt and vs, by his drinking of it. This is contrary to the Scripture: *If this cup cannot paſſe, but that I muſt drinke of it, thy will be done*, Matth.26.42. Chriſts meaning was then, that the cup might ſo paſſe, that Matth.26.42. he might not drinke of it: how then could it paſſe by his drinking and taſting of it? Secondly, Chriſt feared not *eternall vengeance* after death, and ſo euerlaſting deſtruction, it were not farre from blaſphemie ſo to affirme: but he was heard in that which he feared: *Ergo*, herein he was not heard, neither did he deſire the cup to paſſe in that ſenſe, in the *appeaſing of Gods euerlaſting wrath*, which was indeede an effect of Chriſts croſſe, but not of that part of his prayer in the garden, for the *paſſing of the cup:* though in the explanation, limitation and condition of his prayer I doubt not but that effect is comprehended.

Obiect. If Chriſt neither feared the death of the bodie, nor euerlaſting death; what then did hee feare?

Anſw. I ſay with *Cyprian: Metus ille infirmitatis humanæ communem exprimebat affectum, vt difficultas extremi exitus timeretur:* That feare of humane infirmitie did expreſſe a common affection, that the difficultie of the laſt end ſhould be feared, *ſerm.de paſſion.* So then Chriſt feared not the end of his life, but the difficultie thereof, that is, the bitternes of his fathers wrath, and the anguiſh of ſoule, that was ioyned with death. To this purpoſe the ordinarie gloſſe vpon the third to the Galathians:

lathians: *Inſipiens honorificentia, Chriſtum à maledicto, quod morti coniunctum eſt, ſeparat:* it is a fooliſh honouring of Chriſt to exempt him from the curſe, which was ioyned with death, &c. So then it was Gods wrath and curſe, which did concurre with Chriſts bodily death, which did ſo afflict and perplexe his ſoule.

Fourthly, that Chriſt in his humane deſire wiſhed for ſomewhat, that was not graunted; *Chryſoſtome* teſtifieth: *Neque nolle mori carnem reprehenſio eſt, quia hoc naturæ eſt, ipſe autem, quæ naturæ ſunt, omnia ſine peccato oſtendit:* Neither is it reprehenſible to feare death, becauſe it is of nature, but Chriſt ſhewed all that is of nature without ſinne: *Ex epiſt. Agathon. ad Conſtantin.* Chriſt then in *Chryſoſtomes* iudgement would in his humane deſire haue eſcaped death (though it was not that onely or chiefely which he feared, but as the ſenſe of Gods wrath for ſinne concurred with it) yet did he not eſcape death. *Athanaſ.* is alſo cited in the ſame place: *Humana voluntas propter infirmitatem carnis refugiebat paſſionem, diuina prompta erat:* His humane will becauſe of the infirmitie of the fleſh refuſed the paſſion, his diuine will was ready.

Thirdly, it is replied that Chriſt prayed not contrary to Gods knowne will: Firſt, Chriſt prayed in faith, and was moſt aſſured his prayer ſhould take effect, *Feuar. p. 464. conf. 4. lin.* 13. Therefore not againſt the knowne will of God. Secondly, he prayed the ſame prayer thrice, which had been a voluntary ſpurning againſt Gods will, if he had prayed againſt it. Thirdly, he taught his Apoſtles to pray aright, and reproued the ſonnes of *Zebedee, You know not what ye aske:* much more doth he pray himſelfe aright: *Feuard. p. 421. conf.* 11. Fourthly, if he prayed directly contrary to the will of God, he had ſinned: but his prayers were iuſt and pure: *Feuar. p. 419. conf.* 7.

Contra. Firſt this replie is altogether impertinent: Firſt, we ſay not, that Chriſts will or prayer was contrary to Gods will, but diuers onely from it, Secondly, his whole prayer was not contrary, or diuers or different, but onely the ſhort motion in the beginning of his prayer was ſomewhat diuers. Thirdly, though Gods will were knowne vnto Chriſt, yet in this moment, wherein he ſtoode amazed and aſtoniſhed, ſeeing his diuine power and knowledge, by the which Gods will was reuealed vnto him, did now withdrawe and repreſſe it ſelfe, how could it otherwiſe be, but that this knowledge and reuelation of Gods will, was for the time as ſuſpended alſo, and not obiected to Chriſts humane ſenſe, being now fully poſſeſſed of this agonie?

Of Chriſts prayer in the garden for the paſſing of the cup, how to be vnderſtood.

Secondly, for anſwere to the arguments. Firſt, notwithſtanding the diuerſitie of deſire in Chriſts humane will, yet he prayed in faith, in that he ſubmitted his will in all obedience to his Fathers. Secondly, he might repeate the ſame requeſt of his naturall deſire thrice, becauſe ſo long his agonie continued, without any repugnance to Gods will, ſtill remembring the ſame condition, in ſubmitting his naturall deſire to his fathers heauenly will. Thirdly, the prayer of the ſonnes of *Zebedee* was raſh and ignorant, becauſe it was not conditionall nor limited, but humorous and diſordered; failing both in the occaſion, which was ambitious; and the manner, which was peremptorie and abſolute: but Chriſt prayed from the feeling and neceſſitie of his humane infirmitie, and with the moſt obedient condition of his fathers will: and therefore his prayer ſo begun, and ſo ended and limited, was neither raſh nor ignorant. Fourthly, firſt he prayed not contrary to Gods will, but a diuers thing hee asked, yet with a ſubordination to Gods will. Secondly, it is not ſinne for the naturall affection to deſire to decline that which is hurtfull or contrary vnto life: as *Origene* ſaith, whom I alleaged before: *Proprium eſt omnis hominis fidelis primum nolle pati aliquid doloris, &c.* It is proper euen to euery faithfull man, to be vnwilling to ſuffer any trouble, *Tract. 35. in Matth.* So it was no more ſinne in Chriſt in his humane ſenſe to deſire to ſhun griefe and trouble, then it was for him, being hungrie, to couet

Mark. 11. 13. to eate of the fruit of the figge tree, where was no fruit but leaues, Mark. 11. 13. Thirdly, but it will be obiected, that Chriſt knew Gods will to the contrary, and therefore ſhould haue ſinned in making any ſuch requeſt.

Anſw. Firſt, I ſay with *Auguſtine: Si in illa voluntate permaneret, &c.* If Chriſt ſhould haue ſtaied in that minde or will, then his heart might haue ſeemed not to be aright, *expoſit. in Pſal.* 93. Wherefore the preſent moderation of his humane deſire, and the ſubmiſſion of it to Gods will, doe free our Sauiour from all corruption. Secondly, ſome doe giue this ſolution: *Non ideo petijt, vt impetraret, &c.* He did not therefore aske to obtaine, for he knew God would not doe it: *ſed vt membris formam praberet,* but to giue his members an example how to ſubmit their will and deſire to Gods: *ſic Magiſter. lib. 3. diſt. 17. liter. c.* Thirdly, I anſwere, that in this very moment Chriſts humane infirmitie being aſtoniſhed with this vehement obiect of griefe, and all amazed, did not turne it ſelfe to conſider of Gods ſecret will and decree herein: Like as *Moſes* and *Paul* knew very well, that they were both Gods elect ones, and could not finally periſh: yet in the exceſſe of their zeale, beſide this their knowledge, they wiſh one to be raſed out of the booke of life; the other to be *anathema,* that is, ac-

Exod. 32. 33. curſed for the people of Gods ſake, Exod. 32. 33. Rom. 9. 3. Did Saint *Paul* ſinne againſt his owne

Rom. 9. 3. knowledge, who hauing firſt ſaid, that nothing could ſeparate him from the loue of God in Chriſt,

Rom. 8. 38. Rom. 8. 38. preſently in his great zeale wiſheth to be ſeparated from Chriſt? If this were no ſinne in the member, how could it be in the head? Further, we muſt conſider now of Chriſt as a perfect man (his Godhead now not ſhewing it ſelfe) and that, as *Damaſcene* ſaith, he tooke vpon him ἀγνοοῦσαν φύσιν, a nature of it ſelfe ignorant, but that it was by the conioyning of the diuine nature enriched with the knowledge of future thinges, *lib. 3. de fide. c.* 21. Whereupon our Sauiour doubteth not to confeſſe himſelfe, as hee is man, ignorant of Gods ſecret will, Mark.13.32. what inconuenience then is it to grant, that Chriſt as man (the light of his diuine knowledge for a time withholding the beames thereof) being plunged in this agonie in his humane ſenſe, did either preſently not know or not remember his fathers ſecret determination concerning his drinking of this cup? Mark.13.32.

Thirdly, that Chriſt prayed at the firſt for ſomewhat not obtained, and that he deſired and willed a diuers thing from his fathers will in that inſtant: the fathers doe thus teſtifie: *Auguſt. Hæc humana voluntas erat proprium aliquid & priuatum volens:* This was his humane will, willing ſomewhat proper and priuate, *in Pſal.32.part.1. Hieronym.in Marc.14. Hic oſtendit humanam voluntatem, quæ propter infirmitatem carnis recuſat paſſionem, & diuinam, quæ prompta eſt perficere diſpenſationem:* Here he ſheweth an humane will, which becauſe of the infirmitie of the fleſh, refuſeth the paſſion, and a diuine will, which is readie to performe the diſpenſation. *Origen.tract.35.in Matth. Hæc voluntas, quam dicit, non ſicut ego volo, &c.* This will, which he ſaith, not as I will, is not according to his diuine and impaſſible ſubſtance, but his humane, and infirme. *Chryſoſt.ex epiſtol. Agath.ad Conſtantin. Si in diuinitate dictum eſt, aliqua eſt contradictio; ſi de carne, nullum eſt ſcandalum:* If it bee ſaid of his diuinitie, there is ſome contradiction; if of his fleſh, *(not as I will, &c.)* there is no offence. Theſe fathers tooke this as a pregnant place to proue two wils in Chriſt, his diuine and humane, againſt the Monotholite heretikes: if Chriſt had then two wils, hee had two deſires, and one diuers from the other: it is euident then, that Chriſt in his humane deſire wiſhed ſomewhat diuerſly from his diuine, yet without ſinne, becauſe hee eftſoones ſubmitted his humane *affection* to the diuine *diſpoſition.*

*Argum.*4. That Chriſt was exceedingly amazed and aſtoniſhed being in his agonie, the Scripture euidently teſtifieth: he began ἐκθαμβεῖσθαι ϗ ἀδημονεῖν, to be aſtoniſhed with feare, and to faint or fall away in his ſoule: for ſo the words ſignifie: what elſe could bee the cauſe thereof, then the preſent ſenſe, which he had in his ſoule, of the wrath and indignation of God againſt ſinne? what elſe cauſed him to pray ſo earneſtly, to ſweat drops of blood, to be all amazed, to neede to be comforted of the Angell? the feare of bodily death could not do it, Chriſt was not ſo weake and infirme; if it were not the ſenſe of bodily danger, it was the feeling of ſpirituall griefe and terror of ſoule, which procured it.

Anſw. Firſt, the expiation of the ſinnes of the world before God, whoſe iuſtice was to be ſatisfied, and the contemplation and beholding of the ſame in the ſoule of Chriſt, cauſed this great heauineſſe in Chriſt, and in ſuch meaſure, *vt par ei nunquam fuerit*, that no man was euer like him, *Feuardent.p.455. lin.*37. So then the preſence of Gods Maieſtie, and the pitifull beholding of mans miſerie, did thus aſtoniſh him.

Secondly, the conſtant continuing of the ſame prayer three ſeuerall times, with intermiſſion of time, *Feuard.p.*486.*conf.*8.*lin.*11. and admonition to his Diſciples, proueth he had not forgotten himſelfe, *Feuard.p.*425.*conf.*5.*lin.*8.

Thirdly, this religious aſtoniſhment, though it might for the preſent ſuſpend all other thoughts in our Sauiour, yet is there no neede it ſhould depriue him of vnderſtanding, ſenſe and memorie, *Feuard. p.*425.*conf.*6.*lin.*4.

Contra. Firſt, 1. If the pietie of Chriſt, or preſence of Gods Maieſtie had thus aſtoniſhed Chriſt, why was he not at other times aſtoniſhed, when he came into Gods preſence? as Ioh.17.13. hee ſaith in his prayer, *now I come vnto thee:* and pietie there was alwaies in Chriſt: if the ſame cauſe, why not the ſame effect? 2. What cauſe had Chriſt to feare the Maieſtie of God in himſelfe, being the dearely beloued ſonne of God, moſt iuſt, righteous, holy, but onely as our pledge and ſuretie, preſenting himſelfe in our perſon, to anſwere our debts? 3. And if commiſeration of humane miſerie, had ſtricken into him this aſtoniſhment, it muſt 1. follow, that either he was without commiſeration at other times, which were blaſphemie to ſay; or that his commiſeration wrought not in him this proper effect, namely aſtoniſhment, which were great raſhneſſe to auouch. 2. When Chriſt wept ouer Ieruſalem, foreſeeing their vtter deſolation for euer, why did not this commiſeration then alſo aſtoniſh him? 3. And where Chriſt prayeth to bee deliuered from that houre, Mark.14.35. will they tye Chriſts pietie and charitie, which they ſay was now the cauſe of this aſtoniſhment, onely to this houre? Wherefore theſe were not the cauſes now: for at other times they could not haue wanted the ſame effects. John 17.13. Mark.14.35.

Secondly, 1. his repeating of his prayer thrice, his admoniſhing of his Apoſtles, doe proue that hee had not forgotten himſelfe, wee grant; neither doe we ſo affirme, as it is vnderſtood; that Chriſt had cleane forgotten and was as beſide himſelfe: he was not ſo amazed or aſtoniſhed, but that he had ſome intermiſſion and breathing time, and comforts mixed with his tentations: neither yet ſo confounded, as that he either forgot pietie in his obedience to God, or charitie and pitie in warning his Diſciples. 2. The repeating of his prayer thrice for the paſſing of the cup, his praying to bee deliuered from that houre, the comforting of the Angell, doe ſhew a continuance of the agonie and aſtoniſhment: and the text ſaith, hee was γενόμενος, *conſtitutus*, ſet or ſetled in an agonie, Luk.22.44. you muſt then either grant no agonie or aſtoniſhment at all, or elſe continue it all the while of his prayer, as the Euangeliſts doe: but yet there was ſome intermiſſion of the agonie fittes, and the *infirmitie*, as *Ambroſe* calleth it, or *tentation* of his fleſh, as *Damaſcene:* had their entercourſe: ſo it continued, but not alwayes in the ſame meaſure or degree of working, as hath beene ſhewed before: *par.*2.*reſ.*2. & 4. *ad* 3.*arg. papiſtar.* this then is not contrarie to that which is affirmed before, that *all his prayer while he was not in that traunce:* that is in the ſame meaſure and degree without intermiſſion, *ibid.reſp.*2.*artic.*3.*ad* 4.*argum.* Luk.22.44.

Thirdly,

Thirdly, there is no neede, notwithſtanding Chriſt were amazed and perplexed with the feare of Gods iudgements, and ſo caſt into a moſt vehement agonie, that he ſhould be depriued of *ſenſe, underſtanding*, or *memorie:* 1. If his memorie in one point were not extinguiſhed, but ouer-ruled or ouercaſt with the vehement ſenſe of his preſent agonie, muſt he therefore be wrapped in a totall confuſion or obliuion? 2. In the middeſt of theſe ſtormes hee had ſome comfortable blaſts; and though death and hell were before his ſenſe, yet he was quickened and reuiued in his ſpirit. 3. *Moſes* and *Paul* rauiſhed with zeale, wiſhed they might be caſtawaies; yet at other times their ſaluation was manifeſtly reuealed vnto them: ſhall wee conclude therefore that they wanted ſenſe, vnderſtanding, memorie? Thus (I truſt) are thoſe obiections anſwered.

*Argum.*5. Laſtly, I will produce the teſtimonie of the Fathers, that Chriſt was not thus aſtoniſhed for feare of the death of the bodie: *Hilarie lib.*10 *de Trinitat. Anne timuit mori, qui armatis obuiam prodit, &c. pungenda carnis metu triſtis eſt, cuius attactu caro poſt cædem ſanatur:* Did he feare to die, which came againſt the armed troupes? was he ſorrowfull for the pricking of his fleſh, who by his touch healed the eare that was ſmitten off? *Auguſt in expoſit. in Pſal.*93. *Si ſciret ſe poſt triduum reſurrecturum, nullo modo formidaret moriturus:* Chriſt did not feare to die, being to riſe againe the third day. And againe, *in Pſal.*100. *Non verè ille timebat mortem, qui poteſtatem habuit ponendi animam, &c.* He could not verily feare death, that had power to lay downe his ſoule, and to take it vp againe.

Againe, *Hilarie* ſaith, *Triſtis eſt anima mea vſque mortem, nunquid ayt triſtis eſt anima propter mortem? aliud eſt vſque, aliud propter id metuere:* My ſoule is heauie vnto death; doth he ſay my ſoule is heauie for or becauſe of death? it is one thing to feare till death, another becauſe of death *c.*31. *in Matth.*

Ambroſe: Non propter mortem, ſed vſque ad mortem: quia cum conditio corporalis affectus, non formido mortis offendit: Not becauſe of death, but vnto death, for the condition of his corporall or naturall affection, not the feare of deadly affliction doth offend him, *in Luc.*12. And our country man *Beda* vſeth the very ſame words, *in* 14. *Mark.*

Some other of the Fathers affirme, that Chriſt *non timuit infernum chaos, & torrentes flammas*, that Chriſt feared not the infernall gulfe, or the ſcorching flames, *Hilarie lib.*10. *de Trinitat. Bellarm. reſp. ad argum.* 7.

Heb.5.7.

We willingly grant that Chriſt feared not hell fire, nor euerlaſting deſtruction: thoſe authorities preſſe not vs, but rather helpe our cauſe: for if Chriſt neither feared temporall, nor euerlaſting death, as theſe Fathers witneſſe, and the Apoſtle ſaith he feared, Hebr.5.7. what then remaineth, but that he feared the cup of Gods wrath mixed with death? And as *Cyprian* ſaith before cited, *Difficultatem extremi exitus:* The difficultie or hardneſſe of his laſt paſſage, that is, in reſpect of Gods wrath tempered with it.

Harm.ſect 6. pag.108.

Vnto theſe fore recited teſtimonies of the Eaſt and South Church, I will adde the conſent of the reformed Churches. Saxonic. artic.3. *There was ſo great loue in the Sonne toward vs, that he deriued vnto himſelfe this true and exceeding great anger.* Scotland. artic. of Chriſts death and paſſion: *Hee ſuffered not onely the cruell death of the croſſe, — but alſo for a ſeaſon the wrath of his Father, &c.*

Part.3.q.46. ar.6.

Thomas their oracle thus acknowledgeth: *Doloris interioris cauſa fuit primo peccata omnia humani generis, pro quib. ſatisfaciebat patiendo, &c.* The cauſe of his inward griefe was firſt all the ſinnes of mankinde for the which he ſatisfied by ſuffring, which hee aſcribed as vnto himſelfe, &c. If then all our ſinnes were laid vpon Chriſt as his owne, how did he not alſo vndergoe for the time the burthen of his fathers wrath, which was due vnto our ſinnes, which Chriſt bare.

This then is the ſumme: firſt, that ſeeing Chriſt was ſaued from that he feared, yet was he not ſaued from death; ſecondly, ſo he ſhould haue beene weaker than many Martyrs, that were not afraid of the death of the bodie; thirdly, ſeeing hee was ſo aſtoniſhed being in his agonie, that hee prayed for the paſſing of the cup, which was neither paſſible, nor granted; fourthly, and was ſo aſtoniſhed with feare, that his ſoule fainted within, his bodie did ſweat blood without; fifthly, ſeeing the Fathers confeſſe, that this agonie proceeded not from any feare of bodily ſuffrings: it followeth that the feare and feeling of his fathers wrath thus troubled his ſoule. And thus much of this ſecond part or argument, of the cauſe of Chriſts agonie and aſtoniſhment in the garden.

THE THIRD PART, WHETHER CHRIST SVFfered properly and immediatly in ſoule.

THE OBIECTIONS ANSWERED.

The Papiſts.

26.Error.

Their opinion is, that Chriſt did not ſuffer in ſoule properly, but either, *ex corporis coniunctione & condolentia:* His griefe proceeded from the coniunction and fellow-feeling with the bodie, *Feuardent.p.*454. or elſe from the commiſeration and compaſſion that he had for the ſinnes of his myſticall bodie: for the which, *tanta totius cordis pœnitudine dolet, vt par ei nemo vnquam fuerit:* He did ſo grieue throughout in his heart, that no man was euer like vnto him, *p.*455. So he concludeth, *pœnas peccatis debitas in corpore portaſſe, &c. igitur non in anima*, that he bare the puniſhment due to our ſinnes in his bodie, and not in his ſoule, *p.*448. To the like purpoſe *Bellar. Defixit mentem in omnia tormenta impedentia:*

dentia: He fixed his ſoule to behold all the torments readie at hand, *lib.4. de Chriſti anima, cap.8. reſp. ad argum.3.* otherwiſe he confeſſeth no ſuffring in Chriſts ſoule. Let vs ſee their arguments.

Argum. *Feuard*, thus reaſoneth: Firſt, 1.Pet.2.24. *He bare our ſinnes in his bodie on the tree.* Secondly, 1. S.*Paul* ſaith, *God forbid that I ſhould reioyce but in the croſſe of the Lord Ieſus*, Galat.6.14. And 1.Cor.2.2. 2. *I eſteemed not to know any thing among you, ſauing Ieſus Chriſt and him crucified*: but his ſoule was not *crucified*. Thirdly, our Sauiour ſaid, *It is finiſhed*, Ioh.19.30. *Ergo*, if all his ſuffrings were finiſhed vpon 3. the croſſe, there remained nothing to be ſuffered afterward, *Feuard. p.448.8.450.12.*

Anſw. Firſt, this place maketh rather againſt them: for the Apoſtle ſaith directly, *he bare our ſinnes*: 1. the fleſh properly is not ſaid to beare ſinne, but the ſoule. Secondly, neither can ſinne be here taken for the puniſhment of ſinne onely, but for ſinne it ſelfe: for S.*Peter* expoundeth the Hebrew (נשא *naſah*) vſed by the Prophet Iſay. 53.4. as the Septuagint doe, by the Greeke, φέρειν, ἀνήνεγκε, which ſignifieth to beare: ſo *Matthew* ſaith ἔλαβε, *he tooke our ſinnes and infirmities*, Matth.8.17. as the Hebrew word is vſed, Matth.8.17. 1.Sam.17.34. and Saint *Iohn* 1.Ioh.3.5. *vt tolleret*, ἄρῃ, *that he might take away ſinnes*: in which ſenſe alſo 1.Sam.17.34. the Hebrew is taken, Amos 6.10. Wherefore if Chriſt ſo bare our ſinnes, as *Peter* ſaith, that hee tooke 1.Ioh.3.5. them vpon him, as *Matthew* expoundeth, and tooke them alſo away, as S.*Iohn* inferreth; then hee did not onely beare the puniſhment, but the ſinne alſo: for he did not take away, nor take vpon him the puniſhment onely, but the ſinne alſo. Thirdly, neither can the word ἁμαρτία ſinne, vſed by S.*Peter*, ſignifie properly the puniſhment of ſinne: for S.*Iohn* ſaith, that ἁμαρτία is ἀνομία: *that ſinne is tranſgreſſion, &c.* 1.Ioh.3.4. and the Septuagint vſe both theſe words, expounding the one by the other: Iſay.53.5. *Hee* 1.Ioh.3.4. *was wounded for our ſinnes, and broken for our iniquities*: ſinne therefore doth no more betoken the Iſay.53.5. paine of ſinne, than tranſgreſſion, ἀνομία. Fourthly, the Prophet ſaith, *He hath taken our infirmities or ſinnes, and caried our ſorrowes*, Iſay.53.4. the puniſhment or effect of ſinne, the ſecond clauſe of the ſentence expoundeth by ſorrowes or diſeaſes: ſo that vnleſſe we will make a ſuperfluous repetition of the ſame thing, in the firſt clauſe, ſinne it ſelfe, the cauſe of theſe ſorrowes, muſt be contained: and the phraſe alſo giueth this ſenſe: for our ſinnes ἔλαβε, *he tooke*, our ſorrowes and diſeaſes, ἐβάστασε, *baiulauit*, he did carrie or beare, as S.*Matthew* expoundeth. Fifthly, S.*Peter* himſelfe ioyneth together, *the obedience, and ſprinkling of the blood of Ieſus*, 1.Pet.1.2. the one in his ſoule, the other in his bodie: and 1.Pet.1.2. therefore it is farre from the Apoſtle to exclude the merit of Chriſts ſoule by his obedience and ſuffring. Sixthly, it will be obiected, that the Apoſtle ſaith, *he bare our ſinnes in his bodie vpon the tree, and with his ſtripes* μώλωπι, *we are healed*: which ſignifie the ſtripes of his bodie.

Anſw. Firſt, wee grant hee bare our ſinnes vpon the tree of the croſſe, for that was the very Altar 1. where this ſacrifice was offered, the field where this battell was fought, and the very theater where Chriſt was to play the redeemers part. 2. *and in his bodie*, for his ſoule was not out of 1. his bodie, when he ſuffered: 2. and the bodie was the inſtrument of the ſoule: 3. and the viſible part of his ſufferings, and therefore namely expreſſed: 4. or elſe by a Synecdoche in the bodie the other part is ſignified: as where the Scripture ſaith, *a bodie thou haſt giuen me*, Hebr.10.5. he receiued not a bodie with- Heb.10.5. out a ſoule: 5. otherwiſe, when the Apoſtle ſpeaketh diſtinctly he expreſſeth both parts: Heb.10.10. Heb.10.10. *By the which will we are ſanctified by the offring of the bodie of Ieſus*: we are ſanctified both by the obedient will of Chriſt in his ſoule, and by the offring of his bodie.

2. The word ſignifieth properly, *liuorem*, the blewneſſe or ſcarres remaining after ſtripes & wounds, Prou.20.30. wherein a figure muſt be admitted; by one part the whole being expreſſed: otherwiſe if Pro.20.30. Chriſts ſcarres and ſtripes of his fleſh onely healed vs, then his blood and death ſhould bee excluded: And it is no vnuſuall thing in Scripture, to attribute wounds and ſtripes to the ſoule; as Luk.2.35. *A* Luk.2.35. *ſword ſhall pierce thy ſoule*: And 1.Cor.8.12. τύπτοντες, *beating or wounding their conſcience*: there is no rea- 1.Cor.8.12. ſon to the contrarie, but that ſtripes may be taken in the ſame ſenſe here. Thus Saint *Ambroſe*: *Sicut mors eius mortem abſtulit: liuor eius vulnera noſtra ſanauit: ita mœror eius, mœrorem noſtrum aboleuit*: As his death tooke away ours, his ſtripes healed our wounds: ſo his griefe aboliſhed ours, *lib.2. de fid. c.3.*

Secondly, 1. By the croſſe of Chriſt all Chriſts ſuffrings whatſoeuer are ſignified: 1.Cor.1.17. *leſt* 2. *the croſſe of Chriſt ſhould be of none effect*: all the effectuall ſuffrings of Chriſt are contained in the croſſe. S.*Peter* ſo vnderſtandeth Chriſts ſuffrings, 1.Pet.2.21. *Chriſt ſuffered for vs, &c.* 23. *when he was reuiled,* 1.Pet.2.21. *reuiled not againe, &c.* but all his reuilings were not incident to his croſſe properly. 2. Yea in Chriſt crucified we vnderſtand not onely his bodie launced and whipped, but his ſoule alſo with ſorrow pierced: and S.*Paul* muſt be ſo vnderſtood: *whereby* (ſaith he) *the world is crucified vnto me, and I vnto the world*: S.*Paul* was not crucified and mortified in bodie onely to the world, but in ſoule and affection: ſo was alſo Chriſt crucified. 3. S.*Ambroſe* affirmeth the ſame, *lib.5. in Luc. Mens mea in Chriſto crucifixa eſt*: My minde and ſoule was crucified in Chriſt: He ſaith not by Chriſt onely, that is, by the power of his croſſe our ſoule is crucified, but in Chriſts perſon our humane ſoule, which hee tooke together with our bodie, was crucified: as the ſame *Ambroſe* ſaith *in Luc.22. Suſcepit animam meam, ſuſcepit corpus meum*: He tooke my ſoule, he tooke my bodie.

Thirdly, 1. This place vrgeth not vs: for we affirme not, that Chriſt ſuffered any thing in ſoule af- 3. ter his death, all his ſuffrings in ſoule and bodie were performed vpon the croſſe. 2. It rather maketh againſt them: for ſeeing it was needfull that Chriſt ſhould ſuffer for vs both in bodie and ſoule; as the Apoſtle ſaith, *He tooke away the hand-writing of ordinances that was againſt vs, which was contrarie to vs,* Coloſſ.2.14. *and faſtened it to the croſſe*, Coloſſ.2.14. If hee faſtened to the croſſe whatſoeuer decree was againſt vs and contrarie to vs, then the decree againſt our ſoules, as well as againſt our bodies: then it will follow, that if Chriſt faſtened not to his croſſe this decree againſt our ſoules, which muſt be by ſuffring in his ſoule, then hee was to ſuffer ſomewhat afterward. Let the Frier take heede of his owne net, our foote is not entangled in it.

1. Iohn 1.14. *Argum.2.* Firſt, Geneſ.3.15. *The ſeede of the woman ſhall breake thy head, but thou ſhalt bruſe his heele:* *Feuardentius* expoundeth this, by that place Iohn 1.14. *The word was made fleſh:* So his meaning ſeemeth to be this, that that part onely, which was of the ſeede of the woman, namely the fleſh of Chriſt, was onely bruſed of the Serpent, *Feuardent.p.276.conf.8.lin.*17.21.

2. Secondly, none of the Prophets did write ſo of Chriſt, that he ſhould ſuffer the anger of God in his ſoule, *Feuard.p.*440.*lin.*3.469.*conf.*1.*lin.*8. So he thinketh, that the Prophets and Patriarkes beleeued the bodily ſuffrings of Chriſt onely, and by that faith were ſaued.

3. Thirdly, Hebr.10.12. *With one offring hath he conſecrated for euer them that are ſanctified:* with one offring, that is, of his bodie and blood, not with two offrings, of bodie and ſoule, *Feuardent.p.*449. *conf.*10.*lin.*6.

1. *Anſw.* Firſt, 1. Similitudes and allegories doe not conclude certainly in euery point, but wherein the compariſon ſtandeth: as here the ſimilitude is taken from the nature of Serpents, that being trode vpon, doe bite and ſting the foote againe of him that preſſeth them: this ſimilitude holdeth ſtrongly for the victorie of Sathan, to the which end this promiſe is made to our parents: but if wee apply it to other purpoſes, we ſhall ſtraine it too farre.

What is meant by bruſing of the heele. Gen.3.15. 2. Some by Chriſts heele doe vnderſtand his members; as *Origen hom.*4.*in Pſal.*36. *Ille noſtrum obſeruat calcaneum, cui vtique nunquam oportet nos nudam præbere plantam, ſed ſemper eſſe debemus calceati pedes in præparatione Euangelij:* He doth obſerue our heele, to whom we muſt not offer our ſelues barefooted, but ſhod with the preparation of the Goſpell of peace, &c. This I take to bee the proper meaning of Chriſts heele.

3. S. *Hierome* alſo giueth a good expoſition of this place: *Tradition. in Geneſ. tom.*4. *Quia noſtri greſſus prepediuntur à colubro, dominus conteret Satanam ſub pedibus:* Becauſe our goings are hindred by the Serpent, the Lord ſhall tread downe Sathan vnder our feete, &c. By our footſteps may bee vnderſtood our ſinnes and infirmities which giue aduantage to the tentation of Sathan: and this expoſition is agreeable alſo to the Scripture, Pſalm.49.5. Why ſhould I feare, when, *iniquitas calcaneorum circundabit me*, The iniquitie of my heeles doth compaſſe me? And Iob.13.26.27. he calleth *peccata adoleſcentiæ veſtigia pedum*, The ſinnes of his youth the print of his heeles. In the firſt place the ſame Hebrew word is vſed, in the next the ſame ſenſe of the word is retained.

Pſal 49.5. Iob.13.26,27.

Pſal.89.51. 4. This place alſo may be expounded by the like, Pſal.89.51. *Probro afficiunt veſtigia:* They ſlander the footſteps of thine annointed. Whereby is ſignified the continuall practiſe of Sathan and his Miniſters, to ſlaunder the profeſſion of the Goſpell of Chriſt, whereby Chriſt is knowne and diſcerned in the world, as by the prints of his feete: All theſe expoſitions are ſound, and conſonant to the Scripture, and not much varying the one from the other: whether of theſe we take, this place maketh nothing for the collection enforced.

Exod.33.23. 5. Or if we doe apply it to Chriſts perſon, why may not his whole humanitie be here comprehended, which is the inferiour part to his Godhead: and ſo this place may be expounded by that Exod. 33.23. where *Moſes* ſaw *poſteriora dei*, the backe parts of God: *Origen* ſaith, *Nouiſſima pars hominis pes:* A mans foote is his laſt or hinder part, *in* 17. *Matth.* and ſo expoundeth this of Chriſts being in the fleſh, when *Moſes* ſaw him in the Mount. And *Auguſtine* likewiſe vnderſtandeth his fore-parts to be his face of maieſtie, wherein he is equall to God: his backe parts, becauſe he appeared in the end of the world, *lib.*2.*de Trinitat.c.*17. So then by Chriſts heele or back parts, his whole humanitie may be implied, which is but as his backe and meaner parts, in reſpect of his diuine Maieſtie.

Iohn 14.30. 6. And this ſenſe the text it ſelfe giueth, and the force of the ſimilitude; for like as that part is bitten of the Serpent, wherewith he is troden vpon; ſo Sathan aſſailed that part in Chriſt, wherewith he was ouercome: but hee ouercame him not onely with his fleſh, but with the iuſtice and innocencie of his ſoule: as Chriſt ſaith, Ioh.14.30. *The Prince of this world commeth, and hath nought in me.* And as *Auguſtine* ſaith: *Nihil ei extorquens extorſit violento dominatu, ſed ſuperans eum lege iuſtitiæ.* Chriſt did not wreſt any thing from him by violent ſubduing, but ouercame him by the law of iuſtice, *de liber. arbit. lib.*3.*cap.*10. Wherefore as Chriſt by the innocencie of his ſoule, together with his holy and obedient fleſh ſubdued Sathan: ſo he ſeeketh to bite and vexe him in the ſame. Whether this text then, be vnderſtood of Chriſt or his members, or both, the argument propounded concludeth not.

2. Pſal.18.5. Iſay 53.10,11. Secondly, the Fathers of the law and the Prophets beleeued not onely the bodily death, but the ſpirituall and ſoule ſuffrings of Chriſt: as *Dauid* prophecying of Chriſt, ſaith, Pſal.18.5. *The ſorrowes of hell compaſſed me:* but the Prophet *Iſay* of all other ſaith moſt plainly, Iſay.53.10. *He ſhall make his ſoule an offring for ſinne:* verſ.11. *He ſhall ſee of the trauell of his ſoule, and ſhall be ſatisfied:* and therefore as *Auguſtine* ſaith: *Eadem fides & in illis, qui nondum nomine, ſed reipſa fuerunt Chriſtiani, & in iſtis, qui non ſolum ſunt, ſed vocantur, Moſes veteris teſtamenti miniſter, hæres noui:* The ſame faith was in them, which not yet in name, but indeede were Chriſtians, and in theſe, which not only be, but are ſo called. *Moſes* was a miniſter of the old teſtament, but an heire of the new, &c. *contr.*2.*epiſtol.Pelag.*3.1.

Thirdly, 1. Chriſts ſacrifice conſiſting both of bodie and ſoule, is but one entire ſacrifice: as in the 3. holocauſt and burnt offring of the law there were diuers parts of the ſacrifice, yet but one whole ſacrifice. 2. Where the Apoſtle exhorteth that we ſhould offer vp our bodies, θυσίαν ζῶσαν, a liuing ſacrifice, Rom.12.1. doth hee meane our bodie without a ſoule? yet hee calleth it a ſacrifice, one, not many. Rom.12.1. 3. Whereas it is obiected, that the Apoſtle expoundeth himſelfe, what one ſacrifice he meaneth, namely of his bodie, Heb.10.10. verſ.19. *By the blood of Ieſus we may be bold to enter*: verſ.20. *He hath prepa-* Heb.10.10, *red away by his fleſh.* I anſwere: firſt, Chriſts bodie, fleſh and blood, are not all one, his fleſh and blood 19,20. are diuers parts of his bodie: then as by theſe ſeuerall parts named by themſelues wee vnderſtand the reſt; by blood, his bodie and fleſh; by fleſh, his blood and bodie: ſo what letteth, but that in theſe ſpeeches all other neceſſarie parts of his ſuffring may be comprehended? Secondly, the Apoſtle doth chiefly ſtand vpon the externall part of Chriſts ſuffring, as the offring of his bodie, ſhedding of his blood, becauſe it did more fitly anſwere to the blood of buls and goates, and the ſacrifice of beaſts, whereof the Apoſtle entreateth, chap.9.10. Thirdly, the Apoſtle alſo ſpeaketh in more generall termes: *Chriſt offered himſelfe*, Heb.9.24. *Chriſt was offered*, verſ.28. If Chriſt, if himſelfe, how Chriſt without a Heb.9.24,28. ſoule, how himſelfe without a ſoule? If Chriſt then being both God and man, is but one, as *Leo* ſaith, *Vnus atque idem in vtraque forma Chriſtus*: One and the ſame Chriſt in both formes and natures, *epiſtol.* 81. ſo likewiſe his bodie and ſoule being parts of the ſame nature, doe make but one ſacrifice.

*Argum.*3. 1. Chriſt neither taſted nor ſuffered the death of the ſoule, as *Auguſtine* ſaith: *Quod anima fuit mortificatus Ieſus, quis audeat dicere cum mors animæ non ſit niſi peccatum?* Who dare ſay that Chriſt was mortified in his ſoule, ſeeing the death of the ſoule is nothing but ſinne? therefore he was mortified in the fleſh, *quia ſecundum ſolam carnem mortuus*, becauſe he died only in the fleſh, *epiſt.*99.

2. The Apoſtle ſaith, Epheſ.1.7. *Wee haue redemption through his blood, euen forgiueneſſe of ſinnes*: Epheſ.1.7. *Feuard.p.*442.*conf.*15.*lin.*11. 1.Ioh.1.7. *The blood of Ieſus Chriſt cleanſeth vs from all ſinne*, *Feuard.p.* 1.Iohn 1.7. 441.*conf.*13.*lin.*5. If the ſhedding of the blood of Chriſt be the iuſt and full redemption of all ſinnes, what neede the ſuffrings of his ſoule?

3. Chriſt ſuffered wrongfully, 1.Pet.3.18. *He ſuffered the iuſt for the vniuſt*, *Feuard.*448. But hee 1.Pet.3.18. could not ſuffer the death of the ſoule wrongfully, becauſe it is Gods immediate action: *Ergo*, he died not in ſoule.

4. All Chriſts ſuffrings were voluntarie: Ioh.10.18. *No man taketh away my life, I lay it downe of my* Iohn 10.18. *ſelfe*, *Feuard.p.*448.*conf.*10.*lin.*8. but the death of the ſoule he did not willingly ſuffer, becauſe it is an alienation from God, which cannot be without ſinne.

5. Chriſt is the *Lambe that was ſlaine*, Apocal.5.9. *Feuard.p.*441.*conf.*13.*lin.*15. but his ſoule was not Apoc.5.9. killed of the Iewes: *Ergo*, he was not crucified in ſoule, neither died any other death, beſide the death of the bodie, *Feuard.p.*440.*lin.*4.

6. The Prophet ſaith, *The ſame ſoule, that ſinneth ſhall dye*, Ezech.18.20. God in ſpirituall puniſh- Ezech.18.20. ments, doth not puniſh one for another, *Bellarm.lib.*2.*de amiſſ.grat.c.*8.*arg.*5. Therefore Chriſt was not ſpiritually puniſhed in his ſoule for vs.

Anſw. 1. Wee moſt willingly confeſſe, that Chriſt in *Auguſtines* ſenſe dyed not the death of the 1. ſoule: we approue that ſentence of his: *Mors domini noſtri non fuit in anima, ſed in carne ſola: mors noſtra non in carne ſola, ſed in anima; in anima propter peccatum, in carne propter pœnam peccati: ille vero, quia peccatum non fecit, nec habuit in anima, non eſt mortuus niſi in carne tantum: igitur ſimpla eius mors profuit duplæ noſtræ, &c.* The death of our Lord was not in his ſoule, but in his fleſh onely; our death is not in our fleſh onely, but in our ſoule alſo; in our ſoule becauſe of ſinne, in our fleſh for the puniſhment of ſinne: but he becauſe he did no ſinne, neither had any in his ſoule, died but in his fleſh onely, therefore his ſimple death was profitable to our double death, &c. *ſerm.*181.*c.*5. 2. But it followeth not, Chriſt dyed not in ſoule, *Ergo*, he ſuffered not in ſoule: or hee dyed not this death of the ſoule by ſinne, or damnation; *Ergo*, hee cannot be ſaid any waies to haue dyed in ſoule. But I will forbeare to vſe this phraſe of Chriſts dying in ſoule, though it may haue a tolerable ſenſe, as I haue ſhewed before, *reſp.ad* 10.*calumniam.* Yet *Auguſtine* ſeemeth to me not to denie a ſenſe of death in Chriſts ſoule, his words are theſe: firſt, hauing affirmed, *that Chriſt deſerued not hell fire*: *Quia hæc mors non conditionis eſt, ſed criminis*: For this death is criminall, not conditionall. Hee then propoundeth this obiection: *Sed iniquies, mortem dei filius & in anima non pertulit, nec in maieſtate ſenſit*: You will ſay, the ſonne of God, did he not ſuffer and feele it in the maieſtie (thereof) death in his ſoule? *Et ſenſit & pertulit, ſed participatione morbi alieni non proprietate vulneris ſui*: He did both feele and beare it, but by the partaking of anothers diſeaſe, not by the propertie of any wound or infirmitie in himſelfe, *Contra Felician.* *cap.*18. But whatſoeuer *Auguſtines* iudgement was herein, we ſimply denie the argument: for it followeth not, Chriſt dyed not in ſoule: *Ergo*, he ſuffered not in ſoule.

Secondly. 1. I haue ſhewed before how the Apoſtle is to be vnderſtoode, when hee maketh men- 2. tion of the blood of Chriſt: *part.*1.*reſp.ad argum.*1. that by one part the reſt are ſignified: for if blood be taken ſtrictly, then Chriſts fleſh is excluded, and beſide his blood, there iſſued out alſo water: all theſe were neceſſarie parts of Chriſts paſſion: the Apoſtle then ſo ſpeaketh of one part, as hee doth not except or exclude the reſt. 2. It is vſuall in Scripture, by the fleſh, to comprehend the whole man not vnregenerate onely, but regenerate: as *Ambroſe* interpreteth theſe words of Chriſt, *The ſpirit is* Matth.26.41. *readie, the fleſh is weake*, Matth.26.41. *Vt in ſpiritu deum, in homine carnem ſignificaret*: That hee might ſignifie God in the ſpirit, man in the fleſh. But for more full anſwere, I referre the reader to that place before remembred.

3. **How God was the author of Chriſts ſufferings.** Thirdly, 1. concerning the death of the ſoule, which could not without iniurie be inflicted vpon Chriſt, I anſwere, that this queſtion is altogether impertinent, and the argument ſuperfluous: for we affirme not any ſuch death in the ſoule of Chriſt. 2. Yet we are bold to auouch, that God was the author of the afflictions of Chriſts ſoule: So the Prophet ſaith, Iſay.53.4. *He was plagued and ſmitten of God*: Act.2.23. *He was deliuered vp by the determinate counſell of God.* Yea euen the terrors and inward afflictions of Gods children proceede from God: Iob.6.4. *The arrowes of God are in me, and the terrors of God fight againſt me.* 3. Yet God is not vniuſt, neither iniurious, in giuing vnto his ſonne this cup to drinke: 1. Becauſe Chriſt willingly offered himſelfe to vndertake this puniſhment for vs: Pſal.40. **Pſal.40.7.** 7. *Then ſaid I, Loe I come, I deſire to doe thy will O God.* 2. *Becauſe God layd vpon him the iniquitie of vs* **Iſay.53.6.** *all*, Iſay.53.6. he being the ſuretie for our ſinnes, was in iuſtice to ſatisfie the debt. 3. Becauſe God herein intended the redemption of mankinde, not hauing a pleaſure in the death of his ſonne; as *Origen* well ſaith of the tentation of *Iob: Non delectabatur, vt Iob torqueretur, ſed vt diabolus vinceretur*: God was not delighted, that *Iob* ſhould be tormented, but that Sathan ſhould be conquered, *in 2.cap.Iob.* 4. The ſame obiection may be made as well concerning Chriſts ſuffrings in bodie, for **Zachar.13.7.** God alſo was the author of them: as where the Prophet ſaith, *Smite the ſhepheard*, Zach.13.7. yet the **Matth.26.31.** Euangeliſt ſaith in Gods perſon, *I will ſmite the ſhepheard*, Matth.26.31. *Euangeliſta auſus eſt Propheta verba ad dei transferre perſonam*: The Euangeliſt is bold to referre the Prophets words to the perſon of God, *Hieron. ad Pammach.* Whether God were the author mediatly or immediatly in reſpect of iuſtice, there is no difference: the Iudge that decreeth vniuſt things, and the writer or executor there- **Iſay.10.1.** of are alike guiltie of iniuſtice. Iſay.10.1. *Woe vnto them that decree wicked things, and write grieuous things*: wherefore if the ſuffrings of Chriſt in ſoule were vniuſt in reſpect of Gods decree, his ſuffrings in bodie ſhould be ſo likewiſe; which we confeſſe notwithſtanding in reſpect of the malice of Sathan, and the Iewes which procured them, and the innocencie of Chriſts perſon to haue bin moſt wrongfull and iniurious.

4. Fourthly, 1. ſuch a death of the ſoule, as bringeth with it a ſeparation from God, Chriſt neither ſuffered willingly, nor vnwillingly: wee denie any ſuch death of ſoule to haue beene in Chriſt; and therefore all the obiections, which preſſe this abſurditie, are altogether impertinent. 2. Concerning ſuch paſſions in ſoule as we affirme Chriſt to haue endured, wee anſwere as of the ſuffrings in his bodie; that he did beare them both willingly: for though in his humane and naturall deſire without ſinne, he wiſhed the paſſing of the cup, yet conforming his will vnto Gods, he was obedient and willing: this the Scripture teſtifieth, that Chriſt prayed, that the cup might paſſe, which ſheweth a will in him to haue eſcaped it: but yet he ſubmitteth himſelfe to his Fathers pleaſure: *not as I will, but as* **Matth.26.39.** *thou wilt*, Mat.26.39. Thus the fathers do note two wills to haue bin in Chriſt when he made this requeſt. *Athanaſ. Humana voluntas propter infirmitatem carnis refugiebat paſſionem, diuina prompta erat*: The humane will for the infirmitie of the fleſh, refuſed the paſſion; the diuine will was ready: *exepiſt. Agathon. ad Conſt. Origen: Capit trepidare, & maſtus eſſe non quia trepidauit deitas, ſed quia carnis infirmitatem oſtendit*: He began to feare and to be ſad, not that his deity trembled, but becauſe he ſhewed, *the infirmity of his fleſh: lib.3.in Iob.* The Latine fathers ſpeake more diſtinctly: *Hieron. in 14.Marc. Hîc oſtendit humanam voluntatem qua propter infirmitatem carnis recuſat paſſionem, & diuinam, que* **Two willes in Chriſt.** *prompta eſt perficere diſpenſationem*: Here he ſheweth an humane will, which becauſe of the infirmitie of the fleſh refuſeth the paſſion; and a diuine, which was ready to fulfill the diſpenſation. *Ambroſ. Scias vitam in voluntate eſſe hominis, quia mortem timemus; paſſionem autem Chriſti in voluntate diuina, vt pateretur pro nobis*: Know, that life is in the deſire and will of man, becauſe we feare death; but the paſſion of Chriſt in the diuine will, that he might ſuffer for vs, *lib.2.de fid.c.3.* Thus we ſee, that although Chriſt would not die in his humane infirmity, yet he was moſt willing in his obedient conformity. *Peter Lombard. lib.3.diſt.17.b.* vſeth to this purpoſe a good diſtinction, which ſafely may be receiued: that as there is in man *duplex affectus, rationis & ſenſus*; a double affection, or deſire of ſenſe and reaſon; ſo likewiſe was there in Chriſt, *vt mentis affectu vellet mori*: He was willing to die in the affection of his mind, *ſenſualitatis affectu nollet*; but in his ſenſuall affection vnwilling, as he ſheweth **Iohn 21.18.** out of *Auguſtine* in the example of *Peter*, to whom Chriſt ſaid, Iohn 21.18. *When thou art old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee and leade thee whither thou wouldeſt not*: whereupon *Auguſtine* thus writeth, *Ad illam moleſtiam nolens venit, ſed volens eam vicit*: *Peter* came vnwillingly to this trouble, but he willingly ouercame it: and this affection not to be willing to die, is ſo naturall, *vt eum Petro nec ſenectus abſtulerit*: that it left not *Peter* in his old age: the like affection and deſire he ſheweth to haue beene in Chriſt, when he ſaid, *Let this cup paſſe, &c.*

5. Fihſtly, 1. the argument followeth not, the Iewes crucified not Chriſts ſoule: *Ergo*, he was not crucified, or did not ſuffer in ſoule: for the Iewes onely crucified the externall fleſh of Chriſt: but God gaue him the cup of inward ſorrow to drinke: and therefore he prayeth his Father, *that the cup* **Rom.8.32.** *might paſſe*, hee prayeth to him to remoue it, that had prepared it; Rom.8.32. God is ſaid to haue giuen his owne ſonne to death. *Auguſtine: Ille quanti te æſtimat vide, qui proprio filio non pepercit*: See how much hee eſteemed thee, who ſpared not his owne Sonne: *in Pſal.143.* 2. This argument may be retorted: for if Chriſt ſuffered no more, then the Iewes inflicted vpon him; then he ſuffe-

red nothing at all in ſoule, neither by *compaſſion* nor *commiſeration*, which is on the contrary part affirmed.

6.

Ezech.18.2.

How children are puniſhed for their fathers ſinnes.

Sixthly, 1. The Prophet ſpeaketh not onely of ſpirituall, but of corporall puniſhments, that this is the perpetuall rule of Gods iuſtice, that one ſhall not be puniſhed any way for anothers ſinnes: for ſo was the Prouerbe among the Iewes; *Our fathers haue eaten ſowre grapes, and our teeth are ſet on edge*, Ezech.18.2. They complaine not of ſpirituall and eternall puniſhment, but of thoſe outward calamities, which they ſuffered: ſo then, neither are children puniſhed temporally for their parents ſinnes, vnleſſe they continue in the ſame; for then God will viſite the iniquitie of the fathers vpon the children, to the third and fourth generation of them, *that hate him*, as it is in the ſecond commandement; if both the fathers and children be alike haters of God: So *Augustine* ſaith, *Malorum imitatio facit, vt non ſolum ſua, ſed eorum quos imitantur, merita ſortiantur:* The imitating of the euill, cauſeth that they only are not partakers of their owne, but of their deſerts, whom they imitate, *in Pſal.*108. Good children of wicked parents, if they bee chaſtiſed, it is not a iudgement for their fathers ſinnes, to puniſh them, but Gods louing correction to admoniſh them. In this ſenſe then, Chriſt who needed not by any correction to be admoniſhed, ſhould not for vs, no not corporally haue beene puniſhed.

2. *The ſame ſoule, that ſinneth, ſhall die:* This rule alſo holdeth in Chriſt, for his ſoule died not: the ſuffrings of ſoule we admit, but not euerlaſting death, whereof the Prophet ſpeaketh: for that death of the ſoule which followeth the ſinne of the ſoule, is euerlaſting death; but Chriſts ſoule as it was free from ſinne, ſo was it from euerlaſting death, or the feare thereof. Thus *Augustine* alſo ſaith, *Mortibus corporum legimus quoſdam mortuos propter non ſua, ſed aliena peccata, vbi magis eſt in dolore cordis plaga viuentium, quàm in reſolutione carnis pœna morientium: — animarum verò morte alius pro alio non plectitur:* By the death of the body wee reade that ſome haue died, not for their owne but others ſinnes, where it was rather a plague of the liuing in the griefe of their heart, then a puniſhment of the dead in the reſolution of their fleſh, but in the death of the ſoule none dieth for another: *cont. aduerſ. leg. lib.* 1.*c.*16. This death of the ſoule then Chriſt died not.

Iſay.53.11.

3. The Prophet alſo ſaith, *The ſonne ſhall not beare the iniquitie of his father, &c.* but euery man ſhal beare his owne iniquitie: who ſeeth not, that the Prophet maketh exception of the perſon of the Mediator: for the Scripture teſtifieth of him, *that he bare our iniquities*, Iſay.53.11. therefore as he bare our ſinnes in himſelfe, ſo alſo in Gods iuſtice, hee was to beare the puniſhment for the ſame: then according to this rule, *the ſame ſoule, that ſinneth, ſhall dye;* ſo becauſe man had ſinned, the man Chriſt taking vpon him the ſinnes of mankinde, was puniſhed: Thus *Origen* writeth according to the Scriptures; *Chriſtus ſine dubio, pro peccato, quod ex nobis ſuſceperat, quia peccata noſtra portauit, carnem incontaminatam obtulit hoſtiam:* Chriſt without doubt, for ſinne, which he tooke of vs, becauſe hee bare our ſinnes, *did offer vp* in ſacrifice his vndefiled fleſh, *hom.*3. *in Leuit.* As Chriſt then tooke vpon him our ſinnes; ſo he alſo anſwered the puniſhment.

1.Iohn.1.7.

Heb.9.14.

Reuel.5.9.

Argum. 4. The Scripture ſheweth euidently, that our ſoules are redeemed by Chriſtes blood, 1.Iohn 1.7. *The blood of Chriſt cleanſeth vs from all ſinne: Feuard. p.*441. *conſ.*13. *lin.*5. The ſoule is cleanſed as well as the bodie, Heb.9.14. *The blood of Chriſt doth purge our conſcience from dead workes. Feuard. pag.*442. *conſ.*16. *lin.*8. The conſcience is a member of the ſoule, Reuel.5.9. *Thou haſt redeemed vs by thy blood*, ſay the bleſſed Saints in heauen, whoſe bodies remaine in the earth: *Feuard. p.*441. *conſ.*13. *lin.*13.

Reuel.5.10.

1.1.6.

Reuel.4.8.

c.6.10.

Iam.5.15.

Anſw. 1. All this being admitted, that our ſoules are redeemed by the blood of Chriſt, we feare not the conſequent, as preſently followeth to be ſhewed; the places of Scripture alleaged directly proue the ſame; ſauing that the collection out of the laſt place may be excepted againſt: for thoſe 24. Elders doe not deſcribe the ſtate of the Saints in heauen, but repreſent the Church militant on earth, whoſe conuerſation notwithſtanding is in heauen: this firſt the text giueth, 1. verſ.10. *Wee ſhall raigne on the earth*, that is, by their faith and vertue, it is not ſaid in heauen. 2. They are ſaid to be Kings & Prieſts; which chap.1.6. is expounded of the liuing. 3. And indeede the office of our ſpirituall Prieſthood in preſenting our prayers vnto God, is more fit and proper for this life, then for the next; in the which, though we denie not, but the Saints doe ſing continually to the praiſe of God, as the Angels doe, Apocal.4.8. and doe make their requeſts vnto God, for the accompliſhing of his Kingdome, Apocal.6.10. yet *the prayer of faith*, which is the ſpeciall obiect of our ſpirituall Prieſthood, Iam.5.15. is onely incident to this life, for the which faith onely ſerueth. 3. And indeede verſ.9. they ſeeme to ſpeake of the whole number of the elect, redeemed out of euery kindred and people.

The fathers alſo thus expound this place, of the faithfull in earth: *Beda* vpon the 10. verſ. *Here is more plainely declared, that the beaſts and Elders are the Church, which is redeemed by the blood of Chriſt, and gathered of the nations.* Alſo he ſheweth in what heauen they are, ſaying: *They ſhall raigne vpon the earth.* *Haymo* ſaith, *all the Elect are Kings, becauſe they ſuffer not the tyrannie of vices to riſe vp in themſelues, &c. While they doe this by the law of vertue, they raigne as it were vpon the earth.*

2. We grant, that our ſoules are redeemed by Chriſts blood, but it doth not follow, that they are not redeemed by his ſoule alſo, and therefore that his ſuffring in ſoule ſhould be ſuperfluous: for by the ſame reaſon you might conclude againſt Chriſts fleſh: our ſoules and bodies are redeemed by Chriſts blood: *Ergo*, not by his fleſh: and ye may as well inferre out of theſe and ſuch like places, that Chriſt had no ſoule, as that he ſuffered not in ſoule, becauſe the Apoſtles ſtill make mention of blood.

3. *Cyrill* ſaith, *Carnem ſuam in redemptionis pretium pro omnium carne dependit; & animam ſuam ſimiliter pro omnium anima in redemptionis pretium conſtituit:* Chriſt yeelded his fleſh the price of redemption for our fleſh, and his ſoule the price of redemption for our ſoule, *de rect.fid.ad Theodoſ. Cyrill* ſpeaketh not of the ſympathie of the ſoule of Chriſt, with his ſuffring fleſh, for all this is but *caro pro carne,* his fleſh giuen for our fleſh: but he inſinuateth ſuch proper paſſions of the ſoule, as are the price of redemption for our ſoules: hee ſpeaketh of the price of redemption in the ſoule, and in the fleſh, not of one and the ſame price, and therefore not of one kinde of paſſions: though in effect and in the whole all is but one price and one redemption, yet there are diuers parts and members of it.

4. We ſay then, that though in the vſe and application of Chriſts ſacrifice we ſpeake diſtinctly, that Chriſts ſoule was giuen for our ſoule, his fleſh for our fleſh, as *Cyrill* ſaith; thereby to ſet forth the proportion of Gods iuſtice, which muſt be ſatisfied with the price both of body and ſoule, for the redemption of our body and ſoule: yet we doe not ſeuer nor deuide the power and vertue of Chriſts ſacrifice, but aſcribe the redemption of our bodie and ſoule ioyntly and equally to the ſacrifice of his body and ſoule. After the like manner in the Euchariſt, by way of application we ſeuerally and diſtinctly receiue the ſignes and pledges of Chriſts body and blood, namely the conſecrated bread and wine, the vertue notwithſtanding whereof is one and the [a] ſame.

[a] There is the ſame ſpirituall efficacie of Chriſts bodie and blood, yet a diuers ſacramentall vſe and application.

THE CONTRARIE PART CONFIRMED THAT Chriſt ſuffered properly and immediatly in his ſoule, and not by way of compaſſion or fellow-feeling onely with his body.

*Argum.*1. THat which Chriſt aſſumed or tooke of our nature, he aſſumed to this end, to ſuffer in it, and by ſuffering to ſaue and redeeme it.

But he tooke the whole nature of man, both bodie and ſoule: *Ergo,* hee ſuffered in both: it will be here anſwered, that his ſoule ſuffered but by way of compaſſion and ſympathie onely with his bodie, *Bellarm.Fenard.vbi ſupra.*

Contra. This naturall or compaſſionate ſuffering of Chriſts ſoule, did not properly make to that part of our redemption, which was to be performed by his ſoule, neither was abſolutely neceſſarie to make Chriſts fleſh to haue life and ſenſe: ſeeing the deitie of Chriſt could haue giuen life, ſenſe and feeling to the fleſh, in ſtead of a ſoule: as *Felicianus* the Arrian obiected to *Auguſtine, Cur filij Dei habitus inſtar animæ communis animam eius non animaret:* Why might not the habite or forme of the ſonne of God, inſteed of a common ſoule animate or quicken his fleſh? *Cont.Felician.c.*13.

1. It is not here affirmed, that the compaſſion of the ſoule with the bodie, did not properly belong to our redemption ſimply, but to that redemption which was to be wrought by the ſoule. 2. And by way of ſuppoſition, becauſe it was not abſolutely neceſſarie, that the ſoule ſhould be giuen to the bodie onely, to giue life and ſenſe vnto it: becauſe as the Arrians obiected Chriſts deitie, might haue beene inſteede of the ſoule: and we ſee that there may be ſenſe and feeling in the bodie, without a reaſonable ſoule: the motion and feeling belongeth to the ſenſitiue facultie, not to the intellectuall part: And to this purpoſe *Iodocus Clictoueus,* a writer of their owne vſeth this diſtinction, that, *Anima non fuit medium neceſſitatis, ſed congruitatis vniens deitatem cum carne:* That Chriſts ſoule was not a meane of neceſſitie, but onely of congruitie, to vnite the Godhead with the fleſh: *Enarrat. in lib.*3. *de fid. Damaſc.c.*27.

I will further confirme and ratifie our argument thus. Firſt, the aſſumption is euident, and neede no proofe, that Chriſt tooke vpon him both our ſoule and bodie: the Apoſtle ſaith, *In all things it became him to be like vnto vs,* Hebr.2.17. Therefore hee had both bodie and ſoule, as we haue. Secondly, concerning the propoſition, *That what Chriſt tooke of our nature, he tooke it, by ſuffering in it properly and immediatly to redeeme vs:* firſt, it is confirmed by Scripture: *Chriſt tooke part with them, that hee might deſtroy through death, him that had power of death &c.* That he might *deliuer all them, which for feare of death, were all their life time ſubiect to bondage:* Hence I reaſon thus, that, wherein Chriſt deliuered vs, he tooke part with vs in, he deliuered vs from feare of death: *Ergo,* he did therein communicate with vs: but this feare was the proper and immediate paſſion of the ſoule, namely the feare of death, and Gods anger. And the text giueth this ſenſe: *Becauſe the feare of this death kept them in bondage:* but the feare onely of the bodily death doth not bring vs into ſuch bondage: ſo is it expounded in the ſong of *Zacharie: That we being deliuered from the hand of our enemies ſhould ſerue him without feare:* This then is a ſpirituall feare, from the which Chriſt did deliuer vs: *Ergo,* hee did communicate with vs in this feare: for the Apoſtle ſaith: *In that, wherein hee ſuffered and was tempted, hee is able to ſuccour vs,* verſ.18.

Heb.2.17.
Verſ.15.14.

Luk.1.74.

Obiect. If Chriſt could deliuer vs from nothing, which he ſuffered not, then he doth not deliuer vs from eternall death, which he ſuffered not.

Anſwere. Firſt, the Apoſtle ſpeaketh not of Chriſts diuine power, and abſolute abilitie, but of the poſſibilitie of his condition: that wherein he ſuffered, he is able to ſuccour vs by the feeling of our infirmities, wherewith hee was touched, and by the experience which he had in his owne fleſh: ſo the Apoſtle expoundeth himſelfe, Heb.4.5. *Wee haue not a Prieſt that could not be touched with the feeling of*

Heb.4.5.

our infirmities. Secondly, though Chriſt neither felt nor feared euerlaſting death, yet he both felt and feared his Fathers wrath and diſpleaſure that cauſeth it: and ſo he was not altogether without experience and feeling of our infirmities in that behalfe.

Obiect. If the feare that Chriſt deliuered vs from, be the feare of euerlaſting damnation: this Chriſt neuer feared: and therefore he did not therein partake with vs.

Anſw. It is not neceſſarie, that Chriſt ſhould partake with vs in euery part and ſpeciall kinde of our infirmities, and in the ſame manner: but it was ſufficient that he taſted of them in ſuch meaſure and degree, as became the dignitie of his perſon, and condition, being without ſinne: and ſo we affirme, that though he feared not euerlaſting death actually in himſelfe, yet hee feared and felt the wrath of God, which ſtriketh into vs a feare of damnation. *Thomas* here reſolueth well, giuing this anſwere to a place of Hilarie, *Intelligendum eſt quantum ad omnia genera paſſionum, non quantum ad omnes ſpecies:* It muſt be vnderſtoode according to all the kindes of ſuffrings in generall, not in particular, &c. 3. *part. qu.*46.5.

4. The Fathers alſo doe thus ſtrengthen our argument. *Auguſt. Si totus homo perijt, totus beneficio ſaluatoris indiguit, &c. Si ſolum carnem aſſumpſit, anima pœnæ addicta—primæ tranſgreſſionis ſine ſpe veniæ remanſit:* If whole man periſhed, whole man needed a Sauiour, Chriſt therefore tooke whole man, body and ſoule: if he had taken onely fleſh, the ſoule ſhould remaine addict to puniſhment of the firſt tranſgreſſion without hope of pardon, *cont. Felician. c.* 13. By the ſame reaſon Chriſt muſt alſo ſuffer properly in ſoule, because not by taking our ſoule, but by ſatisfying in his ſoule, our ſoule is deliuered.

Damaſcene: πάντα τοίνυν πάθη ἀνέλαβε, ἵνα πάντα ἁγιάσῃ: He tooke all our paſſions or affections, to ſanctifie them all in himſelfe: but Chriſt was ſanctified and conſecrate by his death, Hebr. 5.9. and ſo doth hee conſecrate vs, Hebr. 10.14. *With one offering hath he conſecrated for euer them that are ſanctified: Ergo,* by his offering of our ſoule, and ſuffering in our ſoule, hath hee conſecrated our ſoule and affections.

Heb.5.9.
Heb.10.14.

Ambroſe: Suſcepit affectum meum, vt emendaret: He tooke my affection to amend it, &c. Now he hath amended it, in that he conſecrated it by his offering, Heb. 10. 14. *Illud pro nobis ſuſcepit, quod in nobis amplius periclitabatur:* He hath taken that for vs, which was moſt in danger in vs, &c. that is, our ſoule, as he expoundeth it, *de incarnat. c.*7. But Chriſt hath not otherwiſe deliuered vs from the danger, but by entring into the danger for vs: this danger of the ſoule is the feare and feeling of Gods wrath.

Argum. 2. Whereby *Adam*, and wee euer ſince do moſt properly commit ſinne, by the ſame hath Chriſt the ſecond *Adam* made ſatisfaction properly for our ſinne: but *Adam* and wee all doe properly commit ſinne in our ſoules, our bodies being but the inſtruments: *Ergo*, Chriſt by and in his ſoule hath properly made ſatisfaction.

Firſt, 1. the propoſition is confirmed by the Apoſtle, Rom. 5.19. *As by one mans diſobedience we are made ſinners; ſo by the obedience of one, many ſhall be made righteous:* Chriſt then ſatisfied for vs by the ſame wherein *Adam* diſobeyed, and Chriſt obeyed, that is in his ſoule: for obedience belongeth to the ſoule, as *Agatho epiſt. ad Conſtantin.* vpon theſe words, Philip. 2.8. *He became obedient vnto death: Quis non intelligat obedientiam humanæ competere voluntati:* Who doth not vnderſtand, that obedience doth belong to the humane will?

Philip.2.8.

2. It will be obiected, that Chriſt ſatisfied onely by his bodily death, *Fenard. p.*400. *lin.*4. and therefore not by his ſoule, becauſe it dieth not: I anſwere, all Chriſts painfull labours in his life, his hunger, faſting, tentations, whippings, mockings, were meritorious and ſatisfactorie for our ſinnes: without death indeede the ſatisfactorie ſacrifice was not accompliſhed, but not onely by the very paſſion of death; for then the reſt ſhould haue beene ſuperfluous: and this to bee the Apoſtles meaning, appeareth by the verſe following, veſ. 16. *Where a teſtament is, there muſt be the death, &c.* He ſheweth only a neceſſitie of death, that without death the Sacrifice was not perfected.

All the ſufferings of Chriſt in his death and life ſatisfactorie.

3. That there is a kinde of dying in the ſoule, when it is pierced with griefe, beſide the death of the ſoule either by ſinne or damnation, is not diſagreeing to the Scriptures: *Simeon* ſaith to *Mary*, Luk. 2. verſ. 35. *A ſword ſhall pierce through thy ſoule:* As then the bodie dieth, being pierced with a ſword; ſo the ſoule may be ſaid to die or languiſh, when it is pierced with griefe: what elſe is crucifying, but dying? but the ſoule is ſaid to be crucified, as S. *Paul* ſaith, Galath. 6.14. *I am crucified to the world*, when as yet his bodie was aliue: So *Ambroſe* doubteth not to ſay, *Mens mea in Chriſto crucifixa eſt:* My ſoule was crucified in Chriſt, *lib.*5. *in Luc.* that is, Chriſt in his ſoule was crucified: which hee calleth our ſoule, becauſe he did aſſume our ſoule and bodie: as elſe-where he ſaith, *Mea eſt voluntas, quam ſuam dixit, mea eſt triſtitia quam meo ſuſcepit affectu:* It is my will, which he calleth his, it is my heauineſſe, which he tooke with my affections, *lib.*2. *de fid. c.*3. Yet was it properly and perſonally Chriſts ſoule and will, but ours by communitie of nature.

Luk.2.35.
Galath.6.14.

Secondly, for the aſſumption, 1. Howſoeuer it be admitted, that the bodie is the inſtrument of the ſoule, both in ſinning and ſuffring, yet the concluſion is this; that becauſe ſinne is committed in the ſoule principally and properly, therefore the ſatisfaction muſt bee made in the ſoule principally and properly: if this concluſion be granted, wee haue that we would: for the bodily paines affecting the ſoule, are not the proper paſſions of the ſoule; neither is the ſoule ſaid to ſuffer properly, when the bodie

2. The beginning of ſinne in the ſoule.

bodie ſuffreth, but by way of compaſſion and conſent. 2. Wee graunt, that in the proper and immediate ſuffrings of the ſoule, the bodie alſo is affected: as when Chriſt was in his agonie in the garden, his whole bodie was therewith ſtirred and moued, that it did ſweat drops of blood: but it is one thing, when the griefe beginneth immediatly in the ſoule, and ſo affecteth the bodie, and when the paine is firſt inflicted vpon the bodie, and ſo worketh vpon the ſoule: there the ſoule ſuffreth properly and principally, of which ſuffrings we ſpeake; here neither properly nor principally, which is not the thing in queſtion. 3. It is not the reaſonable ſoule, that is affected with the bodie; for it is a ground in Philoſophie, (that the ſoule ſuffreth not) but onely the ſenſitiue part: but the griefe that we ſpeake of, which is ſatisfactorie for ſinne, muſt be in the very reaſonable ſoule, where ſinne taketh beginning: and ſo *Ambroſe* ſaith, vpon theſe words of Chriſt, *My ſoule is heauie to death: Ad rationabilis aſſumptionem animæ, & naturæ humanæ refertur affectum:* It is referred to the aſſumption of the reaſonable ſoule, and humane affection, *de incarnat.cap.7.*

2. We confeſſe, that in the tranſgreſſion, both *Adams* ſoule and bodie did properly ſinne: yet not in euery act of the tranſgreſſion: for *Adam* committed ſome ſinnes, wherein the bodie was no inſtrument; as namely pride and infidelitie: as *Ambroſe* ſaith, *Non Euam cibus flexerat, non mandatorum deſtituerat obliuio, ſed promiſſi honoris ambitio illecebroſa decepit:* The meat did not turne *Eue*, nor the obliuion of the commandements did not ouertake her, but the ambitious deſire of the honor, which was promiſed, deceiued her, *lib.4.in Luc.* Againe, *Peccatum Adæ non longè eſt ab idololatria, præuaricatus eſt, ſe hominem putans Deum:* The ſin of *Adam* was not far from Idolatrie, he ſinned, thinking that he being man, might be God: *in 13.Luc.* Theſe ſins of pride and infidelitie began in the ſoule, and had their determination there: in the committing of thoſe ſinnes, the bodie had no part: indeed with the eare they heard the ſuggeſtion of Sathan, but it was no ſinne, till in their mind they had conſented vnto it: wherefore ſeeing the firſt ſinne committed was properly and wholly in the ſoule, for the ſame the ſoule muſt properly and wholy ſatisfie.

3. Then, becauſe ſinne tooke beginning from *Adams* ſoule, the ſatisfaction alſo muſt begin in Chriſts ſoule: as *Ambroſe* ſaith, *Incipio in Chriſto vincere, vnde in Adam victus ſum:* I begin there to win in Chriſt, where in *Adam* I was ouercome, *lib.4. in Luc.* then it followeth, that the ſuffrings of Chriſts ſoule tooke beginning there, and were not deriued by ſympathie from the ſtripes and payne of the bodie. We infer then that therefore Chriſts ſoule had proper and immediate ſufferings, beſide thoſe which proceeded from the ſympathie with the bodie, and all Chriſts ſuffrings were ſatisfactorie: *Ergo* Chriſt, did ſatisfie for our ſinnes properly and immediatly in his ſoule.

Iſay 53.10.
Math.26.38.

Argum.3. The Propet *Iſay* ſaith, 53.10. *He ſhall make his ſoule an offring for ſinne: Ergo,* Chriſt offered his ſoule, as well as his bodie. Againe, our Sauiour himſelfe ſaith, Matth.26.38. *My ſoule is very heauie vnto death.* It was not the bodily death, which Chriſt feared; for then he ſhould haue beene weaker then many Martyrs: therefore his ſoule was verily and properly ſtricken with heauineſſe, not with the beholding of the bodily torments onely.

Iohn 10.17.

Anſw. 1. It will be here anſwered, that *ſoule* in the Prophet is taken for life; as Iohn 10.17. *I lay downe my ſoule,* that is life, *Feuard.p.440.conf.10.lin.8.*

2. Chriſt, though he feare death, is not weaker then the Martyrs: for they are rid from feare, becauſe God doth miniſter greater comfort vnto them: *Sed Chriſtus timuit, quia voluit,* Chriſt did not feare of neceſſitie, but willingly, for it was in his power not to haue feared: And ſo *Auguſtine* ſaith, *Eum non infirmitate, ſed poteſtate turbatum:* That Chriſt was troubled not through infirmities, but by his omnipotencie and power, *Bellarm.reſp.ad argum.3.lib.4.c.8.*

Pſal.16.10.
Iob.33.22.
Luke 12.50.
1.Pet.2.14.
Iohn 11.33.

Contra. 1. That, *anima,* ſoule is taken for life we graunt; as Pſal.16.10. *Thou wilt not leaue my ſoule, or life in graue, &c.* And Iob.33.22. *His ſoule draweth to the graue, and his life to the buriers,* yet in this place of the Prophet it muſt be vnderſtood properly for ſoule: 1. as it may appeare by the next verſ.11. *He ſhall ſee of the trauaile of his ſoule, and be ſatisfied.* Here the ſoule muſt be vnderſtood properly, and the trauaile of Chriſts ſoule is not the inſtruction of his life, but his ſuffring vpon the croſſe, as it followeth, *he ſhall beare their iniquities:* this was the trauaile of his ſoule vpon the croſſe in bearing our iniquities. Againe, *he ſhall be ſatisfied,* which was fulfilled, when he ſaid, *conſummatum eſt,* it is finiſhed; before his death he was not ſatisfied, but longed continually for the finiſhing of our redemption vpon the croſſe: Luke 12.50. *I muſt be baptized with a baptiſme, and how am I grieued, till it be ended?* 2. The Prophet alſo maketh immediate mention of Chriſts *knowledge:* verſ.11. *By his knowledge he ſhall iuſtifie many:* but knowledge is an adiunct properly of the ſoule, not of the life. 3. Verſ.11. *He ſhall beare their iniquities:* verſ.12. *He bare the ſinnes of many:* this was not onely in his bodie, but in his ſoule; as Saint *Peter* expoundeth, *He himſelfe bare our ſinnes in his bodie,* 1.Pet.2.24. that is, his ſoule bare our ſinnes in his bodie.

1. Whereas *Auguſtine* ſaith, *Hee was not troubled through infirmitie:* hee expoundeth that place Chriſt ἐτάραξεν ἑαυτὸν, troubled or ſtirred himſelfe when he came to *Lazarus* graue, that is, was moued in compaſſion toward him: there is great difference betweene that trouble of Chriſts ſoule, and this heauineſſe; there he ſtirred himſelfe to compaſſion, here he is ſtirred of God; that paſſion proceeded of his pitie and loue vnto man, this is cauſed by the feare and expectation of Gods wrath. There are paſſions ordinarie and naturall, as of loue, pitie, which the [a] heart raiſeth, and againe alayeth; there are paſſions extraordinary & beyond nature, as whē God caſteth darts and terrors into the ſoule, Iob.6.4.

and

[a] Not ſimply, as hauing an abſolute power herein of it ſelfe, but comparatiuely in reſpect of the extraordinarie paſſions which it hath leſſe power of: as the Wiſeman ſaith, *The preparations of the heart are in man, but the anſwere of the tongue is from the Lord,* Prouerb.16.1. not that the preparation of the heart is ſimply in mans power, but more then the other.

and theſe the heart hath no power of: wherefore *Auguſtines* ſentence cannot be applied to this agonie of Chriſt.

2. Or it is true which *Auguſtine* ſaith, euen of theſe extraordinarie paſſions of Chriſt, which ſhewed not his humane infirmitie onely, but his diuine power, in that he ſubdued theſe paſſions of his humane nature, and ſubiected them to the will of his father; ſo that as *Damaſcene* well ſaith, *lib.3. de fid.c.*20. Our affections were in Chriſt two wayes, κατὰ φύσιν, ὑπὲρ φύσιν, according to nature, and aboue nature; naturally he deſired the cup might paſſe; ſupernaturally he was contented with his fathers will.

3. That Chriſt procured this ſorrow to himſelfe, is to make him acceſſarie to his owne death: his humane will was, to haue the cup paſſe; how then is it true, *timuit, quia voluit*, he feared, becauſe he was willing to feare? he feared, becauſe it was proper to our humane nature to feare, which he tooke, as *Auguſtine* himſelfe ſaith: *Ex quo homo, ex hoc & infirmus; ex quo infirmus, ex hoc & orans;* As he was man, he was weake; as he was weake, he prayed, *Pſal.29.præfat.in enarrat.2.* And if he had not feared and been perplexed indeede, what neede the Angell to haue been ſent to comfort him? Luk.22.43. Wherefore as *Ambroſe* well ſaith: *Scias vitam eſſe in voluntate hominis, quia timebat pati, paſſionem in voluntate diuina, &c.* Know that life was in his humane deſire, becauſe he feared to ſuffer, but death in the heauenly will to ſuffer for vs, *lib.2.de fid.c.3.* Wherefore notwithſtanding any thing alleaged by *Bellarmine*, there yet appeareth no difference betweene the feare of Chriſt and his members, nor any prerogatiue in the head aboue the members, if Chriſt had feared onely the death of the bodie. See before for a more full anſwere, *part.2.argum.2.replicat.ad Bellar.*

*Argum.*4. The Apoſtle ſaith, Philip.2.7. *Chriſtus* ἐκένωσε, *exinaniuit*, Chriſt did emptie or euacuate himſelfe: And as *Tertullian* expoundeth *contra Marcion.lib.5. exhauſit*, he drew out himſelfe, or was exhauſt: which is agreeable to the propheſie of *Daniel.9.26. Meſſias ſhall haue nothing.* Hence we conclude, that if Chriſt were exhauſt vpon the croſſe, if nothing was left him, that he ſuffred in body and ſoule, that there was no part within or without free from the croſſe, but all was emptied and powred out for our redemption. Philip.2.7.

Againe, Heb.9.14. *Chriſt through the eternall ſpirit offered himſelfe to God:* whatſoeuer was in Chriſt, did either offer, or was offered, his eternall ſpirit onely did offer; *Ergo*, his whole humane nature both bodie and ſoule was offered. Thus *Origen* witneſſeth in theſe words, *Vide quomodo verus pontifex Ieſus Chriſtus adſumpto batillo carnis humanæ, & ſuppoſito igni altaris, anima ſine dubio illa magnifica, cum qua natus eſt in carne, adiecto etiam incenſo, qui eſt ſpiritus immaculatus, medius inter viuos & mortuos ſtetit, &c.* See how our true prieſt Ieſus Chriſt taking the cenſor of his humane fleſh, putting to the fire of the altar, that is, his magnificent ſoule, wherewith he was borne in the fleſh, and adding incenſe, that is, an immaculate ſpirit, ſtoode in the middeſt betweene the liuing and the dead, *Hom.9.in Leuitic.* He maketh Chriſts ſoule a part of the ſacrifice. Hebr.9.14.

*Argum.*5. Chriſts loue vnto man in ſuffring for him, was in the higheſt degree and greateſt meaſure, that could be: as the Lord ſaith, Iſay.5.4. *What could I haue done any more for my vineyard that I haue not done vnto it?* But if Chriſt had giuen his bodie onely, and not his ſoule for vs, he had not done for vs all he could, and ſo his loue ſhould greatly be empayred, and diminiſhed: *Ergo*, he gaue his ſoule alſo together with his bodie to be the full price of our redemption. Iſay.5.4.

1. It will be anſwered, that Chriſt ſaith, Iohn.15.13. *Greater loue hath no man than this, when one layeth downe his life for his friends, Bellarm.lib.1.de baptiſ.cap.6.* And the Apoſtle ſaith, *God commended his loue toward vs, that when we were ſinners, Chriſt dyed for vs*, Rom.5.7. *Bellarm.lib.4. de Chriſt.anima, cap.8.argum.*1. Chriſts loue is ſet forth in his death: A greater loue there cannot be then this: *Ergo*, his ſoule ſuffered not, for that ſhould haue been a greater loue. Iohn 15.13. Rom.5.7.

2. Chriſt was the more beloued of God, for giuing his life for vs: Iohn 10. *Therefore doth my father loue me, Fenard.p.470.conf.3.* Then conſequently he did not loſe his fathers loue, in giuing his ſoule for vs, and bearing his fathers wrath. Iohn 10.17.

Contra. 1. If that ſentence of Chriſt be applied ſtrictly to himſelfe, this ſenſe cannot hold: for firſt Chriſt dyed for his enemies, Rom.5.10. therefore this is not ſimply the greateſt loue for a man to dye for his friends: it is a greater loue for one to dye for his enemies. Againe, *Moſes* wiſhed to be raſed out of the booke of life, Exod.32. *Paul* to be accurſed for the Iewes ſake, Rom.9.3. As *Hierome* ſaith, *Pro charitate Chriſti nolit habere Chriſtum:* For the loue of Chriſt hee will not haue Chriſt, *Algaſ.qu.9.* This was a greater loue, then to lay downe the bodily life onely: but a greater loue could not be in the members then in Chriſt. 1. Rom.5.10. Exod.32.32. Rom.9.3.

2. Firſt then the text muſt be vnderſtood according to the ſubiect of the ſentence: Chriſt ſpeaketh of his friends, and toward friends there can not be a greater loue then to dye for them, ſo that here the greatneſſe of Chriſts loue conſiſteth in the thing which is done, not in the perſons for whom it is done: for in that conſideration Chriſts loue hath far exceeded, in that he dyed for vs being ſinners, and his enemies, as the Apoſtle there ſheweth. Secondly, by *anima*, ψυχὴ, life or ſoule in this place, if it be applied to Chriſt, it is not neceſſarie to vnderſtand the bodily life onely, but the whole ſtate of man: as where *Matthew* ſaith, chap.16.26. *What would it profit a man to winne the whole world, and loſe (animam) his ſoule or life?* Saint *Luke* ſaith, *If he loſe himſelfe*, Luk.9.25. ſo that a mans ſoule or life is taken for himſelfe, that is the whole man. So, where Saint *Iohn* ſaith, that *Chriſt layd downe* Math.16.26. Luk.9.25.

his

1.Ioh.3.16. Epheſ.5.2. Act.2.27. *his life for vs*: S. *Paul* writeth thus: *he hath loued vs, and giuen himſelfe for vs*. Thirdly, what reaſon is there, that *anima*, properly ſignifying the ſoule, ſhould be taken for the bodie? which interpretation of the word, *Bellarmine* refuſeth and condemneth as coacted: Act.2,27. *Thou ſhalt not leaue my ſoule in graue, Bellarm.lib.4.de Chriſt.anim.c.12.loc.4.*

3. 1. Saint *Paul* ſaith, that Gods loue is commended herein, that hee dyed for vs, that is, as Saint *Iohn* ſaith, *Herein wee haue perceiued loue, that Chriſt dyed for vs*, 1.Iohn 3.16. And chap.4.9. *In this* [illegible] *appeared, or was made manifeſt Gods loue toward vs*: So that indeede by Chriſts bodily death, being conſpicuous and viſible (his other ſufferings being inuiſible and not apparant) the loue of Chriſt was made manifeſt. 2. By the death of Chriſt all other concurrents and adiuncts of his croſſe are ſignified, his ſtripes, rebukes, blood, ſorrow, griefe, and whatſoeuer concurred either in his bodie or ſoule appertaining to, or accompanying his death: for by all theſe the loue of Chriſt was expreſſed.

2. Secondly, 1. neither doe we affirme, that Chriſt loſt his fathers loue or fauour, by entring into that agonie: *Iob*, when he complained in the anguiſh of his ſoule, that God was his enemie, Iob.30.21. and *Dauid* when he ſaid, *I am caſt out of thy ſight*, Pſal.31.22. had they then loſt Gods fauour? 2. Nay, this trauaile and labour of Chriſts ſoule was moſt acceptable vnto God, Iſay,53.verſ.12. *Therefore I will giue him a portion with the great, becauſe he hath powred out his ſoule vnto death, &c. and bare the ſinnes of many.*

Iob.30.21. Pſal.31.22. Iſay.53.12.

Thirdly, we ſee then notwithſtanding theſe doubts and obiections, that the force of this argument remaineth inuiolable; that the ſuffring of Chriſt in ſoule together with his body, doth more fully and amply commend and ſet forth vnto vs the loue of God, ſeeing now, as the Prophet ſaith, *He could not doe any thing more for vs, which he had not done:* So I conclude with that ſaying of *Ambroſe, in Luc.c.22. Minus contulerat, ſi meum non ſuſcepiſſet affectum, debuit dolorem ſuſcipere, vt triſtitiam vinceret, non excluderet*: He had beſtowed but little, if he had not taken mine affection: he ought to take my ſorrow, to ouercome my heauineſſe, and not to exclude it.

Beſide the teſtimonies of the Fathers, diſperſedly alleaged before in our ſeuerall arguments and anſweres, theſe alſo doe witneſſe with vs for the ſuffring of Chriſt both in ſoule and bodie.

Ambroſe: Chriſtus ex nobis ſuſcepit, quod proprium offerret pro nobis, vt nos redimeret: Chriſt hath taken of vs, which he ſhould offer as proper for vs, to redeeme vs, *de incarnat.cap.6.* Againe, *Quicquid induit, obtulit*: Whatſoeuer Chriſt tooke of vs, hee offered, *de incarnat.c.6. Ergo*, hee offered bodie and ſoule, for he tooke both.

Concil.Hiſpalenſ.2.c.13. vpon theſe words, *My ſoule is heauie: Anima paſſionibus obnoxia, diuinitas libera*: His ſoule was ſubiect to paſſions, his diuinitie was free, &c. If nothing were free but his diuine nature, then his ſoule was ſubiect to the proper and immediate paſſions thereof.

Hierome: Perſpicuum eſt, ſicut corpus flagellatum, ita animam verè doluiſſe, ne ex parte veritas, ex parte mendacium credatur in Chriſto: It is euident, that as his bodie was whipped, ſo his ſoule was verily and truly grieued, leſt ſome part of Chriſts ſuffering ſhould be true, ſome part falſe, *in 53.cap.Iſaia: Ergo*, Chriſts ſoule as properly and truly ſuffered as his bodie: the ſoule had her proper griefe, as the bodie had whipping: the whipping then of the bodie was not the proper griefe of the ſoule.

Fulgentius: Totus homo ſemetipſum tradidit, & totus homo ſemetipſum obtulit: Whole Chriſt gaue himſelfe, and whole Chriſt offered himſelfe: *ad Thraſimund. lib.3. Ergo*, hee offered his ſoule, not onely to ſuffer by way of compaſſion with his bodie, as it may be anſwered: but hee offered it as a ſacrifice, and ſuffered all paſſions whatſoeuer incident to the ſoule, as the ſame author expoundeth himſelfe: *Quia totum hominem Deus ille ſuſcepit, ideo totius hominis in ſe paſſionis in veritate monſtrauit, & animam quidem rationalem habens quicquid fuit infirmitatis animæ ſine peccato ſuſcepit, & pertulit, &c.* Becauſe this God tooke whole man, therefore he ſhewed in truth in himſelfe, the paſſions of whole man; and hauing a reaſonable ſoule, what infirmitie ſoeuer of the ſoule without ſinne, hee tooke and bare: *ad Thraſimund.lib.3.* If Chriſt then did take and beare all the paſſions of the ſoule without ſinne, then the proper and immediate griefe and anguiſh thereof, and not the compaſſion onely with the bodie.

To theſe places may be added the teſtimonies of the Fathers before alleaged: as of *Ambroſe.reſponſ. ad 1.argum.part.1.art.6. & part.2.* Of *Auguſtine, argum.1.art.4.* Of *Damaſcene* and *Ambroſe* againe *ibid.* Of *Origene argum.4.*

Harm.p.99. ſect.6. Hereunto I will adde the conſent of the reformed Churches: French confeſſ. *Chriſt did ſuffer both in bodie and ſoule, and was made like vnto vs in all things, ſinne onely excepted.*

3.Par.qu.46. artic.5. *Thomas* granteth that Chriſt *ſecundum genus paſſus eſt omnem paſſionem humanam*, in generall ſuffered all humane ſuffrings: as in his ſoule, heauineſſe, feare, &c.

Now then to conclude: 1. If whatſoeuer Chriſt tooke of our nature, he tooke to this end, to ſuffer in it properly and abſolutely. *Argum.1.* If wherein *Adam* properly ſinned, Chriſt properly muſt make ſatisfaction, *Argum.2.* If Chriſt was heauie in ſoule, verily and in deede, and gaue his ſoule for our ſinne, *Argum.3.* If hee exinanited and emptied himſelfe, and offered his whole humanitie, *Argum.4.* If Chriſts loue ſhould be thereby obſcured and empayred, if he with-held to giue his ſoule for vs; *Argum.5.* Many of the Fathers alſo affirming the ſame, that Chriſt was crucified in his ſoule, that hee gaue his ſoule a price of redemption for our ſoule: who can then doubt of this, but that Chriſt *verily, properly, immediatly,* ſuffered in his ſoule in all the proper paſſions thereof, as hee endured paines and torments in his fleſh?

THE FOVRTH PART, WHETHER CHRIST SVFfered in his ſoule vpon the Croſſe the torments of Hell.

THE OBIECTIONS ANSWERED.

THe Rhemiſts call it blaſphemie, that Chriſt in his ſoule ſuffered the paines of hel vpon the Croſſe: *Annot. in 2. act. ſect. 11.* Bellarmine alſo denieth: *Chriſtum pertuliſſe dolores inferni*: That Chriſt did beare the ſorrowes of hell, *lib. 4. de Chriſti anima. c. 8. reſp. ad argum. 5.* *Feuardentius* agreeth with them, *Chriſto non fuiſſe certamen cum inferni doloribus*: That Chriſt in his death, had no combate with the ſorrowes of hell, p. 448. 8.

Art. 17.

Obiect. 1. The bodily ſufferings and paſſions of Chriſt, were ſufficiently meritorious, and efficiently ſatiſfactorie for our redemption; therefore ſuch infernall ſufferings are ſuperfluous: *Feuardentius* to this effect, p. 448. 8. and to this purpoſe they doe amplifie Chriſts bodily paines in this manner: hee had a moſt pure, tender, delicate bodie, and a moſt quicke, liuely, and feeling ſoule, ſo that the hurts and wounds, which ſeeme but light vnto vs, were moſt grieuous and ſharpe to him: to adde then any other ſufferings to theſe, were to diminiſh and empaire the glory of them, *Feuard. p. 453.*

Anſw. 1. We doe alſo magnifie and extoll the holy and painefull ſufferings of Chriſt as much as they, and doe glorie in them; and with the Apoſtle doe reioyce in the croſſe of Chriſt, Galath. 6. 16. And we meditate vpon the grieuous torments, which Chriſt endured for vs in his fleſh: as *Auguſtine* doth thus excellently deſcribe them: *Intuere dulcem natum toto corpore extenſum, cerne manus innoxias pie manantes ſanguine, — candet nudatum pectus, rubet cruentum latus, tenſa arent viſcera, decora languent lumina, regia pallent ora, procera rigent brachia, crura pendent marmorea, &c.* Behold the ſweet ſonne ſtrained in his whole bodie, ſee his holy hands ſtreaming with blood, — his white naked breaſt appeareth, his ſide is red with blood, his bowels are pent with ſtraining, his beautifull eies doe languiſh, his princely countenance waxeth pale, his comely armes are ſtiffe, his marble legges hang downe: *lib. 1. meditat. c. 6. tom. 9.*

Galath. 6. 16.

2. As we doe behold the manner of his ſuffering, and the greatneſſe of his paine, ſo we acknowledge the price, merite, and efficacie thereof: we doubt not to ſay with S. *Ambroſe*: *Chriſtus ille Naboth qui vineam ſanguine defendit*: Chriſt is that *Naboth*, that defended his vineyard with his blood: *exhort. ad virgines*: with S. *Hierome*, *Flammea illa romphaea cuſtos paradiſi in Chriſti ſanguine extincta*: That fierie blade, the keeper of Paradiſe, is extinct in Chriſts blood, *Epitaph. Nepotian.* with *Bernard*: *Chriſtus perfoſſo latere tanquam conſciſſo ſacco pretium effudit redemptionis*: Chriſts ſide being opened, as out of a treaſure bagge, iſſued the price of our redemption: but this extolling of the ſufferings of his bodie, is no derogation to the holy conflicts of his ſoule: neither doth the argument follow: Chriſt ſuffered in bodie, *Ergo*, his ſoule ſufferings were ſuperfluous.

3. We grant, that the leaſt paine of Chriſts bodie, and the leaſt drop of blood had been ſufficient, in reſpect of Gods power, and the dignitie of Chriſts perſon, to haue redeemed vs: as it is in your owne law confeſſed: *extrau. commun. lib. 5. tit. 9. c. 2. Clemens 6. Gutta ſanguinis modica propter vnionem ad verbum pro redemptione totius humani generis ſuffeciſſet*: The leaſt dop of Chriſts blood for the vnion of Chriſt to the word, had ſufficed for the redemption of whole mankind, &c. As then the leaſt drop of blood had been ſufficient, if God had ſo purpoſed, yet was not therfore the great ſtreame of blood, that came from him ſuperfluous: ſo neither doth the ſhedding of his blood with other paines in his fleſh, being in themſelues of great ſufficiencie, exclude the neceſſitie of his ſorrowes in ſoule: for it pleaſed God by the death of his Sonne, not to ſhew ſo much his abſolute power whereby he could haue ſaued vs without his death, but his vnſpeakeable loue in giuing his Sonne for vs, Rom. 8. 32. and the fulneſſe of our redemption, in that Chriſt left nothing vndone, that could bee done for vs, Iſay 5 4. So that Chriſt now hauing paied the full price of our redemption, both in his bodie and ſoule, we may boldly ſay with the Prophet: *Apud eum copioſa redemptio*: With him is plenty of redemption, or a plentifull redemption, Pſalm. 130. 7.

One drop of Chriſts blood how ſufficient.

Rom. 8. 32.
Iſay 5.4.
Pſalm. 130. 7.

Obiect. 2. In hell theſe things are to be conſidered: firſt, inward and outward darkenes: ſecondly, lake of fire and brimſtone: thirdly, fire vnquenchable. *Feuard. 444. conf. 2.* Fourthly, the worme and pricke of conſcience: fifthly, malediction: ſixthly, deſperation: *Feuard. 446. conf. 5.* Seuenthly, ſecond death and deſtruction of bodie and ſoule for euer: *Feuard. p. 453. lin. 3.* But Chriſt felt none of theſe puniſhments: *Ergo*, he ſuffered not the torments of hell.

Anſw. 1. In this queſtion of Chriſts ſuffering hell ſorrowes, that we may walke ſafely and without offence this firſt muſt be premiſed, that theſe ſuffrings & ſorowes be no otherwiſe attributed to Chriſt, they as they may ſtand with the dignitie and worthines of his perſon, the holines of his nature, and the performance of the office and worke of our redemption: firſt then for the ſoule of Chriſt to ſuffer in the locall place of hell, to remaine in the darkeneſſe thereof, and to bee tormented with the materiall flames there, and eternally to be damned, was not for the dignity of his perſon, to whõ for his excellency and worthines, both the place, manner and time of thoſe torments were diſpenſed with. Secondly,

What paines of hell Chriſt was free from.

finall reiection, and deſperation, with the worme of conſcience for his owne ſinne, agreeth not with the holineſſe of his nature, who was the immaculate lambe, and therefore we doe not aſcribe them to him. Thirdly, deſtruction of bodie and ſoule, ſecond death; could not fall vpon Chriſt; for this were to haue deſtroyed the worke of our redemption, if he had been ſubiect to deſtruction.

Iſay 53.3.
Pſalm.59.5.

2. For the worme of conſcience, though Chriſt in himſelfe being moſt holy and harmeleſſe, was free from it, yet as bearing our perſon, and taking vpon him our iniquities, he was not exempted, no not from our griefe and ſorrow for ſinne; ſo the Prophet ſaith, hee was a man full of ſorrowes, Iſay 53.3. *And he was ſmitten and plagued of God*, verſ.4. *Hierome* alſo doubteth not to applie theſe words, Pſalm.59.5. *My faults are not hid from thee*, vnto Chriſt: *Hoc ex perſona Chriſti dicitur, ſi ille, qui peccatum non fecit, pro nobis doluit, & peccata noſtra portauit, quanto magis nos debemus vitia noſtra confiteri:* This is ſpoken in the perſon of Chriſt, if he that did no ſinne, ſorrowed for vs, and bare our ſins, how much more ought we to confeſſe our ſins, &c. he affirmeth Chriſt to haue ſorrowed for our ſins, as confeſſing them to be his owne.

Galath.3.13.

How Chriſt is ſaid to haue been forſaken of God.

3. Firſt, reiection with deſperation, and finall malediction could not be faſtened vpon Chriſts ſoule: yet the Scripture teſtifieth; that he was forſaken of God for the preſent in his ſenſe and feeling, ſo complaining vpon the croſſe, and that hee was made a curſe for vs, Gal.3.13. Chriſt then was, as the Scripture ſaith, forſaken, that is, reiected of God and accurſed. Secondly, but here diuers neceſſary conſiderations muſt be had: firſt, that Chriſt in the holines of his owne nature was neuer accurſed, or reiected, but alwaies beloued of God: but as now our perſon was appropriated to him, and as he ſtood a pledge and ſuretie for vs to pay our debt, ſo he was for the time reiected and accurſed. And to this purpoſe *Damaſcene* hath a good diſtinction, which I haue before remembred: that there are δύο οἰκειώσεις, two kinds of appropriations in Chriſt, φυσικὴ καὶ οὐσιώδης, one naturall and ſubſtantiall, the other προσωπικὴ καὶ σχετική, perſonall or habituall: to the firſt belong all the properties of the humane nature, which Chriſt verilie tooke with his fleſh: of the ſecond ſort are thoſe, which are attributed to Chriſt, as bearing our perſon, in which reſpect he aſſumed to himſelfe our dereliction and malediction. *Damaſcen.lib.3.de fid.c.25.* Secondly, as *Ambroſe* hath a diſtinction of election: that ſome are elected, *Non de praſcientia ſed de praeſenti iuſtitia*, Not of Gods preſcience, but of their preſent iuſtice, *Ambr.in 8.ad Rom* So likewiſe we may ſay of Chriſts reiection, that he was neuer reiected in Gods preſcience, but according to the preſent ſenſe and feeling which was in his ſoule. Thirdly, thus then the contrarie arguments may be anſwered: firſt, that this *reiection* of Chriſt, neither enforceth *deſperation*, ſeeing Chriſt was ſupported by the innocencie of his owne ſoule, nor yet a *ſeparation* from the vnitie of the Godhead, ſeeing this reiection was not finall: ſo that as Chriſts bodie was without life in the graue, yet not hypoſtatically ſeparated from the Godhead, ſo his ſoule was a while without feeling of Gods fauour; yet ſtill vnited in perſon to the Godhead. Secondly, Chriſt thus being made a curſe for vs, was not therefore made vnable to bleſſe vs; but the Apoſtle inferreth a contrarie concluſion, that *Chriſt hath redeemed vs from the curſe of the law, being made a curſe for vs:* becauſe he was accurſed for vs, we are bleſſed thorough him.

Galath.3.13.

4. Concerning hell flames: firſt, in that they are not eternall in Chriſt, the worthines of his perſon obtained: for his temporall enduring of hell ſorrowes was as effectuall and meritorious, as if they had been perpetuall.

Obiect. And why I pray you may not the dignitie of his perſon diſpenſe with the ſufferings of the ſoule altogether, and that his bodily torments only might be accepted? *Fenard.p.450.con.13.lin.7.*

Anſw. Firſt the dignitie of his perſon did beare him out in that, which was not meete for him to ſuffer, not fit in reſpect of our redemption: for if hee ſhould haue ſuffered eternally, our redemption could not haue been accompliſhed: but for him to ſuffer in ſoule as he did in bodie, was neither derogatorie to his perſon, nor preiudiciall to his worke. Secondly, by the ſame reaſon by the dignitie of his perſon he ſhould be exempted alſo from his bodily ſufferings, and ſo ſuffer nothing at all: ſo then the dignitie of his perſon was ſo farre forth diſpenſed with, as yet Gods iuſtice and equitie in the full redemption of man muſt be ſatisfied.

Whether all hell flames are materiall.

Pſalm 89.46.
Matth.3.12.
Luke 11.50.
Iſay 6.7.

Secondly, 1. For hell flames, though we deny not, but they ſhall be materiall, though after a ſpirituall manner to worke vpon the immortall and neuer dying bodies of the damned; yet it muſt needs be confeſſed, that al the flames and fire of hell are not corporall and material: As that fire was not wherein the rich man was tormented, as *Auguſtine* ſaith to this effect, *Talem fuiſſe flammam quales oculi, &c. qualis lingua, &c.* It was ſuch a flame, as the eies, as the finger, &c. *lib.21.de ciuitat.c.10.* 2. That Chriſt felt in his ſoule the fierie flames of Gods wrath, which may bee called the flames of hell, it need not ſeeme ſtrange, ſeeing the Scripture reſembleth the wrath of God vnto fire, Pſalm.89.46. *Shall thy wrath burne like fire?* and as Chriſt baptized with the ſpirit and fire, Matth.3.12. ſo it was fit hee himſelfe ſhould be ſo baptized firſt, Luke 12.50. S. *Ambroſe* to this purpoſe applieth that place, Iſay 6.7. where the Prophets lippes were purged with a coale from the altar: *Chriſtus velut carbo ſecundum carnem exuſſit peccata noſtra:* Chriſt as a coale in his fleſh burned vp our ſinnes. And againe, *Sicut habes in Zacharia, nonne hic titio eiectus ab igni, & ille erat Ieſus indutus veſtimento ſordido:* As you haue in *Zacharie*, is not this a firebrand taken out of the fire? and this was Ieſus clothed with filthie rayment, *Lib.1.de ſpirit.c.9.* Thus Chriſt was firſt as a brand himſelfe, touched or ſcorched with the fire of his Fathers wrath, and then as the coale from the altar he alſo purgeth vs.

Thus then we feare not to confeſſe with the Scriptures and fathers, that Chriſt bearing our ſinnes in himſelfe vpon the croſſe, did feele himſelfe during that combate, as reiected and forſaken of God, and accurſed for vs, and the flames of his Fathers wrath burning within him: ſo that to the honour of Chriſts paſſion we confeſſe, that our bleſſed Redeemer refuſed no part of our puniſhment, but endured the very paines of hell ſo farre, as they tended not neither to the *derogation* of his perſon, *deprauation* of his nature, *deſtruction* of his office.

Thus alſo is *Feuardentius* further anſwered, who maketh theſe foure the puniſhments of the reprobate. 1. They ſhall for euer want the viſion or ſight of God. 2. They ſhall euer be perplexed with the horror of a guiltie conſcience. 3. They are depriued of all the gifts of the ſpirit. 4. In ſtead of vertues, they are defiled with wickedneſſe, pag. 446. Of theſe foure, the firſt is a diſhonour to Chriſts glorious perſon, wherein he is perpetually vnited to God, and ſo cannot euer want the viſion of God; the ſecond ſhould be an hinderance to the worke of our redemption: for he could not ſaue vs from our ſins, if he were guiltie of his owne: the two laſt cannot be committed nor had without ſinne, and therefore are a diſgrace to the holineſſe of his nature: wherefore none of theſe puniſhments, without blaſphemie, can be laid vpon Chriſt.

*Obiect.*3. Firſt, none in this life are in the true paines of hell: *Ergo*, neither Chriſt, *Bellarm.lib.*4. *cap.*8.*argum.*3.

2. Hell paines are not meritorious, but Chriſts paſſions and ſufferings are meritorious: *Ergo*, hee ſuffered not the paines of hell; *Feuard.pag.*421.*conf.*12.*lin.*3.4.

3. Hell paines are euerlaſting, there is fire that neuer goeth out or is extinguiſhed, *Feuardent.pag.*444.*conf.*2.*lin.*9. *Ergo*, Chriſt was not in thoſe flames.

4. Chriſt was mightier then hell, he looſed the ſorrowes of hell: *Ergo*, he was not tormented in hell, *Feuard.pag.*475.*lin.*3.*ex Fulgent.*

5. The Apoſtle ſaith, Rom.8.17. *If we ſuffer with him, we ſhall be glorified with him*: wee by partaking with Chriſt in the like paſſions, ſhall attaine to bee fellowes with him in his kingdome, *Rhemiſt. annot.in hunc locum*: Muſt we ſuffer then the paines of hell, before we can attaine heauen? Rom.8.17.

6. S.*Peter* ſaith, *Chriſt ſuffered for vs, leauing vs an example to follow his ſteppes*: this place is vrged by *Feuard.pag.*361.5. If Chriſt then muſt be imitated of vs in all things, then in his hell-ſufferings.

7. *Chriſtus eſt purior cunctis angelicis choris*: Chriſt is purer then all the companie of Angels, *Feuard.pag.*454.*lin.*12. if Chriſt were not free from hell, how can they be; ſeeing he was *perſonaliter vnitus*, perſonally vnited to the Godhead, *pag.*474.*lin.*20. as the Angels are not: and if the elect members of Chriſt are ſure they ſhall not fall from their election, and ſo conſequently not come into hell, much more Chriſt, &c. *Feuard.p.*483.*conf.*3.

8. There is no goodneſſe, charitie, vertue, in hell, therefore Chriſt full of all grace and vertue, could not be there, *Feuard.p.*447.*conf.*6.

Anſw. 1. The argument followeth not, men in this life cannot feele the true paines of hell, *Ergo*, not Chriſt: for who but Chriſt did beare the iniquities of men? as the Prophet ſaith, Iſay 53.6. *Fecit in eum concurrere peccata omnium*: God made all our ſinnes to runne together as in an heape vpon him: who then but Chriſt could feele and ſuffer the true puniſhment of ſinne in this life? 2. The true paines, though not the full paines of hell may bee felt in this life; as likewiſe the true, though not the full ioyes of heauen: firſt, for the ioyes of heauen, the Apoſtle ſaith, Epheſ.2.6. *He hath made vs ſit together in the heauenly places in Chriſt Ieſus*: What is this elſe, but euen while we liue, by faith to poſſeſſe the very ioyes of heauen? So *Paul*, not yet out of his body, was taken vp into Paradiſe, 2.Corin.12.4. whereof *Hierome* thus writeth: *Paulo in tertium cœlum patuit aſcenſus, quem neq; ignea illa romphea ab aditu Paradiſi potuit excludere*: A way was open for *Paul* to aſcend into Paradiſe, whom the fierie blade could not ſhut out, *ad Marcellam*. *Auguſtine* alſo ſaith, *Tu ſi vis, cœlum eris; ſi vis eſſe cœlum, purga de corde tuo terram*: Thou mayeſt be heauen, if thou wilt, purge earth out of thy heart, and thou ſhalt be heauen, *in Pſal.*96. Wherefore euen a man while he liueth, may feele the true ioyes of heauen.

1. Iſay 53.6. *Heauen and hell in part in this life.* Epheſ.2.6. 2.Cor.12.4.

If the ſoule may in this life haue a taſte of the true ioyes of heauen, then conſequently it may be perplexed with the true ſorrowes of hell, though not in that manner nor meaſure: for if horrible deſperation, and a comfortleſſe conſcience of ſinne belong to the true paines of hell, what did *Cain* want of the feeling of hell torments, when he ſaid, His ſinne was greater then could be forgiuen, Geneſ.4.13? *Auguſtine* ſaith, *Iudicis tribunal in mente tua, ſedet ibi Deus, adeſt accuſator conſcientia, tortor timor*: The Iudges tribunall ſeat is in thy ſoule, God ſitteth there as Iudge, thy conſcience is the accuſer, feare is the tormentor: *in Pſal.*57. If then in the ſoule there be a Iudge; an Accuſer; a Tormentor; there is alſo a true taſte of the torments of hell.

2. 1. The leaſt paines, which Chriſt ſuffered for vs, and the leaſt labour and trauell, which hee endured, were meritorious; his hunger, thirſt, faſting, wearines, whippings, buffetings, were in reſpect of the worthines of his perſon meritorious, much more the ſufferings of his ſoule. 2. Hell torments in themſelues are not meritorious, nor yet the ſhedding of mans blood; yet in Chriſt, becauſe of the holines of his perſon, both the one and the other were full of merit: As *Bernard* well anſwered to the like obiection: *Nunquid mors innocentis filij tantum placuit deo?* Did the death of his innocent ſon ſo much pleaſe God? *Non mors, ſed voluntas placuit ſponte morientis: non requiſiuit deus ſanguinē innocentis filij, ſed acceptauit oblatum, non ſanguinem ſitiens, ſed ſalutem, quia ſalus erat in ſanguine*: Not the death, but the

All paines which Chriſt ſuffered, were meritorious.

the will of him, that died of his owne accord, was acceptable; God required not the blood of his innocent ſonne, but accepted it being offered; not thirſting for blood, but for mans ſaluation, which was in his blood, *epiſt*.191. As then theſe three things, the perſon of Chriſt being the ſonne of God, his obedience in being willing, his end and intention to ſaue mankind, made his blood acceptable and meritorious: ſo alſo in the foreſaid reſpects his ſoule merited by the ſufferings and paſſions thereof. 3. Neither by theſe ſufferings was the vnion to the Godhead ſeparated, but the fruition only a while ſuſpended. 4. And it is not thankworthie, ſimply to wiſh to be ſeparated from God, but with a charitable affection to wiſh ſuch a ſeparation, was no doubt acceptable in *Paul*: who, as *Hierome* ſaith, *Pro charitate Chriſti nolit habere Chriſtum*. For the loue of Chriſt would not haue Chriſt: but in Chriſt it was truly meritorious.

3. 3. 1. The paines of hell, which Chriſt ſuffered, though they were not infinite in time, yet were they of an infinite price and value, for the dignitie of the perſon that ſuffered them, his abundant *charitie* whereby he ſuffered them, the great *vtilitie* for the which he ſuffered them, namely the ſaluation of man. 2. Otherwiſe infinitely in time Chriſt was not to ſuffer: as *Ambroſe* wel ſaith vpon theſe words,

Rom.5.6.

Rom.5.6. Chriſt died, *ſecundum tempus*, in time, or according to time: *Tempora in mundo ſunt, vbi oritur & occidit ſol; huic ergo tempori mortuus eſt; vbi autem tempus non eſt, ibi non ſolum viuus, ſed victor repertus eſt*: Times are in the world, where the Sunne riſeth, and ſetteth, vnto this time he died: but where there is no time, there he was found not onely liuing, but conquering: *in* 5. *ad Roman.*

Heb.2.14.
Math.10.29.

4. 4. 1. Chriſt was not bound of Satan, though he encountered with Satan; neither was hee weaker then hell, becauſe he entred into hell, but mightier, becauſe hee ouercame hell: and as hee deſtroyed death by his death, Heb.2.14. ſo he vanquiſhed hell by his hell, which he ſuffered in ſoule. 2. Chriſt did by his death enter into the *ſtrong mans houſe to ſpoile his goods*, Matth.10.29. And as *Ruffinus* ſaith in the ſymbole, which goeth vnder his name: *Chriſtus non damno aliquo patitur, ſed vt rex carcerem ingreſſus, vt ſoluat catenas in carcere fuiſſe dicitur, ſed nō ea conditione, qua cæteri; illi vt pœnas ſoluerent, hic vt pœnas abſolueret*: Chriſt ſuffereth not to any loſſe, but as a King entring into priſon to looſe the chaines, is ſaid to haue been in priſon, but not with that condition, that others are; they are there to pay debt, he to releaſe them of paine and debt, &c. So Chriſt by entring into death and hell for vs, hath releaſed vs of our paine, and payed our debt, though not as they, which are condemned to hell.

Matth.5.10.
1.Pet.2.23.

5. 5. *Bernard* well noteth three things in Chriſts death: *In Chriſti paſſione tria ſpecialiter conuenit intueri, opus, modum, cauſam*: It behoueth vs ſpecially to conſider in Chriſts paſſion the worke, the manner, the cauſe, *ſerm. de paſſion.* In the cauſe he was *innocent*, in the manner *patient*, in the worke *excellent*: in his innocencie and humilitie wee muſt ſuffer as hee did, that is, not to ſuffer as euill doers, but for righteouſnes ſake, Matth.5.10. We muſt ſuffer patiently, as he did, *who being reuiled, reuiled not againe*, 1.Pet.2.23. but in the worke of redemption, for the which hee ſuffered in bodie and ſoule, wee cannot ſuffer as he did; vnleſſe you will make men redeemers of ſoules: nay, who can endure the like bodily ſufferings as he did in euery reſpect? wherefore in this behalfe we are not required by the Apoſtle to ſuffer with Chriſt, neither is it poſſible.

How farre, and wherein Chriſt is to be imitated.
1.Pet.4.15.

6. 6. 1. The ſame anſwere may ſerue for the next obiection: for the Apoſtle in the ſame place ſheweth wherein Chriſt is an example to vs, in his innocencie, *there was no guile in his mouth*, 1.Pet.2.23. in his patience, *he reuiled not againe*, verſ.23. 2. To the ſame effect the ſame Apoſtle exhorteth vs to be partakers of Chriſts ſuffrings, that is, not to ſuffer as euill doers, 1.Pet.4.15. 3. S. *Auguſtine* ſheweth wel wherein Chriſt is to be imitated: *Non dixit Chriſtus, diſcite à me mundū fabricare, aut mortuos ſuſcitare, ſed diſcite, quia mitis ſum*: Chriſt ſaid not, learne of me to make the world, or to raiſe the dead; but learne of me, becauſe I am meeke, *de ſanct. virginit. c.*35. To redeeme the world, is no leſſe a worke then to make the world: and therefore vnleſſe Chriſt had bid vs to learne of him to redeeme the world, how doth it belong to vs to imitate his meritorious and ſatisfactorie ſufferings both in bodie and ſoule? 4. Yet we haue ſomewhat alſo euen in Chriſts ſoule-ſufferings to imitate: that as hee being plunged as it were in the depth of hell, and in the floods of ſorrowes, yet was not ſwallowed vp of the gulfe of deſpaire, but ſtill truſted vnto God, ſaying, *My God, my God*: ſo we likewiſe ſhould bee confident in our trouble of mind. And to this point alſo *Auguſtine* ſaith well: *Chriſtus exemplum ſanis ad permanendum, infirmis ad conualeſcendum, morituris ad non timendum, mortuis ad reſurgendum*: Chriſt is an example to the whole to continue, to the weake to grow in ſtrength, to the dying not to feare, to the dead to riſe againe, *de Trinitat.*7.2.

Iohn 10.17.18.

7. 7. 1. It followeth not, Chriſt is vnited into one perſon with God, therefore he did not ſuffer the paines of hell: for by the ſame reaſon he ſhould not haue ſuffered in bodie: the vnion of his perſon could haue preſerued him from the one ſuffering and the other, and no man compelled him to vndertake this difficult worke, but his owne vnſpeakeable loue vnto mankind: ſo he ſaith, Iohn 10.17. *Therfore doth my father loue me, becauſe I lay downe my life*: verſ.18. *No man taketh it from me, but I lay it downe of my ſelfe*: If the ſonne of God had been conſtrained to ſuffer, and for himſelfe, then both men and Angels might feare; but as *Bernard* (before alleaged) ſaith: *voluntas ſponte morientis, placuit deo*: The willingneſſe of him that died, pleaſed God: who offered himſelfe to be the redeemer of the world: Pſalm.40.7. *Then ſaid I, loe I come.*

2. We need not maruell, that the ſonne of God doth beare for vs the brunt of hell, who was able to ſubdue it; wee might rather haue muſed and maruelled, if either men or Angels had entred into the

combat, who muſt needes haue yeelded vnto it. *Auguſtine* here well ſaith: *Mirum eſſe non debet à deo factum miraculum, mirum eſſet ſi homo feciſſet, magis gaudere quam mirari debemus, quia dominus noſter homo factus eſt, quam quod diuina inter homines fecit; plus eſt enim ad ſalutem noſtram, quod factus eſt propter homines, quam quod fecit inter homines:* It need not ſeeme ſtrange to vs, that God did a miracle, it were ſtrange if man had done it, wee ſhould rather reioyce and not maruell, becauſe our Lord was made man, then that amongſt men he did diuine things; it is more to our ſaluation, that hee was made for men, then that he did make ſuch things among men, *Tract. in Euangel. Ioan.* 17. We neede not then aske the queſtion, how Chriſt ſuffered the paines of hell, and did other great workes for vs, but rather reioyce, that God became man for our ſakes to doe ſuch things for vs.

3. The Saints of God need not feare hell, becauſe Chriſt felt it, but they by his hell ſorrowes are deliuered from hell: let them rather looke to this danger, that would make vs beleeue, that the hell ſorrowes of the ſoule haue not yet by ſuffering them, been ſatisfied for: for ſeeing they muſt be endured, and you ſay Chriſt hath not endured them for vs, this wil rather ſtrike into the mind a feare of hell, that theſe ſorrowes remaine yet to be ſuffered, then the meditation of Chriſts hell in his ſoule, whereby our ſoules are deliuered. Wherefore the Saints need not feare hell flames, becauſe they were kindled in Chriſts ſoule, but to be bold againſt them, becauſe Chriſt in his ſoule hath quenched them; ſo that now, as the Apoſtle ſaith, *there is no condemnation to them that are in Chriſt Ieſus*, Rom.8.1. And as Saint *Ambroſe* well ſaith: *Ille fleuit, ne tu homo diu fleres; lachryma illa nos lauant, fletus illi nos abluunt, dubitatio illa nos firmat, ne ſi tu caperis dubitare, deſperes:* Hee wept, that thou O man ſhouldeſt not long weepe: thoſe teares waſh vs, thoſe weepings cleanſe vs, his doubting doth ſtrengthen vs, leſt thou, when thou beginneſt to doubt, ſhouldeſt deſpaire, *lib.2. de fid. cap.*4. By Chriſts ſufferings then bodie and ſoule we are deliuered from the like.

Rom.8.1.

4. And in that Angels are freed from hell flames, it is the fauour of the Creator, and in ſome ſort alſo the benefit of the Redeemer of the world: ſome Angels fell by their ſinne, for whom the lake of fire is prepared, the reſt doe ſtand by grace: for as we vtterly reiect the erronious conceit of *Origen* vpon theſe words, Col.1.20. *To ſet at peace, through the blood of his croſſe, the things that are in earth, & the things in heauen:* who thinketh that Chriſt, *pro cœleſtibus hoſtia oblatus eſt*, was offered a ſacrifice for the celeſtiall ſpirits in heauen, *hom.1. in Leuit.* neither doth *Auguſtine* fully touch the point, applying the redemption of man to the Angels in theſe two reſpects: firſt, he ſaith, *Ruina illius Angelica detrimenta reparantur*, Becauſe the ruines & decaies of the Angels are made vp, by the redemption of men. And againe a little before, *Cum eis redit in gratiã:* The Angels are become our friends by the redemption, *Enchirid. c.*61. So we doubt not to ſay, though the Angels are not redeemed as we are by Chriſts death, for he tooke not the nature of Angels, Heb.2.17. yet the benefit thereof for the ſuretie and preſeruation of their ſtate extendeth vnto them. As *Ambroſe* well ſaith: *Aliter eget miſericordia angelus, aliter homo; angelica natura eget miſericordia, ne poſſet errare, & auerſa à ſe dei gratia, labatur in vitium; homo propter contractorum ſeriem peccatorum miſericordiam dei quærit:* The Angell needeth mercie one way, man another; the angelicall nature needeth mercie, leſt it may erre, and, if Gods grace turne from them, fall into ſinne; man ſeeketh for mercie for ſinnes alreadie contracted, *ſerm.*8. *in Pſalme* 119. Likewiſe *Bernard: Qui hominibus ſubuenit in tali neceſſitate, ſeruauit angelos à tali neceſſitate, &c.* Hee that helped man in ſuch neceſſitie, ſaued the Angels from the like neceſſitie; hee that in his loue to men made them ſuch, that they ſhould not continue ſuch, by the like loue hath giuen to the Angels not to bee ſuch, *lib. de diligend. deo.* In that the elect Angels then are ſure to bee preſerued from hell, they are therein beholding to the bountifull Redeemer, who as hee hath deliuered vs from thence; ſo hee preſerueth and keepeth them from comming thither.

Coloſ.1.20.

How the Angels receiue benefit by the Redeemer of the world.

Heb.2.17.

8. 1. In the locall place of the damned, which is properly called hell, there is neither holineſſe, vertue, goodneſſe; but thither we ſend not the ſoule of Chriſt: who notwithſtanding he felt the ſorrowes of hell in his ſoule, euen the very ſenſe of his fathers wrath againſt ſinne, yet his faith failed not, neither did he loſe his confidence, but in that inſtant, when he complained he was forſaken, hee with full truſt and aſſurance ſaid, *My God, my God.* 2. Then as the ioyes of heauen may be truly, though not fully felt in this life, ſo may the paines of hell: and thus Chriſt in his ſoule while he liued felt them, without any decay or empairing of his holie vertues. Wherefore to vrge vs with the inconueniences, that accompanie the locall place of hell, and the very ſtate and condition of the damned, is too iniurious, ſeeing none doth, or hath ſo affirmed.

8.

And further to explaine our meaning, as touching the ioyes of heauen and torments of hell in this life: firſt, a feare of hell which is euerlaſting deſtruction, or any griefe proceeding from that feare, wee are farre off from imagining to haue been in Chriſt: yet this preſent hell which he had in his ſoule, in labouring vnder the heauy burthen of our ſins and Gods wrath due to the ſame, we affirme that he felt it and feared it, as the Apoſtle ſaith, *he was heard in that he feared*, Heb.5.7. Secondly, we deny alſo this disiunction, that in this life all that is perceiued of heauen, is either the hope thereof, or the ioy ariſing vpon that hope: for then it would follow, that there is no ioy of heauen preſently had but in hope. An equalitie betweene the ioyes here felt, and eternall bliſſe to bee afterward poſſeſſed, no man is ſo void of ſenſe to affirme: and yet according to the Scripture we ſay, that we haue more ioy then in hope only: our Sauiour ſaith, Iohn 14.23. *If any man loue me, &c. my father will loue him, and we will come vnto*

Heauen ioyes and hell ſorrowes, how farre felt in this life.

Heb.5.7.

Iohn 14.23.

to him, and dwell with him: where there is a dwelling, there is a preſent poſſeſſion: as *Auguſtine* then ſaith, *Cœlum (inquit deus) mihi ſedes eſt, anima iuſti ſedes ſapientia — qui (i. iuſti) facti ſunt cœlum,* Heauen (ſaith the Lord) is my ſeate, the ſoule of the righteous is the ſeate of wiſdome — the iuſt then Prou. 15.15. are heauen, *in Pſalm.* 121. The Wiſeman ſaith, *A good conſcience is a continuall feaſt,* Prou. 15.15. where a feaſt is, there is good cheare preſent, and not hope or expectation only. *In ipſo homine latitia quedam conſcientia paradiſus eſt:* In man the ioy of the conſcience is a paradiſe: *Auguſt. lib.* 12 *de Geneſ. ad liter. c.* 34. Thirdly, wherefore as the ioy of heauen may in ſome meaſure, not in hope onely, but in preſent feeling be perceiued in this life: ſo alſo there may be a liuely ſenſe of hell, as I haue ſhewed before, *reſp. ad artic.* 1. of this third generall argument or obiection. And ſo *Origen* ſaith, anſwering to a queſtion, how God doth now ſhew vengeance vpon diuels: *Super omnia tormentorum genera eſt, cum videant aliquem verbo dei operam dare, in hoc eorum flamma eſt, in iſto vruntur incendio:* It is beyond all torments when they ſee any man occupied in Gods word, this is their flame, and in this fire they are burned, *Hom.* 27, *in Leuitic.*

Obiect. Chriſt neuer did forget, that he was the *Emmanuel,* that God ſaid vnto him, thou art my beloued ſonne, that all which his father had, was his; he could not then be out of Gods fauour, *Feuard. p.* 486. *conf.* 7. and ſo conſequently not in hell, vnleſſe you will ſay, the ioyes of heauen are in hell: and ſo Chriſt ſhould be both in heauen and hell at once.

Anſw. 1. In the locall place of heauen and hell it is not poſſible for any neither to be at once, nor yet at ſundrie times ſucceſſiuely: for there is no paſſing from heauen to hell, or from hell to heauen: Luke 16.26. Luk. 16.26. *They which would goe from hence to you cannot, &c.* 2. Concerning the ſpirituall ſenſe of heauen and hell, though in one and the ſame inſtant they are not in the ſoule, yet many times in a verie Pſalm. 31.22. ſhort ſpace the one doth ſucced the other: as Pſalm. 31.22. the Prophet ſaith in his griefe of heart, *I am caſt out of thy ſight;* and yet he reuiueth againe immediatly, and ſaith, *Yet thou heardeſt the voice of my prayer when I cried.* 3. Chriſt was neuer deſtitute of faith and hope of this ioy propoſed; but the ſenſe and feeling thereof was for a while ſuſpended in his ſoule, while he wreſtled with hell: for like as Philip. 3.20. *S. Paul* by faith alwaies had his *conuerſation in heauen:* Philip. 3.20. yet ſometime minded the neceſſarie things of this life; as *Hierome* ſaith, *Putaſne Apoſtolum Paulum eo tempore, quo ſcribebat, penulam affer tecum, &c. de cœleſtibus cogitaſſe myſterijs, & nō de his, quæ vſui communis vitæ neceſſaria ſunt;* Doe you thinke the Apoſtle *Paul* at that time, when he wrote, Bring my cloake with thee, &c. did thinke of heauenly myſteries, and not of thoſe things, which were neceſſarie for the vſe of the common life, *lib.* 3. *aduerſ. Pelagian.* though by faith *Pauls* ſoule was in heauen, yet in his preſent ſenſe he intended worldly neceſſaries: ſo the ſoule of Chriſt being in the preſent ſenſe and feeling of hell ſorrowes, though his faith and hope languiſhed not, might haue ſome intermiſſion of the ioy conceiued; like as the ſoule liueth, when the body is aſleepe, yet worketh not, as when the body is awaked, to attend vpon the operatiō of the ſoule: So *Auguſtine* fitly cōpareth Chriſts ſuffering vpon the croſſe to ſleep, *Dormienti Chriſto in cruce, facta eſt coniux Eccleſia de latere:* While Chriſt ſlept on the croſſe, the Church his ſpouſe was made out of his ſide, Pſal. 56. So though the preſent hope and feeling of this ioy ſlept as it were in Chriſt, yet was it not extinct: it was *intermitted,* not *ſubuerted; ſuſpended,* not *excluded,* ceaſing for a while in *feeling,* but not dying in *being.* And thus far for the anſwer of theſe obiectiōs.

THE QVESTION CONFIRMED, THAT CHRIST in Soule ſuffered the paines of hell.

BEfore I produce our arguments, I will firſt declare our opinion: Firſt, this holy truth of Chriſts ſufferings, is either ignorantly miſtaken, or elſe wittingly charged with ſome things that no man holdeth. 1. That we ſhould affirme, that Chriſt ſuffered *in his ſoule the whole* paines of the damned in hell: and all the puniſhments due to the reprobate, *Feuard. p.* 443. This we ſimply denie, and it is a great wrong to lay it vnto our charge: I haue anſwered this cauill before, in the beginning, *Err.* 7. 2. It is ſuppoſed, as though we ſhould ſend Chriſts ſoule to the locall place of torment, and vpon this ſuppoſition we are vrged with the helliſh darkeneſſe, and fierie flames, and endleſſe torments, which are adiuncts to the locall place of the damned, not conſequents of the hell, which Chriſt ſuffered in ſoule, *Feuard. p.* 444. *conf.* 2. 3. It is conceiued, as though wee ſhould enwrap Chriſts ſoule within thoſe paines of the damned, which are not endured without ſinne, as deſperation, indignation, finall reiection, *Feuard. pag.* 446. *conf.* 5. Farre be it from vs to haue any ſuch meaning.

Secondly, for the further declaration of our mind, we affirme hell paines in Chriſts ſoule, with theſe three conditions: that there be neither *indignitie* offered to his heauenly perſon; *iniurie* to his holy nature; nor *impoſſibilitie* to his glorious worke: all ſuch paines of hell then, as Chriſt might haue ſuffered, his perſon not *diſhonoured,* his nature with ſinne not *defiled,* his worke of our redemption not *hindered;* we do conſtantly beleeue accordingly by our bleſſed Sauiour to haue been ſuſtained.

Thirdly, becauſe it is expected that leauing generall and ambiguous termes, we ſhould expreſſe in particular, what ſorrowes of hell our meaning is to aſcribe vnto Chriſts ſufferings; I will alſo, for full ſatisfaction in that behalfe, deſcend to ſome ſpeciall points.

In hell then wee conſider: 1. the neceſſarie adiuncts: 2. the effects: 3. the puniſhment it ſelfe: The inſeparable adiuncts and neceſſarie members of hell are theſe, 1. The place, which is infernall.

A deſcription of the torments of hell.

2. The time, perpetuall. 3. Darkeneſſe vnſpeakeable. 4. The miniſters and tormentors, the ſpirits and diuels irreconciliable. 2. The effects are chiefly theſe two: Firſt, the depriuation of all vertue, grace, godlineſſe: Secondly, the reall poſſeſſion of all vice, impiety, blaſphemy. All theſe we doe remoue as farre off from the holy ſoule of Chriſt, as heauen is from hell; the Eaſt from the Weſt; darkenes from light. 3. The puniſhment of hell it ſelfe conſiſteth in theſe foure: firſt, there is an horrible ſight and guiltie conſcience of ſinne: as *Origene* ſaith, *Quandam veluti ſcelerum hiſtoriam vident ante oculos ſuos expoſitam:* They ſee as a certaine ſtorie of their ſinnes ſet before their eyes: this is the *worme that dyeth not*, Mark.9.44. Secondly, they feele the moſt iuſt wrath of God lying vpon them for their ſinne; hereof is their weeping, Matth.8.12. Thirdly, there is cruell indignation in them, horrible outcries, blaſphemie, fretting, for the horrible torments, which they ſuffer: hence proceedeth the *gnaſhing of their teeth*, Matth.8.12. Fourthly, they lie tormented in endleſſe paine, without all hope or comfort: and this is the fire, *that neuer goeth out*, Mark.9.44. So then theſe foure; a fearefull *impreſſion* of ſinnes, comfortleſſe *dereliction*, horrible *indignation*, endleſſe *deſperation*; that is, the worme not *dying, weeping, gnaſhing of teeth*, the fire neuer going out; do make vp the iuſt meaſure of the torments of hell: The two laſt of theſe, impatient *indignation*, violent *deſperation* Chriſt muſt needes be freed from, who both patiently endured his Fathers correction, and confidently expected his deliuerance, and reſtitution: the other two were in Chriſt, though not as in the reprobate; impreſſion of ſinnes, not his owne, but ours laid vpon him, and griefe for the ſame; and dereliction or rejection for the time of his feeling. Firſt, the adiuncts of hell Chriſt is freed from for the *dignitie* of his perſon: it was not fit, that the Sonne of God, the heire of heauen, ſhould be ſhut vp in hell, or that he ſhould euer be *tormented*, who is neuer from Gods preſence *ſequeſtred*, or that the light of the world ſhould be cloſed vp in darkeneſſe: or he that bindeth the ſpirits, to be bound of them. Secondly, the effects or rather defects of hell, the neceſſitie of the worke of Chriſt doth exempt him from: for if hee had bin either void of grace, or poſſeſſed with vice, he could not haue bin the redeemer of the world: for the want of vertue, he could not haue redeemed others; for the preſence of ſinne, he ſhould haue beene redeemed himſelfe. Thirdly, from fretting indignation, and fearefull deſperation, the *pietie* and *ſanctitie* of his nature doth preſerue him: who being without ſinne, could neither by indignation diſpleaſe his father, nor by deſperation deſtroy himſelfe.

Mark.9.44.
Matth.8.12.
Matth.8.12.
Mark.9.44.

What ſorrowes and paines of hell, Chriſt was freed from.

Fourthly, thus then we doubt not to deliuer our opinion, that our bleſſed Sauiour, as in himſelfe he bare all the ſinnes of the elect; ſo he alſo ſuffered the whole puniſhment of body and ſoule in generall due vnto vs for the ſame, which we ſhould haue endured if hee had not ſatisfied for it: and ſo conſequently we affirme, that he felt the anguiſh of ſoule, and horror of Gods wrath, and ſo in ſoule entred into the torments of hell for vs, ſuſtained them and vanquiſhed them.

Thus that reuerend Paſtor and Miniſter of Chriſt, in honour of Chriſts paſſion hath written, *Cum iram Dei ſibi propoſitam videret, quatenus ad eius tribunal totius mundi peccatis oneratus ſe ſiſtebat, neceſſe illi fuit, profundam mortis abyſſum exhorreſcere:* When he ſaw the wrath of God ſet before him, preſenting himſelfe before Gods tribunall, loaden with the ſinnes of the whole world; it was neceſſarie for him to feare the deepe bottomleſſe pitte of death: *Caluin. in Matth.26.v.39.* And againe: *Cum ſpecies Chriſto obiecta eſt, quaſi Deo aduerſo iam eſſet exitio deuotus, horrore correptus eſt, quo centies cuncti mortales fuiſſent abſorpti, ipſe autem mirifica ſpiritus virtute victor euaſit:* Such an obiect being offered to Chriſts view, as though, God being ſet againſt him, he were appointed to deſtruction he was with horror affrighted, which was able an hundred times to haue ſwallowed vp all mortall creatures; but he by the wonderfull power of his ſpirit eſcaped with victory, *Caluin. in Matth.27.v.46.*

To the like effect, that excellent learned man, hath maintained the truth in the name of the whole Church of England, in his anſwere to the Rhemiſts: *What diſhonour was it to our Sauiour Chriſt, to ſuffer that, which was neceſſary for our redemption, namely, that torment of hell, which we had deſerued, and which the iuſtice of God required, that he ſhould endure for our redemption: or rather, what is more to the honour of Chriſt, then that he vouchſafed to deſcend into hell for vs, and to abide that bitter paine, which we had deſerued to ſuffer eternally: and what may rather be called hell, then the anguiſh of ſoule, which he ſuffered, when he being yet God, complained, that hee was forſaken of God? Fulk. in 2. Act. ſect.11.* This is deliuered by this worthy diuine, as the opinion of the Catholike Church of God, and the true teachers thereof: as may appeare in the title to the booke. Therefore accordingly wee confidently affirme, that Chriſt in ſoule deſcended into hell for vs, and endured the bitter paines and torments thereof, which we had deſerued and ſhould otherwiſe haue payed, if he in his owne perſon had not ſatisfied for them.

Certaine conditions to bee conſidered in Chriſts ſoule-ſufferings.

Fifthly, we will remoue certaine doubts which may here ariſe, becauſe it is obiected, that the ſoule ſufferings of Chriſt ſhould haue diſſolued the vnion of his perſon, *Feuar. p.474. lin.21.*

1. As the ſenſe of damnation and ſeparation in *Dauid*, when hee complained hee was forſaken of God, Pſal.22.1. *And caſt out of his ſight*, Pſalme 31.22. did not extinguiſh grace or faith in *Dauid*; much leſſe did they in Chriſt. 2. And we doe diſtinguiſh in Chriſt, *Inter ſenſum naturæ & fidei notitiam*, Betweene the preſent ſenſe of his nature, and the knowledge of faith: as that learned interpreter ſaith, *Caluin. in. 27. Matth. v.46* That Chriſts faith and hope failed not, though in his naturall ſenſe and feeling he was perplexed. 3. His ſoule tormented with ſorrow, was no more ſeparated from the Godhead, then his body yeelding to death.

Pſal.22.1.
Pſal.31.22.

2. Deeper in deſpaire and ſinfull aſſaultes we confeſſe others to haue been then Chriſt : but ſuch a ſpectacle of all fearefull and vnſpeakable torments in body and ſoule endured without ſinne neuer was, as Chriſt : we muſt not ſo extenuate Chriſts ſufferings, which were a ſatisfaction for all mens ſinnes, as to make other mens temptations equall to them. This were a great iniurie to his paſſion, and notable vnthankfulnes in vs to make ſo light account of them.

Chriſt ſuffered more in ſoule, then by way of compaſſion onely.

Luk.23.34.

Heb.2.18.

3. Firſt, Chriſt ſuffered that hell, which we ſhould, which was more then the paines of hell metaphorically taken. 2. And hell paines were due vnto vs other wiſe, then by contemplation of them; we ſhould not haue knowne or pittied them in others, but felt them in our ſelues : and Chriſt by way of pitty and piety prayed for them that crucified him: *Father forgiue them, they know not what they doe*, Luk.23.34. But when he complaineth, *My God, my God, why haſt thou forſaken mee*, here is more then *contemplation*, or *commiſeration* of others; for he ſpeaketh of himſelfe, & from his own feeling. Thirdly, if 1. Chriſt ſuſtained Gods wrath, as you ſay, then he felt the aſſaults of ſorrow in his ſoule, there was more then an offer or attempt onely: 2. When Sathan tempted Chriſt in the deſert, he did not conquer him by repelling him at the firſt, but by fighting with him, and entring into the liſtes as it were with him, he ſubdued him. 3. And the Apoſtle ſaith, *He ſuffered when he was tempted*, Hebr.2.18. He was not onely aſſaulted with temptation in his ſoule, but encountred with ; not *tempted* onely but ſuffered: yet we grant, that ſome temptations Chriſt wreſtled with, and repelled at the firſt, not faſtening at all vpon him, ſuch as were accompanied with ſinne: *Cum deſperatione luctatus eſt* : As hee wreſtled with deſperation, but was not ouercome : *Caluin. in Matth.27.v.46*. But ſuch ſorrowes of ſoule which hee ſuſtained without ſinne, he was not onely aſſaulted, but for the time poſſeſſed with, as the Prophet ſaith : he was, *Vir dolorum*, a man of ſorrowes, and had experience of our infirmities : and as the Septuagint do well tranſlate it: ἄνθρωπος ἐν πληγῇ ὤν, καὶ εἰδὼς φέρειν : A man ſet in the plague, and knowing how to beare, &c. Chriſt then had in his ſoule actuall experience of our ſorrowes. 5. Neither do we ſay that Chriſt ſuffered *the ſame paines*, which the *damned doe*, for they ſuffer them not without ſinne and deſperation, nor in the *ſame manner*, for they ſuffer them eternally : but with theſe two exceptions of *iniquitie* and *eternitie*, we ſay that Chriſt endured more in his ſoule, then euer any ſoule in the world did or could doe.

Isay 53.6.

Isay 63.3.

Sixthly, though we miſlike not *Caluines* ſenſe, where he ſaith, *Chriſtus diros in anima cruciatus damnati & perditi hominis pertulit:* Chriſt ſuffered in his ſoule the horrible torments of a damned and forlorne man: *Inſtitut.lib.2.c.16.ſect.*10. yet we will forbeare to vſe this phraſe, becauſe the Scripture ſo ſpeaketh not, and leaſt the weake might take offence at it : yet the Scripture vſeth words equiualent vnto them, for what elſe, is *derelictus, deſertus*, forſaken, then *damnatus, perditus*, for the time to be forlorne and as damned ? but this we confidently deliuer as agreeable to the Scriptures, that ſinne and perpetuitie ſet apart, Chriſt more ſharpely and vehemently felt Gods wrath then any man euer did or ſhall, yea, we except not the very reprobate and damned. Firſt, becauſe the Scripture ſaith, that *God laid vpon him the ſinnes of vs all*, Iſay 53.6. then all the ſinnes of the world concurring together, muſt needs bring with them a greater horror, then the ſinnes of one man. Secondly, Chriſt was more able to beare this burthen, then all men in the world, though their ſtrength were ioyned together : ſo that he alone was able to treade the winepreſſe of Gods wrath, Iſay 63.3. Thirdly, Chriſts hell ſorrowes were meritorious, and fully ſatisfactory for our euerlaſting puniſhment, and therefore in greatnes were to exceede all other, as being anſwerable to Gods iuſtice, but no mans ſufferings beſide haue merite or ſatisfaction.

Seuenthly, that it may appeare, how Chriſt ſuſtained the wrath of God, felt the ſorrowes of hell, and was as forſaken of God, yet without ſinne ; there are foure conſiderations neceſſary to be remembred, as the Fathers haue obſerued them.

1. Chriſt is now ſet before vs as a meere man, his diuine power repreſſing and withdrawing it ſelfe: as *Ambroſe* ſaith, when Chriſt had cried out, that he was forſaken, *Euidens manifeſtatio conteſtantis Dei ſeceſſionem diuinitatis & corporis* : An euident manifeſtation of God conteſting the departure of the diuinitie and his bodie : *In Luk.*22. he meaneth not a ſeparation of the vnion of the Godhead, but an intermiſſion onely of the operation.

Certaine conditions to bee conſidered in Chriſts ſoule-ſuffrings.

2. Chriſt muſt be conſidered, as now hauing taken our perſon vpon him, who in himſelfe was holy, harmeleſſe, innocent, yet now for vs preſented vnto God as a pledge for our ſinnes: as *Ambroſe* ſaith, *Pro me & in me doluit, qui pro ſe nihil habuit, quod doleret* : For me and in me he ſorrowed, that had nothing to ſorrow for in himſelfe, *lib.2.de fid.c.3.*

3. We muſt make a difference betweene the aſſurance of faith in Chriſt, and the ſenſe of his humane nature : who at the ſame time when he complained in his humane ſenſe, yet was firme and ſtable in faith: as may appeare in that he ſaid, *My God, my God*; which ſheweth his confidence: So *Ambroſe* againe ſaith, *Senſu hominis dixi animam meam eſſe turbatam* ; *ſenſu hominis eſuriui*; *ſenſu hominis rogaui*: In the humane ſenſe and feeling I ſaid, My ſoule is troubled, in humane ſenſe I was hungrie, I prayed, &c. *de incarnat.c.7.*

4. We muſt not meaſure Chriſts actions according to our owne affections : to imagine, that becauſe we in temptation are diſtempered, that Chriſt therefore in this agonie could not be ſetled : as *Auguſtine* fitly vſeth this reſemblance : *Quemadmodum ſolet accidere, vt quando tranſeuntes nubes per obſcura noctis intuemur, earum caligine ſic acies noſtra turbetur, vt in contrarium nobis ſydera currere*

videantur, &c. Like as it falleth out, when we ſee the clowdes gliding in the ayre in a darke night, they doe obſcure our ſight, that we thinke the ſtarres goe a contrary way, *de diuerſ. ſerm.* 15. So the darknes of our mindes, and corruption of our nature is the cauſe, that we iudge amiſſe of Chriſts holy actions, meaſuring them by our ſelues. Theſe foreſaid reſpects then being obſerued, and Chriſt in this manner conſidered, there can follow no inconuenientie, in attributing to Chriſts ſoule the ſorrowes of hell. But I haue ſtayed too long in the explanation of our opinion: the arguments now follow.

Pſal. 18.5.
Pſal 88.3.
Pſal. 86.3.

Argum. 1. Pſal. 18.5. *The ſorrowes of hel, circumdederunt me, did compaſſe me round about.* Pſal. 88.3. *My ſoule is filled with euils, and my life draweth neere to hell.* Pſal. 86.13. *Thou haſt deliuered my ſoule from the neathermoſt hell.* In theſe places the Prophet ſpeaketh in the perſon of Chriſt: and the Papiſts doe admit, that the Hebrue *ſheol*, is here taken for hel properly and not for the graue: therefore against them and in their ſenſe theſe places do ſtrongly conclude for the hel-ſorrowes or ſufferings of Chriſt.

Pſal. 86.13.
Pſal. 124.7.

1. For the further ſtrengthening of this argument, firſt we do not ſay, that Chriſts ſoule was oppreſſed or vanquiſhed of hell, but yet it was more then attempted or aſſaulted onely, for hee ſaith, *thou haſt deliuered my ſoule from hell*, Pſal. 86.13. therefore before he was in the ſorrowes of hell, out of the which he was deliuered, as the Prophet ſaith, Pſal. 124.7. *Our ſoule is eſcaped as a bird out of the ſnare of the fouler: the ſnare is broken and we are deliuered.* If the bird had not been in the ſnare, what neede the ſnare to be broken to deliuer the bird?

Pſal. 18.43.50.

2. Firſt, in theſe Pſalmes there are euident propheſies of Chriſt: as Pſal. 18.43. *Thou haſt made me head of the heathen, a people whom I haue not knowne ſhall ſerue me:* verſ. 50. *Great deliuerances hee giueth to the King, and ſheweth mercy to Dauid and his ſeede for euer:* this euerlaſting ſeed of *Dauid* is to be referred to Chriſt. Secondly, but becauſe it may be obiected, that although ſome places are vnderſtood of Chriſt, yet it followeth not that theſe ſhould: I anſwere, that the very place alleaged, Pſal. 88.3. is by the Fathers applied to Chriſt: as that in the next verſe, *Liber inter mortuos*, free among the dead, *Auguſtine* applieth to Chriſt, *epiſt.* 99. And S. *Ambr. Liber inter mortuos, qui mortis vincula neſciuit, non captus ab inferis, ſed qui operatus ſit in inferno:* Free among the dead, which knew not the bands of death, he was not captiued of hell, but wrought in hell, *lib.* 3. *de fid. c.* 3. He knew not the bands of death, to be held of them, or ſo to be bound as his vertue be hindred. I alleage this teſtimony onely to ſhew, that the Fathers vnderſtoode this text of Chriſt, not medling here with their opinion of Chriſts locall deſcent to deliuer the Patriarkes.

Pſal. 88.3.

Pſal. 88.3.15.

3. Firſt, neither can this place be vnderſtood of the locall place of hell: for he ſaith, Pſal. 88.3. *My ſoule is filled with euils:* verſ. 15. *Thy terrors haue I ſuffered from my youth:* but the Fathers, that hold a locall deſcent of Chriſts ſoule into hell, do cleere him of all ſuffring there: as *Auguſtine* writeth thus, *Eos dolores ipſum ſoluiſſe credimus, quibus ipſe teneri non poterat, ſed quibus alij tenebantur:* We beleeue he looſed thoſe ſorrowes, with the which he could not be held, but wherewith others were held, *epiſt.* 99. Wherefore if neither the locall place of hell be here vnderſtood, nor yet the materiall graue, which is no place for the ſoule; it remaineth, that this pit, graue, darknes, depth, hell (for all theſe names it hath) be referred to the ſorrowes of Chriſts ſoule: as *Ambroſe* againe expoundeth the third verſe: *Anima mea repleta malis; anima mea vtique, non diuinitas:* My ſoule is filled with euils, my ſoule, not my diuinitie, *lib.* 3. *de fid. c.* 3.

Act. 2.24.

Argum. 2. Another place, which I vrge againſt the Papiſts, is Act. 2.24. where wee reade thus, as their vulgar Latine text tranſlateth: *Solutis doloribus inferni:* The ſorrowes of hell being looſed, for it was impoſſible he ſhould be holden of it: the Greeke hath the ſorrowes of death, but I preſſe them with their owne and onely authentike tranſlation, *the ſorrowes of hell being looſed:* but Chriſt felt not the ſorrowes of hell after death: *Ergo*, he felt them in his ſoule, while he liued.

1.

Anſw. Firſt, Chriſt looſed the ſorrowes of hell, not becauſe he was held or caught of them, but leſt he might be caught: like as the ſnare of the hunter may be ſaid to be broke, leſt it might catch or entangle, not becauſe it hath already taken.

2.

2. Chriſt is ſaid to haue looſed the ſorrowes or bands of hell, wherewith others were held, and not himſelfe, *Bellarm. lib.* 4. *de Chriſti anima c.* 8. *reſp. ad argum.* 5.

Matth. 7.8.

Contra. 1. The firſt expoſition is contrary to the text that followeth, verſ. 27. *Thou wilt not leaue my ſoule in hell:* If Chriſts ſoule be not left or forſaken in hell, yet it followeth it was in hell. 2. The word, κρατεῖσθαι, *to be holden*, betokeneth properly, a faſt or ſure holding, as Matth. 7.8. *Yee hold faſt the tradition of the elders:* ſo that the meaning is not, it was impoſſible he ſhould be caught, but not held, bound or detained. 3. The phraſe of the Scripture is otherwiſe, Pſal. 124.7. *Our ſoule is eſcaped as a bird out of the ſnare of the fouler, the ſnare is broken and we are deliuered;* the eſcaping is out of the ſnare, as the bird is firſt taken, and then deliuered. 4. *Origene* alſo ſo expoundeth vpon theſe words, Cantic. 2.10. *Ariſe my loue: Surrexi à mortuis fractis mortis iannis & inferni vinculis diſſolutis:* I roſe from the dead the gates of death being broken, and the bands of hell looſed, &c. The bands of hell were looſed, as the gates or barres of death broken: but the gates of death were broken, not before Chriſt entred into death, but after he had yeelded to death: ſo then were the bands of hell looſed after they had faſtened vpon Chriſt.

Pſal. 124.7.

2.

2. 1. The ſecond expoſition is contrary to the very words: it was impoſſible for *him* (he ſaith not for other) but for himſelfe to bee held of them. 2. In the next verſe, 25. the Apoſtle expoundeth himſelfe ſaying, *Dauid ſaith concerning him, &c.* he ſpeaketh of Chriſts perſon, and not of any other.

3. The Apoſtle giueth this as a reaſon, why God raiſed vp Chriſt, *looſing the ſorrowes or bands of death*: for him then the bands were broken, who was raiſed vp againe: but Chriſt was onely raiſed vp againe.

Argum. 3. That the whole puniſhment of bodie and ſoule which was due vnto vs, Chriſt our redeemer was in generall to ſuffer and ſatisfie for in his owne perſon. But the torments and terrors of hell, and the vehement ſenſe of Gods wrath, are that puniſhment which did belong to the ſoule: *Ergo*, Chriſt did ſuffer the terrors of hell.

Anſw. If Chriſt ſuffered the whole puniſhment of hell due vnto vs: then *darknes, Feuard. p.* 444. *conf.* 2. *lin.* 10. *damnation, malediction, deſperation.* 446. *conf.* 5. ſecond death and deſtruction for euer, *p.* 453. *lin.* 3.

How Chriſt bare our whole puniſhment both of ſoule and body.

Contra. 1. The whole puniſhment implieth the whole kinde or ſubſtance of the puniſhment, not all the circumſtances, and the very ſame manner: the whole puniſhment then is the whole kinde of puniſhment, that is in bodie and ſoule which Chriſt ought to haue ſuffered, though not in the ſame manner and circumſtance: neither for the place of hell, *locally*, nor for the time *eternally*, nor for the manner, *ſinfully*. The firſt of theſe excludeth vtter darknes, which is an inſeparable adiunct of the place of hell; the ſecond freeth Chriſt from *eternall* damnation; the third doth cleere him from deſperation, which cannot be committed without ſinne. 2. And in making theſe exceptions do wee otherwiſe

Heb.2.17.
Heb.4.15.

ſpeake, then the Scripture doth, which ſaith, Heb. 2. 17. *It became him in all things to bee made like his brethren*: will you here take the Apoſtle ſhort, and inferre, he was therefore like vs in ſinne? therefore giue vs leaue to expound our meaning, as the Apoſtle doth, Heb. 4. 15. *He was in all things tempted in like ſort, yet without ſinne.* So then like as, when we ſay, Chriſt tooke *our whole nature*, which is a true Catholike ſaying, and vſed of the Fathers: *Totum hominem deus ille ſuſcepit*: God tooke whole man, *Fulgent. ad Thraſimund. lib.* 3. we meane not, that he tooke our ſinfull nature: ſo in this ſaying, Chriſt was to ſuffer our whole puniſhment, al ſuch puniſhments as cannot be ſuffered without ſinne, as *deſperation*, finall *reprobation*, are manifeſtly excepted.

Act.2.24.

3. If you will allow vs this exception of ſinne in Chriſts ſatisfactorie ſacrifice, I truſt you will diſpenſe alſo with the perpetuitie, which includeth an impoſſibilitie: for the Apoſtle ſaith, *it was impoſſible, that Chriſt ſhould be held of the ſorrowes of death*, Act. 2. 24. and the reaſon is, becauſe Chriſt was without ſinne, and therefore could not for euer be held in deaths bondage: If then where there is no *iniquitie*, there can be of puniſhment no *perpetuitie*, you muſt alſo yeeld vs this ſecond exception of *perpetuitie*, becauſe of Chriſts holines and *pietie*.

Matth.25.41.
Luk.16.26.
2.Pet.2.4.
Epheſ.2.2.

4. For the third exception of the place of hell: firſt, the holines of Chriſts perſon doth exempt him, becauſe it is prepared onely for the deuill and his angels, and the euerlaſtingly accurſed, Matth. 25. 41. Secondly, if Chriſt by his *innocencie* is freed from the *perpetuitie*, ſo is he alſo from the very place and *obſcuritie*, becauſe they that are there neuer come from thence, Luk. 16. 26. Thirdly, it is alſo a queſtion worth the asking, where the ſite of hell ſhould be; whether the place make hell, or rather the wrath and abſence of God doth not cauſe it; and whether the diuels be not in hell? S. *Peter* ſaith, *they are caſt downe to hell, and kept in chaines of darknes*, 2. Pet. 2. 4. and S. *Paul* calleth the deuill, *the prince that ruleth in the ayre*, Epheſ. 2. 2. the ayre then is the diuels hell. So *Bernard* ſaith, *In pœnam ſuam diabolus locum in aëre iſto medium inter cœlum & terram ſortitus eſt, &c.* The diuell for his puniſhment is allotted to haue his place in the ayre in the midſt betweene heauen and earth, *in Cantic. ſerm.* 54.

Of the place of hell.
Where the deuils hell is.

And *Auguſtine* before him thus expoundeth S. *Peter*: *Mali angeli, &c. quamuis pœnaliter hunc infernum i. caliginoſum aërem tanquam carcerem acceperint*: The euill angels are reſerued in chaynes of darknes for the day of iudgement, as S. *Peter* ſaith, though euen now they haue their priſon, penally, this infernall and darke ayre, *de natur. bon. cap.* 33. Yet neither *Auguſtine*, nor we do thinke, but that the diuels are appointed to a further puniſhment at the day of iudgement: ſo the Apoſtle expreſſeth 2. Pet. 2. 4. So the deuill himſelfe feareth and expecteth: Luk. 8. 31. The ſpirits deſire, not to be ſent into the deepe. Thus much *Auguſtine* confeſſeth: *Diabolo mors alterius generis præparatur in æterno igne tartari*: Another kinde of death is prepared for the diuell in euerlaſting fire, *lib.* 4. *de Trinitat. c.* 13. Yet thus much we haue gained, that, ſeeing this ayre is the diuels preſent hell, hell may bee in this world: and therefore it is neither impoſſible, nor improbable, that the croſſe was Chriſts hell.

2.Pet.2.4.
Luk.8.31.

Iſay.53.11.
Coloſſ.2.11.

5. Like as Chriſt then is ſaid to beare all our iniquities, Iſay 53. 11. (*all* is not there expreſſed: but who doubteth, that he bare all and not onely ſome) ſo is he truly ſaid to beare all our puniſhment: but he bare our ſinnes without ſinne, neither was he to beare them for euer, nor to carrie them downe to hell with him; in all which manner wee ſhould haue borne them, but to faſten them onely to his croſſe, Coloſſ. 2. 11. ſo giue vs leaue to ſay, he did beare all our puniſhment, though not as we ſhould haue borne it, that is, *ſinfully, eternally* and *helliſhly*; but to finiſh all vpon the croſſe, and in ſuch ſort, as Gods iuſtice was *ſatisfied*, his perſon not *diſgraced*, nor his holines *defiled*, and yet mans ſaluation fully *perfited*.

6. And leſt this phraſe of ſpeech, that Chriſt ſuffered whatſoeuer wee ſhould haue ſuffered, might be thought onely now to be taken vp; Saint *Hierome* long before hath ſo ſpoken and written: *Factus eſt pro nobis maledictum, vt nos liberaret à maledicto, quod enim nos pro noſtris debebamus ſceleribus ſuſtinere, ille pro nobis paſſus eſt, &c.* He was made a curſe for vs, to deliuer vs from the curſe: for that, which we ought to haue ſuſtained for our ſinnes, he ſuffered for vs, *in Iſai. cap.* 53. And it followeth:

Ex quo perſpicuum eſt ſicut corpus flagellatum,&c.ita animam verè doluiſſe: By the which it is manifeſt, as his body was whipped, ſo his ſoule was truly grieued, &c. But it will be here ſaid vnto vs, that *Hierome* ſaith not, Chriſt ſuffered all, that was due to our ſinnes.

*Anſw.*1. As though an indefinite propoſition is not for the moſt part equiualent to an vniuerſall, though it haue not the note of vniuerſalitie: as when we ſay, *men are mortall,* it is euident, that wee meane all: but it is not ſo properly ſaid, men are *good,* wiſe, &c. becauſe theſe ſpeeches are particular, all are not ſo. Yea the Scripture ſo vſeth to ſpeake, Ioh.1.29. Behold the Lambe of God that taketh away the *ſinne* of the world; I hope *all ſinne* be vnderſtood: for there is no ſinne for the which Chriſt died not: Mark 16.16. *He that beleeueth,&c.* I hope the meaning be, *omnis qui credit,* euery one that beleeueth, though the note be not expreſſed.

Ioh.1.29.

Mark.16.16.

2. Saint *Hieromes* meaning is plaine, that Chriſt ſuffered *all*: for he was made that by ſuffring, which we are deliuered from, as his firſt wordes do import; but we are deliuered from the curſe both of body and ſoule: *Ergo.* 2. He ſheweth in the latter part of the ſentence, that he meaneth all both the whipping of the bodie, and true griefe of the ſoule: and ſo I hope this teſtimony is cleered.

Hilary is yet more euident: *The onely begotten Sonne of God to finiſh the ſacrament of his death, conſummaſſe ſe omne humanarum genus paſſionum teſtatur, doth teſtifie, that hee had finiſhed euery kind of humane paſſions, when he ſaid, It is finiſhed: lib.10.de Trinitate.* And *Tho. Aquine* confeſſeth, as he is cited before, that Chriſt, *ſecundum genus,* in generall ſuffered euery humane paſſion. 3. *pag.qu.46.art.52.*

*Argum.*4. The Prophet *Iſay* ſaith, *he carried our ſorrowes,* Iſay.53.4. that is, all: *Ergo,* he did beare the ſorrowes of hell.

Iſay 53.4.

For the further explication of our meaning, and ſtrengthening of this argument: though the Prophet doe not put to the ſigne *all,* yet *Matthew* doth, that beſt knew the Prophets meaning, Mat.18.16. He healed *all* that were ſicke, *that it might be fulfilled, &c. he tooke our infirmities and bare our ſickneſſes:* If Chriſt fulfilled the Prophet in healing all ſickneſſes, then the Prophet ſpake of all. And againe, Matth.4.23. *He healed euery diſeaſe, and euery ſickneſſe:* not ſome, but all.

Matth.18.16.

Matth.4.23.

2. Chriſt indeede bare theſe ſorrowes for vs, but they were his ſorrowes, not ours; as the words following do well declare, he was *wounded,&c.* were not the wounds of his body his? ſo were the ſorrowes. 2. If they were our ſorrowes, not his, then our owne ſorrowes redeeme vs, which I thinke is no good doctrine. 3. *Ambroſe* in deede ſaith, *Doles domine Ieſu non tua ſed mea vulnera; quid mirum quod pro omnibus doluit, qui pro vno fleuit,&c.* Thou lamenteſt Lord Ieſus not thy wounds, but mine (that is ſinnes) no maruaile if he grieued for all, that wept for one, *lib.2.de fid.c.3.* The occaſion of Chriſts griefe was the wound of our ſinnes: but the griefe was his owne: as the griefe was his owne when he ſorrowed for *Iudas,* ſo was it, when he grieued for all. And againe in the ſame place he ſaith, *Mæror eius mærorem noſtrum aboleuit:* His griefe did aboliſh ours: He maketh a manifeſt difference betweene Chriſts griefe and ours: therefore Chriſts griefe in propertie was not ours, &c.

3. Whereas *Fenardentius* by theſe ſorrowes vnderſtandeth onely the infirmities of the body, as hunger, thirſt, wearines, &c. *p.415 lin.1.* I anſwere, 1. The Septuagint tranſlate, *τὰς ἁμαρτίας ἡμῶν φέρει.* He bare our ſinnes. 2. If he refuſe the Septuagint, let him take *Hieromes* expoſition, *Si ille qui peccatum non fecit pro nobis doluit & peccata noſtra portauit,&c.* If he, which did no ſinne, grieued for vs, and *bare our ſinnes,* how much more we, *lib.2.aduer.Pelag.* 3. If *Hierome* content him not, *Peters* interpretation cannot bee refuſed, who following the Septuagint in the ſame words and ſenſe ſaith, *He bare our ſinnes in his bodie, &c.* 1.Pet.2.24. But he will ſay, what is this to the purpoſe? Yes very much, for if the Apoſtle interpreteth ſinnes, where the Prophet ſaith ſorrowes, what are they elſe but the ſorrowes of Chriſts ſoule for our ſinnes? 4. If by ſorrowes wee vnderſtand infirmities, I hope the infirmities of the ſoule ſhall haue place heere, as well as the infirmities of our bodies, ſeeing Chriſt tooke all our infirmities, as *Matthew* expoundeth; and ſo ſaith *Fulgentius, Animam rationalem habens, quicquid fuit infirmitatis animæ ſine peccato ſuſcepit & pertulit:* Chriſt hauing a reaſonable ſoule, did take alſo and beare without ſinne, whatſoeuer infirmitie of the ſoule: *lib.3. ad Thraſimund.* If then he bare all the infirmities of the ſoule, then the internall ſorrow and ſoule ſuffrings for ſinne.

*Argum.*5. I will adde ſome teſtimonies of the fathers: *Origene* maketh Chriſts hell vpon the croſſe: *Vnumquodque peccatorum, ob quæ Chriſtus iturus ad inferos, portæ ſunt inferorum:* Euery ſinne, for the which Chriſt was to goe into hell, are the gates of hell, *Tract.1.in Matth.* But I truſt no man will ſay that Chriſt after his death went into hell, to ſuffer for our ſinnes. Againe, *Ille dominabatur in nobis donec daretur ei pro nobis redemptio anima Ieſu, decepto videlicet. & exiſtimanti, quaſi poſſet dominari eius, & non videnti, quod non poterit ſuſtinere in tenendo eam tormentis; data autem anima eius in redemptionem pro multis non manſit apud eum, cui fuerat data; propter hoc dicit propheta, quoniam non derelinques animam meam in inferno:* The diuell had rule ouer vs, till the ſoule of Chriſt was giuen him for our redemption; he being deceiued, and thinking that he might alſo beare rule ouer it, and not perceiuing, that he could not endure to hold it long in torment: but Chriſts ſoule being giuen to be a redemption for many, did not ſtay with him, to whom it was giuen; and for this the Prophet ſaith, *Thou wilt not leaue my ſoule in hell, Tract.12.in Matth.* Heere *Origene* affirmeth, that Chriſts ſoule was tormented in hell, which was not after his death: *Ergo,* it was while he liued: the reſt that *Origene* ſaith, that Chriſts ſoule was giuen as a price of our redemption to the deuill, and by him

The croſſe in what ſenſe it may be called Chriſts hell.

him tormented, ſeemeth ſomewhat hard, and to that end I alleage him not, but onely to proue the hell torments of Chriſts ſoule, which is here affirmed.

S. *Ambroſe* thus witneſſeth: *Quæ erat cauſa incarnationis, niſi vt caro, quæ peccauerat, per ſe redimeretur: quod peccauerat igitur, hoc redemptum eſt: non eſt ergo immolata diuinitas Chriſti, quia non peccauerat diuinitas Chriſti: hoc obtulit Chriſtus quod induit; induit autem, quod non habuit*: What other cauſe was there of Chriſts incarnation, but that the fleſh, which had ſinned, might be redeemed by it ſelfe; therefore Chriſts deitie was not ſacrificed, becauſe it had not ſinned: Chriſt offered that which he tooke, he tooke that which he had not: *de incarnat. c.6.* Though he giue an inſtance onely of the fleſh, yet his reaſons doe alſo hold for the ſoule. Firſt, that which was to be redeemed, was redeemed by it ſelfe, the fleſh by the fleſh: *Ergo*, the ſoule by the ſoule. Secondly, whatſoeuer had ſinned, was to be ſacrificed: *Ergo*, the ſoule alſo which properly ſinneth, the diuine nature onely is excepted. Thirdly, whatſoeuer Chriſt tooke that he had not before, was offered: but he tooke a ſoule as well as fleſh. *Ergo.*

Bernard; *Non derelinques animam meam in inferno: infernus quidem & carcer animæ, rea conſcientia eſt*: Thou ſhalt not leaue my ſoule in hell: the hell and priſon of the ſoule is a guilty conſcience, *in aſſumpt. ſerm.4.* He maketh the griefe of Chriſts ſoule his hell. Againe, *Sunt gradus in aſcendendo & deſcendendo; in deſcendendo primus gradus à cœlo vſque ad carnem, ſecundus ad crucem, tertius ad mortem: ecce quouſque deſcendit, nunquid amplius potuit? poterat iam certè dicere rex noſter, quid vltra debui facere & non feci?* There are degrees in aſcending, and deſcending: the firſt degree in Chriſts deſcending was from heauen to the fleſh; the ſecond to the croſſe, the third to death: behold how farre he deſcended, could he deſcend any more? ſurely our King might haue ſayd, what could I haue done more, and I did it not? *ſerm. paru.* 18. He maketh the whole deſcenſion of Chriſt to be finiſhed before and in his death: therfore in his ſentence Chriſts ſoule deſcended into hel vpon the croſſe, or not at all.

But it will be obiected againe out of *Bernard* where he ſaith: *Semel ille deſcendit* (*i. ad inferos*) *non ſanguis, ſed anima, cum corpus penderet exanime ſuper terram*: He once deſcended to hell, not his blood, but his ſoule, while his body did hang without life vpon the earth, *Cantic. 75.* I anſwere: firſt, this word (*exanime*) doth not alwayes ſignifie dead, but aſtonied, or halfe dead, as we ſay, *exanimatus metu*, aſtonied or halfe dead for feare: ſo Chriſts body might be ſaid to be as dead, in that long ſilence vpon the croſſe, his body being as exanimated with the grieuous tortures of his ſoule: I had rather ſo take *Bernard*, then to make him ſpeake contraries. Secondly, hee ſaith againe, *Qui traduxit aereas poteſtates & affixit cruci ſuæ, claret quia ſuper infernales officinas poteſtatem accepit*: Which did traduce the ayrie powers and faſtened them to his croſſe, it is cleere that he receiued power ouer the infernall regions, &c. *in die aſcenſ. ſerm.2.* If Chriſt then did triumph and conquer the infernall powers and regions vpon the croſſe, what other cauſe can be aſſigned of his deſcenſion, vnleſſe wee will ſay, he went thither to deliuer the Patriarkes? but *Auguſtine* thinketh, that *Abraham* and the Prophets were *in ſinu Abrahæ*, in the boſome of *Abraham*, and not in hell, *epiſt.99.* Thirdly, and if it be granted that *Bernard* being carried away with the error of that time, to thinke that Chriſt went downe locally to hel to deliuer the Patriarkes, yet he may very wel hold the ſpirituall deſcending of Chriſt to hell by the ſuffrings of his ſoule, as I haue ſhewed: ſeeing the local deſcenſiõ was not to ſuffer, but to conquer.

To theſe teſtimonies may be adioyned thoſe which are diſperſedly alleaged before: as firſt, of *Ambroſe. argum.1. artic.4.* ſecondly, *Origene argum.2. artic.1.* thirdly, *Fulgentius argum.3. artic.1.* fourthly, *Auguſt. argum.3. artic.4.* fifthly, *Hierome argum.3. artic.6.* ſixthly, *Ambroſ. argum.4. artic.2.* *Athanaſius* alſo is an euident witneſſe for vs: who hauing made mention of *Adams* double puniſhment, and the ſentence giuen againſt his bodie, that it ſhould returne to duſt, and againſt his ſoule, *thou ſhalt dye the death*, proceedeth further thus: *Ac proinde opus fuit illo ipſo iudice, qui hoc decretum tulerat, vt ipſe per ſe ſententiam ſolueret ſub ſpecie condemnati, incondemnatum ſe, ſyncerumque à peccatis oſtendens, vt hominem deo reconciliaret, hominemque totum in libertatem vindicaret*: And therefore it was needfull that the ſame Iudge, which made the decree, ſhould by himſelfe diſſolue the ſentence vnder the ſhew of a man condemned, ſhewing himſelfe vncondemned and ſincere from ſinne, to reconcile man vnto God, and reſtore whole man to libertie, *de incarnat. Chriſti.* If Chriſt, *ſub ſpecie condemnati*, vnder the ſhew of a man condemned, muſt reſtore whole man to libertie, and diſſolue the whole ſentence giuen both againſt mans body and ſoule: but he could not preſent himſelfe as a man condemned in ſoule, in the locall place of hell, (for there he ſuffered not) it followeth then that he ſhewed himſelfe as a man condemned in ſoule vpon the croſſe.

Obiect. It will be anſwered, that *Athanaſius* ſaith not he was condemned in ſoule, and that we do wreſt him againſt his minde: ſeeing he manifeſtly affirmeth Chriſts locall deſcenſion.

*Contr.*1. That muſt be *Athanaſius* meaning, that hee was as a man condemned in ſoule: for there he was as a man for vs condemned, where in himſelfe he was vncondemned and free from ſinne: but Chriſts innocencie was in his ſoule, therefore there was the condemnation chiefly.

2. He by himſelfe looſed the ſentence to reſtore whole man; as by himſelfe he looſed the ſentence for the body by being condemned and ſuffring in the body; ſo by himſelfe to looſe the ſentence againſt the ſoule, he muſt ſuffer alſo and be as condemned in ſoule.

3. We grant *Athanaſius* doth hold the locall deſcenſion otherwhere; that nothing hindreth the ſenſe here: for that deſcenſion was not to ſuffer, but to conquer: but this deſcenſion and ſuffering

is of a man in ſhew condemned: for like as the bodie of Chriſt ſuffered vpon the croſſe, yet afterward triumphed ouer death in the reſurrection; ſo he might thinke, that Chriſts ſoule though ſuffering vpon the croſſe, might notwithſtanding afterward make a more full conqueſt of hell.

Beſide the teſtimonies of *Origene*, *Athanaſius*, *Fulgentius* of the South Church before alleaged; may be ioyned that ſaying of *Chryſoſtome* the great Patriarke of the Greeke Church: *Chriſtus plurib. in morte vexatus dolorib, quam omnes tragœdi ſcribere poſſunt, expirauit*: Chriſt being vexed with more ſorrowes, then all the tragedians in the world can expreſſe, gaue vp the ghoſt: *homil.31.in Matth*, but what are thoſe ſorrowes that no tongue or penne can expreſſe, other then the deepe griefe of the ſoule, and as it were the ſorrowes of a kinde of hell for the time in the minde.

French confeſſ. artic. 14. *That hee might ſuffer both in ſoule and bodie, and be made like vnto vs in all things, &c.* The ſorrowes then of hell, which take hold many times of the righteous, Chriſt was not free from, that he might be like vnto his members. Harm.ſect.6. pag 99.

Cuſanus their Cardinall doubteth not to ſay, *Illam pœnam ſenſus conformem damnatis in inferno pati voluit*: That paine of ſenſe conformable vnto the damned in hell, he would ſuffer to the glory of his father, &c. *Excitat. lib.10. ex ſermon. qui per ſpiritum ſanctum ſeipſum obtulit, &c.*

The concluſion of all is this, that ſeeing the Prophet *Dauid* before ſpake of Chriſt, that the ſorrowes of hell did compaſſe him about, *argum.1.* and that Chriſt looſed the ſorrowes of hell, wherewith hee could not be held, *argum.2.* and it was neceſſarie that Chriſt ſhould ſuſtaine the whole puniſhment of bodie and ſoule due vnto vs, *argum.3.* ſeeing alſo Chriſt bare all our ſorrowes, *argum.4.* and the Fathers herein together witneſſe with the Scriptures: it remaineth that Chriſt entred in ſoule into hell, and ſuſtained the very ſorrowes thereof for vs vpon his croſſe, in ſuch manner as is before declared.

AN APPENDIX CONCERNING THE FIRE OF hell, whether it be onely materiall and corporall.

THE OBIECTIONS ANSWERED.

BEllarmine vſeth this as a ſpeciall argument, againſt Chriſts ſuffering in ſoule the ſorrowes of hell, because that hell is not in this life, neither can the flames thereof be kindled here, *Bellarm. lib.4. c.8. argum.5.* And againe, he taketh vpon him to prooue that hell fire is corporall; and ſo hee imagineth his Purgatorie fire to be, which onely worketh vpon ſoules, *lib.2. de Purgat. c.11.* So that he ſeemeth thus to thinke, that hell fire, which ſhall torment mens ſoules and bodies, is corporall onely and materiall: and that the ſenſe of Gods wrath is no part of the ſorrowes of hell, *lib.4. de Chriſt. anim. c.8. argum.5.* Artic. 18.

Obiect.1. Hee reaſoneth thus from the Scripture: In euery place the puniſhment of the wicked is ſaid to be fire, and that the Lord ſhall iudge them, and puniſh them with fire, which muſt be taken properly, where no abſurditie followeth: and therefore the fire of hell is corporall, *lib. 2. de Purgat. c.11.*

Anſwere. 1. Some places of Scripture doe deſcribe the manner of Gods comming to iudgement, which ſhall be with fire conſuming the heauens, the earth and the mountaines: which we denie not, but that the world at the day of iudgement being a materiall ſubſtance, ſhall be conſumed with materiall and corporall fire: as *Hierome* ſaith, *Igneus dominus totus adueniet*: The Lord ſhall come all fierie, *de ſanct. diuin. legis.* And *Ambroſe*: *Teneamus hic poſiti humilitatem, vt cum vnuſquiſq; noſtrum venerit ad iudicium dei, ad illos ignes, quos tranſituri ſumus, dicat, vide humilitatem meam*: Let vs hold faſt humilitie, that when euery one commeth to iudgement, to thoſe fires, which we muſt paſſe thorow, hee may ſay, behold my humilitie, *ſerm.20. in Pſal.119.* All this we grant: but it followeth not, becauſe the fire of that day ſhall be materiall, burning but for a time, and conſuming things corporall, that therefore hell fire tormenting ſpirits as well as bodies, ſhall onely be corporall.

2. Other places make mention of hell fire, but whether it is corporall or ſpirituall they ſhew not: the mentioning of brimſtone together with fire, Reuel. 21.8. doth no more prooue it to be corporall, then, where the Prophet deſcribing hell ſaith, *the burning thereof is fire and much wood*, Iſay. 30.33. we may imagine that hell fire is kindled with wood. 2. The Prophet ſheweth in the ſame place what this brimſtone is, *The breath of the Lord like a riuer of brimſtone doth kindle it.* Reuel.21.8. Iſay 30.33.

3. We grant a corporal and material fire in hell, but not only, neither are all hell flames corporal, but as *Bernard* ſaith: *In carne cruciabuntur per ignem, in ſpiritu per conſcientia vermem*: They ſhall in their fleſh be tormented with fire, in the ſpirit by the worme of conſcience, *Meditat. c.4.*

Obiect.2. Here diuers Fathers alſo are alleaged to prooue the fire of hell to be corporall and materiall; as *Gregorie*, *Auguſtine*: *Bellarm. lib.2. de purg. cap.11.*

Anſw. Firſt, *Gregorie* in flat termes calleth it *ignem incorporeum*, incorporall fire: but it is anſwered that *Gregorie* is falſified: *incorporeum*, incorporall, being put for *corporeum*, corporall: for he ſaith afterward, that this fire doth *corporaliter vrere*, burne corporally. And *Bellarmine* doth further anſwere, that it is, *mendum ſcriptorum*, the fault of the writer, *lib.2. de purgat. c.11.*

Contra. 1. If *Bellarmines* copie, and our copies, and conſequently all bookes of *Gregorie*, haue *incorporall*, how is it like to be the writer or Printers fault? it is ſtrange that there ſhould be no true corrected copie of *Gregorie.* 2. We may rather ſay, that *corporaliter* comming after, is crept in for *incorporaliter*, incorporally. 3. If *Bellarmine* alleage *Gregorie* for purgatorie fire, how can it ſerue for hell fire, ſeeing the one they imagine to be temporall, the other is eternall? 4. Admitting *Gregorie* to be corrupted, yet he is farre from affirming all hell fire and flames to be corporall.

3. 1. *Auguſtine*, as he is alleaged by *Bellarmine, lib.* 21. *de ciuitat. dei cap.* 10. doth ſhew indeede how *incorporall* ſpirits after a meruailous manner may be afflicted with the paine of corporall fire: but he is farre from thinking, that there is no paine or fire in hell but materiall and corporall; nay hee concludeth the contrarie, and thinketh it to be more *likely, that the bodie ſhould be afflicted with fire, the ſoule with a kinde of ſorrow as it were a worme, &c. ſo that by no meane any man thinke the bodies in hell to be ſuch, that they ſhall not be touched with the paine of fire.* 2. *Auguſtine* himſelfe thinketh elſewhere, that the ſoules of *Lazarus* and the rich man, were not *in loco corporali*, in any corporall place, *de Geneſ. lib.* 8. *c.* 5. and that the fire wherein the rich man was tormented, was no more corporall, then his tongue or finger, *lib.* 21. *de ciuit. dei, c.* 10. and he reſolutely concludeth, *Subſtantiam inferorum non eſſe corporalem, ſed ſpiritualem*: That the ſubſtance of hell is not corporall, but ſpirituall, *lib.* 12. *de Geneſ. c.* 32. And hee proueth, that there is an hell by this experiment, becauſe many being terrified in their dreames, *metuunt ne rurſus dormiant*, are afraid to ſleepe againe, *ibid.* But this ſheweth hell to be rather a ſpirituall paine, then a corporall. Wherefore *Auguſtine* is farre from limiting hell to a corporall fire or paine, making the chiefe part and ſubſtance thereof ſpirituall.

THE QVESTION CONFIRMED.

THAT THE FLAMES OF HELL FIRE ARE not onely materiall and corporall

THat as the bodies of the damned and reprobate ſhall be tormented in hell; ſo it is not vnlike but they ſhall burne euen with a materiall fire vnquenchable, it is very probable: though it be not fit that we ſhould too curiouſly ſearch into theſe ſecrets, which the faithfull ſhall neuer haue experience of. *Auguſtine* ſaith well: *Melius eſt dubitare de occultis, quam litigare de incertis*: It is better to doubt of vnknowne things, than to ſtriue for vncertaine, *de Geneſ. ad liter. lib.* 8. *c.* 5. It is ſufficient for vs to know that hell fire is prepared for the diuell and his angels, and the damned companie. And I doubt not to ſay with *Ruffinus*: *Siquis negat diabolum æternis ignibus mancipandum, partem cum ipſo æterni ignis accipiet, vt ſentiat, quod negauit*: If any man denie that the diuell ſhall be ſubiected to euerlaſting fire, he ſhall receiue part of euerlaſting fire with him; that he may feele that, which he denied, &c. But what manner of fire this ſhall be, it is not ſo euident: yet we are moſt ſure, that as hell paine ſhall worke vpon the ſoule, ſo there is a ſpirituall fire and torment, wherewith the ſame ſhall be afflicted: which if it be proued, then one of the chiefeſt arguments faileth them, which is vrged againſt the hell ſorrowes, which Chriſt felt in his ſoule vpon the croſſe.

Iam. 3. 6. *Argum.* 1. S. *Iames* ſaith, that *the tongue is a fire, which ſetteth on fire the courſe of nature, and is inflamed or ſet on fire of hell*, Iam. 3. 6. Such as is the fire, ſuch is the flame, the euilneſſe of the tongue is a firebrand, or flame of hell fire; it is not a corporall or materiall flame; no more is that fire of hell, wherewith it is inflamed.

Mark. 9. 44. Againe, our Sauiour thus deſcribeth hell: *Where the worme dyeth not, and the fire goeth not out*, Mark. 9. 44. Beſide fire, there is the perpetuall gnawing worme of the conſcience. So *Bernard* well expoundeth: *Duo mala ſunt vermis & ignis, altero roditur conſcientia, altero concremantur corpora*: There are two euils, the worme and fire; with the one the conſcience is bitten; with the other, bodies are burned, *par. ſerm.* 16.

Luk. 16. 23, 24. *Argum.* 2. The rich man is ſaid to be in hell torments, and to be tormented in the flame, Luke. 16. 23. 24. but this was no materiall fire, no more then his finger was materiall, or the drop of water, which he craued: ſo much *Auguſtine* confeſſeth, *lib.* 21. *de ciuitat. dei, c.* 10. And that this was a ſtorie done, and not a ſimilitude borrowed, S. *Chryſoſtome* teſtifieth: *Parabolæ ſunt, vbi exemplum ponitur, tacentur nomina*: Thoſe be parables, when the example is ſet downe, and the names concealed, &c. But in this place, *ſi verus eſt Abraham, verus eſt Lazarus*, as there is a true *Abraham*; ſo there is a true *Lazarus, &c.* Hence then I conclude, that there is a fire of hell, not materiall.

Math. 25. 41. *Argum.* 3. The euerlaſting fire of hell is prepared for the diuell and his angels, Matth. 25. 41. The diuels are ſpirits, and cannot properly be tormented with corporall fire: *Ergo*, their proper puniſhment is ſpirituall.

Though it be granted, as *Auguſtine* ſeemeth to inſinuate, *lib.* 21. *de ciuitat. cap.* 10. that incorporall ſpirits may be afflicted with corporall fire, after a miraculous and extraordinarie manner, as the ſoule is afflicted with the torments of the bodie, yet the force of this argument holdeth: for we ſpeake of the proper puniſhment of diuels: 1. The ſoule though it ſuffer by way of ſympathie with the bodie, yet it hath a proper griefe beſide of it owne. 2. Diuels can haue no ſuch affliction by way of ſympathie, ſeeing they haue no bodies to ſuffer by. 3. That God is able by his omnipotent power to make ſpirits

feele

Whether the diuels ſhall be tormented with materiall fire in hell.

ſeele the paine of fire, wee grant; but becauſe hee can doe it, therefore he doth and will, is but a ſilly kinde of reaſoning. 4. It is as vſuall for the body to ſuffer with and from the ſoule, as for the ſoule to be affected and afflicted with the body: the care and griefe of the ſoule doth ſooner weaken the body, then the ſickneſſe of the bodie doth diſtreſſe the ſoule: may not we as well reaſon from Gods power; that he is able to make a corporall ſubſtance, to feele an incorporall paine, and therfore euen the bodies of the damned ſhall be tormented with an incorporall fire in hell? 5. But that the diuels haue a ſpirituall puniſhment beſide the corporall fire of hell (to yeeld ſo much for this time) it is thus euident; becauſe the diuels are now in torment. S. *Peter* ſaith, *they are in hell, and kept in chaines of darknes*, 2. Pet. 2. 4. in hell they cannot be without paine: but in fire they are not; for they are Princes of the ayre, as S. *Paul* ſaith, Epheſ. 2. 2. there is their place; as *Bernard* ſaith, *Elige tibi locum in aëre non ad ſedendum, ſed ad volandum, vt qui tentaſti concutere ſtatum æternitatis, pœnam ſentias propriæ fluctuationis*: Chuſe thy place in the ayre, not to ſit, but to flit, that as thou diddeſt try to ſhake *eternitie*, ſo thou maiſt be now puniſhed with *mutabilitie*: *de* 12. *gradib.* The diuell then is in the ayre, and now in torment: but in the ayre is no fire, *Ergo*, he is in torment without materiall fire. *Origen* ſpeaketh to the ſame purpoſe, cited vpon another occaſion before: that when the diuell ſeeth a man giuen to ſtudie the word of God, *in hoc eorum flamma eſt, in iſto vruntur incendio*, here is their flame, and in this fire are they ſcorched, &c. The fire of enuie then and malice, without any materiall flame, doth ſcorch the euill ſpirits.

2. Pet. 2. 4.

I omit here *Origens* reaſons againſt the corporall fire of hell: firſt, becauſe hell is full of darkneſſe, and the propertie of corporall fire is to lighten or illuminate: but ſo ſhall not that fire in hell: *Neſcio, ſi ille ignis, qui in futuro ſeculo incendit, habeat & aliquid, quod illuminet*: I cannot tell (ſaith he) whether that fire, which ſhall burne in the next world, haue any thing to giue light with, *Hom.* 13. *Exod.* Secondly, he vſeth a better reaſon then this, grounded vpon S. *Pauls* words, *The things which are ſeene are temporall*, 2. Cor. 4. 18. *Neceſſe eſt ergo ſi viſibilis ſit ignis vt ſit temporalis*: It is neceſſarie therefore, if fire be viſible, that it be but temporall, *Tract.* 34. *in Matth.* So he concludeth hell fire to be inuiſible; if it be inuiſible, then alſo incorporall: for it is the propertie of corporall fire to be viſible. But I vrge not *Origens* reaſons, I only produce them: neither doe rely vpon his iudgement in this point, ſeeing *Hierome* noteth this to be one of *Origens* errors: *Gehennæ tormenta non ponit in ſupplicijs, ſed in conſcientia peccatorum*: He doth not place hell torments in puniſhment, but in the conſcience of ſinne, *Hieron. ad Auitum.* But neither of them is to be excluded.

2. Cor. 4. 18.

I conclude then with S. *Ambroſe*: *Ibi erit ſtridor dentium, ſtridor dentium prodit indignantis affectum, eò quòd ſerò vnumcunque pœniteat, &c.* There ſhall be gnaſhing of teeth, gnaſhing of teeth bewrayeth an angrie affection, becauſe they repent too late, &c. *in* 12. *Luc.* Likewiſe *Auguſtine*, who reckoneth theſe among the puniſhments of hell: *Vermis conſcientiæ, ignitæ lachrymæ,* — *dolor ſine remedio* — *abſentia Chriſti, quæ ſola* — *omnibus pœnis intolerabilior*: The worme of conſcience, fierie teares, remedileſſe griefe, the abſence of Chriſt more intolerable, then all griefe beſide, *de triplic. habitat.* 1. 2. *Ergo*, in hell, beſide corporall fire, there is ſpirituall torment: So alſo *Theophylact* vnderſtandeth the *worme* of a biting and gnawing conſcience: *in Marc.* 9. *v.* 44. ſo alſo our moderne interpreters doe expound that place, as *Bucer*, and *Muſculus*, in Matth. 8. v. 12. *quos conſcientia mali cruciat*, the conſcience of ſinne doth torment them: ſo auncient *Ephrem*, *conſcientiæ ſuæ verberib. cruciati*, tormented with the beating of their owne conſcience: *lib. de extrem. iudic. c.* 4: and againe, whereas the Goſpell maketh mention of vtter darkneſſe, hee inferreth vndoubtedly, *ſunt etiam & interiores*, there are alſo inner darkneſſe.

Thomas agreeth, that this worme is ſpirituall, which he interpreteth to be *remorſus conſcientiæ*, the biting of the conſcience: *ſupplem.* 3. *par. q.* 97. *ar.* 2. ſo alſo *Lyranus annot. Marc.* 9. 44.

THE FIFTH PART, WHETHER CHRIST APpeared before Gods tribunall, as guiltie of our ſinnes.

FEuardentius, that cauilling Frier, hauing nothing to obiect againſt this poſition of *Caluin*; *Oportuit Chriſtum ſiſti ad dei tribunal, vt cunctorum noſtrorum maleficiorum reum*: It was behoouefull that Chriſt ſhould ſtand before Gods tribunall as guiltie of all our ſinnes, *Inſtitut. lib.* 2. *c.* 16. *ſer.* 12. He inuerteth, or rather peruerteth the queſtion, and propoundeth to himſelfe to proue, that Chriſt was not *reipſa peccator*, was not indeede a ſinner: confuting that, which no man affirmeth.

Artic. 19.

Argum. Iohn 1. 29. *Chriſt is the lambe of God that taketh away the ſinne of the world*: *Ergo*, he is no ſinner; for then he could not take away ſinne. Heb. 4. 15. *he was in all things tempted in like ſort, yet without ſinne.* Heb. 7. 26. *ſuch an high Prieſt it became vs to haue, which is holy, harmeleſſe, vndefiled.* *Feuarden.* p. 463.

Iohn. 1. 29.
Heb. 4. 15.
Heb. 7. 26.

To this end *Bernard* is alleaged: *electe puer, &c.* holy childe, what haſt thou committed worthie of ſo great confuſion? truely nothing, *Ego homo perditus, totius perditionis tuæ cauſa extiti*: I O man of perdition, was the cauſe of thy perdition, &c. *ſerm. de paſſion.* p. 465.

Anſw. Firſt, I anſwere the Frier, as *Auguſtine* did *Petilian* the Donatiſt, who impudently charged him with a cleane contrarie matter: *Quemadmodum ſi mihi diceres, quod ego Petilianus ſum, non inuenirem, quomodo te refellerem, niſi aut iocantem riderem, aut vt inſanientem dolerem: hoc mihi nunc faciendum* *eſſe video, ſed quia te iocari non credo, vides quid reſtat :* Like as if you ſhould ſay to me, that I am *Petilian*, I could not finde how to refute you, but either to laugh at your folly, or to grieue for your phrenſie; ſo I muſt doe at this time, but becauſe the Frier ieſteth not, but is in good earneſt, you know what remaineth : *cont. Petilian.* 2.38. Thus dealeth the Frier with *Caluine*, charging him with that hee neuer held, as if he ſhould ſay to him, that he was *Fenardentius*, not *Caluine*, *Auguſtine* would haue iudged this either to be fooliſhneſſe or madneſſe in him.

Iohn 14. 30.

2. I ſay with *Hierom*, *Poſſum omnes propoſitionum riuulos vno veritatis ſole ſiccare*, I can drie vp all thoſe allegations with the ſunne of truth : for wee confeſſe Chriſt to be the vnſpotted lambe, to haue beene tempted without ſinne, to be an holy and vndefiled Prieſt : farre be it from vs to thinke or ſpeak otherwiſe of Chriſt; hee himſelfe ſaith : *The Prince of this world commeth and hath nought in me :* Iohn 14.30. and we confeſſe with *Auguſtine*, *Iſte eſt agnus qui in altari crucis hoſtia viua deo patri pro nobis in odorem ſuauitatis oblatus eſt :* This is the lambe, which was offered on the altar of the croſſe a liuing ſacrifice vnto God his father for vs to be a ſauour of ſweetneſſe. *ſerm. de tempor.* 150. But all this being confeſſed and granted, that Chriſt in himſelfe was the vnſpotted and vndefiled lambe, it followeth not, but that for vs and in our perſon he taking vpon him our ſinnes, ſtood as guiltie thereof before God.

THE QVESTION RESOLVED.

CHriſt was in himſelfe moſt holy, moſt pure, moſt innocent, hereunto we moſt willingly ſubſcribe: yet notwithſtanding, he tooke vpon him the burthen of our ſinnes, and made our debt his owne, and ſo as our ſuretie preſented himſelfe as indebted for vs, and in our perſon guiltie of our ſinnes : this the Frier denieth, p.467. 10. But we proue it thus :

Eſay 53.11.

Argum. 1. The Prophet *Eſay* ſaith, *He ſhall beare their iniquities*, Eſay. 53.11. How otherwiſe could he beare them, but by laying them vpon himſelfe?

Anſw. By ſinne the Prophet vnderſtandeth the puniſhment for ſinne, which Chriſt vndertooke. p.467.10. *Fenarden.*

1.Pet.2.24.

Contra. 1. S. *Peter* otherwiſe expoundeth the Prophet, 1. Pet. 2.24. who in his *bodie bare our ſinnes, that we being deliuered from ſinne ſhould liue in righteouſneſſe :* as he ſaith we are deliuered from ſinne, ſo Chriſt bare our ſinnes, but we are deliuered not onely from the puniſhment of ſinne, but from ſinne it ſelfe to liue in righteouſneſſe, *Ergo*.

2. The Prophet alſo expoundeth himſelfe : *God hath laid vpon him the iniquitie of vs all :* verſ. 6. here iniquitie is taken for ſinne it ſelfe, as the fore-part of the verſe ſheweth, *we like ſheepe are gone aſtray, &c.* and then it followeth, *he hath laid vpon him, &c.* He ſpeaketh not of our ſmart, but of our fault, not of the *terrors* of our life, but the *errors*.

Pſal.69.5.

3. Thus *Hierome* alſo expoundeth the Prophet : vpon theſe words, Pſal. 69.5. *My faults are not hid from thee : Hoc ex perſona Chriſti dicitur, ſi ille qui peccatum non fecit, pro nobis doluit & peccata noſtra portauit, &c.* This is ſpoken in the perſon of Chriſt, if hee, which did no ſinne, grieued for vs, and did beare our ſinnes, how much more we? *lib. 2. aduerſ. Pelagian.* Here *Hierome* ſaith that Chriſt ſo bare our ſinnes, as he did no ſinne himſelfe, and in ſuch ſort, that he counteth our ſinnes his.

2.Cor.5.21.

Argum. 2. 2. Cor. 5.21. *He made him to be ſinne for vs, that knew no ſinne, that we might be the righteouſneſſe of God in him :* the Apoſtle ſaith directly, that Chriſt was made ſinne for vs, that is, our ſinne was imputed vnto him.

Anſwere. By ſinne here is vnderſtood the ſacrifice for ſinne, or the puniſhment for ſinne, *Feuard.* p.467. ſo *Auguſtine* and *Ambroſe* expound it.

Contra. 1. *Ambroſe* indeed ſo expoundeth, but he excludeth not the other ſenſe, but ſaith hee was offered both a ſacrifice for ſinne, and as a ſinner himſelfe : *Chriſtus quoniam oblatus eſt pro peccatis, non immerito peccatum factus dicitur :* Chriſt becauſe he was offered for ſinne, is ſaid not amiſſe to be made ſinne, &c. And againe, *Chriſtus quaſi peccator occiſus eſt, vt peccatores iuſtificarentur apud deum :* Chriſt was ſlaine as a ſinner, that ſinners might be iuſtified before God : in 2. Cor. c. 5.

How Chriſt is ſaide to bee made ſinne for vs.

2. The text it ſelfe giueth this ſenſe, that ſinne is to be taken properly, *he is made ſinne, as he knew no ſinne :* but he knew not ſinne properly, nor the puniſhment of ſinne : *Ergo*, he was made ſinne, not the puniſhment onely. Againe, as wee are made righteouſneſſe before God, ſo is he made ſinne; but his righteouſneſſe is verely imputed to vs : *Ergo*, our ſinnes are imputed to him : ſo then as we are ſinners in our ſelues, yet righteous by the imputation of his righteouſneſſe; ſo he being moſt righteous in himſelfe, is made ſinne by the imputation of our ſinnes.

Gal.3.13.

3. *Hierome* alſo thus expoundeth : *Deus qui eum dicitur feciſſe maledictum, ipſe pro nobis eum fecit peccatum :* God which is ſaid to haue made him a curſe for vs, hath made him alſo ſinne for vs : *in 3. ad Galat.* As the Apoſtle then ſaith, *he was made a curſe for vs*; Galat. 3.13. ſo was he made ſinne : but hee was not onely made a ſacrifice or a puniſhment for our curſe, but the curſe it ſelfe. *Ergo*, ſo was he made ſinne.

We doe not then ſay, that Chriſt was polluted, or defiled with our ſinnes, but onely reputed and taken for vs and in our perſon as a ſinner : and thus in charitie we are to vnderſtand them, that haue ſomwhat here exceeded in termes, and not ſo to wreſt and turne their words, as though they did meane to blemiſh Chriſt with the leaſt touch of ſinne : for as *Hierome* well ſaith : *Quid prodeſt vulneribus tuis,* *ſi ego fuero vulneratus,&c.* What ſhall it helpe your wounds to ſee others wounded? *apolog.3.aduerſ. Ruffin.* So it is no defence or excuſe of ones error, to ſee another to erre. I finde that in the councell of *Baſil.ſeſſ.22.* this aſſertion of one *Auguſtine* Archbiſhop of Nazareth was condemned, who ſhould ſay, *Chriſtus quotidie peccat, & ex quo fuit Chriſtus quotidie peccauit:* That Chriſt daily ſinneth, and euer ſince Chriſt was he ſinned daily: *quam aſſertionem pia fidelium aures ſine horrore audire nequeunt:* Which aſſertion godly eares cannot heare without trembling,&c. although this Archbiſhop might haue ſome tolerable ſenſe in this ſentence, yet becauſe the ſpeech was vnuſuall and offenſiue, it was miſliked: ſo, though Chriſt were in our perſon preſented vnto God as guiltie of our ſinnes by imputation, yet we wiſh that all hard and vnwonted phraſes of ſpeech be carefully auoided, as to ſay Chriſt was the greateſt *adulterer, blaſphemer,&c.* becauſe all the ſinne of the elect were laid vpon his backe: it is ſufficient for vs to ſay with the Apoſtle in generall, that Chriſt was made ſinne for vs, and not to deſcend to particulars.

Chriſt is not to be counted a ſinner in particular.

So then I conclude this place with that ſaying of S.*Hierome: Ieſus filius Ioſedech quod interpretatur iuſtus domini, ſacerdos magnus deſcribitur veſtibus ſordidis, qui peccata noſtra non fecit, & tamen peccata noſtra portauit,&c. diciturq́; ei poſt pugnam & victoriam, auferte veſtem ſordidam ab eo; ecce abſtuli à te iniquitatem,&c.* Ieſus the ſonne of *Ioſedech*, which is interpreted the Lords iuſt one, the high Prieſt is deſcribed with filthie garments, which did no ſinne, and yet bare our ſinne: and it is ſaid vnto him after the fight and victory, take away the filthie garments from him; behold I haue taken away thy ſin,&c. thus *Hierome* expoundeth that place, Zach.3.4. where we ſee that our ſinnes which were as the filthie garments put vpon Chriſt, are called his ſinnes.

Zachar. 3.4.

Likewiſe where the Prophet *Iſay* ſaith, *Vidimus eum & non habuit ſpeciem & decorem:* We ſaw him, and he had neither forme nor beautie, Eſay.53.2. thoſe words *Auguſtine* expoundeth thus: *Ecce pulcher ille & ſpecioſus præ filijs hominum veniebat ad fœdam, vt faceret pulchram; dicam & hoc, quia in ſcripturis inuenio, ipſe fœdus factus eſt,&c.* Behold he that was the faireſt among the ſonnes of men came to her that was filthie to make her faire: yea I will ſay further, becauſe I finde it in Scripture, he himſelfe was made filthie,&c. *in Pſal.*103.*part.*1. What elſe was this filthineſſe which Chriſt tooke, but the imputation of our ſinnes? for otherwiſe the iniuries which were offered to his bodie made him more beautifull, in that they commended his patience, inſomuch that the Centurion confeſſed he was a iuſt and a good man, Luke 23.50. And though the ſouldiers mocked him, when they cloathed him with purple, and ſet a crowne of thornes vpon his head, and bowed vnto him, yet they did ignorantly honour, whom they in their heart deſpiſed: and ſo *Cyprian* expoundeth that place, Cantic.3.11. *Come forth ye daughters of Ieruſalem, and ſee the crowne wherewith his mother crowned him*, of the crowne of thornes, which Ieruſalem Chriſts mother after the fleſh ſet vpon him. *Cyprian in ſymbol.* So likewiſe Saint *Ambroſe: Illis licet defuit boni operis affectus, deo tamen ſuus non defuit honor, quia ſalutatur vt rex, coronatur vt victor, vt deus & dominus adoratur:* Though they in ſo doing had no deuotion, yet God wanteth not his honour, for he is ſaluted as a King, crowned as a conqueror, worſhipped as God, *in 22.Luc.*

Iſay.53.2.

Luk.23.50.

Cantic.3.11.

Laſtly, where the Apoſtle ſaith, Rom.8.3. *De peccato damnauit peccatum in carne:* Through ſinne he condemned ſinne in the fleſh; *Origene* thus interpreteth: *Chriſtus ſine dubio pro peccato, quod ex nobis ſuſceperat quia peccata noſtra portauit, carnem incontaminatam obtulit hoſtiam:* Chriſt out of doubt for ſinne, which he tooke of vs, becauſe he bare our ſinnes, did offer his fleſh an vndefiled ſacrifice. *Hom.3. in Leuit.* And againe. *Per peccatum ſuum.i. carnem in crucem actam in qua noſtra peccata ſuſceperat, nos credentes liberauit à peccato:* By his ſinne, that is his fleſh put to the croſſe, wherein hee had taken our ſinnes, hee deliuereth vs beleeuers from ſinne: *Ibid.* From this ſentence of *Origene* I gather, 1. that Chriſts fleſh is called ſinne, not becauſe it was a ſacrifice for ſinne, or was puniſhed for ſinne, but becauſe it tooke our ſinne. 2. that we are deliuered from that ſinne, which Chriſt tooke, which was not the puniſhment of ſinne, but ſinne indeede. 3. that notwithſtanding the bearing of our ſinnes in his fleſh, yet it was an vndefiled ſacrifice vnto God.

Rom.8.3.

Iuſtine Martyr thus alleageth the Prophet, *the Lord deliuered him vp,* ταῖς ἁμαρτίαις ἡμῶν, *to our ſinnes:* our ſinnes then were laid vpon him. Confeſſ.Scotic. *Hee ſuffered for a ſeaſon the wrath of his Father, which ſinners had deſerued artic. of Chriſts death and paſſion:* But Chriſt could not be ſubiect to feele the wrath of God due vnto our ſinnes, if he had not aſſumed our ſinnes.

Dialog. cum Tryphon.

Thomas ſaith, that the head and the members are *vna perſona myſtica*, one myſticall perſon, and ſo his ſatisfaction is the members, as his ſatisfaction is ours, ſo our ſinnes were made his: how elſe are the head and members one myſticall perſon.

Pag.3. q.48. art.2.

The ſumme of all this: that ſeeing all our iniquities were laid vpon Chriſt, *Argum.*1. Seeing hee was made ſinne for vs, *Argum.*2. He was clothed with our filthie rayments, *Argum.*3. Hee became deformed and without beautie for vs, *Argum.*4. He by his ſinne, that is his fleſh, wherein hee bare our ſinne condemned our ſinne, *Argum.*5. We doubt not to affirme and verely beleeue to our endleſſe comfort, that Chriſt was reputed before God, as guiltie of all our ſinnes, which hee willingly vndertooke, and ſo ſatisfied for them for euer.

THE SIXTH PART, WHETHER CHRIST WERE GRIEued and perplexed in his conſcience and ſoule for the ſinnes of the elect, which were laide vpon him.

THE OBIECTIONS ANSWERED.

FEuardentius cannot in any caſe endure this, that Chriſt ſhould ſuffer or feele any thing in his conſcience: *Non in conſcientia ſua patiendo,p.*449.10.but onely admitteth an exceſſiue griefe in Chriſt, by way of contemplation in beholding the ſorrowes of the world: as hauing reckoned vp in particular a great number of ſinnes, he concludeth thus: *Hæc & alia totius mundi ſcelera illico expianda ſibi animo amplectens, &c. tanta totius cordis animique pœnitudine dolet vt par ei nemo vnquam fuerit*: theſe and other ſinnes of the whole world Chriſt beholding in his mind to be by him expiated, is grieued with ſuch penſiueneſſe of minde, as no man was euer like to him,p.455. So then by way of compaſſion and contemplation he doth acknowledge Chriſt to haue beene grieued and not otherwiſe.

Heb.10.13.
Coloſſ.2.20.

Argum. Speciall reaſons and arguments for this their opinion they haue none, but ſuch as haue beene before obiected in generall againſt the ſuffring of Chriſt in ſoule: as Hebr.10.13. *With one offring hath he conſecrated for euer, them that are ſanctified*: Coloſſ.2.20. *Pacifying by the blood of his croſſe,&c.* Perfite reconciliation was wrought by the blood of his croſſe, and by one oblation, not many: *Ergo*, no ſuch griefe or perplexitie was neceſſarie, *Feuarden.p.*449.*conf.*10.

Heb.9.26.
Heb.10.10.
19,20.

Anſw. 1. Though Chriſt ſuffered both in bodie and ſoule, yet was it but one ſacrifice, which the Apoſtle calleth the *ſacrifice of himſelfe*, Hebr.9.26. for the ſoule and bodie made but one Chriſt, yet this ſacrifice had diuers parts: as Hebr.10.10. it is called the offering of his bodie, verſ.19. his blood is mentioned, verſ.20. he ſpeaketh of his fleſh; will ye make as many ſacrifices, as were parts of Chriſts ſufferings?

Coloſſ.1.22.

2. If ye vrge blood ſtrictly, and aſcribe all vnto the blood and nothing elſe, how will ye reconcile the Apoſtle in the ſame place, Coloſſ.1.22. *In the bodie of his fleſh thorough death*: the blood is not his bodie, not his fleſh. 2. The Apoſtle aſcribeth our reconciliation to his death: but his blood was ſhed after his death, as may appeare, Iohn 19. Chriſt giueth vp the ghoſt, verſ.30. and afterward his ſide is pierced, verſ.34. This is well noted by S. *Ambroſe*, *Poſt mortem percuſſus eſt non ante, vt exitus eius voluntarius non neceſſarius videretur*: He was pierced after death, not before, that his death might ſeeme voluntarie, *In Luc.c.*22. Wherefore ye are forced againſt your wils, by one part of the croſſe to vnderſtand the reſt, vnleſſe you will exclude Chriſts blood. 3. If any man ſay, though Chriſts ſide were pierced after his death, yet he ſhed much blood before, when he was whipped, and pricked with thornes, and nayled to the croſſe.

Chriſts ſide pierced after his death.

1.Iohn 5.6.

Anſw. Though we extenuate not the leaſt drops of Chriſts blood: yet the blood which iſſued with water out of his ſide, is eſpecially obſerued by the Apoſtle, 1.Iohn 5.6. And *Bernard* ſaith, *Perfoſſo latere in cruce veluti conſciſſo ſacco pecuniam quæ latebat in pretium noſtræ redemptionis effudit*: His ſide being launced vpon the croſſe, as if the treaſure bagge had beene opened, the money was powred out, that payed our price, *in natal. Dom.ſerm.*2.4. And where the Apoſtle ſaith, *Ieſus came by water and blood*, 1.Iohn 5.6. if blood be ſtrictly vrged, then the water is excluded, which was alſo a neceſſary part of the ſacrifice: *Chriſtus venit non in aqua ſolum, ſed in aqua & ſanguine: Moſes in aqua ſolum venit, vnde & nomen habet, ſed non redemit*: Chriſt came not in water onely, but in water and blood; *Moſes* came in water onely, whereof he hath his name, but he redeemed vs not, *Bernard. ibid.*

The ſoule cōprehended vnder the word *fleſh*.

3. Some will ſay, we yeeld you that all Chriſts bodily ſufferings may figuratiuely be expreſſed by ſome one part or other, as by blood, fleſh, &c. but it were improper thereby to ſignifie the ſoule ſuffrings. *Anſw.* Yet it is not vnuſuall, by fleſh to vnderſtand the ſoule alſo, and ſo conſequently by the ſuffrings of the one to inſinuate the paſſions of the other: as *Auguſtine* ſheweth againſt the Apollinariſts, *Videbit omnis caro,&c.* All fleſh ſhall ſee the ſaluation of God: where fleſh is taken for the whole man, yea for the man regenerate, for carnall men cannot ſee the ſaluation of God: *lib.qu.*83.*qu.*80. And againe, ſeeing it is euident in Scripture, that Chriſt had anguiſh in ſoule, when he ſaith, *My ſoule is heauie vnto death*: they muſt comprehend this alſo vnder the blood of the croſſe, or elſe it is excluded: But *Bernard* for that excellently ſaith, *Totum propter nos agebatur, vt non modo paſſio corporis, ſed cordis affectio pro nobis faceret*: all was done for vs; that not only the paſſion of his body, but the affection of his heart ſhould make to our ſaluation, *in die S. Andreæ ſerm.*1.

Gal.6.4.

4. By the croſſe alſo of Chriſt, not the materiall tree onely, whereon he ſuffered, or the viſible torments which he endured, but the whole myſterie of our redemption, which by his chaſtiſements was puniſhed, is expreſſed: as S. *Paul* ſaith, he will not reioyce but in the croſſe of Chriſt, *whereby he was crucified* to the world, Galath.6.14. It was not the materiall croſſe, whereby *Paul* was crucified, but the ſpirituall force and efficacie of Chriſts ſacrifice: So in the ſame place verſ.12. he ſpeaketh of ſuffering perſecution for the croſſe of Chriſt, that is, the Goſpel and faith of Chriſt: So alſo *Auguſtine* taketh the croſſe: *Nemo poteſt tranſire mare huius ſeculi, niſi cruce Chriſti portatus*; No man can paſſe through the ſea of this world, vnleſſe he be borne vp by the croſſe of Chriſt, &c. and afterward he ex-

poundeth himſelfe, *Crede in crucifixum, & poteris peruenire*; Beleeue in him, that was crucified, and thou maiſt goe through, *tract.2. in Euangel. Ioan.* Thus then I truſt it is euident; that neither the *blood*, nor the *wood* of Chriſts croſſe doe aboliſh or diminiſh the bleſſed ſufferings of Chriſt in his ſoule.

THE QVESTION CONFIRMED.

CHriſt in himſelfe being holy, innocent, vndefiled was touched with no conſcience of ſin; as *Auguſtine* well ſaith, *Inter iudicem iuſtum, & conſcientiam tuam, noli timere niſi cauſam tuam:* Betweene the Iuſt iudge and thy conſcience, feare nothing but thy cauſe, *in Pſal.*37. yet we doe beleeue to our great comfort, that as Chriſt in great compaſſion toward vs, did aſſume and appropriate our ſinnes to himſelfe, making them as it were his owne; ſo he alſo in his ſoule and conſcience did trauaile with exceeding griefe and ſorrow for our ſinnes, as for his owne.

*Argum.*1. The Apoſtle ſaith, Heb.2.17. *It became him in all things to be made like vnto his bretheren*; and Heb.4.15. *He was tempted in like ſort, yet without ſinne*: If Chriſt then had experience of all our tentations and ſorrowes, but without ſinne; then of the trouble alſo and perplexity of conſcience, which is in vs, but in him without ſinne: ſo *Fulgentius* ſaith; *Rationalem animam habens, quicquid fuit infirmitatis anima ſine peccato ſuſcepit & pertulit, vt dum humana anima paſſiones in anima quam accepit, vinceret, noſtras quoq; animas ab infirmitatibus liberaret*: Hauing a reaſonable ſoule, whatſoeuer infirmity of the ſoule without ſin he tooke & bare, that while he ouercame the paſſions of mans ſoule in his ſoule which he took, he might alſo deliuer our ſoules frō infirmities, *ad Thraſimund. lib.*3. *Damaſcene* to the like effect: τὰ πάθη ὑπέμεινεν τὴν κατ᾽ αὐτῶν νίκην βραβεύων: he endured our griefes, preparing for vs the victory ouer them, *de fid. orthodox. lib.*3.*c.*24. What aſſurance then ſhould wee haue, not to bee ſwallowed vp of griefe, when we are touched with conſcience of ſinne, but that Chriſt in himſelfe ouercame theſe our tentations? And ſeeing S. *Peter* ſaith, that *he bare our ſinnes*, 1.Pet.2.24. And the Prophet ſaith, that God laid vpon him *the iniquities of vs all*, Iſay.53.6. how could our ſinnes bee diuorced and ſeparated from their ſorrows? if Chriſt then truely bare our ſinnes, he ſuſtained allſo the greefe of conſcience for them, which is the inſeparable companion of our ſinnes. Therefore as *Origen* ſaith, *Quoniam ſemel aſſumpſerat hominem, vtitur omnibus quæ ſunt in homine*: Becauſe hee once tooke vpon him man, hee vſeth all, that is in man: *homil.*13. *in Matth.* and S. *Ambroſe*: *Minus mihi contulerat, niſi meum ſuſcepiſſet affectum: ergo pro me doluit, qui nihil habuit, quod pro ſe doleret: ſuſcepit triſtitiam meam, vt mihi ſuam lætitiam largiretur, debuit dolorem ſuſcipere, vt vinceret triſtitiam, non excluderet*: Hee had done little for me, if hee had not taken mine affection; therfore he was grieued for me, who had nothing to be grieued for in himſelfe; hee tooke my ſorrow, to giue me his ioy: he was to take my ſorrow to extenuate my griefe, not to exclude it: *in* 22. *Luc.* S. *Ambroſe* giueth three notable reaſons of our griefe in Chriſt: 1. becauſe if he had not taken all our affections, he had not done for vs what he could. 2. He tooke greefe to giue vs ioy, but ioy of conſcience he giueth vs: *Ergo*, hee had griefe of conſcience. 3. No ſorrow in vs is ouercome, which was excluded from Chriſt, therefore if he had not the contrition and trouble of ſpirit, we haue no hope to ſubdue it.

Heb.2.17.
Heb.4.15.
1.Pet.2.24.
Iſay.53.6.

*Argum.*2. That heauineſſe and griefe of ſoule, which Chriſt had vpon the croſſe, and before in his agonie; at other times he had not: for the ſame griefe would haue wrought the ſame effects, as to cauſe him to ſweat drops of blood, and to complaine of his *forſaking*: but Chriſt before did ſorrow in compaſſion and commiſeration, as when he wept ouer Ieruſalem: yea and *Origen* ſaith, that euen now our ſinnes are a greefe to Chriſt: *Saluator meus luget etiam nunc peccata mea, ſaluator meus lætari non poteſt, dum ego in iniquitate permaneo: eſt tam diu in mœrore, donec ego perſiſto in errore*: my Sauiour doth euen now mourne for my ſinne: my Sauiour cannot reioyce, while I of ſinne make choyce: he is in ſorrow, as long as I am in ſinne, *Hom.*7. *in Leuitic.* Which is agreeable to the ſaying of the Apoſtle, *Grieue not the ſpirit*, Epheſ.4.30. But Chriſts ſorrow vpon the croſſe, was not that wherewith he was touched before, and in ſome ſort ſince; *Ergo*, it was not a ſorrow onely in compaſſion or commiſeration.

Epheſ.4.30.

*Argum.*3. The Fathers are heere very plentifull, beſide theſe teſtimonies alleaged: Firſt, *Hierome*, Pſalm.69.5. *Tu noſti inſipientiam, dominus & ſaluator noſter ſub perſona aſſumpti hominis loquitur*: Lord thou knoweſt my fooliſhnes; our Lord and Sauiour ſpeaketh in the perſon of man, whom hee tooke. If Chriſt doe confeſſe our ſinnes as his owne, then his heart could not be without the griefe of them: as *Auguſtine* ſaith, *Quot habes in corde compunctiones facinorum, tot habe illic punctiones confeſſionum*: As many compunctions of ſinne as are in the heart, ſo many confeſſions there ſhould be. *in Pſalm.*74.

2. *Ambroſe* ſeemeth to make this the cauſe of Chriſts long ſilence vpon the croſſe: *Illo ſilentio paſſionis ſuæ clamorem omnem in poſterum impiæ vocis aboleuit*: By the ſilence of his croſſe he aboliſhed all clamors and complaints of the voyce of ſinners, *ſerm.*14. *in Pſalm.*119. As he in ſilence mourned for our ſinnes, and felt the burthen, ſo hath he ſtayed for euer the deſperate outcryes and complaints of his members for ther ſinnes.

3. *Origen*: *Chriſtus ſacerdos eſt, qui comedit peccata populi: audi ſcripturam, deus noſter ignis conſumens: quid conſumit deus ignis, nunquid ligna aut ſtipulam? conſumit deus ignis humana peccata, ipſe peccata noſtra ſuſcepit, & in ſeipſo tanquam ignis ea comedit & abſumit*: Chriſt is the prieſt, which doth eate the ſinnes of the people: heare the Scripture, our God is a conſuming fire: what doth God the fire con-

ſume wood, or ſtubble? God the fire doth conſume mens ſinnes; he tooke our ſinnes, and in himſelfe as a fire did deuoure and conſume them, *Hom.5.in Leuitic.6.* So *Ambroſe* againe ſaith, *Chriſtus velut carbo ſecundum carnem exuſſit noſtra peccata:* Chriſt was as that coale (taken from the Altar, Iſai.6.) which in his fleſh, burned, or conſumed our ſinnes, *lib.1.de ſpirit.c.9.* And what this inward fire is, the Prophet *Dauid* ſheweth, Pſal.39.3. *My heart was hot within me, and while I muſed, the fire kindled.* The inward griefe and trouble of ſoule in Chriſt was this fire, wherewith our ſinnes are conſumed.

Thus haue we the teſtimonies of *Origene*, *Fulgentius* of the Africane and South Church, *Damaſcene* of the Greeke, *Hierome*, *Ambroſe* of the Latine, for the inward griefe and trouble of Chriſt in his ſoule.

Harm. ſect.6. pag.108. The ſame is the confeſſion of ſome of the reformed Churches, Saxonic. artic.3. *Chriſt deriued vnto himſelfe this true and exceeding great anger:* but this great anger of God could not be felt in Chriſts ſoule without exceeding griefe and horror for the time.

3.p.q.46.art.6. *Thomas* ſaith, *Doloris interioris cauſa, &c.* That the cauſe of the inward griefe of Chriſt, was firſt the ſinnes of all mankinde which he aſcribed vnto himſelfe, as it is in the Pſalm.21.2. *verba delictorum meorum*, the words of my ſinnes: ſo alſo *Lyranus* vpon that place, he calleth the ſinnes of the people his, becauſe of the affinitie of the head and members.

If then our Sauiour Chriſt was tempted like vnto vs in all ſorts, ſinne onely excepted, *arg.1.* If together with our ſinne he bare the ſorrowes of ſinne, *arg.2.* If at other times he ſorrowed in *compaſſion*, and *commiſeration*, but vpon the croſſe more, *arg.3.* If the Fathers affirme, that Chriſt hath taken our ſorrow to giue vs ioy, that hee hath in himſelfe as a fire conſumed our ſinnes, *arg.4.* there remaineth no doubt, but that Chriſt verily in his ſoule was troubled and perplexed with ſorrow for our ſinnes.

THE SEVENTH PART, THAT CHRIST BY HIS death did fully ſatisfie the iuſtice of God, and appeaſed his wrath in paying the ranſome for our ſinnes, which he tooke vpon him, together with the puniſhment thereof, in which reſpect he is truly ſaid to haue dyed iuſtly, and as a debtor to the law of Gods iuſtice for vs.

THE OBIECTIONS ANSWERED.

Art.21. 1. OBiect.1. Ezech.18.20. *The ſame ſoule that ſinneth, ſhall dye:* from this place *Bellarmine* inferreth, *Iniquum eſſe, &c.* That it is vniuſt that one man ſhould be puniſhed for another, *tom.3.p.152.d.* *Ergo,* it was not iuſt that Chriſt, though our ſuretie, ſhould be put to death for vs.

2. 2. Chriſt dyed for vs of loue, and moſt willingly without conſtraint he laid downe his life for vs: *No man taketh it away from me,* Iohn.10. *Feuard.p.427.lin.6.* That which Chriſt then did of loue, he was not forced vnto by law.

3. 3. Chriſt muſt not be conſidered onely as a faithfull ſeruant, but as coequall vnto God, &c. ſuch an one was our Mediatour, *Feuard.p.378.conf.3.lin.13.24.* If Chriſt then as a ſeruant or ſuretie were bound by the law to dye, how could he be our Mediatour?

4. 4. Chriſts ſatisfaction, was *pluſquam ſufficiens*, more than ſufficient, *Feuard.p.382.conf.3.lin.7.* therefore he was not bound vnto it by law.

1. *Anſw.* 1. Where the debt is but of money, the ſuretie indeede, neither by Gods law nor mans, is compelled to giue life or ſoule: but where the debt is of bodie and ſoule, it cannot otherwiſe be payed in the law of iuſtice, but by giuing bodie and ſoule. 2. In ſome caſes by the law of God the ſuretie gaue life for life; as the Prophet ſheweth to *Ahab* by this parable: A man was taken in battell, and committed to another to keepe, vnder this condition, *If he be loſt, thy life ſhall goe for his life, or elſe thou ſhalt pay a talent of ſiluer:* a price of equall value to his life, that went away: but in the application of this parable, the Prophet leaueth out the *talent*, becauſe God cannot be waged with money, and ſaith vnto *Ahab* precisely, *thy life ſhall goe for his life,* 1.King.20.verſ.39.42. 1.King.20.39.

3. Firſt, as the Prophet ſaith, *The ſoule that ſinneth, ſhall dye:* ſo he ſaith, *euery man ſhall beare his iniquitie:* he may as well conclude, that Chriſt did not beare our ſinnes, as that hee was not puniſhed for vs in iuſtice. Secondly, *as the wickedneſſe of the wicked ſhall be vpon him, ſo the righteouſnes of the righteous ſhall be vpon him:* If he will conclude from hence, that our wickednes did not lye vpon Chriſt, hee muſt exclude the righteous alſo from the righteouſnes of Chriſt. I may ſay here with *Hierome: De praeſenti compede vtcunque erue pedem:* You muſt eft-ſoones deliuer your ſelfe of theſe doubts, & your feet from theſe fetters. Fourthly, yea, you will ſay, this is ſoone done; for it is not inferred from hence, that Chriſt did not beare our ſinnes and dye for the ſame, but not in iuſtice, as indebted, or bound vnto it. Rom.3.26. I anſwere, as it was iuſt with God to *iuſtifie vs that are of the faith of Ieſus,* as the Apoſtle ſaith, Rom.3.26. ſo is it iuſt that Chriſt ſhould be condemned for our ſinnes: it is as much of iuſtice, that our ſinnes imputed to him, ſhould cauſe his death, as for his righteouſnes imputed to vs to bring vs to life. So *Origene* ſaith, *Chriſtus ſine dubio pro peccato, quod ex nobis ſuſceperat, quia peccata noſtra portauit — carnem incontaminatam obtulit hoſtiam:* Chriſt out of doubt for ſinne, which he tooke of vs, becauſe hee bare

our ſinnes, offered his fleſh an vndefiled ſacrifice, *Hom.3.in Leuitic.* If then the bearing of our ſinnes cauſed the ſacrifice of Chriſts fleſh, how was it not iuſt? if it were not iuſt, it was no cauſe.

2. Firſt, who doubteth but that both Gods loue and Chriſts loue vnſpeakeable appeareth in his death: as *Auguſtine* well ſaith; *Angelus virga tetigit Petram & exijt ignis — ſic crux tetigit Chriſtum, & de Petra, quæ erat Chriſtus ignis exijt charitatis:* The Angell touched the rocke with a rod, and fire came forth: Iud.13.19. ſo the croſſe touched Chriſt, and out of the rocke, which was Chriſt, the flame of charitie iſſued forth, *Ser.de temp.*108. but the argument followeth not, Chriſt died of loue, *Ergo,* not in iuſtice, for loue firſt cauſed him to ſubmit himſelfe to the law: and iuſtice to pay our debt. 2. Like as the ſuretie firſt of loue and good will to his neighbour ſtriketh hands for him, and giueth his word: but then his word being once paſt, he is bound by law to pay the debt, and he cannot ſhift it, *Then he is taken with the words of his owne mouth,* Prou.6.1.2. So Chriſt firſt of loue vndertooke for vs, but this office of loue being once vndertaken, it is now performed and executed of debt. 3. This may be further manifeſted by this inſtance: ſinne in our firſt parents was voluntarie, but now in their poſteritie it is neceſſarie: hee might haue not ſinned if he would, but hauing once ſinned, hee could not abſtaine though he would: he brought himſelfe and his poſteritie *voluntarily* into *neceſſarie* bondage: as S. *Peter* ſaith, *Of whatſoeuer a man is ouercome, to the ſame he is in bondage,* 2.Pet.2.19. So *Auguſtine: Illi ſine peccato data eſt libera voluntas, & eam fecit ſeruire peccato, horum cum fuerat voluntas ſerua peccati, liberata eſt per illum, &c.* To *Adam* was giuen free will, which he made the ſeruant of ſinne, but in vs our will being the ſeruant of ſinne is freed by him, that ſaid, if the Sonne make you free, then are you free in deed: *de corrept.grat.c.*12. We ſee then how that which in the election is *voluntarie,* is in the execution *neceſſarie.* 4. But a fitter example we cannot take, then from Chriſt himſelfe: for the firſt aſſuming of the humane nature to the Godhead was of grace; as *Auguſtine* ſaith: *Quod Chriſtus eſt vnigenitus, æqualis patri, non eſt gratia, ſed natura, quod autem in vnitatem perſonæ vnigeniti aſſumptus eſt homo, gratia eſt, non natura confitente euangelio, & gratia Dei erat cum illo:* That Chriſt is the onely begotten ſonne equall to his father, it is not grace but nature; but that man is taken into the vnitie of perſon of the onely begotten, it is grace, not nature, the Goſpel confeſſing, *the grace of God was with him: Tract.in Ioan.* 77. But though the aſſuming of the humane nature was of grace, yet the vnion of the diuine and humane nature is not by grace, as it was concluded, *Concil.Conſtantin.5.c.4. Si quis dicit ſecundum gratiam factam vnitionem verbi ad hominem, anathema:* If any man ſay that the vnion of the word with man, is of grace, let him be accurſed, &c. the firſt aſſumption of mans nature was of grace, but the coniunction is not of grace, but by vnion of perſon: the worſhip now giuen vnto the humanitie of Chriſt, is not giuen him of fauour and grace, but due vnto him becauſe of his perſon, as the Apoſtle ſaith, Heb.1.6. when he bringeth in his *firſt begotten ſonne into the world he ſaith, let all the Angels of God worſhip him.* In like manner, Chriſts aſſuming vpon him to pay our debt was of grace and voluntarie, but now the performing thereof is of debt, and neceſſarie. So then as the exalting of the humane nature in Chriſt, was in the firſt ſuſception of *benignitie,* but now in the perſonall vnion and coniunction, is of *dignitie:* ſo in the humbling of himſelfe to dye for vs, hee firſt ſhewed his free *beneuolence,* and then ſubmitted himſelfe to iuſtice and *patience.*

How a thing at the firſt voluntarie, afterward is neceſſarie.

Prou.6.1.2.

2.Pet.2.19.

The vnion of the two natures in Chriſt not of grace, though the firſt aſſumption of the humane nature were of grace.

Heb.1.6.

3. 1. That one may be both a ſuretie and a mediator, the example of *Iudah* ſheweth: who firſt was a mediator to his father, to intreat him to let *Beniamin* goe with them, ſaying, *ſend the boy with me, that we may riſe and goe, that we may liue and not die:* Gen.43.8. then he ſaith, verſ.9. *I will be ſuretie for him, of mine hand ſhalt thou require him.*

Gen.43.8.

2. Who can be a more effectuall mediator, then he that hath payed the debt, of whoſe faithfulneſſe the creditor hath alreadie experience: as *Paul* to *Philemon* is a moſt efficient mediator for *Oneſimus,* becauſe he was a ſufficient ſuretie: If he hath *hurt thee, or oweth thee ought, put it vpon mine accounts, I Paul haue written with mine owne hand, I will recompence thee:* Philem.verſ.18. Then the Apoſtle boldly maketh his requeſt, verſ.20. *yea brother let me obtaine this pleaſure of thee in the Lord.* So the mediation of Chriſt is not empaired by his ſuretieſhip, but grounded vpon it, his propitiation for our ſinnes is the ſtrength of his aduocation: *We haue an aduocate with the father, and he is the reconciliation for our ſinnes.*

Philem.18.

1.Iohn 2.2.

3. Though other ſureties could not be mediators, it is otherwiſe with Chriſt, who is both God and man: as man, he is a ſuretie and *ſuffered* for vs; as God and man he is our mediator, and *ſufficeth* for vs: his ſuffering and ſatisfaction doth onely concerne his manhood: the Godhead did not ſatisfie, but was ſatisfied: therefore as he is a ſufferer and *ſatisfactor* for vs, ſo he is not properly a *mediator:* to the which office both the nature of his humanitie, and power of his diuinitie is required: as *Bernard* well ſaith; *ſicut mediator, &c.* as our mediator hath ioyned together in one perſon his humanitie and diuinitie; ſo euery one of his workes muſt of neceſſitie appertaine to one or other nature, &c. *Ad hanc ſcilicet miſeria, ad illam pertinet potentia: quicquid ergo miſeria paſſus eſt. ex homine contraxit; quicquid potenter operatus eſt, à patre habuit:* To his humane nature belongeth his miſerie; to his diuine, his power and dignitie: what he ſuffered in miſerie, he had of man; what he wrought powerfully, he receiued of his father: *ſerm.de verb.ſapient.*

4. 1. The argument followeth not, he paid more then we did owe, *Ergo,* he paid not that which we did owe: rather the contrarie followeth, he paid more, *Ergo,* we paid the leſſe: if a ſuretie in his great abundance will pay twentie thouſand, where the debt is but of ten thouſand, is not the debt anſwered? He that giueth more then meaſure, *preſſed downe, ſhaken together, running ouer,* Luke.6.38. doth he not

Luk.6.38.

giue meaſure? 2. Chriſt in reſpect of the efficacie, 1. of his croſſe, and 2. dignitie of his perſon, and 3. innocencie of nature, paied more then the law required: For 1. he only did not redeeme vs, but hath endued vs with righteouſnes, and ſo as the Apoſtle ſaith, *grace* ὑπερεπερίσσευσεν hath ſuperabounded, Rom. 5.20. 2. Neither could the law haue required the ſonne of God to haue ſuffered for vs: and therefore as the Apoſtle ſaith, *Herein appeared the loue of God toward vs, becauſe he ſent his onely begotten ſonne,* 1. Iohn. 4.9. And he was not indebted any thing to the law in reſpect of his owne innocencie: for as S. *Peter* ſaith, *he did not ſinne, neither was there any guile found in his mouth*: and ſo *Auguſtine* ſaith, *Venit ille ſine debito, quia ſine vllo peccato,— & quæ nō rapuerat exoluens nos à ſempiterno debito miſericorditer liberauit*: He came without debt, becauſe without ſinne, and paying that hee neuer tooke mercifully hath freed vs from our euerlaſting debt, *de diuerſ. ſer.* 8. Wherefore in reſpect of the manner and qualitie of Chriſts ſuffrings, he paid more then was owing, but for the ſubſtance of the debt, which was the whole puniſhment of bodie and ſoule, hee paied the ſame which the law required. And if Chriſts ſatisfaction were more then ſufficient; if hee ſuffered more then was requiſite: with what face can the Frier denie that he ſuffered not in ſoule, which was neceſſarie to our redemption: There cannot be an exceeding where any thing is wanting.

Rom. 5.20.

1. Iohn 4.9.

And concerning the fathers which may be obiected, I anſwere, that they doe obſerue diuers ends and vſes of Chriſts death, and alleage ſundrie cauſes thereof: as *Auguſtine* ſheweth theſe, 1. Gods loue appeareth. 2. the priuiledge of humane fleſh, ſeeing our nature is coupled with the diuinitie. 3. the grace of God without our merits, 4. we learne humilitie and obedience by Chriſts death. 5. and the reward of obedience, *lib.* 13. *de trinitat. c.* 17. And againe, *Auguſtine* further writeth thus in effect of this matter, &c. God could haue armed an Angell againſt the diuell: but it was meet that Chriſt ſhould vndergoe this buſines, 1. leaſt iniurie might be offered to God, if man ſhould be redeemed by another, then by whom he was created. 2. ſeeing Sathan did make himſelfe a God in earth: It behoоued him to come, which ſhould worthily be worſhipped of euery creature. 3. The iniury was offered to the ſecond perſon in the trinitie: For Satan next to God the father would be worſhipped: *ex vtroq; mixtim. q.* 113.

Cyprian allſo rendereth another reaſon: *Sine hoc holocauſto poterat deus tantum condonaſſe peccatum, ſed venia facilitas laxaret habenas peccatis effrænibus, quæ etiam vix Chriſti cohibent paſſiones*: God without this holocauſt could haue pardoned ſo great ſinne, but the facilitie or eaſineſſe of pardon would haue giuen libertie to the raynes of ſinne, which Chriſts paſſions doe ſcarcely reſtraine: *ſerm. de paſſion.* Theſe fathers thus ayming and geſſing at the cauſes of Chriſts death, denie not, but it was neceſſary for Chriſt to die to pay our debt, and conſequently that it was iuſt ſo to be: as *Auguſtine* before ſaith: *non alium oportuit venire*: it behoоued him and none other to come *ex vtroq; mixtim. qu.* 113. And againe he ſaith to this effect: though God might haue taken man otherwhere, then from *Adams* ſtock to be the mediator: *liberatū per eū oportuit qui non erat in crimine, quamuis eſſet ex genere*: Yet man ought to be deliuered by him, which was of the poſteritie, though not in the ſame iniquitie. *de trinit. lib.* 13. *c.* 17. whence commeth this *oportet*, it ought to be, or why muſt *Adam* be deliuered by *Adams* ſeed, but that iuſtice ſo required, that man ſhould ſuffer for mans offence?

Obiect. But it may be thus further obiected: If Chriſt dyed according to the iuſtice of the law, then the Iewes, together with *Pilate* and the high Prieſts, did but that which was iuſt; and ſo ſhould bee freed from the guilt of Chriſts blood.

Anſ. 1. *Auguſtine* doth very well reſolue this queſtion: *Facta eſt traditio à patre, facta eſt à filio, facta eſt à Iuda; vna res facta eſt: ſed quæ res diſcernit, &c? quia hoc fecit filius & pater in charitate, Iudas in proditione*: Chriſt was deliuered by his father, by himſelfe, by *Iudas*: there is one act: how are they diſcerned? becauſe the father and ſonne did this in charitie, *Iudas* in treacherie: *in Epiſtol. 1. Ioann. tractat.* 7.

Likewiſe *Origen* to the ſame effect: *Deus tradidit Chriſtum propter miſericordiam in genus humanum, &c. Iudas propter auaritiam; ſacerdotes propter inuidiam, diabolus propter timorem*: God deliuered Chriſt in mercie to man, *Iudas* of couetouſnes, the Prieſts for enuie, the diuell for feare, *Tract.* 35. *in Matth.* Wherefore though Chriſt were deliuered vp *by the determinate counſell of God*, and in reſpect thereof his death was iuſt and profitable: yet the inſtruments for the execution being malicious are not excuſable, but their act againſt Chriſt was moſt vniuſt and damnable.

How Chriſt was deliuered vp by the determinate counſell of God.

2. The Iewes are ſo farre from excuſe, that euen *Pilate*, who ſeemed to haue ſome reuerence of Chriſts perſon, and openly waſhed his hands, was not innocent. There is greater queſtion made of *Pilats* wife, which *ſuffered many things in her dreame* of Chriſt, and acknowledged Chriſt to be a iuſt man, and ſent word to *Pilate* to haue nothing to doe with him, Matth. 27.19. Some doe thinke, that the diuell, being in a great doubt what to doe, as he ſet the Iewes a worke on the one ſide to put Chriſt to death, ſo he cauſed a dreame to fall vpon *Pilats* wife, thereby to hinder Chriſts death; thus thinketh *Rabanus in gloſſ. ordinar. Lyra*, with others. But I rather approue *Chryſoſtomes* iudgement and *Theophylacts* vpon that place, who thinke, that this dreame was Gods worke: *Factum eſt ſomnium non vt Chriſtus abſolueretur, ſed vt ſeruaretur vxor*: This dreame was wrought, not that Chriſt ſhould be deliuered, but *Pilats* wife ſaued. Likewiſe *Auguſtine*: *In natiuitate mundi vxor ducit virum ad mortem: in paſſione Chriſti vxor prouocat ad ſalutem*: In the creation or natiuitie of the world, the woman bringeth her husband to death: in the paſſion of Chriſt the wife doth prouoke the man to ſaluation, *de tempor. ſer.* 121.

Math. 27.19.

Pilate not innocent.

Of Pilates wife and of her dreame.

Howſoeuer it was with *Pilats* wiſe, who had a good perſwaſion of Chriſt, and was guiltleſſe of his death: yet *Pilate* could no way be innocent; he waſhed his hands in hypocriſie, but his heart was full of crueltie; as *Cyprian* well ſaith: *Non excuſas, ſed accuſas, cauſam tibi facis cum Iudæis communem; illi ſe proditione, tu parricidio te condemnas; illi lingua, tu ferro occidis:* Thou doeſt not excuſe but accuſe, thou art in the ſame cauſe with the Iewes; they by treacherie condemne themſelues, thou by murther and crueltie; they kill him with their tongues, thou with the ſword, *ſer. de paſſion.* So *Ambroſe: Pilatus ipſe iniquitatis ſuæ teſtis, qui ore abſoluit, corde condemnat; lauerit licet manus, tamen facta non diluit:* Pilate is a witneſſe of his owne iniquitie, which doth commend Chriſt with his mouth, and condemne him in his heart; he doth waſh his hands, but cleanſeth not his deedes, *ſerm.49.* Wherefore if *Pilate*, who made ſome ſemblance of loue and reuerence toward Chriſt, was yet guiltie of his blood, how much more worthie of condemnation were the Iewes, that with will, word and workes did perſecute him to death, *and killed the Lord of life*, Act. 3.15. And as *Origen* well ſaith: *Quantum putas erroris fuit, ipſam principalem omnem vitam ream mortis pronunciare?* How great an error was it, to pronounce the chieſe and principall life worthie of death? *Tract.35. in Matth.* Act.3.15.

THE QVESTION CONFIRMED.

1. THat Chriſt in himſelfe was moſt holy, innocent and iuſt, and in that behalfe moſt wrongfully and vndeſeruedly put to death of the Iewes, we hold it blaſphemie not to acknowledge it: the Scriptures doe teſtifie, that the *Iewes denied the holy and iuſt one, and killed the Lord of life*, Act.3.14.15. And *Auguſtine* ſaith: *Dominus mortem pro nobis indebitam reddidit, vt debita nobis non noceret:* The Lord did pay for vs an vndue death, that due death might not hurt vs, *lib.4. de Trinitat. cap.13.* Act.3.14,15.

2. Againe, we moſt thankfully acknowledge in the death of Chriſt the moſt vnſpeakeable loue of Chriſt, 1.Ioh.3.16. *Herein haue we perceiued loue, that he layd downe his life for vs:* which loue of Chriſt *Auguſtine* thus deſcribeth *Diuina charitas in Chriſto ad ignoſcendum, — inter opprobria ſecura, inter odia benefica, inter iras placida, inter inſidias innocens, &c.* There was a diuine charitie of Chriſt in forgiuing, ſtedfaſt among taunts, bounteous againſt hatred, calme againſt rage, innocent though wronged, *ſerm.39. de tempor.* 1.Iohn 3.16. Chriſts exceeding loue to mankinde.

3. Our bleſſed Sauiour alſo moſt willingly offered himſelfe vpon the croſſe for vs, and was obedient to the will of his father: Heb.5.8. *Though he were the ſonne, yet learned he obedience.* So *Bernard* ſaith, *Non mors filij, ſed voluntas placuit ſponte morientis:* Not the dying of his ſonne pleaſed God, but that he was willing, *epiſt.191.* Heb.5.8.

4. All this being confeſſed, that Chriſt was in himſelfe *innocent*, toward vs louing and *beneficent*, in his death willing and *patient:* yet ſeeing he as our ſuretie payd our debts, it was iuſt before God, that as he in himſelfe bare our ſinnes, ſo he alſo ſhould pay the price and diſcharge the debt, and ſo anſwere his fathers iuſtice.

Argum.1. S.*Paul* ſaith, Rom.3.25.26. *God hath ſet forth Chriſt to be a reconciliation through faith in his blood, to declare his righteouſnes by the forgiueneſſe of ſinnes which are paſſed, &c. to ſhew at this time his righteouſnes, that he might be iuſt, and a iuſtifier of him, which is in the faith of Ieſus:* From hence I reaſon thus; imputation of ſinne is vnto condemnation, as imputation of righteouſnes is vnto iuſtification: but it is iuſt with God to iuſtifie vs by the righteouſnes of Chriſt, therefore it was iuſt before God, that Chriſt for our ſinnes ſhould be condemned to death. *Bernard* thus giueth witneſſe hereto: *Iuſtum eſt, vt reddat deus quod debet; debet autem, quod pollicitus eſt:* It is iuſt, that God ſhould render that which he oweth; and he oweth what he promiſed, *lib. de liber. arbitr.* So then as it is iuſt with God to performe ſaluation vnto vs in Chriſt which he hath promiſed: ſo it was iuſt with Chriſt to pay that debt which he vndertooke to be performed. Rom.3.25.26.

Argum.2. God decreeth no vniuſt thing: but he decreed the death of Chriſt; as S.*Peter* ſaith, hee was *deliuered vp by the determinate counſell and foreknowledge of God*, Act.2.23. God did not onely foreknow it, but decree and determine it: by the *determinate counſell*, ſaith the Apoſtle, [illegible], and therefore God is ſaid to ſend his ſonne to dye for vs, 1.Ioh.4.16. God then was the author of his ſonnes death, but he is not the author of euill things or vniuſt: therefore Chriſts death in reſpect of Gods decree was not vniuſt. *Auguſtine* ſaith well: *Deus aliud fecit & ordinauit; aliud non fecit, ſed ordinauit:* God did or decreed ſomewhat to be done, and diſpoſed and ordered it; ſomething he doth not, but yet diſpoſeth and ordereth, *in Pſal.7.* As in this caſe, the malice of the Iewes God decreed not, but he diſpoſed of their malice to a good end: but the death of Chriſt he both decreed and diſpoſed. *Auguſtine* alſo ſaith: *Peccatores in malis præſcitos tantum non prædeſtinatos, &c.* Sinners are onely foreſeene in their euill actions, not predeſtinate, *contr. Pelag. Hypognoſtic. artic.6.* But Chriſt was not onely foreſeene to dye, but was predeſtinate thereto: *Ergo*, it was not euill. How God decreed Chriſt to die. Act.2.23. 1.Iohn 4.16.

Arg.3. If Gods iuſtice be fully ſatisfied, and his wrath deſeruedly appeaſed by the death of Chriſt, it followeth that Chriſt died iuſtly: But the firſt is euident, becauſe Chriſt hath by his croſſe *ſlaine the hatred betweene God and vs*, Epheſ.2.16. and before hee dyed for vs, wee were the children of wrath, Epheſ.2.3. *Ergo*, Chriſt dyed in reſpect of our ſinnes to anſwere Gods iuſtice iuſtly. Epheſ.2.16. Epheſ.2.3.

The propoſition, which is onely doubted, is thus proued: firſt, nothing can ſatisfie Gods iuſtice, but that which is iuſt: if Chriſts death then were not iuſt before God, Gods iuſtice could not be ſatisfied

by

Ephes.5.2.
Rom.8.3.

by it. Secondly, neither can any thing pleaſe God, or appeaſe his wrath by way of ſatisfaction, but that which is iuſt: Chriſts death pleaſed God, it was a ſacrifice of a ſweet ſmelling ſauour vnto God, Epheſ. 5.2. Thirdly, S. *Paul* ſaith, Rom.8.3. *God ſpared not his owne ſonne:* not to ſpare is of iuſtice, to ſpare is of loue and mercie: it was mercie to vs, but iuſtice in Chriſt, that he dyed for the redemption of our ſinnes. Fourthly, *Bernard* ſaith, *Non potuit expiari Adæ peccatum, niſi Chriſti morte: Adams* ſinne could not be expiated, but by the death of Chriſt, *epiſt.* 191. It could not be otherwiſe done, becauſe Gods iuſtice could not otherwiſe be ſatisfied: expiation then by death and blood belongeth to Gods iuſtice.

Rom.7.12.
Matth.24.46.
Galath.3.13.
How Chriſtians accurſed for vs.

*Argum.*4. None are forſaken of God, or ſtand accurſed by the law vniuſtly: for God is iuſt, and the law is *iuſt, holy, good*, Rom.7.12. But Chriſt was as forſaken of God in part in the inſtant of his paſſion: as he himſelfe complaineth, *My God, my God, why haſt thou forſaken me?* Matth.27.46. he was alſo by the law made a curſe for vs, Galath.3.13. *Ergo*, Chriſt in reſpect of our ſinnes, in the ſight of God ſuffered iuſtly. *Beda* witneſſeth with vs: *Quid mirum ſi maledictum eſt deo, quod deus odit niſi enim deus odiſſet peccatum & mortem noſtram non ad eam ſuſcipiendam & delendam filium ſuum mitteret:* What marueile if that be accurſed of God, which God hateth? for vnleſſe God had hated ſinne and death, hee would not haue ſent his ſonne to take it, and aboliſh it, *in 3. ad Galath.* Chriſt then ſtood as accurſed before God, becauſe he took vpon him that which God hateth, namely our ſinne, and death the fruit of ſinne.

1.Timoth.4.8.
Iohn 11.50.

*Argum.*5. Theſe three, *vtilitie, neceſſitie, equitie*, are inſeparable companions: that onely is profitable, which *is good* and iuſt: *Theſe things are good and profitable*, 1.Timoth.4.8. but Chriſts death was profitable; as *Caiphas* propheſied, συμφέρει, *It is expedient, profitable for vs that one man dye for the people, and the whole nation periſh not*, Iohn 11.50. Chriſts death then is both neceſſarie and profitable, and therefore both good and iuſt.

2.Theſ.1.6.

Obiect. The afflictions of the Saints are profitable to themſelues to correct them, to others for their example, yet are they not iuſt: as the Apoſtle ſaith, *It is iuſt with God to recompence tribulation, to them that trouble you*, 2.Theſſ.1.6. If they which afflict Gods children are puniſhed iuſtly, then they did trouble them vniuſtly.

Pſal.119.161.
verſ.71.75.
Luk.23.41.

Anſw. The afflictions of the Saints, in reſpect of their perſecutors, are vniuſt: as the Prophet *Dauid* ſaith, Pſal.119.161. *They haue perſecuted me without a cauſe:* yet he confeſſeth in reſpect of himſelfe toward God, that his afflictions were iuſt and good: verſ.71. *It is good for me, that I haue beene afflicted, that I may learne thy ſtatutes:* verſ.75. *I know that thy iudgements are right, and that thou haſt afflicted me iuſtly, or in truth:* So Chriſts death, in reſpect of the malice of his enemies and his owne innocencie, was vniuſt, as the thiefe confeſſed, Luk.23.41. *We are righteouſly here, but this man hath done nothing amiſſe.* But as Chriſt was our ſuretie and bare our ſinnes, ſo it was iuſt that he ſhould ſuſtaine the puniſhment of them.

Luk.10.42.
Rom.7.12.
Heb.2.17.10.

Againe, that which is neceſſarie is iuſt: for that which is neceſſarie is good: Luk.10.42. *One thing is neceſſarie, Mary hath choſen the beſt part.* So then, *neceſſarium* is *optimum*, the neceſſarie thing is the beſt thing: and that which is good is iuſt: as Rom.7.12. the law is ſaid to be δικαία, ἀγαθή, iuſt and good. Chriſts death is neceſſarie, Heb.2.17. ὤφειλε, *debuit*, he ought to be like vs in all things, &c. that he might be a faithfull high Prieſt: and verſ.10. ἔπρεπε, it became him: that which is neceſſarie and comely is iuſt: Chriſts death was expedient, comely, neceſſarie: *Ergo*, iuſt.

Gods iuſtice how ſatisfied by Chriſts death.

For the neceſſitie and expediencie of Chriſts death the Fathers doe thus teſtifie: *Ambroſ. Triſtis eſt, quia mori neceſſe eſt:* He is ſad, becauſe it was neceſſarie he ſhould dye, *in 22.cap.Luc.* But in another place: *Intellige non ex neceſſitate, ſed voluntariam Chriſti paſſionem:* Vnderſtand that Chriſts paſſion was voluntarie, not of neceſſitie, *lib.4.in Luc.* So then Chriſts death was neceſſarie, and it was not: it was not neceſſarie, that is, violent or compulſorie in reſpect of Chriſts obedience and willingneſſe; it was neceſſarie in reſpect of Gods determination.

Againe, he ſaith, *Quæ alia erat cauſa incarnationis, niſi vt caro quæ peccauerat per ſe redimeretur, quod peccauerat ergo, redemptum eſt:* What other cauſe was there of Chriſts incarnation, but that the fleſh which had ſinned, ſhould be redeemed by it ſelfe, that which ſinned therefore was redeemed, *de incarnat.cap.*6. But this is the iuſtice of God, that the ſame that ſinned, ſhould be by it ſelfe redeemed.

Auguſtine thus ſheweth the expediencie and neceſſitie of Chriſts death: *Heliſeus inclinauit ſe vt ſuſcitaret puerum, — ſic Chriſtus humiliauit ſe factus obediens vſque ad crucem, quia paruuli eramus, paruulum ſe fecit — & os quodammodo ſuper os poſuit: Helyſa* bowed himſelfe to raiſe the childe, — ſo Chriſt humbled himſelfe being obedient to the croſſe, and becauſe we were little ones, he made himſelfe a little one, and as it were layd his mouth vpon ours, *de tempor.*206.

Pſal.51.4.

Likewiſe vpon theſe words, Pſalm.51.4. *That thou maiſt ouercome, when thou art iudged: Non eſt iudicatus deus pater, non eſt iudicatus ſpiritus ſanctus, non inuenimus niſi ſolum filium in iſta carne iudicatum — vicit non de Pilato nec de Iudæis, ſed de diabolo, &c.* The father was not iudged, nor the holy ſpirit, we finde none iudged but the ſonne onely in the fleſh: — he ouercame not *Pilate*, nor the Iewes but the diuell, &c. *ſerm.de temp.*49. It was neceſſarie then, that Chriſt ſhould be iudged by death, that he might, in being iudged, ouercome.

Bernard ſaith excellently: *Verbum dei, vt ad nos veniret, propria benignitas inuitauit, miſericordia traxit, veritas, qua ſe venturũ prædixerat, compulit:* The word of God to come vnto vs inuited his owne benignitie, he was moued by his mercie, compelled by his veritie, whereby he foretold his cõming, &c. *die Pentecoſt.ſerm.*2. and this is his equitie: So then in Chriſts death there is both neceſſitie and equitie.

1. *Origen* ſhall conclude, who thus writeth vpon theſe words of Chriſt, *Father if it be poſſible let this cup paſſe*, Matth. 26. 39. *Quod ad potentiam dei omnia poſſibilia, — quod ad iuſtitiam, — poſſibilia ſolum, quæ iuſta ſunt:* In reſpect of Gods power all things are poſſible, in reſpect of his iuſtice, thoſe things that are iuſt are onely poſſible, *in Matth. tract.* 35. Therefore it was not poſſible for the cup to paſſe from Chriſt, becauſe it was not iuſt. Matth. 26. 39.

2. *Theodoret* ſaith, that Chriſt, *Peccatorum tanquam peccator mortem ſuſtinuit, peccati iniuſtitiam coarguit.* Chriſt as a ſinner did ſuſtaine the death of ſinners, and reprooued a ſinne of iuſtice, that it deliuered that bodie vnto death, which was not ſubiect to ſinne, &c. Hence it is inferred, that although Chriſt in himſelfe conſidered died vniuſtly, yet taking vpon him our ſinnes, it was fit, that as our Redeemer, he ſhould beare the puniſhment due thereunto. In 3. cap. ad Coloſſ.

3. Confeſſ. of Belgia, artic. 20. *We beleeue that God, which is both perfectly mercifull, and perfectlie iuſt, did ſend his Sonne to take that nature vpon him, which thorow diſobedience had offended, that in the ſelfe ſame nature he might ſatisfie for ſinne, and by his bitter death and paſſion pay the puniſhment, that was due vnta ſinne, &c.* In Chriſts death then both Gods iuſtice and mercie appeared. Harm ſec. 6. pag. 104.

4. as *Thomas* well declareth, *In that God deliuered Chriſt to death, — oſtenditur & Dei ſeueritas — & bonitas, &c.* is ſhewed both the ſoueritie of God, which would not forgiue ſin without puniſhment, as the Apoſtle ſaith, which ſpared not his owne ſon; and his merite and goodneſſe, &c. in giuing one to ſatisfie for vs, when man could not ſufficiently ſatisfie for himſelfe. 3. p. q. 47. art. 3.

The ſumme is this: that if it be iuſt with God to iuſtifie vs by the imputation of Chriſts iuſtice, *arg.* 1. if God decree no vniuſt thing, but he decreed Chriſts death, *arg.* 2. if by Chriſts death Gods iuſtice bee ſatisfied, his wrath iuſtly appeaſed, *arg.* 3. if Chriſt were as forſaken of God in his death in part for our ſinnes, and accurſed by the law, but the law accurſeth none vniuſtly, *arg* 4. if that which bringeth true vtilitie, and is ioyned with neceſſitie, cannot be without equitie; but in Chriſts death were both vtilitie and neceſſitie, *arg.* 5. Then we conclude that Chriſts death, as he was our ſuretie, and tooke vpon him our ſinnes, could not in the decree and counſell of God be vniuſt. If Chriſt then ſuffered according to Gods iuſtice, and died to ſatisfie Gods iuſtice, how could his death be vniuſt?

AN APPENDIX TO THIS PART, THAT CHRISTS blood was not giuen as a price of our redemption to the diuell.

THE QVESTION EXPLANED.

WE grant, that God by the price of Chriſts blood deliuered vs from the power of Satan: but the price was not giuen to Satan, but payed vnto God: Satan was but the miniſter of Gods iuſtice, and as it were the Iaylor and tormentor that kept vs in feare: and therefore the Apoſtle ſaith, that *Chriſt through death deſtroyed him that had power of death, that is the diuel*, Heb. 2. 14. he had power of death no otherwiſe, then as Gods miniſter and executioner: by Chriſts death then wee were deliuered from Satans kingdome; and he was vanquiſhed vpon the croſſe of Chriſt: as *Origen* ſaith, *Triumphauit poteſtates in ligno crucis*, He triumphed ouer the principalities vpon the croſſe, &c. So he expoundeth Saint *Paul, homil.* 17. *in numer.* Coloſſ. 2. 15. and *Cyprian* witneſſeth: *Vbi ventum eſt ad ſanguinem, deiectum eſt Satanæ regnum:* When they came to blood, Satans kingdome was deſtroyed, *de duplic. martyr.* So then Satan was not as *compoundeth* with, but *confounded* by Chriſts blood; not *entreated*, but *defeated*; not *hired* with wages, but *required* againſt his will, to let his priſoners go: Chriſt gaue nothing to him, but tooke from him, he *waged* him not, but *wreſtled* with him; he *rendred* nothing to him, but *rent* the captiues from him. Art. 22. Heb. 2. 14. Coloſſ. 2. 15.

Ruffinus thus inferreth: *Non damno aliquo patitur Chriſtus, ſed vt rex carcerem ingreſſus, vt ſoluat catenas, &c.* Chriſt ſuffered not to any loſſe, but as a King entreth the iayle to looſe the chaines: *ſymbol. Ruffin.* If Chriſt be the King, and death the priſon, and conſequently Satan hauing power of death the iaylor, how can the King giue a raunſome to the iaylor?

Auguſtine thus witneſſeth: *Neſcit diabolus quanta bona de illo fiunt, etiam cum ſæuit, ſæuiens intrauit cor Iudæ, ſæuiens tradidit Chriſtum, ſæuiens crucifixit, &c.* The diuell knoweth not to what good his rage turneth, he raging entred into the heart of *Iudas*, raging hee deliuered vp Chriſt, and in his rage crucified him: and Chriſt being crucified, the world was redeemed, *in Pſal.* 130. If Satan receiued a price to *content* him, how doth he rage againſt Chriſt to *torment* him? if he deliuered him, then was he not deliuered as a price to him.

S. *Ambroſe* alſo thus teſtifieth: *Serpens primus crucifigitur recte, vt quia primus apud deum peccauerat diabolus, primus crucis ſententia feriretur:* The Serpent is firſt crucified vpon the croſſe, and good reaſon, that becauſe the diuell was the firſt that had ſinned before God, he ſhould firſt bee ſtricken with the ſentence of the croſſe, *Ambr. ſerm.* 55. If Satan were *crucified* by the croſſe, he was not *ſatisfied*; if he were *ſurprized* by Chriſts blood, then was it not *prized* to him; if he were as ſold himſelfe thereby into captiuitie, how could we be bought from him and his captiuitie, it could not be both a *compenſation* of our debt vnto him, and an *obligation* more ſurely to bind him: if Chriſts death were his *confuſion*, he did not then accept it as a *condition*.

If any of the Fathers haue ſomewhat written diuerſly from this, which is alleaged, as I denie not but ſome of them, as both *Auguſtine* and *Ambroſe* do ſpeake to ſuch effect, that Chriſts blood was accounted as a price to the diuell for our deliuerance, they muſt not be ſo vnderſtood, as though either God *couenanted*, or Satan was *contented* for that price to let vs goe: but that Chriſts blood, was in regard of the efficacie thereof as a price; that we thereby were as fully and effectually deliuered, as if we had bin out of Satans hand, by a great price giuen vnto him, redeemed. Otherwiſe if we take the fathers in thus writing to ſpeake properly, we ſhall make them each to other, and to themſelues alſo contrary.

THE QVESTION CONFIRMED.

Coloſſ.1.13. THat Chriſt by his death and the price of his blood hath deliuered vs from the power of darkneſſe and hell, it is our holy faith, according to the Scriptures, Coloſſ.1.13. This price was paid vnto God to ſatisfie Gods iuſtice, it was not giuen vnto Satan: for God is the iudge, Satan is the iaylor, to whom the iudge did deliuer vs becauſe of our ſinnes, Luke 12.38. the debt, wherein we ſtood bound, was vnto our Lord and maſter, and he in iuſtice deliuered vs to the iaylour, *till we ſhould pay all that was due*, Matth.18.34. Chriſt came and paid our debt vnto God, not to the diuel: the debt being paid, the iaylour hath no longer charge nor power to keepe vs in priſon.

Luke 12.38.

Matth.18.34.

*Argum.*1. The price of our redemption was paid to our creditor to whom we were indebted: the diuell is not our creditor; the Lord abſolutely denieth it, *Quis eſt creditor meus, cui vendidi vos?* Who is the creditor to whom I haue ſold you? Iſay 50.1 None is our creditor but God, and to him onely we are indebted, who onely is able to releaſe vs of our debt, as we are taught to pray, Mat.6.12. *Forgiue vs our debts*, ὀφειλήματα, therefore the price of our debts was onely paied to God.

Iſay 50.1.

Matth.6.12.

2. The price which was tendred and offered for our redemption was giuen to him, to whom the ſacrifice of Chriſts blood was offered: for the Apoſtle maketh προσφορὰν, and θυσίαν, an offering, tender, or oblation and a ſacrifice to be all one, Epheſ.5.2. But *Chriſt did giue himſelfe a ſacrifice of ſweete ſauour to God, ibid.* God forbid, that any man ſhould thinke, that Chriſts blood was ſacrificed to the diuell: *Ergo*, it was not offered nor giuen as a gift or price to the diuell.

Epheſ.5.2.

3. Our Sauiour Chriſt is compared to a victorious man, that bindeth the ſtrong man, which is the diuel, & entreth by force into his houſe, and ſpoileth him of his goods, that is, deliuereth them, whom Satan held as his owne proper goods as captiues in priſon, Matth.12.29. Chriſt entred by force, then not by a price; by *aſſaulting*, not by *aſſenting*; by *warre*, not by *wages*; by *fettering* the ſtrong man, not by *feeing* him; by looſing our *bands*, not by giuing any thing into Satans *bands*: as *Auguſtine* to this purpoſe is alleaged fitly by the Maſter of Sentences, *lib.*3. *diſt.*19. *liter.a.* *Vnde nos diabolus tenebat, deletum eſt ſanguine redemptoris; non enim tenebat nos, niſi vinculis peccatorum noſtrorum; iſta erant catenæ captiuorum: venit ille, alligauit fortem vinculis paſſionis ſuæ, intrauit in domum eius, i. in corda eorum, vbi ipſe habitabat, & vaſa eius, i. nos eripuit:* That wherewith the diuell held vs, was taken away by the death of Chriſt, he came and bound the ſtrong man with the bands of his death, and entred into his houſe, that is, our hearts, where he dwelt, and tooke away his veſſels or goods, that is, our ſelues, &c. Here is no price *offered* to Satan, but a force *inferred*; not any thing giuen to *him* but all taken from *him*. Vpon this ground he concludeth thus: *Chriſtus ſe in ara crucis, non diabolo, ſed deo trinitati obtulit:* Chriſt in the altar of the croſſe *did offer himſelfe*, not to the diuell, but to God the Trinitie: *diſt.*20. *liter.c.*

Matth.12.29.

Origen ſaith: *Diabolus tradidit Chriſtum per timorem, ne auelleretur (genus humanum) de manu eius per doctrinam ipſius:* The diuell deliuered Chriſt for feare, leſt mankind ſhould be pulled from his hand by his doctrine, *Tract.*35. *Matth.* The diuell then expected no pay for mans libertie, but deuiſeth by Chriſts death to keepe him ſtill in captiuitie.

Auguſt. in this behalfe maketh *Sampſon* a figure of Chriſt: *Sampſon aduerſarios ſuos interemptus oppreſſit, ſic Chriſti paſſio interfectio facta eſt perſequentium. Sampſon* dying killeth his enemies: ſo Chriſts paſſion was the deſtruction of his perſecutors, *ſerm.*107. And as the Philiſtims made themſelues ſport in *Sampſons* miſerie, which turned to their captiuitie: ſo ſaith *Auguſtine*, *Diabolus trophæo ſuo victus eſt — exultauit, quando mortuus eſt Chriſtus, & ipſa morte Chriſti victus eſt:* The diuell was ouercome in his owne policie: he *vaunted* himſelfe, when Chriſt died, but he was *vanquiſhed* by his death, *ſerm.*174. So then as *Sampſon* gaue no price to his enemies to be *excluded*, but vſed a practiſe whereby they were all *concluded*; he did not promiſe them any thing to *content* them, but *preuailed* by prayer in his death to *confound* them: ſo Chriſt gaue not his blood to Satan to *taſte* for his *delight*, but to *waſte* his kingdome by our *deliuery*; not to *pay* him *wages* for vs, but to *ſtay* his *raging* againſt vs.

Againe, the author of the Sermons *de ſanctis*, vnder *Auguſtines* name, *ſerm.*28. compareth Chriſt to *Tobias* fiſh: *Cuius iecore per paſſionem aſſato, fugatus eſt diabolus:* By whoſe fleſh and liuer as broyled vpon the croſſe, the diuell was chaſed away, &c. Chriſts blood then was giuen no more a price to the diuell, then that fiſhes liuer (if we admit the ſtorie for veritie, though not for authoritie) to the vncleane ſpirit: but I will ground no argument vpon the Apocryphall ſtorie of *Tobias*, but onely ſhew the meaning of the Fathers.

Hierome doth more truly and fitly reſemble Chriſt to *Ionas*, death and the diuell to the whale: *Dum aſſumpti corporis ſollicitaris illecebra, & auidis faucibus prædam putas, interiora tua adunco dente confoſſa ſunt,*

ſunt,&c. O death, while thou art entiſed with the baite of his bodie, and thinkeſt to get a pray for thy greedy iawes, thy inward parts are pierced with the hooke; *Epitaph. Nepotian.* As *Ionas* was a pray, not a price to the fiſh to appeaſe the wind; ſo Chriſt, though Satan prayed and raged vpon his body, was a price to God to aſſwage his wrath.

Iſychius ſaith: *Chriſtus pro peccatis noſtris conuenienter ſacrificium obtulit:* Chriſt for our ſinnes did conueniently offer vp ſacrifice,&c. but ſacrifices are offered onely vnto God: therefore the price of our redemption was paid onely to him, to whom the ſacrifice of atonement was offered. So the confeſſion of Belgia, artic. 21. *Chriſt offered himſelfe in our name before his father, with a full ſatisfaction for the pacifying of his wrath.* *Thomas* toucheth this point directly, thus determining, *Quantum ad pœnam homo principaliter erat obligatus Deo vt ſummo iudici, diabolo vt tortori:* In reſpect of the puniſhment, man was chiefly endebted vnto God, as the chiefe iudge, vnto the diuell, as the tormenter, &c. And ſo he reſolueth: therefore Chriſt is ſaid to haue offered his blood, the price of our redemption, *non diabolo ſed Deo,* not to the diuell, but vnto God.

To conclude: if then we are indebted onely to God, not to the diuell, *arg.1.* if Chriſts bodie were only giuen in ſacrifice to God, *arg.2.* if Chriſt by his death did forcibly bind the ſtrong man, *arg.3.* then was not Satan hired as with a price to let his priſoners goe, neither was Chriſts blood counted as a raunſome to him for our deliuerance.

THE EIGHT PART, THAT CHRIST IN HIS ſoule did truly feele his fathers wrath kindled againſt him for our ſinne.

Feuardentius denieth, that Chriſt had any ſenſe or feeling of Gods wrath in his ſoule, or that God did ſhew himſelfe as angrie towards him for our ſinne, *p.469.* **Artic.23.**

Argum.1. Chriſt was alwaies the beloued ſonne of God, Matth.3.17. God did not change in turning his loue to hatred. **Matth.3.17.**

2. God loued him the more dearelie for his obedience to death; hee was not therefore angrie with him: Iohn 10.17. *Therefore doth my father loue mee, becauſe I lay downe my life.* *pag.470.* **Iohn 10.17.**

3. If ye ſay God loued him as his ſonne, yet hated him as our ſuretie, or became a ſeruant for vs; ye fall into *Neſtorius* hereſie, and ſo make two perſons of Chriſt one beloued, an other hated: if yee ſay, that God was not angrie indeed, but Chriſt ſo perſwaded; you will coyne a new hereſie, that Chriſt had a falſe opinion of his father: *Feuard.p.471.*

1. *Anſw.1.* Gods temporall wrath vpon Chriſt doth not either change or diſcontinue his euerlaſting loue: for with Chriſts perſon being holy, innocent, righteous, God was neuer offended: our ſinnes laid vpon Chriſt were the obiect and matter of Gods wrath: a father that doth loue his childe dearely, yet may be angrie with his childs faults, and in his anger correct them. 2. *Abraham* loued *Iſaac* moſt dearely, Geneſ.22.2. *God bid him take his onely ſonne Iſaac whom he loued:* yet at Gods commandement he ſtretched out his hand to haue killed him, verſ.10. *Abraham* in this inſtant loued the perſon of his ſonne: yet in his holy anger and rage, he would kill him: I thinke to kill is no fruit or effect of loue. If *Abraham* then at the ſame inſtant retained a fatherlie loue toward *Iſaac*, and yet in an holy and iuſt zeale would haue killed him, why ſhould it ſeeme ſtrange that God not changing his euerlaſting loue toward his ſonne, yet was angrie with our ſinnes which hee ſuſtained? 3. *Auguſtine* well ſaith: *Vſque adeo non omnis qui iraſcitur odit, vt aliquando magis odiſſe conuincatur qui non iraſcitur:* Many time he that is angry is ſo farre from hating, or not louing, that hee is found rather to hate, which is not angrie: *in Matth.ſer.16.* He giueth an inſtance of a child, which through his fathers lenitie runneth into apparant danger of his life. I prooue by this ſimilitude, that as there may bee wrath in a father without a deſtruction of loue; ſo Gods eternall loue did ſtand inuiolable toward Chriſt without any change, though his wrath appeared in the inſtant of Chriſts death, not ſhewing any alteration in God, but a diuerſitie of diſpenſation in Chriſt, who now ſuſtained our perſon. **Geneſ.22.2.** ***How anger and loue may ſtand together.***

2. The next obiection hath the ſame anſwere, ſauing that it ſeemeth to affirme that Chriſt by his obedience to death purchaſed a greater meaſure of loue to himſelfe, which is an errour: 1. Becauſe the loue of God toward his ſonne being from euerlaſting, was alwaies the ſame, neither increaſing nor decreaſing: for this were otherwiſe to make God mutable and changeable, which the Apoſtle denieth, Iames 1.17. if Gods loue ſhould ſometime abate, and ſometime abound. Secondlie, Chriſt did not merite any thing to himſelfe but all for vs: as *Ambroſe* well ſaith: *Chriſtus non emerendæ gratiæ ſuæ cauſa, ſed noſtræ eruditionis gratia ieiunauit:* Chriſt did not faſt to merit fauour or grace to himſelfe, but onely for our erudition ſake: *lib.3.de fid.c.2.* The like may be ſaid of all other actions of Chriſt: Chriſt obtained not an amplification of his loue by his obedience, but a manifeſtation of it only; *Chriſtus hoc natus accepit, vt poſt crucem manifeſtaretur, quid à patre, dum generaretur, accepit, non enim tunc accepit; à patre, quando à creatura cœpit fieri:* Chriſt in his birth receiued this, that after his death it might be manifeſted, what he receiued of his father in his generation: for hee did not then firſt receiue it, when the creature began to worke it: *Ambroſe in 2.Phil.* Chriſts glory then, and

Gods loue toward him was due vnto his humanity in his very firſt incarnation, by right of his God-
John 17.5. head, as our Sauiour himſelfe ſaith, Iohn 17.5. *Glorifie me with that glorie, which I had with thee before the world was:* This glorie was manifeſted in time, which was *due* to Chriſts perſon before all time.

3. 1. Neither doth it follow, that we ſhould make two perſons in Chriſt, when wee affirme that at the ſame inſtant God did both loue him with an eternall loue, and was angrie with him with a temporall wrath; *Auguſtine* will teach you how this may be: *Moſes famulus dei quomodo oderat peccatores cum pro eis orabat, quomodo non oderat cum eos occidebat: —— ea namque perfectione ſic oderat iniquitatem, quam puniebat, vt diligeret humanitatem pro qua orabat:* *Moſes* the ſeruant of God, how did he hate the ſinners, when he prayed for them; how did he not hate them, when he killed them; with ſuch perfection he hated iniquitie, which he puniſhed, that he loued their humanitie, for the which he prayed. *in Pſal.* 138. So God in Chriſt loued his holines and innocency, but was angrie with our ſinnes and iniquitie which were vpon him: Here then are not two perſons, but one and the ſame perſon diuerſly conſidered. 2. This then is no Neſtorianiſme: take you heed of Manichiſme, that you make not Chriſt to haue done all things fantaſtically and in ſhew, while he ſweateth drops of blood, complaineth that he was forſaken, as though God were throughly angry with him, and yet no ſuch matter. 3. Neither do we ſay that Chriſt was onely ſo perſwaded of his father, that he was angrie, but indeed hee was ſo for the time, and he verely in his ſoule felt it ſo to be. *Dauid* was a man greatly beloued of God, where-
Pſal.38.3. of he hath his name, yet he truly complaineth of Gods wrath, Pſalm.38.3. *There is nothing ſound in my fleſh, becauſe of thine anger:* And how this may be, that God may be temporally offended with the
Rom.11.28. elect, that are eternally beloued, S. *Paul* ſheweth, Rom. 11. 28. *Concerning the Goſpell, they are enemies for your ſakes, but as touching the election they are beloued for the fathers ſake:* as the Iewes were temporally reiected; yet eternally in Gods counſell elected; ſo it is in this caſe, as S. *Ambroſe* well ſheweth: *De præſenti Deus iuſtitia iudicat, non de præſcientia:* God doth iudge according to preſent iuſtice, not according to preſcience: *in 9. ad Roman.* And he further declareth how ſome may bee ſaid to be elected in reſpect of their preſent iuſtice which are not in Gods preſcience: and ſo of the contrary, ſome may be for a time in Gods temporall wrath *ſuſpended*, to whom euerlaſtingly ſaluation is *intended:* ſo Chriſt was eternally *elected* and *dilected* or beloued of God, but in reſpect of our ſinnes hanging vpon him, he was for a time as forlorne and reiected.

4. Laſtlie, wee muſt diſtinguiſh in Chriſt betweene the faith of his ſoule, and ſenſe of his fleſh: his faith alwaies apprehended Gods fauour euen in the midſt of his deepeſt torments, as hee ſaith, *I ſet God alwaies before me*, Pſalm. 16. 8. but in his preſent ſenſe hee felt and perceiued the wrath of God: Our Sauiour himſelfe doth warrant this diſtinction: ſaying of himſelfe, *The ſpirit is readie, the fleſh*
Math.26.41. *is weake*, Matth. 26. 41. Vpon the which words Saint *Ambroſe* thus writeth: *Audi vtramque vocem & carnis infirmæ, & ſpiritus prompti (pater ſi poſſibile eſt tranſeat calix) hæc eſt carnis vox (ſed non quod ego volo) habes deuotionem ſpiritus:* Heare each voice of a weake fleſh, and prompt ſpirit: father if it be poſſible let the cup paſſe, this is the voice of the fleſh, (but not as I will,) here is the deuotion of the ſpirit.

THE QVESTION CONFIRMED.

THat the wrath of God lay heauily vpon Chriſt as our ſuretie, and that as he bare all our ſinnes, ſo he truly felt in his ſoule the wrath of God kindled againſt the ſame: thus we doe make it manifeſt out of Scripture.

Iſay 53.4. *Argum.* 1. Iſay 53. 4. *We iudged him, as plagued, ſmitten of God, and humbled:* but no man is plagued, or ſmitten but of God being angrie; *Ergo.*

Anſw. 1. This ſmiting is referred onely to the temporall death of Chriſt by *Hierome* and others. 2. This might be done without Gods anger: for as *Abraham* would haue ſacrificed his ſonne without hatred or anger, he loued him ſtill: ſo God did ſuffer his ſonne to be ſlaine without anger. *Bellarm. lib. 4. de Chriſti anima. c. 8. reſp. ad argum.* 1.

Contra. 1. It is euident, that the Prophet ſpeaketh not of Chriſts bodily death: for he ſaid before in the beginning of the verſe, he *bare our infirmities*, that is as the Septuagint tranſlate ἁμαρτίας ſinnes,
1.Pet.2.24. whom S. *Peter* followeth, 1. Pet. 2. 24. But whence proceedeth the *plague* due vnto ſinne, then from Gods wrath? Againe, his bodily ſufferings are more properly expreſſed in the next verſe: *He was wounded for our tranſgreſſions.*

2. *Hierome* doth ſo vnderſtand the Prophet: *Factus eſt pro nobis maledictum, vt nos à maledicto liberaret; quod nos pro noſtris debebamus ſceleribus ſuſtinere, ille pro nobis paſſus eſt: ex quo perſpicuum eſt, ſicut corpus flagellatum, ita animam verè doluiſſe:* Hee was made a curſe for vs, to deliuer vs from the curſe: for what wee ſhould haue ſuſtained for our ſinnes, hee ſuffered for vs: whence it is manifeſt that as his bodie was whipped, ſo his ſoule was truly grieued, *in Iſay c.* 53. It is therefore vntrue which *Bellarmine* here affirmeth, that *Hierome* vnderſtandeth Chriſts bodily death onely.

Rom.5.12. 3. Euen the death of the bodie alſo ſheweth the wrath of God againſt ſinne, as the Apoſtle ſaith: *That death entred by ſinne:* Rom. 5. 12. And the Prophet teſtifieth thus: *When thou with rebukes doſt* *chaſtiſe man for iniquitie, thou makeſt his beautie to conſume as a moth.* Pſalm.39.11. The mortalitie then of man doth proceed from the rebukes of God, and his rebukes declare his wrath: Chriſt then euen in his bodily death alſo had experience of his fathers wrath againſt ſinne: though we grant, that death in Chriſts death is vanquiſhed, and the *ſting thereof extinguiſhed,* 1.Cor.15.56.57. And as *Ambroſe* well ſaith: *Chriſtus habet oleum lætitiæ, qui facit exultare morituros, mœſtæ fœtorem mortis aboleuit:* Chriſt hath the oyle of gladnes aboue his fellowes, which cauſeth men readie to die to reioyce, and hath aboliſhed the ſtench, and extinguiſhed the ſting of death. *lib.1. de ſpirit. c.8.*

Pſalm.39.11.
1.Cor.15.56.

4. *Abraham* in ſacrificing his ſonne did not ceaſe to loue him; though in that very act, in his holy zeale, his fatherly affection was for a while ſuſpended: ſo a father notwithſtanding he loueth his child, may in his iuſt anger correct him: as *Auguſtine* ſaith, *Quanto melius eſt, ſi iraſceris & corrigis, quam ſi non iraſcendo perire permittas:* How much better is it, if you be angrie and correct your ſonne, then by not being angrie to ſuffer him to periſh. *ſerm.16. in Matth.* Like as then *Abrahams* holy rage againſt his ſonne, which was but *in part* and for a *moment*, doth not aboliſh the perpetuall and totall loue to his child: ſo by this example we ſee how Chriſt was eternally and totally beloued of God, yet for a while and *in part* taſted of Gods wrath.

Of Abrahams ſacrificing of his ſonne.

*Argum.*2. Iſay 53.5. *The chaſtiſement of our peace was vpon him:* or παιδεία, the diſcipline of our peace, as the Septuagint reade: Chriſt then was to beare that diſcipline and chaſtiſement, which appertained to vs, and whereby our peace is purchaſed: but Gods wrath was not otherwiſe appeaſed, but by ſatisfying it; he did not otherwiſe ſatisfie it, then by ſuffering, Heb.5.8. *He learned obedience by the things, which he ſuffered: Ergo,* he ſuffered and endured Gods wrath for vs.

Iſay 53.5.
Heb.5.8.

Anſw. If the whole chaſtiſement due vnto vs, was laid vpon Chriſt: then he muſt haue been puniſhed eternally in hell, for that was due vnto vs: if Chriſts temporall puniſhment did ſatisfie for our eternall in regard of the worthineſſe of his perſon; by the ſame reaſon his bodily ſufferings may ſuffice and ſatisfie for the death of our ſoules, *Bellarm. reſp. ad argum.*2.

*Contra.*1. Chriſt was to ſuffer the whole puniſhment due vnto ſinne, ſo farre as it became the *dignitie* of his perſon, and the *neceſſitie of the worke:* but if he had ſuffered eternally, neither could the worke of our redemption haue been accompliſhed, and his perſon ſhould haue endured that, which him not beſeemed: and therefore the Apoſtle ſaith, Heb.2.10. *It became him* to be conſecrated through afflictions. Chriſt then was onely to paſſe through thoſe afflictions, which became him.

Heb.2.10.

2. It followeth not, becauſe Chriſt is exempted from that puniſhment which became not his perſon, that therefore he ſhould be freed from thoſe ſufferings alſo, which are no derogation vnto him: we attribute ſo much to the *dignitie* of Chriſt, as that we aboliſh not the *equitie* of God: ſo farre with Chriſts perſon it muſt be *diſpenſed*, as that yet Gods iuſtice be *ſatisfied:* to ſuffer in ſoule, Gods iuſtice required, neither was Chriſts perſon thereby diſhonoured; therefore thoſe ſufferings he was to endure for vs: as our Sauiour himſelfe ſaith, *Ought not Chriſt to haue ſuffered theſe things, and ſo to enter into his glory,* Luke 24.25. *Auguſtine* well ſaith, *Potuerat Dominus noſter hoſtem humani generis ſola maieſtate proſternere, ſine incarnationis humilitate, ſine certamine paſſionis, ſed homo, &c. non violentia liberandus fuit, ſed miſericordia redimendus, — iuſto igitur ordine, &c.* The Lord could haue ſubdued the enemie of mankind onely with his maieſtie, without either the humilitie of his incarnation, or difficultie of his paſſion: but man which had made himſelfe guiltie by his owne tranſgreſſion was not by violence to bee deliuered, but by mercy and indulgence to be redeemed, therefore in iuſt order, &c. *ſerm.*156. It was meet then and iuſt, that Chriſt ſhould ſuffer as he did for vs.

Why Chriſt ſuffered as he did for man.
Luk.24.25.

*Argum.*3. Heb.4.15. *Chriſt was in all things tempted in like ſort, yet without ſinne:* as Chriſts members are tempted, ſo was he, but his members doe feele in their ſoules the terrors of conſcience, and haue experience of Gods wrath: as *Iob* complaineth, Iob 6.4. *The arrowes of God are in me, and the terrors of the almightie fight againſt me:* and Pſalme 89.46. *Shall thy wrath burne like fire?* much more then did Chriſt feele the burthen of his fathers wrath, bearing all the ſinnes of the elect in himſelfe.

Heb.4.15.
Iob 6.4.

Anſw. If Chriſt muſt be tempted in all things like to vs, then he muſt haue been burned, beheaded, torne in pieces: he ſhould haue been ſubiect to diſeaſes, as the gowte, the dropſie, the palſey, for all theſe are incident to his members, *Feuard.p.*445.

*Contra.*1. The Apoſtle ſpeaketh of temptations, which are for the moſt part ſpirituall, not of bodily paſſions, therefore this anſwere is impertinent. 2. Yet becauſe the Apoſtle ſaith elſewhere, Heb.2.17. *It became him in all things to be made like his brethren:* that is, both as touching his bodie and his ſoule: I anſwere againe: 1. that this clauſe *in all things*, is not to be vnderſtood of euery particular paſſion, but of the generall kind: not that Chriſt ſuffered euery particular maladie of the bodie, for that had been impoſſible, but euery kind of griefe, both of bodie and ſoule. 2. It is abſurd to obiect ſo many kinds of death, ſeeing it was impoſſible for Chriſt to haue died often, Heb.9.25.28. 3. Neither was it comely for Chriſt to ſuffer all, that wee doe, in that *manner* and *meaſure:* whereof the Apoſtle maketh manifeſt exception: *it became him, &c.* in ſufferings not comely Chriſt was not to be like vs. 4. Againe, *ſinne* is excepted, and in ſinne alſo the *cauſe*, and *effects* thereof are comprehended: ſo then Chriſt could not be like vnto vs in our *conception*, which is the beginning and cauſe of ſinne; nor yet in our ſickneſſes and diſeaſes, which are the proper and immediat fruites and effects of ſinne; as it is in the Pſalme, *There is no reſt in my bones, becauſe of my ſinne,* Pſal.38.3.

How Chriſt was in all things like vnto vs.
Heb.2.17.
Heb.9.25.
Pſalm.38.3.

3. The Apoſtle alſo giueth a reaſon, why it became Chriſt to be like vs in his ſufferings and temptations: *He is able thereby to ſuccour them, that are tempted, in that he ſuffered and was tempted*, Heb. 2. 18. Where the Apoſtle ſpeaketh not of Chriſts abſolute power, whereby hee is able without experience had of our temptations, to ſuccour vs, but of his humane compaſſion, whereby he is able by his owne feeling to haue pitie of vs: and, though hee ſuffered not in bodie euery particular griefe as wee doe, as our diſeaſes and ſickneſſes, yet by the experience which he had in other of our infirmities, hee hath a feeling alſo of thoſe, and therein in his pitifull compaſſion is able to helpe: wherefore, that Chriſt might be able alſo to ſuccour vs in his owne feeling, when we are vexed in ſoule with terror of conſcience, and the ſenſe of Gods wrath, it became him in his owne ſoule to feele the like. And ſo I conclude with S. *Ambroſe*; *Qui corpus ſuſcepit, omnia debuit ſubire quæ corporis ſunt, vt eſuriret, ſitiret, angeretur, &c.* He that tooke a bodie, muſt vndergoe all things belonging to the body, as to bee hungrie, thirſtie, to be grieued: *in 12. cap. Luc.* As he here ſaith of Chriſts bodie, ſo likewiſe of his ſoule: *Minus mihi contulerat, ſi non meum ſuſcepiſſet affectum, &c.* He had done little for me, if hee had not taken mine affection: and againe, *Debuit dolorem ſuſcipere, vt vinceret triſtitiam non excluderet:* He was to take my ſorrow to ouercome it, not to exclude it: *in Luc. 22.* By this ſentence then, thoſe ſorrowes of ours, which Chriſt excluded from himſelfe, are not yet vanquiſhed nor ouercome.

Heb.2.18.

Bernard ſaith, *Vt quos viuificauit mors tua, tua nihilominus trepidatio robuſtos, mœſtitia lætos, turbatio quietos redderet:* That thoſe whom thy death quickened, thy trembling might ſtrengthen, thy heauineſſe might cheare, thy troubles might quiet: *in die. S. Andr. ſerm. 1.* Our peace then and quietneſſe of ſoule is purchaſed by the like trouble and terror in Chriſts ſoule.

Auguſtine alſo in this behalfe maketh *Noah* a figure of Chriſts paſſion, who was drunken and vncouered in his tent: ſo Chriſt ſaith he, *Calice paſſionis adeo factus eſt ebrius, vt ipſo tegmine corporis nudaretur, &c.* So Chriſt was drunken as it were with the cuppe of his paſſion, that hee was left naked of the couering of his bodie: *ſerm. 153.* he expreſſeth but one effect of this ſpirituall drunkennes; the Prophet ſheweth another, Ierem. 23. 9. *I am like a drunken man, for the preſence of the Lord:* It is then the wrathfull preſence of God, which is the cauſe as it were of the ſpirituall drunkenneſſe of the ſoule: when it taſteth ſo deepely of the cup of Gods wrath, that it is ſo rauiſhed and ouerwhelmed, like as the bodie, when it is intoxicate with ſtrong drinke.

Ierem.23.9.

Now then to conclude this point, 1. *Theodoret* ſaith: *vnde factum eſt, vt aliena peccata aſſumeret, cum propria non haberet, ille ſiquidem peccata noſtra tulit, & pro nobis afflictus eſt:* Whereupon it commeth to paſſe, that Chriſt aſſumed our ſinnes, hauing none of his owne, for hee tooke our ſinnes, and was afflicted for vs, &c. if Chriſt tooke vpon him our ſinnes, hee of neceſſitie alſo did vndergoe the wrath of his father for vs, which was due vnto our ſinnes.

Queſt.9.in numeros.

2. *Tertullian* ſaith: *Reliquit, dum non parcit, ſic reliquit, dum tradit:* God left his Sonne in not ſparing him, he left him in deliuering him to death: but not to ſpare, to giue vp vnto death are effects of wrath.

Aduerſ.Prax.

3. Confeſſ. of Saxonie artic. 3. *He deriued vnto himſelfe, this true and exceeding great wrath.*

4. *Thomas* confeſſeth, that *Gods ſeueritie was ſhewed, — in not ſparing his Sonne*, now ſeueritie is not without wrath toward him, that is not, in that ſeueritie, ſpared.

Harm.ſect.6. pag.108.
Part.3.q.47. artic.3.

Wherefore if Chriſt were ſmitten and plagued of God for our ſinnes, *argum. 1.* If the whole chaſtiſement of our peace was vpon him, *argum. 2.* If he was tempted in all things like vs, *argum. 3.* then it remaineth that out of all doubt, he felt the terrors of ſoule, and had experience of the wrath of God againſt our ſinne: for ſuch temptations are the members of Chriſt ſubiect vnto.

THE NINTH PART, THAT CHRIST DID TRVLY complaine vpon the Croſſe, that he was forſaken of God, and that he verily felt himſelfe in his ſoule for our ſinne, for the time, as reiected of God in part, though not totally or finally.

THE OBIECTIONS ANSWERED.

Feuardentius thus obiecteth and reaſoneth. 1. If Chriſt were truly forſaken of God, it would follow that the hypoſtatical vnion was diſſolued, and that Chriſt was perſonally ſeparated from God, for otherwiſe he could not be forſaken. *Feuarden. p. 473. confut. 1.*

Artic.24.

2. The Centurion notwithſtanding Chriſt ſo complained and cried out, yet confeſſeth thus of him; *this truly was the Sonne of God, he was a righteous man:* Math. 27. Farre off was hee, from imagining Chriſt to be forſaken of God. *Feuardent. p. 474. lin. 17.*

Math.27.54.

3. Chriſt was alwaies moſt holy, innocent, iuſt, and therefore acceptable vnto God, hee was not then reiected or forſaken. *Feuardent. p. 475. confut. 3.*

4. Out of *Fulgentius*, *Diuinitas Chriſti animam in inferno non deſeruit:* Chriſts diuinity did not leaue his ſoule in hell: *Ergo*, his ſoule was not forſaken. *Feuarden. p. 474. lin. 32.*

5. If Chriſt had been verily forſaken, then he ſo crying out ſhould haue deſpaired, which were horrible blaſphemie to affirme. *Bellarm. argum. 6. Feuarden. p. 485. conf. 6.*

Luk.23.34.

6. Chriſt prayeth for them which crucified him, ſaying: *Father forgiue them,* they know not what they do. Luk.23.34. How could Chriſt pray vnto God, or aſſure himſelfe to be heard, if he were forſaken. *p.*488.*conf.*12.

7. How could Chriſt promiſe Paradiſe to the theefe vpon the Croſſe, if he were himſelfe forſaken, and not ſure of Paradiſe: *Feuard.p.*448.*lin.*32.

Anſw. 1. If Chriſt had bin *totally* and *eternally* forſaken, the perſonall vnion muſt haue bin *diſſolued:* but vpon this *temporall* and partiall *reiection* there followeth not a *perſonall* diſſolution or general dereliction. 2. As the body of Chriſt being without life, was ſtill hypoſtatically vnited to the Godhead, ſo was the ſoule of Chriſt, though for a time without feeling of his fauour: the dereliction of the one doth no more diſſolue the hypoſtaticall vnion, then the death of the other: if life went from the body, and yet the deitie was not ſeparated in the perſonall *conſociation,* but onely ſuſpended in *operation:* ſo the feeling of Gods fauour, which is the life of the ſoule, might be *intermitted* in Chriſt, and yet the diuine vnion not *interuerted.* 3. *Auguſtine* doth well ſhew, how this may be: when hee ſaith, that *Paſſio Chriſti dulcis fuit diuinitatis ſomnus:* The paſſion of Chriſt was the ſweet ſleepe of his diuinitie. *lib.de eſſent.diuin.* Like as then in ſleepe the ſoule is not departed, though the operation thereof be deferred: ſo in Chriſts ſleepe vpon the croſſe, the Godhead was not *ſeparated,* though the working power thereof were for a time *ſequeſtred.*

2.

Matth.27.47.

The hypoſtaticall vnion not diſſolued by Chriſts ſuffring in ſoule.

2. 1. The Centurion being a Romane vnderſtood not the language, wherein Chriſt complained crying out, *he was forſaken,* ſeeing the Iewes themſelues miſtooke his words, ſaying, *he called for Elias.* Matth.27.47. 2. And the Euangeliſt euidently ſheweth, that not the hearing of thoſe words, but the ſeeing of the earth-quake and other things which were done, drew that confeſſion from the Centurion, that Chriſt was the ſonne of God. Matth.27.54. 3. Who denieth, but that notwithſtanding Chriſt truely complained he was forſaken, yet he was the ſonne of God ſtill? for the hypoſtaticall vnion was not hereby diſſolued, as I haue anſwered to the firſt obiection: for like as the ſoule of Chriſt being parted from his body, was ſeparated only from it τοπικῶς not ὑποστατικῶς, locally, not hypoſtatically: *Damaſcene.lib.*3.*de Fid.c.*27. The ſoule ceaſed working in the body, yet was not diuorced in the perſonall being from the body: ſo the filiall vnion was not *diſſolued,* though the effectuall feeling were for a while *diſcontinued.*

3.

Pſal.89.36.38.

The elect how for a time may be forſaken.

3. 1. It followeth not becauſe Chriſt was alwayes the beloued ſonne of God in himſelfe, that therefore he could not be forſaken for a time in reſpect of our ſinnes, which he as our ſuretie anſwered for: If they can tell me, how theſe two can ſtand together, that firſt God ſhould promiſe as concerning *Dauid, his ſeed ſhall endure for euer,* Pſal.89.36. and yet the Church complaineth, *thou haſt reiected and abhorred, and beene angry with thine annointed, Ibid.v.*38. then will I anſwere them how both theſe may be at once in Chriſt, *dilection* and *dereliction?* like as then the elect members of Chriſt may be forſaken not totally, or finally, but *ex parte,* in part, and for a time, and yet their election remaine firme ſtill; the ſame may be the caſe of our head, that he was *ex parte derelictus,* onely in part forſaken, and for a time, alwayes beloued for his owne innocency, but for vs and in our perſon, as our pledge and ſuretie deſerted.

2. *Auguſtine* very wel ſheweth, how one man may at the ſame time both loue and hate another: *Hominem deus fecit, prauaricatorem ſe ipſe fecit; ama in illo, quod deus fecit, perſequere in illo, quod ipſe ſibi fecit:* God made man, and he made himſelfe a ſinner, loue that which God made, perſecute that which he made himſelfe. *in* Pſal.100. So Chriſt in reſpect of his holines and innocency the fruits and graces of the ſpirit, was beloued of God, but in regard of our ſinnes which were our owne workes, now laide vpon Chriſt, as his owne, he was as forſaken: ſee more for a fuller anſwere to this argument. *part.*8.*reſp.ad obiect.*1,*et.*3.

4.

Act.2.27.

2.Cor.4.9.

Pſal 22.1.

Chriſt not forſaken totally or finally.

4. 1. Chriſt indeed was not forſaken finally neither his ſoule in hell, nor his body in the graue, and ſo is S. *Peter* to be vnderſtood. Act.2.27 *Thou wilt not leaue my ſoule in the graue or hell:* for like as Chriſts body was forſaken for a time in that it died, but not forſaken finally, becauſe it roſe from death: ſo his ſoule was forſaken in part while the terrors of God were in it, but not totally or generally, becauſe he ſubdued theſe ſorrowes of hell, wherewith he was compaſſed. 2. S. *Paul* in the one ſenſe ſaith. 2.Cor.4.9. *We are perſecuted, but not forſaken;* that is, vtterly or finally: *Dauid* in the other ſenſe complaineth, that he was forſaken, Pſal.22.1. that is in part, and for a time in his owne ſenſe and feeling: And ſo *Auguſtine* well ſaith: *Vnuſquiſque pro peccatis neceſſario flagellatur, ſed ab eo, ſi Chriſtianus eſt, miſericordia dei non diſpergitur:* Euery man is neceſſarily whipped for his ſinne, but he is not ſtripped of Gods mercy, if he be a Chriſtian, *in Pſal.*88.*concion.*2. So there are two kinds of dereliction or forſaking, one is for a time and in part; ſo the elect may be, and Chriſt was vpon the croſſe forſaken: another which is totall, finall, and generall, and ſo neither Chriſt nor his members are forſaken.

5.

Chriſt complaineth he was forſaken without all deſpaire.

5. 1. Neither doth it follow, that Chriſt vttered words of deſperation, if hee had felt himſelfe indeed in his ſoule forſaken: for we muſt diſtinguiſh betweene the faith of Chriſt, which was alwayes ſound and firme, and the ſenſe of his humane infirmity, which cauſed him to complaine; ſo that in the deepeſt bottome of the anguiſh of his ſoule he is vpheld and ſuſtained by his faith, ſaying, *my God, my God:* whereby he ſheweth his ſingular confidence and truſt in God, notwithſtanding the preſent ſenſe of his wrath.

2. *Bellarm.* 1. If Chriſt did ſuffer the puniſhment of the damned and of hell, as *Caluine* affirmeth,

then he alſo deſpaired : for deſperation is an eſſentiall part of the paine of hell. 2. This ſpeech of Chriſt it was either deliberate and aduiſed, or indeliberate and vnaduiſed : if the firſt, then Chriſt verily deſpaired ; if the ſecond, his paſſions were inordinate, which is not to be admitted.

3. Neither can it be imagined, that the firſt clauſe (my God, my God) ſhould bee aduiſedly ſpoken, and the other (why haſt thou forſaken me) to be vnaduiſedly vttered ; was Chriſt ſo weake and inconſtant, that he could not continue foure words in faith ?

4. And if the firſt words, *my God, my God*, are a correction of the other, then the correction goeth before the error, which were abſurd. *Bellarm.lib.4.de anim.c.8.arg.6.*

Contra. 1. Such puniſhment of hell, as Chriſt might endure without ſinne, wee doubt not to aſcribe vnto him : but deſperation is a deteſtable ſinne, and therefore farre from Chriſt : the Apoſtle teacheth vs to make this exception, Heb.4.17. that Chriſt *was tempted in all things as we are, ſinne onely excepted* : wherefore this is a meere cauill to obiect that, which is by the Apoſtle directly excepted. And *Auguſtine* alſo ſaith : *Solus Chriſtus ſine peccato, peccati pœnam ſubire dignatus eſt* : Onely Chriſt without ſinne, vouchſafed to vndergoe the puniſhment of ſinne, *contr.2.epiſt.Pelag.4.4.* Therefore no puniſhment which is neceſſarily accompanied with ſinne, can be faſtened vpon Chriſt. Heb.4.17.

How our bleſſed Sauiour at the ſame time ſheweth both his humane infirmitie and conſtancy of faith.

2. The whole ſpeech of Chriſt was aduiſed and deliberate, and yet no deſpayre at all : in which deliberatiue ſpeech both he cryeth out in the feeling of his ſorrow, that it might appeare what he endured for vs, and he alſo vttereth his faith and confidence, to teach vs by his example to be confident in our trouble. *Damaſcene* ſaith well for the firſt, οὐ ἐκπτώματι φύσεως, &c. ἀλλ' εἰς δεῖξιν ὑπάρξεως, that which was ſaid and done proceeded not from the fault or *deprauation of nature*, but for the *demonſtration of his true exiſtency and humanity* : *lib.3.de fid.c.22.* For the other S. *Ambroſe* ſpeaketh : *Dubitatio illa nos firmat, ne tu ſi cœperis dubitare deſperes* : His doubtfulnes doth ſtrengthen vs, leſt thou, when thou beginneſt to doubt, ſhouldeſt deſpaire, *lib.2.de fid.c.4.*

3. 1. Neither doth the faith of Chriſt conclude it ſelfe within theſe wordes onely, *My God, my God*, but is continued throughout the whole ſenſe and ſentence : for at the ſame time Chriſt both ſheweth his humane *infirmitie*, and his *conſtant fidelitie*, his exceeding great *paſſion*, and his excellent *confeſſion* : As *Damaſcene* ſaith : φυσικῆς ἀσθενείας πειρασθεῖσα, his will was firſt tempted of his naturall *infirmitie*, and againe, νευρωθεῖσα, it was corroborate and ſtrengthened by his diuine will, *lib.3.de fid.cap.18.* 2. Neither is this ſo ſtrange a thing, for nature and faith to appeare at once : as the Prophet *Dauid* ſheweth in himſelfe, Pſal.31.22. *I ſaid in my haſte, I am caſt out of thy ſight* : here is *Dauids* infirmitie : *yet thou heardeſt the voyce of my prayer* : here is his faith and ſtabilitie.

4. Neither do we ſay, that one part of the ſentence is a correction of the other : but the whole ſheweth a ſingular moderation and direction by faith of Chriſts naturall affection in the middeſt of his deepeſt paſſion : So the Apoſtle ſaith, Heb.5.8. *that he learned obedience by the things which he ſuffered.* And *Auguſtine* witneſſeth : *Vnde patefacit, quod & humanam habuit voluntatem, per quam obedijt patri, & immaculatam ab omni peccato eandem voluntatem* : Whereby he ſheweth, that he had both an humane will, by the which he was obedient to his father, and the ſame will immaculate and free from all ſinne : *ex epiſt. Agathon. ad Conſtantin.* Hebr.5.8.

6.7. Chriſt notwithſtanding this ſenſe of his dereliction, might and did both promiſe paradiſe to the theefe, whereof he doubted not, and pray in charity for his perſecutors : for his faith, hope and charity failed not in the deepeſt of his agonie : for though he felt Gods wrath in his humane *ſenſe and infirmitie*, yet his faith was ſtedfaſt in all *godly conſtancie* : and ſo as *Ambroſe* ſaith of the like requeſt of Chriſt, when he prayed that the cup might paſſe, &c. that there was both *vox carnis, & deuotio ſpiritus*, the voyce of the fleſh, and the deuotion alſo of the ſpirit. In like manner in this place Chriſt ſheweth in the complaint his humane ſenſe, as alſo his godly confidence, *Ambr.lib.4.in Luc.*

THE QVESTION CONFIRMED.

THat our bleſſed Sauiour bearing our ſinnes in himſelfe vpon the croſſe, did verily feele Gods wrath in his ſoule, and truly complained in reſpect thereof, that he was forſaken of God : he himſelfe thus euidently teſtifieth.

Argum. Our Sauiour cryeth out and complaineth vpon the croſſe : *My God, my God, why haſt thou forſaken me?* Matth.27.46. Theſe words were vttered in truth, not in colour or ſhew : as *Athanaſius* ſaith : φύσει, καὶ ἀληθείᾳ, οὐ δοκήσει τὰ πάντα ἐγένετο, All things were done naturally and in truth, not in opinion, or ſhew : *ad Apollinar. Ergo*, Chriſt did feele himſelfe in his ſoule forſaken of God. Math.27.46.

Anſ. 1. One anſwere is, that Chriſt ſpeaketh in our perſon, and not in his owne ; to the which ſenſe ſome of the Fathers ſeeme to incline : as *Damaſcene lib.3.de fid.c.24.* he ſaith, he was forſaken, becauſe we were iuſtly forſaken for our ſinnes.

2. But the moſt common anſwere is this, that Chriſt was forſaken in reſpect of his body and fleſh, which was yeelded vp into the hands of the Iewes to kill and crucifie, and vſe at their pleaſure, and therefore Chriſt complaineth, that God would not deliuer him : *ſic Bellar.reſp.ad arg.4.* as if Chriſt in effect had thus ſaid : My God, which diddeſt deliuer *Noe* from the flood, *Abrahã* from Vr of the Chaldees, *Iſaac* from the ſword of his father, *Iacob* from the hand of his brother, Iſrael out of Ægypt, *Ioſeph* out of priſon, *Dauid* from *Goliah*, &c. why haſt thou left me without any helpe? *ſic Feuard.p.477.*

3. To this purpoſe the Frier alleageth diuers Fathers, as *Tertullian, Origene, Epiphanius, Cyrill, Hierome, Bernard,p.*479. whoſe teſtimonies ſhall be examined afterwards.

Contra. 1. It is euident, that Chriſt ſpeaketh in his owne perſon, ſaying, *why haſt thou forſaken me?* 2. As *Origene* ſaith, *Non fas eſt credere mentiri Chriſtum dicentem, quare,&c.* It is not ſafe to beleeue that Chriſt lyed when he ſaid, why haſt thou forſaken me? *Tract.*35.*in Matth.* But if Chriſt had ſaid he was forſaken, and yet was not, it had been an vntruth. 3. As for *Damaſcens* ſentence, it is reiected by *Iodocus Clictoueus* in his enarrations vpon that place. 4. And yet *Damaſcene* may very well be interpreted otherwiſe:for he ſaith that Chriſt thus ſpake, [illegible] hauing put on, aſſumed, or inhabiting our perſon : which is as he expoundeth himſelfe, *cap.*25. [illegible], receiuing our perſon, that is, [illegible] being ordained with vs, that is, made like vs: So then his meaning is, that Chriſt in our perſon, that is, in reſpect of his humanitie taken from vs, thus complained.

2. Neither can it be referred to the leauing of Chriſt in his bodily death and torments. 1. The ſenſe of theſe words muſt be deriued from the 22.Pſal. verſ.1. where the Prophet complaineth not ſo much of any outward affliction, but that he was without ſpirituall comfort, *Why art thou ſo farre from my health, and the voyce of my roring?* And to the like effect he prayeth, Pſal.51.11. *Caſt me not away from thy preſence, and take not thy holy ſpirit from me*: verſ.12. *Reſtore me to the ioy of thy ſaluation.* To bee caſt away then, or forſaken, is to be left comfortleſſe of Gods ſpirit.

2. Pſal.22.1.

Pſal.51.11

Chriſt not forſaken onely in reſpect of his bodily death.

2. If Chriſt ſhould haue ſo cryed out, and, as the Prophet ſaith, roted, in reſpect of his bodily death, he ſhould haue ſhewed himſelfe weaker, then many of his members, who were cheerefull in the middeſt of their torments, being inwardly comforted.

3. If this forſaking of Chriſt, were the leauing of him to the pleaſure of his perſecutors, it is likely that Chriſt would haue vttered this voyce in the beginning of his paſſion, being now already nayled to the croſſe, for euen then had they wrought their will vpon him; but he ſo cryed not till three houres after:and at the ninth houre being ready to giue vp the ghoſt, and hauing wreſtled all this while in his ſoule with the terrors of hell, and hauing felt the abſence of Gods fauour within, as the world wanted the Sunne light without, then he cryed out and complained, *My God, my God,&c.*

4. Neither doth the Scripture vſe to call this a *dereliction*, or *deſertion*, when a man is left to his perſecutors ; as Saint *Paul* ſaith, *we are perſecuted, but not forſaken*, 2.Cor.4.9.

2.Cor.4.9.

5. In this complaint of Chriſt, the whole perſon of Chriſt conſiſting of both his natures is expreſſed, the one part or nature of Chriſt forſaketh, that is his deitie, the other is forſaken, namely his humanitie; then the ſoule of Chriſt is alſo in this inſtant forſaken, as well as his body : for it either forſaketh, or is forſaken ; but not the firſt, for it was the Godhead onely that left him, not in *eſſence* but in *ſenſe*; not in *being*, but in *feeling : Ergo*, his ſoule was forſaken.

6. Neither did the perſecutors force Chriſts ſoule out of his body, that in that behalfe hee ſhould complaine as *forſaken* : for he laid downe his life of himſelfe, no man tooke it from him, Ioh.10.18. And as *Ambroſe* writeth vpon theſe words, *Emiſit ſpiritum*, He gaue vp the ghoſt ; *Quod emittitur voluntarium ; quod amittitur neceſſarium eſt* : That which is emitted or ſent forth is voluntary ; that which is amitted is neceſſary, *in Luc.*22.

Ioh.10.18.

7. Chriſt was forſaken, but in deeper degree and meaſure of feeling, yet without ſinne as his members do often finde themſelues forſaken : but his members do feele the terrors of conſcience, and for the time are as forſaken in their feeling : as it appeareth in *Dauid*, Pſal.31.20. *I am caſt out of thy ſight:* In Iob 30.21. *Thou art an enemy vnto me,&c. Ergo*, ſo was Chriſt forſaken : for as *Ambroſe* ſaith, *Flagellatus eſt ipſe, ne nos flagellaremur:* He was ſcourged, that we ſhould not be ſcourged, *in Luc.*22. So he was forſaken, that we ſhould not be forſaken.

Pſal.31.20.
Iob.30.21.

3.

1. *Tertullian* ſaith, *Reliquit dum non parcit* : God left his ſonne in not ſparing him, he left him in deliuering him, *lib. ad Praxean.* To this not ſparing belongeth the ſpirituall forſaking : this teſtimonie is not againſt vs.

2. *Origene* ſaith, *Derelictus fuit, comparatione gloriæ,&c. ad confuſionem* : He was forſaken, comparing his glory which he had with his father to this preſent confuſion vpon the croſſe, *Hom.*35. *in Matth.* As thoughh the dereliction of his ſoule doth not properly belong vnto this confuſion.

3. *Epiphanius* ſaith: *Non ſeparata deitate,&c.* Chriſt did not thus crye out, as though his deitie were ſeparated, *contr. hereſ.*69. As though any man ſaith, that Chriſt was forſaken of his Godhead: this ſentence is improperly alleaged.

4. *Cyrill: Opus erat ad fidem noſtram,&c.* It was neceſſary to our faith, that Chriſt ſhould ſhew himſelfe a true man in his paſſion:and therefore leſt any man ſhould doubt, as a man hee crieth out, *My God, my God:lib.*10.*Theſaur.c.*3. This teſtimonie rather maketh againſt the Frier : for if Chriſt by thus crying out would declare himſelfe to be a perfect man, who conſiſteth of body and ſoule, it muſt follow, that the whole man Chriſt complaineth, that hee was in his whole humanitie forſaken.

5. *Hierome* ſaith : *Chriſtus derelictus pro parte carnis* : Chriſt was forſaken on the behalfe of his fleſh, *in Pſal.*21. By fleſh he vnderſtandeth the whole humanitie of Chriſt : as in the ſame place, *Humanitas loquitur quomodo derelicta fuerit in Adam* : His whole humanitie ſpeaketh how it was forſaken in *Adam* : which was both in body and ſoule.

6. *Bernard* ſaith: *Quædam ibi derelictio fuit, vbi nulla fuit in tanta neceſſitate virtutis exhibitio, nulla*

oſtenſio

oſtenſa maieſtatis: It was a kind of dereliction, when in ſuch neceſſitie there was no vertue exhibited, no maieſtie declared, *ſerm. 5. de verb. Iſaiæ.* This may be referred as well to the fayling of inward comfort, as to the aſſayling of outward croſſes: for neither in the one nor the other, did the diuine maieſtie comfort and vertue declare it ſelfe.

4. Now on the contrary ſide I will produce the Fathers teſtifying for the truth. 1. *Origene: Forſitan videns peccata hominum, pro quibus patiebatur, dixit, &c.* It may bee that Chriſt ſeeing the ſinnes of men, for the which he ſuffered, cryed out, that he was forſaken. And againe, *Non exiſtimo humano more iſta dixiſſe propter calamitatem, quæ eum comprehenderat in cruce*: I do not thinke that he ſaid thus after the manner of men, becauſe of the calamitie, which faſtened vpon him on the croſſe; *Tract. 35. in Matth. Origene* then maketh not the outward calamitie of the croſſe, but the inward ſuffring for our ſinnes, the ground and cauſe of Chriſts dereliction.

2. *Ambroſe: Quoniam delicta aliena ſuſcepi, etiam delictorum alienorum verba ſuſcepi, vt me derelictum à patre dicam*: Becauſe I haue taken other mens ſinnes, I haue alſo taken the words of their ſinnes to ſay, I am forſaken of my father, *de incarnat. c. 5.* This dereliction then of Chriſt proceeded from the conſideration of our ſinnes, which lay vpon him. And againe, *Dubitatio illa nos firmat, ne & ſi tu deſperare cœperis, deſperes*: His dubitation is our confirmation, that in our doubting we fall not into deſperation, *lib. 2. de fid. c. 4.* He calleth the perplexitie and dereliction of Chriſt in his ſoule, *dubitation*, or doubtfulnes; though to ſpeake properly Chriſt doubted not at all.

3. *Hierome: Chriſtus ſic orauit in cruce, deus, deus, quid dereliquiſti me? longè à ſalute mea verba delictorum meorum, &c.* Chriſt thus prayed vpon the croſſe, My God, my God, why haſt thou forſaken me? far from my health are the words of my ſinnes, *lib. 3. aduerſ. Pelag.* Chriſts dereliction then was grounded vpon our ſinnes, which he bare. Againe he ſaith, *Deſpectus erat & ignobilis, quando pendebat in cruce: & factus pro nobis maledictum peccata noſtra portabat, & loquebatur patri, Deus meus, &c.* He was deſpiſed and abuſed, when he hung vpon the croſſe, and being made a curſe bare our ſins, and ſpake to his father, My God, my God, why haſt thou forſaken me, &c. *in Eſaiam. c. 53.* the bearing then of our ſinnes, was the ground of this curſe.

4. *Auguſtine: Non dedignatus eſt aſſumere nos in ſe, transfigurare nos in ſe, & loqui verbis noſtris, vt nos loqueremur verbis ipſius, hæc enim mira commutatio facta eſt, & diuina peracta ſunt commercia, &c.* He vouchſafed to aſſume our nature to himſelfe, to transfigure vs in himſelfe, to ſpeake our words, that we might ſpeake his words: for a wonderfull commutation is made, and a royall or diuine exchange effected, &c. *in Pſal. 30* As we then ſpeake with Chriſts words of ſpiritull comfort, ſo hee ſpake our words in his ſpirituall diſtreſſe: and as we in our trouble of minde complaine of the abſence of Gods comfort, ſo did Chriſt.

5. *Hilarie: Chriſtus cruci vniuerſa ea, quibus infirmabamur, affixit; ideo peccata noſtra portat & pro nobis dolet, &c.* Chriſt did faſten to his croſſe all thoſe things vniuerſally, whereby wee are weakened and troubled: therefore he bare our ſinnes, and was grieued for vs, &c. *c. 31. in Matth.* If Chriſt faſtened all our infirmities in himſelfe to the croſſe, then alſo the ſenſe and feeling of deſertion and dereliction.

6. *Beda: Vt homo loquitur meos circumferens metus, quod in periculis poſiti à deo nos deſeri putamus*: He ſpeaketh as a man bearing our feares, becauſe when we are in danger we thinke we are forſaken of God, *in 15. Marc.* If Chriſt then complained of *deſertion* and forſaking, as his members in their extremitie vſe to do: then was it the dereliction of his ſoule, which he felt, as his members in ſome meaſure vſe to feele.

Ireneus ſaith: *Proprio ſanguine redimente nos Domino, & dante animam pro noſtris animabus, & corpore ſuo pro noſtris corporibus*: Our Lord redeeming vs, giuing his ſoule for our ſoules, and his bodie for our bodies, &c. *lib. 5. c. 1.* Hence it will follow, that ſeeing hee gaue his ſoule and bodie for vs, in bearing the curſe due vnto vs, that he bare the curſe both in his body and ſoule.

Harm. ſect. 6. pag. 104.

8. Confeſſ. of Belgia, artic. 21. *Chriſt being iuſt ſuffered in ſoule and body for the vniuſt, in ſuch ſort, that feeling the horror of theſe puniſhments that were due vnto our ſinnes, hee did ſweate water and blood, and at the length cried out: My God, my God, why haſt thou forſaken me, &c.*

9 The ordinarie gloſſe noteth vpon theſe words, *My God, my God, humana natura erat derelicta, ſed non Dei filius*: The humane nature was forſaken, not the Sonne of God, &c. If the humane nature, then his ſoule, as well as the bodie. See *Ferus* alleaged in the next queſtion following, who vnderſtandeth this dereliction of the terror of the conſcience.

Wherefore ſetting apart all other deuiſes and coniectures of men, I reſolue with *Origene*: firſt, that neither Chriſt complained in humilitie, that he was forſaken of the deitie: for then hee ſhould haue complained vntruly. Secondly, neither that in regard of the preſent darknes he ſo ſaid, as ſome thinke. Thirdly, nor yet did he ſpeake in the perſon of the Iewes, which were *reiected*, that the Gentiles might be *elected*. Fourthly, nor yet did he make this outcrye by reaſon of his outward calamitie vpon the croſſe: all theſe coniectures *Origene* refuſeth, and concludeth rather, that Chriſt becauſe of our ſinnes which he bare, for the which he felt Gods anger, and himſelfe forſaken, thus cryed out and complained vpon the croſſe, *tract. 35. in Matth.*

THE TENTH PART, THAT CHRIST WAS VErily made a curſe for vs, and did beare both in his body, and ſoule, that curſe, which by reaſon of the tranſgreſſion of the law was due vnto vs.

THE OBIECTIONS ANSWERED.

AGainſt this poſition the Frier vſeth no ſpeciall arguments, but ſuch as were before produced againſt Chriſts feeling of the wrath of God. Artic.15.

1. If Chriſt ſtood accurſed for vs in his ſoule before God, then there would follow a diſſolution of his perſon from the vnitie of the Godhead: but Chriſt *ſemper ſine rapina ſe æqualem Deo, &c.* alwayes without any robberie, or iniurie to God, tooke himſelfe to be equall to him, *Fenardent. pag.471.lin.6.*

2. Chriſt was alwayes beloued of God and in his fauour: *Ergo,* not accurſed, *Fenardent.pag.470. confutat.4.*

3. If hee were accurſed, then alſo he deſpaired, and was damned, *Fenardent.pag.446.confutat.5. lin.5.11.*

Anſw. Theſe obiections I haue anſwered before, *part.8.reſponſ.ad obiect.1.2.3.& part.9.reſponſ. ad argum.5.* The ſumme of our anſwere was this: 1. That there is no more feare of the diſſolution of Chriſts perſon, for the ſpirituall curſe lying vpon his ſoule, then for the externall ſhewed in the death of his body. 2. Neither is the eternall loue of God hereby diſcontinued or interrupted: for as I ſhewed, this dereliction or curſe, was not totall but partiall; temporall, not eternall: and Chriſt for his owne innocencie and holineſſe was alwayes beloued of God, but ſtood accurſed for our ſinnes: See our anſwere more at large, *part 8.reſponſ.ad obiect.1.2.3.& part.9.reſponſ.ad obiect.1.* 3. Neither vpon the admitting of this curſe, ſhall either damnation or deſperation follow in the ſoule of Chriſt: though it were ſpirituall, yet was it not eternall: though there were a dereliction, yet no deſperation: though deſolation for a time, yet no damnation: it was *painfull,* yet not *ſinfull:* Chriſts ſoule was *perplexed,* yet his faith not *peruerted:* he was not onely vpon the *croſſe,* but vnder Gods curſe for vs: *damnation* and *deſperation* are the inſeparable companions of eternall and totall *malediction:* but ſo was not Chriſt accurſed; but in part and for a time. 1. The execration of his ſoule doth no more enforce *damnation* and *deſperation,* then the *malediction* of his body, which is granted. 2. *Ieremie* felt himſelfe vnder Gods wrath and curſe, when he ſaid, *Woe is me,* Ierem.15.10. and verſ.17. *Thou haſt filled me with indignation,* verſ.18. *My plague is deſperate, why art thou to me as a lier?* Ierem.20.14. *Curſed be the day wherein I was borne:* yet *Ieremy* was neither damned, nor deſpaired. 3. We doubt not to aſcribe all our tentations to Chriſt, but without ſinne; therefore he muſt be freed from *damnation* and *deſperation.* As *Bernard* well ſaith, *Suſcipiens pœnam, & neſciens culpam:* he taſted the ſmart, but tooke not the ſinne, *ad milit.templ.c.10.* But for more full anſwere, I referre the reader to the ninth part, *reſponſ.ad obiectionem.5.*

How Chriſt was made a curſe for vs without diſſolution of his perſon, or deſperation.

Ierem.15.16. 17.

Chap.20.14.

THE QVESTION CONFIRMED.

THe Apoſtle in moſt direct words proueth the queſtion, when he ſaith, Galath.3.13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs:* as it is written, *Curſed is euery one, that hangeth on a tree:* I ſay then with *Ambroſe, Cur erubeſcam fateri, quod Apoſtolus non erubuit alta voce profiteri?* Why ſhould I be aſhamed to confeſſe that, which the Apoſtle with a loud voyce hath profeſſed, that Chriſt was truely made a curſe for vs? Galath.3.13.

Anſw. 1. Chriſt may be ſaid to be a curſe, that is, *maledictionis remiſſio,* becauſe hee remitted or releaſed the curſe, *Feuard.p.377.confutat.2.lin:18.*

2. He was accurſed onely in reſpect of his ignominious death, as Pſal.22.6. *Opprobrium hominum, & abiectio plebis:* I am a ſhame of men, and the contempt of the people. *Feuard pag.470.confut.3. lin.11.* Pſal.22.6.

Contra. 1. The firſt anſwere the Apoſtle remoueth, when he ſaith, *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs:* to be made a curſe and to redeeme vs from the curſe, are not all one: but the remitting of the curſe, is all one with the redeeming from the curſe: *Ergo,* the remitting of the curſe is not to be made a curſe. 2. Againe, the Apoſtle proueth Chriſt to be curſed, becauſe he hanged on a tree, as it is written, *Curſed is euery one that hangeth on a tree,* that is, he is indeed accurſed, not the curſe onely remitted. 3. The receiuing of the curſe is one thing, the remitting another: firſt, Chriſt tooke the curſe vpon himſelfe, and ſo tooke away the curſe: *malediction* then, and the *remiſſion* of the malediction are two diuers things.

2. That this curſe, wherewith Chriſt was accurſed for vs cannot be referred to the externall death vpon the croſſe, it appeareth by theſe reaſons.

1. S. *Hierome* ſaith, *Non quicunque pependerit in ligno, maledictus coram Deo, ſed qui propter ſcelus ſuſpenſus:* not euery one that hangeth vpon a tree, is curſed before God, *but hee that hangeth there*

Not the death of the croſſe, but the cauſe maketh it accurſed.

for his ſinne: in 3. ad Galat. Like as if *Haman* had preuailed againſt *Mardoche*, and hanged him vpon the gallowes which he had made for him; *Mardoche* in his innocencie, notwithſtanding that ignominious death, ſhould not haue ſtood accurſed: wherefore it was not the death of the croſſe, but our ſinnes hanging vpon the croſſe, that deriued this curſe vpon Chriſt: this alſo is euident out of *Moſes*, that not the kind of death, but the deſert of death made it ignominious, Deut.21.22. *If a man haue committed a treſpaſſe worthie of death, and be put to death, and thou hang him on a tree, &c.* We ſee then that our ſinnes hanging with Chriſt vpon the croſſe, made the ſame an accurſed death.

Deut.21.22.

2. Chriſt was made that curſe, which he redeemed vs from, otherwiſe the Apoſtle had not reaſoned ſoundly, *we are redeemed from the curſe, becauſe Chriſt was made a curſe:* hee remitteth that curſe to vs, which he receiued in himſelfe. *Beda* alſo ſaith, *Chriſtus ſupplicium noſtrum ſine reatu ſuſcepit, vt ſolueret reatum, & finiret ſupplicium:* Chriſt hath taken our puniſhment without guilt, to looſe the guilt, and end the puniſhment, *in 3. ad Galat.* What other puniſhment ended he, but that we tooke? but to vs was due for the tranſgreſſion of the law, the curſe both of body and ſoule: *Ergo*, the ſame curſe Chriſt tooke.

3. The wordes in *Moſes* are *maledictus deo*, he is curſed to God, that hangeth one a tree, but no death in it ſelfe is more ignominious then another before God, the ſhame thereof is externall, and concerneth men: *Ergo*, the curſe was not in the ignominious death: the ordinarie gloſſe thus noteth vpon theſe words: *Non eſt hoc in contumeliam Domini, quid mirum ſi maledictus dicitur Deo, qui habet in ſe, quod Deus odit, i. peccatum:* This redoundeth not to the reproch of God; for what maruell, if he be ſaid to be accurſed to God, that hath in himſelfe that which God hateth, namely ſinne, *in 3. Gal.* it is not the maner of the death only, that made it ignominious, but our ſins, which Chriſt bare.

4. *Oecumenius* vpon this place thus writeth: we were ſubiect to the curſe becauſe we had tranſgreſſed the law; Chriſt was not ſubiect, becauſe he had fulfilled it: *Eam ergo execrationem ſuſcepit, cui obnoxius non erat, quum ſuſpenſus fuit in ligno, vt execrationem ſolueret, quæ aduerſus nos erat:* He therfore tooke that curſe, to the which hee was not ſubiect, when hee hanged vpon the tree, to looſe the curſe which was againſt vs, *in 3. ad Gal.* From hence I reaſon thus: Chriſt tooke that curſe for vs, which otherwiſe was not due vnto him; but a poſſibilitie to die, was incident and appertaining vnto the humane nature of Chriſt, though he had not died for vs, which notwithſtanding was impoſſible: *Ergo*, the curſe was not in Chriſts death onely. That Chriſt was by his owne nature ſubiect to mortalitie, 1. the Scripture teſtifieth; *It became him in all things to be like vnto vs*, Heb.2.17. *Ergo*, hee was mortall as we are by nature. 2. S. *Ambroſe* giueth this reaſon: *Quis exceptum ſe putet à conditione moriendi, qui non exceptus ſit à conditione naſcendi:* Who can thinke himſelfe exempt from the condition of dying, that is not freed from being borne? *in obit. Valentinian.* Chriſt therefore being borne, had an aptneſſe in his nature to die. 3. *Damaſcene*, εἰ ἄφθαρτον τοῦ κυρίου σῶμα οὐχ ὁμοούσιον: If the Lords body had been immortall, it had not been of the ſame ſubſtance with ours: then it would follow, ſaith hee, that Chriſt was not truly made man, and ſo conſequently we not truly ſaued: *de fid. lib. 3. c. 28.* 4. And *Ambroſe* againe ſaith: Chriſt was not exempted from death, *Vt carnis quam ſuſceperat, legem non recuſaret:* That he ſhould not refuſe the law of the fleſh, which he tooke: *In Luc. 22. Mors Chriſti communis ſecundum naturam corporis, ſpecialis ſecundum virtutem:* Chriſts death was common in the nature of his bodie, but ſpeciall in reſpect of the vertue and power thereof: *Ambr. ibid.*

Whether Chriſt tooke vpon him mans mortall nature.

Yet leſt I be here miſtaken, as though I did thinke, that Chriſt, if he had not died vpon the croſſe, (if it had been poſſible) ſhould otherwiſe haue died. I am farre from ſo thinking: for Chriſt had neuer taſted death but for vs, Heb.2.9. I onely ſhew that the law of mortalitie was in his fleſh by the nature thereof, which law notwithſtanding by his diuine ſpirit, ſhould haue been ſuſpended and ouerruled, So that he was not, but in the caſe of our redemption to haue died. And here I willingly embrace *Damaſcenes* iudgement: The fleſh of Chriſt οὐ κατὰ φύσιν θνητὸ τυγχάνον ἐξ αὐτῆς, was not by nature free from mortalitie, but yet ζωοποιὸς γέγονε, it was a quickening and liuing fleſh, and exempted from mortalitie by the hypoſtaticall vnion of the Godhead: *de fid. orthod. lib. 3. c. 21.*

Chriſt ſhould not haue died but for vs. Heb.2.9.

Thus then I conclude with *Auguſtine: Credo filium dei mortuum eſſe non ſecundum pœnam iniuſtitiæ quam ex toto non habuit, ſed ſecundum legem naturæ, quam pro humani generis redemptione ſuſcepit:* I beleeue that the Sonne of God died, not according to the puniſhment of vnrighteouſnes, which hee had not at all, but according to the law of nature, which he tooke for the redemption of mankind. *contra felician. c. 18.* If death then and mortalitie were in Chriſts nature, and thereunto appertaining, but the curſe which he tooke, did not belong vnto him, but to vs onely for our ſinne; it followeth, that this curſe was not wholly in the death of his bodie.

5. That curſe which Chriſt did beare, he hath redeemed vs from: but wee are not freed nor redeemed from ſhamefull and ignominious kinds of death: the members of Chriſt *haue been racked, ſtoned, hewen aſunder, &c.* Heb.11.35.37. *Ergo*, the curſe which was laid vpon Chriſt, was not in his ignominious death.

Heb.11.35.

Obiect. 1. The Apoſtle ſaith: Heb.12.2. *That Ieſus endured the croſſe, and deſpiſed the ſhame*, he referreth the *ſhame* to the manner of death vpon the croſſe.

Heb.12.2.

Anſw. 1. The Apoſtle ſpeaketh of the ſhame of the croſſe, but not of the curſe. 2. Wee confeſſe that it was a ſhamefull and curſed death, but therein lay not the whole curſe. 3. To this ſhame belonged not onely the manner of death which Chriſt ſuffered, but in that hee was counted among tranſgreſſors, Iſay.53.12.

tranſgreſſors, Iſay.53.12. and was put to death by the Iewes as a tranſgreſſor of their law: and ſo herein conſiſted the chiefe part of the ſhame and curſe of the croſſe, that he bare our ſins, and ſo was counted a tranſgreſſor for vs.

*Obiect.*2. But the Apoſtle proueth Chriſt to be made a curſe, onely becauſe he hanged vpon a tree: the ignominie then of his death made the curſe.

*Anſw.*1. We grant it was a curſed death, but therein the Apoſtle wholly and onely placeth not the curſe. 2. I ſhewed before out of *Moſes* and *Hierome*, that not the hanging of euery one, but onely of malefactors was accurſed: ſo that not the *death*, but the *deſert*, not the *condition*, but the *cauſe*, not the *ſuſpenſion*, but the *tranſgreſſion* made the curſe: and ſo Chriſt in this ignominious death was made a curſe by reaſon of our ſinnes that were laid vpon him: and thus as he was made ſinne for vs, and reputed a ſinner in our ſteed; ſo verely hee felt Gods wrath and curſe in his ſoule, which was due to our ſinnes.

I will conclude with *Auguſtine*: *Maledictus omnis, &c. qui benedictus in ſua iuſtitia, maledictus ob delicta noſtra*: Curſed is euery one that hangeth on a tree, euen euery one, yea, the Sonne of God himſelfe,—who was bleſſed in his owne righteouſneſſe, but accurſed for our ſinnes: And before hee thus writeth: rehearſing the Apoſtles words, that Chriſt was ſent in the ſimilitude of ſinful fleſh, Rom. 8.3. *Illa de peccato eſt mors, &c.* Becauſe death is of ſin, that fleſh, though of the virgine, yet was mortall, had the ſimilitude of ſinfull fleſh, &c. And againe the Apoſtle ſaith, *God made him ſinne for vs.* 2.Cor.5.20. *Maledictum comes peccati*: But malediction is the companion of ſinne or tranſgreſſion. *cont. Fauſt. Manich. lib.*14.*c.*5.6. If Chriſt then were accurſed for our ſinnes, if he by nature of his fleſh were ſubiect to mortalitie, if malediction were adherent to our ſinnes which he bare, then did not the curſe onely conſiſt in his outward death: We confeſſe, that it alſo was part of the curſe, as *Auguſtine ibid. c.*9. *Mors ipſa ex maledicto eſt*: Death is accurſed, becauſe it is the puniſhment of ſinne, but it was not the whole nor the greateſt part of that curſe, which Chriſt was made for vs.

Rom.8.3.

2.Cor.5.20.

Wherein the curſe laid vpon Chriſt for vs chiefly conſiſted.

Againe, hee thus writeth vpon thoſe words of the Apoſtle, Galath.3.13. *Curſed is euery one, &c. Chriſtus ex parte mortali pependit in cruce: quid niſi mors Domini in ligno pependit — quid pependit in ligno, niſi peccatum veteris hominis, quod Dominus — pro nobis ſuſcepit — in eius peccati & mortis figura Moſes in eremo — erexit ſerpentem — non igitur mirum ſi de maledicto vicit maledictum, de morte mortem, de peccato peccatum — hæc omnia in cruce triumphata ſunt, &c.* Chriſt in his mortall part hung vpon the croſſe: what but the death of our Lord hung vpon the croſſe, — what but the ſinne of the old man did hang vpon the croſſe, which the Lord vndertooke for vs? as the Apoſtle ſaith, *hee made him ſinne for vs*: for a figure of this ſinne and death, *Moſes* ſet vp the Serpent in the wilderneſſe — therefore it is no maruell, if he ouercome the curſe by a curſe, death by death, ſinne by ſinne: all theſe were triumphed vpon on the croſſe: *in* 3.*c. ad Galat.* From this ſentence of *Auguſtine* I inferre: 1. That Chriſt did beare that curſe vpon the croſſe, ouer the which he triumphed, but he triumphed ouer the whole curſe both of body and ſoule. 2. That as he ſubdued our death by his death, ſo our ſin by his ſin, now imputed to him, and our curſe by his curſe: ſo that, ſuch curſe as hee redeemed vs from, hee bare himſelfe. 3. Neither doth he ſay, that Chriſt was accurſed only in his mortall part, but did hang vpon the croſſe in his mortall part, which we denie not, but there hanged alſo the curſe of death and ſinne.

2.Cor.5.21.

Iuſtine Martyr ſaith, that God would haue Chriſt *to receiue the curſes wholly of all*: if he receiued all kind of curſes, then both in his ſoule and bodie.

τὰς ὅλων τῶν πάντων κατάρας ἀναδέξασθαι dial. cum Tryphon.

Confeſſ. of Scotland: *Hee ſuffered not onely the cruell death of the croſſe which was accurſed by the ſentence of God, but alſo that he ſuffered for a ſeaſon the wrath of his father, which ſinners had deſerued, &c.* See the teſtimonie of ſome Romaniſts afterward produced.

Artic. of Chriſts death and paſſion.

Thus I truſt it is euident that Chriſt did ſuſtaine in his ſoule, and not in his body onely, the wrath and curſe of God, which was due vnto our ſinnes: and ſo by bearing our ſins, hath acquited vs thereof, and by enduring the curſe hath alſo freed vs therefrom: and ſo I end with that ſaying of *Hierome*: *Iniuria domini noſtra gloria*; The Lords iniurie is our glorie: *in* 3 *ad Galath.* The more we aſcribe to Chriſts ſufferings the leſſe remaineth of ours: the more *painefully* that he ſuffered, the more *fully* are we redeemed. the greater his *ſorrow* was, the greater our *ſolace*, his *deſolation* is our *conſolation*, his *croſſe* our *comfort*, his *annoy* our endleſſe *ioy*; his *diſtreſſe* in *ſoule* our *releaſe*; his *calamity* our *comfort*; his *miſerie* our *mercie*, his *aduerſitie* our *felicitie*, and to conclude, his *hell* our *heauen*: And ſo our bleſſed Sauiour, as *Chryſoſtome* ſaith; *Pluribus in morte doloribus vexatus, quam omnes tragœdi ſcribere poſſunt, expirauit*: Being vexed in his death, with more ſorrowes then all tragicall writers in the world can expreſſe, gaue vp his ſpirit: *hom.* 31. *in Mat.* For this ſo infinite and vnſpeakable loue of our Sauiour, we can neuer be ſufficiently thankfull, who vouchſafed not onely to die, but to enter into hell for vs; not onely to offer his bodie to paine, but his ſoule to ſorrow for vs; wounds to receiue in his *ſenſe*, and terrors in *conſcience*; a *croſſe* in his bodie, and a *curſe* in his ſoule: the greater *debt* he paid, the greater our *dutie*: the more *painefull* his croſſe, the more *fruitfull* his death, the more *thankefull* his loue: the deeper his *wound*, the more infinitely are we *bound*: the more excellent his *patience*, the more willing ought to be our *obedience*: and as *Chryſoſtome* well ſaith: *Si per ſingulos dies pro eo moriremur, qui nos dilexit, non ſic meritum exolueremus*: If we ſhould die euery day for him, which hath ſo loued vs, we could not be anſwerable to his merit. *hom.*19. *in Matth.*

The concluſion of all is this, that ſeeing the bodily ſufferings of Chriſt, in reſpect of Gods iuſtice

1. were not ſufficient, *part.*1. that Chriſts agonie in the garden was not cauſed by the feare of his bodily
2. death, but proceeded from the feare and feeling of Gods wrath, *part.*2. and ſeeing our Sauiour ſuffe-
3. red properly and immediately in ſoule, and not by compaſſion only or conſent with his bodie. *part.*3.
4. if Chriſt did ſuſtaine the very torments of hell in his ſoule, as is prooued, *part.*4. and did appeare be-
5. fore God as guiltie of our ſinnes, *part.*5. and was perplexed in his ſoule and conſcience for the ſame,
6. *part.*6. if our Sauiour by the iuſtice of God was to die for our ſinnes, and by his death did ſatiſfie his
7. iuſtice, and appeaſe his wrath, *part.* 7. if in his ſoule hee verely felt the wrath of God kindled
8. againſt our ſinnes, *part.* 8. and truly complained that hee was in that inſtant forſaken of God,
9. *part.*9. and laſtly if he were made a curſe for vs in his bodie and ſoule, *part.*10. It remaineth that Chriſt
10. did not onely ſuffer in bodie for our ſinnes, but ſuſtained alſo in his ſoule ſuch puniſhment, vexation and ſorrow, as was due vnto vs, and which we ſhould haue endured, if he had not as our ſuretie in his owne perſon vndertaken for vs: ſo I conclude with Saint *Ambroſe: Paſſionem in Chriſto plus veneror quam creationem, quia creati ad laborem ſumus, redempti ad quietem:* I doe more honour Chriſts paſſion, then the creation; for we were created to labour, we are redeemed to reſt. *ſerm.*14. *in Pſalm.*19. And this queſtion haue I of purpoſe trauelled in, though not as I would, my leaſure not ſeruing thereunto, and being ſo ſtraited, the Printer haſtening this worke, that I ſcarcely had a moneth to diſpatch this treatiſe: yet I haue laboured to my power to ſet forth Chriſts holy ſufferings for vs, that nothing be detracted therefrom: and ſo I end with that ſaying of *Origen: Non ſic mihi videtur inutilis, qui natiuitatem Chriſti, ſtellam, &c. ſalutationem angelorum tacet, quam qui crucifixum eum abſcondit:* He ſeemeth not to me to be ſo vnprofitable, which doth conceale Chriſts natiuitie, the Starre and ſalutation of the Angels, as he that doth hide Chriſt crucified. *hom.*1. *in Matth.*

Laſtlie for the confirmation of this truth, that Chriſt ſuffered the wrath of God in his ſoule for vs, I will produce. 1. The teſtimonie of our aduerſaries themſelues. 2. The witneſſe of the holie Martyrs that died in this faith. 3. The conſent of the famous writers and confeſſors of the Church of England.

First for our aduerſaries: 1. *Nicolaus Cuſanus* a man of great account among them thus writeth: *Illam pœnam ſenſus conformem damnatis in inferno pati voluit in gloriam dei patris ſui:* That paine of ſenſe conformable or like vnto the damned in hell he would ſuffer to the glory of God his father: *Excitation. lib.*10. *ex ſerm. qui per ſpiritum ſanctum ſeipſum obtulit.*

2. *Perus: Illa Chriſti derelictio pauor eſt conſcientiæ noſtræ ob admiſſa peccata, quæ iudicium Dei & iram æternam experitur, & ſic afficitur, quaſi in perpetuum derelicta & reiecta à facie Dei eſſet:* That dereliction of Chriſt is the trembling of our conſcience for ſin committed, which feeleth by experience Gods iudgement and eternal wrath, and is ſo affected, as if it were for euer forſaken, and reiected from the preſence of God. *lib.*4. *in Matth. c.*27. *in illa verba: deus meus, &c.*

3. *Durand. Præcipua cauſa fuit anima, &c.* The chiefeſt cauſe of the effects of Chriſts croſſe was his ſoule. *in* 3. *diſt.*22. *q.*3. *Bellarmine* ſaith, not ſo: *Sed præcipua cauſa fuit totum compoſitum. i. totus ille homo qui patiebatur: præterea eſto, fuiſſet anima præcipua cauſa, tamen etiam caro & ſanguis fuit cauſa; alioqui nō vere diceretur, ſanguis eius emundat nos:* The chiefe cauſe is the whole compound, that is, the whole man which ſuffered: beſide, be it, that his ſoule was the chiefe cauſe, yet his fleſh and blood was a cauſe, otherwiſe it ſhould not be truly ſaid, *his blood doth clenſe vs.* 1. Ioh. 1.7. Here by *Bellarmines* owne teſtimonie the ſoule of Chriſt (which muſt bee by the ſuffering thereof) is the chiefeſt cauſe of our redemption. *Bellarm. lib.*4. *de Chriſt. anim. ca.*15.

Secondly, the holy martyrs haue thus beleeued of Chriſts ſoule ſufferings: Maſter *Latimer* Biſhop and martyr: *I beleeue verily for my part, that Chriſt ſuffered the paines of hell proportionablie, as it correſpondeth and anſwereth to the whole ſinne of the world:* And againe, *I ſee no inconuenience to ſay that Chriſt ſuffered in ſoule in hell, I ſingularly commend the exceeding great charitie of Chriſt, that for our ſakes would ſuffer in hell in his ſoule:* It ſetteth out the vnſpeakable hatred, that God hath to ſinne, &c. *ſerm.*7. *coram reg. Eduard.* Here though M. *Latimer* ſeeme to thinke that Chriſt might ſuffer in the place of hell in ſoule, for the which we alleage him not: yet he giueth three effectuall reaſons, that it was neceſſarie for Chriſt to ſuffer the paines of hell in his ſoule. 1. That his paines may be proportionable to the ſinne of the world. 2. To ſet forth Chriſts charitie. 3. And the great wrath of God againſt ſinne.

Iohn Warne holy martyr hath alſo ſealed this truth: *Chriſt ſuffering for our ſinnes did beare our deſerued condemnation, the paines of death, the taſte of abiection, the very terrors of hell, yeelding his ſpirit to his father, his bodie to be buried in the earth. Fox p.*1580. *col.*2.

Thirdly for the confeſſors, and the confeſſion of our Church, this euidence we haue.

1. The annotation in the great Bible called the Biſhops Bible, allowed publikely to be red in our Church: vpon the 22. chapter of S. Luke, verſ. 44. thus teſtifieth: *He felt the horror of Gods wrath and iudgement againſt ſinne.*

2. And in the booke of homilies allowed publikely to be recited to the people. *ſerm.*1. of the paſſion, it thus ſtandeth: *Chriſt did put himſelfe betweene Gods deſerued wrath and our ſin, and rent the obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deale too great for vs to haue paid; & without paiment God the Father could neuer be at one with vs: it pleaſed him to be the payer therof, and to diſcharge vs quite.* And again afterward, *He beſtowed himſelf wholy for the ranſoming of vs.* If Chriſt then gaue himſelf wholy for vs, & paied al our debt, whereof the chiefe part was the griefe

and anguiſh of ſoule and ſenſe of Gods wrath,it was neceſſarie that Chriſt ſhould haue ſuffered all theſe things for vs.

3. In the Catechiſme authorized publikely to be taught,in the expoſition of the Creede vpon the article of Chriſts paſſion,it is thus confeſſed : *Chriſt ſuffered moſt painefull and ſhamefull death,ſuſtaining with all torments of mind more cruell,then any bodily death.* And againe, *Chriſt became our ſurety and pledge vnto his father,to anſwere,pay and ſuffer,whatſoeuer we did owe,and had deſerued.*

4. Beſide this publike teſtimonie of our Church, the common defenders of the faith of the Goſpell,both by writing and preaching haue thus taught; as D. *Fulke*, that worthie learned man,thus witneſſeth : *It was the burthen of ſinne and the curſe of God due vnto ſinne,which Chriſt tooke vpon him, to deliuer vs from ſinne and the puniſhment thereof,and not onely the bodily paine of death, that enforced him,that was God,to complaine,that he was forſaken of God.* *Annot.in Matth.27.ſect.3.*

Againe,*What is more to the honour of Chriſt,then that he vouchſafed to deſcend into hell for vs,and to abide that paine,which we had deſerued to ſuffer eternally : and what may bee rather called hell,then the anguiſh of ſoule, which he ſuffered,when he being God complained, that he was forſaken of God? Fulk. in 2.Act.ſect.11.*

5. Maſter *Fox* that reuerend godly writer,and faithfull preacher of the Goſpell, conſenteth with the reſt,and thus deliuereth his iudgement : *The torments which Chriſt ſuffered in ſoule and ſpirit,were the greateſt of all,when as he not onely in bodie decaying for weakeneſſe and bleeding,but in ſoule fainting with anguiſh and diſcomfort,began to crie with a lowd voyce, My God,my God,why haſt thou forſaken me? ſerm.de Chriſto Crucifixo.*

6. A zealous preacher of our Church,who had while he liued great experience of the caſes of conſcience,and an excellent grace from God to comfort ſuch as were afflicted,doubteth not to ſay, *that Chriſt muſt ſuffer the very pangs and paines of hell for the leaſt ſinne that euery man committed, ſeeing that euen our leaſt ſinnes cauſed him to be accurſed,and in the extremitie of griefe to crie, My God,my God,why haſt thou forſaken me?* in his Meditations,pag.215.ſet forth ſince his death.

Thus(I truſt)this point is thorowly cleared,that Chriſt ſuffered the very anguiſh and hell ſorrowes of ſoule for vs,and taſted of the bitter cup of Gods wrath due vnto our ſinnes, which otherwiſe wee ſhould haue moſt deepely drunke of : here I will end this queſtion. And this I ſimply and vnfainedlie proteſt,that the loue of ſeeking and ſearching out the truth hath drawne me into it, not the deſire of contention with any in our Church,much leſſe to oppoſe my ſelfe to the iudgement of any reuerend perſon,whom for their authoritie I honour,for their perſon I reuerence,for their learned trauels in the Church we are much bound vnto:from whom as I am vnwilling to diſſent,ſo deſirous to learne.And ſo I conclude; moſt humbly crauing in the bowels of Chriſt, that where I haue ſaid the truth, I may be receiued; where I doubt,I may be reſolued; where I haue well ſaid, I be not condemned; where I haue ignorantly ſlipped,I may be pardoned. For I doe moſt willingly embrace that ſentence of *Auguſtine: Aliquid aliter ſapere,quam res habet,humana tentatio eſt; in nullo aliter ſapere,quam res habet, angelica perfectio eſt :* Otherwiſe ſometime to thinke,then the matter is, is an humane tentation; but in nothing to be deceiued,is angelicall perfection : *De baptiſ.2.5.* If in this queſtion of ſoule-ſufferings,there be any difference of opinion in our Church,let not any man take offence thereat,for wee all doe conſent,that Chriſts death is alone ſufficient,neither doe we varie in any fundamentall point : they which doe free Chriſt from his ſpirituall ſufferings,do it vnto his honour, leſt by this meanes any deſperation,or doubting might be faſtened vpon Chriſts ſoule; they which affirme the ſenſe of Gods wrath in Chriſts ſoule,doe therein alſo ſeeke Chriſts honour,leſt any thing ſhould bee diminiſhed of his holy ſufferings. Seeing therefore we all hold the ſame foundation, and tend to the ſame end, let vs not either by writing or ſpeaking nouriſh domeſticall contention,but be willing one to yeeld vnto another in the truth, and euery one readie to ſay with Saint *Hierome, Non ſolum te viciſſe exiſtimes, vicimus vterque, palmam refers tu mei, & ego tui erroris; vtinam mihi ſemper ſic diſputare contingat,vt ad meliora proficiens, deſeram, quod male tenebam :* Thinke not, that thou onely haſt ouercome,we are conquerors both, you beare the palme and praiſe of my error,I of yours : I wiſh that I may alwaies diſpute with ſuch ſucceſſe, that proceeding to the better,I may forſake that, which before I did not well hold : *aduerſ.Luciferian.* But I haue tarried too long in this queſtion : the next followeth.

THE FOVRTH QVESTION, WHETHER CHRIST deſcended in ſoule into hell, to deliuer the Patriarches.

The Papiſts.

THey do beleeue that Chriſt according to his ſoule went downe to hell,to deliuer the Patriarches and all iuſt men there holden in bondage till his death,*Rhemiſt. Act.2.ſect.12.* 26.Error.

*Argum.*1.He that aſcended, is he that deſcended firſt into the loweſt parts of the earth,Epheſ.4.9. that is,into hell,the which is the loweſt place in the earth,*Bellarm.cap.*12. Epheſ.4.9.

*Anſw.*1. The earth it ſelfe,in reſpect of the world,is the loweſt part, ſo that here one part of the earth is not to be compared with another:but the whole earth,in reſpect of the high heauens,hath the name of the lower parts: ſo is it taken, Pſalm.139.15.Thou haſt faſhioned me beneath,or in the lower Pſalm.139.15.

parts of the earth: but *Dauid* (I truſt) they will not ſay, was borne in hell, becauſe he ſpeaketh of the lower parts of the earth, *conſul. Bez. in hunc locum*. So that by the deſcending of Chriſt into the loweſt parts of the earth, is meant nothing elſe, but the loweſt and extreameſt degree of his abaſing and humiliation, *Fulk. annot. in hunc locum*: as S. *Paul* ſaith, that *he made himſelfe of no reputation, and tooke vpon him the forme of a ſeruant*. 2. Againe, the Prophet *Dauid* ſaith, they that ſeeke his ſoule to deſtroy it, *ſhall goe downe into the loweſt parts of the earth*: which the Septuagint tranſlate, κατώτατα τῆς γῆς, *infima terræ*, the loweſt parts: and S. *Paul* ſaith, in the comparatiue κατώτερα, the lower parts: As in the Pſalme therefore by the loweſt parts the Pſalmiſt vnderſtandeth the graue and deſtruction, as it may appeare, verſ. 10. *They ſhall be a portion for Foxes*; ſo the Apoſtle by deſcending into the lower parts, doth ſet forth the loweſt degree of Chriſts humiliation, in death, and the graue.

Philip. 2.7.
Pſalm. 63.9.10.

1. *Contra*. *Bellarmine* thus obiecteth: 1. The inferiour part of the earth, ſignifieth not the whole earth, *ſed vnam partem*, but one part of the earth, and that lower then the reſt: it doth not then betoken the *ſuperficies*, or vpper part of the earth.

2. Epheſ. 4.10. 2. *He deſcended* (ſaith the Apoſtle) *that he might fill all things*, and therefore it was neceſſarie that Chriſt ſhould truly deſcend to hell to deliuer the Patriarches, as he deſcended into the earth, to viſit all parts of his kingdome: that euen the things alſo vnder the earth, that is, the infernall ſpirits ſhould bow the knee vnto him, *Bellarm. c. 12. Loc. 6*.

1. *Anſw*. 1. The inferiour part of the earth being compared with it ſelfe, cannot ſignifie the whole earth: but being vnderſtood to be the inferiour part of the world, the whole earth may very well bee comprehended. 2. Where the Apoſtle ſaith in the plurall, *inferiores partes*, the inferiour parts, it is great ignorance to ſay, that hee meaneth, *vnam partem*, but one part. 3. *Origen* thus expoundeth S. *Paul* to ſpeake of Chriſt: *Quaſi de ſuperioribus ad inferiora venientis*: Comming from the ſuperiour to the inferiour or lower parts, *Hom. 2. in Geneſ*. And againe, *Deſcendere deus dicitur quando curam humanæ fragilitatis habere dignatur, &c.* God is ſaid to deſcend, when he vouchſafeth to haue care of humane frailtie, which more ſpecially is to be vnderſtood of Chriſt, *qui deſcendit non ſolum curare, ſed portare, quæ noſtra ſunt*, who deſcended not onely to cure, but to beare, that which is ours, *Hom. 4. in Geneſ*. Thus alſo *Auguſtine* teſtifieth: *Cæleſtis illa habitatio angelorum — illa pars rerum ſuperna eſt; hæc terrena — ſi illi comparatur, inferna eſt: cum enim & hic ſunt mortui, ne mireris, ſi infernum dicitur*: That celeſtiall habitation of the Angels is the ſuperiour part, this terrene life in reſpect of that, the infernall: for ſeeing here are alſo vpon the earth, they which are dead, no maruell if it be infernal, *in Pſal* 85. Their owne *Lyranus* alloweth this interpretation: becauſe the parts of the earth are inferior, *reſpectu aliarum partium mundi*: in reſpect of other parts of the world.

1. How Chriſt filleth all things *Auguſtine* well ſheweth: *Nec tamen localem dei fingimus preſentiam, non mundum dimittens ad cœlos aſcendit, nec cœlum deſerens ad terram venit, ſed vno eodemque tempore totus totum impleuit*: Neither doe we imagine a locall preſence of God, for he went not to heauen leauing the world, neither forſaking heauen came to the earth; but in one and the ſame time, he all and whole filled the whole, *Cont. Felician. c. 16*. Chriſt then not by his locall preſence, but by his diuine power filled all things.

How all things are ſaid to bow the knee vnto Chriſt.
Rom. 14.11.
Epheſ. 2.2.

2. 2. Neither is that place Philip. 2.10. to be vnderſtood of Chriſts deſcenſion: 1. The Apoſtle ſpeaketh directly of Chriſts exaltation: verſ. 9. *Therefore God hath exalted him*: but the deſcenſion belongeth not to Chriſts exaltation, as *Origen* ſaith: *Si diligenter conſideremus, inueniemus, quia nunquam quis in ſanctum fere locum deſcendiſſe dicitur, neque ad vituperabilem conſcendiſſe*: If we well conſider, we ſhall find, that one is not ſaid to deſcend to an honourable place, nor to aſcend to a diſhonorable, *Hom. 15. in Geneſ*. Hee thinketh then, that to deſcend belongeth not to honour, or exaltation. 2. S. *Paul* ſheweth, that this bowing of the knee vnto Chriſt of all creatures ſhall chiefly bee accompliſhed in the day of iudgement, Rom. 14.11.12. where hauing made mention of bowing of the knee, he inferreth, verſ. 12. ſo then *euery one of vs ſhall giue accounts of himſelfe vnto God*. 3. It is too great curioſitie to applie this place to the infernall ſpirits properly: for they are not yet vnder the earth as tyed to a certaine place, being by the Apoſtle called the princes of the ayre, Epheſ. 2.2. the Apoſtle rather by this diſtribution, *of things in heauen, things in the earth, and things vnder the earth*, comprehendeth generally all creatures in the world whatſoeuer: as in the ſecond commandement we are forbidden to make the likenes of any thing to worſhip it, either in heauen aboue, in the earth beneath, or in the waters vnder the earth. 4. To cauſe the infernall ſpirits to *bow the knee* to Chriſt, that is, to acknowledge his power, *Auguſtine* aſcribeth not to the preſence of Chriſts humanitie, but to the power of his diuinitie: *Neque aliter eum video ſuſcitare potuiſſe carnem ſuam, ſi apud inferos prædicem velut abſentis dei non fuiſſe potentiam*: Neither doe I ſee how otherwiſe Chriſt could haue raiſed his fleſh, if we doe thinke the power of his Godhead was abſent in hell: *Act. cum Felician. c. 17*.

3. 3. All this being yeelded, that Chriſt by his deſcent into hell ſhaked the infernall powers, and triumphed ouer them, which is by ſome of our reuerend fathers, and learned brethren, vpon perſwaſion of diuers reaſons and arguments affirmed, yet hath not *Bellarmine* obtained that he would, that Chriſt by his locall deſcent did deliuer the ſoules of the Patriarches out of hell.

Act. 2.27. *Argum. 2.* Act. 2.27. *Thou wilt not leaue my ſoule in hell, nor ſuffer thy holy one to ſee corruption*: this cannot be vnderſtood of the graue; for the graue is no place for the ſoule: and here the ſoule is oppoſed to the fleſh, that as his fleſh ſhould ſee no corruption, ſo his ſoule ſhould not remaine in hel: Chriſt therefore went downe in ſoule to hell, which was to no other end but to deliuer the fathers from thence, *Bellar. ibid.*

Anſw. This place is alleaged by S. *Peter*, out of the ſixteenth Pſalme; from thence then the ſenſe of this place muſt be deriued: firſt therefore we ſhall ſhew, that neither the word (נפש *nephesh*) here tranſlated ſoule, can properly ſignifie the ſoule of Chriſt; nor the other word (שאול *sheol*) can be tranſlated hell.

First, this word *nephesh* is taken in Scripture for the life: *Let vs not ſmite his ſoule*, that is, take away his life: and conſequentlie it ſignifieth ſometime the verie bodie of the dead, wherein there was life, Leuit. 21. verſ. 1. 11. And that in this place, *nephesh* ſignifieth the life, it ſhall appeare by the like place: *My life* (חי *chai*) *draweth neere to the graue or hell*, (*sheol*) this place may very well interpret the other.

Geneſ. 37. 21.
Leuit. 21. 1. 11.
Pſal. 88. 3.

Secondly, the other word (*sheol*) is not here vnderſtood hell. There are foure words commonlie vſed in the Pſalmes, expreſſing the ſame thing in effect which (*sheol*) doth: yet none of them all are applied to ſignifie hell: the firſt is (שחת *shacath*) *fouea*, the pit. *What profit is there in my blood, when I goe downe to the pit?* the ſecond (בור *bhor*) the lake: the third (קבר *cheber*) the graue: both theſe words are indifferently vſed for the ſame thing, Pſal. 88. 3. the word is (*sheol*) verſ. 4. 5. the other two words are alſo vſed, as expreſſing the former: And all theſe three doe containe a deſcription of death, and of the graue: the fourth is, (תהמות *tehomoth*) *abyſſus terræ*, *thou wilt take me from the deepe of the earth*, In all theſe places there is no mention made at all of hell, but onely of the graue.

The Hebrew word *sheol*, alwaies ſignifieth not hell.
Pſal. 30. 9.
Pſalm. 71. 20.

Now that this place can haue no ſuch meaning, as *Bellar.* enforceth, thus we ſhew it: firſt, this place is ſo applied to Chriſt,[a] as it muſt firſt be true in *Dauid*: wel then, firſt they muſt make *Dauids* ſoule to be in hell then muſt it be in the loweſt hell, Pſal. 86. 13. *Thou haſt deliuered my ſoule from the neathermoſt hell* (*sheol*) Now *Limb. patrum* is not the neathermoſt hel, but as they ſay) only in the brim of hel. Againe, S. *Peter* onely applieth this text to the reſurrection of Chriſt, v. 31. he knowing this before, ſpake of the reſurrection of Chriſt: But the reſurrection was onely of the bodie of Chriſt, not of his ſoule: wherefore this place cannot be vnderſtood of the deſcending of Chriſts ſoule into hell, to deliuer the Patriarches.

[a] Typically, though hiſtorically it onely agree to Chriſt: and ſo is the contradiction healed which is obiected: *Loidoromaſt. cont.* 15.
Pſalm. 86. 13.

Contra. *Bellarmine* replieth: 1. That *anima*, the *ſoule*, cannot be here taken for the life of the bodie or *fleſh*: for that the Apoſtle expreſſeth afterward, *that his fleſh did ſee no corruption*, verſ. 31. Wherfore vnleſſe we admit a needleſſe repetition of the ſame thing, it was one thing for Chriſts ſoule *not to be left in hell*, another for his fleſh not to ſee corruption.

2. The Greeke word ᾅδης alwaies ſignifieth hell, the graue neuer: *Bellar. c. 12 loc. 4.*

1. *Anſ.* 1. Where the Prophet ſaith, *Thou ſhalt not leaue my ſoule in hell, nor ſuffer thy holie one to ſee corruption* though the ſame thing be here expreſſed, it is no needleſſe repetition, which as, after the manner of the Scripture, the latter part expoundeth the former: for he ſheweth how his ſoule, that is, his[b] life or perſon, *ſhall not be left in hell*, cauſe his fleſh ſhould be deliuered from corruption. 2. And that by ſoule, Chriſts perſon is to be vnderſtood it may appeare, as in the like ſenſe it is ſaid, Gen. 46. 26. *The ſoules that went with* Iacob *into Egypt, and came out of his loines*: yet their ſoules came not out of *Iacobs* loynes: ſo then, as *Lyranus* well ſaith, *accipitur hic anima pro homine*: Here the ſoule is taken for man: *ponit partem pro toto*, he putteth a part for the whole, *gloſſ. interlin.* Chriſts ſoule, that is, perſon, may be as well ſaid to be in the graue, as their ſoules to come out of *Iacobs* loines. And againe, Saint *Peter by the holy one*, expoundeth Chriſts fleſh: *what is the holy one*, but Chriſts ſoule or perſon? for holineſſe properly is not an adiunct of his fleſh onely, but of his perſon: as well then may ſoule be taken for the life, as the holy one for his fleſh. 3. Saint *Peter* ſaith, that the Prophet ſpake of Chriſts reſurrection which is of the bodie, not of the ſoule: as *Auguſtine* alſo ſaith; *Primogenitus Chriſtus vocatur ex mortuis, quod primum illum ex inferni tenebris, in lucem reſurrectionis partus ediderit*: Chriſt is called the firſt borne of the dead, becauſe the birth of the reſurrection did firſt bring him into the light out of the darknes of hell, *de temp. ſerm.* 161. But Chriſt is ſaid to be the firſt fruites of the dead only in reſpect of his body, not of his ſoule: *Ergo*, his ſoule deſcended not to deliuer the Patriarches out of hel.

1.
[b] Who ſeeth not, that indifferently ſoule may be taken for the life or perſon: therefore here is no contradiction, as is obiected. *See further, Loidorom. contrad.* 5.
Geneſ. 46. 26.

2. That ᾅδης onely ſignifieth *hell*, the graue neuer, is an vntrue and vnlearned poſition: Geneſ. 42. 38. *You ſhall bring my gray head with ſorrow to hell*, where the Septuagint vſe the word ᾅδης. Did *Iacob* carrie his gray haires to hell? I thinke he left them in his graue. *Ambroſe* taketh the word ᾅδης to ſignifie, *locum inuiſibilem defunctis preparatum*, an inuiſible place prepared for the dead, &c. *de ver. mart. c.* 7. he ſeemeth to make it a generall word, to expreſſe the ſtate of the dead, whether in the place of ioy or torment.

2.
Geneſ. 42. 38.

3. The marginall note of your owne vulgar Latine text thus obſerueth, Geneſ. 37. 35. vpon theſe words, *I ſhall goe mourning to my ſonne into hell*, *Non hic ſignificat locum pœnarum, ſed foſſam vel ſepulchrum*: It ſignifieth not here the place of puniſhment, which is hell, but the pit or the graue, &c. Who ſeeth not now this fellowes boldneſſe, that denieth *hell* to be taken for the graue?

Geneſ. 37. 35.

3. If hell bee heere taken properlie, then it will follow that Chriſts ſoule was in the ſorrowes of hell: as the Vulgar Latine readeth, Actes 2. verſe 24. *Hauing looſed the ſorrowes of hell, becauſe it was impoſſible hee ſhould bee holden of it*: and ſo *Origene* ſeemeth to thinke, when hee ſaith; *Data eſt ei anima Chriſti redemptio pro nobis decepto — & non videntes, quia non poterit ſuſtinere in tenendo eam tormentis, &c.* The ſoule of Chriſt was giuen (*to the diuell*)

3.
Actes 2. 24.

to be a redemption for vs, he being deceiued and not perceiuing, that he could not long hold it in torment, &c. and therefore it is ſaid, *Thou wilt not leaue my ſoule in hell, &c. Tract.* 12. *in Matth.* If Chriſts ſoule were tormented in hell, it muſt bee referred to his hell ſufferings vpon the croſſe, for after death he ſuffered not.

Argum. 3. The Apoſtle ſaith: Rom. 10. 7. *Say not who ſhall deſcend into the deepe, that is to fetch Chriſt againe from the dead:* Here the deepe muſt be taken for hell, as the moſt oppoſite place to heauen: *Bellarm. ibid.*

Anſw. 1. The Apoſtle taketh this place from *Moſes*, Deut. 30. 14. *Say not who ſhall goe vp to heauen for vs, or goe ouer the ſea, &c.* That which the Apoſtle tranſlateth the *deepe*, *Moſes* calleth the ſea, as Exod. 15. 5. *The depths of the ſea couered them:* the Apoſtle is not contrary to *Moſes*, nor yet diuers from him in ſenſe, though they differ in words: if then you will find hell here, you muſt ſeeke for it in the bottome alſo of the ſea.

Pſalm. 103. 13. 2. We need not ſound the center of the earth to make an oppoſition to heauen: for heauen ſo high, and the earth ſo low, are places oppoſite enough, as Pſalm. 103. 13. *As high as the heauens are aboue the earth.*

3. The Apoſtle expoundeth himſelfe: *That is to bring Chriſt againe from the dead:* the deepe then, whereof he ſpeaketh, is the place of the dead: but bodies onely die, ſoules die not: and therefore this deepe is not *hell*, where ſoules liue in endleſſe torment.

4. *Origene* thus expoundeth this place: *Paulus quoniam deſcenſionis Chriſti myſterium prædicat profundum nominauit, quaſi de ſuperioribus ad inferiora venientis: Paul* becauſe he doth ſet forth the myſterie of Chriſts deſcenſion, he nameth the deepe, as of one deſcending from the ſuperiour parts to the lower, *Hom. 2. in Geneſ.* this deepe which the Apoſtle ſpeaketh of, hee referreth to the earth, which is the deepe and lower part of the world, in reſpect of heauen.

5. *Lyranus* refuſeth their interpretations, which would haue this vnderſtood of Chriſts deſcending to *Limbus patrum*, and giueth this ſenſe of theſe words, *to fetch Chriſt from the dead, Id eſt dicere, quod non fuit mortuus:* That is to ſay, he died not, and conſequently, neither roſe againe.

Argum. 4. *Bellarmine* vrgeth other places to prooue Chriſts deſcent to deliuer the Patriarches: as that of *Ionas*, Matth. 12. 40. to the which ſee our anſwere in the appendix to this queſtion, *error 27. argum. Papiſt.* 2.

Likewiſe he diſcourſeth at large of that place of S. *Peter*, 1 Pet. 3. 19. 20. *By the which he went and preached to the ſpirits in priſon, which were in times paſt diſobedient:* See alſo our anſwere at large to this place before, in the *9. controuerſ. 1. queſt. argum. Papiſt.* 3. Vnto which our anſwere, I will here adde thus much further: that they can haue no ſhew at all from this place, for the deliuerance of the Patriarches out of *Limbus:* becauſe the Apoſtle ſpeaketh of ſuch as were diſobedient, and in their diſobedience died: for if they had repented of their diſobedience, they ſhould not be named after the ſinnes which they had committed, but *ſhould liue in their righteouſneſſe, which they had done*, Ezech. 18. 22. to ſay then that Chriſt went downe to hell to deliuer the damned ſoules, doth contradict the Scripture, Luk. 16. 26. *They cannot come from thence to vs:* and S. *Auguſtine* doth count it contrary to the faith to ſay, by Chriſts deſcending to hel, *homines, qui cum viuerent, minime crediderunt, apud inferos credere,* that the incredulous and vnbeleeuers in their life time, beleeued in hell.

Ezech. 18. 22.

Luk. 16. 26.

The Proteſtants.

THat Chriſt our Sauiour, by the vertue of his death, did ouercome hell and the diuell, we doe verilie beleeue, which may be called a deſcent into hell: that he alſo ſuffered the torments of hell vpon the croſſe, and ſo deſcended into hell for vs, to abide that bitter paine which wee had deſerued to ſuffer eternally, we doe alſo hold and teach: for what rather may bee called hell, then the anguiſh of ſoule which he ſuffered, when he being God, yet complained that he was forſaken of God? Furthermore, if deſcending into hell, be taken according to the Hebrue Phraſe, For entring into the ſtate of the dead: ſo we alſo grant, that Chriſt deſcended into hell, *Fulk. Act. 2. ſect.* 11. But for the deſcending of Chriſt deſcended into hell, after your ſenſe, to deliuer the Patriaches from thence, when you can proue it out of Scripture, we will yeeld vnto you.

Luk. 23. 43. *Argum.* 1. The ſoule of Chriſt which he committed into his fathers hands, was in Paradiſe, where he promiſed the theefe ſhould be with him, Luke 23. 43. How then could his ſoule be three daies in hell: as you affirme, from the time of his death to his reſurrection? *Fulk. Luk. 11. ſect.* 4. *Bellarmine* anſwereth, that it was not impoſſible, that the ſoule of Chriſt ſhould be in two places at once, *cap.* 15. which is an anſwere not worthie to be anſwered; for who hath taught them ſo boldly to build their phantaſies vpon Gods power, hauing no warrant nor aſſurance of his will? May not the Vbiquitaries by the ſame reaſon proue the omnipreſence of Chriſts humanitie, becauſe he is able to make his ſoule and bodie to be in many places at once, as well as in two: and ſo conſequently by his power, which is infinite, as well in all places, as in many?

Againe, it may be anſwered, that Chriſt was with the thiefe in paradiſe as he was God.

How the theefe was with Chriſt in Paradiſe.

Contra. 1. The anſwere made by our Sauiour to the thiefe, muſt be agreeable to his demand: now he made requeſt to Chriſt as man: *Remember me, when thou ſhalt come into thy kingdome:* the Godhead neither commeth nor goeth: and as he was God, he was neuer out of his kingdome: ſo then as Chriſt was to enter into his kingdome, ſo was he with the thiefe, and the thiefe with him: but he entred into his kingdome in his humanitie: *Ergo*, in his humane ſoule he was that day with the theefe in paradiſe, and the theefe with him.

2. Chriſt ſaith not, *This day I will be with thee, but thou ſhalt be with me in paradiſe:* Chriſt is with vs as God euery where, as he ſaith, Matth. 28.20. *I am with you to the end of the world*: when he ſpeaketh as God, he is ſaid to be with vs: but when we are ſaid to be with him, his whole perſon is deſcribed: as S. *Paul* ſaith, *I deſire to be diſſolued and to be with Chriſt*, Phil. 1.23. But as Chriſt was God, euen then he was with *Paul*: this difference is well noted by *Bernard: Chriſtus nobiſcum eſt, &c.* Chriſt is with vs at all times to the end of the world; but when ſhall we be with him? when we ſhall be taken vp and meete Chriſt in the ayre, *Serm.16.in Pſal.91.*

Matth.28.20.
Phil.1.23.

3. And that Chriſts humane preſence in Paradiſe is to be vnderſtood, *Bernard* againe ſheweth thus writing: *Factum eſt vtique, quod promiſſum eſt, ipſo die quo compaſſus & corregnauit*: That, which was promiſed, was fulfilled; for the ſame day that he ſuffered together, he raigned alſo together with Chriſt: *In ſolemnitate ſanctor. ſerm.5.* but the theefe did not raigne together with him as God, for ſo the kingdome of God is not communicable to any. *Lyranus* alſo vnderſtandeth it of the preſence of Chriſts ſoule in paradiſe, where the ſoule of the fathers were: *annot. in hunc locum.*

Argum.2. I will preſſe them with *Durands* argument, one of their owne champions: the ſoules of the Saints were deliuered in the very inſtant of Chriſts death: *Ergo*, Chriſt needed not to deſcend in ſoule to hell to deliuer them.

Bellarmine anſwereth: firſt, though the price of redemption were paied in Chriſts death, yet the Patriarches were to expect Chriſts comming thither not of *neceſſitie*, but of *congruitie*. Secondly, Chriſt deſcended for other cauſes, and not onely to deliuer the ſoules of the Patriarches, *Beller. c.15. reſp. ad obiect. 2. Durand.*

Contra. 1. As touching other cauſes of Chriſts deſcenſion, we are not now to deale: the queſtion is, whether he deſcended to ſet the ſoules of the Patriarches at large, which if you cannot iuſtifie, we haue that we would.

2. It is well yet that you hold the article of Chriſts locall deſcenſion to deliuer the Patriarches to be of congruitie, not of neceſſitie: but I pray you how can you make it an article of our faith, if it bee not neceſſarie?

3. You ſay the Patriarches were yet to expect Chriſts comming: and ſo your opinion is, that Chriſts ſoule ſtaied in hell till the third day, and then riſing againe, he brought with him all the ſoules of the fathers. *Contr.* 1. Had the theefe then greater priuiledge then any of the Patriarches and Prophets? for he went to Paradiſe the ſame day Chriſt died; was heauen open for a theefe and murtherer, though now a conuert, and was it not open for *Abraham* the father of the faithfull, for *Moſes*, for *Dauid*? 2. If the Patriarches ſoules were looſed at Chriſts death, were they not to accompanie Chriſts ſoule into heauen, and to aſcend with it? for Chriſt ſaith, *where I am, there ſhall be my miniſter alſo*: Ioh.12.26. but Chriſts ſoule was in Paradiſe the ſame day he ſuffered, as he ſaid to the theefe, *this day thou ſhalt be with me in Paradiſe*: and *Ambroſe* witneſſeth the ſame: *Paradiſus non dixit, non eſt in me, quem regnare in ſe abſoluto latrone cognouerat*: Paradiſe did not ſay he is not in me, whom it did know to raigne there by the abſolution of the theefe: *Exhortat. ad virgin.* If then Chriſt as man and in his ſoule was in Paradiſe; ſurely all the Patriarches ſoules went vp with him; then Chriſt needed not to haue deſcended to hell to deliuer them: this I ſay, in their ſenſe, that hold the Patriarches then onely to be deliuered, whom we affirme already to haue been in ioy by faith in Chriſt to come: as now followeth in this next argument to be ſhewed.

The theefe not in heauen before the Patriarches.

Ioh.12.26.

Argum.3. Wee beleeue that the Patriarches and godly Fathers were in Heauen or Paradiſe, as well before the reſurrection of Chriſt as after: for in as much as they were iuſtified by faith in his blood, they receiued the ſame crowne and reward of righteouſnes that we do, being iuſtified by the ſame meanes. This we haue proued more at large, *contron.9. queſt.1.* Wherefore ſeeing there were none of the Fathers in hell, which they call *Limbus Patrum*, to bee deliuered, there was no ſuch cauſe why Chriſt ſhould deſcend into hell. Therefore hee deſcended not to deliuer the Patriarches that remained in darkneſſe. And here I would aſke them a queſtion, from whence they thinke *Moſes* and *Elias* came, when they appeared talking with Chriſt in the mount, Matthew 17.3. will they ſay they came from hell a place of darkneſſe, appearing in ſuch light and great glory? But for *Elias* I know their anſwere already, that hee came from the terreſtriall Paradiſe, where they imagine him to be kept, which I haue ſhewed before to bee a meere fable, *pag.745. contr.17. qu.3. part.2.* What will they ſay for *Moſes*: if he were not in *Limbus*, no more were the reſt of the Prophets: and to ſay that *Moſes* was fetcht from hell, and out of darknes to talke with the ſonne of God in light, I thinke they are not ſo abſurd to affirme. *Chryſoſtome* vpon this place thus writeth: *Voluit Petrus tria tabernacula facere, &c.* *Peter* would haue made three tabernacles for *Moſes*, *Elias*, Chriſt; and ſo haue ſeparated the law, the Prophets, and the goſpell: *Ergo apparuit lucida nubes vnum tabernaculum, quod tres ſimul texit*: Therefore there appeared a bright cloude as one tabernacle, which couered all three, &c. If a cloud of brightnes were *Moſes* tabernacle, then your *Limbus* a dungeon of darknes was not at this time his tabernacle: and if he were not in *Limbus*, neither *Abraham* the father of the faithfull, nor the reſt of the Prophets.

Matth.17.3.
From whence *Moſes* and *Elias* came, when they appeared to Chriſt.

Argum.4. They agree not among themſelues about this article of Chriſts deſcenſion, to deliuer

the Patriarches: *Andradius* ſaith, it cannot be proued out of Scripture: but *Bellarmine* and our Rhemiſts do bring their beſt arguments for it out of Scripture: they alleage alſo diuers cauſes of his deſcenſion: the Romane Catechiſme rendreth two reaſons; one, to ſet the Patriarches at libertie; the other to manifeſt the power and vertue of his death in hell: but that, S. *Paul* ſaith, was ſufficiently
Coloſſ.2.15. manifeſted and made knowne vpon the croſſe, Coloſſ.2.15. *Thomas Aquinas* beſide theſe, addeth a third, that as Chriſt died for vs to free vs from death, ſo it was conuenient that he ſhould deſcend into hell, to deliuer vs from the deſcenſion into hell: as though Chriſt by his death did not fully deliuer vs from eternall damnation. Some other holde, that Chriſt went thither to ſuffer the torments of hell, that he might fully pay our ranſome by ſuffering the whole puniſhment due vnto mankind. But this is a very groſſe and erroneous opinion: for Chriſt ſuffered fully in body and ſoule vpon the croſſe, when he cryed, *Conſummatum eſt*, It is finiſhed: that is, he had fully appeaſed the wrath of God by his ſufferings.

Durand a popiſh writer of great account, thinketh that Chriſts ſoule did not deſcend into hell, *Secundum ſubſtantiam, ſed per effectus quoſdam*; in his ſubſtance, but by certaine effects: not ſubſtantially but effectually.

1. 1. This opinion of *Durand*, is thus impugned by *Bellarm.* 1. It would follow that Chriſts body deſcended into hell, as well as his ſoule, for the effects of Chriſts death, which wrought in hell, were performed by Chriſts fleſh, as well as his ſoule.

2. 2. If Chriſts ſoule deſcended but by the effectes, ſo it was in Paradiſe, and thus Chriſts ſoule ſhould be in many places at once.

3. 3. Chriſts ſoule was three dayes in the heart of the earth, but the effects of the ſoule might be ſhewed in hell in a moment, *Bellarm.c.15.*

1. *Contra.* 1. To them which hold the effectuall deſcent of Chriſt: it is no abſurditie to grant that the effects both of his body and ſoule wrought in hell. 2. Yea, the graue being taken for hell, Chriſts fleſh properly deſcended thither: as the marginall note of the vulgar Latine expoundeth theſe words of *Iacob*: *I will deſcend to hell mourning to my ſonne*, Geneſ.37.35. of his going to the graue.

2. 1. What letteth but that the efficacie and vertue of Chriſts ſoule, and the fruites of his death may be in many places at once. 2. You moſt abſurdly hold, that the ſubſtance of Chriſts ſoule may bee preſent in diuers places in one inſtant.

3. 1. That Chriſts ſoule remained three dayes in hell, is contrary to the Scriptures: for his ſoule was in paradiſe in the day of his paſſion. 2. The effects of Chriſts death do remaine ſtill: and *Ambroſe* doubteth not to ſay, *Abyſſum opinione ſi penetres, illic quoq; videbis Ieſum operari*: If you pearce hell in thought, you ſhall ſee Ieſus working there ſtill. *lib.2. in 1. Luc.*

Epiſt.99. *Auguſtine* ſaith plainely, that he knew not what good Chriſt wrought for the iuſt ſoules that were in the boſome of *Abraham*, when he deſcended into hell: *à quibus eum ſecundum beatificam præſentiam diuinitatis, nunquam video receſſiſſe*: From whom I finde he was neuer abſent or withdrew himſelfe by the bleſſed preſence of his diuine power: *Ergo*, in his iudgement Chriſt deſcended not to any ſuch end. And concerning the ſoule of Chriſt, he writeth flatly: *Si mortuo corpore anima (latronis) ad Paradiſum mox vocatur, quempiam adhuc tam impium credimus, qui dicere audeat, quoniam anima Saluatoris noſtri triduo illo corporea mortis apud inferos cuſtodia mancipetur*? If the ſoule of the theefe ſtraightway being gone from the body, was called vp to heauen: is there any man ſo wicked, to ſay that the ſoule of our Sauiour was kept three daies in the priſon of hell? *cont. Felician. cap.15.* By his ſentence then, the ſoule of Chriſt remained not three dayes in hell. And out of this place of *Auguſtine* this reaſon may be gathered: Chriſts ſoule went the ſame way after death, which our ſoules muſt go, that are his members: but the ſoules of the faithfull goe preſently to heauen, as the ſoule of the theefe did, conuerted vpon the croſſe; and as S. *Paul* ſaith of his ſoule, *I deſire to be diſſolued, and to be with*
Phil.1.23. *Chriſt*, Philip.1.23. for what aſſurance haue we that our ſoules ſhall paſſe immediatly to heauen, if
Ioh.14.6. Chriſts ſoule, *who is the way*, Ioh.14.6. did not make a way for our ſoules? *Ergo*, Chriſts ſoule went ſtraight to heauen, and therefore was not, *triduo in corde terræ*, three dayes in the heart of the earth, as *Bellarmine* ſaith, *c.15. argum.4. cont. Durand.*

Concerning the teſtimonies of the fathers alleaged by *Bellarmine* for Chriſts deſcenſion in ſoule to deliuer the Patriarches, I denie not, but that many of them do ſo affirme, yet it was no generall receiued opinion amongſt them, but diuers of them did otherwiſe both ſpeake and write.

Cyprian in the ſymbole or Creed, which goeth vnder his name, thus writeth: *Sciendum eſt, quod in eccleſia Romana ſymbolo non habetur additum, deſcendit ad inferna: ſed neque in Orientis eccleſijs habetur hic ſermo; vis tamen verbi eadem videtur eſſe in eo, quod ſepultus dicitur*: It muſt be knowen, that in the Creed of the Romane Church, it is not added, *he deſcended into hell*, neither yet is this ſpeech vſed in the Eaſt Churches; yet the ſame ſenſe and force ſeemeth to be in that he is ſaid to be buried.

We may finde tenne ſeuerall Creeds at the leaſt rehearſed in the Councels, and in them this article of Chriſts deſcenſion omitted.

1. *In epiſtola. Clement.* 2. In confeſſion of *Conſtantines* faith: *in Donation. Conſtantin.* 3. In the Nicene ſymbole. 4. In the *Sirmian* Councell. 5. In the confeſſion of *Liberius. Act. Liber. cap.1.* 6. In the ſymbole of Conſtantinople. 7. In the ſymbole of Carthage. *Concil.4. cap.1.* 8. Likewiſe

wiſe, *concil. Toletan.1.can.21.9.* In the ſymbole confirmed, *Epheſin.1.10.Bracarenſ.3.in præfation.* In all theſe places it is omitted.

Likewiſe in diuers of *Auguſtines* ſermons: as *ſerm. de tempor.123.125.129.* In the expoſition of the Creed no mention is made of Chriſts locall deſcenſion to hell, to deliuer the Patriarches: and *ſerm.119.* he ſaith: *Cum confeſſi fuerimus eius paſſionem, confitemur & reſurrectionem*: When we haue confeſſed his paſſion, we confeſſe his reſurrection: If the Church had held it ſo neceſſary to beleeue the deſcent of Chriſts ſoule, for the releaſe of the Patriarches, eſpeciall remembrance ſhould haue bin made thereof in ſo many rehearſals and expoſitions of the Creed.

Yet was not the article of Chriſts deſcenſion euer denied in the Church, but not receiued generally in any ſuch ſenſe.

Diuers wayes how Chriſt is ſaid to haue deſcended to hell.

1. Some of them apply the deſcenſion to the ſuffring of Chriſts ſoule, as *Origen.tract.12.in Matth. data anima Chriſti in redemptionem pro multis, non manſit apud eum cui data eſt, propter hoc dicit Propheta, non derelinques, &c.* The ſoule of Chriſt being giuen in redemption for many, carried not with him, to whom it was giuen; as the Prophet ſaith, thou wilt not leaue my ſoule in hell.

2. Sometime the ſame *Origene* doth interprete the deſcenſion of Chriſt: *De ſuperioribus ad inferiora venientis*: Comming from the higher parts of heauen to the lower parts of the earth, *hom.2.in Geneſ.*

3. Some other, by the deſcent into hell vnderſtand the lying of Chriſt in the graue, as *Hierom: Saluator in tantum ipſum corpus habuit poſt inferos in quo & crucifixus, vt manus perforatas oſtenderet*: Our Sauiour had ſo verely after hell, the body wherein he was crucified, that hee ſhewed his pierced hands *lib.1.aduerſ.Iouinian.* But Chriſts body went not downe to hell, but onely to the graue.

So *Origene: Chriſtus deſcendit ad inferos ad mortuos, tanquam inter mortuos liber*: Chriſt deſcended to hell to the dead, as free among the dead. *in Matth.16.* But the graue not hell is the place of the dead. Likewiſe *Auguſtine: Ab inferis primogenitus eſt ex defunctis*: He was the firſt borne of the dead from hell. *ſerm.de temp.161.*

4. Some referre Chriſts being in hell to his diuinitie: as *Chryſoſtome, non diuido Chriſtum—vno atq; eodem tempore deſcendit ad inferos & cum latronis anima, &c.* I deuide not Chriſt, hee in one and the ſame time deſcended into hell, and with the ſoule of the theefe entred into Paradiſe: *homil.11 in Marc.* And *Ambroſe* vpon theſe words, Pſal.139.15. *Subſtantia mea in inferioribus terræ, &c.* My ſubſtance was beneath in the earth: *Quid obſtat quo minus illam diuinam intelligas ſubſtantiam cum deus vbique ſit.* What letteth but we may vnderſtand his diuine ſubſtance, ſeeing God is euery where, as it is ſaid before, *If I aſcend into heauen thou art there, if I lie downe in hell thou art there.* Pſal.139.8. So alſo *Auguſtine* expoundeth Chriſts deſcenſion of the preſence of his maieſtie: *Act.cum Felician. cap.17.* as I haue ſhewed before.

Pſal.139.8.

5. Some applie Chriſts deſcenſion to the fruits and effects of his croſſe: *Auguſtine.ſerm.107.de tempor. Quid eſt portas inferni tollere niſi mortis imperium remouere?* What is it elſe to take away the gates of hell, but to remoue the power of death.

6. Some doe metaphorically referre the deſcent into hell, to a troubled conſcience: as *Bernard* vpon theſe words, *Thou ſhalt not leaue my ſoule in hell*, Pſalm.16.10. *Infernus quidem, & carcer animæ rea conſcientia eſt*: A guiltie conſcience is the hell and priſon of the ſoule, *in aſſumpt.ſer.4.* Againe he thus writeth: *Sunt gradus in aſcendendo & deſcendendo: in deſcendendo primus gradus à cælo vſque ad carnem, ſecundus ad crucem, tertius ad mortem: ecce quouſque deſcendit, nunquid amplius potuit? poterat iam rectè rex noſter dicere, quid vltra debui facere, & non feci?* There are degrees in aſcending, and deſcending: in deſcending the firſt degree is to the fleſh, the ſecond to the croſſe, the third to death: behold how farre he deſcended, could he deſcend any further? might not our King now truly ſay, what ought I to haue done more, which I did not? *ſer.par.18.*

Pſal.16.10.

Some of them I grant do affirme Chriſts deſcenſion in ſoule to hell, to bring the Fathers ſoules from thence: but this was no generall opinion, nor expreſſe ſentence of the Church: as may appeare by this teſtimonie of *Origene*, vpon theſe words of *Iob*: *Naked I came forth, naked ſhall I returne*, Iob.1.21. *Nudus ibo illuc (inquit) quo illuc? illuc quo Adam abijt, quo ierunt priores mei: vbi tabernacula ſunt iuſtorum, &c. vbi eſt lux & vita, vbi eſt lætitia & exultatio, vbi Abraham ſinus, &c. angelorum chori, Chriſti regnum, æterni dei patris gloria & conſpectus*: I ſhall returne thither? whither? euen whither *Adam* went and all my forefathers: where are the tabernacles of the righteous, where is light and life, where is *Abrahams* boſome, the queere of Angels, the kingdome of Chriſt, the glorie and ſight of the eternall father: *in 1.cap.Iob.* Now then, if in your *Limbus* there be light and life, the companie of Angels, the preſence of God, the kingdome of Chriſt; then will I grant, that the Fathers were there: but then they ſhould not haue needed to bee fetched from thence. And thus much of Chriſts locall deſcenſion into hell to ſet free the ſoules of the Patriarches.

Iob.1,21.

Tertullian ſaith, *aliud inferi, aliud Abrahæ ſinus*, hell is one thing, as I take it, and *Abrahams* boſome another. And againe, *Abrahams* boſome he defineth to be *ſi non cæleſtem, ſublimiorem tamen inferis*, if not a celeſtiall place, yet higher then hell, &c. Chriſt then in his opinion deſcended not to hel to deliuer the Patriarks. This was the iudgement of the elder Africane or South Church. *Chryſoſtome* alſo thinketh *Abrahams* boſome to haue been a place of delight and reward, and of all ioy where *Lazarus* was *in delicijs in omni rerum affluentia*, in delight in all abundance of all things

Aduerſ.Marcion.lib.4.

videte

Cont.2.de Lazar.

videte coronatum,&c. videte præmium,&c. See him now crowned, rewarded, &c. this place of reward, delight, where the righteous are crowned, can not be hell:

Reſponſ. Ioan. Baſil.ad Rohit. cap.12.

This was the judgement of the ancient writers of the Eaſt and South Church: what thoſe moderne Churches doe now hold, is not much materiall; for in this and other points they are very erroneous, euen our aduerſaries being iudges. The Muſcouites doe hold, that all the righteous before Chriſt went downe to a place called *Adam*, that is hell, which they ſeeme to deriue from *Adam*, becauſe all went thither for *Adams* ſinne, &c. And ſo they make all in deed to goe downe to hell before Chriſt, and ſeeme ignorantly to deriue the Greeke word ᾅδης, of *Adam*, which cannot be, for then it ſhould be *Hadam*, not *Adam*.

Damianus a Goes de Æthiop.morib.

The Æthiopians, as their Biſhop *Zaga Zabo* deliuereth their opinion, thinke that Chriſt deſcended to hell, *pro anima Adæ, atq́; pro anima ipſius Chriſti*, for the ſoule of *Adam*, and for the ſoule of Chriſt himſelfe which hee tooke of the Virgine *Marie*, and ſo conſequently of *Adam, &c.* What thing can be more abſurd, then to imagine, that Chriſt went downe to hell to deliuer his owne ſoule.

Harm.ſect.6. pag.95.

Pag.97.

None of the reformed Churches doe hold, that Chriſt deſcended to hell to deliuer the Patriarkes: ſome of them doe thus explane that article, vnderſtanding it of the deſcending of his bodie to the graue. Confeſſ. of Baſil artic. of Chriſt: *According to the fleſh, he was buried, deſcended into hell, and the third day he roſe againe from the dead.* Bohemia, cap.4. *Thoſe ſauing and wonderfull workes or affections of Chriſt according to the meaning of the holy Scriptures are by a ſtedfaſt faith to be beleeued and profeſſed, ſuch are his comming downe from heauen, his conception, birth, torments, death, buriall, reſurrection, aſcenſion vnto heauen, ſitting at the right hand of God, and his comming againe from thence to iudge both the quicke and the dead: In theſe principall affections, as in a cheſt, wherein treaſure is kept, all thoſe wholeſome fruites of our iuſtification are laid vp, &c.* Here is no mention made of Chriſts deſcending to hell to deliuer the Patriarkes.

Gregor.de Valent.tom.4. diſp.1.q.19. punct.4. Maldonat.in Luc.16.23.

And of the *teſtimonie* of the Romaniſts, their learned Ieſuite ſaith, that *Chriſtus omnes ſimiliter redemit ſiue ante ſiue poſt Chriſti aduentum:* That Chriſt redeemed al alike before and after his comming, &c. then why ſhould they before his comming go to *Limbus* rather then thoſe after. Another of their Ieſuites ſaith: *Valde ſuſpicor per ſinum Abrahæ ſummum cœlum deſignari:* I do much ſuſpect, that by *Abrahams* boſome the higheſt heauen is deſigned: See alſo the iudgement of *Durand* before defended againſt *Bellarmine*.

Now in the laſt place, becauſe the current opinion of the Fathers ſeemeth generally to ſtreame this way, to carrie, as it were, the bleſſed ſoule of Chriſt to the infernall parts for the deliuerie of the Fathers vnder the law, and it may ſeeme an hard courſe to refuſe them comming together with ſuch a ioynt conſent: I will briefly ſhew the chiefe differences of opinion herein, and how farre wee may ſafely yeeld vnto the ſentences of the Fathers.

Touching the place, where the ſoules of the Fathers were, there are foure opinions. Some thinke they were in a part of hell: ſome in a region of heauen; of each of theſe there are chiefly two different conceites. 1. Some are of opinion, that they were in a place of ioy before the comming of Chriſt, which notwithſtanding, they ſuppoſed to be ſome inferne place: as *Irenæus* thinketh, that the ſoules of the Saints goe vnto the ſuperior infernall place. *lib. cont. hæreſ. in fine.* *Chryſoſtome*, as is before alleaged, thinketh, that *Abrahams* boſome was a place of vnſpeakeable ioy and delight, whether *Lazarus* was caried by the Angels: yea, he maketh it a kind of Paradiſe, *Paradiſus Lazari ſinus Abrahæ*, *Abrahams* boſome was *Lazarus* paradiſe: *hom.15. in Luc. tom.2.* And yet in the ſame Sermon hee ſaith, *quod Abraham apud inferos erat:* that *Abraham* was yet in the infernall place: And *Lyranus* inclineth to this opinion, who thinketh that the Paradiſe, which Chriſt promiſed to the beleeuing thiefe, was that *beata fruitio*, that bleſſed fruition, which the Fathers in *Limbus* had by Chriſts deſcending thither, *annot. in luc.* 23.43. But it ſoundeth very harſh to make Paradiſe in hell: as *Auguſtine* well reſolueth, that the boſome of *Abraham*, being a place of reſt, *non credenda eſt aliqua pars inferorum*, is not to be thought to be a part or member of hell: *epiſt.99.*

Bellarm.lib.2. de purgat. c.8. ſec.quantum. Bellarm.lib.4. de Chriſti anim.cap.14. Hom.27.in Math.

2. Another opinion is, that the ſoules of the Fathers were ſhut vp in a dungeon of darknes in a part of hell, as in a priſon, vntill Chriſt did come and take them thence: and that they were *damnati ad exilium temporale:* damned to exile for a time: this is the poſition of the Romaniſts. But theſe are their owne groſſe conceites, that the ſpirits of the fathers were exiled, baniſhed from Gods preſence, damned to hell; not one of thoſe 27. Fathers, whom *Bellarmine* produceth for Chriſts deſcention, doth affirme any ſuch thing: for how could this be, ſeeing they held the Fathers to be in a place of ioy: *Chryſoſtome* ſaith, that Chriſt calleth the boſome of *Abraham*, *regnum cœlorum*, the Kingdome of heauen: and *Auguſtine* ſaith, it was *felicitatis ſinus*, a boſome of happines, *epiſt.99.*

3. Some of the Fathers take *Abrahams* boſome to be no part of hell, but to belong rather to heauen, as [a] *Tertullian* and [b] *Auguſtine* before alleaged. *Vatablus* hath the like opinion, that *Abrahams* boſome, whether he thinketh *Elias* was taken vp, was ſome place in the aire: and *Pet. Mart.* much differeth not, that *Abrahams* boſome was a certaine receptacle of ſoules, [d] *where they enioyed tranquility in the ſight of God:* from whence [e] they accompanied Chriſt at his aſcenſion into the higheſt heauens: But here alſo is ſome difference.

4. An other opinion is, that the Fathers in the boſome of *Abraham*, were not exalted and aduanced to an higher place of glorie, but onely more illuminated, and encreaſed with a new acceſſion of ioy

[a] Aduerſ. Marcion.lib.4.

[b] Epiſt.99.

[c] Annot.in 2. Reg.2.num.23.

[d] Commun. loc.Claſſ.3. cap.14.ſect.21.

[e] Claſſ.3.c.16. ſect.15.

ioy by the death of Chriſt, whereof they had a ioyfull expectation. So M. *Caluin* ſeemeth to affirme, *gratia Chriſti manifeſtationē ad pios ſpiritus perueniſſe*, that the manifeſtation of Chriſts grace came alſo vnto the bleſſed ſpirits. *Lyranus* before produced, in part conſenteth, that the Paradiſe which was promiſed, was *beata fruitio*, the bleſſed fruition of Chriſts preſence, who deſcended to the place where the fathers were detained. And *Baſil* to the ſame effect: *Chriſti fragrantiam myrrha ſpirat propter paſſionem: ſtacten vero, quod non inefficax manſit,—& deſcendit ad infernum—vt vniuerſa ſeipſo impleret:* Chriſts paſſion giueth a fragrant ſmell like myrrhe: and the *ſtacte* is his deſcent to hell to fill all things with himſelfe, ſeeing he was not without efficacie, &c. the ſweete and odoriferous ſmell of Chriſts paſſion, and the efficacie thereof attained, and was extended, euen to the bleſſed ſpirits departed.

Comment. in 1. Pet. 3.19.

In Pſalm. 44.

Beſide this difference of opinion touching the ſtate, condition and place of the ſpirits of the fathers: there are ſome other diuerſities in the writings of the fathers, which I will briefly touch, and then ſhew how they may be reconciled.

1. Some thinke that the fathers were not admitted by Chriſts comming to the celeſtiall Paradiſe, and region of eternall happineſſe; but were tranſlated to a place of ioy, there to remaine vntill the reſurrection, when their happineſſe ſhould be conſummated: as *Tertullian* ſaith, *Eam regionem ſinum dico Abrahæ—refrigerium præbituram animabus iuſtorum donec conſummatio rerum reſurrectionem omnium plenitudine mercedis expungat:* That region, namely, *Abrahams* boſome, ſhal yeeld refreſhing vnto the ſoules of the iuſt, till all things be conſummate in the reſurrection, &c. The ſame is the iudgement of *Iuſtine Martyr*: They onely, except Martyrs, who, they thinke, goe ſtraite to Paradiſe: as *Tertullian*: *Nemo peregrinatus a corpore ſtatim immoratur penes Dominum, niſi ex Martyrij prærogatiua, paradiſo non inferis diuerſurus:* No man paſſing out of the bodie ſtraiteway remaineth with the Lord, but ſuch as by the prerogatiue of Martyrdome diuerteth to Paradiſe, not to hell. Some other thinke they were conducted by Chriſt to Paradiſe, as *Chryſoſtome* ſaith: *Crux Chriſti aperuit paradiſum:* Chriſts croſſe opened Paradiſe, firſt to the thiefe, then to *Abraham* and the Fathers.

Lib. 4. cont. Marcion.
Qu. orthodox. 76.
Lib. de reſurrect. carn.
Homil. 15. in Luc.

2. They diſſent about the difference betweene theſe three: *Abrahams* boſome, Paradiſe, Heauen. Some take Paradiſe and *Abrahams* boſome to be the ſame: as *Auguſtine*, *Sinus Abrahæ paradiſus dici poteſt*, The boſome of *Abraham* may be called Paradiſe: *Chryſoſtome* doth diſtinguiſh them; *Abraham necdum erat in paradiſo, &c.* *Abraham* was not yet in Paradiſe, becauſe Chriſt was not yet entred with the thiefe, &c. Some thinke Paradiſe and Heauen to be all one, as *Auguſtine ibid.* Others doe diſtinguiſh them: and ſome of theſe make Paradiſe inferiour to the higheſt heauen, as *Iuſtine Martyr* thinketh, that the beleeuing thiefe is reſerued in Paradiſe with the reſt of the Saints vntill the reſurrection; when they ſhall haue their conſummation in heauen. Others thinke Paradiſe to be higher then the third heauen, mentioned by S. *Paul* 2. Cor. 12. as *Ambroſe* thinketh, that *Paul* was twice rapt vp, *Hinc vſque in tertium cœlum, deinde in paradiſum cœleſtem:* From hence into the third heauen, and then into the celeſtiall Paradiſe.

Lib. 12. de Geneſ. ad liter. c. 34.
Hom. 15. in Luc.
Qu. orthodox. 76.
Comment. in 2. Cor. 12.

3. A third difference in opinion there is, about the continuance of that place called *Abrahams* boſome: ſome doubt, whether it doe now remaine; as *Gregorie Nazianzen* in his funerall oration of his brother *Cæſarius*, ſaith, *Thou art aſcended into heauen, thou doſt reſt in Abrahams boſome, Si tamen aliquis nunc locus extat:* If any ſuch place be extant. Others thinke that *Abrahams* boſome ſtill is a receptacle of the ſoules of the righteous, as *Tertullian* cited before: and *Chryſoſtome* ſaith, *Omnes in illius ſinum ire feſtinamus:* All of vs make haſt to goe vnto *Abrahams* boſome.

Hom. 15. in Luc.

1. Now then for the reconciling of theſe differences: touching the firſt, whereas ſome thinke the fathers to haue been in hel, ſome denying it: they muſt be vnderſtood to take hel, or the infernal place generally for the ſtate of the dead, whether goe good or bad: as *Hilarie* ſaith, *Humana iſta lex neceſſitatis eſt, vt ſepultis corporibus anima ad inferos deſcendant:* This is the law of humane neceſſitie, that the ſoules, the bodies being buried, ſhould deſcend to hell. So alſo *Tertullian*: *Cur non putes animam & puniri & foueri in inferis interim ſub expectatione vtriuſque iudicij:* Why ſhould you not thinke the ſoule to be both puniſhed and cheriſhed in hell in the meane time vnder the expectation of both iudgements? But when the name of hell is taken ſtrictly for a place of puniſhment: they denie then *Abrahams* boſome to haue been in hell, as *Tertullian* ſaith, *hell is one thing, Abrahams boſome another:* and *Auguſtine* denieth it to be a part of hell. So then their opinion is, that Chriſts ſoule went vnto that place of ioy, where the fathers were, and did either exalt them to an higher place of glorie, as our bleſſed Sauiour ſaith, *In my fathers houſe are many manſions:* or did adde vnto them an acceſſion of further ioy, hauing accompliſhed the glorious worke of the redemption; in neither of which opinions is there any inconuenience to be feared: but that the fathers were redeemed from the thraldome and captiuitie of darkneſſe with damnation, as the Papiſts hold, Proteſtants with the Fathers diſclaime?

In Pſalm. 138.
Lib. de anima in fine.
See before.
Iohn 14.2.

2. And in affirming, that the fathers are not yet admitted to the preſence of God, they may be vnderſtood to meane the full fruition of glory, which the Saints ſhall not haue till the reſurrection, when their ſoules and bodies ſhall be glorified together: and ſo much the Apoſtle inſinuateth, ſaying, *God prouiding a better thing for vs, that they without vs ſhould not be made perfit.* Which *Auguſtine* vnderſtandeth of that perfection, *qua nobis perficiendis in fine promittitur*, which is promiſed vs to be made perfit in the end.

Heb. 11.40.

3. And concerning the difference of Heauen, Paradiſe, and *Abrahams* boſome: either we may ſay

with *Auguſtine*, *Aliquid vnum eſt diuerſis nominibus appellatum, vbi ſunt animæ beatorum*: It may be ſome one place called by diuers names, where the ſoules of the bleſſed are: or elſe they meane onely the diuers degrees of glorie in heauen, which may admit alſo without any inconuenience a diuerſitie of the habitations and manſion places of the Saints: as *Chryſoſtome* ſaith: *Si martyrium fecerimus, ſtatim intrabimus paradiſum ſi paupertatis—ſtatim in ſinum Abrahæ*: If we performe martyrdome, ſtreight we ſhall enter into Paradiſe, if we ſuſtaine pouertie well, ſtreight ſhall we goe into *Abrahams* boſome, &c.

Lib.12.de Geneſ.ad liter.c.34.

Homil.15.in Luc.

4. And *Abrahams* boſome may be ſaid both not to remaine, becauſe both the name is changed, and the qualitie and condition of that place; becauſe now there is no more an expectation of the Redemption, accompliſhed by the death, and reſurrection of Chriſt: and yet it remaineth in reſpect of the ſubſtantiall part, the vnſpeakable ioyes there abounding: as *Auguſtine* reſolueth well, *Quanto magis poſt hanc vitam ſinus ille Abrahæ paradiſus dici poteſt, vbi iam nulla tentatio, &c.* How much more may the boſome of *Abraham* after this life be called Paradiſe, where is no tentation, and where is ſuch reſt after the ſorrowes of this life. And thus haue I ſhewed how the fathers may bee reconciled both among themſelues, and with vs, in this intricate queſtion of Chriſts deſcenſion into the infernall parts for the deliuering of the Fathers.

Lib.12.de Geneſ.ad liter.c.34.

AN APPENDIX, CONCERNING the place of Hell.

The Papiſts.

27.Error.

THe place where damned ſpirits are tormented, they ſay, is about the center of the earth, the loweſt of all places, and nothing lower then it, *Bellarm.de Chriſti anima.lib* 4.*cap*.10.

Their *Limbus Patrum*, the place of darknes, where the Fathers were before Chriſt, is, ſay they, in the higheſt part, and as it were the brimme of hell, *Rhemiſt.Luk*.16.22. Betweene theſe two places there is a great gulfe or ſpace, and there is Purgatorie, *Rhemiſt.Luk*.16.*ſect*.8. Wherefore they conclude, *Veros inferos eſſe loca ſubterranea*: That the ſubterreſtriall and infernall places do properly make hell, *Bellarm.cap*.8. And ſo hell ſhould bee properly a place of puniſhment: becauſe of the farre diſtance from heauen: whereas not ſo much the diſtance of place, as the abſence of Gods ſpirit, and loſſe of his fauour, maketh it a place of horror and miſerie.

Argum.1. *Bellarmine* prooueth by the Greeke word ᾅδης, and the Hebrue (*ſheol*) that hell is a ſubterreſtriall place, becauſe thoſe words are taken for hell in the earth, *Bellar.ibid.*

Contra.1. This argument concludeth not, vnleſſe he could proue, that thoſe words are alwayes taken for hell: the contrary whereof is euident, as Geneſ.42.38. *You ſhall bring my gray head with ſorrow to* (*ſheol*, ᾅδης.) *the graue*: for his gray haires went not downe to hell, but reſted in the graue. Likewiſe this annotation is giuen in the margent of the vulgar Latine, Geneſ.37.35. *In infernum, id eſt, foſſam, vel ſepulchrum, non hic ſignificat locum pœnarum, ſicut nec in alijs locis*: Into hell, that is, the pit or the graue, it ſignifieth not here the place of puniſhment, nor yet in other places.

Geneſ.42.38.

Geneſ.37.35.

2. We grant that theſe words ſometimes are taken for hell, and then they onely ſhew that there is an hell, but they enforce not the place.

Hell whether in the earth.

3. Thirdly, neither do we denie, but that hell is an infernall place; but herein we differ from them. 1. That neither do we affirme, that the place cauſeth hell, but the abſence of Gods fauour and preſence. 2. Neither dare we circumſcribe the place certainly, as they do, making it to be about the center of the earth. 3. nor yet preſume we to make ſo many regions of hell, as they do without warrant of the word.

Math.12.40.

Argum.2. Matth.12.40. As *Ionas* was three dayes and three nights in the belly of the Whale; ſo the ſonne of man muſt be in the heart of the earth: but the graue is not in the heart, but the brimme of the earth: *Ergo*, we muſt needes vnderſtand that to be hell, which is in the middeſt of the earth, *Bellarm.cap*.12.

Wherein *Ionas* was a figure of Chriſt.

Anſw.1. This place cannot otherwiſe be applied, then to ſignifie the buriall of Chriſt, and his abode in the graue, and his riſing againe the third day: of his ſoule it cannot properly bee meant: for Chriſt ſaith, he will giue them the ſigne of *Ionas* in himſelfe: but a ſigne is conſpicuous, viſible and apparant: how could then the deſcending of his ſoule be a ſigne vnto them, which they knew not, neither could ſee? But the laying of his body into the graue, and the remaining there to the third day, they were all eye witneſſes of. Alſo there is great affinitie betweene the two Greeke words, σημεῖον a ſigne, which is there vſed, Matth.12.40. and σῆμα, which ſignifieth *ſepulchrum*, a graue, the one word being fitly deriued of the other, what better σημεῖον then could he giue them, then σῆμα, his owne graue or ſepulchre? Secondly to be in the heart of the earth, is nothing elſe but to be within the earth, according to the Hebrue phraſe, as Exod.15.8. The heart of the Sea, that is, within the Sea: ſo Chriſts body was in the earth, it lay hid as it were in the bowels of the earth. And thus *Hierome* applieth this figure of *Ionas* to the death and buriall of Chriſt: *Ionam cetus excepit immerſum, non contigit deuoratum, &c. ſic Ieſu mors licet Chriſtum ſorbuerat crucifixum, tamen quem non inuenerat reum, non potuit tenere damnatum*: The Whale receiued *Ionas* drowned, but it touched him not once deuoured: ſo cruell death, although it ſwallowed Chriſt crucified, yet, whom it found not guiltie, it could not hold

Exod.15.8.

as condemned: *Epitaph.Nepotian.*

3. This expoſition is againſt themſelues: for if Chriſt went downe to the very hart and middeſt of the earth, which is the center, then he deſcended to the place of the damned: for neither *Limbus Patrum*, nor Purgatorie, are in the center or loweſt part of the earth by their opinion; but they themſelues hold the contrary: for they ſay, that Chriſt by deſcending deliuered ſoules out of the two vppermoſt hels, *Limbus*, and Purgatorie, but not out of the nethermoſt hell, which is the place of the damned, *Rhemiſt. Luk.16.ſect.*8. Alſo it ſhould follow of this their interpretation, that the ſoule of Chriſt was as long in hell, as his bodie in the graue, which is againſt the opinion of many Papiſts, and of ſome of the Fathers. *Origene* ſaith, *Prima dies nobis paſſio ſaluatoris, ſecunda, qua deſcendit ad infernum*: The firſt day we haue the paſſion of our Sauiour, the ſecond day hee deſcended to hell, *Hom.5.in Exod.*

*Argum.*2. Luk.8.31. The diuels deſired Chriſt that he would not ſend them into the deepe: what is that elſe but the loweſt region of the earth, where hell is, which S. *Paul* calleth the loweſt parts of the earth? *Bellarm.* Luk.8.31.

*Anſw.*1. We denie not, but that God hath prepared, and that there is a place of vnſpeakable torments ordained for the diuell and his Angels, and all damned ſoules: but that this place ſhould be in the center of the earth, the places alleaged proue not. 2. The word *abyſſus* tranſlated, the deepe, is ſometime taken figuratiuely in a metaphore, as Rom.11.33, *O the deepenes of the wiſedome of God*, the word is, βάθος not much varying in ſignification from *abyſſus*: ſo the place of their puniſhment may be ſaid to be a great depth, that is, a place of vnſearchable and vnſpeakeable miſerie and horror. Rom.11.33. 3. Neither muſt this word *abyſſus*, of neceſſitie be referred to the earth, for there are *abyſſi maris*, the depths of the Sea, Exod.15.8. as well as of the earth. Exod.15.8. And the ordinarie Gloſſe vpon that place, Luke 8.31. vſeth a phraſe accordingly, that the diuels *ſciebant ſe aliquando, in abyſſum mergendos*, did know, that one day, they ſhould be drenched in hell. 4. And whereas S. *Luke* ſaith, they entreated Chriſt not to be ſent into the deepe; S. *Mark* reporteth it thus, *They prayed him inſtantly, that he would not ſend them away out of the countrey.* Marc.5.10. Then by conference of theſe two places, inſomuch that to bee ſent into the deepe, was to be ſent out into remote places, as out of the world, not to be conuerſant among men: ſo the diuell is ſaid to be caſt into the bottomleſſe pit, where he was bound for a thouſand yeeres, which was not hell, for out of that he ſhall neuer be looſed; Reuel.20.3. and afterward verſ.10. the diuell is caſt into the lake of fire and brimſtone, there to be tormented for euer: and the ordinarie Gloſſe and *Lyranus* doe expound them, this deepe to be *tenebroſa corda impiorum*, the darkſome hearts of the wicked, *a conſortio fidelium*, not to haue any commerce of the faithfull, ſo that this word *abyſſus*, the deepe doth not neceſſarily imply, the loweſt region, or center of the earth. 5. Yet we denie not, but that hell may, and is moſt like to be in the earth, though it be meere curioſitie to aſſigne the certaine region or place of the earth, where it ſhould be.

The lower places which Saint *Paul* ſpeaketh of, Epheſ.4.9. may be either vnderſtood generally of the whole earth, which is *pars mundi infima*, the loweſt part of the world, or elſe of the great abaſing of Chriſt, from heauen to earth, being God, to become a ſeruant: Epheſ.4.9. as alſo the graue of Chriſt was that lower part of the earth: for the Apoſtle ſaith in the comparatiue, κατώτερα, not κατώτατα, the lower, not the loweſt: and ſo your vulgar Latine tranſlateth, *inferiora*, not *infima terræ*: but hell is the loweſt part, the graue is ſaid to be the lower

The Proteſtants.

THat there is a locall place of torment prepared for the diuell and his angels, we doubt not, being ſo taught in the Scripture, Matth.25.41. A place of darkneſſe, 2.Pet.2.4. Farre diſtant from the heauenly manſions of the bleſſed, Luk.16.26. Matth.25.41. 2.Pet.2.4. Luk.16.26. Neither do we denie but that it may be in the earth, or whereſoeuer elſe it pleaſeth God: but whereſoeuer hell is, there is but one: that diuiſion of hell into three or foure regions, we vtterly condemne, as a meere deuice of man without Scripture: and this we ſay, that the place of hell cauſeth not the torment, but the wrath and curſe of God: for euen out of hell God may make a man to feele the torments of hell, as we doubt not but our Sauiour Chriſt did in part for vs and our redemption vpon the croſſe.

Not the place but Gods wrath cauſeth hell.

*Argum.*1. It is poſſible to feele the paine of hell in the ſoule, although not in the proper and appointed place of hell: as *Iob* complaineth, *The arrowes of the almightie are in me, the venome thereof doth drinke vp my ſpirit, and the terrors of God fight againſt me.* And therefore hee ſaith, his griefe was heauier then the ſand of the Sea, Iob.6.4.14. Iob.6.4.14. *Iob* felt euen the hell of conſcience in himſelfe for the time: yea our Sauiour bare the burthen of his Fathers wrath vpon the croſſe, as wee haue ſhewed before: *Ergo*, it is not the place that maketh hell. So *Bernard* ſaith: *Infernus animæ rea conſcientia*: The hell of the ſoule is a guiltie conſcience, *in aſſumpt.ſer.*4.

*Argum.*2. Hell, as the Scripture defineth, is this, to be caſt into vtter darknes, *there ſhall be weeping and gnaſhing of teeth*, Matth.25.30.22.13. Matth.25.30. The darknes cauſeth weeping and horrible gnaſhing of teeth, the vnſpeakable puniſhment both of body and ſoule: This darknes is not the abſence of the light of the Sunne: for neither ſhall the Saints in heauen haue that light, becauſe they neede it not, Apocal.22.5. and it ſhall be a place of darknes to the damned angels, which haue no vſe of the Sunne-light: Apocal.22.5. they alſo are reſerued in chaynes of darknes, Iude 6. Iude 6. as they are no materiall chaines, ſo neither is it an outward darknes only, but the abſence of Gods fauour and the light of his countenance: as the people are ſaid to haue ſit in darkneſſe before the light of the Goſpell, by the preaching of Ieſus Chriſt, did ſhine vnto them, Mat. 4.16. But they much more ſhall be and are kept in darkneſſe, that are condemned to hell, where they feele nothing but the horror of Gods wrath, his eternall and endleſſe curſe, with vnſpeakable torments now in ſoule, and afterward, both in bodie and ſoule, without all comfort or hope of refreſhing, vtterlie excluded from the preſence of God. Wherefore it is not the place, but the wrath of God, and abſence of his ſpirit, that cauſeth ſuch endleſſe and vnſpeakable puniſhment.

Matth. 4.16.

Argum. 3. As for your diſtinction of hell, the brimme whereof you ſay is *Limbus Patrum*, the middle part, Purgatorie, the loweſt and neathermoſt hell it ſelfe, the place of the damned, in *Auguſtines* time it was not knowne: for firſt, that the boſome of *Abraham* was part of hell, hee vtterly denieth: *Apparet non eſſe membrum inferorum, tanta illius felicitatis ſinum:* That boſome of ſo great bliſſe can be no member or part of hel, *Epiſt.* 99. Againe, Purgatorie he ſometime vtterly refuſeth, acknowledging but two places: Heauen for the faithfull, Hell for the damned and vnbeleeuers. *Tertium locum penitus ignoramus, imo nec eſſe in ſcripturis ſanctis inuenimus:* A third place we are vtterly ignorant of, yea we find in holy Scripture, that it is not, *Auguſt. Hypognoſt.*

1. *Chryſoſtome* to this queſtion, where hell ſhould be, maketh this anſwere: *Alicubi quantum ego puto extra omnem hunc mundum — ne quæramus vbi ſit, ſed quomodo illum fugiamus, &c.* I think ſomewhere out of this world, let vs not enquire where it is, but how we may eſcape it. So *Damaſcene* ſaith, that the wicked, and ſinners are ἐν τοῖς ἐσχάτοις, in the vtmoſt places, but where he defineth not.

Moral. ad ſerm. 31. in 16. c. epiſt. ad Romani. Ser. de defunct. in fin.

2. *Tertullian* refuſeth *Plato* his opinion of hell, that it was, *Gremium terræ quo omnes labes mundialium ſordium confluendo, & ibi deſidendo exhalent, & quaſi cæno immunditiarum ſuarum aerem craſſiorem ſtipent, &c.* The very lappe of the earth, whether all the filth of the world did runne, and there ſettle: and as with muddie vapors thicken and make groſſe the ayre, &c. It ſeemeth that *Plato* made hell in the very ſincke, channell, or center of the earth: But this is denied by *Tertullian*: *Nobis inferi, non nuda cauoſitas, nec ſubdiualis aliqua mundi ſentina:* To vs hell is not a bare concauitie, or low and obſcure ſinke, &c. And then he addeth further: *Sed in foſſa terræ & in alto vaſtitas, & in ipſis viſceribus eius abſtruſa profunditas:* But a vaſt place in the deepe trench of the earth, and a remote profunditie in the bowels thereof, &c. Hee granteth it in the earth: but in what part hee determineth not. So *Auguſtine*, whereas ſometime he had written of hell fire, *In qua mundi vel rerum parte ſit futurus, hominem ſcire arbitror neminem, &c.* But in what part of the world or nature it is, I thinke no man knoweth, vnleſſe the ſpirit reueale it: afterward in his retractations addeth onely thus much, *De inferis mihi videor magis dicere debuiſſe quod ſub terra ſunt, &c.* Concerning hell I ſhould rather haue taught that they are vnder the earth, &c. He thinketh they are vnder the earth, but ſetteth not downe the region of the earth.

Lib. de anim. p. 685. Baſil. 1562.

Retract. lib. 2. cap. 24.

Comment. in Luc. 8.31. 3. *Bucer* vpon that place, Luk. 8.31. thinketh the meaning of that requeſt of the diuels not to bee ſent into the deepe, to be in effect thus much, *Se ex hoc orbe non depelli*, That they ſhould not bee expelled out of the world, and ſo all occaſion to be taken from them of doing hurt. So alſo *Beza* ſaith, that there is a certaine *abyſſus*, or bottomleſſe pit appointed for the diuels, *amplius de iſtis quærere non expedit*: to enquire further hereof is not expedient.

4. So *Lyranus* expoundeth that place, Mark. 5.10. the diuels deſire Chriſt, not to ſend them out of that region, that is, *extra hominem habitationem*, out of the dwelling of men: which hee maketh all one with the ſending into the deepe, Luk. 8.3.

Annot. in 2. Pet. c. 2. v. 4.

THE SECOND PART OF THIS CONTROVERſie, of matters which are in queſtion concerning the diuine nature of Chriſt.

THis part of the controuerſie containeth three queſtions. Firſt, whether Chriſt be αὐτόθεος, God of himſelfe. Secondly, whether he be mediatour as God, or man, or as both. Thirdly, whether he haue by his deſerts purchaſed any thing for himſelfe.

THE FIRST PART, WHETHER CHRIST be αὐτόθεος, God of himſelfe.

The Papiſts.

28. Error. THey denie that Chriſt is αὐτόθεος, God of himſelfe; and affirme, that he had not onely his perſon, but his ſubſtance of his father: whereupon they are bold to charge *Caluine* with blaſphemie, for ſaying, that Chriſt is God of himſelfe as well as the Father, *Rhemiſt. Ioh.* 1. *ſect.* 3.

Argum. The word was with God, to wit, the ſonne is with and of the father, and not the father of the ſonne: *Ergo*, the ſonne is God, with and of his father, *Rhemiſt. ibid.*

Anſw. This place prooueth, that the ſonne of God, as hee is the ſonne, is of God: for to bee the ſonne of God, the word, the wiſedome of God, 1. Cor. 1.30. his image, Heb. 1.3. doe belong vnto his

1. Cor. 1.30. Heb. 1.3.

his perſon. So then, as he is the ſonne, the wiſedome of God, or the word, ſo he is of God, namelie in reſpect of his perſon: but as the ſonne is God, he is of himſelfe, neither hath he his eſſence but perſon onely of his Father.

The Proteſtants.

THat we may fully know the ſtate of this queſtion, we muſt firſt ſet downe certaine propoſitions: 1. We doe worſhip one eternall, omnipotent, and onely wiſe God, one and the ſame in power, eſſence, eternitie: but three in perſon, the Father, the Sonne, and the holy Ghoſt: there is the ſame nature, eſſence, and deitie of them all, though they be diſtinguiſhed in perſon: As there is one nature of the light, the heate thereof and the ſhining brightnes, *Lucis, ſplendoris, caloris,* as *Auguſtine* putteth the example; which three differ among themſelues in proprietie and qualitie, yet haue one and the ſelfeſame nature and ſubſtance: God the father is as the light, Iam.1.17. God the ſonne is as the brightneſſe of his glorie, Heb.1.3. God the holy Ghoſt is as the heate or fire, Heb.12.29. Thus theſe three are one in nature and eſſence, but three in perſon. Iames 1.17. Heb.1.3. Heb.12.29.

2. There is ſomewhat communicable to them all, as the Godhead and diuine power and nature: Somewhat incommunicable, as the ſeuerall proprieties of the perſons: for it is proper onely to the Father to beget, proper to the Sonne onely to be begotten, proper onely to the holy Ghoſt to proceede from them both. There is no eſſentiall difference in the Trinitie: for there is one eſſence and diuine nature common to them all. But there is both a reall and rationall difference: The perſons differ one from another really, though not eſſentially. But the perſons differ only rationally or in reſpect from the eſſence of the Godhead: as the father and the ſon amongſt men differ not eſſentially, for they are both men. But they are really, verily, and indeed diſtinguiſhed: for it is one thing to be the father, another to be the ſonne: yet from their owne eſſence their perſons onely differ in reſpect and relation, not verily, *non re, ſed ratione:* for as amongſt vs the father is a man, the ſonne alſo is a man: but in one reſpect he is a father, and in another he is man; ſo likewiſe of the ſonne, yet one and the ſame, is both father and man; one and the ſame is both ſonne and man: ſo is it in the Trinitie. Now to the point of the queſtion, which we haue in hand. The Sonne therefore in the bleſſed Trinitie is begotten of his fathers eſſence, and hath the whole eſſence of his father, not by propagation, partition, profluence, but onely by communication. The Sonne is not αὐτυιὸς, ſonne of himſelfe, becauſe he is ſonne of the father: but he is αὐτόθεος, that is, very God of himſelfe. The eſſence or Godhead of the Sonne is of himſelfe, not of the father; for it is one and the ſelfe-ſame eſſence, which the father hath. He is indeed, *Deus de Deo, Lumen de lumine,* God of God, light of light; but not as he is God, is he of God, but as he is the Son. It is one thing for the perſon of the Son to bee begotten of the eſſence of the father, which we grant: another thing, for the eſſence of the ſonne to be begotten, which we muſt not yeeld to. So we conclude, that Chriſt as he is the ſonne, is of God the father; as he is God, he is of himſelfe.

*Argum.*1. The eſſence of the father is of himſelfe, not begotten of any: but the eſſence and deity of the ſonne is the ſame and all one with his fathers: *Ergo,* it is not begotten of any other. Againe, he is not God whoſe eſſence is not of himſelfe; therfore if Chriſts eſſence be not of himſelfe, he ſhould not be God.

*Argum.*2. Our Sauiour Chriſt himſelfe ſaith, *As the father hath life in himſelfe, ſo he hath giuen to the ſonne alſo to haue life in himſelfe,* Ioh.5.26. The ſonne then hath life in himſelfe: *Ergo,* he is God of himſelfe. *Auguſtine* vpon theſe words writeth: *Non quaſi mutuatur vitam, nec quaſi particeps vitæ, ſed ipſe vitam in ſe habet, vt ipſa vita ſibi ſit ipſe:* He did not as it were borrow life of his father, neither is made partaker of life, but he hath life in himſelfe, he is life vnto himſelfe. *In Iohan. tract.*19. But leſt any man ſhould thus miſtake the words of the text, that becauſe the father gaue to the ſonne to haue life in himſelfe, therefore he gaue him to be God: (for to haue life in himſelfe is to bee God) *Auguſtine* thus expoundeth them: *Dedit filio vitam habere in ſe, breuiter dixerim, genuit filium:* He gaue to his ſonne to haue life in himſelfe, in few words, Hee begat his ſonne, &c. As if we ſhould ſay, the father which hath life in himſelfe, that is, is God, gaue to his ſonne to haue life in himſelfe, that is, begat God the ſonne: he begat him not as he was God, or in reſpect of his diuine eſſence, but as hee was his ſonne, in regard of his perſon: yet becauſe of the neere vniting and coniunction of the perſon with the Godhead and diuine power to haue life in himſelfe, which really cannot bee diſtinguiſhed, but onely in reſpect, as we haue ſhewed: the father is ſaid alſo to giue vnto the ſonne to be God, and to haue life in himſelfe, not directly or properly, but obliquely and by a conſequent, becauſe his ſonne, whom he begat from all eternitie, muſt alſo neceſſarily be God. Iohn 5.26.

And that it cannot bee the proper meaning, that God the Father gaue to the ſonne power to haue life in himſelfe, as he is God, or in reſpect of his diuine nature, &c. it appeareth by the words themſelues: for as the father hath life in himſelfe, euen ſo hath hee giuen to the ſonne: but the father hath life in himſelfe, without beginning from any other: *Ergo,* ſo hath the ſonne.

There ſhould elſe be a contrarietie and repugnancie in the ſpeech: for if Chriſt receiued life from his father, he could not haue it in himſelfe. It muſt therefore of neceſſitie be vnderſtood of the perſon in the Trinitie, not of the diuine eſſence. And ſo we determine that it is true in the concrete, *in concreto,* if we ſay, *Deus Pater genuit Deum Filium:* God the Father begat God the Sonne, but not in *abſtracto, Deitas Patris genuit Deitatem Filij,* that the Godhead of the Father begat the Godhead of the Son. But in reſpect of his perſon only as he is the Sonne the ſecond perſon in Trinity, ſo is he begotten and hath his beginning of God: but in reſpect of his diuine nature as he is God, he is begotten of none, but of himſelfe, as God the Father is.

Concil. Conſtantinop. 6. action. 6. ex epiſtol. Sophronij Hieroſolym. Perfectus deus eſt pater, perfectus deus filius, perfectus deus ſpiritus ſanctus, vnam eandemque ſingula quaque perſona inſeparabilem, indiminutam, & perfectam habet deitatem: The Father is perfect God, the Sonne perfect God, the holy Ghoſt perfect God: euery perſon hath one and the ſame vnſeparable, vndeuided and perfect deitie. If Chriſt then be perfect God, he is God of himſelfe: for he is not perfect, that hath his being from another: and if he haue one and the ſame deitie with his father, then his deitie hath no beginning from any other, for ſuch is his fathers deitie.

S. Ambroſe ſaith vpon theſe words of the Apoſtle: *Qui ſolus habet immortalitatem*, 1. Tim. 6. v. 16. Which onely hath immortalitie: *Non ſepares patrem non ſepares filium, quia diuinitas patris, & filij vna eademque eſt*: Doe not ſeparate the father, nor the ſonne, becauſe there is one and the ſame diuinitie of them both, *de fid. lib. 3. c. 2.* If there be one and the ſame diuinitie of both, then the Sonne is God of himſelfe as the father is.

Origen ex apolog. Pamphil. doth count them in the number of heretikes, which doe affirme, that *Chriſtus homo natus patris ſolum in ſe habuit deitatem*: That Chriſt being borne man had onely his fathers deitie, &c. How farre then are the Papiſts from this hereſie, that affirme, that Chriſt is not God of himſelfe, and ſo conſequently, that he hath onely his fathers deitie?

Decr. part. 2. cauſ. 24. qu. 3. c. 29. Among other heretikes are rehearſed *Ætiani*, the Ætians, *diſſimilem patri aſſerentes filium*, which affirmed, that the ſonne was vnlike the father: what doe they elſe affirme and teach, but that the ſonne is not God of himſelfe as the father is?

And yet for further euidence: 1. *Iuſtine Martyr* of the Greeke Church is an euident witneſſe: hee ſaith, *Vnus eſt Deus omnium in patre filio, & ſpiritu ſancto*: That there is one God of all, in the Father, Sonne, and holy Ghoſt, &c. And he addeth further, *that theſe termes, vnbegotten, begotten, proceeding, (are not names of the eſſence, but onely the manner of ſubſiſting.)* The diuine eſſence then in his opinion neither begetteth, nor is begotten. ὐκ ὀσίας ὀνόματα ἀλλὰ τρόποι ὑπάρξεως. Lib. de expoſition. fidei.

2. *Tertullian* ſaith, ſpeaking of the Trinitie: *Vnus Deus, ex quo gradus iſti forma & ſpecies*: There is one God, of whom are theſe degrees, and formes, &c. he meaneth, the perſons of the Trinitie: the Deitie then of the Sonne is not from the perſon of the father: but the perſons iſſue out of one and the ſame Deitie. Aduerſus Praxean. The faith of the Africane Æthiopike Church at this day is: *Quam quidem diuinitatem is (nempe filius) cum patre in Trinitate & vnitate ſemper habuit, & habet communem*: Which diuinitie he (that is the Sonne) alwaies had common together with the father (he ſaith not from the father) in Trinitie and Vnitie, and hath, &c. Zaga Zabo apud Damianum à goes.

3. Latter confeſſ. of Heluetia, c. 3. *As touching their nature and eſſence, they are but one God, and the diuine eſſence is common to the Father, Sonne and holy Ghoſt, &c.*

4. *Peter Lombard* is an euident witneſſe with vs, that God the father begat not the diuine eſſence, but the perſon onely of his ſonne. This poſition he hath, *Diuina eſſentia non genuit diuinam eſſentiam*: That the diuine eſſence begat not the diuine eſſence: which he prooueth by theſe three reaſons: Firſt, if the father begot the diuine eſſence, it would follow, that the Godhead or diuine eſſence ſhould bee a relatiue, not a ſubſtance: for that which is begotten, is a relatiue to that which begetteth. And as *Auguſtine* ſaith: *Quod relatiuè dicitur, non indicat ſubſtantiam*: That which is relatiuely ſpoken, doth not ſhew the ſubſtance.

Secondly, then alſo the father ſhould beget himſelf, if he beget the diuine eſſence, which is himſelf.

Thirdly, ſeeing the father is God and a diuine eſſence, if he ſhould beget the Godhead and diuine eſſence, then by begetting he ſhould be God, and ſo that which is begotten ſhould be the cauſe of that which begetteth, whereas he that begetteth is the cauſe of that which is begotten.

Vpon theſe reaſons he concludeth, that *diuina eſſentia nec genuit, nec genita eſt*: that the diuine eſſence neither begetteth, nor is begotten, *lib. 1. diſtinct. 5. a. b. c.* And this ſentence is confirmed by *Innocent. 3. decret. Greg. lib. 1. tit. 1. c. 2. Diuina natura nec eſt generans, nec genita*: The diuine nature neither begetteth, nor is begotten.

And whereas we ſay, *Deus de Deo, lumen de lumine*, God of God, light of light: the meaning is this, not that the Godhead is begotten, but that the ſonne, which is God and light, is begotten of the father God and light, not begotten as he is God, but as he is the ſonne, *Magiſt. ibid. liter. f.* So then not the ſubſtance or Godhead of the ſonne, but his perſon onely is begotten.

THE SECOND PART, WHETHER CHRIST BE OVR Mediatour, as he is man onely, or as he is both God and man.

The Papiſts.

29. Error. THey doe teach that Chriſt onely exerciſed his prieſthood and the office of the Mediatour, as hee was man, not as he was both God and man, *Rhem. Heb. 5. ſect. 4.* His obedience, ſacrifice, prayer, ſatisfaction, entring into the heauens, was all performed by and in his manhood onely, *ſecundum formam ſerui*, as he was in the forme of a ſeruant, not *ſecundum formam dei*, as hee was in the forme of God, *Bellarm. de Chriſto, lib. 5. cap. 1.*

*Argum.*1. If he were Prieſt as he is God, he ſhould be inferiour and not equall to God, and ſo be Gods prieſt, and not his ſonne: for he to whom ſacrifice is offered, is greater then he that offereth it. *Rhemiſt.ibid.*

Anſw. It followeth not, that becauſe Chriſt is our Prieſt and Mediatour as God and man, that therefore he ſhould performe all the duties of the Prieſthood as he was God: all the parts of his prieſthood that required obedience, ſeruice, homage, ſubiection, as were his ſufferings and ſacrifice, he exerciſed as man: but the authoritie of reconciling vs to God, he wrought both as God and man.

*Argum.*2. There is one God, and one Mediatour of God and men, the man Ieſus Chriſt, 1.Tim. 2.5. Why ſaith the Apoſtle, *The man Ieſus Chriſt*, but to ſignifie, that according to his manhood onely he is our Mediatour? *Bellarm.cap.*3. 1.Tim.2.5.

Anſw. Firſt, you may as well conclude out of this place, that the Mediatour is onely man and not God, as that he is Mediatour onely as man and not as God: but if out of theſe words it may be prooued, that the Mediatour is both God and man, as it neceſſarily followeth, (for how elſe can he be a Mediatour of God and men?) it doth as well follow that he is Mediatour both as God and as man. Indeed the Apoſtle ſaith, *The man Ieſus Chriſt*, not God and man, for the one he had ſaid before, *There is one God*; in that ſpeech including our Sauiour Chriſt, who is one God with his father. Secondly, what S. *Pauls* meaning is, it appeareth in the next verſe, who gaue himſelfe a ranſome, v.6. As Chriſt therefore gaue himſelfe a ranſome, ſo is he Prieſt and Mediatour: but hee gaue himſelfe as hee was God; as he was man, he was giuen: *Ergo* as God he is Mediatour. Thirdly, I will adioyne the anſwer of *Eſpencaeus* a learned Papiſt: 1. That the Fathers by this very place doe prooue that Chriſt is God, not man onely, which could not be concluded from hence, if Chriſt were Mediatour as man only, and not as God and man. 2. The Apoſtle addeth, *The man Chriſt Ieſus: Quorum illud nomen eſt hominis, non puri puti, ſed à deo vncti*: Whereof the firſt is a name not of a very pure man, but annointed of God: *Poſterius nomen dei hominis eſt*. The latter is a name of one that is God and man, ſuch an one as ſhould ſaue the people from their ſinnes: *Eſpenc.lib.de Chriſt.mediat.c.*5. Harm.fol.6. pag.97.

The Proteſtants.

IN the office of the Prieſthood two things muſt be conſidered, a miniſterie, and an authoritie: In reſpect of the miniſteriall part Chriſt performed the office of his Prieſthood as man: but in reſpect of the authoritie of entring into the holieſt place, and reconciling vs to God, which was the principall part of his Prieſthood, he did performe it as the ſonne of God, as the Lord and maker of the houſe, and not as a ſeruant. And ſo we hold that Chriſt neither according to his humanitie alone, nor his Godhead alone, but that whole Chriſt is a Prieſt, both as God and man.

*Argum.*1. S. *Paul* ſaith, *God was in Chriſt, reconciling the world to himſelfe*, 2.Cor.5.19. *Ergo*, Chriſt, as God, is our reconciler and Mediator. Againe, Chriſt as hee is without father and mother, hath no beginning of his daies, nor end of his life; ſo is hee a Prieſt after the order of *Melchiſedech*, Heb.7.3, but Chriſt as he is God hath no mother, as man no father: as he is God hath no beginning of daies, and in his whole perſon no end of his life: therfore as God and man he is a Prieſt of *Melchiſedechs* order. 2.Cor.5.19. Heb.7.3.

Bellarmine anſwereth to the firſt, 1. Euery one that reconcileth is not a mediator, though euery mediator be a reconciler. 2. It is one thing to be a mediator, an other to reconcile by a mediator; God by the man Chriſt the mediator did reconcile vs to himſelfe, but it followeth not, that therefore hee is our mediator as God.

Secondly, the place alleaged out of the Hebrewes, prooueth that the perſon of our high Prieſt and mediator is diuine, but not that he is our Prieſt as he is God: he is both God and man, but he executeth his Prieſthood and Mediatorſhip onely as man. *Bellarm.c.6.ad* 2.*&* 3.*Loc.*

Cont. Firſt, 1. Though ſometime among men one may reconcile himſelfe without a mediator, yet there is no reconciliation with God without a mediator: wherefore it is very abſurd to denie this argument, Chriſt reconcileth vs as God and man, *Ergo*, he is our mediator as God and man: Againe the Apoſtle ſheweth wherein this reconciliation conſiſteth, *in the not imputing of our ſinnes.* 1.Cor.5.19. But the not imputation of our ſinnes, is a worke of the mediator. 2. Chriſt is both the reconciler as God and man, and the partie to whom we are reconciled, as he is God: to bee a mediator, and to reconcile by a mediator, doe both agree vnto Chriſt: it followeth not then, we are reconciled to him as God, *Ergo*, not by him as God: for the Apoſtle ſheweth, that he reconcileth vs to himſelfe: and God doth beſeech you through vs, *And I pray you in Chriſts ſtead:* Chriſt then as God is our mediator, and doth as it were entreate vs to be reconciled. 1.Cor.5.19.

Secondly, *Melchiſedech* was a type of the eternall Prieſthood of Chriſt: *He is likened to the ſonne of God, and continueth a Prieſt for euer*: Heb.7.3. Chriſt cannot be a Prieſt for euer, but as he is God: and verſ.25. *He is able perfectly to ſaue them that come vnto God by him:* but he cannot perfectly ſaue, but as God: *Ergo*, he is mediator as God, verſ.28. *The word of the oth, &c. maketh the ſonne prieſt that is conſecrated for euer:* Chriſt is a Prieſt after *Melchiſedechs* order as he is the ſon, but as the ſon he is God; *Ergo*, as God he is our Mediator. Heb.7.3.25.28.

*Argum.*2. Saint *Paul* ſaith, The law was giuen by Angels in the hand of a Mediator, Galath. 3.19. But then Chriſt was God onely: *Ergo*, he is Mediator alſo as God. *Bellarmine* ſaith, that he Gal.3.19.

is called Mediatour, becauſe that perſon was appointed afterward to bee Mediator. But the text is plaine, that he then actually performed the office of a Mediator, ſo much as pertained to his Godhead: for the Law was giuen in the hand of a Mediator, which kind of ſpeech ſheweth a preſent execution of the Mediatorſhip.

Bellarmine replieth: if Chriſt were the Mediator before he was man, being then only God, it would follow that as God he was inferiour to God; for as he is a Mediator he is inferiour. *c.* 8.

Anſw. 1. Chriſt in reſpect of euery part of his Mediatorſhip is not inferiour to God; but equall as he executeth his Mediatorſhip as God: He is inferiour onely as the man Mediator, not as God Mediator: as *Theophylact* expoundeth theſe words, Iohn 1.3. All things were made by it, ſaying: *Patrem mediatore filio ad rerum creationem vſum non minore, ſed æquali:* That the father vſed his ſonne as a mediator for the creation, yet not leſſe then the father but equall.

2. *Auguſtine* ſaith, *Non mediator homo præter deitatem, — diuina humanitas, & humana diuinitas mediatrix:* The man Chriſt is not mediator beſide his diuine nature; — the diuine humanitie, and the humane diuinitie, is the Mediatrix, *hom. de omnib. c.* 12. *Ergo,* Chriſt Mediator both as God & man.

Cyrillus lib. c. Apologetic. anathatiſ. 10. *Quando dicis indignum eſſe deo, vt ſacrificet, aſtipulor & ego, ſcilicet ſi ſolum ſit, & abſque carne verbum: Itaq; vidi ipſum ſacrificantem ſecundum humanitatem, conſidentem vt deum: ſic beatus Paulus,* Heb. 8.1. Where thou ſaiſt, that it is no meete thing for God to ſacrifice, I grant it, if the word ſhould be by it ſelfe without fleſh: therefore I conſider Chriſt ſacrificing as man, but ſitting in the heauens as God, as bleſſed *Paul* ſaith: Heb. 8.1. We haue ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heauen: Chriſt is our Prieſt, as hee ſitteth at the right hand, &c. but ſo is he God, as this father ſaith, the firſt is here affirmed by S. *Paul: Ergo,* as he is God, he is our Prieſt.

Harm. ſect. 6. pag. 97.

3. Thus alſo our reformed Churches hold: Confeſſ. of Bohemia, c. 4. *Of theſe two natures — is made one indiuiſible perſon, one Chriſt, Emmanuel, our King and Prieſt, our Redeemer, our Mediator.* Confeſſ. of Scotland, artic. of election: *Becauſe the onely Godhead could not ſuffer death, neither could the onely manhood ouercome the ſame, he ioyned both together in one perſon, that the imbecilitie of the one ſhould ſuffer, and be ſubiect to death, — and the infinite and inuincible power of the other, to wit, of the Godhead ſhould triumph and purchaſe to vs life, &c.* Their opinion is, that both natures concurred in the execution of the Mediatorſhip.

Bernard alſo writeth well of this point: *Sicut mediator noſter duas naturas, humanitatem & diuinitatem coniunxit in vna perſona: ita ſingula eius opera, ad hanc ſiue illam neceſſe eſt pertinere naturam; ad hanc ſcilicet miſeria, ad illam pertinet potentia;* As our Mediator ioyned two natures, the diuine and humane in one perſon; ſo all his workes belong to one of theſe natures: whatſoeuer he ſuffered was of man, his powerfull works were of his diuine nature: *ſer. de verbis ſapientiæ.* Chriſt therfore wrought ſome workes of his Mediatorſhip as man, ſome as God; but the whole office he executed as both.

Leo epiſt. 81. *Qua ratione veritatem mediatoris impleret, niſi qua in forma dei æqualis eſt patri, & in forma ſerui particeps eſſet & noſtri:* How ſhould he fulfill the veritie of a Mediator, vnleſſe he were in the forme of God equall to his father, and in the forme of a ſeruant partaker with vs: Both theſe natures then belong not only to the being but to the fulfilling of the Mediators office, not to the conſtitution onely, but to the execution alſo.

Eſpencæus a learned diuine of Paris of their owne ſide hath written a whole treatiſe of this matter, wherein he maintaineth this poſition, that Chriſt is not Mediator onely: *Qua homo, ſed qua deus:* As he is man, but as he is God. *lib. de Chriſt. mediat. c.* 5. And to this purpoſe he alleageth diuers fathers: as *Cyrill: Non propter carnis ſolum diſpenſationem mediator vocatur,* Hee is not called a Mediator onely becauſe of the diſpenſation of his fleſh: *Theſaur. lib. 4. c.* 2.

To the ſame end he alleageth, *Theophylact. c.* 2. *Theophylactus adeo de ratione mediatoris ſenſit eſſe diuinam naturam, vt hinc Chriſti diuinitatem colligat ita: quod deus ſit, inde liquet, quod mediator ſit, &c. Theophylact* doth thinke that the diuine nature belongeth to the manner of the mediation, in ſuch ſort that he thereby proueth Chriſt to be God: *That he is God, it is euident, becauſe he is the Mediator.*

To this purpoſe alleaging many fathers both Greeke and Latine, *c.* 2.3.4. he concludeth with *Auguſtine: Mediatorem inter nos & deum & mortalitatem habere oportuit tranſeuntem, & beatitatem permanentem: &c.* It was neceſſarie that the mediator ſhould haue, both tranſitorie mortalitie, and permanent felicitie, &c. *lib. 9. de ciuit. dei. c.* 15. And whereas in the ſame place it followeth: *Non ob hoc mediator quia verbum ſed per quod homo:* He is not a mediator, becauſe he is the word, but whereby he is man: he anſwereth, that *Auguſtines* meaning is, that Chriſt was not our mediator as the word onely and ſimply, without our fleſh. *c.* 5. Thus this graue writer, one of their owne ſide is a plentifull witneſſe with vs againſt them.

THE THIRD PART, WHETHER CHRIST merited for himſelfe.

The Papiſts.

30. Error.

CHriſt, they ſay, by his paſſion and ſufferings, hath not onely merited eternall life for vs, but euen by his owne merite obtained his owne glorification, *Rhemiſt. annot.* Heb. 2.1.

Phil.2.9.

Argum. 1. Philip.2.9. He humbled himſelfe vnto the death of the croſſe, wherefore God hath alſo highly exalted him, and giuen him a name aboue all names: *Ergo*, Chriſt merited his exaltation, *Rhemiſt, in hunc locum.*

Luk.24.26.
Iſai.45.22.

Anſw. Firſt, this place ſheweth a ſequele of the exaltation of Chriſt after his humiliation, it maketh not one the cauſe of another, as our Sauiour himſelfe ſaith, Luc.24.26. *Chriſt ought to haue ſuffered, and ſo enter into his glory.* Secondly, the exaltation which the Apoſtle heere ſpeaketh of, is the ſame, which God chalengeth to himſelfe, Iſai.45.22. *Euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me.* But it were moſt groſſe to affirme, that the diuine power and glory can be merited: Chriſt hath his diuinitie by nature, and not by merite. Thirdly, Saint *Ambroſe* expoundeth this place not of the purchaſe, but the manifeſtation onely of Chriſts glory: *Chriſtus hoc natus accepit, vt poſt crucem manifeſtaretur, quid à patre, dum generaretur, acceperit; non enim tunc accepit à patre, quando à creatura cœpit ſciri*: Chriſt receiued this in his birth, that it ſhould be manifeſt after his croſſe, what he receiued of his father in his generation; for he then did not receiue it of his father when it began to be knowen of the creature. *in 2. Philipp.*

The Proteſtants.

Apoc.5.9.

It is not in any wiſe to be thought, that Chriſt merited his glory, which is due to him in reſpect of his diuinitie: but that by the glorious worke of our redemption, he hath declared himſelfe, to be a perſon worthy of all honour and glory, Apoc.5.9. *Thou art worthie to take the booke, &c.* The place is ſo to be vnderſtood.

Rom.5.10.
Ioh.17.19.

Argum. 1. If Chriſt had reſpect vnto himſelfe in his ſufferings, to gaine or merite any thing for himſelfe, his loue ſhould greatly be obſcured and darkened, which Saint *Paule* ſo greatly commendeth, in that he died for his enemies, Rom.5.10. For now ſhould not his loue be whole and entyre towards vs, as though for our cauſe he onely had died: But it is now a deuided and halfe loue: for he died, as they ſay, partly to merit for himſelfe, partly to merite for vs. But the ſcripture ſpeaketh cleane contrary, Ioh.17.19. *For their ſakes ſanctifie I my ſelfe:* he ſaith not, partly for their ſakes, partly for mine owne.

Saint *Ambroſe* ſheweth, how that whatſoeuer Chriſt did, hee did wholly for vs, not thereby to gaine any thing to himſelfe: 1. Concerning his faſting he ſaith: *Chriſtus non emerenda gratia ſue cauſa, ſed noſtra eruditionis gratia ieiunauit*: Chriſt faſted not to merite fauour or grace to himſelfe, but for our erudition or inſtruction. *lib.3. de fid. c.2.*

2. *Nec ſibi ſua natiuitas profuit, ſed nobis*: Neither did his birth profit himſelfe but vs, *in 1. Coloſſ.*

3. *Chriſtus noſtri non ſui cauſa pauper factus*: Chriſt became poore for vs, not for himſelfe. *in 2. Cor.8.*

4. *Chriſtus eſt mortuus pro nobis. ſed ille, vt prodeſſet nobis; noſtra autem mors non illi profuit, ſed nobis*: Chriſt died for vs, he died to profit vs, but our death doth not profit him, but our ſelues. *in 8. ad Roman.*

Thus we ſee that the 1. birth, 2. faſting, 3. pouertie, 4. death of Chriſt did not any waies aduantage himſelfe: but all was done for vs.

Ioh.17.5.
Heb.1.6.

Argum. 2. All glorie that Chriſt hath, was from euerlaſting due to his perſon, becauſe he is the eternall Sonne of God: as he himſelfe ſaith, Iohn 17.5. *And now glorifie me with thine owne ſelfe, with the glory which I had with thee, before the world was*: And this glory was due vnto Chriſt ſo ſoone as he was incarnate by the right of his Godhead. Heb.1.6. *When he bringeth in his firſt begotten Sonne into the world*, he ſaith, *Let all the Angels of God worſhip him.* And the Rhemiſts themſelues confeſſe, in their *Annotat.* vpon theſe words, that ſtraight vpon Chriſts deſcending from heauen, it was the duetie of Angels to worſhip him. *Ergo*, he merited not his glorification by his death, which was due vnto him euen at his firſt incarnation.

Argum. 3. If Chriſt merited his owne glorification, then he alſo merited the hypoſtaticall vnion, that his manhoode ſhould be ioyned to his Godhead in vnitie of perſon; for his glory, maieſtie, and power giuen to his manhoode, doth iſſue and ariſe from the vniting of his Godhead therewith in one perſon: but his humanitie deſerued not to be vnited to the Godhead: *Nemo tam cæcus eſt*, ſaith *Auguſtine*, *No man is ſo blinde, that he dare ſay, that Chriſt by his well liuing merited to be called the ſonne of God. de corrept. & grat. ca.11.* And he prooueth it out of the firſt of Luke, verſ.35. *Therefore ſhall that holy thing be called the Sonne of God:* not for any workes going before, but becauſe the holy Ghoſt came vpon her. Wherefore the diuine glory which Chriſt hath, was not merited, but his owne it was from the beginning, which glory the humane nature in Chriſt is made partaker of, not for any merite, but becauſe it is vnited to the Godhead in the ſame perſon, through the abundant and vnſpeakable grace and loue of God vnto mankinde, which of his free grace rather tooke vnto himſelfe the nature of men, then of Angels. Wherefore Chriſt by his perfect obedience and bleſſed ſacrifice, hath merited abundantly for vs, remiſſion of ſinnes, and eternall life: but by his merites he hath gained nothing for himſelfe: neither had he any reſpect to the bettering of his owne eſtate in his ſufferings, but onely to pay a ranſome for vs.

Saint *Ambroſe* further ſaith: *Videtur donum patris, hoc eſt, eſſe filium, & nomen ſuper omne nomen, hoc eſt, eſſe Deum, &c.* This ſeemeth to be the gift of the father, that is, to be his ſonne: and that is the name aboue all names, to be God *in 2. ad Philipp.* but the Godhead cannot be merited.

Againe he ſaith: *Licet ſecundum carnem Chriſto ſedes ad dextram Dei à patre, generationis tamen ſuperna & æqualitatis potentia defertur*: Although Chriſt according to his fleſh ſitteth at the right hand of his father, yet it is due vnto him in reſpect of his ſupernall generation, and equall power. *lib.5. de fide.c.7.*

Further he thus teſtifieth: *Ad hoc natus eſt Chriſtus, vt faceret creaturam; nec enim ſibi natiuitas ſua proficit, ſed nobis, quia non eguit naſci; erat enim in Deo qui proceſſit de Deo: ſi ergo natiuitas prima ipſi non profuit, multo minus ſecunda*: Chriſt was borne or begotten of God to this ende, to make the creature: for his natiuitie or begetting, did not profite himſelfe, but vs; becauſe he needed not to be borne, for he was in God, that proceeded from God: and if the firſt and eternall birth did not profite him, much leſſe the ſecond, *in 1. ad Coloſſ.*

Thus Saint *Ambroſe* is very conſtant and reſolute in this point, that Chriſt gained nothing properly to himſelfe by his life or death; but all was done for vs.

Yet Chriſt may be ſaid in two reſpects to haue obtained ſomewhat to himſelfe, 1. becauſe the preeminence of the members doth redound to the honour of the head: and in this ſenſe Saint *Ambroſe* ſaith: *Nos redemit, ſed ſibi acquiſiuit, &c. in his omnibus detrimentum nullum video diuinitatis, profectum operationis agnoſco &c.* Chriſt hath redeemed vs, but he hath alſo gotten to himſelfe: in all this I ſee no detriment of the diuinitie, but a profiting in the worke of our redemption. *ſerm.20. in Pſal.119.* His meaning is, that Chriſt gained, in that he finiſhed the redemption for vs; he purchaſed nothing properly to himſelfe, but by way of communication, becauſe his members by his merit were redeemed. So then Chriſt merited not ſimply for himſelfe, but with relation vnto his members: and in that reſpect, as the head maketh one myſticall bodie with the members; ſo Chriſt alſo may be ſaid to merite for himſelfe, not conſidered a part, but together with his bodie: ſo is *Tertullian* to bee vnderſtood, *Aſcenſum ſuum ædificat in cœlos vtiq; ſibi & ſuis, &c.* He doth build vp his aſcenſion euen to heauen for himſelfe and his, &c. Thus alſo our reformed Churches: as the confeſſion of Saxonie, artic. of the remiſſion of ſinnes: *Imputation of righteouſneſſe is giuen for the merite of Chriſt alone, and that Chriſt is effectuall in vs, and doth by his holy ſpirit quicken the beleeuers, — and withall make vs heyres of eternall life, &c.* They in the merite of Chriſt conſider onely the benefit, that thereby ariſeth vnto vs. And ſo M. *Caluine* excellently ſaith, that ſuch was the ineſtimable loue of Chriſt toward vs, *Vt ſui oblitus ſe ſuamque vitam nobis impenderit*: That forgetting himſelfe, he beſtowed both him and his life for vs, &c. And againe, as often as the Scripture ſpeaketh of Chriſts death, *fructum pretiumq; illius in nobis ſtatuit*: it ſetteth the fruite and price thereof in vs, &c.

Lib.5.aduerſ. Marcion.ex epiſt.1.ad Theſſalonicenſ.

in 2.Philip. verſ.9.

2. Chriſt by way of declaration or manifeſtation is ſaid to haue obtained his great name; not in that he merited his glory by his paſſion, which was due to his perſon: but by his obedience he declared himſelfe worthy of ſo great glory: thus *Peter Lombard* expoundeth that place of the Apoſtle, Philip.2.9. *God hath giuen him a name aboue euery name, &c. Secundum tropum in ſcriptura creberrimum res dicitur fieri, quando innoteſcit, &c. manifeſtationem ergo illius nominis donauit illi Deus poſt reſurrectionem, ſed illam meruit per obedientiam paſſionis*: According to a certaine figure of ſpeech often vſed in the Scripture, a thing is ſaid to be done, when it appeareth onely; ſo God gaue vnto Chriſt after his reſurrection, the manifeſtation of his name; but he merited it by the obedience of his paſſion: *lib.3.diſt.18.lit.c.* By his ſentence Chriſt merited not his glory, but the manifeſtation onely thereof, that is, was declared by the obedience of his death worthy all honour, which is that wee affirme: for otherwiſe to ſpeake properly, as *Peter Lombard* in the ſame place ſaith: *Habuit hoc nomen Dei filius, in quantum Deus ab æterno per naturam; in quantum homo factus eſt, habuit ex tempore per gratiam*: The Sonne of God had this name, as he was God eternally by nature; as he was made man, hee had it temporally by grace, &c. If then he had it of grace, he properly did not merite it.

Ex citat.Eſpenc.lib.de Chriſt. Mediator.cap.10.

I will alleage another graue teſtimonie, of one of their owne ſide, *Clichthoueus: ad Damaſcen. numerum.83. Quæ in Chriſto eſt diuinitas omnium princeps & dominatrix ſua idem contulit humanitati, vt ratione vnionis ſit omnium etiam domina, &c.* The diuinitie, that is in Chriſt Prince and ruler of all things, gaue the ſame vnto his humanity, by reaſon of the vnion, to be Lord of all things, &c. which rule and domination is ſaid to be giuen, when for and after his humilitie vpon the croſſe it was manifeſted vnto men, &c. We cannot haue a clearer euidence for this matter, as we haue heard, then from themſelues.

Concil.Epheſin.1.can.9. Si quis dicit quod Chriſtus pro ſe ipſe obtulerit oblationem, & non magis pro ſolis nobis, anathema ſit: If any man ſay, that Chriſt offered vp himſelfe for himſelfe, and not rather onely for vs, let him be accurſed. But if Chriſt merited heauen by his ſufferings, not onely for vs, but for himſelfe alſo, then had he part himſelfe in his owne oblation. Thus we want not here the teſtimonie of the Greeke Church: *Auguſtines* opinion of the Africane Church is alleaged before, with the conſent of the writers of the reformed Churches, and of ſome popiſh writers: now I will put to the ſeale of the Martyrs.

Maſter *Tindal* holy Martyr hath ſealed this truth: Chriſt with all his workes did not deſerue heauen for himſelfe (for that was his already) but did vs ſeruice therewith, and neither looked for, nor ſought his owne profite, but ours, and the honour of God his Father only: *Fox pag.1247.col.2.articul.7.* Againe, he explaineth himſelfe thus: Ieſus Chriſt poſſeſſeth the kingdome of heauen by double right: firſt becauſe he is the ſonne of God, and very inheritour of his kingdome; ſecondly, becauſe he hath gotten it by his paſſions and death: of his ſecond right he hath no neede, and therefore he giueth it all to them, that beleeue and truſt in him, *pag.1256.col.2.articul.30.*

THE THIRD PART OF THIS CONTROVERSIE, concerning the comming of Chriſt to iudgement; which appertaineth to his whole perſon, as he is both God and man.

THis part of this controuerſie hath two parts: Firſt, concerning the ſignes, which muſt come to paſſe before his appearing. Secondly, of the time and manner of his appearing. The firſt part containeth three queſtions: Firſt, whether the Goſpell bee already preached to the whole world. Secondly, whether *Henoch* and *Elias* ſhall come in the fleſh, before the day of iudgement. Thirdly, of the great perſecutions toward the end of the world.

THE FIRST QVESTION, WHETHER THE Goſpell be alreadie preached throughout the world.

The Papiſts.

THey denie that the Goſpell hath bin already publiſhed to all nations of the world: for there are many great countries, which neuer heard of the Goſpell, as they affirme: but before the comming of Chriſt to iudgement, they ſay, it ſhall be preached to the whole world, *Bellarmin. de Roman. pontif lib.3.cap.4.* 31.Error.

*Argum.*1. Matth.24.14. Chriſt ſaith, *This Goſpell of the kingdome ſhall bee preached thorough the whole world, for a witnes vnto all nations, and then ſhall the end come.* The end of the world ſhall immediately follow the generall preaching of the Goſpell: which if it hath been performed, it is moſt like to haue bin done in the Apoſtles time, then the world ſhould haue ended long agoe, *Bellar.ibid.* Matth.24.14.

Anſw. 1. This word τότε, then, doth not neceſſarily implie an immediate conſequence or following of that, to the which this note of time is annexed: as *Auguſtine* well obſerueth, of the like phraſe vſed in the Goſpell, *in illo tempore*, at that time; as he giueth inſtance in the 14. of Matthew, verſe 1. and Mark.6.14. where both of them ſpeaking of *Herode*, what he ſaid, when he heard of the fame of Chriſt, vſe the ſame phraſe, yet ſet not downe things in the ſame order: and ſo he inferreth: *Nulla facta neceſſitate, qua hoc etiam conſequenter geſtum eſſe intelligere cogeremur:* There is no neceſſity to compel vs to vnderſtand this to haue bin done next after, or conſequently in order. So alſo *Chryſoſt. Non conſequentia temporũ, neq; præcedentiũ connexionis iſtud tunc eſt:* This word *then*, is not a note of the conſequence of time, nor connexiõ of things paſt, &c. as he ſheweth by the like phraſe vſed in the Goſpel: *In thoſe daies came Iohn Baptiſt:* he noteth not the time immediatly following: for he ſpake of the birth of Chriſt, the comming of the wiſe men, the death of *Herode*, and *Iohn Baptiſt* came 30. yeeres after. So here, it is ſufficient to vnderſtand, that the Goſpell ſhal be preached to all the world, before the end come, not preſcribing the order of time: as *Caluine* well obſerueth, *nullum tempus certum præfigit*, he fixeth no certaine time: but ſheweth in generall, that the Goſpell ſhall be propagated, *ante vltimum aduentus ſui diem*, before the laſt day of his comming. In the like maner our Sauiour ſaith, Mat.26.64. ἀπ' ἄρτι, from this time, *amodò, from hence forth yee ſhall ſee the Sonne of man ſitting at the right hand of the power of God:* yet this, *from hence forth*, is not yet come. Hereof *Origene* thus writeth: *Deo à conſtitutione mundi ad conſummationem eius velut vna dies, non mirum ergo, quod hic dicit ſaluator, à modo, ſpacium eſſe breuiſſimum:* Vnto God from the conſtitution of the world to the end thereof, it is but as one day: no maruell then, if our Sauiour ſay, *from henceforth*, counting it a ſhort ſpace, &c. De conſenſ. Euangeliſt. c.43. Hom.77.in.24. cap.Matth. Tractat.35. in Matth.

2. But ſeeing *Bellarmine* doth vrge this as an argument, that Antichriſt is not yet come, becauſe, before Antichriſts comming, the Goſpell muſt be generally preached: for the great perſecution vnder Antichriſt ſhall hinder all exerciſe of religion. Our further anſwere is this: 1. that it is no argument, that the Goſpell ſhal not be preached after Antichriſt is reuealed, becauſe of the great perſecution: for notwithſtanding the moſt grieuous perſecutions in the Primitiue Church vnder the Pagane Romane Emperours, yet the Goſpell was propagated and encreaſed ſtill. 2. I will not preſſe the interpretation of *Chryſoſtom, Theophylact, Euthymius, Hilarie*, who interpret this place of the end and deſtruction of Ieruſalem, before the which the Goſpell was preached to moſt parts of the world: for our Sauiour immediately before hauing ſpoken of the whole earth, meaneth the end of the ſame. 3. For more full anſwere then I ſay: that there are two generall preachings of the Goſpell: the one I will call, *hiſtoricall*, which was performed in the Apoſtles time, the ſound of their doctrine went into all the world: the other *analogicall* and *complementall*: that as the Goſpell was preached at the firſt by the Apoſtles, and their diſciples to the whole world, before the deſtruction of Ieruſalem: ſo before the finall end and diſſolution of the world, for a more full conuincing thereof, the Goſpell ſhall be reuiued againe: as we ſee in part hath been performed alreadie, in the preaching of the Goſpell, in this laſt hundred yeeres, and ſhall be more at the generall conuerſion of the Iewes: yet betweene theſe two generall preachings, there is great difference: 1. Then Apoſtles were appointed by ſpeciall commiſſion to preach to the world: but in the other, we expect no ſuch calling of Apoſtles, but God ſhall ſtirre Of two general preachings of the Goſpell.

vp zealous Preachers and Paſtors. 2. Then they were furniſhed with gift of miracles, which ſhall not bee neceſſarie now. 3. Then the Goſpell was preached to them, that neuer heard it: now it ſhall cheefly be reuiued, where it had been heard before. 4. Then the Goſpell preuailed againſt Paganiſme and heatheniſh Idolatrie: now cheefly it ſhall fight againſt Antichriſtianiſme and falſe worſhip.

Argum. 2. We ſee the Goſpell hath been preached in great countries of late, which neuer heard the Goſpell afore, as it is thought. *Rhemiſt. Matth. 24. ſect. 4.*

Anſw. 1. They ſpeake doubtfully, they cannot tell: as it is thought, ſay they. 2. They meane the preaching of their Friers, in thoſe new found countries, which was not the preaching of the Goſpell, but of vile ſuperſtition, not to conuert the people to God, but to robbe and ſpoyle them, and make a pray of them, killing and ſlaying them without all mercie: *ſee Benzo in hiſtoria noui orbis.* 3. We denie not but that the Goſpell may be reuiued and renued in many countries, where notwithſtanding it was planted many yeeres afore: as this countrie of ours in ancient time called Britannie, was firſt inſtructed in the faith by the preaching of *Ioſeph* of Arimathea, as *Gildas* ſaith: or as *Nicephorus* ſaith, by *Simon Zelotes*: yet after that, the foundation of the faith thus begun, it was confirmed afterward in King *Lucius* daies, by the preaching of *Fagane* and *Damiane*, which at *Lucius* requeſt were ſent into the land from *Eleutherius* B. of Rome: and ſo may it come to paſſe in other countries: a ſecond preaching therefore taketh not away the former, but confirmeth and reuiueth it. 4. And many countries may bee inhabited now: which were not peopled in the Apoſtles time, and this notwithſtanding the Goſpell was preached then to the habitable parts of the world. Fox. pag. 106.

The Proteſtants.

THat the Goſpell was in the Apoſtles time preached to all the knowne and inhabited nations of the world, ſo that once already the world hath been generally called by the preaching of the word, it is euident by the Scriptures.

Argum. 1. Our Sauiour ſaith to his Apoſtles, *Ye ſhal be my witneſſes to the vttermoſt parts of the earth*, Act. 1. 8. which is ſpoken to the perſons of the Apoſtles, not in them to all paſtors and preachers, as ſome expound it: for in the ſame verſe, there is mention made of the comming of the holy Ghoſt, and how firſt they ſhould begin to witneſſe at Ieruſalem: which things were indeede ſo accompliſhed in the Apoſtles. Act. 1. 8.

Saint *Paul* alſo Rom. 10. 18. expoundeth that place of the Pſalme, *Their ſound is gone forth into all the world*, of the Apoſtles. And Coloſſ. 1. 6. *The word of truth is come to you, as it is to all the world, and is fruitfull as it is among you*: and verſ. 23. *The Goſpell hath bin preached to euery creature which is vnder heauen.* Theſe places do euidently proue, that the Goſpell was preached to all the world, euen in the Apoſtles time: neither can it be ſo vnderſtoode, as *Bellarmine* imagineth: that the Goſpell was preached not in act, but in vertue, becauſe the Apoſtles did ſowe the ſeed, which ſhould afterward fructifie in all the world: or becauſe the fame of the Goſpell onely was ſpread ouer all the world. *Bellarm. lib. 3. de Roman. pontif. c. 4.* Rom. 10. 18. Coloſſ. 1. 6.

Contra. 1. The Apoſtle ſaith, *It is come vnto the world, as it is alſo vnto you*: but it was come actually to the Coloſſians, therefore it was ſo come alſo to the world. 2. He ſaith alſo, *and is fruitfull, &c.* but the fame or rumor only of the Goſpell could not be *fruitfull*: and the Apoſtle calleth it a *preaching*: but the carrying or ſpreading of a report, is not a preaching, which is effectuall and begetteth faith. 3. If by the fame of the Goſpell, he vnderſtand the preaching thereof at the ſecond hand, by ſuch as were the Apoſtles ſchollers, and ſo ſent forth by them: it is the ſame thing that wee affirme, that in the Apoſtles time, though not by the Apoſtles perſons onely, all the knowne parts of the world heard the Goſpell.

Againe, ſeeing the Apoſtolicall calling and gifts is now ceaſed, neither are wee to looke that men ſhould be immediatly called from heauen, and the preaching of the Goſpel to al nations is an Apoſtolicall worke, for the which the Apoſtles alſo receiued the gifts of tongues: ſeeing now we haue neither Apoſtolike men, nor Apoſtolike gifts, we are not to doubt, but that this promiſe and propheſie of the vniuerſall preaching of the Goſpell, is performed already.

Argum. 2. It appeareth in Eccleſiaſticall hiſtories, that the Apoſtles diſperſed themſelues into all parts of the world, euery where preaching the Goſpell. *Thomas* preached to the Parthians, Medes, Perſians, alſo to the Germanes: *Simon Zelotes*, in Mauritania, Africa, and in Britannia: *Iudas*, called *Thaddeus* in Meſopotamia: *Marke*, in Ægypt: *Bartholomæus* to the Indians: *Andrew* preached to the Scythians, Sogdians, Æthiopians: *Hieron. catalog. ſcriptor.* So that there were few or no knowne countries in the world, which heard not of the fame of the Goſpell.

But here we muſt put in certaine cautions: Firſt, that the Goſpell was to be preached in the habitable or knowne world: the word is οἰκουμένη which *Hierome* ſaith anſwereth to the Hebrue תבל *tibel*, *Quam nos habitatū transferre poſſumus*. Which we may tranſlate the inhabited world, *tom. 4. epiſtol. ad Cyprian.* Many countries are inhabited now that were not habitable then, or at the leaſt not inhabited: wherefore it was ſufficient, that the people of the world heard of the Goſpell, howſoeuer afterward they were propagated into other vnknown places. Secondly, as *Auguſtine* ſaith, *Omnes gentes promiſſæ ſunt, non omnes homines omnium gentium*: All nations were promiſed to heare of the Goſpel, not all the men and inhabitants of euery nation. And ſo wee doubt not but the Apoſtles did lay the foundation of faith through the whole world, and were firſt planters of the Churches in the moſt knowne nations. Thirdly, though it might be, that there were many barbarous nations in the Apoſtles time, to whom they themſelues preached not perſonally, yet the Goſpell might bee brought vnto them by thoſe, whom the Apoſtles ſent: as there were many diſciples and Euangeliſts beſide the Apoſtles, which preached the Goſpell: at the leaſt the fame of the Goſpel might eaſily be brought to the more obſcure, barbarous, and vnknowne nations, from thoſe famous, large, and populous countries, where the Apoſtles had laboured. Thus S. *Ambroſe* ſaith *in 10. ad Roman. Vbique audita, & peruenit in omnem locum prædicatio nominis Christi: vbi enim præſentia hominis prædicantis defuit, ſonus tamen & fama peruenit, &c.* Euery where is heard, and to euery place is come the preaching of the name of Chriſt: for where the preſence of the preacher ceaſed, yet the ſound of the reporter encreaſed: ſo the report of the wonders done in Ægypt came vnto all nations, by the witneſſe of *Rahab* the harlot, &c. Thus then not by a generall fame onely of the Apoſtles preaching, but a particular report and relation of their doctrine, the name of Chriſt was publiſhed to all nations. Fourthly, the Goſpell in many countries was planted by the Apoſtles, which in ſhort time notwithſtanding might decay, and begin to be extinguiſhed: and afterward their plantings might be renewed, watered, and reuiued by others: and yet may the Apoſtles be the firſt planters. Wherefore according to our meaning wee nothing doubt, but that the Apoſtles ſowed the firſt ſeedes of faith throughout the world: and therefore it is not to be expected, that the Lord ſhould ſend ſuch another generall commiſſion to publiſh the Goſpell to the whole world. Fifthly, we meane not the Goſpell ſo to haue been preached in the Apoſtles time to al the world, as though al nations were then conuerted, but *quoad oblationem,* in reſpect of the tender and offer thereof: many nations were afterward in diuers ages conuerted, and effectually called: then *quoad efficaciam,* in reſpect of the effectuall preaching, in their conuerſion, ſo it is not neceſſarie to hold the Goſpell then to haue been preached to all the world: ſixthly, we grant, that ſome nations in the remote places of the world might haue been ignorant of the Goſpell of Chriſt in the Apoſtles time: yet may the Goſpell be truly ſaid to haue been preached to all the world, that is, to the greateſt, and moſt part of the world: though not particularly to euery nation, yet more generally was it then preached, then in any one age afterward: ſo that it may be truly affirmed, that the moſt generall and vniuerſall preaching of the Goſpell to the whole world was in the Apoſtles time.

That the Goſpell hath been already preached to the whole earth, a notable experiment hereof we haue in the firſt Nicen Councell, where were aſſembled 318. Biſhops out of the chiefe prouinces of the world: for Africa, there were preſent the Biſhops of Ægypt, Thebais, Lybia: for Aſia, there came ſome out of Perſia, Arabia, Armenia, Phrygia, Lydia: and ſome from all the prouinces of Aſia minor: likewiſe out of the Iſles of Rhodes, Chius, Lemnos, Corcyra: for Europa, *Hoſius,* of Spaine, others out of France, Gotland, Myſia, Dacia, Achaia, Pannonia, Calabria, and from the prouince of Boſphorus: And as *Socrates* ſaith, *Sed etiam Perſa venit ad concilium Epiſcopus, verum nec Scytha defuit ex eorum choro:* There came to the Councell a Perſian Biſhop, and there wanted not one out of Scythia. Thus then by the view of this ancient Councell it may appeare, that the whole world was in thoſe times lightened with the Goſpell.

Ex ſubſcriptione concil. Nicena.

Hereof alſo *Gennadius* thus reporteth, *Catalog. ſcriptorum: Iacobus presbyter Niſibenæ nobilis Perſarum ciuitatis Epiſcopus vnus eorum fuit, qui in Nicena ſynodo Arrianam peruerſitatem damnarunt: Iacob,* or *Iames* a presbyter, Biſhop of Niſibene a noble citie of Perſia, was one of them which in the Nicen Synode condemned the Arrian hereſie.

Further, Saint *Hierome* thus teſtifieth: *Catalog. ſcriptor. Creſcens in Gallijs prædicauit, &c. Creſcens* preached in France, Queene *Candaces* Eunuch in Arabia Felix, and the Iſle Taprobane: *Pantenus* was ſent by *Demetrius* Biſhop of Alexandria into India, being entreated thereunto by the Ambaſſadors of that nation, where he found, that *Bartholomew* had preached the Goſpell after *Matthew,* the which written in Hebrew letters he brought to Alexandria.

Againe he thus writeth: *Iam & Ægyptius Serapis Christianus factus eſt, &c.* Now the Ægyptian God *Serapis* is become a Chriſtian: from India, Perſia, Æthiopia we daily receiue great troupes of Monkes: the Armenians haue laid aſide their quiuers, the Hunnes doe learne the Pſalter; *Scythæ frigora feruent calore fidei:* The Scythian froſts doe glow with the heate of faith: the Getes bloody armies are become the tents of the Church. *Hieron. ad Letam.* and in his epiſtle *ad Euſtochium,* he maketh mention of the Britaines, of the Armenians, Indians, Æthiopians, of Cappadocia, Pontus, Syria, Meſopotamia, conuerted to the faith, *cunctaque Orientis examina;* and all the ſwarmes of the Eaſt.

Origene ſaith, *ex apolog. Pamphil. Prædicatur ſermo iſte in omni orbe terrarum, &c.* This worde is preached in all the world, Greekes, Barbarians, the wiſe and vnwiſe doe receiue the religion of Chriſt.

Saint *Ambroſe: Nulla pars mundi ab Euangelio vacat Chriſti: & licet illa generalis vocatio non quieſcat, tamen iam iſta ſpecialis omnibus facta eſt communis:* No part of the world wanteth the Goſpell of Chriſt: and although that generall calling (of the creatures) ceaſeth not; yet this ſpeciall is made common to all, *lib. 2. de vocat. Gent. c. 10.* It is euident then by theſe teſtimonies, that the world hath already generally been lightened with the preaching of the word, ſo that a generall ſecond preaching is not to be expected.

And for further euidence, 1. of the Greeke Church, *Chryſoſt.* ſaith, ſpeaking of the preaching of the

Apostles: *Ipse terrarum orbis, ipsique fines terrae audiuerunt:* The world of the earth, and the very ends of the earth haue heard. *Damascenus* saith, that the *Disciples of Christ tooke aliue the whole compasse of the world by their preaching.*

Comment. in epist. ad Roman. c. 10. v. 18.

ἐις τὸν τῶν περάτων γῦρον ζωγρήσαντες. serm. de defunct.

2. *Tertullian*, who liued not aboue an 100. yeeres after S. *Iohn* the Apostle testifieth, that in his time, *Christi nomen & regnum vbique porrigitur, vbique creditur, &c.* that Christs name and kingdome was extended euery where, and beleeued vpon. And againe hee saith, *Apostolos institutores generis nostri in vniuersum orbem mitti per filium suum voluit:* God would haue sent by his owne Sonne the Apostles, the institutors of mankind into all the world. *Gregentius* Archbishop of Tephra among the Homerites, bordering vpon the Æthiopians, who were conuerted to the faith about the 16. yeere of *Iustinian* the Emperour, *anno* 550. or thereabouts, saith, that the Apostles *went into all the world*, and preached the Gospell: and he saith in the same place, that *almost the whole world was become Christian.* *Zaga Zabo* an Æthiopike Bishop confesseth thus, *Apostoli per totam terrarum orbem praedicarunt verbum patris;* The Apostles preached the word of the father through the whole world.

Lib. aduers. Iudæos. Lib. de Trinitat.

ἐξελθόντες ἐις τὸν κόσμον ἅπαντα: disput. cum Herbann. p. 154. Lutet. an. 86.

χεδὸν ἅπασαν ἡ οἰκουμένη χριστιανίζουσα. Apud Damianus a Goes.

3. Confess. of Heluetia, c. 18. *The Apostles did stay in no certaine place, but gathered diuers Churches through the world: which being constituted, there ceased to be Apostles, &c.* Their meaning is, that the Gospell was preached to the world, while the function of the Apostles continued: which being now ceased, there cannot be such an vniuersall preaching, as was by the Apostles.

Annot. in Matth. 24. v. 14.

4. *Lyranus* euidently saith: *Patet quia viuente Petro, &c. It is euident, that* Peter *yet liuing, the faith was preached in the vniuersall world, because the knowledge of faith came to all the world:* yet hee, then, as he giueth instance of France, which was conuerted by Saint *Sauinian*, sent thither by Saint *Peter*: yet he denieth not, but that the Gospell should againe bee preached toward the end of the world, which we denie not, so that the preaching of the Gospell in the Apostles time, be held to haue been most vniuersall, as is affirmed before.

THE SECOND QVESTION, OF THE COMMING of *Henoch* and *Elias* before the day of iudgement.

The Papists.

32. Error.

THeir common and receiued opinion is, that *Henoch* and *Elias* do yet liue in their bodies in Paradise, and shall come in person to oppose themselues against Antichrist, and by their preaching to conuert the Iewes, *Rhemist. Apocal. 11. sect. 4.*

Argum. Malach. 4. 5. *I will send you Eliah the Prophet, before the great and fearefull day of the Lord.* These are also the two witnesses spoken of, Apocal. 11. 3. which shall bee slaine and rise vp againe the third day: *Ergo, Eliah* and *Henoch* shall come before the day of the Lord, *Bellarm. de Roman. pontif.* 3. 6. *Eccles. 44. 16. Henoch was translated into Paradise to giue repentance to the Gentiles*, that is, by his preaching: Doway Bible, p. 20.

Luke 1. 16. Matth. 11. 14. & 17. 13.

Answ. First, the prophecie of *Malachie* was fulfilled in *Iohn Baptist*, who came in the spirit of *Eliah*, as it is thrice in the Gospell applied: once by the Angell, Luk. 1. 16. twice by our Sauiour Christ, Matth. 11. 14. and 17. 13.

1. *Bellarmine* saith, it is not properly vnderstood of *Iohn Baptist*, but onely in an allegorie. First, the Prophet speaketh of the great and fearefull day of the Lord: but the comming of Christ was the acceptable time. 2. Secondly, Matth. 17. 11. Christ saith, after *Iohn* had finished his course, *Elias certainely shall come.* 3. Thirdly, he speaketh there of the person of *Helias*, that appeared with Christ in the mountaine. 4. Fourthly, *Iohn Baptist* did not restore al things, that is, by conuerting of all Iewes and heretikes, but *Elias* shall: *Iohn* therefore was not that *Elias.*

1. *Answ. 1.* Here *Bellarmine* bewrayeth his ignorance: As though the comming of Christ in the flesh, as it brought comfort to the elect, and to as many as were ordained to saluation, was not also an hastening of the iudgement of God against the wicked: and therefore *Iohn* saith, *The axe was laid to the roote of the tree*, Matth. 3. 10. *and that Christ came with his fanne in his hand*, vers. 12. The Apostle, Heb. 12. 26. applieth that saying of the Prophet; *Once againe will I shake not onely the heauens, but the earth*, to the preaching of the Gospell. We see then in what sense the first comming of Christ is called a fearefull and terrible day. And here I answere further with our Princely Ecclesiastes, that this terrible day may be vnderstood of the day of Christs passion, when the Sunne was totally obscured, the vaile of the Temple rent a sunder, — the earth did quake, the stones were clouen: if that day were not a great and horrible day, I know not what to call a horrible day? &c. 2. Our Sauiour maketh answere to the Apostles question: *Why say the Scribes that Elias must first come?* first deliuering their sense, *Elias must first come*, but then he sheweth his owne iudgement, correcting the erronious sense of the Scribes, vers. 12. *But I say vnto you, that Elias is come alreadie.* To this purpose also his Maiestie: Christ vseth that word (*venturus*, to come) but in the repeating of their opinion, but interpreting it, that he was alreadie come in the person of *Iohn Baptist, &c.* And whereas the vulgar Latine readeth thus: Mat. 11. 14. This is *Elias, qui venturus est, which is to come:* The Greeke words ὁ μέλλων ἔρχεσθαι, signifie as well, *which was*, as, *which is, to come*, as *Beza* and *Erasmus* well obserue. 3. Neither is it necessarie, because *Elias* appeared a little before in person, that this should be spoken of his person: and yet it was true also in that sense, that *Elias* was come alreadie, appearing vnto Christ in the

Matth. 3. 10. 12. Heb. 12. 26.

Apolog. for the oath of alleag. pag. 65.

Apolog. ibid.

the mount. 4. And *Iohn* alſo reſtored all, that is, many, as the Scripture vſeth to ſpeake, Luke 1.16. *Many of the children of Iſrael ſhall he turne to the Lord their God.* So Saint *Paul* hauing ſaid, *Through the iuſtifying of one the benefit abounded toward all men to iuſtification,* Rom. 5.18. in the next verſe it is read of all, he ſaith, *by the obedience of one many ſhall be made righteous.* 4 Luk.1.16. Rom.5.18.

Anſw. Secondly, by the two witneſſes, is vnderſtood the ſmall, yet ſufficient number of the true ſeruants of God, which ſhall witneſſe the truth euen in the cruell perſecution of Antichriſt: there is no mention made of *Henoch* or *Helias*. *Auguſtine* vnderſtandeth theſe two witneſſes of the two Teſtaments, as hee is alleaged afterward. And if you will needes vnderſtand that literally, of their riſing againe, why not the reſt alſo, how fire ſhall proceed out of their mouthes to conſume the wicked, and they ſhall turne water into blood? The meaning is nothing elſe, but that God will alwaies haue faithfull witneſſes in his Church, which ſhall alwaies ſtand vp, in the ſtead of the Prophets and holy men gone before.

Saint *Hierome* writeth well of this matter: *De Henoch & Elia, quos venturos Apocalypſis refert & eſſe morituros, non eſt iſtius temporis diſputatio, cum omnis ille liber, aut ſpiritualiter intelligendus ſit, vt nos exiſtimamus, aut ſi carnalem interpretationem ſequimur, Iudaicis fabulis acquieſcendum ſit, vt rurſus ædificetur Ieruſalem, & hoſtiæ offerantur in templo:* Of *Henoch* and *Helias*, whom the Apocalypſe maketh mention ſhall come, and afterward dye, it belongeth not to this time to diſpute, ſeeing that whole booke muſt either ſpiritually be vnderſtood, as we thinke, or if we follow the carnall (or literall) interpretation, we muſt reſt in Iewiſh fables, that Ieruſalem muſt be built againe, and ſacrifices offered in the temple, *Marcell. tom.4.*

Anſw. Thirdly, 1. That booke of Eccleſiaſticus is no part of Canonicall Scripture, and therefore preſſeth vs not. 2. They inſert and adde, that, which is not in the Greeke originall, *was tranſlated into paradiſe*: and the reſt of the words are not well tranſlated, which are truly rendred thus: *an example of repentance to the Nations*, and ſo their owne *Vatablus* readeth. 3. And allowing their owne reading: will not the ſenſe ſtand well and cleerely enough? that *Henoch* was tranſlated, that by the example of his reward, the Nations might repent, and imitate his holy footſteps: as our princely Eccleſiaſtes. Apolog.p.67.

Argum. I will adioyne another new found argument of our Doway men: whereas it is ſaid, 2. Chronic. 21.12. *there came a writing to him from Eliah the Prophet, &c.* they inferre, that this Epiſtle was ſent from *Eliah* ſeuen yeare after he was *aſſumed* taken vp, &c. And from whence then ſhould it be more like to be ſent, then from Paradiſe? 2.Chro.21.12.

Anſw. Diuers expoſitions are giuen of this place. 1. Some thinke that *Eliſha* is here called *Elias*, becauſe he had the ſpirit of *Eliah* reſting vpon him: *Bibl. Geneuenſ. annot.* 2. Some, that the ſtorie of *Elias* taking vp is tranſpoſed, which might fall out vnder *Iehoram*: *Pellican.* 3. Or that *Eliſha* might thus write by direction from *Elias*, before he was taken away. 4. But the beſt ſolution is, that *Elias* before his aſſumption did leaue this propheticall letter to be deliuered vnto *Iehoram*, foreſeeing by the ſpirit of prophecie his cruell and wicked diſpoſition; as the man of Iudah ſpake of *Ioſias* by name, and *Iſay* of *Cyrus*, long before they were borne: And ſo it was meete that the wicked King ſhould be reproued by him, that was now abſent, that would not endure the reprehenſion of any preſent: *Iunius.* But that letters ſhould be ſent from *Eliah* out of heauen, or paradiſe, is an idle conceit, as was that of the Epheſians, of the image of *Diana*, which they ſuppoſed came downe from *Iuppiter*. There was neuer any writing ſent from heauen, but the Decalogue grauen by the finger of God in the tables of ſtone. Of the epiſtle brought from Elias after his aſſumption, whence it was. 1.King.13.2. Iſay 45.1. Act.19.35.

The Proteſtants.

Like as the Phariſies deceiued the Iewes with vaine expectation of *Elias*, and ſo hindred their beliefe in Chriſt: ſo the Papiſts would not haue men to acknowledge the manifeſtation of Antichriſt, vnder this falſe pretence, that *Henoch* and *Elias* muſt firſt come before Antichriſt bee reuealed, which we doe hold as a Iewiſh fable and popiſh dreame.

Argum. 1. The prophecie of *Elias* comming is properly fulfilled in *Iohn Baptiſt*, and therefore we are not to looke for any other accompliſhment thereof: neither now is there any Paradiſe remaining but heauen, 2. Cor. 12.4. And to affirme that *Henoch* and *Elias* went vp to heauen in their bodies, before the aſcenſion of Chriſt, out of Scripture it cannot be proued: it is euident that they were taken vp aliue into heauen, [a] but not that they continued aliue.

That there is no paradiſe now but heauen, *Ambroſe* ſpeaketh euidently: *Hic non vera, non magna ſalus eſt; tum ſaluus ero, cum fuero in paradiſo, cum viuere cæpero inter electos angelos:* Here is no great nor true health; then I ſhall be ſafe, when I ſhall be in paradiſe, when I ſhall liue among the elect Angels, *ſerm. 15. in Pſal. 119.* Againe, *In paradiſum cæleſtem raptus eſt Apoſtolus, in quo latroni dixit dominus, &c. illic vbi & eſſe dicitur anita Ieruſalem mater noſtra:* The Apoſtle was taken vp into the celeſtiall paradiſe, where the Lord ſaid to the theefe, &c. where Ieruſalem is ſaid to be the mother of vs all, *in 2. Cor. 12.*

But into this celeſtial paradiſe which is in the higheſt heauen *Henoch* and *Elias* aſcended not with their bodies: Chriſt was the firſt, that in his fleſh pierced the heauens, and aſcended in his whole humanitie. *Origen* herein is moſt reſolute: *Offendatur, qui vult ex ſermone noſtro, ego cum omni fiducia aſſeuero, quia ſicut ex mortuis primogenitus Chriſtus, ita primus carnem euexit in cœlum:* Let him be offended

[a] Heere is no contradiction at all: as is obiected by a popiſh cauiller: for it is one thing to be taken vp aliue in the body, another thing to remaine aliue in the body ſtill: the firſt is manifeſt out of the Scripture concerning Moſes and Helias, not the ſecond, and theſe are the very words of Reuerend D. Fulke in 11. Apocal. ſ. 4. ſee a further anſwere to this cauill. *Retect. p.118.*

offended that will with my ſpeech, I ſpeake it boldly, that as Chriſt was the firſt begotten of the dead, ſo he firſt carried his fleſh vp into heauen: *ex apolog. Pamphil.*

Argum. 2. The varietie of opinions concerning the perſonall appearance of *Henoch* and *Elias*, declare that it is an vncertaine thing, and but deuiſed of men. *Hilarie* ſaith, they ſhall be *Moſes* and *Elias*: *Chryſoſtome* graunteth that *Elias* ſhall come, but not *Henoch*. *Iuſtine* thinketh that not onely *Henoch* and *Elias* are aliue, but all thoſe, whoſe bodies roſe at the reſurrection of Chriſt. *Hippolytus* is of opinion, that *Iohn* the Diuine ſhall come with them, and ſome ſay *Ieremy* alſo, whoſe death is not read of, *Fulk. Apocal.* 11. *ſect.* 4. And thus it is no maruaile, if men runne mad as it were in their fooliſh conceits, hauing no warrant for their opinions out of Scriptures.

Rom.11. The nation of the Iewes we grant, according to the manifeſt prophecie of S. *Paul*, ſhall in the end be conuerted: but not in ſuch ſort, by the perſonall preaching of *Moſes* and *Elias*: for the Apoſtle ſetting downe at large the myſterie of their calling, would not haue left out ſo neceſſarie a thing.

In Apocal. homil.8. *Auguſtine* by the two witneſſes, vnderſtandeth the two Teſtaments, the Old and the New. But he denieth vtterly, that any ſhall riſe before the comming of Chriſt: as the Apoſtle ſaith, 1. Cor. 15. 23. *The firſt fruites is Chriſt.* Then they that are Chriſts at his comming, but not before. *Vnde* (ſaith hee) *excluditur omnis ſuſpicio quorundam, qui putant hos duos teſtes duos viros eſſe, & ante aduentum Chriſti cœlum in nubibus aſcendiſſe:* Their ſuſpition therefore, or opinion is vtterly excluded, which thinke theſe two witneſſes to be two men, which ſhould aſcend into heauen before the comming of Chriſt *Auguſtine* we ſee is flat againſt them.

Saint *Cyprian* alſo ſaith: *Nobis in ſpiritu & virtute Eliæ non alium quam Iohannem ſolum angelus & dominus Chriſtus inſinuat:* The Angell and our Lord Chriſt inſinuate, that we ſhall haue no other in the ſpirit and power of *Elias*, but *Iohn: de ſingular. Cleric.* Therefore no other *Elias* was to come, but *Iohn*.

Ianſenius a popiſh Biſhop thus expoundeth that place: Eccleſiaſtic. 48. 10. of *Helias, That he is appointed to reproue in his time, &c.* That *Eccleſiaſticus* did write according to the opinion receiued in his time, that *Elias* ſhould come in his owne perſon before the Meſſiah, which was to be fulfilled, not in his proper perſon, but in him that ſhould come in the perſon and power of *Elias*, &c. This popiſh writer is a very good witneſſe againſt them.

Now in the laſt place, in this ſo difficult a queſtion, to what place *Henoch* and *Elias* were taken vp, and whether they yet remaine aliue in their bodies, what moſt probably may bee held, I will briefly declare: firſt ſetting downe the diuers opinions which are embraced and receiued among Chriſtians concerning this matter: which are principally foure: 1. The common opinion of the Romaniſts is (as we haue ſeene before) that *Henoch* and *Elias* are kept aliue in Paradiſe, and ſhall returne in the end of the world, to preach againſt Antichriſt, and ſhall be ſlaine by him: which opinion is very improbable: 1. becauſe the terreſtriall Paradiſe was long ſince diſſolued in *Noahs* flood, if not before: and how could *Henoch* remaine there, who was tranſlated before the flood, ſeeing the waters exceeded the higheſt mountaines fifteene cubites, Geneſ. 7. 20. 2. How is it like, that their bodies being indued with a kinde of immortalitie, ſhould returne into the world to dye againe? 3. The *Helias* that was to come, is expounded by our Sauiour to bee *Iohn Baptiſt*, as is ſhewed before. 4. Indeede ſome of the Fathers in ſome of theſe points doe concurre with them, or rather goe before them: as *Tertullian* thus directly ſaith of *Elias*: *Non ex deceſſione vitæ, ſed ex tranſlatione venturus eſt, nec corpori reſtituendus, ex quo non exemptus, ſed mundo reddendus, de quo eſt tranſlatus:* He is to come not from being departed, but tranſlated from this life, not to be reſtored to his bodie, from the which he was not exempted, but to bee rendred to the world, from the which hee was tranſlated, &c. yea he thinketh they ſhall die: *Nec mors eorum reperta, dilata ſcilicet: cæterum morituri reſeruantur vt Antichriſtum ſanguine ſuo extinguant:* Neither is their death found regiſtred, but deferred, they are reſerued to die, to extinguiſh Antichriſt by their blood, &c. But to theſe and the like teſtimonies this anſwere may be made: 1. That in the Fathers time Antichriſt was not reuealed: and therefore in that obſcure prophecie they might be miſtaken: as *Hierome* ſaith well: *Semper obſcura eſt prophetia, quia alio tempore canitur, alio cernitur:* A prophecie is alwaies obſcure, as being ſaid in one time, and ſeene in another. 2. They were deceiued in following the tranſlation of the Septuagint, who, Malach. 4. for *Eliah* the Prophet, reade *Elia the Theſbite*: and ſo *Tertullian* readeth in the place firſt alleaged. 3. *Tertullian* ſeemeth to contradict himſelfe: for in one place hee calleth *Henoch* and *Elias candidatos æternitatis*, deſigned or elected to eternitie. And againe elſewhere: *Hominem tollere ad cœlum creatoris exemplum eſt in Helia:* To take vp man into the Creators heauen, an example we haue in *Eliah*. If *Eliah* bee in heauen, and admitted to eternitie, how can he be againe ſubiect to death? 5. So then, this opinion, to thinke that *Eliah* was only hoyſed as it were vp in the ayre, *vt portaretur in locum diſtantem*, to bee carried and let downe againe in ſome place farre diſtant; as *Lyranus* ſaith *Abacuck* was tranſported out of Chaldea into Iudea: is like to the conceit of the children of the Prophets, that the ſpirit had taken vp *Eliah*, and caſt him downe in ſome mountaine or valley: But *Eliſha* approued not that their imagination.

Iohn Baptiſt how Elias.

Diuerſe opinions of Henoch and Helias taking vp.

Lib. de anim. p. 672. Baſil. 1562.

Pag. 682.

Lib. de reſurrect. carn. p. 83.

Lib. 5. aduerſ. Marcion. p. 316.

Lyran. annot. in 2. King. c. 2.

2. King. 2. 16.

2. Another opinion is, that *Eliah* was taken vp into heauen in his bodie into the very place and ſeate of the bleſſed; of the which iudgement *Hierome* reporteth one *Theodorus Heracleotes* to haue been: that *Henoch* and *Eliah, ita vt erant in corporib. de terrena conuerſatione ad cœleſtia regna tranſlati*

ſlati ſunt: as they were in their bodies, were tranſlated from a terrene conuerſation, to the celeſtiall kingdomes: and to this opinion ſome of our new writers incline: but many reaſons make againſt it. 1. Our bleſſed Sauiour ſaith, *No man aſcendeth vp to heauen, but he that hath deſcended from heauen, the Sonne of man that is in heauen*: Chriſt then onely is yet aſcended. 2. The Apoſtle hauing made mention of *Henoch* among other faithfull, thus concludeth of them all: *All theſe through faith obtained good report, and receiued not the promiſe, God prouiding a better thing for vs, that they without vs ſhould not be perfect*: Before Chriſt then none attained to perfect happineſſe in bodie and ſoule. 3. But the chiefeſt reaſon is taken from Chriſts prerogatiue: he was the firſt that entred into heauen in his whole humanitie, and clothed our fleſh with immortalitie: as S. *Paul* ſaith, *he was made the firſt fruites of them that ſleepe*. But becauſe it will bee anſwered, that Chriſt was the firſt fruites of thoſe which roſe from death to life, but *Henoch* and *Elias* died not: let it be further conſidered, that the Apoſtle ſpeaketh generally, of life to immortalitie: *as in Adam all dye, euen ſo in Chriſt ſhall all be made aliue*: and then it followeth, *euery man in his owne order, the firſt fruits is Chriſt, afterward, they which are of Chriſt at his comming*: Chriſt then was the firſt in order of all *Adams* ſonnes, that liued to immortalitie. 4. This is the receiued opinion of diuers Fathers, that Chriſt was the firſt, that carried vp any fleſh to heauen, and clothed it with immortalitie: as *Iuſtinus Martyr* thinketh, that Chriſt only is riſen *to immortall life*. *Tertullian* ſaith: *A nobis arrhabonem carnis accepit, & venit in cœlum pignus totius formæ illuc quandoq; redigendæ: ſecuro eſtote caro & ſanguis, vſurpaſtis & cœlum & regnum Dei in Chriſto*: Chriſt hath receiued of vs the token of the fleſh, and carried into heauen the pledge of the whole kind, which one day ſhall be brought thither: be ſecure O fleſh and blood, you poſſeſſe heauen and the kingdome of God in Chriſt, &c. And againe, he ſaith, *Aſcenſum illum exinde complanatum veſtigijs Domini, & introitum exinde reſeratum viribus Chriſti*: The aſcenſion into heauen, ſince then (when Chriſt aſcended) is made plaine, and as it were paued by the footſteps of our Lord, and entrance opened and vnlocked by the power of Chriſt, &c. That way then was not plained nor opened but by the footſteps of Chriſt. So *Damaſcene* ſaith, that Chriſt *was the firſt fruites of the reſurrection, incorruption, and impaſſibilitie*: not only of the reſurrection, but of all immortalitie, and exemption and freedome from corruption: He then was the firſt in whom humane fleſh was made incorruptible.

Hierom. Minerio. et. Alexand. rom 4.
Ioh. 3. 13.
Heb. 11. 40.
1. Cor. 15. 20.
1. Cor. 15. 23.
Quæſt. orth. εἰς ἀθάνατον ζωήν.
De reſurrect. carn. p. 80.
aduerſ. Gnoſtic. p. 722.
ἀπαρχὴ τῆς ἀναστάσεως, τῆς ἀφθαρσίας, τῆς ἀπαθείας. lib. 3. de fid. orthod. c. 28.

3. Some thinke that *Henoch* and *Elias* are yet aliue in their bodies, in ſome place of reſt, but not yet endowed with perfect immortality till the reſurrection of Chriſt, when they ſhall be changed, according to that ſaying of the Apoſtle, *we ſhall be changed*: To this purpoſe *Iuſtin Martyr*: *Vatablus* hath a conceit not much vnlike, who thinketh, that *Elias* was taken vp in body, not to Paradiſe, which was not yet opened, but into ſome place of reſt; namely, *Abrahams* boſome, which hee would haue placed rather in the aire, then vpon the earth: *Peter Martyr* alſo thinketh, that *Henoch* and *Helias* were carried to *Abrahams* boſome, where the Fathers expected the reſurrection of Chriſt: *Vt poſtea cum illo reſuſcitato ſupra cœlos attollerentur*: That together with him being raiſed vp, they ſhould bee lifted vp aboue the heauens &c. and hee defineth *Abrahams* boſome to bee a certaine receptacle of ſoules. *In quo eis tranquillitas in conſpectu Dei conceditur*: wherein they enioyed tranquility in the ſight of God. In this opinion there is nothing improbable: ſauing that it is not like, if *Henoch* and *Elias* be yet in their bodies, that they ſhould remaine in the ayre. For *Chryſoſtomes* reaſon: becauſe *ibi Satanæ habetur ſedes*, There is the ſeate of Satan, who is called the prince of the ayre, not of the Saints.

1. Cor. 15. 51.
Queſt. orthod. qu. 85.
Annot. in. 2. Reg. 2. num. 23.
Commun. loc. claſſ. 3. c. 16. § 15.
Claſſ. 3. c. 14. ſect. 21.
Oration. de Elia.

4. The fourth opinion is, that *Elias* was taken vp in his body into the ayre, which is called heauen in Scripture, and that there his body was reſolued into the elements: thus *Dauid Kimhi* among the Hebrewes: and of the ſame mind ſeemeth *Oecolampadius* to haue been: and *Borhaius*, who thinketh that both *Henoch* and *Elias* died, becauſe of thoſe words of the Apoſtle, *that death went ouer all men*: And whereas it is ſaid, that *Henoch was taken away, that he ſhould not ſee death*: hee thinketh it to bee vnderſtood of his ſoule, not of his body, as where it is ſaid; *hee that keepeth my word, ſhall neuer ſee death*: But theſe reaſons conclude not. 1. The Apoſtle ſaith, *all ſhall not die*, but all *ſhall bee changed*: which is yet a kind of death: as *Henoch* and *Elias* were changed. 2. Though that phraſe *to ſee death*, ſomtime vnderſtood of the ſpirituall death, yet it is alſo applyed to the temporall: as *Simeon* had a reuelation, *that he ſhould not ſee death, before hee had ſeene the Lords Chriſt*: and the reſt of the Patriarkes were priuiledged as well as *Henoch*, not to ſee any ſuch death; but the Apoſtle noteth in ſo ſpeaking ſome ſpeciall priuiledge that *Henoch* had more then the reſt, in being tranſlated not to ſee death. Maſter *Caluin* alſo ſeemeth to encline to this opinion: *Nec dubitamus, quin exuendi ſint mortali & corruptibili carne, &c.* Neither doe we doubt but that they ſhall put of their mortall and corruptible fleſh, to be renewed together with the reſt of the members of Chriſt vnto bleſſed immortalitie.

In 4. c. Malach. comment. in 2. Reg c. 2.
Rom. 5. 12.
Heb. 11. 5.
Iohn 8. 51.
1. Cor. 15. 51.
Luc. 2. 26.
Comment. in Heb. 11. v. 5.

Now I will briefly ſhew what I thinke of theſe ſeuerall opinions: in the which I find ſome things very improbable, ſome things probable and yet vncertaine, ſome things certainely true, and not to be doubted of: of the firſt ſort are theſe points: in the firſt opinion. 1. That *Henoch* and *Elias* are kept in the terreſtriall paradiſe, becauſe it was long ſince diſſolued. 2. That they ſhall returne in the end of the world: for of *Henochs* returne there is no Scripture, and that concerning *Helias* returne was fulfilled in *Iohn Baptiſt*. 3. That they ſhall be killed by Antichriſt, or if they be in their bodies, lay them downe againe: for the Scripture ſaith, that *Henoch* was tranſlated not to ſee death. 4. In the ſecond opinion, that they were taken vp in their bodies into the higheſt heauens; ſeeing the Scripture maketh Chriſt the firſt that was made aliue to immortality, 1. Cor. 15. 23. *Grigentius* reſolueth well, *There is none hauing any fleſhly clothing* (Chriſt onely excepted) *all are ſpirits there.* 5. As improbable is it, that this place whether they are tranſlated ſhould bee in the aire for the reaſon before alleaged. Of the next ſort are theſe points. 1. It is probable, that *Elias* may yet remaine aliue in his body, becauſe he was taken vp in his body. 2. That he went not to the higheſt heauens, but to *Abrahams* boſome, where the Fathers expected Chriſts comming: not that there is any happineſſe out of heauen: but in heauen are many manſions, and diuerſe degrees of glory. 3. Yet to what place their bodies were remoued, remaineth vndetermined. 4. I leaue it alſo as probable and diſputable, whether *Elias* body were diſſolued, there is no Scripture for it, nor yet againſt it. Of the third ſort are theſe points. 1. That *Henoch* and *Elias* were priuiledged not to ſee the common and ordinary death, but liuing in their bodies, were tranſlated. 2. And if they be ſtill in their bodies, yet it is certaine, they haue not their full and perfect glory of immortality, till the comming of Chriſt: 1. Cor. 15. 21. and then all ſhall be changed, as *Iuſtine Martyr* alleageth out of the Apoſtle, in the third opinion before rehearſed; and they alſo among the reſt of the Saintes ſhall appeare at Chriſts comming: And ſo I reſolue with *Chryſoſtome* in this matter, *nos in eis contineamus, quæ ſcriptura tradunt*: Let vs containe our ſelues in thoſe things which the Scriptures deliuer. Now if any man further enquire which of the former opinions ſeeme to me more probable though in ſo obſcure a matter I dare not certainely determine; yet I would encline to thinke with *Peter Martyr*, that *Henoch* and *Elias* as they were taken vp, ſo remained in their bodies. But that foure ſpeciall reaſons doe moue mee otherwiſe to thinke: 1. Becauſe there can be no cauſe rendred, why theſe two *Henoch* and *Elias* ſhould bee priuiledged to be glorified in their bodies, more then all the other holy Patriarkes, Prophets, Apoſtles: as *Adam, Noah, Abraham, Iſaack, Iacob, Moſes, Eliſhai, Paul, Peter*, the bleſſed Virgine *Mary*, with the reſt who were not inferiour in holineſſe vnto them. 2. There can be no end ſhewed of this glorified ſtate: the onely reaſon, why they were taken vp, was to be a type and figure of Chriſts aſcenſion, and of the immortality of our bodies, which ſhall be taken vp into the aire, and meet Chriſt at his comming, and ſo there remaine with him, as S. *Paul* ſheweth, 1. Theſſal. 4. But to demonſtrate this, the taking vp aliue in their bodies out of the world, and out of the ſight of men was ſufficient though they remaine not in their bodies: for theſe types ſerue for the inſtruction of mortall men in earth, not for the confirmation of the bleſſed Spirits in heauen, which neede it not. 3. But a greater reaſon yet moueth me, that the place cannot be aſſigned, whether their bodies ſhould be tranſlated. In the region of the ayre they are not, that is the ſeate rather of euill ſpirits: nor in the ſtarrie skie, which continually with a rapt motion is whirled about: and to what end ſhould the bodies of *Henoch* and *Elias* bee there alone: and to the higheſt heauens they were not taken vp, for this prerogatiue muſt bee reſerued for Chriſt to be the firſt, who in his whole humanity aſcended into heauen, as Doctor *Fulke* reſolueth; which is no new opinion: For *Origen*, as *Pamphilus* reporteth him, thus euidently writeth: *De Elia ſcriptum eſt, &c.* It is written of *Elias*, that hee was taken vp as it were into heauen; of *Henoch*, that he was tranſlated, *non tamen dictum eſt, quia aſcendit in cœlum*: yet it is not ſaid that hee aſcended into heauen, &c. and then followeth that ſentence recited before, *Be he offended that liſt, I ſpeake confidently, that Chriſt was the firſt that caried fleſh into heauen*: and then he addeth further, *Denique nouitate ipſa perterrentur cœleſtes virtutes, &c. The celeſtiall powers were aſtoniſhed at this nouelty, for that which they neuer ſaw before: Nunc tandem carnem videbant aſcendiſſe in cœlum, Now they ſee* (our) *fleſh aſcending into heauen.* 4. The fourth ſcruple that ſtayeth mee is, for that no body beſide Chriſts is yet perfectly glorified, as the Apoſtle euidently ſheweth that Chriſt is the firſt, and then euery one in his order at his comming, 1. Cor. 15. 23. So that Chriſt onely is yet glorified in his fleſh: as a reformed Church thus confeſſeth: *which glory, honour and prerogatiue hee alone* (ſay they) *amongſt the brethren ſhall poſſeſſe, till all his enemies be made his footſtoole*: though *Peter Martyr* thinke that *Henoch* and *Elias, Comitati ſunt in cœlum* (Chriſtum) *vnà cum cæteris* did accompanie Chriſt with the reſt of the Fathers into heauen at his aſcenſion: But of this I dare not without Scripture reſolue any thing: onely this I hold to bee certaine, that if they are yet in their bodies, they haue not receiued their perfect glory, till the reſurrection. On the other ſide alſo, that *Elias* yet retaineth his fleſh there be ſome ſtrong obiections: as 1. becauſe the Scripture plainely ſaith, *that Elias went vp by a whirlewind into heauen*: which if it appeared ſo to be and was not, it ſhould ſeeme to giue way to the opinion of the Manichees, who made ſuch workes phantaſticall and in ſhew onely, as *Auguſtine* ſaith to *Fauſtus, Illud de Helia vos negatis, quia omnia ſimulatis*: you deny that of *Helias*, becauſe you faigne all things. 2. Becauſe it is euident in the Goſpell that *Helias* appeared vnto our bleſſed Sauiour in mount Tabor in his owne body: as *Tertullian* ſaith, that *Moſes* and *Elias* was ſeene, *alter in imagine carnis nondum receptæ alter in veritate carnis nondum defunctæ*: one in the image of his fleſh not yet receiued, the other in the trueneſſe of his fleſh which yet had not died. But it ſeemeth to me, that theſe doubts may be thus ſatisfied. 1. The aſſumption and taking vp of *Elias* in his body was in truth and indeed not in ſhew onely and appearance, which was the fanſie of the Manichees: his true bodie was taken vp, not a likeneſſe onely and ſhew of it: but what became of his body after it was taken out of ſight, that is the queſtion. 2. *Tertullian* is of that minde, that *Helias* had his true fleſh and not

Moſes

[illegible] diſput. cum Hebani p. 190.

Ioh. 14. 2.

Oration. de *Helia*.

Annot. in 11. Apoc. § 4. Elſewhere (de teſt. p. 121.) I alleaged another place out of *Origen*, where hee ſhould ſeeme to affirme, that *Helias* deſcended to hell: but he meaneth rather *John Baptiſt*, though he alſo mention *Helias*.

Apolog. pamphil. cap. quomodo ſentiebat de reſurrect.

Confeſſ. Scotic. of the aſcenſion.

Loc. commun. claſſ. 3. c. 16. §. 15.

2. King. 2. 11.

Cont. Fauſt. lib. 26. 4.

Lib. de reſurrect. carnis p. 85.

Moſes, becauſe he thought that *Helias* ſhould returne againe into the world: As thus he ſaith of theſe two great Prophets in an other place; *Alter informator populi aliquando, alter reformator quandoque: alter initiator veteris teſtamenti, alter conſummator noui:* the one an *informer* of the people ſometimes, the other the *reformer* one day: the one the beginner of the old Teſtament, the other the finiſher of the new, &c. But ſeeing *Moſes* and *Helias* appeared both in the ſame manner, and at the ſame time, and were alike diſcerned of *Peter*: why ſhould it bee thought that the one had his owne body, rather then the other? Concerning *Moſes*, the Scripture is euident that the Lord buried him: and this body, wherein he now appeared, was framed by the diuine power, as the bodies were wherein the Angels ſometimes were ſeene: as *Gregentius* excellently reſolueth: that God did faſhion vnto *Moſes* ſoule, *a body by his owne power*, and ſo preſented it in mount Tabor, *and by his right hand laid it downe againe*: the like body by the power of God might bee framed for *Helias*: But though I haue ſhewed what is moſt probable concerning *Helias* fleſh, yet I will not reſolue vpon either part as certaine, leauing euery one to his beſt iudgement herein, alwaies prouided, that the honour of Chriſts prerogatiue be preſerued, and the truth of Scripture without contradiction conſerued: and ſo I conclude heere with *Auguſtine*: *Quid de Helia factum ſcit neſcimus, hoc de illo tamen credimus, quod verax ſcriptura teſtatur*: what is become of *Helias* we know not, yet we beleeue that of him, which the true Scripture teſtifieth.

Lib.5.cont. Marcion.p. 254.

ἐσχημάτισεν τὸ σῶμα ἰδίας δυνάμεως, καὶ ἐν τῇ δεξιᾷ ἀπεκατέστησεν. p. 191. diſput.cum Herban.

Contra Fauſt. lib. 26.c.4.

THE THIRD PART, WHETHER THE MOST GRIEVOVS perſecutions that euer were, ſhall be toward the end of the world.

The Papiſts.

THe moſt grieuous perſecution (ſay they) that euer was, ſhall be vnder Antichriſt, who is not yet come, but ſhall be reuealed toward the end of the world, and ſhall raigne vpon the earth three yeeres and an halfe, making great hauocke of the Church of God, *Bellarm. de Rom. pontif. lib. 3. cap. 7.*

33.Error.

Argum. Matth. 24. 21. *There ſhall be then ſuch great tribulation in the world, as was not ſince the beginning of the world, neither ſhall be*: *Ergo*, the greateſt perſecution toward the end of the world.

Matth.24.21.

Anſw. Firſt, it is plaine by the text, that this great tribulation is propheſied to come vpon the Iewes: for in the next verſe before he ſaith, *pray that your flight be not in the winter*: And then it followeth, there ſhall be then, or as *Marke* ſaith, *In thoſe daies there ſhall be ſuch tribulation*, 13. 19. and in the 17. verſe: *Wo ſhall be to them that giue ſucke in thoſe daies*: which muſt needs be vnderſtood of the deſtruction of Ieruſalem: for at the comming of Chriſt, there ſhall be one and the ſame caſe of all, whether of thoſe that giue ſucke, or of thoſe that giue none.

Secondly, it cannot be meant of the laſt tribulation in the world, becauſe the words are, that as there was none ſuch ſince the beginning of the world; ſo there ſhall be none ſuch after; *Ergo*, there ſhall be tribulation after, though none ſuch.

The Proteſtants.

OVr hope and truſt is, that the greateſt perſecution of the Church of God is ouerpaſt; becauſe the kingdome or rather tyrannie of Antichriſt beginneth to decay, and we truſt ſhal more and more be ſhaken, till it come to vtter ruine.

Argum. 1. The Scripture telleth vs, that hard vpon the end of the world there ſhall bee great ſecurity, men ſhall ſay, Peace peace vnto themſelues, 1. Theſſ. 5. 4. they ſhall eate and drinke, marry and be married, as it was in the daies of *Noah*, Matth. 24. 38. And therefore *Luke* ſaith, 21. 34. Take heed you be not ouercome of ſurfeiting and drunkenneſſe, leſt this day come vpon you vnawares. For as a ſnare ſhall it come, &c. All this proueth, that there ſhall be rather generall ſecurity, as in the daies of *Noah*, then generall tribulation. And there is greater danger of ſurfeiting and wantonneſſe in time of proſperity and abundance, then in the daies of perſecution.

1.Theſſ.5.4. Matth.24.38. Luk.21.34.

And the text is plaine ſpeaking of warres, troubles and perſecutions, but the end ſhall not bee yet, Mark. 13. 7. Wherefore it appeareth, that the troubles and perſecutions of the Church, ſhall bee well ſlaked toward the end of the world.

Mark.13.7.

Argum. 2. Antichriſt, though he ſhall not vtterly be extinguiſhed before the comming of Chriſt, yet ſhall be deadly wounded: and he ſhall begin to be iudged euen in this world, Apoc. 16. 6. *God ſhall giue them blood to drinke*, Apoc. 17. 16. The tenne hornes, that is the kings of the earth, ſhall hate the whore and eate her fleſh. The Church of God ſhall reward her, *as ſhee hath rewarded vs, and giue her double according to her works*, Apoc. 18. 6. By theſe places it is gathered, that Antichriſt ſhal haue a great ouerthrow before the comming of Chriſt, who ſhall vtterly aboliſh him with the brightneſſe of his comming. 2. Theſſ. 2. 8.

Reuel. 16.6. c.17.16. c.18.6.

2. Theſſ.2.8.

Antichriſt is already come, and hath raged a long time againſt the Church: The perſecutions of the heathen did neither continue ſo long, neither were in exquiſite cruelty and bitterneſſe to bee compared to the outragious practiſes of the Antichriſt of Rome, and his adherents againſt the Church of God: which would fill a whole volume by themſelues, nay not one, but many and infinite volumes to be declared at large.

But *Bellarmine* heere telleth vs. 1. That the perſecution which we ſay the Biſhop of Rome hath raiſed againſt the Proteſtants, is nothing like to the perſecution of the heathen Romane Emperours againſt the Chriſtians, neither for number of martyrs, nor for diuerſity of moſt exquiſite torments.

2 2. He is not aſhamed to ſay, that the Proteſtants haue put more Papiſts to death in fewe yeeres, then they haue killed Proteſtants.

3 3 The perſecution of Antichriſt ſhall be notorious and manifeſt to all the world: as the perſecution of *Nero*, and *Domitian* were, we can tell when thoſe perſecutions began, and when they ended: but they cannot tell when the Pope beganne to perſecute, &c. Therefore his perſecution is not that, which Antichriſt ſhall raiſe.

4 4. Antichriſt ſhall aboliſh the dayly ſacrifice, and all worſhip of God, in the time of his perſecution: but ſo doth not the Pope. *Bellarm. de Roman. pontif. lib.* 3. *cap.* 7.

Anſw. 1. The number of Martyrs ſlaine by the tyranny of the Pope is no whit inferior to the number of the ancient Martyrs if the time and place be conſidered: the heathen Emperours tyrannized for the ſpace of three hundred yeeres, and ouer the moſt part of the world which was vnder the Romane Empyre: the Romiſh Popes haue not practiſed their outrageous cruelty ſo long, neither I truſt euer ſhall, neither is his popiſh iuriſdiction any thing ſo large, as the Romane Empyre was: theſe two thinges conſidered, our late bleſſed Martyres, may compare in number, with thoſe of former time, if they go not beyond them.

For proofe heereof, I will produce three examples: the firſt of the perſecution of Calabria vnder Pope *Pius* 4. *anno* 1560. where in one towne 88. men had their throats cut, like calues and ſheepe, and an 100. women were decreed to be put to death: and 1600. more were apprehended and condemned: this Maſter *Fox* reporteth out of a certaine letter written by a Romaniſt to a friend he had in Rome. p. 942.

The ſecond example is of the perſecution of *Merindol* and *Cabriers* in France vnder King *Francis*: where eight townes in the countrie of Prouence with the inhabitants thereof, were vtterly deſtroyed by mercileſſe *Minerius*: 500. women of *Merindol* were ſome rauiſhed, ſome whipped and ſcourged, ſome ſold like cattell, ſome murthered: and at the ſame time a 1000. perſons of men, women and children were put to death in *Cabriers, Fox. p.* 953. *ex Henrico, Pantal.*

My third example is of the late maſſacre in France, *anno* 1572. when and where in Paris in three dayes, were ten thouſand Proteſtants cruelly murthered: in Lyons, Orleance, Tholouſe, Roane in the ſpace of one moneth thirty thouſand moſt butcherly ſlaine. *Fox. p.* 2153. Can any man now find any difference in number of holy Martyrs betweene theſe and the firſt perſecution? I thinke verily that the horrible outrages of cruell Popes and Papiſts, haue exceeded the cruelty of the perſecuting Emperours.

Concerning the diuers and exquiſite torments, whether the Papiſts haue beene behind, I report me to the foreſaid recited ſtories: as in Calabria, where 88. had their throates cut by one executioner in one day: a Romaniſt deteſting the cruelty of the fact, thus writeth thereof: *I tremble and ſhake to remember how the executioner held his bloody knife betweene his teeth, with the bloody muffler in his hand, and his armes all in goare blood vp to the elbowes, going to the fold, and taking euery one of them, one after another by the hand, and ſo diſpatching them all, none otherwiſe then doth a butcher kill his calues and ſheepe. Fox. p.* 942. What greater cruelty could *Nero* or *Domitian* haue ſhewed?

In the ſacking of the towne of Calabria: they forced diuers women to go into a barne ful of ſtrawe, and ſo ſet fire vpon the houſe: the women that aſſayed to eſcape by the doore, which a ſouldier opened in compaſſion toward them, the tyrant *Minerius* commanded to bee hewen in peeces, opening the bellies of the women great with childe, that the infants fell out, p. 952. O crueltie and horrible butchery vnſpeakeable! Lord, thou haſt ſeene this wickedneſſe in the earth, and wilt iudge it in thy time.

At Lyons in the time of the Maſſacre all the priſons being filled full of Proteſtants, when the ſouldiers and butchers refuſed to be inſtrumentes of ſo great villanie, the cruell gouernour procured the beaſtly kennell rakers and ſweepers of the ſtreetes to goe into the priſons and hewe in peeces the ſilly innocent ſoules, that the ſtreetes from the priſons ſtreamed with bloud. *ex hiſtor. maſſac.*

I thinke more fearefull preſidents of beaſtly and inhumane crueltie cannot be ſhewed vnder thoſe barbarous tyrants of Rome.

Boner in three yeeres ſpace put 200. Martyrs to death. Fox. p. 2043.

2 Secondly, it is a moſt ſhameleſſe lie, that the Proteſtants haue put more to death, &c. I will giue an inſtance of this realme of England, where in the ſpace of three yeares, in the late daies of perſecution one bloudy butcher ſlaughtered twice ſo many innocent Proteſtants for the truth, as there haue beene executed Papiſtes now theſe 50. yeares and more for treaſon: the Papiſtes which haue died by the ſworde of Proteſtantes, were eyther ouercome in iuſt battell, or elſe condemned by iuſt lawes, not for their religion, but their rebellion, not for their profeſſion, but their practiſing againſt Princes.

3 Thirdly, it is no hard matter for vs to aſſigne the time when the Pope beganne his cruell rage, and Antichriſtian perſecution againſt the Church of Chriſt: for *anno* 1400. vnder the reigne of *Henrie* the fourth wee finde *William Sawtre* to haue beene the firſt that was burned heere in England for the faith of the Goſpell: and at that time *Boniface* the ſecond was Pope. *Fox, pag.* 518. and *anno* 1414. followed the condemnation of *Iohn Hus* in the Councell of Conſtance, *pag.* 624. So that it is now 200. yeare ſince the Antichriſt of Rome beganne his open perſecution: his malice againſt

the ſeruantes of Chriſt did ſhew it ſelfe long before; but about that time his tyrannie was manifeſted to the world, and euer ſince hath encreaſed.

4

Fourthly, Antichriſt ſhall not prohibite all diuine worſhip, but al true ſeruice and worſhip of God: that like as *Antiochus* in his time, and afterward the Romanes cauſed the daily ſacrifice to ceaſe, and brought into the Temple, *the abomination of deſolation*, Matth. 24. 15. that is their prophane and idolatrous ſacrifices: ſo hath the Antichriſt of Rome expelled the true ſpirituall ſeruice of God, and erected a new kinde of idolatrie, ſetting vp the *abomination of deſolation*, the blaſphemous Idoll of the Maſſe.

Matth 20.15.

Thus then notwithſtanding *Bellarmines* ſillie ſhiftes, where with as with figge leaues he would hide the filthie nakedneſſe of his holy Father, it is euident, that the greateſt perſecutions againſt Chriſts Church haue beene raiſed by that Antichriſt of Rome, which wee truſt are well neere at an end, and that the Lord will giue a breathing time to his Church after the reuelation of Antichriſt: 1. This is the iudgement of ſome of their owne writers: as *Lyra* vpon theſe wordes of the Apoſtle, 2. Tim. 4. 9. *They ſhall preuaile no longer, for their madneſſe ſhall bee euident to all men: Potiſſimum implendum eſt Antichriſti tempore, cum retecta eius fallacia finaliter ad Chriſtum conuertentur:* This ſhall be chiefly fulfilled in the time of Antichriſt, when as his falſehood being detected, all ſhall be conuerted to Chriſt.

And *Eſpencaus* ſpeaking of thoſe times after the reuelation of Antichriſt ſayth: *O tempora tunc ad ſalutem facilia, felices quos tum naſci contigerit*: O times eaſie to obtaine ſaluation in, and O happie men, that ſhall be then borne, *in 2. ad Timoth. p. 79. liter. c.*

2. *Auguſtine* ſaith, *Prima perſecutio violenta fuit cum tormentis—altera fraudulenta eſt—per hereticos, tertia ſupereſt per Antichriſtũ ventura, qua nihil eſt periculoſius, quia & violenta & fraudulenta erit*: The firſt perſecution of the Church was violent with torments: the ſecond was by fraudulent heretikes: the third ſhall be vnder Antichriſt, the worſt of all, it ſhall be both violent and fraudulent, *in Pſal. 9.* This perſecution vnder the Popes of Rome, the Church of God endured a great while: who both dealt fraudulently, in poyſoning them with corrupt doctrine; and cruelly alſo, in puniſhing with ſword and fire the innocent members of Chriſt: wherefore ſeeing it is a plaine caſe, that Antichriſt is, and hath beene many a day reuealed to the world, and that the Church of God beginneth to haue ſome reſpit and libertie from his thraldome; we doubt not, but that the greateſt ſtormes of perſecution are ouerpaſt, if by our ſinnes we bring not backe againe the thicke and miſtie cloud vpon vs.

3. True it is, that many of the Fathers doe ſpeake of great perſecutions toward the end of the world: but this their opinion was grounded vpon that other conceit of theirs, that Antichriſt ſhould rage three yeeres and an halfe before the comming of Chriſt: as *Tertullian* ſaith: *Qui in finibus ſeculi ſub vltima ira per Antichriſti vim exceſſerint, &c.* Which in the end of the world vnder the laſt wrath went out of the world by the violence of Antichriſt, &c. So *Auguſtine* thinketh, that theſe things ſhall fall out in order before in the end of the world: *Heliam Theſbitem, fidem Iudaeorum, Antichriſtum perſecuturum, Chriſtum iudicaturum*: Helias the Theſbite, the faith of the Iewes, Antichriſt ſhall perſecute, Chriſt ſhall iudge, &c. So *Iuſtine Martyr*, that toward the comming of Chriſt, that man of ſinne ſhall *practiſe many things againſt Chriſtians*: But hee thinketh withall, that Antichriſt *was then at the doores*: and all the ſpace from the Apoſtles, he calleth the latter time, and thinketh that they were then in the ſixth thouſandth yeere. Theſe teſtimonies doe make rather for vs, then againſt vs: for all the Fathers concurre herein that the great perſecution of the world ſhall be vnder Antichriſt, who hath been many yeeres reuealed to the world, and therefore this perſecution hath been begun long ſince, and we truſt is toward an end.

Lib. de Reſurrect. p. 63.

Lib. 20. de ciuitat. Dei. cap. 30.

Dial. cum Tryphon.

[illegible]

Queſt. Orthodox. 71.

4. The former confeſſion of Heluetia, chap. 11. *Antichriſt ſhall moſt cruelly deſtroy the Church with fire and bloodſhed, &c.* But although we thinke that Antichriſts perſecution ſhall be well ſlaked before the comming of Chriſt to iudgement, yet wee profeſſe with the ſame reformed Church, as it followeth in their confeſſion: *We condemne the Iewiſh dreames, that before the day of iudgement there ſhall be a golden world in the earth, and that the godly ſhall poſſeſſe the kingdomes of the world, their enemies being tread vnder foote, &c.*

Harm. ſect. 56. p. 91.

THE SECOND PART OF THIS CONTROVERSIE, ABOUT THE MANNER OF CHRISTS COMMING TO IUDGEMENT.

The Papiſts.

1. THe faithfull ſhall iudge and giue ſentence with Chriſt (ſay they) at the latter day, *Rhemiſt.* 1. Corinth. 6. 2. They ſhal ſit in thrones with Chriſt, Matth. 19. 28. *Ergo*, iudge together with him, *Rhemiſt. ibid.*

34. Error.
1. Cor. 6. 2.
Matth. 19. 28.

The Proteſtants.

Anſw. 1. TRue it is, that the Saints ſhall iudge the world, 1. Corinth. 6. 2. But onely Chriſt ſhall giue ſentence, Matth. 25. and is properly and onely the iudge of the world: for the father hath committed all iudgement to the Sonne, Iohn. 5. 22. If all, then there is no part left for any other. The Apoſtles therfore and Saints are ſaid to iudge, as Chriſt ſaith of his word, that he wil not

Matth. 25. 34.
Iohn 5. 22.

Iohn 12.18. 1. Theſſ. 4.17. Luke 13.28. In Pſal. 121.

iudge the vnbeleeuers, but his word ſhall iudge them in the laſt day, Ioh. 12.48. That is, ſhall be a witneſſe againſt them, accuſe them, lay in matter of iudgement againſt them. So the word preached by the Saints vpon earth, and practiſed in their liues, ſhall be the condemnation of the world. And not only ſo, but they ſhall be aduanced to greater honour: They ſhall ſit in thrones and ſeates: that is, they ſhall not ſtand amongſt the wicked to receiue ſentence, but ſhall meete Chriſt in the ayre, and be caught vp in the cloudes, 1. Theſſ. 4.17. Yea, they ſhall in the ſight and beholding of the vngodly enter into the kingdome of God, Luk. 13.28. But in any other ſenſe they cannot be iudges of the world: for ſhall we thinke, that Chriſt in that day ſhall neede vnder-officers and iudges, as *Moſes* did? Exod. 18. *Auguſtine* ſaith, *Sancti ſedebunt cum domino attendere, qui fecerunt miſericordiam*: The Saints ſhall ſit with the Lord, not to iudge, but to marke and attend, and to witneſſe, who haue followed the workes of mercie.

Iohn. 17.24. Epheſ. 2.6.

Saint *Ambroſe* thus teſtifieth: *Stantibus angelis ad dextram, vel ſiniſtram domini, quomodo ſedebunt homines ad dextram, vel ſiniſtram &c. erunt ſicut angeli non plus quam angeli*: Seeing the Angels ſtand at the right hand and left of the Lord, how ſhall men ſit at the right hand or left? they ſhall be as the Angels, not more then the Angels, &c. And againe, our Sauiour ſaith, Ioh. 17.24. *Pater, quos dediſti mihi, volo, vt vbi ego ſum, & illi ſint mecum; vt ſint mecum, non vt ſedeant mecum; vbi ego, non quomodo ego, vt videant claritatem, non vt habeant, ſed videant; ſeruus enim videt, dominus poſſidet.* Father, I will that they, whom thou haſt giuen me, be with me where I am: that they may bee with me, not ſit with me; where I am, not as I am; to ſee my glorie, not to haue it: for the ſeruant ſeeth, the Lord or maſter poſſeſſeth, *lib. 5. de fid. c. 3.* Here *Ambroſe* euidently teſtifieth, that the Saints ſhall not ſit with Chriſt to giue ſentence and to iudge the world: But he further ſheweth in what ſenſe the Apoſtles are ſaid to ſit in ſeates: firſt, vpon theſe words, Epheſ. 2.6. *He hath made vs to ſit together in heauenly places with Chriſt*: *Agnoſco ſcriptum, ſed non vt homines ſedere ad dextram ſibi patiatur deus, ſed vt in Chriſto ſedere quia ipſe eſt eorum fundamentum, caput eccleſiæ, in quo communis ſecundum carnem natura, prerogatiuam ſedis cœleſtis emeruit, &c.* I acknowledge it is ſo written, not that God doth ſuffer men to ſit by him at his right hand, but to ſit as in Chriſt, becauſe he is the foundation of all, and the head of his Church, in whom the common nature of man hath deſerued the prerogatiue of the heauenly ſeate, *lib. 5. de fid. c. 7.* Thus one way the Saints are ſaid to ſit in ſeates, that is, not in their owne perſon, but in Chriſt their head.

Matth. 19.28.

Secondly, vpon theſe words, Matth. 19.28. *Ye ſhall ſit vpon twelue thrones*: *Non ſedis ſuæ dixit Apoſtolis dari poſſe conſortium, ſed alias illas eſſe ſedes duodecim, quas tamen non pro corporali conſeſſu, ſed pro ſucceſſu ſpiritualis gratiæ æſtimare debemus*: He ſaid not he would giue to his Apoſtles the fellowſhip of his ſeate, but other twelue ſeates, which wee muſt eſtimate not according to the corporall ſitting, but after the ſpirituall profiting in grace *lib. 5 de fid. c. 3.* By the twelue ſeates he vnderſtandeth an higher degree of glorie, which ſhould be giuen to the Apoſtles.

1. Cor. 6.2.

Thirdly, Saint *Ambroſe*, thus writeth vpon that place, 1. Cor. 6.2. *The Saints ſhall iudge the world*: *Iudicabunt ſancti hunc mundum, quia exemplo fidei illorum perfidia mundi damnabitur, &c.* The Saints ſhall iudge the world, becauſe by example of their faith, the faithleſſe world ſhall be iudged, and ſo he ſaith afterward that the Angels ſhall be iudged. So likewiſe *Origen*: *Omnis vita iuſtorum iudicabit tribus Iſrael, quæ non crediderunt*: The whole life of the righteous ſhall iudge the tribes of Iſrael, that beleeued not, *tract. 8. in Matth.* In any of theſe ſenſes the Saints may be ſaid to iudge the world, but not as iudges to giue ſentence with Chriſt, as we haue ſeene.

Homil. 16. in 1. ad Corinth.

Further, 1. *Chryſoſtome* thus expoundeth that place of the Apoſtle, 1. Cor. 6.2. *Know ye not, that the Saints ſhall iudge the world*: *Non ipſi ſedentes & exigentes rationem, abſit, ſed condemnantes*: Not themſelues ſitting, and exacting an account, God forbid, but condemning, &c. as Chriſt ſaith of the Niniuites, that they ſhall riſe in iudgement with this generation and condemne it.

In Euang. Ioan. tract. 21.

2. Otherwiſe Chriſt properly ſhall be the only Iudge. *Auguſtine*: *Hominibus in iudicio non apparebit niſi filius, pater occultus erit, &c.* None ſhall appeare to men in iudgement but the Sonne, the Father ſhall be hid, the Sonne manifeſt, &c.

Heb. 11.7.

3. So our Eccleſiaſticall expoſitors, *Caluine, Pet. Martyr* with others, interpret that place before alleaged, that the Saints ſhall by their godly example, faith, pietie, iudge, that is, condemne the world, and leaue them without excuſe, as it is ſaid of *Noah*, that by his faith hee condemned the world: yet this phraſe *to ſit on twelue ſeates, and to iudge the world*, ſheweth the prerogatiue of the Saints in that day, that Chriſt ſhall honour them in the ſight of all the world, and *recepturus tanquam aſſeſſores*, and receiue them as his aſſiſtants: *Caluin. Beza, in Matth. 19.28.*

Homil. 30. in Euangel. Hom. 12. in Euang.

4. *Gregorie* ſaith: *Vnigenitus Dei filius iudex eſt generis humani*: The only begotten Son of God is the iudge of mankind: And concerning the Saints, he ſaith, *It ſhall be declared, what euery one hath done*: *ibi Petrus cum Iudæa conuerſa apparebit, ibi Paulus conuerſum mundum ducens*: There *Peter* ſhall appeare with Iudea conuerted, and *Paul* leading the world conuerted, and *Andrew Achaia*, &c.

Annot. in 1. Cor. 6. v. 2.

Lyranus ſaith, that the Saints ſhall iudge the world, *approbando ſententiam iudicis*, by approuing the ſentence of the Iudge: and not otherwiſe.

The Papiſts.

2. THey are ſo bold as to appoint the place, where Chriſt ſhall appeare, namely in the Eaſt: for his comming ſhall be as the lightening that ſhineth from Eaſt to Weſt, Matth. 24. 27. *Bellarm. de cultu ſanctor. lib. 3. cap. 3.*

35.Error. Matth.24.27.

The Proteſtants.

Anſ. FIrſt, by that ſimilitude Chriſt onely ſheweth the ſuddeneſſe of his comming: therefore it muſt be preſt no further, then to that purpoſe for the which it ſerueth. Secondly, our Sauiour ſaith plainly, that the kingdome of God commeth not with obſeruation, Luke. 17. 20. either of time, or place. And therefore, when men ſay vnto vs, Behold heere, or behold there, we ought not to beleeue them, verſ. 23. As though they would point out Chriſts comming with the finger, either in the Eaſt or Weſt. Whereas *Matthew* therefore nameth the Eaſt and Weſt, in the ſimilitude of the lightening, *Luke* leaueth them out, ſaying, *As the lightening ſhineth from one part of the heauen to the other*, chap. 17. 24. leſt we ſhould thinke any great matter to be in the nomination of thoſe parts.

Luke 17. 20.

Luke 17.24.

1 *Auguſt.* ſaith notably: *Non ab Oriente veniet, nec Occidente: quare? quia Deus iudex eſt: ſi in aliquo loco eſſet, non eſſet Deus: quia verò Deus iudex eſt, non homo, noli illum expectare de locis*: Hee will not come, either from the Eaſt, or from the Weſt: why ſo? becauſe God is iudge: if he were tyed to any place, he were not God: but becauſe God is iudge, and not a meere man, we muſt not looke for him from any place, in Pſal. 74.

Origen alſo of this matter thus writeth: *Non in aliquo quidem loco apparebit filius dei, cum venerit in gloria ſua, in altero non apparebit, &c.* The ſonne of God ſhall not appeare in one place when he commeth in his glory, and not in another: but as the lightening comming forth of the Eaſt, becauſe it filleth all places, appeareth in the Weſt; ſo when Chriſt commeth in his glory, hee ſhall appeare euery where, he ſhall be euery where in all mens ſight, and they euery where in his ſight: *tract. 35. in Mat.*

2. *Chryſoſtome* out of that place, Matth. 24. 27. thus inferreth: *Quomodo fulgur videtur — in momento temporum omnibus apparet, ſic aduentus ille vbique ſemper ſplendere ſtatim videbitur*: How is the lightning ſeene in a moment of time, it appeareth to all; ſo that comming (of Chriſt) ſhall preſently ſhine in euery place, &c. He gathereth from hence only, that the comming of Chriſt ſhall be at once euident to all the world.

Homil.77.in Matth.24.

3. So our new orthodoxall interpreters, *Sicut fulgur conſpicuum, &c.* As the lightning is conſpicuous to all the world, ſo &c. *Pellican. Oſiander* with others.

4. To the ſame purpoſe *Lyranus: Though the comming of Chriſt in the fleſh, was hid, yet his comming to iudgement ſhall be manifeſt to all*: He cannot finde out that curioſitie of the place, from whence Chriſt ſhall appeare. And that this is the meaning, is yet more euident out of S. *Luke*: for he thus reporteth the words of our bleſſed Sauiour: *as the lightening that lighteneth out of the one (part) vnder heauen ſhineth vnto the other (part) vnder heauen.* He maketh no mention either of the Eaſt or Weſt.

Annot.in Matth.24.27.

Luke 17.24.

The Papiſts.

3. THe Sonne of man ſhall appeare in the day of iudgement, with the ſigne of the Croſſe borne before him. Then ſhall the ſigne of the Sonne of man appeare in heauen, Matth. 24. 30. that is (ſay they) the ſigne of the Croſſe, *Bellarm. de ſanct. lib. 2. cap. 28. Rhemiſt. in hunc locum.*

36.Error. Matth.24.30.

The Proteſtants.

Anſ. FIrſt, the ſigne of the ſonne of man in the heauens, is nothing elſe, but his conſpicuous and glorious appearing, who ſhall come in great glory, as a ſigne in the heauens to bee ſeene of all the world. It cannot ſignifie any ſuch viſible ſigne as they imagine: for Mar. 13. 26. Luk. 21. 27. we reade thus: *Then ſhall they ſee the Sonne of man.* So then, the ſigne of the Sonne of man, is the Son himſelfe in his glorious appearing. And ſo *Origen* expoundeth: *Sicut in diſpenſatione crucis ſole deficiente tenebræ factæ ſunt ſuper omnem terram, ſic & ſigno filij hominis apparente in cœlo deficiet ſolis lumen*: Like as in the diſpenſation of the croſſe, the Sunne being eclipſed, darkneſſe was ouer the face of all the earth: ſo the ſigne of the Sonne of man appearing, the Sunnes light ſhall faile, *Tract. 30. in Mat.* It is the glory of the Sonne himſelfe, and not of any other ſigne, which ſhall obſcure the Sunne light. Secondly, it is great preſumption, ſo boldly to affirme, that it ſhall be the ſigne of the croſſe, hauing no Scripture for it. Other ſignes we finde, that Chriſt hath appeared with, as the ſigne of the Raine-bow, Apocal. 10. 1. with a two edged ſword, Apocal. 1. 16. with a booke in his hand, Apocal. 10. 2. Wee haue better reaſon, that Chriſt may appeare with thoſe ſignes, by the which he hath ſometime ſhewed himſelfe, then they haue for the ſigne of the croſſe.

Marc.13.26. Luke 21.27.

Reuel.10.1. cap.1.16.

3 It is more like, that Chriſt at his comming ſhould ſhew the markes and prints of the nayles and ſpeare in his body, than the ſigne of the croſſe: for thoſe were felt and ſeene in his body after his reſurrection, ſo was not the other. But it is a bare coniecture, without any ground of Scripture, that the wounds are either now in heauen to be ſeene in the glorious body of Chriſt, or that they ſhall bee beheld and looked vpon in the day of iudgement. The wicked in deede ſhall behold him, whom they pierced: but it followeth not thereupon that he ſhould appeare as pierced. How is it poſſible, that either the body of Chriſt being perfectly glorified, ſhould ſtill retaine any ſpotes or blemiſhes, or that they could bee eſpied in ſo glorious a bodie, which with the brightneſſe thereof ſhall obſcure the Sunne?

Whether the prints of the wounds are yet to be ſeene in Chriſts body.

Eſpencæus (a writer of their owne) ſaith, that whereas ſome aſcribe this ſong to *Bernard*: *Mater* *oſtendit filio pectus & vbera; filius patri latus & vulnera:* That in heauen Chriſts mother doth ſhew her ſonne her breaſts and paps; Chriſt ſheweth his father his ſide and wounds &c. that it is, *contemplatio non tam ex ſcripturis, quam picturis deprompta*, a contemplation taken not out of Scripture, but out of ſome picture, *de Chriſt. Mediator. c.* 8.

Serm. de tempore 147.

1. *Auguſtine* giueth this iudgement: *Sic voluit reſurgere Chriſtus, ſic voluit quibuſdam dubitantibus exhibere in illa carne cicatrices vulneris vt ſanaret vulnus incredulitatis:* So it pleaſed Chriſt to ariſe, and to ſhew in his fleſh vnto ſome that doubted, the ſkarres of his wounds, to heale and take away the wound of their incredulity or vnbeleefe. And againe he ſaith, *Chriſtus cicatrices ſeruauit in corpore, vt vulnus dubitationis ſanaret in corde:* Chriſt kept the ſkarres in his body, to heale the wound of doubtfulneſſe in the heart, &c.

Pſal. 88. concion. 2.

ὡς οἱ μώλωπες ἡ βρῶσις καὶ ἡ πόσις: lib. 4. de fid. orthod. c. 19.

2. *Damaſcen* ſaith, that Chriſt ſhewed ſome things after his reſurrection, not according to the nature of his body, but by a certaine diſpenſation, to make faith, that the ſame body was riſen that ſuffered, of which ſort were his *ſcarres, the meate and drinke which he tooke:* then it would follow hereupon, that as Chriſts glorious body now neither taketh meate or drinke; ſo neither doth it retaine thoſe ſcarres and prints of the wounds and nailes. This then being the cauſe why Chriſt ſhewed the prints of his fleſh, to confirme their faith that doubted, that cauſe now ceaſing, it is like alſo the other is diſcontinued: There are other reaſons alleaged by *Beda* beſide this, of the appearing of the wounds in Chriſts glorified body: as 1. that he may ſhew to his father, praying for vs, what kind of death he ſuffered for vs. 2. *Vt redemptis inſinuet, &c.* To inſinuate to them which are redeemed his mercy and loue toward them. 3. *Vt iam iuſte damnentur impij, &c.* To denounce to the wicked, how iuſtly they are condemned, &c. If theſe reaſons had their warrant out of Scripture, they might perſwade much: but being builded vpon bare coniectures, I leaue it as a thing coniecturall: as is alſo that conceite of *Auguſtines*, that the Martyrs in the reſurrection ſhall retaine in their bodies the markes of the wounds which they receiued for Chriſt, which will bee a great glory vnto them. But this being more likely, that the markes of Chriſts wounds are yet to bee ſeene, becauſe the Scripture teſtifieth, that hee ſhewed them after his reſurrection, and yet it is vncertaine: much leſſe probable is it, that the ſigne of the Croſſe ſhall be carried before Chriſt at his comming.

Beda in Luc. c. 24.

Ex citat. Clictou. annot. in Damaſcen. lib. 4. c. 1.

3. Our Eccleſiaſticall expoſitors doe vnderſtand the ſigne of the Sonne of man, to bee the ſonne of man himſelfe: *Cæleſti potentia præditus, quaſi ſigno in ſublime erecto, &c.* Being endowed with celeſtiall power, as with a ſigne he ſhall turne the eyes of all the world toward him. *Caluin*, ſo alſo *Peter Martyr* vnderſtandeth the Sonne, whoſe comming was prognoſticated by diuerſe ſignes.

4. As for other ſignes, which ſhall be as it were borne before Chriſt, there is great vncertainty among them that ſo hold: ſome thinke this ſigne ſhall be the ſigne of the Croſſe in mens foreheads, or a banner diſplayed before Chriſt in ſigne of victory. *gloſſ. interlin. Lyranus* thinketh, that it ſhall not be the ſigne onely of the Croſſe, but of the ſpeare, nailes, and other inſtruments of Chriſts death: or the ſcarres of the wounds in Chriſt body: *Lactantius* is of opinion, that before Chriſt deſcend to iudgement *Cadet repente gladius è cælo:* A ſword ſhall ſuddenly fall from heauen, that the righteous may know, that the captaine of the Lords hoſt is comming, &c. *Zaga Zabo* the Æthiopike Biſhop ſaith, that Chriſt ſhall beare the Croſſe before him, *& in manu gladium*, and a ſword in his hand: where ſuch vncertainty is, it maketh all to be ſuſpected.

Lib. 7. c. 1.

Damianus a Goes de morib. Æthiop.

The Papiſts.

37. Error.

4. SVch is their boldneſſe, that they dare aſſigne the very yeere, moneth, and day of Chriſts comming to iudgement: for they ſay, that Antichriſt ſhall raigne three yeeres and an halfe, and one moneth, 1290. daies, and counting 45. daies after that, they ſhall ſee Chriſt comming in the clouds: Bleſſed is he, ſaith *Daniel*, that waiteth and commeth to the 1335. daies, Dan. 12. 12. *Bellarm. de pontif. Rom. lib. 3. cap.* 8.

Dan. 12. 12.

The Proteſtants.

Anſw. 1. THe prophecie of *Daniel* we haue already ſhewed, Controuerſie 4. queſt. 9. to haue bin fulfilled before the firſt cōming of Chriſt, in *Antiochus* that cruell tyrant and perſecutor of the people of God: how he ſhould cauſe the daily ſacrifice to ceaſe 1290. daies, that is, three yeeres and ſeuen moneths, 2. Macchab. 11. 33. and that 45. daies after, *Antiochus* being dead, the Church ſhould finde eaſe, 1. Macchab. 6. 16. Wherefore, ſeeing this prophecie hath once already had his effect, it is not neceſſary to looke for any other: as *Auguſtine* ſaith of another prophecie of *Daniel: Quæ prophetia ſi tempore primi aduentus impleta eſt, non cogit intelligi, quod etiam de fine ſeculi implebitur:* which prophecie if it hath been fulfilled in or before the firſt comming of Chriſt, it need not be vnderſtood of the latter. Epiſtol. 80.

2. Macch. 11. 33

1. Macch. 6. 16.

2. This preſumtion of theirs is flat oppoſite and contrary to Scripture, which ſaith, *That the houre and day of Chriſts comming is not knowne to the Angels, nor to the Sonne of man, but to the Father onely*, Mark 13. 33. How then dare they preſume beyond the knowledge of Angels?

Mark. 13. 33. Excitation. Eſpenſ. in 2. Timoth. c. 3. p. 80.

I finde beſide, that two writers haue aduentured very farre in this matter to ſet downe the time and yeeres of Chriſts comming; one is *Cuſanus* among the Papiſts: the other is *Iohn Napier* that learned gentleman of Scotland for the Proteſtants: the firſt thinketh, that the world ſhall end betweene the yeere 1700. and 1734. the other, that the finall conſummation is like to bee accompliſhed betweene the yeere 1688. and *anno.* 1700.

Caſanus coniectures are theſe: 1. As Chriſt roſe againe in 34. yeere of his age: ſo the Church of God ſhall riſe at the latter day in the 34. Iubile, which make 1700 yeeres. 1

2. As after the firſt *Adam*, in the 34. Iubile there came a conſumption of ſinne by water: for the flood was *anno.* 1656. after the creation of the world: ſo in the 34. Iubile after the ſecond *Adam*, ſhall there be a finall conſumption of ſinne by fire. 2

3. Dan. 12. 12. There ſhall bee 1300. dayes, that is yeeres, from the going forth of the word, which was the firſt yeere of *Cyrus*, who was 559. yeeres before Chriſt: now ioyne both theſe together, and wee come to the yeere after Chriſt 741. and ſo the world ſhall end at the yeere 1700. or before 1700. 3

4. Hee taketh another coniecture out of *Philo*, that it was reuealed to *Moſes*, that at his death two times of the world were paſſed, from *Adam* to *Noah* the firſt, and from *Noah* to *Moſes* the ſecond; and two more were behinde, the firſt from *Moſes* to Chriſt, which contained 1700. yeeres, the ſecond from Chriſt to the ende of the world of the like continuance: *vid Eſp. in 2. ad Timoth. pag.* 80. 4

Contra. Some of theſe coniectures are vncertaine and conclude not, ſome are improper, ſome of them falſe: of the firſt ſort are the two firſt reaſons: 1 They are grounded onely vpon humane collections, not diuine conſtitutions; as to eſtimate the age of the world and continuance thereof by Iubilees: by Sabbaths and Iubilees we may make reckoning and account of times, but preciſely thereby to calculate how long the world ſhall endure, is an humane preſumption without any diuine preſcription. 2. Heereby it would follow, that the world ſhould end before *anno* 1700. in the middeſt of the laſt Iubile, which is contrary to his owne opinion: for Chriſt dyed at 33. yeeres and an halfe: and the deluge came *anno* 1656. in the middeſt of the laſt Iubile.

Secondly, the third coniecture is improper, and hath beſide many vncertainties: 1. The Prophet ſpeaketh of 1335. dayes, not of 1300. onely. 2. The computation of theſe dayes muſt begin from the ſetting vp of the *abomination of deſolation*, Dan. 12. 12. which was in *Antiochus Epiphanes* raigne, who was ſome hundred yeeres after *Cyrus*. 3. I ſee not though all the yeeres bee put together, how we come to *anno* 1700. but onely to the yeere 741. vnleſſe he adde 1000. yeeres more, which cannot be concluded from that place of *Daniel*. 4. I haue ſhewed before that this propheſie of *Daniel* was once already fulfilled in *Antiochus* raigne, and therefore a ſecond propheticall effect thereof is not to be expected.

Thirdly, the laſt coniecture is altogether vncertaine and falſe: for neither are there 1700. yeeres betweene *Noah* and *Moſes* death, nor yet 1000. yeere: and from *Moſes* to Chriſt, are not aboue yeeres 1400.

That learned and religious Gentleman of Scotland doth ground his opinion vpon better coniectures, yet vncertaine: as firſt, he alleageth the prophecie fathered vpon *Elias*, that the world ſhould continue 6000. yeares: 2000. before the Law, 2000. vnder the Law, 2000. vnder the Meſſiah, which dayes for the elect ſake ſhall be ſhortened.

Secondly, he buildeth vpon that place of *Daniel* of 1335. daies, taking ſo many yeeres, and beginning the account from *Iulian* the Apoſtata, who would haue made an vtter deſolation of Chriſtian religion, *anno* 365. which two numbers compounded make iuſt 1700.

Thirdly, hee vrgeth that place, Apocal. 14. 20. how the blood ranne out of the winepreſſe 1600. furlongs: whereby muſt be vnderſtood ſo many yeares: and the account to begin from *anno* 99. when this booke was written: ſo that this number will bring vs to *anno* 1699. Theſe with other moe coniectures, that learned Gentleman hath, *Propoſ.* 14. in his booke vpon the Reuelation: which hee vrgeth not as certaine demonſtrations, but as probable ſuppoſitions for his opinion: which I thinke he propoundeth not, as neceſſary to bee followed, or certaine to be beleeued, but as probable to bee receiued, and as coniecturall further to be weighed and conſidered.

For otherwiſe the Scripture teacheth, that the very Angels knowe not the *houre* or *day*, that is, the time of Chriſts comming, Mark. 13. 32. how then are we able to ſearch it out? And if *Daniel* confeſſeth his ignorance concerning the ſecret of times, Dan. 12. 8. *I heard it, but I vnderſtood it not*: it were great preſumption for vs to ſeeke to comprehend that, which ſo great a Prophet apprehended not.

This we may know and remember, that many attempting to calculate the time of Chriſts comming, haue beene greatly deceiued, and ouertaken in their owne conceites.

Lactantius lib. 7. *cap.* 14. is of opinion, that the world ſhould laſt ſo many thouſand yeeres, as it was dayes in making: according to the blind tradition fathered vpon *Elias*. In the ſame error are *Methodius*, *Euſebius*, *Beda*.

Gregorie the great, *Homil.* 1. *in Euangel.* thought that in his time the day of iudgement was at hand: and that the ſignes of Chriſts comming were accompliſhed.

In *Iuſtinian* the Emperours time, there was a generall rumour, *Mundum cum prole periturum.* That the world ſhould preſently periſh with her children. And while all men were in expectation hereof, a certaine Captaine of the Emperours called *Mundus*, which is the Latine word for the world, De fide & operibus cap. 17.

being ſent into Italie againſt the Gothes, was ſlaine with his children, and ſo that blind prediction tooke effect: *ex procop. & Leonard. Aretin. de bell. Gothor. lib.* 1.

Bullinger reporteth, that certaine Anabaptiſts were ſo ſure that the end of the world was at hand, that they wilfully waſted their goods, thinking they had enough for the time the world ſhould laſt, and ſo fell into extreme pouerty: *contr. Anabap. lib.* 1. *c.* 6.

And of late ſome confidently had written of the yeere 88. as though the world ſhould then haue ended. But all theſe haue proued themſelues falſe prophets.

2. Wherefore in ſo great vncertainties, I think *Auguſtines* reſolution beſt, who thus writeth, *epiſt* 78. *De Saluatoris reditu, qui expectatur in fine, tempora dinumerare non audeo, nec aliquem prophetarum hoc de re numerum annorum exiſtimo praefiniſſe, &c.* Of our Sauiours returne, which is expected in the end, I dare not number the times, neither do I thinke that any of the Prophets did define the number of

Acts 1.7. the yeeres, but rather that to ſtand, which the Lord ſaith: *It is not for you to know the times and ſeaſons, which the father hath kept in his owne power,* Act. 1.7.

Againe, *Auguſtine* ſaith, *Vtiliter latere voluit Deus illum diem, vt ſemper ſit paratum cor ad expectandum, quod eſſe venturum ſcit, & quando venturum ſit, neſcit*: The Lord to great purpoſe would haue that day kept ſecret, that our heart ſhould be in continuall expectation of that, which it is ſure, ſhall come, but knoweth not when it ſhall come, *In Pſal.* 36. *concion.* 1. *Quid ad te* (ſaith he) *quando veniet, ſic viue, quaſi hodie venturus ſit, & non timebis cum venerit?* What is it to thee when he commeth? ſo liue as though he ſhould come to day, and thou ſhalt not be afraid when he cõmeth: *ſer.* 17. *de diuerſ. ſer.* 6.

Epiſtol.72. And yet more euidently he thus writeth: *De Saluatoris reditu, qui expectatur in fine, tempora dinumerare non audeo, &c.* Of the returne of our Sauiour, which is expected in the end of the world, the times I dare not number, neither doe I thinke any of the Prophets to haue foreſeene the number of the yeeres, but that muſt ſtand, which the Lord ſaith: *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power, &c.* Whereupon hee inferreth, that not only the day and

Marc.13.32. houre is hid, as ſome doe cauill of thoſe words of our Sauiour, Marc. 13.32: but euen the ſpace of times, *quae voluminibus tranſeunt*, which paſſe by long reuolution, &c. and ſo he concludeth to count the times then, to know when the end of the world, or the comming of Chriſt ſhall be, ſeemeth vnto me nothing elſe, *quam ſcire velle quod ait Chriſtus, ſcire neminem poſſe*, then to deſire to know, which Chriſt ſaith, none can know.

2. *Chryſoſtome* rendreth two reaſons why the Lord hath kept ſecret the time of his comming, and will come as a theefe in the night: *ne in malitiam ſeducamus, neue in ſegnitiem*: leſt we ſhould ſeduce and deceiue our ſelues, either by maliciouſnes, or ſloathfulnes, &c. For if men did know the time of the end of their life, or of the world: if it were farre off, it would embolden them to euill; if at hand, it would diſcourage them from doing good, hauing ſo ſhort a time to liue.

3. Our Eccleſiaſticall expoſitors, as *Caluine, Muſculus, Bucer, Bullinger*, do ſo expound that place, Matth. 24.36. that the time of Chriſts comming is not reuealed to any, no not to the Angels.

4. *Lyranus* agreeth: who giueth hereof theſe two excellent reaſons: becauſe a man can neither know that day by naturall reaſon, *quia dependet ex ſimplici voluntate Dei*: becauſe it dependeth ſimply on the will of God: nor yet by reuelation: for then it ſhould haue been reuealed to the Apoſtles, *qui fuerunt maxime illuminati*, who were moſt illuminated. And ſo hee concludeth with that ſaying of *Auguſtine* vpon thoſe words, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power: Omnium calculantium digitos reſoluit, qui hoc dicit*: He ſtaieth the fingers of all calculators and caſters of numbers, that thus ſaith. It is then in vaine for any, to take vpon them to know the time, yeere, day, or houre of Chriſts comming: as the Romaniſts doe, which ſay, that Chriſt ſhall come 45 daies after the deſtruction of Antichriſt.

Thus haue I through the Lords gracious aſſiſtance, now at the length finiſhed and brought to an end this long and tedious worke, which I truſt ſhall not be ſo yrkſome to the Chriſtian reader, as it was wearisome and painfull to the fleſh, in the collecting and compiling thereof: and yet not ſo painefull, but that God hath made mee able and willing to endure this, and geater paines, and that with comfort, for the good of his Church. As *Auguſtine* ſaith: *Nullo modo oneroſi eſſe debent labores amantium, nam in eo quod amatur, aut non laboratur aut ipſe labor amatur*: The labours of louers are not grieuous, for in that which a man loueth and deſireth, either there is no labour at all, or elſe he loueth the very labour; *de patient. cap.* 22.

I excuſe not, whatſoeuer hath fallen out of my pen in this worke, if I haue failed any where in the manner of handling: But as for the matter handled therein, I truſt I haue throughout maintained the truth: in the proſecuting whereof, if ſometime I chaunce to miſſe, I ſay with *Auguſtine*: *Nunquam errari tutius exiſtimo quàm cum in amore nimio veritatis, & reiectione nimia falſitatis erratur*: I thinke a man can neuer more ſafely erre, than when hee erreth in the too much loue of the truth, and the reiecting of falſehood.

I haue laboured in this worke, to ſet downe not onely the chiefe and principall, but euen the moſt, and in a manner all the controuerſies of religion, betweene vs and the Papiſts, maintained this day: If

De fide & operibus cap.27. any thing be miſſing, I ſay againe with *Auguſtine*, *Tale eſſe arbitratus ſum, cui mea reſponſio neceſſaria non fuiſſet, ſiue, quia ad rem de qua agitur, non pertinet, ſiue quod tam leue eſſet, vt à quolibet redargui facillimè poſſet*: I thought it to bee ſuch, as vnto the which mine anſwere was not needfull, either becauſe it was not pertinent to the matter in hand, or elſe of ſo ſmall moment, that euery man might eaſily anſwer vnto it, *De fide & operibus cap.*27.

I haue no more to ſay but this: If thou findeſt thy ſelfe any thing profited or helped (good Chriſtian Reader) by theſe ſimple labours of mine, giue God the praiſe, and I will praiſe him with thee: but one thing let me pray thee: *Quiſquis legis nihil reprehendas, niſi cum totum perlegeris, atque ita forte* Prou.23.23. *minus reprehendes:* Whoſoeuer readeſt in this booke, reprehend nothing, before thou haſt read the whole, and ſo perhaps thou wilt be more ſparing in reprehending.

The Lord giue vs all grace to loue the truth, that they which know it, may continue and goe forward therein, as he againe ſaith, *Perſeuerate in eo, quod eſtis, proficite ad id, quod eritis:* Perſeuere in that you are, and proceed to that, you ſhall be: And they which as yet know it not, may ſeeke for it: and we all may embrace the Counſell of the wiſe man, to buy the truth, but in no wiſe to ſell it: that is, by Auguſtin. all poſſible meanes to labour for it: and hauing attained thereunto, for no earthly reſpect, for feare or fauour to depart from it. The Lord God, Ieſus Chriſt, Iehouah, Emmanuel, our bleſſed Sauiour and redeemer, who is the way, the truth, and the life, giue vs of his heauenly grace, that we may walke obediently in his waies, and conſtantly profeſſe his truth, that in the end he may bring vs to eternall life. Amen.

Soli Deo immortali patri, Filio cum Spiritu ſancto,
ſit omnis honor & gloria.

AN ADDITION, OR SECOND PART OF THIS FIFTH AND LAST CENTVRIE CONSISTING OF TWO SEVERALL CONTROVERSIES: THE FIRST OF the Papall Iubile ſolemnized at Rome in the yeere, 1600. vnder the late Pope *Clemens* 8. The ſecond of the Popes Indulgences and Iubile Pardons.

THE FIRST CONTROVERSIE OF THE Romane Iubile.

THis controuerſie is diuided into foure parts. Firſt, of the name and inſtitution of the Papall Iubile. Secondly, of the errors of time, in the Popes Iubile. Thirdly, of the end and purpoſe thereof. Fourthly, of the ceremonies and manner vſed in ſolemnizing this Iubile.

THE FIRST PART, OF THE NAME AND INSTItution of the Popes Iubile.

The Papiſts.

1.Error. FIrſt, concerning the deriuation of the name, *Bellarmine* telleth vs, that this word *Iubile* is not deriued of the Hebrew יבל *Iobel*, which ſignifieth a trumpet: but of the word יבול *Iebul*, which ſignifieth the fruite of the earth, becauſe in this yeere of Iubile, the earth brought forth fruite of it owne accord without labour: *lib.1.de Indulg.c.1.*

The Proteſtants.

*Contra.*1. THe Hebrew word, that ſignifieth a horne or trumpet, hath the very ſame points or prickes, and the ſame and iuſt ſo many letters, as the word *Iobel*, that ſignifieth the Iubile: as may appeare by comparing, Leuit.25.10.11.12. with Ioſua 6.5. But the other word from whence he deriueth his Iubile, hath both more letters, and other points; ſo that the *Iubile* is more like to take denomination from *(Iobel)* that ſignifieth a trumpet.

Secondly, becauſe the yeere of *Iubile* was proclaimed with the ſound of a trumpet, Leuit.25.8. and therefore by the blowing of the ſeuen trumpets by the ſeuen Angels, Reuelat.8.8. ſome learned doe expound certaine great Iubilees of yeeres: euery blowing of the trumpet containing fiue Iubilees, that is 245. yeeres: which make in all from Chriſt 1786. yeeres: not that the world ſhall laſt ſo long; for thoſe daies ſhall be ſhortned: ſo *Iohn Napeire* vpon the Reuelation, prop.5.10. Therfore it is moſt like that the *Iubile* being deſcribed, and proclaimed by the ſound of a Trumpet, hath his name from thence: and though in this place, not the word *Iobel*, but the Hebrew שופר *ſhophar* be expreſſed to ſignifie a trumpet, Leuit.25.8. yet elſewhere, we haue that word vſed for a trumpet, as I haue ſhewed before, Ioſua 6.5.

Thirdly, the common phraſe of ſpeech in Latine, which vſeth the words, *iubilare, iubilatio*, for reioycing, doth ſhew that the *Iubile* is deriued from *(Iobel)* which ſignifieth a trumpet, wherewith they vſed to reioyce: So *Auguſtine* vpon theſe words, Pſalm.97.4. *Iubilate Deo*, Sing vnto the Lord: *Gaudium veſtrum exprimat iubilatio, ſi non poteſt locutio:* Let your iubilation or reioycing, expreſſe your ioy, if your ſpeech or locution cannot.

Fourthly, S. *Hierome* alſo approueth this interpretation, that the word Iubile ſignifieth a trumpet, or cornet: *de interpretat. nominum.*

The Papiſts.

2.Error. SEcondly, the Pope borroweth the Iubile of the Iewes: as *Clement.6.* thus alleageth in his Bull: *Quia annus quinquageſimus, in lege Moſaica, quam non venit dominus ſoluere ſed ſpiritualiter adimplere, Iubilaeus, &c.* Becauſe the fiftieth yeere in the law of *Moſes*, which the Lord came not to looſe but to fulfill was appointed for the *Iubile:* and becauſe the number of fiftie in the old teſtament was honoured by the giuing of the law, in the new teſtament, by the ſending of the holy Ghoſt. *extrau. commun. lib.5. tit.9. Clem.6.*

The

The Proteſtants.

*Contra.*1. WHo taught them to burthen the Church of God with Iewiſh ceremonies:as beſides this of the *Iubile*,they take from them the ſprinkling of holy-water.*decr.par.3.diſt.4.c.*127.the conſecrating or hallowing of Churches,*diſt.*1.*ca.*11. Their annointing they haue from *Moſes,decret,Gregor.lib.*1.*tit.*15.*c.*1.*gloſſ.*and many ſuch other rites and ceremonies they doe begge from the Iewes:contrarie to the Apoſtle who calleth ſuch, *beggerly and impotent rudiments*, Gal.1.9. Whereupon the Ebionite heretikes had their name, *à paupertate*,of their beggerlineſſe,as their owne canons witneſſe,adding further: *Hi ſemi Iudai ſunt,qui ita Euangelium tenent, vt legem carnaliter ſeruent:* Theſe are halfe Iewes,which ſo hold the Goſpell, as that they carnally alſo obſerue the law: *cauſ.*24.*qu.*3.*can.*39.How much vnlike are the Papiſts, who in reſpect of the multitude of beggerlie ceremonies,which they retaine may very well be called *halfe Iewes*,or halfe Ebionites.

2. Saint *Paul* ſaith,*That Chriſt hath cancelled the hand-writing of ordinances,&c.and faſtened them to the croſſe*,Coloſſ.2.14. *And ſpeaking of holy daies,new moones,and ſabbaths*,he ſaith, *they were but ſhadowes of things to come,but the bodie is in Chriſt*. The Iubile then, which was the *Sabbath* of ſeuen yeeres,*ſeuen* times ſeuen yeeres being counted to a Iubile, was but a ſhadow: Chriſt then came to fulfill the law,the *moral* by reuiuing and eſtabliſhing it, the *ceremoniall* by accompliſhing and aboliſhing it: your owne law ſaith,*Poſtquam vmbra legis euanuit, illuxit veritas Euangelij:* After the ſhadow of the law had vaniſhed, the veritie of the Goſpell hath ſhined forth;*decret.Greg.tit.*47.*lib.*3.*c.*1.*Innocent.*3. And that the Iubile was but a ſhadow, *Bellarmine* confeſſeth: *Iubileus Hebraorum typus & figura Euangelij:* The Iubile of the Hebrewes was a type and figure of the Goſpell: *de indulgent.lib.*1.*pag.*5. then it followeth that the Iubile being a ſhadow is vaniſhed,and ought not to bee reuiued. Coloſſ.2.14.

3. As for the conſecration of the number of fiftie by the giuing of the law, and the comming of the holy Ghoſt,it maketh ſomewhat for the obſeruation of Pentecoſt,which is ſolemnized fifty daies after Eaſter; but nothing at all for the Iubile which is vpon the fiftieth yeere,no more then it ſerueth for the keeping of the fiftieth weeke,or fiftieth moneth.

4. If they will haue a *Iubile*, which is the Sabbath of ſeuen times ſeuen yeeres, they muſt alſo obſerue the yeeres of reſt euery ſeuenth yeere,according to the preſcript of *Moſes* law.And in the Iubile, the Land reſted, they did reape that,which did grow of it ſelfe, Leuit.25.11.If the like bleſſing they can ſhew vpon the earth in their yeere of *Iubile*,they ſhould haue ſome warrant to keepe it: So then according to S.*Pauls* reaſon; *He that is circumciſed* (or keepeth any one part of the law) *is bound to keepe the whole law*. If they then tie themſelues to celebrate the yeere of *Iubile*,they are bound alſo to other points of the law: as *Hierome* well ſaith: *Si carnalem interpretationem ſequamur,Iudaicis fabulis acquieſcendum ſit,vt rurſum adificetur Ieruſalem, & hoſtia offerantur in templo:* If we muſt follow a carnal interpretation,we muſt reſt in Iewiſh fables,Ieruſalem muſt be built againe,and ſacrifices offered in the temple.*Hieron.tom.*4.*Marcella.* Leuit.25.4. Galath.5.3.

The Papiſts.

3. CLement the ſixth was the firſt that *ann.*1350. inſtituted the Iubile of fifty yeeres, whereas *Boniface* the eighth appointed it to be ſolemnized, but once in an hundred yeeres; and ſo celebrated the firſt Iubile *ann.*1300. *Extrauag.commun.lib.*5.*tit.*9.*c.*1. 3-Error.

The Proteſtants.

Contra. BY this it appeareth that the Popes Iubile is but a late inuention: for if the firſt conſtitution of the Iubile made by *Boniface* had taken effect, they ſhould haue had but foure Iubilees in all: and according to the Bull of *Clement* the ſixth, there haue yet runne but onely eight Iubilees, ſo that this pontificall deuiſe is not yet aboue 300. yeere old: 1. If then the Church of God was gouerned 1300. yeere without a Iubile,we muſt thinke it is not neceſſarie now to be obſerued: for it is not like that Chriſt would ſo long a time haue kept from his Church, ſuch a neceſſarie inuention. 2. If neither the Apoſtles,nor holy Martyrs,nor Doctors of the Church were inſpired, to find out ſo neceſſarie and profitable an obſeruation,it was great preſumption in *Boniface* and *Clement* to ſeeme to ſee more into the vtilitie and profit of the Church,then ſo many apoſtolike and propheticall men, that went before them? 3. Wherefore as *Ieremie* ſaith, *We ought rather to aske for the old way,which is the good way,and walke therein.* This is too new an inuention, hauing no ground in Scripture, and being but lately taken vp,to winne any credit with the people of God. 4. *Auguſtine* therefore well ſaith,as he is alleaged alſo,*Diſtinct.*12.*c.*1.*Omnia talia, qua neque ſanctarum ſcripturarum authoritatibus continentur,nec in concilijs epiſcoporum ſtatuta inueniuntur,nec conſuetudine vniuerſalis eccleſia roborata ſunt,&c. ſine vlla dubitatione reſecanda exiſtimo:* All ſuch things,which neither are contained in the authoritie of Scripture,nor eſtabliſhed in the Councels of Biſhops, nor confirmed by the cuſtome of the vniuerſall Church,I iudge to be cut off,&c. But ſuch is this inuention of the *Iubile*, neither warranted by Scripture,nor concluded in any ancient councell,nor yet practiſed of the vniuerſall Church in time and place: for the former ages of the Church,knew it not,and many Churches to this day receiue it not,and therefore by *Auguſtines* ſentence,it ought to be abrogated. Ierem.6.16.

The Papiſts.

4. THe Popes themſelues haue very much varied ſince this new deuiſe of the Iubile was taken vp:it hath been changed no leſſe then fiue ſeuerall times. 1.*Boniface* the eighth did ap- 4.Error.

point the Iubile euery hundreth yeere, *extrau. commun. lib.* 5. *tit.* 9. *c.* 1. 2. *Clemens* 6. did abridge it to the 50. yeere. *extrau. ibid. c.* 2. 3. *Vrbane* the ſixth brought it to 33. yeeres. *ex Baleo.* 4. *Paulus* 2. *Sixtus* the fourth limited the Iubile to 25. yeeres. *extrau. commun. ibid. c.* 4. 5. *Iulius* the ſecond did yet curtall the *Iubile*, and appointed it euery tenth yeere. *Robert Pont. Scotus propoſ.* 2.

The Proteſtants.

Iſay 19.14.

Contra. 1. WE may now truly ſay of thoſe patrons of ſuperſtition, and their councels, as the Prophet ſaith of *Pharaoh* his counſellers: *Errant in opere, vt ebrius in vomitu*: They doe erre in euery worke, as a drunken man in his vomite. Their reſtleſſe and brainſicke inuentions are neuer ſetled: and as *Origen* well ſaith: *Vt errantium à via multæ differentiæ ſunt, &c.* As when men erre from the high way, they goe into many by-paths, *tract.* 27. *in Matth.* So falleth it out here, that theſe ſwaruing from the truth, doe euery one follow his owne way, and cannot agree together. 2. It is pretie ſport to ſee how the Popes doe curſe one another for altering their predeceſſors decrees: firſt *Boniface* the eight, hauing erected a Iubile euery 100. yeere, doth ſhut vp his Bull thus: *Nulli hominum liceat hanc paginam noſtræ conſtitutionis, &c. infringere, ſiquis attentare præſumpſerit indignationem omnipotentis Dei, &c. nouerit ſe incurſurum*: Let no man dare to infringe this Bull of our conſtitution, which if he preſume to attempt, let him know he ſhall incurre the indignation of Almightie God, and of *Peter* and *Paul*, &c. *extrau. commun. lib.* 5. *tit.* 9. *c.* 1. Then commeth *Clemens* the ſixth, and infringeth this Conſtitution, and ſo ſtandeth vnder the Pope his predeceſſors curſe: and he reduceth the Iubile to 50. yeeres, impoſing the very ſame curſe and in the ſame words vpon the violators of his decree. *ibid. c.* 2. After him followeth *Sixtus* the fourth, who bringeth the *Iubile* to 25. yeeres, and ſo incurreth the former curſe annexed to *Clemens* the ſixth his conſtitution. *ibid. cap.* 4.

Thus theſe fellowes, that would terrifie all the world with their curſes, yet take them to bee but ſcarebugges themſelues. Or if they thinke the Popes curſe to be any thing worth, how can they bleſſe others, that ſtand accurſed themſelues?

The Papiſts.

5. Error.

5. SIxtus the fourth in his Bull thus decreeth: after he had recited the conſtitution of his predeceſſor *Paulus* the ſecond for the reſtraining of the *Iubile* to the 25. yeere: *Quod anno domini* 1474. *proximè futuro, à vigilia natiuitatis domini noſtri Ieſu Chriſti, Iubilæus celebrari deberet, &c.* That in the yeere of our Lord 1474. next comming from the vigile of the birth of our Lord the Iubile ſhould be celebrated: *extrau. commun. lib.* 5. *tit.* 9. *c.* 4.

The Proteſtants.

Confutat. THis Pope diſſenteth from all his predeceſſors, bringing the Iubile to the 24. yeere: for in the 1450. yeere the Iubile was kept according to the conſtitution of *Clemens* the ſixth, who reduced it to the 50. yeere, vnto the which adde 24. and we haue the foreſaid number of 1474. Thus as S. *Paul* ſaith: 1. Tim. 1. 7. *They vnderſtand not what they ſpeake, nor whereof they affirme*: So vncertaine are theſe Popes in theſe new deuiſes diſſenting one from an other: like as *Ambroſe* ſaith, *Non diuiſus eſt Chriſtus, ſed qui eum diuidunt, ipſi ſe ſcindunt*: Chriſt is not diuided: but they which diuide him doe alſo diuide themſelues. *lib.* 1. *de fid. c.* 4.

THE SECOND PART OF THE ERRORS of time in the Popes Iubile.

The Papiſts.

1. THey begin their account of the Iubile *à feſto natiuitatis*, from the feaſt of the Natiuitie, *Extrau. commun. lib.* 5. *tit.* 9. *c.* 1. *Bonif.* 8.

The Proteſtants.

6. Error.

Confut. TO reckon the yeeres of our Lord, from the natiuitie of Chriſt, and not from his conception. 1. is contrary to their owne doctrine: for the Rhemiſts confeſſe, *That ſtraight vpon Chriſts deſcending from heauen, it was the dutie of Angels to worſhip him*: *annot. in* 2. *Heb. ſect.* 2. *Bellar. ſuper Chriſtum hominem nondum natum, ſed conceptum, ſpiritus ſanctus deſcendit*: Vpon the man Chriſt, not yet borne but conceiued, the holy Ghoſt did deſcend: *de Chriſt. anima. lib.* 4. *c.* 2. If Chriſt then deſcended from heauen in his conception, was then made man, and adored of Angels, what reaſon is there, why the yeeres of the Lord ſhould not be accounted from that inſtant? 2. It is contrarie to their owne practiſe: for the Popes vſe to date their Buls: *Anno incarnationis, &c.* the yeere of the incarnation of our Lord, *Paul.* 2. *extrau. commun. lib.* 5. *tit.* 9. *c.* 3. *Sixt.* 4. *ibid.* But Chriſts incarnation began not onely in his natiuitie, but from his firſt conception. 3. It is contrarie to the Scriptures, *When he bringeth in his firſt begotten ſonne into the world*, hee ſaith, *let all the Angels worſhip him*: If Chriſt muſt bee worſhipped from his firſt comming into the world, which was in his conception, then from thence the account of time muſt begin, which is a part of externall honour and worſhip due vnto him. 4. *Iohn* Baptiſt being in his mothers wombe three moneths before hee was borne, ſprang at the ſalutation of *Marie*, and ſo adored Chriſt, being but then conceiued in his mothers wombe by the holy Ghoſt: in like manner ought we to adore the conception of Chriſt, and not to exclude it out of the reckoning. 5. *Iob* curſeth the night, *wherein he was cõceiued, that it be not ioyned to the daies*

The yeere of our Lour muſt be accounted rather from his conception, then natiuitie. Heb. 1. 6.

Luk. 1. 56.

Iob 36.

dates of the yeere, nor come into the count of the moneths, but the time of Chriſts conception is bleſſed, and therfore it ought to come into the account of the moneths, Wherfore the yeere of the Lord is rather to begin from his conception, then from his natiuitie.

Secondly, it is another of their errors in their account of time, that whereas the conception of Chriſt was three quarters of a yeere preceding his birth; yet they accounting from the Natiuitie, doe write the ſame yeere of the Lord, a whole quarter before vs: as this preſent yeere they write 1613. at the natiuity laſt, and we begin the ſame yeere at the Annuntiation laſt: ſo that they account ſooner by a yeere then they ſhould: for it being but 1613. from the conception of Chriſt the 25. of March laſt, according to the iuſt computation of the Church of England: it can be from his natiuitie no more then 1613. at the feaſt of the birth of Chriſt next enſuing. This is a groſſe and apparant error. 7.Error.

Thirdly, the natiuitie of Chriſt did fall neither in a Sabbaticall yeere, nor yet in the yeere of Iubile; for it was the third yeere of the Sabbath of yeeres, and almoſt 20. yeeres from the yeere of Iubile, which was in the yeere of the world 3910. and Chriſt was borne about the yeere 3930. Seeing then Chriſt was not borne in a yeere of *Iubile*, from thence reckoning by euen fifties, the yeere 1600. could not be a yeere of Iubile: See Maſter *Broughtons Concent of Scripture* of this matter, whoſe labours in this kind haue been moſt painefull, learned and profitable. 8.Error.

Fourthly, though it ſhould bee granted, that the natiuitie of Chriſt was incident into a yeere of *Iubile*: yet they miſſe againe, in the obſeruing the time of the yeere for Chriſts birth, and in taking the beginning of their *Iubile*: for *Moſes Iubile*, which they take vpon them to imitate, began in the tenth day of the ſeuenth moneth, Leuit. 25. 9. If they anſwere, that they began their *Iubile* from the time that Chriſt was borne in: ſome learned doe thinke, that hee was borne in the moneth anſwering to our September, and that for theſe reaſons: Firſt, it is euident, that betweene the conception of *Iohn*, and the conception of Chriſt, there were ſixe moneths, Luk. 1. 26. *In the ſixth moneth the Angel Gabriel was ſent, &c.* But *Iohn* was conceiued in the fourth moneth, which anſwereth to our Iune: for in that moneth *Zacharie* ſerued, being of the courſe of *Abia*, which was the eighth courſe, 1. Chro. 24. 10. (two of thoſe courſes ſeruing euery moneth) which courſes began at the firſt moneth, Niſan anſwering to our March, the beginning of moneths, Exod. 12. 2. *Iohn* then being conceiued in Iune, his birth muſt fall out 9. moneths after about March: and ſo conſequently our Sauiour being conceiued 6. moneths after *Iohn*, muſt be borne about September following. 9.Error. At what time of the yeere Chriſt was borne. 1. Luke 1.26. 1.Chron.24.10 Exod.12.2.

2. Againe, Chriſt preached three yeeres and an halfe: for he died according to *Daniels* prophecie, in the middeſt of a propheticall weeke of yeeres, which is three yeeres and an halfe: and when he began to preach, he was iuſt 30. yeere old, from the time then of Chriſts birth, to the time of his death, there muſt be halfe a yeere: So it doth probably follow, that Chriſt dying in the ſpring, muſt be borne in the Autumne. 2. Dan.9.27. Luke 3.23.

3. They ſeeing their error, haue of late ſomewhat reformed their Calendar, bringing backe the feaſt of the Natiuitie ten daies from the 25. of December to the 15. day: but yet they haue miſſed the marke: for whereas it is found that the courſe of yeeres is altered from the ancient Iulian Calendar, by reaſon that for euery 130. yeeres a day is loſt, in reſpect of certaine minutes and ſeconds encreaſing euery yeere, beſide the 6. odde houres, which are recompenſed euery leape yeere; one *Aloyſius Lilius*, *anno* 82. in *Gregorie* the 13. his time, was authorized to reforme the Calendar: but being limited by the Papiſticall Clergie not to goe beyond the Nicen Synode, he was forced there to begin, which was from *anno* 328. and from thence counting a day for 130. yeeres, he brought backe the Calendar only tenne daies, whereas it was ſlipt thirteene daies from the time of *Iulius Ceſar*, who liued about 45. yeeres before Chriſt. Thus yet are they in error concerning the iuſt computation of time. 3. Of the popiſh reformation of the Calender.

4. It will be here obiected, that though the Church of Rome hath not yet perfectly reformed their Calendar, yet they come neerer to the ancient Iulian computation, then the Church of England, that hath admitted yet no reformation of the Calendar. I anſwere: firſt, concerning the celebration of the natiuitie of Chriſt, to vs it is no great matter, though we hit not the very ſame ſeaſon wherein he was borne: for his birth day may be as thankfully celebrated, as it is now kept, as if the very point of time were exactly calculated: we doe not ſo much reſpect the time, as the myſterie remembred therein: But to them it is very materiall to obſerue the very preciſe time, becauſe they begin their Iubile from thence; wherein, as I haue ſhewed they do greatly miſſe. Secondly, yet we are not againſt a reformation of the Calendar, if it ſo ſeemed good to Chriſtian Princes, which may much better be performed, then they haue done it: who by altering and changing the ancient Feſtiuals, and Faire and Market dayes, making them to come tenne dayes ſooner, haue brought a great confuſion and diſturbance into many common-weales. A more peaceable and ſafe way is found out, that if for the ſpace of 56. yeres following, there ſhould be no leape yeere at all, wherein a day is added more, by this meanes (fourteene dayes being cut off, for euery leape yeere one) the computation would be reſtored to the ancient reckoning of the Iulian Calendar. *Robert. Pont. propoſ.* 5. 4.

5. It wil be further obiected concerning the ſeaſon of Chriſts birth, that the fathers held, that he was borne when the dayes began to encreaſe, & therefore not in the Autumne, when they are ſtil in decreaſing: as *Auguſtine* ſeemeth ſo to allude in theſe words of *Iohn Baptiſt*: *Illum oportet creſcere, &c.* Hee muſt encreaſe, but I muſt decreaſe, Ioh. 3. 30. *Naſcitur Ioannes ex quo dies incipiunt minui, iſte cum* 5.

creſcere inciperent,&c.Iohn was borne,when the daies began to be leſſoned, Chriſt,when they began to encreaſe,*lib.83.qu.58.*

*Anſw.*1. Any man may ſee that this collection is rather wittie then waightie, *pretie* rather, then *pithie*: as in the ſame place the author alleaged (whoſoeuer it was) alludeth further thus: *Iohn* decreaſed, *quia capite minuitur*, becauſe he was cut ſhorter by the head: Chriſt encreaſed, *quia attollitur in cruce*, becauſe he was lift vp in the croſſe, and ſo made higher.

2. We may well thinke, that in *Auguſtines* time, which was about 400. yeere after Chriſt, they might well be ignorant of the time of Chriſts birth, ſeeing almoſt 100. yeere before in the Nicene Synode, and long before that, there was ſuch ſtriſe about the celebration of the Paſch, ſome affirming that the Apoſtles kept it one way, ſome another: the Eaſt Church pretending a tradition from S.*Iohn* to hold the Paſch the 14. day of the firſt moneth: the Weſt following a direction from S.*Peter*, to ſolemnize it the firſt Lords day after the firſt Moone following the *Equinoctium.*

3. Neither are all the fathers of this mind, that Chriſt was borne in the daies encreaſing by ordinarie courſe of the Sunne: S.*Ambroſe* hath this ſuppoſition: *Ex eo factum puto, vt nox decreſceret,&c. quia ſol præter conſuetudinem in hac feſtiuitate matutinus illuxit*: Hence it was that the night was leſſened, becauſe the Sunne, beſide his vſuall courſe and cuſtome, did ſhine in the morning, becauſe of this feſtiuall: for if at *Ioſua* his prayer the Sunne ſtood ſtill in the day, *cur non ad Ieſus natiuitatem feſtinus promoueret à nocte*: much more becauſe of Chriſts natiuitie, did he ſooner go forward from the night, *ſer.*16. That the day then encreaſed, and the night decreaſed, when Chriſt was borne, *Ambroſe* thinketh it was extraordinare, beſide the vſuall courſe of the yeere at that time.

10.Error. Fifthly, ſeeing it is euident, that Chriſt died in a yeere of *Iubile*, it being the 28. *Iubile* in number, as is well obſerued in that learned *Concent* of Scripture. And the Prophet *Daniel* ſheweth, that all the Sabbaticall yeeres determined at the death of Chriſt, in whom the true *Iubile* was accompliſhed, well called by the Septuagint, ἐνιαυτὸς ἀφέσεως, the yeere of remiſſion. This appeareth then to be another great error in the Romane Iubile, becauſe they doe count from the yeere of Chriſts natiuitie, which was no yeere of Iubile, and not from the yeere of his death, which was the true Iubile indeed, and concurring with *Moſes* Iubile: So the Prophet *Eſay* ſaith, prophecying of Chriſt: *In an acceptable time haue I heard thee, and in the day of ſaluation I haue helped thee*: This ἡμέρα σωτηρίας, *day of ſaluation*, is the ſame which the Septuagint tranſlate ἐνιαυτὸς ἀφέσεως, *the yeere of remiſſion*, which was the yeere of Iubile.

Dan.9.27. Leuit.25.8. Christ died in a Iubile yeere.

Eſay 49.8.

Leuit.25.8.

THE THIRD PART, OF THE END AND purpoſe of the Papall Iubile.

CONcerning the intent, ſcope and end of this Popiſh deuiſe, we find it to be firſt blaſphemous: ſecondly, ſacrilegious: thirdly, ſuperfluous: fourthly, iniurious: fifthly, couetous.

The Papiſts.

11.Error. The Popes Iubile blaſphemous.

FIrſt, their blaſphemie appeareth in this, that the Pope taketh vpon him to giue full remiſſion of all ſinnes to them, that viſite Rome in the yeere of Iubile perſonally: for theſe are the words of *Clement.*6. his Bull: *Qui baſilicas Apoſtolorum,&c.perſonaliter viſitarent, ſi verè pœnitentes & confeſſi fuerint, ſuorum omnium pleniſſimam obtinerent veniam peccatorum*: They which perſonally viſite the Apoſtles Churches *Peter* and *Paul* at Rome, if they bee truly penitent, and confeſſed, ſhould obtaine moſt full remiſſion of all their ſinnes: *Extrau.commun.lib.5.tit.9.c.6.*

The Proteſtants.

1.Iohn 1.7. Remiſſion of ſinnes not had in viſiting Rome.

*Contra.*1. THus they blaſphemouſly aſcribe full remiſſion of ſinnes to the viſiting of Rome, which is but a ſuperſtitious deuice of their owne, whereas the ſcripture ſaith, *The blood of Ieſus Chriſt purgeth vs from all ſinne*: But the blood or bodie of *Paul* or *Peter*, are not the blood of Chriſt, neither to viſit Rome in perſon, is it the blood of Chriſt: therefore it is blaſphemie contrary to the Scripture to attribute remiſſion of ſinnes, to any other thing, then to the blood of Chriſt.

2. But they imagine, that this helpeth the matter, becauſe this clauſe is inſerted, *if they be truly penitent,&c.*

*Anſw.*1. If then it be repentance that giueth remiſſion of ſinnes, what neede they perſonally viſite Rome? a man may repent as well at home, as at Rome, nay, much better: for their licentious life there and euill example will hinder repentance rather, then prouoke vnto it. 2. True repentance they require not, but popiſh penance, which they make a ſatisfaction for ſinne, which ſhall neuer find remiſſion of ſinne. 3. But if they had, or preſcribed true repentance indeed, yet is it not a cauſe of forgiueneſſe of ſinne, but a conſequence onely thereof, and aſſurance of it to our owne ſoules, and a manifeſtation that we are cleare before God: As S.*Paul* ſaith, hauing deſcribed their true repentance and godly ſorrow, their *care, feare, deſire, puniſhment,&c. In omnibus vos exhibuiſtis puros,&c.* In al things ye haue ſhewed your ſelues pure in this matter. Their outward repentance did ſhew the inward cleering of their conſcience by faith before God.

3. Laſtly, S.*Ambroſe* ſaith vpon theſe words of the Apoſtle, Rom.3.24. *Ye are iuſtified freely*: *Quia nihil operantes, neque vicem reddentes ſola fide iuſtificati ſunt dono dei*: Becauſe they working nothing nor rendring the like, are iuſtified onely by faith through the gift of God, *in 3.cap. ad Roman.* If by

neither working nor rendring any thing,&c. then not by viſiting Rome, or going to celebrate the yeere of Iubile ſhall a man finde remiſſion of ſinnes, but by faith onely.

The Papiſts.

SEcondly, the popiſh Iubile is inſtituted to the honour of *Peter* and *Paul*: as it is extant in the Bull of *Boniface* 8. *Vt beatiſſimi Petrus & Paulus amplius honorentur*: That the bleſſed Apoſtles *Peter* and *Paul* be more honoured, *Extrau.tit.9.c.1.* And in the Bull of *Clement.6.ibid.c.2. Pro ipſorum memoria crebrius recolenda, & reuerentia à cunctis Christi fidelibus eis deuotius adhibenda*: For the more often celebrating of their memorie, and the more deuotion of all the faithfull of Chriſt to bee giuen vnto them. 12.Error.

The Popes Iubile how iniurious.

The Proteſtants.

Confut. FIrſt, this is great ſacrilege, to giue that honour to the Apoſtles, who are but Chriſts ſeruants, which is due vnto the Lord and maſter himſelfe: The Lord ſaith, *My glory will I not giue to another*: The ſame is the deſire alſo of the Saints, *not vnto vs, not vnto vs Lord, but vnto thy name giue the praiſe.* Iſay 42.8. Pſal.115.1.

2. The Iubile was at the firſt inſtitution conſecrated onely as holy vnto God: for as the ſeuenth Sabbaticall yeere was holy vnto God, and is called the *Lords Sabbath*, Leuit.25.4. ſo ſeauen times ſeauen yeere, which was the yeere of Iubile, was holy to God, Leuit.25.12. *it ſhall be holy to you*: that is, in reſpect of your vſe, but holy to the honour of God. It is ſacrilege then to robbe God of his honour, and to conſecrate a Iubile vnto men. Leuit.25.4.12.

The Iubile was not inſtituted to the honour, but onely of the Lord.

3. Saint *Hierome* ſaith: *Nos non dico martyrum reliquias ſed ne ſolem quidem aut lunam, non angelos, archangelos, non Seraphim, Cherubim, & omne nomen, quod nominatur in præſenti ſeculo & futuro, colimus, & adoramus, ne ſeruiamus creaturæ potius, quam creatori, qui eſt benedictus in ſecula*: We do not onely not worſhip and adore the reliques of Martyrs, but not the Sunne or Moone, not Angels, Archangels, Seraphim, Cherubim, or any name named in this world or the world to come, leſt we ſhould ſerue the creature, rather then the creator. And againe, *Quis ô inſanum caput aliquando martyres adorauit, quis hominem putauit deum?* Who, ô mad braine, euer adored the Martyrs, or tooke man to be God? *ad Riparium aduerſ. Vigilantium.* Wherefore by *Hieromes* ſentence all reuerence and diuine adoration is to be giuen onely to the creator, the creature hath no part therein.

4. But what kinde of honour is due vnto Saints, is very well expreſſed, *Synod, Moguntin.cap.45. Sancti qui vita huius curſum beato fine clauſerunt, &c. non eo qui vero deo debetur, ſed eo ſocietatis & dilectionis cultu quo in hac vita ſancti homines, à nobis coli poſſunt*: The Saints, which haue happily ended this life, may be worſhipped of vs, not with that worſhip which is only due vnto God, but by that worſhip of fellowſhip and loue, by the which holy men may be worſhipped of vs in this life, &c. But S. *Peter* and S. *Paul*, while they liued, would haue been aſhamed to haue had Temples, dayes, *Iubile* yeeres to be conſecrate to their name and memorie: *Ergo*, this honour is not due vnto them, now they are dead.

The Papiſts.

THirdly, theſe are the words of the Bull of *Sixtus* 4. *Verum quia poſtmodum, tam nos, quam idem Paulus prædeceſſor noſter animarum ſaluti fidelium intenti, &c. deuotarum perſonarum pulſati precibus diuerſas indulgentias & peccatorum remiſſiones plenarias nonnullis eccleſijs, monaſterijs & pijs locis duximus concedendas*: Becauſe as well we, as our predeceſſor *Paulus*, being intent vpon the ſaluation of mens ſoules, moued thereunto by the prayers of deuoute perſons, haue thought good to grant indulgences, and plenarie remiſſions of ſinnes to certaine Churches, Monaſteries, and godly places: *Extrau.commun.lib.5.tit.9.c.4.* 13.Error.

The Proteſtants.

Confut. FIrſt, hence I inferre, that the Papall inſtitution of Iubile is ſuperfluous, becauſe the Pope preſumeth to giue plenarie remiſſion and full indulgence without a yeere of *Iubile*, and to other places then Rome. Secondly, if hee can do it, and will not, hee is an enemie to the ſaluation of mens ſoules; for as it is in the Bull alleaged before: *hauing an intent to the ſaluation of mens ſoules*, hee granted plenarie indulgences to diuers places: then to denie to giue ſuch indulgences is to neglect and hinder the ſaluation of mens ſoules. Thirdly, it was appointed by the law of *Moſes*, that land, which was ſold and could not be redeemed, ſhould come out in the yeere of Iubile, Leuit.25.28. that bond ſeruants ſhould be ſet free in the yeere of Iubile, *ibid.verſ.40.* If this plenarie freedome and full reſtitution could haue been obtained before, then the yeere of Iubile had been needleſſe: by the ſame reaſon the Popes Iubile is ſuperfluous, ſeeing without it, plenarie indulgence, if hee liſt, may be had. Fourthly, therefore Saint *Hierome* ſaith well: *Non audeo dei omnipotentiam anguſto fine concludere & coarctare paruo terræ loco, quem non capit cœlum; ſinguli quique credentium non locorum diuerſitatibus, ſed merito fidei ponderantur*: I dare not ſhut vp Gods omnipotencie in a ſmall roome, or include him in a little place, whom heauen cannot receiue: euery beleeuer, not by diuerſitie of place, but excellencie of faith is to be meaſured, *epiſt. ad Paulinum.* It is not then neceſſary to viſite Rome in the yeere of Iubile, if Chriſt be preſent euery where by faith to true beleeuers.

The Popes Iubile ſuperfluous.

The Papiſts.

FOurthly, this Papall indiction and promulgation of the Iubile is iniurious: for in the Bull of indulgence, the libertie of the Iubile is granted to thoſe onely, which doe either perſonally 14.Error.

viſite the Apoſtles Churches in Rome, or are *impediti in itinere*, hindred in their Iourney, or *qui in via vel in vrbe deceſſerint*, which are dead in the way, or in the citie: *Clemens 6. Extrau. vbi ſupra.*

The Proteſtants.

Confutat. FIrſt, if none be prouided for in the Bull of Iubile but they that came thither, or would come, and are hindred, or dye in their iourney; what ſhall become of thoſe that neither come thither, nor yet purpoſe it, will ye make them caſtawayes? Alacke then for vs poore ſoules of England, what ſhall we doe? Is the holie father ſo mercileſſe, that he will ſend vs all to Purgatorie, becauſe we will not come to Rome to haue purſes *picked*, I would ſay *purged*? Secondly, if plenarie indulgence be onely had in the yeere of *Iubile*, in what caſe are they that dye before the Iubile commeth? doe they dye in their ſinnes? how is not then this conſtitution moſt iniurious to many poore ſoules, that neuer offended the Pope holy father? Thirdly, but Saint *Peter* (the Popes maſter, though he be an vntoward ſcholler, that will follow his maſter neuer a whit) doth put vs in better comfort, *that in euery nation, he that feareth God and worketh righteouſnes, is accepted with God*, Act. 10. 35. whether he were at Rome, or not, whether he liue to the yeere of Iubile or not. Fourthly, Saint *Hierome* alſo ſaith: *Nequicquam fidei tuæ deeſſe putes quia Hieroſolymam non vidiſti; nec nos idcirco meliores exiſtimes, quòd huius loci habitaculo fruimur*: Thinke not that any thing is wanting to your faith, that you haue not ſeene Ieruſalem, or that wee are any thing better, becauſe wee are there, *epiſt. ad Paulin.* I thinke Rome is no more priuiledged then Ieruſalem: a mans faith may be ſufficient to ſaue him, though he haue ſeene neither, nor yet deſired to ſee or viſite them.

The Popes Iubile how iniurious.

Act. 10. 35.

The Papiſts.

15. Error. FIfthly, it is alſo euident, that the popiſh inſtitution of the Iubile was rather for lucre of ſiluer, then of ſoules; that the end thereof is rather couetous, then religious; of *greedines* more then *godlines*.

The Proteſtants.

FIrſt, 1. To what end elſe was their Iubile brought from 100. yeeres to 50. from 50. to 25. from 25. to 10. as I haue before ſhewed, but onely becauſe they found the Iubile profitable, and ſought their owne gaine? 2. What elſe moued *Sixtus* 4. to reuerſe diuers graunts of plenarie indulgence, but as it is expreſſed in the Bull, *Ne populorum concurſus ad eccleſias ante dictas retardari aut ipſius anni Iubilæi celebritas minui, vel intermitti poſſet, &c.* Leaſt the concourſe of people to the ſaid Churches might be hindred, or the celebritie of the *Iubile* yeere empayred or intermitted, &c. and by this meanes their gaine ſhould decreaſe, and their aduantage be diminiſhed: for that is the cauſe indeede, if they would ſpeake out, and not diſſemble the matter. 3. When as *Clemens* the 6. firſt reduced the Iubile to fiftie yeeres, *anno* 1350. there were numbred euery day of ſtrangers going and comming to Rome fiue thouſand, and a thouſand poore people wayting daily at the Popes pallace for their pardons; Can it be thought otherwiſe but this was very beneficiall to the Pope? *Calixtus* the 3. is found to haue left an hundred and fifteene thouſand ducates to his ſucceſſor, that hee had ſcraped together by Pardons and Indulgences, *ex Balæo, &c.* Let all men now iudge, what maketh the Pope ſo earneſt in maintaining his Iubile. 4. I conclude then with *Hierome*, whoſe ſaying may very fitly be applied to the Romane Clergie: *Nunc ſub religionis titulo exercentur iniuſta compendia, & honor nominis Chriſtiani fraudem magis facit, quam patitur: plenis ſacculis morimur diuites, qui quaſi pauperes viximus*: Now vnder pretence of religion vniuſt gaine is exacted, and the honor of Chriſts name doth offer deceit rather, then ſuffer it, and many dye with full coffers, that while they liued made profeſſion of pouertie, *Hier. ad Ruſticum.*

The Popes Iubile inſtituted for gaine.

THE FOVRTH PART, OF THE MANNER of ſolemnizing the Popiſh Iubile.

IN this laſt and fourth part I doe obſerue theſe particular errors: that the manner it ſelfe obſerued in the Romane Iubile, is firſt ſuperſtitious: ſecondly, idolatrous: thirdly, ambitious: fourthly, ſcandalous: fifthly, ridiculous.

The Papiſts.

16. Error. FIrſt, their ſuperſtition herein appeareth, in that they enioyne men in the yeere of Iubile to come onely to Rome to viſite the Churches of *Peter* and *Paul*, and of Saint *Mary* the greater, and the *Laterane* Church, which *Conſtantine* did erect to the honor of our Sauiour, being baptized, by *Silueſter*, and ſo healed of his leproſie: which *Silueſter* alſo did conſecrate with a new kinde of Chriſme; *Clemens 6. Extrau. vbi ſupra.*

The Proteſtants.

Confutat. FIrſt, Pope *Clement* by his leaue coucheth heere three great vntruths together: firſt, that *Conſtantine* was baptized by *Silueſter*: ſecondly, at Rome: thirdly, in the beginning of his Empire, while *Silueſter* was yet liuing: whereas he was baptized firſt by *Euſebius*: ſecondly, at Nicomedia: thirdly, in the 31. yeere of his raigne, *Silueſter* being dead long before: *Euſeb. lib. 4. de vit. Conſtant. in. Ruffin. lib. 2. c. 11.*

Conſtantine when baptized, where, and by whom.

Secondly, that *Silueſter* did *nouo Chriſmationis genere, &c.* with a new kinde of Chriſme dedicate the *Laterane* Church, it alſo ſauoureth. 1. It could not be a new kind of Chriſme, ſeeing your forged

*Fabian,epiſt.*2. before this maketh mention of Chriſme, and telleth vs, (if wee will credit him vpon his word) that *Ieſus poſtquam cœnauit,&c. diſcipulos docuit chriſma conficere*, That Chriſt after he had ſupped, taught his Apoſtles to make Chriſme. 2. Their Chriſme ſeemeth to haue bin in no great account long after *Syluesters* time: for *Ambroſe* vpon theſe words, 2.Cor.1.19. *God hath annoynted vs*, doth thus interprete: *Vnxit nos Deus, id eſt, dedit regiam honorificentiam, ſicut dicit Petrus.* God hath annoynted vs, that is, giuen vs a kingly honor, as *Peter* ſaith, &c. He vnderſtandeth a ſpirituall annoynting: if he had thought any other kinde of Chriſme or annoynting neceſſary, hee had occaſion here offered to ſpeake of it.

Thirdly, Rome is no more priuiledged then Ieruſalem, nor Italy then Iudea: but of theſe Chriſt ſaith, that the true *worſhippers of God ſhall neither worſhip him at Ieruſalem, nor in that mountaine, &c.* If it be not neceſſary to goe to Ieruſalem to worſhip, neither is it to viſite Rome. And *Moſes* ſaith, *Neither is it beyond the ſea, that thou ſhouldeſt ſay, who ſhall goe ouer the ſea for vs to bring it to vs?* We neede not then goe ouer the ſea to Rome to ſeecke Chriſt.

Ioh.4.21.
Deut.30.13.

Fourthly, *Hierome* well ſaith: *Illa expetenda eſt ciuitas, non quæ occidit prophetas, & Chriſti ſanguinem fudit, ſed quam matrem ſanctorum Apoſtolus clamitat*: That citie is to be deſired, not which killed the Prophets, and ſhed Chriſts blood, but which the Apoſtle calleth the mother of the faithfull: *epiſt. ad Paulin.* But Rome as well as Ieruſalem hath killed the Prophets and Apoſtles. And againe, *Hierome* in the ſame place to the ſame purpoſe alleageth theſe Scriptures: *The ſpirit bloweth where it liſteth, The earth is the Lords, and the fulnes thereof, Deſijt tantum notus eſſe in Iudæa deus, in omnem terram exiuit ſonus Apoſtolorum*: God hath ceaſed onely to be knowne in Iudea, the ſound of the Apoſtles is gone forth into all lands. Laſtly, concerning the citie of Rome, *Hierome* doubteth not in his time to call it Babylon: *Gaudeo cum in Babylone inuenitur Daniel, &c.* I am glad that in Babylon is found *Daniel, Ananias, Azarias, Miſael.tom.4.epiſt. ad Principiam.* Wherefore ſeeing the Lord biddeth vs come forth of Babylon, what reaſon haue Chriſtians to aſcend to worſhip in Babylon?

Rome no more priuiledged then Ieruſalem.
Ioh.3.8.
Pſal.24.1.
Reuel.18.4.

The Papiſts.

17.Error.

SEcondly, their idolatrie is manifeſt, where the Bull maketh mention of the image of Chriſt in the Church of Laterane, *quæ toti populo deuotius veneranda*, which is deuoutly of all the people to bee worſhipped: *Clemens.6.Extrau.* as before.

The Proteſtants.

The Popes Iubile idolatrous.

Confutat. FIrſt, it is not ſafe nor lawfull to haue the image of Chriſt, as may appeare by theſe reaſons, firſt the ſeuenth councell of Conſtantinople thus reaſoned vpon theſe words of Chriſt, *this doe in remembrance of me*: *Ecce viuificantis illius corporis imaginem totam, panis ſubſtantiam*: Behold the whole image of that quickening bodie, the ſubſtance of bread. *ex ſynod. Nicen.2.action.6. tom.3.*

Whether it be ſafe to haue the image of Chriſt.

2. *Epiphanius* comming into a Church at Anablatha, and ſeeing the picture of Chriſt hanging in a cloth thus reporteth: *Cum hoc vidiſſem in eccleſia Chriſti contra authoritatem ſcripturarum, hominis pendere imaginem, ſcidi illud*: When I ſaw in the Church of Chriſt againſt the authoritie of ſcriptures a mans picture hanging, I cut it in peeces, and aduiſed rather to wrap a dead corſe in it: *epiſt. ad Ioann. Hieroſolym.* And he addeth further: *Præcipias in eccleſia Chriſti huiuſmodi vela, quæ contra religionem noſtram veniunt, non appendi*: Command that ſuch painted clothes, which are againſt our religion, be not hanged vp.

3. Saint *Ambroſe* ſaith: *In eccleſia vnam imaginem noui, hoc eſt, imaginem Dei inuiſibilis, &c.* In the Church I know one onely image, that is, the image of God inuiſible, of the which the Lord ſaid, *Let vs make man according to our image.* That image whereof it is written: *Chriſt is the ingrauen image of his perſon*: *orat. in Auxent.* Then no viſible image of God or Chriſt is to be retained: which is made by it ſelfe as a repreſentation of Chriſt, vnleſſe it be for the ſetting forth of ſome hiſtoricall act of Chriſts: for then Chriſt is portracted, not by way of any ſpeciall reſemblance, but with relation to the demonſtration of ſome thing acted.

Gen.1.26.
Heb.1.3.

Secondly, if it be not lawfull to haue the image of Chriſt, much more vnlawfull is it to worſhip or adore it: 1. it is contrary to the ſecond commandement to make the likenes or image of any thing to fall downe and worſhip it. 2. The Angell, who is to be preferred before a dead image, would not ſuffer Iohn to worſhip him, but bid him *worſhip God.* 3. We haue the decree of a generall councell againſt the adoration of images, *Conſtantinop.7.ex Nicen.2.action.6.tom.6.* *Qui imaginem ab hoc die ſibi auſus fuerit parare, vel adorare in eccleſia, &c.* He that from henceforth dare prepare to himſelfe or adore an image in the Church, if a Cleargie man, let him be depoſed; if a lay man, let him be accurſed. See more of both theſe queſtions. *contra.9.qu.5.artic.2.3.*

Reuel.22.9.

The Papiſts.

3. THis deuiſe of the Popes Iubile ſauoureth of ambition, in that he arrogateth this power in proclaiming the Iubile, and diſpenſing indulgences as proper to himſelfe: for this is their ſtile: *Statuentes de fratrum conſilio & apoſtolica plenitudine poteſtatis, &c.* Ordaining by the aduiſe of our brethren (the Cardinals) and the fulnes of our Apoſtolike power: And againe: *Quem quidem theſaurum per Petrum cœli clauigerum eiuſque ſucceſſores in terris vicarios commiſit, &c.* Which treaſure of the Church, Chriſt hath committed to be diſpenſed by *Peter* the key-bearer of heauen, and his ſucceſſors his vicars in earth: *Clemens 6.extrau.vbi ſupra.*

18.Error. The inſtitution of the Popes Iubile ſauoureth of ambition.

The Proteſtants.

Reuel.3.7.

*Confutat.*1. THe Scripture ſaith, that Chriſt onely hath the *key of Dauid, which openeth, and no man ſhutteth,* The adminiſtration and diſpenſation of the keyes is no more committed to *Peter*, then to the reſt: for Saint *Paul* ſaith, *that the Church is built vpon the foundation of the Apoſtles,* None are excepted: whereupon Saint *Hierome* ſaith, *Eccleſia ex aequo fundatur ſuper omnes Apoſtolos:* The Church is equally founded vpon all the Apoſtles. *aduerſ. Iouinian. lib.*1.

Epheſ.2.20.

Matth.28.22. Epheſ.4.16. Chriſt needeth no Vicar.

2. Neither Saint *Peter*, nor yet the Pope need to be Chriſts vicar, for he hath promiſed himſelfe to be with vs to the end of the world. And therefore by Saint *Paul*, our Sauiour is compared to the head, *by whom all the body is coupled together.* That as the head needeth no vicariall ſubſtitute in the bodie, no more doth Chriſt in his Church.

The Pope not *Peters* ſucceſſor.

3. Neither can the Pope chalenge to be Saint *Peters* ſucceſſor, vnleſſe he ſucceeded him in life and doctrine: as Saint *Ambroſe: Non habent Petri haereditatem, qui fidem Petri non habent:* They haue not *Peters* inheritance, that haue not *Peters* faith.

The Pope not greater then other Biſhops in their dioceſſe.

4. Howſoeuer it is, the Biſhop of Rome hath no more authority then other Biſhops haue, as Saint *Hierome* ſaith: *Vbicunque fuerit epiſcopus, ſiue Eugubij, ſiue Conſtantinopoli, ſiue Alexandriae, einſdem meriti, eiuſdem eſt ſacerdotij, &c. potentia diuitiarum & paupertatis humilitas vel inferiorem, vel ſubliniorem epiſcopum non facit: Caeterum omnes Apoſtolorum ſucceſſores ſunt, &c, quid mihi profers vnius vrbis conſuetudinem, &c.* Whereſoeuer a Biſhop is, whether at Eugubium, at Conſtanſtinople, or Alexandria, he is of the ſame worthines, of the ſame prieſthood: the power of riches, and baſenes of pouertie make not an higher or inferior Biſhop: but they are all the ſucceſſors of the Apoſtles, &c. what do you alleage the cuſtome of one Citie? *ad Euagr.* If then a Iubile were to be celebrated among Chriſtians, the Biſhop of Rome hath no more power to preſcribe the ſame, then other Biſhops haue in their dioceſſe: it is but a tricke of his ambitious humor, thus to perke aboue other his fellow Biſhops.

The Papiſts.

19. Error. The Popes Iubile ſcandalous in reſpect of the Iewes.

4. THe popiſh inſtitution of the *Iubile* is alſo ſcandalous to the Iewes, and is a cauſe to harden and confirme them in their blindnes: 1. for when will they learne to know Chriſt, and acknowledge the Meſſias to be come, when they ſee their owne ceremonious obſeruations yet to be in force, and the Iubile, which was a type of the true Iubile and yeare of remiſſion in Chriſt, to be ſo ceremoniouſly obſerued?

2. Saint *Ambroſe* writeth a vehement Epiſtle to *Theodoſius*, diſſwading him from repayring a Iewiſh ſynagogue, which was burnt, and amongſt other excellent perſwaſions he thus ſaith, *Quomodo poterit nos Chriſtus iuuare, qui pro Iudaeis aduerſus Chriſtum militamus:* How can we thinke, that Chriſt ſhould helpe vs, which doe warre with the Iewes againſt Chriſt? *epiſtol.*29. And what is this elſe, but to fight for the Iewes againſt Chriſt, in ſeeking to nouriſh their obſtinacie by retaining and reuiuing of their ceremonies?

3. Saint *Paul* ſaith, 1. Cor. 10.32. *See that you giue no offence to the Iewes: Origen* alſo ſaith; *Qui ſcandali conſcius eſt animam dabit pro anima eius, quem ſcandalizauit:* He that is guiltie of offence, ſhall giue his ſoule for his, whom he offended. *Hom.*10. *in Exod.* Looke to it then ye Romaniſts, that by your ſuperſtitious rites doe not onely offend the people of God, but doe obdurate the hard hearted Iewes, how ye will make anſwere for this your doing before the tribunall of Chriſt.

The Papiſts.

20. Error. The ceremonies of the Popes Iubile ridiculous.

LAſtly the manner of their Iubile pompe, and oſtentation is ridiculous: as may appeare by theſe particulars.

1. The Pope going vpon the Natiuitie eeuen, to the Chappell of the Apoſtolicall pallace, falleth downe vpon his knees before the ſacrament, powring incenſe vpon it.

2. Certaine waxe candels, are lighted, and giuen to the Pope and Cardinals weighing each three pound a peece, with the which they go in proceſſion.

3. Then the Pope from thence is carried in his chaire vpon mens ſhoulders to Saint *Peters* gate, where he goeth vp into a higher ſeat.

4. The Pope ſtriketh three blowes vpon the gate with a golden hammer.

5. Then he pronounceth theſe verſes: *Open vnto me the gates of iuſtice, &c. Lord I will goe into thy houſe, &c.*

6. The Church gate being walled vp, then the maſons with tooles breake it downe, and ſpeedily all the people as in the twinkling of an eye, moued with deuotion do carry away all the rubbiſh and morter.

7. Then the Pope ſaith this verſicle: *This is the day which the Lord hath made, let vs reioyce and be glad in it, &c.*

8. Then the Pope prayeth thus: Lord, who by thy ſeruant *Moſes* didſt appoint for thy people of Iſraell the yeere of Iubile and remiſſion of ſinnes, grant to vs thy grace, &c. happily to begin this yeere of Iubile, &c.

9. Then the Pope entring by the gate of the Church, is borne in his chaire by the officers to the high altar in Saint *Peters* Church.

10. Then he deſcendeth, and prayeth before the altar; then he aſcendeth into an other ſeate higher and more eleuated: *ex libr. ceremoniar. ann. Iubilei, &c.*

*Confutat.*1. Where hath the Pope learned to worſhip a wafer cake or a peece of bakers bread? for if he thinke it is the bodie of Chriſt, he maketh S. *Peter* a lyar, who ſaith, *Whom the heauens muſt containe, vntill the time that all things be reſtored.* 2. Chriſt, whereſoeuer, is in his humanitie to bee worſhipped of Angels, Heb.1.6. *Let all the Angels of God worſhip him:* If you can ſhew vs, that euer Angels worſhipped the bread in the ſacrament, we are ſatisfied. 3. As Chriſt ſaith, *Me you ſhall not haue alwaies*, that is, to annoint with oyle, as this woman now doth: no more haue wee now the bodie of Chriſt to powre incenſe vpon it.

1. Actes 3.21. Incenſe not to be powred vpon the ſacrament. Marke 14.9.

1. Candles are made to giue light in the darkneſſe of the night, not to bee ſet vp in the day: *Her candle is not put out by night.* 2. As the ciuill vſe of candles and lights in houſes, ſo was the religious vſe in the tabernacle: the lamps ſerued for the night: *yet the light of God went out*, that is, toward the morning.

2. Prou.13.18. 1.Sam.3.3.

3. The Prophet *Dauid* ſaith, *I will come into thine houſe in the multitude of thy mercies, and in thy feare worſhip toward thy holy temple:* How much vnlike is the Pope to this kingly Prophet: hee commeth to Gods houſe in feare and humilitie, the Pope is carried vpon mens ſhoulders: *Dauid* daunceth before the Arke going on foote, 2.Sam.6.16. the Pope diſdaineth to go on foote, or to ride on horſe, but maketh men his vaſſailes, to take him vpon their backes.

3. Pſalm.5.7.

4. What meaneth this knocking thrice vpon the gate? 1. if it be but the gate of S. *Peters* Church, the Clarke or Sextin hath the keyes, which are at the Popes commandement, he need not knock ſo often. Secondly, if it repreſent the gate of Paradiſe, hee hath the keyes himſelfe, and may enter without knocking. 3. Or if the Angels keepe Paradiſe gate, as they did the terreſtiall Paradiſe with a fiery ſword; the Pope need not knocke as a ſuter, ſeeing he taketh vpon him to be a commander of Angels: as *Clement* the ſixth in his Bull, ſaith thus: *mandamus Angelis, &c.* wee command the Angels, &c.

4.

5. Firſt, if they be the gates of iuſtice, which you would haue opened, they are for the iuſt and righteous to enter into: I doubt then that the Pope with his Cardinals, and many of his retinue muſt ſtand by, that ſuffer ſuch iniuſtice and vncleanneſſe to be committed vnder their noſes, being acceſſary vnto it themſelues, in ſpilling the blood of many innocent ſoules, robbing of mens purſes with their Iubile illuſions, and ſuffering the Citie to abound with adulterie and ſodomitrie. 2. How can he ſay, *I will come into thy houſe*, when it is S. *Peters* Church, and conſecrated to his honour: but God will haue no partner in his houſe. 3. And doe ye thinke that the gates of Gods houſe are open onely at Rome, and is the *ſcala cœli* there onely pitched, to climbe vp to heauen by?

5.

6. If Paradiſe gate be but mured vp with a maſons wall, what need the Pope be ſent for to make a way with his Iubile hammer: a maſon with his tooles may ſuffice to enter.

6.

7. And it is falſe that the Lord made that day or yere of Iubile, it was *Boniface* the eighth, not God, nor yet a good man, who firſt conſtituted the Iubile euery hundred yeere after the example of the Roman heatheniſh plaies, that were celebrated euery hundreth yeere: of this Pope it is ſaid, he entred like a fox, raigned like a lion, died like a dog.

7.

8. *Moſes* indeed by Gods commandement erected a Iubile for the Iewes: if the Pope will alſo be a Iubile maker for Chriſtians, let him ſhew his warrant, as *Moſes* could: and if you imitate *Moſes* Iubile of fifty yeeres, why doth Pope *Clement* the eighth, in his late Bull commend the hundreth yeere of Iubile, which was no conſtitution of *Moſes*?

8.

9. And muſt the Pope be borne on mens ſhoulders in the Church, doth hee enter in pride by the gate of humilitie: and vniuſtly making mens ſhoulders as aſſes backes, who are his brethren, to come in by the gate of iuſtice?

9.

10. And can he not be contented to be higher then men, riding vpon their ſhoulders, but hee muſt alſo be higher then God ſitting aboue his altar: what intollerable pride is this? the Angels, that would ſit in Gods throne were caſt downe; and this prince of pride, that will ſit higher then his maker aboue the altar, muſt looke for a downe fall.

10.

It is well noted by *Gregorie* vpon theſe words of the Lord ſpoken to *Ezechiel: Stand vpon thy feete: Stans propheta viſionem ſpiritualem vidit:* The Prophet ſtanding doth ſee the ſpirituall viſion, *hom.9. in Ezech.* And the Prophet *Dauid* ſaith, *The humble will he teach his way:* therefore it is not like that God will reueale his ſecrets to the Pope ſitting in the chaire of pride.

Ezech.2.1. Pſalm.25.9.

Thus we ſee, with what ridiculous toyes and ſuperſtitious ceremonies the Pope beginneth, and endeth his yeere of Iubile; ſo that as *Auguſtine* well ſaith, as hee is alſo cited in their owne decrees, *Dict.12.c.12. Tolerabilior eſt conditio Iudæorum, qui licet tempus libertatis non agnouerint, legalib. tamen ſacramentis, non humanis præſumptionibus ſubijciuntur:* So that the condition of the Iewes is more tolerable, who although they knew not the time of libertie, yet are ſubiect to legall ſacraments, not humane preſumptions.

Let vs here ſee the iudgement and practiſe of other Churches concerning this Iewiſh inſtitution of the Iubile, and going in pilgrimage to Rome for that cauſe.

1. *Gregorie Nyſſenus* doth by many forceable perſwaſions dehort from going in pilgrimage to Ieruſalem: *Quid plus eſt habiturus, qui locos illos adit*, What is he like to haue more, that goeth to thoſe places? as though the ſpirit of God be onely at Ieruſalem, and cannot come to vs? If there were more grace at Ieruſalem, *Illic viuentium peccatum non tam frequens eſſet*, They which liue there would not

Orat. de iis, qui adeunt Ieruſal.

ſo abound in ſinne,&c. and ſo he concludeth, *counſel the brethren, vt è corpore peregrinentur ad Dominum*, that they goe in pilgrimage out of the bodie to the Lord, not out of Cappadocia to Paleſtina: All this may be fitly applied againſt thoſe, which viſit Rome for the Iubile ſake: Rome is no more priuiledged then Ieruſalem, neither are they which liue there more holy, then were then the inhabitants of the other.

Elucidor.error.c.a.err.12. The rude Muſcouites are herein better aduiſed: they allow neither of indulgences, nor Iubiles, as *Sacranus* reporteth: and the reaſon is, as *Faber* writeth: *Vt ne ſcintillam veteris & aboliti Iudaiſmi obſeruent*, That they obſerue not any iot of aboliſhed Iudaiſme: whereof it is, that they will not ſuffer a Iew to remaine among them, though they would offer them millions.

Vid.Anton. 2. *Antonius* that ancient Egyptian Monke thus deliuereth his opinion of pilgrimages: *Nulla nobis proficiſcendi neceſſitas imminet: in omni ſede terrarum conſtituta ſunt regna cœlorum*: We haue no neceſſitie to trauell, in euery land the kingdome of heauen is appointed, as the Lord ſaith in the Goſpell, the kingdome of God is within you, &c. Then the celebration of the Iubile is no cauſe to draw people to Rome, if at home the kingdome of heauen be open.

Harm.p.616. Ibid.p.530. 3. Latter confeſſ. of Heluetia.c. *We ſhould ſeeme to ſet vp Iudaiſme againe, if we ſhould multiplie ceremonies*. Auſpurg.c.7. *Many were deceitfull through a peruerſe emulation of the Leuiticall ceremonies*. But the inſtitution of the Iubile is a plaine ſetting vp of Iudaiſme, and an emulating of their ceremonies.

Decret.Gregor lib.3. tit.34.c.7. Iohn 4.23. 4. *Innocentius* 3. one of their moſt learned Popes, thus aduiſeth a certaine Biſhop, who had made a vow to goe to Ieruſalem: *Iam impletum eſt illud verbum Dei dicentis*: Now is fulfilled that ſaying of God: *The houre commeth and now is, when neither in this mountaine, nor at Ieruſalem they ſhall worſhip my father, but the true worſhipper ſhall worſhip the father in ſpirit*: Whereupon he thus inferreth: *Videri poteras, quod non minus in tua eccleſia, quam in orientali terra proficeres pijs orationibus*: Thou mighteſt ſeeme to profit no leſſe by thy godly prayers in thine owne Church, then in the Eaſt countrey, &c. And by the ſame reaſon as well may a man ſerue God at home, as in going to ſee the Iubile at Rome. And concerning the inſtitution of the Iubile, their owne *Maſſonius* maketh couetouſneſſe the cauſe thereof, ſpeaking of the gold and riches, *Quas pontifex populuſque Romanus illo Iubileo congeſſere*, which the Biſhop (namely *Boniface* 8.) and the people of Rome gathered in that Iubile. And *Binius* ſaith of the ſame Pope, that hee was, *vir ſupra modum ambitioſus*: A man ambitious beyond meaſure? Is it not like to be a faire child, that is begotten of two ſuch monſtrous mothers, couetouſneſſe and ambition?

And thus much of the firſt controuerſie of the Romane Iubile, and the ſeuerall parts thereof.

THE SECOND CONTROVERSIE, OF INDVLGENCES AND IVBILE PARDONS.

THis controuerſie is deuided into eight ſeuerall parts. Firſt, of the name of Indulgence. Secondly, whether there be any Indulgences, and of the Spirituall treaſure of the Church. Thirdly, what Indulgence is. Fourthly, of the diuers kindes of Indulgences. Fifthly, of the fruite and vtilitie of Indulgences. Sixthly, to whom the power of granting Indulgences belongeth. Seuenthly, of the diſpoſition of them that muſt receiue Indulgences. Eightly, whether Indulgences do any way profit the dead.

THE FIRST PART, OF THE NAME OF Indulgence.

The Papiſts.

21.Error. Iſay 6.61. 1.Cor.7.6. BEllarmine taketh this word Indulgence to ſignifie *remiſſionem pœnarum, quæ remanent luendæ poſt remiſſionem culparum*: The remiſſion of the puniſhments, which remaine to be ſatisfied for, after the remiſſion of the faults, *lib.1. de Indulg.c.1.* And whereas hee produceth two ſignifications of this word: that firſt it betokeneth remiſſion. 1. *Prædicare captiuis indulgentiam*: To preach indulgence to the Captiues. Secondly, it ſignifieth facilitie, *This I ſpeake by way of indulgence or conceſſion, &c.* Of theſe two ſignifications, they make one, compounding them together: and ſo take Indulgence for a remiſſion of the puniſhment onely of fauour, *Bellarm. ibid.*

The Proteſtants.

FIrſt the place alleaged out of *Eſay* is directly againſt them, for S.*Luke* interpreting that place, readeth for Indulgence, [illegible] *remiſſion of ſins*, not of the puniſhment only: ſo then Indulgence properly ſignifieth remiſſion of ſinnes.

Secondly, the place alleaged out of S.*Paul* is impertinent: for there Indulgence is taken for *conceſſion*: as *Peter Lombard* very well ſheweth that Indulgence is taken three waies, for *remiſſion*, *permiſſion*, *conceſſion*, *lib.4.diſt.26.liter.d.* and hee vnderſtandeth S.*Paul* to ſpeake here of *conceſſion*: but it is very improper to take *Indulgence* for *conceſſion, licence or a grant*, when wee ſpeake of ſinnes and the paine due vnto them, which both are pardoned, not by *conceſſion*, but by *remiſſion*.

Thirdly, the Fathers ſo vnderſtand *Indulgence* for the *remiſſion* of the ſinne it ſelfe, as *Auguſtine*: *Securus ſum, quando me correxero, dat Deus Indulgentiam, &c.* I am ſecure, if I doe amend my ſelfe, God will giue me Indulgence, *Serm.16.in Matth.* And againe, *Vt ad peccatorum mereamur Indulgentiam peruenire, &c.* That we may be meete to come or attaine to the Indulgence of our ſinnes: *Serm. de tempor.210.*

Fourthly, ſometime Indulgence is otherwiſe taken, but then it ſignifieth a *conceſſion* of reward, not a *remiſſion* of puniſhment, as *Ambroſe* taketh it: *Hora vndecima intromiſſos in vineam totius diei operarijs diuina indulgentia exaquauit*: The diuine Indulgence did make them, which were ſent into the vineyard at the eleuenth houre equall to them, which laboured all day.

Of the acception and vſe of this word indulgence.

Fifthly, the Ciuill law, which he wreſteth to the contrarie, ſo taketh this word *Indulgence*, for a whole remiſſion of puniſhment and fault committed againſt the law: the law maketh two kinds of Indulgences: there is *Indulgentia generalis vel ſimplex*, a generall or ſimple Indulgence; and *indulgentia ſpecialis*, a ſpeciall indulgence: the ſimple or generall indulgence did not remit all the puniſhment: as *Cod.lib.9.tit,51.leg.2.Antonin. Non ideo quod indulgentia mea pœna metalli liberatus eſſet, etiam bonorum reſtitutionem impetrauit*: Becauſe by my Indulgence hee is freed from the mettall mines, he hath not therefore obtained reſtitution to his goods. But the ſpeciall indulgence remitted both the penaltie and the infamie, *ibid.leg.10.Dioclet.* And *leg.4. Alexander. Ex indulgentia reuerſus non tenetur creditoribus*: He that is returned from exile by indulgence, is not bound to his creditors: And *Leg.1.Antonin.* This ſpeciall indulgence was *in integrũ reſtitutio*: a reſtitution to the whole: *Vt ſcias quid ſit in integrum reſtituere: honoribus & ordini tuo & omnibus cæteris te reſtituo*: That you may know, what it is to reſtore wholly: I reſtore thee to thy order, to thy honour, and all the reſt: this then is the ſentence of the law: *Sententia ſeueritas cum cæteris damnis tranſigere videtur*: The ſeueritie of the ſentence doth paſſe together with all other dammages and inconueniences, *Cod.lib.2.tit.12.leg.4.Seuer.* That is, where the penaltie of the ſentence was remitted, there all other inconueniences as the infamy, diſhonour, tranſgreſſion, offence, were releaſed, which were ſequels of the ſentence: *ex quo pœna remiſſa, & ſequela pœnæ, quæ eſt infamia*: The penalty being remitted, the ſequell thereof, which is ỹ infamy, is pardoned: ſo ſaith the law, *Cod lib.2.tit.12.leg.3.in gloſſ.*

THE SECOND PART, WHETHER THERE BE any Indulgence in the Church.

THis part hath two queſtions. Firſt, of the ſpirituall treaſure of the Church. Secondly, of the power in diſtributing the ſame.

THE FIRST QVESTION, OF THE SPIRITVALL treaſure of the Church: which is diuided into foure propoſitions.

THE FIRST PROPOSITION, WHETHER GOOD workes be meritorious and ſatisfactorie.

The Papiſts.

THis propoſition is affirmed by *Bellarmine*, that there is a double price in good workes, namely of merit and ſatisfaction, the firſt procureth the reward, the ſecond redeemeth the puniſhment. 22.Error.

Firſt, good workes are ſatisfactorie. 1. Almes, Toby 4.10. *Almes deliuer from death.* Eccleſiaſticus 3.33. *As water quencheth fire, ſo almes take away ſinnes.* 2. Faſting is ſatisfactorie, as appeareth by the example of the Niniuites. 3. Prayer doth ſatisfie for ſinne, as Matth.6.12. *We pray for forgiuenes of ſinnes*: and by this petition ſatisfie for our veniall ſinnes.
1 Tob.4.10.
2 Eccleſ.3.33
3 Matth.6.12

Secondly, the ſame good workes likewiſe are meritorious. 1. Almes, Matth.25.34. *Inherit the kingdome prepared for you, for when I was hungrie, ye gaue me meate.* 2. Faſting doth merit, Matth.6. verſ.8. *Your father, which ſeeth in ſecret will reward you openly.* 3. So likewiſe God is ſaid, verſ.6. *To reward prayer openly.*
1 Math.25.34
2
3 Math.6.6.

The Proteſtants.

Confutat. FIrſt, the places alleaged proue no ſatisfaction in our workes. 1. You muſt bring better Scripture then Toby or Eccleſiaſticus (which are not Canonicall) to confirme a poynt 1 of faith: and yet wee denie not but almes may be ſaid to deliuer, not as cauſes of our deliuerance, Pſal.41.1. but as liuely ſignes of our faith, whereby wee are deliuered, as, *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhall deliuer him*: a man is firſt made bleſſed by the not imputation of his ſinnes by Pſal.32.1. faith. This bleſſednes is teſtified by his charitie, and rewarded of God in mercie by deliuerance.

2 Ionas 3.10. 2 The Niniuites faſting ſatisfied not for their ſinne, but only teſtified their repentance, *God ſaw their workes, that they turned from their euill waies*: which repentance God accepted in mercie: otherwiſe how could the Niniuites being idolaters and ignorant of God, merit or ſatisfie.

3 3. The Lords prayer ouerthroweth ſatisfaction: for we conclude, *for thine is the glorie*: we take not the glorie to our ſelues, but aſcribe all to God: forgiuenes of the debt is of mercie; where then there is *remiſſion* of grace, there can be no *ſatisfaction* of worthineſſe.

Secondly, prayer, almes, faſting, are rewarded we grant, but not for the worthineſſe of the worke, but thorough the gracious acceptance of God. Firſt, the kingdome *is prepared from the foundations of the world*, Matth. 25.34. How then can it be merited? Secondly, *When wee haue done all that we are commanded, we muſt ſay we are vnprofitable ſeruants*, Luke 17.10. Thirdly, Saint *Ambroſe* ſaith, *Nulla* De vocat.gent lib.1.cap.5. *poſſe tam præclara opera exiſtere, quibus hoc, quod gratis tribuitur, per retributionis iudicium retribuatur*: There can be no ſuch excellent workes, to the which, that which is freely giuen, is rendred by the right of retribution, &c. But of this queſtion of the merit and ſatisfaction of good workes, wee haue treated before in the controuerſie of good workes, that it were needleſſe and ſuperfluous now to handle the ſame matter againe, whither I referre the Reader.

THE SECOND PROPOSITION, WHETHER GOOD workes, as they are ſatisfactorie, may be applied vnto others.

The Papiſts.

23.Error. BEllarmine alleageth Scripture to proue that good workes as they are meritorious, cannot bee communicated to others, which wee willingly grant, for a man cannot merit for himſelfe, much leſſe for others: but to confirme this propoſition, that one may ſatisfie for another, he alleageth no Scripture at all, *lib. 1. de Indulgen. c. 2. propoſ. 2.*

The Proteſtants.

THe contrarie is moſt euident out of Scripture, that all which a man can doe is little enough, yea and too little for himſelfe, much leſſe can he ſatisfie for another.

Matth.25.9. Matth. 25.9. The wiſe Virgins make this anſwere to the fooliſh, *We feare there will not be enough for vs and you*: whereupon *Auguſtine* thus writeth: *Vnuſquiſque pro ſe rationem reddet, nec alieno teſtimonio quicquam adiuuatur apud Deum, cui ſecreta cordis apparent, & vix ſibi quiſque ſufficit, cui teſtimonium perhibeat conſcientia ſua*: Euery man ſhall giue account for himſelfe: neither is a man helped by anothers teſtimonie before God, to whom the ſecrets of the heart are euident: euery man ſcarce ſufficeth for himſelfe, to whom his owne conſcience doth beare witneſſe: *ſerm. 22. in Matth.*

One cannot ſatisfie for an other. But if the other words, that follow, be obiected: *Goe to them rather that ſell, and buy for your ſelues*, Matth. 25.9. *Origen* ſhall make anſwere, who vnderſtandeth by thoſe that *ſell*, the Doctors and Teachers of the Church: *Non omnium habentium oleum, eſt etiam dare ex eo aliis, &c.* It is not the part of all that haue oyle to giue to others, but it belongeth only to them, which are appointed to ſell it: *Congregauit aliquis doctrinam, quæ ei ſufficit ad bene viuendum, non tamen, vt doctor fieri poſſit*: One hath gathered doctrine, which may be ſufficient for himſelfe to liue well, but not to be a Doctor or teacher to others: *Tract. 32. in Matth.*

THE THIRD PROPOSITION, OF THE SPIrituall treaſure of the Church.

The Papiſts.

1 Acts 20.28. IT is affirmed that there is an infinite treaſure of the ſatisfactions purchaſed by the paſſion of Chriſt extant in the Church, as it is written, *which he hath purchaſed with his owne blood*. Secondly, where-
2 1.Ioh.5.2. 24.Error. as Chriſt *died for all*, as Saint *Iohn* ſaith, *He is the reconciliation for the ſinnes of the whole world*: and yet the price of Chriſts blood hath not been applied to all, the moſt part of men being ſubiect to condemnation: there remaineth then a great deale of the price of Chriſts death, yet to be applied:
3 *Bellarm. cap. 2. prop. 3.*

The Proteſtants.

1 FIrſt, wee acknowledge that the price or vertue of Chriſts blood is infinite, and remaineth in his Church, as a rich treaſure, that can neuer be ſpent; as a fountaine, that can neuer bee dried vp; as precious balme, that healeth alwaies effectually: and therefore the Apoſtle calleth it, *the riches of his* Epheſ.1.18. *glorious inheritance; and the exceeding greatnes of his power toward vs, which beleeue*. And as one ſaith: *Effuſio iuſti ſanguinis Chriſti tam diues fuit ad precium, vt ſi vniuerſitas captiuorum in redemptorem ſuum crederet, nullum diaboli vincula retinerent*: The effuſion of Chriſts righteous blood is ſo rich in price, that if all the captiues did beleeue in their Redeemer, the diuels bands could hold none: *ex epiſt. Gaij.*

Secondly,

2 Secondly, but it is vntrue that Chriſt died vniuerſally for the whole world, in his ſenſe, that is, for all men whatſoeuer: for Chriſt vouchſafeth not to pray for the world: *I pray not for the world, but for thoſe which thou haſt giuen me:* much leſſe then died he for the world. The Apoſtle then by the *world* vnderſtandeth the whole companie of the people of God, for whom Chriſt died: As S. *Ambroſe* well noteth: *Habet populus dei plenitudinem ſuam, &c. & in electis, &c. ſpecialis quadam cenſetur vniuerſitas, vt de toto mundo totus mundus liberatus, &c.* The people of God then hath a certaine fulnes: and there is a ſpeciall kinde of vniuerſalitie in the elect, ſo that the whole world ſeemeth to be deliuered out of the whole world: *lib.1. de vocat. Gent. c.3.*

Whether Chriſt died for all in generall. Iohn 17.9.

3 Thirdly, it is alſo vntrue that any, for whom Chriſt died, are ſubiect to condemnation, or that the price of his blood can be applied to any, that are not ordained vnto life: Chriſt prayeth thus, Ioh. 17. 24. *I will that they whom thou haſt giuen me, be with me where I am:* Chriſt prayeth, that all, which are giuen him, for whom he died, ſhould come to euerlaſting glorie: but Chriſts prayer was alwaies effectuall: as he himſelfe ſaith, Ioh. 11. 42. *Thou heareſt me alwaies.* Saint *Ambroſe* alſo ſaith: *Chriſtus mortem vincens omnibus, qui ſunt ex eius corpore, vitam acquiſiuit:* Chriſt ouercomming death, hath purchaſed or obtained life to all, that are of his bodie, *in 1. Cor. 15.* All then, that are of his bodie, haue ſurely life, and cannot periſh, nor be condemned.

To whom Chriſts death is applied.

THE FOVRTH PROPOSITION, WHETHER THE paſſions and ſatisfactions of the Saints belong to this treaſure of the Church.

The Papiſts.

TO this treaſure of the Church belong the paſſions of the bleſſed Virgin *Mary*, and of all other Saints, who ſuffered more then their ſinnes required, *Bellarm. lib.1. de indulgent. cap.2. propoſ.4.* And in the Bull of *Clement.6.* it thus ſtandeth: *Ad cuius theſauri cumulum beata dei genitricis, & omnium iuſtorum merita adminiculum praſtare noſcuntur:* To the heape of which treaſure doe adde helpe, the merits of the mother of our Lord and of all Saints: *Extrau. commun. lib.5. tit.9. c.2.* 35. Error.

1 *Argum.* 1. *Mary* had neither actuall nor originall ſinne to ſuffer for, and therefore her ſufferings are communicable to others.

2 2. *Iohn* alſo was of a moſt innocent life, and was ſubiect ſcarce to the leaſt ſinnes, and therefore he had no need of his faſting, auſtere life, impriſonment, death, to ſatisfie for himſelfe.

3 3. Likewiſe the Prophets ſufferings were beyond their ſinnes: as *Iob* complaineth, *I would that my ſinnes, whereby I haue deſerued wrath, and the calamitie which I ſuffer, were laid in a balance; as the ſand of the ſea this would appeare more heauie.* Iob.6.1.

4 4. Saint *Pauls* ſufferings were many and great: as he doth reckon them vp, 2. Cor. 11. 26. yet hee had no need of them himſelfe: for he ſaith, *I know nothing by my ſelfe.* 1. Cor. 4. 4.

5 5. The martyrdome of the Saints is able to redeeme great offences: as Chriſt ſaith, *Whoſoeuer confeſſeth me before men, him will I confeſſe before my father in heauen:* But many of the Martyrs had ſmall offences at the time of their martyrdome, and therefore there remaineth abundance of ſatisfaction for others: *Bellarm, lib.1. de indulg. c.2. prop.4.* Matth. 10. 32.

1 *Anſw.* Firſt, 1. It is blaſphemie to ſay, that any man doth or hath ſuffered more, then his ſinnes require: for this were to accuſe God of iniuſtice, to lay vpon any man that which he hath not deſerued. But the Prophet ſaith otherwiſe, *Lord if thou ſtreightly markeſt iniquities, who ſhall abide it?* God laieth vpon no man ſo much as hee hath deſerued: much leſſe doth any ſuffer more. Pſal. 130. 3. 2. As for the Virgin *Mary*, ſhe acknowledgeth Chriſt her *Sauiour: My ſpirit reioyceth in God my Sauiour*, and ſo conſequently confeſſeth her ſelfe a ſinner: Luke 1. 47. for he is therefore called Ieſus, a Sauiour, becauſe *hee ſhall ſaue the people from their ſinnes.* Matth. 1. 21. 3. Saint *Ambroſe* accordingly ſaith: *Non mirum ſi dominus redempturus mundum diuinam operationem ſuam inchoauit à matre, vt per quam ſalus omnibus parabatur, eadem prima fructum ſalutis hauriret ex pignore:* No marueile, if the Lord being to redeeme the world, did begin his diuine worke in his mother, that ſhe, through whom ſaluation was in preparing for all, ſhould firſt receiue the benefit of ſaluation from her pledge or birth, *lib.2. in 1. Luc.* If ſhe receiued the benefit of ſaluation, what elſe was ſhe ſaued from, then her ſinnes?

The Virgin Mary not free from ſinne.

2 Secondly, concerning *Iohn Baptiſt*, 1. wee confeſſe hee was an holie man, and endued with great grace, yet not without his ſinnes and corruptions: and therefore confeſſeth, that hee had neede to *be baptized of Chriſt*, which was to remiſſion of ſinnes. Matth. 3. 14. 2. His afflictions were not laid vpon him as puniſhments for ſinne, but as Gods louing corrections to exerciſe his faith, and prepare him for his kingdome: As the Prophet *Dauid* ſaith, *Before I was afflicted I went aſtray.* Pſal. 119. 67. Afflictions then to the righteous are not *inflictions for their ſinne*, but admonitions to encreaſe their vertue. 3. Of *Iohn* and of all other it is truly ſaid, as *Hierome* reciteth the Apoſtles words: *Deus concluſit omnes ſub peccato, &c.* God hath ſhut all vnder vnbeleefe, to haue mercie of all, *abſque hoc qui peccatum non fecit:* he onely excepted, that did no ſinne.

3 Thirdly, 1. *Iob* doth confeſſe himſelfe a great ſinner, *that he could not anſwere God one thing of a thouſand*, Iob 9. 3. and hee confeſſeth with *Dauid*, that God *had afflicted him iuſtly*, Pſal. 119. 75. for thus he ſaith, Iob. 13. 26. *Thou makeſt me to poſſeſſe the iniquities of my youth.*

Iob 9. 3.
chap. 13. 26.
Pſal. 119. 75.

2. Con-

Iobs ſuffrings whether greater thẽ his ſins.

2. Concerning that place, Iob. 6.2.3. the Latine text doth tranſlate moſt corruptly. 1. There is no mention at all made of ſinnes, but the Hebrue word there vſed, ſignifieth wrath and indignation, which the 70. well expreſſe (ὀργὴ). 2. Where the Latine readeth, *hæc grauior eſſet*, this would bee heauier, as though it were referred onely to his calamitie waighed againſt ſinne, the Septuagint well expreſſe the ſenſe of the Hebrue (though the ſingular number bee vſed) *βαρύτερα, grauiora ſunt*, are heauier, in the plurall. 3. The Latine ſaith, *quaſi arena*, as the ſand: ſo is not the Hebrue, מחול *mecol*; which ſignifieth *præ arena*, in reſpect of the ſand, or *then the ſand*: as the Septuagint readeth: ſo that this is the meaning, if his griefe and vexation were put into a balance, and weighed with the ſand, they would be found heauier then it: for who can endure this ſenſe, that his afflictions in reſpect of his ſinne were as a light thing to the ſand?

4
1. Tim. 1.15.
Paul not able to iuſtifie himſelf, much leſſe others.
1. Cor. 4.3.
Philip. 3.9.

Fourthly, 1. Saint *Paul* doth frankly confeſſe of himſelfe, *Chriſt came into the world to ſaue ſinners, of whom I am chiefe*: If hee acknowledge himſelfe a ſinner, what reaſon hath any man to extenuate it. 2. *He knew nothing by himſelfe*, that is, in reſpect of the faithfull diſcharging *of his calling*, whereof he ſpake before: his conſcience therein did not accuſe him, yet he ſaith, *hee was not thereby iuſtified*. Much leſſe then is Saint *Paul* able to iuſtifie another. 3. He ſaith, *That I may be found in him not hauing mine owne righteouſneſſe*. If S. *Paul* diſclaimeth his owne righteouſneſſe, how can it be a ſatisfaction for vs?

5
1. Cor. 1.13.

Fifthly, 1. The martyrdome of the Saints was profitable to themſelues, God crowning their patience with immortalitie, through Chriſt: but they are not auaileable to vs, but only for example: ſo S. *Paul* ſaith, *was Paul crucified for you?* Saint *Ambroſe* ſaith well: *Pendebat in cruce filius, &c.* While her ſonne hanged vpon the croſſe, *Mary* offered her ſelfe to the perſecutors, *Si forte ſua morte publico muneri aliquid adderetur, ſed Chriſti paſſio adiutore non eguit*: If ſo ſhe by her death might adde any thing to the publike benefit; but Chriſts paſſion needed no helper: *Inſtitut. virg. c. 5.* If the ſufferings of *Mary* could adde nothing to Chriſts paſſion, much leſſe the afflictions of others.

The Proteſtants.

THat the ſufferings of the Saints muſt be added to Chriſts ſatisfactions to make vp the treaſure of the Church: wee iudge it a moſt horrible blaſphemie, which hath diſliked ſome of the Papiſts themſelues: as *Durand. in 4. diſt. 20. qu. 3.* whoſe arguments I will propound.

1
The ſaints ſatisfactions not to be ioyned with Chriſts.
2
Rom. 8.18.

Argum. 1. The ſatisfaction of Chriſt is of infinite vertue, and therefore there is no need, that the ſatisfactions of the Saints ſhould be ioyned vnto them.

2. The Saints are alreadie abundantly rewarded, and farre aboue their deſert, as the Apoſtle ſaith, *I count that the afflictions of this preſent time are not worthy of the glorie, which ſhall be reuealed*: wherefore the Saints ſufferings being ſo fully alreadie recompenſed, cannot helpe toward the expiation of the ſinnes of others.

3
Luke 17.10.
Math. 25.9.

3. The Saints neither did, nor ſuffered any thing, which they were not bound in dutie to doe and ſuffer: as appeareth, *We are vnprofitable ſeruants, we did that which was our dutie to doe*: and Mat. 25.9. the wiſe virgins ſay, *Leſt there will not be enough for you and vs*: *Ergo*, the Saints haue nothing to communicate to others.

4
1. Cor. 1.30.

4. If by the Saints ſufferings our ſinnes could be *expiated* or redeemed, then might they be counted our redeemers; but the Scripture onely acknowledgeth Chriſt our redeemer, *Chriſt is made our righteouſneſſe, ſanctification, redemption*.

1

Anſw. 1. The Saints paſſions are ioyned vnto Chriſts ſufferings, not becauſe theſe are not ſufficient, but for that it is glorious vnto Chriſt, that the Saints ſufferings ſhould not be in vaine, ſeeing they receiue all their efficacie from Chriſt.

2

2. The Saints ſufferings as they are meritorious, are alreadie abundantly rewarded; but as they are ſatisfactorie, they ſhould be in vaine, vnleſſe they were imployed, in the expiation of other mens ſinnes, ſeeing the Saints needed not ſo great labours and ſufferings for themſelues.

3

3. Euen the obedience of the law, to the which the Saints are bound, is meritorious and ſatisfactorie: the virgins ſpeake not of ſatisfaction, but of the oyle of grace and charitie, which euery one keepeth to himſelfe, and cannot powre forth vpon another.

4
1. Cor. 9.22.

4. Properly and ſimply Chriſt is our redeemer, becauſe he redeemeth vs from our captiuitie, but as a redeemer is largely taken for one that redeemeth from a ſmall debt, ſo the Saints may be ſaid to be our redeemers; if *Nabuchadnezzer* be aduiſed by *Daniel* to redeeme his ſinnes by righteouſnes, much more the Saints may be ſaid to redeeme our ſinnes by their paſſions: and Saint *Paul* ſaith, *I am made all things to all men, to ſaue ſome*: why might he not be as well ſaid to redeeme them, as to ſaue them? ſeeing the name of Sauiour is as proper to Chriſt, as the name of Redeemer: *Bellarm. lib. 1. de Indulgent. c. 4.*

1
1. Cor. 15.58.
Iſay 63.5.
Iſay 48.11.

Contra. 1. The paſſions of the Saints are not in vaine, though they be not ioyned to Chriſts, as ſatisfactorie: as S. *Paul* ſheweth, *Foraſmuch as ye know, that your labour is not in vaine in the Lord*: that is, in reſpect of the reſurrection of the iuſt, when all their labours and trauailes ſhall be recompenſed. 2. It is inglorious for Chriſt to haue any ioyned vnto him as a helper: as the Prophet ſheweth, *I looked, and there was none to helpe, therefore mine owne arme helped me*. 3. Though the Saints receiue all their power and grace from Chriſt, yet they receiue no ſuch power, whereby to ſatisfie for others: for the Lord by the Prophet ſaith, *I will not giue my glorie to another*.

2 1. If the Saints ſufferings are rewarded, as they are meritorious; much more as they are ſatisfactorie: for it is more to deſerue a reward, then to ſatisfie for a puniſhment: but the truth is, that the ſufferings of the Saints, doe neither merit nor yet ſatisfie the wrath of God, but yet their labours through Chriſt are abundantly recompenſed: *Iacob* confeſſeth, *he was not worthie of the leaſt of Gods* (temporall) *mercies*; how much leſſe are the Saints worthie of eternall. Genes.32.10. 2. Their labours are not in vaine, though thereby they neither ſatisfie for themſelues nor others: for thereby their faith is exerciſed, and they learne obedience: *It is good for me, that I haue been afflicted, that I may learne thy ſtatutes.* Psal.119.71. 3. And whereas he ſaith the Saints neede not ſo many ſufferings for themſelues, it is blaſphemie: for *Iob* for all his vnſpeakable affliction confeſſeth, *he did not anſwere God one thing of a thouſand:* Iob.9.3. *Quis amplius grunniet dicens, nimium laboramus, nimium ieiunamus, nimium vigilamus, cum nec milleſima, imo nec minimæ parti debitorum ſuorum valeat reſpondere:* Who dare complaine from henceforth, and ſay, wee labour too much, faſt too much, watch too much, when he cannot anſwere the thouſandth, nay not the leaſt part of his debt: *ſer. de quadrupl. debit. Bernard.*

3 First, it is contrarie to reaſon and Scripture, that a man ſhould merit by doing his dutie: our Sauiour ſaith, *Doth he thanke that ſeruant, becauſe he did that, which was commanded him? I trow not*; Luke 17.9. if it be not thanke worthie, how is it meritorious or ſatisfactorie? Secondly, if the oyle of charitie cannot be communicated, then not the price of good workes, which proceed from charitie, being the fruits thereof: for no workes are good without charitie, as the Apoſtle ſheweth, 1.Cor.13.3. then cannot a man lend the price of his workes, but he muſt alſo lend his charitie, which maketh them precious. Thirdly, the virgins ſpeake of their iuſtice or righteouſneſſe, which they hold to be little enough for thẽſelues: and ſo *Bernard* expoundeth, vpon theſe words, Mat.25.8. *Giue vs of your oyle:* Matth.25.8. *Stulta petitio; vix iuſtus ſaluabitur, vix ſanctis iuſticia ſua oleum ſufficit ad ſalutem, quanto minus & ſibi & proximis:* A fooliſh petition, the righteous ſhall ſcarce be ſaued, the oyle of their owne righteouſneſſe hardly ſufficeth the Saints to ſaluation, how much leſſe themſelues and their neighbours; *Noe, Daniel, Iob,* ſhall not deliuer a ſonne or daughter, but like as the ſoule, that ſinneth, ſhall die. Ezech.14.18. *Sic anima quæ iuſtitiam fecerit, ſola ſaluabitur:* So that ſoule that doth righteouſneſſe, only ſhall be ſaued: *Bernard. ſerm. de virgin.* Ezech.18.20.

4 First, Chriſt hath left neither great nor ſmall debt vnanſwered or vnpaied for, *The blood of Ieſus cleanſeth vs from all ſinne:* 1.Ioh.1 7. and therefore the Saints cannot be ſaid to redeeme vs, no not from the leaſt debt. Secondly, you tranſlate corruptly, *Daniel* biddeth him, not redeeme, but *breake off his ſinnes by righteouſneſſe:* And ſo man when hee beginneth to doe well, leaueth to doe euill, and by well doing breaketh off, or ſtoppeth the courſe of the ſinne. Thirdly, *Paul* ſaueth, not as Chriſt ſaueth: he as the author, *Paul* as the *miniſter of reconciliation:* 1.Cor.5.18. but there can bee no redemption without paying of a ranſome: *Ye are bought for a price:* 1.Cor.6.20. This price becauſe no man could pay but Chriſt, no man can be ſaid to redeeme but Chriſt, as the Apoſtle ſaith: *Chriſt is made vnto vs our righteouſneſſe, ſanctification, redemption:* 1.Cor.1.30. as no man elſe can be ſaid to be our *righteouſneſſe, ſanctification,* ſo neither *our redemption.*

Peter Lombard alſo ſheweth, how Chriſt *propriè dicitur redemptor:* is properly called the redeemer, in reſpect of the Father and Sonne, who are called alſo Redeemers, but not ſo properly, *lib.3. distinct.19. liter.e.* Whereby he inſinuateth, that no creature either properly, or improperly can be called a Redeemer.

THE SECOND QVESTION, OF THE POWER OF diſtributing the ſpirituall treaſure and Indulgence of the Church.

THE FIRST PROPOSITION, WHETHER THE ſatisfactions of the Saints may be communicated to others.

The Papiſts.

THat the ſufferings and ſatisfactions of the Saints may be applied to others, thus they labour to proue it: 26.Error.

1 First, by that article of the Creede, *I beleeue the communion of Saints:* therefore their ſatisfactions are communicable. 1.Cor.12.26.

2 Secondly, Saint *Paul* ſaith, *I will moſt gladly beſtow and be beſtowed for your ſoules.*

Thirdly, *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh* Coloſſ.1.24. 3 *for his bodie ſake, which is the Church:* Saint *Paul* did communicate his ſufferings and ſatisfactions to the faithfull: *Bellarm. lib.1. de Indulg. c.3. propoſ.1. Rhemiſt. annot. in hunc locum.*

The Proteſtants.

Confutat. FIrſt, 1. the argument followeth not, *there is a communion of Saints: Ergo,* ſatisfactions are communicable: the communion is in things communicable, but ſatisfactions they cannot communicate, becauſe they haue them not. 2. If they had ſatisfactions and merits, yet they could no more applie them vnto others, then they doe their faith, which is proper to euery man; *The iuſt ſhall liue by faith.* Rom.1.17. 3. This communion conſiſteth in the mutuall helpe and aſſiſtance

Rom.1.9. 1.Theſſ.4.18. 1.Theſſ.5.11. 2.Pet.1.13.

of one another, as by prayer, *Without ceaſing I make mention of you*: By mutuall comfort, *Comfort one another*: By exhortation, *Exhort one another*: By teaching, *I thinke it meete to ſtirre you vp by putting you in remembrance.* 4. So *Origen* ſaith: *Cæteri precibus peccata, hic ſolus poteſtate dimiſit*: Others (namely the Apoſtles, of whom hee ſpeaketh) remit ſinnes by their prayers, Chriſt by his power, *Hom.24.in Numer.* Chriſt only then hath power to ſatisfie.

Philip.2.17.

Secondly, how Saint *Paul* would be beſtowed, he ſheweth Philip.2.17. *he would be offered vp for the ſeruice,* λειτουργίᾳ *of their faith*: His death then ſerued not for ſatisfaction, but for confirmation of their faith. As Saint *Ambroſe* ſaith: *Chriſti paſſio nobis ſufficit ad ſalutem; Petri, Pauli contulit ad exemplum*: Chriſts paſſion ſufficeth to ſaluation: *Peter* and *Pauls* paſſion ſerue for example and confirmation, *ſerm.66.*

The ſufferings of the Saints ſerue for confirmation of others, not for ſatisfaction.

Thirdly, 1. Saint *Paul* expoundeth himſelfe in the next verſe, how he ſuffereth for the Churches ſake, Coloſſ.1.25. *Whereof I am a miniſter according to the diſpenſation of God, which is giuen me to you ward, to fulfill the word of God.* He did not then ſatisfie for others by his ſufferings, but thereby miniſter to their faith: that by his patience and example of ſuffering, the word of God *might be fulfilled*, that is, generally receiued, and freely confeſſed of the brethren: as he himſelfe againe ſaith, Philip.1.13. *My bands in Chriſt are famous throughout all the iudgement hall, and in all other places; inſomuch that many of the brethren in the Lord are boldened through my bands, and dare more frankly ſpeake the word.*

2. Saint *Auguſtine* thus interpreth: *Non dixit preſſurarum mearum, ſed Chriſti, quia membrum erat Chriſti, & in perſecutionibus ſuis, quales Chriſtum in toto ſuo corpore pati oportebat, etiam ipſe preſſuras eius pro ſua portione adimplebat*: He ſaith not my afflictions, but Chriſts, becauſe he was a member of Chriſt, and in his perſecutions, which Chriſt was to ſuffer in his whole body, he alſo fulfilled his afflictions for his part: *Tract. in Ioann.108.* Saint *Paul* then did but for his part ſuffer as a member of Chriſt, as all other his members muſt for their parts,

3. So *Auguſtine* againe ſaith elſewhere, writing vpon this text: *Si in membris Chriſti es, quicquid pateris ab eis, qui non ſunt in membris Chriſti, deerat paſſionibus Chriſti: ideo additur, quæ deerant, menſuram implens, non ſuperfundens: tantum ergo pateris, quantum inferendum erat vniuerſæ paſſioni Chriſti, qui paſſus eſt in capite, & patitur in membris, &c.* If thou art a member of Chriſt, whatſoeuer thou ſuffereſt of thoſe that are not his members, was wanting to the ſufferings of Chriſt: therefore it is added (which are wanting) filling the meaſure, not ouerflowing: therefore thou ſuffereſt ſo much, as was to be laid vpon the whole paſſion of Chriſt; who then ſuffered in the head, and now in the members, *in Pſal.60.* Saint *Paul* then did ſuffer for his part, as all other members muſt for their parts: and the meaſure of affliction is but filled vp, it ouerfloweth not by their ſufferings: *Ergo*, no mans ſufferings doe abound or ouerflow to ſatisfie for another.

THE SECOND PROPOSITION, WHETHER THE Paſtors of the Church haue power to diſpenſe the ſatisfactions and ſuffrings of the Saints, and to grant Indulgences.

The Papiſts.

26.Error.

THat this power is committed to the Paſtors of the Church, to diſpenſe this ſpirituall treaſure, and thereby to abſolue from all ſinnes, and the puniſhment of ſinnes, to diſpenſe with oaths, vowes, lawes, if there be reaſonable cauſe: thus they would proue it.

Ioh.20.23. 1 Ioh.21.15. 2 Mat.18.18. 3

First, Chriſt ſaith to his Apoſtles and their ſucceſſors, *whoſe ſinnes ye remit, they are remitted*; and to *Peter, Feede my ſheepe*, Ioh.21.15. Here the ſupreme throne of Eccleſiaſticall power is giuen to *Peter*. Likewiſe, *Whatſoeuer ye binde in earth, ſhall be bound in heauen.*

2.Cor.2.10.

Secondly, Saint *Paul* executeth this power, *To whom ye forgiue any thing, I forgiue alſo: for verely if I forgaue any thing, to whom I forgaue it, for your ſakes forgaue I it in the ſight of Chriſt.* Here Saint *Paul* forgiueth vnto the inceſtuous perſon, that, which remained of his penance.

This hath been the continuall practiſe of the Church to remit the puniſhment to offenders: and to this purpoſe *Tertullian* and *Cyprian* are alleaged, with diuers Councels, and conſtitutions of the Biſhops of Rome: *Bellarm. lib.1. de indulg. c.3 prop.2.*

The Proteſtants.

The paſtors of the Church haue no power to diſpenſe the ſufferings of the Saints to others:

Confutat. FIrſt, 1. our Sauiour ſpeaketh of remiſſion of *ſinnes*, what is this to their *indulgences*, which ſerue to releaſe the puniſhment onely, as they ſay? and the Apoſtles did remit ſinnes not by their owne power, but as miniſters and diſpenſers in Chriſts name: Saint *Peter* denieth, that *by his owne power hee had made the lame man goe*: much leſſe by his owne power could hee heale the ſoule.

Acts 3.12.

Acts 20.28. 1.Pet.5.3.

2. Firſt, *feeding the flocke*, is not diſpenſing with them, or exerciſing iudiciall power ouer them, but preaching the word: ſo doth Saint *Paul* expound it, Act.20.28. and Saint *Peter*, 1.Pet.5.3. *Feede the flocke of God*: but the Pope vſeth not to preach, therefore he feedeth not. Againe, this *feeding* is not proper only to *Peter*, but common to all other Paſtors, as he himſelfe ſheweth writing to his fellow paſtors.

3. Firſt, our Sauiour ſaying, *Whatſoeuer you binde*, ſpeaketh of binding and looſing of ſinnes, and

not the puniſhment only: as this place is expounded by that, Ioh.20.23. *Whoſe ſinnes yee retaine.* Againe, he ſpeaketh to all the Apoſtles: wherefore they all and their ſucceſſors, and not *Peter* onely haue this power. Further, this power muſt be executed in Chriſts name, verſ.20. Indulgences then in the name of Saints haue no place here.

Secondly, 1. Saint *Paul* did not enioyne the inceſtuous perſon penance to ſatisfie God for his ſin, but *he was deliuered to Satan, that his ſpirit might be ſaued*, &c. that he might be brought to effectuall ſorrow for his offence: which was accordingly effected. 2. Another end of his ſeparation was for the example of others, and that the Church might be ſatisfied, whom he had offended: and therefore the Apoſtle writeth to the whole Church, that they would forgiue him, and hold themſelues ſatisfied with his ſufficient ſorrow. 3. The Apoſtle then remitteth not any puniſhment to the young man due vnto Gods iuſtice, but releaſeth him of the cenſure of excommunication, after he did ſee him ſufficiently to haue ſorrowed. And this power we denie not but the Church hath, to reconcile thoſe againe to the congregation, and to remit the cenſure of the Church, when the partie hath teſtified his effectuall ſorrow, and ſatisfied the congregation. Thus *Auguſtine* ſaith: *Recte conſtituuntur ab his qui eccleſiæ præſunt tempora pœnitentiæ, vt ſatisfiat etiam eccleſiæ*: Certaine times of penance are appointed by the gouernours of the Church, that the Church may be ſatisfied, *diſt.1. de pœnitent.c.84.* Satisfaction then is made not to God, but to the Church, and the releaſing thereof, as a remitting not of the puniſhment of ſinne before God, but of the cenſure impoſed by the Church. 1.Cor.5.5. 2.Cor.2.7.

Thirdly, after this manner we denie not but the Church vſed in *Tertullian* and *Cyprians* time to reconcile offenders to the peace of the Church, and many times at the inſtance and requeſt of Martyrs, to remit vnto them ſome part of Eccleſiaſticall cenſure: but this maketh nothing for the applying or communicating of other mens ſatisfactions. *Auguſtine* ſaith, as he is cited, *diſt.1. de pœnitent.c.84. In actione pœnitentiæ vbi tale crimen commiſſum eſt, vt qui commiſit à Chriſti corpore ſeparetur, non tam conſideranda eſt menſura temporis, quam doloris*: In the action of penance, where ſuch a ſinne is committed, that hee which committed it, muſt bee ſeparated from the body of Chriſt, the meaſure of time muſt not be ſo much conſidered, as of griefe, &c. So then the ancient manner of indulgence was this, when the Church ſeeing the vnfained ſorrow of the penitent perſons, in Chriſtian compaſſion, leſt they ſhould be *ſwallowed vp of two much griefe*, as the Apoſtle ſaith, did mitigate the rigor of the ſentence of the Church, and releaſe them of their penance. This diſcreete and Chriſtian lenitie ought ſtill to be retained in the Church, as *Ambroſe* well ſaith: *Quemadmodum ſe tibi curandum præberet, qui ſe contemptui, non compaſſioni medico ſuo putet futurum: non ſunt pro Chriſti diſcipulis habendi, qui cum ipſi quærunt domini miſericordiam, alijs eam denegant*: How ſhould a man commit himſelfe to be cured, when he ſeeth *contempt* rather then *compaſſion* to be in the Phyſition? they are not to be counted for the diſciples of Chriſt, that ſeeking mercie themſelues, deny it vnto others: *de pœnitent.lib.1.1.* 2.Cor.2.7.

THE THIRD PROPOSITION, OF THE ANTIquitie and originall of Iubile pardons and Indulgences.

The Papiſts.

IT is affirmed by them, that whereas the beginning, authors, time, and place of other hereſies may be aſſigned, yet it cannot be ſhewed when Indulgences and Pardons were brought in: and therefore it is moſt like, that they tooke beginning from the Apoſtles time, *Bellarm.lib.1.de Indulg.c.3.* 27.Error.

The Proteſtants.

Confut. FIrſt, the propoſition is not true, that all hereſies may be aſſigned to their ſeuerall authors: as *Bernard* thus witneſſeth of the Heretikes called *Apoſtolici*: *Quære ab illis ſectæ authorem neminem dabunt*: Aske of them the author of their ſect, they can ſhew none, &c. the Manichees had *Manes*, the Sabellians *Sabellius*, the Arrians *Arrius*, beginners of their ſect, &c. but theſe can ſhew none: *Cantic.ſer.66.*

Secondly, it followeth not, the author of generall and plenarie Indulgences, grounded vpon the ouerflowing ſatisfactions of the Church cannot bee produced: *Ergo*, they came from Chriſt and his Apoſtles. *Bernard* ſheweth that this is no good conſequent: ſpeaking of the foreſaid heretikes, *Apoſtolici*, and in the ſame place: *Non eſt ab homine illorum hæreſis, abſit tamen vt per reuelationem Ieſu Chriſti, ſed magis per immiſſionem & fraudem dæmoniorum*: Their hereſie is not from man, yet God forbid it ſhould be by reuelation of Ieſus Chriſt, but rather by the decit and illuſion of the diuell.

Thirdly, we can produce and demonſtrate the author of their Iubile pardons, which was *Boniface* the 8. *anno* 1300. the firſt inſtitutor of the popiſh Iubile: We denie not, but that before this time in the declining ages of the Church, Indulgences were abuſed, and that *anno* 1170. or thereabout, exception was taken againſt them by the Waldenſes: but at the time aforeſaid, *anno* 1300. when Antichriſt came to his height, the moſt blaſphemous Indulgences, and Iubile pardons came in together with the Iubile, which then was inſtituted by *Boniface* 8. as *Polydor Virgil* ſaith of him: *Boniface* the 8. *primus omnium Iubileum retulit*: firſt of all brought in againe the Iubile: and *Maſſonius* ſaith, *plenam præſtitit debitorum omnium liberationem, &c.* he gaue full deliuerance of all debts to thoſe which viſited the Apoſtles houſes, &c. The author then, by the teſtimonie of their owne writers, of their Iubilees and Iubile-pardons may be aſſigned. Lib.Inuent.8. cap.1. In vit.Bonif.8.

THE FOVRTH PROPOSITION.

The Papiſts.

28.Error. 1 BEllarmine here telleth vs, that the Prelates of the Church may diſpenſe Chriſts ſufferings both by the Sacraments, and by their Indulgences; yet the ſatisfactions and ſufferings of the Saints can- 29.Error. 2 not be applied, but by Indulgences: The reaſon is, becauſe their ſatisfactions ſerue onely for the re- 30.Error. 3 leaſe of the puniſhment, not for the remitting of the ſinne: but in the Sacraments, the puniſhment is not remitted without the ſinne, *Bellarmin. lib. 1. c. 3. propoſ. 3.*

The Proteſtants.

Confut. 1 FIrſt, it is vntrue that the Sacraments doe giue and applie the grace of remiſſion by Chriſts Rom.4.11. ſufferings: they are ſeales *of the righteouſnes of faith*. It is the propertie onely of faith to apprehend Chriſt, and to applie his merits: which faith is confirmed and encreaſed by the Sacra- 1.Cor 11.26. Sacraments profit not without faith. 1.Cor.11.28. 1.Cor.13.5. ments. We doe in the Sacraments ſhew forth the death of Chriſt, 1. Cor. 11. 26. as *Ambroſe* ſaith, *Euchariſtiæ myſterium memoria redemptionis eſt*: The myſterie of the Euchariſt is the memorie of the redemption, *in 1. Cor. 11.* Faith by this memorie being renewed and reuiued, applieth Chriſt: without faith the Sacraments profit not: the Apoſtle biddeth to examine themſelues, and ſo eate of the bread; which examination is to trie *their faith*. *Ambroſe* ſaith, *Quid proficiunt Iudæi, quod ſanguine agni domos & poſtes illiniunt? quoniam ligna, aut ſaxa prodeſſe non poſſunt*: What doth it profit the Iewes, that they annoynt their houſes and poſts with the blood of the Lambe? what can wood or ſtones profit them? *ſerm. 12. Pſal. 119.* No more doth water, bread or wine profit without faith.

2 Baptiſme ſerueth for ſinnes paſt and to come. Tit.3.5. Secondly, if in the Sacraments, as namely in Baptiſme, *remittitur omnis pœna ſiue temporalis, ſiue æterna*, all puniſhment of ſinne is remitted, both temporall and eternall, as *Bellarmine* confeſſeth, the application of the ſatisfactions of Saints is ſuperfluous to releaſe the temporall puniſhment, ſeeing it is done alreadie: And that the efficacie of Baptiſme extendeth to the waſhing away of all ſins both preceding and following; Saint *Paul* ſheweth, ſaying, that wee *are ſaued by the waſhing of the new birth*, and the renewing of the *holy Ghoſt*. If we haue then perfect ſaluation in Baptiſme, what can be added more? So Saint *Hierome*: *Si baptiſmus nouum hominem facit, & ex toto nouum creat, nihilque in eo veteris hominis reſeruatur, non poteſt nouo imputari, quod in veteri quondam fuit*: If Baptiſme make a man wholly new, that nothing of the old man remaine, that cannot be imputed to the new man, which was ſometime in the old: *Hieron. Ocean. tom. 3.*

3 The puniſhment remitted together with the ſinne. Mark.2.5. Thirdly, neither doth there remaine any puniſhment before God to bee ſatisfied for, the ſinne being once remitted: but we being releaſed of our ſinnes, are alſo exempted from the puniſhment: as Chriſt ſaid to the man ſicke of the palſie, *Thy ſinnes are forgiuen thee*; ſignifying, that together with his ſinne, his ſickneſſe, as it was a puniſhment thereof, was alſo looſed. The ſorrowes and griefes that ſtill hang vpon vs doe remaine, as *Auguſtine* ſaith, *Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ*: Either for a demonſtration of our deſerued miſerie, the emendation of our fraile life, or the exercitation of our neceſſarie patience: *Tract. 124 in Ioann.* Wherefore the ſatisfactions of the Saints applicable by Indulgences, are ſuperfluous, ſeeing there remaineth after remiſſion of ſinnes obtained, no puniſhment before God to be ſatisfied for.

THE THIRD PART, WHAT Indulgence is.

THis part is diuided into foure queſtions: Firſt, whether the Indulgence of the Church be a ſpirituall ſolution, or a iudiciarie abſolution. Secondly, whether it be a releaſe, *de pœnitentijs iniunctis vel iniungendis*, of penance alreadie enioyned or to be enioyned. Thirdly, whether it be a remiſſion of the fault, or of the puniſhment only. Fourthly, whether by indulgence the puniſhment due vnto ſinne be remitted before God.

THE FIRST QVESTION, WHETHER THE INdulgence of the Church be a ſpirituall ſolution only, or a iudiciarie abſolution.

The Papiſts.

THis queſtion though it be chiefly controuerted among the popiſh writers themſelues, yet I will briefly ſhew which part commeth neereſt the truth. Some of them thinke, that the Indulgence of the Church is only an application of the treaſure of the Church, without any iudiciarie authoritie, and ſo a ſolution only: *ſic Durand. in 4. diſtinct. 20. qu. 3. Paludan. ibid. qu. 4. cum alijs*. Others thinke Indulgence to be nothing elſe, but *iudiciariam abſolutionem*, a iudiciarie abſolution, *Franciſcus Mairon. 4. ſent. diſt. 19. qu. 2.* which ſeemeth to be the truer opinion, as I will ſhew afterward. 31.Error. *Bellarmine* he confoundeth both theſe opinions, and maketh Indulgence not only a iudiciarie abſolution, but a ſpirituall ſolution.

Argum. His beſt argument is, becauſe Indulgence may be granted to the dead,ouer whom no iudiciarie power can be exerciſed.

Anſw. 1. It is well that theſe popiſh Diuines, ſomewhat better aduiſed then their forefathers, doe exempt the dead from their iudiciarie Conſiſtories: yet the elder Papiſts haue not been aſhamed to proceed iudicially againſt the dead: to cite them by proceſſe,call them by name in court,and for not appearing to proceede againſt them as contumacious,to produce witneſſes againſt them, and to condemne and burne them being dead. Thus was *Richard Hun* ſerued being dead,condemned and burnt in Smithfield: ſee his ſtorie *Fox* pag.808. And in like manner were *Bucer* and *Paulus Phagius* proceeded againſt in Cambridge before the Cardinals viſitors there; ſee likewiſe the ſtorie *Fox* pag.1961.

2. *Bellarmine* hath vſed a very ſillie argument: for the dead can neither be abſolued nor condemned by the ſentence of the liuing: God hath diſpoſed of them; and euery one receiueth his finall ſentence at his death: as a man dieth,ſo he lieth, and ſo he riſeth: As *Auguſtine* well ſaith: *Vnuſquiſque cum cauſa ſua dormit,cum cauſa ſua ſurgit*: Euery man ſleepeth or dieth with his cauſe, and with the ſame riſeth againe. So that in this caſe we may applie the Apoſtles ſpeech,*Who art thou that condemneſt another mans ſeruant? he ſtandeth,or falleth to his owne maſter.* The dead are at Gods diſpoſition, and are no more ſeruants or at the command of the liuing. This place of the Apoſtle is ſo applied by *Anaſtaſ.decret.*2.

Rom.14.4.

The Proteſtants.

WE acknowledge a ſpirituall ſolution of ſinne in the Church of God, which is diſpenſed by the miniſterie of the word, and applicable to all them,which by faith are capable of it: but the Indulgence of the Church,which they make a releaſe only of temporall puniſhment, is only a iudiciarie abſolution in the outward face of the Church.

The indulgence of the Church only a iudiciarie abſolution.

*Argum.*1. Such was that indulgence, pardon and forgiuenes granted by S. *Paul* to the penitent young man, *To whom you forgaue any thing,I forgiue alſo.* This was nothing elſe but a releaſing of the offender from the ſentence of excommunication,after he had ſufficiently ſorrowed. The ſpirituall ſolution,and forgiuenes of ſinnes, which followed his repentance, hee receiued at Chriſts hands: but the outward cenſure was releaſed by the iudiciarie power of the Church.

2.Cor.2.10.

Franciſcus Mairon,one of their owne Doctors,cited before,is of this opinion,that the Indulgence of the Church is but a *Iudiciarie abſolution.*

*Argum.*2. It further appeareth thus: no eccleſiaſticall Iudge,no not the Pope,can be partaker of that Indulgence,which he granteth to another. Of this opinion are ſome of the Papiſts, *Archidiacon. in cap.de indulg.in c.*6. and the reaſon is, becauſe no man can abſolue himſelfe: wherefore the Indulgence is only an abſolution: for as concerning the ſpirituall ſolution of ſinnes,he is as well partaker of it,that miniſtreth it,as he to whom it is miniſtred. And *Bellarmine* here greatly beſtirring himſelfe to ſhew how the Pope may receiue abſolution, reſolueth thus: that hee vſeth abſolution to another, but himſelfe is beneficed onely by the ſpirituall ſolution. But the Pope can applie no Indulgence to himſelfe: *Ergo*, it is an abſolution iudiciarie: *Bellarm.cap.6.reſponſ.ad obiect.*7.

The ſame is proued out of their owne law: *Decret.Gregor.lib.5.tit.38.c.4. Alexand.3. A non ſuo iudice ligari nullus valeat,vel abſolui*: No man can be looſed or abſolued but of his owne iudge: *Ergo*,Indulgence only reſpecteth the eccleſiaſticall iuriſdiction,and iudiciarie power of the Church: for otherwiſe the ſpirituall ſolution of ſinne may be miniſtred by another, then the proper paſtor in the preaching of the word,and applying of other ſpirituall comforts.

THE SECOND QVESTION, WHETHER INDVLgence be for penance enioyned,or to be enioyned.

The Papiſts.

WHen Indulgence is granted, it muſt bee vnderſtood that all kinde of penance is pardoned,both that which is alreadie enioyned or inflicted, or may bee enioyned afterward: arguments hee hath none of account,nor yet good reaſon for this aſſertion, *lib.*1.*de Indulg.cap.*7.*concluſ.*6.

32.Error.

The Proteſtants.

IT is a moſt abſurd and groſſe thing, that *Indulgence* ſhould not only diſpenſe,with the penance alreadie inflicted by the ſentence of the Church,but to giue licenſe for that which may afterward be incurred: for what is this elſe but to giue men libertie to ſinne,being now exempted from the cenſure of the Church?

Argum. Saint *Paul* doth not ſo, but onely forgiueth the young man and releaſeth that cenſure which he was then vnder for his ſinne paſt, 2.Cor.2.6. *It was ſufficient for the ſame man, that he was rebuked of many*: he ſpeaketh of the rebuke and cenſure alreadie paſt, hee deliuereth him not from any ſentence of the Church,which he might incurre afterward.

Gelaſius to this purpoſe ſaith notably: *Auditum ſub cœlo non legitur,quod eorum voce depromitur, date nobis veniam,dum tamen nos in errore duremus: neſcio inter qua mundi prodigia hoc poſſit admitti: remitti culpa de præterito poteſt,correctione ſine dubio ſubſequente: nam ſi deinceps ſinitur manſura peruerſitas,*

uerſitas, non eſt benignitas remittentis, ſed conſentientis aſſenſio: It was neuer heard vnder heauen, as they ſay; giue vs pardon, while wee notwithſtanding continue in error: I cannot tell among what monſters this may be accounted: the fault may bee remitted for the time paſt, correction or amendment following: but if by this meanes their peruerſitie doe remaine, it is not a benignitie in the remitter, but a conſpiracie in the conſenter: *Gelaſ. epiſt. ad Fauſtum.* Thus then the remiſſion of puniſhment to come, is a further inſtigation vnto ſinne.

THE THIRD QVESTION, WHETHER AN Indulgence be a remiſſion of the fault, or puniſhment.

The Papiſts.

BEllarmine alleageth to this purpoſe certaine diſtinctions, there is a double guilt, either of the ſinne, or puniſhment: the puniſhment is either *naturall*, as death, ſicknes; or *perſonall*, as was the plague ſent vpon the people in *Dauids* time: and it is either in the *internall* court of the conſcience; or the *externall* court of the Church: the internall is of two ſorts, either to ſatisfie God, or the Church.

33. Error.

Then he ſetteth downe this poſition, that by the Indulgence of the Church wee are not deliuered from the guilt of any ſinne, veniall or mortall, but of the puniſhment only.

The Proteſtants.

FIrſt, I note certaine abſurdities and contradictions in the foreſaid diſtinctions: 1. Whereas hee maketh the plague in *Dauids* time to be a perſonall puniſhment, and he thinketh that Indulgences may take away perſonall puniſhments, I aske whether the Popes Iubile-Pardons and Indulgences can preuent, or turne aſide the peſtilence: If they were of ſuch force, I thinke the Pope would not ſuffer the plague ſo often to viſit Rome. 2. Hee maketh the ſatisfaction of the Church to belong to the internall court, whereas the court of the Church is externall.

The ſpirituall indulgence of Chriſt deliuereth both from the ſinne and puniſhment.

Secondly, we ſay that the ſpirituall indulgence of Chriſt in the Church, being applied and apprehended by faith, doth deliuer vs both from the ſinne and paine: but the Eccleſiaſticall indulgence doth only releaſe the externall puniſhment not before God, but before men.

Thirdly, this poſition of *Bellarmine* is contrarie to the Popes Iubile-pardons, which goe vnder this tenure: *Boniface* 8. *Non ſolum plenam & largiorem, ſed pleniſſimam concedimus veniam omnium peccatorum: extrau. commun. lib.* 5. *tit.* 9. *c.* 1. We grant not only full, and larger, but moſt full remiſſion of all their ſinnes: ſo likewiſe *Clemens* 6. in his Bull: *Suorum omnium obtinerent pleniſſimam veniam peccatorum:* That they ſhould obtaine moſt full pardon of all their ſinnes: *Sixtus* the fourth alſo doth call them, *Indulgentias & remiſſiones peccatorum*, Indulgences and remiſſions of ſinnes.

Bellarmine anſwereth, 1. That whereas ſometime mention is made in the letters of abſolution, *à pœna & culpa*, from the puniſhment and the fault, it is ſo ſaid, becauſe ordinarily abſolution is ioyned with confeſſion, whereby the fault is pardoned. 2. By pardon or remiſſion of ſinnes we muſt vnderſtand the puniſhment. *c.* 7. *propoſ.* 1.

Contra. 1. But your Indulgences are properly granted, you ſay, without a Sacrament: as *Bellarmine* defineth it, *Indulgentia eſt abſolutio, &c. extra ſacramentum data:* Indulgence is abſolution giuen without a Sacrament, *c.* 8. *in fine.* Then cannot an indulgence take away the fault, which is onely releaſed in the Sacraments: that clauſe therefore, *à pœna & culpa*, in their Indulgences is contrarie to their owne doctrine.

2. Neither by plenarie remiſſion of ſins can the puniſhment in any ſenſe be vnderſtood. 1. It is called *pleniſſima*, a moſt full pardon, *omnium peccatorum*, of all ſinnes: if moſt full, and of all, how are the ſinnes themſelues excluded? 2. I pray you how doe you vnderſtand your beliefe: *Credo remiſſionem peccatorum*, I beleeue the remiſſion of ſinnes: doe ye beleeue the puniſhment onely remitted, and not the ſinne? vnleſſe your Bull beleeueth otherwiſe then the Creed, as it doth indeede, and bringeth in a new faith. 3. *Boniface* in his Bull maketh this preface: *Quia iuxta officij noſtri debitum, ſalutem appetimus ſingulorũ:* Becauſe according to our bounden dutie, we ſeeke the ſaluation of all: but to ſaluation, not the releaſing only of the paine, but the remitting of the debt belongeth.

Fourthly, that the ſatisfactions of Chriſt applied (for ſatisfactions of Saints applicable, wee acknowledge none) doe deliuer *à pœna & culpa*, both from the ſinne and the puniſhment, it is euident out of Scripture, Iohn 13.10. He that is waſhed by Chriſt, *eſt mundus totus*, is cleane euery whit: there remaineth then nothing to bee waſhed away: And they themſelues confeſſe, that Baptiſme doth waſh away both the ſinne and puniſhment: likewiſe the Apoſtle, Hebr. 7.25. *He is able perfectly to ſaue them, that come vnto God.* If Chriſt then doe ſaue vs perfectly, then both from ſinne and the penaltie.

Iohn 13.10.

Peter Lombard confeſſeth as much: *Per ipſius pœnam, quam in cruce tulit, omnis pœna temporalis, quæ pro peccato conuerſis debetur in baptiſmo penitus relaxatur, vt nulla à baptizato exigatur, &c.* By Chriſts paine, which he ſuffered vpon the croſſe, all temporall paine, which is due for ſinne to them, which are conuerted, is altogether releaſed in Baptiſme, that none at all is exacted of him that is baptized, *lib.* 3. *diſt.* 19 *liter. d.* If then there remaine no puniſhment after baptiſme, your Indulgences are nothing worth.

I will conclude with Saint *Ambroſe:* who ſpeaking of the gathering of *Manna*, Exod. 16.18. *He* *that had gathered much, had nothing ouer, and he that had gathered little had no lacke. Hoc plenius de ſanguine Chriſti intelligitur, &c. Et ſi paruum ſumas, & ſi plurimum hauries, eadem perfecta eſt omnibus menſura redemptionis:* This is more fully vnderſtood of the blood of Chriſt, though you take little or draw much, there is the ſame perfect meaſure of redemption to all. *Epiſt.* 2. Wherefore if by Indulgences, neuer ſo little of Chriſts blood be applied, the redemption is perfect, both from the ſinne and penalty, for otherwiſe it ſhould not be perfect.

THE FOVRTH QVESTION, WHETHER THE INDVLGENces of the Church, deliuer from the puniſhment of ſinne, not onely before the Church, but before God.

The Papiſts.

IT is ſo affirmed by *Bellarmine*, that by the cenſure of the Church impoſed vpon offenders, they doe not only ſatisfie the Church, but God alſo, and ſo conſequently the Indulgence of the Church doth ſet them free from the guilt of the puniſhment of ſinne, both before God and men. 34. Error.

Argum. 1. Matth. 18. 18. *Whatſoeuer ye looſe in earth ſhall be looſed in Heauen:* if it bee looſed in heauen, then before God. 1

2. Penance voluntarily aſſumed, or priuately enioyned, cannot be for example ſake to ſatisfie men, therefore thereby God is ſatiſfied: as Pſalm. 6. 6. *I water my couch euery night with teares.* 2 Pſal. 6. 6.

3 *Tertullian* ſaith: *Qui per delictorum pœnitentiam inſtituerat domino ſatisfacere:* Which had purpoſed to ſatisfie God by the penance of his ſinnes: *lib. de pœnitent. Cyprian* alſo is alleaged: *Dominus noſtra ſatisfactione placandus:* God is to be pleaſed with our ſatisfaction. Likewiſe *Auguſtine: De ijs, quæ facta ſunt, ſatisfiat Deo per pœnitentiæ dolorem:* God muſt bee ſatisfied for the things that are done by the ſorrow of repentance: *Ergo,* God is ſatisfied by penitentiarie workes: *Bellarm. cap. 3. prop. 4.* 3

The Proteſtants.

Confutat. FIrſt, we grant that the ſpirituall diſpenſation of the Church doth truly looſe the penitent perſons by faith in Chriſt, both from the ſinne and puniſhment: but that Indulgence which only releaſeth the puniſhment, is but a relaxation before the Church, therfore this place, which is vnderſtood of looſing and binding of ſinnes, is vnproperly alleaged for the releaſe of the puniſhment onely. 1

Secondly, 1. Voluntary and priuate repentance, though it be not to the eye of the world, to ſatisfie men: yet it is profitable more effectually to humble their owne ſoule: as *Auguſtine* ſaith ſpeaking of prayer, which may be applied alſo to outward ſorrow for ſinne: *vt his ſeipſum magis homo excitat adorandum, — illiſque rurſus viſibiliter factis, inuiſibilis, animi affectus augetur:* By the geſture of the body, as the bowing of the knees, the ſpreading of the hands, a man doth ſtirre vp himſelfe to prayer: and theſe things being viſibly done, the inuiſible affection of the ſoule is encreaſed: *de cur. mortuor. c. 6.* 2. It followeth not then in priuate repentance, man is not ſatisfied: *Ergo,* God is ſatisfied: for there is an other ſatisfaction beſide, when a man by ſufficient ſorrow and puniſhment, as it were taken of himſelfe, doth ſatisfie his owne ſoule: and beſide priuate repentance, though it preuaile not to ſatisfaction, yet it is auailable to effectuall contrition, and vnfained conuerſion. 2 1

Thirdly, concerning the teſtimony of the Fathers. Firſt, wee denie not but ſome of them doe vſe that phraſe of ſpeech, *to ſatisfie God by repentance:* but not in the popiſh ſenſe, to ſatisfie Gods iuſtice, for *Tertullian* ſpeaketh of ſatisfying for ſinne: yet the Papiſts themſelues hold no ſatisfaction in penance for ſinne, but for the puniſhment onely. Secondly, God then is ſaid to bee ſatisfied, that is pleaſed with the worke of repentance: as the Apoſtle ſaith, Hebr. 13. 17. *With ſuch ſacrifice God is pleaſed or delighted:* his iuſtice is not ſatisfied, but his will pleaſed in Chriſt, when hee ſeeth his pleaſure obeyed by our repentance: So *Bernard* vnderſtandeth ſatisfaction, *Condigna ſatisfactio eſt malefacta corrigere, & correcta non reiterare:* It is condigne ſatisfaction, to correct euill deeds, and not to iterate or do them againe, *proœm. de inter. dom.* But this is no ſatisfaction to Gods iuſtice for a man to turne from his euill waies, otherwiſe then as God through Chriſt is well pleaſed therewith. Thirdly, there are then foure kindes of ſatisfactions: the *firſt* is to God: the *ſecond* to the Church publikely: the *third* to men whom we haue offended priuately: the *fourth* to a mans owne ſoule: the firſt by vs can be no way performed: for as *Iob* ſaith, 9. 3. *We cannot anſwere God one thing of a thouſand: Vix milleſima parti debitorum quis valeat reſpondere:* a man can ſcarce anſwere the thouſandth part of his debt to God: *Bernard. de quadrupl. debit.* This ſatisfaction to Gods iuſtice we muſt wholly remit vnto Chriſt, the other three ſatisfactions are in mans power: firſt, to ſatisfie the Church, *It is ſufficient for the ſame man, that he was rebuked of many: Arauſican. concil. 1. decret. ex Gratian.* The ancient forme of excommunication was this: *Authoritate Dei & iudicio ſancti ſpiritus è gremio ſanctæ matris Eccleſiæ eliminamus, quouſque reſipiſcant & Eccleſiæ ſatisfaciant, &c.* By the authority of God and his holy ſpirit, we caſt them out of the boſome of the Church, vntill they repent, and ſatisfie the Church. Secondly, our brother whom we haue offended, muſt bee ſatisfied; as *Zacheus* reſtoreth foure fold, that which he had wrongfully gotten, *Auguſtine* alſo ſaith: *Peccaſti in fratrem, fac ſatis & ſanatus es:* Haſt thou offended againſt thy brother, ſatisfie him, and thou art healed: *Serm. 16. in Matth.* 3 2 2. Cor. 2. 6. Foure kinds of ſatisfaction. Luk. 19. 8. What ſatisfaction is in mans power.

Thirdly, by godly repentance a man doth satisfie his owne soule, and cleare his conscience by punishing of himselfe: as 2. Cor. 7. 11. this godly sorrow, *what great care hath it wrought in you, &c. what punishment, &c. you haue shewed your selues in all things that you are pure in this matter.* To this purpose S. *Augustine, Quid aliud est ieiunium, quam debita membrorum satisfactio? membra enim satisfacere debent propter peccata, quæ commiserunt; unde si quis in gula peccauerit, satisfaciat ieiunio — si oculus peccabit, claudatur:* What else is fasting, but a due satisfaction of the members? for the members must satisfie for the sinne they haue committed: if a man haue sinned in gluttony, let him make satisfaction by fasting; if the eye haue sinned, let it bee shut: *Ad fratrem in erem. serm.* 24. All these kinds of satisfactions we admit, but Gods iustice cannot be satisfied by vs: Christ onely hath so satisfied God for vs, both for sin and punishment, and appeased his wrath, and *slaine hatred by his crosse, and reconciled vs to God,* Ephes. 2. 16. *Augustine* well saith (to conclude this point) *Fateor, quia peccaui & conscientia mea non sufficit ad satisfactionem; sed certum est, quod misericordia tua superat omnem offensionem:* I confesse I haue sinned, and my conscience deserueth damnation, but my repentance sufficeth not for satisfaction; but it is certaine, that thy mercy exceedeth all transgression: *Tom. 9. meditat. c. 39.*

2.Cor.7.11.

Lastly, we haue one of their owne side against them: *Petrus Paludanus*, who affirmeth, that venial sinnes and not the punishment onely are released by Indulgences: *In 4. dist. 20. qu. 4.*

THE FOVRTH PART, OF THE DIVERS kinds of Indulgences.

The Papists.

35.Error. Bellarmine rehearseth fiue kinds of Indulgences, and he iustifieth them all: 1. There is an Indulgence of fortie daies, which is a release of the penance which was to be done fortie daies.

36.Error. 2. There is an Indulgence of the third or fourth part of their sinnes, that is, of the punishment due for so much of their sinnes.

37.Error. 3. An Indulgence plenarie was from the whole punishment: and sometime Indulgences are granted for ten or twentie thousand yeares: for euery mortall sinne deserueth a penance of three or seuen yeeres: then so many blasphemies and other sinnes, as are by some committed euery moment, deserue many thousand yeeres penance: which notwithstanding by the sharpnesse of Purgatorie paine, may be satisfied for in three or foure hundred yeeres.

38.Error. 4. Indulgences are granted to some in their lifetime, to some in the point of death.

39.Error. 5. Some are *temporarie*, for a time as limited to daies or yeeres, some are *perpetuall*, which are tied to places, Churches, altars, or to things moueable, as to *rosaries, holy graines, &c.* All these kinds of Indulgences *Bellarmine* holdeth to be good and godly: but for this wee must take his word, for Scriptures or good reasons he hath none.

The Protestants.

1 First, 1. if your Indulgences doe release the punishment due to Gods iustice, what great presumption is it for you, to limit God to fortie daies, that the punishment of the offender should for that time bee suspended; this was the sinne of Israel, *Circumscripserunt Deum Israel:* They limited the God of Israel. 2. Likewise *Bellarmine* hath this position, that Indulgences doe not take away the paines, that are enioyned in courts ecclesiasticall: *cap. 7. prop. 3.* and yet heere he saith, that *indulgentia quadragena*, this Indulgence of fortie daies is a release of penance, which was to bee done fortie daies: which penance is inflicted by the Church. Thus he is found contrary to himselfe. 3. I haue shewed before that the release of punishment to be inflicted, is contrary to the Scriptures and the ancient practise of the Church: see before. *err.* 32.

Psal.88.41.

2 Secondly, if your Indulgences doe release from punishment before God, then they should not release from the third or fourth part onely, but from the whole punishment; for where God pardoneth, he forgiueth all: he worketh perfectly, *Finish, O Lord, that which thou hast wrought in vs:* and the wise man saith: *I know, that whatsoeuer God doth, it shall be for euer, to it can no man adde, and from it can none diminish.* 2. Neither when the Church forgiueth, doth it pardon onely in part, but wholly; as 2. Cor. 2. 8. *Confirme or ratifie your loue toward him;* vers. 10. *I forgaue in the sight of Christ,* that is freely from the heart: thus was the young man fully restored to the Church, and not in part onely: likewise Philem. 15. Saint *Paul* writeth vnto him to receiue his seruant *Onesimus, Who had offended him for euer;* vers. 17. *receiue him as my selfe:* that is, freely, franckely, wholly, fully. 3. But this releasing of the third or fourth part of penance is but a popish tricke for their further aduantage: that looke how many parts men would be released of, they should pay so many pounds more.

Psal.68.28.
Eccles.3.14.
2.Cor.2.8.10.
Philem.15.17.
True Indulgence and forgiuenesse is not from part of the punishment, but the whole.

3 Thirdly, 1. Plenary indulgence from the whole punishment of sinne, is but an encouragement to sinners, and a meanes to make them more secure: for though they sinne, yet they are free from punishment: Christ saith otherwise to the lame man, *Sinne no more, lest a worse thing happen vnto thee:* Christ releaseth him for that present, of the punishment of his sinne, the lamenesse of his body, but he giueth him no generall warrant. To this purpose *Gelasius* as I cited him before, and as hee is alleaged. *caus. 24. quæst. 2. c. 2. It was neuer heard of which they say, Date veniam, dummodo nos in errore duremus:* pardon vs, that wee may continue in error still: Secondly, they are blasphemous

Iohn 5.14.

indulgences, that are made for twentie thouſands of yeeres: for thus they take vpon them to releaſe eternall puniſhment, which is contrarie to their owne doctrine: for that puniſhment which is extended beyond the time of purgatorie, which ſhall end with the world, muſt needs be the euerlaſting puniſhment of hell. 2. If then they can giue indulgence for hell puniſhment, they can deliuer damned ſoules, which is an horrible blaſphemie, and contrary to the Scripture, *They cannot come from thence to vs:* and how farre are they then from that hereſie, that diuels and al in the end ſhould bee ſaued, which is confuted by Saint *Auguſtine, lib. 21. de ciuitat. c. 17. 23.* 3. It is true, that a mans ſinnes may bee ſo great and ſo many, as that he may bee worthie not onely of twentie thouſand yeeres, but euerlaſting puniſhment: as he giueth inſtance of ſuch as blaſpheme euery moment: but doe ye thinke ſuch obſtinate and incorrigible ſinners capable of your indulgences? you are very lauiſh of the treaſure of the Church, to grant it to ſuch. 4. And ſeeing your purgatorie paine is imagined to bee ſo great, that one day of puniſhment there is anſwerable to many yeeres of penance in this life, how can three or foure hundred yeeres paines in purgatorie ſatisfie for twentie thouſand? and miſerable comforters are ye, to appoint men ſo many hundred yeeres puniſhment in purgatorie: it is nothing elſe but to feare them, that they may giue the more money not to come there. 5. But though *Bellarmine* be not aſhamed of theſe blaſphemous indulgences for twenty thouſand yeeres, who taketh vpon him euery where to defend the moſt groſſeſt points in poperie: yet ſome of the learned Papiſts are more modeſt, who thinke that ſuch indulgences are neuer granted by the Pope, but deuiſed of the pardoners for their gaine: *Gerſon in tract. de abſolut. ſacrament. Dominic. à Soto in 4. diſtinc. 21. qu. 2. artic. 1.* and ſo *Bellarmine* himſelfe alleageth.

Indulgences for 20 thouſand yeeres blaſphemous.

Luk. 16. 16.

4.
No temporall puniſhment can be releaſed after death by the indulgence of the Church.
Iob 33. 23.

Fourthly, 1. I pray you from what puniſhment doe you releaſe men at the point of death? ſeeing there remaineth none but in hell, from the which (ſay you) you releaſe not: for your purgatory fire is but a popiſh ſcarbugge to feare thoſe with, that beleeue your lies: ſeeing the theefe, that had ſo many ſinnes to be purged of, and made no ſatisfaction for them, went ſtraight from the croſſe to Paradiſe, which I thinke you will not ſay was in purgatorie. 2. A man vpon his death-bed being truly contrite, may be comforted with the declaration of the forgiueneſſe of his ſinne in Chriſt, as it is in Iob 33. 23. *His ſoule draweth neere to the graue, and his life to the buriers: if there bee a meſſenger with him, to declare vnto man his righteouſneſſe:* but puniſhment there remaineth none to bee releaſed to him, that dieth in the faith of Chriſt. 3. Vnleſſe we count it a puniſhment for the bodie to lie in the graue: but from this, not your *indulgence*, but Chriſts *omnipotence* ſhall free vs at the latter day; as your maſter ſaith: *A temporali pœna nos penitus liberabit in futuro, cum nouiſſima mors inimica deſtruetur, adhuc enim expectamus redemptionem corporis:* From temporall paine hee ſhall fully free vs hereafter, when as the laſt enemie death ſhall be deſtroyed, for we yet looke for the redemption of our bodies, *lib. 3. diſtinct. 19. lit. c.*

5.
Mark. 2. 7.
Indulgences not limited to Altars, Churches, and ſuch like.

Fifthly, it is moſt groſſe and abſurd, to limit the power of indulgences to altars, Churches, or any other thing without life and ſenſe. 1. The Phariſes were not ſo blind, for they held this as a principle, *that none can forgiue ſinnes but God*, Marke 2. 7. What then doe ye elſe, but make ſtones and walles as Gods to forgiue ſinnes? 2. The Prophet *Haggie* ſheweth that a mans *garment touching holy fleſh is not holy*, Hag. 2. 23. your altar ſtones haue no greater vertue, then the holy fleſh of the ſacrifices, nor yet ſo much, becauſe that was of Gods inſtitution, the other is of your owne inuention; how can they then make holy thoſe that touch them? 3. We may ſay then as *Ambroſe* of the poſtes and ſtones of the Iewes houſes, which they ſtriked with the blood of the Lambe: *Quid ligna & ſaxa prodeſſe poſſunt?* What can wood or ſtones profit. *ſerm. 12. in Pſalm. 119.*

6.
The time of penance longer or ſhorter, according to the qualitie of the offence.

Sixthly, to conclude then: we may find that in the ancient former times, there were diuers kinds of penance enioyned for yeeres more or leſſe according to the qualitie of the offence. As players at dice had one yeeres penance appointed. *Eliberin. 79.* They which were preſent at the pagans feaſts, two yeeres. *ibid. can. 55.* They which, though conſtrained, did eate in idoll temples, foure yeeres. *Ancyran. c. 5.* They which obſerued diuinations, fiue yeeres. *concil. Ancyran. can. 23.* They which were threatned and ſo ſacrificed, did penance ſixe yeeres. *ibid. c. 6.* They which did twice ſacrifice to idols, ſeuen yeeres. *Ancyran. can. 8.* They which perſwaded others to ſacrifice, ten yeeres. *ibid. can. 9.* They which lay with bruit beaſts, twentie yeeres. *Ancyran. can. 16.*

We alſo confeſſe that this power was left to the gouernors of the Church, to ſhorten theſe times of penance according to the contrition of the offender: as it was thus decreed. *Nicen. 1. can. 11. Quicunque cum omni timore & lachrimis conuerſationem ſuam non verbis ſolum, ſed opere demonſtrant, licebit epiſcopo humanius circa eos aliquid ſtatuere:* Whoſoeuer with feare and teares doe not onely in word, but in deed ſhew their conuerſation, it ſhall be lawfull for the Biſhop to ſhew them fauour, &c. But theſe were relaxations of penance inflicted by the Church, no indulgences of puniſhment, not enioyned by the Church, before God.

THE FIFTH PART, TO WHOM INDVLGENCES are profitable.

The Papiſts.

40. Error.

THey hold that indulgences are profitable to all whoſoeuer, not onely to notorious and publike offenders, but euen to thoſe that are tending to perfection: his reaſon is this: becauſe it is profitable to all to be deliuered from thoſe things, which hinder them from eternall life; but ſuch is the temporall paine of purgatorie, which keepeth them backe a while, that they cannot goe to heauen. *Bellarm. cap.* 10.

1. Iohn 1.10.
Indulgences of temporall puniſhment not profitable to the righteous.
1. Tim. 1.10.
Iob 23.10.
Philip. 1.23.

Anſw. 1. We grant that all men though neuer ſo perfect haue need of Chriſts indulgence in the remiſſion of their ſinnes, for there is none that ſinneth not: as Saint *Iohn* ſaith, *He that ſaith hee ſinneth not, is a lyar*. 2. But as for the externall indulgences of the Church (for other indulgence from the puniſhment onely we acknowledge none) they belong not to the innocent and vertuous liuers, but to offenders that muſt be reſtrained by the cenſures of the Church: for as the Apoſtle ſaith, *lex non eſt poſita iuſtis*: the law is not giuen to a righteous man. 3. Doth your purgatorie paine then hinder mens going to heauen? it is a ſhame for you then to driue ſo many ſoules thither, if you can keepe them from thence by your plenarie indulgences. 4. If purgatorie were ſuch a place as you imagine it, where men are purged from their ſinnes, and ſo made fitter to goe to heauen, it is no hindrance but a furtherance to them: like as the fire doth no hurt to the gold that is purified by it: as *Iob* ſaith, *exibo vt aurum*, I ſhall come forth like gold. 5. And they which are perfect, in your owne doctrine ſhall not goe to purgatorie, but ſtraight to heauen: as *Paul* preſently vpon his diſſolution knew he ſhould be with Chriſt. And it is an approued ſaying among you: *Iniuriam facit martyri, qui orat pro martyre*: He doth iniurie to a martyr that prayeth for him, that is, ſuppoſing him to bee in purgatorie, for they onely of the dead are not to be prayed for in your ſenſe; if all then need not feare purgatorie, then indulgences are not profitable to all.

The Proteſtants.

THat indulgences of the Church are not profitable to the iuſt and righteous, it is thus prooued.

Pſalm. 119.71.
1. Pet. 1.23.

Argum. 1. It profiteth not to be deliuered from that which worketh vnto a mans ſaluation: but the afflictions and puniſhment of this life are ſuch, as the Prophet ſaith. *It is good for me that I haue been afflicted*, and the Apoſtle ſaith, Chriſt ſuffered for vs, leauing for vs an example that wee ſhould follow his ſteps: *Ergo*. from ſuch temporall afflictions, indulgences are not to be ſought.

Rom. 1.17.

2. It is better for a man to liue by himſelfe and his owne faith, then to ſeeke ſatisfaction by another: but the iuſt liueth by his faith: *Ergo*, he needeth not another mans ſatisfaction.

1. *Anſw.* 1. Firſt, ſuch afflictions as further their ſaluation, are not to bee ſhunned: but ſuch as withhold from entring into heauen, as is the temporall paine of Purgatorie.

2. Secondly, as it is better for a man to goe vpon both legges, then one: ſo to relie vpon other mens ſatisfactions as well as his owne, is a ſafer and more ſure way: *Bellarm. cap.* 10. *reſponſ. ad* 1. *&* 2. *obiect.*

Heb. 1.3.
Rom. 2.9.
No purgatory after this life.
2. Cor. 5.10.
Prou. 23.14.
2. Cor. 5.6.

1. *Contra.* Firſt, if you grant all temporall paines profitable, but onely the ſuppoſed torments of Purgatorie, then are no paines or puniſhments at all left, to be releaſed by your Indulgences: for your purgatorie fire hath been long agoe quenched by the water of life flowing from the Scriptures: 1. *Chriſt hath by himſelfe purged our ſinnes*: we do not purge them our ſelues. 2. The Scripture acknowledgeth but two places after this life, *heauen* or *hell*: *Tribulation and anguiſh ſhall be vpon the ſoule of euery one that doth euill: but to euery one that doth good, glorie and honour*. So ſaith S. *Ambroſe*: *Qui non intrat regnum, neceſſario remanet in inferno*: He that entreth not into the kingdome, remaineth in hell, *ſerm.* 22. 3. That ſtate wherein a man dyeth cannot be altered: *Euery man ſhall receiue according to the things done in the bodie*. *Ambroſe* alſo ſaith: *Mors deteriorem ſtatum non efficit, ſed qualem in ſingulis inuenerit, talem iudicio futuro reſeruat*: Death maketh not a mans ſtate worſe, but as it findeth euery one, ſo it reſerueth them to the iudgement to come, &c. But concerning the vanitie of this deuice of Purgatorie, I haue treated before at large, *Contr.* 9. *qu.* 1. *part.* 2. 2. If Purgatorie bee ſuch a place, as they imagine, which ſerueth to purge away the reliques of ſinne, it is no hindrance but a furtherance: like as the rodde of correction is profitable to the child, and *doth deliuer his ſoule from hell*. 3. If Purgatorie be a let becauſe it ſtayeth the ſoule a while from heauen: by the ſame reaſon alſo all the afflictions of this life are lets: for as the Apoſtle ſaith, *While we are at home in the bodie, wee are abſent from the Lord*.

Rom. 1.17.
Ezech. 18.20.

2. Secondly, 1. the ſimilitude which he vſeth is not fitly or properly applied, which rather may be turned thus: that as it is better for a man to goe vpon his owne legs, then to leane vpon anothers ſtaffe; and if he can goe vpright of himſelfe, to lay hold of another is but an hindrance: ſo in the matter of ſaluation it is better to truſt to a mans owne faith. 2. So the Scripture ſaith, *The iuſt ſhall liue by faith*, that is, euery one by his owne faith: As, *The ſoule that ſinneth ſhall dye*, Ezech. 18.20. No man ſhall beare anothers puniſhment: ſo no mans faith can profit another: *Qui per vos peccaſtis per vos erubeſcatis*: They that ſinne by themſelues, muſt repent by themſelues: *Cauſ.* 33. *diſtinct.* 1. *c.* 88.

THE SIXTH PART, TO WHOM THE POWER to grant Indulgences belongeth.

The Papiſts.

1. 41.Error. Math.16.19.

FIrſt, the power of granting Indulgences doth reſt onely in the Pope as the ſucceſſor of *Peter*, to whom Chriſt ſaid, *Whatſoeuer you looſe in earth, ſhall be looſed in heauen*, Matth.16.19.

2. 42.Error.

Secondly, plenarie Indulgences can onely be granted by the Pope, neither by Cardinals, whoſe indulgences exceede not an hundred dayes, neither by Biſhops or Metropolitanes, who can grant indulgences but for one yeere in the dedication of Churches, and for fortie dayes at other times: nor yet by generall Councels.

3. 43.Error.

Thirdly, Biſhops receiue this power to giue indulgences not immediatly from God, but from the Pope, from whom alſo they receiue their iuriſdiction: and this is an argument thereof, becauſe the Pope may make voyde indulgences granted by Biſhops: but ſo can he not Orders or Sacraments miniſtred by them.

4. 44.Error.

Fourthly, Pariſh paſtors haue no power to giue indulgences, but by commiſſion from the Pope, or their Biſhop; becauſe they are the princes of the people of God, to whom it belongeth to diſtribute the common goods of the Church.

5. 45.Error.

Fifthly, the power of order is not neceſſarie to giue indulgences, but the power of iuriſdiction onely, and therefore the Pope or Biſhop may graunt indulgences, though they bee not in Orders.

6. 46.Error.

Sixthly, neither is this power of indulgences loſt by any deadly ſin: *ſic Bellar.lib.de indulg.cap.*12.

The Proteſtants.

1. The keyes not committed onely to *Peter*. Matth.18.18. Ioh.20.23.

FIrſt, the keyes of the Church to binde or looſe, open or ſhut, were no more committed to *Peter*, then vnto the reſt of the Apoſtles: as Saint *Hierome* well noteth; *Cuncti claues regni cœlorum accipiunt, & ex æquo ſuper eos eccleſia fortitudo ſolidatur*: All the Apoſtles receiue the keyes of the kingdome, and the ſtrength of the Church equally is founded vpon them all, *lib.*1.*aduerſ.Iouinian.* For as in this place the words ſeeme to be ſpoken to *Peter*, though for, and in the name of the reſt: ſo elſewhere the commiſſion is granted generally to all, *Whatſoeuer you binde in earth, &c.* And, *Whoſe ſinnes you remit, they are remitted.*

2. 1.Ioh.1.7. 1.Pet.5.1. Plenarie indulgences not peculiar to the Pope.

Secondly, 1. plenarie Indulgences properly ſo called, which are of all ſinnes, neither Pope, Cardinall, nor Biſhop haue power to grant, but they are reſerued onely to Chriſt: *The blood of Chriſt* (onely purgeth) *from all ſinne.* 2. In the adminiſtration of the Church-keyes, the Pope hath no preeminence before other Biſhops, but they haue the ſame power in their dioceſſe, which he hath in his: as Saint *Peter* diſdaineth not to call the reſt of the paſtors Elders, and himſelfe συμπρεσβύτερον, a fellow Elder, *and he exhorteth them to feede the flocke*: not taking this office of feeding wholy to himſelfe. 3. Yet though *Peter* be prooued to haue had a ſuperioritie, it is not ſtraight deriued to the Pope, who is not his true ſucceſſor. Saint *Ambroſe* ſaith: *Oues Chriſti non ſolum tum ſuſcepit beatus Petrus, ſed & nobiſcum eas ſuſcepit, & cum illo eas ſuſcepimus omnes*: The ſheepe of Chriſt bleſſed *Peter* did not then onely receiue, but he tooke them together with vs, and we with him: *de dignit.ſacerdot.c.*2. 4. As for that diſtinction of plenarie Indulgences for fortie, an hundred dayes, for a yeere, it is but a Romiſh deuice, and of no antiquitie, for the Popes aduantage, and as a ſteppe to lift vp the Pope into his chaire of pride, that in euery caſe ſtill a prerogatiue may be reſerued to him. 5. The office and calling of Cardinals is one of the Popes creatures, and what priuilede they haue, we do not greatly force: it is grounded rather vpon cuſtome, then any law, as *Bellarmine* confeſſeth *cap.*11. we hold both the calling of them, with all their immunities to be Antichriſtian, as I haue ſhewed before, *Contr.*5.*qu.*3. *part.*3. 6. Concerning generall Councels, that they haue authoritie aboue the Pope, I haue likewiſe prooued before, *Contr.*3.*qu.*7. whither I referre the reader: And that Councels may alſo giue plenarie Indulgences as well as the Pope, it appeareth both by their practiſe: for ſo did the Councell of Baſill, wherein *Panormitane* alloweth the act of the Councell, a great popiſh Doctor, though *Bellarmine* call it a ſchiſmaticall Councell: And beſide of this iudgement are *Felinus ſer.de indulg.num.*28. *Dominic.à Soto, Nauarrus*, with others cited by *Bellar.cap.*11.

3. Act 20.28. Biſhops and Paſtors haue their calling from God not from the Pope.

Thirdly, Biſhops and paſtors receiue their calling from God, and not from the Pope: Act.20. verſe 28. *Spiritus ſanctus conſtituit vos Epiſcopos, &c.* The holie Spirit hath made you Biſhops. *Cyprian*: *Chriſtus dicit ad Apoſtolos, ac per hoc ad omnes præpoſitos, qui Apoſtolis vicaria ordinatione ſuccedunt*: Chriſt ſaith to the Apoſtles, and to all gouernours of the Church, which ſucceede the Apoſtles as their Vicars; *lib.*4.*epiſt.*9. *Hierom. Omnes epiſcopi Apoſtolorum ſucceſſores*: All Biſhops are the Apoſtles ſucceſſors, *Euagrio*. Their authoritie then is not deriued to them from the Pope: 2. neither can the Pope infringe or make voide the acts of other Biſhops by right, but therein hee is an vſurper: As *Cyprian* ſaith: *Nec quiſquam epiſcopum ſe eſſe epiſcoporum conſtituit, aut tyrannidis terrore ad obſequendi neceſſitatem collegas ſuos adigit, &c.* None of vs muſt make himſelfe a Biſhop of Biſhops, or with tyrannicall feare compell his colleagues to obey, &c. *in concil.Carthag.*

4. 1.Pet.5.3.

Fourthly, 1. that Biſhops are princes of the Lords people, is contrarie to the Apoſtle, *Not as though yee were Lords ouer Gods heritage.* Saint *Hierome* ſaith: *Patres ſe ſciant eſſe, non dominos*:

Of Paſtors and Preachers of the word, how they doe bind and looſe.

Let them know themſelues to be fathers, not Lords, *Hieron. ad Theophil.* 2. All paſtors, to whom the preaching of the word is committed, by the ſame word haue authoritie to bind and looſe: that which our Sauiour ſpake to his Apoſtles, Ioh. 20.23. *Whoſe ſinnes you remit, &c.* is vnderſtood of all paſtors: and the Rhemiſts confeſſe in their annotations vpon this place, *that this ſpeciall facultie of the Prieſthood conſiſting in remitting of ſinne, is here beſtowed vpon them.* Saint *Paul* ſheweth, that all paſtors and teachers are giuen, for *the gathering together of the Saints, the worke of the miniſterie, the edification of the bodie of Christ.* But theſe duties cannot be performed without the power of binding and looſing. *Hierome* ſaith, *Quid facit excepta ordinatione epiſcopus, quod non facit presbyter?* What doth a Biſhop, beſide ordination, which a presbyter doth not? *Hier. Euag.* *Origen* ſaith: *Epiſcopis & presbyteris credita ſunt cathedra*: The chaire of the Church is committed to Biſhops and prieſts, *tract. 15. in Mat.* Your owne decrees witneſſe: *Qui vult confiteri quarat ſacerdotem ſcientem ligare, & ſoluere*: He that wil confeſſe, let him ſeeke a prieſt, that knoweth how to bind and looſe, *Cauſ. 33. diſt. 1. c. 88.* Laſtly, ſome of your owne Doctors doe affirme, that euery prieſt that heareth confeſſions, hath authoritie to abſolue and grant Indulgences: *Angelus in ſumma verb. indulgent. num. 5. Barthol. Fumus. in ſumma verb. indulgent. num. 2.* And thus much *Bellarmine* acknowledgeth.

Epheſ. 4.12.

5. Fifthly, 1. that the power of Indulgence may bee diſpenſed by any which are not entred into the Orders of the Church, nor admitted to the miniſterie of the word, it is contrarie to the Scriptures: for Chriſt ſpeaketh to his Apoſtles, whom he had choſen and appointed to that office before, Math. 10.1. *Whatſoeuer ye bind in earth, &c.* And Iohn 20.22. he firſt doth breath vpon them the holy Ghoſt, and ſaith, *Whoſe ſinnes ye remit, &c.* Saint *Ambroſe* ſaith, *Verbum dei dimittit peccata, &c.* The word of God forgiueth ſinnes, *qui ſolendi ius non habet ligandi non habet, &c. ius hoc ſolis permiſſum eſt ſacerdotibus*: They that haue not power to looſe, haue not power to bind, &c. this power is onely permitted to prieſts, *lib. 2. de Cain & Abel, cap. 4.* Therefore he muſt be a prieſt, and a miniſter of the word, which hath power to bind or looſe. Yea, the Rhemiſts confeſſe, *that to remit ſinnes is a ſpeciall facultie of the prieſthood*, as I alleaged before: wherefore none can execute this power that is not in orders.

The power of binding and looſing belongeth not to thoſe that are not paſtors.

6. Sixthly, 1. this laſt aſſertion is contrarie to the Scripture, *for he that hath a beame in his owne eye cannot ſee clearely to caſt out the moat out of his brothers eye*: for how can a man iudge rightly of another mans ſinne, that doth not iudge it in himſelfe? 2. *Origen* ſaith: *Qui funibus ſuorum peccatorum conſtringitur, fruſtra vel ligit, vel ſoluat*: He that is tyed with the cordes of his owne ſinnes, bindeth or looſeth in vaine: *tract. in Matth. 1.* 3. *Nicholaus* 1. one of their Popes, *Epiſt. ad Michaelem*, thus ſaith, *Qui ligati ſunt ligare, & qui ipſi mortui ſunt alios mortificare non poſſunt*: They that are bound themſelues cannot bind others, and they which are dead themſelues, cannot mortifie or giue ouer others to death, &c. And to the ſame purpoſe he alleageth his predeceſſor *Celeſtinus*: *Non iudicamus eum remotum, quia non poterat quenquam eius remouere ſententia, qui ſe tam prabuerat ipſe remouendum*: We doe not iudge him as remooued, becauſe his ſentence could not remoue any, who did ſhew himſelfe worthie to be remooued, &c. He then that is in any damnable ſinne, and is worthie to bee caſt out himſelfe, hath no power to caſt out others.

Matth. 7.5. He that is in deadly ſinne cannot caſt out others, being caſt out himſelfe.

AN APPENDIX TO THIS PART, WHETHER Indulgences may be granted without great and waightie cauſe.

The Papiſts.

WHereas the popiſh diuines are diuided about this queſtion, ſome affirming that ſo the cauſe be lawfull and honeſt, not euill, vaine or worldly, but belonging to Gods glorie, though it be not otherwiſe a matter of great *waight*; indulgences may be granted: as when the Pope vpon Eaſter day giueth plenarie indulgence to the people that ſtand about the gate of Saint *Peters* Church; which ſeemeth to be but a ſmall matter: *ſic Thom. in 4. d. 20. qu. 1. ar. 3. qu. 2. Durand. Antonin.* and others by *Bellarmine* produced: others doe thinke, that the cauſe muſt not onely be honeſt and godly, but proportionable in greatnes to the indulgence granted: *ſic Bonauentur. Richard. Ioan. Gerſon. Adrianus Papa*, with others rehearſed by *Bellarmine*: to the latter opinion he ſeemeth to encline, giuing notwithſtanding ſuch cauteles, as that he alloweth indulgences granted for the ſmalleſt matters: as firſt the cauſe, which is light in it ſelfe may tend to a great end, as the ſtanding of the people before S. *Peters* Church gate, is a meane to teſtifie their faith of the head of the Church, to the honour of the Apoſtolike Sea: ſecondly, it is not for the ſubiect to iudge which are great and waightie cauſes: they may be great, which ſeeme but ſmall to them: *Bellarm. de indulgent. lib. 1. c. 12.*

47. Error.

The Proteſtants.

FIrſt, who ſeeth not how this captious and quaint diſtinguiſher by his quirkes and ſubtilties goeth about to maintaine all the ridiculous and raſh indulgences, which are granted by the Popes: for if ſtanding at S. *Peters* Church doore, and looking vpon it, be a matter of ſo great waight, to deſerue a plenarie indulgence, you ſhall neuer want waightie cauſes for your pardons: and to barre the people (whom you call the Popes ſubiects) from eſtimating or valuing the greatnes or ſmalnes of cauſes, you doe but make a way, to doe what you liſt with your pardons.

Secondly, whereas then you require theſe conditions in giuing of pardons, they muſt not be granted, firſt, for euill works; ſecondly, for worldly matters; thirdly, but ſuch as tend to the honour of God: fourthly, and are not light or vaine, but of ſome waight and importance. It is euident that the Popes pardons haue offended againſt all theſe rules: firſt, fortie daies pardon was proclaimed vnder *Longland* Biſhop of Lincolne to as many as brought a fagot to burne the poore ſeruants of Chriſt, which was an euill and vncharitable worke. *Fox p.983.*

Indulgences not to be granted for euill workes.

2. Full remiſſion of ſinnes was granted to as many as did aſſiſt *Spencer* Biſhop of Norwich to fight for Pope *Vrbane* the ſixth, againſt the Antipope *Clement*: p.446. which was but a meere worldly and temporall matter.

Nor for worldly matters.

3. *Sixtus* the fourth granted great indulgences to thoſe that did celebrate the feaſt of the conception of the virgin *Marie*, adding this clauſe to the *Aue Marie: Haile Mary full of grace, &c.* and bleſſed is *Anna* thy mother, *of whom thy virgines fleſh hath proceeded without ſpot of originall ſinne, Fox p.800.* this cauſe was not to the honour, but to the diſhonour of Chriſt; whoſe onely conception was without ſinne: as is before ſhewed, *contr.9.qu.9.part.1.*

Nor where Gods honour is not ſought.

4. When as the Friar *Tecellius* went about with the Popes pardons, offering for ten ſhillings, that who ſo would, ſhould deliuer one ſoule out of purgatorie. *ex Chriſtian. & Maſ. lib.20.* This was no waightie or great cauſe, being but a matter of ten ſhillings.

Nor for trifles.

Thirdly, the Popes friends then ſhould giue him counſell to be more ſparing and not ſo lauiſh of the Church treaſure: *Eugenius* the fourth being requeſted to ioyne with the Councell of Baſil to grant generall Indulgences for the reducing of the Greeke Church, anſwered, *Ne claues eccleſiæ contemnerentur, velle ſe maturius incedere:* That he would take pauſe in the matter, leſt the keyes of the Church ſhould be contemned, *epiſt. ſynodal.8.* If the Pope would be aduiſed in ſo great a matter, it is intolerable raſhnes to laſh out with his Indulgences, where no ſuch cauſe is.

Fourthly, Saint *Paul* would not grant pardon or indulgence lightly to the young man, but after he perceiued his ſorrow and heauineſſe to be ſo great, that *he was like to be ſwallowed vp of it, if he were not comforted.*

2.Cor.2.7.

Saint *Cyprian* ſaith, as hee is cited in the Decrees, *diſt.50.c.27. Satis eſt temerarius, qui remiſſionem peccatorum cunctis ſe dare poſſe confidit:* Hee is very raſh, that thinketh hee can giue remiſſion of ſinnes to all, &c. as the Pope doth, when hee giueth plenarie Indulgence to whole multitudes together.

THE SEVENTH PART, OF THE DISPOſition required to be in them that receiue Indulgences.

The Papiſts.

First, Indulgences may bee granted to a ſinner, and for ſuch workes as are done while hee is in the ſtate of ſinne, as if a ſinfull man doe contribute toward the recouering of Ieruſalem; *Bellarm.cap.13.* 1 48.Error.

Secondly, yet a man cannot perceiue the fruit of ſuch indulgences, vnleſſe he be in the ſtate of grace, *Bellarm.lib.1.c.13.quæſt.1.* 2 49.Error.

Thirdly, if the good worke enioyned to bee done bee accompanied or ioyned with veniall ſinne, it hindereth the fruit of indulgence, *Bellarm.ibid.* 3 50.Error.

Fourthly, hee that will receiue benefit by theſe indulgences, muſt confeſſe and bee trulie penitent. 4 51.Error.

Fifthlie, he cannot enioy the indulgence, that doth not performe all the workes that are enioyned, *ibid.qu.4.* 5 52.Error.

Sixthly, Indulgences may bee profitable to thoſe that will not, though they can, ſatisfie for themſelues, but doe reſt in the ſatisfaction of others, *ibid.qu.5.* 6 53.Error.

The Proteſtants.

First, 1. the Apoſtle ſaith, *without faith it is impoſſible to pleaſe God,* Heb.11.6. how dare yee then grant indulgence or remiſſion to them which are yet in their ſinnes, and not reconciled to God? 2. This is alſo contrary to their owne doctrine: for they ſay, an indulgence is a releaſe of the puniſhmen of ſinne, which remaineth after the fault it ſelfe is remitted: but now it is affirmed, that indulgence may be granted to them which are yet in their ſinnes. 3. It is contrarie to their owne law: *Peccati venia non datur niſi correcto:* The pardon of ſins muſt be granted to none, but to them that are amended, *ſext.decretal.regul.iuris.5.*

1. Pardon and indulgence onely to bee giuen to them that are corrected and amended.

Secondly, as wee willingly grant, that a man being not in the ſtate of grace, cannot bee partaker of the true indulgence and remiſſion of ſinnes: for as the Apoſtle ſaith, *By grace are yee ſaued through faith:* ſo this poſition is flatly oppoſite to the popiſh error of Indulgences: for if a man bee in the ſtate of grace before the Indulgence bee granted, which they ſay is but a releaſe of the puniſhment, then is their Indulgence altogether ſuperfluous: for to a man being in the ſtate of grace, there remaineth neither ſinne nor puniſhment of ſinne: Rom.5.1. *Being iuſtified by faith, we are at peace with*

2. Epheſ.2.8. A man in the ſtate of grace need no other indulgence of the puniſhment. Rom.5.1.

God: ver. 9. *Being iuſtified by his blood, we ſhal be ſaued from wrath through him.* If we are then preſently vpon our iuſtification at peace with God, and deliuered from his wrath, then there remaineth no puniſhment of ſinne: for God doth not puniſh for ſinne but in wrath. S. *Ambroſe* ſaith, *Qui fidem habet, habet regnum cœlorum:* He that hath faith, hath the kingdome of heauen, *in Luc.* 13. And he that is in the ſtate of grace hath faith, he hath then alreadie the kingdome of heauen, and ſo your Indulgences come too late.

3. **Indulgences not hindred by veniall ſins. Iſay 64.6.**

Thirdly, 1. If euery veniall, that is, ſmall offence, ſhould hinder the true indulgence and remiſſion of ſinnes, then it were impoſſible for any man to attaine vnto it: for our beſt workes are blemiſhed; as the Prophet ſaith, *All our righteouſneſſe is as a ſtained cloath.* And *Origen* very well noteth vpon theſe words of our Sauiour, Luk. 17.10. *When you haue done all, ſay, you are vnprofitable ſeruants: Nec enim ſi verè bona eſſent, quæ facimus, ſcriptum eſſet, vt facientes ea dicamus nos inutiles ſeruos, &c.* For if they were truly good things which wee doe, it ſhould not bee written, that doing ſuch things, wee ſhould ſay we are vnprofitable ſeruants: in compariſon of other mens workes they are called good, *ſed quantum ad veritatem bonum noſtrum non eſt bonum:* But in reſpect of the veritie it ſelfe, our good workes are not good, *Tract.* 8. *in Matth.* 2. And concerning your owne indulgences, thinke you, that when vnder *Clemens* 6. in the Iubile celebrated *anno* 1350. there were numbred 500. euery day going and comming to Rome, and an hundred thouſand wayting at the Popes gates for pardons, that none of theſe had any veniall faults? 3. And are your Iubile pardons of ſo ſmall force, that whereas they can releaſe Purgatorie paines for many thouſand yeeres, they cannot remooue one poore veniall ſinne? If this doctrine were generally knowne to your friends and welwillers, I thinke your Iubile pardons would not find many chapmen to buy them.

4. **Pſalm. 4.4. Pſalm 51.27. Repentance bringeth indulgence whereſoeuer, and not at Rome onely.**

Fourthly, 1. If your Indulgences profit not, vnleſſe they be truly penitent and confeſſe their ſinnes which doe receiue them, what need the poore people take ſo long iourneyes to come to Rome for pardons? for if they be truly contrite, they ſhall finde forgiueneſſe at home: yea, *if they examine their heart vpon their beds, and tremble,* it ſhall be a good ſacrifice to God: *A broken and a contrite heart God will not deſpiſe,* Pſalm. 51.17. *To whom will I looke, ſaith the Lord? to him that is poore and of a contrite ſpirit,* Iſai. 66.2. Whereſoeuer a man repenteth, and whenſoeuer, he ſhall find remiſſion. *Ambroſe* ſaith: *Iob in ſtercore ſedens, omnia, quæ amiſerat, recuperauit: Iob* ſitting vpon the dunghill, recouered all he loſt, *de pœnit. lib.* 1. *c.* 1. No place can bee ſo meane, or baſe, where true repentance is not accepted of God.

2. But how ſtandeth this with your doctrine of Indulgences, to require repentance and confeſſion, whereby we obtaine remiſſion of ſinnes, and not of the puniſhment onely? and you ſay indulgence releaſeth onely the puniſhment remaining after remiſſion: but now your Indulgences are proclaimed, before remiſſion of ſinnes by repentance and confeſſion: for in the Bull of Indulgences this clauſe is inſerted: *Pœnitentibus & verè confeſſis, vel qui verè pœnitebunt & confitebuntur:* The Indulgence is granted to them that are truly penitent and confeſſed, or which ſhall bee truly penitent, and confeſſe, *Bonif.* 8. *extrau. lib.* 5. *tit.* 9. *c.* 1. And thus they are promiſed a releaſe of the puniſhment, before they haue repented of the ſinne.

Rom. 3.8.

3. It is an hard matter, for your poore ſuppliants, by this meanes to find repentance: for your yeere of Iubile maketh them ſecure, and many doe ſin willingly in hope of forgiueneſſe then. But this is no true repentance, to ſinne that grace may more abound, and *to doe euill, that good may come of it.* Of ſuch Saint *Ambroſe* ſaith: *Alij propoſita ſpe agenda pœnitentiæ, licentiam ſibi peccandi propagatam putant:* Some vpon hope of penance propounded or publiſhed, doe thinke their libertie of ſinning enlarged, *lib.* 2. *de pœnitent. c.* 9. And it is *Bellarmines* owne poſition, that if a man in hope of the yeere of Iubile doe willingly fall into ſinne, hee may notwithſtanding bee abſolued, *lib.* 1. *de Indulg. c.* 10. *pag.* 60.

5. **Iſai. 1.16. Deut. 30.13. Performance of enioyned workes of penance not neceſſarie to obtaine true indulgence.**

Fifthly, it is an hard condition, that a man cannot enioy a Popes pardon, vnleſſe hee performe all workes that are inioyned: Firſt, pardon with God is more eaſily obtained: for he requireth of vs no ſuch painefull workes, but onely to *ceaſe to doe euill, and to learne to doe well.* Secondly, he requireth not of vs to goe ouer the ſea in pilgrimage, to Ieruſalem, to Rome, or to any other place. *Neither is it beyond the ſeas, that thou ſhouldeſt ſay, who ſhall goe ouer the ſea for vs, to bring it vs?* Thirdly, Saint *Ambroſe* ſaith of *Dauids* repentance: *Dauid exclamauit, peccaui, & mox audiuit, Deus abſtulit peccatum; quantum valent tres ſyllabæ: tres enim ſyllabæ ſunt, peccaui, ſed in iſtis tribus ſyllabis flamma ſacrificij cordis eius ad cœlum aſcendit: Dauid* cried out, I haue ſinned, and ſtraight he heard, God hath taken away thy ſinne: ſee how much three ſyllables auaile: *I haue ſinned,* are but three ſyllables, yet in theſe three ſyllables the flaming ſacrifice of his heart aſcended: *exhortat. ad pœnitent.* Here are all the workes required of *Dauid,* with a ſorrowfull heart to pronounce three ſyllables. Fourthly, *Auguſtine* alſo ſaith: *Nunquam ſpernit pœnitentiam, ſi ei ſyncerè & ſimpliciter offeratur, — etiamſi quis explere non poterit omnem ſatisfaciendi ordinem:* He neuer deſpiſeth repentance, if it be ſincerely and ſimply offered him, although a man doe not fulfill all the order of ſatisfaction, *de temp. ſerm.* 181. *c.* 16. God then forgiueth, though a man cannot fulfill all that is enioyned: but the Pope will not pardon, vnleſſe the whole ſatisfaction enioyned be performed.

6. Sixthly, againſt the laſt propoſition Cardinall *Caietane* reaſoneth thus: That Indulgences cannot profit them, that haue not a purpoſe to ſatisfie for themſelues.

Indulgences cannot profit them, that haue no purpoſe to ſatisfie by themſelues.

1. Becauſe ſuch are vnworthy of indulgence, but the Church intendeth not to beſtow Indulgences vpon the vnworthie.

2. It is not fit for a man to aske of his friend to ſatisfie for him, if hee bee able himſelfe to doe it.

3. In a well conſtituted common-wealth, the common treaſure muſt not be employed to pay their debts, that are able themſelues, &c.

4. Indulgences are granted to ſuch as are truly penitent; but they are not, that refuſe to bring forth fruits of repentance: *ſic Caietan tract.*10.*de ſuſcipientib.indulg.c.*1.

Anſwere 1. *Bellarmine* anſwereth, that ſuch bee not vnworthy, but *non digni*, not worthie onely.

2. A man may craue his friends ſatisfaction in ſuch a caſe of fauour, becauſe his friend hath no neede himſelfe.

3. There may be cauſe, when it is fit their debts ſhould be payd of the common treaſurie, that are able to diſcharge them of their owne.

4. They are truly penitent, that haue a purpoſe to ſatisfie themſelues, if others did not ſatisfie for them, *Bellarm.c.*13.

1. Hebr.11.36. Math.22.8. Act.13.46.) Indulgences not to be granted to the vnworthy. 2.Theſſ.1.11.

Contra. 1. This is a very nice diſtinction, to make a difference betweene *indignum*, vnworthie, and *non dignum*, not worthie: the Scripture vſeth them both indifferently: as Heb.11.36. *Of whom the world was not worthie*: was not the world vnworthy of them alſo? So Matth.22.8. *They which were bidden, were not worthie*: were they not alſo vnworthie? And ſo the Apoſtle ſaith, Act.13.46. *You iudge your ſelues vnworthy of euerlaſting life*: ſo to bee *vnworthie*, and not *worthie*, are all one. 2. The ſpirituall treaſure of the Church is not beſtowed vpon any, but ſuch as are thought worthie. *That our God may make you worthie of his calling*: therefore it is not to be giuen to thoſe that *are not worthie*.

2. 2.Sam.12.4.5. Luk.11.6. Matth.25.9.

Secondly, 1. If it bee no fault for a man to borrow of his neighbour when hee hath enough himſelfe, why did *Dauid* iudge him worthy of death, that hauing many ſheepe of his owne, fetcht his poore neighbours ſheepe to entertaine his friend with? 2. One friend vſeth not to lend to another, but when hee needeth, as it is in the Parable, *One commeth to his friend at midnight, and ſaith, Lend me three loaues, for a friend of mine is come out of the way vnto mee, and I haue nothing to ſet before him*: verſ.8. *Though he would not ariſe and giue him, becauſe he is his friend, yet becauſe of his importunitie, he would riſe and giue him as many as he needed.* Here we ſee that one friend is not to trouble another, but when he hath neede. 3. in ſpirituall things a man hath neede of all himſelfe, *Leſt there be not enough for vs and you.*

3. 1.Tim.5.16.

Thirdly, Saint *Paul* commandeth the contrary, that where there is ſufficient beſide, none ſhould be at the common charge, *If any faithfull man or woman haue widowes, let them miniſter vnto them, and let not the Church be charged*: and this reaſon is giuen, *that there may be ſufficient for widowes indeede*: that is, for them which haue no maintenance of their owne. So then, if the common wealth ſhould ſpend their treaſure vpon them that are able of themſelues, the poore ſhould want it.

4. Mark.9.50. Math.3.10. None helped by the ſatisfaction of others.

Fourthly, 1. the Scripture ſaith, *Haue ſalt in your ſelues*, Euery man muſt be ſeaſoned in himſelfe, and not looke to be ſeaſoned by another. 2. And *Iohn Baptiſt* ſheweth who they are that bring forth fruits worthie of repentance by the example of a tree, *Euery tree that bringeth not forth good fruit, is hewen downe and caſt into the fire.* It excuſeth not a barren tree, to haue another tree that is fruitfull to grow by it: ſo neither can one man be ſaued by anothers workes. 3. *Ambroſe* therefore ſaith: *Ablue igitur te lachrymis tuis, ſi tu ipſe te fleueris, alius te non flebit: nam ſi Saul defleſſet peccata ſua, Samuel eum non fleuiſſet*: Therefore waſh thy ſelfe with thine owne teares, if thou weepe for thy ſelfe, another ſhall not neede to weepe for thee: for if *Saul* had wept for his ſinne, *Samuel* would not haue wept for him: *lib.*5.*in Luc.* Like as then *Samuels* teares did not profit *Saul*, becauſe he lamented not for himſelfe, ſo neither can other mens workes helpe them that doe not worke for themſelues. Wherefore *Caietane* doth here come ſomewhat neere the marke, and *Bellarmine* hath miſt the cuſhen.

THE EIGHTH PART, WHETHER INDVLGENCES doe profit the dead: This part is diuided into fiue queſtions.

THE FIRST QVESTION, WHETHER THE dead haue any benefit by the Indulgences of the Church.

The Papiſts.

Bellarmine proueth the queſtion thus:

54.Error.

Argum. 1. The prayers of the liuing and other workes by way of impetration profit the dead: *Ergo*, the ſame workes, as prayer, faſting, being alſo ſatisfactorie, doe alſo benefit them by way of ſatisfaction.

2. The faithfull departed make one body, and one Church with the faithfull liuing: therefore the ſatisfactions of the liuing may be applied to the dead.

3. And if priuate men may applie their ſatisfactions to the reſt of the members being dead, much more may they applie vnto them the ſatisfactions of Chriſt, and of the Saints: *Bellarmine cap.14. qu.1.*

The Proteſtants.

*Confut.*1. FIrſt, the argument followeth not, we may pray for the dead: *Ergo,* wee may alſo ſatisfie for them: for we grant that we may one pray for another while we liue, but wee cannot ſatisfie one for another, becauſe ſupplication is of mercy: but ſatisfaction is of deſert. Secondly, neither is it true that the prayers of the liuing doe profit the dead: requeſt or interceſſion auaileth not after ſentence giuen, and iudgement paſt, which is in the finall end and departure in this life: for *after the gate is ſhut,* there is no entring, Matth.25.10. and your Canons ſay, *Mortuorum cauſa Deo reſeruanda eſt*: The cauſe of the dead muſt be reſerued to God. *cauſ.24.qu.2.c.1.Leo.* Matth.25.10.

2. Secondly, Firſt the Apoſtle ſaith, *Of whom is named the whole family in heauen and in earth:* wee acknowledge a glorious part of the family of the Church to be in heauen: but of any part thereof to be in purgatorie we reade not: 2. If this be a good reaſon, the ſoules in purgatorie are our fellow members; *Ergo,* we may ſatisfie for them, it will follow as well, that they may ſatisfie for vs, becauſe we are their members alſo; and much rather, becauſe the torments of purgatorie being ſo exceeding painefull, they are ſo much the more able to ſatisfie. 3. It is not a ſufficient warrant to pray for the dead, becauſe they are members; for then we ſhould pray alſo for the ſpirits of the iuſt that are in heauen: but our prayer muſt be in faith, Iam.5.15. *the prayer of faith:* We muſt haue a particular knowledge of their ſtate, for whom we pray, and an aſſurance that our prayers ſhall be heard; but concerning prayer for the dead, we can haue neither knowledge of their ſtate, neither haue wee any ſuch warrant out of the word that our prayers are heard.

3. Thirdly, 1. It followeth not, a man may diſpenſe his owne goods, *Ergo,* another may doe it for him: the Saints ſatisfactions are (as the Rhemiſts ſay. *annot.in Coloſſ.*1.verſ.24.) applicable by *the ſufferens ſpeciall intention: Ergo,* a man hath more right to diſpoſe of his owne, then the Pope hath, 2. No man can ſatisfie for himſelfe at all, and we denie abſolutely that there are any ſuch ſatisfactions applicable, priuately or publikly to the liuing, or to the dead: ſome of our reaſons are theſe.

Reaſons ſhewing that no ſatisfactions are applicable to the dead.

*Argum.*1. The Prophet ſaith, Pſal.49. *A man can by no meanes redeeme his brother, he cannot giue his ranſome to God:* but to deliuer ſoules out of purgatorie, and to ſatisfie for them, is to redeeme them: *Ergo,* by ſatisfactions ſoules cannot be helped out of purgatorie, if there were any.

2. No man can ſatisfie for himſelfe, much leſſe for any other; for when a man hath done all, hee is but an vnprofitable ſeruant, Luk.17.10. if he be an vnprofitable ſeruant for himſelfe, hee cannot bee profitable for another.

3. *Dauid* ceaſeth to pray for his childe, when it was dead: though he were out of hope of life for it in this world, yet he might haue prayed, and faſted, and ſatisfied for the ſoule of his childe being departed, if ſo be any ſuch courſe to be taken for the dead, were acceptable to God: But ſo *Dauid* doth not, but reaſoneth thus: 2.Sam.12.23. *Now being dead, wherefore ſhould I now faſt?* He ſeeth no reaſon why he ſhould faſt or vſe any other ſatisfaction for the dead.

4. Saint *Ambroſe* ſaith directly: *Nihil proſunt flagella poſt mortem, & ideo Dauid, dum eſſet in iſtius corporis vita, in flagella ſe praeparauit, vt eum Dominus reciperet caſtigatum:* Stripes profite not after death, and therefore *Dauid,* while he was in the life of this bodie, prepared himſelfe for ſtripes, that the Lord might receiue him now already chaſticed and corrected. *de interpret.lib.4.c.4.*

5. *Gelaſius* ſaith, as he is cited, *cauſ.24.qu.3.c.4. de eo qui in diuino eſt iudicio conſtitutus, nobis fas non eſt aliud decernere praeter id, in quo eum dies ſupremus inuenit:* Of him that is now appointed to the diuine iudgement, it is not lawfull for vs otherwiſe to diſcerne and iudge, then as his laſt day *found him, &c.* How then can any man thinke to alter the ſtate of the dead, by ſatisfactions, or indulgences whatſoeuer?

6. The wordes of the Popes Bull of indulgences are theſe: *Verè pœnitentibus & confeſſis pleniſſimam concedimus veniam peccatorum:* We grant plenarie forgiuenes of ſinnes to them that are truely penitent and confeſſed: but in purgatorie there is no repentance, which muſt be done in the bodie, when they may bring forth fruites of repentance; neither is there any Prieſt there to be confeſſed vnto: *Ergo,* the benefite of indulgences cannot extend to them.

7. We haue teſtimonie heere of ſome of our aduerſaries: theſe are of opinion, that indulgences do not profite the dead: *Oſtienſis in ſumma.lib.5.tit.de remiſſionib.Num.9. Gabriel lect.57.in canon.miſſ. Ioan.Maior.in.4.diſt.20.qu.2.*

THE SECOND QVESTION, OF THE MANner how Indulgences are applied to the dead.

The Papiſts.

55.Error. 1. FIrſt, ſome of them affirme, that the Pope may iudicially abſolue the ſoules in purgatorie, and that they doe belong vnto his iuriſdiction, and ſo hee may extend his indulgences vnto them, as vnto the liuing: *Michael Medina diſput.7.de indulgent.c.34. Bellarmine* with other Papiſts miſliketh this opinion, who denie not, but that the Pope may apply indulgences to the dead, but not iudicially, or as exerciſing any iuriſdiction ouer them. *Bellarm.c.14.qu.2.*

2. 56.Error. Secondly, *Bellarmine* affirmeth, that indulgences are profitable to the dead, *per modum ſuffragij*, after the manner of the ſuffrage of the Church, that as the ſuffrage or prayer of the Church doe helpe by way of merite, impetration, ſatisfaction; ſo indulgences are granted to the dead, as they are ſatisfactorie, and ſo *per modum ſuffragij ſatisfactorij*: after the manner of a ſuffrage as it is ſatisfactorie. *Ibid.qu.3.*

3. 57.Error. Thirdly, ſome of them thinke, that indulgences doe profit the dead, *ex condigno*, of condignitie and worthines: *Dominicus à Soto in 4. diſt.22. qu.2.art.3. Nauarr. de Iubilæo. notab.22. num.*20. Other of them rather thinke, that indulgences are not auaileable for the dead, otherwiſe then by the mercie of God, and ſo of *congruitie*, rather then of *condignitie*; ſo *Caietanus, Petrus à Soto, Corduben.* to whom *Bellarmine* ſubſcribeth: their reaſon is, becauſe one liuing cannot ſatisfie for another of condignitie, much leſſe for the dead. *Bellarm.c.14.qu.4.*

4. 58.Error. Fourthly, to apply indulgences to the dead, there is required a ſupreame and high authority, and therefore Biſhops and other inferior prelates cannot apply indulgences to the dead, but onely the Pope. *ibid.qu.5.*

5. 59.Error. Fifthly, the Pope cannot deliuer at his pleaſure ſoules out of purgatorie, but there muſt bee ſome particular iuſt cauſe belonging to the glorie of God, and the profit of the Church, &c. a generall cauſe is not ſufficient, for then Chriſt himſelfe ſhould haue deliuered all the ſoules already out of purgatorie. *Bellarm.ibid.qu.5.*

6. 60.Error. Sixthly, indulgences directly belong to the liuing, indirectly to the dead, no otherwiſe, then as the liuing doe performe the workes enioyned for the dead. *Bellarm.ibid.*

7. 61.Error. Seuenthly, indulgences doe not profite the dead in common, otherwiſe then as they reioyce one for anothers good, but onely thoſe ſoules are deliuered thereby, to whom they are particularly intended. *Bellarm.c.14.qu.6.*

8. 62.Error. Eighthly, the Pope may releaſe vnto a man liuing by indulgence, the paine of purgatorie, which otherwiſe he were ſubiect vnto. *c.6.reſp.ad obiect.1.*

9. 63.Error. Ninthly, concerning the greatnes of the paine of purgatorie, *Bellarmine* thinketh, that though it be greater then all the paines of this life, yet the voluntarie puniſhment of this life is more effectuall for the expiation of ſinne, then the more grieuous paine of purgatorie: becauſe this is a time of mercie, that of iuſtice: others doe thinke contrary, that one day of paine in purgatorie is more auaileable then many yeeres of moſt ſeuere penance in this life. *Dominicus à Soto in 4. diſt.21.qu.2.artic.1. Bellarm.c.9.*

The Proteſtants.

1. No binding or looſing but in earth in this life. First, 1. the Pope hath no power to extend his indulgences any way at all to the dead, either iudicially by way of abſolution, or *indulgently* by way of diſpenſation: for the Scripture is euident, *whatſoeuer you binde in earth ſhall be bound in heauen*, Matth.18.18. *Gelaſius* vrgeth theſe words, *ſuper terram*, vpon the earth: *in hac ligatione defunctum nuſquam dixit abſolui*, he no where ſaith, that a man dying being bound, can afterward be abſolued. *cauſ.24.qu.3.c.2.* And whereas *Bellarmine* telleth vs, that this is ſpoken onely of *iudiciall abſolution*: the words are generall of all binding and looſing, that it muſt be done vpon earth, and therefore cannot bee extended to them, which are dead.

The Pope hath no iuriſdiction ouer the dead. 2. Yet contrarie to this doctrine of *Bellarmine*, the Pope taketh vpon him as a iudge to abſolue and condemne the dead. 1. Becauſe he doth excommunicate the dead: which although *Bellarmine* ſaith is nothing elſe but a declaration of that ſentence, which ſhould haue beene pronounced, while they liued: yet it is euident by their owne law, that *indulgentiæ non proſunt non ſubditis*, that indulgences, abſolutions (and ſo conſequently, ligations, excommunications) doe not profite (and ſo likewiſe diſprofit or preiudice) them that are no ſubiects. *decr,Greg.lib,5.tit.38.cap.4.* Wherefore if the dead be not ſubiect to the Popes iuriſdiction, the ſentence of excommunication or abſolution doth not bind or looſe them. 2. It is *Bellarmines* owne poſition, *vt indulgentiæ dentur, requiritur iuriſdictio*: that indulgences may be granted, there is required a iuriſdiction. *lib.1. de indulg.cap.14.qu.3.* if the Pope then haue no iuriſdiction ouer the dead, he can grant no indulgences vnto them. 3. One of their owne Doctors ſaith: *Animæ exiſtentes in purgatorio, ſunt de iuriſdictione papæ*: Soules being in purgatorie are of the Popes iuriſdiction, *Iohan. Angelus.* 4. And though they will not be bound to the opinion of one Doctor, yet they cannot refuſe the iudgement of the Pope: *Clemens* 6. thus ſaith in his Bull, *Mandamus Angelis paradiſi*: Wee command the Angels of Paradiſe, to carry the ſoules deliuered out of purgatorie to the glorie of Paradiſe, &c. If the Pope then do command Angels, and ſo do exerciſe iuriſdiction ouer them, much more ouer purgatorie ſoules: the Pope then cannot giue indulgence, but where he hath iuriſdiction: but their new Doctors aſhamed of the groſſenes of the elder Papiſts, allow the Pope no iuriſdiction ouer the dead, then conſequently he cannot grant them any indulgence. The Pope commandeth Angels.

Secondly. 1. We deny that the ſuffrages and the prayers of the liuing, are ſatisfactory for one another, but only deprecatorie & impetratorie: for prayer receiueth al the force thereof from faith; Ia.5.15.

the

Epheſ.2.8.

Prayer not ſatisfactorie neither for the liuing nor dead.

the prayer of faith: and faith is grounded vpon grace and fauour: as the Apoſtle ſaith, *By grace are ye ſaued through faith.* It is one thing to pray and intreate, another to ſatisfie: as *Origene* ſheweth the difference. *Cæteri precibus, peccata Chriſtus ſolus poteſtate dimiſit:* Others by prayers, Chriſt by his power onely remitteth ſinnes: *hom.24.in Numer.* If then we cannot ſatisfie by our prayers for the liuing, much leſſe for the dead.

2. Some of the Papiſts do thinke, that indulgences do not profit the dead, but *ſola vi ſuffragiorum,* onely by the force of ſuffrages or prayers: *Oſtienſ.* If indulgences then are not auaileable but by prayer, indulgences are ſuperfluous and needleſſe. But I haue ſhewed before, that neither prayers profit for the dead.

3.

Reuel.5.9.

All ſatisfaction muſt be of condignitie.

Thirdly, 1. If an indulgence be an application of Chriſts merits, it muſt needs bee auaileable *ex condigno,* of condignitie; for Chriſt, I truſt, hath worthily ſatisfied, and done all neceſſarie things to our redemption, *thou art worthie.* 2. A ſatisfaction muſt be *ex condigno,* of condignitie, or worthines: for how can a man *facere ſatis,* ſatisfie, that is fully content, if he do it not ſufficiently? An acceptation is not properly a ſatisfaction, the one is of fauour, the other of debt, Rom.4.4. *To him that worketh, the wages is not counted by fauour, but by debt;* but ſatisfaction is a worke, therefore what is due vnto it, is by debt, and ſo of *condignitie;* congruitie is of fauour. 3. But wee affirme that neither indulgences, nor any other workes of the liuing do benefit the dead at all; and ſo neither of congruitie, nor condignitie, Reuel.14.13. *They that die in the Lord, their workes follow them:* their owne workes, and not any bodies elſe. *Leo Epiſt.89. Multum vtile & neceſſarium eſt vt peccatorum reatus ante vltimum diem ſacerdotali ſupplicatione ſoluatur:* It is verie profitable and neceſſary, that the guilt of ſinnes ſhould be looſed by the ſupplication of the Prieſt before the laſt day, that is the day of death, &c. if it be neceſſarie before, then it commeth too late afterward.

4.

To applie indulgences to the dead, the Pope hath no more power then other Biſhops, that is none at all.

Fourthly, 1. That the Pope hath no more iuriſdiction in the Church then other Biſhops in their dioceſſe, I haue ſhewed before in the confutation of the 41. error: ſo that I need not to repeat the ſame here. 2. If the Pope haue no iuriſdiction at all ouer the ſoules in purgatorie, and ſo no more then any other prelate hath; he hath no more anthority to conferre indulgences vpon them, then others. 3. All the authoritie that Saint *Peter* had, was to feede his ſheepe, when Chriſt ſaid, *paſce oues,* feed my ſheepe, Iohn.21. but the ſoules in purgatorie are not his ſheepe, becauſe they cannot be fed, as *Bellarmine* confeſſeth, *c.14.qu.2.* therefore neither *Peter,* nor the Pope from *Peter* can chalenge any prerogatiue more then other ouer the dead. 4. That prerogatiue which *Peter* had ouer hell, when Chriſt ſaid, *Hell ſhall not preuaile againſt it,* Matthew 16. 18. was giuen to his faith and confeſſion, and ſo is common to all faithfull: as *Ambroſe* well expoundeth: *Non de carne Petri, ſed de fide dictum eſt, quia portæ mortis non præualebunt, ſed confeſſio vicit infernum:* Not of the fleſh of *Peter,* but of his faith it was ſaid, the gates of hell ſhall not preuaile, &c. *de incarnat.c.5.* his confeſſion ouercame hell.

5.

What particular cauſes the Pope hath to deliuer ſome ſoules aut of Purgatory, not all.

Fifthly, firſt if the Pope cannot deliuer all ſoules out of purgatorie, then is one of your great Doctors proued a lyar and a falſe prophet: *Papa ſi vellet poſſet totum purgatorium euacuare:* the Pope if he would, could euacuate and emptie all purgatorie. *Iohan. Angel.* 2. But what particular cauſe I pray you doth moue the Pope to deliuer ſome ſoules, more then other? hath he ſome ſpeciall reuelation, to know the particular needs of the purgatorie ſoules? or is not the generall cauſe of Chriſts glorie in ſending ſo many ſoules to be Angels fellowes, to be preferred before the Popes particular cauſe, in bringing ſo many Angels to his purſe? for if they would ſpeake plainely, this is the *particular* cauſe, that moueth the Pope, when hee or his are *particularly* waged and feed to deliuer ſome particular ſoules. 3. Wherefore this old obiection againſt the Popes purgatorie is not yet anſwered: that if the Pope can deliuer all ſoules at once, and will not, he is vncharitable; if he would and cannot, then Saint *Peters* keyes doe faile and are not auaileable. 4. But concerning your reſpect of particular cauſe, *Clemens* the ſixt derideth it: for he in his Bull giueth authoritie *cruce ſignatis,* to thoſe, that tooke vpon them the croſſe, *vt tres vel quatuor animas, quas vellent,* to deliuer out of purgatorie three or foure ſoules, which they would, &c. this power was left to the libertie of their will, not tyed to the neceſſitie of the cauſe: 5. And do you doubt, whether Chriſt hath cleered purgatorie? you ſay, that by his deſcent he harrowed hell, and deliuered all the Patriarches: hath he done leſſe for beleeuers ſince his death, then for thoſe which before by faith, expected his death? the Apoſtle ſaith, *the bloud of Chriſt doth cleanſe vs from all ſinne,* 1.Ioh.1.7. what remaineth then to bee cleanſed in purgatorie? Saint *Ambroſe* ſaith, *Qui hic non acceperit remiſſionem peccatorum, illic non erit, quia vita æterna remiſſio peccatorum eſt:* He that hath not receiued here the remiſſion of ſinnes, ſhall not bee there, that is in heauen, for eternall life is the remiſſion of ſinnes: *de bon.mort.c.2.* Hee then that hath here receiued remiſſion of ſinnes, is preſently in heauen, and ſo not in purgatorie; hee that hath not, ſhall neuer come to heauen; and ſo is in hell.

6.

1.Cor.15.29.

The liuing can not performe any ſatisfactorie works for the dead.

Sixthly, 1. It is ſtrange doctrine, that ſatisfactorie workes may be enioyned the liuing in behalfe of the dead: *Bellarmine* himſelfe reporteth this to haue beene an erronious practiſe of the Montaniſts and Marcionites, to baptize the liuing in the name of the dead; to the which cuſtome ſome thinke Saint *Paul* had relation, where he ſaith, *why are they baptized for the dead? Bellarmine lib.1.p.1800.* But if a man may pray, and faſt, and giue almes for the dead, why not alſo bee baptized for them?

2. The

3. The Diſciples, when *Dorcas* was dead, did not vndertake any workes for her of theirs, but onely ſhewed her owne works, the coates and garments which ſhe had made, whereof Saint *Cyprian* ſaith, *Non pro defuncta ſuis vocibus, ſed ipſius operibus deprecantes:* Not making requeſt for the dead with their voyces, but with her workes, *ſerm. de eleemoſ.* And againe: *Confiteantur fratres vos ſinguli delictum ſuum, dum adhuc, qui deliquit, in ſeculo eſt, dum admitti confeſſio eius poteſt, dum ſatisfactio & remiſſio per ſacerdotem facta apud dominum grata eſt:* Confeſſe (brethren) euery one his fault, while he that ſinned is yet in the world, while his confeſſion may be admitted, while ſatisfaction and remiſſion giuen by the Prieſt are accepted with God, *ſerm. de lapſ. Ergo,* ſatisfaction done afterward, is not accepted.

7 Seuenthly, 1. what reaſon haue you to thinke, that your *Limbus* was emptied all at once at Chriſts comming, and that Purgatorie ſhall bee but *ſucceſſiuely* cleered, and one after another deliuered? If ſome are freed, while other frie in Purgatorie, becauſe of ſome particular prayers, the ſame reaſon may be alleaged for the Fathers that were in *Limbus,* that they alſo might haue been holpen by particular prayers. If you ſay Chriſt was not then come, and therefore hell could not be harrowed; ſo neither is Chriſt yet come to iudgement, before which time you ſay all Purgatorie ſhall not be cleanſed. 2. To ſee others exempted from paine, and themſelues ſtill in bondage, it can be no great ioye: the Scripture ſaith, there *ſhall be weeping and gnaſhing of teeth, when they ſee all the Prophets in the kingdome of God, and your ſelues thruſt out at the doores.* The beholding then of other mens felicitie doth not miniſter ioy, but encreaſe torment to them that are ſtill in miſerie. 3. And why are not the common prayers of the whole Church for all ſoules as effectual to deliuer all, as particular prayers are of ſome to deliuer their friends? what letteth then but all ſoules ſhould be let looſe by common prayers? vnleſſe it be this, as the truth is, then the Pope ſhould want vtterance for his Iubile pardons, and ſoule-prieſts for their Maſſes for the dead. 4. That all the ſoules of the faithfull and iuſt men (for as for vnbeleeuers, they haue their part in the lake,) are altogether in heauen, the Apoſtle witneſſeth, *Wee are come to celeſtiall Ieruſalem, to the congregation of the firſt borne, &c. to the ſpirits of iuſt and perfect men.* I aske where theſe iuſt men are, are they not in celeſtiall Ieruſalem? they are then all out of Purgatorie. Saint *Cyprian* ſaith: *Ad refrigerium iuſti vocantur, ad ſupplicium rapiuntur iniuſti, datur velocius tutela fidentibus, perfidis pœna:* The iuſt are called to reſt and refreſhing, the vniuſt are haled to paine, pardon is quickely giuen to the beleeuing, to the perfidious paine: *ſerm. de immortal.* All men then are either iuſt, or vniuſt: the iuſt are ſpeedily carried to heauen, the vniuſt to puniſhment: no iuſt men then are out of heauen, nor none vniuſt ſhall come thither. 5. If the Pope know how to deliuer ſome, and not all out of Purgatorie, hee hath not Saint *Peters* ſpirit: of whom Saint *Ambroſe* thus ſaith: *Hic eſt Petrus, qui reſpondit pro cæteris Apoſtolis, &c. quia nouit non ſolum proprium ſed commune ſeruare, &c,* This is *Peter,* which anſwered for the reſt of the Apoſtles, and therefore is called a foundation, (or a rocke or ſtone) becauſe he knew how to ſaue not himſelfe only, but in common: *de incarnat. c, 4.*

Luke 13.18.
The common prayers of the Church more auaileable, then priuate and particular.

Apocal. 21.8.
Heb. 12.22.

8 Eighthly, 1. no thankes to the Pope to deliuer a man from that, which he ſhall neuer taſte of: for, *there is no condemnation to them that are in Chriſt Ieſus,* ſuch need neither feare hell, nor Purgatorie. 2. And is it in the Popes power to deliuer a man that hee ſhall neuer goe to Purgatorie? how commeth it then to paſſe, that he cannot deliuer his owne ſoule from thence? for, you doe not thinke otherwiſe, but that ſome of your Popes are in Purgatorie; it were in vaine elſe to ſay ſo many Maſſes for the Pope when he is dead. The Scripture thus reaſoneth, *Noe, Iob, Daniel, though they were in the middeſt of it, ſhall neither deliuer ſonne nor daughter, but onely their owne ſoules.* A man may ſaue himſelfe, though he ſaue not another; but if he ſaue others, not *inſtrumentally,* as one that giueth counſell, but *efficiently,* as one hauing power, as they imagine of the Pope, he muſt needs alſo ſaue himſelfe: he therefore that ſeeth the Popes ſoule broyling in Purgatorie, will neuer thinke hee can pull others out of the fire. 3. It is not the Popes pardon, but a mans owne faith that preſerueth him from condemnation: *He that beleeueth ſhal not come into condemnation, but is paſſed from death to life.* S. *Ambroſe* wel ſaith: *Aliæ cruces nihil mihi proſunt, ſola crux Chriſti mihi vtilis eſt, per quam mihi mundus crucifixus eſt, &c.* Other croſſes profit me little, onely the croſſe of Chriſt is profitable to me, whereby I am crucified to the world, and the world to me, &c. *lib. 6. in Luc.* Wherefore no croſſes of penance, of any ſatisfactorie or painefull workes, but onely faith in Chriſts croſſe doth deliuer vs.

Rom. 8.1.

Ezech. 14.20.
The Pope cannot deliuer his owne ſoule from purgatorie, much leſſe other, if any ſuch were.
Iohn 5.24.

9 Ninthly, 1. *Bellarmine* ſaith truly, that repentance in this life is more effectuall to doe away ſinne, then penance or puniſhment afterward: for *Auguſtine* well ſaith, *Ibi erit pœnitentia dolorem habens, ſed medicinam non habens:* There ſhall be repentance hauing griefe, but no reliefe: *tom. 9. de rectitud. cathol. conuerſ.*

2. For it is euident that after this life there is no place at all for repentance, but for iudgement: *Where there remaineth no more ſacrifice for ſinnes, but a horrible looking for of iudgement.* But after this life, ther is no ſacrifice for ſinnes: *Ergo,* an horrible expectation of iudgement. *Auguſtine* againe ſaith, *Corrigant ſe, qui tales ſunt, dum viuunt, ne poſtea velint & non poſſint, quia ſubito venit mors, & non eſt qui corrigatur, ſed vt in ignem mittatur:* Let them that are ſuch, correct themſelues while they liue, leſt afterward they would and cannot; becauſe death commeth ſodainely, that they can bee no more corrected, but committed to the fire, *ſerm de tempor. 164.*

Heb. 10.26.
No place for repentance after this life.

3. When they are ſo deuided themſelues about purgatorie: ſome holding, that a man cannot,

though

The papiſticall variance about purgatorie.

though he be a notable ſinner,be aboue twentie yeeres in purgatorie, *Dominic. a Soto in 4. diſt. 21. qu. 2. art. 1*, others,that purgatorie paines my continue an hundred,yea, a thouſand yeeres, *Bellar. lib. 1. de indulg. c. 9.* ſome that purgatorie paine exceedeth all paine in this life, *Dominic. à Soto ibid.* other that the penance of this life is more effectuall: doe they not now by this their vncertaintie make all the world beleeuẽ that purgatorie fire is but a drowſie dreame of their owne?

For if there were any ſuch purgatorie paine, it ſhould farre exceed all the griefe of this life, and ſo conſequently more effectually purge ſinne: As *Origen* ſaith, *Vt vehementius corpus cruciant verbera nudum, quam veſtitum; ſic anima carnis indumento depoſito, ſubtilius ſentiet tormenta*: Like as the bodie naked feeleth ſtripes more,then clothed; ſo the ſoule being vnclothed of the fleſh, hath a more liuely ſenſe of torment. *Origen. ex Pamphil.*

5. *Bellarmines* reaſon is very good vtterly to ouerthrow Purgatory penance,becauſe that is a time of iuſtice,this of mercie: this ſheweth well, not that repentance onely is more effectuall in this life, but that it is onely here to be found: as S. *Auguſtine* well applieth theſe words of the Apoſtle, 2. Cor. 6. 2. *Behold now the accepted time, behold the day of ſaluation: Ecce nunc tempus ſalutis, tempus eſt nunc remiſſionis pœnitentibus, ſed tempus erit poſt mortem vindicationis negligentibus confiteri peccata*: Behold now the time of ſaluation, the time of remiſſion to the penitent, but after death it is a time of vengeance to all them that neglected here to confeſſe their ſinnes. *ſerm. 66.*

Penance in this life more effectuall then purgatorie paine by *Bellarmines* owne confeſſion.

6. Laſtly,becauſe *Bellarmine* ſeemeth to extenuate the paines of purgatorie, preferring the ſufferings of this life before the torments thereof: I will to the ſame purpoſe adioyne the notable teſtimonie,and moſt godly ſentence of the bleſſed ſeruant of God Maſter *Latimer*, a reuerend Biſhop and holy Martyr: who doubteth not to ſay,that he had rather bee in purgatorie, then in Lollards Tower the Biſhop of Londons priſon,for diuers reaſons,whereof ſome I will ſet downe.

1. I might in the one die for lacke of meate and
   drinke,but not in the other.
2. In this I might lacke charitie.
3. Looſe my patience.
4. I might be in perill of death.
5. I might be without ſuretie of ſaluation.
6. In this I might murmure againſt God.
7. I might diſpleaſe God.
8. I might be iudged to perpetuall priſon.
9. I might be brought to beare a fagot.
10. I might be ſeparated from Chriſt.
11. I might be a member of the diuell.
12. An inheritour of hell.

In that I could not.

13. In this my Lord and his Chaplens might manacle me by night,
14. They might ſtrangle me and ſay I hanged my ſelfe.
15. They might haue me to their conſiſtorie and iudge me after
    their faſhion.

In that they could not.

Ergo, I had leuer be there then here,for though the fire be called neuer ſo hot, yet and if the Biſhops two fingers can ſhake away a pecce, a friars coule, an other part, and *ſcala cœli* altogether, I will neuer found Abbey, Colledge, nor Chantrey for that matter: thus much Maſter *Latimer*, *Fox, pag. 1742.*

Thus this godlie Martyr derided long ſince,this popiſh ſcare-bug of purgatorie fire,making it inferior to the Biſhops priſon. And *Bellarmine* much diſſenteth not,making the penance which a man may ſuffer in this life of greater efficacie and vertue, then purgatorie paines: This being ſo, men may learne to be wiſer, and ſeeke to bee reconciled to God in this life, and not much care for Popes pardons,which are not ſo much worth,as to bee ſet free out of their Biſhops priſons,and Inquiſitors purgatorie.

Now in the laſt place generally concerning indulgences, let vs ſee the iudgement and practiſe of other Churches.

1. The ancient Greeke Church did not take vpon them by any indulgence to receiue any,that offended before full ſatisfaction made, and their vnfained repentance euidently by manifeſt and apparent ſignes teſtified. So *Baſil* ſaith: *Poteſtas remittendi peccata, non eſt abſolute data, ſed in reſipiſcentis obedientia, &c.* The power of remitting ſinnes is not abſolutely giuen, but conſiſteth in the obedience of the partie repenting,and his conſent,that hath the cure of his ſoule,&c. And as he teacheth, ſo he practiſed: for he would not receiue *Valens* the Emperour, vntill he had publikely profeſſed,that he embraced the doctrine of *Baſil*, and ſhewed effectuall fruites and ſignes of repentance: as *Ambroſe* likewiſe would not admit *Theodoſius* the Emperor,vntil he had ſpent 8. moneths in ſorrow and mourning,and ſo had ſhewed his effectuall repentance.

Regul. contract. qu. 15.

Theodoret. lib. 4. c. 19.

Theodoret. lib. 5. c. 18.

The Moderne Greeke Church alloweth no indulgences for gaine, nor for thoſe which are in purgatorie. The Muſcouites to this day hold indulgences and Iubilees, *nullius efficaciæ* to be of no force or efficacie.

Saranus elucid. error. c. 2. error. 12.

2. Againſt the facilitie and lauiſh vſe of indulgences, *Cyprian* thus writeth, *Si quis praepropera feſtinatione*

ſtinatione temerarius, remiſſionem peccatorũ dare ſe cunctis putat poſſe,&c. If any man raſh in his prepoſterous haſt think he can giue remiſſion of ſinnes to all, he doth not only not profit, but hurteth them which are fallen,&c. But before him *Tertullian* more directly: *Præcauent, quaſi nolint admitti aliquid, indulgent, quaſi velint admitti, quando ſi admitti nolint non debeant indulgere:* They forewarne them (of ſins) as though they would not haue them committed, & they pardon them, as though they would haue them committed, wheras if they would not haue them committed, they ſhould not haue them pardoned,&c. And again: *Si diſciplinæ ſolius officia ſortitus es, nec imperio præſidere, ſed miniſterio, quis aut quantus es indulgere, qui neque prophetam, nec apoſtolum exhibeas, cares ea virtute, cuius eſt indulgere:* If thou onely haſt obtained the office of diſcipline, not being ſet ouer others by any imperiall power, but miniſteriall: who art thou to giue indulgence, who being neither Prophet nor Apoſtle, doſt want that power, which is to graunt indulgence,&c. to giue indulgence he thinketh to be a Propheticall or Apoſtolicall gift, both which are now ceaſed: In the moderne Africane and Æthiopike Church there is no libertie or power graunted to their Patriarke to giue indulgences vpon any occaſion whatſoeuer: *Zaga Zabo* an Æthiopike Biſhop ſo confeſſeth.

Lib. de pudicit. initio libri.
Ibid. infra.
Damian. à Goes de legib. Indor.

3 Confeſſion of Heluetia the latter, cap. 14. *We condemne the Popes gainefull doctrine of penance, and againſt his Simoniacall indulgences,* &c. Saxonie artic. 17. *We ſay that this application of indulgences, whereby the Pope applieth the merits of the Saints, is inuented at his pleaſure.*

Harm. §. 8. p. 218.

4 The application of indulgences to the dead to releaſe them out of Purgatorie was not knowne of auncient time in the Romane Church: for whereas the cuſtome was to giue releaſe vnto the penitent before Eſther in the laſt weeke of Lent: *Innocentius* decreed, that if any were ſicke they ſhould be releaſed at any time, giuing this reaſon, *Ne de ſeculo abſque communione diſcedat:* Leaſt hee ſhould goe out of the world without the communion,&c. their opinion then was, that there could be no remiſſion or relaxation after death: and in deede of ſuch indulgences, their owne men confeſſe, *that there is nothing expreſſely found either in the Scriptures, or ſayings of the Fathers:* and that *Boniface the 8. was the firſt, that extended indulgences to Purgatorie,* which was about *anno* 1300. *Oſtienſis* and *Gabriel Biel* are of opinion, that Indulgences profit not the dead, as *Bellarmine* confeſſeth: yea one of their late Popes, *Clemens* the 5. decreed againſt certaine Queſtors and Pardoners, that made them beleeue, which gaue them almes: *Quod animas tres vel plures ex purgatorio (vt mendaciter aſſerunt) extrahant:* That they might draw three or more of their friends ſoules out of Purgatorie, as they falſely affirmed, &c. It is then a falſe and lying aſſertion, by the Popes owne teſtimonie, that by any ſuch meanes ſoules may be pulled out of Purgatorie. Adde hereunto the teſtimonie of *Roffenſis: Si tollas purgatorium, quorſum indulgentijs eſt opus:* If you take away Purgatorie, what need is there of indulgences,&c. But ſome of their owne writers and Popes, as we haue ſeene, take away this vſe of indulgences, and ſo conſequently there ſhall be none at all: and ſo, themſelues being witneſſes, theſe things follow in order, no Purgatorie no indulgences, no indulgences, no Iubile: and thus both Purgatorie, Popiſh indulgencies, and Iubiles are found to bee meere humane deuiſes, and plants not of Gods planting, and ſo ſhall be rooted out. All the purgation of our ſoules is in this life, firſt, the *expiatorie* purgation of our ſoules is by the blood of Chriſt as the Apoſtle ſaith: *who by himſelfe hath purged our ſinnes:* there is alſo a purgation, *applicatorie,* that is by affliction: as *Iob* ſaith, *Exibo tanquam aurum:* I ſhall come forth like gold: then there is a third purgation which ſhall bee of our bodies by fire in the day of the Lord, when all corruption ſhall be purged from our bodies: and ſo the Lord at his appearing is likened by the Prophet to *a purging fire and fullers ſope:* other Purgatorie wee acknowledge none after this life.

De conſecrat. diſtinct. 3. c. 17.
Anton. p. 1. Sum. tit. 10. c. 3.
Agrippa de vanit. ſcient. c. 61.
Lib. 1. de indulg. c. 14.
Clementin. lib. 5. tit. 4. c. 2.
Roffenſ. artic. 18.
Heb. 1. 3.
Iob. 23. 10.
Malach. 3. 3.

Thus haue I briefely diſcouered the errors of the Popes Iubile, and Indulgences: whereby I truſt it is euident, how they delude the world with their fooleries, and ſeeke to ſnare men with their toyiſh ceremonies, and to blinde them with their phantaſticall deuices. They that haue not viſited Rome the laſt Iubile yeare, neede not repent them, that they went not ſo farre to ſee nothing: they that went, at their returne (I truſt) did remember what they haue ſeene, and regard ſuch toyes but as a ſtage play, and thinke, that they may finde a much better Iubile at home in their Countrie by the faith of the Goſpell, than they could ſee at Rome in the Popiſh pompous vanitie.

I haue now ſpunne out (by Gods aſſiſtance) this wearie taske, and found out an end of this long twined thread: the cauſe which I haue handled, is of God; the ſtrength wherewith I haue trauailed in it, was from God; the end wherefore I haue laboured in it, is for God. And as to his honour I referre all theſe my labours, as the principall end; ſo to the iudgement of the true Church of God I ſubmit my ſelfe and my penne, as the meane, whereby I may attaine that chiefe end. I ſay no more, but with *Auguſtine: Si quid in ſcriptis meis veri comprehenderis, exiſtendo non eſt meum; at intelligendo & amando & tuum ſit & meum: ſiquid falſi conuiceris, errando fuerit meum, ſed iam cauendo, nec tuum fuerit, nec meum:* If you finde that is true in my writings, it is not mine in being, but in vnderſtanding, and louing the ſame, let it be both mine and thine: if thou conuince any thing that is falſe, it was mine in erring, but let it be neither mine nor thine in heede taking: *lib. 3. de Trinitat. præfat.* But as I am not guiltie to my ſelfe of any error eſcaped, but am perſwaded that I haue throughout the truth defended; ſo I would deſire the Chriſtian reader to be aduiſed in iudging that, which was not without aduiſement written. And here againe I remember *Auguſtines* words in the ſame place: *Sicut lectorem meum nolo mihi eſſe deditum; ita correctorem nolo ſibi: ille me non amet amplius, quam catholicam* *fidem; iſte ſe non amet amplius, quam catholicam veritatem*: As I would not haue the reader addicted to me, ſo neither the corrector wedded to himſelfe: let not him be more affected to me, than to the veritie; nor the other loue himſelfe more than the trueth, &c. And ſo I conclude: *Videor mihi debitum huius ingentis operis reddidiſſe adiuuante Deo, quibus parum, vel nimium eſt, mihi ignoſcant; quibus autem ſatis eſt, non mihi ſed domino mecum gratias congratulantes agant*: I haue now by Gods aſſiſtance rendred the debt of this great worke, to whom it is ſhort or ouer, let them forgiue me; to whom it ſeemeth ſufficient, let vs to God giue thankes together, who enableth vs to euery good worke, to whom be praiſe through Ieſus Chriſt in his Church for euer. Amen.

De ciuitat. Dei lib.22.c.30.

Soli Deo immortali, Patri, Filio cum Spiritu ſancto,
ſit omnis honor & gloria.

MARGINALL ADDITIONS, CORRECTIONS, EXPLAtions: ſ. ſignifieth ſupplie: r. reade: f. for: the firſt figure ſheweth the page, the ſecond the line.

IN the epiſtle to the Kings Maieſty, pag.2.lin.15. where I ſpeake of my laſt writing, I meane in my preſent intention which is to be diſpoſed of otherwiſe as God ſhall direct and authority require. p.28.34.ſ. *Auguſtin. ſerm.55. ad fratres in eremo*.36.60.this ſentence: *ſee this*, to p.58. would be inſerted in the margen.37.63.r. *excitation*.43.38.ſ. *lib.17. de ciuitat. Dei.c.* 3.46.50.ſ. *de verbo Domin. ſer.*48.55.18.r. *adhibendum*.ſ.*petendum*.74.38.r.*ſerm de tempor.* 217.75.40.r.*deſerturam*.77.18.ſ.*poſſunt etiam homicidæ—adulteri per hoc illicita ſua defendere, quia antiqua.* Murtherers and adulterers; &c.79.2.ſ. epiſt.48.l.29.l.*lib. de paſtor.c.*8.85.32.ſ.*lib. de vtilitat. ieiun.* 88.6.r.c.16.104.24.ſ.contr. Creſcon.lib.2.c.7.105.16.r.*ecce ſcriptura communes, ecce vbi nouimus Chriſtum, ecce vbi nouimus eccleſiam*.112.29.f.to S.*Hierome epiſt.*19.r.to *Caſulanus epiſt.*86. and the teſtimony there alledged according to the ſenſe, thus ſtandeth word for word; *non tibi perſuadeat vrbem Chriſtianam ſic laudare ſabbato ieiunantem vti cogaris vrbem Chriſtianum damnare prandentem*.113.54.ſ.*de diuerſ.* ſerm. 27.158.6.r.*de baptiſ.*2.1.183.32.r.*ex vtroque mixtim*.4.106. 198.34.r.2.Cor.5.204.36.r. *Theodoſius* the yonger.224.14.r.1.*Iohn* 4.1.232.25.leaue out *on their ſide*.239.57.read the place thus *putamus, quia confitetur Arrianus, &c. We thinke that Arrius confeſſeth Chriſt to be come in the fleſh, but hee denieth it, for he that, &c.* 251.13.r. who ſaith, *ſi innumerabiles populos ſecum cateruatim ducit*, &c. If hee carrie innumerable people in troupes with him to hel, no mortal man muſt preſume to reproue him: 2.c.*ſi papa diſtinct.*40. Is not this, &c.219.48.ſ. *Luther*.245.47.r. retect. 2.288.54.ſ.*hom.23.lib.homil.*50. 310.30. the place there abridged, at large ſtandeth thus, *vultis recitemus leges; præceperunt imperatores, vt ij, qui præter Eccleſiæ Catholicæ communionem ſibi vſurpant nomen Chriſtianum,—nihil nomine Eccleſiæ audeant poſſidere.* 318.14. the place is heere alſo abridged, which further may bee enlarged thus. *da illi (i. mendico) ſed multo magis illi (i. ſeruo Dei) ille petet, et in voce petentis agnoſce, cui des: ille, quanto minus petit, tanto magis tibi vigilandum eſt, vt præoccupes petiturum.* 327.58.r. *inimicorum obtrectationibus tanquam canum morſibus proijcienda.* 331.46.r.*ſerm.*3.341.49.ſ.*de bona viduit.c.*9.352.23.r. in Pſalm.99.359.13.r.ſer.17.378.56.r.epiſt.127.ſ.epiſt.159.390.10.the place is abridged which at large ſtandeth thus; *intelligendum altare ipſum Chriſtum—per illum ſacrificia precum ſanctificantur.* 396.31.r.*Angelos, quos dicitis, nos colimus.* 408.31.ſ.*in iudicio adhuc datur defenſioni locus.* 410.41.ſ.*cont. pelag. hypog. artic.*5.415.15.ſ.*enarrat. in Pſalm.*90.418.7.r.*iniuria eſt, orare pro martyre.*l.59.c.2. 420.7.r.part.2.441.34.ſ.*cont. epiſt. Parmen. lib.*2.c.8.443.60.ſ.de 12.*gradib. grad.*1.444.7.ſ.r.c.13. 463.37.ſ.*de mirab. Eccleſ.c.*36.l.41.ſ.*in Pſal.*113.*part.*2.479.3.ſ.*tract.*43.*in Ioann.* 50.32.ſ.*annot. in lib.4. Damaſ.c.*24.514.49.ſ. this ſentence; *nullus exiſtit homo, de quo in hac vita conſtituto veraciter dici poteſt, quod nullum habeat peccatum excepto vno mediatore*: there is no man of whom beeing in this life, it can be truly ſaid, that he hath no ſinne. *Auguſt. cont. Pelag. lib.*2.19.536.9.r.*ad Ianuar. epiſt.*118. 565.59.ſ. this note in the margent: *It is not heereby meant, that all children of the faithfull, becauſe they are counted holy, are therefore conſequently ſaued, but that the want of baptiſme to children of beleeuing parents dying vnbaptized, is no hindrance to their ſaluation, ſeeing they are holy before baptiſme: ſee our further anſwere in* Retect. p.135.569.7.ſ.*de anim. orig.*2.9.592.62.ſ.*Iohn* 6.5.593.41.ſ.*in Pſalm.*98.640.18.ſ. *in* 1.*Cor.*11.34.644.14.*lib.*20.*cont. Fauſt.c.*13.651.4.ſ.*tract.*33. *in Luc.* 731.37.ſ.*tract.*9.*in epiſt. Ioan.* 744.l.4.ſ.*ſerm.*40.*de tempore.* 755.54.ſ. *Auguſtin. de eccleſiaſt.* 759.16.ſ.*enarrat. in Pſa.*58. 763.2.ſ.lib. de pudicit.785.3.ſ.*de bon. coniugal.c.*8.818.28.ſ. epiſt.119.c.19.912.40.ſ.*enarr.* 2. *in Pſal.*68.935.*Lib.2. ſententiar. diſtinct.*24.4.r.*art.*3.990.31.*Herban.*1010.16.f. tract.50.*in Ioan.* 1017.1.*Philip.*3.ſ.*Pſal.*3.1057.14.leaue out *Act.*29.7.1121.4.ſ.in things neceſſary and eſſentiall, not accidentall.1134.13.in many.r. how Chriſt ſtood accurſed.1152.39.ſ.*epiſtol.*99.1182.8.272.this citation out of *Auguſtine* is ſuperfluous, very immediately after alleaged againe.1283.4.in marg.r. not carnally.

TO THE RIGHT HONOVRABLE SIR THOMAS MIDDELTON LORD MAIOR, AND TO THE right Worſhipfull Companies and Comminaltie of the Citie of London.

I Doe here preſent vnto you of your owne, a catalogue of ſuch good workes, as haue been done ſince the times of the Goſpell, eſpecially in this honourable City: but what ſaid I? (of your owne) nay of our owne we can haue no good thing: for as the Apoſtle ſaith, It is God which worketh in you both the will and the deed: *I here then offer vnto your view, ſuch worthie acts, as God hath ſtirred vp the worſhipfull citizens of your body to be inſtrumẽts of. A more exact rehearſall I would haue made, if I could haue received as full inſtructions from all your ſeuerall Companies, as I had from ſome of them, but ſpecially from the Vniuerſities: but notwithſtanding the Lord Maiors care, that then was, in ſending his precepts, and yours that now are in the place, yet I failed of the helpes which I expected: which if after may be had vpon a ſecond conſultation, that which is now wanting may be ſupplied. In the meane time, here I haue taken vpon me to proue, that the Goſpell in the ſpace of 60 yeeres hath brought forth more fruit, then twice ſo many of the late times of Poperie can ſhew: yea to adde more, I haue heard by ſome that haue made diligent ſearch, that more hath been performed in this kind, of founding of free Schooles, Hoſpitals, and other like true deedes of charitie, ſince the firſt of Queene* Elizabeth, *then can be found for fiue hundred yeeres before from the Conqueſt vntill that time. But howſoeuer that may be, it is ſufficient for my purpoſe to make good the former compariſon of the times: And verily I thinke alſo that as theſe times exceed the former, ſo the pious and charitable workes performed within this time in this worthie Citie, may equalize*[a] *all the kingdome beſide, and may compare, if not goe beyond any Citie in the world. So that in theſe foure points haue the charitable workes of Proteſtants exceeded them of the Papiſts: 1. in number, 2. in quantitie and greatnes, as is euident in Maſter* Suttons *goodly Hoſpitall: 3. in qualitie: theirs were done in the pride of their heart, in opinion of merit to purchaſe remiſſion of ſinnes, and the kingdome of heauen: ours only ſerue as teſtimonies of our faith: 4. in the end: they erected foundations to the honour of Saints, Proteſtants to the glorie of God. In ſuch workes this Citie hath abounded to the praiſe of God, the honor of this beautifull body, and good example of the whole land: into euery part whereof, but ſpecially to the two Vniuerſities the bountie of this Citie hath ſtreamed. So that we may ſay here of London, as* S. Paul *of Corinthus,* Your zeale hath prouoked many. *Who then will not pray for the proſperitie of this Citie? and ſay with the Prophet Dauid,* O pray for the peace of Ieruſalem, let them proſper that loue thee, peace be within thy walles, and proſperitie within thy palaces. *This Citie is a nurſing mother to the whole land, the Chamber, Treaſurie and ſtore-houſe of the kingdome: like the two golden pipes which conueyed the fatnes of the oliue into the golden Candleſticke of the Church. But as the oyle went thorough golden pipes, ſo the fatnes of almes-deedes muſt runne foorth by good and lawfull meanes: Men muſt not doe wrong, deceiue, gather riches by extortion, violence, vſurie and ſuch like, that they may giue almes: this were but like the Phariſaicall waſhing of platters, that were within full of briberie and exceſſe.* S. Paul *hath giuen vs a good rule for this: We muſt not doe euill, that good may come thereof: and as* Auguſtine *ſaith of the ſinne of adulterie:* Ne putetis fratres quotidie facienda adulteria & quotidie eleemoſynis mundanda, *De 10. Chord. 11. Doe not thinke brethren that we may euery day commit adulterie, and euery day clenſe it by almes, &c. So wee may ſay of all other ſinnes, of couetouſnes, pride, extortion, drunkennes, ſwearing, prophaning the Lords day and the like, wee muſt not liue in them, and thinke to clenſe the foulenes of ſinne, by a little almes. And ſeeing I am fallen into mention of theſe ouerflowing ſinnes of the Citie: as the Lord hath giuen you a minde in your places to doe good; ſo let it be your care to ſuppreſſe theſe vices. And vnto you (my Lord Maior) hath the Lord committed this truſt, to ſee theſe inordinate vices corrected and reſtrained, as adulterers to be puniſhed, the Lords day not to be prophaned: for externall matters, which belong vnto the body, as the moderating of prices of victuals, enlarging the aſſiſes of bread and beere, ſingular is the care of this Citie: ſo if you ſhew your ſelfe as carefull and faithfull in things which concerne Gods glorie and the good of mens ſoules, as God ſhall haue the honour, ſo you ſhall finde comfort. Goe on then (worthie Citizens) in your Chriſtian courſe both waies in doing of good, and vndoing and hindring what is euill: and let me be bold to diſcharge toward you, the Apoſtles charge to vs the Miniſters:* Charge them which be rich in this world, that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy) that they doe good, and be rich in good workes, and be readie to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life: *to the which the Lord bring vs in Chriſt.*

Philip. 2. 13.

[a] **Which are ſummed afterward to about 600000. pound**

In 4. things Proteſtants good workes exceed Papiſts.

Pſal. 122. 6.

Zachar. 4. 12.

Rom. 3. 8.

1. Timoth. 6. verſ. 17, 18, 19.

A CATALOGVE OF SVCH CHARITABLE WORKES, AS HAVE BEEN DONE IN THE TIMES OF THE GOSPELL WITHin the ſpace of 60. yeers, vnder the happie raignes of King *Edward*, Queene *Elizabeth*, King *Iames* our *Gratious Soueraigne.*

The charitable workes in 60. yeeres in London, Cambridge and Oxford, are summed to a Million or thereabout.

WHereas the profeſſors of the Goſpell are generally charged by the Romaniſts as barren and fruitleſſe of good workes: I will, to ſtop their ſlanderous mouthes, ſhew by a particular induction, that more charitable workes hath been performed in the times of the Goſpell, then they can ſhew to haue been done in the like time in poperie, ſpecially ſince the publike oppoſition of religion, which began about 250. yeeres ſince, counting from the times of *Iohn Wickliffe*: or in twice ſo much time now going immediately before. And becauſe it would require an endleſſe labour to make collectiō of al ſuch works, as may be found through the land, which could not be done without a ſpeciall commiſſion to that end, and generall ſuruey, which I truſt may be by ſome vndertaken hereafter: In the meane time I will giue inſtance onely of the three moſt famous places of this land, which haue moſt abounded in theſe fruites, namely, the City of London, and the two Vniuerſities of Cambridge and Oxford: Now then will I proceed to this golden catalogue, which ſhould haue been inſerted, p. 1068. but vpon the reaſons there alleaged, reſpited and tranſmitted ouer to this place; I will begin firſt with the famous workes of our Kings and Nobles, and then deſcend to the particular acts exemplified by others in the three places giuen in inſtance.

The ſite and edifices of theſe Hoſpitals giuen by the King, may be eſtimated at 20000. pound.

King *Edward* of bleſſed memorie. Ann. 1552. in the 6. yeere of his raigne founded the Hoſpitals of Chriſts Church in London, and of S. *Thomas* in Southwarke, and the next yeere of Bridewell, for the maintenance of 3. ſorts of poore: the firſt for the education of poore children, the ſecond for impotent and lame perſons, the third for idle perſons, to imploy and ſet them on worke: a Princely gift whereby prouiſion was made for all ſorts of poore people, ſuch as either were poore borne, caſually, or wilfully poore: Beſide by the ſaid vertuous Prince were founded two free ſchooles in Louth, in Lincolneſhire, the one for Grammar, the other for the Engliſh tongue, to make children fit for the Grammar ſchoole, with liberall maintenance for a ſchoolemaſter and vſher in them both: Likewiſe Chriſts Colledge in the Vniuerſitie of Cambridge enioyeth a fellowſhip, and 3. ſchollarſhips by the gift of the ſaid excellent Prince.

But of all other times, the raigne of our late renowned Soueraigne, Queene *Elizabeth* of happie memorie, hath abounded with excellent fruits, and the yeeres that haue run ſince vnder the godly and peaceable gouernment of our noble King *Iames*: where firſt honourable mention is to bee made of theſe worthy Princes themſelues: Q. *Elizabeth*, though no new foundations were laid by her hand, that came to my knowledge; yet herein ſhe was a princely benefactor, 1. in confirming and ratifying many Colledges, Hoſpitals, free Schooles, ſpecially in maintaining the priuiledges and immunities of both the Vniuerſities, which otherwiſe had been in danger to bee ſhaken and violated. 2. In patronizing the Goſpell, and procuring perpetuall peace at home, both which gaue opportunitie of many charitable workes, which were by this occaſion vndertaken. 3. In making ſuch excellent lawes for the encouraging and ſtirring vp of her ſubiects to doe good workes: of which kinde theſe ſpecially are worthy to bee remembred. The firſt worthy act in this kind, was the Statute of prouiſion of corne for Colledges in both Vniuerſities, made in the eighteenth of her Maieſties raigne, whereby it is prouided, that in euery leaſe to bee made, the third part of the rent ſhould bee paid in corne for the mending and encreaſing of the common diet; Wheat to bee ſerued in, at 6. ſhillings 8. pence, and Mault at 5. ſhillings the quarter, or ſo much money: by benefit of which act, the rents vpon new leaſes, which are made voide without reſeruation of ſuch prouiſion, are doubled, to the great releefe of the companie of ſtudents: The benefit whereof may in time ariſe to the encreaſe of more then 12. thouſand pounds, *per annum*, in both Vniuerſities: this act was deuiſed, and procured by the prudent and prouident care of Sir *William Cecill*, L. Treaſurer, and Chanceller of the Vniuerſitie of Cambridge: An other act was made in the Parliament held, *anno* 39. chap. 3. for the releefe of the poore in euery Pariſh, and ſetting of them to worke: by vertue of which act, there cannot be leſſe gathered yeerely for the aforeſaid charitable vſes thorow the land then 30. or 40. thouſand pounds yeerely;

120000. encreaſe of rent in time in both Vniuerſities.

30000 collection for the poore.

yeerely: another in the ſame Parliament, chap. 5. enacted, authoriſing euery one without further licence to be procured, to build and erect almeſ-houſes, Hoſpitals, free Schooles, houſes of correction, and ſuch like, ſo that the reuenewes laid vnto them exceed not 200. pound by the yeere, nor be vnder 10. pound: The third act was made *anno* 43. chap. 3. for the relieuing of maimed ſouldiers and marriners, and raiſing of penſions for their maintenance: A fourth act in the ſame Parliament, chap. 4. was deuiſed for reſtoring of lands, houſes, ſtockes of money miſimployed, which were giuen to charitable vſes. Theſe and many other ſuch wholeſome lawes were eſtabliſhed vnder the raigne of our late gracious Soueraigne; whereby many charitable workes were no leſſe effected, then if out of her owne treaſure they had been procured.

Our Worthie King that now is, heerein hath followed Queene *Elizabeths* ſteps; as in founding the Kings Colledge at Chelſey, ordained for Diuines to bee employed in the writing of Controuerſies: to the which that induſtrious man, and learned writer, the Reuerend Deane of Excester, Doctor *Sutcliffe*, Prouoſt of the ſaid Colledge, hath been a large benefactor and contributor: So neceſſarie a worke and profitable for the good of the whole Church, what well minded man will not wiſh may proſper? ſuch as God hath enabled, cannot do better then ſet to their helping hands, to finiſh the building begun, & to raiſe vp the walles, which are now but riſing out of the ground, and to thruſt vnder their ſhoulders to ſupport this building, which *Atlas* alone would not ſuffice to beare: Euery great Citie almoſt in Popiſh countries can finde a way to build a Colledge for Ieſuites to plant ſuperſtition, and ſupplant true religion, & ſhal not ſuch a Kingdome as this is afford meanes to reare one Colledge of Diuines to confront them, and to build vp, as faſt as they pull downe? They ſpare for no coſt; one Colledge of the Ieſuites at *La fleſh* in France is thought to haue coſt (for the building) 100000. markes, and the lands laid vnto it as much: And ſhall we be ſparing in the defence of the truth? *tanti vitream? quanti margaritam?* if they make ſo much of brittle glaſſe, how much more ſhould we ſet by the right pretious ſtone? But to proceed: his Maieſty hath laid vnto the two publike Readers of Diuinitie in either Vniuerſities, beſide their ordinarie ſtipends of 40. pound *per annum*, to each of them certaine ſpirituall promotions, ſome of 200. pound *per annum*. the leaſt 200. markes, as they ſhall fall void, for the perpetuall maintenance, and encouragement of the ſaid profeſſors: His Maieſtie beſide hath ſet forward an other excellent worke, that goodly Hoſpitall deuiſed by the laſt will and teſtament of Maſter *Sutton*, to the which he bequeathed his great eſtate, laying vnto it 4. or 5. thouſand pound by the yeere, and appointing 5. thouſand for the enlarging of that goodly building of Charterhouſe, where his will was his hoſpital ſhould be founded; and leauing diuers thouſands more to be laid vnto it at the diſcretion of his Executors: The greateſt gift, that theſe many hundred yeers was giuen by any one man, to charitable vſes, and I doubt whether the like can bee ſhewed to haue been done in this land in any age. This admirable and magnificent foundation was but intended, and as it were portraited by that rich Eſquire, but now like to bee perfited and finiſhed by the princely care of our Gracious Soueraigne, who hath put life into this vaſt body, which without him would haue moued but ſlowly: He as *Dauid* prouided matter, as gold, ſiluer, braſſe, iron for the Temple: But his Maieſtie as a munificent *Salomon* hath put them together. *Iehoſaphat* made ſhips to goe to Ophir, but they were broken at Ezion Gaber: and this great veſſell as rigged and trimmed for the ſeas, might haue miſcaried, if our Princely pilot had not guided it, and giuen it wind and weather to driue it: who found concurring with him, [a] his experienced mariners and ſailers to ſet it going: We are all to giue vnto God great thankes, that hath put it into the heart of our Soueraigne, and of his honorable Miniſters, to further ſuch an excellent worke, which will bee to Gods glory, and the good of Chriſts poore members: But might I put in heere my ſimple wiſh: If ſome part of this liberall gift had been, or yet might be tranſlated from the Hoſpitall, to the Colledge of Diuines now in building at Chelſey, both tending to charitable ends, it would not be, in mine opinion, againſt the intent and meaning of the founder, or *contra formam collationis*: ſpecially ſeeing both theſe foundations conſiſt by the grace and fauour of his Maieſty, who as a chiefe builder, euen another *Zorobabel* might with his plummet of tinne in his hand haue appointed euery ſtone his place: We may thanke ſo faithfull an Ouerſeer, that the will of the dead hath taken place: But let this be a warning to like minded Gentlemen that intend to doe good, to ſee it performed by their life; to make their owne eyes their Ouerſeers, and their owne hands their Executors: ſo their worke ſhall proſper, and their ſeruice ſhall be ſo much the more acceptable vnto God: who ſhall be herein like to faithfull *Abraham*, of whom *Ambroſe* thus writeth: *Abraham ſua manu quondam vitulum occidit, vt hoſpitibus epulantibus miniſtraret, nec in miniſterio religioſo aliorum adiumenta quaſiuit*: *Abraham* once with his owne hand did ſlay a calfe to prouide for his ghueſts, neither in that religious ſeruice, required the helpe of others: I remember that in the laſt edition of this worke, I made mention of the intendment and purpoſe, which Maſter *Sutton* had to erect an Hoſpitall of a great proportion and capacity, commending ſo good an intention, and aduiſing withall, that he would imitate the worthie preſident of Sir *Gualter Mildmay*, to ſee ſomewhat done in his life time: Which courſe if hee had taken, it had been better: but howſoeuer, it falleth out well enough: But (thankes be to our gracious King) the Hoſpitall ſhall goe forward: his Maieſty hath done as much in putting life into a dead mans gift, as if he had raiſed it by his owne charge; that I may ſay vnto him, as *Ambroſe* to the Emperor *Valentinian*: *De tuo magis conferre videbere, quam de ſuo reddere*: You herein ſeeme rather to conferre of your owne, then to

Chelſey Colledge.

About a 1000. pound is there beſtowed already.

600. *per annum*, annexed to the two Diuinitie Readers in each Vniuerſitie by the King.

Tertullian.

Maſter *Suttons* Hoſpitall.

1 King. 22. 49.

[a] The L. Archbiſhop of Canturburie. The L. Chancellor. The Biſhop of London. The L. Coke. The L. chiefe Barron. Iuſtice Dodridge. Iuſtice Nichols, with other reuerend Iudges.

Epiſtol. 26. ad Gratian. imperat.

Epiſt. 30.

welfare of his, &c. So we are to praiſe God, for his Maieſties Princely care herein, the faithfulneſſe of the honourable feoffes of truſt, the Chriſtian reſolution of our worthie Iudges, the diligence of the Executors, but firſt for that charitable diſpoſition of that Gentleman deceaſed, who altogether haue performed an excellent worke: ſo that they may ſay with the Apoſtle: *that for the gift beſtowed vpon vs for many thankes may be giuen by many perſons for vs.*

2.Cor.1.11.

30.pound. *per annum.*

72. pound *per annum*, beſide the building, which may be ſet at 400. Marke.

Next vnto the Princely liberality of our renowned Princes, followeth to be recorded, the honourable diſpoſition of our Nobles and Peeres. Sir *William Cecil* not long ſince, Lord Treaſurer, in his lifetime gaue thirtie pounds by the yeere to Saint *Iohns* Colledge in Cambridge: Hee founded alſo an Hoſpitall at Stamford for twelue poore people, allowing to each of them ſix pound *per annum*, hee alſo left great ſummes of money in truſt in the hands of Maſter *Iohn Billet* one of his Executors, who as carefully performed that truſt, and partly by this meanes, partly out of his owne eſtate, as I haue been informed, hath done theſe excellent workes: Hee repaired, and in a manner reedified at the charge of diuerſe hundred pounds the great Church in the Citie of Bath: hee enlarged the whot and croſſe Bath there, walling them about. Hee built an Hoſpitall there, to giue entertainment for twelue poore people, for a moneth at the ſpring, and three moneths at the fall of the leafe, with allowance of foure pence a day; aſſuring vnto this end twentie fiue pounds yeerely: hee gaue 200. pounds toward the repairing of Saint *Martins* Church: an 100. markes to Saint *Clements* to build a window, and to the foure pariſhes in Weſtminſter was giuen for twelue yeeres fiue pounds to each: vpon the building of the market houſe there he beſtowed 300. pound: whereof is made ten pound a yeere for the benefit of the poore: he gaue alſo 20. pound *per annum* to Chriſts Hoſpital, till 200. pound came out.

All theſe workes could not coſt ſo little as 2000. pound.

4000.pound.

The Lord Buckhurſt the next Lord Treaſurer, beſtowed a thouſand pound in building a chapell at *Withyham* in Suſſex *anno* 1607. and a thouſand pound vpon a Granarie at Lewes, laying vnto it two thouſand pound ſtocke to prouide wheate there to be laid vp, and ſerued to the poore at twenty ſhillings the quarter.

The charge of all this, with the building of the houſe, may reach to 4000. pound.

The right Honourable the Lord priuie Seale, Earle of Northampton, Chancellor of the Vniuerſitie of Cambridge, hath out of a noble diſpoſition and charitable minde, *anno* 1605. erected an Hoſpitall in the Honor of Clun in Shropſhire, for the maintenance of twelue poore men, and a Warden, to whom there is allowed ten pound by the yeere, and to the other, ſix pound 13. ſhillings 8. pence a peece. At Riſing alſo in Northfolke, *anno* 1609. was built by the ſame Honourable perſon an Hoſpitall, for a matrone and twelue poore women: the allowance of each is two ſhillings by the weeke, two load of wood, and a gowne yeerely; which may bee worth vnto euery one, ſix pound thirteene ſhillings eight pence, *per annum.*

This charge with the building cannot be ſet at leſſe then 4000. pound.

The right Honourable the Lord *Thomas Howard*, Earle of Suffolke, Lord Chamberlaine, hath built at Audle-End neare vnto Walden in Eſſex, a goodly Hoſpitall for 24. poore people, with ſufficient allowance of meate drinke and cloth.

This is ſummed among the gifts in Cambridge: 48. pound *per annum.*

The right Honourable *Thomas* Earle of Exceter hath giuen an hundred pounds to Clare Hall in Cambridge, to maintaine ſix ſchollers, and three Fellowes: beſide eight pound giuen by the Ladie *Dorothie Neuill* his late Counteſſe, to the ſame Colledge, for the maintenance of two ſchollers more, which ſaid worthy Ladie founded an Hoſpitall in the towne of Well in Yorkſhire, with the yeerely maintenance of 36. pound: ſhee alſo gaue twelue pound *per annum*, to the poore of Stamford.

2000.pound. 330.pound, *per annum.*

The right Honourable *Robert* Earle of Dorceſter, *anno* 1609. by his laſt Teſtament ordained an Hoſpitall to bee built in Eaſt Greneſtead in Suſſex, allowing vnto the building thereof a thouſand pound, to the which the Executors haue added a thouſand pound more, and 330. pound of yeerely reuenew, to maintaine twentie poore men, and ten poore women, to each of them ten pound by the yeere, and beſide to a Warden twentie pounds, and to two Aſſiſtants out of the towne to be choſen, 3. pound 6. ſhillings 8. pence a piece, *per annum.*

Sir *Gualter Mildmay* founded *Emmanuel* Colledge in Cambridge.

The right Honourable the Ladie *Elizabeth*, late Counteſſe of Shrewsburie gaue an hundred pounds toward the bearing of the Preachers charges, that are called to *Pauls* Croſſe: ſhe alſo erected a goodly Hoſpitall in the towne of Darby, as I am informed.

The right Honourable the Counteſſe of Suſſex founded Sidney Colledge in Cambridge, the particulars whereof ſhall afterward be remembred.

100.pound *per annum.*

The Honourable the Ladie Dakers founded an Hoſpitall in Weſtminſter, for 20. poore folke, with the allowance of fiue pound to euery one yeerely.

Other Noble men and women haue not been behind with their part in theſe charitable workes: as I am informed of an Hoſpitall in Kent, built by the late Lord Cobham, the particulars whereof I could not learne: many like workes I doubt not but haue been performed by our Nobility in diuers parts of this land, which I for want of inſtruction am forced to omit: but they, whoſe names are not heere regiſtred, are before the Lord remembred.

Neither haue our ſpirituall Lords been barren in this kinde. Doctor *Parker* Archbiſhop of Canturbury was a great benefactor to *Bennet* Colledge in Cambridge, and to ſome other Colledges.

Doctor *Grindall* that worthie Archbiſhop of Canturburie, founded a free Schoole at S. *Bees* in

Cumberland, laying vnto it thirtie pound a yeare; he gaue alſo twentie pound a yeare to *Penibrooke Hall* to maintaine a fellow and two ſchollers, and his executors ſince haue added one ſcholler more: he gaue one hundred pound to maintaine a ſcholler in *Magdalene* Colledge in Cambridge; he alſo gaue twenty pound *per annum* to Queenes Colledge in Oxford to maintaine a fellow and two ſchollers: all theſe eight places to be furniſhed out of the ſaid ſchoole of S. *Bees*. 70. pound *per annum.*

The right reuerend *Iohn Whitgift* Archbiſhop of Canturburie at his owne proper charge cauſed an Hoſpitall to be built at Croyden for the maintenance of thirtie poore people, with a free ſchoole, hauing a Maſter and an Vſher, and laid vnto it two hundred pound *per annum*, beſide the charge of the building, which is ſuppoſed to haue coſt two thouſand pound. 200. pound *per annum.* 2000. pound.

The reuerend Biſhop of London *Iohn Elmer* gaue three hundred pound for the maintenance of the Preachers at Pauls Croſſe. 300. pound.

The reuerend Biſhop of Bath Doctor *Mountague* that now is allowed lead for the couering of the great Church at Bath, amounting, as I heare, to the charge of two thouſand markes. 2000 markes.

Theſe noble Earles, Lords and Ladies I haue ſet in the forefront of this catalogue, as the Captaines and leaders of this heauenly armie of Chriſts ſouldiers, confeſſing and ſetting forth their godly faith by their Chriſtian workes: I may ſay of theſe noble Lords and Ladies, as *Ambroſe* of a worthie Earle, that built a Church: *Si Centurio à Domino commendatur, qui ædificauit ſynagogam, vbi Chriſtus negatur, quanto commendatior, qui fabricauit eccleſiam, vbi Chriſtus prædicatur*: If the Centurion be commended of the Lord, for building a Synagogue, where Chriſt is denied, how much more to be commended is he that hath erected a Church, wherein Chriſt is preached, &c. Now in the next place vnto our honourable Nobilitie I will ſet downe ſuch of worſhipfull place and condition, whoſe hearts the Lord hath ſtirred vp, ſince the times of the Goſpell in this land, to be inſtruments of good workes: I will begin, as I firſt propoſed, with the worthie Citie of London. *Serm. 89.*

CHARITABLE WORKES DONE IN AND BY the honourable Citie of London, and the worſhipfull Citizens thereof.

I Will begin with the publike workes procured by the common charge of that honourable Citie, which are theſe tenne of more ſpeciall account.

1. Chriſt Church Hoſpitall, which was founded firſt by King *Edward* of bleſſed memorie, and encreaſed ſince by the liberall contribution of diuers noble and worſhipfull benefactors, the chiefe whereof are in this catalogue diſperſedly named, receiueth yeerely by the gift of the Citie 600 pound *per annum* out of Blackwell Hall, beſide the yeerely allowance that commeth out of diuers pariſhes, ſo that by theſe meanes, that famous Hoſpitall maintaineth yeerely to the number of ſeuen hundred perſons, poore children with the officers and miniſters, which charge is thought yeerely to extend to 4000 pound. **Chriſts Hoſpitall.**

2. Saint *Bartholmewes* Hoſpitall maintaineth by the gifts of diuers, well nie three hundred poore diſeaſed people, or thereabout, which are vnder cure, at the yeerely charge of 2000 pound, toward which charge, the Citie alloweth 200 pound *per annum* out of Blackwell Hall: which charitable foundation ſo well deuiſed by that famous and renowned King *Henry* the 8, hath, ſince the times of the Goſpel bin much augmented: and is by the wiſe gouernours of the houſe as faithfully employed to the comfort of many poore members of Chriſt, which by the charitie of that houſe, haue been healed of diuers diſeaſes otherwiſe incurable. We reade, that an Angel ſtirred the poole of Betheſda, and made it apt to cure all manner of diſeaſes: but here not onely the Angell of God goeth in and out among them, but Chriſt himſelfe is preſent, aſſiſting them in ſuch charitable workes, and giuing a bleſſing thereunto. **S. Bartholmewes Hoſpitall.** Seuen hundred diſeaſed people cured the laſt yeere ending at S. *Michaell* in S. Bartholmewes Hoſpitall, as is credibly by ſome Chirurgions of the houſe affirmed.

3. Saint *Thomas* Hoſpitall alſo in Southwarke founded firſt by vertuous King *Edward*, hath been ſince by the gift of many worthy citizens of London augmented: ſo that it now maintaineth about three hundred poore people continually, being vnder cure, with the charge of no leſſe then 2000 pound by the yeere. **S. Thomas Hoſpitall.**

4. [a] The plantation in *Ireland*, as I haue learned, hath ſtood the Citie in fiftie thouſand pound, in building of two cities: God giue proſperous ſucceſſe thereunto.

5. [b] The plantation in *Virginia*, and in the Iſle of *Bermuda*, hath hitherto been vndertaken and followed at the charge of fiftie thouſand pounds: The Lord Chriſt grant, that by theſe good beginnings, the bounds of his Church may be enlarged in thoſe parts.

[a] *Ex relatione D. Ioan. Swinarton* 50000 pound.

[b] *Ex relatione D. Thomæ Smithi.* 50000 pound.

6. The Preachers at Pauls croſſe are maintained for their ordinarie and neceſſarie charge by the gift of diuers well diſpoſed perſons: Biſhop *Elmer* gaue 300 pound: the Lady *Elizabeth*, late Counteſſe of Shrewſbury, 100 pound: Maſter *George Paylin* 200 pound: Maſter *Thomas Ruſſell* 10. pound *per annum*: Maſter *George Biſhop* 10 pound *per annum*: Maſter *Robert Iohnſon* 13 pound ſixe ſhillings eight pence *per annum*: as I haue in ſeuerall places ſet downe their gifts: but this is not done without the ſingular care and charge of the honourable Citie of London. **The maintaining of the Preachers at the Croſſe.**

7. Bridewell, firſt founded by King *Edward* to be a workhouſe to imploy idle perſons, and bring vp poore children in honeſt trades, where at this preſent an hundred poore children are trained vp, **Bridewell.**

beſide many other perſons, that are kept in worke, hath been ſince much augmented and encreaſed by the liberalitie of the citie, and the gift of diuers worſhipfull citizens: when Sir *Iohn Hart* was Maior, as I haue learned, there was a collection made in the citie of ſeuen hundred pound: and in Sir *William Riders* yeere, fiue hundred pound toward the reliefe of the houſe, being ouercharged and caſt behind hand: the ſpeciall particular gifts of the citizens ſhall be expreſſed afterward: this and the other three Hoſpitals may be thought to ſpend by charitable gifts vpon the poore about 10000. pound yeerely.

1200.pound.

10000.pound per annum.

Granaries.

3000.pound.

8. In the ſame Bridewel at the Citids charge haue been built of late twelue new faire Granaries, which are ſufficient to conteine ſixe thouſand quarters of corne, and two ſtore houſes, which may hold foure thouſand chaldron of coales, for the prouiſion of the citie, at the charge of three thouſand pound, or thereabout.

Morefields 5000.pound.

9. Morefields at the charge of foure or fiue thouſand pounds, by the coſt of the Citie, in Sir *Leonard Hollydaies* Maioraltie, being before an vnwholſome place, was conuerted into pleaſant walkes beſet with trees, compaſſed with a brick wall, with vaults vnder the earth for conueiance of the water; which is a ſpeciall meanes to preſerue the health of the Citie: and may bee numbred among other prudent and in ſome reſpect pious workes.

Bethlem.

10. Bedlem, otherwiſe called Bethlem, a place appointed for the recouerie of ſuch as are beſtraught in their wits: is maintained in part by the beneuolence of the Citie. And let not here be forgotten the great good that is done to all the land by the Citie of London, in receiuing ſo many hundred children yeerely to be apprentices, to be brought vp in trades: which were the greateſt charitie of all, if citizens did not require ſuch great ſummes of money with apprentices; that hardly now a poore boy comming in his white coate will proue to be Lord Maior of London: as ſome haue done in times paſt: but howſoeuer, the Citie in training vp youth, that otherwiſe would liue idly, deſerueth great commendation.

The Citie of London doth great good in receiuing of apprentices.

Conduits built by the Citie at 2000.pound charge.

I might here make mention of the new Conduits built in the Citie, a great helpe both to rich and poore, as one built at Walbroke, *anno* 1568. another in Fleetſtreet, *anno* 1581. at the charges of the Citie, beſide thoſe which were made by the gift of priuate men: which ſhall afterward be remembred. And becauſe I am fallen into mention of Conduits and conueiance of water: I may remember alſo the goodly Water workes, one at the Bridge, another at Broken-wharfe: and the third exceeding the reſt, the cutting of a new Riuer, to bring water to the Citie from about Ware, which is thought to runne, if all the creekes and turnings be meaſured, no leſſe then three ſcore miles: vndertaken at the great charge of an induſtrious Merchant Maſter *Middleton*, and of others: and is now after many rubs and lets brought to good effect, the water being now arriued at, or deriued rather to the Citie: which ſaid Water-workes, although they haue been taken in hand vpon hope of priuate gaine, yet becauſe the benefit thereof is publike, and will redound both to rich and poore, they may be ranged, if not among the direct charitable, yet the magnificent and commendable workes of the Citie. In that ranke alſo may paſſe the publike ſumptuous buildings, as of Ludgate at the Cities charge of more then three thouſand pound: of Aldgate, which coſt aboue foure thouſand pound: of Blackwell Hall, which was built at the charge of three thouſand pound. I omit other goodly buildings round about the Citie in euery corner, which haue been raiſed vp in greater number within theſe twentie yeeres, then in an hundred yeeres before. Adde hereunto alſo the beautifull enlarging of the Innes of Court, thoſe famous Nurſeries of our honourable and reuerend Iudges, and learned Counſellers: as Grayes Inne, the Middle and Inner Temple haue been with goodly buildings adorned and beautified: But Lincolnes Inne (to which worſhipfull societie I am more [a] ſpecially bound) in faire building exceedeth the reſt, as in number of honourable Iudges at this time it hath the prioritie: wherein hath been beſtowed, as I haue learned, about eight or nine thouſand pound. I doe not mention theſe workes as teſtimonies of charitie (though it be not the leaſt part of charitie to employ poore men in worke) as euidence of the ſtate and magnificence of this renowned Citie, which the profeſſion of the Goſpell hath inriched and endowed it withall.

Water-works.

Ludgate 3000 pound.

Aldgate 4000. pound.

The Innes of Court inlarged and beautified.

[a] Being admitted as a member of the houſe.

Fiue Iudges with the Lord Chancelor of Lincolnes Inne: 9000 pound beſtowed in building.

Hitherto I haue ſet forth the publike workes atchieued by the common charge of the City: I will now adde vnto theſe the charitable employments of the Worſhipfull Companies, and pariſhes, in their ſeuerall bodies, and then deſcend to the particular gifts of diuers charitable men: The Worſhipfull Companies in the Citie of London doe exceed in three principall workes of charitie; in the loane of ſummes of money to poore occupiers of their Companie, and in yeerely releefe of the poore, and exhibition to the poore ſchollers: the twelue Worſhipfull Companies, as I am informed, doe not lend leſſe then two thouſand pound euery of them, counting one with another, to poore occupiers: and they, and ſome other chiefe Companies of the ſecond ranke, as the Worſhipfull Companies of Leatherſellers, and Stationers, with ſome others, are thought to giue, one with another, an hundred pound yeerely to the poore; ſome of them giue 200. pound, ſome more yeerely among their poore: I could not learne the particulars, becauſe I found ſome Companies herein too nice and ſcrupulous; yet I thinke I haue ſpoken within my bounds, as farre as I could enforme my ſelfe by conference with ſome, which were acquainted with the ſtate and affaires of the Companies: And touching their charitable reliefe extended vnto poore ſchollers: there are not ſo few as 80. ſchollers maintained in both Vniuerſities by the twelue chiefe Companies, and ſome others; ſome maintaining

This ſumme among all the Companies may be geſſed at 30000 pound.

This ſumme of yeerely beneuolence may be ſet at 1200 pound at the leaſt.

This yeerely exhibition may be well rated at 300 pound *per annum*.

[a] foure, ſome [b] fiue, ſome [c] ſix, ſome [d] eight and more; with the allowance of [e] foure pound, [f] fiue pound, [g] ſix pound, [h] ſeuen pound, and [i] eight pound, *per annum*. I could not learne the particular number of theſe exhibitions, for the reaſons before alleaged: I would ſome Companies had not been ſo ſtrict: no endeauour was wanting in me, in procuring the Lord Maiors warrant vnto the ſeuerall Companies, to ſend in their certificates of charitable workes, who was very forward with the Aſſiſtants of the Worſhipfull Aldermen, to further this buſineſſe; and in ſolliciting this matter my ſelfe; but moſt of the Companies vpon reaſons beſt knowne to themſelues, being as I take it, ſomewhat too ſuſpicious, reſolued to conceale many gifts, not with a minde, as I verily thinke, to croſſe this intent, or to obſcure the iuſt commendation of the giuers, but for that, many vulturs eyes are in theſe catching dayes, too much prying in euery corner for their prey.

[a] Drapers, Leatherſellers.
[b] Fiſhmongers.
[c] Haberdaſhers.
[d] Grocers by the gift of a gentlewoman lately recouered by the Companie.
[e] Fiſhmongers.
[f] Grocers.
[g] Vintners.
[h] Goldſmiths.
[i] Leotherſellers.

I come to the Pariſhes in London, which alſo haue in thoſe three kindes been very fruitfull, in building and beautifying their Churches: in maintaining of Lectures, and in their almes and charitable gifts to the poore: for the firſt, ſome Churches haue been new builded; as Trinity Church in in Trinitie lane, Saint *Mary*, mount Thau, Saint Olaues in Siluerſtreet, Blackfriers: ſome much augmented, as Saint *Martins* in the field, at the charge of 1200 pound, S. *Clements*, and diuers others; and generally all of them haue beene more beautified and adorned in the ſpace of twentie or thirtie yeeres, then in an hundred yeeres before; at the charge of an hundred or two hundred pound, ſome more ſome leſſe at the coſts of the pariſh: the charge of the building and repairing of Churches cannot be leſſe then ten thouſand pounds.

Sir *Iohn Swinarton.*

The charity of the pariſhes in London.

Building of Churches.

10000. pound beſtowed vpon Churches.

Secondly, there are many pariſhes which haue raiſed lectures: as in S. Antlins, euery day in the week, in S. Magnes, S. Olaues in Southwarke twice in the weeke: in Grace Church vpon the Lords day, and in diuers other Churches, whereof I had not particular notice: to theſe lectures, there hath bin giuen many charitable helpes ſpecially to that in S. Antlins, which is vpheld by 3. Preachers, which preach euery weeke twice: for the maintenance whereof Sir *William Crauen*, and Mr. *William Parker* gaue 100. pound, by the pariſh gathered 118. pound. Giuen by Mr. *Garret* Merchant-tailor 100. pound, and to the lecture at Aldermarie, ſo long as the Goſpell ſhould continue (which I truſt ſhall be to the worlds end) an hundred pound. Maſter *Henrie Iay* gaue thirtie pound. *Leonard Smith* fiftie pound, *Iſabel Foxwell* widow fiftie pound: *Daniel Dickinſon* ten pound: *William White* twentie pound: *George Palyn* fiftie pound: *William Bennet* 50. pound. the ſum is 580. pound, or thereabout.

Raiſing of Lectures.

Toward ſix hundred pouñd giuen for the weekely Lectures at S. Antlins.

Thirdly, for their charitie; in ſome pariſhes an hundred, two hundred, three hundred pounds, in ſome more, ſome leſſe are giuen yeerely to the poore, in money, bread, fewell: ſo that one pariſh with another may be thought to giue fiftie pound yeerely in almes, which in an 120. pariſhes, (for ſo many are counted in the City and Suburbs) may ariſe to fiue or ſix thouſand pound.

The yeerely almes.

6000 pound giuen in charitie in the ſeuerall pariſhes.

Adde hereunto the free Schooles and Almeſhouſes built by the Pariſhes: in the pariſh of Saint Sauiours in Southwark a free Schoole was erected, and 30. pound *per annum* laid vnto it.

A free Schoole in S. Sauiours, 30. pound, *per annum.*

In S. Olaues pariſh in Southwarke of late twentie faire Almes houſes builded, at the motion and procurement of Maſter *Linſey* Rector there, and by the willing contribution of Maſter *Pinfold*, Maſter *Goſan*, Maſter *Pindon*, Maſter *William Smith*, Maſter *Lancelet Smith*, Maſter *Woodward* with others, the charge amounting to three hundred pound.

Hoſpitall in S. Olaues in Southwarke. 300.

THE PARTICVLAR GIFTS AND WORKES OF CHAritie by diuers Worſhipfull and well diſpoſed Citizens of London.

SIr *Iohn Greſham* Mercer, and Maior of London, *anno* 1548. in the ſecond yeere of King *Edwards* raigne: gaue ten pound to the poore, to euery Ward in London (which are 24. within the Citie) and to 120. poore men and women, to euery of them three yards of cloth for a gowne, of eight or nine ſhillings the yard, to maides marriages and the Hoſpitals in London aboue two hundred pound: he founded alſo a free Schoole at Holt, a market towne in Northfolke.

About 500. pound, beſide the charge of the Schoole.

Sir *Rowland Hill* Mercer, and Maior *anno* 1550. in the fourth yeere of King *Edward*, cauſed to bee made diuers Cawſies for horſe and man, and diuers Bridges, whereof two were of ſtone, conſiſting of eighteene arches betweene them: he builded a free Schoole at Drayton in Shropſhire, and gaue ſix hundred pound to Chriſts Hoſpitall.

1100. pound Bridges and all.

Sir *Andrew Iud* Skinner, Maior, *anno* 1551. in the fifth yeere of King *Edward*, founded a free Schoole at Tunbridge in Kent, allowing vnto the ſchoolemaſter twenty pound a yeere and the vſher eight pound; the defence and maintaining of which gift, hath coſt the Companie of Skinners, in ſuites of law, and otherwaies, 4000. pound: he built alſo Almes houſes for ſix poore people neere vnto Saint *Helons*, allowing vnto them eight pence a peece weekely, and 25. ſhillings 4. pence in coales yeerely: and for the performance hereof he gaue to the Companie of the Skinners lands of 70. pound by the yeere: And ſince that time *Alice Smith*, daughter to the ſaid Sir *Andrew Iud*, and late wife of Maſter *Thomas Smith* Cuſtomer, gaue to the Companie of Skinners fifteene pound *per annum*, towards the augmenting of the penſions of the ſaid poore: alſo ſhee gaue to the Hoſpitals and poore Preachers three hundred pound, and to poore Schollers in the Vniuerſities two hundred pound.

4000. pound.

70. pound *per annum.*

15. pound *per annum.*

500. pound.

Sir *William Harper*, Merchant-tailor founded a free Schoole at Bedford.

Richard Hilles, Merchant tailor, *anno* 1560. in the third yeere of the gracious raigne of Queene *Elizabeth* gaue fiue hundred pound toward the purchaſe of that goodly houſe, where the Merchant-tailors erected that famous Schoole, to the which that Worſhipfull Companie alloweth for the maintenance of the Maſter, and three Vſhers 90. pound *per annum*: he builded alſo on the Tower hill faire Almes houſes for fourteene ſole women.

90.pound *per annum.*

Maſter *William Lamberts*, a Iuſtice of peace in the Countie of Kent, free of the Worſhipfull Companie of Drapers, about the ſame time founded a Colledge for twentie poore people with allowance of eighteene pence a peece by the weeke, in Eaſt Greenwich.

80.pound, *per annum.*

Sir *Thomas Greſham* Mercer, *anno* 1566. gaue his goodly dwelling houſe in Biſhopſgate ſtreet to be a Colledge for ſeuen publike Readers, of Diuinitie, Law, Phyſicke, Aſtronomie, Geometrie, Muſike, Rhetorike, with allowance of fiftie pound by the yeere to each of them: he alſo built certaine Almes houſes adioyning for eight poore people, with competent maintenance: hee gaue alſo ten pound yeerely to Chriſts Hoſpitall, and ten pound by the yeere to Bridewell, and other like charitable gifts; and for the performance hereof hee gaue the reuenewes of the Royall Exchange, to the Maior and comminaltie of London, and the Companie of the Mercers, to bee diuided betweene them.

VVhich may in time make 800.pound, *per annum.*

Sir *Thomas Roe* Merchant Tailor, gaue lands and tenements to the Companie of Merchant Tailors, to allow vnto ten poore artificers to each of them foure pound a peece by the yeere: alſo an hundred pound to be lent to poore occupiers: he alſo compaſſed one acre of ground belonging to the Hoſpitall of Bethlem, with a brick wall to be a place for buriall.

40.pound *per annum.*
100.pound.

Sir *Ambroſe Nicholas* Salter, Maior, cauſed to bee built twelue Almes houſes in Monkes well ſtreet neere to Creeple gate, allowing to each of them ſeuen pence a weeke; and once in the yeere fiue ſackes of coales, and a quarter of an hundred of faggots: and this gift to be perpetuall.

Set this at 100.pound.

William Lambe Clothworker, gaue to theſe charitable vſes following: He built the Conduit neere Holborne, with the cocke at Holborne bridge, bringing the water more then two thouſand yards in pipes of lead, at the charge of fifteene hundred pound: hee gaue alſo to theſe vſes following: to bee giuen to twelue poore people of Saint Faiths Pariſh, to each two pence weekely, 6. pound, 13. ſhillings 4. pence. To the Companie of the Clothworkers, foure pound yeerely. *Item* more, for the reading of Diuine ſeruice in Saint *Iames* Church, the Lords day, Wedneſdaies, Fridaies; and for foure yeerely Sermons; and for 12. poore men, and twelue poore women, ſo many Freeze gownes, ſhirts, ſmockes, ſhooes, he gaue lands to the yeerely value of thirtie pound. To the townes of Ludlow and Bridgenorth, to each of them an 100. pound. To Chriſts Hoſpitall yeerely ſix pound, and to purchaſe lands ten pound. To Saint *Thomas* Hoſpitall yeerely foure pound. To the Sauoy to buy bedding, ten pound. He erected a free ſchoole at Sutton Valens in Kent, with allowance to the Maſter of twentie pound, to the Vſher eight pound. He built ſix Almes houſes there, with the yeerely maintenance of ten pound. He gaue alſo toward the free Schoole at Maidſtone in Kent. To ſet the poore Clothyers on worke in Suffolke, he gaue 100. pound. The ſumme of theſe annuities exceedeth 88. pound. the other gifts make about 320. pound.

1500.pound.
88.pound, *per annum.*
320.pound.

Sir *Thomas Offley* Merchant-tailor, Maior, gaue halfe of his eſtate and two hundred pound out of the other halfe left to his ſonne *Henrie*, to be beſtowed by his Executors in workes of charitie.

This might be at leaſt 5000. pound.

Sir *Rowland Heward* founded a free Schoole at Woluerhampton.

Maſter *Iohn Haidon* Sheriffe, gaue more then three thouſand pound for the reliefe of the poore.

3000.pound.

Bernard *Randolph* gaue nine hundred pound to the Companie of Fiſhmongers, to theſe vſes: ſeuen hundred pound thereof to build a Conduit, in the pariſh of Saint *Mary Magdalene*, and Saint *Nicolas* Cold Abbey; and to allow foure pound *per annum* to maintaine a ſcholler in Oxford; foure pound yeerely to mend the high waies in the Pariſh of Tiſehurſt in Suſſex, and fortie ſhillings by the yeere to two Pariſhes in London.

900.pound.
20. pound, *per annum.*

Sir *Wolſton Dixie* Maior, free of the Skinners, gaue as followeth: To the maintenance of a free Schoole in Boſworth, yeerely twentie pound. To Chriſts Hoſpitall in London yeerely for euer two and fortie pound. For a Lecture in Saint *Michaels* Baſſings hall, yeerely, ten pound. To the poore of Newgate, twentie pound. To the two Compters, Ludgate, Bethlem, to each of them, ten pound. To the foure priſons in Southwarke, 20. pound, 13. ſhillings. 4. pence. To the poore of Baſſings Hall, ten pound. To *Emmanuel* Colledge in Cambridge, to buy lands to maintaine two Fellowes, and two Schollers, ſix hundred pound. To the building of the Colledge, fiftie pound. To bee lent vnto poore Merchants fiue hundred pound. To the Hoſpitalls of Saint *Bartholomew*, and Saint *Thomas*, fiftie pound to each. To the poore of Bridewell twentie pound. To poore maids mariages 100. pound. To poore ſtrangers of the Dutch and French Church fiftie pound. Toward the building of the Peſthouſe two hundred pound. The ſumme of theſe gifts in money, amounteth to more then ſeuenteene hundred pound; and the yeerely annuities to 72. pound.

1700.pound.
72.pound, *per annum.*

Sir *Iohn Hart* Maior, founded a Schoole in Yorke ſhire, with allowance to the Maſter and Vſher of thirtie pound yeerely: To Sidney Colledge in Cambridge he gaue 45. pound *per annum*, to maintaine two Fellowſhips, and foure Schollerſhips: more, he gaue thirtie pound to the Librarie, and fifty pound to *Emmanuel* Colledge.

75.pound, *per annum.*
80.pound.

Richard May Merchant-tailor gaue toward the building of Blackwell hall 300.pound.

300.pound.

Iohn Fuller one of the Iudges of the Sheriffes Court in London, appointed in his Will, made *anno* 1592. two Hoſpitalls or Almes houſes to be built by his wife, one for twelue men, at Stoken heath, another for twelue poore women in Shoreditch, with allowance of fiftie pound yeerely, to each of theſe Almes houſes: he gaue certaine meſſuages and tenements in London, to certaine feoffees in truſt to imploy all the profits ariſing thereof, to the reliefe and diſcharge of poore priſoners in the hole in both the Counters, ſo that one priſoner exceed not 26. ſhillings 8. pence. 100. pound *per annum.*

Miſtriſſe *Margaret Dane* widow, and wife not long ſince to Alderman *Dane*, gaue by her Teſtament to the Ironmongers two thouſand pound: whereof an hundred pound *per annum* ſhould bee raiſed to theſe vſes: To the Hoſpitals of Chriſts Church, Saint *Bartholmewes*, S. *Thomas*, to each of them ten pound *per annum.* To the maintenance of a free Schoole in Biſhop Starford fiue pound. To two Schollers, one in Cambridge, the other in Oxford, to each fiue pound. To poore maids marriages by the yeere. 25. pound. 2000. pound.

William Chapman Ironmonger, gaue to two poore Schollers of Oxford ſtudying Diuinitie, tenne pound yeerly, to each fiue pound: and to the poore of Cookeham in Barkſhire, yeerely fiue pound. 10. pound *per annum.*

Maſter *Iohn Care* Ironmonger gaue twentie pound *per annum*, for 21. yeeres; whereof 5. pound to a Preacher at Standon in Eſſex: and 15. pound ſhould goe by courſe, the firſt yeere to certaine poore pariſhes in London: the ſecond yeere to two poore ſchollers, one in Cambridge, the other in Oxford: the third yeere to the poore of Standon: and ſo by courſe to continue for 21. yeeres. 20. pound *per annum.*

Maſter *Dauid Smith* Embroiderer built certaine Almes-houſes on S. *Peters* hill, and gaue to the Companie of Ironmongers 25. pound *per annum*, to be diſtributed to the poore of Queene hith, and Bainards Caſtle. 25. pound, *per annum.*

Robert Hilſon gaue to Chriſts Hoſpitall, to be paid by the Companie of the Mercers, 10. pound, 13. ſhillings 8. pence. 10 pound 13. ſhillings 8. pence.

One Maſter *Maskall* gaue vnto the ſame Hoſpitall 9. pound, *per annum.* 9. pound *per annum.*

Maſter *William Stoder* gaue vnto the ſame fiftie pound by the yeere. 50. pound *per annum.*

One Maſter *Cowch* gaue vnto C. Hoſpitall the Inne called the Crowne without Algate, which yeeldeth for certaine yeeres yet to come, fifteene pound, whereof fiue pound is payed to the poore of that pariſh, and ten ſhillings to a Preacher; and after the expiration of the leaſe, it will be worth an hundred markes by the yeere. 100 markes *per annum,*

Maſter *Iohn Scot* Salter, gaue twentie pound *per annum* to the Companie to allow vnto the ſix almes men of the Companie twelue pence a weeke, and the reſt to be diſtributed to other poore, and to be beſtowed thereof thirtie ſhillings in coales for the poore. 20. pound *per annum.*

Stephen Skidmore Vintner gaue 44. pound yeerely: whereof 17. pound to be paid to 17. poore pariſhes in London: and 12. pence a weeke in bread to be giuen to the poore of the pariſh of S. *Stephen* in Coleman ſtreet: 24. pound to the poore of Corke in Ireland, to twelue a peece fortie ſhillings. 44. pound *per annum.*

Richard Iacob Vintner, gaue ſixteene pound for euer to bee diſtributed to the foure Hoſpitals: of Chriſts, Saint *Bartholomew*, Saint *Thomas*, Bridewell; to each of them fortie ſhillings, the reſt to certaine poore pariſhes: he gaue further, during two hundred yeeres, twentie eight pound yeerely; whereof ſixteene pound to the poore priſoners that lay for debt, in the eight priſons, in and about London: the Gate houſe, Fleet, two Compters, Ludgate, Marſhalſea, Kings bench, the white Lion: to each priſon fortie ſhillings; the reſt to be diſtributed to the poore of diuers pariſhes. 16. pound *per annum.* 28. pound *per annum.*

Sir *Richard Champian* Draper, Maior about the eight yeere of Queene *Elizabeth*, gaue nineteene pound, fourteene ſhillings *per annum* to the 13. poore almes men at Tower hill; to whom Sir *Iohn Milburne* Draper, had giuen the like yeerely maintenance of nineteene pound, fourteene ſhillings before. 19. pound, 14 ſhillings, *per annum.*

The Ladie *Baineham*, an Aldermans wife, gaue ten pound by the yeere to the poore of the Companie of the Drapers. 10. pound. *per annum.*

William Parker of the ſame Companie, gaue ſix pound to a Lecture at Saint Antlins. 6. pound *per annum.*

Maſter *Owen Clun* Draper gaue 56. pound *per annum*, to the poore of the Companie. 56 pound, *per annum.*

William Dummer Draper, gaue to the poore 13. pound 18. ſhillings 4. pence. 13 pound, 18. ſhillings, 4. pence. *per annum.*

Maſter *Iohn Quarles* Draper, gaue to be beſtowed yeerely in bread 6. pound. 6. pound, *per annum.*

Robert Gale Vintner, gaue out of his lands an hundred and foure pound *per annum*, to be thus imployed: To ſix poore ſchollers in Corpus Chriſti Colledge in Oxford twentie pound. To the poore of Chippenham in Wiltſhire twentie pound. To the Preacher there twentie ſhillings. To the Bailiffs and Burgeſſes twentie ſhillings. To Chriſts Hoſpitall twentie pound. To the Companie of Vintners twentie pound. To a poore of Lincolne twentie pound. To a Preacher there tenne ſhillings. To the Maior and Chamber twentie ſhillings: to the Miniſter of Saint *Markes* Church there ten ſhillings. 104. pound *per annum.*

Maſter *Ruſſell* Draper, gaue 80. pound *per annum*, and theſe ſummes to bee paid yeerely out of it, the reſidue to remaine to the vſe of his Companie: To thirteene poore people thirteene pound nineteene ſhillings. To bee beſtowed in bread fiftie two ſhillings. To be beſtowed in coales three pound. To the maintenance of the Preachers at *Pauls* Croſſe ten pound. To the poore of Barton 52. ſhillings. To two ſchollers, one in Cambridge, the other in Oxford thirteene pound 6. ſhillings, 8. pence. 80. pound, *per annum,* *Richard Hilles*, Merchant tailor, *anno* 1560. in the third yeere of the gracious raigne of Queene *Elizabeth* gaue fiue hundred pound toward the purchaſe of that goodly houſe, where the Merchant-tailors erected that famous Schoole, to the which that Worſhipfull Companie alloweth for the maintenance of the Maſter, and three Vſhers 90. pound *per annum*: he builded alſo on the Tower hill faire Almes houſes for fourteene ſole women.

90.pound *per annum.*

Maſter *William Lamberts*, a Iuſtice of peace in the Countie of Kent, free of the Worſhipfull Companie of Drapers, about the ſame time founded a Colledge for twentie poore people with allowance of eighteene pence a peece by the weeke, in Eaſt Greenwich.

80.pound, *per annum.*

Sir *Thomas Greſham* Mercer, *anno* 1566. gaue his goodly dwelling houſe in Biſhopſgate ſtreet to be a Colledge for ſeuen publike Readers, of Diuinitie, Law, Phyſicke, Aſtronomie, Geometrie, Muſike, Rhetorike, with allowance of fiftie pound by the yeere to each of them: he alſo built certaine Almes houſes adioyning for eight poore people, with competent maintenance: hee gaue alſo ten pound yeerely to Chriſts Hoſpitall, and ten pound by the yeere to Bridewell, and other like charitable gifts; and for the performance hereof hee gaue the reuenewes of the Royall Exchange, to the Maior and comminaltie of London, and the Companie of the Mercers, to bee diuided betweene them.

VVhich may in time make 800.pound, *per annum.*

Sir *Thomas Roe* Merchant Tailor, gaue lands and tenements to the Companie of Merchant Tailors, to allow vnto ten poore artificers to each of them foure pound a peece by the yeere: alſo an hundred pound to be lent to poore occupiers: he alſo compaſſed one acre of ground belonging to the Hoſpitall of Bethlem, with a brick wall to be a place for buriall.

40.pound *per annum.*
100.pound.
Set this at 100.pound.

Sir *Ambroſe Nicholas* Salter, Maior, cauſed to bee built twelue Almes houſes in Monkes well ſtreet neere to Creeple gate, allowing to each of them ſeuen pence a weeke; and once in the yeere fiue ſackes of coales, and a quarter of an hundred of faggots: and this gift to be perpetuall.

William Lambe Clothworker, gaue to theſe charitable vſes following: He built the Conduit neere Holborne, with the cocke at Holborne bridge, bringing the water more then two thouſand yards in pipes of lead, at the charge of fifteene hundred pound: hee gaue alſo to theſe vſes following: to bee giuen to twelue poore people of Saint Faiths Pariſh, to each two pence weekely, *6.* pound, 13. ſhillings 4. pence. To the Companie of the Clothworkers, foure pound yeerely. *Item* more, for the reading of Diuine ſeruice in Saint *Iames* Church, the Lords day, Wedneſdaies, Fridaies; and for foure yeerely Sermons; and for 12. poore men, and twelue poore women, ſo many Freeze gownes, ſhirts, ſmockes, ſhooes, he gaue lands to the yeerely value of thirtie pound. To the townes of Ludlow and Bridgenorth, to each of them an 100. pound. To Chriſts Hoſpitall yeerely ſix pound, and to purchaſe lands ten pound. To Saint *Thomas* Hoſpitall yeerely foure pound. To the Sauoy to buy bedding, ten pound. He erected a free ſchoole at Sutton Valens in Kent, with allowance to the Maſter of twentie pound, to the Vſher eight pound. He built ſix Almes houſes there, with the yeerely maintenance of ten pound. He gaue alſo toward the free Schoole at Maidſtone in Kent. To ſet the poore Clothyers on worke in Suffolke, he gaue 100. pound. The ſumme of theſe annuities exceedeth 88. pound. the other gifts make about 320. pound.

1500.pound.
88.pound, *per annum.*
320.pound.

Sir *Thomas Offley* Merchant-tailor, Maior, gaue halfe of his eſtate and two hundred pound out of the other halfe left to his ſonne *Henrie*, to be beſtowed by his Executors in workes of charitie.

This might be at leaſt 5000. pound.

Sir *Rowland Heward* founded a free Schoole at Woluerhampton.

Maſter *Iohn Haidon* Sheriffe, gaue more then three thouſand pound for the reliefe of the poore.

3000.pound.

Bernard *Randolph* gaue nine hundred pound to the Companie of Fiſhmongers, to theſe vſes: ſeuen hundred pound thereof to build a Conduit, in the pariſh of Saint *Mary Magdalene*, and Saint *Nicolas* Cold Abbey; and to allow foure pound *per annum* to maintaine a ſcholler in Oxford; foure pound yeerely to mend the high waies in the Pariſh of Tiſehurſt in Suſſex, and fortie ſhillings by the yeere to two Pariſhes in London.

900.pound.
10. pound, *per annum.*

Sir *Wolſton Dixie* Maior, free of the Skinners, gaue as followeth: To the maintenance of a free Schoole in Boſworth, yeerely twentie pound. To Chriſts Hoſpitall in London yeerely for euer two and fortie pound. For a Lecture in Saint *Michaels* Baſſings hall, yeerely, ten pound. To the poore of Newgate, twentie pound. To the two Compters, Ludgate, Bethlem, to each of them ten pound. To the foure priſons in Southwarke, 20. pound, 13. ſhillings. 4. pence. To the poore of Baſſings Hall, ten pound. To *Emmanuel* Colledge in Cambridge, to buy lands to maintaine two Fellowes, and two Schollers, ſix hundred pound. To the building of the Colledge, fiftie pound. To bee lent vnto poore Merchants fiue hundred pound. To the Hoſpitalls of Saint *Bartholomew*, and Saint *Thomas*, fiftie pound to each. To the poore of Bridewell twentie pound. To poore maids mariages 100. pound. To poore ſtrangers of the Dutch and French Church fiftie pound. Toward the building of the Peſthouſe two hundred pound. The ſumme of theſe gifts in money, amounteth to more then ſeuenteene hundred pound; and the yeerely annuities to 72. pound.

1700.pound.
72.pound, *per annum.*

Sir *Iohn Hart* Maior, founded a Schoole in Yorke ſhire, with allowance to the Maſter and Vſher of thirtie pound yeerely: To Sidney Colledge in Cambridge he gaue 45. pound *per annum*, to maintaine two Fellowſhips, and foure Schollerſhips; more, he gaue thirtie pound to the Librarie, and fifty pound to *Emmanuel* Colledge.

75.pound, *per annum.*
80.pound.

Richard May Merchant-tailor gaue toward the building of Blackwell hall 300. pound.

300.pound.

Iohn Fuller one of the Iudges of the Sheriffes Court in London, appointed in his Will, made *anno* 1592. two Hoſpitalls or Almes houſes to be built by his wife, one for twelue men, at Stoken heath, another for twelue poore women in Shoreditch, with allowance of fiftie pound yeerely, to each of theſe Almes houſes: he gaue certaine meſſuages and tenements in London, to certaine feoffies in truſt to imploy all the profits ariſing thereof, to the reliefe and diſcharge of poore priſoners in the hole in both the Counters, ſo that one priſoner exceed not 26. ſhillings 8. pence.

100. pound *per annum.*

Miſtriſſe *Margaret Dane* widow, and wife not long ſince to Alderman *Dane*, gaue by her Teſtament to the Ironmongers two thouſand pound: whereof an hundred pound *per annum* ſhould bee raiſed to theſe vſes: To the Hoſpitals of Chriſts Church, Saint *Bartholmewes*, S. *Thomas*, to each of them ten pound *per annum.* To the maintenance of a free Schoole in Biſhop Starford fiue pound. To two Schollers, one in Cambridge, the other in Oxford, to each fiue pound. To poore maids marriages by the yeere. 25. pound.

2000. pound.

William Chapman Ironmonger, gaue to two poore Schollers of Oxford ſtudying Diuinitie, tenne pound yeerly, to each fiue pound: and to the poore of Cookeham in Barkſhire, yeerely fiue pound.

10. pound *per annum.*

Maſter *Iohn Care* Ironmonger gaue twentie pound *per annum*, for 21. yeeres: whereof 5. pound to a Preacher at Standon in Eſſex: and 15. pound ſhould goe by courſe, the firſt yeere to certaine poore pariſhes in London: the ſecond yeere to two poore ſchollers, one in Cambridge, the other in Oxford: the third yeere to the poore of Standon: and ſo by courſe to continue for 21. yeeres.

20. pound *per annum.*

Maſter *Dauid Smith* Embroiderer built certaine Almes-houſes on S. *Peters* hill, and gaue to the Companie of Ironmongers 25. pound *per annum*, to be diſtributed to the poore of Queene hith, and Bainards Caſtle.

25. pound, *per annum.*

Robert Hilſon gaue to Chriſts Hoſpitall, to be paid by the Companie of the Mercers, 10. pound, 13. ſhillings 8. pence.

10 pound, 13. ſhillings 8. pence.

One Maſter *Maskall* gaue vnto the ſame Hoſpitall 9. pound, *per annum.*

9. pound *per annum.*

Maſter *William Stoder* gaue vnto the ſame fiftie pound by the yeere.

50. pound, *per annum.*

One Maſter *Cowch* gaue vnto C. Hoſpitall the Inne called the Crowne without Algate, which yeeldeth for certaine yeeres yet to come, fifteene pound, whereof fiue pound is payed to the poore of that pariſh, and ten ſhillings to a Preacher; and after the expiration of the leaſe, it will be worth an hundred markes by the yeere.

100 markes *per annum.*

Maſter *Iohn Scot* Salter, gaue twentie pound *per annum* to the Companie to allow vnto the ſix almes men of the Companie twelue pence a weeke, and the reſt to be diſtributed to other poore, and to be beſtowed thereof thirtie ſhillings in coales for the poore.

20. pound *per annum.*

Stephen Skidmore Vintner gaue 44. pound yeerely: whereof 17. pound to be paid to 17. poore pariſhes in London: and 12. pence a weeke in bread to be giuen to the poore of the pariſh of S. *Stephen* in Coleman ſtreet: 24. pound to the poore of Corke in Ireland, to twelue a peece fortie ſhillings.

44. pound *per annum.*

Richard Iacob Vintner, gaue ſixteene pound for euer to bee diſtributed to the foure Hoſpitals; of Chriſts, Saint *Bartholomew*, Saint *Thomas*, Bridewell; to each of them fortie ſhillings, the reſt to certaine poore pariſhes: he gaue further, during two hundred yeeres, twentie eight pound yeerely; whereof ſixteene pound to the poore priſoners that lay for debt, in the eight priſons, in and about London: the Gatehouſe, Fleet, two Compters, Ludgate, Marſhalſea, Kings bench, the white Lion: to each priſon fortie ſhillings; the reſt to be diſtributed to the poore of diuers pariſhes.

16. pound *per annum.*

28. pound *per annum.*

Sir *Richard Champian* Draper, Maior about the eight yeere of Queene *Elizabeth*, gaue nineteene pound, fourteene ſhillings *per annum* to the 13. poore almes men at Tower hill; to whom Sir *Iohn Milburne* Draper, had giuen the like yeerely maintenance of nineteene pound, fourteene ſhillings before.

19. pound, 14. ſhillings, *per annum.*

The Ladie *Baineham*, an Aldermans wife, gaue ten pound by the yeere to the poore of the Companie of the Drapers.

10. pound. *per annum.*

William Parker of the ſame Companie, gaue ſix pound to a Lecture at Saint Antlins.

6. pound *per annum.*

Maſter *Owen Clun* Draper, gaue 56. pound *per annum*, to the poore of the Companie.

56. pound, *per annum.*

William Dummer Draper, gaue to the poore 13. pound 18. ſhillings 4. pence.

13. pound, 18. ſhillings, 4. pence. *per annum.*

Maſter *Iohn Quarles* Draper, gaue to be beſtowed yeerely in bread 6. pound.

6. pound, *per annum.*

Robert Gale Vintner, gaue out of his lands an hundred and foure pound *per annum*, to be thus imployed: To ſix poore ſchollers in Corpus Chriſti Colledge in Oxford twentie pound. To the poore of Chippenham in Wiltſhire twentie pound. To the Preacher there twentie ſhillings. To the Bailiffe and Burgeſſes twentie ſhillings. To Chriſts Hoſpitall twentie pound. To the Companie of Vintners twentie pound. To a poore of Lincolne twentie pound. To a Preacher there tenne ſhillings. To the Maior and Chamber twentie ſhillings: to the Miniſter of Saint *Markes* Church there ten ſhillings.

104. pound *per annum.*

Maſter *Ruſſell* Draper, gaue 80. pound *per annum*, and theſe ſummes to bee paid yeerely out of it, the reſidue to remaine to the vſe of his Companie: To thirteene poore people thirteene pound nineteene ſhillings. To bee beſtowed in bread fiftie two ſhillings. To be beſtowed in coales three pound. To the maintenance of the Preachers at *Pauls* Croſſe ten pound. To the poore of Barton 52. ſhillings. To two ſchollers, one in Cambridge, the other in Oxford thirteene pound 6. ſhillings, 8. pence.

80. pound, *per annum.*

to a ſchoolmaſter at Barton in Stafford ſhire, thirteene pound, ſix ſhillings, eight pence. To the Vſher 5. pound. To the Viſitors 30. ſhillings.

1163.pound. Maſter *Thomas Ridge* Grocer, gaue to charitable vſes 1163. pound, 6. ſhillings, 8. pence. *Videlicet,* To the Companie of Grocers, to be lent to two yong men free of the Companie an 100. pound. To his men and maid ſeruants 63. pound, 6. ſhillings 8. pence. Vnto the Hoſpitals about London 100. pound. Vnto Preachers 400. pound. To poore trades men in and about London 300. pound. For a Lecture in Grace Church an hundred pound. In gownes for poore men an hundred pound.

13.l.6.s.8.d. Maſter *William Norton* Stationer, gaue ſix pound thirteene ſhillings 4. pence by the yeere to the Companie to be lent to yong men, and 6. pound, 13. ſhillings, 4. pence. for euer to Chriſts Hoſpitall.

22.pound, *per annum.* Maſter *Biſhop* Stationer, gaue 6. pound yeerely to his Companie, and ſix pound yeerely to Chriſts Hoſpitall, and ten pound to the Preachers at *Pauls* Croſſe.

1150.pound. *Iohn Norton* Stationer, gaue 1000. pounds to the Companie, to purchaſe 50. pounds *per annum,* to be lent to yong men, and 150. pounds to the Pariſh of S. Faiths, to purchaſe 7. pound 10. ſhillings *per annum,* for their poore for euer.

85.pound, *per annum.* Maſter *Cure,* ſometime Sadler to Queene *Elizabeth,* built an Hoſpitall in Southwarke, with the helpe of the Pariſh of Saint Sauiours, but chiefly at his owne charge, for 18. poore people, with allowance of foure pound ten ſhillings a peece, and each two chambers: the building of the Almes houſes coſt three hundred pound. 300.pound.

Maſter *Richard Walter* Girdler, gaue 2200. pound to the 4. Hoſpitals, and 500. pound for a free ſchoole at Thingden in Northampton ſhire: his wife *Elizabeth Walter* gaue two Fellowſhips to *Emmanuel* Colledge, and to Preachers 300. pound. 3000.pound with the Fellowſhip.

25.pound, *per annum.* Miſtriſſe *Sambach* widow, gaue to the Pariſh of Saint Brides 25. pound yeerely.

32.pound, *per annum.* *Iohn Holmes* to the Pariſh of Saint Sepulchers *anno* 1588. 32. pound yeerely.

10.pound, *per annum.* *Thomas Atkinſon* gaue to the ſame Pariſh by the yeere 10. pound.

50.pound, *per annum.* Sir *Iames Pemberton,* free of the Goldſmiths, late Lord Maior, founded in his life time a free ſchoole in Lancaſhire, at Heskin, in the Pariſh of Ekkelſden, giuing vnto it 50. pound *per annum*: he alſo gaue by will to Chriſts Hoſpitall fiue hundred pound; to the Companie of Goldſmiths two hundred pound, to the priſons an hundred pound, beſide to poore pariſhes at the diſcretion of his Executor. 800.pound.

600.pound. Theſe gaue good ſummes of money to Bridewell: Sir *Richard Goddard* an hundred pound. Maſter *Richard Culuerwell* two hundred pound. Maſter *Thomas Alderſey* an hundred pound. Maſter *William Whitmore* two hundred pound.

1400.pound. Miſtriſſe *Clarke,* late wife of Alderman *Clarke,* in the pariſh of Saint *Margaret Moſes,* gaue 1400. pound for the maintenance of poore ſchollers, and other charitable vſes.

5000.pound. Miſtriſſe *Venable* gaue 5000. pound to poore Preachers.

50. pound, *per annum.* Miſtriſſe *Owen,* late wife of Iuſtice *Owen,* lately deceaſed, built in her life time an Hoſpitall for ten poore people at Iſlington, with conuenient roomes and gardens, with allowance to euery of them of 5. pound *per annum*: [a] a free Schoole being adioyned vnto it. [a] 22.pound, *per annum.*

10. pound, *per annum.* *Thomas Berie* gaue fiue pound *per annum,* to S. *Marie Magdalene,* and fiue pound to the towne of Walton in Lancaſhire.

13 pound, 6. ſhillings, 8. pence, *per annum.* Maſter *Thomas Iennings* Fiſhmonger, gaue to ſeuen pariſhes in London 4. pound 13. ſhillings 2. pence: to Chriſts Hoſpitall *per annum* 40. ſhillings: to the towne of Braughin in Hartfordſhire, ſix pound 13. ſhillings 4. pence: *in toto,* 13. pound 6. ſhillings 8. pence.

Maſter *Robert Offley* Haberdaſher, gaue 600. pound to the Maior, and comminaltie of Cheſter, to be lent to yong occupiers, and for the releeſe of the poore and priſons, and other ſuch charitable vſes two hundred pound: He gaue to the Companie of Habberdaſhers to be lent to free men gratis, two hundred pound more, to pay ten pound yeerely to the poore of the Companie. Two hundred pound more to giue ten pound *per annum* to two ſchollers, in each Vniuerſitie one. To Bethlem an hundred pound; to other Hoſpitalls, priſons, and poore, 160. pound more: *in toto,* 1460. pound. 1460.pound.

9.pound, *per annum.* Maſter *Henrie Fiſher* Fiſhmonger, gaue 9. pound *per annum* to the Companie, to maintaine a ſcholler in Braſon noſe in Oxford with allowance of nine pound; and to giue yeerely 20. ſhillings for two Sermons.

45.pound, *per annum.* Maſter *Thomas Fiſher* Fiſhmonger, gaue 45. pound *per annum*; whereout ſhould bee allowed 20. pound *per annum* for a free ſchoole at Standon, in the Countie of Hartford, 5. pound to buy paper and inke, and bookes for the ſchollers: ten pound yeerely to Chriſts Hoſpitall, and in money twentie pound to redeeme priſoners that lay for 3. pound debt in the two Compters, and Ludgate.

29.pound. 7.pound.10. ſhillings, *per annum.* *Ioane Doxie* widow, of S. Bennets Grace Church in London, gaue to Chriſts Hoſpitall 5. pound: to poore maides marriages twentie pound: to the Companie of Armorers for 4. poore widowes for euer 5. pound *per annum*; which ſhee would haue called the widowes mite: to the maintenance of the Lecture in Grace Church 50. ſhillings yeerely. 40.pound. *per annum.*

200.markes, *per annum.* Maſter *Alderſey* Habberdaſher, gaue 200. markes *per annum* in Bunberie in Cheſhire, out of the appropriation there, whereof 100. markes ſhould be for the maintenance of a Preacher, twentie pound to the Miniſter, thirtie to a ſchoole, ten pound to the poore.

Lately recouered by the Companie. Miſtriſſe *Backhouſe* widow, gaue to the Companie of Habberdaſhers, fortie pound *per annum* to maintaine 8. ſchollers in the Vniuerſities, with the allowance of fiue pound a peece.

Certaine well diſpoſed Citizens, borne in and about Aſhborne, in the Countie of Darbie, haue built a faire ſchoole-houſe there, with conuenient lodgings for the Maſter and Vſher.

At 500. pound charge.

Miſtriſſe *Woodword* widow, lately deceaſed, gaue two hundred pound to the Companie of Iron-mongers, to be lent to yong men; and two hundred more to poore ſchollers, the Hoſpitals, to poore priſoners, to poore pariſhes, poore houſholders, poore maides mariages; and 30. pound thereof for 3. Sermons yeerely.

400. pound.

Maſter *Florence Caldwell* gaue twentie pound *per annum* to certaine poore Pariſhes in London.

20. pound, *per annum.*

Next vnto theſe ſhall follow other gifts that haue been diuerſly diſtributed to ſundrie charitable vſes, where mention ſhall bee made of ſuch worthie perſons, as haue ſtretched forth their helping hand to diuers, and in ſundrie kindes, who doe ſhine as ſtarres among the reſt.

And in this ranke commeth firſt to be named that vertuous and moſt charitable woman the Ladie *Marie Ramſey*, who in the life time of Sir *Thomas Ramſey* ioyning with him; and after his death, aſſured in land 243. pound *per annum* to Chriſts Hoſpitall in London, to theſe vſes following: To the ſchoole Maſter of Hawſted, by the yeere 20. pound. To the Maſter and Vſher in Chriſts Church by the yeere 20. pound. To ten poore widowes, beſide apparell and houſes yeerely 20. pound. To two poore, a man and a woman, during life to each 53. ſhillings 4. pence. To two Fellowes in *Pery* houſe in Cambridge, and foure Schollers yeerely 40. pound. To Saint *Bartholomewes* Hoſpitall ten pound. To Newgate, Ludgate, Compters ten pound. To Chriſts Hoſpitall, after the expiration of certaine leaſes, there will come *per annum* 120. pound. To Saint *Peters*, the poore in London, Saint *Andrewes*, vnderſhaft, Saint *Marie* Wolnoth, 10. pound. To ſix Schollers in Cambridge 20. pound. To ſix Schollers in Oxford 20. pound. To ten maimed ſouldiers 20. pound. For two Sermons 40. ſhillings. To the poore of Chriſts Church Pariſh fiftie ſhillings. To the poore of the Companie of Drapers yeerely ten pound. Ten poore womens gownes; ten poore ſouldiers coates, ſhooes and caps: all theſe gifts aforeſaid are to continue yeerely.

The Ladie *Marie Ramſey.*

The Ladie *Mary Ramſey*, her great charitie.

Moreouer, giuen by the ſaid Chriſtian Ladie to the fiue Companies, of Grocers, Drapers, Goldſmiths, Habberdaſhers, Merchant-tailors, a thouſand pound to each of them; two hundred pound to be lent vnto young tradeſmen for foure yeeres.

To the Maior and Comminaltie of Briſtow a thouſand pound to bee imployed toward the new Hoſpitall, and other charitable vſes, with the conſent of her Executors.

Giuen more to the pariſhes of Berden, Newport, Claueríng, Langley, Rickling, Quenden, Stocking Pellam, Walden, an hundred pound to buy fortie gownes for women of Freeſe, and 60. coats for men, the remainder to go to the poore: to poore maids marriages twentie pound.

More, 500. pound giuen to ſuch priſoners, as lie for 40. ſhillings or vnder, in any of the priſons in London and Southwarke; and to maides marriages 20. pound.

Theſe excellent workes God made this godly and graue Matrone an inſtrument of: the ſumme whereof amounteth almoſt to 240. pound yeerely, or thereabout, and toward 3000. pound beſide giuen to other vſes: we may ſay of her with the Wiſeman, *Many daughters haue done vertuouſly, but thou ſurmounteſt them all*: and as *Hierome* ſaith of the deuout women, that miniſtred of their ſubſtance to Chriſt, *qui de quinque panibus millia hominum paſcit, eſcas ſanctarum mulierum non recuſat accipere*: He which fed thouſands with fiue loaues, doth not refuſe the meate of holy women, &c. As Chriſt in his owne perſon then, ſo now in his members he accepteth of the charitable almes of ſuch deuout Matrones.

240. pound *per annum,* beſide 120. l. in reuerſion.

Prou. 31. 29.

3000. pound.

Tom. 4. ad principium.

Mr. *George Blundell* Clothier of London, a worthie Benefactor by his laſt will and Teſtament, *an.* 1599. bequeathed as followeth: To Chriſts Hoſpitall 500. pound. To S. *Bartholomewes* 250. pound. To Saint *Thomas* Hoſpitall 250. pound. To Bridewell yeerely eight pound. Toward Tiuerton Church fiftie pound. To mend the highwaies there 100. pound. To the twelue chiefe Companies in London, to each an hundred and fiftie pound towards the relieuing of poore priſoners, and other charitable vſes, *in toto* 1800. pound. For poore maides mariages in Tiuerton, foure hundred pound. To the Citie of Exceter to be lent vnto poore Artificers 900. pound. Toward the building of the free Grammar ſchoole houſe in Tiuerton 2400. pound. Laid out ſince by his Executors Sir *William Crauen* and others a thouſand pound. To the Schoolemaſter yeerly fiftie pound. To the Vſher 13. pound 6. ſhillings 8. pence. To the Clerke 40. ſhillings. For reparations 8. pound. To place foure boyes apprentices in Husbandrie yeerely 20. pound. To maintaine ſix Schollers, three in Cambridge, and three in Oxford the ſumme of two thouſand pound. The ſumme of all counting the yeerely penſions at a valuable rate, together with the legacies of money, maketh 12000. pound, or thereabout.

Maſter *Blundels* bountifull charitie.

1200. pound. *Anno,* 1609.

Robert Gomin, alias *Chilcot*, ſometime ſeruant to the ſaid Maſter *Blundell*, followed his maſter in the ſaid ſteps; who gaue to Chriſts Hoſpitall in London 100. pound: to poore priſoners, that lay for fiue pound debt an hundred pound, to build a free Engliſh ſchoole in Tiuerton, to prepare children for the Grammer ſchoole foure hundred pound, and gaue to the maintenance thereof, and of certain poore *per annum* 90. pound, that is, to the ſchoolemaſter twentie pound, to the Clarke 3. pound, for reparations fortie ſhillings, for fifteene poore mens gownes, and to each of them 2. ſhillings in money yeerely, ſixteene pound ten ſhillings: to fifteene poore artificers fifteene pound: to fifteene pore

600. pound.

90. pound, *per annum.*

ſixe pence a weeke. 19.pound, 10.ſhillings to repaire the Church. 10.pound to mend the high waies, and other vſes 4.pound.

M.Rogers Chriſtian and charitable workes. Maſter *Robert Rogers* of the worſhipfull companie of Leather-ſellers, a moſt bountifull and charitable man, gaue by his will, as followeth:

To the priſons about London 12.pound.

To the poore of two townes in the Weſt Countrey 13.pound, 6.ſhillings, 8.pence.

To the poore of the towne of Pool, where he was borne, 10.pound.

To build Almeſ-houſes there, 533.pound.

To relieue poore priſoners, being neither Papiſts nor Atheiſts, that may bee ſet free for 20. nobles a man, 150.pound.

To poore Preachers 10.pound a man, 100.pound.

To poore decaied artificers that haue charge of wife and children, 100.pound.

To the Companie of Merchant Aduenturers, to relieue poore decaied people, and for young free men, 400.pound.

To Chriſts Hoſpitall to purchaſe land for the reliefe of that houſe, 500.pound.

To erect Almeſ-houſes about London, and maintaine 12.poore people, 600.pound.

To the pariſh where he dwelt, 10.pound.

And for 2.dozen of bread euery Lords day to be deſtributed, 100.pound.

To Chriſts Church pariſh, 15.pound.

To the poore in diuers pariſhes without Newgate, Criplegate, Biſhops gate, and S.*George* in Southwarke, 26.pound, 13.ſhillings, 4.pence, to each pariſh alike.

To S.*George* pariſh in Southwarke, S.Sepulchers, S.Olaues, S.*Giles*, S.*Leonard*, to each 30.pound: 120.pound.

To S.Butolphes without Algate, and Biſhops gate to each 20.pound: 40.pound.

Giuen to maintaine two Scholars in Oxford, two in Cambridge, Students in diuinitie: to the worſhipfull Companie of the Leatherſellers, which is as carefully by them employed and augmented: 400.pound.

2960.l.6.s.8.d. The whole ſumme amounteth to 2960.pound, 6.s. 8.d. Gods name be praiſed for ſuch worthie inſtruments, and faithful ſtewards of this earthly treaſure: no doubt but this religious *Rogers* hath found his reward with God: vnto whom with other godly minded men, that comfortable ſaying of our bleſſed Sauior is pronounced: *It is well done good ſeruant and faithfull, thou haſt been faithfull in little, I will make thee ruler ouer much, enter into thy maſters ioy.* And as *Ambroſe* well ſaith, *ſi nudum veſtias, te ipſum induis iuſtitia; ſi ſuſcipias egentem, ille tibi ſanctorum acquiret amicitias, non mediocris eſt gratia, corporalia ſeminas, & recipis ſpiritualia, &c.* If thou cloth the naked, thou clotheſt thy ſelfe with iuſtice, if thou be friend to the needie, they will make the Saints thy friends: it is no ſmall fauour, thou ſoweſt corporall things, and receiueſt ſpirituall.

Matth.25.23. Lib.1 officior. cap.11.

M.George Palins gifts. The next that commeth here to be remembred, is M. *George Palyn*, who by his laſt will and teſtament gaue vnto theſe charitable vſes.

Which is builded. To erect an Almes-houſe about London, and to allow vnto ſixe poore people yeerely, ſixe pound thirteene ſhillings foure pence. He gaue 900.pound.

M.George Palins charitable liberalitie. Giuen to the chyme at Bow Church, one hundred pound.

Giuen to S.Iohn Baptiſts and Braſen Noſe Colledge in Oxford, to maintaine foure Scholars, to each foure pound yeerely, to each Colledge three hundred pound: in *toto*.600.pound.

Giuen to the like vſe to Trinitie and Saint Iohns Colledge in Cambridge, to each three hundred pound: in *toto*.600.pound.

To ſixe Priſons about London, 60.pound.

To Chriſts Hoſpitall to purchaſe twentie pound, *per annum*. 300.pound.

To S.*Thomas* Hoſpitall, 50.pound.

To the Preachers at *Pauls* Croſſe, to beare their charges, 200.pound.

To diuers Pariſhes in London, to ſome 10.pound, to ſome 20.pound. 132.pound.

To the poore of Wrenburie, in Cheſheire, to purchaſe 20.markes *per annum*. 200.pound.

To the vſe of the Church there 30.pound.

For 40.poore gownes, 40.pound.

3212.pound. The ſumme is 3212.pound, or there abouts.

Maſter *Dones* charitable gifts. M.*Done* gaue vnto the worſhipfull companie of Merchant-Taylors, the ſumme of 2958.pound, 10.ſhillings, to pay yeerely 179.pound to theſe vſes following.

To maintaine 13.poore Almeſ-men, and 6.in reuerſion, *per annum*. 107.pound.

To the Schoolemaſter 8.pound.

To the poore of S.Butolphes 20.pound, 9.ſhillings.

To the priſoners in both Counters, Ludgate and Newgate, 20.pound.

Giuen to S.*Iohns* Colledge in Cambridge 100.pound.

To Chriſts Hoſpitall to purchaſe 16.pound *per annũ*. for one to teach the boyes to ſing, 240.pound.

To toll a bell at S.Sepulchers when the priſoners goe to execution, 50.pound.

This harmeleſſe, but not fruitleſſe *Done* hath left theſe workes of his douelike innocencie and fertiſitie behind him, who now is become one of thoſe heauenly Doues, whereof the Pſalmiſt ſpeaketh, *That haue their wings couered with ſiluer, and whoſe fethers are like gold:* and which the Prophets ſaw fleeing in at their windowes: who, while he liued, ſoared aloſt by heauenly cogitations; as *Ambroſe* ſaith, *Quaſi vnus de volatilibus, qui quaſi quodam remigio volitet ſublimium cogitationum:* As one of the birds, which as with oares of high thoughts doth ſoare on high, &c. he was blind in the eies of his bodie, but cleare ſighted in his ſoule, which is much better, as *Hierome* well ſaith: *melius eſt ſpiritu videre, quam carne, & illos oculos poſſidere, in quos peccati feſtuca non cadit:* It is better to ſee in the ſpirit, then in the fleſh, and to enjoy thoſe eies, that are not ſubiect to the blemiſh of ſinne.

Pſalme 68.13.
Iſay 60.8.

Hieron. ad Caſtrutium.

I will now end and conclude with that worſhipfull Eſquire M. *Suttons* bountifull gifts, beſide that famous Hoſpitall, with the which I began: he gaue beſide theſe things by his will.

M. *Suttons* legacies beſide his Hoſpitall.

To the poore at Barwicke 100. pound.

To the mending of Iſlington high waies, 26. pound, 13. ſhillings, 4. pence.

To mend Walden waies, 100. pound.

To other waies about London 60. pound, 13. ſhillings, 4. pence.

To mend horſehead lane, 60. pound.

To make certaine bridges, 100. pound.

Giuen to the priſons of Ludgate, Newgate, Kings bench, Marſhalſey, 200. pound.

To Ieſus Colledge in Cambridge, 500. markes.

To *Magdalene* Colledge there, 500. pound.

To Caſtle Comptes, Elcombe, Hackney, to each of them 10. pound. *in toto* 30. pound.

A ſtone Bridge of great length, going ouer the Riuer at Barwicke, made by his executors, at the charge of 1000. pound. To whoſe diſcretion he left to beſtow vpon his Hoſpital, or otherwiſe, 20000. pound.

To the poore Fiſhermen of Oſtend, 100. pound.

To the Chamber of London, to lend to 10. poore merchants, 1000. pound.

Giuen to Hadſtocke, Littleburie, Balſam, Southminſter, Little Hallenborow; to Dinsby in Lincolnſhire, to each of them 20. pound. *in toto.* 120. pound.

To the poore of the towne of Beuerley, a certaine cloſe in Cottingham.

To the poore of Lincolne, a remainder of yeeres in the rectorie of Glentham, in the Countie of Lincolne.

The ſumme of all theſe gifts, beſide the charges of his Hoſpitall, amounteth to 12750. pound, or there about.

Maſter *Suttons* Hoſpitall, conſiſting of a Maſter or Gouernor, a Preacher, a free ſchoole, with a Maſter and Vſher, 80. poore people, and 30. Scholars, maintained with ſufficient meate and drinke and wages, with other officers and miniſters, the number whereof ſhall encreaſe, as the reuenues vpon the expiration of the leaſes is encreaſed. This Hoſpitall, I ſay, with the value of the lands laid vnto it, which are eſtimated at 4000. pound *per annum*, and the purchaſe of the houſe, where it is appointed to be, which coſt 13000. pound, with the ſtocke of a 1000. pound laid to the Hoſpitall, and 5000. pound allowed to the building, and the remainder of his goods vnbequeathed, which hee hath giuen to his hoſpitall, and the reſidue of the 20000. pound, left to the diſcretion of his Executors, may very well ariſe to 100000. pound and aboue: the greateſt gift that euer was giuen in England, no Abbey at the firſt foundation thereof excepted.

Among theſe long and bountifull Benefactors, now at reſt in the Lord, I will remember ſome yet liuing, that haue done excellently in this kind: whoſe charitie and bountie is ſo much the more gratefull vnto God; becauſe they doe it in their life time: for both their wiſdome herein appeareth, in ſeeing with their owne eies their beneuolence beſtowed, which buſineſſe many times committed to executors, is not ſo faithfully performed: and their charitie is ſo much the more commendable, becauſe they are content to part with a portion of their wealth, before it leaue them: whereas men dying, cannot carry their ſubſtance with them, they muſt leaue it to the world.

I know, that this office which I performe vnto them, will not be very acceptable, nay, I was wiſhed not to make mention of the charitable acts of ſome liuing: wherein their modeſtie appeareth, in following that precept of our bleſſed Sauiour, *Let not thy right hand know, what thy left hand doth:* whereupon *Ambroſe* thus well writeth: *Perfecta eſt liberalitas, vbi ſilentio quis tegit opus ſuum, & neceſſitatibus ſingulorum occulte ſubuenit:* That is perfect liberalitie, when one hideth his worke in ſilence and ſecrecie, and cloſely ſuccoureth euery ones neceſſitie, &c. yet I thought it fit, though againſt their mind, to make their ſecret godly actes publike, to the praiſe of God, and good example of others.

Here then I will be bold to mention the R. Worſhipfull, S. *Stephen Soames*, Alderman of London, who hath built of late an Almes-houſe at Thinlye in Eſſex, for ſixe poore people, together with a free Schoole now in building.

The R. Worſhipfull, S. *William Crauen*, likewiſe Alderman of London, hath done worthily in this kind, he hath giuen a 1000. pound to Chriſts Hoſpitall in London, to purchaſe land for the maintenance of that houſe: he hath alſo been a worthie Benefactor to S. *Iohns* Colledge in Oxford, as is afterward expreſſed. Beſide, the ſaid charitable Knight hath built at Burnſal in Yorkeſhiere a Church, compaſſing it with a wall at his charge of 600. pound. He hath alſo erected a Schoole, with allowance of

1000. pound.

20.pound *per annum.* He hath built one bridge, that coſt 500. pound: another 250.pound: a third, 100.markes, a fourth, 20.pound and cauſed a caulſey to be made at 200.pound charge.

Sir *Baptiſt Hickes* of London hath at his owne charge of 900.pound, or thereabouts, built a Shire-houſe for the Iuſtices of Middleſex in Saint *Iohns* ſtreete, and an Hoſpitall for 12.perſons at Cambden, in the Countie of Glouceſter, the building beſide the yeerely maintenance coſt 900.pound.

One Maſter *Ioanes* a Merchant abiding at Stode, of the Companie of the Habberdaſhers, a moſt bountifull man in charitie, hath ſent of late to the Companie 6000. pound to bee beſtowed in Munmoth in Wales, where he was borne, in charitable workes: and that worſhipfull Companie according to that truſt, hath already bought 200.l. *per annum*, and more, allowing 150.l. *per annum* to an hoſpitall for twenty poore people, and 100.markes to a painfull Preacher, to preach twice on the Lords day.

Maſter *Campe* a ſilke man hath built ſixe Almeſ-houſes in London vpon the wall neere to Biſhopſgate, and another goodly foundation for an hoſpitall in the Pariſh of Fryan; the charge of both was aboue 800.pound.

800.pound.

Many there are beſide yet liuing of the Citie of London, whoſe hearts God hath moued in this kinde, whom I had no notice of, but many more at reſt in the Lord, whoſe charitable gifts came not to my knowledge, for want of inſtruction from the Companies and Pariſhes. Theſe which I haue ſet downe, if they be brought to a ſumme, wee ſhall finde more then 20. Hoſpitals and Almes-houſes, aboue as many free Schooles, tenne Churches and Chapels to haue bin erected: the ſummes of money giuen to charitable vſes in and by the Citie of London, together with the gift of diuers noble perſonages there, and the yeerely penſions and annuities, caſt vp to a valuable proportion, (which ſhall be more particularly ſummed afterward) at fifteene yeeres purchaſe, being added together, will make about 600000.pounds. The reſt, which either I omitted, as of ſmaller ſummes of money, as fiue pound, tenne pound, twentie pound, thirtie pound: and leſſer annuities, as of twentie ſhillings, thirtie ſhillings, fortie ſhillings, three pound *per annum:* (which I would not ſet downe in ſome, hauing not notice of others, onely taking the greateſt gifts) together with ſuch gifts both great and ſmall, which I had no intelligence of, will make vp a great ſumme beſide, not leſſe, I ſuppoſe, then an hundred thouſand pound more, which hath been giuen by the citizens of London only.

The ſumme of ſuch charitable workes as haue been done in and by the Citie of London within 60 yeeres, will amount to more then 600000. poūd.

In other places of the land, and by others alſo much hath been performed: as that reuerend man Maſter *Robert Iohnſon* Archdeacon of Leiceſter, Preacher and Paſtor of North-Luffenham in the Countie of Rutland, hath been a worthie inſtrument in this kinde: who at his owne charge hath cauſed two free Schooles to be built in two market townes in that Countie, one at Okam, the other at Vppingham, with allowance to each, of 24.pound to the Maſter, and 12.pound to the Vſher.

Three Hoſpitals and two free ſchooles founded by Maſter *Robert Iohnſon*.

He hath alſo built two Hoſpitals, called by the name of Chriſts Hoſpitall in the foreſaid townes, with prouiſion in each of them for 24. poore people: hee purchaſed lands of Queene *Elizabeth*, which he hath laid to thoſe Hoſpitals, and procured a mortmaine of foure hundred markes *per annum.*

Likewiſe he redeemed a third Hoſpitall, which had been erected by one *William Dabby*, and was diſſolued, being found to bee concealed land: their vncharitable attempts, that went about to ſubuert ſuch a foundation, deſerueth as much blame, as God is to be praiſed, for the others endeuour in reuiuing and recouering it.

Beſide, he hath giuen the perpetuall patronage of the Church of North-Luffenham to Emmanuel Colledge in Cambridge, that the towne may alwaies be prouided of a ſufficient Preacher.

He hath alſo made good prouiſion in both Vniuerſities for ſchollers which ſhall be brought vp in the ſaid Schooles.

He hath giuen alſo twentie markes *per annum* toward the maintenance of Preachers, that are called to Pauls Croſſe.

He hath alſo been very beneficiall to the townes of Luffenham, Stamford, and other places in Rutland, in prouiding for the education of their poore children, and placing them apprentices: praiſed be God for ſuch an excellent inſtrument.

Doctor *White*, one of the Reſidenciaries of Pauls in London, a reuerend learned man, hath built an Hoſpitall in the Citie of Briſtoll for tenne poore people, with yeerely maintenance of 50.pound: And God I truſt will enlarge his heart, to adde other like workes to this ſo good beginning.

One Maſter *George Iilſon* a man of great wealth, borne in the towne of Buckland in the Countie of Hartford, hath built of late an Hoſpitall for ſixe poore people, with the yeerely maintenance of 40. pound, in the towne of Morcot [a] in the Countie of Rutland: who alſo yet liuing hath giuen to his [b] poore kinred 160. pound yeerely for certaine yeeres: God ſtrengthen him to goe forward in ſuch pious workes, that to his able hand a willing heart be neuer wanting.

One Maſter *W. Latham* a Miniſter of Barnewell in Northhamptonſhire hath built, as I am informed, two Hoſpitals, one for women, the other for men, and a free Schoole in the ſaid towne, with conuenient yeerely maintenance laid to them all.

Maſter *Wilſon* Vicar of Cammerwell beſide London, hath, as I heare, built a free Schoole there. If ſuch men out of ſo ſmall meanes haue been ſtirred vp to compaſſe ſuch profitable workes; more certainly is required of thoſe, which are of greater abilitie.

[a] Or Northhampton.

[b] The greateſt charitie, of the liuing toward the liuing, and to begin with their owne familie.

I will not here forget alſo to make mention of the Almes-houſes now in hand in the towne of Barley where I dwell,to the which theſe benefactors haue largely contributed; Maſter *Willam Roe* of London Eſquier,Maſter *Raph Dobinſon* of S.Martins in the field, borne in the ſaid pariſh, together with the helpe of the ſaid towne: and God (I truſt) will raiſe vp other welwillers and helpers to this good worke.

Many other there are, now at reſt in the Lord, and ſome liuing, that in diuers parts of this land haue not been vnfruitfull, whoſe charitable workes, for want of intelligence,I could not rehearſe; but their names that are not in this booke expreſſed,are no doubt in Gods booke of remembrance regiſtred: for whom God alwaies be praiſed.

CHARITABLE WORKES PERFORMED IN THE VNIuerſities of Cambridge and Oxford in the times of the Goſpell vnder the raigne of King *Edward*,but ſpecially of Queene *Elizabeth*,and the Kings Maieſtie that now is.

IN this renowned Vniuerſitie of Cambridge, the charitable beneuolence, bountifull liberalitie, large expenſes beſtowed partly in founding and erecting of Colledges, partly in augmenting the former foundations with encreaſe of reuenewes, partly in adorning and beautifying the fabricke and building of the Colledges,within the compaſſe of 60.yeeres, may compare with the like continuance in the daies of Poperie,and doe farre exceed them.

Peter Houſe (to begin with the moſt ancient Colledge) enioyeth by the gift of the honourable the Lord *Edward North*,ſeuen ſchollerſhips,for the maintenance whereof hee gaue *per annum* 20. pound: Archbiſhop *Whitgift* gaue one Scholarſhip: Maſter *Wilſhaw* gaue a fellowſhip and a ſchollerſhip: the Lady *Ramſey* gaue 40.pound *per annum* to maintaine two fellowſhips,and foure ſchollerſhips: fiue pound *per annum* is paid by the Companie of Clothworkers in London for a ſcholler: All theſe were procured [a] by Doctor *Perne*, ſometime Maſter there,a prudent and carefull gouernour in his time,who gaue himſelfe,as followeth:

Peter Houſe.

4.Fell. 16.Sch.

[a] This reuerend man I make ſpeciall mention of, who vndertooke for me in my baptiſme and called me after his name.

Doctor *Pernes* charitable gifts.

Firſt,in his life time he built diuers large chambers for the Colledge vſe.

He gaue at his death one fellowſhip,and two ſchollerſhips; and maintenance for a Librarie keeper.

For a ſermon and meeting of the fellowes in Peter houſe yeerely,30.ſhillings.

To Balſham he gaue to the poore *per annum* 23.ſhillings,foure pence.

For a ſermon there the firſt Lords day in Lent,10.ſhillings.

To the children for anſwering in the Catechiſme, 3.s.4.d.

To Somerſham,the hamlets adioyning Coane and Pedley,to the poore, 23.s 4.d.

For three ſermons in Lent,20.ſhillings,and to the children for anſwering to the Catechiſme, in thoſe three places, 6.s.8.d.

He gaue twelue hundred bookes better then a thouſand pound.

1000.pound.

The place of the Librarie, with chambers vnder and ouer, was built by his Executors at the charge of foure hundred pound,or thereabout.

400.pound.

He gaue beſide,Spheres, Mappes, diuers Mathematicall Inſtruments, with a goodly coſtly booke of antiquities, and for the performance of all this he gaue 50.pound *per annum*: beſide 30.pound *per annum*,which his brothers ſonne got from the Colledge,ſince improued, to 60.pound.

50.pound *per annum.*

60 pound *per annum.*

There is paid more 5.pound *per annum*,by the Companie of Ironmongers by the gift of Miſtreſſe *Dane*: There is alſo giuen 13,pound, 6.s.8.d. by Maſter *Slade* of Ellington for two ſchollers, and for a ſermon in his pariſh, and twelue ſhillings to be giuen to the poore on good friday: twentie ſhillings *per annum* giuen to the Librarie by Maſter *Sampſon*.

18.pound *per annum.*

Clare Hall by the gift of *Edward Leedes* Doctor of Law, and Maſter in his time of the Colledge, maintaineth twentie ſchollers: by the gift of Maſter *Scriuener* of Ipſwich one, and of Maſter *Marſhall*,one: of Maſter *Cane* for Wakefield Schoole,two: And of late there hath been laid vnto it, by the noble gift of the right honourable Earle of Exceter, one hundred pound *per annum*, to maintaine three fellowes, and ſixe ſchollers, and by the right honourable the Ladie *Dorothe Neuill* his late wife,8.pound by the yeere for two ſchollerſhips.

Clare Hall.

3.Fellowes. 32.Schol.

Pembroke Hall,beſide the foundation, hath one fellow,two ſchollerſhips, and a Greeke Reader by the liberalitie of Archbiſhop *Grindall*,and one ſchollerſhip ſince added by his Executors: one by *Iane Cox* wife of Doctor *Cox* not long ſince Biſhop of Ely: ſeuen ſchollerſhips by Doctor *Thomas Wats*: one by Maſter *Marſhall*. *William Smart* Alderman of Ipſwich gaue 19.pound, and Maſter *Scriuener* 22.pound to maintaine ſixe ſchollers.

Pembroke Hall.

1.Fell. 18.Sch.

Bennet,otherwiſe called Corpus Chriſti Colledge, enioyeth two fellowſhips and fifteene ſchollerſhips by the liberall gift of Doctor *Matthew Parker* Archbiſhop of Canturburie,beſide a Library of ſpeciall and moſt choice bookes valued at one thouſand pound,and diuers goodly peeces of plate. Sir *Nicolas Bacon* gaue ſixe ſchollerſhips,and built the Chapell and Librarie ouer it,with the charge of fiue hundred pound, which together with the Hall hath been lately beautified with glaſſe and

Bennet Colledge.

1000.pound.

2.Fell. 25.Sch.

700.pound.

wainſcot by the liberalitie of the right honorable *Roger* Earle of Rutland, at the charge of two hundred pound. Sir *Roger Manners* alſo hath added foure ſchollerſhips.

Trinitie Hall.
13.pound, *per annum.*
1.Fell. 10.Sch.
2300.pound.
10.pound *per annum.*
1000.pound,

Trinitie Hall hath ſixe ſchollerſhips beſide the foundation, by the liberalitie of *Matthew Parker, Gabriel Dunne, Humfrey Buſby.* Doctor *Harnie*, not long ſince Maſter of the Colledge, gaue two ſchollerſhips, three pound a yeere for coales, and 53.s.4.d. the yeere to the Maſters man: which ſaid Doctor *Harnie* made a Calſey leading vnto *Qui*, and ſo to Newmarket, at his charge of 2300.pound, and left beſide 10.pound *per annum* for the maintaining and repairing thereof. Doctor *Mouſe* Maſter alſo of the Colledge before him, gaue a fellowſhip and a ſchollerſhip: and left a thouſand pound in truſt with Maſter *Robert Hare* deceaſed, who purchaſed therewith (adding thereto of his owne) 80.pound *per annum:* whereof 60.pound is to be employed yeerely by the ſaid Colledge in mending of the high waies about Cambridge: by which charge the new Calſey hath been ſo well and carefully begun, in which ſo neceſſarie and profitable a worke, it is expected that the ſaid houſe, according to the truſt repoſed in them, ſhould proceed as faithfull ſtewards, and ſo I truſt they will: of the ſaid ſumme 10.pound more goeth to the Colledge.

Caius Colledge.
2000.pound.
10.Fellowſhips 48.Schol.
300.pound.

Caius Colledge maintaineth by Doctor *Caius* gift three fellowſhips, twentie ſchollerſhips: at whoſe coſts and charge of two thouſand pound, the building of the Colledge was enlarged. Miſtreſſe *Ioane Traps* of London gaue foure ſchollerſhips: *Humfrey Buſby*, one: *Matthew Parker*, one: Miſtreſſe *Iodoca Franklin*, daughter of the ſaid Miſtreſſe *Traps*, gaue twelue ſchollerſhips, ſixe fellowſhips, a Chaplinſhip, beſide the encreaſing of her mothers foure. Doctor *Wendie* gaue a fellowſhip, ſince augmented by Maſter *Thomas Wendie* of Cambridgſhire, that religious Gentleman lately deceaſed. Maſter *Cutting* of London gaue foure ſchollerſhips. Sir *William Perſons* gaue in money to the ſaid houſe, two hundred pound. Doctor *Harnie* one hundred pound. Doctor *Branthwaite* a learned and religious Diuine, the now preſent Maſter, hath deuiſed by his will to be giuen vnto the Colledge, 34.pound *per annum* to maintaine ſixe ſchollers.

Doctor *Peirce* his legacies deuiſed by his will in his life time.
8.Fell 8.Schol.
*686.*pound *per annum.*
Both theſe Calſeyes will not coſt ſo little as 500.pound.
5000.pound.

Doctor *Stephen Peirce* Doctor of Phyſick, one of the fellowes of the ſaid Colledge, hath likewiſe by his laſt will taken order, that eight fellowſhips, and eight ſchollerſhips more ſhall be added vnto the ſaid houſe, and that certaine poore ſchollerſhips be encreaſed, with lodgings to be builded for the ſaid fellowes and ſchollers: likewiſe he intendeth to build a free Schoole in Cambridge, with allowance of 40.pound *per annum* to the Maſter, and 20.pound to the Vſher: And further he purpoſeth to giue eight pound *per annum*, to the keeping cleane of the new brooke that commeth in at Spittle-houſe end, and hee intendeth to continue the Calſey by him alreadie begun in Ieſus lane, about a mile and halfe further to meete with Doctor *Harnies* Calſey: God hath alſo enlarged his heart to extend his charitable hand further, to giue vnto Norwich, Cambridge, Linne, Berrie; to the firſt, two thouſand pound ſtocke, to each of the reſt one thouſand pound a peece to be lent vnto poore occupiers. Neither can I forget here his liberall beneuolence toward the building of certaine Almes-houſes in the towne of Barley, where I liue: All this, which he hath ſet downe with himſelfe, to be beſtowed in theſe charitable workes may amount to 7, or 8.thouſand pound. If exception ſhall be made to this relation, becauſe the parties be yet liuing, and the workes not yet done: to the firſt I anſwere, that although the parties themſelues deſired to be concealed, and not to haue theſe things mentioned, yet I take it not to be vnſeaſonable, becauſe the examples of men liuing, may moue more, then of the dead: and to the other I ſay, that although theſe things are not actually done, yet I am informed, that there is in theſe well minded men ſuch a firme reſolution, that they inſerted theſe things into their laſt will, with a purpoſe not to reuerſe them. I remember that in the laſt edition of this booke before this, I made mention of Maſter *Suttons* intention to build an Hoſpitall, then giuing my aduice, that he would begin in his life time: that worke hath now taken effect, thankes be to God, though with ſome difficultie, and ſo I truſt ſhall theſe, but without any ſuch oppoſition: yet it were a ſurer way to preuent ſuch croſſe occurrents, if they would make an entrance and beginning in their life time. But I will proceed to the reſt of the Colledges.

Kings Colledge.
40.pound.
140.pound.
44.pound *per annum.*

Kings Colledge hath not had many Benefactors ſince their royal foundation by that deuout Prince King *Henrie* the ſixth, encreaſe of Scholarſhips and Fellowſhips they haue none by reaſon their foundation is certaine, conſiſting of 70.Scholars and fellowes: ſome other helpes they haue had, but not many: men, otherwiſe well diſpoſed, not preſuming, as I thinke, to adde to ſuch a princely foundation. Doctor *Goad*, that reuerend father, and learned Diuine, and wiſe gouernour, who was Prouoſt there 40.yeeres, gaue to 20.Fellowes 40.pound, and to the Colledge the Patronage of Milton perſonage, of the yeerely value of 80.pound. Maſter *Rabins*, ſometime Fellow, gaue to the Colledge and to Eaton 140.pound. Maſter *Richard Day* gaue the patronage of the Vicarage of Weden, in the Countie of Northhampton, with the moyitie of the perſonage, to the valew of 40.pound *per annum*. One Maſter *Elmer* of London hath giuen 4.pound exhibition *per annum*. Doctor *Cawel* gaue an 100.markes in bookes to the Librarie, to the which diuers, which are now, and haue been Fellowes, haue giuen alſo many bookes. I make not mention here of the goodly Chappell, ſuch as this kingdome cannot ſhew the like, which though it were begun in King *Henrie* the ſixth his raigne, yet was it finiſhed in the end of King *Henrie* the eighth his raigne, with the charge of many thouſand pounds, in the very beginning and breaking forth of the times of the Goſpell.

Queenes Colledge.

Queenes Colledge enioyeth by Sir *Thomas Smiths* gift, 2.Scholarſhips, with a Geometrie, and Arithmetike lecture: By Maſter *Twikers* gift, 2.Scholarſhips: by Maſter *Wilſhaw*, 2.Scholarſhips founded; by Maſter *Stoddard* of London, one. *Henrie* Earle of Huntington gaue an 100.pound to beſtow in bookes: Maſter *Ioſlin* an 100.pound for an Hebrew Lecture. The Maſters lodging there hath been beautified and enlarged at the charge of 500.pound, beſtowed partly by Doctor *Tyndal* Maſter there, Deane of Ely, and by the Colledge: and as I am informed D. *Mountaine* Deane of Weſtminſter late Fellow there, hath bought an houſe neere adioyning, with the charge of 300. pound, intending to lay it to the Colledge for the enlarging thereof with romes for ſtudents.

7.Scholarſhips and 2.Lect.
700.pound.
300 pound.

Chriſts Colledge that ſacred Cell of Theologie, (as it hitherto hath had the name, and ſo I truſt will continue it ſtil) hath one Fellowſhip, and 3.Scholarſhips, founded by bleſſed K. *Edward*, by the gift of the worthy Sir *Gualter Mildmay*, it enioyeth a yeerely penſion of 20. pound *per annum*, whereby a Preacher is maintained, and a Greeke Reader, to each being allowed 4. pound, the reſidue goeth toward the maintenance of 6.Scholars; he gaue alſo 20.pound in plate. Maſt. *Bunting* of Northfolke, gaue a perpetuitie of fortie markes: whereof 15.pound is allotted for 9.Scholars, 5.pound for common fires, the reſt to be beſtowed at the diſcretion of the houſe. B. *Watſon* late Biſhop of Chicheſter gaue an 100.pound to the Librarie.

Chriſts Colledge.
1.Fell.and 3.Schol.
100.pound.

In S. *Iohns Colledge*, where that famous Diuine, Doctor *Whitaker* was ſometime Maſter, and many ſuch may it haue. There haue been theſe augmentations ſince the time giuen in iuſtance. Sir *William Cicill*, Lord treaſurer, and the Lady *Mildred* his wife, gaue 30.pound *per annum*. Sir *Henrie Billingſley* of London gaue 3.Schollarſhips. The Ladie *Iermine* one Scholarſhip, and *Iohn Thurlſton* gaue 90.pound for a Schollarſhip. Sir *Ambroſe Caue* 10.pound *per annum* for two Preachers. *Gabriel Goodman* founded 2.Scholarſhips. *Iohn Gwin* 2.Fellowſhips, and 3.Scholarſhips. *Henrie Hiblethwaite* gaue 500.pound for one Fellowſhip and 2.Scholarſhips. *William Spalding* a Scholarſhip. Miſtreſſe *Walton* widow of *Iohn Walton*, Archdeacon of *Darbie* gaue an 100.pound for one Scholarſhip. 4000.pound hath been beſtowed in the enlarging of the building of the houſe, at the charge of a right Honourable perſon, who deſired not to be knowne or ſeene in that worke. *Robert Booth* late fellow of the houſe, built a bridge of wood, that coſt 70.pound. Maſter *Henrie Aluey* not long ſince Vicemaſter there, a graue and religious man, builded at his owne charge, a bridge of bricke, with the gate, and gaue an 100.markes in bookes to the Librarie. Maſter *George Palyn* of London gaue 300. pound to maintaine 4.Scholars for euer.

S.Iohns Colledge.
90.pound,
per annum.
4000.pound.
200.Markes,

Magdalene Colledge hath been encreaſed with 3.Fellowſhips, and 6. Scholarſhips by the gift of Sir *Chryſtopher Wray*, late Lord chiefe Iuſtice of England, 2.Scholarſhips giuen by the Ladie *Wray* his wife: one by *Edmund Grindal* Archbiſhop of Canterburie: 3.Scholarſhips by Maſter *Roberts* of Northfolke. Maſter *Spenlaffe* of London gaue 40.pound yeerely, for one Fellowſhip, and 2.Schollarſhips. Maſter *Fuliambo* gaue 20.markes *per annum*. The new building of the Colledge coſt about 500. pound at the charge of one Maſter *Parkinſon* an aged Miniſter. M. *Sutton* alſo by his laſt will bequeathed to the ſaid houſe 500.pound to be employed in yeerely maintenance of the Scholars there.

Magdalene Colledge.
4.Fel.14.Scho.
13.l.6.s.8.d.
per annum.
1000.pound.

Trinitie Colledge hath ſince the foundation by that renowned Prince King *Henrie* the eighth, encreaſe of 75.pound of yeerely reuenue by Maſt. *Thomas Allen*: and 7.pound 10.ſhillings, by Miſtreſſe *Francis Iermin*: of 8.pound yeerely by Miſtreſſe *Cox*: Doctor *Stanhope* gaue 700.pound to the Colledge: and other benefactors they haue, whoſe names I could not learne. The beautifull Fabricke of the Colledge coſt 12000.pound: whereunto D. *Barrow*, a learned and graue Phyſitian in Cambridge contributed 300.pound. It had other helpes beſide, but the particular ſummes I know not: the goodly building behind the Hall was onely at the Maſters charge, D. *Nevil* Deane of Canterburie, which firſt and laſt hath and will coſt aboue 4000.pound.

Trinitie Colledge.
90.pound,
per annum.
700.pound.
16000.pound.

Ieſus Colledge hath 20.pound *per annum* by the gift of M. *Godfrey Fuliambe*: by Maſt. *Marſhal* 1.Scholarſhip: by Miſtreſſe *Wood* of Putney 2.Scholarſhips: Maſt. *Sutton* by his laſt will gaue 500. markes: *Hugh Billet* Biſhop of Cheſter gaue S. *Ambroſe* and S. *Hieromes* workes.

Ieſus Colledge.
20.pound,
per annum.
3.Schollerſh.
500.markes.

Catharine Hall receiued from Miſtreſſe *Roſamund Paine* an 100. pound to maintaine 2.Scholars: by Maſter *Cholmely* his gift it hath one Scholarſhip: by Sir *Iohn Claypoole* 2. Scholarſhips: by *Iohn Duke* Miniſter an annuitie of 5.pound by the yeere.

Catharine Hall.
5.Schollerſh.
5.pound,
per annum.

Emanuell Colledge was lately founded by the right honourable Sir *Gualter Mildmay*. It conſiſteth of a Maſter (appointed by the founder, who yet liueth, Doctor *Lawrence Chadderton*, a graue and learned Preacher, and a carefull and religious gouernour) and twelue fellowes, fiſty ſchollars, and tenne poore ſchollars, whereof ſeuen fellowes were giuen by the founder, (who alſo gaue twenty pound in money, and twenty pound in plate) by Sir *Robert Iermin*, 1. by Sir *Francis Haſtings*, 1. by Alderman *Skinner*, 1. Maſter *Taylor*, 1. Maſter *Fuller* Counceller at the Law, 1. And ſince haue beene added two fellowſhips and two Scholarſhips by Sir *Vlstane Dixie* Alderman of London, who gaue ſixe hundred pound to purchaſe thirty pound *per annum* to the ſame end. Sergeant *Snagge* gaue ſixe pound 13. ſhillings 4.pence *per annum*: the Lady *Dixie* founded an Hebrew and Greeke Lecture, allowing vnto each of them foure pound yerely. Doctor *Leedes* gaue ſixteene pound *per annum*: and a thouſand markes towards the building, which in all the charge coſt betweene three & foure thouſand pounds: Miſtreſſe *Elizabeth Walter* of London gaue two fellowſhips; beſide there is forty pound *per annum* expended vpon the officers and miniſters of the houſe, by the gift of the founder, and good husbandry of the houſe: Maſter Engliſh alſo of Weſtminſter *anno*.1602. gaue by his laſt will one thouſand

Emmanuel Colledge.
A Maſter and 12.Fellowſhips 250.pound.52.
Schollarſhips.
36.pound.
13.s.4.d.
per annum.
4000.pounds.
40.pound,
per annum.
1000.pound.

pound to the founding of two fellowſhips, and fiue ſchollarſhips. Miſtreſſe *Owen* alſo Iuſtice *Owens* wiſe gaue a fellowſhip and a ſchollarſhip to the ſaid Colledge.

A maſter. 14. Fellowes: 32. Scholars. 9. pound *per annum.*

Sidney Colledge alſo was erected and raiſed out of the ground by the right Honourable Counteſſe of Suſſex, conſiſting of a Maſter and tenne Fellowes and twenty Scholars by the gift of the foundreſſe, and ſince encreaſed with two fellowſhips, and foure ſcholarſhips by Sir *Iohn Hart* Alderman of London: two fellowſhips, and two ſchollarſhips giuen by Maſter *Blundel*; and an Hebrew lecture of fiue pound *per annum*: Sir *Iohn Hart* gaue more for a Greeke lecture foure pound *per annum*: Maſter *Freeſtone* of Yorkſhire a fellowſhip and two ſchollarſhips. Maſter *Leonard Smith* of London one fellowſhip and one ſchollarſhip: the building of this Colledge coſt three thouſand pound at the founders charge.

3000.pound.

Counting two Maſterſhips at two fellowſhips a peece.

The ſumme of Schollerſhips, Fellowſhips, money and yeerely ſtipends giuen in Cambridge. Theſe ſummes are not exactly caſt, but onely roued at.

The ſumme of all theſe gifts will ariſe to a great proportion there are numbred 68. fellowſhips, which at twenty pound a peece will amount to 1360. pound yeerely or thereabout, one with an other: the ſcholarſhips giuen will be found to bee about 291. which valued but at three pound tenne ſhillings a peece one with another will make about 1020. pound; the penſions and annuities giuen as for Lectures and other ſuch vſes, will make about 558. pound *per annum*: which ſums put together come to 1940. pound *per annum*, or thereabout, which at 15. years purchaſe will amount to 29100. pounds or thereabout: the ſums of money beſtowed in the building & fabricke of diuers Colledges, & giuen to ſeuerall houſes will ariſe to about 45000. pound: ſo that there hath bene giuen (bleſſed bee God) by the charitable beneuolence of well diſpoſed Chriſtians, noble and other to the Vniuerſitie of Cambridge within compaſſe of leſſe then ſixty yeares about 88000. and ſome odde hundreds, which may compare with any age in Popery, and double in proportion, the times next preceding, ſince the publike oppoſition of religion begun. In which ſumme of 87000. pound, we neither include the yearly prouiſion of rent corne: which in time may encreaſe to 5. or 6000. *per annum*, aboue the auncient reuenewes, nor yet the exhibitions from the companies in London, which may be forty in Cambridge onely at three pounds tenne ſhillings a peece will come to an 140. p. *per annum* more: which yearely annuities of 140. pound being reduced to the valuable rate of 15. yeares purchaſe, will make 9000. pound more. Bleſſed be God for this great charity.

CHARITABLE WORKES DONE IN THE VNIuerſitie of Oxford, in the ſpace of ſixty yeares ſince the firſt yeare of *Elizabeth*.

I Will now come vnto the other famous Vniuerſitie of Oxford, which is not behind her other ſiſter of Cambridge in theſe liberall endowments: the beauty and louely grace of our ſiſter, as the amiable ſpouſe of Chriſt, hath drawne vnto her the affection of many of the bridegroomes friends: I will firſt ſet downe the publike works concerning the body of the Vniuerſitie in generall: and then come to the ſeuerall Colledges.

I will begin with that worthie Knight Sir *Thomas Bodley* his bountifull gift, who in his zeale of Gods glory and loue of Religion and learning, beſtowed partly in his life time, partly to bee employed after his death, in and toward the building, repairing and finiſhing the Vniuerſity Library, in lands goods and money aboue 18. thouſand pounds.

Beſide within theſe twelue yeares laſt paſt, there hath beene beſtowed in bookes for the ſaide Library, partly by the ſaid Sir *Thomas* gift, partly by others by his procurement about tenne thouſand pound. The company of Stacioners haue conſented to giue one booke of euery impreſſion of any new booke for euer.

The building of the Schooles now in hand, will amount to the ſumme of ſixe or ſeuen thouſand pound, which worke is vndertaken by the right worſhipfull Sir *Iohn Bennet* Iudge of the prerogatiue Court, that what the contributions collected from the willing gifts of ſuch as are and haue beene of that Vniuerſitie ſhall want of the ſaid charge, he will out of his owne purſe ſupply.

Vnto the which library among other benefactors that learned Knight Sir *Henry Sauill* Prouoſt of Eaton, and Warden of Merton Colledge hath giuen *Chryſoſtomes* workes in Greeke with other bookes, of whom ſeeing I haue made mention, let that worthy worke of his alſo bee remembred in cauſing all *Chryſoſtomes* works to be ſet forth in Greeke at his proper and onely charge, eſtimated at fiue thouſand pounds, beſides his owne induſtry and trauell, in the correcting and ouerſeeing of the worke: wherein three excellent things are performed: diuers volumes are ſet forth not extant before: that which was before printed, commeth out much amended and perfected: and all is ſet out in moſt excellent manner both for paper, letter, and workmanſhip.

And here I cannot but make mention alſo, of that worthie man Doctor *Reynalds*, who while he liued was a liuing Library, a ſtorehouſe of all true learning, and dying diſperſed his dead Library of moſt choyce bookes diſperſing the ſame vnto diuers Libraries, to the Vniuerſity library, Queens, & Corpus Chriſti Colledge, ſuch as were of greateſt account, the reſt beeing diuided among poore Schollars and ſtudents in the Vniuerſitie: Theſe carefull collectors of the beſt authors, and treaſurers vp of bookes and founders of Libraries, I may compare to thoſe ancient louers and ſerchers out of bookes,

Pan-

[a]*Pantenus*,[b] *Melito*,[c]*Pamphilus*, *Acarius*, *Euzoius*: And this famous Librarie may be iudged not inferiour to thoſe renouned Libraries: erected by *Ptolomie Philopater*[d] in Alexandria, by *Alexander* [e] at Ieruſalem, [e] *Pamphilus* at Cæſaria, [f] *Theodoſius Iunior* at [g] Conſtantinople, [h] *Hilarius* at Rome; or *Cicero* his Librarie, which is to this day to bee ſeene as a ſacred thing: at [i] Putali in Italie. Wee reade alſo of other famous Libraries; as one founded by [k] *Acru* at Hagulſtade: [l] by *Benedictus* at Douer, [m] by *Egbertus* at Yorke: But this may be thought far to exceed them: ſo that I may ſay of this worthie Knight the founder of this Treaſure houſe of the Muſes, as *Hierome* of *Pamphilus*: [o] *Beatus Pamphilus, cū Demetrium Phalereū & Piſiſtratum in ſacra bibliothecæ ſtudio voluit æquare imagines ingeniorum, quæ vera ſunt & æterna monumenta, toto orbe perquiſiuit*: Bleſſed *Pamphilus*, equalizing *Demetrius*, *Phalerius*, and *Piſiſtratus* in the ſtudious care of ſacred Libraries, did ſearch out through the world, the images of mens induſtrie, which are the true and eternall monuments.

Now will I proceed to the particular Colledges, not ſetting them downe in their order of antiquitie, which I know not, but as the certificates came vnto my hands.

In Chriſts Church, there hath been of late builded a goodly Librarie, with the charge of ſeuen hundred pound, by Maſter *Otho Nicholſon*, one of the examiners of the Chancerie: who alſo hath giuen an hundred pound to be beſtowed in bookes of Diuinitie.

Trinitie Colledge hath receiued encreaſe of ten pound rent *per annum*: by the gift of the Ladie *Elizabeth Pawlet*: of fiue pound *per ann*. by the gift of Maſter *Richard Blunt* of London: of ten pound *per annum*, giuen by the Ladie *Catharine Conſtable*: *Chryſoſtomes* workes in Greeke giuen to the Librarie by Sir *Edward Hobbie*: *Arias Montanus* Bible in eight volumes, by Mr *Edmund Hutchins*: and 24. volumes by Maſter *Iohn a Ardene*: and nine hundred pound in building within theſe fourteene yeeres.

Queenes Colledge enioyeth twentie pound yeerely by the gift of the right Reuerend *Edmund Grindall*, not long ſince Archbiſhop of Canturburie, for the maintenance of a Fellow and two ſchollers: who alſo gaue two hundred volumes to their Librarie; which hath been augmented with diuers other bookes of good value, by the gift of Sir *Cutbert Buckle*, late Alderman of London, Maſter *Reynolds*, Maſter *Richard Williams*, Maſter *Robert Dauies*, Sir *Walter Vaughan*, Maſter *Thomas Denton*, Doctor Chaloner with others.

All-ſoules Colledge had confirmed vnto it the Parſonage of Harcourt in Oxfordſhire, by letters Patents, granted by Queene *Elizabeth*.

Vniuerſitie Colledge enioyeth two ſchollerſhips by the gift of *Robert*, late Earle of Leceſter: one Fellowſhip, and two ſchollerſhips are maintained by lands in Yorkſhire giuen by Maſter *Iohn Freeſtone* of Altoft Eſquire. One Schollerſhip giuen by Maſter *Hunt* of Medley: Maſter *Hearne* of London, gaue an exhibition of fiue pound *per annum*: the right Honourable, *Gilbert* Earle of Shrewsburie, gaue toward the enlarging of the building 500. pound.

Braſen-noſe Colledge hath encreaſe of thirteene ſchollerſhips, with allowance to each, of 3. pound 6. ſhillings 8. pence, by the gift of that Reuerend Father, *Alexander Nowell*, late Deane of *Paules* in London: who alſo founded a ſchoole at Middleton, with conuenient roomes for the teachers, allowing twentie pound *per annum*; ſufficient lands being giuen vnto the Colledge for the performance hereof: who in the letters Patents, made the late Queene foundreſſe, concealing his owne name.

Ioyce Franklin, daughter of *Robert Trappes* of London, Goldſmith, aſſured in her life time the yeerly rent of 67. pound, for the doubling of the Fellowſhips; and left after her death ſo much money, as that the Colledge therewith hath purchaſed fortie pound *per annum*, to maintaine one fellowſhip, and three ſchollerſhips.

Richard Harper gaue to maintaine three Lectures, Greeke, Philoſophie, Rhetorike, to each foure pound yeerely. *Iohn Barnes*, late Fellow of the houſe, gaue in lands ſeuen pound yeerely for an Hebrew Lecture: *Richard Marren* of London, gaue in money fortie pound: Maſter *Hindley* Draper of London fiftie pound: Maſter *Palyn* of London, gaue three hundred pound, to purchaſe foure ſchollerſhips: *William Breck* Eſquire, gaue toward the building of a Chapell an hundred pound. *Iames Lingdam*, ſometime ſeruant of the houſe yet liuing, gaue to the ſame vſe two hundred pound. There hath been beſtowed in building ſince the firſt yeere of the Kings Maieſtie 1420. pound; of the which ſumme, Sir *Henrie Anderſon*, late Alderman of London, and Maſter *Richard Anderſon*, his ſonne gaue 113. pound.

Merton Colledge hath receiued theſe gifts: two hundred pound, with many bookes giuen by *Thomas Leech*, two hundred markes by Sir *Thomas Bodley*: 70. pound by *William Wilſon*, Doctor of Diuinitie: a thouſand pound by *Iohn Chambers*: 143. pound by *Henrie Ieruice*, Doctor of Diuinitie: ſeuenteene pound 5. ſhillings, of yeerely rent by *Thomas Ieſope*, Doctor of Phyſike: the enlarging of the Colledge at the charges of the houſe, coſt 4000. pound.

Lincolne Colledge hath had giuen vnto it, *anno* 10. *Elizabeth*, foure ſchollerſhips of 4. markes a yeere a peece: the building of the Colledge hath coſt within twentie yeeres ſix hundred pound.

To Balliol Colledge, *William Hamond* gaue a thouſand fiue hundred pound, though of the greateſt part thereof the Colledge was defrauded, by one *Antonie Garnet* a popiſh Prieſt, ſometime ſteward to the old Lord *Mountague*: which *Garnet* notwithſtanding had been ſometime Maſter of the Col-

[a] Who, as *Hierome* witneſſeth brought the Goſpell of S. *Matthew*, written in Hebrew out of India.

[b] who brought out of the Eaſt the Canonicall bookes of the old Teſtament, as *Euſeb.* witneſſeth.

[c] Which three were the firſt founders, the other two repairers of the Librarie at Cæſarea. *Hieronym. Moral.*

[d] VVherein were 5. hundred thouſand bookes. *Ioſeph. antiq.* 22. 2.

[e] Euſeb. 16. c. 22.

[f] Socrat. lib. 7. c. 22. wherein were 1200. bookes, Zouar. tom. 13.

[h] Ex pontif.

[i] Eraſm præf. in 3. ſer. tom. 2. Hieronym.

[k] Beda l. 5. c. 21.

[l] Baleus cent. 1 ſcrip. Britan.

[m] Baleus. Cent. 2. c. 15.

[o] Hieron. Moral. tom. 4.

Chriſts Chur. 800 pound.

Trinitie Col.

Queenes Col. 1. Fell. 2. Sch.

All-ſoules Col.

Vniuerſitie Colledge. 1. Fell. 4. Sch. 5. l. *per annum*. 500. pound.

Braſen-noſe. 13. Schol. 20. pound, *per annum*. 67. pound *per annum*. 1. Fel. 3. Sch. 11. pound *per annum*. 90. pound. 4. Scholl. 300 pound. 1420. pound.

Merton Col. 546. pound. 1000. pound. 17. l. 5. s. *per an.* 4000. pound.

Lincolne. Col. 4. Schol. 600. pound.

Balliol. 1500. pound.

ledge,and ſo ſtood by oath perpetually bound vnto it.

Fell.1.Sch.
7.Fel.6.Sch.
19.pound,*per annum.*

Peter Blundell of Teuerton in Deuonſhire,gaue a thouſand markes to purchaſe land to maintaine one fellow and one ſcholler,to be choſen out of the ſchoole of Teuerton: *Thomas Tiſdale* of Glimpton in the Countie of Oxford Eſquire,gaue fiue thouſand pound to purchaſe land to maintaine ſeuen Fellowes, and ſix Schollers to be choſen out of the ſchoole of Abington in Barkſhire: Sir *William* hath giuen ten pound a yeere for exhibition to a ſcholler there.

Oriel.Coll.
10. pound, *per annum.*

Oriel Colledge,by the gracious grant of the Kings Maieſtie, hath their foundation confirmed and ratified,with a licence of Mortmaine: they being in danger before to looſe a great part of their lands: Maſter *William Chapman* Ironmonger, gaue ten pound *per annum*, for two ſchollers, ſtudents in Diuinitie.

Magdalene Colledge.
19.pound, *per annum.*

Sir *Ambroſe* gaue ten pound exhibition yeerely to 2. Fellowes,*anno* 13. *Elizabeth*. Maſter *Simon Perot* gaue 124. pound to purchaſe ſix pound *per annum, an.* 22. *Elizabeth*. Archdeacon *Mullins*, 12. pound exhibition to 2. fellowes for euer. Sir *Richard Leigh*,*per annum* 20. ſhillings. Doctor *Bickley*, Biſhop of Chicheſter,gaue fiftie pound for the repairing of the Grammar ſchoole, belonging to the Colledge.

S Maries Colledge.
52.pound. *per annum.*
183.pound.

Saint Maries Colledge,otherwiſe called New Colledge hath had giuen vnto it ſince 1. of *Elizab.* by Maſter *Raulins* 25. pound *per annum*: by Sir *Richard Reed* ſix pound *per annum*, and great ſtore of bookes: by *Robert Newman* Doctor of Diuinitie, ten pound *per annum*, to preach certaine Sermons: by *George Riue* Doctor in Diuinitie,late Warden there, ten pound *per annum*: beſide in plate and goods,and ornaments of the Church, two hundred markes: by *Henrie Marten* Doctor of the ciuill Law, for fourteene poore people twentie ſix ſhillings eight pence: by *William Smith* Doctor of the Ciuill Law hath been giuen in money fortie eight pound: by *Robert Bell* was aſſured to the Colledge the perpetuall patronage of the perſonage of Bucknell in the Countie of Oxford.

S. Iohns Col.
300.pound. *per annum.*
50.pound, *per annum.*
500.l.& odde.

Saint *Iohns* Colledge built, though not altogether finiſhed, by Sir *Thomas White*, had lands of three hundred pound *per annum*, aſſured by the Founder,ſince the firſt yeere of *Elizabeth*; it hath bin ſince thus encreaſed: Within theſe few yeeres a goodly Librarie built and furniſhed with bookes at the charge of the Right Worſhipfull companie of the Merchant-tailors in London, Sir *William Crauen*, Maſter *Robert Bartley*, Maſter *Doue* and others. Six pound *per annum*,giuen to two ſtudents of Diuinitie, by Doctor *Caſe* profeſſor of Phyſicke: Ten pound *per annum*, by Maſter *Fiſh* Merchant-tailor,for fiue ſtudents: Foure pound *per annum*,by M^{r}.*Richard Sibberie* Merchant-tailor: 4.l.*per ann.* by Maſter *Hindly* Merchant-tailor: Sixteene pound *per annum*,by Maſter *Palyn* Girdler in London: For foure ſtudents ten pound *per annum*, by Maſter *Thomas Paradine* Haberdaſher of London: An hundred markes, giuen by Maſter *Nicholas Lymbey*: An hundred pound, by Maſter *Henrie Price*: Seuentie pound toward the erecting of a Queare by Doctor *Lee*: Two hundred pound, by Maſter *Edward Sprot*,which three laſt were all ſometime fellowes there: the royalties of Creeke with the perpetuall donation of the perſonage giuen by the right Worſhipfull Sir *William Crauen*.

Exceter Col.
8.Schol.
120. pound.

To Exceter Colledge were giuen *anno* 1566. by Sir *William Peter* 91. pound 8. ſhillings 9. pence halfe pennie *per annum*,to maintaine 8. ſchollers: more,40. pound in money: and 40. pound more by the Ladie *Anne* his wife, and 40. pound more by the Lord *Iohn Peter* his ſonne, toward the encreaſe of the ſaid ſchollerſhips,to make them equall to the founders.

Corpus Chriſti Col.
53.l.19.s.*per annum.*
207.l.*per ann.*
466.l.

Corpus Chriſti Colledge hath had theſe Benefactors: *Richard Pate* Eſquire, *anno Elizabeth* 18. gaue in lands and tenements,to the value of 53. ponnd 19. ſhillings 7. pence *per annum*: out of the which the Colledge is to pay to a free ſchoole, and an Almes houſe twentie pound. Sir *George* Saint *Paul* ſome fiue yeeres ſince gaue an hundred pound in money,and fiftie pound *per annum*: Maſter *Gale* of London, out of his lands gaue twentie pound *per annum*. Maſter *Awdley* of London yet liuing, giueth ſeuen pound *per annum*, to the houſe,and fiue pound to a ſtudent: Miſtris *Garfield* of London, doth giue fiue pound *per annum*, to a ſtudent. *Richard Cobbe* gaue foure hundred markes in money: to the Librarie ten pound *per annum*, to poore ſtudents foure pound: to the vſe of the houſe ſix pound: Doctor *Reinolds* gaue 100. pound: bookes valued at an hundred pound.

Ieſus Col.
600 pound.
40.l.*per ann.*
100 pound.
30. pound, *per annum.*
250.pound.
1.Fell 2.Sch.

Ieſus Colledge was founded *anno* 13. *Elizab.* who gaue the ground whereon it is built, called Whitehall: *Hugh Price* Doctor of the Ciuill Law, built ſo much as is built, and gaue ſix hundred pound to buy lands: *Griffith Lloid*, Doctor of the Ciuill Law, and ſometime principall of the Colledge,gaue in land and leaſe twentie pound *per annum*: Biſhop *Weſtfaling* gaue twentie pound *per annum*,which his ſonne *Herbert Weſtfaling* confirmed: Maſter *Waters* late Rector of Neateſwell in Eſſex an hundred pound: *Thomas Redderich* of Butley,in the Countie of Suffolke Preacher,gaue ten pound *per annum*. *Henrie Rowland* Biſhop of Bangor twentie pound *per annum*. Maſter *Owen Wood* Deane of Armach,and Miſtris *Ioane Wood* his wife two hundred pound to purchaſe lands: *Iohn Williams* Doctor of Diuinitie, late Principall gaue fiftie pound by will: Maſter *Thelowell* of Graies Inne hath promiſed to build a Chapell,and to giue a Fellowſhip,and two ſchollerſhips.

VVadham Colledge.
12000.pound.
350.pound.
15.Fel.15.Sch.

Wadham Colledge was lately founded by Maſter *Nicholas Wadham* Eſquire, and *Dorothy Wadham* his wife; who haue giuen twelue thouſand pound (each of them ſix thouſand pound) to the building Maſter *Nicholas Wadham* gaue 350. pound *per annum* to maintaine 15. fellowes, and 15. ſchollers; and the Gentlewoman his wife yet liuing,hath aſſured 350. pound more. Doctor *Biſſe* Canon of the Church of Wells,gaue his Librarie vnto it, conſiſting of two thouſand three hundred bookes valued at a thouſand ſeuen hundred pound. But heere let this be obſerued, that although the founders of this Colledge were knowne to be Popiſh, yet they prouide by Statute, that all their ſchollers ſhould reſort to diuine ſeruice, as it is now profeſſed.

1700. pound.

In Glloceſter Hall, there hath been laid out in building by Sir *George Peckham*, an hundred pound, and by Maſter *William Gert* an hundred pound; and a chapell is now in building at the charges of ſuch as are and haue been ſtudents there.

Gloceſter Hall. 200. pound.

Alderman *Barnebam* ſometime Sheriffe of London, beſtowed two hundred and fiftie pound in building of the forefront of Albone hall.

Albone Hall. 250. pound.

In Magdalene hall there hath been beſtowed by Maſter *Iohn Wilkinſon*, Principall there, ſince *ann.* 1606. the ſumme of fiue hundred pound.

Magdal. Hall. 500. pound.

In Hart hall there hath been beſtowed by Maſter *Theodore Price*, Principall there, within 12. yeeres 280. pound.

Hart Hall. 280. pound.

The number of all the fellowſhips giuen to theſe ſeuerall houſes is about twenty ſeuen, which at twenty pound a man commeth to 5. hundred and forty pound *per annum*, the ſcholarſhips added being about 62. at three pound ten ſhillings a peece, wil make about 220. pound *per annum*; the yeerely rents and penſions which haue beene giuen to the Colledges, will riſe to 1070. pounds *per annum*, or thereabout; which ſummes put together will make about 1900. pounds *per annum*, which at fifteene yeeres purchaſe wil amount to 28500. pounds or thereabouts: the ſummes laid foorth vpon the Vniuerſitie library, and books, and in the particular buildings of the Colledges, and giuen beſide to the houſes will make 61900. ponnds or thereabouts: both ſummes added together will ariſe to 90000. pounds and ſome odde hundreds or thereabout: I take not vpon mee to bee an exact auditor, diuers ſummes might eſcape me in the caſting vp, but I thinke I haue ſomewhat neere roaued at it: And thus the difference in theſe charitable gifts betweene the two Vniuerſities will appeare not to be very great. Bnt heerein I cannot but commend the diligence and care of Doctor *Singleton* Vicechancelor of Oxford, and of Maſter *Iames* Keeper of the Library there, who in three daies ſpace ſent me a more exact certificate from euery Colledge then I could get in Cambridge, by viſiting euery Colledge my ſelfe: diuers beeing from home, that might haue giuen mee more perfect inſtruction.

The number of ſchollarſhips & fellowſhips in Oxford which is ſmaller; but the ſumme of their yearely encreaſe of rents and ſums of money is greater then in Cambridge. Beſide the like ſum of 90000. pounds for the yearely encreaſe of rent and exhibitions was caſt vp before in Cambridge.

Heere as I was about to cloſe vp this catalogue, hauing proceeded thus farre, I requeſted ſome further inſtructions concerning certaine charitable workes done in the citie of London, which I thought better, to inſert heere though ſomewhat out of place, then to omit altogether.

Whereas mention is made of ſir *Rowland Hills* gifts before page 1223. wherein I followed maſter *Stoe* his relation, by the inſpection of his will, I find theſe charitable legacies beſide, giuen to Schollars thirty pound: to an hundred poore people, one hundred nobles: to the town of Stoke, fifty pound: to Drayton 20. markes: to his ſeruants, two hundred pound: to the twenty foure wards in London foure pound a peece: to the company of Mercers fifty pound: beſide he forgaue all his tenants in the townes of Alderley and Sponeley a yeeres rent, and bindeth his Heyres, to make them leaſes for 21. yeares for two yeares rent.

272. pound.

I find more theſe particular legacies giuen by Sir *Thomas Offley*; who is mentioned before, page. 1226. to 50. poore men in gownes, 50. pound: to the priſons twelue pound: to Chriſts Hoſpitall one hundred pound: to poore houſholders tenne pound: to poore maids marriages tenne pound: in coales three pound *per annum* for twenty yeares: to poore ſchollars, twenty pounds: to the towne of *Stafford* to be lent to poore occupyers 100. pound: for mending of high waies 400. markes: to his ſeruants thirty pound, and halfe the reſt of his goods vnbequeathed he gaue to poore ſcholars, toward the mending of high waies, and ſuch other charitable vſes: all theſe gifts are ſummed before, as they might be geſſed at.

Mention alſo is made before, page, 1226. of Mr. *Iohn Heydons* charitable gifts in generall: the particulars whereof in his will I ſaw to be theſe. To one hundred poore ſo many gownes one hundred pound, and twelue pence a peece in money: to the worſhipfull company of the Mercers, 600. pound to be lent to yong men, at three pound ſixe ſhillings eight pence the hundred: which maketh twenty pound to be giuen yeerely to the poore: likewiſe 400. pound more hee gaue to the ſame company to be lent out at the ſame rate, and the yearly annuity of thirteene pound ſixe ſhilling eight pence ariſing thereof, to go to the maintaining of the lecture in S. *Michael pater noſter:* to Chriſts Hoſpitall 500. pound: to the eleuen worſhipfull companies beſide eleuen hundred pounds to bee lent out to young men, at three pound ſixe ſhillings eight pence the hundred: and out of the annuity ariſing thereof twenty pound *per annum* to goe to the Hoſpitalls, and ſixteene pound to the poore: to *Exceter* 200. pound, to *Briſtol* 100. pound, *Glocecter* 100. pound, to bee lent to young occupiers, at three pound ſixe ſhillings eight pence the hundred, to the vſe of poore priſoners, and other poore people: to the towne of Wardberrie, ſixe pound thirteene ſhillings foure pence. To the company of Mercers for a cup. 40. pound: to his ſeruants, 240. pound, out of the reſt of his moyitie hee gaue to the foreſaid companies 50. pound to each to the vſes aforeſaid.

Maſter Heydens ſingular charity.

This worthy Citizen Maſter *Iohn Heydon* Alderman, and Sheriffe in his time, a Mercer, hath giuen a good example to all Citizens and others: And as I am credibly informed, that right worſhipfull company of the Mercers, hath of late ſhewed the like charitable and bountifull mind, in allowing to

tenne

106.pound, *per annum*, the worthy liberality of the right worſhipfull Companie of the Mercers of London, toward the Scholars of their Schoole of S.*Paul.*

tenne ſchollers, that ſhould goe out of that ſchoole to the Vniuerſities, to each tenne pound *per annum* for tenne yeares, which commeth to one hundred pound a peece, and ſo ſucceſſiuely to tenne other ſcholars of the ſame ſchoole for euer, beſide their liberality to the teachers, and their bountifull purpoſe to encreaſe their maintenance.

One maſter *Edmund Engliſh* of Weſtminſter who died in March. ann. 1603. gaue by his laſt will and teſtament to Emmanuel Colledge in Cambridge, for two fellowſhips and ſixe ſcholarſhips, [a] one thouſand pound: to Chriſts hoſpitall one hundred pound: to the poore of Weſtminſter 12. pound *per annum* to the poore of Peterborough 100. pound.

[a] All this will make 1400.l.

Mention alſo is made before, p.1228. of an Hoſpitall and free Schoole founded by Miſtreſſe Owen at Iſlington: but many more good workes were performed by her in her life time. She gaue to the Vniuerſitie Librarie at Oxford 200. pound: to S.*Iohns* Colledge Librarie in Cambridge, 20.pound: a certaine ſum of money for the founding of one fellowſhip and ſcholarſhip in Emmanuel Colledge. To Chriſts Hoſpitall threeſcore pound, to giue twelue pence weekely to the poore of *Iſlington*: ſhee beſtowed threeſcore and ſixe pound thirteene ſhillings foure pence in beautifying the Cloyſters of Chriſts Church Hoſpitall: toward a Schoolehouſe at Edmunton twentie pound: to the Pariſh of Condouer in Shropſhire, ſhe gaue fiftie pound for a great Bell: the building of the Almeſ-houſes for ten poore women at Iſlington, and the purchaſe of the lands laid vnto it, coſt her 1415.pound, and the building of the Schoole-houſe there 361. ſhe gaue alſo yeerely diuers ſummes of money to Preachers not beneficed, and to the priſons in her life time.

2322.pound, Miſtreſſe Owens charitie in her life time.

By her laſt wil ſhe hath prouided, that 22.pound *per annum* ſhal be purchaſed for the maintenance of the Schoole at Iſlington: to Preachers ſhe hath bequeathed 35. pound: to the Pariſh of Baſhingſhaw to encreaſe the ſtocke of the poore, twentie pound: to the priſons eight pound: to the companie of the Brewers, to whom ſhe hath committed the gouernment and ouerſight of the ſaid Almeſhouſes and Schoole at Iſlington, for there care to be taken in that buſines, in linnen, plate and money 100.pound. The ſum of theſe moneyes will amount, beſide the annuitie of 22.pound, to 2322.pound or thereabout. This Chriſtian Matrones charitie is ſo much the more commendable, becauſe ſhee did giue the moſt of theſe ſummes in her life time, and ſaw them beſtowed with her owne eies: whereas the vſuall cuſtome of men is to part with nothing while they liue: and beſide, whereas ſhee at the time of her death had 22.children, and childrens children, yet ſhee could find a good portion among her childrens parts for Chriſts poore members. Likewiſe ſhe ſhewed, her thankfulneſſe to God, that whereas being a child borne at Iſlington, ſhee eſcaped a great danger, (an arrow being ſhot in the fields, where ſhe then was by occaſion, through her hat, and ſhe not touched) that in the ſame towne, and not farre from that place, ſhe would offer vp vnto God this charitable worke, in building there an Almeſ-houſe, and a free Schoole.

Whereas mention alſo is before made, p.1223. of the 4.Hoſpitals of London, thus much I thought good to adde more, that in Chriſts Hoſpitall this yeere 1613. there are kept of children in the houſe and citie, 534. and at nurſe in the countrie 164. beſide others with are placed apprentices, and ſome dead: in all 763.

In S.Bartholmewes Hoſpitall there hath been cured this yeere 785. there are vnder cure at this preſent 258.

In S.Thomas Hoſpitall there hath been cured this yeere 780. there are vnder cure 205.

M.Bodye.

In Bridewell this yeere there haue been ſent out by paſportes of vagrant perſons brought thither 1372 many of them hauing been chargeable to the houſe for their diet, bands, hoſe and ſhoes, and ſuch like: there are there kept in labour 120.perſons, whereof 80. are poore children taken out of diuers Pariſhes in London, and there brought vp in trades being apprentizes, and afterward to bee made free men of the Citie. Many other there are beſide, whom I haue no notice of: yet by the good helpe which I had by certaine collections of charitable gifts, gathered together by the diligent care of an induſtrious Clerke of the Prerogatiue Court, who of a good mind was willing to further this worke, I came to the knowledge of theſe charitable men and their gifts, whom otherwiſe I ignorantlie ſhould haue omitted: I haue ſet them downe here ſummarily in their order.

from *anno* 1558 to 1567.

Theſe charitable gifts were beſtowed vpon poore people and Hoſpitals. From *anno* 1558. to *anno* 1567. Sir *Richard Sackuill* gaue 100.pound. Sir *Iohn Lyon* Alderman 100.pound. *Iohn Hare* Mercer, 70,pound. *George Basford* Letherſeller, 76.pound. Ladie *Greſham* 90.pound. *Richard Goldſtone*, 80. pound. *Edmund Stiles* Grocer, 60.pound. *Iohn Hilton* Merchant-taylor, 95.pound. *Humfrey Baskerfield*. 100.pound. *Dauid Woodrofe* Habberdaſher, 50.pound. *Raunlph Cholmeley*. 100.pound. *Elizabeth Packington*, 60.pound, *Thomas Nicols* Mercer, 400.pound after the deceaſe of his children. *William Mucklow* Grocer 50.pound. *Arthur Dedicote*, 100. *Henrie Flamank* Grocer 50. pound. *Anne Hunt* widow, 180.pound. Sir *Thomas Hunt* Skinner, 100.pound. Ladie *Barne*, 80. pound, *Dauid Appowel* mercer, 106.pound. 13. ſhillings, 4.d. *Richard Tull* Draper, 50.pound. *Thomas Ormeſton* 3.pound, *per annum*, which may be ſet at 50.pound. *Iohn Donels* Mercer, 50.pound. *Edward Garrard* Mercer, 150.pound. *Richard Pointer* Draper. 40.pound. Ladie *Forman*, 40.pound. *Richard Grimes*, 40.pound *William Beſwicke* Draper, 40.pound These ſummes put together will ariſe to 2150.pound, or thereabout, beſide other ſmaller ſummes vnder 40.pound, which will ariſe to 900.pound more: *in toto* 3100.pound.

3100.pound.

Theſe gifts haue been by diuers beſtowed vpon the priſons about London from *anno* 1575.to *anno* 1596.*Iohn Pollard* to eight priſons and Bedlem,20.pound a piece, 180.pound. *Alice Hill* widow, 100.pound.*William Heron* 100 pound.*Willam Chapman*,60.pound.Sir *Chriſtopher Draper* Alderman, 68.pound.*Philip Gunter*,72.pound. Lady *Francis Iernegam*, 340.pound. *Samuel Bower*, 50 pound. *William Bower* Habberdaſher, 260.pound. *Francis Smith* Mercer, 100. pound. The Ladie *Francis*, Counteſſe of Suſſex,100.pound.The Ladie *Katherine Conſtable*, 200. pound. *William Arundell* Eſquire,200.pound.*Richard Oſborne* Haberdaſher,50.pound. *Edward Elmer* 100. pound, part to be for fagots to the Compters for priſoners, and for 2.load of ſtraw yeerely to Bedlem. *William Elkin* Alderman,60.pound. The ſumme of theſe gifts make about 1970.pound, beſide other ſmaller gifts vnder 50.pound,which are ſummed to 2619.pound, which ſums put together, ariſe to 4589.pound from *anno* 1575.to *anno* 1594 which were giuen to the priſons onely about London. More giuen to the priſons: Sir *Hugh Offley* Alderman,20. pound, and 35.ſhillings *per annum* for certaine yeeres, which may be ſet at 20.pound more: *Iohn Bennet* Armorer,40.ſhillings *per annum*,at 30.pound value. *Iohn Ballet* Goldſmith,50.pound.*Henrie Mercer* 75.pound.

Anno 1575.to *anno* 1596.

anno 1594. 4589.pound.

Ralph Rookesbye Eſquire,Maſt.of the Requeſts,gaue to the 7.Priſons 100.pound a piece,and to the White Lyon,20.pound,*in toto* 720.pound. Other ſmaller gifts there are from *anno* 1594. to 1596. which are caſt vp to 312.pound,beſide theſe before ſet downe,which make 905. pound,in the whole 1217.pound,or thereabout.

Maſt. *Rook* gaue 720.l.*an.* 1596.to Priſons. 1217.pound.

Theſe gifts likewiſe were beſtowed vpon the Hoſpitals about London, ſpecially Chriſts Church from *an.*1587.to *an* 1595.*Rich. May* Merchant-taylor gaue 90 pound. Sir *Lionel Ducket* Alderman, 100.pound, Ladie *Saunders*, 120. pound. *Iohn Homes* of London Haberdaſher, 100.pound.*Henrie Prannel* Alderman 5.l.*per annum*,at 80.pound.Sir *Thomas Ramſey* 60.pound.*Thomas Gardner* Grocer 66.pound. *Iohn Allet* Alderman,66.pound,13.ſhillings. *Hugh Hindley* Merchant Tailor 200. pound. *VVilliam Homes* Grocer,60.pound.*Iohn Wanton* Grocer,43.pound, and 30.matreſſes,which may be ſet at 10.pound.

William Elkin Alderman gaue to Chriſts Hoſpital for certaine charitable vſes,800.pound,*an.*1593. *Hugh Offley* Alderman,gaue 77.pound: theſe ſummes amount to 1772. pound,or there about, with diuers ſmaller ſummes,which are caſt vp to 1999. *in toto*, 3760. pound, or there about: the ſeuerall gifts from *anno* 1575.to 1595.to the Hoſpitals and Priſons, doe make vp the ſumme of 9566.pound, or thereabout, if the particular ſummes before ſet downe,in the margent be added together.

800. pound giuen by Alderman *Elkin*. 3760.pound. *In toto* 9566. pound,or thereabout.

From *anno* 1587.to *anno* 1596. theſe gifts were beſtowed vpon Scholars in both Vniuerſities. *William Howland* gaue 60.pound,to Cambridge. *Iames Ryley* 100.pound. *Robert* Earle of Leceſter gaue to Oxford 20.pound *per annum:* which may be ſet at 300.pound.*Robert Row* Haberdaſher gaue the reſidue of the third part of his goods vnbequeathed. *Robert Brandon* Goldſmith,8.pound,*per annum* to Cambridge and Oxford,at 120.pound. *William Dormer* 16.pound *per annum*,(which may be ſet at 210.pound,)and 10.pound in money. *Edmund Hodgſon* 5.pound *per annum* to Oxford, at 80. pound. *William Elkin* Alderman 60.pound,and 5.pound *per annum* to Emmanuel Colledge in Cambridge,valued at 80.pound. *Giles Iacob* Leatherſeller 50. pound to Cambridge. *George Dent*.60. pound to Cambridge and Oxford.Maſt. *Ralph Rookesbye* to Cambridge and Oxford,200.pound.The ſumme hereof maketh about 1110. beſide ſmall gifts vnder 50.pound, ſummed 380. *in toto* 1490. or thereabout.

1490.pound.

More giuen to Hoſpitals,*anno* 1595,and 1596.M.*Ralph Rookeſby* gaue to Chriſts Hoſpitall,100. pound.*Iohn Dent* 60.pound:ſmaller ſums giuen within that time vnder 50.pound make 200.pound more,*in toto* 360.pound.More giuen to poore maides marriages from *anno* 1587.to *anno* 1595.200. pound and odde,in diuers particular gifts,which it were to long ſeuerally to ſet downe.

360 pound. 200.pound.

From *anno* 1597.to 1605,I find theſe gifts bequeathed to the Hoſpitals about London. *William Gurney* Alderman,gaue 60.pound. *Richard warren* 60.pound. *Thomas Skinner* Maior,120.pound. *Iames Battey* Draper,20.pound. *William Gardner* 20.pound. *Martine Archdale* Grocer,50.pound. *Elizabeth Smith* Widow 80.pound. *Richard Venable* Merchantailor, 80. pound.*William Thwaytes* fiſhmonger,100.pound. *Elizabeth Scot* widow,40.pound.*Iohn Colcock* Grocer,23.pound.*William Megges* Draper,25.pound.*William Clerke* Salter,20.pound.*William Hewet* Clothworker 300.pound to pay 15.pound *per annum*. Sir *William Webbe* Alderman, 80.pound. *Giles Crouch* Haberdaſher, 60.pound. *Henrie Eyre* Skinner,20.pound. *William Cockayn* Skinner,50. pound. *William Cutting* Gentleman,40.pound. *William Offley* Merchantailor, 60.pound. *Iohn Taylor* Haberdaſher, 100. pound. *George Berbeck* Mercer.50.pound.*Richard Thornehill* Gentleman,100.pound. *Robert Brook* Alderman,36.pound. *Thomas Web* Haberdaſher, 20.pound. *William Howland*, Haberdaſher,74. pound.*Iohn Newman*,20.pound.*Miles Hubbard*, Clothworker, 100.pound.*Iohn Woodward* Iremonger,70.pound. *Robert Hawes* Merchant,200.pound.*Edward Barkely* Mercer,40.pound.*Francis Collins* Grocer,100.pound.*William Widnell* Gentleman,20.pound. *Thomas Kiddie*,30.pound.*Ferdinando Cockayn* Gentleman 60.pound.*Robert Clerke* Haberdaſher 50.pound,*Iohn Benſon* 5 pound *per annum* at 80.pound. Sir *William Glouer* Alderman, 200.pound. *Georger Cater* Mercer,40.pound. Sir *Richard Goddard* Knight Alderman,200.pound. Ladie *VVebbe*.300. pound. *Elizabeth Fletton*.66. pound.*Iohn Straban* Gentleman,30.pound. *Iohn Burnel* Gentleman,70. pound. Sir *Richard Iones* Alderman,23.pound. Sir *Robert Lee* Alderman, 42.pound. Theſe ſummes put together will make

From *ann.*1597 to *ann.*1605.

5438. pound. 3438.l. or thereabout: beſide other ſmaller ſums vnder 20.pound, and ſome greater: which may 2000. pound. be ſet wel at 2000.l.more: for the book, which I followed, was worne and conſumed, the one halfe of it, ſo that I could but here and there note a ſumme.

I find alſo giuen to poore Scholars of the two Vniuerſities, within this time theſe ſummes. *Richard Gowrney* Alderman 5.pound *per annum*. Which may bee valued at 80.pound. *Iaſper Lamberd* 10. pound. *Phillip Grimes* Haberdaſher, 40.pound. *Thomas VVood* Peuterer 10.pound. *Elizabeth Scot*, 40.pound. *Catharine Garway*, 20.pound. *Robert Dauie* Alderman, 20.pound. *VVilliam Hewet* Clothworker gaue 110.pound. *Henry Eyre* Skinner, 10.pound. *VVilliam Maſham* Eſquire 20.pound *VVilliam Offley* Merchant-tailor, 40. pound. *Thomas VVebbe* Haberdaſher, 26. l. *William Howland* Haberdaſher, 40.pound. *Lancelot Thomſon* Draper, 20.pound. *Cicelie Hawes*, 20.pound. *William Nelſon* Grocer, to 12.poore Scholars in Cambridge and Oxford, 200.pound, to bee paid yeerely 20.pound, to each 33.ſhillings 4.pence. *George Catcher* Salter 50. pound. *Alice Barneham* 20. pound. The ſumme of theſe gifts is about 750.pound, beſide other ſmaller ſummes, which will make it vp 800. 920.pound. pound at the leaſt; and an 120.pound at the leſt giuen to poore maides mariages within the ſaid time. Theſe gifts alſo I find beſtowed vpon the Priſons about London from *anno* 1596. to 1606. *William Blunt* Gentleman gaue 66.pound. *Richard Warren* Eſquire 80.pound. *Phillip Grimes* Haberdaſher 36.pound. *Gregorie Smith* Merchant-tailor 100.pound. *Iohn White* Gentleman 40.pound. *Margerie Search* 20.pound. *Richard Barne* Mercer 60.pound. *Benedict Barneham* Alderman 50.pound. *Elizabeth Scot* 40.pound. *William Hewet* 45.pound. *Margerie Simcotes* 200.pound. Sir *William Cecill* 23. pound. *Bernardo Corſine* 120 pound. *Leonard Smith* Fiſhmonger 38. *Bernard Grime* 50.pound. *Iohn Robinſon* Merchant 20.pound. *Launcelot Thomſon* Draper 30.pound. *Allen Elwin* Leatherſeller 50. pound. *Wilfride Gynn* Haberdaſher 20.pound. *Iohn Pemberton* Grocer 20.pound. *Iane Allington* 20 pound.

Thomas Warren twenty eight pound. *William Nelſon* Grocer 33.pound. Sir *Iohn Hart* Alderman 30. 2300.pound. pound. *George Harriſon* Merchant-tailor, 26.pound. *Elizabeth Fletton* 66.pound. *Iohn Leeſe* Clerke, 50. pound: theſe laſt recited ſummes make about 1300. pound, beſide a 1000. pound in particular ſummes vnder 20.pound, as neere as I could geſſe at them, by thoſe which I found coniecturing at the reſt, which were defaced: but I am ſure I ſpeake within my bounds.

There haue beene further giuen from *An.*1606. to *An.*1613. vnto the Hoſpitals about London, namely Chriſts Hoſpitall, S.Bartholmew, S.Thomas, Bridewell, diuerſe charitable legacies, as *Bartholmew Barnes* gaue ten pound *per annum*, and thirty pound in money. *Robert Chamberlane* gaue 140. pound. *Matthew Hammond* Draper, 50. pound. Sir *Iames Deane*. 130. pound. *Richard Staper* clothworker 50.pound. *Richard Handbury* Eſquire 86.pound. *Iohn Skeet* Draper 300.pound. *William Walthal* Alderman 200.pound. *William Maskall* Mercer 160.pound. Sir *Steuen Slanie* 120.pound. Lady *Spencer* 70. pound. *Rich. Farrington* Alderman. 66.pound 13. ſhillings foure pence. Sir *Humfrey Wilde* Alderman 100. pound. *Andrew Banning* 100. pound. Sir *William Rumney* 65. pound. *Randall Manning Skinner* 50.pound. *Iohn York* Brewer 55. pound. Sir *Henry Roe* Alderman 100. pound. *Iohn Norton* Stationer 50.pound. *Iohn Allen Fiſhmonger* 180.pound. Ladie *Glouer* 80.pound. The ſumme of theſe particulars maketh 2238.pound or thereabout counting the annuity of 10. pound *per annum*, at 150.l.after 15.years purchaſe, beſide other leſſe ſums, as of 5.pound. 10. pound. 15. pound. 20. pound. 30.pound. 40.pound, which were giuen by diuers, whoſe particular names and gifts, it 4458.pound. were too long to rehearſe, will make about 2220.in *toto*.4458.

There hath beene giuen within this time to the priſons about London, as followeth: by ſir *William Stone* 50.pound. *Iohn Baker of* London 100.pound: *Matthew Hammond* Draper. 120. pound. Sir *Mihil Stanhope* 103. pound: Sir *Iames Deane* 70. l.: *Richard Handbury* 130.l. by *William Walthal* Alderman. 135.pound. Sir *Stephen Slanie*. 100.pound: *Humfrey Corbet* 100. pound. *Iohn Frencham* Cutler. 60.pound. Baron *Sotherton* 60. pound. *Edmund Harneſt* Bruer. 120.pound.

Randall Manning Skinner. 40. pound. *Iohn Trion* Merchant-ſtanger 118. pound. *Thomas Fiſher* 120.pound: The Lady *Barbara Stone* 100.pound. The ſumme alſo hereof may ariſe to 1611. or thereabout, beſide other ſmaller ſummes vnder fifty pound, which came to a 1440. or thereabout which 3051.pound. both together make 3051.pound or thereabout.

Likewiſe to poore ſchollars there hath beene giuen within this time by *Iames Stoddard* to Braſen noſe in Oxford fiue pound *per annum*, and to Queenes in Cambridge fiue pound *per annum*. *William Walthall* Alderman to poore ſchollars in Cambridge nine pound *per annum*. Roger *Owfield* gaue to both Vniuerſities an hundred pound. *Andrew Banning* 5.l. *per annum* to Cambridge, *Randall Manning* 8. pound *per annum* to Chriſts and Emanuell in Cambridge: which ſummes reducing the annuities of 32. pound *per annum* to a proportionable rate after the vſuall purchaſe make 550. pound beſide 160. 710.pound. pound giuen in ſmaller ſummes, within this time ſince *anno*. 1606. which make in all 710.pound.

More giuen to poore maids marriages by *Iane Baker*, one hundred pound, and other ſmaller gifts 205 pound. by diuers, making the ſumme of one hundred and fiue pound as appeareth in the booke of particulars which I followed in the whole 205.pound. Beſide, there hath beene giuen more to the Hoſpitalls: by *Ralph Newberrie* a Stationer, a certaine ſtocke of bookes and certaine priuiledges of Printing to bee Not valued. ſold to the vſe of Chriſts Hoſpitall and Bridewell. Sir *Robert Hampſon* Alderman gaue one hundred and thirty pound in money, and the reuerſion of two tenements: *William Walthall* beſide his former gifts,gaue to Chriſts Hoſpitall tenne pound *per annum*, and fiue hundred pound to the company of Mercers to be lent vnto yong men.

Roger How gaue fifteene pound to certaine priſons, and if his ſecond daughter died, 800. pounds to purchaſe lands, one moytie to go to the Hoſpitalls, the other to the reliefe of the priſons. *Iohn Pountis* gaue to the priſons eighteene pound,and two ſhillings euery weeke in bread to priſoners in the hole in the Counter in the poultrie: *Iohn Porter* gaue the reſidue of all his goods not valued,his debts paid,and funeral diſcharged,to be diſtributed to the poore at his executors diſcretion.

In this ſummary catalogue,which I gathered out of thoſe collections which came to my hand, I neither ſet downe the ſmaller ſummes,nor yet the yeare,nor the particular places,as of hoſpitals or priſons,for breuity ſake: the particular ſummes of thoſe charitable legacies from *anno* 58. to 67. will make 3100,pound or thereabout:from *anno* 1575. to 1596.about 11608.l,from *anno*.1596. to 1606. the ſumme will be about 8658.l.or thereabouts.From *anno* 1606.to 1613.the ſumme will be 9300.l. all which ſummes will make 32550.l.or thereabout,for the ſpace of forty yeares ſince *anno*.60.for the account of eight yeares is wanting,which I could not get from *anno*.1567.to *anno*.1575.which according to the proportion for the reſt being ſupplied, would make vp the ſumme of 40000. pound or thereabout.

So then within the ſpace of three ſcore yeeres,we finde to haue been giuen in the Citie of London, and by the Citizens and inhabitants thereof in money, about 335000.pound: in annuities and perpetuities about 16000.pound: which being valued at fifteene yeeres purchaſe, will ariſe to 240000. pound,or thereabout: which ſummes put together, will make about 575000.pound: whereunto if the former ſumme of particulars of 40000.pound be added,there will ariſe the ſumme of 615000. pound; which together with the bountifull gifts in both Vniuerſities in Cambridge and Oxford,put together will make 180000.pound, or thereabout,and the encreaſe of their yeerely rent corne, at 12000 pound *per annum*,valued at 180000.pound more,will not want much of a million: But if all other gifts which came not to my knowledge were added,the ſumme will farre exceed a million. In which ſumme I comprehend not the yeerely collection of 30000.pound through the pariſhes in this land,mentioned before pag.1220. Now whereas it will be ſaid,that to make vp this great ſumme,I make mention of ſome mens gifts twice,as ſome gifts of the Citizens are reckoned among the charitable workes of London,and of the Vniuerſities: I anſwere,that this is not found in many,nor the ſame the greateſt gifts,and in liew thereof,ſome great gifts are not ſummed vp, which are rehearſed before the particular catalogue, as that of Miſtreſſe *Owen* which commeth to 2302.pound: and beſide ſome Hoſpitals and free Schooles, are ſpoken of and not valued at any certaine ſumme. Further,whereas I haue in this catalogue ſet downe the ſummes throughout, adding together ſtill the leſſe,that the value of them may appeare: I doe not take vpon me exactly to ſet them downe, for I conſidered I had no Auditors account in hand: it is ſufficient for my purpoſe though the ſummes ſometime be ſhort,ſometime ouer,as they are caſt: yet it is ſufficient to our purpoſe,if ſometimes I doe but roue at the ſumme, though I hit it not to a pound, or a ſhilling: Howſoeuer I truſt I haue made it good, that more charitable workes haue been done in theſe 60.yeeres of the Goſpell, then in the like time of Poperie: I thinke they cannot ſhew in any age, within 60.yeeres ſpace, almoſt a million to haue been beſtowed in workes of charitie in theſe three places of London, Cambridge and Oxford giuen in inſtance,ſo many Hoſpitals built,more then fourtie, free Schooles aboue twentie,and more then tenne Colledges and Churches. And thus is the ſlandrous obiection of the Papiſts anſwered, that crie out vntruly that Proteſtants doe no good workes but are enemies vnto them.

The charitable workes of London exceede 600000.pound within three ſcore yeeres ſpace: and together with the like in Cãbridge & Oxford,they will make well nie a million.

The reader muſt not looke for an exact account in the caſting vp of the ſummes, for the author profeſſeth not to be an Auditor.

Aboue three ſcore Hoſpitals and free Schooles built in three ſcore yeeres by the citizens of London.

Many charitable workes haue been done in other Cities and places of this land in the times of the Goſpell,as in Yorke, Norwich, and elſewhere, whereof I had not particular notice: but it may be when ſufficient intelligence ſhall be had of thoſe things now omitted, that remembrance may be made afterward.

So then to conclude at this time: theſe and many other ſuch charitable workes performed chiefly in London and in both Vniuerſities, doe gliſter as pearles, and the workers thereof,doe ſhine as ſtarres amongſt vs: their religious acts are as the pomegranates in *Aarons* prieſtly garment, and themſelues as the tinkling bels hanging thereon, doe ſound abroad the praiſes of the Goſpell. Thoſe godly benefactors, whom I for want of knowledge haue not remembred, are before God regiſtred: and they which are not here mentioned in the lines of this leafe,their names are written in the booke of life. And this I truſt may ſerue for a full and ſufficient anſwere to the Rhemiſts vniuſt accuſation,that we condemne good workes: though we abound not in fruite,as we ſhould, yet (God be thanked) we are not fruitleſſe: and ſo I conclude with that ſaying of *Hierome*: *Veneratio Dei non proficit ad ſalutem,niſi præcepta creatoris impleueris*: The veneration of God doth not profit,where the obſeruation of his precepts doth not preuaile: *Fabiola tom*.4. And here an end of this Catalogue.

[illegible] the whole 205. pound. Besides there hath beene giuen more to the Hospitalls by [illegible] Stationer, a certaine stocke of bookes and certaine priuiledges of Printing to bee [illegible] Christs Hospitall and Bridewell. Sir *Robert Hampson* Alderman gaue one hundred [illegible] pound in money, and the [illegible] of two tenements: *William Walthall*, beside his former gifts,

TETRASTYLON PAPISMI:

That is,

THE FOVRE PRINCIPALL PILLARS OF PAPISTRIE: THE FIRST

CONTAINING THEIR RAILINGS, SLAVNDERS, FORGEries,
vntruthes: the ſecond their blaſphemies, flat contradictions to Scripture, hereſies,
abſurdities: the third their looſe arguments, weake ſolutions, ſubtill diſtinctions: the
fourth and laſt the repugnant opinions of new Papiſts with the old: of the new
one with another; of the ſame writers with themſelues:
yea, of Popiſh Religion with and
in it ſelfe.

COLLECTED AS A NECESSARIE SVPPLEMENT
OR FIT APPERTINANCE TO THE AVTHORS
former worke, intituled SYNOPSIS PAPISMI: To the glory of God, for the diſſwading
of light minded men from truſting to the ſandie foundation of poperie, and to exhort
good Chriſtians ſtedfaſtly to hold the rockie foundation of faith in the
Goſpell: Reuiewed againe by the former Author, and
inlarged throughout, and the fourth
time publiſhed.

EPIST. IVD. VER. 9. 10.

Michael the Archangel, when he ſtroue againſt the diuell, did not blame him with curſed ſpeaking, but ſaid, the Lord rebuke thee. But theſe ſpeake euill of thoſe things they know not, and whatſoeuer things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelues.

Iſtæ machinæ hæreticorum ſunt, vt conuicti de perfidia ad maledicta ſe conferant: *This is the practiſe of heretikes, that when they are of treacherie conuicted they betake themſelues to railing.* Hieron. apol. 3. cont. Ruffin.

AT LONDON,
Imprinted by FELIX KYNGSTON for THOMAS MAN, dwelling
in Pater noſter row, at the ſigne of the Talbot. 1613.

TO THE RIGHT HONORABLE SIR THOMAS EGERTON KNIGHT, LORD ELLESMERE, LORD CHANCELLOR of England, and of his Maieſties moſt honourable priuie

Counſell, Grace and peace.

RIght Honourable, and my very good Lord, if I ſhould forget your Honours bountifull liberalitie, and extraordinarie fauour, which I receiued at your Lordſhips hand in my firſt preferment, I might iuſtly both of your Honour bee thought vnworthy of that which was beſtowed, and of all men worthily condemned of great ingratitude: for thus it pleaſed the Lord to mooue your Honours heart towards mee, that I being both vnknowne vnto your honourable Lordſhip, and wanting the mediation of friends, and hauing no other meane, but my ſimple labours preſented to your Honour to ſpeake for me, was notwithſtanding remembred, and in my abſence a conuenient preferment for me reſerued: and not long after, a place of better worth falling void, I was of your Honour moſt tenderly reſpected, and before many other petitioners in that ſute preferred: Wherein as I acknowledge Gods mercifull prouidence, as he well ſaith, *Quicquid hic fauoris captas, ſi ad Deum non retuleris, ipſi furaris:* So I hold my ſelfe infinitely bound vnto your Honour as an eſpeciall meane effecting Gods gracious purpoſe towards me: as another well warneth me, *Quid tam contra officium, quàm non reddere, quod acceperis:* Nothing is ſo much againſt duty, as what thou haſt receiued, not to render thankfully, &c. And indeed your Honours fauour hath abounded toward me: I haue ſerued other men without reward, your Honour hath rewarded me without ſeruice: I haue ſought ſome mens fauour and not found it, yours I haue found, and (in a manner) not ſought it: to ſome I haue been long knowne, and ſeldome remembred; your Honor hath remembred me before I was knowne: and in one word, other haue often promiſed, but your Honor hath performed: ſo that I may here truly ſay, as one in the like caſe: *Alij ſerò præſtant, quod pollicentur, tu præſtas prius, quàm polliceris:* Other men doe ſlowly performe what they haſtily promiſe, but your Honour hath firſt performed before you promiſed.

Bernard. in Cantic. ſer. 13.

Ambr. lib. offic. 1. cap. 13.

Wherefore, while I conſidered with my ſelfe how infinitely I was bound to your Honour, I haue indeuoured in ſome meaſure to teſtifie my thankefulneſſe for the ſame, for ingratitude is counted an inhumane thing, of all men iuſtly condemned, and by humane lawes ſharpely cenſured. [a] *Seuerus* the Emperour made a law, *That a father was not bound to nouriſh or keepe an vngratefull child:* [b] *the ſonne, that was manumitted or ſet at liberty, might for his ingratitude be brought into ſubiection againe to his father:* [c] the mother might reuoke the gift, which ſhe had made to her vnthankfull ſonne: [d] ſo might alſo the maſter doe to his vngratefull ſeruant: And by as good right might your Honour reſume into your hands, that which you haue conferred, and call backe that which you haue granted, if I ſhould behaue my ſelfe either as an vnthankfull ſeruant to his maſter, or an vndutifull ſcholler to his honourable Patrone.

[a] Cod. lib. 5. tit. 25. l. 4.
[b] Valenſ. Cod. lib. 8. tit. 50. leg. 1.
[c] Conſtantin. lib. 8. tit. 56. l. 7.
[d] Philipp. ibid. leg. 1.

I haue then (may it pleaſe your Honor) ſome while abſented and withdrawne my ſelfe from your honourable preſence, not as forgetfull of the benefit receiued, which I ſhall remember while I liue, but not preſuming to appeare emptie handed before you; I meane not city gifts or courtly rewards, which your Honor is as free from, as euer any was in that

Lib.17.

honorable place: they that doe buy their places doe commonly ſell; for as *Piſo* in *Tacitus* truly ſaith, *Quod flagitio quæſitum, nemo vnquam bonis artibus exercuit*: That place which is vnhoneſtly obtained, is neuer honeſtly executed: but as your Lordſhip hath been honorably to this place aduanced, ſo haue you by Gods grace moſt vertuouſly hitherto the ſame vſed.

Sophronio.

I do therefore here preſent to your Honor, as a token of my thankfulneſſe, and a pledge of further dutie, this preſent treatiſe; not worthie your Honors acceptation, but ſuch as I preſently had, now this fourth time publiſhed, and in many places enlarged, and now againe to your Honor exhibited: and ſo I ſay with *Ierome*: *Tibi, & quæ poſſum, debeo, & quæ non poſſum, malui te vires potius meas, quam voluntatem quærere*: I do owe vnto your Honor both what I preſently can, and what I cannot, but hereafter may, &c. I had rather power ſhould be wanting in me then will. It is now ſixteene yeeres ſince I receiued my firſt preferment at your Honors hand: which although I now retaine not, being ſomewhile ſince called to another paſtorall charge: yet your fauour is more to be eſteemed, then the value: and the firſt collation, then the preſent poſſeſſion: true thankfulnes is not worne out with time: neither yet ſhould the memorie of the benefit die with the vſe: I ſay then here againe with *Hierome*: *Tibi non breui hac lucubratiuncula ſed tota nocte, immo tota vita vigilabit ſtylus*: My pen ſhall awake and be deuoted to your Honor, not in this ſhort treatiſe onlie, but nights and daies, yea, I ſay more, while I liue,

But leauing further to trouble your Honor with vnneceſſarie matter, I will briefely declare theſe three points: firſt, the contents of this preſent Treatiſe. Secondly, the cauſes that moued me thereunto. Thirdly, why I would haue it paſſe vnder your Honors name:

First of all therefore, as in my former booke I haue gathered together into one ſumme (the Lord by the gracious aſſiſtance of his ſpirit directing mee) the whole doctrine of the Church of Rome, and opinions of Papiſts: in that worke, but plainely and nakedly, offering to the Readers view, the ſubſtance of the controuerſies, and ſtate of the queſtions betweene vs: So further I thought it not amiſſe, to bring to light, and to ſhew as in the face of the Sun, the manifold abſurdities, inconueniences, ſhifts, ſubtilties, blaſphemies, which our aduerſaries in defence of their errors are conſtrained to vſe in oppugning the truth. This haue I accordingly performed, I truſt, in this worke, that the weaknes of their cauſe, the beggery of their Religion, the vanitie of their Councels, and deceit of their heartes might appeare and be made knowne to all the world.

This booke I haue intituled, the PILLARS OF PAPISTRIE: which is built vpon lies and vntruths, faced out with railing, and bitter ſpeech, propped vp with blaſphemies, and patched together with diſſonant and contrary opinions among themſelues. The prooſe of theſe particulars followeth at large diſcourſed in this treatiſe. First, as touching their lying and vntruths, I could haue wiſhed that they had embraced his wiſe counſel, that ſaith: *Aut cauenda ſunt mendacia rectè agendo, aut confitenda pœnitendo, non autem cum abundent infeliciter viuendo, augenda ſunt & docendo, Auguſt. lib.2. de mendac. cap.21.* But they are ſo farre from correcting by repentance, that which they haue offended in practiſe, that they are not only become lie-makers, but lie-maſters not practiſers of this craft, but teachers and defenders, that we may ſay of them, as *Tertullian* of *Pythagoras*: *vt hanc ſententiam extrueret, non turpi modo, ſed temerario mendacio incubuit*, To confirme this ſentence, he relied vpon not onely an vnſeemely, but a raſh lie. Concerning their rayling ſpeech, it is all the Rhetorike they vſe: Such are but young ſchollers and nouices among them, that haue not filed and whetted their tongues to ſmite and wound vs withall. But here I ſay vnto them, as *Auguſtine* did to the heretike *Paſcentius*: *Literæ tuæ nec ad reddenda conuitia me prouocant, nec à reddendis literis me reuocare potuerunt*: So neither ſhall their railing writings prouoke vs likewiſe to paſſe the bonds of modeſtie, and to pay them home in the ſame kind, neither yet cauſe vs to ceaſe from anſwering their follies.

Lib.de anima.

Epiſt.177.

Now as for their blaſphemies, it would offend a chaſt and Christian eare, to heare what horrible and vngodly ſayings do paſſe from them: in the ſecond Pillar of this booke I haue gathered a great heape of them. But as *Auguſtine* ſaith to ſome, who the more readily to deſcrie heretikes, themſelues alſo fell into blaſphemie: *Tolerabilius in ſuis foueis deliteſcerent*

vulpes,

De mendacio. lib.2.cap.9.

vulpes, quam propter illas capiendas in blaſphemiæ foueam caderent venatores: The foxes might more ſafely lurke in their holes, then the huntſmen, to take them, ſhould fall into the pit of blaſphemie, &c. So though we were the foxes, and they the huntſmen, it is no good way for the huntſmen to ſnare themſelues, to intangle the foxes. But wee indeed are the huntſmen, and they the foxes, as it is ſaid, *Take vs theſe foxes, theſe little foxes that deſtroy the vines*, Cantic.2.15. And here againe I ſay with *Tertullian*: *Verecundia magis peridiitur quam probatione*, In ſetting downe their blaſphemous ſpeeches and vngodly ſayings: I am more ſparing for ſhame then want of proofe.

August.in Mat.ſer.11.

Concerning the diſſenſions & diuiſiõs among Papiſts, it is no ſtrange thing as he ſaith: *Omnia vitia erroréſq; mortalium diuiſi ſunt inter ſe & contrarij: apud Idolorum cultores diuiſi ſunt ſpiritus Iunonis & ſpiritus Herculis: Paganus & Iudæus hoſtes ſunt Chriſti, ſed diuiſi inter ſe; Arrianus & Photinianus hæretici, & diuiſi inter ſe; ſic Donatiſtæ ſic Maximinianiſtæ*: Al vices and errors among men are diuided and contrary to themſelues: among the idolatrous Heathen, the ſpirit of *Iuno* and *Hercules* are deuided; the Pagans and Iewes enemies to Chriſt, and yet deuided: the Arrians likewiſe and Photinians, the Donatiſts and Maximinianiſts: and alſo the Scotiſts and Thomiſts among the Papiſts deuided betweene themſelues, yet *Ambo pertinent ad regnum diaboli*, Both doe belong to the raigne or kingdome of the diuell.

Now the reaſons that haue mooued me principally to enterpriſe this buſineſſe were theſe, Firſt, in reſpect of thoſe country men of ours, which haue ſuffered themſelues a long time to be ſeduced and deceiued with falſe opinions, and a vaine ſhew of holines, being as it were made drunke with the whore of Babylons intoxicate cup: that they now at the length ſeeing the nakedneſſe and beggery of popiſh religion, would take heed to themſelues in time, and thinke it enough, yea and too much, to haue ſipped of that poyſoned cup, leſt drinking more deepely thereof, they afterward bee conſtrained to draw out the dregges, and to be partakers of their plagues: of them we ſay with *Auguſtine*, *Licet non timentur vt perdant, non negligendi ſunt tamen, vt pereant*: Though we feare them not to hurt vs, yet they muſt not be neglected and ſuffered to be loſt.

Epiſt.105.

As for their ring-leaders, and ſect-maſters, our counſell alſo to them is, that they would learne at the length to giue place to the truth: *Auguſtine* ſaid of ſome heretikes: *Puto, quod ipſe diabolus, ſi authoritate iudicis, quem ipſe eligerat, toties vinceretur, non eſſet tam impudens, vt in ea cauſa perſiſteret*: I think if the diuel had bin ſo often ouercome before a Iudge of his own chooſing, he would not be ſo impudent as to perſiſt ſtil in an euil cauſe, &c. But our aduerſaries haue ben often vanquiſhed, euen by their owne Iudges, the teſtimonies of ancient writers, and conſent of antiquitie, and yet for all this will not yeeld: well, as one ſaith: *Non oramus vt moriantur inimici, ſed vt corrigantur, ſic mortui erunt inimici, iam enim correcti non amplius erunt inimici*: Wee deſire not, that our enemies were dead, but amended and ſo our enemies ſhould be dead, for being once amended and corrected, they would no longer be our enemies.

Epiſt.167.

There are other alſo of our countrimen, who (though not ſo farre gone as the other, yet) are not ſufficiently grounded in knowledge, or ſettled in iudgement to bee able to diſcerne betweene the truth and error: *Qui breuia non valent intelligere, prolixa non amant legere*: Who can neither vnderſtand briefe matters, nor will abide to reade long: for their ſakes alſo haue I compoſed this treatiſe, neither very long to make vnwilling, nor yet too ſhort to hinder vnderſtanding. But euen as they which haue tender eyes, doe not firſt behold the ſunne, but the fire or the ſtarres, or ſome ſuch like, and then turne them to looke vpon the ſunne: ſo muſt we deale with theſe men, *Gradibus perducendi ad ſumma ſunt*: By degrees they muſt be brought to vnderſtand the higher points. For their cauſe chiefly haue I vndertaken this labour, that they which are not able to conceiue the chiefe matters in queſtion, yet may ſafely take knowledge of the nakednes and poorenes of our aduerſaries cauſe.

Aug.Epiſt.101.

Aug.ſoliloq.cap.14.

Concerning my ſelfe alſo, ſomewhat there was, which in this reſpect induced me to ſet hand to this plough: for as he ſaith, *Vt diſcamus, inuitare nos debet ſuauitas veritatis, vt doceamus, cogere debet neceſſitas charitatis*: As the pleaſantnes of the truth doth entice vs to learne, ſo the bond of charity ſhould vrge vs to teach, &c. And the rather conſidering that now

Auguſt.ad Dulcit.qu.4.

is

Cap.18. is the time or not farre off, wherein the fall of Babylon is to bee expected and looked for, according to the propheſie in the Reuelation: Euery man that beareth hatred to the ſcarlet and blood-thirſtie whore, ought to ſhew his readineſſe in defacing and pulling downe the kingdome of Antichriſt. As Chriſtian Kings and Princes then by their ſacred authoritie haue begun for their part to lay Babylon waſte, ſo is it our part to diſcouer her nakedneſſe: they are the Lords Captaines to ſlay the enemie, wee his watchmen to deſcrie the enemies comming: they with battell canons, and engines, doe batter the walles, we come
2.Sam.17.23. with ropes of argument and perſwaſion to pull downe the towers: they fight with *Sauls* ſword, and put on his kingly armour, we muſt aſſault *Goliah* with *Dauids* ſling and ſtones
Apoc.17.16. out of the brooke. The text ſaith, *They ſhall make the whore deſolate and naked, eate her fleſh, and conſume her with fire.* It is our part to ſtrip her, and make her naked, and ſhew her filthineſſe: by the word of God to deſcrie their corruptions: Then commeth the Chriſtian Magiſtrate, and eateth her fleſh, and burneth it with fire, that is, draweth out the ſword of iuſtice after them. Now in the laſt place vnto your Honor I briefly direct my ſpeech, vnto whom I doe conſecrate, and deuote theſe labours of mine, as a ſigne of my thankfulneſſe, and a profeſſion of further dutie to your Honour: as alſo vnto one, who himſelfe is able to iudge of theſe matters: neither is it the leaſt part of your Honors ſtudie and care to be throughly acquainted with the controuerſies of religion: as it is moſt meete honourable perſonages ſhould be. *Themiſtocles* (as *Auguſtine* reporteth it) did not care, that hee was counted ſomewhat rude, becauſe he could not ſing to the pipe at feaſts: *Interrogatus, quid ſciret, reſpondit, rem publicam ex parua magnam facere*: It was enough for him to know how to enlarge the Commonwealth, of a little one to make a greater. So may I ſay, it belongeth chiefly to Chriſtian Magiſtrates, *Scire Religionem ex parua magnam facere*, To know how to enlarge and propagate Religion, and to cauſe the Goſpell to flouriſh.

The Lord hath aduanced you to this ſeate of honour: for promotion (as the Pſalmiſt
Pſalm.75.6.7. ſaith) neither commeth from the Eaſt, nor from the Weſt: but it is the Lord that ſetteth vp one, and pulleth downe another. The chiefe husbandman hath planted you as an hedge to keepe his vineyard: your Honor now is in place to profit the Church of God greatly, as (praiſed be God) you doe in aduancing of learning, in helping to furniſh the Lords harueſt with plenty of laborers, in encouraging the workemen of Gods houſe, whoſe hands do hang downe, and their knees waxe feeble. There are many in this land, who would gladly bee ſet on worke, and cannot, whoſe outward wants doe ſlake their inward deſire: for that old ſaying is moſt true, οὐδὲν πενίας βαρύτερον ἐστὶ φορτίον: there is no ſuch heauie clogge, as pouertie is: And the Poet ſpake by good experience:

Haud facilè emergunt quorum virtutibus obſtat
Res anguſta domi.

You (Right Honourable) with the reſt, as one well ſaith: *Pugnatis contra viſibiles inimicos, nos pro vobis contra inuiſibiles*: Your Honours by ſage counſell and aduice, fight againſt our viſible enemies, but we fight for you by our ſtudy and prayers againſt the ſpiritual and inuiſible. The Lord hath now made your Honour a captaine to leade his ſouldiers into battel, and to ſet them in aray: and thanks be vnto God, vnto whoſe praiſe be it ſpoken, the ſouldiers of this ſpiritual warfare, neuer receiued better encouragemēt, to fight the Lords battels, then ſince your Honor had the leading of the field, and the diſtributing of the eccleſiaſticall preferments (the ſincere and indifferent beſtowing whereof, not in giuing to him that hath, which is the rule of the world; nor in giuing for that which a man hath, which is the rule of darkeneſſe, but in giuing freely to him that hath not, which is according to the rule of God) ſhall neuer bee forgotten in this land to the glorie of God, and
August.de temp.ſer.217. your endleſſe comfort. *Auguſtine* writeth well vpon thoſe words, Prou. 31.19. *She putteth*
* or diſtaffe. *her hands to the * wherne, and her hands handle the ſpindle*: *Opus tuum in fuſo ſit, non in colo, in colo enim eſt, quod facturus es, in fuſo, quod feciſti*: Let thy worke bee in the ſpindle, not in the diſtaffe: that is, in the diſtaffe, which thou maiſt doe hereafter, that is in the ſpindle which thou haſt already done. So when God beſtoweth vpon a man, honour, riches, authoritie: *Omnia iſta in colo ſunt, tranſeant ad fuſum*, Theſe things are yet vpon the diſtaffe, let them be ſpunne out, and turned vpon the ſpindle. But your worke, Right Honourable, as we haue all good experience is already in *Fuſo*, not in *Colo*: and we doubt not but that vnto your

good beginnings, you will adde alſo good proceedings: and the Lord both vnto your good proceeding, and vertuous beginning, ſhall giue an happie end. *In te nunc ſunt vniuerſorum ora & oculos conuerſos, & ad ſpectandum vita tua totam conſediſſe Angliam*: All mens eies are vpon your Honor, and haue as it were ſetled themſelues to behold your doings: God grant (and we truſt, as wee haue alreadie ſeene) that all things ſhall be anſwerable to their expectation. Laſtlie, the Lord proſper your godly enterpriſes, and giue a bleſſing to your holy Counſels, euen the bleſſing of *Caleb*: That as *Caleb* droue the Anakims great giants by ſtrong hand out of Hebron, ſo at the length, by your prudent and godly counſell, with the aſſiſtance of the reſt of the honourable Lords of the Counſell and Nobilitie, vnder the leading of our happie *Ieſus*, and gracious Soueraigne, the Romiſh Anakims, traiterous Ieſuites and Seminaries, with other rebellious and hollow harted Canaanites, may be weeded out of the Lords field in England: that you with faithfull *Caleb* and *Ieſus*, may alſo haue an euerlaſting inheritance, in the heauenlie Canaan, through the onely merits of Ieſus Chriſt: to whom bee praiſe for euer.

And thus I humbly take my leaue of your Honor:
this preſent Octob. 1613.

Tui honoris ſtudioſiſſimus.

ANDREAS WILLET.

THE PREFACE TO THE CHRISTIAN READER.

Iob 1.

IT is the common and vſuall practiſe of wrangling and cauilling ſpirits, that to preuent other mens accuſations, they will themſelues firſt begin to accuſe and challenge others of the ſame crimes, which they are guilty of: Thus Satan the accuſer of the brethren, ſometime dealt with Iob, *ſaying vnto God, that if he would but ſtretch forth his hand a little, and touch all hee had, hee would not ſpare to blaſpheme God to his face, whereas nothing is more common with that old Serpent, then to curſe and blaſpheme God. Thus our aduerſaries of the Popiſh religion (which indeed is no religion, but meere ſuperſtition) haue ſubtilly ſought to vndermine vs, crying out againſt vs, that wee are lyars, Idolaters, blaſphemers, and ſuch like, which are titles and epithites fitter and more proper to themſelues. They charge vs with railing:* Harding Confut. apol. cap. 16.diuiſ.2. *with lying:* Defenſ.apol.pa.597. *with corrupting and altering of Scripture:* Rhemiſt.2.Cor.2.ſect.8. *with fables:* Rhem.1.Tim.1.ſect.4. *with execrations and blaſphemies:* Iud.3. *with hereſies,* Bellar. de notis eccleſ.lib.4.cap.9. *They obiect againſt vs the weakeneſſe of our proofes, and arguments:* Harding def.apol.p.625. *often innouating and changing of religion:* Rhemiſt.2.Cor.2.8. *Diuiſions and diſſenſions among our ſelues:* Harding def.apol.p.239. *Yea that we may ſee how true their other accuſations are, they are not aſhamed to charge vs with Idolatrie, & worſhipping of Idols,* Rhemiſt.1.Cor.10.ſect.9. *Wherefore that it may appeare to the world, how vniuſtly they haue accuſed vs, and how ſubtilly they would vnburthen and exonerate themſelues of thoſe crimes which are theirs and not ours, to this end I haue vndertaken this labour in this treatiſe, to detect and bewray their guiltineſſe in this behalfe, that we may be purged from their ſlanders, and our cauſe iuſtified, and that the ſhame and blame may fall vpon them that haue deſerued it.*

As for vs, we raile not, neither vſe reuiling ſpeech, yet ſometime we tell them roundly their owne, and this may be done without railing: vnleſſe they will ſay Chriſt railed, when he told the Iewes, that they had made his fathers houſe a den of theeues. But their railing, and venemous darts, which they ſhoot at vs, are notoriouſly knowne and cannot bee hid. It is the grace of Popiſh writers both old and new, to ſtuffe their bookes full with curſing and railing: Stapleton *that blacke mouthed Sophiſter of Louaine, did not long ſince ſet forth a booke againſt D.* Whitakers, *wherein beſide the badneſſe of his cauſe, he hath diſgraced his profeſſion, with bitter & filthy tearmes, calling that learned and godly man,* Ruſticum, fatuum, aſinum, aſininum profeſſorem, morionem, ſtolidum: *Foole, clowne, aſſe, dolt: yea, he is ſo impudent, that he ſpareth not to reuile the dead, moſt ſhamefully calling* Caluin, *that worthy miniſter of the Goſpell,* Egregium nebulonem, *a notable knaue: I thinke* Stapletones *owne friends and patrons here in England, will bluſh and bee aſhamed of him, when they find ſuch ſtuffe in his booke: And here I may ſay to M.* Stapleton, *as* Hierome *vnto* Heluidius, Arbitror te veritate ſuperatum, ad maledicta conuerti: *I thinke you being ouercome of the truth, doe fall to rayling. And he ſaith further,* Solent hoc mulierculæ facere, quæ victoribus Dominis malè optant in angulis: *Much after the guiſe of ſeely women, that raile of their maſters in corners, when they haue beaten them. So plaieth M.* Stapleton, *that being beaten downe with euidence of truth, he falleth to rayling in the melancholy corners of his ſtudie.*

Lib.1.cap.1. ſect.8.

Hier. cont. Heluid.

Neither doth he thus take on in his mood, as caried away with ſome intemperate heat, but being in his wits (if in his right wits) and well aduiſed, and of purpoſe he falleth into this raging veine: giuing M. Whitakers *warning thereof aforehand,* Age Whitakere, & ad patientiā te compone: *willing him to take patiently, what he ſaith. Indeed M.* Stapleton *your counſell is good, for ſhoote out your venemous darts as long as ye will, we care not, we haue a fenſe for them, and a buckler to latch them, as* Auguſtine *ſaith very well:* Quæſo mi frater, quaſi has diaboli ſagittas, ad petram, quæ eſt Chriſtus, allidens, ſume ſcutum fidei: *I giue thee counſell (my brother) to rebound theſe arrowes of Satan vpon the rocke, which is Chriſt, taking the ſhield of faith: And ſuch patience is in this caſe neceſſarie as then for M.* Whitakers, *ſo now for the reſt of vs Proteſtants that are liuing, as the ſame father ſpeaketh of elſewhere:* Quemadmodum parentes à filijs vel pueris, vel phreneticis multa patiuntur donec infantia, vel ægritudo tranſeat, ita Chriſtianus ab impijs tanquam phre-

Admonit. ad Whitak.

De ſalutar. docum. cap.12.

De ſer. in monte cap.34.

neticis multa pati debet : *Like as parents doe ſuffer many things at their ſonnes hands, while they are children or phrenticke till their childiſhneſſe or phrenſie be paſt, &c. thus Chriſtians muſt patiently beare many things of the wicked, as of men taken with phrenſie. Such intemperate and railing ſpeeches of Papiſts, we attribute either to their childiſh ignorance or phrenticke malitiouſneſſe.*

Concerning the other accuſations of hereſie, blaſphemie, lying, corruption of Scriptures, and ſuch other, it ſhall appeare I truſt, in this diſcourſe, that they are the men, and none other, that are faultie herein. As for fables, they doe vs great wrong to caſt them vpon vs: their owne legend of lies and infinite fabulous ſtories, doe plainely tell vs, that poperie is fuller of fables, then the hereſies of the Valentinians or the Maniches. Their other charge concerning innouation and diſſention is returned vpon themſelues: for who knoweth not, that the Ieſuites of theſe daies, haue innouated and changed in the moſt points, the old popiſh profeſſion, and haue caſt it into a new mould, and brought in a new forme of Pope-catholike doctrine: But we in ſubſtance retaine the ſame religion, which at the firſt reuiuing of the Goſpell was maintained 50. *yeeres agoe by the Proteſtants. As for diſſentions in fundamentall points and articles concerning faith, wee haue none. In other matters, there haue bin ſome contentions among vs, more we grant then needed, and more hotly purſued of ſome then was requiſite: yet they are neither in weight ſo great, nor in number ſo many, nor ſo egerly proſecuted, as diſſentions among Papiſts haue been: for* an. 1509. *we reade that the Franciſcane Friers purſued the poore Dominicks to death: and the contention began about the conception of the Virgin* Marie: Fox p. 802. *Such rigour and fiercenes hath not yet been ſeene among Proteſtants, neither (I truſt) euer ſhall.*

But in ſaying that Proteſtants are Idolaters, they make too leaud a lie: for it is well knowne vnto them, that we haue no images or Idols of braſſe, wood, ſtone, ſiluer at all in our Churches, as they haue, nor any pictures, carued, painted or grauen, ſet vp to be worſhipped. If two men ſhould bee ſet before vs: the one lifteth vp his eies to heauen, and calleth vpon the name of God, hauing no ſimilitude or reſemblance before him, the other praieth before a ſtocke or ſtone Image: is any man ſo ſenſeleſſe, as to ſay the other is an Idolater rather then this? But thus blind and ſottiſh are the Papiſts in their iudgements. Take heed ye Engliſh pope-catholikes, doe you not ſee, how your ghoſtly fathers goe about to make fooles of you? Now then, to the intent our aduerſaries ſlanderous mouthes ſhould bee ſtopped, and their falſehood deſcried, I haue giuen a ſeuerall taſte in this worke, in euery kind of their fraudulent dealing with vs, and of their vnſeemely behauiour, and vngodly ſhifts, which they vſe in oppugning of the truth, and defence of their bad cauſe. The whole booke I haue deuided into 4. *parts, ſhewing the foure principall pillars of Papiſtrie, and euery pillar containeth diuers parts beſide, as it is ſet forth in the title of this booke: the third edition of this booke was herein enlarged more then the two former; euery where I added more particulars, for the proofe of the argument handled, but eſpecially in the* 3. *part of the firſt pillar, where I at large examined the decrees fathered vpon the Biſhop martyrs of Rome, and ſhewed them to be forged: likewiſe in the third part of the* 2. *pillar, where our aduerſaries charge vs with twentie ſeuerall hereſies: I out of their owne Canons confirmed thoſe doctrines, which they call hereſies: and beſtowed vpon them twentie hereſies more, that is fortie in all: alſo in the third part of the* 3. *pillar, I did out of their owne Canons ouerthrow their ſubtill ſophiſticall diſtinctions, and in the* 4. *pillar throughout, I added* 200. *contradictions more at the leaſt, but eſpecially I laid open the diſſonance and diſagreement of their owne Canons and conſtitutions. This I performed in the third edition: and in the fourth this Reader ſhal find diuerſe additions thoughout, with an anſwer to certaine obiections of a popiſh Cauiller here and there inſerted in the margen. I truſt, throughout this treatiſe, that our aduerſaries ſhall not iuſtly challenge me for dealing vntruly or deceitfully with them, ſeeing I haue ſet downe their ſayings and opinions, as I find them, quoting the places, and citing the authors whence I haue them (ſo that I doubt not to ſay with* Auguſtine: Ego omnia, quòd bona fide coram Deo dixerim, ſine vllo ſtudio contentionis, ſine aliqua dubitatione veritatis, ſine aliquo præiudicio diligentioris tractatus expoſui : *I truſt I may ſay, with a good conſcience before God, that I haue ſet downe all things without deſire of contention, or doubting of the truth, and without preiudicing other mens more exact labours herein. If ſometime I ſhall ſeeme to ſpeake ſomewhat roundly or ſharply, I hope the diſcreet reader will iudge it to be done, not without cauſe, and to ſay, as that good father in like caſe:* Noui fratrem meum, ſi quid in diſputatione pro fide ſua dixit feruentiùs, non illa contumacia, ſed fiducia dicenda eſt: *I know if our brother be ſometime feruent and hot, in the defence of faith, that it proceedeth not of contumacie, but his full reſolution in the truth.*

Lib. 2. de Gen. cap. 29.

Auguſt. ep. 147.

Concerning our aduerſaries, I would haue them thinke, that I haue vndertaken theſe labours for their good, if they could ſo conſtrue it, that ſeeing now the nakedneſſe of their cauſe, they may at the *length be better aduiſed: We haue not caſt off all loue and care of our enemies. We ſay of them, as* Epiſt. 106. Auguſtine *did ſometime of* Pelagius *the heretike:* Nos non ſolum diligimus, ſed dileximus eos, ſed aliter nunc diligimus, aliter aliquando dileximus, tunc, quia nobis rectæ fidei videbantur, nunc vt ab errore liberentur: *We both loue them now, and loued them before, but otherwiſe now then before; then we loued them, becauſe we thought they were of a right faith: but now we loue them, to the end they might be deliuered from error. Now vnto my brethren of the ſame faith and religion, thus much I ſay, that whatſoeuer blaſphemies, hereſies, abſurdities, they reade here to be affirmed and maintained by Papiſts, they would take no offence thereby, nor ſeeme to ſtumble thereat:* Aug. tract. in Iohn 6. Sed facite inde quod fecit Dominus, cum illi obtulerunt amarum potum, guſtauit, & reſpuit, ſic vos audite & abijcite: *But doe ye as Chriſt did, when they offered him vineger to drink, he taſted and refuſed it; ſo giue you the hearing and reading of theſe things, but in iudgement caſt them away, and reiect them.*

Thus I haue by the Lords aſſiſtance, finiſhed my taske, and ended my trauell for this time: I will now ſit me downe a while and reſt my weary pen, and giue place to others. This I haue done, partly to diſcharge my dutie to God, and debt to his Church; partly to prouoke others by this example to put forth their talents, who for skill are more able, for their leiſure more fit, for outward helps haue better incouragement, and in reſpect of their reward are more bound. I would we might now at the length ſpare our ſelues at home, and forbeare to prouoke one another by writing, and ioyne our ſtrength againſt the common aduerſarie. If our wits want whetting, our pens exerciſe, our bodies labour, our aduerſaries abroad can and may afford vs worke enough: we need not hew one another. Let vs do as Moſes did, ſlay the Ægyptian, it is not ſeemely for one Hebrew to ſtriue with another. The timber that muſt make the houſe, ſhal be prepared and hewen in the field, Prou. 24. 27. when it commeth to be ſet together, not ſo much as the noiſe of an hammer ſhould be heard, as we reade of Salomons *Temple: ſo we ſhould labour to hew and cut off popiſh ſuperſtition and corruption of manners as in the field abroad, but we ought to build peaceably, and without noiſe among our ſelues. One ſaith well,* Auguſtine. Omnia alia bona, aurum, argentum, diuitiæ diuidi poſſunt; non poteſt diuidi (pacem meam do vobis:) *All other goods, gold, ſiluer, riches may be diuided: this inheritance onely cannot be diuided, my peace I leaue with you: And therefore, ſaith he,* Chriſtus noluit fieri iudex ad diuiſionem: *Chriſt refuſed to be a iudge or diuider of the inheritance. God grant that we may at the length learne, as carefull children, or faithfull ſtewards, to keepe whole Chriſts inheritance ſent vnto vs, that rich patrimonie of brotherly loue and peace: that we may one yeeld to another in the truth, euery one to ſtudie to amend what is amiſſe, and all ioyne together to ſeeke Gods glory.*

Thus ſhal we be ſure to embrace and enioy peace: for what elſe is the cauſe of contention among vs: Bernard. epiſt. 127. Niſi (*as one ſaith*) quia diſplicet mortalibus angelica illa partitio, qua gloria Deo, pax hominibus nunciatur: quonam modo ſtabit pax hominum coram Deo, ſi Deo apud homines non poteſt tuta eſſe ſua gloria? *Becauſe mortall men like not that Angelicall partition, when they pronounced glorie vnto God, and peace in earth: for how can the peace of men ſtand in force before God, when Gods glorie is not kept ſafe and ſound amongſt men? This then is the way to procure peace, and to nouriſh it, to remoue and auoide diſſenſion, euery one in his ſeuerall place and calling to labour to amend what is amiſſe, to reſtore what is decaied, to ſupply what is wanting, and to redreſſe what is out of order, and ſo to ſeeke chiefly to aduance Gods glory. Thus ſhall we haue peace at home and peace abroad, our diſſentions ſhall ſlacke within, and by our peace, our ſtrength and courage ſhall increaſe againſt our enemies without. We ſhall runne vpon them, as one man; tenne ſhall chaſe an hundred, and an hundred a thouſand. Thus the Goſpell by Gods grace ſhall ſtill flouriſh in this land, ſuperſtition ſhall decreaſe and weare away, and popery ſhall be weeded and rooted out: which God grant for his welbeloued and only begotten Sonnes ſake Ieſus Chriſt our Lord: to whom be praiſe for euer. Amen.*

THE FIRST PILLER OF POPERIE, CONSISTING OF INTEMPERATE RAYLING, WITH SHAMEFULL *ſlaunders and vntruths.*

WHat our purpoſe is in this treatiſe following, we haue already partly declared in the Preface: that our intent is not in this enterpriſe ſo much to charge our aduerſaries with ſuch matter, as may be iuſtly obiected againſt them, as to diſcharge our ſelues of ſuch vniuſt crimes, as they doe burthen vs withall: not to accuſe, but to excuſe: not to fight, but to fenſe: not to dare them with our darts, but to arme our ſelues againſt their venemous arrowes, which they ſhoote at vs: and here I ſay with Saint Hierome: *Vulneratus nequaquam contra perſecutorum tela direxi, ſed meo tantum vulneri admoui manum*: Being wounded, I will not ſmite the ſtriker againe, but lay mine hand vpon mine owne ſoare. *Hier. ad Ruffin.* Whereas therefore they euery where almoſt in their bookes and pamphlets, doe lay ſore vnto our charge, that wee are raylers, reuilers, lyers, blaſphemers, heretikes, cauillers, ſophiſters, deuided into many ſects and ſchiſmes, diſagreeing amongſt our ſelues: our beſt and ſafeſt way to free and deliuer both vs and our cauſe from theſe ſo vniuſt, vntrue, and vncharitable accuſations, is to returne them vpon themſelues, to whom they do more properly belong: and to cloath them with their owne liuerie, which will ſit more comely, without pleate or wrinkle vpon their backe.

Firſt of all therefore, according to that order which we haue ſet downe, we will trie and examine the modeſtie, ſobrietie and temperance of their ſpirite, wherewith they are inflamed againſt vs. Firſt of their reuiling and bitter ſpeech: then of their malicious ſlaunders againſt vs, and our cauſe: thirdly, of their forgeries: fourthly, of the manifolde vntruths, which in plaine engliſh are no better then lies, which they are not aſhamed in heapes to vtter. Firſt then concerning their contumelious and reproachfull ſpeeches, and their adders tongues which they ſmite and ſting vs withall: I would wee might ſay vnto them, as *Auguſtine* ſometime did vnto *Vincentius*, a young malapert ſpringall, that vnſeemely taunted that reuerend father in his writings: *Si quid inter diſputandum* (ſaith *Auguſtine*) *quod ad meam contumeliam redundat expreſſit, non eum conuitiantis voluntate crediderim, ſed diuerſa ſentientis neceſſitate feciſſe: vbi enim hominis erga me animus ignotus eſt & incertus, melius arbitror meliora ſentire, quam inexplorata culpare*: If any thing fall out in diſputation, which may redound vnto my reproch, I thinke that he did it not ſo much with a minde to reuile me, as being enforced by diuerſitie of opinion: for where a mans minde is vnto mee vncertaine and vnknowne, I holde it better to thinke the beſt, then to blame what I know not, *&c.* So if our aduerſaries were carried away only in the heate of their cauſe, and with a blind zeale of ſuperſtition, when they ſpit ſuch venemous words at vs, and had not a ſpeciall purpoſe (as we haue, but too much experience) in ſo doing to malign the truth, and diſgrace the profeſſors thereof, we ſhould be able better to brooke their ſpeeches, and to beare their outrages, then now, knowing the contrary, we either can or will. This then is that, that ſometimes thruſteth vs forward, when we ſee not ſo much our perſons to be ſtriken and gaulled with their tongues, as the truth to be wounded through our ſides, to ſpeake home vnto them, and to tell them their owne; not reuiling, but reprouing; not taunting, but telling them their fault and follie. *Creſconius* an Archdonatiſt, doth roundly take vp *Auguſtine*, because hee vſed theſe words againſt them: *Sicut non poteſt Satanas Satanam excludere, &c.* As Satan (ſaith he) cannot driue out Satan, ſo the error of the Manichees cannot ouerthrow the error of the Donatiſts. *Auguſtine* anſwereth very well: *Quaſi (inquit) Petilianum Satanæ comparauerim, ac non errorem potius: Apoſtolica enim manſuetudo, cum quibus modeſtè agi præcepit, eos ipſos docet à diabolo captiuatos: nec tamen quam commendauit, amiſit lenitatem, quia eam (quam docebat) tacere noluit veritatem*: As though (ſaith he) I compared *Petilian* himſelfe to Satan, and not his error rather: for ſo the Apoſtle doth ſay, that euen they, whom notwithſtanding hee wiſheth to be gently dealt withall, were captiued and ſnared of the diuell: neither did he in ſo ſaying, offend againſt that lenitie, which he commendeth, while he vttered the truth, which was not to be concealed, *&c.* Thus *Auguſtine* defended himſelfe, by Saint *Pauls* example, and ſheweth though it bee not lawfull to ſpeake euill or to reuile, yet freely to open our mouthes, and to crie out againſt the enemies of the truth, it is not forbidden. *Bernard* a later writer,

De animæ Origen. lib. 1. cap. 2.

2. Tim. 2. contra Creſcon. lib. 3. cap. 78.

and one of their Catholike Doctors, as they take it, (though in truth in moſt points in controuerſie betweene vs, he is more ours, then theirs) he vſed the like libertie of ſpeech in his daies, and though he offended not: as inueying againſt the Clergie of his time, he ſaith: *Miniſtri ſunt Chriſti, & ſeruiunt Antichriſto*: They are the miniſters of Chriſt, and yet ſerue Antichriſt. Yea of the Biſhops themſelues and the chiefe of the Clergie, he doubteth not to ſay, hauing firſt rehearſed thoſe words of Chriſt to his Apoſtles: *Haue I not choſen you twelue, and one of you is a diuell? Sic facit Ieſus hodie, eligens ſibi multos diabolos Epiſcopos*: Euen ſo doth Ieſus (ſaith he) now a dayes, chuſing many diuels to bee Biſhops. He ſtaieth not here, but climeth vp euen vnto the Popes chaire: *Triſtes vidimus, triſtes eloquimur honorem eccleſiæ, Honorij tempore non minimè læſum*: We haue ſeene it with griefe, and we ſpeake it with griefe, that in Pope *Honorius* time, the honour of the Church was not a little endamaged. And in another place finding fault with the Cardinals of Rome, that they had fetcht *Eugenius* out of his cloyſter, and of an Abbot, made him a Pope: he taunted them in theſe words: *Aſcendit Iericho, incidit in latrones*: He is gone vp from Ieruſalem to Iericho, hee is fallen among theeues: thus comparing Rome to Iericho, and the Cardinals to theeues. If *Bernard* then a Doctor of their owne, could aſſume vnto himſelfe ſuch libertie of ſpeech, as to terme euill miniſters, the ſeruants of Antichriſt, Biſhops diuels, Cardinals theeues, in hatred and deteſtation of the corruptions of thoſe times: I thinke we may be excuſed, if for loue and zeale of the truth, we deale plainely many times with our aduerſaries, and do not flatter them a whit: though I thinke few or none of vs haue vſed like freenes of ſpeech, as either *Auguſtine* againſt the heretikes of that age, or *Bernard* againſt the corruptions of his time. Therefore to conclude this point, we ſay, as not long ſince a darling of their owne ſaid, yet with better right and more truly, I am ſure then he: Now the law of vpright dealing ſpecially in Gods cauſe ſo requiring, ye muſt pardon vs, if as among husbandmen, we call a rake a rake, a ſpade a ſpade, a mattocke a mattocke: ſo among Diuines, wee call hereſie hereſie, and likewiſe falſehood, lying, ſlaundering, craft, hypocriſie, blaſphemie, euery ſuch crime by his proper name without all gloſing.

Bern. ſup. Cantic. 33.
Serm. ad paſtor. in Synod.
Epiſt. 45.
Epiſt. 147.
Harding defenſ. apolog. pag. 52.

But leauing off here in this place further to make apologie, or to ſeeke defence in this point for our ſelues, which were a needles and ſuperfluous labour, the writings of our learned and godly brethren are abroad to be ſeene and read: I truſt they ſhall be found neither to ſauour of ſo enuious a ſpirit, nor to be mixed with ſuch intemperate and vndigeſted humours, as our aduerſaries writings are ſawced and powdred withall. We will now proceede (not further keeping the reader in ſuſpenſe, to collect ſome flowers of popiſh eloquence and Rhetorike, which their bookes are beautified, and adorned withall.

First we will be ſo bold as walke into our countrie man M. Hardings garden, and there a little refreſh our ſelues with the pleaſant ſent of his ſweete ſmelling hearbes. And heere in the very entrance, I finde a noſegay alreadie gathered to my hand by that ſkilfull and cunning gardener, not in name but in deede, B. *Iewell*: let vs take vp this poſey, and ſmell a little thereon: Maſter *Harding* therefore writing againſt Biſhop *Iewell*, cloyeth and ouerchargeth him with theſe and ſuch like ſweete ſpeeches:

Preface in defenſ. apol.

1. *Who euer heard ſuch an impudent man? a moſt impudent lyer, a wicked ſlanderer*: and all becauſe he ſaid with *Laurentius Valla* a Canon of Rome, that Pope *Celeſtinus* was a Neſtorian heretike.

2. Againe: *Who euer ſaw ſo impudent a man, what ſhall I ſay to this fellow? fie for ſhame man, a miniſter of fables, a miniſter of lyes? fooliſh ignorance, ſhameles malice, ſo ignorant, ſo witleſſe, lewd wretches, Iewiſh, Heathenish, ſhameles, blaſphemous villaines, falſe miniſters, falſe harlots, ye lie falſely, yea ye lie for aduantage, ye are impudent liers, lewd liers, heapes of lies, nothing but lies, and all is lies.* But what is the cauſe thinke you, that this meeke ſpirited man ſhould be ſo diſquieted and make ſuch outcryes againſt lyers? forſooth becauſe Biſhop *Iewell*, in one place leaueth out *(enim)* in another place *(hoc)* in another place, the Printer ſet downe *ſchemate*, for *ſchiſmate*, and ſuch like: Is not here great cauſe thinke you, to make a man thus to take on and to run out of his wits? But I ſay here with *Hierome*, *Qui mendacij alterum criminaris, deſinas ipſe mentiri*: He that chargeth others with lying, muſt leaue off to lye himſelfe: ſo ſhould Maſter *Harding* haue done.

Hier. apol. 2. cont. Ruffin.

Is not this a ſweete noſegay (thinke you) and is it not compounded of choice flowers? the ſent is ſo ſtrong to my ſmell, that I cannot chuſe but ſtop my noſe: *Niſi, as Bernard* ſaith, *omnium paſſim naribus infecto fœtore, ſolus diſſimulem peſtem, nec audeo naſum contra peſſimum putorem propria manu munire*: Vnleſſe, as he ſaith, the ſtinke ſmelling ſtrong in euery mans noſe, I onely ſhould diſſemble the matter, and not dare to fenſe my noſe with mine owne hand againſt the contagious ſmell, &c. But let vs haue patience a little, and paſſe along, to ſee what ſtore of ſuch ſweete ſmelling flowers M. *Hardings* garden will afoord vs.

3. Pag. 40. *Thus your vaine boaſt in wickednes wrought by the power of Sathan is put to ſilence*, becauſe Biſhop *Iewel* ſaith, that many Kings and Princes are fallen away from the Sea of Rome, and haue ioyned themſelues to the Church of God.

Defenſ. Eccl. Angl. 3.

4. Pag. 42. *This is his heatheniſh heart, what could Porphirie, or Iulius, or Celſus ſay more?* becauſe Biſhop *Iewel* had ſaid, that men euen by light of nature, though thereby alone they cannot be led to the perfection of faith, yet may ſomewhat diſcerne what is likely or vnlikely in religion, according to Saint *Paul*, Rom. 1. 20. The inuiſible things of God, his euerlaſting power and Godhead are ſeene by the creation of the world.

5 Pag.85. *We take you to be mad: would God you were not worſe then mad: were you mad, you ſhould be tied vp: Elſe were you ſuffered to goe abroad, for feare folke would flie from you, and then ſhould you doe little hurt.* So *Hierome* reporteth of *Paula* that vertuous matron, *Quod præ nimio feruore quibuſdam videretur inſana, & cerebrum eius confouendum:* That for her great zeale ſome deemed her to be mad, and that her braine had need be ſetled, &c. but ſhe anſwered for her ſelfe, as wee doe in the like caſe, that as we are charged with madneſſe for the loue of the truth, ſo our Sauiour Chriſt of his owne kinſfolks was thought to be beſide himſelfe, and therefore they went about to ſhut him vp.

Epitaph. Paulæ.

6 Pag.145. *How ſay you ſir Miniſter Biſhop, ought the miniſter to be lawfully called?*

7 Pag.146. *Touching the exerciſe of your miniſterie, you doe all things without order: vnleſſe ye meane ſuch order, as Theeues obſerue among themſelues in diſtribution of their robberies.*

8 Pag.153. *If he were ſo fooliſh to thinke ſo, yet you M.* Iewel *in that behalfe ſhould not beare the bable with him:* ſpeaking of *Nilus* a Greeke writer, a learned man and a reuerend Biſhop. But here I anſwer M. *Harding*, as *Hierome* doth *Vigilantius, Si omnes tecum fatui ſunt, ſapiens quis eſſe poterit:* If all were fooles, whom you call fooles, we ſhould haue but a few wiſe men.

9 Pag.162. *You ſhew your ſelfe to be a man of euill diſpoſition, no man euer ſaid it, but Illyricus or bawdie Bale:* Namely, that Pope *Zoſimus* corrupted the Councell of Nice, the truth whereof notwithſtanding is prooued by B. *Iewel* out of the Aphricane Councel cap.101.102.103. Concil. Carthag.6.c.4. Concil. Florentin. ſeſſ.20.

10 Pag.164. *You are errant ſlaunderous liers: how ſeemeth not this wicked generation to ſpring of the diuell:* becauſe M. *Iewel* ſaith, by the teſtimonie of *Alphonſ. de caſtro. Sabellic. Platina*, and others, that Pope *Liberius* was an Arrian heretike.

11 Pag.189. *This ſir defender learned in the ſchoole of Satan, and now lieth bound in Satans fetters.*

12 Pag.201. *Their Biſhops for cuſtodie of their chaſtitie after their former old yokefellowes deceaſe, ſolace themſelues with new ſtrumpets.*

13 Pag.209. *Of what ſmall ſubſtance this reaſon is, the verieſt Coblers of all their Miniſters, if they can reade any engliſh beſide their communion booke, may eaſily perceiue.* B. *Iewel* telleth *Harding*, he might haue remembred, that not long ſince *Iulius* the ſecond, of a wherriſlaue was made Pope: but we haue no coblers in the miniſterie.

14 Pag.290. *Mauger the malice of the diuell and of all the ſacramentaries, the old truth ſhall preuaile:* he meaneth the conuerſion and tranſubſtantiating (as he calleth it) of the bread and wine in the ſacrament, into the very bodie and blood of Chriſt. But this is no truth at all, neither old, nor ancient: confeſſed by D. *Tunſtall* to haue come in twelue hundred yeeres after the Goſpell: as in that place it is manifeſtly prooued.

15 Pag.297. *Now ſir, I report me to euery man that hath ſenſe, whether I may not lawfully giue you the*
Menti, as for manners ſake I may vſe the Italian terme, and challenge you in plaine termes of a lie for vt- „
tering this vntruth: and yet there is no vntruth vttered: ſee the place. „

16 Pag.313. *It liked your filthie ſpirit, with vile words, to bring that holy myſterie into contempt: wherein you do the Diuell, author of all hereſies, the greateſt ſeruice that may be deuiſed:* becauſe with *Origen* he had affirmed that the bread in the ſacrament, as touching the materiall ſubſtance thereof, goeth into the bellie, and is caſt into the priuie. Here M. *Harding* much forgetteth himſelfe, with ſuch vile termes to ſlaunder vs: for they ſhew a filthie ſpirit that vſe filthie words, and not the blaſphemed, but the blaſphemer, the reuiler, not the reuiled, doe the diuell the greateſt ſeruice: for as *Hierome* well ſaith: *apud Chriſtianos, non qui patitur, ſed qui facit contumeliam, miſer eſt:* among Chriſtians, not he that ſuffereth, but he that offereth reproch, is the vile and miſerable man.

Hieron. Tranquillino.

17 Pag.342. *The things, which it liketh your Satanicall ſpirit, with blaſphemous words to diſhonour:* he meaneth the ſacrament, which indeed is by them moſt of all abuſed and diſhonored.

18 Pag.359. He calleth vs *curſed Cananites.*

19 Pag.187. *Ye falſely and wickedly leade the people, ye are Apoſtataes, ye are heretikes, ye are impudent and rebellious children.*

20 Pag 404. Theſe defenders in conditions be like ſuch honeſt women, *as commonly we call Scoldes.*

21 Pag.409. *Loe a grieuous and an heauie caſe, that the world calleth you wicked and vngodly men: Iwis, they be too blame for it, and ſo be they that call them theeues, which come to be promoted to Tiborne.*

22 Pag.446. *Your impudencie of lying hath no meaſure nor end.*

23 Pag 459. *The fiends of hell were not yet let looſe, that begat Lutherans, Zuinglians, Caluiniſts: your Church is no other but the malignant Church, and Synagogue of Satan,*

24 Pag.465. *Though the defender feare not to be accounted a lyer, yet ſhould he bee loth to be accounted an vnhoneſt man, yea and ſpecially a foole.*

25 Pag.502. *We recken not, what Luther ſaith, what Zuinglius, what Caluine, what Antichriſt, what Satan ſaith.*

26 Pag.506. If this defender were compared to a mad dog, ſome perhaps would thinke it an vnmannerlie compariſon, let the man be as he is, verily the manner and faſhion of both is alike.

27 Pag 510. He calleth vs *light preachers, wicked vowbreakers leaud lecherous lurdens, deteſtable blaſphemers: ſuch is your diuelliſh rabble, ſaith he:* This is M. *Hardings* eloquence.

28 Pag.524. *O thou captaine lier: O moſt worthy not the reward of a whetſtone, but the iudgement of a*

backbiter, of a ſlaunderer, of a curſed ſpeaker, of the accuſer of the brethren, of a blaſphemer. Canſt thou perſwade thy ſelfe to get credit by lying, to ſeeme ſober by railing, honeſt by villanie, charitable by ſlandering? And all this ſtirre is, becauſe we charge them with burning of ſcriptures: which their vngodlie practiſes here in England, doe notoriouſly ſhew to be true. And ſee here, how this vnſhamefaſt man chargeth ſo reuerent, ſo modeſt, ſo worthie a prelate with railing, villanie, ſlandring, whereas all theſe are to be found more truly in himſelfe, ſo that we may iuſtly complaine with that learned father: *quid poſſumus facere ſi vnuſquiſque ſe putat iuſte facere, quod facit, & videtur ſibi remorderi potius, quàm mordere:* What a world is this, that euery man thinketh hee doth well that hee doth: and that hee is backbited, when himſelfe is the backbiter.

Hieron. ad Ruffin.

29 Pag.549. *He ſheweth himſelfe a foole, a ſlaunderer, an vnlearned man.*

30 Pag.576. Here pricketh forth this haſtie defender, *as peart as a pearemonger*, and faine would talke with the Pope himſelfe.

31 Pag.602. Ye cannot abide ſalt, water, oyle, the croſſe: And no maruell: *No more cannot the deuill, who poſſeſſeth you, and rideth you.*

32 Pag.607. *It ſhould haue become* Scoggin, Patch, Iolle, Harry Pattenſon, *or* Will Somner, *to haue told this tale much better then your ſuperintendentſhips: And if yee would needs haue plaied the part your ſelues, it had been more conuenient to haue done it vpon the ſtage, vnder a vices coate, then in a booke, &c.*

And all this, becauſe their practiſes in ſeducing the people of God, are compared to *Ieroboams*, who entiſed the people from the true worſhip of God at Ieruſalem, by ſetting vp two golden calues.

33 Pag.616. *When were euer ſuch theeues in the Church of God as ye are?*

34 Ibid. *If all iffes were true, then if heauen fell, wee ſhould catch larkes. And if a bridge were made betweene Douer and Calleis, we might goe to Boleine a foote, as* Willam Sommer *once told King* Henrie *the eighth.* Becauſe M. *Iewel* had ſaid, if the Church of Rome cannot erre, the good lucke thereof is farre greater then theſe mens policie: for ſuch is their doctrine and life, that for all them the Church may not onely erre, but be vtterly ſpoiled.

35 Pag,617. *By your Apoſtacie ye haue done more wickedly*, then if ye committed Idolatrie.

36 Pag.648. Sirs, would ye haue the common people to come to the generall Councels? *Whom meane ye, I pray you? Tinkers and Tapſters, Fidlers and Pipers, ſuch as your Miniſters be? Alas poore ſoules, what ſhould they doe there? for there is no* tinking nor tipling, nor fidling, nor piping: there they may ſhut vp both budgets and mouthes.* But here M. *Harding* need not thus to haue vpbraided our miniſters with ſuch ſcoffing and ieſterlike termes: if he had remembred (as M. *Iewel* telleth him) what *Alphonſ. de Caſtro* reporteth of the Popes, *Conſtat plures Papas adeo eſſe illiteratos, vt grammaticam penitùs ignorent*, That many of them were ſo vnlearned, that they were ignorant of their grammar.

*Yet in your late Trident chapter there was ſuch tinking of other mens kettles, and tipling off their cups, that two adulterous popiſh Biſhops came to a ſhamefull end: whereof one was ſlaine with a bore-ſpeare, being found with another mans wife: the other was hanged in a grin laid for him in his muſe, where hee was wont to creepe in at a window. Fox.pag. 2107.

37 Pag.680. *As I cannot well take an haire from your lying beard, ſo wiſh I that I could plucke malice from your blaſphemous hart.*

Neither doth M. *Harding* here content himſelfe, thus ſpitefully to haue entreated the liuing: calling
our *Miniſters, Coblers, Tapſters, Tinkers: Miniſters wiues, ſober and graue matrons*, with him no bet-
ter *then ſtrumpets*: But he doth moſt vnhoneſtly ſnatch and carpe at the dead, and reuile Gods Saints,
38 terming the booke of Actes and Monuments, a huge dunghill of ſtinking Martyrs: Yea, hee preſu-
p.33 meth to ſit in Gods chaire, wreſting the iudgement out of his hand, and giueth ſentence of condem-
39 nation againſt vs. *The authors and profeſſors of them bee dead and rotten in hell fire, with weeping and*
grinning of teeth: the like iudgement looke ye and your fellowes to haue if ye repent not. And in another
p.26 pag. 632. place: *After yee haue fried and boyled* (ſaith he) *in rancour and malice againſt the Church, yee are like*
to leape into the furnace of hell. But the writer hereof ſhould haue remembred Chriſts rule, iudge not,
that you be not iudged: as for his corrupt and malicious iudgement, we paſſe not: he well ſaith, **pri-*
ma virtus Chriſtiani eſt contemnere hominum iudicia: it is the firſt point of Chriſtianitie not to regard
the iudgement of men. Thus we heare M. *Hardings* ſugred eloquence: Iudge now (good Chriſtian
Reader) whether this man haue not been well trained vp in Satans ſchoole, as hee ſlaunderouſly ſaith
of vs.

*Hieron. ad Pammach.

Theſe and ſuch like are M. *Hardings* flowers, who liſt to take a further view of them, ſhal find them to be collected as into one bundle by B. *Iewel:* where theſe pleaſant ſortes ſhall be offered to his ſmell: *Your diueliſh ſpite, your diueliſh wickednes, your diueliſh villanie, Satan is your ſchoolemaſter, your father the diuell: your new Church ſet vp by Satan, you are the ſchoole of Satan, children of the diuell. A page, a ſlaue, a clawbacke of the diuell, your reprobate congregation, your confuſed tents of Satan, the nouice of the diuell. Satans brood, Satan holdeth you captiue, yee are faſt bound in Satans fetters, looſe apoſtataes, prophane hel-hounds, your blaſphemies and Sathaniſmes, Caluiniſts, Sathaniſts: your wicked* Chams *brood, your damnable ſide, your diueliſh rabble, your congregation of reprobates, your Turkiſh doctrine. As craftie knaues in a comedie, they are Apes, they are Aſſes,* with ſuch like, *Iewel* prefat, defenſ. Apolog.

But leſt we ſhould thinke that M. *Harding* only hath profited in this blacke and Popiſh Rhetorike, let vs ſee alſo the modeſtie of other mens ſpirits, out of that ſchoole. We ſhall eaſily find that they are all one womans children, and haue had all one ſchoolemaſter, their ſtile and ſpeech is ſo alike.

Fox p.883.

Bonauenture,a Frier of Loraine diſputing with *Wolfgangus*,vſed theſe as his beſt arguments: *Thou* 40
heretike,Iudas,Beelzebub.

Bellarmine,the mildeſt and moſt modeſt child of that crue, yet ſometime ſheweth the badge of his 41
profeſſion: *Ab alio ſpiritu Caluinus agitur*(ſaith he)*vt ſe Valentino opponat,ſic inter ſe dæmonibus colludentibus:* ,,
Caluine being moued of another ſpirit,doth ſet himſelfe againſt *Valentinus*,the *Tritheiſt*, ,,
who affirmed that there were three Gods: one diuell thus mocking with another. Is not here(thinke ,,
you) a gentle reward for *Caluine*, for oppoſing himſelfe againſt that vile heretike,and maintaining
the doctrine of the Trinitie? Is not this to blaſpheme the ſpirit of God,ſpeaking and writing in *Caluine*
in the defenſe of the truth?

Præfat.in 2. controu. de Christo.

But what ſay ye to our Rhemiſts,thoſe iolly champions? if any man be deſirous to know their pregnant
wits,and eloquent tongues,thus they write:

Annot.in Act.8.ſect.10. *Simon Magus that ſorcerer had more true knowledge of religion,then the* 42
Proteſtants haue: he blaſphemed not,as they blaſpheme. ,,

They call vs *Miſcreants*,Iam.5.ſect 5. and compare vs to the impious ſonnes of *Cham.* Galat.2. 43
ſect.8.to *Cain*,*Balaam* and *Core*.Iudg.v 11.

Yea with a foule blacke mouth, they are not aſhamed to call *Caluine*, *Beza*, *Verone*, reprobates, 44
Rom.11.verſ.33. but thankes be to God,as he well ſaith, *aliter hominum malitia,aliter Chriſtus iudicat*,
mans malice iudgeth one way,and Chriſt another: from their helliſh iudgement of vs,we appeale
to Chriſts heauenly throne.

Hierom.ad Iulian.

Thus at the burning of M.*Frith*,that worthie ſeruant of God and bleſſed martyr,D.*Cooke* moſt vncharitably 45 ,,
admoniſhed the people,that they ſhould pray no more for him,then they would for a dog.
Fox pag.1036.

Now commeth in raiſing *Cochleus*, and filleth vp the meaſure of this iniquitie, writing thus 46
moſt wickedly of *Iohn Hus*, *I ſay therefore* Iohn Hus *is neither to bee counted holy nor bleſſed*, ,,
but rather wicked and eternally wretched: in ſo much that in the day of iudgement,it ſhal be more eaſie, ,,
not only with the Infidel Pagans,Turks,Tartarians & Iewes,but alſo with the moſt ſinful Sodomites,and ,,
the abominable Perſians,which moſt filthilie do lie with their daughters, ſiſters,or mothers: yea alſo with ,,
moſt impious Cain *killer of his owne brother,with* Thyeſtes *killer of his owne mother,and the Leſtrygones*, ,,
and other Anthropophagi which deuoure mans fleſh:yea more eaſie with thoſe moſt infamous murderers of ,,
infants,Pharao *and* Herod,*then with him.Cochle.lib.2.hiſtor.Huſſitar.* tranſlated by Maſt. Fox,p.631. ,,

I maruell at my heart,that they without horror of conſcience could thus ſpeake or write of the ſeruants
of God,or that the earth did not open vnder them to ſwallow vp ſuch blaſphemers:but whatſouer
they of blind malice vncharitably ſay or iudge of vs, here is our comfort,that God iudgeth not as
man doth: and concerning the faithfull ſeruant of God *Iohn Huſſe*,whoſe blood they vniuſtly ſpilt in
earth,and his ſoule falſely condemne to hell, I ſay as *Auguſtine* in the like caſe of *Cyprian: alia eſt ſella*
terrena,aliud tribunal cælorum,ab inferiore accepit ſententiam,à ſuperiore coronam: there is one throne
in earth,another tribunall in heauen,he hath receiued ſentence below, and a crowne from aboue,&c.
We need not now thinke it ſtrange that the Rhemiſts charge vs with blaſphemie,Reuel.13.ſect.2.And
Harding with ſin againſt the holy Ghoſt,becauſe we ſpeake againſt the Pope: This fellow goeth further,
making the holy ſeruant of God worſe then *Cain*, then *Pharao*, then Infidels, or Pagans: I pray
God it be not laid to their charge:yet they ſtay not heere, neither are content thus to reuile our perſons,
which might better be borne at their hands,but they open their mouth euen againſt heauen,and
ſpare not to blaſpheme the truth,which we profeſſe.The holy communion,which we obſerue according
to Chriſts inſtitution,*Harding* ſpitefully calleth *a leane and carrien banquet*, pag.320.

In Pſalm.36. conc.3.

The Rhemiſts ſay,that *Caluines ſupper with his bread and wine*, which is not his ſupper but Chriſts, 49
is like at length to come to the ſacrifice of Ceres and Bacchus, Iohn 4.ſect.4. 50

And yet more wickedly they ſay,*that our communion is the very table and cup of diuels,wherein the* 51
diuell is properly ſerued,1.Cor.10.ſect 9. But alas ſeelie men,we pitie their caſe: They ſpeake euill(as
S.*Iude* ſaith) *of things they know not*.If they vnderſtood(what theſe holy myſteries were)they would,
I thinke be more ſparing in blaſpheming.We will not requite them againe with euill ſpeech,*Michael*
durſt not doe it to the diuell,but the Lord rebuke them and amend them. And that it may appeare 52
how they are all led with the ſame ſpirit of enuie,one *Iurgenicius* the Popes champion writing againſt
Volanus a learned proteſtant,thus in one ſentence woundeth both him and his profeſſion: *mendacio.*
53.*fol.*71. *ad veſtrum (ſcelerate ſenex) prophanum panem & poculum ſufficiunt fauces,&c.* thou leaud
and wicked old fellow,for your prophane bread and cup,the teeth and iawes are ſufficient.

Likewiſe another of that ſide,calleth the Centuriators,which haue with great labour and induſtrie 53
collected the Centuries,atheiſts; a ſimple reward for ſo excellent and worthie a work: *Arthur.de innocat.ſanctor.theſ.*91.*c.*9.

But to let other paſſe,whoſe curſing and reuiling ſpeeches are infinit and too many, as alſo needles
to be rehearſed,now in the laſt place I will adioyne certaine flowers of our countriman M.*Stapletons*
eloquence,collected out of his booke ſet forth againſt our worthy and learned countrie man D.*Whitakers*,
that it may appeare what ſpirit they are of,that with ſuch bitter ſpeech and vile termes do taunt
and reuile the profeſſors of the Goſpell.

To omit how odiouſly and proudly hee chargeth him with ignorance and want of learning: 54

calling him euery where, *Doctorem indoctum*, vnlearned Doctor, and *profeſſorem indignum*, vnworthy profeſſor, not worthie to be admitted to the leaſt degree in ſchooles. lib. 1. c. 2. ſect. 4. *Whitakerus quouis tyrone ineptior*: more fooliſh then any boy ſcholler or new beginner, *lib. 2. cap. 1. ſect. 3.* yea hee bluſheth not to call him *ſcriptorem barbarum*, a barbarous writer. To let paſſe theſe and ſuch like arrogant challenges, which are common with all papiſts who boaſt of themſelues, as of the onely learned and eloquent men, but alas, poore ſoules, it ſeemeth they dwel by euill neighbours, when they are faine to praiſe themſelues. But as for M. *Stapleton*, he is fowlie ouerſeene, in charging ſo worthy a man with want of learning, whoſe bookes hee is ſcarce worthy in reſpect of true learning to carrie after him. And if the queſtion be of eloquẽce, this Louanian Doctors writing is but a kind of barking in reſpect of the others, either for ſmoothnes of ſtile, or good phraſe of ſpeech. And concerning both theſe, namely the choice of the words for the phraſe, and the placing of them for the ſtile, I cannot giue Maſter *Stapleton* a fitter commendation, then *Hierome* beſtoweth vpon *Ruffinus* and *Iouinian*. Firſt concerning the phraſe he thus writeth: *Tam putidè & confuſe loquitur, vt plus ego in reprehẽdendo laborem, quàm ille in ſcribendo, &c.* Hee ſpeaketh ſo groſſely and confuſedly, that a man may eaſily take more paine in mending, then he did in making: and for the ſtile, hee that readeth that Louanian profeſſors diſcourſe, may remember what *Hierome* ſaith of *Iouinian* his manner of writing: *quotieſcunque enim legero, vbicunque me defecerit ſpiritus, ibi eſt diſtinctio, totum incipit, totum pendet ex altero*: when I reade him, I find no diſtinction with a breath: euery ſentence is a beginning, and euery thing hangeth and is continued together.

Apol. 2. cont. Ruffin.

Aduerſ. Iouinian.

55 But to returne to our countryman *Stapletons* Rhetorike: and to let paſſe theſe before rehearſed, as the moſt mild and courteous termes he hath, this eloquent Louanian profeſſor thus ſetteth vpon that reuerent and learned man, thus ſaying vnto him, *Miniſter Sathanæ effectus, profeſſor perfidus, magiſter mendax & impudentiſſimus*: Thou art become a miniſter of Satan, a faithleſſe or forſworne profeſſor, a lying and moſt impudent teacher. *Admonit. ad Whitaker. Profeſſor aſinine*, Aſſe-head profeſſor, *l. 1. cap. 1. ſect. 12.* He lyeth for the whetſtone. *Facis mendacium cote dignum, cap. 2. ſect. 6 abſurditas Aſinina aduerſary*, His aſinine abſurditie. *lib. 1. cap. 7. ſect. 3. Ineptiſſimus diſputator*, Moſt fooliſh diſputer: *ibid. ſect. 9. Fatuus ruſticus*. A clowniſh or ruſticall foole. *cap. 12. ſect. 4. Stultiſſimus*, A very foole. *ibid. Sophiſta impudens*, An impudent ſophiſter. *lib. 2 cap. 5. ſect. 10. Barbara impudentia*, His barbarous impudencie. *cap. 7. ſect. 6.* He plaieth the ſycophant. *cap. 8. ſect. 4. Stultiſſime ſophiſta*, Moſt fooliſh ſophiſter: *cap. 9. ſect. 1. Diſputator abſurdiſſime*, Moſt abſurd diſputer. *Ibid. ſect. 8. Mentiendi conſuetudo in naturam tibi verſa*, Your cuſtome of lying is become your verie nature. *cap. 10. ſect. 1.* What could be ſaid more of the diuel? *Hebetudinis tuæ & tarditatis, &c.* Your dulneſſe and blockiſhnes, &c. *ſect. 10. Mentiendi libido vel neceſſitas*, He hath either pleaſure or neceſſitie to lie. *ſect. 13. Mendacium rotundum*. He maketh a round lie. *ſect. 16. Craſſa ignorantia*, Groſſe ignorance. *lib. 3. cap. 7. ſect. 3. Mendacium ridiculum & morione dignum*, A ridiculous lye and fit for a foole. *lib. 3. cap. 13. ſect. 1. Mendacium nobile*, A noble lie. *cap. 14. ſect. 5. Mendacium ſplendidum: ſect. 8.* A notable or leaud lye. *Mendacium ſtupidum*, A blockiſh lie. *cap. 16. ſect. 7. Craſſa ſtupiditas*, Groſſe blockiſhneſſe. *ibid. Stultitia & hebetudo prorſus aſinia*, Aſinine fooliſhneſſe and dulneſſe, *cap. 19. ſect. 11.* Theſe and an hundred ſuch like proper Rhetoricall ſpeeches our good Countriman hath ſent vs from Louaine, to ſhew how he hath profited in popiſh eloquence: and to make vp our mouthes, after he hath long dallied in words, in good ſober ſadneſſe, he ſpeaketh thus friendly vnto vs: *Omnium quidem hæreticorum & cæcitas magna eſt, & pertinacia ſingularis, ſed veſtra hodie Whitakere tua inquam, tuorumque conuenarum hæreticorum tum cæcitas tum pertinacia longè maxima eſt*. In al heretikes, there is both great blindneſſe and ſingular obſtinacy, but thy blindneſſe *Whitakers*, and wilfulneſſe, with the reſt of thy fellow-heretikes, paſſeth all. *lib. 3. cap. 7. ſect. 5.* Wee are much beholding to you, good countriman, Father, *Thomas Stapleton*, that worthie Louanian profeſſor, (for wee will giue you your titles) though that worthy man be but plaine *Whitakers* with you, that you can find in your heart to giue vs the vpper hand in blindneſſe and wilfulneſſe of all heretikes that euer were: But Gods curſe will light vpon all ſuch heretikes, as are more wilfully blind and obſtinate againſt the truth then Papiſts be.

But here I would aduiſe our countriman to bethinke himſelfe what hee hath done, and whom hee hath railed vpon: namely a man as vnworthie of thoſe taunts and ſlanders, as any man he could haue written againſt: whom, while he liued, was knowne to be a man both learned, and of a moſt meeke and humble ſpirit withall: no lyer, but a louer of the truth, of a vertuous and godly life: in his readings exact, graue in his ſermons, in his diſputations earneſt, ſtrong in argument, readie in his vtterance, pithie in writing, ſound in counſell, familiar in conference, wiſe for direction of ſtudie, an encourager of the good, a preferrer of the learned, and rewarder of the paineſull: and what more can I ſay of him, as he was in his life, ſo he ſhewed himſelfe in his end: while he liued, in good actions feruent, in his ſicknes patient, in death confident, and now in heauen triumphant: Therefore I ſay vnto M. *Stapleton*, as *Hierome* in the like caſe, *non facilis eſt venia praua dixiſſe de rectis*: it is no ſmall fault to ſpeake euill of the good, and peruerſely of the righteous: and againe with S. *Ambroſe, ſi pro ocioſo verbo ratio poſcitur, quanto magis pro ſermone impietatis pœna exoluitur*? if for euery idle word account ſhall bee required how much greater puniſhment for wicked reuiling ſpeech is like to be endured?

The true and iuſt commendation of Doctor Whitaker.

Hieron. Ad Cella.
Lib. offic. 1. c. 1.

And yet a little further to anſwere in a word to this Louanian doctor, who chargeth, as wee haue ſeene, this godly learned man, with foure eſpeciall crimes, ignorance, follie, impudencie, lying.

M. *Stapleton* herein ſheweth himſelfe neither ſo deepe a clarke, nor ſo wiſe a man, or of ſo ſober a ſpirit as hee would bee taken for. As for the firſt, his, which the other calleth ignorance, hath been found able,(thankes be to God)to match and ouermatch his Louanian learning, or ſophiſtrie rather. The fooliſhneſſe of the Goſpell,and ſimplicitie of the truth in him hath not giuen place to the others humane and ſerpentine wiſedome. Indeed he was too modeſt,too milde and humble a man to deale with ſo proud,and vaineglorious boaſters. A wrangling Sophiſter had been fitter to anſwere ſuch intemperate and immodeſt rayling,then ſo graue and reuerend a diuine. But as for lying, take it to your ſelues,both it and the father thereof. There is more truth found in few of his lines,then in many of the others leaues : and more good diuinitie in one page,then is in that whole booke. And haue you been theſe foure yeeres in hatching ſo goodly a bird,and bringing forth a Cockatice egge? Surely you haue ſpent your time well. And be theſe the fruits of your ſtudies? Well, *ex vnguibus Leonem:* by ſuch fruits we know what the tree is ; what need other arguments? your vſuall and cuſtomarie railing bewrayeth your malicious ſpirit. I will omit here to make mention of another rayling Romiſh *Rabſakeh*, who hath thus powred out his venemous gall of bitter words againſt my ſelfe, calling me, *a notable lyer and falſour, filthie Doctor, ſhameleſſe mate, malicious Miniſter*, charging me often, with *abominable, palpable, ſhameleſſe, notorious, malicious lies* : whereas he is not able to conuince me of one lie, or vntruth. But I will be ſparing in rehearſing theſe things, being aſhamed to repeat that which they bluſh not to write: I haue ſet downe a catalogue of ſuch ſtuffe, and ſummed them together els*where. Neither will I offend the Readers eares with ſuch like virulent termes vſed by another, not forbearing theſe ſweet words of *impoſtor, Machiuell, falſour, inſolent, diſhoneſt, foole, gooſe*, and ſuch like: I will be ſilent herein, both becauſe I haue made my apologie alreadie, but moſt of al for that a ſecond replie of like bitterneſſe, being offered by the ſame author to the preſſe, was ſuppreſſed by prudent [a] and graue authoritie, and (though ſurreptitiouſly allowed before) by the diſcreet and friendly endeuour of [b] ſome, to whom I acknowledge my ſelfe much bound, both for their pietie in ſtaying of domeſticall contentions, which might breed ſcandall, and for their loue in not ſuffering his name to bee traduced who deſireth to be peaceable.

* In the preface to the Retection printed, an. 1603.
The Lord Archb. of Canturb.
The Lord B. of London.
D. Mocket,
D. Barkam.

But to returne where I left: tel me ye popiſh pettifoggers, which haue nothing more cōmon in your mouthes, then to call vs aſſes, doults, fooles; how can you eſcape that heauie ſentence of our Sauiour, which ſaith, that who ſo calleth his brother foole, is in danger of hel fire? Mat. 5. But it is no new thing for heretikes to raile and reuile: it hath euer bin their cuſtome and guiſe: The Pelagians called *Auguſtine, Cultorem dæmonum*, a worſhipper of diuels. *Auguſt. cont. Iulian. l. 3. c. 18.* The Donatiſts accuſed *Cecilian* a Catholike Biſhop, of ſinne againſt the holy Ghoſt : *Aug. cont. Creſcon. l. 4. c. 17.* So it is true as one well ſaith: *Hæretici, cum peruerſitatis ſua non poſſunt reddere rationem, ad maledicta conuertuntur:* Heretikes, when they find themſelues not able to yeeld a reaſon of their wilfulnes; then they fal to plaine rayling. Such plentie of ſcoffes and taunts, of curſings and reuilings, is an euident ſigne of an euill cauſe, and bewraieth a cankred ſtomack. We wil not anſwer them in the ſame kind ; for our cauſe is better, and our malice and hatred much leſſe. It grieueth not vs to be euill ſpoken of without cauſe. We are ſorie for them: they hurt not vs, but blemiſh their owne credit before men, and make their account more heauie before God. And as *Gregorie* well ſaith : *quid aliud detrahentes faciunt, niſi quod in puluerem ſufflant, atque in oculos ſuos terram excitant:* what elſe doe theſe ſlaunderers, but as blow the duſt vpon their owne faces, ſo our aduerſaries by reuiling of vs, do get a blot to themſelues. I wil ſhut vp this place with that good ſaying of *Bernard, Bonum mihi, ſi me dignetur Deus vti pro Clypeo, libens excipia in me detrahentium linguas maledicas, vt non ad ipſum perueniant :* It is good for me, if God vouchſafe to vſe me in ſtead of a buckler, I willingly doe latch in my ſelfe the darts of ſlaunderous tongues, that they light not vpon him.

Lib. 8. epiſt. 45.

De conſiderat. lib. 2.

POPISH SLAVNDERS AND FALSE accuſations. Part. 2.

NOw in the next place, hauing taſted ſufficiently of the firſt diſh of their bitter and ſower taunts and reproches, which we haue had but a cold welcome vnto; let vs take an aſſay of the next: And that I feare me, we ſhall find not much pleaſanter. Yet becauſe we wil not be vnmanerly gheſts, we wil taſte of euery diſh. Our aduerſaries therefore are not contented to loade vs with bitter and vnſauoury words; but they doe alſo charge vs with fained and deuiſed things, accuſing vs falſely, and impoſing vpon vs ſtrange and vnknowne articles : who in their ſo doing do not hurt vs, in laying things to our charge, which are altogether vntrue, but the ſhame redoundeth vpon themſelues : as *Origen* well noteth vpon that ſtory of *Moſes* and *Miriam* his ſiſter, Num. 12. who, after ſhe had attempted to diſgrace *Moſes*, was ſtriken with the leproſie, but *Moſes* is cōmended of God: *videte, quid ſibi pœna contulerint obtrectatores, quid verò illi, cui obtrectauerant, quæſiuerint laudis: ſibi turpitudinem, illi ſplendorem, ſibi lepram, illi gloriam:* ſee what puniſhment *Moſes* backbiters brought vpon themſelues, and what praiſe they procured vnto him: ſhame to themſelues, renowne vnto him, ſhe the leproſie, and he thereby had more glory, &c. Their accuſatiōs then & falſe challēges, are either general againſt our whole Church; or particular, directed and leauelled againſt ſome ſpecial men, and both kinds concerning either doctrine or maners of our Church: of theſe in order, and firſt of their accuſations in generall, & vaine ſur-

Orig hom. 7. in Numer. 12.

miſes of our doctrine: and here I will eſpecially follow our Rhemiſts, as before wee made bold with Maſter *Harding*, who in this caſe are very plentifull.

1 They charge vs to ſay; That the Church conſiſteth only of the elect: and that there are no euill men in the Church, *Annot Mat.3.ſect.7.& Matth.22.ſect.2.* Whereas wee affirme, that the viſible Church vpon earth hath both good and bad in it: but the inuiſible Church wee hold to conſiſt of the elect onely.

2 *Annot. Mat.19.ſect.11.* That we ſhould ſay; God can do no more then he hath done or will doe: which they call blaſphemous infidelitie. We ſay no ſuch thing, but only this; that God can do nothing contrary to his owne will, word, and glory, and yet is almightie.

3 *Annot.Mat.23.ſect.6.* That we teach; It is enough to haue onely faith. We teach no ſuch thing: we ſay, that faith onely iuſtifieth, but faith working by loue, as Saint *Paul* ſaith; not voide of good workes, Galat.5 6.

4 That we ſay, the Church hath failed many hundred yeeres, till *Luther* and *Caluin*, *Annot. Math. 28.ſect.2.* Whereas we beleeue, that the Church hath alwayes continued, and ſhall continue till the end of the world.

5 That we hold, that it is ſufficient to be baptized with the holy Ghoſt, and that water is not neceſſary, *Annot.Mark 1.ſect.5.* But we grant that baptiſme with water is neceſſary, if it may be had according to Chriſts inſtitution: Otherwiſe in thoſe that are preuented by death, we affirme that the lacke of water cannot depriue them of their inheritance.

6 That we ſay, all things are eaſie in Scripture, *Annot.Luk.6.ſect.1.* We ſay no ſuch thing: but confeſſe that many things are therein hard to be vnderſtoode: yet the doctrine of faith to be in the word plainely declared, ſo that the people may ſafely be admitted to the reading thereof.

7 That wee affirme, the Church may faile in faith. *Annot.Luke 18.ſect.8.* Wee ſay onely, that the Church may erre in ſome points of doctrine, but not finally fall away from the faith, *Fulke.ibid.*

8 That we pretend, that God draweth vs againſt our will, and without any reſpect to our conſent, Ioh 6.2. God of vnwilling maketh vs willing, by changing our will to imbrace Chriſt gladly, and otherwiſe we teach not.

9 That we affirme the holy Ghoſt to be none other, but the gift of wiſedome in the Apoſtles, and a few other for gouernment: *Annot.Act.8.Sect.7.* But none of vs ſaith ſo: it is a meere ſlander.

10 That we allow no faſting, but morall temperance, and ſpirituall faſting from ſinne. *Act.13.ſect.5.* Whereas we do acknowledge a Chriſtian vſe of faſting and abſtinence from all meates and drinkes, for the taming of the fleſh, and making vs more fit to pray: not an abſtinence from fleſh onely, as they do ſuperſtitiouſly imagine.

11 That we ſhould ſay, that the preaching of the lawe, and iudgement to come, maketh men hypocrites. *Act.24.ſect.2.* Whereas we holde the preaching of the lawe to be neceſſary to bring men to repentance: But iuſtification by keeping the lawe, which they teach, we vtterly condemne.

12 That we would haue all men to be preſent, and giue voice in Councels. *Act.19.ſect.5.* We ſay not ſo, for that were impoſſible: But we holde againſt our aduerſaries, that as well the learned and diſcreet amongſt the lay men, as the Clergie, ought to be admitted to conſult of religion: And that not onely Biſhops, but other Paſtors alſo and Miniſters ought to haue deciding voyces in Councels.

13 That we condemne good workes as ſinfull, phariſaicall, hypocriticall. *Rom.2.ſect.3.* Whereas we acknowledge them to be the good gifts of God, the fruites of iuſtification, the way wherein all Chriſtians muſt walke to ſaluation, we onely exclude them from being any cauſe of our iuſtification before God.

14 *Annot.Rom.ſect.4.* That we affirme that God iuſtifieth man, that is to ſay, imputeth to him the
„ iuſtice of Chriſt, though he be not indeed iuſt: or of fauour reputeth him as iuſt, when indeed hee is
„ wicked, impious and vniuſt: And that wee thinke it is more to Gods glorie, and more to the com-
„ mendation of Chriſts iuſtice, merites and mercie, to call and count an euill man ſo continuing for iuſt,
„ then of his grace and mercie, to make him of an ill one, iuſt in deed, and ſo truely to iuſtifie him, &c.
This is a great ſlaunder: For we thinke and ſay; that God of a wicked man, by his grace and mercie, doth make him iuſt in deede, by the iuſtice of Chriſt, neither calling, nor accounting him iuſt that continueth wicked, as he was before, but giuing him alſo the ſpirit of ſanctification, whereby after he is made iuſt by grace, he doth the workes of iuſtice, and keepeth Gods commandements, though not perfectly in this life. *Fulke.ibid.*

15 That we gather of thoſe termes, vſed by the Apoſtle, *Rom.4.co*[illegible]*d.v 7.not imputed.v.8.* That the ſinnes of men be neuer truely forgiuen, but hidden onely. *Annot.Rom.4.ſect.7.* We ſay, that our ſinnes are truely forgiuen vs for Chriſts ſake, and our conſcience freely diſcharged of them, Chriſt hauing ſatisfied the iuſtice of God perfitly for them.

16 That we teach, that the Sacraments of the Church giue not grace and iuſtice of faith: but that they be notes, markes and badges onely of our remiſſion of ſinnes. *Rom.4.ſect 8.* We ſay not, that they are onely markes and badges, but as the Apoſtle ſaith, ſeales of God to aſſure our faith of iuſtification by remiſſion of ſinnes: And yet it followeth not, that the ſacraments ſhould giue or conferre grace.

17 That to eſtabliſh our fiction of confidence (as they ſcornefully call it) wee make no account of the Articles of the faith; the beleeuing whereof onely iuſtifieth, they ſay, *Annot.Rom.4.ſect.9.* Whereas we affirme, that we are iuſtified by none other faith, but that which is declared in thoſe Articles, not by a bare knowledge or beleefe of them, that they are true, which the diuell hath and many reprobates; but by ſtedfaſt beleeuing of them, with a ſure truſt and confidence in Chriſt, whereby wee are made partakers of his precious merits, and aſſured of the remiſſion of our ſinnes.

18 That we ſhould ſay, Man hath no more free will, then a piece of clay, *Rom.9.ſect.7.* Whereas we onely ſay, that our free will hath no power or ſtrength at all, to will, or doe the thing that is good, without the grace of God.

19 That we ſay, the faithfull be ſure they ſhall neuer ſinne: *Rom.8.ſect.9.* We ſay only, that they are ſure to be preſerued from that ſinne which is irremiſſible, which is the ſinne againſt the holy Ghoſt, and from all ſuch ſinnes, as ſhould hinder their ſaluation.

20 That where the Apoſtle ſaith, *It is better to marrie then to burne*; that the Proteſtants thinke, *to burne*, is nothing elſe but to be tempted, becauſe they would eaſily picke quarrels to marrie: 1.*Cor.*7. *ſect.*8. We doe not ſo thinke, that to burne, is onely to be tempted, but to be ſo continually inflamed with luſt, that the will alſo and deſire doth conſent.

21 That wee will not haue men worke well in reſpect of reward at Gods hand: 1 *Corinth.9.ſect.7.* We ſay not ſo; but that men ought not to worke well as hirelings, for hope of reward as merited by their worke: but chiefely and principally, of louing obedience and dutie, as of children to their father.

22 That we ſeeme by abandoning other names of the Communion (ſauing this, calling it a ſupper) to haue it at night, and after meate: 1.*Corinth*.11.*ſect*.8. We retaine other names of this Sacrament beſide, as the Communion, the Sacrament of the body and blood of Chriſt, the Euchariſt, and ſuch like: and it is but a vaine conceite, that we encline it to haue it at night, when they ſee our vſuall and daily practiſe to the contrary.

23 *They ſay, we profeſſe, that we make no conſecration, benediction, or ſanctification of the bread and wine at all in the ſacrament, but let the bread and wine ſtand aloofe: and that wee occupie Chriſts words, by way of report onely and narration, applying them not at all to the elements propoſed to bee occupied:* 1.*Corinth*.11.*ſect.9.* All this is vtterly falſe, for we profeſſe, that by praiſe and thankeſ-giuing for the death of Chriſt, and by prayer vnto God, that we may be partakers of the bodie and blood of Chriſt, we conſecrate, bleſſe and ſanctifie the bread and wine, to be the holy and bleſſed Sacraments of the body and blood of Chriſt. And we do alſo apply the words of inſtitution to the Elements (though not after their Magicall fantaſie) praying thus: *That we receiuing theſe creatures of bread and wine, according to Chriſts holy inſtitution,* (which is rehearſed out of the Goſpell) *in remembrance of his paſſion, may be partakers of his moſt bleſſed body and bloud.* This is (who ſeeth not) a manifeſt applying of the words to the matter propoſed to be occupied.

24 That we would make the ſimple beleeue, that no puniſhment of a mans owne perſon, for ſinnes committed, nor penance inioyned by the Church, is neceſſary, but all ſuch things to be ſuperfluous, becauſe Chriſt hath ſatisfied enough for all: 2.*Corinth*.2.*ſect*.2. This is a malicious ſlander. We affirme indeede, that no puniſhment laid vpon any mans perſon, either by himſelfe, or by the Church, is any ſatisfaction to the iuſtice of God for our ſinnes, becauſe Chriſt onely was able and hath made ſuch ſatisfaction: yet temporall puniſhment for chaſtiſement, eccleſiaſticall diſcipline for ſatisfaction of the Church, and amendment of open offenders, are neceſſarie by the ordinance of Gods word, and in our Church are practiſed: *Fulk.ibid.*

25 They ſay, that *Luther*, *Caluin*, and ſuch wicked Libertines, as it pleaſeth them to terme vs, doe teach, that Contrition is altogether a meane to make ſinners either hypocrites, or to put them in deſpaire. *Annot*.2.*Corinth*.7.*ſect*.3. We ſpeake onely againſt the popiſh opinion of penance, or ſorrow to be ſatisfactorie for ſinne, and not againſt ſuch ſorrow which worketh true repentance, and true contrition for all their ſinnes paſt.

26 That we refuſe all mans atteſtation and approbation, and will be tried by Scriptures onely: and that we count it a great abſurditie to haue the Scriptures approued by the Churches teſtimonie: *Galath*.2. *ſect*.4. But we affirme no ſuch thing, neither do we refuſe to bee tried by men iudging according to the Scriptures. The approbation of the Scriptures by the Church we allow: but wee count it a great abſurditie, that the authoritie of the Scripture ſhould depend vpon the Churches approbation and triall, which is the thing in queſtion betweene vs.

27 That we teach, that the charge of the Apoſtles was ſo diſtinct, that none could preach, or exerciſe iuriſdiction, but in thoſe ſeuerall places, which by Gods appointment, or their lot for more particular regard of peace, and orders ſake, were limited to euery one, *Galat*.2.*ſect*.6. But wee teach contrariwiſe, that euery one of the Apoſtles had as large and as generall authoritie, as the other: and that any of the Apoſtles by their commiſſion, might lawfully haue preached at Rome, as well as *Peter* or *Paul*. But after this diſtinction was made by God, it was not lawfull for the Apoſtles to leaue or forſake their ſpeciall charges, and to intrude themſelues into anothers limits, as Saint *Paul* ſaith: wee do not ſtretch our ſelues beyond our meaſure: 2.Corinth.10.14.

28 That we haue no other arguments againſt the reall preſence of Chriſt in the Sacrament, but ſuch

as we borrow of *Ariſtotle* and his like, concerning quantity, accidents, place, poſition, dimenſions, ſight, taſte, and other ſtraites of reaſon, to the which they bring Chriſts myſteries, Coloſſ.2.1. Wee haue other arguments out of holy Scripture, and the ancient writers: Neither haue we any arguments out of Philoſophie, but ſuch as are grounded vpon the Scriptures, which teach the perfect humanitie of Chriſt, and all eſſentiall properties of a true and naturall bodie.

29 They ſay, we apply that text of Saint *Paul*: He that will not labour, let him not eate: 2.Theſſ.3.2. againſt the vacant life of the Clergie. *Annot. in hunc locum.* But we require no ſuch thing, as to labour with the hands, of ſuch of the Clergie, as labour in ſtudie and teaching. Againſt the idle life of Monkes, Nunnes, Friers, and the reſt of that crue, as alſo againſt idle maſſe-prieſts this text is ſtrong.

30 That we hold nothing to be neceſſarie to ſaluation but the Scriptures, 2.*Timoth.*3.*ſect.*3. Wee hold no ſuch thing: for ſo we ſhould exclude Chriſt himſelfe as vnneceſſarie to ſaluation. But we affirme, that the Scripture containeth all things neceſſary to be learned to ſaluation, and this is the true ſtate of the queſtion.

31 That we plainely deny *Melchiſedech* to haue beene a Prieſt. *Hebr.*7.*ſect.*8. Here without ſhame they ſlander vs. This we neuer denied, neither by Gods grace will euer: though we affirme, that his Prieſthood conſiſted not in offering of bread and wine: neither doth the Apoſtle, or any text of Scripture ſo teach.

32 They charge vs with this hereſie: That Chriſt was not the firſt man that entred into heauen. *Heb.*10. *ſect.*1. They belie vs, to ſay we hold, that Chriſt was not the firſt man that entred into heauen, with his body or whole humanitie, as the text is, *Heb.*10.20. And that dedicated and prepared a way for all his members to enter into heauen, both with their bodies, and their ſoules: by vertue of whoſe death, all the faithfull from the beginning were receiued into heauenly reſt in their ſoules.

33 That we will haue no difference betweene the laitie and the Clergie, 1.*Pet.*5.*ſect.*2. It is falſe, which here they obiect againſt vs. We onely miſlike their popiſh difference, who doe in ſuch ſort ſet apart their Clergie from the reſt of the people, as though they onely were the Lords lot and inheritance, the reſt excluded.

34 That we ſay, the Scriptures be ſo eaſie, that they may be not onely ſafely read, but alſo expounded boldly of all the people, as well vnlearned as learned: and conſequently, euery one by himſelfe, and his priuate ſpirit, without reſpect of the expoſitions of the learned fathers, or expectation of their paſtors iudgement, may determine and make choice of ſuch ſenſe as himſelfe liketh, 2.*Pet.*3.*ſect.*1. All theſe are great vntruths. Indeede we do hold, that the people may ſafely be admitted to the reading of the Scriptures, though we deny not, but that there are certaine places therein hard to bee vnderſtood: yet we giue them not libertie to expound Scripture, as themſelues liſteth, not ſtaying for the iudgement of their paſtors: For we plainely proteſt, that whoſoeuer deſpiſeth the ordinarie miniſtery of the word, which God hath eſtabliſhed in his Church, for the direction of vs in the truth, ſhall neuer attaine vnto true knowledge. As for the expoſitions of the fathers, we are ſo farre from reiecting them, where they interpret according to the ſenſe of the Scriptures, that they doe in a manner auow all our interpretations, which you miſlike.

35 That we affirme, that we neither keepe, neither poſſibly can keepe Gods commandements, 1.*Ioh.*2. *ſect.*7. We ſay not ſo, but that we cannot keepe them in ſuch perfection, as the iuſtice of God requireth, though by his grace we doubt not, but we are enabled in ſuch meaſure to keepe them, as his mercie in Chriſt accepteth, *Fulke ibid.*

36 Thus we ſee with how many ſlanders our countrimen of Rhemes do vnkindly charge and load vs withall: neither are theſe all: more, who pleaſeth may collect out of that black booke of theirs. The want of the reſt, which I haue not heere ſet downe, I will ſupply out of another countrimans booke of ours, to whom we are much beholding for affoarding of vs ſuch plentie of ſo good ſtuffe. Firſt, *P.*146.

Harding. He thus friendly ſaith vnto vs. *If you doe not allow euerie man, yea and euery woman to be a Prieſt, why driue ye not ſome of your fellowes to recant, that ſo haue preached? Why allow yee the bookes of your new Euangeliſtes that ſo haue written?* An odious vntruth: for touching the miniſterie of the Church, wee haue none that either haue preached ſo, or written ſo, *Iewel. defenſ. Apolog. pag.*146.

37 That we ſay, all things neceſſary to ſaluation are expreſſed in the Scriptures, pag.240. But ſo we ſay not: we hold that all things neceſſarie are either in the Scriptures expreſſed, or therein contained, by neceſſarie collection and diduction to be drawen from the ſame.

38 That we, which ſay we can by no meanes fulfill the law of God, doe make God vniuſt, euill, impotent, and not able to giue ſo much grace, as may helpe to fulfill his law, pag.368. We make not God vniuſt or impotent, but we confeſſe our ſelues to be ſinners. Neither is the queſtion here, what God is able to do, but what he hath promiſed: for howſoeuer God be able, by his abounding grace, to make vs perfect in this life, and altogether voide of ſinne, as we ſhall bee in the life to come: yet his power is not contrary to his will reuealed in his word, which ſaith, that all men haue ſinned. And as many as are of the works of the lawe, are vnder the curſe.

Rom.3.23.
Galath.3.9.

39 That we tell Chriſtian men, they may worke as much as they will, but al in vaine, pag.371. Vntruth, for we ſay with Saint *Paul*, your works ſhall not be in vaine in the Lord. Although wee do exclude them from being any cauſe, or meane of our ſaluation, and that by the warrant of the Scriptures, Rom.3.28. Epheſi.2.10. and in other places.

40 That we profeſſe, that the faith of the Catholike Church may faile and fall, pag.493. Wee ſpeake not of the vniuerſall Catholike Church, but of the Church of Rome, or of any other particular Church, which may faile in faith, as we ſee the Churches of Corinth and Galatia are now thoroughly departed from the faith, and are wholly ſubiect to the Turke.

41 That we animate temporall Magiſtrates, by the pretenſed example of *Dauid* and *Salomon*, to intermeddle with Biſhops offices, pag.689. Vntruth, it is not our doctrine: But they rather embolden the Pope to meddle with Princes offices. And *Bellarmine* a great Champion of theirs doth free vs from this ſlander, who confeſſeth of vs, that we hold *Regimen Eccleſiaſticum ſpirituale eſſe, & diſtinctum à politico:* That the Eccleſiaſticall regiment is ſpirituall, and a thing diſtinct from the politicall, or temporall.

42 That we teach, that the Lords ſupper is very bakers bread, and wine, with the onely figure of Chriſts bodie and bloud, pag.320. But we neuer ſo vnreuerently called that holy Sacrament. It is your ſelfe (Maſter *Harding*) that doth ſo vilely diſgrace this holy Myſterie, calling it *A piece of bread not worth a point: a leane and carrien banquet; a toye.* We call it the Sacrament of thankſ-giuing, the Sacrament of the bodie and blood of Chriſt, with other names fit for ſo great myſteries. Neither doe wee make them bare figures and ſignes, but as the Apoſtle ſaith, ſeales of the righteouſnes of faith. Rom.4.11.

Now, hauing ſeene thus farre, with what falſe opinions they charge our Church generally, in reſpect of our doctrine, let vs take ſome triall alſo of their iuſt and true dealing with vs, in matters belonging to manners. And here I do not thinke but we ſhall finde them halting, as before.

43 Firſt, *Harding* chargeth vs with continuall aduoutrie and inceſt, calling without all honeſtie or ſhame, Miniſters lawfull wedded wiues, *their filthie yoke fellowes*, pag.439. Yea, he ſaith, that our Goſpell hath no ſubſtance, beſide carnall libertie and licentious liuing, pag.289. And that thorough our euill teaching, the world groweth more to be diſſolute and wicked, pag.382. But if Maſter *Harding* had remembred the diſſolutenes, and licentiouſnes of life that is at Rome, he could not without bluſhing haue charged vs with inceſt, aduoutries, and all carnall libertie. Hee had forgotten belike that old engliſh prouerbe, *He that goeth once to Rome, ſeeth a wicked man: he that goeth twiſe, learneth to know him: he that goeth thriſe, bringeth him home with him:* Fox.pag.843.

44 The Rhemiſts doe accuſe the Proteſtants (whom they call heretikes) for their lightnes in admitting euery one without diſcretion to the Clergie, 1.Timoth.3.6. But, as for that vncharitable name of heretikes, we ſhall ſhew anon, that it is more proper vnto them, then vnto vs. And neuer any hereſie admitted more vnworthie perſons to the Clergie, then Papiſtrie hath done: not onely into the inferiour places, but euen into their chiefe Biſhops ſee: for as *Alphonſ.* teſtifieth, whom we cited before, Many of their Popes did not know ſo much as their Grammar. And from hence iſſued that decree of Pope *Zacharie* to helpe the ignorance of their ſottiſh prieſts, that the baptiſme, which was ſolemnized by a Prieſt ſpeaking falſe Latine, ſaying, *In nomine patria, filia & ſpirita ſancta*, ſhould be taken for good baptiſme. Decr.p.3. diſ.4 c.86.

45 *Harding* chargeth the Proteſtants in diuers Countries to haue attempted to wreſt the ſword out of the Princes hands. *Were the hundred thouſand Boures in Germanie* (ſaith he) *conſumed by the ſword of the Nobilitie there for their obedience?* P.441. So he ſlandereth *Luther* alſo, that he ſtirred vp *Thomas Munzer* in Thuringia, who was the Rebels preacher, pag.447. Thus the Rhemiſts deale with *Caluin*, calling him one of the principall Rebels of this time, and moſt falſely giue out of the Proteſtants, that their Conſiſtories are ſhops of rebellion.

Thus alſo they report of *Wickliffe*, that he ſhould teach, that Princes are not to be obeyed being in deadly ſinne, *Annotat.*1.*Pet.*2.*ſect.*8.

All theſe are malicious ſlanders deuiſed againſt vs. Firſt, the Boures of Germanie were moſt of them aduerſaries to *Luther*, and vnderſtoode no part of the Goſpell, but conſpired together, as they ſaid, onely againſt the crueltie of their Lords, as they had two and twentie yeares before in the conſpiracie called (*Liga Sotularia*,) *Anno* 1503. fifteene yeares before Doctor *Luther* began to preach, which was *Anno* 1518. *Iewel pag.*441. Secondly, *Luther* was ſo farre from ſtirring vp *Thomas Munzer*, that he called him the preacher of Sathan, *Sleidan.li.*5. Thirdly, neither did *Wickliffe* teach any ſuch thing, for he himſelfe was obedient both to *Edward* the third, and to *Richard* the ſecond; both which Princes, as we know were guiltie of ſome notorious ſinnes. Fourthly, you rather ſhew your ſelues the rebels of this age, who make no conſcience in mouing the ſubiects to riſe vp and conſpire againſt their naturall Soueraignes. And England knoweth by experience, that your Seminaries of Rome and Rhemes, are the ſhops of rebellion, which haue forged ſo many conſpiracies againſt our Soueraigne, but all hitherto in vaine, the Lord be thanked, and we truſt in God ſhall bee ſo ſtill; ye might therefore haue been aſhamed, to haue caſt vs in the teeth with that, which your owne conſciences may accuſe your ſelues of.

Thus much of the ſlanders in generall, which they belch out againſt our whole Church: now wee will a little touch thoſe popiſh forgeries, which they haue in their idle and phantaſticall braine, deuiſed againſt ſome particular men amongſt vs, ſorted out from among the reſt.

46 And firſt of all, they lay loade vpon poore *Wickliffe*, charging him with many things which he neuer held; As that he ſhould teach, that a Prince is not to be obeyed being in deadly ſinne, *Rhemiſt. Rom.*13.*ſect.*4. 1.*Pet.*2.*ſect.*8. which we haue ſhewed before to be a great vntruth.

That

47 That *Wickliffe* did condemne degrees of ſchooles, and titles of Doctors and Maſters, *Rhemiſt. Matth.*23.*ſect.*4. This is a meere ſlander of *Wickliffe: Fulk. ibid.*

48 That he ſhould ſay, that God ought to obey the diuell, *Bellarmine, Præfat. in controuerſ.* and addeth for the proofe hereof, that this his hereſie was condemned in the Councell of Conſtance, Seſſ.8. We take this to be a meere ſlander as the reſt: for there is no ſuch thing found obiected againſt *Wickliffe*, neither in thoſe 18. articles exhibited againſt him in the conuocation of certaine Biſhops at Lambeth, Fox pag.432. nor yet amongſt thoſe 9. articles, which were condemned as hereticall; nor thoſe 23. which were condemned as erronious, Fox pag.435. Yet concerning this matter, three ſchollers of the ſaid *Wickliffe*, that followed not long after, ſhewed their opinion, namely, *Nicholas Herford, Phillip Repingdon, Iohn Ayſhton*. And thus they ſay, that God ought not to obey the diuell in his owne perſon, or eſſence, nor with the obedience of neceſſitie: for ſo to affirme, ſay they, it is hereſie, Fox pag.438. And againe they granted, that they meant an obedience of loue, becauſe God loued the deuill, and puniſhed him as he ought, pag.439. The phraſe and manner of ſpeech is ſomewhat ſtrange: but who ſeeth not, that their meaning is ſound and good. Firſt, that God not in his owne perſon, but in his creatures yeeldeth obedience to the diuell: that is, ſometime giueth him power ouer his creatures. Secondly, yet not of neceſſitie, for God can when it pleaſeth him, tie Sathan ſhort, and exempt his creatures from his power. Thirdly, that God loueth him as his creature, and ſo hee doth alſo the wicked, ſuffering the Sunne to ſhine vpon them, Matth.5. Fourthly, that the Lord in his iuſtice is to puniſh the diuell, and ſo doth: they are reſerued in euerlaſting chaines of darknes, Iud.6.

49 In this ſort alſo they dealt with *Iohn Huſſe*, deuiſing ſtrange Articles againſt him which he neuer thought: As that he ſhould ſay, that Saint *Gregorie*, when they alleaged his authoritie againſt him, was but a rimer: wherein *Iohn Huſſe* himſelfe anſwered, that they did him great iniurie, for ſo much, as he alwaies eſteemed and reputed Saint *Gregorie* for a moſt holy Doctor of the Church: Fox pag.606.

50 Thus it was falſely obiected againſt the ſame *Iohn Huſſe* in the Councell of Conſtance, where hee was moſt vniuſtly condemned: that he ſaid, there ſhould be a fourth perſon in diuinitie, and that a Doctor heard him to ſpeake the ſame. *Iohn Huſſe* deſired the Doctor might bee named, which not obtaining, he thus crieth out: O miſerable and wretched man that I am, which am forced and compelled to beare ſuch blaſphemie and ſlander: Fox pag.622.

This was, as we ſee, the guiſe of the old Papiſts, thus without all feare, to ſlander the children of God, whoſe of-ſpring, I meane the Papiſts of later time, doe tread in the ſame their fathers ſteps.

51 So was Maſter *Tindall* that faithfull ſeruant of God abuſed by them, vpon whom they fathered many falſe articles: As that he ſhould ſay, that it is impoſſible for vs to conſent to the will of God, Fox pag.1247. Artic.3. Whereas he meant, and ſo ſpake, that by nature it is impoſſible, no otherwiſe then the Apoſtle ſaith; That the wiſedome of the fleſh is not ſubiect to the law of God, neither indeede can be.

52 That he ſhould ſay, euery man is Lord of another mans goods: as though hee ſhould fauour the Anabaptiſticall communitie: pag.1248. Article 18. *Tindals* words be theſe: *If thy brother or neighbour need, and thou haue to help him, and yet ſheweſt no mercie, but withdraweſt thine hands from him, thou robbeſt him of his owne.*

53 That he ſhould ſay, the worſt Turke hath as much right to my goodes at his neede, as mine houſehold or mine owne ſelfe: pag.1248. Articl.20. *Tindal* ſaith and writeth thus: *If thy neighbours which thou knoweſt be ſerued, and thou haue yet ſuperfluitie, to the very Infidels we are debters, if they neede, as farre forth as we maintaine them not againſt Chriſt.* Loe, heere is no mention made of any Turke: and expreſſely he ſaith, that our neighbours, and ſo our owne familie is to be preferred: the reſt to haue of the remainder and ſuperfluitie. Is not this great hereſie thinke you?

54 That Chriſt tooke away all lawes, and maketh vs free and at libertie, P.1251. Articl.5. *Tyndall* ſaith thus: *He hath not deliuered vs from the Law, but from the power and violence of the Lawe: but for all that, he hath not taken away from the powers and officers their right, ſword, and authority to puniſh the euill.*

55 That he ſhould affirme, that by workes we decay from the faith: P.1252. Articl.16. But *Tyndall* ſaith, *By truſting in workes, we decay from the faith.*

56 That keeping of virginitie and chaſtitie of Religion is a diueliſh thing, pag.1253. Articl.20. *Tyndall* hath not *the chaſtitie of Religion*, but of the *Religious*, meaning Monkes and Friers: vpon whom the yoke of ſingle life was impoſed, and violently enforced, which Saint *Paule* himſelfe calleth a doctrine of diuels.

57 That he ſhould ſay, if we beleeue that God hath promiſed euerlaſting life, it is impoſſible wee ſhould periſh, P.1255. Articl.6. But *Tyndall* thus writeth: when with a perfect courage we put all our truſt in God, and in his promiſes, it is impoſſible we ſhould periſh, for he hath promiſed vs euerlaſting life. He ſpeaketh not of a generall beleefe onely, but of an aſſured truſt and confidence in God.

58 That he ſhould hold, that the Goſpell maketh all true Chriſtian men ſeruants to all the world, P.1257. But *Tyndall* thus, *By the rule of charity, and not of office and duty, euery Chriſtian man is bound one to helpe another.* Thus deceitfully they clip and mangle the good mans words, to make him to ſpeake what they liſt themſelues.

59 And as we ſee their falſhood in collecting theſe articles, the like craft they vſed in a great number more, againſt this good man Maſter *Tyndall,* they falſifie 29. articles out of his booke called the wicked *Mammon:* 25. out of the booke entituled the *Obedience of a Chriſtian man:* 37. out of his booke called the *Reuelation of Antichriſt:* 41. out of his booke named the *Summe of the Scripture, conſul. Fox. à P. 1247. ad P. 1257.* The number in all is 132. articles, ſome forged, ſome wreſted, ſome mangled, none ſincerely alledged, which they obiect againſt him.

60 Now let vs ſee how they deale with *Martin Luther:* ſurely after the ſame faſhion, as they do with the reſt. Firſt *Harding* chargeth him to haue written againſt the power of lawfull Magiſtrates. *Luthers* words (ſaith he) be theſe, *Inter Chriſtianos nullus neque poteſt neque debet eſſe magiſtratus:* Among Chriſtian men, none can, nor ought to be a Magiſtrate, *Defenſ. Apol. P. 446. Luther* ſpeaketh not theſe words of the outward ciuill gouernment, but only of our inward band, and obedience toward God: And in this reſpect, there is no King, nor Prince indeed, nor may bee any. In this ſenſe, Saint *Paul* ſaith, *There is no Iewe, there is no Gentile, there is no Lord, there is no ſeruant, there is no man, there is no woman, for all you are one in Chriſt Ieſus,* Galath. 3. They might therefore as well haue charged Saint *Paul* to haue written againſt ciuill gouernours, as *Luther.* But what his opinion was of the authority of the ciuill Magiſtrate, may appeare, where he writeth thus vnto the rebels in Germanie, being in the field againſt their Lords: *Ye take the ſword and withſtand the Magiſtrate, whom God hath appointed, is not this raſhly to abuſe the name of God? Iohn Sleidan, lib. 5.*

61 Our Rhemiſts charge *Luther,* that vpon theſe words of our Sauiour, Reſiſt not euill, Matth. 5. 39. He ſhould hold that Chriſtians might not reſiſt the Turke, *Annot. Matth. 5. ſect. 9.* This is a ſlander of *Luther,* he did write onely, that Chriſtians ſhould not hope to haue victory againſt the Turks, before the Church were reformed.

61 That *Luther* teacheth, that onely infidelitie is ſinne: *Annot. Mat. 7. ſect. 5. Luther* doth not teach that infidelitie onely is ſinne, but that it is the roote of all ſinne.

62 That *Luther* and *Caluine* do teach, that God was the author of the traiterous ſinne of *Iudas: Act. 2. ſect. 9. They neuer ſo taught, but ſpeake only, as the Scripture doth, That Chriſt was deliuered vp, according to the determinate Counſell and fore-knowledge of God.*

Act. 2. 23.

63 That *Luther* and *Caluine* attempted to caſt out diuels, and ſped much like, as the 7. ſons of *Scena* did, *Act. 19. ſect. 9.* This is a great ſlander inuented of them by a lying ſpirit: yet it is moſt credibly reported of *Luther,* that God by his hand wrought a miraculous worke vpon a yong man, that had giuen himſelfe bodie and ſoule to the diuell, ſee the ſtorie, Fox. pag. 864.

64 Againſt *Melancthon* they obiect, that he auouched three Sacraments: Baptiſme, the Euchariſt, and Orders. *Harding defenſ. apolog. 162. Melancthon* onely ſaith thus, *That he can well call Orders a Sacrament, ſo that it be knowne from Baptiſme, and the ſupper: which in proper ſpeech, and verily bee called Sacraments, in apolog. confeſ. Auguſt.*

65 So another Sorboniſt diſputing with *Frederike Dannile* Martyr, belied *Melancthon,* that in his booke of common places, he ſhould call auricular confeſſion, *Euangelicum ſecretum,* A ſecret of the Goſpell, Fox pag. 921. Whereas *Melancthon* ſaith cleane contrary in that booke, calling it a ſnare of the conſcience, and againſt the Goſpell.

66 But aboue all other, they haue a great ſpite at *Caluin: Harding* accuſeth him, that he ſhould teach, that where the death of Chriſt may be remembred otherwiſe, there all Sacraments bee ſuperfluous: *Defenſ. apolog. pag. 185.* But *Caluine* teacheth cleane contrary: *Sic eſt exigua noſtra fides,* (ſaith he) *&c. So ſmall is our faith, that vnleſſe it be borne vp on euery ſide, and by all meanes bee held vp, it wauereth, and is like to fall.* By which words he ſheweth, that we haue great neede of ſuch remedies, becauſe of the weakenes of our faith: much leſſe, are they ſuperfluous: thus Maſter *Harding* by his leaue is proued a lyer.

67 The Rhemiſtes charge *Caluine* with this hereſie, that God is the author of ſinne, *Mat. 13. ſect. 2.* Neither *Caluine,* nor any of vs ſay ſo, but we ſay and hold as *Auguſtine* doth, that God hardeneth the wicked, not as an euill author, but as a righteous iudge, not by a bare permiſſion or ſuffering, as the Papiſts teach, but by with drawing, and with holding his grace, and deliuering them to the deceit of Sathan, as a iuſt puniſhment of their ſinnes, thus *Auguſtine* at large *Cont. Iulian. lib. 5. cap. 3.* Thus alſo Saint *Paul* affirmeth of the Idolatrous Gentiles, *That God gaue them ouer to their harts luſt.* Rom. 1. 24. *Fulk. ibid.*

68 That *Caluine* holdeth the ſecond perſon to be God, not as of God the father, but as of himſelfe, Ioh. 1. ſect. 3. *Caluine* teacheth, that Chriſt is God, of God the father in reſpect of his perſon, as the ſonne; yet very God of himſelfe, in reſpect of his diuine nature and eſſence, and of one and the ſame godhead with his father, which is not multiplied by communication of generation, but is one and moſt ſingular in all the three perſons. And this is ſound and Catholike doctrine.

69 That *Caluine* teacheth, that Chriſtian mens children bee ſo holy, that they neede no Baptiſme, 1. Corinth. 7. ſect. 11. Rhemiſt. A falſe ſlander, for *Caluine* contrariwiſe doth reaſon againſt the Anabaptiſts out of Saint *Pauls* words, that becauſe they are holy, they are to be baptized.

70 That *Caluine* and *Luther,* and their followers, refuſe to put their preaching to the triall of holy Councels, Rhemiſt. 2. Galath. ſect. 3. It is falſe, they neuer refuſed, neither do we, to put our doctrine to the conference of lawfull Councels, but haue often deſired, that ſuch a generall Councell

by conſent of Chriſtian Princes might be gathered: we only refuſe to be tried by popiſh Counsels, ſuch as the late Chapter of Trent was, where the Pope is both the partie accuſed, and the Judge.

71 That *Caluine* exhorteth all men to haue reſpect to Saint *Paules* Apoſtleſhip, rather then vnto Saint *Peters*: as though the preaching, authoritie and Apoſtleſhip of both, were not alike true, and all of one holy ſpirit, whether they preached to Iewes or Gentiles, Galath. 2. ſect. 6. See what ſophiſticall cauilling here is: *Caluine* maketh no difference of the truth of doctrine, or Apoſtolike authoritie, which was the ſame whether in *Paul* or in *Peter*: but biddeth vs to keepe the difference of primacie and diſtinction of prouinces made betweene them by the holy Ghoſt, that *Paul* ſhould bee the chiefe Apoſtle of the Gentiles, and *Peter* of the Circumciſion, *Caluin. lib. 4. inſtit. 6. 14.*

72 *Bellarmine* ſeemeth to charge *Caluine* yet further, that he ſhould affirme, *Chriſtum in cruce deſperaſſe, & eſſe damnatum*: That Chriſt did deſpaire vpon the Croſſe, and was damned, *lib. 4. de Chriſti anima. cap.* 8. This is a grieuous ſlander: *Caluine* only ſaith, that it was neceſſary, that Chriſt ſhould not onely ſuffer in body, but euen abide the wrath of of God in his ſoule for the ſinnes of the world, which inforced him, and not his bodily paine, to crie out vpon the croſſe, that he was forſaken of his father. This is neither hereſie nor blaſphemie: but ſound doctrine, and agreeable to Scripture.

Our Rhemiſtes alſo in diuers places haue a fling at that reuerend and learned Paſtor Maſter *Beza*, and finding no iuſt matter to vpbraid him withall, they thus foudly picke quarrels againſt him.

73 *Heare* (ſay they) *what a principall ſectmaſter, with his blaſphemous mouth or penne vttereth, ſaying: In the very beſt times, ſuch was partly the ambition of Biſhops, partly their ignorance and fooliſhnes, that the very blind may eaſily perceiue, Sathan verily to haue been preſident of their aſſemblies.* And in the margent they note *Bezas* blaſphemie againſt the firſt generall Councels, Rhemiſt. Act. 15. ſect. 10. In this place *Beza* ſpeaketh not one word againſt the firſt generall Councels, but againſt the aſſemblies of proud and vnlearned light headed Biſhops of Greece, which liued in thoſe beſt times, whereof it is manifeſt by the Church ſtories, that many of them were hereticall and blaſphemous. It is a looſe argument: *Beza* ſaith, there were wicked Biſhops in the beſt times: *Ergo*, hee blaſphemeth againſt the firſt generall Councels.

74 That *Beza* ſaith *Melchiſedechs* prieſt-hood was wholly ſpirituall, Annot. Heb. 8. ſect. 3. He ſaith not, that *Melchiſedechs* prieſt-hood was only ſpirituall, as the ſpirituall prieſt-hood of the faithfull is: but that *Melchiſedechs* prieſt-hood was figuratiue, hauing a ſpirituall relation to Chriſts eternall prieſt-hood, *Fulke ibid.*

75 But no maruell if they make not daintie to ſlander the Miniſters of the Goſpell, when they dare open their lying mouthes againſt Chriſtian Princes, and offer violence to the Lords annointed: As *Bellarmine* moſt ſlanderouſly giueth out of our late gracious Soueraigne: *Iam reipſa Caluiniſtis in Anglia mulier quædam ſummus pontifex eſt*: And now in truth, a certaine woman in England taketh vpon her to be chiefe Biſhop of the Caluiniſts, *Bellarm. de notis eccleſia. lib. 4. cap. 9.* A foule and diſdainefull ſlander: Whereas neither our Queene then, nor King now, do vſurp vpon the office of Biſhops and Miniſters: but as all godly Princes haue done, as *Dauid, Hezekiah*, and others: His Maieſtie thinketh that it belongeth to his princely charge, to haue a care of Religion, and to looke to the houſe of God. Beſide theſe ſlanders, which they haue raiſed concerning the opinions and doctrine of our Church, they haue deuiſed and forged lies alſo concerning other matters.

76 *Staphylus* and furious *Surius* ſay, that *Luther* learned his diuinity of the diuell. Another maintaineth, that he was borne of the diuell. Another that he dyed of drunkennes, *vide* Fox. pag. 1257.

77 *Bellarmine* reporteth out of railing *Cochleus*, that *Luther* died ſuddenly: for ſaith he, hauing ſupped verie daintily, and being made merrie with good cheere, and with his ieaſts made all at the table to burſt forth into laughter, he immediatly ſickened, and died the ſame night. *Bellar. lib. 4. de notis eccle. cap.* 17. And he maketh himſelfe pretie ſport in telling a lying tale out of the ſame *Cochleus*: how *Luthers* body being clapt in leade, in the midſt of winter, in the froſt and cold, ſudainely began ſo to ſtincke, that the very ſmell pearced the leade, and whereas they were purpoſed to conuey his corps to Wittemberge to be buried, they * were conſtrained to leaue it by the way. *Lib. 4. de notis eccleſ. cap.* 14. They may be aſhamed to forge ſuch ſhamefull lies, for neither was *Luthers* death ſuddaine: who had an olde infirmitie hanging vpon him, being accuſtomed to bee much troubled with oppreſſion of humors in the orifice or opening of his ſtomacke. Neither died he the ſame night, but the next morning betweene eight and nine of the clocke: Reported by *Melancthon*, who better was acquainted both with *Luthers* life and death, then any Papiſt of them all. *Luther* made a moſt comfortable end, and made a moſt ſweete prayer before his death, which is rare I thinke with the popiſh ſort, *conſul. Fox pag.* 864.

A great vntruth, for *Luthers* body lyeth buried at Wittemberge in the Chappell of the Caſtle there.

78 The reſt, which they report of his body is as true, as that which was fained of Maſter *Bucer*, that he ſhould deny at his death, that Chriſt our Meſſiah was come, Fox. pag. 1257 colum. 2. whoſe manner of death Doctor *Redman* that preached at his funerall, and many other Engliſhmen knew to bee contrary to their vngodly reports.

79 Of like credit is that foule forgerie of Maſter *Caluins* departure, as *Bellarmine*, though not the deuiſer thereof, yet bluſheth not to be the reporter. That *Caluine* calling vpon the diuell, blaſpheming and ſwearing gaue vp the ghoſt, and that he accurſed the day and houre, when euer he began to apply himſelfe to ſtudy and writing, *Bellar. lib. 4. De notis eccleſ. cap.* 8. Whoſe eares now would not tingle,

to heare theſe malicious and diueliſh reports of ſo godly a man? as though M. *Beza*, who was an eye-
witneſſe both of his life and death, and hath penned the ſtorie thereof, could not better teſtifie for this
matter, then they, which haue all by heare-ſay. Well, M. *Caluine* liued well, and died the Lords ſeruant:
whatſoeuer theſe black-mouthed, and hard-hearted Papiſts ſay to the contrary: It were better for
them rather to make *Balaams* wiſh, that they alſo may die the death of the righteous, then thus to
blaſpheme Gods ſaints. And that all the world may know what a ſingular facultie they haue to in- 80
uent, and an impudent face to auouch a lie, their late practiſes againſt that reuerend father and learned
paſtor of Geneua M. *Beza*, doe ſufficiently declare: For in the yeere 1597. *Puteanus* the generall fa-
ther of the Ieſuits in Burgundia, and the reſt of that peruerſe ſect, were not aſhamed with their lying
lips to report, with their ſlanderous letters to publiſh, and out of their popiſh pulpits to preach, that
Beza perceiuing death to be at hand, did renounce his former profeſſion of the Goſpell, and was re-
conciled to the Church of Rome, and deſired the Senate of Geneua, if they did hope to be ſaued, to
doe the like: and that after his death for further direction, they would ſend for the Ieſuits: and that
hereupon the whole citie of Geneua was returned to the obedience of the Pope: and the Lantgraue
of Haſſia hearing the report thereof, ſent meſſengers of purpoſe to Geneua, who certified him of the
truth thereof: this loud lie of the Ieſuits is extant in a pamphlet printed at Geneua, with a confutation
thereof annexed by M. *Beza*, and the whole Church there. What more impudent or ſhameleſſe lie
could haue been deuiſed, when as M. *Beza* was then not dead, but liuing, not conuerted to them, but
confirmed in the Goſpell: and the Church of Geneua yet continueth, and I hope ſtill ſhall in the obe-
dience of the faith of the Goſpell. But no maruell if they thus deale with M. *Beza*, ſo they ſerued ma-
ſter *Caluine* ſome 48. yeeres ſince, reporting of him, that hee was become one of their Catholikes:
What will thoſe men now be aſhamed to report?

Beza belied by the Ieſuites to be turned a Papiſt.

As though we were ignorant of their popiſh cuſtome and practiſe in belying the ſeruants of God: 81
When *Horſey* that wicked Chancelor, had with his owne hands murthered *Rich. Hun* in the priſon,
was it not giuen out, that he had hanged himſelfe? *Fox* pag. 867.

How cruelly was the congregation at Paris perſecuted, and moſt vildly ſlandered of them? *Anno* 82
1558. the Prieſts and Friers in their railing ſermons perſwaded the people, that the Lutheranes aſſem-
bled together to make a banquet in the night, and there putting out the candles, they went together,
Iacke with Iill, as they ſaid, after a filthie and beaſtly manner. Other Sorboniſts accuſed them, that they
maintained, there was no God: and denied the diuinitie and humanitie of Chriſt, the immortalitie of
the ſoule, the reſurrection of the dead, and briefly all the articles of true religion, *Fox* pag. 927. with
ſuch like malicious miſreports and ſlanders, the ancient Church in the primitiue time was ſlandered,
who were accuſed of inceſt, conſpiracie, ſacrificing of infants, putting out of candles, & filthie whore-
dome, with ſuch like, *Fox* pag. 36. Therefore it neede not ſeeme ſtrange vnto vs, that the enemies of
the Church doe in theſe daies alſo whet and ſharpen their tongues againſt the profeſſors of the truth:
eſpecially, ſeeing that they, which doe euen now ſcourge and afflict vs with their ſcorpion tongues,
are not aſhamed to ſpeake broadly, yea and vntruly of the primitiue Church; for theſe are the Rhe- 83
miſts owne words: *In the primitiue Church, when Infidels dwelt among the Chriſtians, and oftentimes
came to their publike preachings, it was both vnprofitable and ridiculous to heare a number talking, teach-
ing, ſinging Pſalmes, one in this language, another in that, all at once like a black Sauntes*: Annot. 1. Cor.
14. ſect. 5. Although there were ſome diſorder among the Corinthians, yet is it lewdly done, general-
ly to charge the whole primitiue Church: And (thinke ye) theſe men haue not a very reuerend opi-
nion of the labours of the Apoſtles, that compare the publike exerciſes of the Corinthians, who were
a Church planted and founded by S. *Paul*, to a black Sauntes?

Barke on now ye Papiſts, and ſeeing you ſpare neither Apoſtle, Paſtor, nor Miniſter, neither primi-
tiue and ancient, nor preſent and now being Church, ſay on ſtill as ye doe, that the Proteſtants tend
euery day more and more to Atheiſme, and Antichriſtianiſme, Rhemiſt. 2. Theſſal. 2. ſect. 14. *That the
Proteſtants haue forſaken Chriſt, the Proteſtants are become Iewes, the Proteſtants will be circumciſed
according to Moſes law, the Proteſtants require to haue the paſchall Lambe, the Proteſtants tell the peo-
ple there is no hell at all: the Proteſtants at their next proceeding will vtterly deny God*: Harding pra-
fat. ad defenſ. apolog. [illegible]. Well ye ſlanderous mouthed hypocrites, if *Ieremies* ſaying were not
verified vpon you, Thou haſt a whores forehead, thou wouldeſt not be aſhamed, 3. 3. ye might well
bluſh, and ſhew all your blood in your face, when you inuent ſuch vnchriſtian ſlanders againſt vs,
which the world crieth ſhame vpon, and your owne conſciences accuſe ye of. It were now to be wi-
ſhed that the ancient lawes were reuiued againſt ſlanderers, and forgers of vntrue reports, and infa-
mous libels: as either that law of *Valentinian* the Emperour, who decreed *capitali ſententiæ ſubiu-
gandum*, that he ſhould dye for it, that was found to be the author of any ſlanderous libell: *Cod. lib. 9.
tit. 36. leg. 1.* Or that of the Emperour *Honorius*: *pœna calumniæ ſimilitudo ſupplicij*, that the ſlanderer
ſhould endure like puniſhment to him that was ſlandered, if the crime could haue bin proued againſt
him: *Cod. lib. 9. tit. 46. leg.* [illegible]

Or if they take themſelues to be exempted from the imperiall conſtitutions, I would their owne
pontificall law were in force againſt them, as that of Pope *Hadriane*: *Vt qui ſcripturam in alterius famam
inuenerit flagelletur*: That he ſhould haue whipping cheare, that publiſhed any thing to hurt ano-
thers good name. Or that conſtitution of *Gregorie*, that ſuch an one ſhould bee excommunicate,

Decr. part. 2. cauſ. 5. queſt. 1. cap. 1.
Ibid. cap. 2.

and depriued of the Communion: if any of thoſe lawes were executed, to puniſh all ſlanderers with death, or like puniſhment, whipping or excommunication, it would, I thinke, be ſome bridle, to ſtay the raging humour of our aduerſaries: But ſince we are not to looke for any ſuch thing, wee haue no other ſhield to hold vp againſt theſe iniuries of theirs, but the Prophet *Dauids*; ſaying with his words in the perſon of our Church: *As he loued curſing, ſo let it come vnto him: and as he loued not bleſſing, ſo ſhall it be farre from him: as he clothed himſelfe with curſing, like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones. Let it be vnto him as a garment to couer him, and for a girdle, wherewith he ſhall alway be girded. Let this be the reward of mine aduerſaries from God: and of them that ſpeake euill againſt my ſoule*: Pſal. 109. verſ. 17, 18, 19, 20.

Here ye alſo what *Bernard* ſaith: *Gladius anceps lingua detractoris: Nec verò huiuſmodi linguam ipſo mucrone, quo dominicum latus confoſſum eſt, crudeliorem dicere verearis: hec enim non iam exanime Chriſti corpus fodit, ſed ſed facit exanime fodiendo*: A ſlanderous tongue is a two edged ſword: And ſuch a tongue, wee neede not doubt to call more cruell, then the ſpeares point that pierced our Lords ſide: for this doth not pierce or wound the dead body of Chriſt, but ſlayeth and woundeth it to death: *ſerm. de triplici cuſtodia.* Thus yee Papiſts, ſhew your ſelues greater enemies to Chriſt, in ſlandring his Church, then if ye had thruſt his body thorow that hanged vpon the Croſſe: for then his bodie was firſt dead before it was pierced: But you doe rent and wound the liuely bodie of Chriſt now which is his Church: I pray God giue you grace, as yee belong vnto him, to repent you of this wickedneſſe. And thus much alſo concerning the ſlanders and malicious reports giuen out by Papiſts againſt our Church.

THE THIRD PART OF THE MANIFOLD vntruths, forgeries, and bold denials of Papiſts of manifeſt truths. Part. 3.

IT followeth now in the third place, hauing alreadie ſufficiently diſcourſed of their perſonall ſlanders, which they vomit and ſpue vp, either againſt our Church in generall, or againſt ſome particular members thereof: that now we lay open to the world, their vntruths and lyes, which in heapes are coyned and forged out of their ſhops, that whereas they accuſe vs of lying, ſaying moſt ſcornefully, *That lyes are as common with heretikes as lice with beggers*; it may euidently appeare to the world, whether of twaine bee the great liers: and firſt of their forgeries. Neuer any heretikes were more cunning, or had better dexteritie in forging of writings, and foiſting bookes of their owne deuiſing and making, vnder the name of other authors.

Harding Defenſ. Apolog. 597.

Firſt, the Canons of the Apoſtles, as they call them, which are fathered vpon the Apoſtles, are but baſtard writings, falſely going vnder their name: for in the laſt Canon, the Goſpell written by Saint *Iohn*, is numbred among the bookes of the Teſtament, which is confeſſed by all to haue been penned by the Euangeliſt, after the death of all, or moſt of the Apoſtles: How could then theſe Canons (as they affirme,) bee deuiſed and publiſhed by the Apoſtles themſelues aſſembled together?

Againe, thoſe Canons of the Apoſtles, doe recken three bookes of the Macchabees amongſt the Canonicall Scripture: but the Papiſts themſelues receiue but two: if then they were perſwaded themſelues, that they were the very Canons of the Apoſtles, how durſt they diſagree from them in opinion?

Thirdly, in the 84. Canon, the two epiſtles and conſtitutions of *Clemens* are reckoned amongſt the canonicall Scriptures, which is a great error, and moſt vnworthie the name of the Apoſtles.

Fourthly, in the Canon 45. the baptiſme of heretikes is condemned, and the ſame is affirmed by the gloſſarie vpon the decrees, part. 1. diſtinct. 32. cap. 6. That the Canons of the Apoſtles doe call the baptiſme of heretikes, *Lauacrum diaboli*, the diuels lauer: which was *Cyprians* error, afterward condemned of the Church.

Fifthly, the Canons of the Apoſtles make mention of many things, which then were not knowne, but long ſince brought into the Church: as Can. 29 that no man ſhould be preferred to a Church, by the ſecular powers, when as in the Apoſtles time the ſecular powers were not patrons, but pullers downe of Churches: likewiſe the names of Primate or Metropolitane, mentioned Canon 33. were not knowne in the Apoſtles time, nor the degrees of Lector, Cantor, and the reſt rehearſed, Can. 68. were not then once heard of, as *Vrbanus* confeſſeth, that in the primatiue Church there were but two orders, of Prieſts and Deacons, Canon 68. mention is made of Lent, which was afterward brought in by *Teleſphorus*, Canon 72. ſpeaketh of ſiluer and golden veſſels, which were long after ordained by *Vrbanus*: and many ſuch other new inuentions are to be found in the foreſaid Canons, which make them worthily to be ſuſpected.

Decr. Greg. lib. 1. tit. 14. cap. 9.

Sixthly, diuers conſtitutions were afterward made in the Church, contrarie to theſe Canons: as Can. 65. it is decreed that no mā ſhould faſt vpon the ſaturday, which was the Iewes ſabbath: the contrarie is decreed by *Innocentius*, that this day ſhould be kept faſt, Can. 49. He that doth not dip thrice in Baptiſme, is depoſed, the contrary is concluded, Concil. Toletan. 4. c. 5. that they ſhould not dip thrice, becauſe the heretikes did ſo; and in the Trullane Councel, Can. 12. they doe in direct tearmes correct the Canons of the Apoſtles; which is an euident argument, that they did not hold them to be made by the Apoſtles, for then it had bin too great preſumption, to haue concluded againſt them.

Seuenthly, *Gelaſius* Biſhop of Rome, doth count the Canons of the Apoſtles, among the Apocryphall and obſcure writings: *decret. part.* 1, *diſt.* 15. *cap.* 3. and *Iſidore* likewiſe, *diſtinct.* 16. *cap.* 1.

Laſtly, they varie about the number of the Canons: *Zepherinus* ſaith, there are 60. Canons; *decr. par.* 1. *diſt.* 16. *cap.* 2. *Leo* ſaith, there are 50. the ſixth Synode receiueth 85. Canons: *decr. par.* 1. *diſt.* 16. *cap.* 4. Wherefore we haue great reaſon vpon theſe grounds, to ſuſpect the authoritie of the Canons of the Apoſtles; and to refuſe them as forged writings.

The conſtitutions alſo of the Apoſtles, the collection whereof is aſcribed to *Clemens*, ſeeme to be but a forged booke: containing many things falſe and friuolous: as *lib.* 6. *cap.* 14. He bringeth in *Iames* the brother of *Iohn*, writing and ſpeaking with the reſt of the Apoſtles, many yeeres after his death; *lib.* 6. *cap.* 7. he calleth *Philip*, ſpoken of Acts 8. an Apoſtle: but *lib.* 8. *cap.* 52. he maketh him but a Deacon. 2

Of the like credit are the counterfeit writings which paſſe vnder the name of *Abdias*, *Ignatius*, *Hippolytus*, *Policarpus*, as it may appeare by the homely ſtuffe contained in them. *Abdias* preſcribeth a moſt ſuperſtitious obſeruation of Lent faſt, not only in abſtaining from all fleſh-meates, but alſo from all carnall copulation betweene man and wife. 3

The ſame *Abdias* is alſo contrarie to himſelſe, for he affirmeth that *Paul* ſuffered two yeeres after *Peter*: And ſaith further that *Paul*, after *Peter* was crucified, remained in his cuſtodie at Rome, mentioned in the Acts of the Apoſtles, which was, as *Hierome* ſaith, the third or fourth yeere of *Nero*: ſo that by this account, there muſt be ten yeeres ſpace betweene the ſuffering of *Paul* and *Peter*; for it is confeſſed by all writers, that *Paul* ſuffered the fourteenth, that is, the laſt yeere of *Nero*.

Ignatius ſaith in his epiſtle to the Philippians, that if any man ſhall faſt on Sunday, or Saturday, he is a murtherer of Chriſt: ſo hot this counterfeit father is, about his counterfeit traditions. 4

Of the like authoritie is *Policarpus* epiſtle *ad Philippen*. which is gathered out of the Apocryphall conſtitutions of counterfeit *Clemens*. 5

Hippolytus booke is too full of fables, then to be thought to be that ancient Martyrs worke: for writing of Antichriſt, he ſaith, he ſhall be no man, but a diuell in the ſhape of man: that *Iohn* the Euangeliſt ſhall come with *Henoch* and *Helias*, before the comming of Antichriſt: that Antichriſt ſhall bring diuels with him in the ſhape of Angels, and command them to carrie him vp to heauen, with other ſuch ſtuffe. 6

Now commeth in that vncleane dunghill of decretals, which are falſely attributed to thoſe good Biſhops of Rome, that ſuffered in the great perſecutions in the primitiue age of the Church, for the teſtimonie of Ieſus: as we may ſtrongly coniecture by the matter and ſubſtance and other circumſtances of thoſe decretals.

The firſt epiſtle of *Clement* ſeemeth to be forged: firſt, he declareth the difference of Primates, Archbiſhops, Metropolitanes, and decreeth that no Biſhops ſhould be ordained in ſmall villages or townes, leſt they might grow into contempt: which conſtitution ſauoureth rather of ambition, then is agreeable to the ſimplicitie of thoſe times, neither is it like, that they would then ſtriue for titles in the Church, when they were not ſure of life: ſecondly, there are diuers places cited in this epiſtle, out of the 5. and 14. chapters of *Eſay*, wherein the author followeth *Hieromes* tranſlation, who was long after *Clement*. Againſt the ſecond epiſtle we take exception, for that *Clement* writing to *Iames* the Apoſtle, ſaith thus: *Qualiter tenere debemus de Sacramentis te ex ordine nos decet inſtruere*: What we muſt hold concerning the Sacraments, it is fit I ſhould inſtruct you in order: and is it not a fit thing, may any man think, that *Iames* the Apoſtle ſhould now be put to ſchoole, and be catechized of *Clement* in the Sacraments? Againe, among other precepts, he thus giueth in charge, *Vt murium ſtercora inter fragmenta dominicæ portionis non appareant*: That mice turds ſhould in no wiſe appeare in the fragments of the Sacrament: and that the altar clothes ſhould be waſhed within in the Church, not without, becauſe of the duſt of the Lords body, that might fall downe; are not theſe now meete precepts for ſo worthie an Apoſtle to be inſtructed in? 7 8

To *Anacletus*, that next ſucceeded to *Clement*, are aſcribed three epiſtles, containing the like ſtuffe: in the firſt epiſtle, he decreeth, that if any hard queſtions did ariſe, they ſhould be referred to the ſeate Apoſtolicall at Rome: but if *Anacletus* died vnder *Domitian*, at what time *Iohn* the Apoſtle was aliue, to whom rather ſhould the deciding of hard queſtions belong, then to ſo worthie an Apoſtle? Secondly, alleaging out of the 4. chap. of the 1. epiſt. of S. *Peter*, he vſeth the vulgar tranſlation, which was not then extant. Thirdly, in this epiſtle is cited the whole 3. chap. of the 1. of S. *Iohn*, verbatim, to very ſmall purpoſe: ſo that the author of this epiſtle ſhould ſeeme to be a man of no great iudgement. 9

The ſecond epiſtle of *Anacletus*, commeth out of the ſame forge: for firſt he affirmeth, that *Iames* ſurnamed *Iuſtus*, was by *Peter*, *Iames*, and *Iohn*, ordained Archbiſhop of Ieruſalem, when as the ſame *Iames*, which is held to haue been Biſhop of Ieruſalem, is the very ſame, that is named with *Peter* and *Iohn*, Galath. 2. Secondly, this author ſaith, that the Apoſtles appointed 72. Diſciples, whereas they were ordained by Chriſt himſelſe. Thirdly, in the end of the epiſtle he calleth the author of the booke called Eccleſiaſticus, a Prophet, and yet in the 84. Canon of the Apoſtles, it is reiected out of the number of the Canonicall Scriptures. 10

The third epiſtle followeth, which giueth alſo iuſt cauſe of ſuſpition: firſt, he affirmeth, that *Abilius* ſucceeded *Marke* in Alexandria, whereas *Anianus* firſt ſucceeded, then *Abilius*: he ſaith alſo, that *Peter* made *Ignatius* Biſhop of Antioch, whereas *Zaccheus* and *Euodius* came betweene *Peter* and *Ignatius*. Secondly, this author deriueth the name of *Peter (Cephas)* of the greeke word, which ſignifieth an head, whereas he is ſo called of a ſtone. Thirdly, he conſtantly auoucheth, that neither Chriſt, nor his Apoſtles appointed any more then two orders of prieſts and deaconds: whereas in the 25. Canon of the Apoſtles, mention is made of lecturers, and ſingers: Wherefore, either thoſe Canons are none of the Apoſtles, or this is none of *Anacletus* epiſtle: for they are contrarie one to the other.

12 *Euariſtus* followeth; firſt, he is ſaid to haue decreed, that no prieſt ſhould be ordained without a title: but it is not like that the Church of Rome was then in the daies of perſecutiō diuided into Cures and pariſhes, whereof they ſhould haue their titles. Secondly, he decreeth concerning the manner of conſecrating Churches, when as yet in thoſe firſt perſecutions, there were no Churches nor Oratories permitted vnto the Chriſtians. Thirdly, alſo hee willeth that none but altars of ſtone ſhould be conſecrated, whereas it is certaine, that vntill *Auguſtines* time, and long after, the altars were made of wood, and not of ſtone: vpon theſe and the like reaſons this decretall is doubted of, and not without cauſe of vs refuſed.

13 The decretals of *Alexander* ſeeme to be counterfeit: firſt, in citing places out of the old teſtament, the author followeth *Hieroms* tranſlation: ſecondly, they containe no matter of conſolation, or doctrine fit for thoſe times: and therefore *Caranza*, who hath ſummed the decretals, out of the ſecond and third epiſtles hath collected nothing, as not finding any thing therein worthy to be noted. Thirdly, the epiſtles beare date, when *Traianus*, and *Ælianus* were Conſuls, which was neuer; for *Traianus* and *Africanus*, and *Ælianus*, and *Vetus*, were Conſuls together.

14 The decretals aſcribed to *Sixtus*, are of the ſame ſort: firſt, he thus beginneth: *Sixtus vniuerſalis Apoſtolicæ eccleſiæ Epiſcopus*: *Sixtus* the vniuerſall Biſhop of the Apoſtolike Church: but this title of vniuerſall Biſhop, begun after *Gregorie* his time: ſecondly, they beare date when *Adrianus* and *Verus* were Conſuls: who, if any credit be to be giuen to *Marianus Scotus*, and *Haloander*, who haue exactly collected the yeeres of the Conſuls, were neuer in that office together: but with *Verus* was ioyned in office *Seruianus*. Thirdly, in the firſt epiſtle he calleth *Salomon* the author of Eccleſiaſticus, whereas the 84. Canon of the Apoſtles rehearſeth but three bookes of *Salomons*, as the truth is, the Prouerbs, Eccleſiaſtes, and the Canticles.

15 *Teleſphorus* decrees are alſo doubted of: firſt, he is ſaid to haue decreed, that men ſhould faſt ſeuen full weekes before Eaſter, but in the 68. Canon of the Apoſtles, the Lenton faſt is limited to 40. daies: ſecondly, hee ordained that Maſſe or ſeruice ſhould not bee ſaid before the third houre of the day, whereas it is certaine, that the Chriſtians in thoſe daies had their *Antelucanos hymnos*, their ſongs before day: thirdly, they beare date, when *Antoninus* and *Marcus* were Conſuls, who were neuer together in that office, but *Antoninus Pius* and *Brutius Præſens* were colleagues.

16 *Hyginus* decretals are alſo worthily ſuſpected: Firſt, he is ſaid firſt to haue inſtituted the degrees of orders, whereas in the 25. Canon of the Apoſtles, mention is made of ſingers, readers, deacons, &c. Secondly, in his firſt epiſtle hee affirmeth the firſt epiſtle of Saint *Iohn*, to haue been written to the Parthians, whereas in the authenticall greeke it is inſcribed, the Catholike or vniuerſall epiſtle. Thirdly, in his ſecond epiſtle, he thus writeth: *Papa Hyginus, &c.* The Pope *Hyginus* to the Athenians, when as yet the name *Papa*, was not appropriate to that ſea: and it is not like, that he being a Grecian himſelfe, and writing to the Greekes, would write in Latine: fourthly, he thus writeth; *Apoſtolicæ ſedis iuſſionibus inobedientem ſuſcipere non poſſumus*: We may not receiue any, that is diſobedient to the Apoſtolike Sea: whereas it is certaine, that neither then, nor at any time after, the Greeke Church was obedient to the Sea of Rome. Fifthly, the epiſtles are dated, when *Camerinus* and *Magnus* were Conſuls, which was neuer.

17 The epiſtles of *Pius* the firſt, are not without cauſe called in queſtion: firſt, in the ſecond epiſtle he decreeth, that he which alienated the Church lands, ſhould be held guiltie of ſacrilege: when as yet in thoſe grieuous times of perſecution, the Church was endued with no lands or poſſeſſion: ſecondly, in the firſt epiſtle, he ordaineth, that the people ſhould not accuſe the Biſhop: but Biſhops ſhould be left to the iudgement of God: whereas in thoſe daies, euery common and vile perſon, might draw the Chriſtian Biſhops before the heathen Iudges. Thirdly, in the ſecond epiſtle, the ſixth chapter of the firſt to the Corinthians, is alleaged thorowghout with ſmall iudgement, and to as ſmall purpoſe: and a great part of this epiſtle word for word, is taken out of the ſecond epiſtle of *Anacletus*, ſo that it is euident, that the decretals were patched together by ſome one man. Fourthly, the date of the epiſtles is in the Conſulſhip of *Clarus* and *Seuerus*, who were neuer fellow Conſuls together.

Decr. Greg. lib. 1. tit. 14. cap. 4.

18 *Anicetus* epiſtle is ſuſpected of forgerie. Firſt, he affirmeth out of the ſecond of *Anacletus*, that *Peter*, *Iames*, and *Iohn*, made *Iames*, ſirnamed *Iuſtus*, Biſhop of Ieruſalem, which before I ſhewed to be a great error, vnleſſe they will make two of that name Biſhops there. Secondly, he hath diuers decrees not fit for that time: as how that a Biſhop ſhould bee conſecrate with no fewer then three, that an Archbiſhop ſhould be ordained by all his ſuffraganes: but it is not like, that in thoſe daies, when they could not be ſure of their life, that they had leiſure to take order for the dignities of the Church: as alſo he decreeth, that Clergie men ſhould be ſhauen round vpon ẏ crowne: but when there was ſuch

ſhauing and cutting off of heads on euery ſide, and killing of Chriſtians, who would thinke that they had any liſt to conſider of the ſhauing and cutting their haire. Thirdly, the epiſtle is dated, when *Gallicanus* and *Ruffinus* were Conſuls, which was neuer, for *Damaſus* in his pontificall ioyneth *Gallicanus*, and *Vetus*, *Præſens* and *Ruffinus* together.

The decretals of *Victor* are of the ſame ſtampe. First, hee calleth the Church of Rome, vniuerſall, which title was not knowne vntill *Gregorie* his time. Secondly, he maketh mention of Primates, Metropolitanes, and of their dioceſſe: but *Dionyſius*, that followed long after, firſt brought in the diſtinction of pariſhes, and dioceſſe. Thirdly, in this epiſtle, the 50. and 51. chapter of *Eſay* are cited almoſt thoroughout, with no iudgement at all: ſo that it ſhould ſeeme by theſe vnneceſſarie and vnfit allegations vſed in moſt of the decretals, that it was one mans worke to cobble them together. 19

Zepherinus in his epiſtle decreeth, that there ſhould be no leſſe then 72. witneſſes againſt a Biſhop, but in the 74. Canon of the Apoſtles, two or three witneſſes are allowed to be ſufficient: ſecondly, he would haue the greater cauſes to be reſerued for the Sea of Rome: but it is vnlike, that they had then leiſure to ſtriue for preeminence, and primacie of their Seas, when as they were hardly ſuffered to liue. 20

Calixtus in his ſecond epiſtle confuteth them, that denied to receiue them that were fallen, which was the error of *Nouatus*, which ſprung vp long after in the time of *Cornelius*: ſo that this epiſtle came before his time. 21

Vrbanus followeth, whoſe epiſtle ſeemeth to be of the ſame credit with the reſt: firſt, hee taketh vpon him to correct the decree of the Apoſtles, Acts 4. concerning the ſelling of their lands, and bringing the price thereof to the Apoſtles: now ſaith hee, it is found a more profitable way, to giue the lands and poſſeſſions themſelues vnto the Church, then the price thereof. Secondly, he decreed, that all the Church veſſels ſhould be of ſiluer, and gaue himſelfe 25. peeces of plate to the Church: but it may be doubted, whether thoſe holy Biſhops and Martyrs, that were pinched with hunger, thirſt, impriſonment, baniſhment, were ſo well ſtored with ſiluer, eſpecially, ſeeing till *Zepherinus* time, the next but one before *Vrbane*, all the veſſels were of wood, which *Zepherinus* altered to glaſſe veſſels. Thirdly, he approueth that cuſtome, that the Biſhops ſeate ſhould be ſet vp aloft, and erected as a throne in the Church: whereas in the Councell of Antioch, where *Paulus Samoſatenus* was condemned, it was miſliked, *Quod tribunal ſibi in excelſioribus collocari in Eccleſia iuſſit*, Becauſe he commanded his tribunall to be ſet vp aloft in the Church: and is it like in thoſe times, when Chriſtian Biſhops were brought forth to the ſtage and ſcaffold to be executed, that they ſo much cared to make themſelues ſtages in the Church? Fourthly, the date alſo of this epiſtle bewraieth it: for it is dated in the Nones of September, when *Antoninus* and *Alexander* were Conſuls, which cannot be, for *Calixtus* his predeceſſor, dateth his ſecond epiſtle in the Ides of October, the ſame men being Conſuls, and his firſt, the eleuenth day before the Calends of December in the ſame yeere; and if *Vrbanus* epiſtle were written the September before, then it was written before the epiſtles of *Calixtus*, which is not like, ſeeing *Calixtus* was Biſhop almoſt ſixe yeeres before *Vrbane*: neither doe we finde, that *Antoninus* and *Alexander*, were more then once Conſuls together. 22

Pontianus in his epiſtle writeth thus: Chriſt our Lord, and *Peter*, in whoſe cauſes you beſtow your ſelues, reward you with euerlaſting life, &c. Is it like, that worthie Martyr would haue vttered ſuch blaſphemie, as to make *Peter* together with Chriſt, patrons of eternall life, and to die in *Peters* cauſe, as well as Chriſts? this alſo is contrarie to the ſtile of his predeceſſors, as *Clement* in the end of his ſecond epiſtle, ſaith not, God and Saint Peter, *Sed Deus te incolumem cuſtodiat*, God keepe you in health: and *Anacletus* in the end of his firſt epiſtle: *Soli Deo ſaluatori per Dominum Ieſum gloria*: To God only our Sauiour through Ieſus Chriſt, be all glorie. Wherefore it is manifeſt, that the name of *Pontianus* is here much abuſed. 23

Antherus in his epiſtle ſpeaketh much of the inthronizing of Biſhops, which euery man may ſee, to haue been vnfit matter to handle in that time. 24

Concerning *Fabianus* decretals, we haue theſe exceptions. Firſt, his firſt epiſtle was made by ſome barbarous writer: for there ſhall you finde, *Diaconibus*, for, *Diaconis*, and, *ſe nocentes*, for, *ſibi nocentes*, neither good Latine, nor good conſtruction, againſt their owne decrees, for, *Falſa latinitas vitiat reſcriptum Papæ*, Falſe latine makes the Popes bull voide: as *Lucius* decreed, writing thus: I doe heare that one hath preſented vnto you, letters of his abſolution, as from the Apoſtolike ſea, *Quibus quoniam manifeſtum continent in conſtructione peccatum, fidem te nolumus adhibere*: To the which, becauſe there is a manifeſt fault in conſtruction, we would haue you giue no credit: wherfore according to this rule, becauſe this decretall of *Fabian* faileth in grammaticall conſtruction, wee are doubtfull to receiue it. Secondly, in his ſecond epiſtle, he ſaith, that Chriſt inſtituted Chriſme after his laſt ſupper: which is a meere forgerie, no ſuch thing being found in the Goſpell. Thirdly, in the third epiſtle he giueth this rule, that if a Biſhop erre in faith, he muſt be corrected, but if he otherwiſe offend, he muſt be borne with: this is contrarie to the 42. Canon of the Apoſtles, where it is thus decreed, that if a Prieſt be giuen vnto drunkennes, or diceplay, he ſhould be depoſed: and not for hereſie only, as this counterfeit *Fabian* would haue it. Fourthly, this decree is fathered vpon *Fabian*, that men ſhould communicate thrice in the yeere, but otherwiſe in the ninth Canon of the Apoſtles they muſt communicate as often as they enter into the Church, and heare the Scriptures: wherfore theſe being 25

Decr.Greg. lib.1.tit.3. cap.11.

ſo contrarie each to other, either they muſt needs be counterfeit Canons, or this a counterfeit *Fabian*.

26 We come now to the epiſtles of *Cornelius*, which vntruly beare his name. Firſt, for that the ſtile of this epiſtle is rude and barbarous, vnlike to haue fallen out of *Cornelius* pen, whom *Hierome* reporteth to haue been an eloquent man. Secondly, this decretall alſo prouideth for appeales to be made to Rome, which is the thing that moſt of theſe forged decrees doe aime at: whereby it may be gathered, that they were long after coyned by ſome ambitious Biſhops of Rome, that ſought the aduancement of that Sea, and not by thoſe worthie Martyrs, that had no leiſure, nor deſire in thoſe troubleſome times, to thinke of any ſuch matter. Thirdly, he writeth in his firſt epiſtle, that at the requeſt of *Lucina* a noble Matron, he tranſlated the body of *Peter*, and buried it in the temple of *Apollo* in the Vaticane, which is vntrue; for *Damaſus* in his pontificall reporteth, that *Peter* was firſt buried in the temple of *Apollo*: and in the life of *Anacletus*, ſucceſſor to *Clemens*, it is remembred in theſe words, *Hic memoriam beati Petri conſtruxit & compoſuit*: He did build a tombe or monument, or remembrance of bleſſed *Peter*. Againe, in the liues of *Euariſtus Sixtus, Teleſphorus, Victor*, and others it is recorded, *Sepultus eſt iuxta corpus beati Petri in Vaticano*: He and he was buried beſide the body of S. *Peter*, in the Vaticane: if the body of *Peter* then were buried before in the Vaticane, it is not true, that *Cornelius* remoued it thither. Fourthly, in the end of the ſecond epiſtle, he giueth this caueat, *Sacramenta fieri prohibeatis*: You ſhall forbid any oath to be taken: in which prohibition he ſeemeth to take away the vſe of an oath, which *Cornelius* would neuer haue done. Fifthly, this alſo is no ſmall coniecture, that whereas *Cyprian* writing to *Cornelius*, vſeth another tranſlation beſide the vulgar: *Cornelius* followeth *Hieroms* tranſlation, which as yet was not heard of: iudge now indifferently reader, whether there be not cunning in foyſting theſe writings vnder theſe ancient Biſhops names.

27 *Lucius* epiſtle alſo masketh vnder a falſe name. Firſt, hee writeth that the Romane Church is mother of all other Churches, which is vntrue: for Rome receiued the light of the Goſpell from the Eaſt Churches; and Ieruſalem, as the Apoſtle ſaith, is mother of vs all, Galath. 4. 26. according to the prophecie of *Eſay*, The law ſhall come from Sion, and the word of God from Ieruſalem. Secondly, *Gratiane* aſcribeth this decree to *Lucius*, that no Miniſter after his orders, ſhould enter into the chamber of his owne wife; contrary to the doctrine of the Apoſtle, who giueth vnto euery man without exception, power ouer the body of his wife, 1. Cor. 7. 2. It is not like that thoſe good Biſhops would euer haue enacted ſuch things. Thirdly, a great part of this epiſtle, from that place: *Sed quicquid de comprouincialium coepiſcoporum cauſis, &c.* vnto that ſentence, *Glorificetur Trinitas in ſecula*, is taken out word for word, out of the firſt decretall of *Calixtus*: but it is not like, that this learned Biſhop, to whom *Cyprian* writeth, was driuen to vſe ſo beggerly a ſhift, as to borrow from other mens writings. Fourthly, he citeth the 11. chapter of Eccleſiaſticus throughout, without any iudgement: which is a thing commonly vſed in all theſe decretals, which argueth that they all came from one barren braine, who wanting matter, was conſtrained thus to patch vp his paltrie pelfe.

Decr. p. 1. d. 81. cap. 19.

28 *Stephanus* decretals are thus alſo diſproued. Firſt, in his firſt epiſtle hee decreeth, that none which are not, *corpore integri*, of a perfect body, ſhould be admitted to orders, contrary to the 76. Canon of the Apoſtles: if any man want an eye, or haue a broken legge, if he be worthie, hee may notwithſtanding be made a Biſhop. Secondly, in the end of the ſecond epiſtle, he hath theſe words: which thing is forbidden both by lawes eccleſiaſticall and ſecular; namely, that no accuſation ſhould be laid againſt Biſhops, till they were reſtored: but at this time there were no ſecular lawes made in the fauour of Chriſtian Biſhops, but all againſt them. Thirdly, hee maketh mention of Primates, Archbiſhops, Metropolitanes, which names and titles ſauouring of ambition, rather then of perſecution, may giue vs to ſuppoſe theſe epiſtles not to haue been written by that *Stephanus*: and the Primates hee would haue appointed in thoſe places, *Ad quorum Primates, & gentiles pro maioribus negotijs appellabant*: Whether the Gentiles were wont to appeale in their greater cauſes: where this cunning author bewraieth himſelfe, for he ſpeaketh of the policie of the Gentiles, as now abrogated, according to the paterne whereof, he would haue the Eccleſiaſticall gouernement deuiſed: but as yet the Ethnike policie remained in force. Fourthly, there is alſo fathered vpon this *Stephanus*, this decree, that none ſhould be choſen Pope, but of the Cardinals: whereas it is certaine, that the name and office of Cardinals was not yet knowne in Rome, nor for ſome hundred yeeres after: and contrarie to this decree, *Dionyſius*, that was the ſecond Biſhop after this *Stephanus* of a Monke was made Pope: it is like they would not ſo ſoone haue tranſgreſſed this decree, if there had been any ſuch.

29 The decretall epiſtles alſo of *Sixtus* the ſecond, are forged. Firſt, concerning appellations to be made to Rome, he thus writeth: *Cuius diſpoſitioni maiores cauſas Eccleſiaſticas antiqua Apoſtolorum, eorumq; ſucceſſorum, atq; canonum reſeruauit authoritas*: To whoſe diſpoſition the Apoſtles and their ſucceſſors, and the Canons haue reſerued the greater cauſes of the Church: but this is falſe, that the Apoſtles made any ſuch reſeruation, for then *Cyprian* before this time would not haue thus written to *Cornelius*, epiſt. 3. *Oportet eos, quibus præſumus non circumcurſare; ſed agere illic cauſam ſuam, & niſi paucis deſperatis & perditis minor eſſe videtur authoritas Epiſcoporum in Africa conſtitutorũ, &c.* It is not fit, that thoſe which are vnder our gouernment, ſhould runne vp and downe, but haue their cauſe handled there, where they may haue both accuſers & witneſſes; vnleſſe perhaps vnto ſome deſperate fellowes, the Biſhops of Africa ſeeme to be of leſſe authority: *Cyprian* would not haue thus written, if there had been any conſtitution of the Church to the contrary. Secondly, in his 2. epiſtle he chargeth the

rulers of the Gentiles, by the authority of S. *Peter*, to reſtore vnto the brethren, what they had violently taken from them. *Si non vultis vos & Principes veſtri à collegio noſtro ſeparari*: Vnleſſe you and your Princes thinke good to be ſeparate or excommunicate from our colledge or company: but is it like that *Sixtus* would haue thus ſpent his breath in vaine, to terrifie the heathen with excommunication, and the authority of *Peter*? what cared they for either, or how could *Sixtus* by this meanes deliuer his brethren, who himſelfe notwithſtanding theſe menacies and threatnings, loſt his head vnder the tyrants *Decius* and *Valerian*? Thirdly, both the epiſtles beare date, when *Decius* and *Valerianus* were Conſuls: hee might as well haue dated them *Græcis calendis*, the Calends of the Greekes: for *Decius* and *Valerianus* were neuer Conſuls together, but *Valerianus* and *Galienus*, as the epiſtle of *Stephen* beareth date.

Dionyſius followeth, who is ſaid firſt to haue diſtinguiſhed pariſhes and dioceſes; if this be ſo, how commeth it to paſſe, that *Sixtus* his predeceſſor thus decreed, that if any man were iniured of the Metropolitane, he ſhould complaine to the Primate of the Dioceſſe? Epiſt.2. and in the 13. Canon of the Apoſtles, there is a decree againſt Prieſts, *relinquentes propriam parœchiam*, that left their owne pariſh: there were then both pariſhes and Dioceſſe before *Dionyſius* time; if *Dionyſius* decretall bee true, then are the other falſe; if they bee true, then is the other falſe, let them chuſe which part they will. 30

Felix the firſt is the next, whoſe epiſtles decretall are worthy no better credit. Firſt, in his ſecond epiſtle he confuteth their errour, which did affirme, that the Son was leſſe then the Father, which was the hereſie of *Arrius*, who ſprang vp almoſt fortie yeeres after in *Sylueſters* time; ſo that it ſhould ſeme this epiſtle was borne before the time: Secondly, in the firſt epiſtle, the 66. chapter of Eſay, is cited almoſt thoroughout without any iudgement: and in the third epiſtle, a great part is taken out of the decretall of *Lucius*: who ſeeth not that theſe decretals were all one mans worke, hee vſeth euery where the like patching and peecing: Thirdly, the date alſo ſheweth forgerie; the firſt epiſtle is dated when *Claudius* & *Aurelianus* were Conſuls, which was neuer: the ſecond epiſtle beareth date the fifth day before the Ides of Auguſt, when *Claudius* and *Paternus* were Conſuls: and yet *Dionyſius* his predeceſſor dated his ſecond epiſtle the fifth day before the Ides of September, vnder the ſame Conſuls: ſo that by this account, *Dionyſius* writeth his epiſtle after his ſucceſſor, that is, when he was dead: for I thinke Auguſt muſt goe before September: this geare doth but ſlenderly hang together. 31

Eutychianus followeth, againſt whoſe decretals we doe thus obiect. Firſt, in his firſt epiſtle he thus decreeth: *Fabas tantum & vuas, & cætera, quæ Apoſtoli conſtituerunt, ſuper altare offerantur*: That beanes onely and grapes, and other things appointed by the Apoſtles, ſhould be offered vpon the altar; whereas in the 3. Canon of the Apoſtles, quite contrary it is decreed, that he which ſhould offer, *legumina*, pulſe, as peaſe or beanes vpon the Altar ſhould be depoſed. Secondly, in the ſecond epiſtle are alleaged the whole firſt chapter of the epiſtles to the Epheſ. the 17. chapter of Saint *Iohns* Goſpell thorowout, and the fourth chapter of the firſt epiſtle of S. *Iohn*: I thinke It cannot be found, that any of the ancient learned Fathers of the Church, or any other good writer vſed thus without iudgement to heape Scripture together: which is rather to write out Scripture, then to write vpon Scripture; but the author cannot diſſemble, euery where he ſheweth himſelfe the ſame. Thirdly, in the ſecond epiſtle, there is this prohibition: *Prohibemus, vt nulla cauſa à iudicibus Eccleſiaſticis audiantur, quæ legibus prohibita eſſe noſcuntur*: We forbid that Eccleſiaſticall iudges heare no cauſes which are forbidden by the lawes. But as yet this diſtinction of ſecular and Eccleſiaſticall cauſes was not brought in: when as the Chriſtians for their conſcience and religion, which was an Eccleſiaſticall cauſe, were brought before the temporall iudges, and condemned by their ſecular lawes. 32

Caius in his epiſtle decretall, willeth and commandeth all difficult queſtions in all prouinces whatſoeuer, emerging to be referred to the Sea Apoſtolike. How is it like, that this was decreed by *Caius*, when as about an 100. yeeres after, *anno*.420. in the ſixth Councell of Carthage, where *Auguſtine* was preſent, this priuiledge was denied to the See of Rome, and the contrary concluded, that no appeales ſhould be made thither from forraigne countries. Againe, the ſame *Caius* decreed in theſe words: *Nemo Epiſcopum apud ſeculares iudices accuſare præſumat*: That no man ſhould preſume to accuſe a Biſhop before ſecular iudges. But in thoſe cruell daies, nothing was more common, then to ſee Chriſtian Biſhops drawne before ſecular Iudges, and put to moſt cruell death; wherefore this decree ſauoureth not of thoſe times. 33

Marcellus epiſtle to get more authority with the Reader, is admixed with a great part of S. *Pauls* epiſtle to the Epheſians, word for word. Secondly, how is it like that *Marcellinus*, who died vnder *Diocleſian*, could write of conſubſtantiality of the diuine perſons, when that controuerſie and tearme was not heard of in the Church, before the Nicen Councell, which was 23. yeare after him. Thirdly, the ſame *Marcellinus* is made thus to write: *Non licet imperatori, vel cuipiam pietatem cuſtodienti, &c.* It is not lawfull for the Emperour, or any man elſe profeſſing piety, to preſume any thing againſt the diuine lawes: but at that time there was no Emperour which profeſſed piety or religion. 34

Marcellus in his ſecond epiſtle written vnto *Maxentius* the tyrant, writeth thus: *Synodum abſque huius ſanctæ ſedis authoritate, &c.* You cannot call a Synod of Biſhops without the authority of this Sea, though you may aſſemble ſome Biſhops together: this was very impertinent matter to write vnto the tyrant, who neither loued the company of Chriſtian Biſhops ſo well, as to aſſemble 35 them together: and if he had been diſpoſed ſo to doe, he would haue done it beſide *Marcellus* leaue; and notwithſtanding this decree, we finde that many yeeres after the Emperours tooke vpon them by their owne rightfull authority to call Biſhops together, and to ſummon the Popes themſelues to their Councels: this decree alſo is fathered vpon *Marcellus*, that no Biſhop ſhould bee brought before a ſecular Iudge: *Et magiſtratus, qui hoc iubere auſus eſt, amiſſione rerum plectetur*: And that magiſtrate which ſhould be ſo bold as command any ſuch thing, ſhould be puniſhed with the loſſe of all he had: is not this very ridiculous, that the perſecuted Biſhops, and namely this *Marcellus*, who by *Maxentius* was ſtripped of all he had, and conſtrained to be a dungfarmer vnto cattell, ſhould preſcribe ſuch lawes to their perſecutors, and lay ciuill and ſecular mulcts vpon them: and if according to their owne law, *Iuriſdictio nullius videretur momenti, ſi coercitionem aliquam non haberet*: That iuriſdiction is of no force, which hath no ſtrength to puniſh: then were thoſe decrees in vaine, which they had no power to execute.

Decr. Greg. lib. 1. tit. 29. cap. 28. Innocen. 3.

36 *Euſebius* his epiſtles alſo ſeeme to be counterfaite. Firſt, in his decretall he writeth thus: *In ſede Apoſtolica extra maculam ſemper Catholica ſeruata eſt religio*: In the Apoſtolike Sea, alwaies the Catholike religion hath been preſerued without any ſpot or blemiſh; and yet his late predeceſſor *Marcellinus*, within his time and remembrance, did fall grieuouſly in ſacrificing to Idols, though afterward he repented thereof, and was condemned for the ſame, and expulſed the City by the Councell of 300. Biſhops; how then could *Euſebius* (this fault and error of his predeceſſor being ſo freſh in memory) ſo report of the Apoſtolike Sea, that it was neuer ſtained with any blemiſh in the faith: hence then it is apparant, that this decretall was none of his doing. Secondly, in the end of the firſt epiſtle, the whole fifth chapter of the firſt of S. *Iohn* is alleaged: in the ſecond epiſtle the 19. and 20. chapters of Eccleſiaſticus thorowout, and in the third epiſtle, the 14. and 15. chapters of the ſame booke are rehearſed to very ſmall purpoſe: whereby we ſee that this author keepeth his old wont in heaping together of Scripture, and aboue the reſt, he ſeemeth to make account of the Apocryphall booke Eccleſiaſticus, which is cited in moſt of the decretals. Thirdly, in the third epiſtle this *Euſebius* ſaith, that the Croſſe of Chriſt was found in his time: which ſeemeth not to be ſo; for the croſſe, if the ſtory may be credited, was found by *Helena* in *Conſtantines* raigne, when as he had vanquiſhed the idolatrous tyrants, and began to reforme religion, and purge out the relikes of idolatry: but *Euſebius* beginning in the yeere 309. as it is in the pontificall, & ſitting in that Sea ſix yeeres, exceedeth not the raigne of *Maxentius* the tyrant, vnder whome it is not like that the Croſſe was found. Fourthly, the ſecond epiſtle of *Euſebius* beareth date the ninth before the Calends of October, when *Conſtantine* was Conſul, and the ſecond is dated the eighth before the Calends of September, vnder his Conſulſhip: ſo that by this reckoning, the laſt epiſtle was written firſt: neither was *Conſtantinus* at any time Conſul alone.

37 *Milchiades* decretals alſo are not without great ſuſpition of deceitfull dealing. Firſt, he preferreth the Sacrament of Confirmation before Baptiſme, an humane conſtitution before a Sacrament of Chriſts making; this *Milchiades* would neuer haue done. Secondly, here alſo the counterfeite author forgetteth not his old veine, in bringing forth Scripture in heapes, as the 2. and 3. chapters of the epiſtle to the Coloſſians: by this vnskilfull alleaging of Scripture, it is eaſie to diſcerne one and the ſame author in moſt of the decretals. Thirdly, the date alſo bewrayeth the forgery: *Voluſiano, Ruſino clariſſimis viris conſulibus*: When *Voluſianus*, and *Ruſinus*, thoſe excellent men were Conſuls, but theſe two made but one Conſull: for *Voluſianus Ruſinus* was one man, and *Annianus* was his colleague in his Conſulſhip, if we may credit *Gregorius Haloander*, who hath exactly ſet downe the yeeres of the Conſuls.

And thus far haue I laid open the nakedneſſe of theſe baſtard writings, and deuiſed decretals, which are falſely fathered vpon thoſe ancient Biſhops and worthy Martyrs, as it may appeare to any man not wilfully blinded, that ſhall diligently peruſe and examine them; for either the falſe date, wherein moſt of them are found halting, or the barbarous ſtile, the errour or repugnance of doctrine, the vnskilfull alleaging of Scripture, the borrowing, or rather robbing of one another, the vnfit matter for the time, the generall conſpiracie in aduancing the Sea of Rome, the mentioning of matters not incident to thoſe times, but falling out afterward: theſe and other ſuch like euident markes, may eaſily diſcouer the craft and deceit of the author of theſe decretals; which are moſt like to haue beene later fanſies of ſome deuoted clawbackes to the Sea of Rome, and for more credit ſake, are thruſt vnder the names of theſe holy Biſhops and Martyrs: I will now proceed to diſcouer ſome other of their forged writings.

38 *Dionyſius* booke *de eccleſ. Hierarchia*, which commonly is thruſt vpon *Dionyſius Areopagita*, who was conuerted by S. *Paul*, is worthily ſuſpected not to bee of that authors doing, for his writings could not haue beene vnknowne to *Euſebius, Hierome, Gennadius*, who continued the catalogue of the principall writers of the Church for 500. yeeres after Chriſt. And *Dionyſius* Biſhop of Corinth, who liued in the raigne of *Commodus*, about *Anno* 185. writing of *Dionyſius Areopagita*, declareth how he was firſt conuerted to the faith by Saint *Paul*, as it is in the Acts of the Apoſtles, and afterward was made Biſhop of Athens: but of his booke *de Hierarch.* he hath not one word, *Euſeb. lib. 4. cap. 23.* *Gulielmus Grocinus* did reade in his open lecture in the Church of S. *Paul*, this booke *de eccleſ. Hierarch.* who at the firſt entrance vehemently inueighed againſt thoſe that held opinion, that *Dionyſius Areopagita* was not author of that booke: but after a few weekes, being better aduiſed, hee altered

his minde, and proteſted openly, that in his iudgement, *Dionyſius Areopag.* mentioned in the Acts, was not author of that booke, *Ex Eraſm. ad Pariſienſ.*

Hiſtoria paſſionis of S. *Andrew*, and S. *Martialis epiſt. ad Burdegalenſ.* are but counterfeit fables. 39. 40.
Fulk. Heb. 10. *ſect.* 9.

No better is that pamphlet, which goeth vnder *Linus* name, intituled *de Petri paſſione*. Which if it
were true that is heere reported: *Peter* was moſt iuſtly condemned, for entiſing and leading away 41
women from their husbands: *Beza annot. Ioh.* 21. *verſ.* 19. againſt the doctrine of Chriſt, and his Apoſtles.

The Leiturgie of Saint *Iames*, is but a late deuiſed toy, for *Balſamon* Patriarke of Antioch, ſaith,
that the Leiturgie of S. *Iames* was not extant in his time, but vtterly worne away. *Fulk. annot.* 1. *Corinth.* 11. *ſect.* 10. 42

No maruell then, if theſe good fellowes make it not dainty to belie the ancient Biſhops and Martyrs, with phantaſticall and forged pamphlets, ſeeing that they preſume without bluſhing, to vtter their forgeries, both of the Apoſtles themſelues and vnder their names: not much vnlike to the olde heretickes the Manichees, and others, that ſcattered abroad hereticall deuices vnder the Apoſtles names, as the Apocalypſe of S. *Paul*, whereof S. *Auguſtine* maketh mention, *Tract. in Iohan.* 98. Another booke of S. *Thomas* the Apoſtle, *Auguſt. epiſt.* 38. Certaine epiſtles fathered vpon the Apoſtles, *Auguſt. in Pſalm.* 47. Yea they conteined not themſelues heere, but in their fooliſh conceit deuiſed fables more ancient then the flood, as the booke of *Henoch*: whereof *Auguſtine* ſpeaketh. *De ciuit. Dei lib.* 18. *c.* 38. And yet were more impudent: for they alleaged an epiſtle, which they ſay was of Chriſts owne writing: *Auguſt. cont. Fauſt. lib.* 28. *cap.* 4. I would now our aduerſaries did not giue vs occaſion, by theſe imaginary and deceitfull writings of theirs, which they would notwithſtanding to be reputed as ſound and ſubſtantiall, to compare them in this reſpect to thoſe heretickes of elder time.

Concerning thoſe decretall epiſtles before rehearſed, Cardinall *Cuſanus* thinketh, that they which are aſcribed to *Clemens* and *Anacletus* are apocryphall and forged. *lib.* 3. *Concord. Catholic.* 12. and *Contius* proueth by many reaſons, that all the decretall epiſtles of all the Popes vntill *Silueſter* the 1. for the ſpace of 300. yeeres are falſe. *diſtinct.* 16. *c. ſeptuagint.*

Let vs now ſee what other phantaſies they haue, which doe maske vnder the name of ancient writers.

In the Leiturgie (that beareth the name of *Chryſoſtome*) which the Papiſts call *Chryſoſtomes* Maſſe,
as it is ſet forth by *Claudius de Sanctis*, there is a prayer for Pope *Nicholas*, and the Emperor *Alexius*, 43
whereof the one was neere 500. yeeres, the other 700. yeeres after *Chryſoſtome*: Iudge therefore
(Chriſtian Reader) whether it be likely to be *Chryſoſtomes*.

The Leiturgie bearing the name of *Baſil*, ſheweth it ſelfe to bee none of his, becauſe it obſerueth
not that forme of *doxologie*, that is, praiſe to the holy Ghoſt, with the prepoſition σὺν, which *Baſil* doth 44
ſo earneſtly maintaine to be deriued from the Apoſtles tradition, *de ſpirit. ſanct. cap.* 27. 28.

There are foure bookes interſerted among *Cyrils* commentaries vpon Iohn, which were compoſed
by *Iodocus Clictoueus*, to ſupply ſo many bookes of *Cyrils* wanting: yet are they commonly alleaged 45
by our aduerſaries in *Cyrils* name.

Paulinus Biſhop of Nola in his epiſtles forged: For epiſtle 11. he writeth thus of the wood of the
Croſſe: *That it hath ſuch an incorruptible vertue, that it ſuſtaineth no diminiſhing, but continueth; as* 46
though it had neuer beene touched, men daily taking part of it. Which is ſo groſſe a fable, that the Cenſors appointed according to the Councel of Trent, in their *Ind. expurgat.* commanded it to bee put out.

Likewiſe vnder *Cyprians* names, there are diuers bookes extant, which without queſtion were none
of his: as the treatiſe of the inuention of *Iohn Baptiſts* head, wherein mention is made of *Athanaſius* 47
and *Theophilus*, biſhops of Alexandria, and of King *Pipinus*, which were all long after *Cyprians* time.

The expoſition of the Symbole, wherein *Donatus* is named an arch-hereticke, is not S. *Cyprians*, 48
who liued before *Donatus*.

The booke *de duplici Martyrio*, giueth occaſion of ſuſpition, wherein wee finde theſe words: *Si* 49
quis miles in Caeſaris verba iuratus ad Turcam profugeret: If any ſouldier being ſworne vnto *Caeſar*, ſhould flee vnto the Turkes: but the name of Turkes was not heard of in *Cyprians* time. The ſermon vnder *Cyprians* name, *De coena Domini*, is confeſſed by *Bellarmine* to ſeeme not to be his. *lib.* 2. *de Euchariſt. c.* 9.

How many bookes are foiſted into *Auguſtines* workes, it were too long to rehearſe: for as hee in number of his workes exceeded any one of the ancient doctors of the Church beſide, which are reckoned to 222. bookes, beſide his Homilies and Epiſtles, which were more then as many againe: So fooliſh men haue preſumed to be moſt bold with his writings, defiling his learned workes with ridiculous additions of their owne. All I cannot, neither is it needfull in this place to recite: only for ſome triall of the matter, I will ſet downe theſe few.

The queſtions *Veteris & noui teſtamenti*, are none of *Auguſtines*, for queſt. 21. it is affirmed that 50
Melchiſedech was the holy Ghoſt, which opinion is hereſie with *Auguſtine*: and in his booke *de he-*

reſib, he numbreth the Melchiſedechians amongſt other heretikes. Therefore *Auguſtine* is not the author: and this *Bellarmine* confeſſeth, *De ſacrament. lib.* 2. *cap.* 10. yet is the authority of this book vrged by our Rhemiſts as ſound: *Annot.* 1. *Corinth. ſect.* 5.

51 Saint *Auguſtine* not the author of the *ſer. de ſanctis*, for the author of theſe Homilies alleageth the teſtimonie of *Iſidorus*, who liued about 200. yeeres after *Auguſtine*.

52 *Auguſt. ſer.* 91. and 251. none of *Auguſtines*: the author ſaith that the mighty men: when they come to Church, compell the prieſt to make ſhort his Maſſe: this manner agreed not with *Auguſtines* age.

53 The booke *de viſitatione infirmorum*, none of his: *Eraſmus* ſaith it is the ſpeech of a brabler, neither learned nor eloquent, and moſt impudently intituled to S. *Auguſtine*.

54 The 215. *ſerm. de tempore*, the treatiſe *de rectitud. Cathol. conuerſat.* none of *Auguſtines*. *Fulk. annot. Galath.* 4. *ſect.* 2.

55 The booke *de dogmatib. eccleſiaſtic.* none of *Auguſtines*, for the authour of that booke excludeth thoſe from orders that had either more wiues then one, or one concubine. By this rule *Auguſtine* could neuer haue beene a Biſhop, for he had two concubines. And many other beſide theſe are found to be counterfeit bookes, as he that will take the paines to peruſe *Eraſmus* cenſures vpon *Auguſtines* workes, ſhall eaſily finde.

Euſebius.

56 There are certaine Homilies vpon the Goſpels of the whole yeere, which goe vnder the name of *Euſebius Emiſſenus*, which *Sixtus Senenſis* thinketh to be counterfeit. *Bibliothec. lib.* 4. *tit. Euſebius.*

Append.
Sacr. tit.
Ambroſius.
Tom. 3.
diſp. 19.
Biblioth.
lib. 4. tit.
Athanaſ.
Biblioth.
lib. 4. tit.
Poſſeuin.
apparat.
tot.

57 Many bookes doe paſſe vnder *Ambroſe* name, that are ſuppoſed not to be his; as *Poſſeuinus* the Ieſuite reckoneth vp tenne ſeuerall bookes; as *of the conflict of vertues and vices*: *a booke to Simplicianus, the expoſition of the faith*, with other: *Salmeron* the Ieſuite reiecteth all his Commentaries vpon S. *Pauls* epiſtles.

58 *Athanaſius* epiſtles are held to be forged by *Sixtus Senenſis*: yet are they vrged by *Bellarmine, lib.* 1. *de purgat. c.* 6. The ſame *Senenſis*, and *Poſſeuinus* haue diſcouered diuers hundred forged bookes of this kinde.

59 The laſt forgery, which I will charge our aduerſaries withall in this place, ſhall bee concerning the donation of *Conſtantine*, vpon the which the Biſhop of Rome doth ground his ſupreame dominion and right ouer all the politicall gouernement of the Weſt parts. The which ſaid donation is but a forged and deuiſed deed, or inſtrument of their owne.

Conſtantines donation forged.

For the donation ſaith, that *Conſtantine* was baptized at Rome of *Syluester*, and the fourth day after his baptiſme, this patrimony was giuen before his battell againſt *Maximinus* and *Licinius*. Here are many vntruthes couched together. Firſt, becauſe the truth of the ſtory of *Conſtantines* baptiſme is otherwiſe reported by *Euſebius, Hierome, Ruffin, Socrates, Theodoret, Sozomen*, that *Conſtantine* was baptized at Nicomedia, not at Rome, and by *Euſebius* Biſhop of Nicomedia, not by *Syluester*, and not before that battell, but in the 31. yeere of his raigne, a little before his death. For thus *Theodoret* writeth: *Conſtantinus Nicomedia baptizatus eſt paulo ante mortem, diſtulerat enim vſque ad illud tempus, in Iordane flumio hoc promereri deſiderans*: *Conſtantine* was baptized at Nicomedia, a little before his death, for he had deferred his baptiſme till that time, deſiring to haue receiued it in the flood Iordane. *Theodor. lib.* 1. *cap.* 32. 2. Whereas the ſaid donation giueth iuriſdiction to the Biſhop of Rome, ouer the foure Patriarchall Seas, whereof Conſtantinople is named to bee one: it is apparant, that before the battell with *Maximinus*, when as this donation ſhould be made, Conſtantinople was not yet ſo called; for *Sozomen* writeth, *Cum omnia proſperè ſuccederent, propriam voluit habere ciuitatem*: When all things fared proſperouſly with him, he bethought himſelfe to haue a city of his owne: and *Alexander*, who in the Nicene Councell diſputed againſt *Arrius*, is called *Bizantij pontifex*, the Biſhop of Bizantium, which afterward was called Conſtantinople: it is certaine therefore, that at what time *Conſtantinus* encountred with *Maximinus*, the city was not yet called after his name. 3. In this donation, the princedome and preeminence is giuen vnto Rome, ouer the foure patriarchall Seas, contrary to the ſixth Canon of the Nicene Councell, wherein, *parilis mos*, the like cuſtome is giuen to Rome as to the reſt, and no more. 4. *Conſtantine* giueth *Syluester* authority ouer all Iudea, Thracia, Grecia, &c. and yet for all this grant, Grecia was neuer ſubiect or obedient vnto Rome. 5. *Syluester* in this grant, is called *vniuerſalis Papa*, which huge title was not hatched in Rome, and was long after by *Gregory* refuſed. 6. This donation ſaith, that *Conſtantine* tooke the crowne of gold and precious ſtone from his owne head, and offered it to *Syluester*, who refuſed it, and in ſtead thereof the Emperour with his owne hands, ſet vpon his head a white Phrygian bonnet, &c. What reaſon then haue the Popes ſucceſſors to *Syluester*, to weare a triple, & more then an Emperial crowne, ſince their predeceſſor would not receiue it? 7. It is ſaid, that *Conſtantinus* led *Sylueſters* horſe by the bridle, and held his ſtirrup: but the Biſhops of Rome were not yet growne to that inſolency: indeed *Conſtantine* did reuerence the Chriſtian Biſhops, embracing them, and kiſſing their martyred parts: but this Ieſuite homage it is not like, that either *Conſtantine* would haue offered, or *Syluester* ſuffered. 8. Further in the donation it followeth thus, *Ecce tam palatium noſtrum, quam Romanam vrbem, & omnes occidentalium regionum prouincias Syluestro concedimus, & relinquimus*: I giue and leaue vnto *Syluester*, my palace, the City of Rome, and all the Occidentall prouinces: how can this be true, when afterward in the diſtribution of his Empire amongſt his ſonnes, he gaue vnto *Con-*

ſtantinus

ſtantine his ſonne, the gouernment of the Weſt parts. 9. *Milchiades* alſo maketh mention of this donation, and of the Nicen Synod, and yet he being *Sylueſters* predeceſſor, was dead before: we may ſee then of what credit this donation is. 10. Laſt of all, the donation beareth date: *Domino noſtro Flauio Conſtantino Auguſto quater, & Gallicano, &c.* Our Lord *Flauius Conſtantinus*, being the fourth time Conſull, and *Gallicanus*: where firſt they acknowledge *Conſtantinus* their Lord; then as yet for all this donation, *Sylueſter* was not Lord of Rome, neither were *Conſtantinus* and *Gallicanus* at any time Conſuls together, but with *Gallicanus* was ioyned in office *Septimius Baſſus*, and when *Conſtantine* was the fourth time Conſull, *Licinius* was his Colleague, being then alſo Conſull the fourth time. Cardinall *Cuſanus* ſaith: *Sunt meo iudicio illa ſcripta de Conſtantini donatione falſa*: In my iudgement thoſe writings of *Conſtantines* donation are Apocryphall. *lib. 3. Concord. Cath. c. 2.* Thus the donation of *Conſtantine* is found very weake: and if the Pope had no ſurer hold of his triple crowne, then by *Conſtantines* gift, and if preſcription did not helpe him more then right, and vſurpation more then *Conſtantines* donation, his crowne might ſoone bee ſet beſide his head, and himſelfe beſide his cuſhion. But when he commeth, whoſe Scepter is the Scepter of righteouſneſſe, and who ſitteth in the throne that iudgeth right, then will it be knowne, who hath all this while vſurped the Imperiall crowne and office.

Decr. part. 2. cauſ. 12. qu. 1. cap. 15.

Now all this notwithſtanding, which we haue not barely and nakedly affirmed, but I truſt, ſufficiently proued, and to the indifferent Reader by more then probable arguments demonſtrated, that our aduerſaries haue vſed much deceit, in conueying falſe and forged writings, vnder ancient authours names, yet they will needs beare the world in hand, that there is no ſuch matter, but that they are thoſe authors proper and peculiar workes. Whereupon they are bolde in euery controuerſie, as they haue occaſion to preſſe vs with their light and vaine authorities:

As the conſtitution of *Clemens*, alleaged by the Rhemiſts, annot. Luk. 4. ſect. 1. Ignatius, Matth. 4. ſect. 2. and 1. Pet. 2. ſect. 6. Hippolytus Matth. 24. ſect. 5. Policarpus; Act. 6. ſect. 1. Decret. Alexandri. 1. Timoth. 4. ſect. 13. Milchiad. Fabian. Act. 8. ſect. 6. Dionyſi. Areop. ibid. S. Andrew, S. Martial. Heb. 10. ſect. 11. Leiturg. Iacob. Baſil. Chryſoſt. 1. Corinth. 11. ſect. 10. Iodoc. Clictou. for Cyril. Ioh. 11. ſect. 1. Paulinus. Iohn 19. ſect. 2.

Thus we ſee both the great boldnes of our aduerſaries, in vrging ſuch authorities which they know to be counterfeit, as alſo the apparant weaknes of their cauſe, that are conſtrained to vſe ſuch beggerly ſhifts. But let them vſe and vrge theſe ſtragling runnagate and fatherleſſe bookes neuer ſo much, we will ſtill hold vs to this point, wherein they ſhall neuer be able to diſproue vs, that they doe deceiue themſelues, and abuſe the world, in making men to beleeue that they are the fathers owne writings. We ſay therefore of theſe, and of all ſuch other bookes, as *Auguſtine* did of that, which went in *Henochs* name: *Libri iſti ob nimiam antiquitatem reijciuntur*: Theſe bookes are too olde to be true. *de ciuit. Dei lib. 18. cap.* 38. And concerning ſome of them, as thoſe which are fathered vpon the Apoſtles, and them that followed in the next age, as *Auguſtine* ſaith of the epiſtle, which the Manichees aſcribed to Chriſt: *Si aliqua huiuſmodi epiſtola fuit, ab eis proferri potuit, qui illi adhærebant*: So if they wrote any ſuch bookes, it is like they would haue brought them to light, that were the Apoſtles ſchollers, *contr. Fauſt. lib.* 22. *cap.* 79. And of them all, and the reſt of that ſort, we pronounce this ſentence with the ſame Father: *Quæ proferuntur ab errantibus ſub nomine ipſorum, quia non ſunt ipſorum, improbantur, nec acceptantur ab eccleſia*: Thoſe bookes which are brought forth vnder the name (of the Apoſtles, and other ancient writers) becauſe they are not theirs, are reiected, and not receiued, or acknowledged of the Church, in Pſalm. 130.

And as the Papiſts haue dealt with mens ſayings and writings, offering forged and counterfeit ſtuffe, as if it were right and true: ſo haue they vſed the like poeticall practiſe in faigning and deuiſing of forged workes and miracles: for the proofe whereof I referre the Reader to the former Treatiſe, p. 188. 89. there I haue giuen inſtance of diuers fabulous fictions, ſo that I may ſay of theſe deuiſers as *Tertullian* of the Heathen Poets: *Poetis nec vigilantibus credam*: I will not beleeue the Poets (not onely not in their dreames) but not when they are awake; *lib. de anima.*

Thus hauing in part declared (ſo much as I thought neceſſary for the matter in hand) how deceitfully our aduerſaries haue dealt with the world, giuing them *Quid pro quo*, as wee ſay one thing for an other in falſly entituling their friuolous pamphlets, with graue and good authors names: I will ſpend a little time, before I leaue this place, to ſhew how they haue not onely thruſt vpon thoſe ancient doctors and fathers falſe writings, but haue alſo falſified their good workes, by putting in, and putting out, by clipping changing and altering lines, words, ſentences: And no marueil then, if by ſuch cunning (rather couſoning ſleights) they make thoſe good authors to ſpeake what they liſt themſelues.

Anno 420. There was a Councell held in Africa, by 217. Biſhops, called the ſixth Councell of Carthage, whereat *Auguſtine* was preſent: vnto this Councell ſent *Zoſimus* then Biſhop of Rome certaine meſſengers with foure requeſts or demandes, whereof this was one: that it might be lawfull for Biſhops or prieſts to appeale from the ſentence of their Metropolitanes, and alſo of the Councell, to the Sea of Rome, alleaging for himſelfe certaine words, as hee pretended, taken out of the Nicene Councell. Hereupon the Councell ſent their Legats to *Cyrillus* Patriarke of *Alexandria*, for the ancient copies in Greeke of the Nicene Councell: wherein they found no ſuch Canon as was pretended:

ded: but the contrary, how the decrees of the Nicene Councell had committed all and ſingular perſons Eccleſiaſticall, vnto the charge of their Metropolitanes. Thus then, to begin this game withall, the Biſhops of Rome themſelues are proued to be forgers and falſifiers of ancient writings. *Plat. apud Fox. pag. 10.*

61 *Caniſius* reporting *Auguſtines* words, for the continuall ſucceſſion of the Biſhops of Rome from *Peter*, alleageth onely the former part of the ſentence: *Cathedra quid tibi fecit Eccleſiæ Romanæ, in qua Petrus ſedit, & in qua hodie Anaſtaſius ſedet?* What hath the Sea of the Church of Rome offended thee, wherein *Peter* ſometime ſate, and *Anaſtaſius* now ſitteth? but hee craftily leaueth out that which followeth: *Vel Eccleſia Hieroſolymitana, in qua Iacobus ſedit, & in qua hodie Ioannes ſedet?* Or what hath the Sea of Ieruſalem offended thee, wherein *Iames* ſometimes ſate, and *Iohn* now ſitteth? theſe words he cunningly ſuppreſſeth, becauſe they made little for him. *Caniſ. oper. catechiſtic. cap. de precept. eccleſ. artic. 9.*

62 *Chriſtoferſon* tranſlating *Euſebius* ſtory into Latine, where *Nouatus* is brought in, thus adiuring the people that came to the oblations, holding both their hands in his: *Sweare to me by the body and blood of the Lord Ieſus, that thou wilt not leaue mee and goe to Cornelius, and hee refuſed to diſtribute vnto them*, till that, they ſwearing vnto him, in ſtead of Amen, to be ſaid at the receiuing of bread, ſhould anſwere, *I will not returne to Cornelius. Chriſtoferſon*, I ſay comming to theſe words, craftily leaueth out the name of bread: becauſe the authour ſo calleth it in plaine tearmes after conſecration. *Chriſtofer. lib. 6. cap. 43.*

63 The Rhemiſt. 1. Cor. 10. ſect. 8. ſpeaking of their popiſh ſacrifice of the Maſſe, alleage the authority of *Cyril. Alexand. in concil. Epheſin. Anathem. 11.* where he ſhould call it: *The quickening holy ſacrifice, the vnbloody hoaſt and victime.* But this is a falſe forgerie, for there is no ſuch word found there. Likewiſe in the ſame place they quote *Tertullian de coron. militis. Chryſoſt. homil. 41. in 1. Corinth. Cyprian. epiſt. 66. Auguſt. Enchirid.* 109. That the Maſſe is a propitiatorie ſacrifice for the liuing and dead, which is found to be a great vntruth: for thoſe authors in ſome of theſe places ſpeake of prayer for the dead, but of any ſuch propitiatorie ſacrifice not one word. *Fulk. ibid.*

64 *Gregor. Nyſſen* oration. cap. 37. is made to ſpeake much of the tranſmutation of the bread in the Sacrament, and it is often repeated: but there is no ſuch thing found in many ancient copies. And *Nicephorus* writeth, that many things were foyſted into him by heretickes. *Niceph. lib. 11. cap. 19.*

65 The words of *Cyprian, de vnitat. eccleſ.* are falſified by *Pamelius*, for whereas *Cyprian* writeth thus: *Verily the reſt of the Apoſtles were the ſame thing that Peter was, endewed with equall fellowſhip, both of honour and power; but the beginning proceedeth from one, that the Church may be declared to be one*: The Rhemiſts according to that corrupt edition, reade thus: *But the beginning proceedeth from one, the primacy is giuen to Peter, that the Church of Chriſt may be ſhewed to be one, and one chaire.* Fulk. Iohn 21. ſect. 4.

66 In like ſort haue the Papiſts corrected, as they ſay, but indeed corrupted other writings of the ancient Fathers, and eſpecially *Bertram* amongſt the reſt, who is a great enemie to their popiſh opinion of tranſubſtantiation. They meane to deale with him, as with other ancient writers, *In whom, ſay they, we beare very many errors, and extenuate them, excuſe them, and very oftentimes by deuiſing ſome pretty ſhift, we doe deny them, and doe faine ſome commodious ſenſe vnto them, when they are oppoſed againſt vs.* This is the iudgement of the Vniuerſity of Doway, in their owne words approued by the Cenſors according to the Councell of Trent.

Index expurgat. p. 11.

And thus they meant to haue filed, nay rather defiled all the ancient writings, where they ſeemed to contradict them; as it appeareth in their *Index expurgatorius*, lately printed to their perpetuall ſhame, which they purpoſed to keepe in ſecret. He that will reſort to that booke, ſhal not want proofe of their popiſh falſifying of writers.

67 To theſe I will adde the like practiſes of ſome later popiſh writers: *Vega* fighting for tranſubſtantiation, citeth a place out of *Auguſtine, lib. 3. de trinit. cap. 1. theſ.* 176. *fol.* 49. which is not there to be found: for thus he imagineth *Auguſtine* to write: *Non niuis natura (erat enim Manna ſimilis rori, niuibuſq; ſolebatur) ſed per verbum & virtutem Dei facto pane & carnibus ſub accidentibus niuis alebantur*: They were not nouriſhed with the nature of ſnow (for Manna was like the dew or ſnow) but by the word and power of God bread and fleſh was made vnder the accidents of ſnow, wherewith they were fed.

68 The ſame *Vega* theſ. 190. dealeth in like manner with *Tertullian*, aſcribing to him this ſentence: *Panis figura ſeu ſpecies a corpore phantaſtico ſuſtineri non poſſunt: eſt igitur verum Chriſti corpus, quo in euchariſtia ſuſtentantur panis ſpecies, non fantaſticum*: The figure or ſhape of bread cannot be vpheld of a phantaſticall body: therefore it is the very body of Chriſt, by the which in the Euchariſt the ſhewes of bread are ſuſtained, and not a phantaſticall body: but no ſuch words are to be found in *Tertullian.*

69 So the ſame *Vega* Theſ. 133. ſaith, that *Tertullian* in his booke *de oratione*, calleth the bread in the Sacrament Chriſt: which is vntrue, he hath there no ſuch ſaying.

70 Likewiſe the ſame *Vega*, in his 122. theſis of the Maſſe, alleageth out of the 34. queſtion of *Athanaſius ad Antiochum*, which cannot there be found; as if *Athanaſius* ſhould write thus: *Intelligimus peccatorum animas participare beneficia ab incruenta immolatione pro ipſis facta*: We vnderſtand that

the ſoules of ſinners doe participate the benefits wrought for them by the vnbloodie ſacrifice:but *Athanaſius* in that place writeth farre otherwiſe, and nothing like to this in words or ſenſe: This then appeareth to bee continually their popiſh guiſe, to correct or corrupt rather the ſayings of the fathers at their pleaſure. The ſame hath bin the guiſe of former heretikes, the Pelagians corrupted the comentaries of *Ambroſe:* the Arrians the workes of *Origen:* the Nouatians the booke of *Tertullian de Trinit.* as witneſſe the Popiſh writers: *Salmeron. Senenſ. Bellarmin.* And thus they themſelues haue dealt with the fathers.

And it were to be wiſhed, that they would haue ſtaied heere, (though this bee ſhamefull enough,) onely to haue defaced the writings of men: but when they take vpon them to correct and amend the ſacred Scriptures, which are the Lords owne writings, who will not crie out againſt ſo great impietie?

71 As Dan.11.37. Where the text according to the Hebrew is: *He ſhall not regard the Gods of his fathers, nor the deſires of women: Bellarmine* readeth cleane contrarie, taking vpon him to correct the text, *Erit in concupiſcentys mulierum*, He ſhall be giuen to the pleaſures of women.

Scriptures changed and altered by Papiſts.

Whereas Saint *Paul* ſaith, Titus 3.10. *Reiect him that is an heretike after once or twice admonition: Bellarmine* denieth the text, and ſaith it ſhould rather be thus read, after once admonition, *De laicis cap.22.* 72

73 Likewiſe where the true reading is agreeable to the originall, Gal.2.9. *Iames, Cephas,* and *Iohn: Bellarmine*, not well content that *Iames* ſhould be named before *Peter*, ſaith the more ancient reading is thus, *Peter, Iames* and *Iohn. De Roman. pontif. lib.1.cap.18.*

74 Iudith cap.5.v.18. The text ſaith, *That the Temple of the Iewes had been caſt downe to the ground: Bellarmine*, to make his opinion ſtand, that the ſtory of *Iudith* fell out before the captiuitie, ſaith flatly that theſe words are *ſuppoſitia*, are foiſted into the text. And this booke of *Iudith*, though it bee not with vs, yet is ſcripture with them. *Bellar. lib.1. de verb. Dei.12.*

75 Leuit.18.16. Whereas the text is plaine, Thou ſhalt not diſcouer the ſhame of thy brothers wife: there ſteppeth me forth a bold and ſhamefull papiſt, and ſaith plainely: *Illud praceptum vitio ſcriptorum ſuper additum:* That this precept was put into the text through the default or ouerſight of the writer. *Iohan. Maior. in 4. ſentent. diſtinct.40. qu.3.*

And as they are not aſhamed thus boldly and wickedly to defaulke and clip from the Scriptures, ſo another while, they will be ſo ſaucie as to adde thereunto, and put to of their owne.

76 Thus Pope *Sixtus* the 4. added this clauſe to the ſalutation of *Marie*, which is commonly called the *Aue Marie: Haile Marie full of grace, the Lord is with thee, bleſſed art thou amongſt women*, then followeth that blaſphemous addition, *Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea:* And bleſſed is *Anna* thy mother, of whom thy virgines fleſh hath proceeded without blot of originall ſinne, Fox 800. col.2.

77 So in the idolatrous Canon of the Maſſe, they haue thruſt in *(Enim)* into the words of inſtitution, *Hoc enim eſt corpus meum*, For this is my body: that they might haue fiue conſecratory words, as they call them, whereas the Goſpell affordeth them but foure.

78 Likewiſe in the ſame Canon: the Goſpell ſaith, who the ſame night that he was betrayed: but they contrary to the truth of the ſcripture, ſay thus: *Who the next day afore he ſuffered.*

79 The like libertie alſo and boldneſſe *Hoſius* another Arch-papiſt vſeth in corrupting of Scripture, who to prooue popiſh ſatisfaction, in ſtead of *ſanctificationem*, readeth, *ſatisfactionem:* where Saint *Paul* ſaith, *Exhibeamus membra noſtra ſeruire iuſtitia in ſanctificationem*, Let vs giue our members to ſerue righteouſnes vnto ſanctification, Rom.6.19. He ſaith, altering the text, vnto ſatisfaction.

Hoſius in confeſſ. cathol. fid. de ſacram. pœnitent.

80 & So alſo *Stapleton*, an Engliſh papiſt, and reader of late of popiſh diuinitie at Louaine, to proue that we are bound to receiue, whatſoeuer the Church deliuereth vnto vs, abuſeth to that end a certaine place of Saint *Paul*, Galat.1.8.9. Alleaging it thus, *Si angelus de cœlo euangelizaret praterquam quod ab eccleſia accepimus, &c.* If an angell ſhould euangelize or preach otherwiſe then we haue receiued of the Church, or then the maſters of the Church haue preached to vs, let him bee accurſed, *Lib. 2. defenſ. authorit. eccleſ. cap.7. ſect.8.* Whereas S. *Paul* maketh no mention at all of the Church, or Church-maſters.

Thus we ſee, what great libertie the Papiſts take vnto themſelues, in changing, and chopping, minſing and mangling, not the writings only of men, but euen of the holy Ghoſt. Who, if they ſhall perſiſt in theſe fraudulent practiſes, and not reuoke, what hath either of ignorance or hereticall fraud fallen out of their penne, I will not doubt to compare them to the old Manichees, who likewiſe affirmed that many things were foiſted into the writings of the Euangeliſts and Apoſtles. As that of Iohn 5.46. *Had ye beleeued Moſes, ye would haue beleeued me.* Chriſt, ſay they, would not ſo ſpeake of *Moſes:* for he ſaith, that all that went before him, were theeues, Ioh.10. But Chriſt in that place ſpeaketh of hirelings onely, he condemneth not faithfull ſhepheards that went before him, *Auguſt. lib.16. cont. Fauſt.* That alſo ſeemeth (ſay they) to be thruſt in, Matth.5. That Chriſt ſaith, Hee came to fulfill the law, when as he neither obſerued their ceremonies, nor offered ſacrifice according to the law. *To this Auguſtine anſwereth: That theſe were but figures, Quarum figurarum veritas Chriſtus:* Of which figures Chriſt was the truth: he therefore fulfilled the law, in that he was the very body and ſubſtance of the types and figures of the law, *contr. Fauſt. lib.18. cap.17.* That place alſo they would haue to bee forged,Matth.8. *Many ſhall come from the Eaſt, and ſit downe with Abraham,&c.* Becauſe (ſay they) *Luke* hath it not. *Auguſtine* anſwereth,that the Euangeliſts are not contrary one to the other,if one ſet downe that which the other hath omitted, *cont.Fauſt.lib.*33.

The like libertie,or rather hereticall licence the Arrians did arrogate to themſelues,with other heretikes in changing and chopping of Scripture,as Matth.10.28.they reade, *nemo bonus, niſi vnus deus pater:* none is good,but God the father,that they might exclude the ſonne: and in the firſt of S.*Iohns* Goſpell, they reade the third and fourth verſe thus,without any diſtinction,*quod factum eſt in ipſo vita erat*, that, which was made in him was life,to prooue that the word was made. So the ſame father reporteth of other heretikes,that whereas the Apoſtle ſaith, *qui cœpit in vobis, Philip.*1. he that hath begun in you,they would haue it, *ex vobis*,of you,to proue the beginning of euery good worke to come from our ſelues.

Hier.Algaſiæ queſt.7.
Amb.de fide lib.3.c.3.
Lib.1.de vocat.gent.c.9.

Againe he ſaith: *illud Ioan.*4.*(Deus eſt ſpiritus) hæretici quidam de codicib.ſuis auferebant:* that in the fourth of *Iohn*,God is a ſpirit,ſome heretickes haue raced out of their bookes.

Lib.de ſpiritu.3.c.11.

Hierome affirmeth the like of *Heluidius*. who ſhould ſay that thoſe words Luk.2.33.his father and mother wondred,are falſified in the greeke copies.

Cont.Heluidium.

I pray you now,how farre off are our aduerſaries from the practiſe of thoſe heretickes, which doe take vpon them to amend and correct the text of Scripture by putting in,and pulling out,adding and detracting at their pleaſure? vnto whom I ſay as *Ambroſe* in the like caſe,*Literas quidem potuiſtis abolere, ſed fidem non potuiſtis auferre*, You may race the letters, but you cannot deface the faith. But let them take heed how they dally with the ſcriptures, for as the ſame father ſaith, *qui hanc deſtruit.i. ſcripturarum fidem,deſtruetur ipſe:* he that deſtroyeth the faith of the Scriptures,ſhall be himſelfe deſtroyed. And where they doe not alter the letter of Scripture, if they peruert the ſenſe,it is all one, as he againe ſaith: *pſeudapoſtoli verba Dei per malam interpretationem adulterabant,tollentes diuinum ſenſum,ponebant humanum:* the falſe apoſtles did adulterate the words of God by a falſe interpretation, bringing in an humane ſenſe for a diuine; and this euery where our aduerſaries are guiltie of.But now I will proceed to that which followeth.

Lib.3. de ſpiritu c.11.
Ambr.epiſt.47.
In 2.Cor.2.

THE BOLD AND SHAMELESSE DENIALS OF Papiſts of manifeſt truths. Part.4.

AS we haue alreadie receiued ſome taſte of our aduerſaries raylings, ſlaunders, forgeries: ſo wee wil now bee ſo bold as to reach our hands to this fourth diſh of their firſt courſe, which is their too free deniall of apparant truths, and too forward affirming of open and manifeſt vntruths: for the firſt,we find plentifull ſtore in our countriman M.*Hardings* garden,that we need ſeeke no further.

1 Firſt,it was neuer ſaid,nor thought by the Catholikes (ſaith hee) that all religion dependeth vpon the Popes authoritie,*Defenſ.apolog.pag.*57. And yet Cardinall *Cuſanus* writeth thus: *Veritas adhæret cathedræ:* The truth cleaueth faſt to the Popes chaire. *Ad Bohem.epiſt.*2.The Canoniſts ſay:*Conſtat eccleſiam ideo eſſe vnam,quia in vniuerſali eccleſia vnum eſt caput ſupremum,ſcilicet Papa:* It is plaine that therefore the Church is one,becauſe in the whole vniuerſall Church, there is but one ſupreme head,and that is the Pope, *ex Iuello.pag.*61. What do theſe elſe affirme,but that all the popiſh religion dependeth of the vnitie of their head,which is the Pope?

2 That the Pope ſhould ſucceed Chriſt in his whole ſubſtance, that is, his whole power: there hath not been any ſuch fond ſaying vttered by their Diuines.*Hard.pag.*106.*defenſ.apolog.*Yet theſe words were ſpoken,and allowed in the Councell of Laterane held vnder Pope *Iulius: Tibi data eſt omnis poteſtas in cœlo & in terra:* Vnto you is giuen all power in heauen and earth. And *Panormitane* is ſuffered to ſay,*Papa poteſt omnia,quæ Deus poteſt:* The Pope is able to doe whatſoeuer God is able to doe,*Panor.de elect.ca.licet.*

3 He denieth that there is any ſuch Canon to be found in the Councell of Carthage, that no Biſhop ſhould be called the higheſt Biſhop.And yet they are the very words of the Councell,as they are cited by *Gratian: Vniuerſalis autem,ne Romanus pontifex appelletur:* Let not the Biſhop of Rome himſelfe be called the vniuerſall Biſhop.

Diſtinct.99. primæ.c.3.

4 He denieth that Pope *Zoſimus* to maintaine the ſupremacie of his ſea, corrupted the Nicen Councell.Neither did any honeſt man ſay it from the beginning of the world:No man euer ſaid it but *Illyricus* and *Bale*,pag.162.Whereas the ſtorie is plaine,for the Councell of Carthage ſent to the Biſhops of Conſtantinople,Alexandria,Antiochia,and receiued authenticall copies from them in Greeke of the Nicen Councell: the Popes only copie was found to diſagree from the reſt.It is therefore eaſie to ſee,by whom the Canons of the Councell were corrupted,and to what purpoſe. In the Councell of Florence,*Marcus* the Archbiſhop of Epheſus ſaid,in the name of the reſt of the Biſhops of the Greek Church,who were aboue 17.in number: *Nonne vides,reuerende pater,ſummum pontificem Zoſimum falſum decretum ad tantum Concilium pro re tam magna miſiſſe?* Do you not ſee,reuerend father,that Pope *Zoſimus* the high Biſhop ſent vnto ſo worthie a Councell,for a matter of ſo great waight,a falſe decree? *Concil.Florent.ſeſſ.*20. How dare then Maſter *Harding* affirme, that neuer any honeſt man ſaid it?

5 We denie vtterly,that any man after that hee hath receiued holy orders may marrie: Neither can

it be ſhewed that the marriage of ſuch was euer accounted lawfull in the Catholike Church. Hard. pag 203. yet S. *Hierome* ſaith of his time: *Quaſi non hodie quoq; plurimi ſacerdotes habeant matrimonia:* As though now a daies very many prieſts are not married: *Aduerſ. Iouinian. lib.1.* And *Damaſus* teſtifieth, *Complures inueniuntur, qui de ſacerdotibus nati Apoſtolicæ ſedi præfuerunt:* Many are found that being prieſts ſonnes ruled the Apoſtolike ſea of Rome: as Pope *Syluerius*, Pope *Deuſdedit*, Pope *Adrian* 2. Pope *Iohn* 15. and diuers other, *ex Gratian*. And *Innocentius* the third, confeſſeth of the Greeke Church, *Orientalis eccleſia votum continentiæ non admiſit:* The Eaſt Church neuer admitted the vow of continent or ſingle life: *Decr. Greg. lib.3. tit.3. cap.6.* M. *Harding* therefore hath faced vs out here in denying ſo euident a truth.

Diſtinct.37. legunt.

6 We ſay plainely, that S. *Auguſtine* affirmeth purgatorie, and that it cannot bee ſhewed, where hee doubteth of it, Hard. pag.354. And yet *Auguſtine* writeth thus, ſpeaking of purgatorie: *Tale aliquid etiam poſt hanc vitam fieri incredibile non eſt, & vtrum ita ſit, quæri poteſt.* Some ſuch thing to be after this life it is not incredible, and whether it be ſo or no, it may be a queſtion, *ad Dulcitium quæſt.1.* Let any indifferent man now iudge whether *Auguſtine* doubteth of purgatorie or not.

7 That fornication was neuer allowed in the Catholike Church, (he meaneth the Church of Rome.) *Hard. p.7. defenſ. apolog.* Neither haue the Canoniſts euer taught the people, that ſimple fornication is no ſin, pag.411. For triall of this matter, let vs heare what their Canoniſts ſay: *Etſi notoria ſit fornicatio presbyterorum, tamen non propter eam abſtinendum eſt ab officijs illorum:* Although the fornication of Prieſts be notorious, yet may no man therfore refraine from their ſeruice, *diſtinct.32. Nullus. Iohan. Andrea.* Maſter *Harding* himſelfe calleth the open Stewes in Rome, a neceſſarie euill, for auoiding of other diſorders that would be greater. Againe, *Qui non habet vxorem, loco illius concubinam habere licet:* It is lawfull for him that hath no wife, in ſtead of her to haue a concubine, *diſtinct.34.15. qui.* Another ſaith: *Si clericus amplectitur mulierem, laicus interpretabitur, quòd cauſa benedicendi eam hoc faciat:* If a prieſt embrace a woman, a lay man muſt iudge, that hee doth it with intent to bleſſe her, 11. *quæſt.3 abſit in gloſſa.* By this it may appeare, what account the Church of Rome in time paſt hath made of fornication, and whether it were tolerated amongſt them or not.

8 *Harding* ſaith, that the whores in Rome haue not free libertie of dwelling in the haunted ſtreetes, and places, but only in out-houſes, and by-lanes: neither is it lawfull for them to ride in Coaches or Chariots, but onely to goe a foot in the ſtreetes: and that by their ſhort vailes, a note of diſhoneſtie, they are diſcerned from honeſt women, pag.423. All theſe are deſcribed to be manifeſt lyes and vntruths: for the Cardinals gaue cleane contrary information to Pope *Paul* the third: *Meretrices in hac vrbe, vt matronæ incedunt, mulæ vehuntur, habitant inſignes ædes:* The curtizans of this citie goe like honeſt matrones, being carried vpon Mules, and dwell in the faireſt houſes, *ex Iuello defenſ. Apolog.* 426. Thus we ſee what credit is to be giuen to M. *Harding*, and what ſmall conſcience hee maketh of a lye.

An.1538.

9 Maſter *Harding* impudently denyeth, and ſo doe other Papiſts, that a woman named *Ioan* was euer Pope of Rome, and that there is no ſuch image repreſenting a woman in trauell, nor no ſuch chaire for proofe of the Popes humanitie at his creation, neither that the Popes in their proceſſion refraine to goe that way, where the ſaid Pope *Ioane* in the middeſt of a ſolemne proceſſion fell in trauell, p.428. Yet the ſtorie is reported by *Marianus Scotus* that liued *anno* 1028. *Sigibert. Gemblacenſ.* that liued *anno* 1100. *Martinus Polonus*, the Popes Penitentiarie, who wrote *anno* 1320. witneſſes of great antiquitie. B. *Iuell* reckoneth vp 16. authors beſide, that report the ſame thing, and none of them all Lutherans. That there is is ſuch an image repreſenting ſuch a fact, and that the Pope of purpoſe refraineth that way, it is teſtified by *Theodoricus Niemus* the Popes Secretarie. And concerning the hollow chaire of Porphyrie ſtone, which is kept for ſuch an vſe, *Sabellicus* doth report, *Enead.9. lib.1. plura apud Iuell. pag.* 433. Now who is more like to be the lyer, M. *Harding*, a new vpſtart writer, or theſe ſo many ancient witneſſes, I thinke, it is not hard to iudge.

10 He denieth the ſtory of *Iohn Diazius* death, how hauing been a Doctor of Sorbona in Paris, and afterward conuerted to the Goſpell, was moſt traiterouſly ſlaine by his owne brothers *Alphonſus Diazius* man at Nuburg in Germanie: how he was ſent vp by his maſter with a carpenters axe to kill him; and ſo he did, his Maſter *Alphonſus* waiting below, and the quarrel was, becauſe good *Iohn Diazius* would not returne to poperie againe: this is the truth of the ſtorie, as it is faithfully reported by *Iohn Sleidan, lib.17.* Yet M. *Harding* ſaith, we tell many lyes at once. pag 435. what now will not theſe good fellowes denie?

11 That the Pope euer commanded any ſuch ſeruice to be done vnto him, as that the Emperour ſhould hold his ſtirrop, and leade his horſe by the bridle, ye can neuer ſhew it by any credible witneſſe, Hard. pag.463. yet in the Popes owne booke of Ceremonies, cap.8. it is found thus written: The Emperour commeth to the Popes horſe, and in honour of our Lord Ieſus Chriſt, whoſe perſon in earth the Pope beareth, he holdeth the ſtirrop till the Pope be mounted, and afterward he taketh the bridle and leadeth foorth his horſe. This is the Popes owne preſcription in his booke of Ceremonies. And therefore Pope *Adrian* 2. was angrie with the Emperour *Frederike*, for holding his ſtirrop on the wrong ſide, *Gregor. Haimburgenſ. in appellat. Sigiſmund*, It ſeemeth therefore, that the Pope looked for this ſeruice of dutie.

12 It is denied that the Pope put in armes *Henrie* the 5. againſt *Henrie* the 4. his father, Hard.469. yet

is it reported by an author of good credit, *Paſchalis papa principes contra Henricum 4. concitauit, imo eius proprium filium*: Pope *Paſchalis* raiſed vp the Nobilitie againſt *Henry* the fourth, yea his owne ſonne, *Gregor. Haimburgenſ.*

13 He denieth, that euer any of them taught, that Gods ſayings and precepts be void, except the Biſhop of Rome ratifie them, pag. 487. Yet are they the very words of *Siluester Prierias*, Maſter of the Popes palace: *A doctrina Romanæ eccleſiæ, & Romani Pontificis ſacra ſcriptura robur trahit & authoritatem*: The holy Scripture taketh ſtrength and authoritie of the doctrine of the Romane Church, and of the Biſhop of Rome. *Siluester Prier. contr. Lutherum.*

14 He ſaith, it is a ſlaunder, that any of them ſhould call the Scriptures dumbe and vnprofitable, p. 535. Whereas it is certaine, they be their owne words: One calleth the Scripture, *mortuum atramentum*, dead inke. *Lodouic. in Concil. Trident.* Another ſaith: *Scriptura eſt res inanimis & muta*: The Scripture is a dead and dumbe thing, *Epiſcop. Pictauienſ.* Another calleth them, *Euangelium nigrum*, the black Goſpell, *Eckius. conſul. Iuell. defenſ. Apolog. pag. 535.*

15.16 It is denied, that there is any ſuch Canon in the old Romane Councell, that no man ſhould come to ſeruice ſaid by a prieſt well knowne to keepe a Concubine. It is alſo falſe and ſlaunderous, that Concubines are let out to farme to prieſts: Hard. pag. 559. Yet for the one, the words of the decree ſtand thus: *Nullus audit Miſſam presbyteri quem ſcit concubinam indubitanter habere*: Let no man heare the Maſſe of that Prieſt, whom he vndoubtedly knoweth to keepe a concubine, *Diſtinct. 32. Nullus.* And for the other, it is certaine, that the Biſhop of Argentine hath a Florence by the yeere of euery prieſt, that keepeth a concubine, and if ſhee beare a childe, hee hath foure, *Ex Iuell. pag. 559. Apolog. defenſ.*

Theſe apparant vntruths, and impudent denials, I thought good for example to note out of our Countrimans works. Who liſt to know more of his honeſt dealing, if hee will reſort to Biſhop *Iuels* learned treatiſes, ſhall find his deſire ſatisfied both in this, and in all other matters, which hee can require. And concerning M. *Hardings* great licentiouſneſſe in auouching falſhoods, the ſaid reuerend

69. Vntruths in one booke. father thus writeth of him: Note that M. *Harding* in his 3. articles of anſwer to M. *Iuell*, hath publiſhed threſcore and nine great vntruths, *Defenſ. Apolog. pag. 597. in margin.*

17 Of the like bold ſpirit to denie manifeſt truths we find other alſo of that ſect to be, that M. *Harding* ſhould not be alone. *Scarga. art. 9 fol. 265.* denieth any of their catholikes euer to haue ſaid: *Sacerdos eſt creator creatoris ſui*: The Prieſt is the creator of his Creator, and he calleth it *blaſphemum dictum*, a blaſphemous ſaying: and yet *Turriane tract. 1. cap. 17. fol. 97.* writeth thus, *Euchariſtia non eſt creatura, ſed creator Christus*: The Euchariſt is no creature, but the creator Chriſt: and their prieſts haue power, as they ſay, *conficiendi corporis Chriſti*, to make the bodie of Chriſt: or to make the Euchariſt, which they doubt not to call Chriſt, therfore they muſt needs alſo make Chriſt. *Boner* alſo in a cer-

Fox p. 1426. edition 4. taine oration to the Conuocation houſe, ſaith, that the prieſt is a maker of his Creator, whom I thinke they will not denie to be a catholike.

18 *Bellarmine* affirmeth, that in the law there were no ſacrifices appointed for the greater ſinnes, as for

Lib. 2. de ſacram. c. 27. adultery, murther, idolatry, and ſuch like, but only for the ſmaller offences, as of ignorance, &c. whereas notwithſtanding *Dauid* after he had committed two great ſinnes of murther and adulterie, deſireth that God would purge him with yſop Pſalm. 50. according to the ceremonie of the law, hauing notwithſtanding relation to that which was ſignified thereby.

19 *Arturus* in his booke *de ſanctorum inuocat. c. 9. theſ. 96.* denieth that euer any of the Catholikes called *Sanctos ſeruatores*, the Saints our Sauiours. Whereas *Bonauenture* doubteth not thus to ſay in his Lady Pſalter of the Virgine *Mary*, as it followeth afterward, blaſph. 82. *O benedicta, in manib. tuis repoſita eſt noſtra ſalus*: O thou moſt bleſſed, in thy hands reſteth our ſaluation: is not this to call her Sauiour.

20 The ſame *Arturus* alſo *c. 3. apolog. cont. Toſſanum*, denieth inſtantly, that whereas the ſaid *Toſſanus* affirmed out of *Irenæus*, *Ne inuocationibus angelorum aliquid fiat*, that nothing ſhould be done by the inuocation of Angels, that *Irenæus* hath any ſuch ſaying, whereas the ſaid *Irenæus*, *lib. 2. cap. 58.* hath theſe very words.

Iudge now (good Chriſtian Reader) conſidering how eaſie and vſuall a thing it is with our aduerſaries to denie whatſoeuer truth, neuer ſo manifeſt, which they are preſſed withal, if it may not be more truly ſaid of them, that their religion ſtandeth only vpon deſtructions and negatiues, then of vs, whom

1. Pet. 5. verſ. 31. Rhem. the Rhemiſts falſely accuſe hereof. Indeed, we affirme and auouch boldly, that which is true, and deny and deſtroy hereſie and falſehood. But, I truſt, they cannot, neither ſhal euer prooue againſt vs, that we haue denied or gainſaid manifeſt truths, as they haue done.

Vnto theſe ſtrange denials of open and euident truths ioyne alſo, if you pleaſe, their bold and ſtrange affirmations of vntruths.

21 That their doctrine of tranſubſtantiation is no leſſe ancient then the Goſpel it ſelfe, Hard. pag. 290. Whereas it is confeſſed by *Gabriel Biel*, a doctor of their owne; that how the bodie of Chriſt ſhould be in the Sacrament, whether by changing of ſomewhat into it, or Chriſts bodie begin to be there together with the bread, *Manentibus ſubſtantia & accidentibus panis*: The ſubſtance and accidents of the bread remaining ſtill, *non inuenitur* (ſaith he) *expreſſum in canone Bibliæ*, It is not found in the Canon of the Bible: *Gabriel. in canon. lect. 40.* And Doctor *Tonſtall* ſaith, *Licerum fuit ante Concilium*

liam Lateranum: Before the Councell of Laterane it was left at libertie, namely, concerning the maner of the preſence of Chriſts bodie, for euery man to thinke as he would: *de Euchariſt. lib.1.pag.46.* And yet M. *Harding* will needs beare vs in hand, that it is as ancient as the Goſpell.

It hath been an order from the beginning receiued, and hetherto continued, to haue the Church ſeruice in the Latine tongue, Hard.p.382. Whereas they themſelues know the contrary. In *Auguſtines* time, ſuch a tongue was vſed as the people vnderſtood: *Loquendi* (ſaith he) *omnino nulla eſt cauſa, ſi quod loquimur, non intelligunt, propter quos vt intelligant, loquimur*: There is no cauſe why wee ſhould ſpeake at all, if they vnderſtand not what wee ſay, for whoſe ſake wee ſpeake, that they might vnderſtand vs, *Auguſt. de doctrin. Chriſtian. lib.4.cap.10.* 22

He ſaith, *Conſtantine* gaue place to *Silueſter* Biſhop of Rome, when hee was baptized, pag.453. Whereas it is certaine, that *Silueſter* was dead long before *Conſtantine* was chriſtened, *confeſ. Ieſuit. ibidem.* 23

That England receiued the true faith from S. *Gregorie* Biſhop of Rome, and was conuerted to the faith by *Auguſtine* his Legate, Hard.pag.339. But it is manifeſt out of hiſtories, that the faith of Chriſt had been planted in this land 400 yeeres before the comming of *Auguſtine*, as *Origen* teſtifieth: *Terra Britanniæ conſenſit in religionem Chriſti*: The land of Britannie hath conſented to Chriſts religion, *in Ezech. homil.4.* who liued not much leſſe then 400 yeeres before *Gregories* time. 24

No maruel, if they affirme and maintaine many things contrary to the courſe of al true hiſtories, for they dare be as bold with Scripture.

Harding ſaith, that Chriſt neuer ſaid to any of the Apoſtles, as vnto *Peter, Feede ye*, pag.118. When Chriſt ſaid as much in effect notwithſtanding to the reſt: Receiue ye the holy Ghoſt. And Chriſt ſaid vnto all, Goe and teach all nations, Math.28. If *Peter* then had no more the holy Ghoſt then the reſt: if he had no more authoritie to preach to the whole world then the reſt, it belonged no more to *Peter* to feede the Lords flocke then to the reſt: for what is it to feede, but to preach? what is it to feed, but to receiue the gifts of the holy Ghoſt, to teach and inſtruct? 25

Concil. Colonen.p.2.can.6.

It is in vaine for you to ſay, that the Church of Rome hath erred, when the holy Ghoſt hath ſignified, that it cannot erre, Hard.pag.485. But where euer, I pray you, did the holy Ghoſt make any ſuch promiſe? is in that place, as you beare vs in hand, where Chriſt ſaith: I prayed for thee *Peter* that thy faith ſhould not faile? S. *Auguſtine* may anſwere you, *Numquid pro Petro rogabat, pro Iohanne & Iacobo non rogabat?* Did Chriſt pray for *Peter*, and did hee not pray for *Iohn* and *Iames* alſo? *in quæſt. nou. Teſtament. quæſt.75.* And it is beſide a ſillie and childiſh argument, Chriſt praied for *Peter*, that his faith ſhould not faile: *Ergo*, the Church of Rome cannot erre. Here then is another bold and vntrue affirmation, without Scripture grounded vpon Scripture. 26

But what ſay ye to father *Robert Bellarmine*, hee laſheth out luſtily, and in plaine tearmes, belyeth the Scripture: *Habemus* (ſaith he) *in teſtamento veteri, Heliam & Heliſæum, ac filios Prophetarum ſine vxoribus in hoc mundo vixiſſe*: We haue in the old Teſtament, that *Helias* and *Heliſæus*, and the ſonnes of the Prophets, liued in this world without wiues, *de Monachis, lib.2.cap.5.* The text is flat contrarie, which affirmeth, that the ſonnes of the Prophets were married, 2.King.4.1. *And one of the wiues of the ſonnes of the Prophets, cried vnto Eliſha, ſaying, thy ſeruant my husband, &c.* Whether now is it more reaſonable, that we ſhould beleeue the Scripture, or *Bellarmine*? 27

But concerning the errors and vntruths, which they hold and affirme directly oppoſite to ſcripture, we haue ordained another place, (which followeth in the next Pillar of Papiſtrie) more fully to handle them.

I will of purpoſe paſſe ouer many other vntruths and lyes, which our aduerſaries without ſhame haue forged: as how Cardinal *Campeius* ſaid openly to the Magiſtrates of Strausburgh, that the Greeks doe not giue libertie to their prieſts to marrie: which is a notorious lye: for their prieſts to this day make no vow of chaſtitie, Fox pag.187.artic.17. And in this caſe I will rather credite the Popes themſelues then a Cardinall, the Maſter before the man: for both *Innocentius* confeſſeth, as we haue ſeene before, that the Eaſt Church neuer admitted the vow of ſingle life, *Decr.Greg.lib.3.tit.3.c.6.* as alſo *Clemens* 3. granteth in theſe words, *Græcis ſacerdotibus legitimo matrimonio vti licet*: It is lawfull for the Greeke prieſts to vſe lawfull matrimonie: *Decr.Gregor.lib.5.tit.38.c.7.* Likewiſe to let paſſe how the Pope himſelfe maketh a loud lye in his Bull againſt *Luther*, ſaying, that he offered money to *Luther* to come vp to Rome, whereas it is certaine, that there were 300. crownes giuen to ruffians and catchpoles to murther *Luther*, pag.1287. But I will not rub this ſore too long: that which I haue alreadie ſaid, may ſerue as a taſte and triall of their lying ſpirit. 28 29

Fox p.865.

Vnto theſe vntruths and lyes, may be added alſo the fables and deuiſed tales, which goe for currant among Papiſts, which are not the leaſt props and ſtaies of popiſh ſuperſtition.

Of this kind is that fabulous ſtorie, that the wiſe men which came from the Eaſt to worſhip Chriſt, were three Kings of Perſia, whoſe names were (as the tale goeth) *Gaſpar, Melchior, Baltaſar*, whoſe bodies were tranſlated to Cullen, and there remaine. Here are many vntruths, and vnlikelihoodes in this ſhort tale. Firſt, there was neuer but one King of Perſia at once. Secondly, though the Magi or wiſe men were of great account with the Kings of Perſia, yet were not the Kings called Magi. Thirdly, they returned Eaſtward, from whence they came: how then could their bodies be tranſported ſo many hundred, nay thouſand miles? Fourthly, if their bodies lie buried at Cullen, how can they bee 30

at

at Millaine too: for they alſo lay as good claime to them. Yet for all this, the Rhemiſts tell vs in good ſooth, that it is a true ſtorie, *Annot. Mat.* 2. *ſect.* 4.

31 The like fiction they haue of *Gregorie Thaumaturgus*, who remoued a mountaine to make roome for the foundation of a Church: yet very ſoberly auouched by the Rhemiſts, Matth. 17. ſect. 6.

32 Such another proper tale: how Chriſt came in a Pilgrims weede to *Gregories* ordinarie table of poore men, Rhemiſt. Heb. 13. ſect. 2. which fiction, that Chriſt in his humanitie ſhould be ſeene vpon earth, is contrary to the Scriptures, which teſtifie, that The heauens muſt containe him till his comming againe, *Act.* 3. 21. Many ſuch fables went for good payment amongſt the papiſts in times paſt in the daies of ignorance: but ſince that by the ſpringing of the Goſpell greater light is come into the world: they themſelues begin to reiect diuers of their legend ſtories, which were not called in queſtion before.

33 *Bellarmine* confeſſeth, that the ſtories which are reported out of *Abdias*, and others, *vt plurimùm non ſunt prorſus indubitata*, for the moſt part may be doubted of. The ſtories alſo of S. *George*, S. *Chriſtopher*, and S. *Katherin* he iudgeth to be Apocryphall, and worthie of ſmall credit: though he would haue their perſons ſtill kept in memorie, *Bellarm. lib.* 1. *de ſanctor. beatitud.* 20.

34 The tale, how through the prayers of S. *Gregorie*, the ſoule of *Traian* the Emperour, was deliuered out of hell, is reiected by *Bellarmine de Purgator. lib.* 2. *c.* 8.

Yet our countriman Maſter *Harding* is ſomewhat ſtrait laced, in iuſtifying all the Legend ſtories, which were wont to be read in their Churches, and ſaying that we belye them, pag. 571. Yet *Polidore Virgil* ſaith, *Multorum diuorum vitas recitant, licet parum ad fidem ſcriptas*: They reade many Saints liues, though not written according to the truth. And *Ludouicus Viues*, *Legenda aurea pleniſſima eſt impudentiſſimis mendacijs*: Their golden Legend, as they call it, is full of moſt impudent lies. And in the late Councell of Colone it is granted, *Hiſtoriæ ſanctorum tam incultè & tam negligenti iudicio conſcriptæ ſunt, vt nec authoritatem videantur habere, nec grauitatem*: The hiſtories of the Saints are ſo barbarouſly and ſo negligently written, as they ſeeme neither to haue authoritie, nor grauitie, *Conſul. Iuell. defenſ. Apolog. pag.* [illegible]

Concil. Colonenſ. p. 2. can. 6.

This much of our aduerſaries ſhameleſſe reiecting of truths, and of their bold bolſtring out of vntruths, as alſo of their fables and lies: which things if they ſhall perſiſt ſtill to auouch, I will ſay with *Bernard*: *Iuſtiùs talia loquens fuſtibus cæderetur, quàm rationibus refelleretur*: Hee that ſpeaketh ſuch vaine things, deſerueth rather to be beaten with clubs, then to be confuted by arguments, Epiſt. 191. And as *Auguſtine* ſaith, in writing againſt *Petilian* the Donatiſt: *Quemadmodum, ſi mihi diceres, quòd ego Petilianus ſum, non inuenirem quomodo te refellerem, niſi aut iocantem riderem, aut inſanientem dolerem, hoc mihi nunc faciendum eſſe video*: Euen as if thou ſhouldeſt ſay vnto me, that I am *Petilian*, I could not tell how to refell thee, but either in laughing at thy folly, or mourning for thy madneſſe: So muſt I be faine to doe now, *contra Petilian. lib.* 2. *cap.* 38. And ſo muſt we be faine to do, when we ſee our aduerſaries to paſſe the bounds of modeſtie, and to violate the law of reaſon, in making true falſe, and falſe true, in calling white blacke, and blacke white, we muſt needs do one of theſe two, either to ſcorne their folly, or to bewaile their blindneſſe and ignorance, and hardnes of heart. And thus haue we the firſt Pillar of Poperie, conſiſting of rayling, ſlanders, forgeries, vntruths, and fables.

THE SECOND PILLAR OF PAPISTRIE, CONSISTING OF BLASPHEMIES, OPINIONS CONTRARIE TO Scripture, Hereſies, ridiculous and abſurd poſitions.

THE FIRST PART OF POPISH blaſphemies.

THe Rhemiſts do lay great blaſphemies to our charge, writing in theſe words: *No heretikes euer liker Antichriſt then theſe in our daies, ſpecially in blaſphemies againſt Gods Church, Sacraments, Saints, and all ſacred things:* Apoc. 13. Sect. 2. But I truſt in God, for al their great words, that they ſhal neuer proue one blaſphemie againſt vs. No, be it knowne vnto them, that we maintaine no blaſphemies: they miſtake the matter, they are themſelues blaſphemers, which do belch out blaſphemies againſt God, and his Church, the Scriptures, and againſt all holie things. This then muſt be the iſſue, whether of vs bee theſe notorious blaſphemers, they or we: thus therefore beginneth our plea.

Firſt, wee will ſet downe their beadroll of blaſphemies, which they haue vttered concerning the Scriptures.

Lodouicus a Canon of Laterane in Rome, pronounced in the late chapter of Trent: *Scriptura eſt quaſi mortuum atramentum:* The Scripture is as it were dead inke. 1

The Biſhop of Poiters in the ſame chapter: *Scriptura eſt res inanimis & muta:* The Scripture is a dead and dumbe thing. *Iuel pag. 521. defenſ. Apolog.* 2

Albertus Pigghius: Sunt ſcripturæ muti Indices: The Scriptures are dumbe Judges, *Controu. 3. de Ecleſ.* 3

Eckius calleth the Scriptures, *Euangelium nigrum, & theologiam atramentariam:* The blacke Goſpell, and inken diuinitie. 4

Pigghius againe ſaith: they are as a noſe of waxe, *Naſus cereus,* to be drawne euery way, *Hierarch. lib. 3. cap. 3.* 5

Hoſius ſpeaking of *Dauids* Pſalmes, when it was obiected that *Dauid* the author thereof, was no Biſhop, but a temporall Prince: he maketh this heatheniſh and ſcornefull anſwere: *Quid ni ſcriberet, ſcribimus indocti doctique poemata paſſim:* No great matter if he writ them: for as *Horace* ſaith, wee write ballades euery body, both learned and vnlearned, ragge and ragge, *Hoſius lib. 2. contr. Brentium.* Thus he maketh the holy Prophet *Dauid* but a writer of ballades. 6

Silueſter Prierias contr. Luther. thus writeth: *Indulgentiæ authoritate ſcripturæ non innotuêre nobis, ſed authoritate Romanæ Eccleſiæ, Romanorumque pontificum, quæ maior eſt:* Pardons are not knowne to vs by the authoritie of the Scriptures, but by the authoritie of the Church and Biſhops of Rome. 7

Apoſtoli quædam ſcripſerunt, non vt ſcripta illa præeſſent fidei, & religioni noſtræ, ſed potius vt ſubeſſent: The Apoſtles wrote certaine things, not that their writings ſhould be aboue our faith and religion, but rather that they ſhould be vnder. *Albert. Pigghius, Hierarch. lib. 1. cap. 2.* 8

Gratian is not aſhamed to ſay, that the Canons of the Councels are of the ſame authoritie with the Scriptures, *Diſtinct. 20. can. decretales.* And *Gregorie* 1. *epiſt.* 24 ſaith, he doth reuerence the foure generall Councels, as the foure Euangeliſts. 9

Yea, our Rhemiſts are not aſhamed to proteſt, that whatſoeuer the paſtors and prieſts doe teach in the vnitie of the Church, is the word of God, 1. Theſ. 2. verſ. 12. So ſaith another: *Determinatio eccleſiæ appellatur Euangelium:* The determination of the Church is called the Goſpell, *Iohannes Maria.* And *Hoſius, Quod eccleſia docet, expreſſum Dei verbum eſt:* Whatſoeuer the Church teacheth (meaning the Church of Rome) it is the expreſſe word of God, *lib. de expreſſ. verb. Dei. p. 97.* Thus they make the decrees and ordinances of men, equall to Gods word, nay aboue it, *ut ſupra, loc. 8.* 10

It was obiected againſt certaine good Chriſtians, by D. *Benet* Chancellor to *Fitziames* Biſhop of London, that vpon a certaine night, they did reade certaine chapters of the Euangeliſts in Engliſh, *con-* 11 *taining in them diuers erronious, and damnable opinions and concluſions of hereſie,* Fox.pag.804. Heere behold, with Papiſts the Scripture containeth hereſie.

12 *Eckius* that ſaid before the Emperour at the citie of Wormes, turning himſelfe to *Luther*: *If hee may once get this aduantage, to be conuinced by the Scriptures, we ſhall haue nothing certaine and eſtabliſhed in Chriſtendome,* Fox.pag.851. Loe, the Scriptures with Papiſts breedeth vncertaintie of matters.

13 *Anno* 1555. the Kings Lieutenant at Lyons vttered theſe horrible blaſphemies vnto *Lodouicus Marſacus*, Martyr: of the foure Euangeliſts, but two were pure, *Matthew* and *Iohn*; the other two *Marke* and *Luke* were but gathered out of the other. The Epiſtles of Saint *Paul*, further ſaith he, but that the Doctors of the Church had authoriſed them, he would otherwiſe eſteeme them no better then the fables of *Æſop: ex Criſp. pantal. Fox.pag.*908.

So alſo ſaid *Hermannus* a blaſphemous papiſt, that the Scripture ſhould be of no more credit then *Æſops* fables, without the approbation of the Church: Which his ſaying is defended by *Hoſius, lib.*3. *de author. ſcrip.* to be godly ſpoken.

14 The ſaid Lieutenant, to a maiden ſpeaking ſomewhat of the law, vttered theſe blaſphemous words: *Curſed be the God of that law, ibid. Fox.pag.*908. What more vile blaſphemie could any of the diueliſh ſect of the Manichees haue ſpued out?

15 The Biſhop of Cauaillon in France, examining certaine Chriſtians of *Merindoll*, was angrie with them, when they made mention of ſome demonſtration to be made out of the word of God: and in a furie curſed, and gaue him to the deuill that firſt inuented that meane, Fox.pag.949. And yet Chriſt for the triall of truth, biddeth vs ſearch the Scriptures, Ioh.5. No maruell then, if theſe fellowes curſe men, ſeeing they ſpare not Chriſt himſelfe.

16 A certaine blind popiſh Doctor reaſoning with Maſter *Tindall*, boldly ſaid, *We were better to be without Gods law, then the Popes,* Fox.pag.1076.

Blaſph.

24 *Lodouicus* the Protonotarie, ſtepped vp in the Councell of Baſill, and ſaid, *There was no argument to be gathered of the Acts of the Apoſtles, whoſe examples were more to be marueiled at, then followed,* Fox.pag.678. Loe heere a great blaſphemie, Scripture is not to be followed.

Blaſph.

17 *Andradius* thus vnreuerently writeth of the Scriptures, to ſay no more: *Neque in ipſis libris, quibus ſacra myſteria conſcripta ſunt, quippiam ineſt diuinitatis, quæ nos ad credendum, quæ illis continentur aliqua religione conſtringat*: In thoſe bookes wherein the holy myſteries are written, there is not one iot of diuinitie, which by any force of religion can tie or binde vs to beleeue what is there contained: *lib. defenſ. concil. Tridentin*: A moſt impious and vngodly ſpeech: for where is there elſe any true diuinitie to be found, but in thoſe holy writings?

18 Cardinall *Cuſanus, Scripturæ* (ſaith he) *adaptatæ ſunt ad tempus, & variè intelliguntur, ita vt vno tempore ſecundum currentem vniuerſalem ritum, exponantur: mutato ritu, iterum ſententia mutetur*: The Scriptures are applied to the time, and may haue ſundrie vnderſtandings: ſo that one time they may bee expounded one way, according to the vniuerſall currant order of the *(Church)* and the ſame rite or order being broken, they may haue another meaning, *Cuſan. ad Bohem. epiſt.*2. What heretike could haue ſaid more then this, that the Scriptures are mutable and changeable?

19 Our Rhemiſts alſo ſhew great boldnes, in giuing their raſh cenſures of the holy writers: for theſe are their words: *If the Euangeliſts and other writers of holy Scripture, had not vſed all humane diligence to ſearch out the truth of matters, the holy Ghoſt would not haue aſſiſted them,* Act.15. ſect.10. And yet it is certaine, that Saint *Paul* had the Goſpell by reuelation, without the helpe at all of humane diligence: for he communicated not with fleſh and blood, Galat.1.16.

20 Againe, they ſay, that Saint *Paule* for feare of miſſing the line of truth, notwithſtanding hee had the Holie Ghoſt, went to conferre with *Peter* and the reſt, Rom.12. ſect.1. What is blaſphemie, if this be not, to ſay, that the Apoſtle, who was perſwaded he had the Spirit of God, 1.Corinth.7.40. was afeard to miſſe the line of truth? how can this be, vnleſſe it be imagined that the holy Ghoſt was not ſufficient to keepe him in the right line of truth? Indeede he went vp to conferre with the Apoſtles, not to receiue any further direction from them, for they did communicate nothing with him, Galat.2. verſ.6. but that they might giue teſtimonie of their conſent in doctrine with him, to ſtop the ſlanderous mouthes of falſe brethren, who reported the contrary.

And now, to fill vp the meaſure of their blaſphemies, let vs heare what is credibly reported to haue been vttered by no ſmall perſon, but euen one of their late Popes, in the hearing of his Cardinals; *O quantum nobis profuit fabula iſta de Chriſto?* O what aduantage (ſaith he) hath this fable of Chriſt brought vs? *ex Iuello. defenſ. Apolog. pag.*273. Thus by theſe fewe examples, wee may ſee what blaſphemous opinions many of the Papiſts (for we do not in this caſe charge them all) do hold concerning the Scriptures: Some making humane ordinances equall vnto them in authoritie: ſome preferring them before Scripture: others calling them hereticall bookes, vncertaine, mutable, mute and dumbe Iudges, and not to be followed in all things, with ſuch like blaſphemies: and theſe matters, not to be affirmed onely by ſome of the lay-ſort, but by their Diuines, yea Doctors, yea Biſhops, yea and Cardinals too, and not by one or two ſingular men, but by a whole Colledge, as the Rhemiſts, yea by the Pope himſelfe, as we haue ſeene, whom they preferre euen before Councels, and in whoſe breaſt, they ſay, all knowledge is locked vp. Now in the next place we will collect ſuch blaſphemies

Leo.10.

as are common among them, concerning the ſaid ghoſtly father of theirs, the Pope of Rome.

Blaſphemie concerning the Pope.

23 The Pope vnder Chriſt and in ſteed of Chriſt is the head of the Church, and a man may tearme him the *Vicegerent Bridegroome, Hard.*pag.99. If the Pope then be the head, then is the Church his body: and ſo indeede Pope *Athanaſius* calleth *populos mundi, partes corporis ſui.* The people of the world, the parts or members of his bodie, Iuel.pag.657. But *Paul* maketh the Church the bodie only of Chriſt, Epheſ.4.12. And as the Church Catholike cannot be the bodie of any other but Chriſt, ſo no man can be the head thereof but Chriſt.

24 Another ſaith, *Chriſtus & Papa faciunt vnũ conſiſtorium, & excepto peccato, poteſt Papa quaſi omnia facere, quæ poteſt Deus*: Chriſt and the Pope make but one Court or Conſiſtorie, and ſin only excepted, the Pope in a manner can doe all things that God can doe, *Panormitan, de electtion. cap. licet. Abb.*

25 The Pope hath the heauenly diſpoſition of things, and therefore may altar and change the natures of things by applying the ſubſtance of one thing to another, *cap. Quando de tranſl. Epiſc. tit.* 7.

26 Againe, *Papa, nec Deus eſt, nec homo*: The Pope is neither God nor man. And in another gloſſe, he is called, *Dominus Deus noſter Papa,* Our Lord God the Pope. *Chriſtoph. Marcell* ſaid in the Councell of Laterane, *Tu es alter Deus in terris*: Thou art another God vpon earth. And in the late Tridentine chapter, they call the Pope *terrenum Deum,* an earthly God: *ex citation. Iuell pag.* 593.

27 In the late Councell of Laterane, one *Simon Begnius* B. of Modruſia, thus ſaid to Pope Leo, *Ecce venit Leo de tribu Iuda, radix David: te Leo beatiſſime ſaluatorem expectauimus*: Behold the Lion is come of the tribe of Iuda, the roote of *David*, O moſt bleſſed *Leo,* we haue looked for thee to be our Sauiour, *Concil. Lateran. ſeſſ.6. pag.*601.

28 In the late Chapter of Trent, *Cornelius* the Biſhop of Bitonto ſaid thus: *Papa lux venit in mundum, & dilexerunt homines tenebras magis, quàm lucem:* The Pope being the light, is come into the world, and men loued darkneſſe more then light.

29 The Pope ſuffered the Ambaſſadors of Sicilia to lie proſtrate on the ground, and thus to crie out vnto him, *Qui tollis peccata mundi, miserêre noſtrî*: Thou that takeſt away the ſinnes of the world, haue mercie vpon vs: *Paul. Æmilius, lib.7. ex Iuello.* What horrible and vnſufferable blaſphemies are theſe, to attribute to the Pope, that which is proper only to Chriſt? And how intollerable is the pride of this man of ſin, to ſuffer ſuch things by his flatterers and clawbacks, euer to be giuen vnto him?

30 That the Pope is the hart of the Church, in quickning the ſame ſpiritually, that he is the wel-ſpring, from the which floweth all vertue and goodneſſe, *Ex epiſt. Iohan. Huſſ. Fox. pag.*628.

31 That he is able to make new articles, and aboliſh the old: *Friers of Antwerp. ex Fox pag.*929.*col.*1.

32 The Canoniſts ſay, *Papa poteſt diſpenſare contra ius diuinum*; The Pope may diſpenſe againſt the law of God, 16.*q*.1. *Quicunque in gloſſa.*

33 *Papa poteſt diſpenſare contra ius naturæ*: The Pope may diſpenſe againſt the law of nature, 15.*q*.6. *authoritate in gloſſ.*

34 *Papa poteſt diſpenſare contra Apoſtolum, diſtinct.* 32. *lector.* The Pope may diſpenſe againſt the Apoſtle.

35 *Papa poteſt diſpenſare contra nouum Teſtamentum*: The Pope may diſpenſe againſt the new Teſtament. *Papa poteſt diſpenſare de omnibus præceptis veteris & noui Teſtamenti*: The Pope may diſpenſe with all the precepts both of the old and new Teſtament: *vt citatur à Iuell. pag.*59 *defenſ. apolog.*

36 That power which Chriſt had only in *habitu,* when he was here vpon earth, the Pope hath now *actu,* that is, the vniuerſall iuriſdiction both of ſpirituall and temporall things: *Ex citation. Fox. pag.*791.

37 *Maior honos debetur Papæ, quàm angelis*: Greater honour is due to the Pope then to Angels: *Antonius.*

38 If Prelates be called and counted of *Conſtantinus* for gods, I then being aboue all prelates, ſeeme by this reaſon to be aboue all gods: wherefore no maruel, if it be in my power to change time and times, to altar and abrogate lawes, to diſpenſe with all things, yea with the precepts of Chriſt: *Decretal. de tranſl. Epiſcop. cap. Quanto.*

Laſtly, if the Pope doe leade innumerable ſoules by flocks into hel, yet no man muſt preſume to rebuke his faults in this world: *Diſtinct.*40.*cap. ſi Papa.*

Thus haue wee the opinion of the Popiſh Canoniſts of their high Biſhop. Hee is the light of the world, the Lion of the tribe of Iuda, a God vpon earth, higher then the Angels, able to diſpenſe with the law of nature, and the law of God: yea, in earth aboue all gods. What horrible and filthie blaſphemies are theſe? Neuer did *Antiochus, Nero,* or *Caligula,* or who elſe commanded themſelues to bee worſhipped for gods vpon earth, euer arrogate ſo much vnto themſelues. What need we now looke further for Antichriſt? He doth euidently reueale himſelfe: for here we haue the aduerſarie *that exalteth himſelfe againſt all that is called God, and that ſitteth in the temple of God, ſhewing himſelfe that he is God,* as S. *Paul* propheſieth of him, 2. Theſ. 24. Let vs ſee further, what other blaſphemies we can find amongſt them?

39 That the Virgin *Mary* was conceiued without originall ſinne, contrarie to S. *Paul,* who ſaith, that God hath concluded all vnder ſinne, Rom.11.32. Rom.3.23. all haue ſinned: that ſhe hath no need of remiſſion of ſinnes: that ſhe was not iuſtified by Chriſt, being iuſt from her beginning: neither that ſhe gaue God thanks for expiation of her ſinne, or prayed at any time for remiſſion of her ſinnes: Franciſcan Friers, Fox p.801. Theſe grieuous blaſphemies are confuted by the Virgin *Maries* owne mouth:

My ſoule reioyceth in God my Sauiour: Chriſt therefore was her Sauiour: who was ſo called in no other ſenſe, but becauſe he ſhould ſaue his people from their ſinnes, Matth.1.21.

40 Cardinall *Caietanus* diſputing againſt *Luther*, affirmed that faith was not neceſſary to him that receiueth the Sacrament. Fox pag.845. A blaſphemous vntruth, contrary to Scripture: *For without faith it is impoſſible to pleaſe God*, Heb.11.6. Without the which no ſeruice of ours can be accepted before him.

41 That we neede not now goe to Ieſus Chriſt, to haue him an interceſſor, but to God alone, ſetting Ieſus Chriſt apart, and ſo ought we verily to beleeue, affirmed by D.*Benet*, Maſter of the Sorboniſts, diſputing with *Francis Rebezies* Martyr, *ex Criſpin lib.6.Fox pag.*921.

42 In the towne of Perth in Scotland, Frier *Spenſe* in his ſermon affirmed, that prayer made to Saints was ſo neceſſarie, that without it, there could bee no hope of ſaluation to man, *ex Regiſt.Scotiæ.Fox pag.*1267. Thus Chriſt, we ſee, is diſplaced, and thruſt out of dores, as whoſe mediation is not neceſſarie, and the idolatrous inuocation of Saints brought in in ſtead thereof.

43 That there are ſome men in this life ſo iuſt, that they need no repentance, affirmed by the Rhemiſts, Luk.15.ſect.1. for ſo they expound that place, verſe 7. of men that continue iuſt and godly, and are not penitent for their ſinnes.

44 Another calleth marriage a prophanation of holy orders. *Greg.Martin.diſcouer.cap.*15.*ſect.*11. Contrary to the Apoſtle, who ſaith, that marriage is honorable amongſt all men, Heb.13.4.

45 Our hearts and inward repentance are open to the Angels and other celeſtiall ſpirits in heauen, Rhemiſt.Luk.15.ſect.2. And thus they blaſphemouſly rob God of his honour, in attributing that to creatures, which is peculiar to his Maieſtie: namely, to be a ſearcher and knower of our harts, 1.King.8.39. The ſame is alſo affirmed by *Arturus de ſanctorum inuocation. cap.7.theſ.65.Cognoſcunt Angeli intimos animorum ſenſus, adeoq́, reconditas & penitus abſtruſas cogitationes:* The Angels know our inward meaning, and the hidden and ſecret thoughts of our hearts: which is contrarie to the Scripture, which maketh God onely to be the ſearcher of the hearts.

46 That we may beleeue in Saints, and that it is true of them, as S.*Paul* ſaith, *How can they call on him, on whom they haue not beleeued?* Rom.10.14. So we cannot pray to any Saint in heauen, vnleſſe wee beleeue, and truſt that they can helpe vs, Rhemiſt. Rom.10. ſect.4. A blaſphemie contrary to Scripture, which ſaith: ye beleeue in God, beleeue alſo in me, Iohn 14.1. God onely and his Chriſt is to be beleeued vpon.

47 That we need not maruell, if the image of our Ladie and the like doe ſtranger and greater miracles then thoſe which Chriſt himſelfe did, Rhemiſt. Iohn 14.ſect.3. A monſtrous blaſphemie, that images worke ſtranger myracles then Chriſt himſelfe.

Catharinus a great papiſt ſaith, that the commandement in the law againſt Images, was but temporall, and to continue but till the eſtabliſhing of the new Teſtament, *ex Bellarm. de imaginibus ſanctor. lib.2.cap.7.*

49 That there is a religious worſhip properly due vnto Images, yea as they are conſidered in themſelues, *Et non ſolum vt vicem.gerunt exemplaris*, And not onely, as they repreſent another thing. *Bellar.de imaginib.ſanctor.lib.2.cap*,21. Loe then by theſe popiſh doctrines, Images are to be worſhipped with diuine and religious worſhip, which the Angels themſelues refuſe, and is onely due vnto God, Reuelat.22.9.

50 That euery popiſh Prieſt is after the order of *Melchiſedech*, and that the proper act of Chriſts prieſthood, conſiſteth in the perpetuall offering of his bodie and blood in the Church: Rhemiſt.Heb.7.ſect.8. That the ſacrifice of Chriſt vpon the croſſe was not after the order of *Melchiſedech*, but after the order of *Aaron: Heskius lib.*1.*cap.*13. What intollerable blaſphemie is this, to affirme that euery vile maſſing Prieſt is after the order of *Melchiſedech*, and to denie that Chriſt vpon the croſſe, was in that act a Prieſt of *Melchiſedechs* order? And thus ſhall euery one of their ſhauelings bee more properly a Prieſt, then Chriſt.

51 In the idolatrous ſeruice of their Maſſe, they vtter blaſphemies in heapes: *We beſeech thee* (ſaith the prieſt) *receiue this oblation*, and yet they affirme, that it is the very bodie and blood of Chriſt: here then the prieſt is made a mediator for Chriſt. And againe, *Command thou theſe to be brought by the hands of the holy Angell into heauen.* But if it be the body of Chriſt, what need it be carried by an Angell? *Let the Prieſt bow himſelfe to the hoaſt*, ſaying, *I worſhip thee, I glorifie thee.* Lo here they worſhip a peece of bread: *In canon.Miſſæ.* And to conclude, they doubt not to ſay, that *Sacerdos eſt creator creatoris ſui:* That the prieſt doth make his maker, *Iuel reſponſ.ad articul.pag.*615.

52 It is not a ſufficient ſatisfaction to beleeue that Chriſt hath abundantly ſatisfied for vs, but God alſo muſt be ſatisfied for our ſinnes, by the puniſhment of our ſelues. *Concil.Tridentin.ſeſſ.*14.*can.*13. A blaſphemous aſſertion, that Chriſts ſatisfaction is not ſufficient for vs.

53 Men cannot be ſaued, though they be predeſtinate, vnleſſe they keepe Gods commandements, Rhemiſt.Act.27.ſect.3 By this ſpeech, they ſeeme to inſinuate, that a man predeſtinate of God, may miſſe of ſaluation: which is a blaſphemous thought, for Gods eternall decree changeth not.

54 The Rhemiſts alleage this ſaying of *Hierome: They follow the lambe, whither ſoeuer he goeth, if the lambe bee in euery place, then they that bee with the lambe, muſt bee euery where, you ſee*, ſay they, *how that bleſſed father refuted the Caluiniſts before they were borne:* Rhemiſt.Apocal.6.ſect.1. Are not now

the Papiſts I pray you become Vbiquitaries themſelues? Nay worſe then Vbiquitaries, inclining to the opinion of the omnipreſence, not onely of the humanitie of Chriſt, but euen of the Saints: which is a great blaſphemie.

56 That confidence and aſſurance, that faithfull men haue of their ſaluation, they call a faithleſſe perſwaſion, a moſt damnable, falſe illuſion and preſumption, Rhemiſt. Rom. 8. ſect. 9. A fond ſpeciall faith and fiction, Rom. 4. ſect. 9. yea they moſt wickedly ſay, that it is not *fides Apoſtolorum*, but *fides dæmoniorum*, not the faith of the Apoſtles, but the faith of diuels, 1. Corinth. 9. 9. yet this aſſurance and perſwaſion of ſaluation is grounded vpon the Scriptures: as where S. *Paul* ſaith, I am perſwaded, or I am ſure, that neither death nor life, &c. ſhall be able to remoue vs from the loue of God. And S. *Peter*, *That we ſhould make our election and calling ſure.* Rom. 8. 38. 39. 2. Pet. 1. 10.

57 A dead faith is a true faith, and the ſame which is called the Catholike faith, and in ſubſtance all one with that faith that iuſtifieth, Rhemiſt. Iames 2. ſect. 11. So by this reaſon, the faith of diuels and iuſtifying faith ſhall be all one in ſubſtance, for that dead faith, as the Apoſtle ſheweth, the diuels themſelues may haue, for they beleeue and tremble. Iames 2. 19.

58 The certaintie of remiſſion of ſinnes, with a ſure confidence and truſt in Chriſt, may be found euen amongſt ſchiſmatikes, heretikes and wicked men. *Con. Trident. ſeſſ. 6. cap. 9.* It appeareth by this, that they vnderſtand not, what this ſure truſt and confidence meaneth, when ſo vnaduiſedly and groſſelie they affirme it to be found amongſt wicked men. None can be aſſured of remiſſion of ſinnes, but there followeth peace of conſcience with God: and this peace none can haue, but they which are iuſtified by faith: and none are ſo iuſtified but the righteous and faithfull. Rom. 5. 1.

59 That the decree and ſentence which was pronounced by the high Prieſts and Scribes againſt Chriſt, was iuſt and right: *Hoſius cont. Brentium. lib. 2.* And that it might and was truly pronounced by *Caiphas*, that Chriſt was worthie of death: And thus wickedly they take part with *Annas* and *Caiphas* againſt Chriſt. Some other Papiſts ſay, that they erred not in the ſentence giuen againſt Chriſt: for he was indeed guiltie of death, hauing taken our ſins vpon him, but the error was in the manner of their proceeding, which was done tumultuouſly and by ſuborning of falſe witneſſes: And this (ſaith *Bellarmine* their great doctor) is *Probabilis ſententia*: a very probable opinion, *de concilior. authoritat. lib. 2. pag. 8.* Yea they ſpeake yet more plainely: *Iudæi mortaliter peccaſſent, niſi Chriſtum crucifixiſſent*: The Iewes had ſinned mortally, if they had not crucified Chriſt. *Diſtinct. 13. Item, in margine.*

60 Another ſaith: *Petrus non fidem Chriſti, ſed Chriſtum ſalua fide negauit*: *Peter* denied not the faith of Chriſt, but his faith ſaued, he denied but onely Chriſt. *Copus. dialog. 1. pag. 51.* Is not here good popiſh diuinitie, that Chriſt may be denied, without deniall of the faith?

61 The Rhemiſts affirme: that Chriſt did penance by faſting, ſolitarineſſe, and conuerſing with beaſts, Mark. 1. ſect. 6. This is great blaſphemy, for Chriſt was free from ſin, & therfore needed no repentance.

62 That *Lazarus* and *Abraham* were both in hell, and not in the kingdome of heauen before Chriſt, Rhemiſt. Luk. 16. ſect. 1. A blaſphemie contrary to Scripture, which ſaith, that the rich man only was in hell, verſ. 23. and not that *Lazarus* was in hell.

63 They deny that Chriſt is αὐτόθεος, that is, God of himſelfe, Rhemiſt. Iohn 10. ſect. 3. Whereas the Scripture ſpeaketh plainely, that, as the father hath life in himſelfe, ſo likewiſe hath he giuen to the ſon, to haue life in himſelfe, Ioh. 5. 26. what is it to haue life in himſelfe, but to be God in himſelfe?

64 The ſufferings and paſſions of the Saints, dedicated and ſanctified in the blood of Chriſt, haue a forcible ſatisfaction for the Church, and the particular members thereof: and are the accompliſhment of the wants of Chriſts paſſion, Rhemiſt. Col. 1. ſect. 4. An horrible blaſphemie againſt the merit and ſatisfaction of Chriſts death, as though it were not ſufficient in it ſelfe to ſatisfie for al his members, but his wants muſt be ſupplied by the ſatisfaction of others, contrary to the Scripture, which ſaith: that Chriſt by himſelfe hath purged our ſinnes: therefore not by any other, but ſufficiently in his owne perſon. Heb. 1. 3.

65 *Bellarmine* ſaith, *Non dubitantur multi eſſe fideles, qui nondum iuſtificati nec redempti ſunt*: It is not to be doubted, but that there are many faithfull men, which are not yet iuſtified or redeemed: *de Miſſ. lib. 2. cap. 22. reſp ad 4. obiect.* yea he ſaith moſt blaſphemouſlie: *Hominem cum vera fide damnari*: That a man hauing a true faith, may for all that be condemned: *De baptiſm. lib. 1. cap.* 14. Great blaſphemies contrary to Scripture, being iuſtified by faith (ſaith S. *Paul*) we are at peace with God. And wee are ſaued by faith, Epheſ. 2. 10. If then faith bringeth peace of conſcience and ſaluation, how then is it poſſible that with this faith, men notwithſtanding ſhould be condemned? Rom. 5. 1. Epheſ. 2. 10.

66 That we are not *formaliter*, that is, formally iuſtified by the righteouſneſſe of Chriſt, *Bellarm. lib. 1. de baptiſ. cap. 21. reſp. ad argum. 4.* yet S. *Paul* ſaith, that Chriſt is our wiſdome and righteouſneſſe: his righteouſneſſe, is our righteouſneſſe, what is this elſe but the very forme, ſubſtance and matter of our righteouſneſſe? 1. Cor. 1. 30.

67 And againe ſaith he, *Sacrificium crucis non efficienter iuſtificat*: Chriſts ſacrifice vpon the croſſe, doth not iuſtifie as an efficient cauſe, *de Miſſ. lib. 2. cap.* 4. Thus Chriſts death is neither formall nor efficient cauſe of our iuſtification with Papiſts. I pray you then what is it? But the Apoſtle, I am ſure ſaith otherwiſe: That Chriſt hath reconciled vs in the body of his fleſh: he then that reconcileth, ranſometh or redeemeth vs, what is he elſe but an *agent, efficient*, and working cauſe of our redemption and reconciliation? Coloſſ. 1. 21. 22.

68 *Bellarmine* alſo ſaith: *Accedente Dei gratia verè poſſumus aliquo modo ex proprijs, & ad æqualitatem,*

ac per hoc iuſtè & ex condigno ſatisfacere: By the grace of God, wee may make ſatisfaction truly in ſome ſort, of our owne, and to a full equalitie, yea iuſtly and condignly, *de pœnitent.lib.4.cap.7.* A moſt horrible blaſphemie, that man may ſatisfie God by his owne proper workes, fully, according to the exact rule of iuſtice, *Iob* ſaith contrary; That man cannot anſwere God one thing of a thouſand. Neither is this blaſphemie much qualified, by ſaying, that wee may ſatisfie by grace: For theſe two, Gods grace, and our ſatisfactorie workes cannot ſtand together, as S.*Paul* ſheweth: If it be of grace, it is no more of works, for then grace were no more grace: but if it be of works, it is no more of grace, for then works were no more workes. Rom.11.6. Our ſaluation then cannot be of grace and works together, for the one excludeth the other. And I pray you to what purpoſe died Chriſt, if men receiue grace ſo fully to ſatisfie for themſelues? If righteouſneſſe bee by the law (ſaith the Apoſtle) Chriſt died without cauſe. And euen this righteouſneſſe of the Law was alſo of the grace and gift of God, for the Law is holy, iuſt and good. And euerie good gift is of God. Wherefore to ſay, that a man by working well, euen of the grace and the gift of God, is iuſtified, is to make the death of Chriſt needleſſe and in vaine. What greater blaſphemie then, can be vttered by any heretikes in the world then this?

Iob 9.3.
Galath.2.21.
Rom.7.12.
Iam.1.17.

69 Now in the laſt place commeth in wicked blaſphemous Frier *Tecell*, the Popes pardoner: who made his proclamations openly in the Churches to the people in this ſort, Although a man had laine with our Ladie the mother of Chriſt, and had begotten her with child, yet were he able by the Popes pow- to pardon the fault. *Sleidan.lib.13.*

Vnto theſe blaſphemies afore rehearſed, we may adioyne ſuch like popiſh ſtuffe, out of their Ladie Pſalter, which was compiled by no ſmall perſon among them, but euen by that Seraphicall Doctor of theirs *Bonauenture*, a Cardinall of Rome, who liued *Anno.*1170. and was Canonized for a Saint, by Pope *Sixtus* the fourth, *Anno.*1482. In this blaſphemous Pſalter, ſuch Pſalmes as the Prophet *Dauid* endited to the honour of God, are applied by the foreſaid Doctor to the praiſe of his Ladie. And therefore he in diuers Pſalmes in ſtead of the name of the Lord, hath put in the name of our Ladie. Some few examples it ſhall not be amiſſe to ſee.

70 Pſalm.4. *Benedicta ſis domina in æternum, & maieſtas tua in ſeculum, glorificate eam omnes gentes:* Bleſſed bee thou O Ladie for euer, and thy maieſtie for euer and euer, glorifie her all nations of the earth.

71 7 *Domina mea in te ſperaui, de inimicis meis libera me domina:* O my Ladie, in thee doe I put my truſt, deliuer me from mine enemies O Ladie.

72 11 *Miſericordia illius noſtrorum auferat multitudinem peccatorum:* Her mercie take from vs the multitude of our ſinnes.

73 13 *Vſque quo domina obliuiſceris me, & non liberas me in die tribulationis?* How long doſt thou forget me O Lady, and doſt not deliuer me in the day of trouble?

74 25 *Ad te domina leuaui animam, non præualeant aduerſum me laquei mortis, ductrix mea eſto ad patriam:* To thee O Lady, doe I lift vp my ſoule, let not the ſnares of death preuaile againſt me, be thou my guide vnto my heauenly countrey.

75 26 *Iudica me domina:* Iudge me O Ladie.

76 31 *In te domina ſperaui, non confunda in æternum: in manus tuas domina commendo ſpiritum meum:* In thee O Ladie doe I put my truſt, let me not be confounded for euer: into thy hands (O Ladie) I commend my ſpirit.

77 91 *Qui habitat in adiutorio matris Dei, in protectione ipſius commorabitur:* Who ſo dwelleth in the helpe of the mother of God, ſhall dwell in the ſhadow of her protection.

78 110 *Dominus dixit domina noſtra, Sede mater mea à dextris meis:* The Lord ſaid to our Ladie, Sit here my mother on my right hand.

79 119 *Miſerationibus tuis plena eſt terra:* The whole earth is full of thy mercies.

80 127 *Niſi domina ædificauerit domum cordis noſtri, non permanebit ædificium eius:* Except our Lady ſhall build the houſe of our hearts, the building thereof ſhall not continue.

81 *Exulta totum genus humanum, quia talem dedit mediatricem Dominus Deus tuus:* Reioyce, O all mankind, becauſe the Lord thy God hath giuen vnto thee ſuch a mediatrix.

82 *O benedicta in manib. tuis repoſita eſt noſtra ſalus:* O thou bleſſed, in thy hands is laid vp our ſaluatiõ.

83 *In nomine tuo omne genu flectatur cœleſtium, &c.* In thy name let euery knee bend, in heauen, in earth, and hell.

84 *Quemadmodum infans ſine nutrice non poteſt viuere, ita nec ſine domina noſtra poſſes habere ſalutem:* Like as the infant cannot liue without a nurſe, ſo neither canſt thou haue ſaluation without our Ladie.

Many ſuch like blaſphemies are contained in that idolatrous and blaſphemous pſalter: for what greater blaſphemie can there be, then to aſcribe vnto a creature the titles and honour due and proper vnto God only? As that ſhe is our mediatrix, taketh away our ſinnes, edifieth our hearts, filleth all the earth with her mercies, ſitteth at the right hand of God, that we are to truſt in her, that ſhe is to be glorified, & al things to bow the knee vnto her: How far are they now from making a God of their Lady? And thus they do moſt preſumptuouſly rob God of his honor, who wil not giue his glory to another.

85 To theſe ſo grieuous blaſphemies afore rehearſed, I wil adde alſo theſe that follow, the gloſſe vpon the decrees: *decr.pag.1 diſt.19.cap.10.* ſaith thus, citing the teſtimonie of Pope *Adrian*, concerning *Leo* the firſt, *Cuius ſententiam, quicquid vbique catholicum eſt, velut cæleſte miraculum celebrat &*

veneratur oraculum: Whoſe ſentence euery catholike man doth celebrate as an heauenly miracle, and worſhip as an oracle: what could bee ſaid more of the ſayings of S. *Paul*, yea of Chriſt himſelfe?

86 Diſtinct. 20. cap. 1. *Leo* the fourth thus decreeth: *Patrum ſtatuta qui non retinere conuincitur, nec quatuor Euangelia retinere creditur*: He that holdeth not the Fathers decrees, cannot holde the foure Euangeliſts, what is this elſe, but to giue equall authority to the one, as well as to the other.

87 Diſtinct. 40. cap. 6. The gloſſe reciting the words of *Bonifacius* commendeth thoſe, *Qui religionis inſtitutionem ab ore præceſſoris eius, magis quàm à ſacris paginis expetant*: Which did deſire to be inſtructed in the Chriſtian faith, rather from the mouth of his predeceſſor, that is the Pope, then from the ſacred Scripture: what greater blaſphemie could be vttered?

88 In the ſame place that ſaying of *Iob*, as touching God, *Si deſtruxerit, nemo eſt, qui ædificet*, If hee deſtroy, who can build vp, is moſt blaſphemouſly applied to the Pope.

89 Decret. part. 2. cauſ. 2. qu. 7. cap. 39. The gloſſe ſaith thus: *Chriſtus in populo ſuo paſtorale officium non gerebat*: Chriſt did not beare a paſtorall office among his people: which ſaying, though it bee thus qualified, that in certaine reſpects, Chriſt did not execute an office of the paſtor: yet it is not farre from blaſphemy to denie any part of the paſtorall office vnto Chriſt.

90 In their Idolatrous Maſſe, after the words of conſecration, they ſing this ſong vnto the bread: *Non eſt panis, ſed Deus homo liberator meus*: It is no bread, but God, and man my deliuerer: thus they ſay to a peece of bread.

91 *Vega. de miſſa. theſ. 41. Oblatio in cruce facta temporaria, non eſſet Chriſti æternum ſacerdotium, ſed fuiſſet in cruce extinctum, &c.* The temporarie oblation done vpon the Croſſe, had not been that euerlaſting Prieſthood, but ſhould haue been extinct in the Croſſe, if there were not another permanent ſacrifice in the Church: a great blaſphemie, that Chriſt ſhould not haue an euerlaſting prieſthood, if their Maſſe were not.

92 The ſame *Vega* ſaith it was no great gift, that Chriſt promiſed at his departure to his Apoſtles, that he would be with them, according to his diuinity to the end of the world.

93 *Innocentius* thus interpreteth the word Maſſe: *Miſſa quaſi hoſtia tranſmiſſa à nobis patri, vt intercedat pro nobis ad ipſum: hæc enim ſola ſufficiens & idonea miſſio. &c.* The Maſſe or miſſe is ſo called, becauſe it is a ſacrifice ſent by vs vnto the father, to make interceſſion for vs: for this is the onely fit and ſufficient ſending vnto God to appeaſe his wrath, &c. Behold, a peece of bakers bread is become the Mediator of the Papiſts: ſuch prayers, ſuch a Mediator: but if they ſay it is Chriſt himſelfe: cannot the Mediator execute his office, vnleſſe he be ſent vp by them in the forme of bread?

94 Now commeth in better ſtuffe, then any we had yet, in their bookes of ceremonies, lib. 1. ſect. 2. They aſcribe vnto their Chriſme as much as vnto the blood of Chriſt: *Peccatum frangit, vt Chriſti ſanguis & angit*: It breaketh and chaceth away ſinne, euen as the blood of Chriſt.

95 In their booke of conformities, they call *Fráncis*, *Iheſum typicum*, typicall Iheſus, for as Ieſus, ſay they, was the image of his father, ſo *Francis* is the image of Chriſt.

96 Nay they goe yet a ſtep further, not making *Dominicus* onely equall to Chriſt, as they did *Francis*, but preferring him before: For thus we may finde in the Chronicles of *Antoninus* Biſhop of Florence, part. 3. tit. 23. *Chriſt was borne naked, but to keepe him from the cold, was laid in a cratch: but* Dominicus *did vſe being a child to lie naked vpon the ground: when our Lord was borne, a ſtarre appeared in the ayre: when* Dominicus *was baptized, a ſtarre was ſeene in his forehead: Nouum iubar præmonſtrans ſeculi, Shewing the new light of the world: Chriſt now being immortall, twice appeared to his Diſciples the dores being ſhut:* Dominicus *yet mortall, came into the Church being ſhut, for feare to awake his brethren*: But I would hee had beene awake that thus wrote, and not in his heauie ſleepe, and Ægyptian darkeneſſe, thus to haue blaſphemed.

Great ſtore of ſuch like blaſphemies are euery where to bee found in popiſh treatiſes: my purpoſe is not to bring them all into the readers view, it were too long a peece of worke, and I thinke, needleſſe: neither doe I in this booke promiſe or profeſſe ſo much: but my intendment is onely in euery place to giue the Chriſtian Reader a taſte of the bitter and ſowre fruites of popery. By this blacke beadroll of blaſphemies heere rehearſed, it is no hard matter to gueſſe, of what ſpirit they are, from whom they proceed, and what manner of religion that is, which is fraught with ſuch ſtuffe. *No man* (ſaith Saint *Paul*) *ſpeaking by the ſpirit of God, calleth Ieſus execrable.* If they therefore had the ſpirit of God, as they boaſt, they would not in ſuch ſort as they doe, with ſuch vile tearmes depraue the holy Scriptures: nor ſo extenuate the precious death of Chriſt, adding other helpes and ſupplies thereunto, nor ſo defile that onely propitiatorie ſacrifice, which was once offered vpon the Croſſe, by ſoyſting another in the place thereof, namely that abominable Idoll of the Maſſe, which they moſt blaſphemouſly affirme to be the proper act of Chriſts prieſthood, yea more proper then the offering vp of himſelfe vpon the Croſſe. Doe not theſe grieuous blaſphemies now, which they vtter, rebound vpon Chriſt, and tend to his diſhonour? What then is this elſe, but to call Ieſus execrable? Goe to then ye Papiſts: I will ſay vnto you, as *Auguſtine* ſometime requited *Iulian* the Pelagian heretike: *Nunc ergo, ne tui ſtomachi follis indigeſta maledictorum cruditate rumpatur, in hunc euome, ſi audes, calumnioſas tuas vanitates, contra Iulian. lib. 2.* Now therefore, leſt this filthie windebagge 1.Cor.12.3.

bagge of thy ſtomack ſhould burſt with the raw and vndigeſted humour of ſuch wicked ſpeech, empty now thy ſtomacke, and vomit thy deceitfull and peruerſe vanities vpon him if thou dare, &c. If ye wil not ceaſe thus to caſt vp and bewray your blaſphemous thoughts, know ye, that ye blaſpheme not man, but yee haue opened your mouth againſt Ieſus himſelfe. And let this ſuffice for this part.

POPISH ASSERTIONS FLAT CONTRARIE to Scripture.

1 1. Cor. 7. 14. THe Rhemiſts reproue *Caluine*, for affirming Chriſtian mens children to bee holy from their mothers wombe. Annot. Roman. 5. ſection 8. Whereas notwithſtanding the Apoſtle himſelfe calleth them holie. Not, that they are not guilty of originall ſinne, but becauſe they are compriſed in Gods couenant, and haue right to be baptized.

2 Rom. 7. 9. 17. Nothing done by concupiſcence without the conſent of will, can make a man guiltie before God, neither can the motions of the fleſh, in a iuſt man any whit defile the operations of the ſpirit, but make them often more meritorious, Rhemiſt. Rom. 7. ſect. 9. flat oppoſite to Saint *Paul*. I doe not the good thing which I would, but the euill, which I would not, that doe I. Now then, it is no more I that doe it, but ſinne that dwelleth in mee. Heere Saint *Paul* calleth the motions or deſire of the fleſh, yea without conſent of his will, euill, and giueth it the name of ſinne. How then doth not that, which is euill and ſinfull, make vs guiltie before God, and defile the operations of the ſpirit?

3 Math. 7. 13. Chriſtians in their liues muſt ſeeke the ſtraight way, but in religion the ancient common way, Rhemiſt. Luke, 13. 3. A corrupt gloſſe contrary to Scripture, for it is the ſtraite way that leadeth to life, whether in life or religion: the broad common way leadeth to deſtruction.

4 Math. 3. 4. That *Iohns* baptiſme had not any ſpirituall grace, Rhemiſt. Iohn 3. ſect. 2. But the Scripture teſtifieth that it had remiſſion of ſinnes ioyned vnto it, which is a ſpirituall grace.

5 Gal. 1. 1. 16. That Saint *Paul* was to bee conſecrated, ordered, and admitted by men, Rhemiſt. Act. 13. ſect. 4. Saint *Paul* witneſſeth of himſelfe the contrary, *Paul* an Apoſtle, not of men, neither by men, but (immediately) by Ieſus Chriſt. And verſe 16. he ſaith, he did not immediately (being now called and appointed of Chriſt) communicate with fleſh and blood.

6 2. Cor. 5. 7. Epheſ. 2. 10. Faith, which iuſtifieth, is not the efficient, or inſtrumentall cauſe of ſaluation, Rhemiſt. Galath. 6. ſect. 4. But the contrary is proued out of Scripture, *Wee walke by faith, and not by ſight.* As the eye then is the inſtrument, whereby wee behold things preſent, ſo is faith the organon or inſtrument of the ſoule, whereby wee apprehend things abſent and inuiſible. That alſo is an euident place to this purpoſe, Eph. 2. 10. *By grace are ye ſaued through faith, and that not of your ſelues, for it is the gift of God; and not of workes.* What elſe can be the meaning of this place, but that wee are ſaued by grace, apprehended by faith? So that grace is the efficient cauſe, faith the inſtrumentall: And leſt that any man ſhould ſay, that faith ſaueth vs, as other vertues wrought in vs by grace, not by any apprehenſion of grace, but as a meritorious cauſe, as the Rhemiſts affirme: the Apoſtle addeth, that faith is the gift of God, and therefore meriteth not: and hee excludeth workes, euen workes of grace, ordained for vs to walke in, from being any cauſe of Iuſtification before God. And ſo faith alſo is excluded as it is an act or worke of the vnderſtanding onely, and hath place onely in the matter of ſaluation, in reſpect of the apprehenſiue faculty and power thereof.

7 Rom. 6. 23. Whereas the Apoſtle ſaith, the gift of God is eternall life. The Rhemiſts take vpon them to correct the Apoſtles words, ſaying thus: *The ſequell of ſpeech required, that as he ſaid, Death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice, and ſo it is.* Rhemiſt. Rom. 6. ſect. 8. What can be more contrary to the Apoſtle then this? Life euerlaſting, ſaith he, is the gift of God: Nay, ſay they, it is as properly the ſtipend of righteouſneſſe, as damnation is the ſtipend of ſinne: but the Apoſtles declination from that ſequel ſheweth the contrary.

8 Iohn. 17. 5. Chriſts paines were of no account of their owne nature compared with his glory, Rhemiſt. Rom. 8. ſect. 5. A monſtrous blaſphemie, and contrary to Scripture, for if there were no compariſon betweene Chriſts ſufferings, and the glory which he hath purchaſed for vs by them, then his ſufferings were no ſatisfaction to Gods Iuſtice: Wherefore his paſſion being the paſſion of the Sonne of God, was both a full ſatisfaction and a worthie deſart of that glory, which he hath obtained for vs: *Thou art worthie to take the booke, and to open the ſeales thereof, becauſe thou was killed,* Reuelat. 5. ſect. 9. Chriſt therefore in reſpect of his paſſion did fully deſerue all that glory, which hee hath obtained for vs: but there is no deſert, where there is not a proportion betweene the labour and the reward: yet we affirme not, that Chriſt merited for himſelfe, for his owne glorification was due vnto him, before the world was.

9 That our afflictions are meritorious of heauen, Rom. 8. 18. S. *Paul* ſaith cleane contrary, that the afflictions of this time, are not worthie of the glory which ſhall be reuealed.

10 They denie that the Iewes did receiue the truth or ſubſtance of Chriſt in their Sacraments, as wee doe in ours, or that they and we doe eate and drinke of the ſelfe ſame meat and drinke, Rhemiſt. 1. Cor. 10. ſect. 4. And yet the Apoſtle ſaith plainely, *That they did eate all the ſame ſpiritual meat, & al drink*

the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke which followed them, and the rocke was Chriſt. ibid. Doth not the Apoſtle now ſay heere, that they did drinke the ſame ſpirituall drinke with vs? for Chriſt was their ſpirituall drinke, and ſo is he ours. 1. Cor.10.3.

11 That where the Apoſtle ſaith: *This is not to eate the Lords ſupper.* Hee meaneth not the Sacrament which Chriſt inſtituted at ſupper, but the feaſts of loue which were vſed in the primitiue Church: Rhemiſt. ibid. 1. Cor.11.20.

And yet it is moſt manifeſt by the circumſtance of the place, that Saint *Paul* reproueth them for the abuſes in the Lords ſupper, and therefore putteth them in mind of the inſtitution of Chriſt, verſe 23. which hath beene a matter impertinent, if he in ſo ſaying (the Lords ſupper) had not meant the Sacrament.

12 That the *force and efficacie of common prayer dependeth not vpon the peoples vnderſtanding, hearing or knowledge: and that the infant, idiote, and vnlearned man taketh no leſſe fruit of diuine office, then any other,* Rhemiſt.14. ſect.10. And therefore it is not repugnant to Saint *Paul* to pray in Latine (*that is an vnknowne*) *tongue, ibidem ſect.*15. Yet in truth S. *Paul* flatly condemneth the vſing of an vnknowne tongue, in publike prayers, and thankeſgiuing: *He, that occupieth the roome of the vnlearned, cannot ſay Amen, at thy giuing of thankes, ſeeing he knoweth not what thou ſaieſt, for thou verily giueſt thankes well, but the other is not edified:* And it followeth, verſe 19. *I had rather in the Church ſpeake fiue words with mine vnderſtanding, that I might inſtruct others, then ten thouſand words in a ſtrange tongue.* What could haue been ſpoken more plainely againſt the vſe of an vnknowne and vnedifying tongue in the Church? 1. Cor.14.19.

13 That man hath proper freedome and motion in his thoughts and doings, and all is not to be referred vnto God, 1. Corinth.3. ſect.2. Rhemiſt. That man was neuer without free will, but it is made onely more free by grace, Rhemiſt. Iohn.8. ſect.2. That the Gentiles doe beleeue by their free will, Acts 13. 2. All this is flat oppoſite to Scripture, Which ſaith, wee are not able to thinke a good thought of our ſelues. And that God worketh in vs both the will and the deed: Philip.2.13. 2. Cor.3.5.

14 That we are not formally made iuſt by the righteouſneſſe of Chriſt imputed vnto vs, but by a iuſtice inherent and reſiant in vs, *Concil. Trident. ſeſſ.* 6. *can.*10. *Rhemiſt. Rom.* 2. *ſect.*4. yea they condemne it as hereticall to ſay, that a man hath no iuſtice of his owne (to be iuſtified by) but the iuſtice onely of Chriſt, Rhemiſt. Philip.3. ſect. 3. And yet S. *Paul* ſaith thus in plaine tearmes, *That I might be found in him, not hauing mine owne righteouſneſſe, which is of the law, but that, which is through the faith of Chriſt, euen the righteouſneſſe, which is of God through faith,* Heere the Apoſtle refuſeth his owne inherent righteouſneſſe, and cleaueth onely to the imputatiue iuſtice of Chriſt, to bee iuſtified by: yet we denie not an inherent righteouſneſſe in the faithfull, but imperfect, not a meanes of their iuſtification before God: it is the fruites therof; and no other then that which we call Sanctification. Philip.2.9.

15 They doe ſet vp idols or images to be adored, and attribute vnto them religious worſhip, contrarie to the Scripture: *Children keepe your ſelues from Idols,* 1. Iohn 5.4. They doe vſually anſwere, that the Apoſtle ſpeaketh of heatheniſh Idols, not of theirs, which are Images, not Idols. *Anſwere.* the Scripture indifferently vſeth both the Greeke word εἴδωλον. which is tranſlated *ſimulachrum,* an Idoll, and the other word εἰκὼν. *Imago,* an Image. So that both Idols and Images, are by the Scripture condemned. Rom.1.23.

16 The Apoſtle ſaith, that Chriſt hath appeared but once to put away ſinne by the ſacrifice of himſelfe, and that hee hath but offered one ſacrifice for ſinnes, 10.12. Yet they doubt not to ſay, that Chriſt is daily offered in ſacrifice, in their Maſſe: contrary to the Scripture, which ſaith, Hee need not to offer himſelfe often. Heb.9.26. c.10.12. c.9.25.

17 That all ſinnes whatſoeuer may be remitted by penance, euen apoſtaſie, and wilfull forſaking of the truth, Rhemiſt. Hebrew.10. ſect.11. And yet our Sauiour Chriſt ſaith, that blaſphemie againſt the holy Ghoſt ſhall neuer be forgiuen. Matth.12.32.

18 S. *Iohn* ſaith, *Hereby ſhall ye know the ſpirit of God: euery ſpirit, that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God.* Heere the Apoſtle giueth a generall note for all times, to diſcerne falſe doctrine by: But the Rhemiſts contrariwiſe affirme: *That this marke will not ſerue for all times, nor in caſe of other falſe doctrines, but that it was then a neceſſary note, Rhemiſt. in hunc. locum.* 1. Ioh.4.2.

19 That it is poſſible to keepe the law and commandements of God in this life, Rhemiſt. Rom.8. ſect. 4. But our Sauiour teacheth vs to ſay, we are vnprofitable ſeruants, when we haue done all that is commanded vs. Luk.17.10.

20 They miniſter the Sacrament onely in one kind to the people, wherein their practiſe impugneth the inſtitution of Chriſt, who gaue both bread and wine at his laſt ſupper: And Saint *Paul* alſo rehearſing the inſtitution, ſaith, *After the ſame manner alſo he tooke the cup:* Where it is to be noted, that S. *Paul* writeth to the whole Church of the Corinthians, both the paſtors and the people, preſcribing an vniforme order for them all in receiuing the Lords ſupper. 1. Cor.11.25.

21 That there remaineth in the Children of God, an awe & feare of God, and his iudgements with miſtruſt and feare of hell and damnation, Rhemiſt. 1. Ioh.4. ſect.6. But the Apoſtle ſaith, There is no feare in loue, but perfect loue thruſteth out feare, and maketh vs to haue confidence in the day of iudgement. Where loue is then, there remaineth no helliſh feare: where confidence is, there can bee no miſtruſt, but ſuch a feare as is ioyned with loue and hope. 1. Ioh.4.17.18.

22 Leuit.18.12.13 That it is not vnlawfull by *Moſes* law, for the Vncle or Auntes husband to marrie his niece, *Bellar. de matrim. cap.* 27. Yet it is by name prohibited, that the Nephew ſhould marrie his Aunt, the ſiſter of his father or of his mother. The like reaſon is of both.

23 1.Cor.10.4. The Scripture ſaith, that Chriſt is the rocke, and that there can bee no other foundation of the Church but Ieſus Chriſt, 1. *Cor.* 3. 11. yet they ſay, that *Peter* is the rocke, and that Chriſt founded and built his Church vpon *Peter*, Rhemiſt. Matth. 16. ſect. 8.

24 Mark.132. The Scripture ſaith, that of the day and houre of Chriſts comming to iudgement, no man knoweth, neither the Angels of heauen, nor the Sonne of man, as he is man. But the Papiſts are bold to aſſigne the very day of his comming, iuſt 45. daies after the death of their Antichriſt, who ſhall raigne, as they imagine, three yeeres and an halfe before the comming of Chriſt, *Bellarm. de Rom. pontifice lib.* 3. *cap.* 9. And thus preſumptuouſly they take vpon them to know more then either the Angels know, or Chriſt himſelfe as he is man.

25 Luk.17.10. The Scripture ſaith, when we haue done all that is commanded vs, wee haue done but that which was our dutie to doe. Yet *Bellarmine* cleane contrary, and that moſt blaſphemouſly affirmeth: *Poſſumus facere plus quàm debemus, ſi conſideremus legem nobis à Deo impoſitam, & proinde poſſumus facere plus, quàm reuera facere teneamur, lib.* 2. *de Monachis cap.* 13. Wee may, or are able to doe more then we ought, if we conſider the law impoſed vpon vs from God, and therefore wee may doe more then indeed we are bound to doe: a great blaſphemie ioyned with a notorious vntruth.

26 Rom.4.11. They denie that the Sacraments are ſeales of the promiſes of God, *Bellarm. de ſacram. lib.* 1. *cap.* 17. And yet S. *Paul* doubteth not to call circumciſion, which was a Sacrament of the law, the ſeale of the righteouſneſſe of faith.

27 Matth.26.26.27. Whereas Chriſt in the inſtitution of the Sacrament, ſaid, after the giuing of the bread, onely, *Take ye, eate ye*, but after he had giuen the cup, he ſaid, *Drinke ye all of this*. They nothing doubt to affirme, but that Chriſt ſaid as well, after the deliuering of the bread, *Eate ye all of this*: which they haue (ſay they) by Apoſtolike tradition: as he ſaid, after the cup deliuered, *Drinke ye all of this*. And contrariwiſe they alſo affirme, that Chriſt ſaid onely once, *Hoc facite*, doe this, and that was after he had giuen the bread: whereas S. *Paul* notwithſtanding rehearſing the inſtitution of Chriſt, doth twice repeate theſe words, *Hoc facite*, both after the bread, and after the cup, as hauing been twice vſed of Chriſt in the inſtitution, *Bellarm. de ſacram. Euchariſt. lib.* 4. *cap.* 25. And thus they will make Chriſt to ſpeake that, which the Scripture ſaith not he ſpake, onely following blind tradition: and they will deny Chriſt to haue vttered that which the Apoſtle notwithſtanding witneſſeth, was ſpoken by him. 1.Cor.11.24.25.

28 Apoc.1.6. That all Chriſtians are not prieſts alike before God, but ſome more properly prieſts then other: Rhemiſt. Apocal. 1. ſect. 5. Whereas the Scripture ſpeaketh indifferently of all the faithfull: *Hee hath made vs Kings and prieſts to God his Father*. For although there bee a difference of orders amongſt men, ſome are teachers, ſome to be taught; ſome paſtors, ſome ſheepe: yet this word ἱερεῖς, ſacrificers or prieſts, is indifferently giuen to all Chriſtians, and in this ſenſe, none before God are more properly prieſts, then others, but all alike, and Chriſt Ieſus an high prieſt for vs all.

29 In the idolatrous ſacrifice of the Maſſe, they affirme and practiſe many things contrary to Scripture, 1. The Scripture maketh this notable difference betweene the prieſts of the Law, and of the Goſpell, that among them there were many, becauſe they were forbidden by death to endure: but Chriſt, becauſe he dieth not, but liueth euer, hath an vnchangeable prieſthood. Heb.7.23.24. Yet the Papiſts affirme that all their maſſing prieſts are of *Melchiſedeckes* order: and ſo contrary to the Scriptures, they bring in a multitude of prieſts into the Goſpell, as there was in the Law.

30 Heb.10.18. 2. The Scripture ſaith, *Where the remiſſion of theſe things is, there is no more offering for ſinne.* But they teach, that their Maſſe is a ſacrifice propitiatorie both for the quicke and the dead: as though remiſſion of ſinnes were not already obtained by the oblation of Chriſt.

31 Heb.9.22. 3. Alſo the Scripture ſaith, *Without ſhedding of blood is no remiſſion.* How then can their ſacrifice giue remiſſion of ſins, as they affirme, where there is no effuſion or ſhedding of blood? for they call it the vnbloody ſacrifice, *Bellarm. de miſſ. lib.* 1. *cap.* 25.

32 1.Cor.11.17. Their doctrine and ſuperſtitious vſe of priuate Maſſes, where the Prieſt receiueth alone, the people onely gazing and looking vpon him, neither eating, nor drinking; is altogether repugnant to the vſage and doctrine of the Apoſtles, as S. *Paul* witneſſeth: *We that are many are one bread, and one body, in as much as we are all partakers of one bread.* There ought to bee therefore many at the Communion, which are made partakers of one bread.

33 1.Cor.11.34. They affirme that it is a neceſſary thing to receiue the Communion faſting; *Bellarm. de miſſ. lib.* 2. *cap.* 14. But the Apoſtle ſeeth no ſuch neceſſity in it, giuing liberty vnto thoſe that cannot endure to faſt, to eate at home before. Yet abſtinence for them that are able, is conuenient.

34 Matth.5.32. That it is lawfull for the parties married to be diſmiſſed each from other, for diuers cauſes beſide fornication, as for hereſie, for auoiding of offence, for the vow of continencie, *Bellarm. de matrim. lib.* 1. *cap.* 14. Yet our Sauiour Chriſts words are plaine to the contrary, *Whoſoeuer doth put away his wife, except it be for fornication, cauſeth her to commit adultery.*

35 That the coupling in marriage of a faithfull party with an infidell, is not onely *illicitum*, but *irritum*, is not onely vnlawfull to be made, but being made, is void; *Bellarm. de matrim. lib.* 1. *cap.* 23. S. *Paul* teacheth the contrary; *The woman that hath to her husband an infidell, if he conſent to dwell with her;*

her, let her not put him away. The marriage therefore of ſuch is not in reſpect of the vnbeleeuers infidelity, if there be no other cauſe, actually void. Though we grant and acknowledge alſo with S. *Paul*, that it is not lawfull for the faithfull to match in marriage with an infidell. 1.Cor.7.13. 2.Cor.6.14.

36 That it is not againſt the law of nature, for a man to marry his brothers wife, neither that it is ſimply prohibited in the law of *Moſes*, but that in ſome caſes it may be diſpenſed withall. *Caietan. & Bellar. Bellarmi. de matrim. lib.*1.*cap.*27. But *Iohn Baptiſt*, the beſt expounder of the law, openly reproued *Herod* ſaying, *It is not lawfull for thee to haue thy brothers wife*, Matth.14. Mark.6. It is a generall reproofe, without any exception or limitation at all.

37 That we are not iuſtified onely by faith: yea they ſay that workes are more principall then faith in the matter of iuſtification, Rhemiſt. Iam.2.ſect.7. Flat contrary to the doctrine of the Apoſtle: *Therefore we hold that a man is iuſtified by faith, without the workes of the law.* Workes are ſo farre from being more principall then faith, that they haue not to doe at all, in the matter of iuſtification before God. Rom.3.28.

38 That ſome ſinnes are veniall and pardonable of their owne nature, and not worthy of damnation, Rhemiſt. Rom.1.ſect.11. Whereas the Apoſtle ſaith, *That the ſtipend of ſinne is death*, ſpeaking generally of all ſinne, yet both great and ſmall ſinnes are not onely pardonable, but indeed cleerely remitted and pardoned by grace in Chriſt, vnto the faithfull and beleeuers which repent, and ſtudie to amend. Rom.6.23.

39 The law by Chriſt, ſay they, is *Miniſtratio vitæ effecta*, is made the miniſtration of life, *Andrad. lib.*5. And they call it, *verbum fidei*, the word of faith. *Trident. Concil. ſeſſ.*6.*cap.*7. But S. *Paul* calleth it a *killing letter and miniſtery of condemnation.* And that it ſerueth but as a ſchoolemaſter to bring vs to Chriſt. And he ſaith flatly, that the law is not of faith, *Galath.* 3.12. How then dare they call it the word of faith? vnleſſe they liſt to play with an æquiuocation of the word contrarie to the Apoſtles meaning. 2.Cor.3.6.9. Galath.3.24.

40 But it were too long to rehearſe all their opinions, which they maintaine contrary to Scripture: ſuch in a manner are all which they hold, wherein they diſſent from vs. Let theſe therefore ſuffice for example ſake, which we haue ſeene, and for the reſt we will take their owne confeſſion: who doe not denie, but that they hold diuers opinions, which are not grounded nor gathered out of Scripture, as *Gabriel Biel* confeſſeth of tranſubſtantiation: *Non inuenitur in canone bibliæ expreſſum:* It is not found expreſſed in the canon of the Bible, *In canon. lect.*40. Likewiſe, *Silueſter Prierias, Indulgentiæ authoritate ſcripturæ non innotuêre nobis:* Pardons or indulgences are not knowne vnto vs by authority of Scripture, *lib. cont. Luth.*

Bellarmine alſo granteth, that ſingle life is not impoſed vpon Miniſters by the word of God, there being no precept, neither in the old or new Teſtament that forbiddeth Miniſters to marrie: *De clericis lib. cap.*18. Againe in another caſe he confeſſeth, that *Matrimonium inter fidelem & infidelem, non eſt iure diuino irritum:* That marriage betweene a beleeuer and an infidell is not voide or fruſtrate by the law of God: and yet the Papiſts generally hold the contrary, *De matrimon. lib.*1.*cap.*23. And many other ſuch like opinions they haue, which in their iudgement are not found in Scripture, but as we thinke, and are able to proue, are contrary to Scripture: in ſo much, that it is a common ſaying of their ſchoole-diuines: *Thus would I ſay, and thus would I hold being in ſchooles: but yet, (be it ſpoken heere amongſt our ſelues) It cannot be ſo proued by the holy Scriptures: Ex Paralipom. Abbat. Vrſpergenſ.* *Bellarmine* alſo concerning the adoration of Images, ſaith, that in a Sermon before the people it is not ſafe to affirme, that Images are to be adored, *Cultu latreiæ*, with religious worſhip: *de ſanctor. imaginib. lib.*2.*cap.* 22. and yet he granteth that concerning the matter it ſelfe, it may be admitted, that images after a ſort, and improperly may haue that kinde of worſhip, *cap.*23. Is not this now an holy religion, that in corners and ſecretly whiſpereth one thing as in the eare, and publikely maintaineth and teacheth another? Papiſts teach one thing in ſchooles, an other in their pulpits.

I conclude then this place with that ſaying of *Bernard*, as hee ſaid of certaine ſuperſtitious orders of Monkes: *An regula non concordat euangelio, vel apoſtolo? alioqui regula iam non eſt regula, quia non recta:* Doth not your rule agree with the Goſpell, or the Apoſtle? then is it no rule becauſe it is not right. *Apolog. Bernard.* ſo may I ſay of this popiſh religion, if it agree not to the Goſpell: *Non eſt religio, quia non recta*, It is no religion, becauſe it is not right. But if they ſhall ſay vnto vs, that their profeſſion is agreeable to the word of God, not that which wee haue written, but to the vnwritten word, which are their traditions: I will ſhape them an anſwere againe out of *Bernards* words: *Qui vos audit (inquit Chriſtus) me audit, ac ſi diceret, Iudicium meum inter obedientes, & contemnentes, non de mea ſecreta traditione, ſed de veſtra publica prædicatione pendebit:* He that heareth you (ſaith Chriſt) heareth me; as if he ſhould haue ſaid: I will iudge betweene obedient hearers, and contemners, not by my ſecret tradition, but by your publike preaching, Epiſt.77. How is it then, that our aduerſaries doe flie from the writings and preachings of the Apoſtles, to ſecret and vncertaine traditions, which (they imagine) were giuen by Chriſt? and heere ſhall be an end alſo of this part.

HERESIES MAINTAINED AND DEFENDED by Papiſts.

OVr purpoſe is heere, as in the reſt, to cleere and diſcharge both our ſelues and our cauſe, of and from thoſe foule and falſe accuſations of hereſie, which our aduerſaries doe blaſpheme vs withall. The Rhemiſts moſt wickedly match Caluiniſts and Anabaptiſts together, 1. Tim. 1. ſect. 4. they maliciouſly call the ſects of Proteſtants the idolatry of this time, Rom. 1. ſect. 10. Whereas it is well knowne to all the world, that we worſhip no images or Idols, as they doe, yea moſt wretchedly they ſay, we paſſe all heretickes that euer were, Hebr. 13. ſect. 3. *Bellarmine* obiecteth 20. ſeuerall hereſies againſt vs, *Lib. 4. de notis eccleſ. cap. 9.*

We will then this doe: firſt examine thoſe points particularly, which they obiect for hereſie: and this being done, we will afterward requite them with as many more hereticall opinions, as they haue inuented again[illegible]s, but more iuſtly, and with a great deale more truth.

The firſt hereſie, which the Ieſuite obiecteth againſt vs, is of the Simonians, and heretikes called Eunomiani. The Simonians held opinion, that they were ſaued only by the grace of *Simon* their ſect-maſter, whom they made their Chriſt and Sauiour. The Eunomiani taught that no ſinnes could hurt them if they had faith: Such alſo, ſaith he, are the heretickes of this time, that would be iuſtified onely by faith. We anſwere, who ſeeth not with what impudency theſe things are obiected againſt vs? The Simonians ſaid, they were ſaued by the grace of *Simon*: wee by the grace of Chriſt: is it all one with Papiſts to be ſaued by *Simons* grace, and by the grace of Chriſt? their hereſie therefore was condemned, not becauſe they aſcribed all to grace, but in that blaſphemouſly they ſet vp *Simon* to be their ſauiour. The Eunomians were ſuch enemies to good worked, as *Auguſtine* teſtifieth, that they affirmed: *Quod nihil homini obeſſet quorum libet perpetratio peccatorum*: That the committing of the moſt haynous ſinnes could not hurt a man, Hereſ. 54. But God be thanked, we are not enemies to good works; for we hold them to be neceſſarie, and without them it is impoſſible to bee ſaued: for a liuely faith cannot be void of good workes: yet by them we are not iuſtified before God, neither in part, nor in whole. And if therefore they condemne vs as heretickes, becauſe we affirme iuſtification by faith only, let *Auguſtine* alſo goe in the number of heretickes: *Noſtra fides (inquit) iuſtos ab iniuſtis non operum, ſed ipſa fidei lege diſcernit. cont. 2. epiſt. Pelagian. lib. 3. cap. 6.* The righteous are diſcerned from the vnrighteous by the law of faith, not of workes. *Abraham non merito ſui, tanquam ex operibus, ſed Dei gratia fide iuſtificatus eſt*: *Abraham* was not iuſtified by any merit of his owne, as by his workes, but by the grace of God through faith, *lib. 2. expoſition. in Rom. c. 20. 21.* Looke alſo your owne decrees: part. 3. diſt. 4. c. 99. *Gratia dei non requirit opus aliquod, ſed ſolam fidem, & omnia gratis condonat*: The grace of God requireth no worke at al, but faith only, and ſo freely pardoneth al; they cannot then condemne vs as heretickes in this point, vnleſſe they refuſe this decree, as hereticall.

Proteſtants no enemies to good workes.

Florinus the heretike affirmed, that God was the authour of ſinne: this hereſie *Bellarmine* chargeth *Caluine* withall, becauſe he writeth thus, that they which contemne the word of God, *Their owne wickedneſſe is the cauſe thereof: Sed in hanc prauitatem à Deo addicti ſunt*: But they are adiudged, or addicted vnto this wickedneſſe by the appointment of God. Anſwere, Firſt, *Auguſtine* reporteth not this to haue been the hereſie of *Florinus*, but another, that he ſhould hold: *Deum malas naturas creaſſe*: That God had created things euill by nature: *Hereſ. 66.* 2. We affirme alſo with *Caluin*, that men fall into ſin not by Gods bare ſufferance or permiſſion only, but by the iuſt ſentence and iudgement of God: and ſo the Scripture ſaith, that God hardened *Pharaoh* his heart: *Deus indurauit cor Pharaonis per iuſtum iudicium, & ipſe Pharao per liberum arbitrium*: God hardened *Pharaohs* heart by his iuſt iudgement, and *Pharaoh* hardened it himſelfe by his owne free will vnto euill, *de grat. & liber. arbit. cap. 23.* And in another place treating of thoſe words of *Dauid* concerning *Shemei*, the Lord hath bid him curſe *Dauid*, He writeth thus: *Non iubendo dixit, vbi obedientia laudaretur, ſed quod eius voluntatem proprio ſuo vitio malam, in hoc peccatum iudicio ſuo iuſto & occulto inclinauit*: Not that God commandeth him to curſe, for then his obedience were to be commended, but becauſe God by his ſecret and iuſt iudgement, did leade his enclined will (being euill of it ſelfe) vnto this ſinne. Vnto this doctrine alſo agree your owne Canons, *decr. p. 2. cauſ. 23. qu. 4. c. 22. Occulto Dei iudicio mali obdurantur flagellis*: By the ſecret iudgement of God the wicked are hardened by their afflictions: whereof in the hardening of the heart God is not conſidered onely as a patient permitter, but as an agent iudge. If *Caluine* now be counted an hereticke for ſo ſaying, let the Scripture bee blamed, that teacheth him ſo to ſpeake: and let *Auguſtine* alſo take part with him; and blame alſo your owne decrees.

2. Sam. 16. 10.

God not onely a ſufferer of euill, but is to be conſidered as a iuſt iudge: and a diſpoſer of all things to his own glory.

Thirdly, he obiecteth the hereſie which is aſcribed to *Origen*, that *Adam* vtterly loſt the image of God by his fall, according to the which he was created. So *Caluine* affirmeth (ſaith he:) *Per peccatum hominis obliteratam eſſe cœleſtem imaginem*: That by the ſinne of man, the heauenly image was blotted out. *Anſw.* 1 *Caluine* ſaith not that the image of God was altogether loſt and periſhed in man, but that it was corrupted onely and depraued: as Saint *Paul* ſaith, *Bee renewed in the ſpirit of your mindes*, ſhewing that the very pureſt part of our nature was corrupted. Secondly, *Auguſtine* goeth further then *Caluine*: *Natura tota fuit per liberum arbitrium vitiata*: Nature

Epheſ. 4. 23.

was wholly corrupted by mans free will, *tract. in Iohan.* 87. *Homo non peccauit in parte aliqua, ſed tota, qua conditus eſt, natura deliquit*: Man offended not in any one part, but in his whole nature, wherein he was created, he ſinned: *Vitiato ergo libero arbitrio totus homo vitiatus eſt*: Free will being therfore corrupted, man wholly, or in euery part became corrupt, *Hypog. lib. ſen. articul.* 3. Examine alſo your owne decrees, *decr. p.* 2. *cauſ.* 33. *de paeniten. diſt.* 1. *c.* 35. the gloſſe thus teſtifieth: *Sicut viuere non poteſt corpus abſente anima, ita nec viuere anima poteſt, niſi praeſente Deo*: As the body cannot liue, but is dead, if the ſoule be abſent, ſo the ſoule cannot liue vnleſſe God by his grace be preſent; but the body is not halfe but altogether dead without the ſoule, ſo then is the ſoule without grace.

Man wholly fallen and corrupt in Adam.

Fourthly, *Bellarmine* obiecteth the hereſie of the Pepuzians, who doe permit women to be prieſts: So *Luther* teacheth (ſaith he) that a woman or a boy may as well abſolue in the Sacrament of penance as a Biſhop or a Prieſt. And now in England ſaith hee, a certaine woman is the *Caluiniſts* chiefe Biſhop: ſpeaking thus in contempt of our late gracious Soueraigne.

Anſw. 1. *Luther* is belied by the Ieſuite, he ſaith onely, that where a prieſt cannot be had, there a Chriſtian man or woman may ſtand in as good ſteed: but he maketh no mention of boyes, *Fox pag.* 1281. *articul.* 13. condemned by *Leo* the tenth. By this we may ſee what ſmall credit is to bee giuen vnto the Ieſuite, in citing and quoting the opinions or ſayings of Proteſtants. 2 Wee acknowledge no Sacrament of penance, and therefore whatſoeuer *Luther* thought of that Sacrament, it is no matter to vs. But the other is a foule lie, and a monſtrous ſlander vttered of our late Prince: for her Maieſty did not take vpon her any part of the paſtorall office of Biſhops or other Miniſters: Shee neither handled the Word nor Sacraments, nor exerciſed eccleſiaſticall diſcipline, nor ordained miniſters, neither did any thing elſe properly incident to the office of eccleſiaſticall perſons, neither yet doth his Maieſty now. The Church of England did giue vnto her that lawfull power that Chriſtian Princes alwaies had: as to ordaine and conſtitute eccleſiaſticall lawes, to ſee that eccleſiaſticall perſons doe faithfully execute their office and charge, and to prouide for the encreaſe and eſtabliſhment of true religion. And this all lawes both ciuill and eccleſiaſticall, imperiall and pontificall allow, as *Cod. lib.* 1. *tit.* 4. *leg.* 1. *Gratian, Valentinian,* and *Theodoſius* Emperours, made this conſtitution for religion: *Cunctos populos, quos clementiae noſtrae regit imperium, in tali volumus religione verſari, &c.* We will that all people vnder our Empire be of ſuch religion, &c. Likewiſe *Leo* the Emperour, *Cod. lib.* 1. *tit.* 6. *leg.* 26. *decernimus*, maketh a decree againſt ſuch as brought fained reliques into any publike place. *Leo* alſo Biſhop of Rome hath this conſtitution: *Res humanae aliter tutae eſſe non poſſunt, niſi quae ad diuinam confeſſionem pertinent, & regia, & ſacerdotalis defendat authoritas*: Humane matters cannot well ſtand, except both the princely and prieſtly authority maintaine whatſoeuer belongeth to faith, *decr. p.* 2. *cauſ.* 23. *qu.* 5. 21. And againe in another decree, *Iniuria ſacramentorum Chriſti à regibus vindicanda*: The iniurie offered to the Sacraments of Chriſt muſt be reuenged by kings: our late gracious Soueraigne then attempted nothing in religion as we ſee, to maintaine the truth, and to prouide againſt all wrong offered to the faith, but what is by their owne law approued.

The Princes power in matters concerning religion.

3. They might heere haue remembred themſelues, how that ſometime indeed, a woman was their chiefe Biſhop, Dame *Ioan* by name, that ſate 2. yeeres in the Popes chaire at Rome, though for ſhame, and yet without ſhame they denie ſo manifeſt and plaine a ſtory. 4. yea they themſelues are the heretikes, that allow women to execute the office of Miniſters: for in a caſe of neceſſity, as they call it, they hold it lawfull for lay men, and women, yea heretikes and infidels to baptize, and conſequently in Baptiſme to giue remiſſion of ſinnes: wherein they goe further then euer *Luther* did, who alloweth Chriſtians onely and faithfull men and women to ſupply the want and abſenſe of the Prieſt or Miniſter, not heretikes or infidels: and if Baptiſme be the ſacrament of penance, as it is in their owne law confeſſed, *decr. p.* 2. *cauſ.* 24. *qu.* 1. *c.* 40. wherein the ſumme that is called penance, which in the Canon is named Baptiſme: and they allow women to baptize, then conſequently they make them Miniſters of penance, and ſo they themſelues are found to be the heretikes. The Ieſuite therefore might heere haue plucked himſelfe by the noſe, who ſo affirmeth, and not haue twitted, or caſt another in the teeth with that hereſie, which he himſelfe maintaineth: *Bellarm. de baptiſ. lib.* 1. *cap.* 7.

Eugen. 4. in Concilio Florentino.

In the fifth place he obiecteth the hereſie of *Proclus*, who affirmed, that concupiſcence verily was ſinne, and that ſinne did raigne in thoſe that were borne a new.

Anſw. Firſt, that ſin raigneth in the faithfull that are regenerate, we vtterly deny, being ſo taught by Saint *Paul*, Rom. 6. 12. [a] Secondly, that ſinne notwithſtanding remaineth in the regenerate, and that the concupiſcence or luſt of the fleſh euen in them is ſinne, we learne out of the ſame Apoſtle, who doubteth not to call luſt ſinne: *I knew not ſinne, but by the law*: and preſently hee ſheweth, what ſinne he ſpeaketh of, *I had not knowne luſt, except the law had ſaid thou ſhalt not luſt*, Rom. 7. 7. Likewiſe v. 14. 17. 20. of the ſame chapter, he giueth it the name of ſinne. So *Auguſtine* calleth concupiſcence, *Per peccatum accidens malum*, an euill brought in by ſinne: *Hypognoſt. articul.* 4. And againe, *Aduerſus libidinem ſi certas, malum eſt*: this is a ſigne that concupiſcence is euill, becauſe wee ſtriue againſt it, *cont. Iulian. lib.* 3. *cap.* 21. To affirme then, that concupiſcence is ſinne, and properly euill of it ſelfe, is by S. *Pauls* rule no hereſie. Heare alſo what one of your Popes confeſſeth of this matter, *Innocent.* 3. *In omni homine libido mala eſt*: Luſt or concupiſcence is euill in all, and ſo conſequently ſinne, for there can be no euill without ſinne.

Rom. 6. 12.

[a] Heere exception is taken by a certaine popiſh cauiller, becauſe Bellarmine reporteth Proclus opinion, that ſinne did *liue* in the regenerate, and I tranſlate it, *raigne*: but if by *liuing* we vnderſtand not *reigning*, but the being of ſinne, then is Bellarmine and his fauorites found to be the heretikes if they denie it: this obiection is anſwered at large. Retect. p. 160.

In the next place, hee compareth vs to the Nouatians, who denied that the Church had any power to reconcile men vnto God but only by baptiſme: Such are we, he ſaith, becauſe wee take away the Sacrament of penance.

Anſw. Firſt the Nouatians denied recouerie or forgiuenes of ſinnes to thoſe that fell after baptiſme: But we affirme no ſuch thing, holding no ſinne to be irremiſſible, but blaſphemie againſt the ſpirit, according to the Scripture: and that it is neuer too late for men, while they liue here vpō earth, to repent them of their ſinne, and returne vnto God: all this wee grant, and yet acknowledge no ſacrament of penance. Secondly, if we are therefore heretikes becauſe we refuſe the popiſh ſacraments of confirmation and penance, receiuing only two, the ſacraments of Baptiſme and the Lords Supper: let *Auguſtine* beare vs companie, who acknowledgeth no more, *De latere Chriſti in cruce pendentis ſacramenta eccleſiæ profluxerunt:* Out of Chriſts ſide hanging on the croſſe the ſacraments of the Church flowed foorth, *Tract.* 15 *in Euang. Ioan.* that is, water and blood, which ſignifie the two ſacraments, Baptiſme, and the Euchariſt. And your ſelues and not we are the Nouatians of this time: for the Nouatians refuſed to receiue thoſe which had fallen away into idolatrie or hereſie: and doth not your owne law ſay: *Relapſi in hæreſim ſunt curiæ ſeculari tradendi, licet pœniteat eos, & ad fidem redeant:* They which are relapſed into hereſie, muſt be deliuered ouer to the ſecular power, that is, to death, though they repent, and returne to the faith: *Sext. decret. lib.* 5. *tit.* 2. *c.* 4. *Alexand.* 4. Where haue they learned to forgiue their brother but once, that offendeth? I am ſure Chriſts rule is contrarie: If thy brother ſinne againſt thee ſeuen times in a day, and ſeuen times a day turne againe to thee, ſaying, it repenteth me, thou ſhalt forgiue him. Let indifferent men now judge, which of vs come neereſt to the Nouatian heretikes. **Luke 17.4.**

7 In the ſeuenth place, *Bellarmine* obiecteth the hereſie of the Sabellians, which affirme one perſon only to be in God, and not three: of this opinion was *Michael Seruetus*, ſaith he. *Anſw.* True it is, that this impious wretch *Seruetus* for this and ſuch like hereſies, was worthily put to death at Geneua. Is it not then great impudencie, for the Ieſuite to vpbraid vs with thoſe hereſies, which he himſelfe knoweth, are condemned by vs, and iudged worthie of death? So diuers amongſt them haue been detected of hereſie, yea diuers of their pope-holy fathers: *Marcellinus* ſacrificed to Idols: *Liberius* ſubſcribed to the Arrians: *Honorius* the ſecond was a Monothelite: *Silueſter* the ſecond, a Magician and Necromancer: *Iohannes* the 22. affirmed, that the ſoules of the dead ſee not God before the reſurrection. Theſe and diuers hereſies haue been found euen in the Popes chaire: Would they now thinke themſelues well dealt withall, if we ſhould charge their whole Church with theſe hereſies, that haue been maintained by ſome amongſt them? and yet we might doe it with better right, ſeeing their owne law ſaith, *Error, cui non reſiſtitur, approbari videtur:* That error, which is not reſiſted, ſeemeth to be approued: *Extrauag. Ioan.* 22. *tit.* 5. *c.* 3. but ſuch errors as their Popes did hold, who are without checke and controulement, were not reſiſted, or gainſaid amongſt them, therefore approued.

Proteſtants put heretikes to death, therfore are free themſelues from thoſe hereſies.

8 Eightly, the Ieſuite chargeth vs, with the damnable hereſies of the Manichees. Firſt, they did not aſcribe the beginning or cauſe of ſinne vnto free will, but vnto the prince or god of darkneſſe: But we, ſaith this vncharitable man, are worſe then the Manichees, for we make God the author of ſinne. *Anſw.* Here this malicious man doth ſhamefully bely vs: for which of vs euer ſaid that God is the author of ſinne? or who euer denied, that mans free will was the cauſe of ſinne? A free will we confeſſe in man to doe euill, without conſtraint or enforcing, but not free at all, to make choice of good, as *Auguſtine* confeſſeth: *Liberum arbitrium non eſt idoneum, quæ ad Deum pertinent ſine Deo aut inchoare aut peragere, cont. Pelag. Hypognoſt. articul.* 3. Mans free will is not fit in diuine matters to begin or finiſh any thing without God, &c. Secondly, ſaith the Ieſuite, the Manichees did accuſe the Fathers and Patriarkes of the old Teſtament: ſo ſaith he, doth *Caluine* and the reſt. *Anſ.* The Manichees did not only condemne the the Patriarkes, but reiected alſo the old Teſtament: But wee both receiue the law and the Prophets, as the oracles of God: neither doe we condemne thoſe holy perſons, as wicked men, though we excuſe not all their infirmities: but ſay with *Auguſtine: Sicut ergo regis Dauid legimus peccata, ſed legimus etiam recte facta: cont. Fauſt. lib.* 22. *c.* 66. As we reade of *Dauids* ſins, ſo we alſo reade of his well doing. And againe, *Nos ſcripturas ſanctas, non hominum peccata defendimus:* We maintaine and defend the holy Scriptures, and not the ſins of men, *cont. Fauſt. lib.* 22. *c.* 45. And we ſay no more as touching the polygamie of the fathers, in which point chiefly they take exception againſt vs, then is in their own canons allowed, *decr. p.* 2. *cauſ.* 31 *qu.* 1. *c.* 10. where we find theſe words: *Primus Lamech ſanguinarius & homicida vnam carnem in duas diuiſit vxores, fratricidiũ & digamiam eadem cataclyſmi deleuit pœna:* That bloody homicide *Lamech*, was the firſt that of one fleſh made two wiues, but the flood came as a iuſt puniſhment for their fratricide and digamie: by which ſentence the hauing of two or more wiues yea before the law is flatly condemned. We anſwer them further, as *Auguſtine* doth the Manichees: Be it, ſaith he, that the Patriarks and Prophets were ſuch euill men as the Manichees ſlander them to be: *Etiam ſic non dico electis eorum, ſed ipſo etiam Deo illorũ demonſtrarentur meliores:* Yet in that caſe being, we can eaſily ſhew, that they are much better, not only then their chiefe Doctors and ringleaders, whom they call elect, but then their God, whom they imagine to be polluted and defiled, with mixing himſelfe with the kingdome of darkneſſe, &c. *Ibid. cap.* 9.8. So we ſay to our aduerſaries: that if we ſhould yeeld, that the Patriarkes had greater infirmities, then indeede they had, yet confeſſing that their ſoules after death were preſently receiued

Polygamie an infirmitie in the fathers.

vp to heauen, wee ſhould more honour them, then the Papiſts, who, howſoeuer they magnifie their holy and vertuous liues, yet allow them no place in heauen till the comming of Chriſt, but thruſt them downe into a place of darknes, which they affirme to be a part and member of hell. Wherein they doe offer the vileſt diſgrace to thoſe holy men that can be.

Ninthly, *Bellarmine* accuſeth vs of Donatiſme: The Donatiſts denied, that the Church conſiſteth of good and bad, and ſo (ſaith hee) doe we. *Anſw.* Wee confeſſe that the viſible Church vpon earth hath not only good, but bad therein: and therefore is compared to a houſe, wherein are veſſels of all ſorts: to a barne floore, which hath both chaffe and corne: to a net that containeth both good and bad fiſh. But the holy inuiſible Catholike Church conſiſteth only of the elect, and ſuch as ſhall be ſaued, for which Church Chriſt gaue himſelfe, to ſanctifie it, and make it vnto himſelfe, a glorious Church, *That it ſhould be holy and without blame*, as S. *Paul* ſaith. And *Auguſtine* being taught by the Apoſtle, ſaith: *Illa Columba, vnica, pudica, caſta, ſine macula & ruga non intelligitur niſi in bonis, iuſtis, ſanctis:* That Doue, which is but one, chaſte, vndefiled, vnſpotted, without wrinkle, is not vnderſtood but of the good, righteous, holy, *De baptiſm. lib.6. cap.3.* *Bernard* alſo ſaith: *Sponſa eſt eccleſia electorum, congregatio iuſtorum:* The ſpouſe is the Church of the elect, and the congregation of the iuſt. Yet neither *Auguſtine*, nor *Bernard* were for ſo ſaying counted Donatiſts. And if this be Donatiſme, why doe they not charge their owne law with it? *decret. p.3. diſtinct.2. c.63.* which ſaith thus: *Hunc cibum, & potum ſocietatem intelligi vult corporis & membrorum ſuorum, quod eſt eccleſia in prædeſtinatis:* This meate and drinke is vnderſtood to bee the ſocietie of his body and members, which is the Church conſiſting of thoſe that are predeſtinate. Let them goe now, and ſay, it is Donatiſme to affirme that the Church conſiſteth only of the elect. 9

The inuiſible Church conſiſteth only of the elect the viſible of good and bad.
Ephe.5.25,27.
Cantic.6.8.

10 *Bellarmine* laieth Arrianiſme to our charge, becauſe they in no wiſe receiued vnwritten traditions. *Anſ.* If this be a point of Arrianiſme, then *Auguſtine* was an Arrian, who writeth thus of a certaine booke that treated of S. *Thomas*: *Cui ſcripturæ licet non credere, non eſt enim in catholico canone:* Which booke, it is lawfull for vs not to beleeue, becauſe it is not in the catholike Canon of the ſcripture, &c. Therefore wee are not bound to beleeue more, then is contained in ſcripture, and ſo conſequently no vnwritten, and vncertaine traditions. Let them heare alſo what *Leo* ſaith: *In hanc inſipientiam cadunt, qui non ad propheticas voces, non ad apoſtolicas literas, ſed ſeipſos recurrunt:* No maruell if they fall into follie which haue not recourſe to the voyce of the Prophets, and the writings of the Apoſtles, but to themſelues, &c. 10

De ſermon. Dom. in monte lib.1.c.38.
Decr. part.2. cauſ.24. qu.3. cap.39.

Our kinde countrimen of Rhemes, doe charge vs with a deeper point of Arrianiſme, becauſe we affirme that Chriſt was our prieſt and mediatour both as God and man: for this were, ſay they, *to make Chriſt his fathers prieſt, and not his ſonne*, and ſo inferiour vnto him, Heb.5. ſect.4.

Anſ. In the office of the prieſthood of Chriſt, two things muſt be conſidered, a miniſterie and authoritie: the miniſteriall part of his prieſthood, as his obedience, his ſufferings and ſacrifice, Chriſt executed as he was man: but the authoritie of reconciling vs to God, hee wrought both as God and man: So Saint *Paul* ſaith, *that Chriſt through his eternall ſpirit offered himſelfe.* Therefore not as man only. And *Auguſtine*: *Diuina humanitas, & humana diuinitas mediatrix:* The diuine humanitie, and humane diuinitie is our mediatrix: *Homil. de omib. cap.12.* *Bernard* alſo, though a writer in a corrupt time, might eaſily haue reſolued them in this point: *Sicut mediator noſter duas naturas humanitatem ſcilicet & diuinitatem coniunxit in vna perſona, ita ſingula eius opera, ad hanc ſiue illam neceſſe eſt pertinere naturam: quicquid ergo miſeriæ paſſus eſt, ex homine contraxit, quicquid potenter operatus eſt, à patre habuit:* As our mediatour hath ioyned two natures, the humanitie and diuinitie in one perſon, ſo all his workes muſt neceſſarily be referred to either one of them: whatſoeuer he ſuffered in weaknes he tooke of his manhood, whatſoeuer he wrought in power, he receiued of his father, *Serm. de verb. ſapient.* And we ſay no otherwiſe herein, then *Innocentius* their Pope, whoſe ſentence I thinke they will not refuſe: *Ipſe rogat ſe, ipſe ſeipſum exaudit, ipſe ſeruus rogat ſe dominum, ipſe deus exaudit ſe hominem:* Chriſt himſelfe prayeth to himſelfe, he heareth himſelfe: he as a ſeruant doth pray to himſelfe as Lord: himſelfe as God heareth himſelfe as man, &c. Wee ſee then euen by their owne teſtimonie, that both the natures of Chriſt doe concurre in the office and execution of his mediatorſhip.

Heb.9.14.
Chriſt a Mediatour both as God & man.

11 *Bellarmine* thruſteth vpon vs as an hereſie, that opinion of *Aerius*, that no prayer or oblation is to be made for the dead, which was, ſaith he, in time paſt in the ancient Church condemned for an hereſie.

Anſ. We denie not, but that diuers of the ancient writers did incline too much this way, to maintaine and commend prayer for the dead: yea, and *Auguſtine* ſeemeth ſomewhat to bee infected with this error, though ſometime his ſpeech ſoundeth to the contrarie, as where he ſaith, *Pompa funeris, agmina exequiarum, viuorum ſunt qualiacunque ſolatia, non adiutoria mortuorum —: impleant ergò homines iſta erga ſuos poſtremi muneris officia:* The pompe of funerals, the rites and ſolemnities of buriall, are comforts of the liuing, no helpe to the dead: — let men therefore performe this laſt dutie to their friends, *De verb. Apoſt. ſer.34.* [a] But prayer and ſupplication pertaineth to the rite of buriall: *Ergo*, it auaileth not the dead. And if the honeſt buriall of our friends be the laſt dutie wee owe vnto them, the dutie of praying for thẽ afterward is cut off. But whatſoeuer ſome ancient writers thought of this point, we doe rather credit the Apoſtles words, who ſaith, That euery man ſhall receiue according to the things done in his body, 2.Cor.5.10. Therefore it is in vaine to pray for the dead, ſeeing they

[a] Here a popiſh cauiller crieth out, that *Auguſtine* is mangled: and that part of the ſentence following is left out, wherein he directly alloweth prayer for the dead. *Anſ.* In this place it is confeſſed that *Auguſtine* ſeemeth to be of that minde, but inſtance is only giuen of that part of his ſentẽce which ſeemeth to ſound to continue, as this here recited: See this further anſwered Retect. p.163.

they cannot vndoe that which was done in their fleſh, or doe what was left vndone. If *Aerius* then held no worſe opinion then this, wee ſee no cauſe why they ſhould condemne him for an heretike. They may as well charge their owne Canons with hereſie: for thus *Innocentius* 3. writeth: *Iniuriam facit martyri, qui orat pro martyre*: He offereth wrong to a martyr that prayeth for a martyr: and ſo for other ſaints that are in ioy and bliſſe, they hold it as vaine to pray; then whereas they are vncertaine of the ſtate of the dead, who are Saints, who are not, their prayers muſt needs be in vaine for all. And hereof grew a great error amongſt themſelues, that they vſed in their Maſſe ſacrifice to pray for the ſoule of *Leo*, ſaying thus: *Annue nobis Domine, vt anima famuli tui Leonis hac proſit oblatio*: Grant Lord that this oblation may profit the ſoule of thy ſeruant *Leo*: But now they haue corrected it thus, *Vt interceſſione B. Leonis hac nobis proſit oblatio*: That by the interceſſion of *Leo* this oblation may profit vs.

Decret. Greg. lib. 3. tit. 41. c. 6. Innocent. 3.

12 12 Now follow the hereſies of *Iouinian*, which the Ieſuite with open mouth caſteth vpon vs.

The firſt of *Iouinians* hereſies was this: Hee affirmed, that a man once endued with faith, can no more ſinne: And ſo *Caluine* (ſaith he) affirmeth, that faith once had cannot be loſt.

Anſw. Firſt, who ſeeth not the Ieſuits bad dealing: as though it were all one to ſay, The faithfull cannot ſinne, (which *Iouinian* affirmed, but we inſtantly denie) and to hold, that the faithfull cannot loſe their faith.

Secondly, that true faith, whereby wee are iuſtified, once graft in a faithfull mans heart, cannot be loſt, and vtterly extinguiſhed, though it may ſometime be hid, and lie as it were aſleepe: We learne out of the Scripture, [a] *The gifts and calling of God are without repentance*, Rom. 11. 29. *Whom Chriſt loueth, he loueth to the end*, Ioh. 13. 1. *Auguſtine* alſo ſaith: *Horum fides, qua per dilectionem operatur, profectò, aut omninò non deficit, aut ſiqui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur*: Their faith, which worketh by loue, either faileth not at all, or if it doe, it is repaired before their life be ended: *de correption. & grat. cap. 7. Bernard* alſo ſaith, *Iuſtus quis eſt? niſi qui amanti ſe Deo, vicem rependit amoris; quod non fit, niſi reuelante ſpiritu per fidem homini aternum Dei propoſitum ſuper ſua ſalute futura*: Who is a iuſt man? but he, who ſeeing God to loue him, loueth againe; which cannot be, but by the ſpirit reuealing by faith vnto a man the eternall purpoſe of God concerning his ſaluation to come, *epiſt.* 108. By faith then a man commeth to know his election: but his election cannot change, therefore neither can that faith in him bee loſt, by meane whereof hee knoweth his election.

[a] Againſt this place exception alſo is taken that it proueth, that not only faith, but no other gift can be loſt. *Anſ.* Whereas it is euident that the Apoſtle ſpeaketh only of ſuch gifts as accompanie election, whereof hee made immediate mention in the former verſe, which gifts indeede cannot be loſt. See our further anſwere Retect. p. 134.

2 This accuſation of hereſie which they charge vs with, lighteth alſo vpon *Gregory*, who thus writeth: *decr. part. 2. cauſ. 33. diſt. 2. de pœniten. cap. 44. Qui ſeduci, quandoque non reuerſuri, poſſunt, quaſi habitam ſanctitatem ante oculos hominum videntur amittere, ſed eam ante oculos Dei nunquam habuerunt*: They which fall away, and neuer returne, ſeeme to loſe a certaine holineſſe which they had before men, but they neuer had any before God: doth he not inſinuate that true holineſſe before God cannot be loſt?

The ſecond hereſie of *Iouinian* was, that he affirmed faſting not to be meritorious. *Anſ.* A monſtrous hereſie ſure: let *Auguſtine* then the heretike ſpeake: *Dona ſua coronat Deus, non merita tua*: God crowneth his owne gifts, and not thy merits: *de grat. & liber. arbitr. c. 6.* And againe, *Itaq; vita bona Dei gratia eſt, & vita aterna, qua vita bona redditur, dei gratia eſt.* A good life is the gift of God, and life eternall the reward of a good life, is the gift alſo of God, *Ibid. cap.* 8. If life eternal then be a gift of fauour, it is not of debt, Rom. 4. 4. Where then is there any place for merit? 3. Let them conſider alſo what *Gregorie* writeth vpon theſe words, Geneſ. 4. 4. *and God had reſpect to Abel and to his offrings*: *Dicturus, quia dominus reſpexit ad munera, pramiſit ſollicitè, quia reſpexit ad Abel: ex qua re patenter oſtenditur, quia non offerens à munerib. ſed munera ab offerente placuerunt*: *Moſes* purpoſing to ſay, that God had reſpect to his offerings, he firſt ſetteth downe, that God had reſpect to *Abel*: by the which it is euident, that the offerer is not accepted for his gifts, but the gifts for the offerers ſake, &c. Marke then that by your owne decrees a man is not accepted before God for his workes.

Decret. p. 2. cauſ. 3. qu. 7. c. 5

The third hereſie of *Iouinian*, that he ſhould make the married ſtate equall with virginitie, which he chargeth vs withall. *Anſ.* True and vndefiled virginitie wee preferre alwaies as the more noble and excellent gift in them to whom it is giuen. But wee doubt not to ſay, that marriage is better in thoſe that cannot containe. And generally, wee dare preferre the honeſt marriage of Chriſtians, before the proud and fained virginitie of many Monaſticall votaries: As *Auguſtine* ſaith, *Melius eſt humile coniugium, quàm ſuperba virginitas*: Lowly and humble mariage is better then proud and hautie virginitie, *in Pſal. 99.* 4. Heare alſo what your owne decrees ſay of this matter: *decr. part. 2. cauſ. 32. qu. 4. c. 6. Quis ignorat ſub altera diſpenſatione Dei, omnes retrò ſanctos eiuſdem fuiſſe meriti, cuius nunc ſunt Chriſtiani: quomodo Abraham anteplacuit in coniugio, ſic nunc virgines placent in perpetua caſtitate*: Who knoweth not, that vnder the law all the Saints before vs were of as good merit, as Chriſtians are now: for *Abraham* pleaſed God as well in mariage, as virgins now in their ſingle life, &c. Here in your owne law virginitie and mariage are matched in equalitie together.

Virginitie not ſimply preferred before mariage.

The fourth hereſie of *Iouinian* was, that *Mary* in the birth of Chriſt loſt her virginitie: of this hereſie the Ieſuit accuſeth *Bucer*, becauſe hee ſaith, that Chriſt did open in the birth the wombe of his mother. *Anſ.* Firſt, the Ieſuite here playeth falſe play: for it is not all one, to ſay, *Mary* loſt her virginitie, and that holy babe opened her wombe: the one *Bucer* affirmeth, the other he neuer thought.

Secondly, is this (I pray you) ſuch an hereticall point in popiſh diuinitie, that Chriſt opened his mothers wombe? whereas they are the flat words of the Euangeliſt, where hee ſheweth, how Ieſus was brought to Ieruſalem to be preſented vnto the Lord, as it is written in the law of the Lord, *Euery man child that firſt openeth the wombe, ſhall be called holy vnto the Lord.* But how could this accordingly be verified of Chriſt, if he had not opened the wombe? *Hierome* alſo writeth, *Solus Chriſtus clauſus portas vuluæ virginalis aperuit*, Chriſt only opened the cloſed paſſages of the virgins wombe: And *Auguſtine* ſeemeth ſo to ſay, ſpeaking in the perſon of Chriſt, *Ego viam meo itineri præparaui:* and againe, *Tranſitu meo illius non eſt corrupta virginitas:* I prepared or made a way for my paſſage, and by my paſſing thorough, her virginitie was not corrupted, *de 5. hereſibus, cap.5.* There was therefore a way made and prepared, and as it were laid open for Chriſt to paſſe thorough, which was no more an hindrance or loſſe to *Maries* virginitie, then that ſhe went with childe, and bare Chriſt in her wombe, till her moneths were expired. Doe not alſo your Canons amongſt other heretikes condemne the Valentinians for ſaying, *Chriſtum per Virginem tanquam per fiſtulam tranſiſſe*, That Chriſt paſſed thorough the Virgin, as thorough a conduit, *decret. part.2. cauſ.24. qu.3. c.39.* How farre now are our aduerſaries from this hereſie, who affirme that Chriſt opened not his mothers wombe, neither paſſed the ordinarie way of birth, but imagine a new kinde of piercing or paſſing thorough with the Valentinians: and thus much for *Iouinians* hereſies.

Luke 2.23.

How Chriſt is ſaid to haue opened the wombe.

Dialog.3.aduerſ.Pelagian.

13

13 *Bellarmine* chargeth vs with foure hereſies of *Vigilantius*, as he termeth them: but neither *Vigilantius* was an heretike, nor his opinions hereſies, nor yet condemned of the fathers. *Hierome* in deede was much offended with him, betweene whom there was great contention: but *Auguſtine* doth not count him among the number of heretikes.

1 The firſt paradox, or ſingular opinion of *Vigilantius* was, that the reliques of Saints were not to be reuerenced or worſhipped. *Anſ.* If this be hereſie, *Auguſtine* alſo was an heretike: *Nec tamen nos martyrib.* (ſaith he) *templa, ſacerdotia, ſacra aut ſacrificia conſtituimus: quoniam non ipſi, ſed Deus eorum, Deus nobis eſt, honoramus ſanè memorias eorum, tanquam ſanctorum hominum:* Neither doe wee ſet vp temples, prieſts, or erect ſacrifices to Martyrs, becauſe, not they, but their God, is alſo our God: we doe honour the remembrance of them, as of holy men, *De ciuit. dei, lib.8.27.* Charge alſo in this behalfe your own Canons with hereſie: *decr. part.2. cauſ.1. qu.1. c.65. Si ita martyrũ fecerimus, vt noſtras velimus reliquias ab hominibus honorari, huic operi non tam præmium, quàm pœna debetur:* If we deſire martyrdome that our reliques may be honoured of men, this worke deſerueth no reward, but puniſhment, &c. but if the adoration of reliques, as they pretend, tend to Gods honour, it ſhould be no fault at all to deſire that, whereby God ſhould be more honoured.

2 The ſecond opinion of *Vigilantius* obiected againſt vs, is, that Saints are not to be inuocated, or called vpon in prayer. *Anſw.* This hereſie is confirmed by the Scripture: *Call vpon me in the day of trouble* (ſaith the Lord) Pſal.50.15. God only and no other is to be called vpon. Let *Auguſtine* alſo go for an heretike if this be hereſie: *Vni Deo, & martyrũ & noſtro ſacrificium immolamus, ad quod ſacrificium ſicut homines Dei, qui mundum in eius confeſſione vicerunt ſuo loco & ordine nominantur, non tamen à ſacerdote inuocantur:* Wee doe immolate or offer ſacrifice vnto one only God, both of the Martyrs and ours, in the which ſacrifice, they as holy men of God, that by their faithfull confeſſion ouercame the world, are named in their place and order; but they are not by the Prieſt or Miniſter *prayed vnto, *De ciuit. dei, lib.22. cap.20.* And what ſacrifice *Auguſtine* meaneth, he ſheweth elſewhere, writing thus: *Si pro ſuis peccatis humilitatis, & miſerationis & orationis ſacrificium verè immolare non negligunt Deo ſuo, tales imperatores Chriſtianos dicimus felices:* If they doe not neglect truly to immolate or offer vnto their God the ſacrifice of humilitie, ſorrow, and prayer, ſuch Chriſtian Emperours wee count happie, *de ciuit. dei, lib.5.24.* Prayer then is the proper ſacrifice of Chriſtians, wherein it is not lawfull (as he ſaith) to call vpon Martyrs.

*Here our popiſh obiecter ſaith, that *Auguſtine* meaneth ſuch inuocation, as is due onely to God. *Anſ.* But the ſcripture acknowledgeth only one kinde of inuocation: *how can they call on him, vpon whom they haue not beleeued?* Rom.10.14. but God only is to be beleeued vpõ, therefore only to be inuocated, &c. See our further anſwere Retect.p.174.

This hereſie alſo *Gregorie* the 10. one of their Popes, ſeemeth to haue been of, that it was not lawfull to call vpon the name of Saints in the Church, but vpon the name of Chriſt only: *Sit ad eccleſias humilis & deuotus ingreſſus—& conuenientes ibidem nomen illud, quod eſt ſuper omne nomen, à quo aliud ſub cœlo non eſt datum hominibus—nomen Iheſu Chriſti,—exhibitione ſpecialis reuerentiæ attollant:* Let them cõme humbly and deuoutly to the Church, and being there aſſembled, let them with ſpeciall reuerence extoll the name of Iheſus,—then the which there is no other name giuen to be ſaued by, &c. This their holy father onely remembreth the name of Iheſus to be inuocated in the congregation.

Sext.decret. lib.3.tit.23. cap.2.

3 *Vigilantius* third hereſie was, ſaith the Ieſuit, that it was lawfull for eccleſiaſtical perſons to marrie, and to haue wiues. *Anſw.* A ſore hereſie, whereas the Ieſuite confeſſeth elſewhere, that there is no precept to be found, either in the old or new Teſtament, that forbiddeth the mariage of Miniſters: *De clericis, lib. cap.18.* How then call they that hereſie, which is not contrarie to the word of God, nor condemned by the ſame? *Auguſtine* alſo holdeth this perilous hereſie, *quaeſt.127. ex vtroq́; mixtim*, or who ſo was the author of thoſe queſtions; *Sanctus Petrus vxorem habuiſſe cognoſcitur, vt primatum acciperet inter Apoſtolos, non ei obſtitit generatio filiorum: Hinc Apoſtolus eum, qui vxorem habeat, ſi in cæteris ſeruet mandata, ſacerdotem fieri debere & poſſe oſtendit:* Saint *Peter* is knowne to haue had a wife, and the begetting of children was no hindrance to his primacie among the Apoſtles,

they cannot vndoe that which was done in their fleſh, or doe what was left vndone. If *Aerius* then held no worſe opinion then this, wee ſee no cauſe why they ſhould condemne him for an heretike. They may as well charge their owne Canons with hereſie: for thus *Innocentius* 3. writeth: *Iniuriam facit martyri, qui orat pro martyre:* He offereth wrong to a martyr that prayeth for a martyr: and ſo for other ſaints that are in ioy and bliſſe, they hold it as vaine to pray; then whereas they are vncertaine of the ſtate of the dead, who are Saints, who are not, their prayers muſt needs be in vaine for all. And hereof grew a great error amongſt themſelues, that they vſed in their Maſſe ſacrifice to pray for the ſoule of *Leo*, ſaying thus: *Annue nobis Domine, vt animæ famuli tui Leonis hæc proſit oblatio:* Grant Lord that this oblation may profit the ſoule of thy ſeruant *Leo:* But now they haue corrected it thus, *Vt interceſſione B. Leonis hæc nobis proſit oblatio:* That by the interceſſion of *Leo* this oblation may profit vs.

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12

12 Now follow the hereſies of *Iouinian*, which the Ieſuite with open mouth caſteth vpon vs. The firſt of *Iouinians* hereſies was this: Hee affirmed, that a man once endued with faith, can no more ſinne: And ſo *Caluine* (ſaith he) affirmeth, that faith once had cannot be loſt.

Anſw. Firſt, who ſeeth not the Ieſuits bad dealing: as though it were all one to ſay, The faithfull cannot ſinne, (which *Iouinian* affirmed, but we inſtantly denie) and to hold, that the faithfull cannot loſe their faith.

Secondly, that true faith, whereby wee are iuſtified, once graft in a faithfull mans heart, cannot be loſt, and vtterly extinguiſhed, though it may ſometime be hid, and lie as it were aſleepe: We learne out of the Scripture, [a] *The gifts and calling of God are without repentance,* Rom. 11. 29. *Whom Chriſt loueth, he loueth to the end,* Ioh. 13. 1. *Auguſtine* alſo ſaith: *Horum fides, quæ per dilectionem operatur, profectò, aut omninò non deficit, aut ſiqui ſunt, quorum deficit, reparatur, antequam vita iſta finiatur:* Their faith, which worketh by loue, either faileth not at all, or if it doe, it is repaired before their life be ended: *de correption. & grat. cap. 7. Bernard* alſo ſaith, *Iuſtus quis eſt? niſi qui amanti ſe Deo, vicem repondit amoris; quod non ſit, niſi reuelante ſpiritu per fidem homini æternum Dei propoſitum ſuper ſua ſalute futura:* Who is a iuſt man? but he, who ſeeing God to loue him, loueth againe; which cannot be, but by the ſpirit reuealing by faith vnto a man the eternall purpoſe of God concerning his ſaluation to come, *epiſt.* 108. By faith then a man commeth to know his election: but his election cannot change, therefore neither can that faith in him bee loſt, by meane whereof hee knoweth his election.

[a] Againſt this place exception alſo is taken that it proueth, that not only faith, but no other gift can be loſt. *Anſ.* Whereas it is euident that the Apoſtle ſpeaketh only of ſuch gifts as accompanie election, whereof hee made immediate mention in the former verſe, which gifts indeede cannot be loſt. See our further anſwere Retect. p. 134.

2 This accuſation of hereſie which they charge vs with, lighteth alſo vpon *Gregory*, who thus writeth: *decr. part. 2. cauſ. 33. diſt. 2. de pœniten. cap. 44. Qui ſeduci, quandoque non reuerſuri, poſſunt, quaſi habitam ſanctitatem ante oculos hominum videntur amittere, ſed eam ante oculos Dei nunquam habuerunt:* They which fall away, and neuer returne, ſeeme to loſe a certaine holineſſe which they had before men, but they neuer had any before God: doth he not inſinuate that true holineſſe before God cannot be loſt?

The ſecond hereſie of *Iouinian* was, that he affirmed faſting not to be meritorious. *Anſ.* A monſtrous hereſie ſure: let *Auguſtine* then the heretike ſpeake: *Dona ſua coronat Deus, non merita tua:* God crowneth his owne gifts, and not thy merits: *de grat. & liber. arbitr. c. 6.* And againe, *Itaq; vita bona Dei gratia eſt, & vita æterna, quæ vitæ bonæ redditur, dei gratia eſt.* A good life is the gift of God, and life eternall the reward of a good life, is the gift alſo of God, *Ibid. cap.* 8. If life eternal then be a gift of fauour, it is not of debt, Rom. 4. 4. Where then is there any place for merit? 3. Let them conſider alſo what *Gregorie* writeth vpon theſe words, Geneſ. 4. 4. *and God had reſpect to Abel and to his offrings: Dicturus, quia dominus reſpexit ad munera, præmiſit ſollicitè, quia reſpexit ad Abel: ex qua re patenter oſtenditur, quia non offerens à munerib. ſed munera ab offerente placuerunt: Moſes* purpoſing to ſay, that God had reſpect to his offerings, he firſt ſetteth downe, that God had reſpect to *Abel:* by the which it is euident, that the offerer is not accepted for his gifts, but the gifts for the offerers ſake, &c. Marke then that by your owne decrees a man is not accepted before God for his workes.

Decret. p. 2. cauſ. 3. qu. 7. c. 5.

The third hereſie of *Iouinian*, that he ſhould make the married ſtate equall with virginitie, which he chargeth vs withall. *Anſ.* True and vndefiled virginitie wee preferre alwaies as the more noble and excellent gift in them to whom it is giuen. But wee doubt not to ſay, that marriage is better in thoſe that cannot containe. And generally, wee dare preferre the honeſt marriage of Chriſtians, before the proud and fained virginitie of many Monaſticall votaries: As *Auguſtine* ſaith, *Melius eſt humile coniugium, quàm ſuperba virginitas:* Lowly and humble mariage is better then proud and hautie virginitie, *in Pſal. 99.* 4. Heare alſo what your owne decrees ſay of this matter: *decr. part. 2. cauſ. 32. qu. 4. c. 6. Quis ignorat ſub altera diſpenſatione Dei, omnes retrò ſanctos eiuſdem fuiſſe meriti, cuius nunc ſunt Chriſtiani: quomodo Abraham anteplacuit in coniugio, ſic nunc virgines placent in perpetua caſtitate:* Who knoweth not, that vnder the law all the Saints before vs were of as good merit, as Chriſtians are now: for *Abraham* pleaſed God as well in mariage, as virgins now in their ſingle life, &c. Here in your owne law virginitie and mariage are matched in equalitie together.

Virginitie not ſimply preferred before mariage.

The fourth hereſie of *Iouinian* was, that *Mary* in the birth of Chriſt loſt her virginitie: of this hereſie the Ieſuit accuſeth *Bucer*, becauſe hee ſaith, that Chriſt did open in the birth the wombe of his mother. *Anſ.* Firſt, the Ieſuite here playeth falſe play: for it is not all one, to ſay, *Mary* loſt her virginitie, and that holy babe opened her wombe: the one *Bucer* affirmeth, the other he neuer thought.

Secondly, is this (I pray you) ſuch an hereticall point in popiſh diuinitie, that Chriſt opened his mothers wombe? whereas they are the flat words of the Euangeliſt, where hee ſheweth, how Ieſus was brought to Ieruſalem to be preſented vnto the Lord, as it is written in the law of the Lord, *Euery man child that firſt openeth the wombe, ſhall be called holy vnto the Lord*: But how could this accordingly be verified of Chriſt, if he had not opened the wombe? *Hierome* alſo writeth, *Solus Chriſtus clauſus portas vuluæ virginalis aperuit*, Chriſt only opened the cloſed paſſages of the virgins wombe: And *Auguſtine* ſeemeth ſo to ſay, ſpeaking in the perſon of Chriſt, *Ego viam meo itineri preparaui*: and againe, *Tranſitu meo illius non eſt corrupta virginitas*: I prepared or made a way for my paſſage, and by my paſſing thorough, her virginitie was not corrupted, *de 5. hereſibus, cap.5.* There was therefore a way made and prepared, and as it were laid open for Chriſt to paſſe thorough, which was no more an hindrance or loſſe to *Maries* virginitie, then that ſhe went with childe, and bare Chriſt in her wombe, till her moneths were expired. Doe not alſo your Canons amongſt other heretikes condemne the Valentinians for ſaying, *Chriſtum per Virginem tanquam per fiſtulam tranſiſſe*, That Chriſt paſſed thorough the Virgin, as thorough a conduit, *decret. part.2. cauſ.24. qu.3. c.39.* How farre now are our aduerſaries from this hereſie, who affirme that Chriſt opened not his mothers wombe, neither paſſed the ordinarie way of birth, but imagine a new kinde of piercing or paſſing thorough with the Valentinians: and thus much for *Iouinians* hereſies.

Luke 2.23.

How Chriſt is ſaid to haue opened the wombe.

Dialog.3.aduerſ.Pelagian.

13

13 *Bellarmine* chargeth vs with foure hereſies of *Vigilantius*, as he termeth them: but neither *Vigilantius* was an heretike, nor his opinions hereſies, nor yet condemned of the fathers. *Hierome* in deede was much offended with him, betweene whom there was great contention: but *Auguſtine* doth not count him among the number of heretikes.

1 The firſt paradox, or ſingular opinion of *Vigilantius* was, that the reliques of Saints were not to be reuerenced or worſhipped. *Anſ.* If this be hereſie, *Auguſtine* alſo was an heretike: *Nec tamen nos martyrib.* (ſaith he) *templa, ſacerdotia, ſacra aut ſacrificia conſtituimus: quoniam non ipſi, ſed Deus eorum, Deus nobis eſt, honoramus ſane memorias eorum, tanquam ſanctorum hominum*: Neither doe wee ſet vp temples, prieſts, or erect ſacrifices to Martyrs, becauſe, not they, but their God, is alſo our God: we doe honour the remembrance of them, as of holy men, *De ciuit. dei, lib.*8.27. Charge alſo in this behalfe your own Canons with hereſie: *decr. part.2. cauſ.1. qu.1. c.65. Si ita martyriũ fecerimus, vt noſtras velimus reliquias ab hominibus honorari, huic operi non tam præmium, quàm pœna debetur*: If we deſire martyrdome that our reliques may be honoured of men, this worke deſerueth no reward, but puniſhment, &c. but if the adoration of reliques, as they pretend, tend to Gods honour, it ſhould be no fault at all to deſire that, whereby God ſhould be more honoured.

2 The ſecond opinion of *Vigilantius* obiected againſt vs, is, that Saints are not to be inuocated, or called vpon in prayer. *Anſw.* This hereſie is confirmed by the Scripture: *Call vpon me in the day of trouble* (ſaith the Lord) Pſal.50.15. God only and no other is to be called vpon. Let *Auguſtine* alſo go for an heretike if this be hereſie: *Vni Deo, & martyrũ & noſtro ſacrificium immolamus, ad quod ſacrificium ſicut homines Dei, qui mundum in eius confeſſione vicerunt ſuo loco & ordine nominantur, non tamen à ſacerdote inuocantur*: Wee doe immolate or offer ſacrifice vnto one only God, both of the Martyrs and ours, in the which ſacrifice, they as holy men of God, that by their faithfull confeſſion ouercame the world, are named in their place and order; but they are not by the Prieſt or Miniſter *prayed vnto, *De ciuit. dei, lib.*22. *cap.*20. And what ſacrifice *Auguſtine* meaneth, he ſheweth elſewhere, writing thus: *Si pro ſuis peccatis humilitatis, & miſerationis & orationis ſacrificium verè immolare non negligunt Deo ſuo, tales imperatores Chriſtianos dicimus felices*: If they doe not neglect truly to immolate or offer vnto their God the ſacrifice of humilitie, ſorrow, and prayer, ſuch Chriſtian Emperours wee count happie, *de ciuit. dei, lib.*5.24. Prayer then is the proper ſacrifice of Chriſtians, wherein it is not lawfull (as he ſaith) to call vpon Martyrs.

*Here our popiſh obiecter ſaith, that *Auguſtine* meaneth ſuch inuocation, as is due onely to God. *Anſ.* But the ſcripture acknowledgeth only one kinde of inuocation: *how can they call on him, vpon whom they haue not beleeued?* Rom.10.14. but God only is to be beleeued vpõ, therefore only to be inuocated, &c. See our further anſwere Retect.p.174.

This hereſie alſo *Gregorie* the 10. one of their Popes, ſeemeth to haue been of, that it was not lawfull to call vpon the name of Saints in the Church, but vpon the name of Chriſt only: *Sit ad eccleſias humilis & deuotus ingreſſus — & conuenientes ibidem nomen illud, quod eſt ſuper omne nomen, à quo aliud ſub cœlo non eſt datum hominibus — nomen Iheſu Chriſti, — exhibitione ſpecialis reuerentiæ attollant*: Let them come humbly and deuoutly to the Church, and being there aſſembled, let them with ſpeciall reuerence extoll the name of Iheſus, — then the which there is no other name giuen to be ſaued by, &c. This their holy father onely remembreth the name of Iheſus to be inuocated in the congregation.

Sext. decret. lib.3. tit.23. cap.2.

3 *Vigilantius* third hereſie was, ſaith the Ieſuit, that it was lawfull for eccleſiaſtical perſons to marrie, and to haue wiues. *Anſw.* A ſore hereſie, whereas the Ieſuite confeſſeth elſewhere, that there is no precept to be found, either in the old or new Teſtament, that forbiddeth the mariage of Miniſters: *De clericis, lib. cap.*18. How then call they that hereſie, which is not contrarie to the word of God, nor condemned by the ſame? *Auguſtine* alſo holdeth this perilous hereſie, *queſt.*127. *ex vtroq; mixtim*, or who ſo was the author of thoſe queſtions; *Sanctus Petrus vxorem habuiſſe cognoſcitur, vt primatum acciperet inter Apoſtolos, non ei obſtitit generatio filiorum: Hinc Apoſtolus eum, qui vxorem habeat, ſi in cæteris ſeruet mandata, ſacerdotem fieri debere & poſſe oſtendit*: Saint *Peter* is knowne to haue had a wife, and the begetting of children was no hindrance to his primacie among the Apoſtles,

(a primacie of order he meaneth) whereby the Apoſtle ſheweth, that he which hath a wife, if in other things hee keepe Gods commandements, may and ought neuertheleſſe to be made a Prieſt or Miniſter.

Voluntary pouertie not required, nor meritorious.

4 *Vigilantius* fourth hereſie, as it pleaſeth *Bellarmine* to call it, was, that it profited not a man to leaue all his riches, and to betake himſelfe to a religious, that is, a Monaſticall life: and the ſame, ſaith he, is defended by vs. *Anſw.* Is not this a great hereſie? As though it were an euill thing to be rich, or riches might not be well vſed. S. *Paul* biddeth not rich men caſt away their riches; but that they doe good, and be rich in good workes, 1. Tim. 6. 18. So ſaith *Auguſtine*: *Diuitiæ ſeculares, ſi deſunt, non per opera mala quærantur in mundo: ſi autem adſunt, per opera bona ſeruentur in cœlo*: Worldly riches, if they be wanting, doe not ſeeke them by euill doing, in the world: and if thou haue them, by good workes, lay them vp in ſtore in heauen, *epiſtol. 1. epiſtolar. 21.* And againe, ſpeaking of *Lazarus*, he ſaith, *Non eſt in hoc Lazaro meritum paupertatis, ſed pietatis*: There was not in *Lazarus* any merit or worth of pouertie, but of godlineſſe, *in Pſalm. 51.* Your owne decrees alſo make for vs: Decret. p. 2. cauſ. 12. qu. 1. c. 25. *Homines ſine peccato poſſident ſua*: Men poſſeſſe their owne without ſin: And Cauſ. 16. q. 1. c. 68. *Non tam in pauperibus paupertatem, quàm religionem debemus attendere*: We muſt not ſo much reſpect in the poore their pouertie, as religion: It is not then voluntarie pouertie, but religion, that is ſo acceptable vnto God.

14 14 In the next place, the Ieſuite laboureth by his cunning to intangle vs with the hereſies of the Pelagians, but he ſpeedeth no better here, then he did in the reſt.

The firſt Pelagian hereſie is, they denied that there remained any originall ſinne in the faithfull. Of this hereſie, the Ieſuite falſely accuſeth *Bucer*, *Zuinglius*, and *Caluine*. *Anſw.* Firſt, the Papiſts themſelues rather are guiltie of this hereſie, who affirme, that concupiſcence in the regenerate is no ſinne, nor againſt the commandement, *Rhemiſt. annot. Rom. 6. 8.* What is this elſe, but to take away originall ſinne cleane? which if it be at all, muſt of neceſſitie be ſinne. Secondly, *Bellarmine* did not here remember that old ſaying, *Mendacem oportet eſſe memorem*: A lyer had need to haue a good memorie: for a little before, *Hæreſ. 5.* he accuſeth the Proteſtants, as if they ſhould affirme, that ſinne, euen in the regenerate raigneth, and is aliue: but here he caſteth vpon vs the cleane contrarie opinion, that we ſhould hold no originall ſinne at all to remaine in the faithfull. So well the Ieſuite agreeth with himſelfe. Thirdly, our opinion then concerning originall ſinne, is this: that it neither ruleth in the regenerate, nor yet is cleane extinguiſhed; but as *Auguſtine* confeſſeth: *Mutatos eos dicet in melius, non vt ea carerent, quod in hac vita fieri non poteſt, ſed vt ei non obedirent, quod in bona vita fieri poteſt*: The Apoſtle ſaith they were changed, not to be without concupiſcence, which cannot be in this life, but not to obey it, which may be in a good life, &c. And againe, *Quis ambigat in hac vita poſſe minui, non poſſe conſumi*: Who doubteth but that it may in this life be diminiſhed, but not extinguiſhed: *cont. Iulian. 6. 5.* And herein wee confeſſe and hold no otherwiſe, then your owne Canons teach: Decret. part. 3. diſtin. 4. c. 2. *Euacuatur caro peccati, non vt in ipſa viuente carne concupiſcentia innata repente abſumatur, & non ſit, ſed ne obſit mortuo, quæ oberat nato*: Indeed the fleſh of ſinne is euacuate, not ſo, that concupiſcence borne in the fleſh ſhould ſuddenly bee conſumed, and not be at all, but that it hurt not after death, which was hurtfull in the birth.

The ſecond hereſie of the Pelagians was, that euery ſinne was mortall and worthie of death, which the Ieſuite alſo ſaith is affirmed by vs.

Anſw. Firſt, *Auguſtine* in none of his large and learned treatiſes, which he wrote againſt the Pelagians (with whoſe hereſies hee was as well acquainted as either *Hierome* or any elſe) doth charge them with this opinion. Secondly, no marueile; for if this were a point of Pelagianiſme, he was a Pelagian himſelfe, who thus writeth: *Inexcuſabilis eſt omnis peccator, vel reatu originis, vel additamento propriæ voluntatis, ſiue qui nouit, ſiue qui ignorat: Quia & ipſa ignorantia, in ijs, qui intelligere noluerũt, ſine dubitatione peccatum eſt, in ijs, qui non potuerunt, pœna peccati*: Euery ſinner is left without excuſe, either by the guilt of originall ſin, or by default of his owne will: whether he that ſinneth of knowledge or of ignorance: for ignorance it ſelfe, in thoſe, which refuſe to vnderſtand, is ſinne without doubt, in thoſe that cannot, the puniſhment of ſinne: *Ergo in vtriſque*, (ſaith he) *non eſt iuſta excuſatio, ſed iuſta damnatio*: Therefore in both, there is no iuſt excuſe, but iuſt damnation, *Epiſtol. 105.*

All ſinne of it owne nature is mortall.

Here *Auguſtine* is of opinion, that euen the leaſt ſinnes, thoſe which proceede of ignorance, are in themſelues mortall, if God ſhould deale with vs in the rigour of his iuſtice: As the Scripture teſtifieth, The wages of ſinne is death, Rom 6. 23. which words are generally pronounced of all ſinne. We acknowledge alſo that there are veniall ſinnes, yet not in their owne nature, but as your owne Canons teach vs: Decret. p. 2. cauſ. 33. diſtinct. 1. de pœnitent. c. 47. *Venialis eſt culpa, quam ſequitur profeſſio delictorum*: That fault is veniall and pardonable, after which there followeth confeſſion of ſinnes, &c. that is, by repentance and confeſſion ſinnes are become veniall, and not otherwiſe: can it then be hereſie in vs, to affirme by the word of God, and according to your owne Canons, that all ſinne of it owne nature is mortall.

15 15 *Bellarmine* chargeth *Beza* with Neſtorianiſme in affirming that there are two hypoſtaticall vnions in Chriſt; one of the ſoule with the fleſh, the other of the diuinitie and the humanitie: *lib. de hypoſtat. vnion.*

Anſw. 1. This very obiection *Iacobus Andreas* made againſt *Beza:* who anſwereth thus: 1, that there is difference betweene two hypoſtaticall and perſonall Vnions, and two *hypoſtaſes* or perſons: for a thing may be hypoſtatically vnited, and yet not make an *hypoſtaſis* or perſon, vnleſſe it be conſidered by it ſelfe: as the hypoſtaticall vniting of the ſoule and bodie in another man, maketh a perſon, but in Chriſt it is neuer conſidered by it ſelfe, but vnited to the Godhead, and ſo maketh but one perſon. 2. Yet *Beza* ingeniouſly confeſſeth, *non recuſo tamen, quod ambigue ſcriptum ſit, emendare,* I refuſe not to amend, whatſoeuer is doubtfully written: and in deed to ſpeake properly, the vnion of the ſoule and bodie which in other men is hypoſtaticall and perſonall, in Chriſt is eſſentiall and naturall, the Vnion onely of the diuine and humane nature is in him perſonall and hypoſtaticall. 3. That *Beza* was farre from making two perſons in Chriſt, appeareth in the beginning of the ſame booke, where he chargeth *Brentius* with Neſtorianiſme in making two vnions in Chriſt of the diuine and humane nature, one, which he calleth *eſſentiall,* common with Chriſt and other men, another *perſonall,* peculiar onely vnto Chriſt, and ſo in effect maketh two perſons in Chriſt.

But one hypoſtaticall Vnion in Chriſt.

2. Otherwiſe *Beza* neuer thought, but that the humane nature conſiſting of ſoule and bodie, vnited to the diuine in Chriſt made but one perſon: and the ſame is the confeſſion of *Auguſtine: Fatemur Chriſtum carnem, animam quoque humanam verbo vnigenito coaptaſſe, quod eſſet vna perſona, vt Chriſtus eſt verbum & homo, ſed & ipſe homo anima & caro:* We doe confeſſe, that Chriſt hath ſo ioyned his humane fleſh and ſoule to the onely begotten word, to make one perſon, that the ſame Chriſt ſhould be both the word and man, but man conſiſting both of ſoule and body: *de Trinitat.Vnit.cap.*7. This then is our beleefe, that there are two natures in Chriſt, the diuine, and humane: but both theſe doe concurre to make one perſon. But in truth the Papiſts are theſe Neſtorian heretikes, and not the Proteſtants: for they make two Chriſts, one that ſitteth in heauen borne of the Virgin *Mary,* another in the Euchariſt made of bread and wine: for one of them doubteth not to ſay, that there is *mutatio vini in ſanguinem Chriſti,* a mutation of the wine into the blood of Chriſt, *Turrian. tract.* 1. *c.* 7. *fol.*35. then Chriſts blood being made of wine, is another blood then that which he tooke of the Virgine: and thus they diſtinguiſh betweene Chriſt and Chriſt, and fall apparantly into *Neſtorions* hereſie.

16 The ſixteenth hereſie which he obiecteth, is all one with the twentieth: to that place therefore we referre it. 16

17 The Eutychians were condemned for heretiks, becauſe they taught, that there was but one nature in Chriſt, his humane nature being abſorpt of his godhead, of which opinion (ſaith *Bellarmine*) is *Swinkfeldius,* and *Brentius,* who affirmeth, that the humanitie of Chriſt is euery where. 17

Anſw. Firſt, what haue we to doe with the Swinkfeldians, or the Vbiquitaries? it is nothing to the Proteſtants what they hold. The Papiſts come neerer the Vbiquitaries then Proteſtants: for it is their common opinion, that the body of Chriſt in one moment may bee in a thouſand places at once, and more, if it happen at one time the Maſſe to be celebrated in ſo many places: This is the difference betweene them, the Vbiquitaries ſay, Chriſts body is actually euery where; the Papiſts, that it may bee euery where, in as many places, as it chanceth Maſſe to be ſaid.

Secondly, concerning this matter, our opinion is this, that it is a blaſphemous aſſertion, to ſay in the abſtract, *Humanitas Chriſti eſt vbique,* The humanitie of Chriſt is euery where: but yet it is true in the concrete, *In concreto, Chriſtus homo eſt vbique:* The man Chriſt is euery where; ſo that we neither deſtroy the natures by confounding them, nor diſſolue Chriſt by ſeparating and disioyning thē. But if you look well about you, your ſelues are theſe Eutychian heretiks, or worſe: for their hereſie was this, that Chriſt after his aſcenſion doth no more conſiſt of two natures, but that his fleſh and humanitie is turned into the nature of his diuinitie: ſo you, while you affirme that the bodie of Chriſt may bee in a thouſand places at once, that it is in the Euchariſt without ſhape, forme, quantitie, qualitie of a bodie, without diſtinction of parts, &c. and ſo deſtroy the nature of the humanitie: what do you elſe, but either make Chriſt no bodie at all, or elſe attribute vnto it a ſpirituall and diuine nature? And yet your hereſie herein is worſe, then that of Eutyches: he affirmed the fleſh of Chriſt to be turned into the diuine nature, but you ſay that the bread and wine are turned into the blood and fleſh of Chriſt, which is a more inglorious and vnlikely change then the other, and yet both hereticall.

Chriſt as man not euery where.

18 *Xenaias* the Perſian firſt openly taught, that the images of Chriſt and the Saints are not to bee worſhipped, ſo ſay the Proteſtants, *Bellarmine.* *Anſw.* Firſt, it is not true, that *Xenaias* firſt publiſhed this doctrine: the Apoſtles were long before him, who warne vs to take heed of idolatrie, which is worſhipping of Images, *Paul,* Rom.1.23. 1.Iohn 5.21. *Auguſtine* alſo maintaineth this doctrine, *Illud (inquit) quod ſedere pater dicitur, non flexis poplitibus fieri putandū eſt: tale enim ſimulachrum Deo nefas eſt Chriſtiano in templo collocare:* Whereas God the Father is ſaid to ſit, we muſt not thinke it is by bowing of his knees: for it is a heinous ſinne to erect ſuch an Image vnto God in the temple of Chriſtians, *De fid. & Symbol.cap.*7. Yet ſuch images of God the Father are euery where to be ſeene in popiſh Churches. And againe he ſaith, *Nobis vnus colendus & diligendus Deus præcipitur, qui fecit hæc omnia, quorum illi ſimulachra venerantur, vel tanquam Deos, vel tanquam ſigna & imagines Deorum:* We are commanded to worſhip one onely God, which made all theſe things: the pictures or portraitures whereof they worſhip either as Gods, or as the images or reſemblances of God, *de Doct. Chriſtian.lib.*3.*cap.*7. Images then are not to bee worſhipped, no not in the remembrance of God. What is become now, I pray you, of *Xenaias* hereſie? who in this aſſertion is no more an heretike, then 18

Rom.1.23.
1.Iohn 5.21.

Images of Chriſt and Saints not to be worſhipped.

Gregorie the firſt, and the beſt of that name: *decret.p.3. diſtinct.3.c.27.* who writeth thus to *Seuerus* Biſhop of Marcellis, who had broken downe certaine images: *Et quidem, quia eas adorari vetuiſſes omnino laudauimus, fregiſſe verò reprehendimus:* And indeed we commend you in forbidding them to be worſhipped, but reprehend you for breaking of them: Would *Gregorie*, thinke you, commend an hereticall fact?

19 19 The Ieſuite here hath found out a new hereſie of the Lampetiani, who ſhould ſay, that Monaſteries ought to be free from perpetuall vowes, that the parties might at their choice goe backe from their vowes. So ſaith he, doth *Luther* hold and the reſt. *Anſw.* Is not this now a damnable hereſie? As though it were not lawfull for thoſe which haue raſhly vowed, and aboue their ſtrength, euen by the rules of the Goſpell, to be ſorie for their raſhneſſe: and feeling their owne weakeneſſe, to deſire to be looſed from their vow, and to take heed, that they do no more preſume beyond their ſtrength: As if a man hath fooliſhly vowed to liue a ſingle life, and afterward is inflamed with luſt, and ſeeth hee cannot containe, the Apoſtle giueth him leaue to marrie, To auoid fornication, let euery man haue his wife, 1.Cor.7.2. He ſpeaketh of all, that cannot otherwiſe auoid fornication, haue they vowed, or not vowed, *Auguſtine* giueth his ſentence of the vowes of faſting, ſaying thus: *Ieiunia legitima in neceſſitate ſoluta, non faciunt reos, ſi ſtomachi fuerit cauſa, aut infirmitatis febrium:* Lawfull faſtes being broken for neceſſitie, as if the ſtomacke be weake, or the partie ſicke, doe not make men guiltie of offence, *ex nouo Teſtament. quaeſt.61.* If the vow of faſting may be broken, becauſe of the weakeneſſe of the ſtomacke: why not the vow of continencie alſo for the frailtie of the fleſh? Yea, *Auguſtine* diſſwaded *Bonifacius* a ſecular Lord, who had vowed and purpoſed with himſelf to become a Monke, *Cupiebas te in ocium ſanctum conferre, & in ea vita viuere, in qua ſerui Dei Monachi viuunt, vt autem non faceres, quid te reuocauit, niſi quia conſideraſti oſtendentibus nobis, quantum prodeſſet Chriſti eccleſijs, quod agebas?* You were deſirous to haue giuen your ſelfe to that holy vacant life of Monkes: from ſo doing what elſe withdrew you, but that you conſidered, as I ſhewed you, how much your ſeruice did profit the Churches of Chriſt? *Epiſt.70.*

Raſh and vnlawfull vowes bind not.

1.Cor.7.2.

This *Boniface* did fight in defence of the faith againſt the barbarous infidels: See then, S. *Auguſtine* taketh it to be no fault to diſſwade a man from performing that, which he had vowed with himſelfe. Heare alſo what a later writer ſaith, whom the Papiſts challenge wholly to bee theirs, but in truth is more ours then theirs: *Non arbitror Deum*, ſaith he, *exigere quodcunque ſibi promiſſum bonum, ſi pro eo aliquid melius fuerit perſolutum:* I doe not thinke that God will exact euery thing vowed or promiſed vnto him, if in ſtead thereof we performe ſomewhat that is better. So alſo S. *Gregorie* as hee is alleaged in the decrees. *Decret. Greg. lib.2.tit.24.c.3.* He writeth thus to the King of France: *Non propoſitum, vel promiſſum infringit qui in melius illud commutat:* He breaketh not his promiſe, purpoſe, or vow, that changeth it into a better, &c. But the married eſtate is better then the ſingle life to him that cannot containe: wherefore ſuch an one doth not euill, if after his vow he marrie. Againe, *Id promittere nos in noſtra profeſſione non credimus, quod certum eſt non poſſe teneri lib. de diſpenſ.* We doe not take vpon our ſelues to promiſe that, when we enter into our profeſſion, which it is certaine cannot be kept. Wherefore, men ought not to make abſolute vowes of ſingle life, but ſo farre as they ſhall be able to containe. *Neceſſitas* (alſo ſaith he) *non habet legem, & ob hoc excuſat diſpenſationem:* Neceſſitie hath no law, and therefore excuſeth a diſpenſation or looſing of the vow, *ibid.* Let theſe men goe for heretikes together with vs, if it be hereſie to ſay, that raſh vowes vpon neceſſitie may bee broken or diſpenſed withall. It were no great matter euen out of your owne Canons to fetch this hereſie: for I aske you if an oath doth not as ſolemnelie bind before God as a vow; yet *Innocentius* the third, whereas a man and his wife had ſworne not to come together againe, and afterward he deſired the companie of his wife, he willeth the woman by the cenſures of the Church, to returne to her huſband: if an oath may be broken for the infirmitie of the parties, why not a vow alſo in the like caſe.

Bernard. epiſt.57.

Decret. Gregor. lib.2.tit. 24.c.24.

20 20 Two other hereſies remaine: the firſt, which is the ſixteenth in number with *Bellarmine* of certaine that are nameleſſe, he thinketh they were the Neſtorians, hee cannot tell, who affirmed, that the bodie of Chriſt remained not in the Euchariſt, if it were kept till the next day. The other, which hee maketh the twentieth in number, is of thoſe, who ſhould ſay, that the Euchariſt was a figure onely of the body of Chriſt: and both theſe hereſies, as he calleth them, are, ſaith he, maintained by vs.

Anſw. Firſt, he bringeth but weake proofe to make theſe two opinions hereſies: for neither can he produce the authors of them: neither are they condemned as hereſies by the writers by him cited. Againe, we doe not ſay, that the Euchariſt is a bare ſigne of the body of Chriſt, but that Chriſt is verily preſent with all the benefits of his death to the faithfull, and worthy receiuer. Thirdly, wee vtterly deny, that the ſame fleſh which Chriſt tooke of his mother, which hanged vpon the Croſſe, and wherewith all he aſcended vp into heauen, is now really, ſubſtantially, and carnally preſent in the Sacrament at all, much leſſe that it remaineth there afterward. Neither for ſo holding ought we to bee counted heretikes: for Chriſt ſaith, my words are ſpirit and life, the fleſh profiteth nothing, Iohn 6. Vpon the which words *Auguſtine* thus writeth, *Spiritualiter (inquit) intelligite, quod loquutus ſum: Non hoc corpus, quod videtis, manducaturi eſtis, & bibituri illum ſanguinem, quem fuſuri ſunt, qui me crucifigent: ſacramentum vobis aliquod commendaui ſpiritualiter intellectum viuificabit vos:* You muſt ſpiritually vnderſtand, that which I ſay: You ſhall not eate this bodie which you ſee, nor drinke my blood, which they ſhal ſhed, that ſhall crucifie me: I haue commended vnto you a certaine ſacrament, it being ſpiritually vnderſtood,ſhall quicken you,in Pſalm.98. So *Bernard* ſaith, writing of the Euchariſt, *Cibus iſte non eſt ventris, ſed mentis,non vadit in ſeceſſum, ſed tendit in excelſum*: This is not the food of the bellie,but of the mind: it goeth not into the draught, but tendeth to heauen: *Serm.de cœna Domini.* But if the fleſh of Chriſt were verily eaten,as other materiall meates are,it muſt needs goe into the bellie,and ſo into the draught,which as the Scripture ſaith,is the purging of al meates,Mark.7.19. Againe he ſaith,*Chriſtum habemus,non quomodo Angeli in præſentia maieſtatis, non quomodo Apoſtoli in viſione humanitatis, ſed quomodo eum etiam nunc habet eccleſia in fide & ſacramentis*: Wee haue Chriſt,not as the Angels haue him in the preſence of his maieſtie, not as the Apoſtles in the ſight of his humanitie, but as the Church now hath him in faith and the ſacraments, *Serm. in feſt. Mart.* Your owne decrees alſo allow this ſaying of *Auguſtine* as Catholike. *Decre.part 3.diſt.2.cap.47. Quid paras dentes & ventrem,crede & manducaſti: qui credit in eum,manducat eum,inuiſibiliter ſaginatur,quia inuiſibiliter naſcitur*: Why doſt thou prepare thy bellie and teeth,beleeue and thou haſt eaten; for he that beleeueth in Chriſt,eateth him; he is inuiſibly fed, becauſe he is inuiſiblie borne againe,&c. but we are ſpiritually borne againe,and therfore ſpiritually fed:The preſence of Chriſt then in the ſacrament is no otherwiſe,then by faith: therefore he is not carnally preſent; for faith is not of things preſent,but hoped for,Heb.11.1. Thus are wee with other ancient fathers without cauſe,by the newfangled Papiſts,condemned as heretikes,Their mouthes we cannot ſtop,yet proofes they neuer ſhall haue any againſt vs.

Thus,as we ſee,the Ieſuite hath almoſt run himſelfe out of breath,in following vs with open crie of hereſie: might and maine hath he laboured to charge vs with twentie hereſies:but he hath told as many vntruths,and lies.Let any indifferent man now conſider,how the Ieſuite hath paltred with vs.

Firſt,he obiecteth thoſe hereſies,which we our ſelues condemne,and that they know,as the hereſies of *Seruetus, hæreſ.*7.and of *Swinkfield,hæreſ.*15.

Secondly,he forceth thoſe hereſies vpon vs,which do with better right recoyle vpon themſelues,as *hæreſ.*14.& 17.

Thirdly,he ſlaundereth vs with thoſe opinions which we hold not,as *Luther,hæreſ.*4. *Caluine* and *Bucer,hæreſ.*14.*Beza,hæreſ.*5.

Fourthly,he calleth thoſe hereſies,which we doubt not to defend,as Catholike opinions,howſoeuer they diſpleaſed ſome of the old writers,ſuch is that of *Aerius,* that prayer is not to bee made for the dead,*hæreſ.*11.And that of *Vigilantius,* that the reliques of Saints are not to be adored,nor themſelues to be prayed vnto,*hæreſ.*13. All the reſt for the moſt part,which the Ieſuite calleth hereſies,are by *Auguſtine* defended and maintained in his works,and haue authoritie alſo, as I haue ſhewed from their owne Canons: as therefore *Hierome* ſaid to *Auguſtine,Epiſt.*11.*inter epiſt.Aug.Si me reprehendis errantem,patere me quæſo,quaſi errare cum talibus* If you reprehend me for my error,giue me leaue to erre with ſuch notable men:after he had alleaged diuers ancient writers of his opinion,&c.So if we were in ſome error,as we are not,neither ſhall the Ieſuite euer proue it againſt vs,he might ſomewhat beare with vs,becauſe we erre and are deceiued with *Auguſtine.* Although in deed, as *Auguſtine* anſwereth *Hierome*: *Puto,quia cum his errare nec te ipſe patieris:* I thinke you would not willingly your ſelfe erre,no not with theſe worthie men,Epiſt.19. So neither will we with *Auguſtine,Hierome,* or any other willingly(by Gods grace) maintaine any error,much leſſe hereſie.

Thus,I truſt,we haue for this time,and for our purpoſed breuitie,ſufficiently anſwered the Ieſuite: he hath hitherto but ſpent his breath,and laid his nets in vaine. The pit of hereſie,which they digged for vs,themſelues (as it ſhall now appeare) are fallen into: We will therefore, ſeeing the Ieſuite hath firſt prouoked vs to this combate,a little requite his kindneſſe, and repay him and his fellowes a full ſcore of hereſies,and twentie more for aduantage, not deuiſed or imagined by vs, but ſuch as were condemned by the Fathers of the Church for hereſies,and are now either in part, or in whole maintained by the Church of Rome.And herein I will rather follow *Auguſtine,* then either *Epiphanius,* or *Philaſter,* to whom the Ieſuite ſeemeth to be more addicted:for *Auguſtine* hath written more exactly of this argument then either of them. And of *Philaſter, Auguſtine* giueth this cenſure, *Multas hæreſes commemorat,quæ mihi appellandæ hæreſes non videntur*: He reckoneth vp many hereſies, which ſeeme to me not worthie the name of hereſie,*hæreſ.*80.But now to the purpoſe.

Firſt,*Marcellina* the companion of *Carpocrates* that monſtrous heretike, was noted alſo of hereſie, 1
because ſhe worſhipped the images of Ieſus and *Paul,* and offered incenſe vnto them, *Auguſt.hæreſ.*7.
So it was concluded in the ſecond Nicene Councell,that the image of God is to be adored with the
ſame worſhip that is due vnto God,which idolatrous decree is defended by *Thomas Aquinas,Bonauenture,Caietanus. Bellarmine* alſo alloweth cenſing and burning of odors before Images,*lib.*1.*de ſanctor.beatitud.cap.*13. Which is a part of diuine worſhip; for therefore *Heſekiah* brake downe the braſen ſerpent,becauſe the people burned incenſe vnto it,2.King.18.4.

Hereſie to worſhip images.

Secondly,the heretikes called Heracleonitæ,did after a new ſort purge and redeeme their dead,by 2
annointing them with oyle and balme,*hæreſ.*16. So the Papiſts haue excogitate a ſacrament of extreme vnction,wherein they annoint their ſicke with oyle for remiſſion of their ſinnes,their eyes,their noſtrels,eares,mouth,hands,reynes and feete: of this popiſh cuſtome of aneeling, ſee the Rhemiſt. annot.Galath.4.ſect.2.Iam.5.ſect.14.

The Heracleonites aneeled the dead as papiſts vſe to doe.

Thirdly,the heretikes called *Caiani,* did highly extol *Iudas,* as a diuine & holy man,& they counted 3

The heretikes Caiani commended Iudas, as some Papists defend the Iewes.

his wicked act in betraying of Christ, for a singular benefit, *August. hæreſ.* 18. So some of the papiſts haue written, *Iudæi mortaliter peccaſſent, niſi Chriſtum crucifixiſſent*: The Iewes had ſinned mortally, if they had not crucified Chriſt, *diſt. lect.* 13. looke before Blaſ. 59.

4

The Papiſts with the heretikes Taciani condemne mariage.

4 The heretikes called Taciani, did condemne mariages, and made no better account of them, then of fornication, neither doe they receiue any maried perſon into their order, *hæreſ.* 24. That the papiſts are not farre off from this hereſie, it appeareth both by their doctrine and practiſe: Firſt, for their doctrine this they write, That the order of the prieſthood is prophaned by mariage, *Greg. Martin. diſcou. cap.* 15. *ſect.* 11. Whereas the Apoſtle ſaith, Mariage is honorable amongſt all men, Heb. 13. The Rhemiſts alſo are not a whit aſhamed to ſay, that the mariage of prieſts is the worſt ſort of incontinencie, *Annot.* 1. *Corinth.* 7. *ſect.* 8. Pope *Siricius, Epiſt. ad Himerium. Tarraconenſ.* applyeth that ſaying in the Scripture againſt mariage: *Qui in carne ſunt, Deo placere non poſſunt*: They that are in the fleſh, cannot pleaſe God. Now, as their doctrine is, ſo is their practiſe: whereby they doe not onely make fornication equall to mariage, but euen preferre it. It was one of the grieuances of the Germanes, exhibited to Cardinall *Campeius*: that the Biſhops and their officials, did not onely ſuffer prieſts for their money to haue Concubines, but compelled continent and chaſte prieſts to pay tribute to the Biſhop, and ſo it might be lawfull for them to liue chaſte, or keepe Concubines, Fox pag. 862. But honeſt mariage in Miniſters, they puniſhed with death: as *Anno* 1525. *Petr. Spenglerus* was condemned to die for no other cauſe, but that he had maried a wife, *ex Oecolampad.* Thus it is manifeſt, both by the doctrine and practiſe of the Church of Rome, they doe not onely with theſe heretikes, match fornication, and honeſt mariage together, but giue it the preferment before mariage.

5

The Cataphriges wherein like the Papiſts.

5 The *Cataphriges* did make or mingle their Euchariſt with the blood of children, *hæreſ.* 26. The papiſts much like vnto them, haue ſhewed the people in the Sacrament the blood of Ducks and Pigeons, making the people beleeue, that it was the blood of Chriſt: as here in England, the bloud of Hales, which men from all parts of the land came in pilgrimage vnto many yeeres, taking it to be the blood of Chriſt, was in the end found to be but the blood of a Drake, and openly ſhewed at *Pauls* Croſſe by the Biſhop of Rocheſter, the King himſelfe being preſent, Fox. pag. 1188.

The Pepuzians allow women to be prieſts. 6

6 The Pepuzians allow women to be prieſts, *hæreſ.* 27. So the Papiſts ſuffer women to execute the prieſts office in baptizing of children, *vide ſupra, hæreſ. obiect.* 4.

7

Papiſts proued Cathariſts.

7 The Cathariſts did ſo name themſelues, as being pure and cleane, *hæreſ.* 38. Such are the Papiſts, which affirme, that ſome are ſo iuſt in this life, that they neede no repentance, Rhemiſt. Annot. Luke 15. 1. That iuſt men in this life may keepe the law of God, and by their iuſtice be free from the curſe thereof, Galath. 3. ſect. 4. That habituall concupiſcence without conſent of will, is not properly forbidden in the law, neither doth make vs guiltie before God, Rom. 7. ſect. 15. 10. Doe not theſe men now in effect ſay, that they are pure and cleane in this life?

8

The Papiſts with the heretikes Angelici worſhip Angels.

8 The heretikes (Angelici) were ſo called becauſe they worſhipped the Angels, *hæreſ.* 39. which ſect *Epiphanius* (ſaith *Auguſtine*) thought to be worne out and extinguiſhed. But if *Epiphanius* were now aliue, he ſhould ſee this hereſie reuiued by the papiſts: for they doe maintaine the worſhip and adoration of Angels, Rhemiſt. Apocal. 3. ſect. 6. & annot. in cap. 19. 22.

9

The heretikes Apoſtolici.

9 The heretikes called Apoſtolici, did not receiue into their communion thoſe that had wiues, or proper poſſeſſions, *hæreſ.* 46.

10

Hierarchites wherein they reſembled Papiſts.

10 The Hierarchites did receiue only Monkes and Nunnes to their ſocietie, *hæreſ.* 47. Papiſtrie ſauoureth ſtrongly of theſe hereſies: for profeſſed Monkes are with them the deuouteſt men, how impure ſoeuer their life be: in ſo much, that the profeſſion of Monkerie hath obtained amongſt them the name of religion: the reſt that liue in the world, they call *ſeculares & mundanos*, ſecular men, and of the world. The Rhemiſts affirme, that Monkes come neereſt to the imitation of Chriſt, 1. Theſſal. cap. 1. verſ. 6. The married prieſts cannot conueniently be occupied about prayer, or the Sacraments, but ought to abſtaine from all matrimoniall actes, 1. Cor. 7. verſ. 5. & 1. Tim. 5. verſ. 5. contrarie to the Councell of Gangra, cap. 4. where it was decreed, that if any man make difference of a maried prieſt, and by occaſion thereof refraine from his oblation, ſhould be accurſed. The Hierarchites alſo, *Regnum cœlorum paruulis negant*, Doe denie the Kingdome of heauen to infants: decr. p. 2. cauſ. 24. qu. 3. c. 39. So doe the papiſts to infants, dying without baptiſme, for whom they haue prouided a certaine dungeon, which they call *Limbus*. Laſtly, the Apoſtolici, would in no wiſe ſuffer thoſe, which had vowed ſingle life, afterward to marrie, though they found themſelues vnable to keepe their vow, *Epiphan. hæreſ.* 61. So the Rhemiſts allow virgins after their vow, vpon no occaſion to marrie. Annot. 1. Cor. 7. verſ. 28.

11

Papiſts with the Euchites mumble vp their mattens.

11 The Euchites did nothing elſe but pray, and held, that it was not lawfull for Monkes to labour with their hands for the ſuſtenance of their life, *hæreſ.* 17. The papiſts encline to both thoſe hereſies: for firſt, what elſe doe their Monkes and Nuns, but mumble vpon their beades a certaine ſtint of prayers in the Latine tongue, which moſt of them vnderſtand not, at all times and hours almoſt, both of day and night: as they haue their Nocturnes, and primes, their morning, euening, midnight ſeruice: their third, ſixth, and ninth houres, Rhemiſt. Annot. Act. 10. ſect. 6. Secondly, we ſee, that moſt of their Cell birds, both cockes and hennes, Monkes and Nunnes, I would ſay, doe liue idlie: and they beare them out in it: for religious men (ſay our Rhemiſts) ſuch as they count their Maſſe-monging Monks to be, are not bound to worke, Annot. 2. Theſſal. 3. ſect. 2.

12 There is another hereſie,ſaith *Auguſtine*, or ſect,that walketh with bare feete,becauſe God ſaid to *Moſes*,put off thy ſhooes, *hereſ.68.* So among the Papiſts, there are ſects of Friers,that goe barefoote,as their Friers Flagellants,and Franciſcans.

12 Barefoote heretikes.

13 The Priſcillianiſts did make the Apocrypha,that is,bookes not canonicall of equall authoritie with Scripture,*Hereſ.70.*So doe the Papiſts: the bookes of *Tobie,Iudith*,the Machabees,and others, which are not found in the Canon of the Hebrew,they make them bookes of Canonicall Scripture, and part of the word of God: yea their blind and vncertaine traditions, they are not aſhamed to call the word of God *vnwritte*. And yet further,*Whatſoeuer*,ſay they,*the Paſtors of the Church do teach beſide Scripture,in the vnity of the Church,is to be taken for the word of God*,Rhem.annot.2.Theſ.2.ſect.2.

13 Papiſts with the Priſcillaniſts make apocryphall books canonicall.

14 There were certaine Heretikes that held,that by Chriſts deſcending into hell,the incredulous, and vnbeleeuers beleeued,and that all were deliuered thence at his comming.*Hereſ.79.* This hereſie, I ſee not how the Papiſts can ſhift off from themſelues,who do all generally vnderſtand that place of S.*Peter*,1.Epiſt.3.verſ.19.of Chriſts deſcending into hell. Where the Apoſtle ſpeaketh of the incredulous & diſobedient perſons of the old world,who periſhed in the waters,and afterward remained in priſon,only eight perſons being ſaued in the ark.If Chriſt then ſhould deliuer al theſe incredulous perſons,how can they auoid this hereſie,that hel was in a maner emptied by the deſcenſion of Chriſt?

14 How Papiſts concurre with certaine heretikes concerning Chriſts deſcenſion into hell.

15 The Coluthians affirmed, *Deum non facere mala*,that no euill was wrought by God,contrary to that ſaying of the Scripture: *Ego Deus creans mala*, I am the God that createth euill: *Shall there be euill in a citie,and the Lord hath not done it?* Amos 3.6. *Aug.hereſ.65.* This hereſie the Papiſts are not free from,who affirme that Chriſts death was not Gods act otherwiſe then by permiſſion in reſpect of the malice of the Iewes, Act.4.ſect.2.Whereas the Scripture ſaith,it was done by Gods hand and counſell,which is more then permiſſion: and ſo indeed God did not only permit,but vſe the malice of the Iewes moſt holily and moſt iuſtly to bring his purpoſe to effect. The Rhemiſts alſo affirme, that ſin ſtandeth not with Gods will,intention,nor honour,Annot.Rom.3.verſ.4. True it is,that ſin is againſt the reuealed wil of God in his word,but nothing can come to paſſe againſt the ſecret will and determination of God in ſuffering and permitting ſin to bee,but not in decreeing it: Neither is God the author of ſin,which proceedeth from mans owne corruption,but as it is a demonſtration of his iuſtice in the puniſhment thereof, as *Auguſtine* ſaith: *Creat Deus mala pœnas iuſtiſſimas irrogando:* God createth euill,by inflicting of moſt iuſt puniſhment, *Hereſ.66.* The Papiſts then,which denie that euill any way commeth from God,encline to this hereſie of the Coluthians.

15

Actes 4.v.28.

How farre God is an agent in euill things.

16 An Arch-heretike called *Marcus*,did hold,that Chriſt did not verily ſuffer,and indeed,but in ſhew only and appearance,*Hereſ.14.* The Apollinariſts alſo affirmed,that Chriſt tooke humane fleſh without a ſoule, *Auguſt.Hereſ.55.*I pray you how farre are the papiſts from this hereſie?who affirme, that Chriſt ſuffered not in ſoule:Nay the Rhemiſts hold it to be a blaſphemous aſſertion ſo to ſay,Annot.Heb.5.verſ.7. What is it elſe,but either with *Marcus* to ſay,that Chriſt ſuffered but in ſhew, and that he felt nothing in ſoule,when he cried out vpon the Croſſe,My God,my God,why haſt thou forſaken me?(for if there were no ſuch matter indeed, Chriſt muſt haue vttered theſe words only in outward ſhew and pretence.)Or elſe they muſt fall into the Apollinariſtes hereſie:for why did Chriſt take vpon him our fleſh and ſoule,but to redeeme man that was loſt,both in body and ſoule? And therfore he muſt needs haue ſuffered both in body and ſoule:for if there were no vſe of the humane ſoule in the worke of redemption,you might as well ſay with the Apollinariſts,that *Chriſt had no ſoule at all.* Thus *Auguſtine* reaſoneth:*Si totus homo periyt,totus beneficio ſaluatoris indiguit:ſi totus beneficio ſaluatoris indigebat,totum Chriſtus veniendo ſaluauit.Cont.Felician.c.13.*If the whole man both body and ſoule were loſt,he wholly had need of a ſauior:and if he wholly needed a ſauior, Chriſt by his comming did wholly ſaue him:*Ergo*,it followeth,that Chriſt muſt wholly haue died and ſuffered in body and ſoule to redeeme man(for our redemption was wrought by his death)that was loſt in body and ſoule.

16 How Papiſts agree with heretikes that affirme Chriſt to haue ſuffered only in ſhew.

17 The Anthropomorphites did imagine,that God was in ſhape and proportion like a man, *Hereſ.50.* Doe not our Rhemiſts ſauour ſtrongly of this hereſie, which allow the Image of God to bee pictured in their Churches like an old man with gray haires? Anno..Act.17.verſe 29.

17

18 The heretikes Seleuciani,or Hermiani,denied that Chriſt did ſit at the right hand of God in his fleſh,but that he had left or put off his fleſh,and placed it in the Sunne,*hereſ.59.*The papiſts now, though in words they affirme not this,yet by a neceſſarie ſequele of opinion, they muſt leaue Chriſt without his fleſh in heauen,as often as they would haue it preſent in the maſſe: for it ſeemed an abſurd thing euen to thoſe groſſe heretikes,that the body of Chriſt ſhould be in many places at once,for if they had knowne the ſhifts which papiſts now haue found out,to eſtabliſh their real preſence,who doubt not to ſay,that the body of Chriſt may be in many places:to place Chriſts fleſh in the ſun,they needed not to haue remoued it out of heauen:They might haue ſaid he was in both places at once. Yet herein the Seleuciani ſeeme to be more reaſonable then papiſts,that they haue prouided ſo glorious a place for the body of Chriſt, euen the beautiful tabernacle of the Sun:but the other thruſt the fleſh of Chriſt into a narrow roome,and bring him within the compaſſe of a thin cake,or put him into a box, and houſle him in their bellies,yea ſend his body to a viler place then ſo, euen to the draught,where their bellies are purged,as ſome of them haue bin driuen to grant: But that the fleſh of Chriſt cannot be in many places at once, *Auguſtine* ſheweth,writing thus vpon thoſe words in the Goſpell,*What if you ſee the Son of man aſcending where he was before? Illi putabant eum erogaturũ corpus ſuũ ille autem ſe*

18

Papiſts with the Seleuciani heretikes pull Chriſts fleſh out of heauen.

dixit aſcenſurū in cælū, vtiq; integrum. They imagined that Chriſt would haue beſtowed his body amongſt thē, but he ſaith, he wil aſcend into heauē, that is to ſay, whole & ſound, *tract. in Ioh.* 27. if ſo be then Chriſt doth now beſtow his body in earth, in *Auguſtines* iudgemēt he cannot be whole in heauē.

19 19 The heretikes called Abeliani, thought it not lawfull for their ſect to liue without wiues, and yet they neuer vſed nor kept company with their wiues. *Hereſ.* 87. Doe not the Papiſts come neere them, which hold that their Prieſts, which were maried before orders, ought not afterward to haue acceſſe to their wiues, yet are they their wiues ſtill? Rhemiſt. Act. 21 ſect. 1.

The Abelian heretikes kept not companie with their wiues.

20 20 The Pelagian heretikes did hold three pernicious opinions. Firſt, that a man may be perfect in this life and keepe all the commandements. *Hereſ.* 88. So the Rhemiſts ſay, it is poſſible to keepe Gods commandements. Annot. Ioh. 4. ſect. 1. Secondly, the Pelagians ſay, that grace is giuen only vnto men to this end, that they may doe more eaſily thoſe things, which they are commanded to doe, by their owne free wil. *Hereſ.* 88. So the Rhemiſts ſay, that man was neuer without free will, but hauing the grace of Chriſt, it is truly made free. Annot. Ioh 8. ſect. 2. What is this els, [a] but that his free wil is made more free, and that grace helpeth him not wholly to worke, but more eaſily only? Thirdly, the Pelagians hold: *Gratiam Dei non ad ſingulos actus dari:* That the grace of God is not needfull to be giuen at euery aſſay, but that their free will in moſt things is ſufficient: *Aug. epiſt.* 106. So the Rhemiſts ſay, that though the Gentiles beleeued ſpecially by Gods grace, yet they beleeued alſo of their owne free will. Act. 13. ſect. 2. What ſay they now els, but that a man may beleeue by his own free wil without grace.

[a] Here a Popiſh caviller obiecteth, that this was not the Pelagians hereſie, but whether a iuſt man might keep Gods commandements by his free wil without grace. *Anſ. Aug. epiſt.* 89. doth confute both theſe opinions of the Pelagians, one, that a man may be perfect in this life without ſin: the other, that hee may keep Gods commandements by the power of free will: See our further anſwere, Retect. p. 190.

21 21 The Manichees condemned the eating of fleſh as being vncleane and impure: *Hereſ.* 46. So the Papiſts at certaine times forbid the eating of fleſh. And herein perhaps they differ from the Manichees. They held that fleſh was vncleane by creation, the Papiſts by reaſon of the curſe: for God curſed the earth, and not the waters, ſay they: and therfore vpon faſting daies fiſh is preferred before fleſh. *Durand. lib. 6. cap. de alijs ieiunijs.* So they both agree in this, that fleſh is a thing vncleane and impure: for if they had not ſo thought, why did not the popiſh Biſhop of London *Stokeſley*, rather ſuffer the pig to be eaten, which was found in one *Frebarnes* houſe in Lent time, his wife great with child longing for a peece thereof, then command it as an vncleane thing to be buried in Finsbury fields, and ſo the good creature of God to be ſpilled and loſt? Fox pag. 1585.

22 22 There was alſo another moſt blaſphemous opinion of the Manichees: for they held, that the parts and members of Chriſt were diſperſed euery where, and that in their meats and drinks, they did deliuer the members of Chriſt, which were tied and bound in the creatures: *Tales*, ſaith *Auguſtine ſunt electi eorum, vt non ſint ſaluandi à Deo, ſed ſaluatores Dei, &c.* The elect amongſt them (for ſo they call their principals and ringleaders) are ſuch, that they looke not themſelues to be ſaued of God, but profeſſe rather to be the ſauiours and redeemers of God, &c. for they imagined, that they did ſet at libertie, as they imagine, the members of Chriſt in their daily eating, &c. Compare now the opinion of the Papiſts with theſe heretikes: ſee if they be not couſen germanes: for as they made themſelues, *Saluatores Chriſti:* The ſauiours of Chriſt: ſo is it a ſaying among Papiſts, that, *Sacerdos eſt creator creatoris ſui:* That the prieſt doth make his maker, by fiue words ſpeaking in the Maſſe. But herein the Papiſts goe beyond the Manichees: for they deliuered the body and members of Chriſt from the priſon of the creatures, and ſent them vp to heauen: but the Papiſts bring them downe from heauen, and cloſe them in the creature vnder the ſhape of bread and wine.

Papiſts how like the Manichees.

In Pſalm. 140. ſuper ille non combinabo cum electis eorum.

Thus hitherto I haue only paied *Bellarmine* his debt, giuing a ſcore of hereſies with ſome aduantage, for his ſcore, now alſo I will pay him intereſt: and I thinke I may find out for him as many more.

23 23 In the next place we charge them with Arrianiſme: the Arrians affirmed, *Deum creari ex non entibus:* That God might be created of things that were not: they granted that Chriſt was God, yet created: and doe not the Papiſts likewiſe worſhip a created God? for they ſay, that the body of Chriſt in the Euchariſt is made of bread and wine: wherfore we ſay of them, as *Gregorius Nyſſenus* of the Arrians, that they are worſhippers of Idols: *Nam qui creaturam adorat, licet nomine Chriſti id faciat, ſimulachrorum cultor eſt, Chriſti nomen ſimulachro imponens:* For he that doth worſhip a creature (as the Papiſts doe bread and wine in the Maſſe, though he doe it in the name of Chriſt, is a worſhipper of idols, giuing the name of Chriſt to an image.

24 24 The heretikes Baſilidiani, denied Chriſt to haue ſuffered: Decre. p. 2. cauſ. 24. qu. 3. c. 39. Our aduerſaries, though they deny not Chriſts whole paſſion, yet they take away a principall parte thereof, namely his ſufferings in ſoule.

25 25 The heretikes Ophitæ, did praiſe the ſerpent that ſeduced *Eua*, and ſay, he brought in the knowledge of vertue: decr. part. 2. *ibid.* in like maner our aduerſaries praiſe concupiſcence, whereby our parents were ſeduced, and by the which the ſerpent tempted them: for this is the confeſſion of our Rhemiſts: *The motions of the fleſh in a iuſt man, to the which the mind conſenteth not, cannot any whit defile the operations of the ſpirit, but make them often more meritorious for the continuall combate, &c.* Annot. Rom. 7. ſect. 10. And in another place they ſay, *That originall concupiſcence is not properly ſinne, nor forbidden by commandement:* Annot. Rom. 6. 6. What could be ſaid more in commendation of it?

Other heretikes faſtened vpon the Papiſts as of the Arrianes.

26 26 The heretikes Aquarij were ſo called, *Quia aquam ſolam offerant in calice*, Becauſe they offer only water in the cup: decr. p. 2. cauſ. 24. qu. 3. c. 39. If they are counted heretikes for offering al water, the Papiſts are halfe heretikes for offering halfe water mingled with wine in the cup.

27 27 The heretikes Aetiani, did hold that the Sonne was vnlike the Father: decr. p. 2. cauſ. 24. *ibid.*

Baſilidians.
Ophites.
Aquarij.
Aetians.

So doe the Papiſts, ſaying, that Chriſt is not God of himſelfe, as the Father is.

28 *Bonoſiani, Chriſtum adoptiuum Dei filium dixerunt*, did hold, that Chriſt was the adopted Sonne of God: *decret. ibid.* Not much vnlike is the opinion of the Papiſts, who affirme, That Chriſt merited for himſelfe, for ſo the Rhemiſts write, that he merited his owne glorification. Annot. 1. in 2. Heb. what is this elſe but to ſay, that Chriſt was adopted by his merites.

28 Bonoſiani.

29 There were certaine heretikes called Beguardini, that held diuers hereticall, and monſtrous opinions. Firſt, they affirmed, *Animam non indigere lumine ipſum eleuante ad Deum*: That the ſoule needed not the light of grace, to lift it vp vnto God: *Clementin. lib. 5. tit. 3. c. 3.* So the Rhemiſts ſpeake, that the [a] Gentiles beleeued in Chriſt of their owne free will. Annot. Act. 13. ſect. 21.

29 Beguardinies.

[a] Here it is obiected, that the Rhemiſts words are clipped: for the whole ſentence ſtandeth thus, *though the Gentiles beleeued ſpecially by Gods grace, yet they beleeue alſo by their owne free will.* *Anſ.* They doe directly affirme, that the Gentiles beleeue of their owne free will, though more ſpeciallie by grace: leſſe ſpecially then or not ſo eaſily, yet beleeue they may by their free will: therefore here no wrong is done vnto them: See further our anſwere: Retect. 204.

30 Secondly, a ſecond error of theirs was, *Hominem hic perfectum eſſe poſſe*, That man may bee perfect in this life: *Clementin. ibid.* and the Rhemiſts in other words do write, *That it is poſſible for a man to keepe Gods commaundements*: Annot. in 4. Ioh. ſect. 1.

31 A third hereſie of theirs is, *Spiritualem humanæ obedientiæ non eſſe ſubiectum*: That a ſpirituall man is ſubiect to no humane obedience: *Clementin. ibid.* So the Papiſts ſay of their terrene God the Pope, that he is not ſubiect to the iudgement of any: nay, ſaith one of them, *The Pope ſhould doe God great iniurie, if he ſhould ſubmit himſelfe to the iudgement of any*: *Iacobat. ex citat. Tileman. er. 34. de pontif. Roman.* All theſe hereſies were condemned by *Clemens* the fifth, in the Councell of Lions, as it appeareth in the *Clementines* before rehearſed, in the Beguardines, and are yet maintained by the Papiſts.

32 The Ebionites obſerued the ceremonies of the Law with the Goſpel, and therefore were counted heretikes: *Decr p. 2. cauſ. 24 qu. 3. c. 39.* and from whence elſe doe our aduerſaries borrow their ſuperſtitious rites, and ceremonies, their cenſings, waſhings, oyle, ſalt, incenſe, copes, veſtments, inſtruments, and ſuch like, but from the imitation of the Iewes?

33 Certaine heretikes there were, *Qui aquam Deo coæternam faciant*, which did make the water eternall with God: *Decr. par. 2. ibid.* As they attributed one property of the diuine nature to the water, namely eternitie: ſo the Papiſts aſcribe another to water in Baptiſme, giuing it power and efficacie to ſaue thoſe, that are dipped in it.

34 The heretikes Alogij were ſo called, as being without the word: which name moſt fitly agreeth to our aduerſaries, who maketh no great account of the written word, as one of them ſaith: *The Scripture was not alway extant, and it is not neceſſarie to ſaluation*: *Petrus à Soto.*

35 The Luciferians denied forgiuenes to thoſe, that were fallen. *Decr. par. 2. cauſ. 24. qu. 3. cap. 39*: ſo the Papiſts ſhut vp all compaſſion againſt thoſe, that fall into relapſe.

36 The Nicolaitanes, did preferre vncleane concubines before honeſt married wiues: what elſe doe our aduerſaries? for they call mariage a prophanation of holy orders: *Greg. Martin. diſcouer. cap. 13. ſect. 11.* but they ſuffer a prieſt hauing a concubine to miniſter: neither forbid they a man hauing a concubine from the Communion. For thus ſtandeth the decree: *Si quis non habet vxorem, ſed pro vxore concubinam, à communione non repellatur*: If a man haue not a wife, but a concubine, let him not be put from the Communion. *Decr. part. 2. diſt. 34. cap. 4.*

37 How our aduerſaries come neere to the Neſtorian hereſie, I haue ſhewed before: *Hæreſ. 16.* that is obiected againſt vs.

38 Likewiſe, *Hæreſ. 17.* I haue returned vpon them the hereſie of the Eutychians.

39 *Iohn* 22. condemneth all them as heretikes, that affirme, *Chriſtum & Apoſtolos nihil in ſpeciali habuiſſe*: That Chriſt and his Apoſtles had nothing in proper or ſpeciall: that is, were beggers: *Extrau. tit. 14. c. 4. 5.* But *Bellarmine* nothing doubteth to ſay, that Chriſt was *verè mendicus*, truly and properly a begger. *De monach. lib. 2. cap. 45.* *Bellarmine* then muſt be content to weare the Popes liuerie, and go for an heretike, till he can cleare himſelfe.

39 Papiſts Nicolaitanes. Neſtorians. Eutychiã.

40 I will take no other definition of an heretike, then out of your owne Canons: *Quicunque aliter ſcripturam intelligit, quàm ſenſus ſpiritus ſancti flagitat, quo ſcriptus eſt, hæreticus appellari poterit*: Whoſoeuer otherwiſe vnderſtandeth Scripture, then the meaning of the ſpirit is, may very well bee called an heretike: *decre. p. 2. cauſ. 24. qu. 3. cap. 27.* But ſo doe our aduerſaries toſſe and turne Scripture, and wreſt it to their owne ſuperſtitious fancies: *Ergo*, they are heretikes.

40 *Bellarmine* an heretike by Pope *Iohn* 22. his definition.

Papiſts prooued heretikes by their owne canons.

41 Laſtly, there was a notable heretike, one *Rhetorius*, who affirmed, that all other heretikes did, *Rectè ambulare*: Walke the right way, and hold the truth. *Hæreſ. 72.* But this ſeemeth ſo abſurd a thing to *Auguſtine*, that he doth not giue credit vnto it: Who if he were now aliue, would not thinke it ſo incredible a thing: for excepting thoſe hereſies, which haue been raiſed concerning the natures of Chriſt, and his perſon (where notwithſtanding the Papiſts are not free from error) what hereſie hath there been held about the offices of Chriſt, his kingdome, prieſthood, and propheticall office, which is not this day, either in whole or in part, maintained by the Church of Rome? as it may partly appeare by that which we haue ſaid alreadie: ſo that I may fitly returne that tearme vpon *Bellarmine*, which *Arturus*, one of his fellowes vpbraydeth *Volanus*, with calling him *Omnium hæreticorum Simiam*: The ape of all heretikes: *de inuocat. ſanctor. theſ. 132. cap. 12.* So in truth are the Papiſts, the very apiſh imitators and followers of all heretikes.

41 One *Rhetorius* allowed all heretikes.

And thus, I thinke, we haue in ſome meaſure recompenſed our aduerſaries courteous dealing, who ſo kindly vpbraid vs with hereſie, for *Bellarmines* twentie, I haue paid him forty. Let all the world now iudge who are neereſt coſens to heretikes, they or we. We may ſay vnto them as ᵃ*Auguſtine* ſometime to the Donatiſts: *Videſne, quemadmodum iſta non ſententia ſua ſed veſica, non ſolum inani ſono, verumetiam in capite veſtro crepuerit?* Do ye not ſee, how this their vaine ſentence and puffe of a bladder, hath giuen a cracke, and is broken vpon their owne head? *Cont. Petilian lib.* 2. *c.* 101. So this ſtormie blaſt of hereſie, which they haue puffed at vs, is blowne vpon their owne faces: and they only are found to be the heretikes. If they ſpeed no better in other matters, the worſt end of the ſtaffe is like to be theirs. And this ſhall ſuffice for this part.

OF THE GROSSE ABSVRDITIES AND INconueniences of Popiſh Religion.

WE will now (the Lord aſſiſting vs, lay together ſome of thoſe abſurd and vnreaſonable poſitions, which are boldly without ſhame affirmed by our aduerſaries, hauing already ſufficiently detected and diſcouered their blaſphemies, opinions contrarie to Scripture, together with their hereſies. And herein the Papiſts doe bewray ſuch ignorance and blindneſſe, that wee need not doubt to ſay, as it is alleaged by the holy Apoſtle, *That God hath giuen them the ſpirit of ſlumber; eyes, that they ſhould not ſee; and eares, that they ſhould not heare to this day*, Rom. 11. 8. And as in another place the ſame Apoſtle propheſieth: *God ſhal ſend them ſtrong deluſions, that they ſhould beleeue lies.* 2. Theſ. 2. 11. But now to the matter in hand. **Rom. 11. 8. 2. Theſ. 2. 11.**

1. Abſurd. They affirme that no generall Councell is of ſufficient authoritie, without the allowance of the Pope: and that he is in ſuch ſort aboue all Councels, that he cannot though he would, ſubmit himſelfe to their ſentence. *Bellarm. de concilijs lib.* 2. *c.* 11. & 14. But the Scripture ſaith, he that refuſeth to heare the Church, let him be vnto thee as an heathen man, or publicane, Matth. 18. 17. Therefore if the Pope ſhall refuſe the ſentence of the Church aſſembled in generall Councels, hee is no better by the voyce of Chriſt, then an heathen. The papiſts being further vrged, that if the Pope were aboue Councels, there ſhould be no way to reſiſt a wicked Pope. *Bellarmine* anſwereth like a Clerke, that there is no other remedy left in ſuch a caſe, but to pray to God, who will either conuert or confound ſuch a Pope. *Lib.* 2. *de Concil. cap.* 19. An anſwer as abſurd as the opinion is: for by this meanes the Church ſhal run into ruine and decay, when it is in mens power to helpe it, which is nothing elſe but to tempt God, then to depend of his extraordinarie worke, when he hath appointed an ordinary meane of redreſſe. **Math 18. 17.**

2 That to haue been twice married, is a greater let and impediment to the election of a Biſhop, then either adulterie or fornication, *Bellarm. de clericis lib.* 1. *cap.* 24. Whereas theſe are euery where prohibited in Scripture, but not one place can be ſhewed, where ſecond mariage is forbidden.

3 That a man may attaine vnto a greater meaſure and higher degree of the loue of God, then is commanded in the law: *Thou ſhalt loue the Lord thy God with all thy ſoule, with all thy ſtrength, Bellarm. de Monach. lib.* 2. *cap.* 6. *reſponſ. ad Melancthon.* Whereas it is certaine that it is not poſſible for vs to loue God in ſuch perfection as we ought, and are commanded: much leſſe can we doe more then is our dutie to doe. Luk. 17. 10. **Luk. 17. 10.**

4 That it is not lawfull for a votarie to marrie, though he were ſure by mariage to cure ſome mortall or deadly diſeaſe, that otherwiſe is incurable, *Bellarm. de Monachis lib.* 2. *c.* 32. *reſp. ad* 4. *rationem.* Yet S. *Paul* counſelleth *Timothie* to drinke wine, whereas his maner was to drinke water, not for any mortall diſeaſe he had, but becauſe of his infirmitie and weakeneſſe only, 1. Tim. 5. 23. And all ſuch vowes, as are made raſhly to the hurt and hinderance of our ſelues or others, may better be broken, then kept, becauſe they offend againſt the law of charitie, Leuit. 5. 4. 1. Sam. 25. 22. *Dauid* breaketh the oath or vow, which he had raſhly made in his anger. **1. Tim. 5. 23. Leuit. 5. 4. 1. Sam. 25. 22.**

5 That Chriſt was, *Verè mendicus:* a meere begger, and wanted both the vſe, and dominion of temporall things, *Bellarm. de Monach. lib.* 2. *cap.* 45. But *Auguſtine* according to the Scriptures ſaith: *Niſi putetis, quia dominus petebat & indigebat, cui ſeruiebant angeli, qui de quinque panibus tot millia pauit:* Vnleſſe yee thinke (ſaith he) that Chriſt begged, and was in want, vnto whom the Angels miniſtred, and who was able of fiue loaues to feede ſo many thouſand: in Pſalm. 146.

This opinion, which the Ieſuite holdeth, that Chriſt was a begger, was condemned by Pope *Paulus* 2. for hereſie. *Anno* 1465. *ex hiſtor. ſca. mundi.* and before that, by *Iohn* 22. *extrau. tit.* 14. *cap.* 4. How dare he then controule his pope holy fathers determinate ſentence?

6 *Diabolus odit imagines:* The diuell himſelfe hateth and cannot abide an image. *Bellarm. de imaginib. ſanctor lib.* 2. *cap.* 12. yet S. *Paul* ſaith, what is offered or ſacrificed to Idols, is ſacrificed to diuels. 1. Cor. 10. 20. He doth ſo abhor an Image, that who ſo worſhippeth them, doth the diuel great ſeruice. **1. Cor. 10. 20.**

7 Whenſoeuer we ſee either a manger to be painted or grauen, to repreſent the natiuitie of Chriſt, or a poſt or piller to repreſent his ſcourging. *Non carent veneratione ſua:* There is ſome religious reuerence to be done vnto them: *Bellarm. de ſanctor imaginib. lib.* 2. *cap.* 30. So in the Ieſuites iudgement, euery Alehouſe painted cloath, ſhewing any ſuch picture, muſt be adored and worſhipped.

8 That the Sacrament doth conferre grace: *Ex opere operato*, by the very worke that is wrought, that is, the externall action, not for the worthines of the miniſter or the receiuer. Neither doth faith giue efficacie to the Sacrament, no more then the drineſſe of the wood is the cauſe that it burneth, but the fire, *Bellarm. lib.* 2. *de effect. ſacrament. cap.* 1. *not* 4. Theſe are foule abſurdities: as to thinke, that any

action of it ſelfe pleaſeth or is acceptable vnto God without faith, contrary to the Scripture, Heb. 11.6. And to make the Sacraments to be more principall then faith, whereof they are but ſeales, Rom. 4.11. And faith being the very life of a righteous man, Rom. 1.17.

Heb. 11.6.
Rom. 4.11.

9 That a Pagane or Infidell may baptize in a caſe of neceſſitie or extremitie, *Bellar. de Baptiſm. lib. 1. cap. 7.* A very abſurd thing that one by Baptiſme may be receiued into the Church and made a member of Chriſt, by him that is not in the Church, nor of the body of Chriſt, nor euer was: Whereas Chriſt ſaid onely to his Apoſtles: Goe and teach all nations, baptizing them, &c. Math. 28.19.

Math. 28.19.

10 That it is very probable that *Iohn Baptiſt* vſed no forme of words at all in his baptiſme, *Bellarm. de ſacram. Baptiſ. lib. 1. cap. 20.* Which is an abſurd ſaying, and contrarie to Saint *Paul*, who teſtifieth of *Iohn*, that he baptized the people, ſaying vnto them, *That they ſhould beleeue in him, which ſhould come after him, that is, in Ieſus Chriſt*, Acts 19.4.

11 That the Apoſtles were firſt made prieſts in the inſtitution of the Lords ſupper, and Biſhops afterward, when Chriſt was riſen from the dead. *Bellarm. de ſacram. confirmat. cap. 12. reſp. ad 2. argum.* But what need they be ordained prieſts or Biſhops, who alreadie were called to be Apoſtles, which is the firſt and chiefeſt office in the Church? Epheſ. 4. 11. And includeth other inferiour functions: for the Apoſtles together with their Apoſtleſhip were made Paſtors, and Doctors, and Biſhops too, if you will, of the Church, ſo that they needed not any new inueſting to theſe functions.

Epheſ. 4.11.

12 That a Biſhop is the onely paſtor of his dioceſſe, and that inferiour miniſters and teachers are not paſtors properly. *Bellar. de Concil. lib. 1. cap. 15.* Yet S. *Peter* maketh Elders, *Presbyteri* (as they tranſlate) prieſts, to be the proper paſtors of their ſeuerall charges: *Feede the flocke of God, which dependeth on you*: 1. Pet. 5.3. But if a particular flocke or congregation depend on their teacher and inſtructer, then is he properly their paſtor.

1. Pet. 5.3.

13 The regiment of the Church is eaſier then the gouernment of the commonwealth: *Facilior eſt gubernatio eccleſiaſtica, quam politica: Bellarm. de Roman. pontif. lib. 1. cap. 9. reſponſ. ad obiect.* 4. Here the Ieſuite bewrayeth his great ignorance, ſeeing there is no greater charge, then that which concerneth the ſoules of men: the care whereof *Bellarmine* confeſſeth not at all to belong to the politicall or ciuill magiſtrate. And therefore S. *Paul* cryeth out in admiration of this waightie and wonderfull calling: *Who is ſufficient for theſe things?* 2. Cor. 2. 16. And therefore calleth the care, which he had of the Churches, a trouble and a cumbrance, 2. Cor. 11. 28. It is not therefore ſo light and eaſie an office, as the Ieſuite thinketh, to haue charge of mens ſoules.

2. Cor. 2.16.
2. Cor. 11.28.

14 *Tantum abeſt* (ſaith *Bellarmine*) *vt negatio Petri obſit primatui, vt potius eum confirmet: Peters* denying of Chriſt, was ſo farre from hindering his primacie, that it did rather further it. *De Roman. pontific. lib. 1. cap. 28.* A great abſurditie! for it was ſo farre from being any helpe or furtherance to *Peter*, that it had been ſufficient without the great mercie of God, to haue hindered his ſaluation. And if *Peter* receiued ſuch a benefit by his denyall of Chriſt, hee might haue ſpared ſome teares, and not haue wept ſo bitterly for his fault.

15 Whereas we alleage againſt our aduerſaries, that it is like that *Peter* was not at Rome when S. *Paul* wrote his epiſtle to the Romans, becauſe he is not remembred amongſt ſo many, in the Apoſtles ſalutation, cap. 16. They ſhape vs theſe and the like anſwers: *It might be that Peter at that time was out of the towne, or that there were ſpeciall letters ſent to Peter beſide, or this epiſtle might be ſent encloſed to* S. Peter *by his meanes to be deliuered to the Church*, Rhemiſt. annot. Rom. 16. ſect. 4. Who ſeeth not the abſurditie and inſufficiencie of theſe anſwers?

16 That *Peter* failed in charitie, when he denied Chriſt, and not in faith, and if he failed in faith, hee loſt the confeſſion of faith, not faith it ſelfe, *Bellar. de Roman. pontif. lib. 4. cap. 3.* But how I pray you can a man faile in charitie and not in faith, ſeeing a liuely faith alwaies worketh by loue? Gal. 5.6. and cannot be ſeparated or deuided from it. And it is as abſurd a thing to ſay, [a] a man may loſe the confeſſion of his faith, and yet keepe his faith ſound: for theſe two are the principal fruits of faith, to beleeue with the heart, and confeſſe with the mouth, Rom. 10.10. And where either of theſe is wanting, there cannot be a right and perfect faith.

17 That the Pope as he is Pope cannot erre: and yet whether he may erre or not: *Eſt ab omnibus fidelibus obedienter audiendus*: He is obediently to be heard and followed of all the faithfull, *Bellarm. de Rom. pontific. lib. 4. cap. 2.* What an abſurd thing is this, to bind the Church abſolutely to obey a man, as well when he erreth, as when he erreth not? S. *Paul* durſt require no more of the Corinthians, but to follow him as he followed Chriſt. 1. Cor. 11. 1.

18 In the late deuiſed doctrine of their imagined Antichriſt, our aduerſaries are driuen to grant many abſurdities. 1. That Antichriſt ſhall come of the tribe of *Dan*. Rhemiſt. 2. Theſ. 2. ſect. 8. Whereas it is certaine that the Tribes of the Iewes are now ſhufled together, and the diſtinction of their kinreds and families is not kept: for if in *Ezra* his time after the captiuitie their genealogies were not perfectly knowne, and therefore ſome were put from the prieſthood, Ezra 2. 62. how much more now, the Iewes hauing bin diſperſed in the world almoſt 16. hundred yeeres, is it like that their petigree and deſcent from their fathers is not obſerued?

19 2. Antichriſt, ſay they, ſhall haue his imperiall ſeate at Ieruſalem, and reedifie againe the Temple, and command circumciſion to be vſed. *Bellarm. lib. 3. de pontif. cap. 13.* This is a great abſurditie contradicting the truth of Scripture: for *Haggai* the Prophet calleth the Temple builded by *Zorababel*

[a] Here alſo is it obiected, that elſe where I affirme, that *Peter loſt the confeſſion of his faith, and yet his faith was not loſt*, Synopſ. p. 187. and ſo I contradict my ſelfe. *Anſ. Peter* neither loſt his faith, nor yet the confeſſion of his faith vtterly: but both were weakened at that time: to ſay then, that he loſt his confeſſion in part, or at that time, but he loſt it not finally, are not contradictions. See our further anſwer. Retect. pag. 130.

Hag.2.10. [illegible] the laſt houſe, 2.10. But if it ſhall bee the third time erected, how was that the laſt?

20 3. That Antichriſt ſhall raigne but three yeeres and an halfe: and yet in this ſpace ſhall fight with the three Kings of Lybia, Ægypt, Æthiopia, and perſecute the Christians through the whole world, *Bellar. cap.*16. But let any man ſay: how is it poſſible, that in ſo ſhort a time Antichriſt ſhould conquer and ſubdue the whole world? In which ſpace a man can hardly compaſſe, or goe through the world.

21 The Popiſh religion preferreth the rich before the poore, euen in ſpirituall matters. *Ideo in hoc ſolo caſu melior eſt conditio diuitis, quàm pauperis, quia habet vnde ſuffragia fiant pro ipſo.* In this caſe onlie the eſtate of the rich is better then the poore, becauſe he hath, wherewithall ſuffrages ſhould be made for him: that is, he is able to giue largely for Maſſes. *Albert. Mag. de offic. miſſal. tract.* 3. But the Scripture biddeth otherwiſe, that we ſhould not haue reſpect vnto the rich, that hath a gold ring, or weareth gay apparell. Iam. 2.2.

22 The ſigne of the croſſe euen by the very act and making of the ſigne, though it bee done by a Iew, Infidell, or pagane, is of force to driue away the diuell, *Bellarm. de imaginib. ſanct. cap.* 30. Yea, but carnall weapons, ſuch as the ſigne of the Croſſe is, profit not good Chriſtians againſt their ſpirituall enemies. 2. Corin. 10.4. how much leſſe Paganes or Infidels.

23 The Ieſuite maketh two repreſentations of the death of Chriſt: there is *ſimplex repræſentatio*, a ſimple and plaine repreſentation, and that is in the ſacrament of the Euchariſt: and there is *repræſentatio ad viuum*, a full and liuely repreſentation of Chriſt, and that is vpon good Friday, when Chriſts death is ſet foorth by diuers geſtures, actions, inſtruments, copes and veſtments. *Bellarm. lib.* 1 *de Miſſ. cap.* 1. But how abſurd a thing this is, euery man may ſee: that the repreſentation of Chriſts death in the Sacrament, inſtituted of the Lord himſelfe, to be a ſhewing forth of his death, ſhould be but a plaine and ſimple repreſentation: and the other deuiſed by man, being done without a Sacrament, ſhould bee called a liuely repreſentation: What is this els, but to ſet the ſpirit of God to ſchoole, as though a more liuely ſhewing forth of Chriſts death could be deuiſed by man, then was ordained by Chriſt?

24 It is not neceſſarie (they ſay) in euery ſacrament to haue a viſible ſigne, and therefore the words of abſolution (which are audible, though not viſible) may be the externall ſigne in penance. *Bellar. lib.* 1. *de pœnitent. cap.* 11. See what an abſurd ſaying this is: for by this reaſon the preaching of the word may be a ſacrament, becauſe there is an audible ſound.

25 Likewiſe in the popiſh ſacrament of Matrimonie, the Ieſuite maketh the parties contracted, both the matter of Matrimonie, and the Miniſters, and the forme to be theſe words: *I take thee, &c. Bellar. de Matrim. cap.* 6. Here are two great abſurdities: for firſt the Preachers and Miniſters of the word only are the diſpenſers of the myſteries and ſacraments of the Church, 1. Cor. 4.1. therfore the parties themſelues cannot be the miniſters of Matrimonie, which they ſay is a ſacrament. Secondly, it is not euery word that ſanctifieth, but the word of God, 1. Tim 4.5. but theſe words, *I take thee, &c.* are no part of the word, therefore they haue no power to ſanctifie.

1.Cor.4.1.

1.Tim.4.5.

26 The Rhemiſts hold opinion, that *Henoch* and *Elias* do yet liue in their bodies in paradiſe: Apoc. 11. ſect. 4. But paradiſe is now no other place but heauen, 1. Cor. 12.2.4. But there (they ſay) *Henoch* and *Elias* are not, for they ſhall come againe in their owne perſons (as they hold) and reſiſt Antichriſt, and in the end be ſlaine of him; but bodies once glorified in heauen, can no more die, neither are ſubiect to violence: If then they be not in heauen, they are not in paradiſe, which is no other place but heauen. Let now any indifferent man iudge, how handſomely theſe things agree together.

1.Cor.12.24.

27 That the Angels ſhall beare the ſigne of the croſſe before Chriſt comming to iudgement. *Bellarm. de ſanctis, lib.* 2. *cap.* 28. This alſo is a phantaſticall conceit of theirs, without any ground of Scripture, or any good reaſon.

Many abſurdities about the carnal preſence of Chriſts bodie in the Euchariſt which Papiſts are driuen vnto, they make Chriſts bodie in heauen and earth at one time, and ſo a monſtrous bodie that reacheth from heauen to earth.

They encloſe Chriſts body in a thinne wafer cake.

But of al other popiſh abſurdities, theſe are moſt groſſe and palpable, which they are driuen to confeſſe about their deuice of tranſubſtantiation in the Euchariſt.

28 Firſt, they doe grant, that the bodie of Chriſt may be, and is in many places at once locally and viſiblie, that his fleſh is at the ſame time in heauen, and in earth in the Euchariſt, *Bellarm. de ſacram. Euchariſt. lib.* 3. *cap.* 4. Yet the Angell ſaith contrary, *He is riſen, for he is not here,* Matth. 28.6. Which had been no good argument, if Chriſts body be in many places at once.

29 Secondly, they further affirme, that Chriſts body in heauen, and at the ſame time in earth, are not ſundry bodies, or diuers parts of one bodie, but one whole body, not deuided or diſcontinued from it ſelfe, *Bellar. ibid.* Thus they make Chriſt a monſtrous bodie, that can fill heauen, and earth, and indeed they in ſo ſaying, deſtroy his humanitie.

30 Thirdly, they grant that the body of Chriſt is in the ſacrament with all his parts and dimenſions, hands, face, feete. *Bellarm. lib.* 3 *de Euchariſt. cap.* 7. But what an abſurd and impoſſible thing is this, that the body of a man, as of three cubites in height, and hauing other dimenſions anſwerable to the proportion and ſtature of an humane body, ſhould be incloſed in a thinne wafer cake, ſuch as they vſe in their Euchariſt, not a ſpanne in breadth, without deſtruction of the parts and dimenſions of the bodie?

31 Fourthly, that one and the ſame bodie of Chriſt, in the ſame inſtant, may be ſaid to be, *Surſum, deorſum*, Aboue, and below, *Remotum, propinquum*, Neere vnto the earth, and farre diſtant from it, that it may be in motion in one place, and yet reſt and be at quiet in another, as the ſoule in the body, as it is in the feete, is neere to the earth, as in the head, it is further off. *Bellarmine de ſacram. Euchariſt. lib.* 3. *cap.* 4.

cap.4. Theſe are abſurdities contrary to the rule of reaſon, that contradictorie ſpeeches ſhould in one inſtant be true of the ſame body or ſubiect. And what is hereſie if this bee not, to reſemble and compare the fleſh of Chriſt to a ſoule or ſpirit, that as the ſoule is in the body in no certaine place, but euery where, ſo the fleſh of Chriſt ſhould be in the world? for this followeth of the Ieſuites compariſon betweene the ſoule of man, and the fleſh of Chriſt.

They make Chriſts bodie like the ſoule, and ſo ſpirituall.

5 *Corpus Chriſti incipit eſſe in altari*, (ſaith *Bellarmine*) *per conuerſionem panis in ipſum*, The bodie of Chriſt beginneth to be in the Altar by the conuerſion or turning of the bread into his bodie, *Lib. 3. de ſacram. cap.4.* What great blaſphemie is this, to affirme that Chriſts fleſh is made of bread? for theſe are their owne words, that the bread is not *annihilate*, that is, turned into nothing, but into the body of Chriſt. And *Bellarmine* alſo confeſſeth, that Chriſts body in the Euchariſt is made of bread, as the wine was of water by our Sauiour Chriſt, Iohn 2. But in that myracle it is certaine the water was the matter whereof the wine was made, for otherwiſe Chriſt would not haue bid the ſeruants fill the water-pots with water, if he had purpoſed to create wine of nothing rather then to change water into wine. *Bellarm. de ſacram. Euchariſt. lib.4. cap.24.* Thus Chriſt by popiſh diuinitie ſhall haue a breaden body. 32

They make Chriſts bodie of bread.

6 That after the words of conſecration, there remaineth onely the accidents of bread and wine, as their colour, taſte, roundneſſe, and ſuch like, the ſubſtances of them being changed: And ſo they confeſſe againſt the rule of nature and reaſon grounded vpon Scripture, that accidents haue a being and ſubſtance of their owne without a ſubiect, *Harding defenſ. apolog. 305. pag.* And it is the generall opinion of all Papiſts: So in their opinion there may be the whitenes, roundnes, and taſte of bread, and yet no bread: the redneſſe, tartneſſe, and other properties of wine, and yet no wine. If a man then ſhould aske, what round or white or red thing is this? they cannot ſay bread or wine, for there is none left: Neither will they ſay, that the body of Chriſt is either white or red, and thus are they driuen to their ſhifts. Whereupon ſome of their ſchoole men haue ſaid, *Accidentia illa ſunt in aëre, tanquam in ſubiecto:* The accidents are in the ayre as in their ſubiect. *De conſecrat. diſtinct.2. Species, in gloſſa.* 33

They make accidents without a ſubiect.

7 They are the accidents of bread and wine, which are eaten, and chawen, or rent by the teeth, *Bellarm. lib.1. de ſacram. Euchariſt, cap.11. reſponſ. ad argum.5.* And which goe downe into the bellie, and nouriſh and feed the body, *Harding. defenſ. apolog. pag.305.* Thus by popiſh philoſophie, the accidents of wine make a man drunke, the accidents of bread may feed a man and make him fat, without either bread or wine. 34

Accidents of wine may make one drinke with Papiſts.

8 That Chriſt would not haue the externall figures and ſhapes of the elements changed, but remaine ſtill, becauſe man would abhorre to eate humane fleſh in the proper ſhape, *Bellarmine, lib.3. de ſacram. Euchariſt. cap.22.* But what an abſurd thing is this? as though Chriſt would command any vnſeemelie thing, or contrarie to humanitie. And how could the Apoſtles command the Gentiles to abſtaine from ſtrangled, and from bloud: Act.15. when as by their doctrine they did eate daily in their aſſemblies the raw fleſh and bloud of Chriſt? 35

They make Chriſtians eaters of raw fleſh.

9 If the conſecrate hoaſt, as they call it, chance to putrifie and corrupt, or to be burnt with fire, or deuoured of a mouſe, or any other vermine by the negligence of the prieſt, they ſay, it ceaſeth to bee the body of Chriſt, and that God in that very inſtant ſupplieth ſome other matter. *Bellar. lib.3. de Euchariſt. cap.24. ad arg.6.* Or elſe it returneth into the nature and ſubſtance of bread againe, as other Papiſts affirme, Fox pag.496. So there is no leſſe myracle wrought by occaſion of the prieſts negligence, then was before by the words of conſecration. And it is not enough for God to worke myracles for men, but euen for Mice alſo: yet *Bellarmine* telleth vs very ſoberly, that all this is done, *Sine miraculo*, without a miracle: But how I pray you, can bread be turned into fleſh, and fleſh againe into bread without a miracle? 36

Miracles wrought for mice in the Papiſts opinion.

10 Yea ſome of them are not aſhamed to write thus, *Si canis vel porcus deglutiret hoſtiam conſecratam integram, non video quare corpus Domini, non ſimul trayceretur in ventrem canis vel porci:* If a Dogge or a Hogge ſhould deuoure a whole conſecrated hoaſt, I ſee nothing to the contrary, but the bodie of Chriſt may paſſe withall into the bellie of the dogge or hogge. *Alexander Halenſ. part.4. quaſt.25. memb.1.* And the allowed Gloſſe ſaith: *Corpus Chriſti poteſt euomi*, The body of Chriſt may be ſpued or vomited vp againe: *De conſecr. diſt.2. cap.28.* 37

The bodie of Chriſt may be vomited.

11 They ſuffer not the lay people to be partakers of the cup, but to receiue in one kind onely, alleaging theſe and ſuch like weightie cauſes, as the danger of ſpilling, ſheading, and ſhaking the blood out of the cup, or the ſouring, or elſe ſticking vpon mens beards, and ſuch like, *Bellarm. lib.4 de Euchariſt. ca.24. Fox pag.1150.* Are not theſe (thinke you) matters of great moment and importance, to fruſtrate, and make void the inſtitution of Chriſt? 38

They feare ſpilling of the wine vpon mens beardes.

Vnto theſe and ſuch like abſurdities of pope-catholike religion, we may adioyne alſo the profound and waightie queſtions, and deepe diſcourſes of popiſh Diuines: as to begin with their captaines and ringleaders, and firſt fathers of ſuperſtition: *Auſtine* the Monke, that was ſent into England by *Gregory* the firſt, ſent vnto his maſter to know his iudgement and reſolution in theſe and ſuch like weightie matters.

1 Whether a woman great with child ought to bee baptized. 2. After how many daies the children that are borne ought to be baptized.

40 3. If ſhe be in her monthly courſe,after the cuſtome of women, whether then ſhe may enter into the Church,and receiue the communion.

41 4 Whether it bee lawfull for the man, after companie had with his wife, before hee bee waſhed with water,to enter into the Church: Theſe and ſuch like graue queſtions this Seraphicall doctor ſent vnto Rome to be diſcuſſed,ſauouring rather of Iewiſh ſuperſtition, then of Chriſtian faith and iudgement. *Plura apud Fox pag.*117.

42 The like ſtuffe a Mounkiſh letter ſent to King *Naiton* King of Pictes,by Abbot *Colfride*,containeth: In the which entreating of the ſhauing of prieſts,he exhorteth the King to reforme his countrey, and to imitate the ſhauing of Saint *Peter*,rather then the ſhauing of *Simon Magus: Which at the firſt appearance* (ſaith hee) *hath a ſhew of a ſhauen crowne, but if you marke his necke, you ſhall find it curtailed in ſuch wiſe,as you will ſay, it is rather meete to be vſed of the Simoniſts,then of Chriſtians.* The blind ſuperſtitious King hauing read this letter,kneeled on the ground,and gaue God thankes that he had deſerued to receiue ſuch a preſent out of England: *Ex Beda lib.5.cap.*22. Is not this deepe diuinitie, and fit matter for the king and ſtates of a land to buſie their heads about? And had the countrey no need to be reformed touching the doctrine of faith or manners,but all muſt be laid aſide,and care only taken for ſhauing of crownes? He ſpeaketh much of S.*Peters* ſhauing, how *Peter* was ſhauen one way,*Simon Magus* another: but where findeth he in Scripture,or any approued writer, either this or that? But ſuch was the diuinitie,that Monks ſpent their time in in thoſe daies.

43 Such another great and difficult queſtion much troubled and buſied the Popes ſchoolemen of later times: as who ſhould be our Ladies confeſſor,or ghoſtly father: after much diſcuſſing and debating of this matter, it was agreed to be S.*Iohn*. But hereupon ſprang a more doubtfull matter, that ſeeing our Ladie was void of all ſinne both originall and actuall,as they affirme,what need ſhee ſhould haue of confeſſion,or if ſhe did confeſſe,what ſhe did ſay in her confeſſion. And heere *Albertus Magnus* doth helpe at a pinch,and telleth vs plainely her confeſſion was this: *That ſhe had receiued that great grace to be the mother of Chriſt,not* ex condigno, *of any dignitie of her owne: but yet notwithſtanding of congruitie, Albert.cap.74.ſuper Euan.Miſſus eſt.*

44 *Anno* 1509. There was a fierce contention renewed betweene the Franciſcane and Dominike friers,about the conception of the Virgin *Marie*.The Franciſcans held this moſt blaſphemous opinion,that ſhe was not only void of actual ſin,but euen free from original ſin,vnto the which ſhe was not ſubiect,no not one moment of her Conception.The Dominikes affirmed more agreeable to the Scriptures,that Chriſt onely had this priuiledge to be conceiued and borne without originall ſinne, notwithſtanding they granted that the bleſſed Virgine was alſo ſanctified and purged in her mothers wombe from originall ſinne.

Yet the Franciſcans preuailed,and the poore Dominikes with the truth, were cruſht to the walles, the Pope himſelfe (who was then *Sixtus* the fourth) determining againſt them. *Plura Fox pag.*800. Were not theſe deepe diuines and profound doctors, that would trouble themſelues with this queſtion,which was long before decyded by the Apoſtle, who doubteth not to ſay, That all haue ſinned,

Rom.3.23. Rom.5.12. Rom.3.23.& 5.12. Yea and *Marie* her ſelfe acknowledgeth that ſhe had need of a Sauior,Luk.1.47. and therefore was a ſinner as well as others. Such were the matters which in thoſe times of ignorance and darkenes the popiſh Clergie did occupie themſelues in: *Magis puerilibus ineptijs, quàm ſacerdotum & cordatorum virorum prudentiæ conuenientia:* Matters fitter for children to toy withall, then beſeeming the grauitie of prieſts and ſtayed men,as *Conſtantine* ſaith, writing to *Alexander* and *Arrius, Euſeb.de vit.Conſtantin.lib.*2.

45 *Turrianus 2.tract.c.*17,hath this abſurd poſition, *Tertij ordinis angeli præſunt ſacerdotibus & eorum præſidio ſacrificium conficitur:* The angels of the third order are preſent with Prieſts at the altar, and helpe them to make the ſacrifice: firſt,when was he in Paradiſe to know which Angels are of the firſt,which of the ſecond,and third order? Againe, where find they that this office is committed to Angels to miniſter the Sacraments?Whereas our Sauior in ſaying *hoc facite*, do this in remembrance, &c.gaue charge not to Angels,but to his Apoſtles; for the Angels need no remembrance of Chriſt being alway in his preſence.

46 *Bellarm.*of the bread in the Euchariſt writeth thus,*Panis per ſe irrationabilis eſt:* The bread is without reaſon of it ſelfe,but the prieſt prayeth,*vt rationabilis fiat tranſeundo in corpus Chriſti:* that it may be made reaſonable,or indued with reaſon,by paſſing into the bodie of Chriſt,*lib.3.de euchariſt.c.*20. Did euer any man heare before of reaſonable bread? was he reaſonable,thinke you,that thus writeth? for he ſpeaketh not of Chriſts bodie,but of bread paſſing into his bodie,that it may bee reaſonable: and beſide here is another abſurditie granted,that bread goeth into Chriſts bodie, and Chriſts bodie commeth out of bread.

47 *Bellarmine lib.2.de effectu ſacramen.c.*22. ſaith,that the wicked man *ſumit quidem ore verum corpus Chriſti, ſed nihil recipit in anima niſi peccatum*,doth take the true bodie of Chriſt with his mouth, and ſinne into his ſoule: Here are many abſurdities ioyned together, firſt, Chriſt is made the miniſter of ſinne, ſecondly,Chriſt and the diuell are placed in one temple together,but what ſocietie, ſaith the Scripture can there be betweene light and darknes,thirdly, Satan is made ſtronger then Chriſt, for he taketh poſſeſſion of the ſoule,Chriſt entreth onely into the bodie.

48 *Patritius lib.3.c.4.*hath theſe words,*Sancta eſt eccleſia,atqui ſanctius multo eſt in ea ſacrificium:* The

Church is holy, but the ſacrifice in the Church is more holy: a great abſurditie, that the idolatrous ſacrifice of the Maſſe ſhould be more worthie then the Church: firſt, nothing in the whole world can be more excellent then the Church but the bleſſed Trinitie, the Father, Sonne, and holy Ghoſt: and therefore in the ſymbole, after our beleefe in the Trinitie followeth the Church, *tanquam domus habitatori ſuo*, as the houſe after the dweller, as *Auguſtine* ſaith; but of their Maſſe in the Creed there is not one word: ſecondly, the Maſſe receiueth ſtrength from the Church, for thus the prieſt prayeth: Reſpect not my ſinnes Lord, *ſed fidem Eccleſiæ*, but the faith of thy Church; therefore as our Sauiour ſaid to the Phariſies, whether is greater the gold of the temple, or the temple that ſanctifieth the gold? Matth. 23.17. ſo I aske them whether is greater your Maſſe, or the Church, which ſanctifieth and maketh your Maſſe acceptable? &c. Matth. 23.17.

Thus farre alſo concerning the abſurd and friuolous poſitions maintained by our aduerſaries: I profeſſe not (as I haue often ſaid) in this treatiſe to make a collection of all, but euery where, taking what came next to hand, to giue the Reader a taſte, referring the reſt to his owne obſeruation; and I truſt, by theſe few examples which I haue ſet downe, we may eaſily iudge and diſcerne of popiſh religion: for it fareth with them, as *Auguſtine* ſaid of ſome other heretikes in his daies: *Quemadmodum ſolet accidere, vt quando tranſeuntes nubes per obſcura noctis intuemur, earum caligine ſic acies noſtra turbetur, vt in contrarium nobis ſydera currere videantur: ſic iſti, quia in erroris ſui nubilo pacem non inueniunt, &c.* As it happeneth, when we ſee the clowdes mooue in a darke night, our ſight is ſo dimmed, that we imagine the ſtarres to goe another way: So theſe fellowes not finding any end or ſtablenes in the clowdes of their error, are not able rightly to iudge of the truth, but thinke that the ſcripture and all goeth awrie: *De diuerſ. ſerm. 15.* Euen thus our aduerſaries being beſotted with their owne imaginations, and their eye of iudgement obſcured with the thicke cloudes of wilfull ignorance, doe runne as it were in a maze, taking errour for truth, and abſurd and ſtrange poſitions for catholike and ſound doctrine.

Now to the next Pillar.

THE THIRD PILLAR OF POPISH DOCTRINE, CONSISTING OF THREE PARTS, LOOSE ARGVMENTS, WEAKE ſolutions, and ſubtill and ſophiſticall diſtinctions.

THE FIRST PART SETTING FORTH THE LOOSE and light Arguments whereby Papiſtry is vpholden.

FIrſt let vs ſee how pithily our aduerſaries diſpute, and how luſtily they lay about them for the Supremacie, and peerleſſe authority of the Pope.

1 Act.12.4. 1.Cor.9.5. *Peter* did excommunicate *Ananias* and *Sapphira*: He healed the ſicke by his ſhadow: *Ergo*, he was head of the Church, Rhemiſt. annot. Act.5.ſect.5.8. *Peters* perſon was garded with foure quaternions of ſouldiers, Act.12.4. the Church prayeth for him, *ibid.ſect.*4. *Paul* nameth him *Cephas*, 1.Corin.9.5. *Ergo*, he was cheefe of the Apoſtles, and conſequently the Pope his ſucceſſor is head of the Church.

2 Math.16.19. Chriſt ſaid vnto *Peter*, I wil giue vnto thee the keyes of the kingdome of heauen. Math. 16. 19. And Chriſt againe bid *Peter* feede his ſheepe, *Iohn* 21. *Ergo*, *Peter* and his ſucceſſors the Popes are the Iudges of the true ſenſe of the Scripture. *Bellarm. de verb. interpret. lib.*3.*c.*5.

3 Iohn 10.16. Chriſt ſaith, Iohn 10.16. *There ſhall be one ſhepheard, and one ſheepfold*: *Ergo*, there ought to be one cheefe Paſtor of the vniuerſall Church, and that is *Peter* and his ſucceſſours, *Bellarm. lib.* 1. *de pontific. Roman. cap.* 9. Whereas Chriſt in that place ſpeaketh of the calling of the Gentiles: *Other ſheep I haue alſo, which are not of this fold*: That they together with the Iewes ſhall make but one ſheepefold vnder Chriſt.

4 Iohn 17.20. Chriſt ſaid to *Peter*, I haue prayed for thee, that thy faith ſhould not faile: *Ergo* the Pope cannot faile, nor erre in faith, *Bellarm. de Roman. pontif. lib.*4.*cap.*3. So Chriſt prayeth for all the faithfull. Ioh. 17.20. Therefore by this reaſon all beleeuers ſhould be priuiledged from errour.

5 Math.18.20. *Whereſoeuer two or three are gathered together in my name, there am I in the midſt of them*, Math. 18. 20. *Ergo*, it belongeth to the Pope to call and congregate councels: for to bee aſſembled in the name of Chriſt, is nothing elſe but to be gathered together by the Popes authority, which hee hath receiued from Chriſt, *Bellarm. de concil. lib.*1.*cap.*12.

So by this reaſon if two or three of the faithfull meet together in the feare of God, Chriſt will not be preſent, vnleſſe they haue the Popes leaue to come together.

6 Chriſt ſaid to *Peter*, *Put vp thy ſword into thy ſcabberd*: *Ergo*, the Pope hath both ſwords, *Harding. ex Iuel. pag.*579. A ſimple argument, *Peter* was rather rebuked for ſtriking with the ſword, then commanded to vſe it.

7 1.Pet.5.13. *The Church that is at Babylon ſaluteth you*, 1. Peter 5.13. *Ergo*, *Peter* was at Rome: for by Babylon heere he meaneth Rome, *Bellarmine. lib.*2.*de pontif. cap.*2. A ſilly argument to proue *Peters* beeing at Rome: he was at Babylon, *Ergo*, at Rome: yet by their owne confeſſion Rome is Babylon, which is the ſeat of Antichriſt.

8 Rom.1.5. *Your faith is publiſhed through the whole world*, Rom. 1.5. *Ergo*, the Church of Rome cannot erre, Rhemiſt. ibid. So S. *Paul* ſaith of the Church of the Theſſalonians, *your faith is ſpread abroad into all quarters*, 1. Epiſt. 1.8. *Ergo*, neither could their Church erre in faith.

9 Numb.11.16. *God tooke of the ſpirit that was in Moſes, and gaue it among the ſeuenty Elders*, Numb. 11. 16. *Ergo*, Biſhops haue their authority from the Pope, *Bellarmine*. Anſw. The Pope might rather chalenge to be *Aarons* ſucceſſor, who was the High Prieſt, then *Moſes*. And hath the Pope then ſuch abundance of the ſpirit of God, that hee can afford a portion thereof to all the Biſhops in the world, and yet keepe enough for himſelfe?

10 *Melchiſedech* was both King and Prieſt: *Ergo*, the Pope is alſo a temporall prince, *Bellarm. lib.*5. *de Rom. pontif. cap.*9. This argument beſide that it hath no ſequele at all, containeth blaſphemy: for *Melchiſedech* was onely a type and figure of the ſpirituall kingdome and prieſthood of Chriſt, as the Apoſtle maketh the application, Heb.7.

11 Then began men to call vpon the name of the Lord, Gen. 4. 26. *Ergo*, there were Monks before the flood. *Bellar. de Monach. lib.* 1. *cap.* 5.

Gen. 4. 26.

12 *Suffer little children to come vnto me*, Math. 19. *Ergo*, yong men and children may be made Monks, *Bellar. de Monach. lib.* 2. *cap.* 35.

13 God ſaid to *Abraham*, *Goe out from thy kinred and from thy Fathers houſe*, Gen. 12. 1. *forget thine owne people, and thy Fathers houſe.* Pſalm. 45, 10. *Ergo*, it is lawfull for children without their parents conſent to enter into profeſſion of Monkerie, *Bellarm. ibid. cap.* 36.

Geneſ. 12. 1. Pſalm. 45. 10.

14 Now for purgatory, which they imagine to be a place of temporall torment after this life, they reaſon thus out of Scripture. The Prophet *Dauid* ſaith: *Lord rebuke me not in thine anger, nor chaſtiſe me in thy wrath.* Pſalm. 38. 1. *Wee went through fire and water.* Pſalm. 66. 12. *Who ſhall abide the day of his comming? for he is like a purging fire, and as fullers ſope.* Malach. 3: 2: *Ergo*, there is a purgatory fire after this life. Theſe arguments are too vaine for children: As though where the Scripture ſpeaketh of fire, it muſt needs be vnderſtood of purgatory fire, whereas the Prophet *Dauid* by water and fire vnderſtandeth the afflictions of the Church; and the Prophet *Malachy*, the day of the Lords viſitation:

Pſalm. 38. 1. Pſalm 66. 12. Malach. 3. 2.

15 The like pithie arguments they ground out of the new teſtament, as Matth. 5: 22: *Hee that is angry with his brother is culpable of iudgement, he that ſaith Racha, ſhall be iudged by a Councell*, Luke 23. the theefe vpon the Croſſe ſaid to Chriſt, *Remember me when thou commeſt into thy Kingdome.* Acts 2. 24. *whom God hath raiſed vp, and looſed the ſorrowes of hell* (as they read) *for it was impoſſible for him to bee be holden of it.* *Ergo*, there is a purgatory after this life, *Bellarm. de purgator. lib.* 1. *cap.* 4. *loc.* 5. 7. 8. Theſe be their goodly arguments, which if they proue any thing, do inſinuate thus much, that Chriſts kingdome is purgatory, as in the ſecond place, and that Chriſt himſelfe was in purgatory, as it followeth by their collection out of the third place alleaged: And that a man for a raſh worde ſpeaking ſhall be tormented in purgatory, which (they ſay) exceedeth all the paines and puniſhments of this life, as out of the firſt place.

Math. 5. 22. Luke. 23. 42. Acts 2. 24.

16 The like arguments they haue for purgatory drawne from prophane authority, as from the Turkes Alcaron, out of Plato in Gorgia, out of Cicero *in ſomnio Scipionis*, and *Virgils Æneads*, and laſt of all, flames of fire do breake forth from the great hill Ætna, and out of other places: *Ergo*, there muſt needs be a purgatorie, *Bellar. cap.* 7. *&* 11. Are not theſe ſubſtantiall arguments to ground a mans faith vpon? for *Bellarmine* ſaith, it is an article of Faith to beleeue purgatory, and that hee which beleeueth it not, is ſure to goe to hell, *Lib.* 1. *de purgat. cap.* 11. Thus the vnbeleeuing Turkes, the heathen Philoſophers and Poets, are become maſters of Chriſtian mens faith.

17 Chriſt raiſed *Lazarus* from the dead, Iohn 11. the rulers daughter, Math. 9. the widdowes ſonne, Luke 7. *Ergo*, we ought alſo to pray for the dead. *Bellar. lib.* 2. *de purgat. cap.* 15.

18 Rom. 2. 7. *To them which continue in well doing, glory, honour, and immortality.* *Ergo*, Saints are to be worſhipped, *Bellar. de ſanct. beatit. lib.* 1. *ca.* 13. *arg.* 7. *Moſes* prayeth thus, *Remember O Lord, Abraham, Iſaac, and Iſrael thy ſeruants*, Exod. 32. *Iob* ſaith, haue pitie vpon me, O my friends, *Iob.* 19. 21. *Ergo*, we may and ought to make our prayers vnto Saints, *Bellar. ibid. cap.* 19. Theſe arguments do rather moue laughter, then miniſter any matter worthy of confutation.

Rom. 2. 7. Iob. 19. 21.

19 The Iſraelites were commanded to ſtrike the bloud of the Paſchall Lambe vpon the two ſide poſts of the dore and the vpper dore poſt. Exod. 12. 7. *Iacob* laying his hands acroſſe did bleſſe *Ioſephs* ſons, Gen. 48. Apoc. 14. 1. hauing his Fathers name written in their foreheads: this is the ſigne of the croſſe: *Ergo*, it is an holy and venerable ſigne, *Bellarm. de imaginib. Sanctor. lib.* 2. *ca.* 29. Is not this well reaſoned for the croſſe?

Exod. 12. 7. Geneſ. 48. 14. Apoc. 14. 1.

20 The Iſraelites were commanded thrice a yere to goe vp to Ieruſalem Deut. 16. Chriſt went vp with his mother and *Ioſeph* to Ieruſalem, Luke. 2. *Paul* made haſt to goe vp to Ieruſalem to keepe the feaſt of pentecoſt, Acts 20. *Ergo*, now alſo Chriſtians may goe in pilgrimage to Ieruſalem and to the holy Land, *Bellarm. de cult. ſanctor. lib.* 3. *cap.* 8. Thus we learne a new point of popiſh Diuinitie, that our Sauiour Chriſt and the Apoſtles went in pilgrimage: Whereas Chriſt himſelfe ſaith the contrary: *The time commeth when ye ſhall neither in this mountaine, nor in Ieruſalem worſhip the Father*, Iohn 4. 23. This agreeth with an other popiſh tale, that Chriſt came in pilgrims weede to Saint *Gregories* table of hoſpitalitie, Rhemiſt. annot. Heb. 13. ſect. 2.

Iohn 4. 23.

21 *Sweare not by heauen, it is the Lords ſeate, nor by the earth, it is the Lords footſtoole.* Math. 5. *The place where thou ſtandeſt is holy ground.* Exod. 3. *Thou haſt known the holy Scriptures of a child.* 2. Timoth. 3. 15. *The very letters of Scripture are called holy, becauſe of the holy contents.* *Ergo*, alſo images of Saints becauſe they are ſignes of holy things are to bee reuerenced and worſhipped, *Bellarm. de imaginibus ſanctor. lib.* 2. *cap.* 12. and theſe with the like are their ſtout arguments for the adoration of Images.

Math. 5. 34. Exod. 3. 5. 2. Timoth. 3. 15.

22 The Prophet commanded *Naaman* to waſh himſelfe 7. times, 2. King. 4. The Altar muſt be cleanſed 7. daies, Exod. 29. 37. *Iob* offered 7. Bullocks and ſeuen Rammes for his friends, Iob. 42. So in the Apocalyps, 7. Churches, 7. Angels, 7. Starres, 7. Candleſtickes, 7. Thunders, and the like. *Ergo*, there are ſeuen Sacraments, *Bellarm. de Sacrament. lib.* 2. *cap.* 26. *Rhemiſt. annot. Apocal. ſect.* 3.

23 Act. 8. 17. *They did lay their hands vpon them, and they receiued the holy Ghoſt.* *Erge*, confirmation,

Act. 8. 17.

Act.19.6. which is done by laying on of hands, is a Sacrament, Acts *19.6. Paul* laid his hands vpon them, and the holy Ghoſt came vpon them, and they ſpake with tongues, *Ergo*, a ſacrament of confirmation, *Bellar. de ſacram. confirmat. lib. 2. cap. 2.*

24 God is able to bring a Camell through the eye of a needle, Matt. 20. 26. Chriſt came in vnto his Apoſtles the doores being ſhut, roſe out of his graue, the ſtone lying vpon it. *Ergo*, he may as well, and is preſent bodily in the Euchariſt, *Rhemiſt. Math. 26. ſect. 11. Bellarm. lib. 3. de ſacram. cap. 6.* Chriſt transfigured his bodie in the Mount. Math. 17. he turned water into wine, Iohn 2. Appeared to *Saule* out of heauen: Acts 9. *Ergo*, hee may as well be preſent in the Sacrament, and conſequently is, Rhemiſt, Iohn 2. ſect. 2. Act. *9.* ſect. 1.

25 For the ſacrifice of the Maſſe they reaſon thus: Prou. *9.* 1. Wiſedome hath built her an houſe, ſlaine her victuals and drawne her wine: *Melchiſedech* brought forth bread and wine to *Abraham*, Gen. 14. 18. The Prieſts and Leuites ſhall not want a man, to offer burnt offerings continually, Ierem. 33. 18. *Ergo*, there is a ſacrificing prieſthood vnder the Goſpell, and the Maſſe is properly a ſacrifice; *Bellarm. lib. 1. de Miſſa. ca. 6. 9.* But heere they haue proued nothing, vnleſſe they ſay, that the Maſſe is a burnt offering, or that therein there is an oblation of bread and wine, which they will not grant.

Gen.14.18.
Ierem.33.18.

26 Likewiſe they reaſon out of the new teſtament: as Iohn 4. Chriſt ſaith, *The houre commeth, when the true worſhippers ſhall worſhip my Father in ſpirit and truth.* Acts 13. 2. *As they miniſtred and faſted, the holy Ghoſt ſaid, Separate me Paul and Barnabas.* Chriſt alſo ſaid, *Hoc facite*, Do this in remembrance of me. In all theſe places, by worſhipping, miniſtring, doing, we muſt vnderſtand ſacrificing: *Ergo*, the Maſſe is truly and properly a ſacrifice, *Bellarm. cap. 11. 12. 13.*

Iohn 4.23.
Acts 13.2.

27 *Iob* offered ſacrifice vnto God for his friends, *Iob 42. Ergo*, the Maſſe a ſacrifice propitiatorie. *Bellarm. lib. 2. cap. 2.*

28 1. Timoth. 2. 1. *I exhort (ſaith the Apoſtle) that firſt of all ſupplications, prayers, and giuing of thanks be made for all men, for Kings, and for all that are in authority, that we may lead a quiet, and a godly life, Ergo*, the Maſſe is a ſacrifice auaileable for the obtaining of temporal bleſſings, for theſe are the ſupplications which are made in the Maſſe, *Bellarm. lib. 2. de Miſſ. cap. 3.*

1 Tim.2.1.

29 Chriſt hanging vpon the Croſſe vttered but ſeauen ſhort ſentences in the hearing of thoſe that ſtood by, for the ſpace of three houres, all the while beſide holding his peace: *Ergo*, the Prieſt at maſſe is not bound to vtter all the Canon with a loud and audible voice, *lib. 2. cap. 12.*

30 The Prophet *Dauid* ſaith, *Let my prayer be directed before thee as incenſe*, Pſalm. 141. 1. *Ergo*, cenſing and burning of incenſe is to be vſed in the Maſſe, *Bellarm. lib. 1. de Miſſa, cap. 15.*

Pſalm.141.1.

31 For auricular confeſſion, they bring theſe and ſuch like arguments: *Adam*, and *Eua* confeſſed their ſinnes vnto God, Geneſis 3. and *Cain* alſo, Geneſis 4. At the voice of Chriſt *Lazarus* came forth of the Graue, and was looſed by his Apoſtles from his graue-cloathes, *Iohn* 11. So men confeſſing their ſins to the Prieſts, by them receiue abſolution. *Ergo*, auricular confeſſion neceſſary with particular enumeration of ſinnes.

It were too long to heape together, either all, or moſt of thoſe childiſh and wanton arguments, whereby our aduerſaries doe rather dally then diſpute with vs, miniſtring rather matter of ſport and laughter, then enforcing any ſound perſwaſion of their cauſe. But by theſe, which we haue ſeene wee may geſſe of the reſt. Let indifferent men now iudge, whether we may not iuſtly ſay vnto them (their proofes and arguments beeing ſo weake, and hanging ſo euill together, as Irenæus obiected to the heretikes) that they make a rope of ſand. All the world beginneth to ſee their nakedneſſe and beggery, what ſleight arguments, what looſe coniectures, what poore ſhifts they vſe: and how in moſt of their cheefe queſtions, they are faine to begge ſome helpe of the Iewes, and runne to their beggerly ceremonies, as S. *Paul* calleth them, for ſuccour: It ſhall not be amiſſe to ſee a few examples of this matter.

1 To proue their traditions beſide Scripture, they alleage the vnwritten traditions of the Iewes, *Bellarmine de verb. lib. 4. cap. 8.* And yet we read of no ſuch authenticall traditions which they had, but thoſe which were vnlawfull and ſuperſtitious, condemned by our Sauiour Chriſt, Mark. *7. 9. Yee reiect the commandements of God, to obſerue your owne traditions.*

Papiſts borrow of the Iewes.
Mark.7.9.

2 They ground the vſurped monarchie of the Pope ouer the whole Church vpon the example of the high Prieſthood in the lawe, which was a type and figure of Chriſt, and in him accompliſhed, Heb. 4. 15. and *9. 24. Bellarm. de Roman. pontif. lib. 1. cap. 9.*

Hebr.4.15.
c.9.24.

3 The name of Clerkes or Cleargy men *Bellarmine* deriueth from the Iewes: amongſt whom the Leuites were ſaid to be the Lords lot and inheritance, *Numb.* 18. *Bellarm. lib. 1. de Clericis, cap. 2.* And thus hee would bring in a legall and Iudaicall difference betweene the miniſters of the Goſpell and the people, as there was betweene the Leuites and the other tribes: Whereas before the Lord there is no difference between them in that reſpect: for they are all, both people and Paſtors, the Lords inheritance and lot, 1. Pet. 5. 3.

1.Pet.5.3.

4 The ſingle life of the Cleargy he would proue by the example of the Prieſts in the Law, who when their courſe came to ſacrifice, ſeparated themſelues from their wiues, *Bellarm. de Cleric. lib. 1. cap. 19.* But who ſeeth not, that this was a legall ſanctity onely, repreſenting the integrity and purity of the true & perfect Prieſt Chriſt Ieſus: for otherwiſe by the ſame reaſon, they may exact the like abſtinence

of all Chriſtian people, becauſe all Iſraell was commanded to keepe from their wiues three daies, before the Lord appeared in Sinai, Exod.19.

5. 35 Vowes and Monkery proued by the example of the Nazarites and Rechabites, amongſt the Iſraelites, *Bellarm. de monach. lib.*1.*cap.*5.

6 Their lenten faſt warranted by *Moſes* and *Elias*, fortie daies faſt, Rhemiſt. Math.4.ſect.2.

7 They ſay, the Temples of Chriſtians ought to be built, *ad ſimilitudinem templi Salomonis*, after the ſimilitude and paterne of Salomons Temple, *Bellar. lib.*3.*de cultu Sanctor. cap.*3.

8 Their conſecrated oyle, ſalt, water, aſhes, and ſuch trumpery, they would warrant by the like ceremonies vſed in the Law, as the ſalt water, Numb.5. the water mingled with aſhes, Numb.19. *Bellarm. de cultu Sanctor. lib.*3.*cap.*7.

9 The Chriſme, which is vſed in the popiſh Church, in confirmation, brought in by ſuperſtitious imitation of the holy ointment, whereby the Prieſts and the tabernacle were annointed in the Law, *Bellar. de ſacram. Confirm. lib.*2.*cap.*8.

10.40 The Maſſe, a ſacrifice propitiatorie, becauſe the Iewes had ſacrifices for ſinne, Leuit.4.5. *Bellarmine de Miſſa. lib.*2.*cap.*2. As though all thoſe ſacrifices were not types and figures of one only propitiatorie ſacrifice of Chriſt vpon the croſſe. Leuit.4.5.

11 Their priuate Maſſes, wherein the prieſt receiueth alone, the people ſtanding by, authoriſed by the practiſe of the prieſts in the Law, who ſacrificed within, and the people waited without, *Bellar. ibid. cap.*9. As though the vaile of the Temple was not rent aſunder in the paſſion of Chriſt, which before kept the people from the ſight of the holy things: and now the papiſts would draw the curtaine before their eyes ſtill.

12 Popiſh Maſſing garments inuented to reſemble the coſtly attire of the High Prieſt in the Law, *Bellarmine de Miſſa. lib.*2.*cap.*15. Whoſe rich ornaments, and beautifull attire, were euident types and figures of the ſpirituall beauty and excellency of the kingdome and Prieſthood of Chriſt, Pſalm.45.9.13.14.

13 The ſuperſtitious dedication of their Churches they borrow from the practiſe of people vnder the law: as the Church was ſolemnly dedicated in *Salomons* time, in *Ezra* his daies, 2.Chron.7. Eſra 6. And by the Machabees, 1. Machab. cap.4. And therefore Chriſtian Churches ought to be dedicated in like ſort, *Bellarm. de cultu ſanctor. lib.*3.*cap.*5. whereas it is certaine that the ſolemne dedication of the Iewiſh temple, was a liuely reſemblance of the dedication of the true tabernacle, which was the body of Chriſt, Heb.8.2. *And of the new and liuing way, dedicated vnto vs by the vaile, that is, his fleſh*, Hebr.10.20. And yet neuer did the Iewes vſe halfe thoſe ceremonies (but ſuch toyes none at all) in dedicating the temple, as Papiſts doe in hallowing of theirs: Such are the burning of Tapers, picturing of Croſſes vpon the walles, ſprinkling of water, and of aſhes vpon the pauement, making of Characters: The Iewes themſelues would bluſh to beholde ſuch things *Bellarm. ibid.* Heb.8.2. Heb.10.20.

14 The adorning of their Churches, with images, croſſes, veſtiments of ſiluer, gold, ſilke, precious ſtone, their gorgeous and ſumptuous buildings, warranted by the example of *Salomons* temple, which was beautifull both within and without, *Bellarm. ibid. cap.*6. yet they might haue knowne this, that the beauty and glory of the firſt houſe did ſhadow forth vnto the Iewes the ſpirituall comlineſſe and excellency of the laſt houſe, that is, the Church of God vnder Chriſt, Haggeus 2.10. And ſo ſaith the Prophet Eſay, ſpeaking of the ſpirituall temple: *I will lay thy ſtones with the Carbuncle, and thy foundations with Saphirs*, chapter 54.11. Hagg.2.10.

Yet we deny not, but that the externall Churches alſo of Chriſtians ought to be built, & adorned with moderate coſt after a decent and comely ſort.

15 The Prieſts in the Law, were to iudge of leprous perſons, and to diſcerne their leproſie, Leuiticus 13.14. Therefore Chriſtians are now alſo bound to make particular confeſſion and enumeration of their ſinnes in the eares of the prieſts, *Bellarm. de pœnitent. lib.*3.*cap.*3. Yet the Prieſts were not to take knowledge of euery infirmity or diſeaſe, but of this contagious and infectious kinde: how then can they hence conclude, that the knowledge of all ſinnes both great and ſmall belongeth to the Prieſt? And who knoweth not, that herein the Prieſthood of the law, did decypher the prieſthood of Chriſt, by whom our ſpirituall leproſies are diſcerned and cured? Leuit.13.14.

16 Nay they doe not content themſelues with an apiſh imitation of Iewiſh ceremonies, but they alſo borrow from the corrupt practiſe of the Iewes and the erroneous gloſſes of their blind Rabbins, certaine points of their Pope Catholike Doctrine: as they allow prayer for the dead, by that preſident of *Iudas Machabeus*, 2.Machab.12.44. other points alſo of their popiſh faith, as concerning merits, free will, inuocation of Saints, traditions, beſide ſcripture and ſuch like, they would warrant by the practiſe of the Iewiſh ſynagogue, and the allowance of ſome of their Rabbins, as the compilers of the *Apologie for the Romane faith, out of Proteſtants*, labour to proue.

*Contra.*1. That place obiected is cited out of a booke not held of the Iewes themſelues to bee Canonicall, and is reiected by Proteſtants out of the canon, according to the iudgement of the ancient Fathers, and the purer ages of the Church: 2. The place is corrupted in the Latin tranſlation, which readeth he *ſent twelue thouſand drachmes of ſiluer — to bee offered for a ſacrifice for the ſinne of the dead*: whereas in the Greeke originall *two thouſand* onely are mentioned, and the word, *dead* is omitted. 3. It ſeemeth, that the abridger of this hiſtorie, added this of his owne, for neither *Ioſeph*, *Ben*

Gorion, that writ fiue bookes in Hebrew of this matter, remembreth any ſuch thing to haue beene by *Iudas Macchabeus*, lib.3.c.19. Nor yet *Flauius Ioſephus*, in his book of Antiquities writing the ſame hiſtorie, lib.12.c.12. 4. And further, if this place were of any authority, it would iuſtifie the praying for thoſe which die in mortall and damnable ſinnes without any ſigne of repentance, as theſe did, who being dead, were found to haue Iewels conſecrate to the Idols of the Iamnites, which was a manifeſt Math.15.14. tranſgreſſion of the Law. 5. And concerning their other opinions borrowed of the Rabbins, we allow them to be fit maſters of their faith: *if the blind lead the blind both fall into the ditch*, as our bleſſed Sauiour ſaith, and ſo it commeth to paſſe heere: for theſe traditions and doctrines of the *Rabbins*, Mark.7.7. contrary to the Scriptures, are the very ſame reproued by our bleſſed Sauiour in thoſe times: *they worſhip for doctrine the commandements of men*: and ſo *Hierome* teſtifieth that the Iewiſh traditions, which Epiſtol. ad Algaſ.q 10. the Lord reproued, had their beginning from R. *Sammai Hillet*, *Achiba*, and ſome others, not long before the birth of Chriſt, which they called δευτερώσεις ſecond gloſſes or expoſitions: and this *Bellar-* Lib.4. de verb. Dei.c.10.ſſ.Hyeronym. Nouel. 146. *mine* alſo confeſſeth: againſt theſe traditions there is extant a conſtitution of *Iuſtinian* in theſe words. *Qua deuterosis, quaſi ſecundaria traditio ab ipſis dicitur, in vniuerſum interdicimus vt qua ſacris libris comprehenſa non ſit, neque deſuper tradita per prophetas, &c.* that which is called of them, *deuteroſis* as a ſecond tradition, we forbid in generall, as not being comprehended in the ſacred books, nor moreouer deliuered by the Prophets, but containeth certaine things excepted by men ſauouring of terrene things, and nothing at all of diuine, &c.

Laſtly, the Papiſts do farre exceed the Church of the Iewes, in number of ceremonies, but in lightneſſe and vanity of ſuch childiſh toyes, the Iewes neuer came neer them, or were once like vnto them. 47.17 We will giue one inſtance of the ceremonies vſed in baptiſme: Firſt, they touch the eares and the noPopiſh Baptiſm full of toyes. ſtrels with ſpettle of the party baptized, that his eares may be opened to heare the word, and his noſtrels to diſcerne betweene the ſmell of good and euill. Secondly, the prieſt ſigneth his eyes, eares, mouth, breaſt, forehead, with the ſigne of the croſſe, that all his ſenſes thereby may bee defended. Thirdly, hallowed ſalt is put into his mouth, that he may be ſeaſoned with wiſedome, and kept from putrifying in ſinne. Fourthly, the party is annointed with oyle in his breaſt, that he may be ſafe from euill ſuggeſtions; and betweene the ſhoulders, which ſignifieth the receiuing of ſpirituall ſtrength. Fifthly, he is annointed with the Chriſme in the top of the head, and thereby is become a Chriſtian. Sixthly, a white garment is put vpon him to betoken his regeneration. Seuenthly, a vaile is put vpon his head, in token that he is now crowned with a royall Diademe. Eighthly, a burning taper is put into his hand, to fulfill that ſaying of the Goſpell, *Let your light ſhine before men*, *Bellarmine, lib.* 1. Epiſt.119. cap.19. *de Baptiſm. cap.*26. 27. I report me now to the Iewes, if euer they vſed ſuch toyes, or doe to this day in any of their rites and ceremonies. So that we may iuſtly ſay with Auguſtine, *Ipſam religionem oneribus premunt, vt tolerabilior ſit conditio Iudæorum, qui legalib. ſarcinis, non humanis præſumptionibus ſubijciuntur*: They cumber religion with their burdenſome inuentions: ſo that the Iewes caſe was more tolerable, (then theirs that liue vnder poperie) who were ſubiect onely to legall ceremonies, not to the inuentions of men. And thus wee ſee the weakenes of popiſh religion, and feebleneſſe of their cauſe, who through very beggery are conſtrained to patch vp their tattered garments with Iewes rags. Thus much for the firſt part. Now to the next.

THE SECOND PART OF THIS PILLAR, CONtaining the inſufficient anſweres and ſolutions of our aduerſaries.

AS moſt of the arguments, which our aduerſaries vſe againſt the common cauſe of the Goſpell, and the truth, doe very feebly and weakely conclude any thing againſt vs: ſo their anſweres likewiſe, which they ſhape vnto ſuch arguments, as they are preſſed withall, are very ſimple, and doe bewray the weakeneſſe of their cauſe. Some particulars for examples ſake we will ſee.

Being vrged concerning prayers in an vnknowne tongue, with that place of Saint *Paul*; *If I* 1.Cor.14.14. *pray in a ſtrange tongue, my ſpirit prayeth, but mine vnderſtanding is without fruit*, 1. *Corinth.* 14. 14. That is, ſuch prayers are vnprofitable to the Church which it vnderſtandeth not. They anſwere, that publike prayer is made vnto God, not to the people: and it is enough, if God vnderſtand, though the people vnderſtand not, *Bellarmine, de verbo Dei, lib.*2. *cap.* 16. *obiect.*2. A very abſurd anſwer: for if it were ſufficient, that God vnderſtandeth publique prayers, they need not to be vttered with the voyce, but conceiued onely in the heart, the thoughts whereof are as well vnderſtood of God, as the words of the mouth. And the Apoſtle reaſoneth cleane contrary, ſhewing that the vnlearned cannot ſay *Amen* to prayers not vnderſtood, verſ. 16. *Ergo*, the vnderſtanding alſo of the people is neceſſary.

2 Whereas we alleage that place, *Apoc.*22.18. *If any man ſhal adde vnto theſe things, God ſhal adde, &c.* Apoc.22.18. To proue the Scriptures to be ſufficient, and to conteine all neceſſary matter to ſaluation, and that nothing ought to be added to them to ſupply their wants. Their anſwere is, that *Iohn* doth onely forbid any addition to be made to that booke, *Bellarm. de verbo Dei, lib.*4. *cap.*10. *reſp. ad ſecund. obiect.* wheras notwithſtanding the ſame ſentence is pronounced elſewhere, generally of the whole word of Deut.4.2.12. Prou.30.6. God, that nothing muſt be added to it, Deut.4.2.12.32. Prouer.30.6.

3 2.Tim.3.16. Wee againe reaſon thus, *The whole Scripture is profitable to teach, to improue, &c.* as S. *Paul* ſaith. 2. Timoth. 3.16. therefore the Scriptures conteine all things neceſſarie to ſaluation, wee neede no other helps. Their anſwere is, that Saint *Paul* ſaith not the Scriptures onely are ſufficient to theſe purpoſes, but that they do, *ad hæc omnia prodeſſe & iuuare*, they do profit and help towards theſe purpoſes, *Bellarmine ibid.* As though it followeth not in the ſame place, *that the man of God may be abſolute, being made perfect to all good workes, v.17.* If the Scriptures then worke an abſolute perfection in men touching the former duties, then are they not onely profitable, but ſufficient.

4 Luk.2.52. To proue, that although Chriſt, in the very firſt moment of his conception, was perfect God and perfect man, yet as man receiued not at once the fulneſſe of wiſedome, but grew vp, and encreaſed therein dayly, we vrge that place in Luke: *And Ieſus increaſed in wiſedome and ſtature, cap. 2.52.* They anſwere, he did increaſe *opinione hominum*, onely in the opinion of men: whereas it followeth in plaine and direct words in the text, *Hee increaſed in the* forenamed graces, *both with God and men. Bellarmine De Chriſti anima, lib.4.cap.5. reſp. ad 3. locum.*

5 Mark.13.32. To that place, Mark 13.32. *of that day and houre knoweth no man, no not the Angels which are in heauen, neither the Sonne himſelfe ſaue the Father:* which words plainely ſhew, that Chriſt as man onely knoweth not the time of his comming to iudgement: They frame this anſwere, *Non ſcit ad dicendum alijs:* The ſonne of man is ſaid not to know it, that is, to declare it to others, but to keepe it ſecret to himſelfe, *Bellarm. ibid.* This anſwere is very inſufficient: for as the ſonne knoweth it not, ſo neither do the Angels: if the ſonne be ſaid, not to know it to tell others, and yet knoweth it in himſelfe: ſo likewiſe the Angels ſhould know it to themſelues, though not for others: but I thinke, they will not ſay, that the houre of Chriſts comming is reuealed to the Angels. Againe, as the ſonne is ſaid not to know it, ſo the Father is ſaid to know it; if the Sonne onely know it not, to reueale it to others, then the Father knoweth it, to the intent he ſhould declare it to others: but neuer yet was it declared to any creature, nor euer ſhall, till Chriſt ſuddenly appeare in the cloudes.

6 Whereas S. *Peter* ſaith, *whom God raiſed vp, looſing the ſorrowes of Hell* (as the Rhemiſts tranſlate) Chriſt, they ſay, looſed other men from thoſe dolours of hell: *Rhemiſt. in eum locum, Bellarm. de Chriſt. lib.4. cap.8.* yet it followeth, *becauſe it was impoſſible for him to be holden of it:* theſe ſorrows therefore were looſed, which Chriſt was in for a while, but could not be long kept there namely, the ſorrowes of death, as we do reade agreeable to the Greeke text, not the ſorrowes of hell: It is therefore but a childiſh ſhift which they vſe, and contrary to the ſenſe and words of the text.

7 Galat.2.11.14. Being vrged with that ſcape that *Peter* made, Galath. 2. for the which hee was reprooued of *Paul*, they ſhoote out theſe words, *Sine dubio peccatum illud aut veniale, ac leuiſſimum fuit*, Either it was a veniall and moſt light offence, or he offended onely materially: that is, *erratum quoddam fuit, ſed abſq; Petri culpa:* an error was committed, but without any fault at all of *Peters, Bellarm. de pontif. lib.1,28.* A moſt groſſe and abſurd anſwere. Firſt S. *Paul* ſaith he withſtood *Peter* to the face, that is, openly and plainely rebuked him, and not without iuſt cauſe, for he was to be blamed, Galath.2.11. Secondly, *Peters* fault was, that he conſtrained the Gentiles to doe like the Iewes, v.14. And by his example he cauſed the Iewes and *Barnabas* to diſſemble: Is diſſimulation then ſo ſmall an offence? or was it ſo light a fault, to conſtraine the Gentiles *Iudaizare*, to play the Iewes? or was *Paul* ſo vndiſcreete, ſo ſharply to reprooue ſo worthie an Apoſtle for ſo ſmall a fault? Thirdly, what doctrine is this, that a man may ſinne, and not be guiltie of ſinne? may doe a fault, and not bee faultie? as though ſinnes committed ignorantly and vnwittingly, doe not bring a guilt with them; albeit not ſo great and heinous, as ſinnes willingly done: For to what end elſe were ſacrifices appointed in the law for ſinnes of ignorance? Leuitic.4.

8 Act.25.10. Where wee alleage the example of Saint *Paul*, that appealed vnto Cæſar ſaying thus, *I ſtand at Cæſars iudgement ſeate where I ought to be iudged*, Act.25.10. to proue that as *Paul*, ſo *Peter* and his ſucceſſors were ſubiect to the terrene and ſecular power of the Emperors. Their anſwere is, that there is not the like reaſon of Heathen and Chriſtian gouernours: for vnto them, euen the chiefe Biſhop was ſubiect in ciuill cauſes: but when Princes became Chriſtians they then were to ſubmit themſelues to the Pope, as ſheepe to the ſhepheard. *Bellarm. de Rom. Pontif. lib.2. cap.29.* A worthie anſwere: as though the Goſpell did abridge the lawfull authoritie of Princes: for if it were the right of heathen Emperours to be ſupreme Iudges of al perſons: (otherwiſe the Apoſtle would not voluntarily haue appealed to an vnlawfull and vſurped power;) Much more may Chriſtian Princes chalenge the ſame right. They cannot anſwer, that *Cæſar* had this power by vſurpation: for the Apoſtle was not compelled thereunto, but made free choyſe of *Cæſar* to be his Iudge.

9 Act.6.2. To proue that it is not lawful nor conuenient for one and the ſame man to be both an Eccleſiaſtical and temporall prince: We bring forth theſe and ſuch like places of Scripture, *It is not meete wee ſhould leaue the word of God and ſerue tables.* Act.6.2. *No man that goeth a warfare, entangleth himſelfe with ſecular buſineſſe*, 2. Timoth. 2. They anſwere vs, that it is not meete an Eccleſiaſticall perſon ſhould attend vpon baſe offices, as to be a Cator or prouider of victuals, to be occupied in buying and ſelling, and ſuch like, *Bellar. de pontif. lib.5. cap.10.* But they haue ſaid juſt nothing: for who ſeeth not that theſe ſecular affaires are forbidden, not ſo much becauſe of their baſeneſſe or vileneſſe, as becauſe they are lets and impediments vnto the paſtorall function? Now it is moſt plaine and euident, that the charge and care of ciuill gouernment, are as great, nay a greater diſtraction of the minde, then

the executing of ſmaller and baſer offices, and require greater ſtudie and induſtrie, and therefore doe as well, nay much rather hinder and let the progreſſe of ſpirituall matters. And yet further to ſhew what a friuolous and feeble anſwere they haue made, our Sauiour Chriſt ſaith, to put all out of doubt, *Who made me a Iudge, or diuider ouer you?* Luke 12.14. They will not ſay (I trow) that theſe are baſe and vile offices, to be a Iudge of controuerſies, and a diuider of lands and hereditaments, and to giue vnto euery man his owne: yet euen theſe principall prerogatiues of ciuill gouernment our Sauiour doth refuſe, as vnfit to be matched with the preaching of the Goſpell.

Luke 12.14.

10 Whereas we inferre vpon *Peters* example, Act.10.26. who forbad *Cornelius* to worſhip him, that Saints and holy men are not therefore to be adored with any religious worſhip: It is anſwered, that *Cornelius* did well, and as he ought, in worſhipping *Peter:* but *Peter* of modeſtie refuſed to take it at his hands, *Bellar. de ſanct. lib.1.cap.14.* Yea, but *Peter* rendereth a reaſon: For I am alſo a man, verſ. 26. inſinuating, that ſuch religious worſhip belonged vnto God, not vnto man: If it be then a point of modeſtie onely for the creature to refuſe that homage which is due to the creator, then was this modeſtie in *Peter*.

Actes 10.26.

11 That there was and is, one and the ſelfe ſame ſubſtance both of the ſacraments of the old Teſtament, and of ours, we prooue it by S. *Pauls* words, *They all did eate of the ſame ſpirituall meate, and did all drinke the ſame ſpirituall drinke,* 1. Corinth. 10.4. Anſwere is made, that they did eate and drinke the ſame ſpirituall meate and drinke amongſt themſelues, not the ſame with vs, *Bellarm. de Sacram. lib.2.cap.17.* which is but a vaine ſhift: for the Apoſtle addeth, *they dranke of the ſpirituall rocke that followed them, and the rocke was Chriſt, v.4.* Now Chriſt is the ſame ſpirituall rocke both vnto vs, and vnto them: not vnto them onely among themſelues, or to vs onely, but both vnto them and vnto vs.

1.Cor.10.4.

12 That the baptiſme of *Iohn*, and the baptiſme of Chriſt, was one and the ſame in ſubſtance, and of the ſame efficacie and force, we proue it thus: *Iohns* baptiſme was the baptiſme of repentance for remiſſion of ſinnes: Luke 3.3. So alſo was the baptiſme of Chriſt: *repent and be baptized euery one of you, in the name of Ieſus Chriſt for the remiſſion of ſinnes:* Act.2.38. *Ergo*, there was the ſame fruit and effect of each baptiſme. They doe anſwere vs thus: No ſaith the Ieſuite, there is not the like reaſon of both, for repentance went before Chriſts baptiſme as a neceſſary preparation thereunto, but it followed *Iohns* baptiſme, as an effect thereof: *Bellarm. de baptiſ. lib.1.cap.23.* This anſwere is too vaine and friuolous, for in repentance are two things, the purpoſe of heart, Act.11.23. and the amendment of life, which conſiſteth in being buried and dead vnto ſinne, and riſing vp to the newnes of life, Rom. 6.4. This purpoſe and vow of heart with confeſſion of ſinnes, went as well before *Iohns* baptiſme as Chriſts: for the people firſt came and confeſſed their ſinnes, and then were baptized of *Iohn:* Matth. 3.6. Luke 3.12. And as for amendment of life, which is the accompliſhment and fruits of repentance, it neither went before *Iohns* baptiſme, nor Chriſts: not *Iohns* by their owne confeſſion, not Chriſts: for in the ſame inſtant, that the Apoſtle ſaid, *Repent and be baptized:* Act.2. They were baptized, ſo that the time ſerued them not to ſhew the fruites of repentance, and by baptiſme we are buried vnto ſin, and raiſed vp to newnes of life, Rom. 6.4. But the fruites and efficacie of baptiſme goeth not before, but followeth after: thus the vanity of their anſwer is vaniſhed and blowne away.

Luke 3.3.
Actes 2.38.
Rom. 6.4.
Matth. 3.6.
Luke 3.12.

13 Whereas we obiect that ſaying of Chriſt, *Except ye eate my fleſh and drinke my blood, yee haue no life in you,* Iohn 6.53. That it cannot be vnderſtood of the Euchariſt, as our aduerſaries doe expound all ſuch places in that chapter, for then no man could be ſaued without this ſacrament, which were an abſurd and hard ſaying: And ſo both infants, which are not fit to receiue it, and all ſuch, as are preuented by ſome remediles neceſſitie, ſhould be cut off from the hope of ſaluation. They anſwer thus: firſt, that the place is to be vnderſtood only of thoſe that are *Adulti*, of yeeres of diſcretion, not of infants. And againe, all men are bound either to communicate, *reipſa aut deſiderio,* either in very deede, or elſe in vow, and deſire, *Bellarm. de ſacram. Euchariſt. lib.1.cap.7.reſp. ad argum.4.* This anſwere is like vnto the reſt, very inſufficient, and may be turned vpon themſelues, for whereas they vrge the neceſſitie of baptiſme out of theſe words of our Sauiour, *Except a man be borne of water and the ſpirit, he cannot enter into the kingdome of heauen,* Iohn 3.5. May it not as well bee anſwered, that children alſo are excluded here, as in the other place? for the words are in both places generally ſpoken without exception. Againe, Chriſt ſaith, except ye eate: if this may be done in vow and deſire, that is, ſpirituallie, which we affirme and grant, then is it not meant of the ſacramentall eating only, as the Papiſts beare vs in hand, and ſo they are contrary to themſelues: Laſtly, if it be neceſſarie to receiue the Euchariſt either actually and in deed, or in vow and deſire (which is moſt true.) There is the like neceſſitie thereof, as of baptiſme: For the Rhemiſts confeſſe as much, that they *before God are accepted as baptized that depart this life with vow and deſire to haue this ſacrament, but by ſome remediles neceſſitie could not obtaine it, Annot. Iohn 3. ſect.2.* Thus baptiſme by their owne confeſſion is prooued to bee no more neceſſarie then the other Sacrament: and ſo are they taken with their owne wiles.

Iob 6.53.
Iob 3.5.
Baptiſme no more neceſſary, then the Euchariſt by their owne confeſſion.

14 Againſt the reall preſence in the Euchariſt, amongſt other arguments, we doe bring forth this: Saint *Paul* in diuers places calleth the Sacrament bread after conſecration: as 1. Cor. 10.16. *The bread which we breake, is it not the communion of the bodie of Chriſt?* And chap. 11.26. *As often as ye ſhall eate this bread, and drinke this cup, ye ſhew the Lords death till he come.*

1.Cor.10.16.
1.Cor.11.26.

The Apoſtle calleth it bread, *Ergo*, it is bread, not the body, fleſh or blood of Chriſt. To this argument,

ment, they make vs this anſwere: The Apoſtle calleth it bread, becauſe it was bread before, or becauſe it appeareth to be bread, not that it is bread, *Bellarm. de Euchariſt. lib. 4. cap. 24. reſponſ. ad loc. 13.* Yea, but the Apoſtle maketh mention together, both of the bread and cup: if it be called bread, becauſe of the appearance only; then by the like reaſon ſo is the cup: and as there is no bread in deed, ſo there ſhall be no cup. Againe ſaith he, *The bread which we breake*; but the ſhape or forme of bread cannot be broken, but the ſubſtance. Neither will they ſay, that Chriſts bodie is deuided or broken: therefore it is true bread which the Apoſtle ſo calleth. Laſtly, if they like this ſpeech of the Apoſtle, that he ſhould call it bread after conſecration; how commeth it to paſſe, that they are afraid to cal it bread in the Canon of the Maſſe, but the body of Chriſt onely? It ſhould ſeeme therefore by their practiſe, that they miſlike the Apoſtles phraſe and manner of ſpeech.

15 That the Euchariſt ought to be miniſtred in both kinds, we confirme it out of that place, Ioh. 6.53. *Except ye eate the fleſh of the ſonne of man, and drinke his blood, ye haue no life in you*: which our aduerſaries expound of the Euchariſt. Their anſwere is thus: that here the coniunction or particle, *&*, and, muſt be taken after the phraſe of Scripture, for the Diſiunctiue, *vel*, either: as if the ſenſe were this: except you either eate or drinke, *Bellarm. de Euchariſt. lib. 4. cap. 25.* by this reaſon, they make it a thing indifferent, either to eate or drinke, to doe any one of them: and ſo, as the people doe onely eate in the Sacrament amongſt them, and not drinke; the contrarie cuſtome alſo may be brought in, for the people to drinke onely, and not to eate, which I thinke they will be loath to grant.

Ioh. 6.53.

Againe, where they preſſe vs for the neceſſitie of baptiſme with that place, Iohn 3.5. *Except a man be borne of water and the Spirit*: we can anſwere them with their owne words: and in this place, *&*, is taken for either, *vel*, as if it were ſaid, Euery man muſt bee borne either of water or of the ſpirit. Although we haue better anſwers, and are not driuen to vſe any ſuch ſhift, yet thus they doe make rods for themſelues to be whipt withall.

Iohn 3.5.

16 Whereas we thus reaſon, that the Euchariſt ought to be miniſtred in both kinds, becauſe the death of Chriſt cannot otherwiſe be liuely ſhewed forth, but both by eating and drinking in remembrance of Chriſt: The Ieſuite boldly anſwereth, that a ſufficient commemoration may be made by receiuing only in one kind, *Bellarm. de Sacram. Euchariſt. lib. 4. c. 27.* cleane contrary to S. *Paul*, who ſaith; *As often as ye ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till he come*, 1. Cor. 11.26. To remember and ſhew forth the death of Chriſt, he requireth receiuing in both kinds.

1. Cor. 11.26.

17 That the mariage of Miniſters, is authorized by the word of God, we proue out of S. *Paul*, 1. Tim. 3.11. who hauing firſt deſcribed the office of Biſhops and Paſtors of the Church, and what manner of men they ought to be, commeth afterward to ſet forth the qualities and conditions that ſhould be in their wiues: *That they ſhould be honeſt ſober and faithful.* The Ieſuit here telleth vs, that the Apoſtle meaneth ſuch, as had been their wiues before they were ordained, *li. 1. de Cleric. c. 20* Anſw. I will aske them then one queſtion: Their former wiues maried before, did they renounce them afterward, or retaine them? If they renounced them, what need had the Apoſtle to bee ſo carefull in ſetting downe rules and precepts for their wiues? for it was no more to them, how they demeaned themſelues then other women. If they retained them in the name of their wiues, they either liued together, or apart: not apart, for the Apoſtle preſcribeth an order for the Miniſters houſe and children, verſ. 4. But there is no reaſon that the mother ſhould want the comfort of her children, though ſhe inioyed not the companie of her husband: It is therefore moſt like the mother liued with her children, and the children with their father: and where elſe then ſhould their mother liue, but with their father? If then they liued in one houſe together, how then is ſhe not now his wife as freely, and for all honeſt purpoſes and ends of mariage, as before? Who ſeeth not now, how weakely theſe things hang together?

1. Tim. 3.11.

18 And that it is as lawfull for the Miniſters of Gods word to marrie after their calling to the Miniſterie, as before, we ſhew it by theſe words of the Apoſtle: *Haue we not power to lead about a ſiſter a wife?* 1. Cor. 9.5. Their anſwer is, that it muſt be read thus, a *ſiſter* a woman: for certaine deuout women followed the Apoſtles which miniſtred vnto them of their ſubſtance, *Rhemiſt. Annot. in hunc locum. Anſere.* But this were a ſuperfluous ſpeech, to ſay, a ſiſter a woman, whereas it had been enough to ſay, ſiſter, which word alſo expreſſeth the ſexe. And ſeeing the Apoſtles had wiues of their owne, it is an abſurd thing to imagine, that they would chuſe rather to goe in the companie of ſtrange women, their owne wiues being more neceſſarie to attend on them, and more fit for auoyding of offence.

1. Cor. 9.5.

19 That the hearing and preaching of the word of God, is a neceſſary note of the Church, wee conclude out of our Sauiour Chriſts words: Iohn 10. *My ſheepe heare my voice.* *Bellarmine* anſwereth, it is a note whereby a man may geſſe of his election, to heare the word of God, but not a viſible note to know the Church by, *Bellarm. de notis eccleſ. lib. 3. cap. 2.* A groſſe anſwere, as though whereby a man is knowne to bee a true member of the Church, the Church it ſelfe alſo is not knowne to bee a true Church. If one man be knowne to bee of the Church, becauſe he obeyeth the voice of Chriſt, why ſhall not a congregation of many men be knowne to be the Church of God likewiſe by embracing the word of God?

Iohn 10.16.

20 Againe, our Sauiour Chriſt ſaith, *Whereſoeuer two or three are gathered together in my name, there am I in the middeſt*, Mat. 18. Hence we conclude, that to aſſemble together in the name of Chriſt, that is, to heare his word, and receiue the Sacraments, is a moſt manifeſt note of the true Church. *Bellar-*

Matth. 18.20.

mine anſwereth: this place ſheweth not where the Church is, but where Chriſt is, *Bellarm.ibid.* A moſt ridiculous and vnskilfull anſwere: as though where Chriſt is knowne to be preſent, there is not neceſſarily the Church: for where elſe is hee to be found, but in his Church?

21 Chriſt ſaid to *Peter*, *Dic Eccleſiæ*, Tell it to the Church, an obſtinate ſinner muſt be referred to the cenſure of the Church: *Ergo*, *Peter* and his ſucceſſors are not the ſupreame iudges: for heere hee is referred to the Church. *Bellarm.* So the Pope doth *dicere Eccleſiæ*, tell it to the Church, *id eſt*, *ſibi ipſi*, that is, hee telleth it to himſelfe, *lib. de concil.2.cap.19.* Anſwer. Is not heere good ſtuffe? the Pope is now become the whole Church: contrarie to the ſenſe of this place: for in cenſuring of offenders wee muſt proceede by degrees: firſt, one muſt rebuke him that ſinneth, then two or three laſt of all it muſt be declared to the Church: ſo then, as two or three are more than one, ſo the Church is more than 2. or 3. But the Pope is not 2. or 3. much leſſe can he ſtand for the whole Church.

22 That the Apoſtles were all equall in authoritie, wee ſhew it out of Saint *Paul*, Epheſ.2.20. where

Epheſ.1.20. the Church is ſaid to be built vpon the foundation of the Apoſtles indifferently. *Bellarmine* anſwereth: that they had all chiefe authoritie committed vnto them as Apoſtles, but *Peter* as ordinary paſtor. Anſwer. But the Apoſtleſhip was the higheſt office in the Church. A paſtor or Biſhop was inferior to an Apoſtle: firſt Apoſtles, ſaith Saint *Paul*, 1.Corinth.12.28. If then they were equall as Apoſtles, there could be no ſuperioritie among them: but ſuch are their fond and childiſh anſwers.

1.Cor.12 28.

23 Whereas wee reaſon thus againſt reliques: that therefore the Lord buried the bodie of *Moſes*, leaſt the Iſraelites ſhould haue worſhipped his bodie, and ſo committed Idolatrie. *Bellarmine* telleth vs, that men are not ſo prone to Idolatrie now as the Iſraelites were, and therefore may more ſafely be admitted to worſhip reliques. *de Reliqu. Sanct.l.2.c.4.* Whereas daily experience of popiſh Idolatrie ſheweth the contrary: for there was neuer, no not in the moſt corrupt times of that Church, ſuch groſſe Idolatrie and ſuperſtition, and with ſuch boldneſſe committed, & ſo vſually, as is now among papiſts.

And theſe with ſuch like are their anſwers to ſuch places of ſcripture, as we bring againſt them. The like anſwers alſo they giue vs in other matters.

24 Whereas we tell them, that this name *Latinus* in Greeke letters thus, λατεινος doth conteine the myſticall number of *666*. Apocal.13. The Ieſuite maketh this ſimple anſwer, that *Lateinus* with *e.i.* maketh that number, not with ſingle *i. Lib.3.de Pontif.cap.10.* Anſwer. Heerein firſt he ſheweth his ignorance, as though the Greeke diphthong, ei, be not vſually expreſſed by a ſingle i. in Latine. And what if e. be left out? we want but fiue of the number. But what a poore ſhift is this, wee haue found out the name of Antichriſt in *Latinus* ſauing one ſmall letter.

Apoc.13.18.

25 Where wee tell them, that Rome is the citie built vpon ſeuen hilles: they anſwer vs, that it now ſtandeth in a plaine, *in Campo Martio*, *Sanders*. A ſillie ſhift. But it is certaine at that time, when Saint *Iohn* wrote the Apocalypſe, that it ſtood vpon ſeuen hilles, & to this day, there are ancient monuments and goodly buildings, Churches, chappels, abbeyes, or ſuch like vpon euery one of thoſe hils.

26 It were too long particularly to ſet downe all their abſurd and anſwerleſſe anſwers, their ſillie ſhifts and ſtarting holes. As whereas *Gregorie* maketh one *Scholaſticus* author of the Canon of the Maſſe, they anſwer, *S.Petrus Scholaſticus dici poteſt*, that S.*Peter* may well be termed a ſchooleman, *Bellar.de Miſſ.lib.2.cap.19.* which is indeede to ſet the ſpirit of God to ſchoole; to ſay that the Apoſtles were brought vp in ſchooles.

27 Thus in another place he is conſtrained to grant, that mariage betweene Infidels ought to be, after they are baptized, the ſecond time contracted and ſolemnized, *Bellarm.de Matrim.lib.1.5.* as though they had liued in adulterie before: for if the firſt contract were firme, what neede a ſecond? and if the firſt contract be diſſolued by baptiſme, then are the parties free to marrie where they will. See what an abſurd anſwere this is.

28 Whereas wee tell them that *Sylueſter* the ſecond, was a great coniurer and Necromancer, as it is recorded in authenticall ſtories: the Ieſuit thus pretily would excuſe the matter, that becauſe he was wel ſeene in Geometrie and in the Mathematikes, therefore that rude and vnlearned age iudged him to be a Sorcerer, *Bellarm.de pontif.lib.4.cap.14.*

29 So another telleth vs, whereas wee worthily vpbraid them with that whore-Pope of theirs dame *Ioane*, that ſate two yeares in Papacie: that the Pope might be an Hermaphrodite, or Herkinalſon, that is, both a man and a woman: or being firſt a man might afterwards be turned into a woman: *Copus dialog.1.p.47.* And all this might be more likelie in their opinion, then that a woman ſhould ſtep into the Popes chaire. What now will theſe men be aſhamed to ſpeake or write, that dare vtter ſuch follies?

30 It were too long to declare all their ſhifts of deſcant, as wee ſay: as when they are preſſed with the authoritie of auncient writers, whom in words they will ſeeme to make great account of: if they cannot readily finde ſome cauill or other to ſhift it off, they wil not ſticke boldly to refuſe and denie them: as where we report the ſtorie out of Sozomene, vpon what occaſion *Nectarius* Biſhop of Conſtantinople aboliſhed the cuſtome of auricular confeſſion: *Bellarmine* ſteppeth in boldly and ſaith, *Non ignoramus Sozomena in hiſtoria multa eſſe mentitum*: Wee are not ignorant, that Sozomene hath told many lies in his hiſtorie, *de pœnitent.lib.3.cap.14.*

31 Likewiſe in another place the Ieſuite refuſeth *Platina*, *non publica authoritate vitas illas Pontificium ſcripſit*. He was not by publike authoritie allowed, to write the liues of the Popes, *de pœnitent.li.3.c.13.*

Benno a Cardinall refuſed, that wrote the ſtorie of *Gregorie* the 7. And the Ieſuites looſe coniecture is, that the booke was made by ſome Lutheran: whereas it is manifeſt that the booke is more ancient by almoſt fiue hundred yeeres, then the name of Luther. *Bellarm. de ſum. Pontif. lib.4. cap.*13.

But thus they deale not only with theſe latter writers, but with the moſt ancient: if *Tertullian* bee alleaged againſt them not to their liking, they crie out that he was an heretike, and wrote this or that in defence of hereſie, *Harding. defenſ.* 28. Indeed *Tertullian* had his errors, but yet all that he wrote contrary to them, is not hereſie. 34

Where we cite that ſaying of Cyprian; *If the truth faint or faile in any point, we ought to returne to the originall of our Lord, and to the traditions of the Goſpell*; We receiue this anſwere: S. Cyprian vſed that ſaying in an euill cauſe: and therefore he defending a falſhood, was driuen to the very ſame ſhifts; whereunto all heretikes are driuen, *Defenſ. Apolog. pag.* 172. *Harding.* See the boldneſſe of this man: The counſell and commandement of Christ, *Search the Scriptures*, is no better with him then an heretical ſhift. 35

When we affirme by S. Hieromes teſtimony, that Pope *Liberius* ſubſcribed to the Arrians, we are ſent away with this ſcornfull anſwer: that *Hierome* was deceiued by a rumor dwelling in the Eaſt. *Harding.* pag. 66. 36

But that famous learned Father *Auguſtine*, is moſt vncurteouſly vſed at their hands of all the reſt. The Rhemiſts refuſe *Auguſtines* expoſition of theſe words in the Goſpell: *vpon this rocke, &c.* Math. 16. which he expoundeth not of *Peters* perſon, but of *Peters* faith, Annot. 16 Math. 16. ſect. 8. 37

They likewiſe refuſe his reading, Hebr. 11. *Iacob worſhipped leaning vpon his ſtaffe*: but they will needs haue it, *Iacob worſhipped the top of his ſtaffe*: as though *Iacob* made an Idoll of his ſtaffe, Annot. Heb. 11. verſ. 21.

Bellarmine alſo taketh the ſame liberty to reiect *Auguſtines* iudgement: as where *Auguſtine* interpreteth that place of S. *Pauls*, 1. Cor. 3. *He ſhall be ſaued as through fire*, of the afflictions or tribulations of this life. But the Ieſuite wreſteth the words to ſignifie pugatorie, *de purgat, lib.1. cap.4.*

1.Cor.3.15.

And in another place hee doth not onely refuſe, but confute at large *Auguſtines* interpretation of that place of *Peter*, Epiſt. 1. cap. 3. of the ſpirits now in priſon, which were ſometime diſobedient, *de Christo, lib.4. cap.13.*

Likewiſe *Bellarmine* reprehendeth *Auguſtines* interpretation of that place, Geneſ. 17. 14. and ſaith he was deceiued in following the Greeke text, *lib. 2 de effectu ſacram. cap.* 17. Alſo he refuſeth *Auguſtines* interpretation of thoſe words of Chriſt, *Vpon this rocke*, which he expoundeth of faith: ſaying that *Auguſtine* was deceiued through ignorance of the Hebrew tongue.

Geneſ. 17.14.

Yea hee doth not onely reiect this learned father, and by argument confute him, but hee proceedeth further to charge him with ſome things which he holdeth not: as that *Auguſtine* ſhould hold the booke called Eccleſiaſticus for a diuine and Canonicall booke: whereas he correcteth himſelfe, that howſoeuer he had formerly called and counted it propheticall: he retracteth it: *Non videor recte appellaſſe verba prophetica, (quid ſuperbis terra & cinis?) quia non in eius libro legitur, quem certi ſcimus appellatum eſſe prophetam*: I may ſeeme not rightly to haue called thoſe propheticall words (*Why art thou proud O duſt and aſhes*) becauſe it is not read in his booke, whom we are ſure to haue bin called a Prophet. Beſide he auoucheth *Auguſtine*, that he ſhould make the booke of Wiſdome canonicall, and he citeth, *lib.1. de praedeſtinat. c.14.* But *Auguſtine* in that place ſaith no ſuch thing: for whereas hee had alleaged a certaine place concerning *Henoch* out of the 4. chapter, and he heard, that certaine brethren refuſed that teſtimonie, *tanquam non de libro canonico adhibitum*, as not taken out of a canonicall booke: *Auguſtine* anſwereth no more but this. 1. *quaſi & excepta huius libri atteſtatione, &c.* as though excepting the witneſſe of this booke, the matter be not euident of it ſelfe. 2. *Oportet vt iſtum librum omnibus tractatoribus anteponant*: they muſt preferre this booke before all other writers. *&c.* hee maketh it not canonicall, but giueth it a preeminence before other writings. 3. The moſt that hee ſaith of this booke is this: that the ancient writers when they cited this booke as a witneſſe, *Nihil ſe adhibere niſi diuinum teſtimonium crediderunt*: thought that they did vſe none other, then a diuine teſtimonie, &c. he only ſaith, and that, out of other mens opinions, that this book hath diuine ſayings in it: which being confeſſed maketh it not canonicall; for he granteth, that ſome diuine things may be found among the heathen: *ſi in ipſis poteſt aliquid diuinum inueniri*: If among the Heathen ſome diuine thing may be found, &c. as he giueth inſtance of *Oſtanes, Plato, Hermes*.

Bellarm. de verb. Dei. lib.1. c.13.
Eccleſiaſticus fo.9.
Lib.1. retract. cap.10.
Lib.1. de verb. Dei. c.14.
Lib.6. de baptiſm. contr. Donatiſt. c.44.
Bellarm. lib.1. de verb. Dei. c.5. ſect. *non ignoro.*

So Likewiſe he chargeth *Auguſtine* to thinke and ſay, that *Salomon* was reprobate of God, and to be a caſtaway: whereas *Auguſtine* in that place quoted *in Pſalm.26.* hath indeed [a] ſuch words, that *Salomon* was reprobate of God, but it is euident that he ſpeaketh of his temporall reiection not of his finall reprobation: as may appeare by theſe reaſons: 1. *by whom* (ſaith he) *multa ſancta praecepta & diuina ſacramenta ſpiritus ſanctus in diuinis literis operatus eſt*: The holy ſpirit in the diuine writings wrought many holy precepts and diuine ſacraments, &c. how could he haue the ſpirit of ſanctification, and be a reprobate? 2. *Ipſe Salomon mulierum amator fuit, &c.* *Salomon* was a louer of women, &c. and then follow theſe words: *and was reprobate of God*: but euery louer of women, is not reprobate of God eternally, though for a time he ſeeme to be. 3. What maruell, ſaith he, if *Salomon fell among the people of God, in paradiſo non cecidit Adam*, did not *Adam* fall in paradiſe, and the Angell in heauen? &c. *Salomon* did not fall in the counſell and decree of God, but among the people of God,

Salomon not finally reprobate.

[a] In another place, whereas I chanced to ſay, *I find no ſuch thing in Auguſtine*, my meaning is, not in that ſenſe, Retect. p.199.

which was but for a time: and as *Adam* fell who finally was ſaued. 4. *Salomon built a temple to the Lord* (ſaith *Auguſtine*) *in typo & figura futuræ Eccleſiæ & corporis Domini*: in a type and figure of the Church and of the body of the Lord &c. but they cannot ſhew any type or figure of Chriſt appointed of God, that was a caſtaway. 34

35 Many ſuch places may be found in *Bellarmine*, where he aſcribeth to *Auguſtine* ſome things, which he either affirmeth not at all, or at the leaſt not in his ſenſe; as he ſaith that *Auguſtine abſurdiſſimum cenſuit &c. thought*[b] *it an abſurd thing*, that the *hereſie of the Donatiſts after the yeare of the Lord 300. out of Carthage ſhould be propagated into all the world &c.* and he quoteth *lib. de vnitat. Eccleſ. c.* 14. 15. for in this place produced *Auguſtine*. 1. Neither nameth the *hereſie* of the Donatiſts. 2. Nor yet vſeth the terme, moſt abſurd. 3. Nor yet maketh mention of the 300. yeare. 4. Neither ſpeaketh of the propagating of the Donatiſts hereſie into al the world, but that they ſhould fooliſhly thinke, that al other Churches being periſhed in the world, *earum reparationem ex Africa per partem Donati, &c.* they ſhould be reſtored and repayred out of Africa by the part or ſect of *Donatus*, &c. Thus it appeareth euidently, that *Auguſtine* is heere miſalleaged, howſoeuer a certaine popiſh cauiller go about to iuſtifie *Bellarmine*. 36

[b] I ſo tranſlate it now to take away all occaſiō of cauill, because (though the word *cenſeo* as Grammarians know, ſignifieth as well *conſtituere decernere*, to conſtitute, decree, as *exiſtimare* to thinke, and ſo elſwhere I tranſlated) yet the other ſeemeth rather to be *Bellarmines* meaning: yet hee is found ſtill *Auguſtine* to miſalleage as heere appeareth.

37 In like manner *Albertus Pigghius* moſt vnreuerently ſaith of *Auguſtine*, that he erred and lied, and vſed falſe Logique, in affirming matrimonie after a vow made to be perfit, and not to be vndone againe? *Diſtinct. 27. Quidam.*

38 Sometime they preferre *Chryſoſtome* before *Auguſtine*, as interpreting of thoſe words, 1.Cor.10. They did all eate *eandem eſcam*, the ſame meate: which words are expounded by *Auguſtine*, *Tract.* 26. *in Ioannem*. But his expoſition is by *Bellarmine* refuſed, *lib.* 1. *de Euchar. c.* 4. becauſe *Auguſtine* affirmeth, that they did eate the ſame ſpirituall meate with vs.

39 Sometime againe they refuſe *Chryſoſtome*; as *Turriane* ſaith, *Non bene interpretatum eſſe locum*: That he hath not well interpreted a certaine place taken out of the 22. Pſalme: *Turrian tract.* 1. *c.* 18. *fol.* 104.

40 *Artenus lib. Apolog.* 3. *c.* 25. Saith that *Hierome* erred in writing thus: *Epiſcoporum ordinem in ſchiſmatis remedium non diuino, ſed humano iure inſtitutum*: That the order of Biſhops was inſtituted, not by diuine, but rather humane law, for a remedie againſt ſchiſme.

41 *Bellarmine* with one breath ſaith, that *Hilarius*, *Hypolitus*, *Apollinarius*, were deceiued in expounding a certaine place in the ninth of *Daniel*, of the times of Antichriſt.

42 When *Cyprian* is alleaged for the authoritie of Scripture againſt vnwritten traditions: *Bellarmine* anſwereth that he ſo writ in confirmation of his error.

43 So he refuſeth *Chryſoſtome* ſuppoſed to be author of the *imperfect* worke vpon *Matthew*.

44 *Maldonate* refuſeth the expoſition of *Auguſtine* vpon that place Iohn 6. 62.

45 *Belarmine* reiecteth the iudgement of *Beda*, *Theophylact*. *Oecumenius*, about the vnction ſpoken of Marc. 6. and Iames 5. which they affirme to be the ſame.

46 *Bernard* is refuſed by the Ieſuite *Salmeron* concerning the conception of the Virgin *Marie* in originall ſinne.

47 *Epiphanius* is put off by D. *Allen* and *Saunder* with this ſhift, that the words are imperfect, as *Vaſquez* the Ieſuite blameth them.

48 The Councell of Eliberis is refuſed (which condemneth adoration of Images) being 1300. yeares old, becauſe it was prouinciall, and not confirmed by the Pope which *Vaſquez* alloweth.

49 Yea they doe not onely now and then, reiect ſome one two or more of the fathers: but ſometime at one lumpe they refuſe them all: as *Bellarmine* ſaith, *their ſentence is to be followed, as farre as reaſon ſhall perſwade*. *Maldonate* vpon that text Matth. 16. 18. ſaith, *that doth not ſeeme vnto me to be the true ſenſe which all Authors, whom I can remember (except Hilarie) doe follow*. *Tolet* interpreting a verſe of the 31. Pſalme ſaith: *neither the Greekes, nor the Latine authors ſeeme vnto me to haue deliuered the perfect meaning thereof*.

See further heereof Retec. p. 199.
1.Cor. 10. 3.
Lib. 4. de Verb. Dei. c. 11.
Bellarm. ib.
Lib. 1. de *extrem vnction* c. 2.
Commentar. in 5. ad Roman. diſput. 49.
Lib. 2. de adorat. diſp. 5. c. 3.
Ibid. c. 2.
Lib. 3. de verb. c. vlt.

Wee ſee then, what account our aduerſaries make of the Fathers: who doe receiue and refuſe them at their pleaſure: what meaneth *Campian* then thus to write? *Ration* 5. *Patres ingentis beneficij loco donatos explodere, quanti maleficij eſt?* To refuſe the fathers, which are giuen vnto vs as a great treaſure, how great impietie is it? For I know none more guiltie of this impietie then themſelues: and what is now become of his vaine bragge? *Ad Patres ſiquando licebit accedere, confectum eſt prælium*: If the triall be put to the Fathers, the field is already won: when they themſelues fight not with, but againſt the Fathers at their pleaſure.

50 And as they deale with the ancient writers, ſo they ſpare not their owne friends. *Harding* ſaith, *We take not vpon vs all that the Canoniſts or Schoolemen ſay or write*: *Defenſ. apol. pag.* 385. The like they ſay of others: We binde not our ſelues to maintaine whatſoeuer *Albertus Piggihus* hath written, Cardinal *Caietanus* hath his errors: *Eraſmus* and *Agrippa* be men of ſmall credite, *Alphonſus de caſtro*, *Beatus Rhenanus*, *Platina*, *appendix Concilij Baſilienſ.* are ſtuffe little worth. *Harding detection* 307. *b. a.*

Bellarmine alſo is ſo bold as to checke *Æneas Syluius*, who afterward was Pope of Rome called *Pius* 2. for whereas wee alleage that ſaying of his, *Ante Nicenum Concilium ad Romanam Eccleſiam paruus habebatur reſpectus*, Before the firſt Nicene Councell there was ſmall regard had to the Church of Rome: The Ieſuite anſwereth *Quæ ſententia Æneæ Syluij partim eſt vera, partim non eſt vera*, which ſentence of *Æneas Syluius* is partly true, partly falſe, *Bellarm. de Rom. pontif. lib. 2. c. 17.* Thus in their mood, they neither ſpare old nor new writer, neither Cardinall nor Pope, friend nor foe: And no maruell, for as *Auguſtine* well ſaith, *Si diuina lex perſuadere non poſſit, humana authoritas ad veritatem reuocare nequit.* If the word of God cannot perſwade them, it is not ſtrange, that they are not moued with humane authority, *Cont. Creſcon. lib. 1. cap. 3.* and indeed, they make as bold with the holy Scriptures, as with the writings of men, wreſting and mangling them, altering and changing the text at their pleaſures.

43 As *Bellarmine* citing a text out of S. Luk. 22. 19. addeth theſe words of his owne, *Cœnantibus eis*, While they ſupped, hee tooke bread: whereas the text is, *And when he had taken bread*, : becauſe hee would proue (very fondly) that the bread was diſtributed in ſupper while, and the cup after ſupper, not both together, *Bellarm. de ſacram. Euchariſt. lib 4 cap. 24.* Luk. 22. 19.

44 In another plac he quoteth Apoc. 14. verſ. 1. For the ſigne of the Croſſe; and whereas the originall onely hath, *hauing his fathers name written in their foreheads*, they put in this clauſe, *Hauing his name, and his fathers name*, after the vulgar Latine. So in the Canon of the Maſſe, they adde theſe words vnto the Goſpell: *Manducat ex hoc omnes*, Eate ye all of this: whereas Chriſt ſaid onely, after the cup, *Bibite ex hoc omnes*, drinke ye all of this. *Bellarmine* ſaith, it is ſupplied by tradition, *de ſacram. euchariſt. lib. 4. cap. 25.* Apoc. 14. 1.

45 So 1. Iohn 4. 3. where the authenticall Greeke hath, *Euery ſpirit which confeſſeth not Ieſus*, they reade after their corrupt Latine text, *Euery ſpirit which diſſolueth Ieſus*: Without any ſenſe, whereas the text approueth the former reading, for the ſecond verſe ſpeaketh of ſpirits confeſſing Ieſus, ſo that conſequently this verſe muſt treate of ſpirits not confeſſing Ieſus. Vnto this place may be added all the corruptions of the vulgar Latine tranſlation, which are maintained by the Church of Rome, diſagreeing from the true originall in Greeke. 1. Iohn 4. 3.

46 *Dureus cont. Whitaker. fol. 49.* Denieth flatly that any ſuch words can be found in the 17. of *Geneſis*, or any other place, that circumciſion is called the couenant: whereas in the 13. verſ. the Lord ſaith, *My couenant ſhall be in your fleſh*, ſignifying circumciſion, which was a ſigne of the couenant: and *Bellarmine* alſo confeſſeth this ſaying, *Circumciſio eſt fœdus*, Circumciſion is the couenant to bee found there. *lib. 1. de Euchar. cap. 11.* But heerein they deale with vs, as the Iewes doe, which denie theſe words, (*Erit vita tua quaſi pendens ante te, & non credes vitæ tuæ*, Thy life ſhall hang before thee, neither ſhalt thou beleeue thy life) to be found in any part of *Moſes*: yet are they euidently to be read, Deut. 28. 66.

47 Laſtly, they doe not onely alter and change Scripture, but make ſcripture of their owne, as one of their ſide proueth the Pope to bee *Dominus rerum temporalium*, Lord of all worldly goods, *Per illud dictum Petri, dabo tibi omnia regna mundi*: By thoſe words of *Peter*, I will giue thee all the kingdomes of the world. Theſe words, notwithſtanding *Peter* neuer ſpake, but they were ſpoken by the diuell; a fit text ſure to ground the Popes Lordlike dominion vpon, *Archidiacon Florentin. ex citation. Iuel. pag. 615. defenſ. Apolog.*

More who liſt to ſee of our aduerſaries manner of corrupting Scripture: I refer them to that which hath been before ſaid of this matter: *1. Piller. part. 3. à loc. 46. ad 52.* I ſay vnto them now, as *Auguſtine* to certaine heretikes in his time: *Mortuus ſine ſenſu iacet, & valent verba ipſius: ſedet Chriſtus in cœlo & contradicitur teſtamento eius*: A man lieth dead without ſenſe, and his will remaineth in force: Chriſt ſitteth in heauen, and dieth not, yet his teſtament is gainſaid: in *Pſal.* 21. Thus we ſee the weake anſweres, and beggerly ſhifts, which our aduerſaries through the weakneſſe of their cauſe, are driuen vnto. Who may fitly be reſembled to vſe *Auguſtines* compariſon, vnto ſubtile and crafty foxes: *Vulpes ſolent habere tales foueas, vt ex vna parte intrent, ex alia exeant*: Foxes are wont to haue ſuch holes, that they may goe in one way, and goe out another. Euen ſo doe our aduerſaries ſeeke ſtarting holes, playing faſt and looſe with vs, ſomtime denying the fathers ſomtime affirming with them, ſomtime appealing to Scripture, other while running from Scripture to tradition: and ſo going in and out at their pleaſure. *Sed ad vtrumque foramen*, as *Auguſtine* ſaith, *captor vulpium retia poſuit*: But the fox-taker (ſeeing their craft) hath laid his nets in both holes, that comming in and going out they are ſure to be taken, in *Pſal.* 80. So God be thanked, our Sauiour Chriſt this wiſe taker of foxes, hath ſo armed the defenders of his truth, that whether theſe wily foxes goe in or goe out, pretend Scriptures, fathers, or goe againſt them, we doubt not but their feet ſhall be caught with the ſnare of truth.

SOPHISTICALL DISTINCTIONS AND CVNNING ſleights deuiſed for the maintenance of Popery. Part.3.

WE are now come (by the grace of God) to ſhake one of the principall pillers of papiſtry: for herein lyeth the very ſtrength of their cauſe, and the very pith of popiſh ſchoole-diuinity, in deuiſing and inuenting ſubtile and ſophiſticall diſtinctions: thinking thereby to obſcure the light of the truth, and to ſhift off moſt euident places of Scripture. The chiefe of their diſtinctions, though not all, yet ſome we will ſet downe in their order, and weigh them in the balance of Gods word, that their lightneſſe may appeare,

Diſtinct. 1. I will beginne with that diſtinction concerning the authority of Scripture: they ſay 1

Iohn 5.34.

Iohn 10.16. The authority of the Scripture no way dependeth vpon the Church

that, *ſecundum ſe*, of it ſelfe the Scripture and in it ſelfe is of ſufficient authority, but, *Quoad nos*, in reſpect of vs, it dependeth of the approbation of the Church: and that wee cannot know, neither are bound to beleeue the Scriptures, but becauſe of the teſtimony and allowance of the Church, *Bellar. de conc. lib.2.cap.12. Rhem, annot. Gal.2. ſect.6. Anſw.* This is but a ſubtill ſleight to ſteale away the credit of the word of God: for the Scriptures were wholly written for vs and our vſe, and al the authority they haue is for the benefit of men, and in reſpect of vs: If then they haue no authority with vs, nor we bound to beleeue them, vnleſſe the Church doth approue them, then they receiue their authority from the Church, for Scripture was written for men, not for God himſelfe, or Angels: So this diſtinction is contrary to the word of God: *I receiue* (ſaith Chriſt) *no witneſſe of men*, Ioh.5.34. But the Scripture is the voice of Chriſt, therfore it needeth not the approbation of men: *The ſpirit beareth witneſſe that the ſpirit is the truth.* 1.Ioh.5.6. That is, the Scriptures are diſcerned and knowne by the ſame ſpirit, the which they were written withall. The Church indeed is to teſtifie of the truth, but the truth is to be beleeued for the truth ſake, although it haue no teſtimony of men: *for my ſheepe* (ſaith our Sauiour) *heare my voice*, Ioh.10. Let them heare alſo what a Doctor of their owne ſaith: that great ſchoolman *Thomas Aquinas: Deum dupliciter operari, alia mediantibus cauſis, vt opera naturalia, alia immediate, vt miracula:* God worketh two waies: ſome things hee doth by mediate cauſes, as all naturall workes, ſome things by his immediate power, as his miracles: and he proceedeth further: *Hominis intellectum Deum per alias literas mediate inſtruere, per ſacras immediate*, God inſtructeth mans vnderſtanding by other writings mediatly, but by the holy Scriptures immediately: like as therfore the miracles immediatly wrought, need no other teſtimony, but of themſelues ſhew Gods power, as the Ægyptian ſorcerers could confeſſe and ſay, *Digitus Dei eſt*, It is the finger of God: ſo neither need the word of God any other euidence, but by the effectuall working thereof, ſheweth it ſelfe to proceed from the ſpirit: for it doth immediately inſtruct vs, but if the Church ſhould bring vs to the Scripture, then ſhould God ſpeake not immediately, but mediately therein vnto vs.

2.Tim.3.17. All things needfull to ſaluation contained in Scripture.

2 *Diſtinct.*2. They diſtinguiſh of the word of God: there is *Verbum Dei ſcriptum*, The word of God written, that is their traditions, *Bellar. de ſcript. lib.4.c.2. Anſw.* This is a vaine diſtinction: for the whole word of God reuealed, is contained in Scripture, as out of Scripture we proue it thus: The word written, that is, the holy Scriptures are able to make a man perfect to euery good worke, 2.Tim.3.17. and ſo vnto ſaluation: But whatſoeuer is ouer and beſide that which is perfect, is ſuperfluous: but no part of Gods word is ſuperfluous, therefore no part of the word beſide ſcripture: this diſtinction alſo is ouerthrowne by their owne decrees: *decr. p.1. diſt.8. c.9. Si ſolus Chriſtus audiendus eſt, non debemus attendere, quid aliquis ante nos faciendum putauerit, ſed quid, qui ante omnes eſt, Chriſtus prior fecerit:* If Chriſt onely muſt be heard, we muſt not attend, what any man before vs hath thought good to be done, but what Chriſt, who is before all, hath firſt done: if Chriſt onely bee to bee heard, whoſe voyce is onely knowne in the Scriptures, then your diſtinction faileth.

Peters faith, not his perſon the foundation of the Church.

Decr. part.2. cauſ.24. qu.1. cap.6.

3 *Diſtinct.*3. The Church is built (ſay they) vpon *Peter* and *Peters* faith: but faith heere hath a double conſideration: for it may be either abſolutely conſidered, or with relation to *Peters* perſon: But faith generally and abſolutely reſpected is not the foundation of the Church, but as it was in *Peter*, *Bellarm. de Roman. pontif. lib.1. cap.11. Rhemiſt. annot. Matth.16. ſect.8. Anſwere.* That *Peters* faith, which was in *Peter*, and by *Peter* confeſſed, is a portion and *Indiuiduum* of the generall ſauing faith of the Church, which is the foundation of the ſame Church, we denie not. But *Peters* perſonall faith cannot be this foundation: for then when *Peter* died, his faith being a particular accident to his perſon, going away with him, the Church ſhould haue wanted a foundation. Againe, in *Peter* theſe two things are reſpected, his perſon and faith: whatſoeuer was in *Peter* beſide faith, was fleſh and blood: but that could not be the foundation, *Ergo*, *Peters* faith onely was the foundation, his perſon had therein no part at all. Conſult with your owne decrees, they will tell you. *Quod Petrus, quando claues accepit, Eccleſiam ſanctam ſignificauit: Peter* when he receiued the keyes, ſignified the whole Church: if in *Peter* the whole Church is conſidered, then *Peters* particular perſon is not included: then by your owne rule you haue loſt a diſtinction.

The Pope not the miniſteriall head of the Church.

Epheſ.3.15.

4 *Diſtinct.*4. There is a principall and ſoueraigne head of the Church, and that is onely Chriſt: there is a miniſteriall head beſide of that part of the Church which is vpon the earth, and ſo is the Pope head of the Church, *Rhemiſt. annot. Epheſ.2. ſect.5.* This diſtinction by their owne confeſſion may bee ouerthrowne, for if the Pope in any ſenſe may bee the head of the whole Church, the Church alſo in the ſame ſenſe may be called his body: but the Church (ſay the Rhemiſts) is not called the body myſticall either of *Peter*, or of Pope, or any Prelate whatſoeuer: *Ergo*, he is not the head. Againe, one family hath but one head, the Church in heauen and in earth maketh but one family, Epheſ.3.15. The Pope in no ſenſe can be ſaid to be head of the triumphant Church. *Ergo*, neither of that part that is in earth. I will heere referre you to your owne law. *Clementin. lib.2. tit.9 cap.1. Romanæ Eccleſiæ caput eſt Chriſtus redemptor noſter, Romanus pontifex eiuſdem redemptoris vicarius, &c.* Chriſt our redeemer is the head of the Romane Church, and the Biſhop of Rome his vicar, &c. Heere the Pope himſelfe maketh Chriſt onely the head, and himſelfe but the heads vicar: and the reaſon is included, becauſe Chriſt is the redeemer, therefore the head, the Pope is not the redeemer of the Church: *Ergo*, not the head: thus your diſtinction is deſtroyed.

5 *Diſtinct.*5. The Pope as a priuate perſon, or as a man, and in matters of faith may erre, and bee deceiued:

ceiued: but as he is head paſtor, decreeing any thing concerning the faith, he cannot erre, *Bellarm. lib. 4. de pontif. cap. 13. Harding. defenſ. apolog. 660.* *Anſw.* *Peter,* when he was reproued of *Paul,* Galath. 2. erred not onely in example and conuerſation, as *Bellarmine* anſwereth: but it was an error concerning the faith: Saint *Paul* ſaith, they went not the right way to the truth of the Goſpell: they erred then from the truth of the Goſpell; *Ergo,* in faith: if *Peter* might fall into an error of faith, much more the Pope. Your owne gloſſe granteth, that *Peter* did *exorbitare à fide,* goe aſide or out of the way from the faith: for thus the words lie, *Par in ſe eſt, à fide exorbitare, & aliis exemplo, vel verbo à fide deijcere*: It is all one in it ſelfe, for one to erre from the faith, or by example or word to turne others from the faith, which *Peter* did: ſo this diſtinction alſo is proued but vaine.

Whether *Peter* erred in a matter of faith.

Decr. par. 2. cauſ. 2. q. 7. cap. 39. in gloſſe.

Distinct. 6. *Non eſt idem, aliquid eſſe de fide & de iure diuino*: It is not all one for a thing to depend of faith, and of the law of God: as to beleeue that *Paul* had a cloake is not a poynt of faith, yet it is, *De iure diuino*: It belongeth to the word of God; So to beleeue that, the Pope is *Peters* ſucceſſor, belongeth to the faith, though it be not by the word, *Bellarm. de Rom. pont. lib. 2. cap. 12.* *Anſw.* This diſtinction is eaſily ouerthrowne: whatſoeuer is by the word of God, is *De iure diuino*: Of the diuine right, or of Gods law: but whatſoeuer is of faith, is grounded vpon the word, for faith it ſelfe commeth by hearing the word preached, Rom. 10. 17. *Ergo,* whatſoeuer is of faith, is alſo *De iure diuino.* Concerning the example alleaged, that *Paul* ſhould haue a cloake, it was not neceſſary neither by the word, nor by faith ſimply: but by a conſequent, becauſe it is expreſſed in the word, & it is a point of faith to beleeue all things therein contained to be true, to beleeue this alſo, is of, or belonging to faith. See your owne Canons: *Extrauag. Iohan. 22. tit. 14. cap. 5.* there ſhall you finde this diſtinction: that *Quaedam directè pertinent ad fidem,* Some things doe directly concerne the faith, as the articles of our beleefe, and whatſoeuer is contained in them; *Quaedam reductiuè, &c.* Some things by way of reduction or conſequence belong to the faith, as to beleeue whatſoeuer is contained in Scriptures: and vpon this ground in the ſame place it is proued, that to affirme, that Chriſt had not the proper vſe of any thing, is neither of the faith directly, becauſe it is not contained in the articles, nor reductiuely, becauſe it is not found in Scripture: ſo by this good and neceſſarie diſtinction, your conceit is ouerthrowne. 6

How euery thing in the word contained belongeth to the faith.

Distinct. 7. There is a proper ſucceeding of the Apoſtles, and an improper: properly the Pope is *Peters* ſucceſſor, whom he ſucceedeth, as an ordinary paſtor of the Church; But other Biſhops doe ſucceed the Apoſtles improperly, in reſpect of their paſtorall and epiſcopall calling, *Bellarm. de Rom. pontif. lib. 4. cap. 14.* *Anſw.* If to ſucceed in the place be a proper kind of ſucceſſion, as the Ieſuite ſeemeth to grant, as one King ſucceedeth another, and one Biſhop another, then had other Apoſtles their proper ſucceſſors, as S. *Iames* at Ieruſalem, S. *Andrew* at Conſtantinople, S. *Iohn* at Epheſus, S. *Marke* at Alexandria, as well as *Peter* had at Rome: If a proper ſucceſſion require a ſucceſſion of gifts and calling, then neither the Biſhop of Rome, nor any other doe properly ſucceed the Apoſtles, hauing not the calling of Apoſtles, but of Biſhops and paſtors of the Church. And the Ieſuite himſelfe granteth, that the Pope ſucceedeth *Peter* not as an Apoſtle, but as a paſtor. But Apoſtles properly ſucceed Apoſtles, a paſtor improperly is ſaid to ſucceed an Apoſtle. I will vrge againſt you the teſtimony of your owne Popes: *Innocentius 3.* ſaith, that *Epiſcopi, ſunt Apoſtolorum vicarij*: Biſhops are the Apoſtles vicars: *decr. Greg. lib. 1. tit. 15. c. 1.* Will you heere diſtinguiſh alſo that ſome are properly, ſome improperly vicars: but how can one be ſaid to be in anothers ſtead, if he doe it improperly? A man will chuſe ſuch an one to be his vicar, as may properly and fitly execute his place and office, as if he himſelfe did it: but if you ſay, heere is the difference: Biſhops are the Apoſtles vicars, but the Pope is Chriſts vicar: remember what another of your Popes hath confeſſed: *Clem. 5. lib. 5. tit. 8. c. 1. Epiſcopi Chriſti legati exiſtunt*: Biſhops are Chriſts Legats: which is all one, as to ſay his vicars: if ſtill you wil vrge your fanſie, and ſay ſome are proper, ſome improper Legats: then will I oppoſe againſt you another decree of your owne: *decr. part. 1. diſtinct. 93. c. 24. Epiſcopi omnes Apoſtolorum ſucceſſores: vbicunq́ fuerit Epiſcopus ſiue Romae, ſiue Eugubij, eiuſdem meriti, eiuſdem ſacerdotij*: All biſhops are the Apoſtles ſucceſſors: whereſoeuer a Biſhop is, whether at Rome, or Eugubium, they are all of one merit, and haue all one prieſthood, &c. If they be all of the ſame worthineſſe and office, what is become of your proper and improper diſtinction? 7

Good Biſhops ſucceed the Apoſtles more properly then the Pope.

Distinct. 8. The Pope directly hath not any temporall iuriſdiction ouer Kings and princes, as they haue ouer their ſubiects, or as he hath ouer Biſhops, yet indirectly hee hath, and ſo by his indirect power, as he is the ſpirituall Prince of the Church, he may depoſe Kings, cite them iudicially before him, abrogate the lawes of Princes, & eſtabliſh his own, if he ſee it neceſſary for the health of mens ſoules, *Bellarm. de pontif. lib. 5. cap. 6.* *Anſw.* The places which the Ieſuite himſelfe bringeth againſt the direct power of the Pope, do alſo ouerthrow his indirect power: As how Chriſt refuſed to be a King, Ioh. 6. and to be a Iudge, Luk. 12. 13. he did execute neither of theſe offices, either directly or indirectly: *Ergo,* no more ſhould the Pope. And S. *Paul* maketh euery ſoule directly ſubiect to the higher powers, that beare the ſword, Rom. 13. 1. 4. How then can any ſoule directly ſubiect vnto them, indirectly command and controule them? Indeed an indirect power it is which the Pope chalengeth, that is, vſurped and vnlawfull, and they doe well ſo to call it. Conſult with your owne decrees, one of your Popes thus writeth: *Leo. 4.* to *Lotharius* the Emperour: *Imperialia veſtra praecepta, quantum valemus, Chriſto propitio, nos conſeruaturos modis omnibus profitemur*: Wee doe promiſe to keepe your impe- 8

The Pope neither directly, nor indirectly hath power ouer Kings.

Luk. 12. 13.

Rom. 13. 1. 4.

riall lawes euery way by the helpe of Chriſt: and if any man tell you otherwiſe, *ſciatis eum pro certo mendacem*, take him for a lyer. If euery way, then both directly and indirectly: and if *Bellarmine* ſay otherwiſe, he muſt weare the Popes liuery to be counted a lier.

They which haue a conſulting voice in Councels, ought alſo to haue a deciding voice.

9 *Diſtinct.* 9. In generall Councels there are two kinds of voices or ſuffrages: there is *ſuffragium deciſiuum*, a deciding or determining voice, which only belongeth to Biſhops, and *ſuffragium conſultatiuum*, a conſulting or diſcuſſing voice, and ſo other Paſtors and Miniſters may aſſemble to conſult and giue their aduice, *Bellar. lib. 1. de concil. c. 15.* *Anſw.* In the Councell held by the Apoſtles and Elders, Act. 15. there was no ſuch difference of voyces: the Apoſtles and Elders did indifferently both conſult and decide the matter in doubt, v. 6. the Apoſtles and Elders came together to looke to this matter, as well to prouide ſome remedy, and to determine and conclude, as to examine and aduiſe vpon the matter: ſo ver. 28. *It ſeemed good to the holy Ghoſt and vnto vs*: The decree goeth out in the name of the Apoſtles and Elders. As therefore the Elders did decide and conclude with the Apoſtles, ſo ought Paſtors and Miniſters together with Biſhops. Search your owne decrees: *Decr. part. 2. cauſ. 16. qu. 1. cap. 7. Romani ſenatum habebant, cuius conſilio cuncta agebant, & nos habemus ſenatum noſtrum, cœtum presbyterorum*: The Romans had their ſenate, by whoſe counſell they did euery thing: and wee alſo haue our Senate in the Church the aſſembly of our presbyters. As then the Senate in Rome did not conſult onely, but decide matters, ſo ſhould the Senate in the Church.

Lay men ought to haue voices in Councels.

Diſtinct. 10. As by this diſtinction next before they would exclude the Clergie, all beſide Biſhops, ſo they haue inuented another tricke againſt the liberty of the Laity in Councels: The Biſhop ſubſcribed in this forme: *Ego definiens ſubſcripſi*: By giuing my definitiue voice I haue ſubſcribed: The lay Magiſtrate thus: *Ego conſentiens ſubſcripſi*: I by giuing my conſent haue ſubſcribed, *Hard. pag. 748. defenſ. apolog.* B. *Iewel* in the ſame place ſheweth the vanity and vntruth of this diſtinction, and proueth that theſe two formes were indifferently vſed: ſometime the Biſhop ſaid, I haue conſented and ſubſcribed: ſometime the Magiſtrate is alſo ſaid in councell to determine, as it is there alleaged of *Conſtantinus* out of *Sozomene*. This alſo is agreeable to your owne law: Pope *Nicolas* granteth thus much: *Fides omnium communis eſt, quæ non ſolum ad clericos, verum etiam ad laicos, & ad omnes omnino pertinet Chriſtianos*: Faith is common to all, and it doth not onely belong vnto the Clergie, but vnto lay men alſo, and generally to all Chriſtians, *decr. par. 1. diſt. 96. c. 4.* If faith then bee common alike to all, both to the Laity, and Clergie, why ſhould they not both haue equall right to determine of that, which equally appertaineth to them both?

11 *Diſtinct.* 11. One may be ſaid to be the ſon or child of God truly, two manner of waies. Firſt, *Veritate eſſentiæ ſiue formæ*: If he haue the true forme and eſſence of a member of Chriſt and child of God, as if he haue loue, and liue inwardly by the ſpirit of Chriſt. Secondly, *Veritate finis ſiue permanentiæ*: If he continue, and attaine vnto the end. The firſt way men not predeſtinate may be ſaid truly to bee the members of Chriſt, *Bellarm. de eccleſ. lib. 3. cap. 7.* *Anſw.* 1. Charity is not the eſſence or forme of the child of God, but faith and beleefe, Ioh. 1. 12. *To them that beleeue in his name hee gaue power to be the ſons of God.* 2. It is abſurd, that he which hath the forme and eſſence of a thing ſhould not obtaine the thing it ſelfe. 3. Though ſuch in reſpect of their preſent ſtate may after a ſort be called the ſons of God, yet they are not, *Verè filij Dei*: Truly and properly his ſons. 4. For in this ſenſe none are truly the ſons of God, but they which ſhall be heires of ſaluation: *If we be children, we are alſo heires, euen the heires of God, and heires annexed with Chriſt*, Rom. 8. 17. I wil be iudged herein by your owne law: *decr. part. 2. cauſ. 33. diſt. de pœnitent. 1. cap. 35. gloſſ. Templum ſpiritus ſancti templum diaboli eſſe deſiit*: The temple of the ſpirit ceaſeth to be the temple of the diuell. And againe, *Nemo filius Dei & diaboli ſimul eſſe poteſt*: No man can be the Sonne of God and the ſon of the diuell together: For the Scripture ſaith, *No man can ſerue two maſters*: But if they which are not predeſtinate, that is, the children of wrath and deſtruction, may be the ſonnes of God, then the ſons of the diuell may bee the ſonnes of God, which is heere denied.

Ioh. 1. 12.

The child of the diuell, no way the child of God.

Rom. 8. 17.

12 *Diſtinct.* 12. *Bellarmine* diſputing of the true notes of the Church (in his opinion) as of ſucceſſion, antiquity, vniuerſality and ſuch like, he ſaith, though they doe not, *Efficere euidentiam veritatis ſimpliciter*: Yet they doe, *Efficere euidentiam credibilitatis*: Though they worke not the euidence of truth, that is, doe not certainly demonſtrate the Church, yet they worke the euidence of beleefe or likelihood: they ſhew great probability of the Church, *Bellar. lib. 4. de notis eccleſ. c. 3.* *Anſw.* How can there be *Euidentia*, the euidence of any thing, which is but gueſſed at, not certainly knowne? for that is ſaid to be euident, which is put out of doubt: as faith is ſaid to bee the euidence of things not ſeene, Heb. 11. 1. not the euidence of probability, but of truth and certainty. 2. How can theſe be ſaid to be *veræ notæ*, true notes of the Church, if by theſe notes a man cãnot certainly finde out the Church? 3. Therefore the true notes doe bring *Euidentiam veritatis*: An euidence of truth, ſhewing and demonſtrating the Church without doubt: *My ſheepe* (ſaith Chriſt) *heare my voice*, Ioh. 10. Where the voice of Chriſt, that is, the word of God, is heard and obeyed, there certainly are the ſheepe and ſheepfold of Chriſt: and where two or three are aſſembled in my name, there am I in the middeſt, Mat. 18. to aſſemble in the name of Chriſt to heare his word, and duely receiue the Sacraments, is an infallible note of Chriſts preſence, and ſo alſo of his Church. Theſe therefore are the true notes, the word and Sacraments, rightly taught and adminiſtred. But that your imagined notes neither bring euidence coniecturall nor demonſtratiue, I report me to your owne decrees, which thus ſpeake of cuſtome and antiquity

Heb. 11. 1.

Ioh. 10. 26.

Math. 18. 20.

The true notes of the Church.

antiquity, one of your chiefe notes ; *Decr.part.1.diſt.8.c.8.Conſuetudo ſine veritate,vetuſtas erroris ?* Cuſtome without truth is the oldneſſe of error : and chap.6. *Cum Chriſtus veritas eſt,ſequi magis debemus veritatem, quàm conſuetudinem, quia conſuetudinem ratio, & veritas ſemper excludit :* Seeing Chriſt is truth, we muſt rather follow truth then cuſtome, for reaſon and verity alwaies exclude cuſtome and antiquitie : if error then may be grounded vpon cuſtome, how can any credence bee giuen to cuſtome for the truth : and if truth exclude cuſtome, how can cuſtome include truth ?

13 *Diſtinct.*13. They make a difference betweene Euangelicall precepts, and Euangelicall Counſels, to leaue a precept vndone is ſin,and euery Chriſtian is bound vnto it. But Euangelicall Counſels are giuen only to the perfect,which they are not bound to keepe,neither do they ſin in not keeping them, yet if they obſerue them,they merit more ; Such Counſels of perfection are theſe and ſuch like ; to giue all to the poore,to vow chaſtity,and ſuch like,*Bellarm.de Monach.cap.7.Rhem.annot Matth.9.ſect.9.* *Anſw.* We acknowledge no ſuch difference betweene precepts and Counſels, for whatſoeuer is to the glory of God,we are bound to doe, Matth.5.48. Ye ſhall bee perfect, therefore all Counſels tending to perfection are commandements. And that a man can doe no more,when hee hath done all, then is his dutie to doe,our Sauiour Chriſt ſheweth in plaine words,Luk.17.10. It is therefore a vaine diſtinction. I further refer you herein, to the conſtitutions of your owne Popes : Pope *Nicholas* ſext. *decret.lib.5.tit.12.c.3.* Confeſſeth in plaine words, that there be, *Nonnulla Conſilia Euangelica ſub verbo & prohibitione præcepti :* Some Euangelicall Counſels, expreſſed vnder the terme and prohibition of precepts : if Counſels then are vnderſtood by precepts, how then are they not confounded : ſome Counſels are precepts,and ſome precepts Counſels.

Counſels and preceps whether they differ.
Matth.5.48.

14 *Diſtinct.* 14. A vow is twofold ; *Simplex votum :* A ſimple or ſingle vow, which is made before God alone : *Votum duplex vel ſolenne :* A double or ſolemne vow made in the preſence of the Biſhop or Abbat : Marriage made after a ſingle or ſimple vow ſtandeth in force, but it cannot make voide a ſolemne vow made before,*Hard.pag.547.defenſ.Apolog.* *Anſw.* A ſingle vow bindeth as ſtraitly before God as a ſolemne vow,neither is it any thing to the Lord, whether wee vow in the hearing of others,or before witneſſe : therſore the Scripture knowing no ſuch diſtinction, generally biddeth men, that haue vowed vnto God to pay their vowes, Numb.30.3.Eccleſ.5.3. And as for the other point, neither a ſingle nor a ſolemne vow is a ſufficient cauſe to deny mariage to him that cannot containe,as the Apoſtle ſaith:to auoid fornicatiõ,let euery man haue his wife,1.Cor.7.2.They haue here forgottẽ, what *Celeſtinus* 3.ſaith concerning vowes : *Votum ſimplex non minus obligat apud Deum, quàm ſolenne :* A ſimple vow doth no leſſe binde before God,then a ſolemne vow : *dec. Greg.lib.4.tit.6.cap.6.* If then a ſimple or ſingle vow diſſolueth not marriage, neither ſhall a ſolemne.

What difference betweena ſimple and ſolemne vow.
Num.30.3.
Eccleſ.5.3.
1.Cor.7.2.

15 *Diſtinct.*15. Wheras the Apoſtle ſaith,perfect loue expelleth feare,*Bellarmine* diſtinguiſheth:there is,*Timor pœnæ*,and *Timor culpæ propter pœnam :* Feare of puniſhment,and feare of ſin, for the puniſhment ſake : Loue expelleth not the firſt kind of feare, but the ſecond,*Bellarm.de purgator lib.2.cap.3.* *Anſw.* I pray you what difference is there betweene feare of puniſhment, and feare of ſin becauſe of the puniſhment ? or how can theſe two be ſeparated ? for he that is afraid to be damned, will be afraid to ſin, which cauſeth damnation : Loue therefore expelleth theſe ſeruile kinds of feare, which haue painfulneſſe,as the Apoſtle ſaith, but it retaineth the reuerence or feare of children, which bringeth comfort rather,and boldneſſe in the day of iudgement,*ibid.verſ.*17.If you will be tried by your owne law, this diſtinction will not ſerue your turne : *decr. Greg.lib.5.tit.41.c.8.* *Qui ex timore facit præceptum,aliter,quàm debeat facit,& ideo iam non facit :* He that of feare doth the commandement,doth it not,as he ought, and therefore doth it not at all : here is no ſuch minſing and clipping of feare, but it is generally excluded,whether the feare of ſinne,or the puniſhment thereof.

1.Ioh.4.17.18.
No ſeruile fear can ſtand with loue.

16 *Diſtinct.*14. *A mediator may be vnderſtood two waies. Firſt, hee is a mediator that payeth the debt vnto the creditor for the debter : ſo Chriſt onely is our mediator,who hath paied the ranſome for vs. Secondly,he that entreateth the creditor to forgiue the debter,ſo the Saints may be & are mediators in praying for vs : Chriſt is the mediator of redemption,they of interceſſion : Bellar.lib.1.de Sanct.c.20.* It is a very blaſphemous diſtinction,& contrary to Scripture : for our mediator between God and man,muſt be both God and man,1.Tim.2.5. Therefore no creature can be our mediator. Againe,to make interceſſion to God for vs, belongeth to the Prieſthood of Chriſt, who,as the high Prieſt was wont to goe into the moſt holy place to pray for the people,is now entred into the heauens to appeare in the ſight of God for vs,Heb.9.24. But Chriſt onely is our Prieſt in heauen, neither Angell nor Saint : *Ergo*,hee only is our mediator and interceſſor : Hearken what *Auguſtine* ſaith, *Quem alium dirigam tibi interceſſorem,neſcio niſi hunc qui eſt propitiatio pro peccatis noſtris :* I know not what other interceſſor to direct vnto thee, but him that is the propitiation for our ſins. *lib.med.c.5.* Therefore there is one mediator both of interceſſion,and propitiation or redemption. This ſentence of *Auguſtine* is approued by *Eſpenſæus* a writer of your owne,*lib.de Chriſt.mediator.c.*12.

1.Tim.2.5.
Not diuers kinds of mediator.
Heb.9.24.

17 *Diſtinct.*17. The queſtion ariſing betweene vs, whether Chriſt bee our mediator,in reſpect of his manhood onely,as they hold,or as he is both God and man,as we teach : they do coyne vs this ſophiſticall diſtinction, that Chriſt is our mediator in both his natures, *Ratione ſuppoſiti,non ratione formalis principij*, in reſpect of the *ſuppoſitum* or *hypoſtaſis* of the Mediator,not in reſpect of the formall beginning : to ſpeake this more plainly : The mediator muſt of neceſſity be both God and man, but the forme of his mediation, or that whereby hee worketh his mediation, is his humane nature, *Bellarm.*

Chriſt mediator in both his natures. 2.Cor.5.19.

de Chriſto lib.5.cap.3. Anſw. The Scripture attributeth the mediation of Chriſt to both his natures: *God was in Chriſt reconciling the world to himſelfe:* Heere God is a reconciler, and Chriſt a reconciler, that is, Chriſt reconcileth vs both as God and man, 2.Cor.5.19. I oppoſe heere againe the iudgement of *Auguſtine*, to the which *Eſpenſaus* your owne doctor ſubſcribeth, *lib. de Chriſto mediat. c.3. Auguſtine* ſaith thus, *Non mediator homo præter deitatem non mediator Deus præter humanitatem, diuinitas ſine humanitate non eſt mediatrix, humanitas ſine diuinitate non eſt mediatrix:* The man Chriſt is not mediator beſide his diuinity, nor God Chriſt is not mediator beſide his humanity: his diuinity doth not mediate without his humanity, nor his humanity without his diuinity, *homil. de omnib.c.12.* heere alſo haue you loſt your diſtinction.

18 *Diſtinct.* 18. The Saints are our interceſſors, not as authors themſelues of any benefit vnto vs, but obtaining through Chriſt and his merits, whatſoeuer by them is obtained for vs, *Bellarm. de ſanct. lib.1.cap.17.*

Anſw. Firſt, their owne practiſe is contrary, for they make their Saints their mediators by their owne merits and worthineſſe, as in thoſe blaſphemous verſes made of *Thomas Becket*, is to be ſeene,

Tu per Thomæ ſanguinem, quem pro nobis impendit,
Fac nos Chriſte ſcandere quò Thomas aſcendit.
By the blood of *Thomas*, which for vs hee did ſpend,
Grant vs Chriſt, whether he did, to aſcend.

Saints no way interceſſors. Ioh.16.24.

Secondly, the Scripture biddeth vs pray in the name of Chriſt vnto God, and we ſhall receiue what we aske, which is a more compendious way, then to pray to Saints, and they by Chriſt vnto God, for if praying in our owne perſons in the name of Chriſt, our prayers bee heard, Iohn 16.24. inuocation of Saints is ſuperfluous. Heere I alſo obiect your owne decrees. decr. part. 3. diſtinct. 4. cap. 39. *Miniſtri dum ſunt, pro ducibus haberi nolunt, ſpem in ſe poni erubeſcunt:* They are but miniſters, they will not be counted guides or patrones, and are aſhamed that any truſt ſhould bee repoſed in them: *Ergo,* Saints are no waies patrones, or procurers of any grace vnto vs.

Apocal.22.9. No religious worſhip due to Saints. Galath.4.8. Dried. de libris apocry.lib.4. cap.1.

19 *Diſtinct.*19. They make two kinds of religious worſhip: one called λατρεῖα, which is onely due vnto God: the other δουλεῖα, which may be giuen to Angels and to Saints, *Bellarm. lib.3. de ſanct.cap.12. Anſw.* All religious worſhip is onely to be yeelded vnto God: as the Angell would not ſuffer *Iohn* to worſhip him, but ſaid, Worſhip God, Apocal.22. verſ. 9. becauſe all worſhip is due vnto him: he forbiddeth not *Iohn* ſome ſpeciall kind of worſhip, but generally all: as acknowledging, that no kind of worſhip was due vnto him. And concerning the word δουλεύειν, it is taken alſo in Scripture for the proper ſeruice of God: as Galath. 4.8. *Ye did ſeruice to them that by nature were no Gods:* there this word is vſed. And that no religious worſhip belongeth to Saints, heare what *Driedo* a writer of your owne faith, who thinketh that certain ſtories of the Saints are fained; as whē, ſaith he, the Saints, *Narrantur in mortis agone monuiſſe, vt ex hoc mundo tranſlati colerentur, &c.* are ſaid in their death to haue giuen charge to be worſhipped after they were gone: this ſaith he, is not like they would haue done.

No difference betweene an Idoll and an Image. Rom.1.13.

20 *Diſtinct.* 20. They diſtinguiſh betweene *Idolum*, an Idoll, and *Imago*, an Image, in Greeke, εἰκὼν, is a true ſimilitude of a thing, an Idoll, εἴδωλον, doth repreſent a vaine thing that is not: ſuch were the Idols of the heathen: Images, they ſay, they haue, but no Idols. *Bellarm. lib. de ſanct. cap.5. Anſw.* 1. As concerning the word, the Idols in Scripture are alſo called Images, Rom.1.13. there the word εἰκὼν, is vſed. The Papiſts then in worſhipping of Images, are proued alſo to bee idolaters, worſhippers of Idols: This friuolous diſtinction helpeth them not. The ciuill law, which can beſt teach vs the vſe of termes, and difference of words, maketh Images and Idols all one, as it thus may bee ſhewed *ſimulachrum*, as *Bellarmine* confeſſeth, *lib.1. de imagin. ſanctor. c.5.* is the Latine for the Greeke word εἴδωλον, an Idoll: now the Ciuill law taketh an image, and a *ſimulachre*, that is, an Idoll, for the ſame, as *Cod. lib.1. tit.27. leg.3.* that which the Emperour calleth *noſtræ ſerenitatis imagines*, the images of our excellencie, in the next title 28. *leg.1.* The ſame Emperour *Theodoſius* termeth, *Imperatoria ſimulachra*, the Emperours ſimulachre, or Idoll.

Exod.32.4.5. Iudg.17.3. Images not to be worſhipped by way of relation.

21 *Diſtinct.*21. They make this difference betweene the Idols of the heathen, and their Images: the heathen worſhipped their Idols as gods, and therefore were Idolaters: But they worſhip their images for that relation they haue to thoſe whoſe images they are, *Rhemiſt. Philip.2. ſect.2. Anſw.* The Iewes alſo, which were plagued of God for their idolatrie, had a relation in their golden Calfe to that God that brought them out of Ægypt, Exod. 32.4.5. ſo Iudg.17.3. *Micah* his mother ſaith, that ſhe had conſecrated the ſhekels of ſiluer to the Lord *Iehouah*, to make a molten image: yet for all this they were idolaters, and ſo are the Papiſts: this ſhift of theirs helpeth them not a whit. And concerning this relatiue worſhip, let them heere what *Gregorie* out of their owne decrees, ſaith: decret. part. 3. diſtinct. 3. c.27. *Aliud eſt picturam adorare, aliud per picturæ hiſtoriam, quid ſit adorandum, addiſcere, nam, quod legentibus ſcriptura, hoc idiotis præſtat pictura cernentibus:* It is one thing to worſhip a picture, an other by the pictured ſtory to learne what is to be worſhipped, for as the Scripture is to the readers, ſo the picture is to the beholders, &c. Heere *Gregorie* granteth a relation in pictures, but no relatiue worſhip: for as we doe not adore the letters of Scripture though they declare who is to be worſhipped: ſo, though a painted ſtorie referre vs vnto God, yet vnto it no diuine worſhip is due, by relation, or otherwiſe, and this is S. *Gregory* his meaning.

22 *Diſtinct.* 22. A thing may be honoured, or is ſaid to receiue or be capable of honour after a diuers manner:

manner : Firſt, a thing is honoured *Per ſe, vel per accidens*, of it ſelfe, as the perſon of the King is honoured, or accidentally, as the Kings robes are honoured becauſe of the King. Secondly, a thing may bee honoured, *propter ſe, vel propter aliud*, for it ſelfe ſake, or for and becauſe of ſome other thing, whereon the cauſe of honour dependeth. Thirdly, a thing may be honoured *propriè, impropriè*, properly, which in reſpect of it ſelfe is honoured : *impropriè*, which in ſtead and place of an other thing is honoured, as the Embaſſadour is for the King. Now the images of Saints are to be worſhipped, not onely improperly or accidentally, but properly, and of themſelues : yea improperly, and by an accident are capable of the higheſt kind of worſhip, as the image of God or Chriſt of the ſame honour that is due vnto them, *Bellarm. lib.2. de Sanct. cap.20.21.23.* *Anſw.* I pray you how farre are theſe blaſphemous Papiſts from the higheſt kind of Idolatrie, and from making their ſtocks and ſtones their gods? For the heathen in like ſort vſed ſuch diſtinctions : *Non ego illum lapidem colo, adoro, quem video, ſed ſeruio ei, quem non video* : I doe not worſhip this ſtone, I adore that I ſee, but I ſerue him whom I ſee not : *Auguſt. in Pſalm.96.* Thus properly they gaue adoration to their images, but ſeruice, which is the engliſh of (λατρεία) *Rhemiſt. Matth.4. ſect.3.* They reſerued vnto that God whoſe image it was; yet for all this they were moſt monſtrous idolaters, and ſo are the Papiſts. Againe, no religious worſhip, *properly*, or *improperly, accidentally*, or otherwiſe is due to any, but only to the Lord, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue* : Matth.4. 10. Which text is alleaged by our Sauiour againſt Satan, who had tempted him to fall downe and adore him : wherefore by this text all falling down and proſtrating of our ſelues before any creature to adore it, is forbidden, without which ſubmiſſe geſture, not the meaneſt kind of religious worſhip can be exhibited to any : And that no religious worſhip, properly or improperly; accidentally, or of it ſelfe, or any other kind of way belongeth to images; heare what your owne law ſaith : *Chriſtiani non ſeruiunt imaginibus cultu diuino, nec alicui creaturæ*, Chriſtians doe not yeeld any ſeruice or diuine worſhip to images, nor to any creature, *decr. par.3. diſt.3. cap.*28. And If it be heere anſwered, that indeed no diuine ſeruice, but only adoration is due vnto Images, I obiect againe that ſaying of S. *Gregorie* out of their owne decrees, part.3. diſt.3. c.27. *Quia imagines adorari vetuiſſes, omninò laudamus* : We commend you altogether, for that you forbad Images to be adored : heere alſo adoration of Images is reſtrained.

Images not ſo much as accidentally to be worſhipped.

23 *Diſtinct.*23. There are then three kinds of religious worſhip due vnto God, and his Saints ; λατρεία, ſeruice proper vnto God : δουλεία, adoration which may bee giuen to Saints and Angels : ὑπερδουλεία, an higher kind of adoration due onely to the Virgin *Mary*. And each of theſe three hath two kinds : euery one of them may be conſidered *Simpliciter, vel ſecundum quid*, ſimply or abſolutely, or in part onely and reſpect : and euery one of theſe kinds of worſhip, is either *Cultus perfectus*, or *imperfectus*, a perfect or imperfect worſhip. The perfect and ſimple kind of *Latreia*, is proper to God onely, the imperfect and inferior or reſpectiue kind may be giuen, and is due to the image of God : ſo the perfect kind of δουλεία is for the Saint himſelfe, the imperfect for his image : the perfect kind of *Hyperdouleia* is for the Virgin *Mary* onely, the imperfect for her image, *Bellarm. lib.2. de Sanct. cap.25.* *Contra.* Firſt, thus haue we ſix kinds of religious worſhip forged and deuiſed by Papiſts, more by fiue then the word of God either knoweth or acknowledgeth. 2. Where haue they learned that the Virgin *Mary* is worthie of an higher kind of adoration, then either Saint or Angell? The Scripture onely ſaith, that they ſhall be as Angels, not aboue or ſuperior to Angels : Matth. 22.30. and it was one of the hereſies of *Pelagius, homines æquare angelis*; to make men equall to Angels, *Eſpenſ. in c.3. 2. epiſt. ad Timoth. p.121. d.* 3. By this diſtinction of theirs it commeth to paſſe, that the Image of God, of Chriſt, yea of our Lady, ſhall haue an higher kind of worſhip, not then the images of Saints, but then the Saints themſelues, then either Prophet or Apoſtle, for theſe haue but their *Douleia*, their ſimple adoration : but the images of God and of Chriſt, haue their kind of *Latreia* : the image of *Mary*, a kind of *Hyperdouleia*. But this is very groſſe and abſurd, that a dead thing that hath no life, ſhould be more honoured, then a reaſonable and vnderſtanding, yea an holy creature : *Auguſtine* ſaith : *Artifex melior eſt eis*. The image maker is better then the image, in Pſal.113 but a Prophet or Apoſtle is far to be preferred before euery artificer or craftſ-man, and one would thinke that the liuely image of God, which is man, that walketh and breatheth, ſhould bee worthie of greater honour, then the dead and ſenſeleſſe image of God. Fourthly, by the places alleaged before, Apoc.22.9. Mat.4.10. It is euident, that no kind of religious worſhip is due to any creature, but onely vnto God. See alſo to this purpoſe the decree before alleaged, that Chriſtians doe not giue any diuine ſeruice vnto images, p.3.d.3.c.28. and yet *Bellarm.* doubteth not to ſay, that the image of God may haue the ſame ſeruice which is due vnto God, though in an vnperfect manner.

But one kind of religious worſhip.

Apoc.22.9. Matth.4.10.

24 *Diſtinct.* 24. *Sacræ ædes*, Churches or holy houſes haue a double relation or reſpect : for they may be conſidered as they are *Templa*, Temples or Churches, and ſo properly they are built onely to the honour of God : or as they are, *Baſilicæ*, or *Memoriæ*, ſumptuous buildings, and monuments of remembrance, and ſo alſo they may be dedicated to Saints : *Bellar. lib.3. de Sanct. c.4.* *Contr.* Firſt, if the ſame place in a diuers reſpect may be conſecrate to the honour of God and Saints together : great reaſon, that God ſhould be the more principall : but now it is not ſo, for they are called by the name of Saints : if God were the chiefe, hee ſhould giue the name to the place : And indeed the places of prayer are Gods houſes : *My houſe ſhall bee called the houſe of prayer*, Eſay 56.7. That Churches are called by Saints names amongſt vs, it is not for their honour, but onely for a ciuill difference and diſtinction

How Temples are holy places. Eſay 56.7.

Acts 13.15.

of places: and in their ſenſe Churches are not dedicate vnto God neither, for any holineſſe that is in the place; for in that ſort, Chriſt ſaith, *his father will not be worſhipped, neither in that mount Garizim, nor at Ieruſalem,* Ioh.4.27. not in one place more then in another: but they are holy places, and for the honour of God in reſpect of the vſe, which is for prayer, *My houſe, an houſe of prayer,* ſaith the Lord, and for hearing the word of God, Act.13.15. And thus your owne Doctor *Thomas Aquinas* determineth of this matter: *Ad Deum adorandum, non ob neceſſitatem ſtatus locus eligitur ob eum, qui adoratur, quaſi loco concludatur, ſed ex quadam decentia propter adorantes:* A certaine place is not choſen as of neceſſitie toward the worſhip of God, as though he that is worſhipped were tyed to a place, but for more decencie and comelines ſake in them that doe worſhip. 2.2.quæſt.84.artic.3.

Againſt popiſh canonizing of Saints.

25 *Diſtinct.*25. Saints ſome are canonized, that is, publikely allowed to be Saints: ſome are not canonized and receiued into the Kalendar: the difference is this, *Canonized Saints,* either generally by the Pope ſo canonized, for the whole Church, or more ſpecially by a Biſhop for his prouince or dioceſſe, may be publikely prayed vnto, Temples built in their names, and their holy daies yeerely remembred, their reliques preſerued in Churches to be adored: But none of theſe things publikely may bee exhibited to not *Canonized Saints,* vnleſſe priuately onely, *Bellarm. de ſanct. lib.*1.*cap.*10. *Contr.* Firſt, that neither canonized, nor vncanonized Saints are in any ſuch ſort to bee worſhipped, we haue ſhewed before. Secondly, what an abſurd thing is this, it is lawfull to pray to ſome Saint priuately, and yet vnlawfull to doe it publikely? ſo men ſhall haue houſe ſaints and Church ſaints: they ſhall ſerue one God at home, and another at the Church: ſuch were the toyes of the heathen: ſuch kinde of ſtuffe we reade of, Ezech.8.10. where the Princes of Iſrael were gotten into a corner, and there worſhipped the ſimilitude of creeping things, and abominable beaſts, which they were aſhamed to do publikely: ſo belike, popiſh houſe-ſaints are ſuch goodly things, that they dare not be ſeene. Thirdly, if they be all ſaints, why are they not all canonized? if they bee all ſaints with God, why are they not with men? Fourthly, who gaue them ſuch power to canonize ſome Saints, and not otherſome? Chriſt ſaith, To ſit at his right hand, or his left, is not his to giue, Matth.20.23. how then dare the Pope, or any prelate, preſume to doe that which Chriſt aſſumeth not, as he is man? See your owne decrees of this matter as touching the canonizing of Saints: *Decret.p.*2.*cauſ* 11.*quæſt.*3. *cap.*58. *Chriſtum violat, qui ſanctum non ſanctum, vel non ſanctum, ſanctum eſſe crediderit:* He violateth Chriſt, which counteth a ſaint no ſaint, or no ſaint a ſaint: by this rule, if there be any Saints that are not canonized, as they cannot denie, they doe offer great wrong vnto Chriſt for not to canonize a Saint, what is it elſe but to count him no Saint? wherefore your diſtinction of canonized, and vncanonized ſaints, is nothing worth.

Saints know not mens hearts.

26 *Diſtinct.*26. The hearts of men, their thoughts and cogitations are knowne two manner of waies: either naturally by an *ordinary* and *proper power,* and ſo our hearts are knowne only to God: or by an *extraordinary grace and gift,* and ſo both the Angels and Saints doe know our inward repentance, and deſires, *Rhemiſt.*1.*Cor.*2.*ſect.*1. *Contr.* It is one thing by reuelation to vnderſtand the ſecrets of mens hearts, as the Prophets ſometime did, and as *Peter* deſcried the fraud of *Ananias* and *Sapphira:* another thing to receiue a gift and power themſelues when they will, to looke into mens hearts, as they affirme of their ſaints, that alwaies they are able to vnderſtand as the vocall voyce, ſo our inward repentance: For if at any time they want this power, then prayers made vnto them are ſometime in vaine, which I thinke they will not grant. But this is contrarie to the Scripture, which ſaith, that God only knoweth the hearts of men, 1.King.8.39. It is not ſaid, he chiefly or properly knoweth them, but he only: And a reaſon is there giuen: *Reward euery man according to his waies, as thou knoweſt his heart:* God therefore onely knoweth the heart, becauſe he onely rewardeth men after their waies: and that the Saints departed haue no ſuch power or facultie to know things done in the earth, much leſſe mens hearts, your owne canons doe teſtifie: *Decret.par.*2.*cauſ.*13.*qu.*2.*c.*29. *Fatendum eſt, neſcire quidem mortuos, quid hic agatur, ſed dum hic agitur, poſteà verò audire ab ijs, qui hinc ad eos moriendo pergunt, non quidem omnia, ſed quæ ſinuntur indicare;* We muſt confeſſe, that the dead know not the things here done, while they are in doing, but afterwards they heare them of thoſe that depart vnto them by death, and yet all they know not, but only ſo much as they are ſuffered to declare vnto them, if they know not the things that are outwardly done, much leſſe the inward thoughts and deſire.

As one heauen, ſo but one hell,

27 *Diſtinct.*27. The Papiſts diuide hell into foure parts or members, according to the meaſure and continuance of the puniſhment, for the paine is either temporall, or eternall: and there is, *duplex pœna, damni & ſenſus:* a double puniſhment beſide, either of loſſe without ſmart, or of loſſe and damage, with ſmart and puniſhment together: The place of temporall loſſe only was *Limbus patrum,* the dungeon of darkneſſe, where the fathers remained till the comming of Chriſt: the place of temporall loſſe without ſmart, is *Limbus infantum,* the dungeon, to the which children dying without baptiſme are ſent: the place of temporall loſſe and puniſhment withall, is *Purgatorie:* the place of eternall loſſe and puniſhment is *Hell: Bellarm. de Purgator. lib.*2.*cap.*6. *Contr.* Theſe are phantaſticall and ſuperſtitious deuices of men: for the Scripture maketh but one place of darkneſſe and puniſhment, as there is but one place of ioy and light, namely heauen, Luk.16. The rich glutton went to hell, *Lazarus* into *Abrahams* boſome, which *Auguſtine* denieth could be a member of hell, becauſe it was *felicitatis ſinus,* a place or boſome of bliſſe, *epiſt* 19. Againe, they make all theſe infernall regi-

ons to be places of darkneſſe: but the Scripture maketh no other place of darkneſſe but hell, into the which the diuels were throwne downe: So Saint *Peter* taketh hell and the chaines of darknes for all one: And what place elſe is that which the ſame Apoſtle calleth a *priſon*, 1.Pet.3.19. (which the Papiſts notwithſtanding vnderſtand of their *Limbus patrum*) but where the chaines of darknes are, for chaines and a priſon houſe, haue a mutuall reference one to the other. 2. In hell there is not, neither can be a puniſhment of loſſe or damage onely, without ſenſe and ſmart of torment: for they which are in darkneſſe excluded from the preſence of God, doe not onely ſuſtaine the loſſe of that benefit, but they muſt needs alſo be in paine and ſorrow: for as the Pſalmiſt pronounceth of other creatures, *If thou hideſt thy face, they are troubled*, Pſal.104.29. ſo is it alſo true of men, that the hiding of Gods face, the abſence of his ſpirit bringeth ſorrow and trouble withall: So our Sauiour ſaith, *They ſhall be caſt into vtter or exteriour darkneſſe, there ſhall be weeping and gnaſhing of teeth*, Matth.8.12. darkneſſe then is accompanied with weeping and extreme horror: It is called the vtter or exteriour darkneſſe, becauſe without the kingdome of heauen there is nothing but darkneſſe: But if they will haue it ſo called, in reſpect of hell it ſelfe, as though ſome darkneſſe were *exteriour or outward*, ſome *interiour or inward*, the darkneſſe of *Limbus patrum*, which they ſay, is in the brimme of hell, muſt be this *exteriour darkneſſe*, becauſe hell the place of the damned is lower and more inward, and that muſt be the *interiour darkneſſe*. Thus we ſee how eaſily their vanities are blowne away. And if you will be iudged by your owne law, you ſhall miſſe of two parts of your hell, your Purgatorie, and *Limbus patrum*: for as for your purgatorie fire, your decrees haue thus defined, *part.2.cau.27.qu.1.c.11. Vt purificatorio igne pœnitudinis peccata poſſint decoqui*: That their ſinnes may be decocted or done away by the purging fire of repentance: behold repentance in this life is our purgatorie: and concerning your *Limbus*, another decree out of *Auguſtine* hath theſe words as touching the ſpeech which counterfeit *Samuel* vſed to *Saul*, ſaying, to morrow thou ſhalt be with me, *Virum peccatis preſſum, cum magna peccatorum & iuſtorum diſtantia ſit, cum Samuele iuſtiſſimo futurum mentitus eſt*: He lied in ſaying that *Saul* being a ſinner ſhould be with *Samuel*, ſeeing there is a great diſtance betweene ſinners and the righteous, *decr.p.2.cauſ.26.qu.5.c.14.* then could they not be both in hell, for then they might be ſaid to be together, though they ſhould imagine diuers regions in hell, as the theefe is ſaid to be with Chriſt in Paradiſe, and yet not in the ſame region or degree of glorie.

2.Pet.2.4.

28

Diſtinct.28. The Ieſuite maketh two kindes of voluntarie worſhip: that is properly called *cultus voluntarius*, voluntary worſhip, *qui ſine ratione ſuſcipitur*: which is taken in hand without any reaſon or ground. There is another kinde of worſhip or ſeruice: *Qui exhibetur Deo per actus virtutum*: Which is performed vnto God, by ſome act of vertue, and this is not properly a voluntarie worſhip or religion, though it be not commanded: of this ſort, they ſay, their pilgrimages are, and ſuch like, *Bellarm. de ſanct. lib.2. cap.8. Contr.* Firſt, S.*Paul* forbiddeth all voluntary worſhip, Coloſſ.2.23. the word is ἐθελοθρησκεία: wherefore all things brought into the worſhip of God without his commandement, by the will of man, what reaſon or cauſe ſoeuer is pretended, is but will-worſhip. 2. The Apoſtle ſpeaketh not of ſuch a will-worſhip, as is fondly enterpriſed without any cauſe, as if a man ſhould vow not to ſit downe at the table, till he haue twice waſhed, as the Ieſuite putteth the example: but euen of ſuch worſhip, as is commended by the Ieſuite, which is not raſhly begun, but with aduice, and performed by ſome vertuous act: for the Apoſtle ſaith, that euen will-worſhip hath a ſhew of wiſedome: it is not, *ſine ratione*, but, *habet rationem ſapientiæ*. Againe, there is ſubmiſſion and humbleneſſe of the minde, and not ſparing, or not ſatisfying the fleſh; all theſe our aduerſaries cannot denie to be vertuous acts; for ſuch are their faſtings, and other workes of penance: Wherefore euen ſuch things doe make but a will-worſhip. The Ieſuite then hath ſaid iuſt nothing. Remember what one of your owne Popes hath written, *Ioann.22.extrau.tit.7.cap.1.in fine. Adulterinas plantationes, quas non pater cœleſtis, ſed humanæ temeritatis audacia plantat, apoſtolici culminis cenſura diuellat*: Falſe and adulterous plants, which not the heauenly father, but the boldnes of humane raſhnes hath planted, let the cenſure of the Apoſtolike ſea remoue: wherefore all inuentions not grounded vpon the word, are counted adulterous plants, and conſequently voluntarie worſhip.

Coloſſ.2.23.
Al worſhip deuiſed by man is wil.worſhip.

29

Diſtinct.29. *Bellarmine* granteth, that vowes may be made properly vnto Saints, as vnto God, but with this diſtinction: We doe promiſe and make a vow to God, in ſigne of our thankfulnes to him, as vnto the author of all good things: but vnto Saints wee vow to betoken our thankfulneſſe vnto them, as our mediatours and interceſſors, by whoſe meanes we doe receiue theſe good things of God, *Bellarm.lib.3.de ſanct.cap.9. Contra.* Thus they are not aſhamed to rob God of his honour. The Scripture teacheth vs, that vowes only are to be made to God, Eſay 19.21. *In that day the Ægyptians ſhall know the Lord, and ſhall doe ſacrifices and vow vowes vnto God.* Here vowes and ſacrifices are ioyned together, but ſacrifices no manner of way are due to Saints, therefore neither vowes. Againe, the Scripture maketh this a reaſon, why we ſhould vow vnto God, and pay our vowes: *For the Lord thy God will ſurely require it of thee*, Deut.23.21. But God only is able to require and exact a vow at our hands, and to call vs to account for it: *Ergo*, wee muſt vow only vnto him: See your owne decrees, *part.1.cauſ.22.qu.1.c.9.* concerning oathes, which are of the ſame nature with vowes, it is thus decreed: *Excommunicetur Clericus per creaturas iurans*: A Clergie man ſwearing by creatures muſt be excommunicate: but ſaints are creatures, as it is then vnlawful to ſweare by their name, ſo alſo to make a vow vnto them: for the Scripture reſerueth both theſe, namely oathes, and vowes,

Vowes are to be made only to God.
Eſay 19.21.

Deut.23.21.

Deut.6.13.
Psal.76.11.

as peculiar vnto God, being principall parts of his worſhip. Wee are commanded to ſweare by the name of God, Deut.6.13. and to vow vnto him and performe. Pſal.76.11.

Difference of daies not for more holines, but for Chriſtian policie.
Rom.14.5.

30 *Diſtinct.*30. Daies among Chriſtians are partly *equall*, partly *vnequall*: *Vnequall* they are by reaſon of the precepts and determination of the Church, and for the *myſticall ſignification* which they haue: *Equall* they are: *Quoad eſſentialia feſti.* In reſpect of the eſſentiall matters of an holy day: As a man priuately by himſelfe may vpon any day receiue the communion, heare the word, and keepe the memorie of Chriſts reſurrection, *Bellarm. de cult. Sanctor. lib.*1 *cap.*10. *Contr.* The difference and diſtinction of daies for ſignification and in reſpect of more holineſſe is meere Iudaicall, as the Apoſtle teſtifieth: *This man eſteemeth one day aboue another day, another man counteth euery day alike*, Rom. 14.5. Wherefore daies are all equall and alike vnto Chriſtians, not in reſpect only of thoſe eſſentials, (for ſo were they alſo equall to the Iewes, they might by themſelues vpon any day, if they would, reade the law, remember Gods benefits and ſuch like,) but they are equall in nature, holineſſe and goodneſſe: ſo that difference of daies among Chriſtians is rather for Chriſtian order and policie ſake, for the people to meete together to heare the word and ſerue God, then as ſetting a part ſome daies for greater holineſſe in themſelues. Your ſuperſtitious difference of daies is condemned by your own canons; *decr.p.*2.*cauſ.*26.*qu.*7.*c.*17. *Ad animarum periculum pertinere ſuperſtitioſas temporum obſeruationes*: That the ſuperſtitious obſeruation of daies doth bring a manifeſt perill to the ſoule: and though in the ſame place an inſtance be giuen of heatheniſh obſeruation of daies, yet who ſeeth not that generally all ſuperſtition that waies is condemned.

Matth.26.11.

Chriſts body is neither viſibly. nor inuiſibly preſent in earth.
Acts 3.21.

Matth.28.6.

31 *Diſtinct.*31. Whereas we obiect that place of the Goſpel: *The poore ye haue alwaies: but me ye ſhall not haue alwaies*, Matth.26. againſt the reall and bodily preſence of Chriſt in the Euchariſt: They anſwere by this diſtinction; that Chriſt is not now preſent in body, *viſibili & corporali praeſentia*: by his viſible, or corporall preſence; or, *Secundum humanam conuerſationem*, after his conuerſation, or as he was conuerſant among men: but inuiſibly he may be preſent, and after another manner: *Bellarm. de Euchariſt. lib.*1, *cap.*14. *reſp. ad loc.*4. *Contra.* This diſtinction is thus by Scripture ouerthrowne: Saint *Peter* ſaith, *The heauens muſt containe or receiue Chriſt, till his comming againe*, Act.3.21. Hee cannot in his body be abſent from heauen till that time, therefore hee cannot any way be preſent in earth. If they anſwere, as they doe, that he may be in heauen and in the Euchariſt all at one time, wee confute them by another place of ſcripture: *He is not here* (ſaith the Angell) *for he is riſen*, Mat.28.6. which had been no good argument, if the body of Chriſt were likely to be in two places at once. Let them conſult with their owne Canons, there ſhall they finde it thus decreed: *Corpus domini, in quo reſurrexit, vno loco eſſe oportet*: The body of our Lord, wherein he aroſe againe, muſt needs be in one place: *Decret part.*3 *diſtinct.*2.*c.*44. it cannot then be in heauen and earth at one time.

32 *Diſtinct.*32. Some things are properly attributed to the body of Chriſt in the Euchariſt, as whatſoeuer ſignifieth motion from place to place, as the body of Chriſt may be ſaid to be lifted vp, and to be laid downe, and ſuch like; but other mutations and changes, as to waxe hot or cold, to ſower or be mouldie, doe very improperly or not at all agree vnto the body of Chriſt, *Bellarm. de Euchariſt. lib.*1.*cap.*3. *Contra.* We grant indeed that Chriſts body is not now ſubiect to heate or cold, nor any ſuch thing, and therefore we denie that his body is preſent in the Euchariſt, becauſe the elements doe receiue theſe alterations: Let them tell vs then, when the bread mouldeth, and the wine ſowreth, what it is that is mouldie, or ſower; bread and wine after conſecration there is none; the accidents, as the whiteneſſe, roundneſſe, ſweetneſſe, cannot receiue other accidents; we cannot ſay, that they are mouldie, or ſower: are they not then driuen to confeſſe that the body of Chriſt is ſubiect to mould, and ſowerneſſe? If they ſay Chriſts bodie departeth, and a new matter is ſupplied as before there was tranſubſtantiation by the turning of the bread into Chriſts body, then there muſt be a retranſubſtantiation (which is a new point of popiſh learning) by the returning of the bread againe. Here I will appoſe them out of their owne canons, for where decret.p.3. diſtinct.2.c.28 it is affirmed, that the Euchariſt may be vomited vp: and in the ſame diſtinction cap.94. *Si mus ſacrificium comederit, &c.* If a mouſe chance to eate the ſacrifice: I aske them whether a mouſe may eate Chriſts body or not, or may it be vomited vp? If they denie it, their owne canons are againſt them: if they affirme it, let any man iudge if it be not as great a diſhonour to Chriſts body ſo to bee vſed, as either to waxe ſower or mouldie? but indeed, I thinke, they know not what to ſay.

Papiſts are driuen to hold retranſubſtantiation a new point of popiſh diuinitie.

33 *Diſtinct.*33. Whereas they affirme, that the whole quantitie and proportion of Chriſts bodie is in the hoaſt, we thus replie vpon them, that it is an eſſentiall propertie of quantitie to haue, *partem extra partem*, one part diſtinct from another, the head cannot be where the feete, nor the feete, &c. But if Chriſts bodie in his proper quantitie were in the hoaſt, his parts cannot be diſtinct in ſo ſmall a roome, but ſhuffled and confounded together, *Bellarmine* here coyneth a moſt friuolous and ſophiſticall diſtinction: *Corpus quantum* (ſaith he) *habet partem extra partem, ſi illud extra dicat habitudinem ad ſubiectum, non autem, ſi dicat habitudinem ad locum*: That a bodie of due quantitie hath parts diſtinct one from another in reſpect of the ſubiect, or body it ſelfe, but not in reſpect of the place: ſo there may be *Extenſio & diſtinctio partium in ſubiecto, ſed non in loco*: There may be an extenſion of the parts, and a diſtinction in the ſubiect, though not in the place, *Bellar. de ſacram. Euchariſt. lib.*3.*cap.*7. This of all other is the moſt abſurd and witleſſe diſtinction; for how can there be a diſtinction reall of the parts in the body, if there bee not in the place? for euery part hath his proper

place anſwerable thereunto,and as the body is leſſe or more,ſo the proper place thereof is dilated,or contracted: If then wee take a body of two cubites and thruſt it into a roome of one cubite or leſſe, there cannot be the like extenſion of the parts,as in a place of two cubites. All the ſophiſtrie in the world(let the diuell put to his wit and all)will not helpe them here,that Chriſts body full and whole ſhould be encloſed in a thinne wafer cake,and yet all his parts keepe their due place and proportion ſtill. Alas,poore men,theſe reſtleſſe toyes will cauſe them ſooner to runne mad, then to helpe them at a pinch: they ſhould doe much better to leaue theſe new deuices,and hold them to their ancient canons,and to ſay, as in the decrees,*par.3.diſtinct.2.cap.58. Chriſtus per partes manducatur in ſacramento,& manet integer totus in cœlo,manet integer totus in corde tuo*: Chriſt is eaten by parcels in the Sacrament(he meaneth the bread which is broken into parts,as a little before he ſaid, *quiſque accipit partem ſuam,* euery man taketh his portion) but he remaineth whole in heauen,he remaineth whole in thy heart: he ſaith not,he remaineth whole in thy mouth,or in thy hands, but in thy heart: ſuch a ſpirituall preſence of Chriſt,without a locall diſtinction of parts we confeſſe,but no otherwiſe.

Chriſts bodie imagined by the Papiſts without quantitie in the ſacrament.

34 *Diſtinct.34.* They tell vs of three kinds of conuerſion of things: there is *conuerſio productiua,* A conuerſion productiue, when a thing is produced which was not before, as when Chriſt changed water into wine: *Conuerſio conſeruatiua*: A conuerſion conſeruatiue, when one thing is corrupted or periſhed,and another thing is generated or preſerued: *Conuerſio adductiua*: A conuerſion adductiue,when a thing is not produced that was before,but is only brought to a place where it was not: and ſo is the bread *adductiuely* changed into the body of Chriſt in the ſacrament, *Bellarm.de ſacram. lib.3.cap.18.* *Contr.*1. Theſe *ſpecies*, or kinds of conuerſion are confounded, for the *productiue* and *conſeruatiue* are all one, as that example ſheweth of turning the water into wine: for the water was changed,and wine *conſerued*,and the wine was *produced* by the power of Chriſt, out of the ſubſtance of water: The creation was properly *productiue*,when things were made and *produced*,that were not: but there is no creation now,and therefore no *productiue* conuerſion. 2. Yet to keepe their diſtinction,we will eaſily proue,that the being of Chriſts body in the Euchariſt,is by a *productiue* or *conſeruatiue* change,not an *adductiue*: For either the bread is there together with Chriſts bodie, as the Lutherans hold,and that is their *conſubſtantiation*, which Papiſts denie; or the bread is *annihilate*, and turned to nothing,which I thinke they will not grant: or it muſt needes be turned into Chriſts body,and ſo a thing is *produced* that was not,namely,the breaden body of Chriſt. They haue nothing to anſwere but this, that the bread is turned into *materia prima*, the firſt matter, whereof things are made,as the water was when Chriſt made the wine, *Bellarm.ibid.cap.24.* *Contr.*1. Thus if *Ariſtotle* had not helped them with his phantaſticall deuice of *materia prima*, they had bin put to their tumps. 2. And ſo notwithſtanding they are: for *Ariſtotles* deuice cannot ſtand againſt ſcripture, which ſaith concerning that miracle of Chriſts: *Aquam vinum factum*: As their owne text hath: the water did not vaniſh into *materia prima*,or I wot not what,but it was made wine, namely water: and if after the ſame manner the bread be conuerted in the Euchariſt, the bread is made the bodie of Chriſt, and the body of Chriſt is made of it. And this verily was the opinion of the elder Papiſts,as *Innocentius* 3. affirmeth thus, *Probabilior opinio iudicatur, qua adſerit aquam cum vino in ſanguinem tranſmutari*: It is the more probable opinion, which affirmeth that the water and wine are changed into Chriſts blood, *Decret.Greg.lib.3.tit.41.c.6.* Be aſhamed at length ye Papiſts of ſuch fooleries, and glorifie God,in confeſſing your error, and acknowledging the truth.

Bread turned into Chriſts body by neceſſarie conſequence of popiſh doctrine.

35 *Diſtinct.35.* Where we vrge that place of the Apoſtle, Hebr.10.14. *Chriſt with once offering,hath made perfect for euer them that are ſanctified.* And therefore he is not offered or ſacrificed in the Maſſe. They haue found out this quaint diſtinction: the oblation of Chriſt is, *Cruenta vel incruenta*: Bloodie or vnbloodie: the bloodie ſacrifice was offered but once, the vnbloodie may be offered often, *Bellarm.lib.1.de miſſa,cap.6.reſponſ.ad 8.argum.* *Contra.* This is a vaine diſtinction,void of learning and truth: For Chriſt cannot be offered vp, but by dying Heb.9.27 28. And without ſhedding of blood,there is no remiſſion of ſinnes,verſ.22. But by the ſacrifice of Chriſt,ſo oft as it is offered,there is remiſſion of ſins: *Ergo,* alſo ſhedding of blood: there is then no ſuch vnbloodie ſacrifice or oblation of Chriſt. This diſtinction alſo of yours agreeth not with your owne canons: *Decr.par.2.cauſ.1, qu.1.cap.84. Sacrificium dicitur, quaſi ſacrum factum, quia prece myſtica conſecratur, pro nobis in memoriam dominica paſſionis*: It is called a ſacrifice, that is made holy,becauſe by prayer myſticall it is conſecrated for vs for a remembrance of the Lords paſſion,&c. Here then is no ſacrificing of Chriſt anew,but remembring only of his paſſion and ſacrifice alreadie paſt.

No vnbloodie ſacrifice of Chriſts bodie. Heb.9.27,28.

36 *Diſtinct.36.* In other ſacraments the Prieſt is the miniſter of Chriſt, yet ſpeaketh in his owne perſon,as in baptiſme, *I baptize thee with water:* but in the Euchariſt,he is not only the miniſter of Chriſt, but aſſumeth and taketh vpon him his very perſon, ſaying: *This is my body*, as the Angels ſometime ſpake in the perſon of God, *Bellarm. de ſacram. Euchariſt. lib 4.cap 14.* *Contra.*1. When Miniſters haue ſuch warrant to ſpeake in the perſon of God,as the Angels had,they may doe as they did. 2. The Rhemiſts confeſſe that the Prieſt in penance giueth abſolution in the perſon of Chriſt, Annot.2.Cor. 2.6. Therefore in the Euchariſt only,as *Bellarmine* ſaith, he aſſumeth not the perſon of Chriſt,but at other times alſo,by their owne confeſſion. 3. If to doe any thing in the perſon of Chriſt,be no more but in the name and power,or in the ſtead and place of Chriſt,we miſlike not the phraſe nor ſenſe,for the ſcripture alloweth that ſpeech: *We are meſſengers for Chriſt,and for Chriſt, or in Chriſts ſtead,wee*

How the Miniſter in the Sacraments ſupplieth Chriſts perſon.

beſeech

2.Cor.5.20,21
2.Cor.5.18.
1.Cor.4.1.

beſeech you: 2.Cor.5.20,21. He ſaith not, as Chriſt, but for Chriſt: and the higheſt dignitie that the paſtors of the Church haue, is to be miniſters onely of reconciliation, 2.Corinth.5.18. and to be diſpenſers or diſpoſers of the myſteries of God, 1.Cor.4.1. And that the Prieſt doth not ſupplie the perſon of Chriſt, it may be gathered out of your owne decrees, *decret.part.3.diſtinct.2.cap.72. Iteratur hoc myſterium ob commemorationem paſſionis Chriſti, ſicut ipſe ait, hoc quotieſcunque feceritis, in meam commemorationem facite*: This myſterie is iterated for the remembrance of Chriſts paſſion, as he himſelfe ſaith, this as often as you doe, doe it in my remembrance, &c. If the Prieſt do it then in remembrance of Chriſt, then not in his perſon as preſent, for we only remember things abſent.

37 *Diſtinct*.37. There is an action in the Church, which is both a ſacrifice, and a repreſentation of a ſacrifice beſide; there is alſo another that is no ſacrifice, but a repreſentation onely: the firſt is the Maſſe, the ſecond the Euchariſt, *Bellarm.lib.1.de Miſſa.cap*.1. *Contra*.1. The Euchariſt alſo is a ſacrifice of praiſe and thankſgiuing, as the word ſignifieth: for other ſacrifice externall in the Church we acknowledge none but theſe ſpirituall ones, Heb.13.15.16. 2. Such diſtinction of a ſacrifice repreſenting, and a repreſenting without a ſacrifice, they learne not out of the word, nay it is contrarie to it, for all that Chriſt cōmandeth vs is, *to doe this in his remembrance*, and this doing, is nothing elſe, but eating and drinking according to his inſtitution in the ſacrament, 1.Cor.11.26. and verſ.25. *This do as often as ye drinke it*: This doing is cōmunicating by drinking, not ſacrificing, as they fondly imagine: and ſo S.*Paul* expoundeth theſe words, ſaying: *As often as ye ſhall eate this bread, and drinke this cup, ye ſhew the Lords death till he come*, 1.Cor.11.26. Vnto this agreeth your owne canon, *decr.par.3.diſt.2.c.53. Quod nos facimus, in commemorationem fit eius, quod factum eſt*: That which we do, is done in remembrance of that which was done: this doing then, is by eating and drinking and remembring, not by ſacrificing.

Heb.13.15,16.
The Euchariſt how a ſacrifice
1.Cor.11.26.

1.Cor.11.26.

38 *Diſtinct*.38. There is *duplex diuortium*, a double kinde of diuorce in matrimonie, *quoad thorum & cohabitationem, & quoad vinculum*: A diuorce from bed and boord onely, the mariage knot or bond remaining ſtill, as in caſe of adulterie: and another kinde, when the knot or bond it ſelfe is diſſolued, and looſed, *Bellarm.de Matrim.lib.1.cap.14. Contr*. This diſtinction is contrarie to the Apoſtle, as we ſhall ſhew: Mariage cannot be diſſolued in reſpect of bedding and boording together, but the bond, *vinculum*, muſt needs be vntied: What the *vinculum* or bond of mariage is, Saint *Paul* ſheweth, *The wife hath not power ouer her owne body, but her huſband, and ſo likewiſe the huſband, &c*. 1.Cor.7.4. and that this is the bond, it is gathered out of the 15. verſe, where ſpeaking of the departure of infidels, he ſaith, that a brother or ſiſter is not in ſubiection, that is, is no longer bound to performe theſe duties and debts of mariage: and verſ.27. *Art thou bound to a wife? ſeeke not to be looſed: Ergo*, the bond may be looſed: the word here vſed is, δέδεται, of the which word commeth, δεσμὸς or δέσμα, *vinculum*, a bond: Therefore by not being in ſubiection or vnder power one of another, is to be freed, and to be no longer bound. If the mariage knot or bond could not be vntied among Chriſtians, the Apoſtle needed not to haue ſaid, *Seeke not to be looſed: for who will ſeeke for an impoſſible thing?* And that in the caſe of adulterie, the mariage knot it ſelfe is diſſolued, ſo that it is lawfull after ſuch diuorce to marrie againe, your owne decree ſheweth, *decr.p.2.cauſ.32.queſt.7.c.17. Viro licet aliam ducere, ſi ab uxore diſceſſerit cauſa fornicationis*: It is lawfull for the man to marrie another, if hee leaue his wife for fornication.

Mariage whether lawfull after lawfull diuorce.

39 *Diſtinct*.39. Some vertues are *Morales*, morall, ſome *Theologicæ*, Theological: repentance, which they call penance, is a vertue *Morall*, ſaith the Ieſuite: faith a vertue *Theologicall*: *Bellarm.lib.1.de pœnitent.cap.29. Contr*. Firſt, this diſtinction is not currant: for if you vnderſtand by *Theologicall*, that which is diuine, for ſo we engliſh *Theologia*, Diuinitie; then are al the vertues of Chriſtians *Theologicall*, that is, *Diuine*, both in reſpect of the author, for they are all the gifts of God, Iam.1.17. as alſo in reſpect of their operation and effect, *Ye are partakers* (ſaith S.*Peter*) *of the diuine nature, if yee flie the corruption of worldly luſts*, 2.Epiſt.1.4. Loe the flying of worldly luſts, which is with them a *Morall* vertue, is now become a *theologicall* or *diuine* vertue, becauſe thereby wee are made *diuine*, or like to the *diuine* nature. Secondly, if they be *morall* vertues, which conſiſt in manners and practiſe, they *theologicall*, that conſiſt in knowledge and ſpeculation; Faith in that ſenſe is not *theologicall* only, but *morall* alſo, *Faith working by loue*, Galath.6.5. Thirdly, what needeth ſuch diſtinction and ſeparation of vertues, ſeeing the Apoſtle ioyneth them all together, *Ioyne vnto your faith vertue, to vertue knowledge, to knowledge temperance*, 2.Pet.1.6,7. Therefore it is no good argument which the Ieſuite maketh, faith belongeth not to repentance, becauſe one is of this kinde, and another of that, ſeeing the Apoſtle both in nature and practiſe ioyneth them together: and that faith in their ſenſe is not a vertue theologicall, conſiſting in ſpeculation of the minde, their owne decree ſheweth, *part.2.cauſ.33.diſtinct.2.c.14.gloſſ. In Chriſtum non credit, qui charitatem non habet, in Chriſtum enim credere, eſt amando in ipſum credere*: He beleeueth not in Chriſt who hath not charitie, for to beleeue in Chriſt, is by louing him to beleeue in him: ſeeing therefore charitie is practicall, not contemplatiue, faith alſo, which is ioyned with charitie, of neceſſitie muſt belong as well to action, as contemplation.

Iames 1.17.

Faith whether it belong only to contemplation.
2.Pet.1.6,7.

40 *Diſtinct*.40. In contrition, *Propoſitum non peccandi duplex*, There is a double purpoſe not to ſinne any more, *Virtuale ſiue implicitum, & formale ſeu explicitum*, an inward and vertuall purpoſe, and a formall and explicate purpoſe: the firſt is not ſufficient; but it is neceſſarie, that hee which is iuſtified from his ſin, ſhould make a formall and expreſſe purpoſe not to ſin any more, beſide the deteſtation

which he hath of ſin, *Bellarm.lib.2.de pœnit.cap.6.* *Contr.* Firſt, the Lord ſaith by his Prophet, *If the wicked will returne from all his ſins, and keepe my ſtatutes, he ſhall ſurely liue:* Ezech.18.21. Heere is nothing required but a forſaking of ſin, and doing of righteouſneſſe, which may be done, without any ſuch formall or expreſſe purpoſe, yet a purpoſe of heart is neceſſary, Act.11.23. which muſt needs accompany the deteſtation of ſin, and amendment of life. Secondly, I pray you where was this *formall* and *expreſſe* vow or purpoſe in the theefe vpon the Croſſe, vnto whom Chriſt notwithſtanding promiſed Paradiſe? Luk.23.42.43. Alſo it is affirmed in your owne decrees, *Quod ſola cordis contritione ſine confeſſione oris peccatum remittitur,* That ſin is forgiuen by the contrition of the heart onely without the confeſſion of the mouth, *decr.p.2.cauſ.33.diſt.1.c.36.gloſſ.* What is become now of your formall and explicate profeſſion? &c.

Ezech.18.21. A formall purpoſe of amendment not alwaies neceſſary in repentance. Act.11.23. Luk.23.42.43.

41 *Diſtinct.*41. They diſtinguiſh thus of merits: There is *Meritum de congruo,* merit of congruity, as the workes which goe before iuſtification, though they be not ſimply meritorious, *Ex debito iuſtitiæ,* by the due debt of iuſtice, yet they deſerue of *congruitie:* *Meritum de condigno,* merit of condignity followeth iuſtification, whereby a man by his meritorious works, is worthy by iuſtice of the kingdome of heauen, *Rhemiſt annot.Rom.2.ſect.3.Bellar.lib.2.de pœnit.cap.12.* *Contr.* Firſt, that there is no merit at all of *condignitie,* Saint *Paul* ſheweth, ſaying, *The afflictions of this life are not worthie,* or (as they reade) *Condigne of the glory to come,* Rom.8.v.18, The Rhemiſts diſtinction vpon that place of *condigne to,* and *condigne of,* is but a Ieſuiticall toy, and not worth the anſwere. Secondly, that there is no merit of *congruity* before iuſtification, it is thus proued: Without faith there is no merit, for without faith it is impoſſible to pleaſe God, Heb.11.6. and faith is not before iuſtification, Rom.5.1. *Ergo.* And your owne law ſaith, *Vbi Chriſtus non eſt fundamentum, nullum boni operis eſt ſuperædificium:* Where Chriſt is not the foundation, no good worke can be builded vp, *decr.p.2.cauſ.1.qu.1.cap.26.* but before faith and iuſtification there can be no foundation laid in Chriſt.

No merit at all either of condignity or congruitie. Heb.11.6. Rom.5.1.

42 *Diſtinct.*42. Workes of the law or of nature done without or before faith merit not, but workes done by Gods grace, are truly meritorious: Thus they anſwere vs, when we obiect that place, Rom.3.28. *We hold that a man is iuſtified by faith without the works of the law, Rhemiſt.in hunc loc.* *Contr.* The Apoſtle himſelfe taketh away this diſtinction, Eph.2. *By grace ye are ſaued through faith, not of workes:* then it followeth, verſ.10. *For we are his workmanſhip created in Chriſt Ieſus vnto good workes, which God hath ordained, that we ſhould walke in.* Heere the Apoſtle excludeth euen workes of grace prepared, and ordained of God, from being any cauſe of our iuſtification. Heare alſo what a learned writer of your owne alleageth to this purpoſe out of *Auguſtine, ſer.2.de verbis apoſtoli: Te quidem coronat Deus, ſed in miſericordia, non enim dignus fuiſti quem vocaret, vocatū iuſtificaret, iuſtificatum glorificaret, & ſi merita tua præceſſerunt, dicit tibi Deus, diſcute merita tua, & videbis, quia dona mea:* God crowneth thee, but in mercy, for thou waſt not worthie whom God ſhould call, or being called to be iuſtified, and being iuſtified to be glorified: If thou plead thy merits, the Lord thus ſaith vnto thee, examine thy merits, and ſee if they be not my gifts, *Eſpenſ.in 2. epiſt. Timoth. digreſſ. 22. pag.157.* There is then no merit neither before our calling to iuſtification, nor after our iuſtification to our glorifying.

Workes of grace merit not

43 *Diſtinct.*43. Some things doe iuſtifie, *Ex opere operantis:* by the worke of the doer, *Id eſt, fide & deuotione ſuſcipientis,* That is, by the faith and deuotion of the receiuer, ſo the Sacraments of the old law did iuſtifie: Some things doe iuſtifie, *Ex opere operato,* by the very worke wrought, as the Sacraments of the new Teſtament, *Bellarm.de effect.ſacr.lib.2.cap.13.* *Contr.* Firſt, there is one and the ſame efficacie, ſubſtance, and operation in generall of the Sacraments, both of the old and new Teſtament: For they did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke, 1.Cor.10.3.3. Secondly, neither of them doe conferre grace, or are cauſes of our iuſtification before God, but are only ſeales of the iuſtice or righteouſneſſe that commeth by faith, Rom.4.11. Yet we grant, that in the Sacraments of the Goſpell, there is a more liuely reſemblance and more full repreſentation of ſpirituall things, then there was in the other, in which reſpect they are preferred before them. Thirdly, We are not iuſtified before God in part or in whole by any worke, either *operantis,* or *ex operato,* of the doer, or of the thing done: But we are iuſtified onely by faith: all workes, euen ſuch as are wrought in vs by grace, are excluded from being any cauſe of our iuſtification before God, Epheſ.2.10.11. Fourthly, And ſo farre is it off, that any iuſtification can bee had *ex opere operato,* by the worke wrought, without reſpect to the faith of the doer, that no ſuch worke is at all acceptable to God, much leſſe able to iuſtifie: for without faith it is impoſſible to pleaſe God, Hebr.11.6. And thus this Ieſuiticall diſtinction is nipped in the head. And herein your owne decrees are againſt you, that Sacraments helpe not by the worke wrought, but according to the faith of the receiuer, *part.2.cauſ.1.qu.1.c.98.* *Tale cuique fit, quali corde, ad accipiendum acceſſerit:* The Sacrament is vnto euery man, as hee commeth in heart prepared to receiue it.

1.Cor.10.23. Rom.4.11. Sacraments do not iuſtifie by the worke wrought. Epheſ.2.10.11. Hebr.11.6.

44 *Diſtinct.*44. To extenuate and eneruate the force and efficacie of the death and paſſion of our Sauiour Chriſt, as though it were not alone by it ſelfe a ſufficient ſatisfaction for the ſinnes of the world, vnleſſe other ſatisfactions as helpes were ioyned thereunto: they haue forged and deuiſed impious and blaſphemous diſtinctions of their owne.

First, there is a kind of ſatisfaction, *Pro amicitia reſtauranda,* for reſtoring vs to the friendſhip of God: there is another, *Pro iuſtitia reſtauranda,* for reſtoring of iuſtice loſt and decayed in vs: the firſt 8 ſatisfaction is only wrought by the death of Chriſt; the other muſt be wrought by vs, *Bellar. de pœnit. lib.4.c.1.* *Contr.* Chriſt hath ſatisfied for vs, in paying the ranſome for our ſinnes, and hath reconciled vs to God, in imparting to vs of his righteouſneſſe: *He hath made him to bee ſinne for vs which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him,* 2.Cor.5.21. therefore Chriſt hath by his death not onely redeemed vs, and reconciled vs to the fauour of God, but hath alſo clothed vs with his righteouſneſſe: *Who is made of God vnto vs, our wiſedome, righteouſneſſe, ſanctification, redemption,* 1.*Cor.*1.30. Not onely our redemption, but our righteouſneſſe: he hath therefore ſatisfied the wrath of God, in reſtoring his friendſhip, and hath repaired iuſtice decayed in vs, by his iuſtice and righteouſneſſe. And that faith in Chriſt ſerueth not onely to obtaine remiſſion of ſins, but to reſtore iuſtice, it may be proued out of your owne decrees, *part.2.cauſ.24.qu.1.cap.29. Vbi fides non eſt, non eſt iuſtitia, quia iuſtus ex fide viuit:* Where there is no faith, there is no righteouſneſſe, for the iuſt ſhall liue by faith, if faith be the life of a righteous man, and he liueth by faith, then hee hath his iuſtice, which is his life, by faith.

Chriſt doth both reconcile and iuſtifie vs.

45 *Diſtinct.*45. There is a ſatisfaction *pro culpa,* for the fault: another kind *pro pœna,* for the puniſhment. The firſt was onely wrought by Chriſt; the other is our ſatisfaction to be performed by vs, *Bellarmine; ibid.* So there is *duplex remiſſio peccatorum, prima, ſecunda:* A double or twofold remiſſion of ſins, the firſt in Baptiſme, both *a culpa & pœna,* from fault and puniſhment: the ſecond from the fault, but we our ſelues muſt ſatisfie for the puniſhment, *Bellar. de pœnit. lib.4. cap.14* *Contr.* If our ſinnes be forgiuen vs, the puniſhment likewiſe together with the ſin is remoued: for ſin cauſeth death, and all other puniſhments: It ſhould not therefore ſtand with the iuſtice of God, to lay puniſhment vpon men, hauing forgiuen them their ſins, for this were to ſay, that their ſinnes were not truly forgiuen. Chriſt hath ſet vs at peace with God, by the blood of his Croſſe, Coloſſ.1.20. *Ergo,* hee hath ſatisfied both for the offence and puniſhment: For if God puniſh ſtill, then were we not at perfect peace with him, his anger yet abiding. And as for temporall puniſhment which remaineth after the forgiueneſſe of ſin, it is not inflicted as a puniſhment for the ſin paſt, but as a meanes to exerciſe vs, leſt we fall into the ſame ſin againe: and thus much is confeſſed in your owne decrees, *part, 2. cauſ.33. diſt.1. cap.* 82. *Ab electis ſuis iniquitatum, maculas ſtudet Deus temporali afflictione tergere, quas in perpetuum non vult in eis videre:* God by temporall affliction doth wipe away from the elect the blemiſh of their ſin, that it may bee no more found in them, &c. And whereas they make the firſt remiſſion of ſins to be auaileable both for the ſin and puniſhment: the ſecond but for the ſin; the Apoſtle reaſoneth clean contrary: *If while we were yet ſinners and enemies, Chriſt died for vs, much more being iuſtified by his blood, and reconciled by his death, we ſhall be ſaued from wrath through him,* Rom.5.10.11. Much more ſaith the Apoſtle: if then in the firſt reconciliation to God, we had remiſſion of both, being now reconciled we ſhall much more. Hence alſo it is manifeſt, that Chriſt worketh all, both before our reconciliation, and after.

Chriſt hath ſatisfied both for the fault and puniſhment.

46 *Diſtinct.*46. Men alſo may ſatisfie for the fault, but *ex congruo, non ex condigno,* It is a ſatisfaction of congruity, not of condignity, *Bellar. lib.4 de pœnitent. c.1.* *Contr.* There is no ſatisfaction wrought by man for his ſins, no not of congruity: Firſt, it is repugnant to the nature and property of ſatisfaction: for that which is of congruitie, is accepted of fauour, but ſatisfaction is an exact compenſation in reſpect of iuſtice: by this God is iuſtly ſatisfied: by the other, hee is but enclined to fauour, as they teach. Secondly, there is no ſatisfaction for ſinne *ex congruo:* for when we were enemies (ſaith S. *Paul*) we were reconciled to God, Rom.5.10. But nothing that enemies can doe, is acceptable vnto God, therfore God cannot any waies, no not *ex congruo,* by our ſatisfaction be appeaſed, before our reconciliation, nor yet afterward: for our ſin in the purchaſing of our reconciliation, was already ſatisfied for by Chriſt. When *Peter* had ſinned in denying of Chriſt, and vpon his repentance was receiued to mercy, there was no ſatisfaction at all, vnleſſe you will ſay, that the dropping of teares was a ſatisfaction, for the letting fall of curſing and lying words, wherewith Chriſt was denied: and it thus ſtandeth in your owne decrees, *Lachrymas lego, ſatisfactionem non lego:* I read of *Peters* teares and lamentation, but of no ſatisfaction: *decr. p.2. cauſ.33. diſtinct.1. cap.1.*

No ſatisfaction at all for ſinne.

47 *Diſtinct.*47. Man cannot ſatisfie God for the eternall puniſhment due vnto ſin, but for the temporall he may, *Bellar. lib.4. de pœnit. cap.1.* *Contr.* Seeing our Sauiour Chriſt hath fully redeemed vs by his moſt precious blood, he hath not only ſatisfied for our ſin, but for our puniſhment both eternall and temporall due vnto ſin, Heb.10.14. with one offering hath hee made perfect, or (as the Rhemiſts reade) conſummated for euer them that are ſanctified. If then hee haue conſummated vs by our redemption, he hath ſatisfied for all: for if any thing were left to be done by vs, wee ſhould not bee conſummated by him. And as for the puniſhments and chaſtenings of this life, S. *Paul* ſheweth the end of them, not to make ſatisfaction, *but we are chaſtened of the Lord, that wee ſhould not bee condemned with the world,* 1 Cor.11.42. And to this purpoſe ſee your owne decrees: *part. 2. cauſ. 33. diſtinct.3. de pœnit. c.7. Vel ad demonſtrationem debita miſeria, vel ad emendationem labilis vita, vel ad exercitationem neceſſaria patientia temporaliter hominem detinet pœna.* A man is temporally puniſhed, either for the demonſtration of deſerued miſerie, or the emendation of humane frailty, or the encreaſing of patience ſo neceſſary.

We doe not ſatisfie either for temporall or eternall puniſhment.

48 *Diſtinct.*48. There is *actualis ſatisfactio,* an actuall ſatisfaction: and that is our ſatisfaction: *Alia eſt ſatisfactio virtualis,* a virtuall ſatisfaction: (This name *Bellarmine* hath not, but the ſenſe:)

Such is the ſatisfaction of Chriſt, *Per quam habemus gratiam, vt ſatiſfaciamus,* By the which we haue grace and power to ſatisfie, *Bellarm. de purgat. lib.*1.*cap.*10.

49 *Diſtinct.*49. Chriſt hath *immediate,* immediately ſatisfied and paid the ranſome for our ſinne, but *mediate,* mediately, onely for the temporall puniſhment. *Bellarm. de pœnitent. lib.* 4. *cap.* 15. *Contr.* Both theſe diſtinctions tend to one end, and therefore one anſwere ſhall ſuffice them both. Firſt, if Chriſt hath both actually and immediately ſatisfied for the greater, that is our ſinne, and euerlaſting puniſhment due to the ſame; much more hath he for the leſſe, that is temporall puniſhment. Secondly, all puniſhment and recompence of ſin, is cauſed by the curſe of the law: *Curſed is he that continueth not in all things written in the law, &c.* Galath. 3. 10. But Chriſt hath actually and immediately redeemed vs from the curſe of the law, being made a curſe for vs. *ibid.* 13. which curſe wee are not able to beare, neither in whole, nor in part: *Ergo,* actually and immediately he hath redeemed vs from all puniſhment both ſpirituall and temporall due vnto ſinne. I will heere ſet againſt you your owne Doctor *Thomas Aquinas,* who thus writeth, *part.* 3. *qu.* 48. *artic.* 5. *Paſſiones ſanctorum Eccleſiæ proficiunt per modum exempli & exhortationis, non redemptionis:* The ſufferings of the Saints doe profit the Church by way of example and exhortation, not for redemption, &c: the Saints ſufferings then are not ſatiſfactorie, or redemptorie, that is, auaileable to ſatisfie or redeeme themſelues, or others either from ſin or the puniſhment thereof: wherefore this power muſt reſt onely in the Croſſe of Chriſt: and while that you aſcribe vnto Chriſts death, not the act of ſatiſfaction but the grace and power, whereby wee ſatisfie, take heed you fall not into the hereſie of one *Abelardus, Qui negauit Chriſti mortem pro peccatis noſtris ſatisfactoriam,* Who denyed Chriſts death to be ſatisfactorie for our ſins, *Et nihil niſi virtutis exemplum in ea commendauit,* And commended nothing in it but the example of his vertue, &c. how farre are the Papiſts from this hereſie, who aſcribed vnto Chriſts death, a vertue only and power to ſatisfie for temporall puniſhment.

Galath. 3. 10.

Chriſt by his paſſion hath actually ſatiſfied both for temporall and eternall puniſhment.

Eſpen. in 2. Tim. p. 3.

50 *Diſtinct.*50. Chriſt is a Sauiour in a double reſpect, either for ſauing men already fallen into ſinne and condemnation, or elſe for preſeruing and ſuſtaining them from falling: in this ſenſe he was a Sauiour onely to the Virgin *Mary,* who was preſerued onely from ſinne by Chriſt, not ſaued from her ſinnes, which ſhe had not, *Franciſcani, Fox pag.* 801. *col.* 1. *Contr.* Chriſt is called Ieſus, a Sauiour in this ſenſe only, *Becauſe he ſhould ſaue his people from their ſins,* Mat. 1. 21. Hee was then either in this ſenſe a Sauiour vnto *Mary,* or not at all. But her Sauiour he was, as ſhe her ſelfe confeſſeth, Luk. 1. 47. *Ergo,* he ſaued her from her ſins. In the other ſenſe, if Chriſt be a Sauiour at all, for preſeruing from ſin, he is ſo vnto Angels, not vnto men, as *Bernard* ſaith; *Qui hominibus ſubuenit in tali neceſſitate, Angelos ſeruauit à tali neceſſitate:* He that helped men out of their neceſſity, preſerued Angels from ſuch neceſſity, *lib. de Diligend. Deo.* And this diſtinction is further thus auoided: one cannot be ſaid to bee a Sauiour, if he ſaue none: but Chriſt in their ſenſe, neuer yet ſaued or preſerued any that they ſhould not ſin at all: I will be iudged herein by your owne decrees, *part.* 1. *diſt.* 25. *c.* 3. *gloſſ. Contra naturam pene eſt, vt aliquis ſine peccato ſit:* It is a thing againſt nature, for a man to be without ſin. And againe, *part.* 1. *diſt.* 81. *c.* 1. The Apoſtle ſaith not, *Siquis ſine peccato, hoc enim ſi diceret, omnis homo reprobaretur:* If any man be without ſin, for if he ſhould ſo ſay, euery man muſt bee refuſed, &c. No man or woman then was euer yet preſerued ſo from ſin, wherefore in that ſenſe Chriſt is not a Sauiour, but that he ſaueth, that is, deliuereth vs from ſinne.

Matth. 1. 21.

Chriſt preſerueth not any from all ſinnes in this life, but deliuereth from ſins.

Luk. 1. 47.

51 *Diſtinct.*51. When we obiect that place of S. *Paul* againſt the popiſh doctrine of merits: *We are iuſtified freely by grace,* Rom. 3. 24. They anſwere by a diſtinction: there are two iuſtifications: the firſt, which is onely of grace, and the ſecond, wherein we proceed daily by good workes, *Rhemiſt. annot. Rom.* 2. *ſect.* 3. *Contr.* The Scripture ſpeaketh but of one iuſtification, which glorification followeth, *Rom.* 8. 30. *Whom he iuſtified, them alſo he glorified:* If then this one iuſtification doe bring vs to glorification, what need a ſecond? Againe, their ſecond iuſtification is nothing elſe, but that which the Scripture calleth ſanctification, which iſſueth out from iuſtification, as the fruites therof: but Chriſt is both our righteouſneſſe, and ſanctification. 1. *Cor.* 1. 30. *Ergo,* he is both our firſt and ſecond iuſtification, and ſo both are of grace. Heere what one of your Popes hath confeſſed of this matter: *Innocent.* 3. as he is cited, *decr. Greg. lib.* 3. *tit.* 41. *c.* 3. *Qui Chriſtum per fidem habet, habet vtique fundamentum præter quod alıud poni non poteſt, &c. & ſuperædificare poſſe videtur ſalutifera opera, &c.* Hee that hath Chriſt by faith, hath the foundation, beſide which none other can be laid, & vpon this foundation he may build wholeſome works, &c: there is then but one iuſtificatiō, becauſe there is but one foundatiō by faith, ẏ which followeth is not another iuſtificatiō, but a building vpō by good works.

Rom. 3. 24.

There is but one iuſtification.

1. Cor. 1. 30.

52 *Diſtinct.*52. There is *Iuſtitia imputatiua, iuſtitia inhærens,* Iuſtice imputatiue, when the righteouſnes of Chriſt is imputed vnto vs, and made ours by faith: Iuſtice inherent, is that iuſtice that actually abideth in vs: by this we are iuſtified & truly made iuſt, not by the other, *Rhemiſt. annot. Rom.* 2. *ſect.* 4. *Contr.* A iuſtice inherent we grant to be in faithfull men, but imperfect; it is not able to iuſtifie them before God: but the righteouſnes only of Chriſt imputed to vs by faith, is our iuſtice before God. The Apoſtle ſaith *Chriſt was made ſin for vs, that we ſhould be made the righteouſnes of God in him,* 2. Cor. 5. 21. Looke how Chriſt was made ſin for vs, ſo are we made righteouſnes in him: but our ſins were imputed to him, himſelfe knew no ſin: *Ergo,* our righteouſnes before God, is none other but his righteouſnes imputed to vs by faith. Heare again what Pope *Nicolas* cōfeſſeth: *decr. p.* 2. *cauſ.* 15. *q.* 8. *c.* 5. *Omnia fide Chriſti purgantur, fides eſt enim, quæ hunc mundū vincit:* Al things are purified by faith: for it is

Inherent iuſtice iuſtifieth not.

2. Cor. 5. 21.

faith that ouercommeth the world? &c. It is faith then in Chriſt that purifieth our hearts, and whereby we ouercome the world, the fleſh, and the diuell, and not any inherent righteouſneſſe in vs.

The law not perfectly fulfilled in this life.

53 *Diſtinct.* 53. Whereas they hold, that the law may be perfectly fulfilled in this life, leſt it ſhould ſeeme a very abſurd opinion, and not farre from blaſphemie, as indeed it is not, they would qualifie the matter by a diſtinction: there is a *perfection* among men, a *perfection* among Angels: one kind in earth, another in heauen: the perfection in this life may bee attained vnto, though the other cannot, *Harding. defenſ. Apolog.* 368. *pag.* *Contr.* Firſt, this is an abſurd diſtinction, and nothing to the purpoſe: The queſtion is of the perfection of obedience to the law: and he telleth vs of the perfection of Angels: as though the law were giuen to Angels: as if God had ſaid to them: *Thou ſhalt not ſteale, thou ſhalt not commit adulterie, &c.* Secondly, ſuch a perfection as God hath appointed in this life, we denie not but that it is poſſible by Gods grace to attaine vnto: but full and perfect obedience to the law in this life cannot be had, no otherwiſe then Chriſt hath fulfilled it for vs. Saint *Paul* ſaith, *They that are of the workes of the Law, are vnder the curſe: but they which are of faith, are bleſſed,* Gal. 3. 9. 10. The law therefore vnto vs is no otherwiſe perfectly fulfilled in this life, ſo that we by ſuch fulfilling may eſcape the curſe thereof, then by faith, and beleefe in Chriſt, who hath done it for vs: and where our aduerſaries doubt not to affirme, that the law may bee perfectly fulfilled in this life, as wee haue ſeene, how farre are they from the hereſie of the *Beguardi*, condemned by *Clemens* 5. *Clement. lib.* 5. *tit.* 3. *c.* 3. who did hold, *Quòd homo in hac vita talem perfectionis gradum poteſt acquirere, quòd reddetur omnino impeccabilis,* That a man may attaine in this life to ſuch a degree of perfection, as that he ſhould become without ſin, &c. For to ſay a man may perfectly keepe the law, what is it elſe but to affirme he may be without ſin: for he that breaketh not the law, ſinneth not: and if this diſtinction of angelicall and humane perfection might helpe, it would alſo as well haue ſerued theſe heretikes turne.

Gal. 3. 9. 10.

No habituall faith but actiue. Galath. 5. 6.

54 *Diſtinct.* 54. There is an *habituall*, and an *actuall* faith: the faith in *habite*, which alſo we may call a *potentiall* faith: The *actuall* faith is to be found in ſuch as are of yeeres of diſcretion, *Bellar. de baptiſm. lib.* 1. *c.* 11. *Contr.* There is no habituall or potentiall faith that pleaſeth God: the liuely iuſtifying faith is alwaies actuall, working by loue, Gal. 5. 6. And thus your owne law teacheth: *decr. p.* 2. *c.* 33. *queſt.* 3. *diſt.* 2 *c.* 14. *gloſſ. Si charitas à fide Chriſtianorum ſeiungi nequit, quomodo qui charitatem non habuit, fidem Chriſtianorum habuit?* If loue cannot be ſeparated from faith, how can he haue faith that hath not loue? &c. If true faith then be alwaies ioyned with loue, it is alwaies working and effectuall.

No ſinnes pardonable of themſelues by the curſe. Galath. 3. 10. 1. Ioh. 3. 10.

55 *Diſtinct.* 55. Sinnes, ſome are *veniall*, that is, pardonable of their owne nature: Some *mortall*, becauſe all that doe them are worthie of damnation, *Rhemiſt. Rom.* 1. *ſect.* 11. *Contra.* That all ſinnes by grace are pardonable through Chriſt to all beleeuers, (blaſphemie onely againſt the holy Ghoſt excepted, which is irremiſſible, and which the faithfull are ſure to bee preſerued from) wee grant: But no ſinne of it owne nature is pardonable: for all tranſgreſſion of the law is ſubiect to the curſe, *Galath.* 3. 10. But all ſinne is the tranſgreſſion of the law, 1. *Ioh.* 3. 10. And that ſinnes are not otherwiſe veniall, then by pardon and forgiueneſſe, your owne Canons doe iuſtifie, *decr. part.* 2. *cauſ.* 33. *diſt.* 1. *cap.* 47. *Venialis culpa, quam ſequitur profeſſio delictorum:* That ſin or fault is veniall, which the confeſſion of ſinnes followeth.

No ſin which is not culpable.

Rom. 14. 23.

56 *Diſtinct.* 56. A man may ſinne two waies, *materialiter, & formaliter,* materially, and formally: He that ſinneth materially onely, that is, of a ſimple mind doth it, *ſine culpa,* without his fault: as *Peter* did, failing ſomewhat in his example, Galath. 2. *Erratum fuit abſque vlla Petri culpa:* It was a ſmall error without any fault of *Peters*, *Bellarm. de pontif. lib.* 1. *cap.* 28. *Contr.* All ſin indeed is not alike hainous: for treſpaſſes committed willingly, are greater then faults done of ſimplicity or ignorance, yet are they all ſins, and make the offender guiltie much or little: Otherwiſe, there ſhould not haue needed any ſacrifices to be prouided in the law for ſinnes done of ignorance, Leuit. 4. Whatſoeuer is not of faith is ſinne, *Rom.* 14. 23. He ſaith not, whatſoeuer is done of malice or wilfulneſſe: but whatſoeuer is not of faith, that is, of a ſure ground, done with certaine knowledge & perſwaſion, and according to a good conſcience: as *Bernard* expoundeth the place, *De fide vera non falſa puto dixiſſe Apoſtolum, omne quod non ex fide peccatum, quia fides falſa, fides non eſt. Non autem ex fide vera bonum, creditur quod malum eſt.* I thinke the Apoſtle ſpake of a true, not a falſe faith in that place: Whatſoeuer is not of faith is ſin: becauſe a falſe faith is no faith: and by a true faith, a man cannot beleeue that to be good, which is euill, *lib. de Diſpenſat.* Therefore all ſinnes done ignorantly, and ſimply, though the intent be neuer ſo good, doe make the party that ſinneth guilty and faultie. And as touching *Peters* deniall, that it was not ſo ſmall a fault as you make it, conſider what your owne Canons confeſſe: *decr. part.* 2. *cauſ.* 11. *qu.* 3. *cap.* 85. *Negando Chriſtum, quid aliud, quàm ſe negauit eſſe Chriſtianū: & quanta eſt vita confiteri Chriſtum, tanta eſt mors negare Chriſtum:* In denying Chriſt, what did he elſe but denie himſelſe to be a Chriſtian: and as it is life to confeſſe Chriſt, ſo it is death to denie him, &c. Iudge then if it be ſo ſmall a fault for a man to denie himſelſe a Chriſtian? or to commit that which deſerueth death: but as it there followeth, *Quidam peruerſo fauore Petrum excuſare nituntur:* Some labour of a peruerſe fauour to excuſe *Peter*: euen ſo doe our aduerſaries, who of a blind zeale ſeeke to hide *Peters* ſinne, which he himſelſe confeſſed.

Peter erred greatly in denying Chriſt.

57 *Diſtinct.* 57. There is a double certainty of ſaluation: *Certitudo infallibilis*, an infallible certitude, which a man cannot haue in this life: *certitudo humana & moralis*, a morall and humane certitude:

and this is ſufficient for a man to reſt himſelfe vpon, *Bellarm. de Sacram. lib.*1. *cap.*28. *Contr.* Firſt, they ſpeake contraries: for how can there be a certitude not vnfallible? for that that is certaine, is vnfallible, and what is fallible is vncertaine. Secondly, the Apoſtle ſaith otherwiſe, *Giue diligence to make your calling and election ſure* (βεβαίαν, ſure without ſtaggering, or wauering) For, *if ye doe theſe things, ye ſhall neuer fall*, 2. *Pet.*1.10. Is not this an vnfallible certitude, whereby a man ſhall be aſſured neuer to fall? If this might not be attained vnto in this life, S. *Peter* would not exhort vnto it. I haue alſo here the teſtimony of your owne law: *decr. Greg. lib.*5. *tit.*7. *c.*1. *Dubius in fide, infidelis*: He is an infidell, that doubteth of his faith, and ſo conſequently of his iuſtification.

No crtainty of iuſtification coniectured, but infallible onely.
2. Pet.1.10.

58 *Diſtinct.*58. I let paſſe heere their idle fanſies, and fond ſchoole diſtinctions, not fit to bee vſed by boy Sophiſters, much leſſe by men, that would be counted graue Diuines: As how, there are *cauſæ morales iuſtificationis, aliæ cauſæ Phyſicæ*: Morall cauſes of our iuſtification, and Phyſicall or naturall cauſes, *Bellarm. de effect. ſacram. lib.*2. *cap.*11. *Contr.* This diſtinction is repugnant to the Ieſuites owne doctrine: for faith is no *Morall*, but a *Theologicall* vertue, as he diſtinguiſheth them, but it is faith that iuſtifieth, Rom.5.1. *Ergo*, no morall vertue. Themſelues alſo exclude the workes of nature from being any cauſe of iuſtification: how then can there bee any phyſicall cauſes? For indeed our iuſtification is no phyſicall or naturall, but a metaphyſicall and ſupernaturall worke. And to ſpeake properly, no morall vertue is the cauſe of iuſtification: for that is a morall vertue, that is gotten by vſe, and confirmed by cuſtome, ſo is not faith, whereby onely we are iuſtified: for *Spiritus gratiæ dat fidem*, The ſpirit of grace giueth faith: *decr. part.*3. *diſtinct.*4. *c.*145. It commeth not by cuſtome, neither is gotten by mans induſtrie.

There is no naturall or phyſicall cauſe of iuſtification.

59 *Diſtinct.*59. Not much vnlike to this, is that diſtinction of *Dolor ſummus intenſiuè, & appretiatiuè*: Our ſorrow is greateſt *intenſiuely*, when it is in the higheſt degree: It is the greateſt *appretiatiuely*, or in eſtimation, when as we ſorrow not for a thing as much as we can: yet we had rather loſe other things then loſe that: As a godly man may mourne *intenſiuely* for the death of his children, more then for his ſinnes: yet he had rather loſe his children then the fauour of God. True contrition then requireth ſorrow in the higheſt degree, *appretiatiuè*, but not *intenſiue*, *Bellarm. lib.*1. *de pœnit. cap.*11. *Contr.* It is not poſſible that a man ſhould weepe more for that which hee leſſe eſteemeth: and if a man mourne more for a temporall loſſe, then for his ſinnes, he mourneth not aright: therefore ſorrow for our ſinnes ought to be the greateſt in the higheſt degree, *intenſiuè*. And thus true ſorrow is deſcribed in the Scriptures: *We roare like beares, and mourne like doues*, Eſay 59.10. *Behold O Lord how I am troubled: my bowels ſwell, my liuer is powred out vpon the earth.* Ierem. Lament. 1.20. *O that my head were as the waters, and mine eyes as fountaines of teares*, Ierem.9.1. *Cut off thine haire, O Ieruſalem, and caſt it away, and take vp a complaint*, Ierem. 7.29. *They ſhall mourne like doues, ſmiting vpon their breaſts*, Nahum 2.7. *In that day ſhall there bee great mourning in Ieruſalem, as the mourning of Hadadrimmon, in the valley of Megiddo*, Zachar.12.11. Thus the Prophets did vſe to deſcribe true ſorrow for ſinne, then the which none could be greater: as *Moſes* ſaith, *Seeke the Lord with all thine heart, and all thy ſoule*, Deut,4.29. Wherefore, ſorrow for ſinne ought to be the greateſt and chiefeſt of all other, euen *intenſiuè*, as we haue ſaid. This is in your owne decrees confeſſed: *decr. part.*2. *cauſ.*33. *diſtinct.*3. *cap.*42. *Sciat culpabiliter ſe durum, qui deflet damna temporis, vel mortem amici, & dolorem peccati lachrymis non oſtendit*: Let him thinke himſelfe ſinfully hard, who can weepe for temporall loſſes, as for the death of a friend, and can bring out no teares for his ſins, wherefore hee ſinneth, that mourneth more for any temporall loſſe, then for Gods diſpleaſure: and herein I approue rather the iudgement of *Eſpenſæus*, *Maior ſolicitudo abundantioris amoris indicium*: The greater care or deſire, is a ſigne of great loue.

Eſa.59.10.
Lament. 1.20.
The greateſt ſorrow in the world ought to be for ſin: if any grieue more for temporall loſſes then for their ſinnes; it is their infirmity.
Zach.12.11.
Deut.4.29.
In 2. epiſt. ad Tim.p.78.f.

60 *Diſtinct.*60. Many ſuch goodly diſtinctions they haue: as to ſhew that two bodies may be in one place, they haue inuented this diſtinction: there is *duplex diuiſio, extrinſeca reſpectu loci; intrinſeca ratione ſubiecti*: There are two kinds of diuiſion of one thing from another: the externall diuiſion in reſpect of place: the internall in reſpect of the ſubiect: And ſo when two bodies are in one place, they are *internally* diſtinct from themſelues, though they be not diſtinct and diuided in place: the firſt diuiſion is taken away, not the ſecond, *Bellarm. lib.*3. *de Euchariſt. cap.*3.

See what Iugling heere is, and all to breed an impoſſible concluſion: for ſeeing euery body hath his proper place: yea, ſpirits haue their proper definite places, much more bodies: two bodies then muſt haue two places, vnleſſe they be mingled and incorporate together, and ſo make but one body. Thus they diſtinguiſh of the being and ſubſiſtence of the accidents of bread and wine in the Euchariſt without their ſubiects: *Sunt in ſe negatiuè, non poſitiuè*, They haue a being in themſelues negatiuely, not poſitiuely, *Bellarm. lib.*3. *de Euchariſt. cap.*24. Is not this good ſtuffe? I pray you, what is *eſſe negatiuè*, to be with a negatiue? that is, put the negatiue *(non)* to *(eſſe)* and ſo *(non eſſe)* by this skilfull Philoſophie ſhall be *(eſſe) not to be*, is all one with *(to be.)* Such toyes theſe vaine men do traine vp their ſchollers in, and thinke by them to deceiue the world, of whom wee may truly ſay, as Saint *Hierome* of the Arrians, *Venena erroris melle verborum circumlinebant*: They doe with hony words daube their poyſoned opinions: *Hierom ad Iohann. Hieroſol.* Or as *Thomas Aquinas* ſaith, *Fidem ſophiſticis rationibus corrumpi*: By their ſophiſticall diſtinctions they corrupt the faith.

Two bodies cannot be in one place.

The danger of ſubtill and ſophiſticall diſtinctions.

I will trouble the Reader at this time with no more of their ſtuffe: by theſe examples alreadie ſet forth, we may giue our iudgement of the reſt, that their diſtinctions are lewd, ſophiſticall, and vaine inuentions, to obſcure the truth withall, and not worth a ruſh: all diſtinctions we condemne not, wee know they haue their profitable vſe, for the finding out of truth, and diſcouering of falſehood: but ſuch diſtinctions, as ſerue to countenance error and ſuperſtition, againſt the manifeſt truth of Gods word, ſuch as are theſe popiſh diſtinctions, we vtterly abhorre and condemne. Of ſuch diſtinctions we may ſay, as one of their owne fellowes ſaid of that diſtinction of *Simonie*: There were *Simoniaca de ſui natura*: there were *Simoniacall* things by nature, forbidden by the word of God, as to buy or ſell Sacraments. *Simoniaca iure poſitiuo*: Simoniacall things by the poſitiue law and conſtitutions of the Church, as to ſell Biſhopricks and Eccleſiaſticall liuings, theſe the Pope might diſpenſe withall. *O Petre* (ſaith he) *quantam animarum multitudinem cateruatim tranſmiſit, & tranſmittit ad infernum hac ſuperſtitialis & damnanda diſtinctio*: O *Peter*, *Peter*, how many ſoules hath this ſuperſtitious and damnable diſtinction ſent by heapes, and yet doth daily ſend to hell: *Aureum ſpeculum, ex citation. Iuell. pag.* 614. So the Papiſts by their blaſphemous diſtinctions of merits, ſatisfactions, iuſtifications, adoration, and ſuch like, doe ſubuert the truth, peruert the ſoules of many, euert and ouerthrow the courſe of religion, and tread them a high way, and a beaten path to hell and damnation.

THE

THE FOVRTH PILLAR OF PAPISTRIE, CONSISTING OF PAPISTS CONTRADICTIONS amongſt themſelues.

IT is an vſuall accuſation of the popiſh ſort againſt the profeſſors of the Goſpell, that we are at variance and diſſention amongſt our ſelues, and cannot agree of the points of our religion, *Harding* ſaith with a ſtinking and vncleane mouth: that the puddle of *Lutherans* runneth downe by many ſinkes: that we agree not within our ſelues: and that each one oftentimes diſagreeth with himſelfe: *Defenſ. Apolog. pag.* 289. The Rhemiſts falſly obiect, that we would euery yeere haue a new faith, 2. Cor. 2. verſ. 18. *Bellarmine* ſaith, that wee haue 200. ſeuerall expoſitions of theſe words of our Sauiour (*This is my body*) with lie and all, *de Sacram. lib. 2. cap. 1.* Now then, to cleere and purge our ſelues of this falſe accuſation, we will conſider who they are that caſt vs in the teeth with our diſſentions: who, for one diſſention that is among vs, haue tenne among themſelues: yea, if I ſaid for one an hundred, I thinke the ſaying might be iuſtified. This Pillar of Papiſtry hath foure parts: Firſt, we will ſhew the diſſentions of the later and new Papiſts with the old. Secondly, of the contradictions of the new among themſelues. Thirdly, becauſe they ſay, that amongſt vs, one diſagreeth many times with himſelfe: we will lay open the nakedneſſe of their ſtouteſt champion *Bellarmine*, how ſhamefully he forgetteth himſelfe, ſaying, and vnſaying, now of one opinion, by and by of another. Fourthly, wee will ſhew the repugnances, inconueniences, and inconſequent opinions, which popiſh religion hath in it ſelfe.

THE CONTRADICTIONS AND DIVERS OPINIONS of old Papiſts and new.

BEcauſe our aduerſaries would beare vs in hand, that their diſſentions are not in materiall points, but lighter matters, which concerne not the faith: We will make choice of ſuch opinions of theirs (leauing the reſt) wherein they diſſent, as ſhall eaſily appeare to bee no triuiall or common matters, but of great weight and moment.

Lyranus, Hugo Cardinalis, Caietanus, doe hold the bookes of *Tobie, Iudith, Macchabees, Eccleſiaſticus*, the Wiſdome of *Salomon* to be Apocryphall bookes, and no part of Canonicall Scripture: *Arius Montanus* alſo holdeth all the bookes of the old Teſtament, not found in the Hebrew Canon, to be Apocryphall, *ex Whitacher. contrau. quaſt. 1. cap. 6.* The contrary is now maintained by Papiſts, that all the aforeſaid bookes are Canonicall, and part of the Scriptures. 1

Canus affirmeth, that the Scriptures in the Hebrew text are wholly corrupt and defaced by the malice of the Iewes: *Bellarmine* confeſſeth ſome corruption in them, yet not concerning the doctrine of faith and manners. And that thoſe corruptions and defaults came rather by reaſon of ſome faulty Libraries, and imperfect copies, then by the malicious deprauation of the Iewes, *Bellarm. de Verb. Dei. lib. 2. cap. 2.* 2

They differ much in many points concerning Antichriſt. Some of them thinke, that the number 666. Apocal. 13. doth deſcribe the time of Antichriſts comming, as *Lyranus*. Some, that it ſheweth the name Ἀντεμος, which they thinke ſhall be the name of Antichriſt, *Anſelmus, Richardus*. *Bellarmine* thinketh his name ſhall not be knowne, till he be come, *de Rom. pont. lib. 3. cap. 11.* 3

Some, that he ſhall be borne of a woman of fornication. Some, of the tribe of *Dan*, as *Anſelmus, Richardus*. *Bellarmine* holdeth neither, *Ibid. cap. 12.* 4

Dominicus a Soto is of opinion, that the Chriſtian faith ſhall vtterly bee extinguiſhed in the great perſecution vnder Antichriſt. *Bellarmine* thinketh no, *Ibid. cap. 17.* 5

Their Canon law ſaith, that no mortall man muſt heere preſume to reproue the faults of the Pope, because he himſelfe being to iudge all men, is to be iudged of none, *Part. 1. diſt. 40. cap. Si Papa.* Yet the Rhemiſts affirme the contrary, that Popes may be reprehended, and are iuſtly admoniſhed of their faults, and ought to take it in good part, if it proceed of zeale and loue, *Annot. 2. Galat. ſect. 8.* 6

Some

7 Some of them doe thinke that the Pope, euen as he is Pope, may fall into hereſie, and ſo become an heretike, if hee take vpon him to define or determine without a generall Councell, *Gerſon, Alphonſ. de Caſtro, Adrianus 6. Papa.* Some affirme the cleane contrary, that the Pope cannot poſſibly fall into hereſie, nor define any hereticall point, no not by himſelfe alone, *Albert. Pighius.* Others do teach, that whether the Pope may be an heretike or not, he cannot determine any thing that is hereticall, *ſic Driedo, Caietanus, Hoſius, Eckius:* and to this ſubſcribeth *Bellarmine lib. 4. de Rom. pontif. cap. 2.*

8 That place of the Goſpell, where Chriſt ſaith, I haue prayed for thee *Peter*, that thy faith ſhould not faile: the Diuines of Paris vnderſtand generally of the whole Church, that Chriſt prayed that the Catholike faith ſhould not faile. But *Bellarmine* and the reſt, take theſe words as meant of *Peter* only and his ſucceſſors, that they ſhould not erre at any time in faith, *Bellarm. ibid. cap. 3.*

9 *Durandus* a popiſh author confeſſeth, that *Gregorie* 1. was found in an error, for permitting prieſts to confirme: but *Bellarmine* chargeth him rather with error in ſo writing, *ibid. cap. 10.*

10 *Melchior Canus* affirmeth, that *Honorius* 1. was an heretike: *Bellarmine* holdeth the contrarie, *de pontif. lib. 4. cap. 11.*

11 *Celeſtinus* 3. an heretike: ſo ſaith *Alphonſ. de Caſtro: Bellarmine* is of the contrarie opinion, *ibid. cap. 14.*

12 *Iohn* 22. was in a great error, who held, that the ſoules of the righteous ſhould not ſee God before the day of the reſurrection, *Guilielmus Ockam, Adrianus: Bellarmine* notwithſtanding taketh vpon him to excuſe him of hereſie, *Bellarm. cap. 14.*

13 *Benedictus* 13. condemned for an heretike in the Councell of Conſtance, and *Eugenius* 4. in the Councell of Baſile, *Bellarmine* denieth notwithſtanding that they were heretikes, but the Councels to haue erred rather in condemning them, *ibid.*

14 Some of the Papiſts thinke, that Biſhops, as the Apoſtles before them, doe receiue their iuriſdiction immediatly at Gods hands: So *Franciſcus Victoria, Alphonſ. de Caſtro.* Others, that the Apoſtles receiued their iuriſdiction not from Chriſt, but from *Peter*, and Biſhops from *Peters* ſucceſſors: ſo *Iohan. de Turre cremat. Dominicus Iacobatius.* A third ſort hold, that the Apoſtles immediatly receiued power from Chriſt, but Biſhops muſt looke for it at the Popes hands: *ſic Caietanus, Dominicus a Soto, Bonauenture, Durand.* ſo alſo *Bellarm. cap. 22.*

15 They are much troubled about this queſtion, whether the Pope may be depoſed for hereſie: *Albert. Pighius* holdeth, that the Pope cannot be an heretike, and therefore not for any cauſe to be depoſed: *Iohannes de Turre cremat.* is of opinion, that the Pope for ſecret hereſie, is actually depoſed of God, and may be by the Church declared to be ſo depoſed. Others held, that the Pope neither for manifeſt, nor ſecret hereſie either is actually or may be depoſed. *Caietanus*, that the Pope for manifeſt hereſie is not actually depoſed, but may be depoſed by the Church. There is a fifth opinion, that the Pope being a manifeſt heretike, doth ceaſe of himſelfe to be Pope, and that he may be iudged by the Church, and yet they iudge not the Pope, for he is now no Pope, *Iohan. Driedo, Melchior Canus*, and *Bellarmine* conſenteth, *lib. 2. de pontif. cap. 30.*

16 Concerning the Popes temporall iuriſdiction, ſome of them teach, that the Pope by the word of God, hath full and plenarie power in all matters both eccleſiaſticall and ciuill, *Auguſtin. Triumphus, Hoſtienſis:* Others, that he hath not directly and immediatly any temporall authoritie, but only ſpirituall: yet indirectly and immediatly by reaſon of his ſpirituall power, he hath chiefe authoritie alſo in temporall matters: *ſic Iohan. Driedo, Iohan. de Turre Cremat. Pighius, Caietanus*, and *Bellarm. lib. 5. de pontif. cap. 4.*

17 They are much buſied about the Councell of Iewes that condemned Chriſt, whether it erred or not. Some hold that the queſtion was *de facto, non de iure*: not by what right Chriſt ſhould be put to death, but they conſulted only of the fact, to put him to death, and therefore in a matter of fact might erre. Others thinke that they erred in their owne minde and affection toward Chriſt, not in the ſentence: for Chriſt was worthie of death bearing our ſinnes. But *Bellarmine* is of an opinion by himſelfe, that the Councell did erre: for they were priuiledged onely from error before Chriſts comming, not afterward, *lib. 2. de Concil. cap. 8.* Thus they wearie themſelues in their owne fooliſh conceits.

18 Some thinke that generall Councels cannot erre, though they haue not the Popes confirmation: ſo the Diuines of Paris. Others hold the cleane contrarie, that they may, as *Caietanus, Turrecremat. Bellarm. lib. 2. de concil. cap. 11.*

19 Some hold opinion, that a generall Councell is aboue the Pope, *Nichol. Cuſanus, Panormitanus, Abulenſis.* So alſo it was concluded in the Councels of Conſtance and Baſile. The Canoniſts teach, that the Pope by right is aboue the Church and Councels, but hee may, if he pleaſe, ſubmit himſelfe to their iudgement, and giue them authoritie ouer him. But others thinke, that he hath ſuch an abſolute authoritie, that hee cannot ſubmit himſelfe to the ſentence or cenſure of Councels though hee would: So *Antoninus, Iohan. de Turre cremat. Caietanus, Pighius*, with others: vnto this *Bellarmine* ſubſcribeth, the Popes waged champion to fight for his triple crowne.

20 *Alphonſ. de Caſtro* is of opinion, that heretikes are mẽbers of the Church: *Bellarm.* beſtoweth ſome labour to confute his opinion. Thus one papiſt maketh work for another, *Bellar. de Eccl. lib. 3. cap. 4.*

21 *Iohan.de Turre cremat.* requireth faith as neceſſarie to make a true member of the Church, which is a true and ſound opinion: but hee is confuted by *Bellarmine*, who holdeth faith in this caſe to bee needleſſe: *Lib.3.de Eccl.cap.10.*

22 *Iohan.de Turre cremat.* ſaith, it is againſt the Catholike faith to affirme, that the faith of the Church did not only reſt, or was preſerued in the Virgin *Mary* in the paſſion of Chriſt: *Bellarmine* thinketh that faith was preſerued as well in the Apoſtles, as in *Mary*, that theirs failed no more then hers, *lib.3. de Eccl.cap.17.* And herein the Ieſuite commeth neereſt the truth: The Apoſtles faith was not loſt, but greatly ſhaken, at the death of Chriſt, and they remained wauering and doubtfull, till they were by Chriſt (riſen againe) confirmed.

23 Some affirme that the vow of continencie or ſingle life is annexed to Prieſthood by the law of God, *Iohan.Maior, Clictouaeus.* Others, that it is not grounded vpon the diuine law, but only brought in by the conſtitution and decree of the Church, and may be diſpenſed withall, *Tho.Aquinas, Caietanus*: ſo thinketh alſo *Bellarm.de clericis, lib.1.cap.18.*

24 The Canoniſts hold, that the conſtitution of tithes, euen in reſpect of the quantitie and proportion of the tenth, is eſtabliſhed by the law of God, and therefore cannot be altered to any other quantitie. *Bellarmine* calleth it an error of the Canoniſts, and confuteth it, determining the matter thus: that the paiment of tithes is *de iure diuino, quoad ſubſtantiam, non quoad quantitatem*, is by the word warranted, in reſpect of the ſubſtance or equitie, not in regard of the preciſe quantitie, *de clericis, lib.1. cap.25.*

25 The Canoniſts hold, that Clergie men are exempt from the power of ſecular Princes, not only in eccleſiaſticall, but in politike and ciuill affaires by the law of God. Others affirme, that they are freed their perſons and their goods only by humane conſtitution, *Franciſcus Victoria, Dominicus a Soto*: and *Bellarm.de clericis, lib.1.cap.28.*

26 *Scotus* did hold, that veniall ſinnes were remitted in the very inſtant of the ſeparation of the ſoule from the bodie, but they were remitted *per merita præcedentia*, by vertue of the merits, which went before in the life. *Thomas Aquinas* held the contrarie that they were not remitted then, but afterward in purgatorie. To this agreeth *Bellarmine* and the reſt, *Bellarm.lib.1.de Purg.cap.10.*

27 Some papiſts hold, that the ſoules in purgatorie are vncertaine of their ſaluation: and though they ſhall be ſaued, yet they know it not, *Dyoniſ.Carthuſianus, Michael Baij*: but the generall opinion of the Papiſts now is, that they are certaine of their ſaluation, *Bellarm.de Purg.lib.2.cap.4.*

28 Some of them thinke, that veniall ſinnes by nature deſerue eternall death, and that they are but veniall of Gods mercie: wherein they hold the truth: for the ſtipend of all ſinne is death, Rom.6.23. ſo *Michael Baij, Gerſon, Iohan.Roffenſ.* But now the Ieſuites generally hold the contrarie, that veniall ſinnes are pardonable of their owne nature, *Bellarm.ibid.*

29 Some are of opinion, that prayers may be made for ſoules that are in hell: *Bellarmine*, and generally all that rabble hold it only to be lawfull to pray for ſoules in purgatorie. But the truth is, the dead are not to be prayed for at all, *Bellarm.de Purg.lib.2.cap.5.*

30 The Papiſts generally hold, that the ſoules which need no clenſing in purgatorie, doe ſtraightwaies goe to heauen: yet *Bellarmine* hath a tricke by himſelfe, and thinketh it not improbable, that there ſhould be another place, not ſo full of ioy as heauen is, nor in paine equall to purgatorie, *lib.2. de Purg.cap.7.* But we acknowledge neither the one nor the other: for ſcripture no where maketh mention of moe placas then heauen and hell.

31 *Thomas Aquinas* holdeth, that the leaſt puniſhment in purgatorie exceedeth the greateſt torment in this life. *Bonauenture* denieth that, and ſaith that the greateſt paine of purgatorie only exceedeth the greateſt of this life. And ſo thinketh *Bellarm.lib.2.cap.15.* But this is a needleſſe queſtion to diſpute of the paines of purgatorie, for there is no ſuch place, as we haue elſewhere ſhewed.

32 That the Saints know our prayers, though it bee not agreeable to ſcripture, yet it is agreed vpon amongſt papiſts: yet about the manner, how they come by the knowledge of our prayers, it is not amongſt them agreed. Some thinke, that mens prayers are at that inſtant reuealed to Saints when they are made. Others, that in the beginning of their happineſſe, ſo ſoone as they are receiued into heauen, they behold all things in God, as in a glaſſe, which appertaine to them. And this *Bellarmine* taketh to be the more probable opinion, *cap.20.* yet it is but a prophane ſpeculation: for God himſelfe onely knoweth the heart, neither will he giue his honour to another.

33 *Caietanus* Cardinall confoundeth images and idols, taking them for all one: *Bellarmine* and the reſt make great difference betweene them. Images, they ſay, they haue, but no Idols, *Bellarm.de imaginib.ſanctor.lib.2.cap.7.*

34 Some papiſts hold opinion, that the Images of the Trinitie ought not to be made, *Abulenſ.Durand.Pereſius, Caranza*, who beſide alloweth not the Image of Chriſt to bee made. Others hold the contrary, that they may ſafely be made, and adored: *Caietanus, Catharinus, Sanderus*; and *Bellarmine*, who for the moſt part holdeth with the worſt opinion.

35 Concerning the worſhip of Images, it is agreed amongſt papiſts to be lawfull and commendable, though it be flat contrarie to the ſecond Commandement: yet they diſagree about the manner of worſhip. Some hold that the image in it ſelfe is not at all to bee worſhipped; but before the image, that only whoſe image it is: *Sic Durandus, Alphonſus de Caſtro.* Others, that the image is to bee

worſhipped, and adored with the ſame kinde of worſhip that the exemplar is, whoſe image it is; and ſo the image of Chriſt to be worſhipped as Chriſt himſelfe: *Sic Caietanus, Bonauenture, Capreolus*, and others. There is a third opinion, that images properly in themſelues may be worſhipped, yet with an inferiour kinde of worſhip, then that which is due to the Saint reſembled by the image, *Pereſius, Catharinus, Sanderus*: to theſe conſenteth *Bellarmine de Imaginib. ſanctor. lib. 2. cap.* 20.

36 The papiſts make two kindes of religious worſhip, the higher and more excellent kinde, which is due onely vnto God, they call λατρεία, the inferiour kinde, which may bee giuen vnto Saints, δουλεία, *Sic Bellarm.* Yet *Martinus Pereſius* a learned papiſt, ſaith, that δουλεία cannot ſignifie the worſhip of Saints: for the word is tranſlated, ſeruitude, or ſeruice: but we are not ſeruants to the Saints, but their fellow-ſeruants, *Bellarm. lib.* 1. *de beatitud. Sanctor. cap.* 12.

37 Now concerning the Sacraments. Some of them thinke that the ſame definition of a ſacrament, cannot agree vnto the ſacraments both of the old and new Teſtament, but improperly: *Sic Magiſter ſententiar. Albertus, Bonauenture.* Others thinke, that this definition of a ſacrament, *eſt ſacra rei ſignum*, It is a ſigne of an holy thing, may properly comprehend both the old and new ſacrament, becauſe it is not of the eſſence of a ſacrament to be a cauſe of ſanctification, but a ſigne only: *Sic Thom. Dominicus a Soto, Martinus Ledeſmius*, and this is the truer opinion. But *Bellarmine* fully liketh neither: *Lib.* 1. *de ſacram. cap.* 12.

38. 1. Now whether the ſacraments doe conſiſt, *ex verbis & rebus*, of the words, and the things or elements, as their matter and forme, it is a great queſtion among papiſts. Some hold that they doe not: but that any thing ſenſible, whether it be the element, or the word, is the matter, and the forme to be the ſignification, *Sic Dominicus a Soto, Caietanus*. Others thinke that all Sacraments conſiſt not of the word and elements, but ſome only: *Sic Durandus.* A third opinion is, that the ſacraments onely of the new Teſtament doe conſiſt of theſe parts, not the ſacraments of the old: *ſic Alexand. Alenſis.* And others thinke, that all ſacraments doe conſiſt of theſe parts, either in themſelues, or ſomewhat in ſtead, or place of them: *Sic Dominicus a Soto. Bellarmine* taketh ſomewhat from all theſe opinions, *lib.* 1. *de ſacram. cap.* 18. But to put the matter out of doubt, there muſt bee in euery ſacrament, both the word and the element; the word ſanctifieth, 1. Timoth. 4. 5. and therefore muſt needes be there, nothing can ſerue in ſtead of it: there muſt be alſo an element beſide the word, to be ſanctified, and therefore the word cannot be the element.

39 The Ieſuites doe hold, that the intention of the Miniſter is neceſſarie to make a ſacrament; he muſt haue a purpoſe and intention, *Faciendi, quod facit eccleſia*, to doe that which the Church doth: that is to make a ſacrament: *Sic Bellarm. cum alijs.* *Catharinus* a papiſt ſaith, it is not neceſſarie to haue ſuch an intention, but that a ſacrament may be without it: wherein hee thinketh aright, for the ſacrament no more dependeth of the Miniſters intention, then the preaching of the word doth.

40 Concerning the efficacie of the ſacraments, they doe all hold, that they are cauſes of ſanctification, but not alike. Some hold that the Miniſter is the efficient and working cauſe of iuſtification, the ſacrament but the inſtrument: *Sic Caietanus, Scotus, Ledeſmius.* Some contrariwiſe, that the ſacrament is the efficient cauſe, the Miniſter but the inſtrument: *Ita Tho. Aquinas, ex Bellar. lib.* 1. *cap.* 27. and of theſe there are two ſorts: ſome think that the ſacraments are but cauſes, *Sine quibus non*: without the which we are not iuſtified, *Sic Bonauentur. Scotus, Durandus.* Others thinke that there is verily an effectuall power giuen to the ſacraments to iuſtifie: *Sic Bellarm. lib.* 2. *cap.* 11. What a doe is here about nothing, the ſacraments are no inſtrumentall or efficient cauſes of our iuſtification, but ſeales only of the righteouſnes of faith, Rom. 4. 11. And it is faith whereby we are iuſtified, Rom. 5. 1.

41 As touching the ſacraments of the law: ſome denie that they did iuſtifie *ex opere operantis*, that is, by the faith and deuotion of the receiuer: *ſic Magiſter.* Others thought they did. And for Circumciſion, ſome held it did iuſtifie *ex opere operato*, by the very worke wrought: *ſic Alexander, Bonauenture, Scotus, Gabriel.* Others were of opinion, that it did not iuſtifie of it ſelfe, but as it was a proteſtation and application of faith: *Sic Tho. Capreolus, Scotus*: to this *Bellarmine* enclineth, *lib.* 2. *c.* 13. But if theſe fellowes would haue contented themſelues with iuſtification by faith, as the ſcriptures teach vs, they needed not to haue made ſo many doubts.

42 Concerning the indeleble character, which they ſay is imprinted in the ſoule by the ſacraments, and can neuer be blotted out, *Durandus* ſaith, it is no reall thing diſtinct from the ſoule, or any abſolute qualitie, but a certaine reſpect, and relation only: *Scotus* ſaith, it cannot be proued by ſcripture: *Gabriel* doubteth, whether the Church hath determined it: yet *Bellarmine* holdeth his owne ſtill, that there is ſuch an indeleble character: which is but a meere deuice, and hath no ground out of ſcripture, as *Scotus* ſaith, *Ex Bellarm. lib.* 2. *de ſacram. cap.* 20.

43 Some papiſts haue held opinion, that in baptiſme it is ſufficient to baptiſe in the name of one of the perſons in trinitie, and eſpecially of Chriſt: *Sic Hugo de S. Victor. Nicolaus Papa. Bellarmine* holdeth, as the truth is, that baptiſme muſt be celebrated in the name of the whole Trinitie.

44 Some hold, that martyrdome doth not giue grace, *Niſi ex opere operantis*, but according to the affection & diſpoſition of the martyr: *ſic Dominicus a Soto, Martinus Ledeſmius.* Others, that it was auailable *ex opere operato*, by the very worke wrought: *Ita Thom. Gabriel, Iohan. Maior*, and *Bellar. lib.* 1. *de baptiſ. cap.* 6. The firſt is the truer opinion, for without loue if a man giue his body to be burned, it is nothing, 1. Cor. 13. And yet neither martyrdome, nor any worke elſe, can be the cauſe of grace.

45 Some hold that *Iohns* baptiſme was a ſacrament of the new law, and that they which were baptized therewith, and did not put their truſt therein, but had knowledge of the holy Ghoſt, needed not to haue been baptized againe by Chriſt: *Sic Petr. Lombardus.* Others thought it was a kinde of ſacrament, ſuch as were the ſacraments of the law, *Ita Magiſter Thomas.* But *Bellarmine* will haue it neither ſacrament of the old nor new, *De ſacram.baptiſ.lib.*1.19. The ſcripture putteth all out of doubt that ſaith, *Iohn* baptized vnto repentance for remiſſion of ſinnes, Luke 3. and ſo was in ſubſtance and effect one, and the ſame with the baptiſme of Chriſt.

46 That Chriſt in the ſixth of *Iohn* treateth not of the Euchariſt: it is the opinion of many Papiſts, *Gabriel, Cuſanus, Caietanus, Tapper, Ianſenius*: wherein they ſay, as the truth is. But *Bellarmine*, and generally the Papiſts now adaies doe applie it to the Euchariſt: though indeed, it maketh more againſt them, then for them, *Lib.*1.*de Euch.cap.*5 *ex Bellarm.*

47 As touching the reall preſence of Chriſt in the Euchariſt, *Durandus* thinketh, that the ſubſtance of Chriſt is there without magnitude or quantitie. Others thinke that the bodie of Chriſt is there with the due quantitie and magnitude, but there is no diſtinction nor order of the parts: *Sic Okam.* But *Bellarmine* and the reſt doe thinke that the body of Chriſt is in the ſacrament, in his due quantitie and diſtinction and order of parts, *Lib.*3.*de ſacram.Euch.c.*5. Of all theſe the firſt two opinions are more reaſonable: for how is it poſſible for the body of Chriſt, in his due proportion and bignes to be contained in a thinne wafer cake? But none of all theſe opinions are true: for the bodie of Chriſt is no where elſe but in heauen, till his ſecond comming, as S. *Peter* ſaith, Acts 3.

48 Some did hold, that all the bread and wine in the Euchariſt was not tranſubſtantiate, but ſo much onely as was receiued of the godly. Others, that the forme onely of the bread was changed, not the matter: *ſic Durandus.* Some contrariwiſe, that the matter was changed, not the forme. Others, that the bread is aſſumed hypoſtatically vnto the word, as the humane nature is, *ſic Rupertus. Bellarmine* with the reſt, that after the words of conſecration, the bread and wine is tranſubſtantiate wholly into the body of Chriſt, the accidents only remaining, *Lib.*3.*de Euch.cap.*11.

49 It is the generall opinion of Papiſts, that there ariſeth no more ſpirituall fruit by receiuing in both kindes, then by receiuing in one: Yet there are ſome of the contrarie opinion. *Alexander. Alenſ. Gaſper Caſſalius, Ruardus.* And by a generall decree in the Councell of Baſile the vſe of the cup was granted to the Bohemians, *Bellarm.lib* 4.*de Euchariſt.cap.*23. for if ſo the receiuing in one kind were all out as full of comfort, and as profitable, as to doe it in both, then were one ſuperfluous; and ſo they take vpon them to controule our Sauiour Chriſt, who inſtituted both, and vſed them at his laſt Supper.

50 About the popiſh ſacrament of extreame vnction ariſe theſe differences: They haue but two places of ſcripture vpon which they ground that ſacrament, Marke 6. and Iames 5. About the former place they much diſagree: Some holding that when the Apoſtles annointed the ſicke with oyle, it was not the ſacramentall vnction, but an adumbration of it, and preparation thereunto, *ſic Ruardus, Ianſenius, Dominicus a Soto.* Others, that it is one and the ſelfeſame kinde of vnction, which is treated of in both places: *ſic Thom.Waldenſ. Alphonſ.de Caſtro: Bellarmine* enclineth to the firſt opinion, for no other reaſon, but becauſe the Proteſtants hold, the vnction ſpoken of in both places to be the ſame, *Bellarm.de extrem.vnction.lib.*1.*cap.*2.

51 Some thinke that the corporall health of the bodie is the abſolute and infallible effect of this their deuiſed ſacrament: *ſic Dominicus a Soto.* Others, that it is but a conditionall effect, if it be profitable for the ſoules health, and that this ceremonie is not principally applied for the health of the body, but for the health of the ſoule: *Concil.Tridentin.Sic Bellar.cap.*6.

52 Some hold, that in time of neceſſitie a lay-man may be the miniſter of extreame vnction: *ſic Thom. Waldenſ.* Others, that a lay-man may annoint with holy conſecrate oyle, but without a ſacrament: *ſic Dominicus a Soto.* A third ſort thinketh, that it is not lawfull for the lay ſort to doe the one or the other: *ſic Ianſenius, Bellarmin.cap.*9. Now who will giue credit to theſe men, that there is ſuch a ſacrament of extreame vnction: when they cannot agree amongſt themſelues, nor one beleeue another?

53 Some alſo thinke, that to annoint the fiue ſenſes together with the reines and the feete, is of the eſſence of extreame vnction, and none ought to be omitted. Some the contrarie, that none of them are of the eſſence, but the annointing of any one may ſerue. The third opinion is, that the annointing only of the fiue ſenſes is of the eſſence: *ſic Thom. Aquin. Bellarm.ibid.cap.*10.

54 The Rhemiſts hold the mixture of water and wine in the Euchariſt to bee neceſſarie, and ſay the Proteſtants in not vſing that ceremonie doe moſt impudently, and damnably, Annot.1.Cor.11.ſect. 10. yet the Canoniſts affirme that it is *de honeſtate tantum, non de neceſſitate*: Of decencie only, not neceſſitie: *De conſecrat.diſtinct.*2.*in gloſſ.Scotus* 4.*ſententiar.diſtinct.*[illegible] *quæſt.*6.

55 Some denie that *Epiſcopalis ordinatio*, the ordaining of Biſhops to be a ſacrament, *Dominicus a Soto, Petrus a Soto, Caietanus, Durandus* with others: *Bellarmine* with the reſt of the Ieſuits hold the contrarie, that it is a ſacrament: *De ſacram.ordinis lib.*1.*cap.*4.

56 *Durandus* denieth Matrimonie to bee a ſacrament, vnleſſe *Equiuocè*, Equiuocally and improperly: *Bellarmine* and generally the Papiſts hold it properly to bee a ſacrament: *Lib.*1.*de Matrimon. cap.*[illegible]

Some

57 Some of them againe do thinke, that matrimonie is not a proper ſacrament of the new teſtament: *ſic Alphonſ. de caſtro, Petrus a Soto, Bonauentur. cum alijs.* But that it was confirmed rather then inſtituted of Chriſt: *Bellarmine* with the reſt, hold the contrary, *Lib.* 1 *de Matrim. cap.* 5.

58 Some hold that matrimonie, which they affirme to be a ſacrament, giueth no grace: *ſic Magiſter ſententiar. lib.* 4. *diſtinct.* 2. *Bellarmine* with the reſt hold the contrary, *ibid.*

59 Some affirme, that they which being maried are afterward conuerted to the faith and baptized, ſhould after their baptiſme contract matrimonie againe, and ſo then it becommeth a ſacrament, *Sic Paludanus, Capreolus, Eckius.* Others thinke, that there neede no new contract, but that matrimonie by the very act of baptiſme is confirmed, *Sic Thom. de Argent. Bellarmine* that a new contract is not neceſſarie, but that the parties after baptiſme by ſome ſigne ſhould expreſſe their conſent, *Bellar. lib.* 1. *de ſacram. cap.* 5.

60 *Melchior Canus* affirmeth, that the parties themſelues cannot be the miniſters of the ſacrament of matrimonie, but of the contract onely, but that it muſt be neceſſarily done by an eccleſiaſticall miniſter. *Bellarmine* with the reſt teach the contrary, that the parties themſelues are the miniſters of the ſacrament. Some againe ſay, that the mutuall conſent of the parties contracted in due forme of words expreſſed, are the matter and forme of the ſacrament of matrimonie. Others, that the perſons themſelues are the matter: *Bellarmine* thinketh, both that in the contract while, the words are the matter expreſſing their conſent, and afterward the parties themſelues, *Bellar. cap.* 6.

61 The times prohibited and interdict for mariage were in times paſt, three in the yeare, from the Aduent to the Epiphanie, from *Septuageſima* to the *octaues* of Eaſter: from three dayes afore the aſcenſion, to the *octaues* of Pentecoſt, *Ruard. Tapper.* The practiſe among them now is otherwiſe: for with the interdict time at Pentecoſt, they haue diſpenſed: and the prohibited time at Eaſter is cut ſhorter, to begin not from *Septuageſima*, but from Aſhwedneſday. So was it decreed in the late chapter of *Trent, ſeſſ.* 24. *cap.* 10.

62 Concerning the popiſh ſacrament of penance, there ariſe many doubts and differences among them: Some hold the ſinnes which are abſolued to be the matter of the ſacrament: others, the ſinner himſelfe that maketh confeſſion: ſome the prieſt that abſolueth, *ex Bellar. de pœnitent. lib.* 1. *cap.* 16.

63 Some, that the whole ſacrament doth not conferre grace, but abſolution only by the prieſt, *Sic Thom. Aquin. Bonauent. Vega. Franciſcus Ferrarienſ.*

64 Others that abſolution did not giue grace alone, but the action of the penitent perſon was ioyned, and did concurre with it, in that caſe: *Bellarmine* enclineth to the firſt opinion, *De pœnitent. lib.* 1. *cap.* 16.

65 Some thinke that the act of penance, is but a diſpoſition onely vnto remiſſion of ſinnes, no merite at all whereby remiſſion is deſerued: *Sic Iohan. Capreolus, Dominicus a Soto.* Others, that is not a diſpoſition onely vnto iuſtification, but a meriting cauſe thereof of congruitie, *Sic Albertus, Bonauent. Scotus, Durandus, Gabriel:* to this alſo *Bellarmine* ſubſcribeth, *lib.* 2. *de pœnitent. cap.* 12. But the Ieſuite is here groſly deceiued, for before iuſtification it is impoſſible to pleaſe God without faith: therefore there is no place for merite.

66 Some, that perfect contrition is not ſufficient to attaine remiſſion of ſinnes, without the ſacrament of penance, and abſolution by the prieſt, but onely at the point of death. Others, that it is ſufficient to be truely contrite, if the partie haue a vow and purpoſe afterward to receiue the ſacrament of penance: *ſic Bellarm. cum alijs, lib.* 2. *cap.* 13. But the truth is, that true repentance before God is ſufficient with ſatisfaction to the Church in publike offences, without either ſacramentall penance, or the vow thereof, for ſuch ſacrament we acknowledge none.

67 Some hold, that men may ſatisfie God by their penall workes, both for the fault, and for eternall puniſhment due thereunto: *Sic Ruard. Tapper, Andreas, Vega.* Others, that they can ſatisfie God for neither of theſe, but onely for temporall puniſhment, *ſic Bellarm. cum Ieſuitis lib.* 4. *cap.* 1. But the truth is, that Chriſt hath ſatisfied fully and wholly in our behalfe, both for ſinne and whatſoeuer puniſhment due, as we haue ſhewed before: ſo that no part or kinde of ſatisfaction remaineth to be done by vs.

68 Some hold, that Auricular confeſſion is neceſſarie to ſaluation, and that by the inſtitution of Chriſt, *Hard.* pag. 186. Others hold, that confeſſion is not neceſſary for ſecret ſinnes, but that they may bee forgiuen without: *ſic Gratian. Holcott. Thom. Aquin. ex Iuel. defenſ. apol. pag.* 190.

69 Some hold, that the Virgin *Mary* was conceiued without originall ſinne: Friers Franciſcane. Others that ſhe was conceiued as all other children of *Adam* be: Dominike friers. And *Bernard* thinketh it vnlawfull therefore to keepe a feſtiuall day of her conception, Fox. pag. 800.

70 The moſt part of them hold, that it is not meete or conuenient, that the people ſhould receiue in both kinds. Others more truly hold the contrary: *Bartholomæus Latomus* confeſſeth that our requeſt is reaſonable to haue the holy ſacrament adminiſtred in both kinds: *Gerardus Lorichius* calleth them *Pſeudocatholicos*, falſe catholikes, that hinder the reformation of the Church in that point. And hee calleth the wilfull maintaining of receiuing in one kind, *Hæreſis & blaſphemia peſtilens & execrabilis:* An hereſie, and blaſphemie curſed and peſtilent, *Ex Iuel. defenſ. apolog. pag.* 28.

71 Laſtly (becauſe it were infinite to ſhew all their contradictions) they doe foully diſagree about the bodie of Chriſt in the ſacrament, what ſhould become of it after conſecration: Some ſay, that Chriſts

body paſſeth downe into the ſtomacke: other, that it entreth onely into the mouth: Another, that as ſoone as the formes of bread and wine be grated of the teeth, the body of Chriſt is caught vp into heauen: One ſaith, a mouſe may eate the body of Chriſt: Another, that a mouſe cannot eate it: yea the Maſter of the ſentences himſelfe is to ſeeke, *Deus nouit*, ſaith he: after much diſcuſſing of the matter, he reſolueth it thus: *God knoweth*, ſaith he, what is become of it, *Ex citation. Iuel. pag. 280.* And that we may ſee yet further how well they agree together in this maine point of popery, ſome of them ſay, that Chriſts body doth deſcend from heauen vpon the altar: for theſe are the words of their S. *Francis*, *Chriſtus quotidie deſcendit de ſinu patris ſuper altare, &c.*: yet *Turriane* denieth, that the body of Chriſt doth come from heauen, *1. tract. cap. 19. fol. 116.* Againe, the common gloſſe ſaith, that after the Euchariſt is eaten, the Angels take the body of Chriſt & carry it into heauen: But *Scarga* ſaith, that neuer any diſcreet Catholike ſo ſaid, *Scarg. in art. 5. fol. 335.* *Bellarmine* doubteth not to ſay, that the body of Chriſt is conſumed: for thus he writeth, *Per conſecrationem corpus Chriſti accipit formam cibi, cibus autem ad coniectionem, ac per hoc ad mutationem, & deſtructionem ordinatur*: The body of Chriſt by conſecration receiueth the forme of meate, which meate is ordained to bee eaten, and ſo to be changed, conſumed and deſtroyed, *lib. 1. de miſſ. c. 17.* Some of them hold, that the body of Chriſt remaineth ſtill after it is eaten, *Vt tanquam ſemen viuificum in nobis inueniatur corpus vitæ*: That the body of life may be found in vs as a quickning ſeed, *Turriane. tract. 1. cap. 19. fol. 114.* But other of them thinke, that the body of Chriſt doth no longer remaine in the Euchariſt, *quàm naturaliter manſiſſet ſubſtantia panis*, then the ſubſtance of bread naturally ſhould haue remained, *Bellar. lib. 1. de Euchar. cap. 1.* The old popiſh diuinity was this, *Corpus Chriſti in veritate frangi fidelium dentibus & atteri*: That the body of Chriſt is in truth broken and ground with the teeth of the faithfull, *decr. par. 3. diſtinct. 2. cap. 42.* But their new diuines are aſhamed of ſuch groſſe ſtuffe, as *Bellarmine* ſaith, *Chriſtus non teritur, non roditur*: Chriſt is not rent or torne, meaning his body, *&c. lib. 8. de Euchariſt. cap. 8.* *Thomas Aquinas* hath this concluſion, *Quod non aliter poſſit corpus Chriſti incipere eſſe de nouo in hoc ſacramento, niſi per conuerſionem ſubſtantiæ panis in ipſum*: That the body of Chriſt cannot otherwiſe begin to be in the Sacrament, then by the turning of the ſubſtance of the bread into it, *Summ. 3. queſt. 65. art. 2.* But they do now inſtantly deny any ſuch conuerſion of the bread into Chriſts body, *Moſcou. theſ. polon. 13.* ſo full of doubts and vncertainties is the popiſh doctrine of the reall preſence. Thus much ſhall ſuffice concerning the contradictions of the Papiſts of former times, with our new vpſtart Pope-catholike doctors. And I hope by this it may appeare that their domeſticall diſſenſions are not, as they beare vs in hand, in the ſmaller points onely, but in the very ground and ſubſtance of Popiſh religion, as about the Sacraments, the reall preſence, iuſtification, authority of the Scriptures, of the Pope, of generall Councels, and ſuch like. Now let vs ſee how well our new maſters of Popery, which are principally the Ieſuites, agree among themſelues.

THE DISAGREEMENT AND DIFFERENCE OF OPINION of the Ieſuites and Seminary Prieſts among themſelues. Part. 2.

I Will heere eſpecially match our Rhemiſts and *Bellarmine*, and compare their doctrine and opinions together, that the vnity whereof they make ſuch boaſt and brags may be made knowne to the world.

1 *Bellarmine* holdeth, that wicked men liuing in the externall profeſſion of the Church, are *Veræ partes, & membra Eccleſiæ*: Are true parts and members of the Church, *De Eccleſ. lib. 3. cap. 10.* The Rhemiſts ſay, that they are rather as ill humors, and ſuperfluous excrements, then true and liuely parts of the bodie, Annot. 1. Iohn 2. ſect. 10. 71

2 That place Math 24. 15. of the ſtanding of the abomination of deſolation in the temple, *Bellarmine* vnderſtandeth of the deſtruction of Ieruſalem, *Lib. 3. cap. 16. reſp. ad 5. ration.* The Rhemiſts affirme it ſhall be eſpecially accompliſhed in Antichriſts time, when as the ſacrifice of the Maſſe (as they imagine) ſhall be vtterly aboliſhed, Annot. Matth. 24. verſ. 15. 72 Mat. 24. 15.

3 Concerning the defection and Apoſtaſie, which S. *Paul* ſpeaketh of, 2. Theſſ. 2. 3. *Bellarmine* ſaith that it ſhall be a defection from the Romane Empire. Rhemiſt. It ſhall be a defection from moſt points of Chriſtian religion: Secondly *Bellarmine* ſaith, that though it be a defection from the Roman faith, yet it ſhall not be generall, but particular, *Ibid. cap. 16. reſp. ad 5. argum.* The Rhemiſts grant it ſhall be a reuolt of kingdomes, peoples, prouinces, ſo that the publike entercourſe of the faithfull with the Church of Rome ſhall ceaſe: they ſhall onely communicate with it in heart; Annot. 2. Theſſ. 2. ſect. 6. 73

4 The Rhemiſts hold, that Antichriſt ſhall be borne of the tribe of Dan: Annot. 2. Theſſal. 2. 8. *Bellarmine* doth not onely varie from them, but oppoſeth himſelfe againſt them, and confuteth their arguments, *Lib. 3. de pontif. cap. 12.* 74

5 *Bellarmine*, by that place, 1. Iohn. 2. 22. hee is Antichriſt that denieth the Father and the Sonne, would proue, that Antichriſt, when he commeth, ſhall apertly and openly deny Ieſus to be Chriſt, *lib. 3. de pontif. cap. 14.* The Rhemiſts ſay this was a marke, ſeruing onely for thoſe times to deſcribe an heretike by, Annot. 1. Iohn 4. ſect. 2. And therefore it cannot be applied to Antichriſt. 75 1. Iohn. 22.

6 *Bellarmine* ſaith, that one of the wonders or miracles, that Antichriſt muſt worke, ſhal be to cauſe 76

the Image of the beaſt to ſpeake, *Ibid.cap.*15. The Rhemiſts, whereas the text ſaith, another Beaſt ſhall riſe out of the earth, and ſhall cauſe fire to come from heauen, and the image of the beaſt to ſpeake, Apoc.13. They expound it not of Antichriſt, but of another falſe prophet inferiour to Antichriſt, *Annot. Apocal.*13. *ſect.*3.

77 7 *Bellarmine* ſaith: *Soli epiſcopi paſtores ſunt*: That Biſhops onely are paſtors of their dioceſſe: and that inferiour miniſters are not properly paſtors of their ſeuerall flocks, *Lib.* 1. *de Concil.cap.*15. The Rhemiſts doubt not to ſay, that many, which haue no gift to preach, yet for their wiſedome and gouernment are not vnmeet to be paſtors and biſhops, *Annot.*1.*Tim.*5. *ſect.*13. If ſuch in their opinion may be made Biſhops, then are they not moſt properly paſtors, as *Bellarmine* ſaith: for hee is moſt properly a paſtor, that hath gifts to preach, which is ſpirituall feeding.

78 8 The Rhemiſts affirme, that Chriſt in plaine tearmes moſt amply imparted vnto the Apoſtles and their ſucceſſors, his full power and authority to remit ſinnes: And further, they ſeeme to inſinuate, that what authority Chriſt had, as he was man, it is now wholly reſiant in them, *Annot.Ioh.*20.*ſect.*3. *Bellarmine* notwithſtanding denieth, that the Pope may doe as much, as Chriſt could as he was man: For Chriſt did inſtitute Sacraments, and could remit ſinnes without Sacraments, ſo cannot the Pope, *de pontif.lib.*5.*cap.*4.

79 9 The day of the Lord ſhall reueale it, 1.Cor.3.13. that is, ſaith *Bellarmine*, the generall day of Iudgement, *Lib.de purgat.*1.*cap.*4. the Rhemiſts vnderſtand the particular day of euery mans death, *Annot.* 1.*Cor.*3.*ſect.*3.

80 10 Whereas *Iohn* is forbidden by the Angell to worſhip him, Apoc.19. verſe 10. The Rhemiſts ſay, it was becauſe *Iohn* being deceiued in the error of his perſon, and ſo taking the Angell for Chriſt, gaue him diuine honour, *Annot.in eum locum.* But *Bellarmine* ſaith, hee did but giue the Angell the worſhip due vnto him, and did well in adoring the Angell: and that the Angell did well in refuſing adoration, for reuerence to the humanity of Chriſt. The Rhemiſts ſay, it was refuſed for reuerence to the excellency of *Iohns* perſon, *Bellarm.lib.*1.*de ſanctis,cap.*14. Thus theſe Ieſuites agree, as they ſay, as harp and harrow.

81 11 The Rhemiſts affirme, that Images are not to be adored with godly or diuine honour, *Annot. Act.*17.*ſect.*5. *Bellarmine* yet granteth, that *impropriè*, improperly notwithſtanding they may be adored with diuine worſhip, *Lib.*2.*de ſanct.cap.*23.

82 12 *Bellarmine* denieth that the body of Chriſt being eaten goeth any further then the ſtomacke, *lib.*1 *de Euchar.cap.*14. The Rhemiſts goe further, they ſay wee are made a peece of his body and blood, 1.Cor.10.ſect.5. as though his body were conuerted into the ſubſtance of their bodies.

83 13 The Rhemiſts commend the reſeruing of the water in Baptiſme, and carrying of it home, to giue it the diſeaſed to drinke, *Annot.Iam.*5. *ſect.*5. But *Bellarmine* alloweth the reſeruation onely of the Euchariſt, which onely, ſaith he, remaineth a Sacrament, after the vſe, *lib.*4.*de Euchar.cap.*3.

84 14 The Rhemiſts ſay, we do improperly name the whole Sacrament, and miniſtration therof *Communion*, *Annot.*1.*Cor.*11. *ſect.*14. yet *Bellarmine* dealeth more liberally, for hee frankly and freely vſeth the name of *Communion*, as *lib.*4.*de Euchar.cap.*24 *tot.capit.* and many other places.

85 15 The Rhemiſts vpon thoſe words of the Apoſtle, Heb.13.10. *Wee haue an altar*, doe ground the hauing of their materiall altars for the ſacrifice of the body of Chriſt: and would proue by this place, that Chriſtians haue altars properly ſo called. *Annot.in hunc locum.* *Bellarmine* of purpoſe refraineth to vrge this place againſt vs, becauſe, ſaith he, diuers Catholike writers doe vnderſtand it either of the Croſſe, or of Chriſt himſelfe, *Lib.*1.*de miſſ.cap.*14.

86 16 *Bellarmine* ſaith, that in the Euchariſt onely, the Prieſt doth *Induere perſonam Chriſti*, take vpon him the perſon of Chriſt, when he ſaith, This is my body: In other Sacraments he is but the miniſter of Chriſt, he doth not take his perſon vpon him, *lib.*4. *de Euch. c.*14. Yet the Rhemiſts affirme, that the Prieſt in other popiſh Sacraments alſo doth take vpon him the perſon of Chriſt, as in penance he abſolueth in the perſon of Chriſt, *Annot.* 2.*Cor.*2.*ſect.*6. *Bellarmine* alſo varieth from other Papiſts of theſe daies, as well as from the Rhemiſts, and they varie from him.

87 17 *Heskins* a Papiſt affirmeth, that the ſacrifice of Chriſt vpon the Croſſe was after the order of *Aaron*, *lib.*1.*c.*13. *Bellarmine* ſaith plainly, that it was not properly either after *Aarons* order, or *Melchiſedecks*, *lib.*1.*de miſſa,cap.*6.*reſp.ad* 5.*argum.*

88 18 The Councell of Trent concludeth thus concerning the adoration of Images, *Honor, qui eis debetur, refertur ad prototypa, quæ illa repræſentant*: The honour due vnto them is to bee referred to thoſe things which they repreſent, *Seſſ.*25. But *Bellarmine* holdeth, that there is a religious worſhip properly due vnto them, *Et non ſolum vt vicem gerunt exemplaris*, and not only as they repreſent another thing, *De imaginibus Sanctorum, liber* 2.*cap.*22.

89 19 *Bellarmine* denieth that *Auguſtine* vnderſtood thoſe words of our Sauiour figuratiuely, *This is my body*: when his words are moſt plaine, writing thus, *Non dubitauit dominus dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui*: The Lord doubted not to ſay, this is my body, when hee gaue a ſigne of his body: yet *Bellarmine* laboureth by ſubtile and fraudulent diſtinctions to ſhift off and obſcure the euidence of theſe words, *lib.*2.*de Euchar.cap.*24. By other Papiſts notwithſtanding of no meane account, it is confeſſed, that *Auguſtine* did expound thoſe words figuratiuely, *Fox pag.*1428. *col.*2.*Secret.Bourne,Fecknam.*

20 Concerning the ſtory of Pope *Ioane*, and the circumſtances thereof, it is pretty ſport to ſee what ſhifts the Papiſts are driuen vnto, and how they iarre one with another, to obſcure, if it were poſſible, the light of that ſtorie. *Harding* denieth, that whereas the ſtory ſaith, vpon that occaſion, in the election of the Popes they vſed a chaire with an hole to trie the Popes humanity, hee flatly denieth that there was any ſuch thing: Or that the Popes doe refraine to goe that way in proceſſion, where Pope *Ioane* trauelled with childe: Or that there is any image repreſenting ſuch a thing, he counteth all theſe fables. But *Bellarmine* which is better acquainted with Rome, then it ſhould ſeeme *Harding* was, doth ſomewhat more cunningly excuſe the matter, to the firſt hee ſaith, there is indeed a porphyrie Chaire, but to ſhew the Popes humility, not to trie his humanity: to the next, he confeſſeth the Pope refraineth to go that way, but not vpon any ſuch occaſion, but only becauſe it is a ſtraite way, and not fit for his traine: to the third, he granteth there is an image, not without faſhion or ſhape, as *Harding* ſaith, who compareth it to ſome of the ragged ſtones at Stonage, but it rather reſembleth ſaith he, a heatheniſh prieſt going to ſacrifice, then a woman, *Harding defenſ. apol. p.* 428. *Bellarm. lib.* 3. *de pontif. cap.* 24. Let vs ſee yet a little further the manifold contradictions of the new popiſh writers eſpecially concerning the Euchariſt. 90

91 Whereas the Euchariſt is ſo called of *gratia*, grace, *Turriane* ſaith, it muſt be vnderſtood of *gratia ſubſtantialis, & autohypoſtatos*, of ſubſtantiall and hypoſtaticall grace, *tract.* 2. *cap.* 13. *Staniſlaus Socolonius* will haue it ſo called of accidentall grace, becauſe in the Euchariſt, *mentionem facimus omnium bonorum, &c.* We make mention of all Gods benefits, and giue thankes for the ſame, *de adorat. Euchar. fol.* 26. 27.

92 *Scarga. de Euchar. lib.* 1. *cap.* 5. ſaith thus, *Speciem panis ita vocari corpus Chriſti, vt ſcrinium in quo eſt aurum, auri nomine vocatur*: That the forme of bread is ſo called Chriſts body, as the caske, whereon the gold is, is called gold, but *Bellarmine* ſaith, neuer any of the Catholikes affirmed, the grace of the ſpirit, *in ſacramentis ſicut in vaſis contineri*, to be in the Sacraments contained, as in veſſels, *lib.* 1. *de ſacram. cap.* 4. and yet one of his fellowes, as wee ſee, likeneth the Euchariſt to a caske, which containeth gold.

93 *Bellarmine* vnderſtandeth thoſe words of our Sauiour, I am with you to the end of the world, not of the corporall preſence, but of the diuinity of Chriſt, and the preſence of grace, *ad quod non requiritur præſentia corporalis*, to the which the corporall preſence is not neceſſary, *de Chriſto, lib.* 3. *cap.* 16. But *Vega* farre otherwiſe ſaith, it is an abſurd thing, *Chriſtum tanquam magnum aliquod donum promiſiſſe non diſceſſurum ſe ſecundum diuinitatem*: That Chriſt ſhould promiſe this as ſo great a gift not to depart from them in his diuinity or godhead.

94 *Vega de miſſ. theſ.* 119. that the ſacrifices of the law were auaileable, *vt expiarentur defunctorum culpæ*, to expiate the ſinnes of the dead: *Bellarmine* ſaith flatly, *ſacrificia non valuiſſe ad expiationem peccati*, that the ſacrifices were not auaileable for the expiation of ſinne, *lib.* 2. *de effect. ſacrament. cap.* 17.

95 *Scarga art.* 8. *fol.* 211. *Signo crucis conſecratur corpus dominicum*, The body of Chriſt is conſecrated with the ſigne of the Croſſe: yet *Bellarmine* ſaith, *Nec in characteribus nec in ſono aut numero ſyllabarum vim ponimus*: We place no vertue in characters or ſignes nor in the number or ſound of ſyllables: then conſequently not in the character or ſigne of the Croſſe, *Bellar. lib.* 1. *de ſacram. cap.* 20.

96 *Turriane* counteth it hereſie to denie that the body of Chriſt is paſſible in the Sacrament, *tract.* 1. *cap.* 7. *fol.* 36, *Scarga* ſaith, *Impaſſibili modo in Euchariſtia manducatur*, That he is eaten in the Sacrament after an impaſſible manner, *art.* 11. *fol.* 333.

97 *Scarga* ſaith, *A baptiſmo natura Euchariſtiæ non indicatur*, That wee cannot iudge of the nature of the Euchariſt by Baptiſme, *Turriane* is more liberall and ſaith, after he had compared Baptiſme, and the Euchariſt together *aut proprietatem in vtroque ſacramentor. ſerua, aut in neutro*, keepe the property of ſpeech either in both ſacraments or in neither, 1. *tract. cap.* 1. *fol.* 4.

98 Whereas S. *Paul* ſaith, the rocke was Chriſt, *Turriane* thus expoundeth it, *Petra erat Chriſtus figuratè*, the rocke was Chriſt figuratiuely, *tract.* 1. *cap.* 2. *fol.* 7. *Scarga* ſaith, it was *propriiſſima non figurata locutio*, a moſt proper ſpeech, and not figuratiue at all, *art.* 5. *fol.* 99.

99 Thoſe words of S. *Auguſtine, Crede & manducaſti*, Beleeue, and thou haſt eaten, are notably turned and toſſed of our aduerſaries: *Scarga* vnderſtandeth them *de voto & deſiderio ſacramenti*, of the vow and deſire of the Sacrament, when it cannot be had, *in art.* 10. *fol.* 279. *Vega* vnderſtandeth them, *de pane prophano*, of prophane not ſacramentall bread, *de tranſubſt. theſ.* 167. *Bellarmine* ſaith, that *Auguſtine* did ſpeake *non de ſacramento, ſed de fide incarnationis*, not of the Sacrament, but of the faith of the incarnation of Chriſt, *lib.* 2. *de Euchar. cap.* 24.

100 *Scarga* is bold to ſay, the holy fleſh of Chriſt is giuen vnto vs, *non vt videamus, ſed etiam, vt dentes illi infigamus*, not to ſee it, but to faſten our teeth into it, *art.* 11. *fol.* 34. *Iurgeuicius* ſaith contrary: the Catholike Church teacheth not, *dentem non fidem, fauces non cor, &c.* that wee muſt bring our teeth and not faith, our iawes and not our heart, &c. *cont. Volan. mendac.* 53.

101 *Scarga* ſaith, *durabit hic ritus*, this rite, whereby we doe ſhew the Lords death, ſhall continue till Chriſts comming, *art.* 8. *fol.* 188. and *Bellarmine* affirmeth the ſame, *lib.* 1. *de ſacr. cap.* 9. but *Vega* ſaith, that the ſacrifice of the Maſſe ſhall be taken away by Antichriſt, *de miſſ. theſ.* 46. how then is it like to continue till Chriſts comming?

102 *Bellarmine, lib. 4. de miſſ. cap. 22. In vna ſpecie non habetur perfectè & integrè ſacrificij ratio, ſed vtraq; neceſſaria eſt:* The ſacrifice is not fully and wholly expreſſed in one kinde, but both are neceſſarie: but *Grodecicus concion. 4. fol.* 86. writeth thus, I know, *ad miſſæ ſubſtantiam vtramque ſpeciem non pertinere*, that both kinds doe not belong to the ſubſtance of the Maſſe: what can bee ſaid more contrary.

103 *Duræus cont. Whitaker. fol.* 49. ſaith, that it cannot be found neither in the 17. of Geneſis, nor in any other place of Scripture, *Circumciſio eſt fœdus*, this ſentence, Circumciſion is the couenant: but *Bellarmine* confeſſeth it in theſe words, *Vbi circumciſio vocatur fœdus, ibi dicitur etiam ſignum fœderis*, Where circumciſion is called a couenant, it is there alſo ſaid to be a ſigne of the couenant, *lib. 1. de Euchar. cap.* 11.

104 *Bellarmine, lib. 2. de miſſ. ca.* 8. confeſſeth, *Verum ſacrificium futurum, etiamſi nulla in eo fieret ſanctorum memoria*, that it is a true ſacrifice, though there be no commemoration of the Saints: but *Arthurus* chargeth the Proteſtants with ſacrilege, *Quia martyrum commemorationes impiè ex veſtris liturgijs ſuſtuliſtis*, Becauſe ye haue wickedly, ſaith he, taken away the commemoration of the martyrs out of your liturgies, *apolog. cont. Toſſan. ca.* 3. *fo.* 30. then let him as well charge *Bellarmine* with ſacrilege, who thinketh, that ſuch commemorations are not neceſſary but may be ſpared.

105 *Scarga* ſaith, *Confitemur ceſſantibus ſpeciebus ceſſare corpus Chriſti*. Wee confeſſe, that when the ſhapes or ſhewes of bread and wine doe ceaſe, the bodie of Chriſt alſo ceaſeth there to be, *art. 11. fol.* 335. But *Vega Nulli homini licere præſcribere tempus, &c.* That it is not lawfull for any man to preſcribe the time how long this propoſition ſhould be true, This is my body, *De real. præſent. theſ.* 103.

106 *Vega* vnderſtandeth thoſe words, *quod pro vobis frangitur*, which is broken for you, *de vero & reali corpore Chriſti*, of the true and reall body of Chriſt: and confeſſeth, that the body of Chriſt can be broken, *de real. præſentia, theſ.* 84. But *Scarga, Non dicimus tangi, aut frangi corpus Chriſti*, We ſay not, that the bodie of Chriſt can be either touched, or broken, *art. 11. fol.* 344. and *Thomas Aquinas* alſo flatlie concludeth, *Non poteſt dici, quod ipſum corpus Chriſti verum frangatur*: It cannot be ſaid, that the true bodie of Chriſt is broken *part. 3. qu. 77. artic.* 7.

107 Now as touching the meaning of theſe words, *Hoc eſt corpus meum*, This is my body, it is prety ſport to ſee how they weary themſelues about the expoſition of this pronoune, *hoc*, this. *Scarga* would haue it to be vnderſtood of Chriſts bodie *Hoc, quod ſub ſpecieb. panis occultatur*, This, which is hid vnder theſe formes: and ſaith he, *nemo mentis compos*, none in his right wit would ſay otherwiſe, *lib. de Euchar.* 1. *ca.* 5. But *Vega de miſſ. fol.* 13. vnderſtandeth it *de ſpecie panis*, of the forme and ſhape of bread. *Turrianus* ſaith, *Hoc ſubſtantiam panis demonſtrabat*, This pronoune doth demonſtrate the ſubſtance of bread, *tract.* 1. *ca.* 22. *Bellarmine* hath a fourth opinion, *Hoc demonſtrat panem cœleſtem*, This pronoune *hoc*, doth demonſtrate heauenly bread, *lib. 2. de Euchar. ca.* 7. thus one of them ſaith, that *hoc* betokeneth the forme of bread: another, that it ſignifieth the ſubſtance of bread: a third, that it ſheweth not materiall but, heauenly bread: and yet another, that it referreth vs to the body of Chriſt: what certaintie then can pope-catholike profeſſors haue of their faith, when the maſters of their religion are not yet agreed; and theſe diſſenſions, with an hundred more they haue among themſelues as touching the Euchariſt: more who liſt to ſee, I referre him to the treatiſe of *Craſtonius*, called *Bellum Ieſuiticum*, where he hath induſtriouſly gathered together 205. contradictions of the Ieſuites concerning the ſacrament of the altar: thus wee ſee that neither the old Papiſts agree with the new, nor the new among themſelues: ſo that I may fitly apply againſt them that ſaying of Saint *Ambroſe*, *Hæreſis velut quædam hydra fabularum vulneribus ſuis creuit, & dum ſæpe reciditur, pullulauit*: Hereſie, like to the ſerpent reported of in fables, doth increaſe by the wounds thereof, and where it is cut, it brancheth out againe, *lib. 1. de fide cap.* 4. ſo poperie groweth into one abſurditie after another; and as the heads of this hydra roſe vp one in anothers place, ſo our aduerſaries abound in new deuiſes, and being but one bodie, haue many heads, thinking and ſpeaking diuers and contrary things. Now to the third part, let vs ſee how they doe not onely one varie from another, but the ſame writer doth often diſſent from himſelfe.

BELLARMINE AT VARIANCE WITH himſelfe. Part. 3.

108 1 Bellarmine, for expounding of Scripture, referreth vs to the [a] fathers of the Church: from them to generall Councels: laſtly to the Pope and Cardinals, *Lib. 3. de Verb. ca.* 3. but otherwhere, he maketh the Pope the chiefe judge of all controuerſies aboue generall Councels, who cannot erre in decreeing concerning faith, no nor concerning manners: yea it is probable he cannot erre as a particular perſon, *Lib. 4. de pontif. c.* 3. 5. 6. What need he then ioyne the Cardinals in cōmiſſion with the Pope?

109 2 *Bellarmine* in one place denyeth, that faith is neceſſary or requiſite to make a true member of the Church, *Lib. 3. de Eccleſ. cap.* 10. And yet elſewhere forgetting himſelfe, ſaith, *Fide firmiſſima ac certiſſima credimus*, we by a moſt certaine and infallible faith beleeue, which is the Church: *ibid. cap.* 16. If by faith onely the Church is knowen, and ſo who are the true members thereof: much more doe the members themſelues ſtand by faith: and if by faith they are beleeued of others to be of the Church,

much

[a] Though *Bellarmine* maketh not expreſſe mētion there of the Fathers of the Church yet he referreth to the fourth ſeſſion of the Councell of Trent, where that interpretation is preferred, which hath the ioint conſent of the Fathers: ſo is the cauiller anſwered. And Pope *Pius* the fourth in his Bull annexed to the Councell of Trent preſcribeth an oath to be taken by Biſhops, Deanes, Canons, and all that haue cure of ſoules, not to receiue any interpretation of Scripture, which is not according to the vniforme conſent of the ancient Fathers: ſee further Retec. p. 46.

much more by faith ought they to bee aſſured of it themſelues: Theſe things therefore hang not currantly together.

110 3 *Bellarmine* out of that text, *Paſce oues meas*, Feede my ſheepe, would prooue that Biſhops onely are the paſtors of the Church, and therefore that they onely are to giue deciding voices in Councels, *Lib.1.de Conc.cap.*15. But cap.19. he by that text proueth the Pope to be vniuerſall paſtor, and ſo to be preſident in Councels, ſo ſoone hath he forgotten himſelfe.

111 4 *Bellarmine* in one place maintaineth this point, *Romani pontificis Eccleſiaſticum principatum, authore Chriſto principium accepiſſe*, That the eccleſiaſticall Iuriſdiction of the Pope tooke beginning of Chriſt, *lib.2.de pontif.cap.*12. But elſewhere he ſaith, that the Pope is not *Peters* ſucceſſour *iure diuino*, by any diuine right: neither is it *ex prima inſtitutione Pontificatus, quæ in euangelio legitur*, of the firſt inſtitution of that chiefe paſtorſhip, whereof we read in the Goſpell, c.17. In any mans eare I thinke theſe ſpeeches will make a contrary ſound.

112 5 *Bellarmine* confeſſeth that the Church of Rome cannot erre perſonally, and yet denieth not but that the Pope may erre perſonally, which is an abſurd and a contradictory ſpeech, ſeeing the Popes being at Rome is the cauſe, as they ſay, of the not erring of that Church: and therefore hee holdeth that the Church of Rome is ſure no longer to be preſerued from error, then the Popes Apoſtolike Sea remaineth there. If the Pope then be the cauſe of their not erring, hee is much more free from error himſelfe: for how then is the Church free from perſonall error, and not the Pope?

113 6 *Bellar.* in one place ſaith that the Pope only ſucceedeth *Peter* properly; Biſhops ſucceede the Apoſtles, *non proprie*, not properly, *de pontif.lib.*4.25. But in another place he writeth thus, *Epiſcopi proprie ſuccedunt Apoſtolis*: Biſhops properly ſucceede the Apoſtles, *lib.1.de Clericis, cap.*12. *proprie, non proprie*, properly, not properly to ſucceede, I trow, they be contradictorie ſpeeches.

114 7 *Bellarm.* confeſſeth, that the mariage of Miniſters is not forbidden by the word of God: and yet contrary to his owne opinion, he wreſteth places of ſcripture againſt the mariage of Miniſters, as that 1.Tim.2.3. *No man that warreth intangleth himſelfe, &c. lib.de Clericis* 19. 1.Tim.2.3.

114 8 *Bellarm.* ſaith, that the care of children and houſhold, are a great impediment to the calling of a Miniſter, *ibidem* 19. and forbidden vnder the name of ſecular affaires in that place to Timothie: And yet elſewhere he affirmeth, that *regimen politicum*, politicall gouernment, is no hinderance to the Eccleſiaſticall calling: but that the ſame man may very well be both an eccleſiaſtical and political prince, *de Rom.pontif.lib.5.cap.*10.*ad obiect.*5. If then the care and charge of a whole citie or countrie, may ſtand very well with the eccleſiaſticall function, much more the care of one familie may: The Ieſuite is not well aduiſed, ſo ſoone to forget himſelfe.

115 9 That place in *Zacharie, thou haſt looſed thy priſoners out of the pit, where there was no water, Zachar.*9.11. *Bellar.* in one place expoundeth of *Limbus Patrum*, The dungeon of darkneſſe, from whence the Patriarkes were deliuered, *lib.4.de Chriſti anima.cap.*11. In another place he alleageth it to prooue purgatorie, *lib.1.de purgat.cap.*3. But *Limbus Patrum* and purgatorie, are places among Papiſts much different. Zachar.9.11.

116 10 *Bellarm.* in expounding of that place, 1.Cor.3.13. *The fire ſhall trie euery mans worke*, and v.15. *He ſhall be ſaued, yet as it were by the fire*, is put to ſuch trouble and buſineſſe, that within the compaſſe of one chapter he admitteth contrary ſenſes of the ſame place: in the firſt place, by fire vnderſtanding the iudgement of God: in the ſecond, the flames of purgatorie, *de purgator.l.1.cap.*4. 1.Cor.3.13.

117 11 *Bellarmine* in one place writeth thus, *In extremo iudicio duo tantum loca remanebunt, Paradiſus & Gehenna*: At the laſt iudgement, two places onely ſhall remaine, Paradiſe and Gehenna, heauen and hell, *lib.1.de purgat.cap.8.reſponſ.ad 5.obiect.* And yet not long after he confeſſeth that there are two places of eternall puniſhment, *Limbus infantium, pro pœna ſolius damni æterna*: the dungeon of infants for eternall puniſhment of loſſe without ſmart, and *infernus pro pœna damni & ſenſus*: Hell for the eternall puniſhment both of loſſe and ſmart. Theſe then are two places that ſhall laſt for euer, and heauen is the third: how then are there but two? *lib.2.de purgat.cap.*6.

118 12 *Bellarmine* otherwhile beareth vs in hand, that there are but two kindes of Religious worſhip: The higher kind called δουλεία, due onely to God, & an inferiour ſort called λατρεία proper to Saints: vnto the which kind belongeth that which they call *Hyperdouleia*, a higher kind of inferiour ſeruice or worſhip proper to the Virgine *Mary* and the humanity of Chriſt: ſo hee maketh three kindes in all, *lib.1.de Sanct.cap.*12. But in another place hee doubleth the number, and maketh ſixe ſeuerall ſorts, *Latreia ſimpliciter*, and *ſecundum quid*: the firſt due vnto God, the ſecond vnto his image: *Hyperdulia ſimpliciter*, and *ſecundum quid*: and ſo likewiſe *Dulia ſimpliciter*, and *ſecundum quid*, the firſt proper vnto the Virgin *Marie*, and other Saints, the other to their images, *lib.2.cap.*25.

119 13 *Bellarmine*, to proue amongſt other reaſons, that thoſe words of Chriſt, *This is my body*, are taken properly, not figuratiuely: alleageth this for one, *Verba legum perſpicua & propria eſſe debent*: The words of lawes and ſtatutes ſhould be perſpicuous and proper. And againe, *Dogmata præcipua non niſi proprijs verbis tradi ſolent in diuinis literis*: Principall precepts are wont in the Scriptures to bee expreſſed in proper words: therefore it is not like, that Chriſt being now to preſcribe a perpetuall law and forme of this ſacrament, would ſpeake obſcurely, *lib.1.de Euchariſt.cap.*9. yet elſewhere hee ſaith, *Neceſſario fatendum eſt ſcripturas eſſe obſcuriſſimas*: It muſt neceſſarily bee granted, that the Scriptures are moſt obſcure, *de Verb.l.3.cap.*1. And findeth great fault with vs, for ſaying, that the pre-

cepts of faith are euidently expreſſed in Scripture, which is no more then he himſelfe affirmeth.

120 14 Somtime *Bellarmine* telleth vs, that *Corpus Domini ſolo corpore ſine fide acceptum nihil prodeſt;* That the body of Chriſt being onely receiued with the body profiteth not, *de Euchariſt.lib.3.cap.9.* Wherein he ſaith right. Sometime againe he would make vs beleeue, that the Sacraments are auaileable, *ex opere operato*, by the very worke wrought, *non ex merito agentis, vel ſuſcipientis*, not for the worthineſſe either of the receiuer or Miniſter. And againe, *Fides & pœnitentia non dant efficaciam ſacramento:* Faith and repentance doe not giue efficacie to the Sacrament, *Lib. 2. de Sacrament.cap.1.* How theſe things agree together I cannot ſee: that the Sacrament ſhould not profit without the faith of the receiuer. And againe, that it ſhould auaile, *ex opere operato*, without any reſpect had to the receiuer.

121 15 *Bellarmine* ſaith, *Opera bona ſine fide non proſunt:* good workes profit not without faith, *de Sacrament.Euchariſt.lib.3.cap.9.* And yet elſewhere confeſſeth, that there may be *Meritum de congruo*, a merit of congruity before iuſtification. If then workes may merit, then they are auaileable, and that without faith, which cannot bee had before iuſtification, *Bellarmine, lib.2. de pœnitent. cap 12.*

122 16 *Bellarmine* in one place ſaith, *Non ſolum res, ſed etiam verba in ſacramentis nouæ legis à Deo determinata ſunt, vt non liceat quidpiam immutare:* The words and matter in the Sacraments of the new law, are ſo determined of God, that it is not lawfull to change one iotte, *De Sacrament. lib.1. cap.21.* Yet they haue preſumed, contrary to their owne rule, to change both. As for the matter of the Euchariſt, they haue taken away the one halfe, depriuing the people of the cup. And concerning the words, they doe ſhew no leſſe boldneſſe in altering them: They haue put in *(enim)* into the words of conſecration, ſaying, *hoc enim eſt corpus meum:* and in conſecrating the cup, they adde theſe words, *myſterium fidei*, The myſtery of faith: and all this *Bellarmine* ſaith is well done, and that theſe words which are not found in the Goſpell, are ſupplied by tradition from S. *Peter, de Sacram. Euchar. lib.4. cap.14.* Thus they offend againſt their owne rules: for they adde vnto the words determined of God in his holy word, which is contained in the Scriptures.

123 17 *Bellarmine* ſometime granteth, that the body of Chriſt is made of bread in the Euchariſt, *vt ex aqua factum eſt vinum*, as of water Chriſt made wine, *lib.3.de Euchariſt.cap.24.* But in another place, he flatly denieth it: for that was a productiue conuerſion of the water into wine, which is, when that beginneth to be, which was not before: but the changing of bread into Chriſts body is no productiue conuerſion, but onely adductiue, not making a thing to be which was not before: but only bringing it to a place where it was not before, *de Euchariſt.lib.3.cap.18.*

1.Cor.10.1.2.

124 18 To ſay, that the Iewes did not eate the ſame ſpirituall meate with vs, and that the Manna, which they did eate, had no ſpirituall effect, which is affirmed notwithſtanding by Saint *Paul*, 1.Corinth.10.1.2. and yet to grant, that they which were then iuſt or righteous, were ſo iuſt *ob participationem ſacrificij crucis*, by the participation of the ſacrifice vpon the Croſſe, I think are plaine contraries: to ſay they were not partakers of the ſame ſpirituall meate with vs, namely Chriſt, and yet againe that they were: yet *Bellarmine* affirmeth both; the firſt, *lib.2.de Sacram.cap.17.reſp.ad argum.3.* The latter, *lib.1.de Miſſ.cap.20.*

Rom.5.1.

125 19 To ſay, that faith goeth before repentance, or, as they terme it, Penance: and that repentance goeth before iuſtification, is all one to ſay, that repentance goeth before iuſtification, and that iuſtification likewiſe goeth before repentance: *for by faith are we iuſtified*, Rom.5.1. As ſoone as faith commeth, iuſtification doth accompany it: If faith go before, ſo doth iuſtification: and if iuſtification follow repentance, ſo doth faith: yet are they both affirmed by *Bellarmine, de pœnit.lib.1.cap.19.*

126 20 To theſe contradictorie ſpeeches of *Bellarmine*, other ſuch like a great number may be added: as ſometime he ſaith, *Accipimus carnem & corpus non pro toto, ſed parte:* Wee take the fleſh and the body not for whole Chriſt, but for a part, *lib.3. de Euchar.cap.15.* but elſewhere he ſaith, *per concomitantiam ſub vtraque ſpecie totum eſſe Chriſtum indicatur;* by way of concomitancie, whole Chriſt is ſignified vnder both kinds, *lib.1.de Euchariſt.cap.2.* whole Chriſt, and not whole Chriſt to be contained vnder each kind, are contrary.

127 21 *Bellar.* ſomtime ſaith, *Chriſtus non teritur, roditur, crematur, &c.* Chriſt is not torne, or chawed, or burnt, *lib.de Euchariſt.c.11.* and yet againe, as forgetting himſelfe in the end of the ſame chapter, hee ſaith, ſome men cannot abide to heare that Chriſt ſhould bee encloſed in a box, bee deuoured of beaſts, burned &c. doe they not thinke that Chriſt in his fleſh might haue been both bitten of beaſts, and burned: and if Chriſt might haue ſuffered theſe things in his owne ſhape, how much more vnder the ſhape of bread, and wine, &c. to ſay, that the body of Chriſt may be deuoured, and not deuoured, burned, and not burned, are contrary.

128 22 To ſay, that the ſacrifice of the Maſſe, and the ſacrifice of the Croſſe, are *idem, quoad rem oblatam*, are all one in reſpect of the thing offered: and to ſay, that vpon the Croſſe, Chriſts *eſſe naturale*, his naturall being was deſtroyed, in the Maſſe, his *eſſe ſacramentale*, his ſacramentall being, and that his naturall being is more noble, then his ſacramentall: how are they not contrary? for if the ſacrifice of the Maſſe, and of the Croſſe be the ſame, one cannot be better then the other: the firſt *Bellarmine* affirmeth, *lib.1 de miſſ.cap.27.* the other, *lib.2.de.miſſ.cap.4.*

129 23 To ſay, *Panem certè dici offerri pro eccleſia*, that the bread is truly ſaid to bee offered for the

Church, and again *abſurdiſſimum eſt, panem triticeum ſacrificari*, it is moſt abſurd, that wheaten bread ſhould be ſacrificed, are moſt contrary: *Bellarmine* affirmeth the firſt, *lib.2.de miſſ.cap.21.* the ſecond, *lib.1.de miſſ.cap.27.*

24 To ſay, *Res ſacra in conſecratione ex prophana effecta, &c.* In the conſecration the prophane thing is made holy; and againe, the bread and wine *paulò ante conſecrationem ſacrificia ſancta*, a little before the conſecration, are holy ſacrifices, are contrary ſpeeches, to affirme the ſame thing before conſecration to be holy, and prophane: yet both affirmed by *Bellarmine*, the firſt, *lib.1.de miſſ.cap.27.* the ſecond, *lib.2.de miſſ.cap.21.* 130

25 *Bellarmine* in one place confeſſeth the change of the bread into the body of Chriſt, to bee a generation: *cum ſuccedit res nobilior, tota illa actio generatio dicitur:* when as a more noble thing ſucceedeth, it is called generation, *lib.3.de Euchar.cap.24.* elſewhere he denieth it, who findeth fault with *Peter Martyr, quia toties inculcat corpus Chriſti generari:* becauſe he ſo much vrgeth, that the bodie of Chriſt is generated, *fol.399. eiuſdem capitis.* 131

26 Sometime he ſaith, *Sacrificium eſt actio, non res permanens:* A ſacrifice is an action, not a permanent thing, *lib.2.de miſſ.cap.4.* And againe, *Sacrificium eſt res aliqua ſenſibilis & permanens:* A ſacrifice muſt be ſome ſenſible and permanent thing, *lib.1.de miſſ.cap.2.* to bee a permanent thing, and not to be, are contraries. 132

27 *In cœna Domini expreſſit remiſſionem peccatorum:* Chriſt in his laſt ſupper expreſſed, and promiſed remiſſion of ſinnes, *Bellarm.lib.1.de miſſa cap.8.* and yet he confuteth the Lutherans for affirming, that the Euchariſt was inſtituted for remiſſion of ſinnes, *lib.4.de Euchar.cap.18.19.* 133

28 Chriſt doth not now offer any thing himſelfe, *ſed vocatur caput eorum, qui offerunt*, but is the head of thoſe that offer, *Bellar.lib.1.de miſſ.cap.6.* And againe, *Chriſtus per ſacerdotes ſacrificat & ſacrificatur*, Chriſt by his Prieſts doth ſacrifice, and is ſacrificed, *ibid.* how can Chriſt be ſaid to ſacrifice, if he haue nothing to offer? 134

29 Theſe words in the ſixth of *Iohn*, Hee that eateth this bread, ſhall liue for euer, *Bellarmine* ſometime denieth to be vnderſtood of the Euchariſt, but of Chriſts incarnation, *lib.2.de Euchar.c.8.* ſometime he granteth it, as where he proueth out of this place, which maketh mention onely of bread, that the Sacrament in one kind is ſufficient, *Bellarm.lib.1.de Euchar.cap.7.* 135

30 *Bellarmine* ſometime ſaith, that *verba praſcripta in baptiſmo inuocationem ſonant trinitatis*, that the words preſcribed in baptiſme do imply an inuocation of the Trinity, *lib.1.de ſacram.cap.19.* but in another place he ſaith, that which maketh the Sacrament in Baptiſme, *non ſunt humanæ preces, ſed illa verba Domini, &c.* are not humane prayers, but thoſe words of our Lord, *I baptize thee in the name*, &c. Here he denieth, that this forme of words containeth a prayer or inuocation, which hee granted before, *lib.4.de Euchar.cap.13.* 136

31 *Bellarmine* ſometime ſaith, that there is no ſacrifice in the law for the greater ſinnes, as of idolatry, adultery, *lib.2.de ſacram.cap.17.* and yet he elſewhere approueth the Macchabees to be Canonicall Scripture, for that mention is made with commendation of ſacrificing for the idolatry of thoſe which were dead, *de verbo Dei.cap.15.* 137

32 *Bellarmine* concerning Manna, which the fathers eate in the wilderneſſe, ſomtime ſaith it was called not the food of Angels, *propter effectum*, for any ſpirituall effect it had, *lib.2.de ſacram.in gener.cap.17.* And againe he ſaith, that though the fathers in Manna did not receiue the fleſh of Chriſt, *ſumebant tamen effectum eius, id eſt, gratiam*, yet they receiued the effect thereof, that is, grace, *lib.1.de Euchariſt.cap.13.* to ſay that Manna had a ſpirituall effect, and againe, that it had none, are contrary. 138

33 Theſe words, *Hoc eſt corpus meum*, This is my body, *Bellarmine* ſo expoundeth, that he would haue *hoc*, to demonſtrate, *panem cœleſtem*, heauenly bread, ſometime, *terrenum panem*, earthly and terrene bread, *lib.2.de Euchariſt.cap.7.* ſo well he agreeth with himſelfe. 139

34 *Bellarm.lib.4.de miſſa cap.22. In vna ſpecie non habetur integrè & perfectè ſacrificij ratio:* The nature and reaſon of the ſacrifice is not expreſſed perfectly and wholly in one kind: and yet in the ſame place he ſaith, *Duo illa ſigna, non ſunt partes eſſentiales ſacramenti*, Thoſe two ſignes are not eſſentiall parts of the Sacrament: but how are they not eſſentiall, ſince that without them it is not perfect: theſe things agree not. 140

35 *Lib.4. de Euchar.cap.23. Sacramentum ſub duplici ſpecie inſtitutum eſt*, The Sacrament was inſtituted vnder both kinds, *Lib.4.cap.27. Si propriè & ſecundum euangelium loqui volumus, cœna domini non conſtat niſi ex vna ſpecie:* If we will ſpeake properly, and according to the Goſpell, the ſupper of the Lord doth conſiſt but of one kind, &c: to be inſtituted vnder both kinds, and vnder but one kind, are contrary. 141

36 *Lib.4.de Euchariſt.cap.23.* The ſame thing being giuen in one kinde, or both, *Famem & ſitim animæ ſedat*, Doth ſlake the hunger and thirſt of the ſoule: And yet in the ſame place he ſaith, as forgetting himſelfe: *Euchariſtiam ſub ſpecie panis conferre gratiam, ſed non ante ſumptionem alterius ſpeciei:* That the Euchariſt vnder the forme of bread doth conferre grace, but not before the taking of the other kind, &c. Then it followeth, that vnder one kind it conferreth not grace, and ſo aſſwageth not the thirſt of the ſoule, which before was affirmed. 142

143 37 *Bellarm.lib.2.de effect.ſacram.cap.24. Sacramenta ex diuina inſtitutione promiſſionem habent annexam gratiæ iuſtificantis:* The ſacraments by the diuine inſtitution, haue a promiſe annexed of iuſtifying grace: and *lib.1.de ſacram.cap.*14. he ſaith cleane contrary, *Particula, quòd promiſſio debet eſſe annexa ſigno diuina ordinatione, falſa eſt:* This clauſe, that a promiſe muſt by the diuine ordinance be annexed to the ſigne, is falſe.

144 38 *Lib.1.de miſſa, cap.*10. *Euchariſtia nullius miniſtri malitia pollui poteſt:* The Euchariſt cannot be polluted through the euilnes of the Miniſter. And againe, *lib.2.de miſſa, cap.24. Euchariſtia poteſt ex parte miniſtri non placere:* The Euchariſt on the behalfe of the Miniſter may ſometime not be pleaſing, or acceptable vnto God. If it is not accepted becauſe of the Miniſter, then it is by him polluted.

145 39 Sometime he ſaith, *Sacrificium miſſæ rectè celebrari pro ſanctis*, That the ſacrifice of the Maſſe is ſolemnized for the Saints, *lib.2.de miſſ.cap.*8. and yet in the ſame place, *Non tam oramus pro ſanctis, quàm pro nobis:* We pray not ſo much for the Saints, as for our ſelues.

146 40 *Bellarm.lib.1.de miſſ.cap.*9. vpon thoſe words in the 9. of *Daniel*, where it is ſaid, that Antichriſt ſhall take away the daily ſacrifice, confeſſeth, *Quòd Antichriſtus ſimpliciter auferet iuge ſacrificium:* That Anichriſt ſhall ſimply take away the daily ſacrifice. But *lib.3. de eccleſia militanti, cap* 16. he denieth it, and ſaith thus, *Loquitur Daniel apertiſſimè de euerſione Hieruſalem, & ceſſatione ſacrificij Iudæorum; Daniel* ſpeaketh plainly of the ouerthrow of Ieruſalem, and the ceaſing of the ſacrifice of the Iewes: and he will not haue the place to be expounded of Antichriſt.

147 41 *Lib.3 de Romano pontif.cap.*12. *Bellarmine* ſaith, *Antichriſtus* * *licet verè ſit de tribu Dan:* Though Antichriſt ſhall verily be of the tribe of Dan, &c. and yet in the ſame place he confuteth that opinion, and ſheweth diuers reaſons why he is not like to come of the tribe of Dan.

*Yet is it denied by a certaine popiſh caviller, that *Bellarmine* here affirmeth, that Antichriſt ſhall come of *Dan:* whereas he directlie ſaith, *Though he verily ſhall be of the tribe of Dan, yet he ſhall faine himſelfe to be of the family of David.* See our further anſwere, Retect. pag.50.

148 42 Sometime *Bellarmine* confeſſeth, *Antichriſtum diabolum adoraturum*, That Antichriſt ſhall worſhip the diuell, *lib.3.de Roman.pontif.cap.*14. ſometime forgetting himſelfe, he ſaith, *Idola odio habebit Antichriſtus:* Antichriſt ſhall hate Idols, *ibid.*

149 43 By the God *Maozim* mentioned in *Daniel*, one while he vnderſtandeth the diuell, whom Antichriſt ſhall worſhip, *lib.3.de Roman.pontif.cap.*14. another while he expoundeth it to be Antichriſt himſelfe, *ibid.*

150 44 Thus haue we ſeene the inconſtancie of *Bellarmine*, and how euery where he doth contradict himſelfe: an hundred ſuch like contradictions and more may eaſily be found in his workes; but leauing him a little, let vs ſee whether other of his fellowes are not of the ſame ſpirit, with the ſame breath as they ſay blowing hot and cold. *Sixtus Senenſis bibl.lib.6.annot.*196. ſaith, *Sacramentum eſt caro Chriſti, &c.* That the fleſh and blood of Chriſt properly is the ſacrament. But in another place, *annot.22.ſuper Chryſoſtom.* he ſeemeth to place the ſacrament in the accidents of bread and wine, *Neceſſarium eſt, vt vna cum vero corpore & ſanguine Chriſti ſint in ſacramento altaris, panis & vini accidentia:* It is neceſſarie, that the accidents of bread and wine ſhould bee ioyned together with the bodie and blood of Chriſt to worke the ſacrament.

151 45 *Scarga.in art.4.fol.*83. ſaith, that *Luke* only vſeth that forme of words, This cup is the new teſtament, &c. and yet in the ſame place forgetting himſelfe, he thus writeth: *Vna eadem perpetua & conſtans verborum forma apud hos Euangeliſtas:* That all the three Euangeliſts vſe one conſtant and perpetuall forme of words; if they all vſe one forme, how then hath S. *Luke* a forme of words by himſelfe?

152 46 The ſame *Scarga.in art.6.fol.*118. ſaith, *Euchariſtia ad normam baptiſmi examinari non poteſt:* The Euchariſt muſt not bee examined according to the rule of baptiſme: and yet *art.7.fol.*157. he thus writeth, *Quod de baptiſmo oſtenſum eſt, idem de ſacroſancta Euchariſtia oſtenditur*, That which I haue ſhewed concerning baptiſme, may be ſhewed in the bleſſed Euchariſt: here againſt his owne rule he compareth baptiſme and the Euchariſt together.

153 47 *Turriane tract.1.c.22.fol.*139. ſaith out of *Tertullian*, that in Chriſts words, this pronoune, *hoc, demonſtrabat panis ſubſtantiam*, did demonſtrate the ſubſtance of bread: and yet *fol.*140. hee contrary to himſelfe affirmeth, that Chriſt *non potuit ſignificare ſubſtantiam panis*, could not ſignifie the ſubſtance of bread.

154 48 The ſame *Turriane, tract.1.cap.22.fol.*145. ſaith, that the wicked which vnworthily receiue Chriſts bodie *non fiunt membra Chriſti, ſed membra Satanæ*, are not made the members of Chriſt, but the members of Satan: and yet in the ſame place, *fiunt vna caro Chriſti, ſed non vnus ſpiritus*, they are made one fleſh with Chriſt, but not one ſpirit, &c. If they be one fleſh with Chriſt, how are they not his members?

155 49 *Vega de diſtrib.Euch.fol.15.theſ.*23. ſaith, that the Iewes did vſe to eate of the ſacrifice, but neuer to drinke: but in another place *de miſſa, theſ.*25. to proue, that they did eate of the ſacrifice, he alleageth that text, *ſedit populus, manducare & bibere*, the people ſate downe to eate and drinke.

156 50 Againe, *Vega de diſtrib.Euchar.theſ.*29. he ſaith, *hæc conſuetudo ſub altera ſpecie communicandi ab apoſtolis inſtituta*, that this cuſtome of receiuing in one kinde, was inſtitute of the Apoſtles: yet *theſ.*63. he ſaith, *Eccleſia propter Neſtorianos ſub vnica tantum ſpecie dari iubet euchariſtiam:* The Church, becauſe of the Neſtorians, doth appoint that the Euchariſt ſhall be giuen but vnder one

kinde, &c. If the Church vpon this occaſion did appoint and command it, how did the Apoſtles inſtitute it?

157 51 *Ianſenius*, as *Bellarmine* reporteth his opinion, *lib.3.de pontif.cap.6.* vpon the words of *Malachie*, that *Helias* ſhould come before the Meſſiah, firſt is of opinion, *non ad implendum eſſe in propria eius perſona*, that it muſt not be fulfilled in his owne perſon: and yet againe in another place vpon the 17 of *Matthew*, he writeth, that the place of *Malachie* cannot be vnderſtood, *niſi de vero Helia*, but of *Elias* himſelfe.

158 52 *Arturus*, concerning the inuocation of Saints, thus writeth, *apolog. contr. Toſſan. cap.3. Catholici implorant ſanctos, vt pro ſe Deum deprecentur, &c.* Catholikes doe pray to Saints, to pray for them vnto God, not as though they as patrones could grant any thing themſelues: and yet he ſaith, *cap.10. quod res humanas cum Chriſto regnantes in cœlo adminiſtriant*, that the Saints doe raigne with Chriſt in heauen, and haue the adminiſtration of earthly things committed to them, &c. how then are they not patrones, and not interceſſors only?

159 53 The ſame *Arturus de inuocat. ſanctor. theſ.91.* calleth the Centuriators Atheiſts, for denying inuocation of Saints; yet elſewhere, *apolog. cap.3.* he ſaith, *nulla neceſſitate compellimur, &c.* we are not compelled of neceſſitie to pray to Saints, wee may pray vnto Chriſt without them, &c. If it be not of neceſſitie, how can it be Atheiſme not to doe it?

160 54 Againe, *Arturus de inuocat. ſanctor. theſ.132.* reproueth *Melancton* ſcornefully, calling him a Grammarian, for ſaying thus, *ſingulis ſanctis ſingulæ procurationes commiſſæ ſunt*: They doe appoint vnto euery Saint their ſeuerall procurations and charges, as *Anna* to giue riches, *Sebaſtiane* to heale the peſtilence, &c. yet he himſelfe *theſ.133* affirmeth the ſame, that the Saints haue ſuch ſeuerall charges giuen them of God, ſome to cure one diſeaſe, and ſome another: *vt ſanè habere & experimur, & ſupra demonſtrauimus*: we finde by experience that they haue ſuch procurations, and haue ſhewed it before.

161 55 *Arturus de inuocat. ſanctor. theſ.93. Sancti non puniendo, ſed paſtorum more gubernando*, The Saints are ſet ouer vs, not to puniſh, but as paſtors to gouerne vs: and yet *theſ.88. Sancti inueniuntur qui vindictã de alijs ob ſcelera ſumpſerunt*: We find, that the Saints haue taken puniſhment of ſome for their ſinnes, &c. Thus the Saints doe not puniſh in his opinion, and yet againe they doe puniſh.

162 56 *Arturus apolog. cap.4. Sanctos vt ea ratione non inuocamus, ita quoque in eoſdem non credimus*: As we doe not in that manner pray vnto Saints, neither doe we beleeue in them: and yet he ſaith, *de inuocat. ſanctor. theſ.158.cap.14. In ſanctos credere nos etiam docet Paulus: Paul* teacheth vs to beleeue and truſt in Saints, &c. Thus this popiſh Doctor one while would haue vs to beleeue, and again not to beleeue and truſt in Saints.

163 57 Many ſuch contradictorie and repugnant ſayings are eaſily to bee found in *Bellarmines* volumes, and in the writings of other Papiſts: ſo that they neither agree with others, nor with themſelues: as the Rhemiſts ſometime ſay, that the meritorious workes of the Saints, the very ground of popiſh indulgences, are to be diſpoſed by the paſtors of the Church, 2.Cor.2. ſect.5. Sometime, that they are applicable by the ſufferers intention, Annot. 1.Coloſſ.1. ſect.4. *Harding* ſometime calleth their Legend ſtorie an old moth-eaten booke, and confeſſeth, that among many true ſtories, it may haue ſome fables, *Defenſ. Apolog. pag.166.* And yet forgetting himſelf, he ſtoutly affirmeth, that there are no fables, nor lies in that booke, pag.750.

Thus haue we ſeene, what ſpirit popiſh writers are of, and how they are led: for if they were guided by the ſpirit of truth, they would both ſpeake and write the ſame things: but now are they like blinde archers, that ſhoote at an vnknowne marke, ſome ſhoote farre off, ſome neerer, as it happeneth; ſo theſe men being wilfully blinde, euery man ſpeake their fancies, ſome hitting, ſome miſſing the truth, as *Origen* well ſaith, *Vt errantium à via multa differentia ſunt, alij contra viam publicam vadunt, alij modicum recedunt*: As they that goe out of the way, differ much, ſome goe quite beſide, ſome miſſe but a little: ſo it happeneth to our aduerſaries, as it may appeare in their contrarie poſitions: and thus much of the perſonall contradictions among the Papiſts both old and new. Now wee will ſet downe for a taſte and triall the repugnances and contrarieties, which their religion hath within it ſelfe.

Tract. 2. in Matth.

POPISH RELIGION CONTRARY WITHIN it ſelfe. Part.4.

164 IT is generally taught and beleeued in the popiſh Church, that baptiſme is neceſſarie to ſaluation, which error they would ground vpon thoſe words: Ioh.3.5. *That vnleſſe a man be borne of water and the ſpirit, he cannot enter into the kingdome of heauen*: yet they themſelues alſo affirme, that baptiſme was not neceſſarie before the paſſion of Chriſt, but began in the day of Pentecoſt after to be neceſſarie, *Bellarm. lib.1. de baptiſ. cap.5.* Yea and now alſo they make two exceptions, of Martyrs, and penitent perſons, who without baptiſme may be ſaued, *Bellarm. cap.6.* The Rhemiſts adde vnto theſe a third exempt caſe, of thoſe that depart this life with vow and deſire of the ſacrament of baptiſme, Annot. Ioh.3. ſect.2. But, if they ground the neceſſitie of baptiſme vpon thoſe words of our Sauiour, it began to be neceſſarie when thoſe words were vttered, and therefore was neceſſarie before the paſ-

ſion of Chriſt. Secondly, the words are generall, in ſo much, that there is no priuiledge granted to Martyrs or penitent perſons, if they ſtand ſtrictly vpon that place: In this point therefore papiſtrie is not at vnitie in it ſelfe.

165 2 *Bellarmine* with the reſt doe affirme, that Chriſt gaue the cup only to his Apoſtles, whom at that inſtant, (they ſay) he made prieſts, and therefore prieſts onely not lay-men are bound by the word of God to receiue in both kindes. Yet the practiſe of their Church is contrary: For neither do prieſts, if they communicate only, and miniſter not the ſacrament, receiue in both kindes, according to the decree of the Tridentine Chapter, *Bellarm. de ſacram. Euchariſt. lib. 4. cap. 25.*

166 3 Againe, in their priuate Maſſes, the prieſt ſaith, *Quotquot ex hac altaris participatione ſumpſerimus*: As many of vs as haue been partakers of this altar: When as there be no communicants, beſide the prieſt himſelfe, how can this hang together? *ex canon. miſſe.*

167 4 The prieſt alſo being at Maſſe, ſaith, Command theſe to be carried by the hands of thine Angels, vnto the higheſt altar in heauen: and anon hee ſwalloweth downe the hoſte into his belly that hee would haue conueied into heauen: how doe theſe things agree?

168 5 The Papiſts generally make but ſeuen degrees of Eccleſiaſticall orders, as Prieſts, Deacons, Subdeacons, Acolythiſtes or Attenders, Readers, Exorciſts, Doore-keepers, *Bellarm. de Cleric. cap.* 11. And yet *Bellarmine*, the mouth of the reſt, affirmeth, that *Ordinatio epiſcopalis*, the ordaining of Biſhops is a ſacrament, as the other miniſteriall orders be: *Ergo*, it is alſo a diſtinct degree from the reſt, and ſo there are eight in all, *Bellarm. de ſacram. Ordinis, cap.* 5. Further, if there be eight diſtinct Orders, and euery one by it ſelfe is a ſacrament, as *Bellarmine* teacheth, then haue we eight ſacraments of Order, beſide the other ſixe, for all theſe ſeuerall orders cannot make one ſacrament, ſeeing they differ one from another both in forme of words, and in the externall ſignes or ceremonies that are vſed, *Conſul. Bellar. lib. de Ordin. cap.* 5. 6. 7. 8.

169 6 In words and outward profeſſion they affirme, that Matrimonie is a ſacrament: And yet ſome of them call it a pollution or prophanation of orders, *Gregor. Martin.* And that the mariage of Miniſters is the worſt ſort of incontinencie and fornication, Rhemiſt. 1. Cor. 7. ſect. 8. Haue not theſe men now a very reuerent opinion of their ſacraments?

170 7 Againe, they preferre continencie before matrimonie, as a ſtate farre more excellent and meritorious before God: yet they hold matrimonie to be a ſacrament, and to conferre grace of iuſtification: how then is it not more excellent, then ſingle life, which is no ſacrament, neither a conferrer of grace?

171 8 *Bellarmine* ſaith: *Bonum eſt à Deo petere, tum vt ſanctos pro nobis orare faciat, tum vt illos pro nobis orantes exaudiat*: It is good for vs to craue of God, that he would cauſe the ſaints to pray for vs, and that then he would heare them entreating for vs, *De miſſ. lib.* 2. *cap* 8. Thus they make God a mediatour betweene the Saints and vs. And what an abſurd thing is this to pray to God, that the Saints may pray for vs, whereas in thus ſaying, they confeſſe that we haue acceſſe vnto God our ſelues without their mediation?

172 9 It is the opinion of the ſchoolemen approued by *Bellarmine*, that the fathers of the law were iuſtified by the merit of Chriſts paſſion as we are: but herein to ſtand the difference, that the merit of Chriſts death is applied vnto vs by the ſacraments: *Hebræis autem per ſolam fidem*: But vnto the Hebrues by onely faith, *Bellarmine de ſacram. lib.* 2. *cap.* 13. I pray you now if they were iuſtified by faith only, who liued vnder the law, which is oppoſite to faith: *The law is not of faith*, ſaith the Apoſtle, Galath. 3. 12. ſhall not we much more vnder the Goſpell, which is by *S. Paul* called the word of faith? Rom 10. 8. Who ſeeth not now the packing and iugling of Papiſts?

173 10 Now concerning the Pope, they euery where beare vs in hand that hee is head of the Catholike and vniuerſall Church: And yet in the end being vrged, they confeſſe, that he is Chriſts vicar, but in the regiment of that part which is on the earth, Rhemiſt. annot. Epheſ. 1. ſect. 6. He is not then head of the vniuerſall Church, neither hath he any thing to doe in purgatorie, as other of the popiſh ſort haue written.

174 11 *Bellarmine* confeſſeth, that the Pope is not *Peters* ſucceſſor, *iure diuino*, by diuine right, neither by Chriſts inſtitution in the Goſpell, *Lib.* 2. *de pontif. cap.* 17. How then commeth it to paſſe, that they haue made it an article of their faith, To beleeue the Pope to bee the head of Chriſts Church? Seeing *Bellarmine* himſelfe confeſſeth in theſe words: *Nihil eſt de fide, niſi quod Deus per Apoſtolos aut Prophetas reuelauit, aut quod euidenter inde deducitur*: Nothing is of faith but that which God hath reuealed by his Apoſtles or Prophets, or that which is euidently deduced from thence, *Bellarm. de verb. Dei non ſcript. lib.* 4. *cap.* 9. But that the Pope is *Peters* ſucceſſor, it is neither expreſſed nor euidently deduced out of ſcripture: therefore it is no point of faith.

175 12 *Bellarmine*, and likewiſe the reſt, make the perpetuall ſucceſſion of the Biſhops of Rome to be a manifeſt argument of the Church: he calleth it *inſolubile* and *euidentiſſimum argumentum*: and yet afterward being preſſed with the example of the Patriarchical Sea of Conſtantinople, which hath had alwaies a perpetuall ſucceſſion, he anſwereth, that ſucceſſion is an argument of the Church, *Negatiuely*, that is, where there is no ſucceſſion, there is no Church; not *affirmatiuely*, that where there is ſucceſſion, there is ſtraightway a Church, *lib.* 4. *de notis eccleſ. cap.* 8. Thus we ſee what is become of their *euidentiſſimum argumentum*, of this their moſt euident argument.

13 It is confeſſed by our aduerſaries, that the Church of Rome was founded both by *Peter* and *Paul*, Rhemiſt.annot.Galath.2.ſect.6. And that they are both patrons of that ſea. How then commeth it about, that the Pope challengeth rather to be S. *Peters* ſucceſſor then S. *Pauls*? 176

14 In the popiſh Church, they doe diuide the cup from the other element in the Euchariſt, miniſtring the ſacrament in one kinde onely to the lay-ſort: Cleane contrary to the Canon of *Gelaſius*, which is to be found among the Popes owne decrees, in theſe words: *We vnderſtand, that there ſome, which receiuing only the portion of the Lords body, doe abſtaine from the cup of his ſacred blood, to whom we enioyne, that either they receiue the whole ſacrament in both kindes, or elſe that they receiue neither: for the diuiding of that whole and one ſacrament cannot be done without ſacriledge: De conſecrat.diſt.2. cap.12.* Who ſeeth not now, that their practiſe is contrarie to their owne decrees? 177

Let vs yet ſee further the inconueniences, and abſurdities, that muſt of neceſſitie be admitted in popiſh religion.

15 They doe hold, that the Euchariſt is not a creature, but the Creator himſelfe after that the words of conſecration are pronounced, as *Bellarmine* reporteth the ſtorie and words of S. *Anthony* of Padua. *Anthony holding the venerable ſacrament in his hand, ſaith thus vnto his beaſt, in the vertue and name of thy Creator, whom though vnworthy I hold in my hand, I ſay vnto thee beaſt, that thou come preſently, and doe him reuerence, that hereticall prauitie may know, Quod omnis creatura ſuo ſubditur Creatori,* That euery creature is ſubiect to his Creator, *lib.3.de Euchar.cap.8.* So then the Euchariſt is their Creator: but yet ſuch a Creator as neither hath eternitie nor omnipreſence: for firſt they denie that this creator of theirs either came from heauen, or goeth to heauen againe: as *Scarga* confeſſeth, *Nos vt deſcenſum negamus, ita nec aſcenſum ſtatuimus,* As we denie his deſcenſion, ſo neither doe we affirme his aſcenſion, *in art.5.fol.335.* And yet he further ſaith, *Corpus Chriſti corruptis ſpeciebus ibi eſſe deſinit, vbi prius erat:* After the formes and accidents be corrupted, the body of Chriſt ceaſeth to be where it was. So this their Creator is neither to be found in heauen, nor yet in man that hath eaten him, and ſo conſequently their Creator ſhall be no where. And further, another thus writeth, *Quaſi ſacramentum cœlum & terram impleat,* As though the ſacrament did not fill heauen and earth: *Turriane tract.1,cap.21.* But if he be your Creator, he muſt be euery where: but in truth you make him no where. Behold then the Papiſts Creator and godamight, that is neither to be found in heauen, whither they ſay he aſcendeth not, nor in earth, where they ſay he remaineth not. 178

16 *Bellarmine* and the reſt doe ſay, that after the accidents of bread and wine are corrupted, the body of Chriſt ceaſeth there to be, and yet they ſay, *Accidentia Chriſti ſubſtantia non inhærent,* The accidents depend not on the ſubſtance of Chriſt, or are not inherent in it, *lib.1,de Euchar.cap.2.* How can theſe things hang together, that as ſoone as the accidents are corrupted, Chriſts body is gone, and yet the one to haue no coherence or dependance on the other. 179

Popiſh abſ
dities which
follow the car-
nall preſence.

17 They generally hold that by vertue of the words of conſecration the elements are tranſubſtantiate into the body and blood of Chriſt: and yet *Turriane* ſaith, that the Euchariſt is *αὐτόχαρις,* and *autohypoſtatos, is a grace conſiſting, and hauing an hypoſtaſis and being of it ſelfe:* how doth it conſiſt by it ſelfe, ſeeing it is made by the words of conſecration, and is vnmade by the corruption of the accidents. 180

18 *Bellarmine* affirmeth, that there is a certaine conuerſion of the bread into Chriſts body, which he calleth *conuerſionem adductiuam,* an adductiue conuerſion: and yet denieth, *Quod per motum localem corpus Chriſti è cœlo adducatur,* That the body of Chriſt is brought to, or adduced by any locall motion from heauen: but they ſpeake now againſt the law of reaſon and nature and diuinitie too: for how can a body be induced, produced, or adduced, brought in, foorth, or to, without the locall motion thereof. 181

19 *Bellarmine lib.1.de miſſa,cap.10. Sacrificium à Deo inſtitutum, à Deo, non à nobis vim ſuam habet:* This ſacrifice is inſtituted of God, and hath his valure from God, not from vs: and yet he ſaith, *Valor ſacrificij miſſæ finitus,* The valure of the ſacrifice of the Maſſe is finite, *lib.2.de miſſ.cap.4.* If the Maſſe deriue the vertue thereof from God, who is infinite, how can the vertue of it be finite? and yet he that ſaith the Maſſe is not infinite, writeth thus of ſatisfaction, *Sicut offenſio habuit infinitatem quandam, ſic habeat & ſatisfactio infinitatem aliquam ex parte principij ſatisfactionis:* As the offence was in a manner infinite, ſo ſatisfaction muſt be infinite in reſpect of the beginning and ground of ſatisfaction, *de pænitent.lib.4.cap.1.* Shall ſatisfaction then being but mans worke be infinite, and the ſacrifice of the Maſſe hauing the vertue from God, be finite? this is to preferre mans worke before Gods worke. 182

Popiſh vn
tainties in
ſome chiefe
points their
profeſſion.

20 They all hold the reall preſence of Chriſts body, and yet *Bellarmine* granteth, *Eſum euchariſtiæ nec prodeſſe, ſi adſit, nec obeſſe, ſi non adſit:* That the eating of the Euchariſt neither profiteth if it be had, nor hurteth if it be not had, *lib.2.de Euchar.c.8.* What manner of creator then is this, whoſe preſence profiteth not, nor his abſence hindreth? this is but light and deceitfull ſtuffe. 183

21 Thoſe words of our Sauiour, *Behold, I am with you to the end of the world,* ſome of them, as *Vega,* as I haue ſhewed before, doe vnderſtand of Chriſts corporall preſence in the ſacrament: they alſo doe affirme, and namely *Bellarmine*, that Antichriſt ſhall aboliſh the ſacrifice of the Maſſe: and thus they make Chriſt a lier, in promiſing a perpetuall preſence of his bodie to the end of the world, which ſhall be taken away by Antichriſt at his comming. 184

22 Bellar-

185 22 *Bellarmine* ſaith, that *Verba conſecratoria non habent perfectam ſignificationem effectum, niſi in vltimo inſtanti:* Theſe words of conſecration, This is my body, haue not their full effect and ſignification till they be all pronounced, *lib. 1. de Euchar. ca. 11.* And againe he ſaith, *Deus mentiri non poteſt, cùm dicit aliquid eſſe, neceſſe eſt, vt illud ſit:* God can not lye, when he ſaith any thing is, it muſt needs be: &c. Wherefore if when Chriſt had ſaid, *this is*, it had not beene preſently his body, before all the words were brought forth, *Bellarmine* hath made Chriſt a lier, becauſe as ſoone as hee had ſaid, *this is*, it was not; thus are they ſnared in their owne deuices.

186 23 *Bellarmine* ſaith, that *Prima redemptio ab omni malo culpa & pœna non obtinetur per Miſſam, quia in cruce peracta eſt:* The firſt redemption which is from all euill both of ſinne and the puniſhment, is not giuen or obtained in the Maſſe, becauſe that was done vpon the croſſe, *lib. 2. de miſſa. cap. 21.* and yet they ſay, that there is *vnum miſſæ & crucis ſacrificium*, that there is but one ſacrifice of the maſſe and the croſſe, and that Chriſt offered the ſame body at his laſt ſupper, which he the next day ſacrificed vpon the croſſe: if the ſame body, and ſo the ſame ſacrifice be offered in the maſſe and vpon the croſſe, how hath it not the like redemption and worketh the ſame effect?

187 24 *Bellar. lib. 1. de miſſ. ca. 4. Sacrificium crucis eſt ſacrificium omnium perfectiſſimum & ipſo ſacrificio miſſæ præſtantius.* The ſacrifice of the croſſe is the moſt perfect ſacrifice of all, and more excellent then the ſacrifice of the Maſſe: hence it will follow that the Papiſts worſhip two Chriſts, and make him two bodies, for if the ſame body be offered in the maſſe, which is vpon the croſſe, how can it be more excellent heere, then there?

188 25 They hold that in the maſſe, *Chriſtus eſt & ſacerdos & ſacrificium*, that Chriſt is both the Prieſt and the ſacrifice: and yet in the Canon of the maſſe, they pray in this manner, *Command thou theſe to be brought by the hands of the holy Angell vnto the high altar in heauen:* hath Chriſt now need of the mediation of Angels, that his body ſhould by them be carried into heauen? or if Chriſt in the maſſe doe ſacrifice himſelfe, is not his prieſthood ſufficient without the Aſſiſtance of Angels? what could bee ſaid more abſurd?

Popiſh abſurdities which follow the carnall preſence.

189 26 Now concerning the body of Chriſt, which they affirme to be in the Euchariſt, what ſhould become of it after the Euchariſt is receiued, thus *Bellarmine* deliuereth his opinion, *Chriſtum intrare per os communicantium, & tamen non emitti in ſeceſſum, ſed corruptis in ſtomacho ſpeciebus ſine vlla læſione ſui deſinere ibi eſſe:* That Chriſt entreth in by the mouth of the cõmunicants, & yet goeth not into ẏ draught, but as ſoon as the accidents of bread & wine are corrupt in the ſtomack, it ceaſeth without any hurt to it ſelfe there to be, *lib. 1. de Euchariſt. c. 14.* Here are many abſurdities vttered in one ſentence, 1. That Chriſts body ſhould enter in at the mouth, & ſo be chawed & bruſed in the teeth, wheras the Scripture ſaith, they ſhal not break a bone of him. 2. That though he enter into the mouth, yet is not caſt into the draught, and yet our Sauiour himſelfe ſaith, whatſoeuer thing entreth into man, entreth into the belly, and ſo goeth into the draught, which is the purging of all meat, Mark 7. 18. whatſoeuer entreth by the mouth, goeth that way. 3. Chriſt goeth not away, till the accidents bee corrupted in the ſtomack: then if a mouſe chance to eat the hoaſt, by this rule Chriſts body goeth into the mouſes ſtomacke. 4. The body of Chriſt there ceaſing to bee, either is carried into heauen, or is annihilate and turned to nothing, or corrupted: a fourth way of ceaſing there cannot bee, but they deny that it aſcendeth into Heauen, much leſſe is it turned to nothing, then muſt it needs be corrupted contrary to the Scriptures, *Thou ſhalt not ſuffer thy holy one to ſee corruption.*

Popiſh vncertainties in ſome chiefe points their profeſſion.

190 27 Now vnto theſe repugnant & contrary points in popiſh religion, we may adde alſo their vncertainties and vndetermined articles: As firſt it is not yet knowne at what time *Peter* came to Rome, *Oroſius* ſaith, he came thither in the beginning of *Claudius* raigne, *Ierome* ſaith, the ſecond yeare of his raigne: other ſay, the fourth yeare: other the thirteenth yeare: *Damaſus* would haue him come thither in *Nero* his raigne. This diſſention of writers ſheweth, that the matter may bee doubted of, whether *Peter* were euer at Rome or not. Againe, they can ſhew no certaine ſucceſſion from *Peter*, of the which they brag ſo much: *Tertullian* maketh *Clement* the next to *Peter*: *Optatus* firſt nameth *Linus*, then *Clement*; *Irenæus* after *Peter* placeth *Linus*, and *Cletus*, and *Clemens* in the fourth. Thus alſo their ſucceſſion is made vncertaine and doubtfull.

191 28 They hold Lent to be an Apoſtolicall tradition, and warranted by the example of our Sauiour Chriſt: *Irenæus* witneſſeth, that ſome faſted one day, ſome two daies, ſome forty houres day & night. *Epiphanius* ſaith, the wedneſdaies faſt alſo was an Apoſtolike tradition, and to faſt the ſixe daies of Eſther, with bread and water, and ſalt, which the Papiſts themſelues doe not obſerue. One therefore is as like to bee an Apoſtolike tradition as the other: But it is certaine neither of them was; for then they would haue beene kept more vniformely of the Church, and not euery man left to his owne choice.

192 29 It is a matter yet vndetermined and not concluded vpon of all ſides, whether the Pope bee aboue Councels, or Councels aboue the Pope. And both opinions are maintained and defended in the popiſh Church.

193 30 As alſo it is vncertaine among papiſts, whether the Virgin *Marie* were conceiued without originall ſinne, for both opinions are permitted and ſuffered among them, both of them that ſay ſhee was and that holde ſhe was not, *Bellarm. de cultu ſanctor. lib. 3. cap. 16.* Likewiſe they leaue it as vncertaine, whether *Marie* were aſſumed and taken vp into heauen in body, *Ex Fulk. Annot 1. Act. v. 14.*

31 About and concerning Purgatory, they haue many doubts, which they are not yet reſolued 192
vpon: as, firſt in what place purgatory ſhould be. 2. How many years purgatory continueth, whether an hundred, two hundred or a thouſand years. 3. Whether it be material fire that burneth in purgatory, they are vncertaine. 4. They make doubt how corporall fire ſhould work vpon the ſoules in purgatory, which are ſpirituall and incorporall, *Bellar.lib.2.de purgator.ca.*12. 5. It is doubted, whether the diuels or Angels are miniſters of the torments in purgatory. 6. Whether the paine of purgatory be at all time alike, or by little and little ſlaked toward the end, and whether it exceed all the paines and ſorrows of this life, *Bellarm.cap.*14. All theſe points remaine yet vndetermined among them: and yet for all this the Ieſuite telleth vs ſadly, that it is an article of faith to beleeue purgatory, and that hee which beleeueth it not is ſure to go to hell, *Bellarm.lib.*1.*cap.*11.

32 Now as touching the Maſſe, there are many vncertainties: firſt of the name: they do not them- 193
ſelues know what it ſhould ſignifie, nor whereof it is deriued. Some ſay, this worde *Miſſa*, hath his deriuation from the Hebrew, and ſo ſhould ſignifie a voluntary oblation. Others take it to be a latine word, whereof ſome would haue *Miſſa* to be deriued *à mittendis eleemoſynis*, from ſending of almes at the Communion: others, *à miſſione precum*, from the ſending vp of prayers: others, *à Miſſione Angeli*, from the ſending of an Angel: ſome, *à dimiſſione populi*, of the diſmiſſing of the people, would haue it ſo called. And *Durandus* hath another conceit, *Miſſa vocatur hoſtia, quaſi tranſmiſſa*, The hoaſt is called the Maſſe, becauſe it is tranſmitted from vs vnto God, *lib.*4.*rational.* ſo vncertaine are they of their owne termes.

33 And as they are vncertaine about the name of the Maſſe, ſo they are doubtfull who was the 194
firſt founder and author of their Maſſe. Some hold, that Chriſt did ſay the firſt Maſſe, others that the Apoſtles, but which of the Apoſtles did celebrate the firſt Maſſe, they know not: ſome ſay S. *Peter*, ſome S. *Iames*: but that lõg liturgy which goeth vnder the name of S. *Iames* is worthily ſuſpected, ſeeing that *Gregorie* reporteth, that the Apoſtles did vſe to conſecrate by the ſaying onely of the Lords prayer.

34 Many vncertainties alſo they haue as touching Antichriſt: ſome thinke that hee ſhall haue his 195
ſeat in Ieruſalem, as Iurgeuicius, *Patres & Doctores ſedem Antichriſti Hieroſolymis conſtituunt, fol.*11. *mend.*5. The Fathers and Doctors do appoint Antichriſts ſeat to be at Ieruſalem: ſome of them think, that not verily, but by way of alluſion he ſhall ſit in the temple at Ieruſalem, as Vega. *pro real. preſentia aſſert.*221. *Irenaus ex alluſione templi Hieroſolymitani, templum Chriſtianorum interpretatur*: Ireneus, by alluſion to the temple of Ieruſalem, doth interpret it of the temple of Chriſtians.

35 Some of them thinke that vnder the perſecution of Antichriſt, the Chriſtian faith ſhall bee vt- 196
terly extinguiſhed, as Dominicus a Soto. Others hold the contrary, as *Bellarmine*: *Hæc ſententia meo iudicio defendi non poteſt*: This ſentence in my iudgement cannot bee defended, *lib.* 3. *de pontif. ca.*17.

36 Some of them hold, that *Iudæi ad veſperam conuertentur*, that the Iewes ſhall bee conuerted at 197
the euentide, that is, the end of the world, Socolouius, *lib.* 2. *de eccleſ.cap.*5. But *Bellarmine* ſaith, *Antichriſtum præcipuè propter Iudæos venturum, & ab eis tanquam Meſſiam recipiendum*: That Antichriſt ſhall come chiefly for the Iewes ſake, who ſhall receiue him as their Meſſiah, *lib.* 3. *de Roman.pontif. cap.*12. But how is it like that the Iewes ſhould then bee conuerted, when they ſhall by Antichriſt moſt ſtrongly be ſeduced? there can be coherence at all in theſe opinions.

37 They doe generally hold, that there ſhall be but 45. daies after the death of Antichriſt till the 198
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Canus loc. Theol.lib. 7. c.3.

185 22 *Bellarmine* ſaith, that *Verba conſecratoria non habent perfectam ſignificationem effectum, niſi in vltimo inſtanti*: Theſe words of conſecration, This is my body, haue not their full effect and ſignification till they be all pronounced, *lib. 1. de Euchar. ca. 11.* And againe he ſaith, *Deus mentiri non poteſt, cùm dicit aliquid eſſe, neceſſe eſt, vt illud ſit*: God can not lye, when he ſaith any thing is, it muſt needs be: &c. Wherefore if when Chriſt had ſaid, *this is*, it had not beene preſently his body, before all the words were brought forth, *Bellarmine* hath made Chriſt a lier, becauſe as ſoone as hee had ſaid, *this is*, it was not; thus are they ſnared in their owne deuices.

186 23 *Bellarmine* ſaith, that *Prima redemptio ab omni malo culpa & pœna non obtinetur per Miſſam, quia in cruce peracta eſt*: The firſt redemption which is from all euill both of ſinne and the puniſhment, is not giuen or obtained in the Maſſe, becauſe that was done vpon the croſſe, *lib. 2. de miſſa. cap. 21.* and yet they ſay, that there is *vnum miſſæ & crucis ſacrificium*, that there is but one ſacrifice of the maſſe and the croſſe, and that Chriſt offered the ſame body at his laſt ſupper, which he the next day ſacrificed vpon the croſſe: if the ſame body, and ſo the ſame ſacrifice be offered in the maſſe and vpon the croſſe, how hath it not the like redemption and worketh the ſame effect?

187 24 *Bellar. lib. 1. de miſſ. ca. 4. Sacrificium crucis eſt ſacrificium omnium perfectiſſimum & ipſo ſacrificio miſſæ præſtantius.* The ſacrifice of the croſſe is the moſt perfect ſacrifice of all, and more excellent then the ſacrifice of the Maſſe: hence it will follow that the Papiſts worſhip two Chriſts, and make him two bodies, for if the ſame body be offered in the maſſe, which is vpon the croſſe, how can it be more excellent heere, then there?

188 25 They hold that in the maſſe, *Chriſtus eſt & ſacerdos & ſacrificium*, that Chriſt is both the Prieſt and the ſacrifice: and yet in the Canon of the maſſe, they pray in this manner, *Command thou theſe to be brought by the hands of the holy Angell vnto the high altar in heauen*: hath Chriſt now need of the mediation of Angels, that his body ſhould by them be carried into heauen? or if Chriſt in the maſſe doe ſacrifice himſelfe, is not his prieſthood ſufficient without the Aſſiſtance of Angels? what could bee ſaid more abſurd?

189 26 Now concerning the body of Chriſt, which they affirme to be in the Euchariſt, what ſhould become of it after the Euchariſt is receiued, thus *Bellarmine* deliuereth his opinion, *Chriſtum intrare per os communicantium, & tamen non emitti in ſeceſſum, ſed corruptis in ſtomacho ſpeciebus ſine vlla læſione ſui deſinere ibi eſſe*: That Chriſt entreth in by the mouth of the cõmunicants, & yet goeth not into yͤ draught, but as ſoon as the accidents of bread & wine are corrupt in the ſtomack, it ceaſeth without any hurt to it ſelfe there to be, *lib. 1. de Euchariſt. c. 14.* Here are many abſurdities vttered in one ſentence, 1. That Chriſts body ſhould enter in at the mouth, & ſo be chawed & bruſed in the teeth, wheras the Scripture ſaith, they ſhal not break a bone of him. 2. That though he enter into the mouth, yet is not caſt into the draught, and yet our Sauiour himſelfe ſaith, whatſoeuer thing entreth into man, entreth into the belly, and ſo goeth into the draught, which is the purging of all meat, Mark. 7. 18. whatſoeuer entreth by the mouth, goeth that way. 3. Chriſt goeth not away, till the accidents bee corrupted in the ſtomack: then if a mouſe chance to eat the hoaſt, by this rule Chriſts body goeth into the mouſes ſtomacke. 4. The body of Chriſt there ceaſing to bee, either is carried into heauen, or is annihilate and turned to nothing, or corrupted: a fourth way of ceaſing there cannot bee, but they deny that it aſcendeth into Heauen, much leſſe is it turned to nothing, then muſt it needs be corrupted contrary to the Scriptures, *Thou ſhalt not ſuffer thy holy one to ſee corruption.*

Popiſh abſurdities which follow the carnall preſence.

190 27 Now vnto theſe repugnant & contrary points in popiſh religion, we may adde alſo their vncertainties and vndetermined articles: As firſt it is not yet knowne at what time *Peter* came to Rome, *Oroſius* ſaith, he came thither in the beginning of *Claudius* raigne, *Ierome* ſaith, the ſecond yeare of his raigne: other ſay, the fourth yeare: other the thirteenth yeare: *Damaſus* would haue him come thither in *Nero* his raigne. This diſſention of writers ſheweth, that the matter may bee doubted of whether *Peter* were euer at Rome or not. Againe, they can ſhew no certaine ſucceſſion from *Peter*, of the which they brag ſo much: *Tertullian* maketh *Clement* the next to *Peter*: *Optatus* firſt nameth *Linus*, then *Clement*: *Irenæus* after *Peter* placeth *Linus*, and *Cletus*, and *Clemens* in the fourth. Thus alſo their ſucceſſion is made vncertaine and doubtfull.

Popiſh vncertainties in ſome chiefe points their profeſſion.

191 28 They hold Lent to be an Apoſtolicall tradition, and warranted by the example of our Sauiour Chriſt: *Irenæus* witneſſeth, that ſome faſted one day, ſome two daies, ſome forty houres day & night. *Epiphanius* ſaith, the wedneſdaies faſt alſo was an Apoſtolike tradition, and to faſt the ſixe daies of Eſther, with bread and water, and ſalt, which the Papiſts themſelues doe not obſerue. One therefore is as like to bee an Apoſtolike tradition as the other: But it is certaine neither of them was, for then they would haue beene kept more vniformely of the Church, and not euery man left to his owne choice.

192 29 It is a matter yet vndetermined and not concluded vpon of all ſides, whether the Pope bee aboue Councels, or Councels aboue the Pope. And both opinions are maintained and defended in the popiſh Church.

193 30 As alſo it is vncertaine among papiſts, whether the Virgin *Marie* were conceiued without originall ſinne, for both opinions are permitted and ſuffered among them, both of them that ſay ſhee was and that holde ſhe was not, *Bellarm. de cultu ſanctor. lib. 3. cap. 16.* Likewiſe they leaue it as vncertaine, whether *Marie* were aſſumed and taken vp into heauen in body, *Ex Fulk. Annot. 1. Act. v. 14.*

31 About and concerning Purgatory, they haue many doubts, which they are not yet reſolued 192
vpon: as, firſt in what place purgatory ſhould be. 2. How many years purgatory continueth, whether
an hundred, two hundred or a thouſand years. 3. Whether it be material fire that burneth in purgatory,
they are vncertaine. 4. They make doubt how corporall fire ſhould work vpon the ſoules in purgatory,
which are ſpirituall and incorporall, *Bellar. lib. 2. de purgator. ca. 12.* 5. It is doubted, whether the
diuels or Angels are miniſters of the torments in purgatory. 6. Whether the paine of purgatory be at
all time alike, or by little and little ſlaked toward the end, and whether it exceed all the paines and
ſorrows of this life, *Bellarm. cap. 14.* All theſe points remaine yet vndetermined among them: and yet
for all this the Ieſuite telleth vs ſadly, that it is an article of faith to beleeue purgatory, and that hee
which beleeueth it not is ſure to go to hell, *Bellarm. lib. 1. cap. 11.*

32 Now as touching the Maſſe, there are many vncertainties: firſt of the name: they do not themſelues 193
know what it ſhould ſignifie, nor whereof it is deriued. Some ſay, this worde *Miſſa*, hath his
deriuation from the Hebrew, and ſo ſhould ſignifie a voluntary oblation. Others take it to be a latine
word, whereof ſome would haue *Miſſa* to be deriued *à mittendis eleemoſynis*, from ſending of almes
at the Communion: others, *à miſſione precum*, from the ſending vp of prayers: others, *à Miſſione*
Angeli, from the ſending of an Angel: ſome, *à dimiſſione populi*, of the diſmiſſing of the people, would
haue it ſo called. And *Durandus* hath another conceit, *Miſſa vocatur hoſtia, quaſi tranſmiſſa*, The
hoaſt is called the Maſſe, becauſe it is tranſmitted from vs vnto God, *lib. 4. rational.* ſo vncertaine are
they of their owne termes.

33 And as they are vncertaine about the name of the Maſſe, ſo they are doubtfull who was the 194
firſt founder and author of their Maſſe. Some hold, that Chriſt did ſay the firſt Maſſe, others that the Apoſtles,
but which of the Apoſtles did celebrate the firſt Maſſe, they know not: ſome ſay S. *Peter*, ſome
S. *Iames*: but that lōg liturgy which goeth vnder the name of S. *Iames* is worthily ſuſpected, ſeeing that
Gregorie reporteth, that the Apoſtles did vſe to conſecrate by the ſaying onely of the Lords prayer.

34 Many vncertainties alſo they haue as touching Antichriſt: ſome thinke that hee ſhall haue his 195
ſeat in Ieruſalem, as Iurgeuicius, *Patres & Doctores ſedem Antichriſti Hieroſolymis conſtituunt, fol. 11.*
mend. 5. The Fathers and Doctors do appoint Antichriſts ſeat to be at Ieruſalem: ſome of them think,
that not verily, but by way of alluſion he ſhall ſit in the temple at Ieruſalem, as Vega. *pro real. preſentia*
aſſert. 221. Irenæus ex alluſione templi Hieroſolymitani, templum Chriſtianorum interpretatur: Irenæus,
by alluſion to the temple of Ieruſalem, doth interpret it of the temple of Chriſtians.

35 Some of them thinke that vnder the perſecution of Antichriſt, the Chriſtian faith ſhall bee vtterly 196
extinguiſhed, as Dominicus a Soto. Others hold the contrary, as *Bellarmine*: *Hæc ſententia meo*
iudicio defendi non poteſt: This ſentence in my iudgement cannot bee defended, *lib. 3. de pontif.*
ca. 17.

36 Some of them hold, that *Iudæi ad veſperam conuertentur*, that the Iewes ſhall bee conuerted at 197
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the bread into Chriſts body: *Sum. 3. queſt. 63. art. 2.* But now the new maſters of popery deny the
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ſo doth *Maldonate* expounding theſe words. Matthew. 19. 11. *All men cannot receiue this*
thing.

Canus loc. Theol. lib. 7. c. 3.

200 40 Laſtly, that we may ſee at once the fraile and brittle foundation of popiſh religion: the Rhemiſts boldly affirme that iuſtice is reputed to men, or that they are iuſtified by beleeuing onely the articles of Chriſts death and reſurrection, and this they call the Catholike faith, *Annot.Rom.4.Sect.9.*

If this be Catholike faith, to beleeue only the articles of faith to be true: then reprobates, yea and the diuell himſelfe may be true Catholikes, for the diuels beleeue and tremble, Iames 2.19. Yea, they confeſſe Ieſus to be the ſonne of God, Matth. 8.29. Mark.5.7. Is not this a proper faith for Chriſtians to ſaue themſelues by? It is not then a bare knowledge or generall beleefe of the articles of faith, or giuing aſſent or credite vnto them only, that is ſufficient to iuſtifie vs, as the Rhemiſts affirme: but ſuch a beleefe of theſe articles, as is ioyned with an aſſured truſt and confidence in God, and vndoubted perſwaſion, that all the promiſes of God, and whatſoeuer Chriſt wrought in his fleſh, are not only true, but euen doe belong and appertaine to euery one in particular.

HERE FOLLOW AN OTHER HVNDRED OF CONtradictions collected out of the Popes Canons, which are the very marrow and ſinewes of Poperie.

THus hetherto I haue ſhewed both the perſonall contradictions of popiſh writers, iarring one with another, and diſagreeing alſo with themſelues: a taſt alſo I haue giuen of their vnſauorie religion, how full of abſurd and inconſequent opinions, doubts and vncertainties it is, in theſe fewe examples ſet down; to the which I will adde their diſſonant and diſagreeing Canons, which are the very body of popiſh profeſſion, that it may appeare to all the world, how vaine their brag of vnitie is, and how vntrue, which *Bellarmine* proclaimeth, *Nunc omnes catholici toto orbe diſperſi, de omnibus dogmatibus fidei ſentiunt idem.*: Now all the Catholikes in the world, of all the articles of faith, hold and thinke the ſame, *lib.4.ca.10.de notis eccleſ.*

201 1 Firſt, *Decret.part.1.diſtinc.26.ca.1.* He is not counted *bigamus*, that hath one wife before baptiſme, another after: *Ca.3.Innocentius* 3. determineth the contrarie: *Bigamus probatur, &c.* Hee is noted of bigamie, that had one wife before baptiſme, and another after.

202 2 *Par.1.diſtinc.27.ca.2. Poſt votum nubentes non ſunt ſeperandi*: They that marry after a vow muſt not be ſeparated: but the contrarie is determined, *ca.8. Contracta matrimonia ab huiuſmodi perſonis diſiungi volumus*: We will that ſuch perſons be diſioyned from their mariage.

203 3 *Diſtinc.31.ca.1. Gregorie* giueth leaue to the ſubdeacons in Sicily to keepe their wiues which they had maried: for thus he ſaith, *Durum mihi & incompetens videtur*: It ſeemeth to me an hard and inconuenient thing, &c. that is, that they ſhould be ſeparated from their wiues: but *diſtinc.32.ca.1. Leo* defineth the contrarie: *neque etiam ſubdiaconis connubium conceditur*: neither is mariage lawfull for ſubdeacons.

204 4 *Diſtinct.16.ca.2. Zepherinus* ſaith, there are 60. ſeuerall heads or canons of the Apoſtles: *ca.3. Leo* but 50.

205 5 *Diſtinct.34.ca.4.* He that hath not a wife, *ſed pro vxore concubinam habet*: but hath a concubine in ſtead of a wife, muſt not be repelled from the communion: this canon ſeemeth to allow, or at the leaſt to tolerate concubines: but *ca.6.* it is directly forbidden, *Si non habetis vxores, tamen non licet vobis habere concubinas*: Though you haue no wiues, it is not lawfull for you to haue concubines.

206 6 *Diſtinct.50.ca.1. Gregor. Lapſi in ſuum ordinem reparari non poſſunt*: They which are fallen, cannot be reſtored to their orders: *ca.14. Calixtus. Clerici poſt lapſum in ſuis ordinibus reputari poſſunt*: Clarkes after their fall, may be accounted in their former orders: they may, and they may not, I think are flat contrarie.

207 7 *Diſtinc.63.ca.23. Leo. Electio Romani pontificis ad ius pertinet imperatoris*: The election of the Biſhop of Rome belongeth to the Emperour: *ca.29. Hadrianus 2. inconſultis legatis imperatoris eligitur*: is elected without the conſent of the Emperours embaſſadors.

208 8 *Diſtinc.68.ca.1. Gregor.1. Semel conſecratus, iterum conſecrari non debet*: He that is once conſecrated, muſt not be conſecrated againe: *ca.2. Gregor.3. conſecrentur*: let them bee conſecrated againe.

209 9 *Diſtinc.74.ca.2. Gregor. Nullus promoueatur inuitus*. That no man ſhould be promoted againſt his will: *ca.3.* They that refuſe to be promoted by the Biſhop, *a locis ſuis reijciantur*, let them be put by their places: how are they not then promoted againſt their will?

210 10 The Canons agree not about the foure ſolemne faſts of the yeare: *Diſtinct.76.ca.2.* the time is thus limited, that the foure faſts muſt be kept in the firſt weeke of March, the ſecond of Iune, the third of September, in the fourth of December: *ca.3.* the Calends, that is the beginning of theſe moneths is preſcribed.

211 11 The Canons are very diuers concerning the yeares and age of ſuch as are to be admitted to orders: *Diſtinc.77.2. Zozimus* alloweth, that one in his infancie may be a lector, or exorciſt, and ſo after fiue yeares a ſubdeacon: *ca.4.* none is allowed to be a ſubdeacon before 25. yeares: *ca.3. Syricius* at 25. yeares granteth the degree of prieſt-hood: *ca.6.* it is not permitted before 30. yeares.

212 12 *Diſt.93.ca.14. Ne diaconi presbyteris ſacramenta porrigant*, That deacons ſhould not miniſter the ſacraments to presbyters: *ca.23.* the contrarie is decreed; *Sacerdotibus propter præſumtionem non*

licet de menſa domini calicem tollere, niſi eis traditus fuerit à diacono: It is not lawfull for Prieſts becauſe of preſumption, to take the cup, vnleſſe it be giuen them of the deacons.

13 *Diſt.95.ca.1.Gregor. Concedimus, vt presbyteri tangere debeant chriſmate in fronte baptizatos:* 213
Wee allow Prieſts to annoint with chriſme in the forehead, thoſe that are baptized, *ca.2.Gelaſius* defineth the contrarie: *Conſignationis pontificalis adhibendæ ſibi accipere facultatem prohibemus:* Wee forbid them to take any ſuch power to ſigne in the forehead.

14 *Diſtinct.96.ca.1.Laicis nulla vnquam de eccleſiaſticis facultatibus aliquid diſponendi legitur attributa facultas:* We do not finde, that euer lay men had any authoritie to diſpoſe of eccleſiaſticall goods: *Contra.par.2.cauſ.10.quæſt.2.ca.4. Communicationes rerum eccleſiaſticarum nulla perſona ſine licentia regia facere præſumat:* That no perſon ſhould preſume to alienate or communicate the Church goods, without the licence of the King. 214

15 *Decr.part.2.cauſ.1.quæſt.1.ca.97.Ordinatio in ſchiſmaticis manet integra:* Schiſmatikes doe retaine the power of ordination, or giuing of orders.*Contra.ibid. in gloſſ. Innocent. Ordinatos ab hæreticis ſolam damnationem accipere,* That they which receiue orders of heretikes, receiue nothing but damnation. 215

16 *Quæſt.7.ca.23.gloſſ.Gregor.Semel conſecratus iterum conſecrari non debet:* Hee that is once conſecrate, muſt not be againe: *Contra.ca.24. Vrbanus. Reiterari oportet, quod malè actum eſt:* That which is not rightly done, muſt be iterated againe. 216

17 *Cauſ.2.quæſt.5.ca.4. Presbyter vice iuramenti per ſanctam conſecrationem interrogetur:* That a Presbyter, in ſtead of an oath, ſhould be examined by vertue of his conſecration: *Contra ca.5: Gregor.* If a Presbyter be accuſed, *iuſiurandum in medio erit,* let him be put to his oath. 217

18 *Cauſ.2.quæſt.5.ca.7.Gregor. Vulgarem legem feruentis aquæ, ignitique ferri contactum, te nolumus vllo modo poſtulare:* the common triall by whot water, or burning yron, I would not haue you by any meanes require. *Contra.ca.15. Si non ſit ingenuus, feruenti aqua, vel candenti ferro ſe expurgat:* If hee be not a free man, let him purge himſelfe by ſeething water, or burning Iron. 218

19 *Cauſ.2.qu.4.c.1.* If any man do accuſe any of the Cleargy of fornication, *ſecundum preceptum Pauli, duo, vel tria teſtimonia requirantur,* according to S.*Pauls* precept, let two or three witneſſes be required: *Contra.ca.2.* A Biſhop ſhall not be condemned vnder 72. witneſſes, a Prieſt vnder 44. nor a Deacon with leſſe then 27. witneſſes, how then are two or three ſufficient. 219

20 *Cauſ.8.ca.1. Calixtus, Accuſatio ſemper fiat in ſcriptis:* Let an accuſation bee alwaies framed in writing: *Contra.ca.5. Stephanus, per ſcripta nullius accuſatio ſuſcipiatur,* Let no mans accuſation be receiued in writing. 220

21 *Cauſ.3.qu.6.ca.1. Ibi ſemper cauſa agatur, vbi crimen admittitur:* Let the cauſe alwaies there be heard, where the crime is committed. *Fabian.contra.Stephan.ca.4. Niſi appellatum fuerit:* Vnleſſe the appeale be made to the ſea Apoſtolike. If appellations from forraigne countries to Rome are to be admitted, then the canon of *Fabian* faileth, who ſaith, that alwaies the cauſe muſt bee heard where it is done. 221

22 *Cauſ.3.qu.8.ca.2.Felix. Epiſcopus non niſi à duodecim epiſcopis audiatur & iudicetur:* That a Biſhop ſhould not be iudged of fewer then twelue Biſhops. *Contra.cauſ.11.qu.1.ca.36. Teſtimonium etiam ab vno epiſcopo perhibitum,&c.* The teſtimony giuen by one Biſhop, euery iudge in euery cauſe ought to receiue. 222

23 *Cauſ.2.qu.4.ca.3. Leo.* That a Biſhop ſhould not be condemned vnder the teſtimony of fewer then 72. witneſſes. *Contra.Cauſ.2.qu.7.ca.19.Sixtus.* The Apoſtle willeth, that no accuſation ſhould bee receiued againſt an elder, but vnder two or three witneſſes: *Si hæc de presbyteris ſunt præcipienda, quanto magis de epiſcopis:* If this rule muſt hold concerning presbyters, how much more in Biſhops. 223

24 *Cauſ.35.quæſt.6.ca.11.in gloſſ. Nullius perſonæ quantumlibet exercitatæ teſtimonio aliquid credatur:* To one mans teſtimony, though he be neuer ſo well exerciſed, no credit muſt be giuen. *Contra. decr.Gregor.lib.4.tit.1.ca.27. Innocen. Ad denunciationem vnius viri honeſti fides adhibenda,&c.* Credit may be giuen to the report of one honeſt man. 224

25 *Cauſ.6.quæſt.2.ca.3.Non putet ad iniuriam ſuam epiſcopus pertinere, ſi illi ſoli non creditur:* Let not a Biſhop thinke it any wrong to himſelfe if he alone be not beleeued: *Contra.cauſ.11. quæſt.1.ca.36. Teſtimonium etiam ab vno epiſcopo perhibitum,&c.* The teſtimony of one Biſhop muſt bee receiued as before. 225

26 *Cauſ.6.quæſt.2.ca.2. Epiſcopus quamdiu nihil probari poteſt,&c.* That if a Biſhop know any man guilty, and haue no proofe thereof, he ſhould refraine to communicate with him. *Contra.ca.3.* If the Biſhop refraine to communicate with him, other Biſhops likewiſe ſhall refuſe to communicate with the Biſhop: the firſt canon permitteth the Biſhop not to communicate with the guilty party; the other doth cenſure him if he doe. 226

27 *Cauſ.9.quæſt.1.ca.2.Gregor. Non poteſt appellari conſecratio, quæ fit ab excommunicatis:* It is no conſecration, which is done by ſuch as are excommunicate: *Contra.ca.4.Vrbanus 2. Ordinationes ab excommunicatis factæ tolerantur:* Orders giuen by excommunicate perſons are tolerated. 227

28 *Cauſ.9.quæſt.2.ca.7.Ordinatio irrita, &c.* Orders giuen in another dioceſſe are void: *Contra. ca.10.Vrbanus: Clerici ab epiſcopo alterius parochiæ ordinati,&c.* Clarks ordered by a Biſhop of another 228

dioceſſe, may be receiued of their owne Biſhop, which is proued by the example of *Epiphanius*, who gaue orders to certaine of the dioceſſe of S.*Chryſoſtome.*

229 29 *Cauſ.11.quæſt.1.ca.8. Bonifac. Neque pro ciuili, neque criminali cauſa epiſcopus apud ciuilem iudicem producatur:* That a biſhop ſhould not be brought before a Ciuile iudge: *Contra. ca. 20. Greg. Epiſcopum Mediolaneuſ. ad clementiſſ. principem ſub digna cuſtodia dirigatis:* Send the Biſhop of Millane vnder ſafe cuſtody to the moſt gentle Prince, &c.

230 30 *Cauſ.11.quæſt.1.ca.15. Pelagius. In cauſis, in quibus Eccleſiaſtica perſona loco petitoris exiſtit, &c.* In cauſes, where any Eccleſiaſtical perſon is plaintife againſt a lay man, *apud ſuæ prouinciæ iudicem, &c.* he muſt bring the cauſe before the iudge of the prouince. *Contra. ca. 26. Innocentius. Inter clericos & laicos cauſæ exortæ ab epiſcopis audiantur:* Matters ariſing betweene the Clergie and Laity, muſt receiue hearing before the Biſhops.

231 31 *Cauſ.11.quæſt.1.ca.43. Clericus apud ciuilem iudicem iudicari non debet, &c.* A Clergie man muſt not be iudged by a Ciuile iudge, *neque ſi crimen fuerit intentatum, vel ciuilis cauſa commota fuerit*, neither in cauſe criminall, nor ciuill: *Contra. cap. 45. Si de criminali cauſa litigium emerſerit, tunc competentes iudices in hac ciuitate interpellati, &c.* If the ſtrife be about any criminall cauſe, let them call vpon a competent Iudge in the citie, &c: the other canon refuſeth the ciuill iudge in cauſes criminall, this canon alloweth him.

232 32 *Ibid. ca. 30. in gloſſ. Ex his datur intelligi, quod in ciuili cauſa Clericus ante ciuilem iudicem conueniendus eſt:* By this we are giuen to vnderſtand, that in a ciuil cauſe, a Clergie man muſt bee brought before a ciuil iudge. *Contra. c. 47. in gloſſ. Ex his omnibus datur intelligi, quòd Clericus ad publica iudicia, nec in ciuili, nec criminali cauſa eſt producendus:* By this we are giuen to vnderſtand, that a Cleargie man muſt not be brought to publike iudgement, neither in cauſe criminall nor ciuil: what could bee ſpoken more contrary?

233 33 *Cauſ.11.qu.3.c.46. Gelaſ. Neminem poteſt iniqua grauare ſententia.* An iniuſt ſentence bindeth no man: in this caſe, *Non eſt petenda ſolutio*, A man need not require abſolution, *cont. ca. 4. Excommunicatum per iracundiam ante cauſæ cognitionem, nemo communioni ſociet:* Let no man receiue to the communion him, that is haſtily excommunicate, before his cauſe be heard.

234 34 *Cauſ.12.q.1.ca.7. Clericis nihil proprium habere licet:* It is not lawfull for Clergie men to haue any thing proper. *Contra. ca. 19. De reb. proprijs epiſcopi hæredibus relinquant:* Biſhops of their proper goods may leaue vnto their heires.

235 35 *Qu.2.c.10. Auferens eccleſiæ in quadruplum damnum reſtituat. Euſeb.* Hee that taketh away from the Church, muſt reſtore foure fold. *Contra. Gregor. c. 11. Sine augmento eccleſia ſibi ablata recipere debet:* The Church muſt take ſuch things as were taken away without any increaſe.

36 *Cauſ.16.qu.1.ca.8. Eugen. Nullus monachorum, pœnitentiam dare debet, baptizare, &c.* A Monke ought not to giue penance, to baptize, nor preach, *ca. 11. Contra. ca. 24. Gregor. ſacerdotib. monachis, licet prædicare, baptizare, pœnitentiam imponere, &c.* Monks, that are Prieſts, may preach, baptize, enioyne penance.

236 37 *Cauſ.16.qu.2.ca.1. Ioannes. Preſbyteri in monachorum eccleſijs per abbates inſtituantur:* Prieſts muſt be inſtituted by the Abbots in thoſe Churches which belong to the Monks. *Contra. ca. 6. Abbates ſine epiſcoporum conſilio in parochialibus eccleſijs preſbyteros non ordinent:* The Abbats ought not to ordaine Prieſts in pariſh Churches without the aduiſe of the Biſhops.

237 38 *Cauſ.19.qu.3.ca.7. Gregor. Poſt monaſterij ingreſſum nulli relinquitur licentia teſtandi:* After entrance into any monaſtery, they haue no power to make a will: *ſed res eorum eiuſdem monaſterij iuris fiant*, but their goods belong of right to the monaſtery: *Contra. ca. 8.* There is mention made of one *Petronilla*, which after her entrance into a Monaſterie, *res ſuas ſpecialiter donationis titulo ei contulit*, did by a ſpeciall gift beſtow her goods vpon that Monaſtery: then the other canon faileth, that after their ingreſſe and entrance, they haue no more power to diſpoſe of their goods.

238 39 *Cauſ.20.ca.12. Virgines ante 60. annos non conſecrentur:* Virgines muſt not bee conſecrate before 60. yeares, *ca. 13. non ante 40. annos*, not before forty yeares: *ca. 15. non ante 25. annos*, not before 25. yeares: ſo well theſe canons agree.

239 40 *Cauſ.21.qu.3.ca.1. Clerici ad minorum ætatum tutelas, &c.* Clergie men may be admitted to the tuition of thoſe, which are vnder yeeres. *Contra. ca. 4. ne quis de Clericis tutorem conſtituat*, that no man make any of the Clergie a tutor or gardian, &c.

240 41 *Cauſ.23.qu.8.ca.22. Vrbanus. Eccleſiæ de ſuis exterioribus tributa ſoluant*, the Church ought to pay tribute of outward things. *Contra. ca. 24. De agro eccleſiaſtico preſbyter non cogatur cenſum perſoluere:* A Prieſt ought not to pay tribute for the land belonging to his Church.

241 42 *Cauſ.24.qu.1, ca.36. Non habentur excommunicati, qui ab hæreticis excommunicantur:* They muſt not be counted excommunicate, which are excommunicate of heretikes: *Contra. ca. 38. Pro aliquo facinore ab hæreticis excommunicatus à catholicis non eſt recipiendus:* He that is excommunicate for any offence of heretikes, muſt not be receiued of Catholikes: ſo the excommunication of heretikes, muſt be held for good, and againe it muſt not.

242 43 *Ibid. ca. 42. Potius eſt mortem accipere, quàm à manu hæretici communionem accipere:* It is better to die, then to receiue the communion at the hands of an heretike. *Contra. ca. 40. In extremo poſitus, &c.* Hee that is in the point of death, may receiue, *pœnitentiam*, repentance or penance, that is,

reconciliation at the hands of an heretike: why may they not receiue one ſacrament as well as another, for penance with them is a ſacrament.

44 *Cauſ.24.qu.2.ca.1. Eccleſia non poteſt mortuos ligare. Gelaſ.* The Church cannot bind, or excommunicate the dead. *Contra. ca.6. Hæretici etiam poſt mortem excommunicandi*: Heretikes may be excommunicate after their death. 244

45 *Cauſ.27.qu.1.ca.40. Innocent. Siquis poſt profeſſam continentiam vxorem duxerit, non eſt matrimonium*: If any man take a wife after the profeſſion of continencie, it is no marriage: *Contra.ca.41. Qui dicunt talium nuptias, non eſſe nuptias videntur mihi non ſatis diligenter conſiderare quid dicant*: They that ſay that the marriage of ſuch is no marriage, are not well aduiſed what they ſay. 245

46 *Cauſ.33.qu.5.ca.4. Non poteſt vir continentiæ vota reſcindere, quæ eius aſſenſu mulier Deo promiſit*: The husband cannot breake of the vow of continency which the wife hath made to God with his conſent. *Contr.ca.11 Vota abſtinentiæ, quæ viro permittente mulier promiſit, illo prohibente ſeruare non cogitur*: The vow of abſtinence, which the woman made by her husbands ſufferance, if hee afterward forbid it, ſhe is not bound to keepe: by this Canon the husband may breake a vow made with his conſent, contrarie to the other Canon. 246

47 *Cauſ.27.qu.1. ca.24.* Virgins marrying after their profeſſion, *inter bigamos haberi debent*, are to bee numbred amongſt thoſe that are twice married: for they make Chriſt, to whom they vowed themſelues, their firſt husband. *Contra.ca.41.* This Canon is confuted, and there it is further ſhewed, that Chriſt in this caſe is not to be counted an husband: for by this reaſon, *Chriſtus ſanctis viduis videatur ſecundus maritus*, Chriſt ſhould be the ſecond husband to holy widowes. 247

48 *Decr.Greg.lib.1.tit.21.ca.6. Qui plures habuit concubinas ex eo non eſt bigamus*: He that hath had many concubines, is not noted of bigamie, and yet *ca.5. maritus viduæ*, the husband of a widow, becauſe of bigamie is barred from taking orders, or he that hath had two wiues: and thus we ſee how iniurious theſe Canons are to holy marriage, preferring concubines before honeſt wiues, and fornication before marriage. 248

49 *Cauſ.31.qu.1.ca.10.* He is conuinced of bigamie that hath two wiues together: *Primus Lamech vnam carnem in duas diuiſit vxores: & digamiam eadem cataclyſmi deleuit pœna*: Lamech firſt of one fleſh made two wiues, but the flood was ſent as a iuſt puniſhment for digamie: But now hee is generally held *bigamus* in poperie, that hath two wiues one after another. 249

50 *Cauſ.27.qu.2.ca.12. Sponſæ vxores appellantur*: They that are eſpouſed, are called wiues; and therefore it is forbidden in that Canon for a man to marrie the ſpouſe of his nephew deceaſed. *Contra. ca.17. Iulius. Mulier præter commiſtionem carnis, &c. non pertinet ad matrimonium*: The woman beſide carnall knowledge, is not for the eſpouſals to bee accounted in the degrees of marriage: ſo one Canon counteth eſpouſals in the computation of the degrees, the other excludeth them. 250

51 *Part.2.cauſ.27. ca.8. Velit, nolit, ſanctimoniæ habitum induat, licet ſacramento confirmare velit, ea ratione ſibi velamen impoſuiſſe, vt iterum poſſet deponere*: That woman taking vpon her the vaile of chaſtity, ſhould bee conſtrained, will ſhee, nill ſhee, to profeſſe ſanctimonie, though ſhee will ſweare, that ſhee did take it no otherwiſe vpon her, then with purpoſe to lay it downe: heere wee ſee ſingle life is enforced. *Contra. cauſ. 32. queſt. 1. ca. 13. Virginitas ex conſilio ſuadetur, non ex imperio præcipitur*: Virginity may bee perſwaded in counſell, not enioyned by commandement. 251

52 Concerning the marriage of infidels, whether after their conuerſion, it ought to hold, the Canons ſpeake diuerſly. *Cauſ.28. qu.1. ca.1. Innocentius. Quod Deus coniunxit, homo ne ſeparet*: That which God hath coupled, let not man put aſunder: which ſaying is applied to the marriage of infidels, and *Ca.8.* ſomewhat otherwiſe: *Ab infidelibus coniugibus licet diſcedere, ſed non expedit*: It is lawfull to leaue an vnbeleeuing wife, though not expedient; and *Ca.10.* the contrary is concluded. *Iudæus ſeparetur ab vxore fideli*: An vnbeleeuing Iew muſt be ſeparated from a beleeuing wife. 252

53 *Cauſ.29 qu.2. ca.2. Ancillam in matrimonio ſuſceptam viro dimittere non licet*: It is not lawfull for the husband to diſmiſſe a bondmaid, whom he hath married. *Contra. ca.4. Si quis ancillam alterius vxorem acceperit, &c. ſi voluerit, aliam accipiat*: If a man take to wife another mans bondſeruant, he may marrie another, if he will. 253

54 *Cauſ.30.qu.1.ca.2. Ab vxore ſeparetur, qui filiaſtrum ſuum coram epiſcopo tenuit*: Let him bee ſeparated from his wife, that doth vndertake for his owne ſon before the Biſhop: that is, is his ſons Godfather. *Contra.ca.3. Nicolaus. Non ſeparetur*, Let not him or her, ſo vndertaking for their ſon at their baptiſme, be ſeparated. 254

55 *Cauſ.30.qu.3.ca.4. Vrbanus. Poſt compaternitatem geniti legitimè coniungi poſſunt*: The children of Godfathers may marrie together lawfully. *Contra.ca.5. Paſchalis. Non poſſunt copulari*: They may not, &c. 255

56 *Qu.4.ca.3. Innocentius. Nullus duabus commatribus miſceatur*: A man cannot marrie his wiues commother, that is, if they were fellow Godmothers: *Contra.ca.5. Paſchalis. Vxorem compatris ducere licet*: A man may marrie his fellow Godfathers wife. This Canon alloweth to marrie the fellow Godfathers wife, and by the ſame reaſon, it is as lawfull to marrie the wiues fellow Godmother, which is forbidden in the other Canon. 256

257 57 *Decret.Gregor.lib.4.tit.11.ca.1.Alexander. Filij duorum compatrum, ſiue ante, ſiue poſt compaternitatem geniti, licitè coniungi poſſunt:* Godfathers children, borne before they were Godfathers, or after, may lawfully marrie. *Contra.7.Innocent.3. Huiuſmodi perſonæ non poſſunt matrimonium contrahere, & ſi contraxerint, poſſunt adinuicem ſeparari:* Such perſons cannot marrie together, if they doe, they may be ſeparated.

258 58 *Cauſ.28.queſt.3.c.1. Non eſt bigamus, qui ante baptiſmum habuit vnam & poſt baptiſmum alteram:* He is not to be counted a bigamiſt, which had one wife before baptiſme, and another after: *Contra, ca.2. Innocentius* affirmeth the contrary that he is.

259 59 *Cauſ.31.queſt.1.ca.1. Leo. Adulterio polluta non ducatur ab eodem in matrimonium:* Shee that was defiled by adultery, cannot marrie the adulterer. *Contra. ca. 2. Auguſtin. Licet alicui ducere in matrimonium, quam priùs polluit adulterio:* A man may marrie her, with whom before he committed adultery.

260 60 *Cauſ.31.queſt.2.c.1.Vrbanus. Iuramento patris non cogitur puella nubere, cui nunquam aſſenſum adhibuit:* The daughter is not bound notwithſtanding her fathers oath to marry, where ſhee neuer gaue conſent. *Contra.ca. 2. Hormiſda. Poteſt de filio nondum adulto pater cui vult in matrimonium tradere:* The father may giue his ſonne in marriage to whom he will, being vnder age: and when he commeth to yeeres of diſcretion, *omninò adimplere debet*, the ſonne is bound to fulfill the marriage.

261 61 *Cauſ.32.queſt.1.ca.6. Qui adulteræ debitum reddit, tribus annis pœniteat:* He which companieth with an adulterous wife, let him doe three yeeres penance. *Contra. ca. 5. Illam tua ordinatione ſub cautela recipiat*, Let the husband take his adulterous wife by your appointment, &c.

262 62 *Cauſ.32.qu.2. ca. 1. Partus fœminarum eſt eis ſola cauſa nubendi:* Women muſt marry onely for children. *Contra. ca. 6. Coniuges ſunt, qui cauſa ſolius incontinentiæ ſibimet inuicem copulantur:* They are man and wife which are ioyned together, onely to auoid incontinencie.

263 63 *Cauſ.32.qu.5.ca.10. Illa eſt glorioſa continentia, quam complectitur voluntas ſancti propoſiti:* That is a glorious kind of continencie, which is found in the wil and purpoſe, *non quam tranſgredi non poteſt neceſſitas debilitati corporis*, not that which is kept in the body hauing no power thereunto. This canon commendeth virginity of mind, before virginity of the body. *Contr.c.14. Quæ opprimuntur incontaminatis ſe virginibus non audeant comparare:* Virgins by violence oppreſſed, muſt not compare themſelues with virgins which are vndefiled, that is, in their body.

264 64 *Cauſ.32.qu.7.c.18. Ob infirmitatem corporis licet viro aliam ducere: Greg.3.* It is lawfull for the husband to take another wife, if his other be not able to performe the duty of marriage. *Contra. ca.25. Nicolaus. Ob infirmitatem coniugia ſoluere non licet:* Marriages muſt not be diſſolued becauſe of impotencie or infirmity.

265 65 *Cauſ.33.qu.2.ca.12. Syricius: Pœnitentes matrimonia contrahere prohibentur:* They that are in penance muſt not contract matrimonie. *Contra. ca. 14. Leo. Non negantur pœnitentibus licita coniugia:* Lawfull mariages muſt not be denied to thoſe that are vnder penance.

266 66 *Cauſ.33.qu.3 .diſtinct.4.ca.12. Futuri filij perditionis æternæ recedendo à iuſtitia, cùm piè tamen & fideliter viuunt, verè ſunt filij Dei:* They which are like to bee the children of deſtruction, by departing from iuſtice, yet while they liue godly, are truly the ſonnes of God. *Contr.ca. 8. Non erant filij, quando erant in nomine & profeſſione filiorum:* They were not ſonnes, no not when they ſeemed ſo to bee in outward name and profeſſion: to bee truly the ſonnes of God, and not to bee, are contrary.

267 67 *Diſtinct.4.ca. 8. in gloſſ. Alij dicunt peccata remitti in baptiſmo ſecundum præſentem iuſtitiam, non ſecundum præſcientiam:* Some thinke that ſinnes are remitted in baptiſme, not verily according to Gods preſcience, but in appearance in reſpect of their preſent iuſtice. *Contra. alij perfectè peccata expiata affirmant:* Some ſay that ſins are perfectly expiated, and afterwards doe returne, if they ſin againe: ſins to be verily, and not verily remitted are contrary.

268 68 *Cauſ.33.qu.4. ca. 3. Nullus vxori ieiuniorum diebus coniungatur;* Let no man company with his wife in the daies of faſt. *Contr. ca. 12. Apoſtolus nec ad tempus niſi ex conſenſu voluit coniuges carnali inuicem fraudare debito:* The Apoſtle would not haue one to defraud the other of their carnall dutie, but for a time, and that with conſent: if but for a time, how then for many weekes, and ſome moneths together?

269 69 *Cauſ.35.qu.3.ca.1. Gregor. Vſque ad ſeptimam generationem, &c.* None muſt marrie his kinſman to the ſeuenth generation: *ca. 3. Fabian. Affines in quinta generatione copulari poſſunt:* They may marrie in the fifth generation.

270 70 *Ibid.cap.7. Iulius. Ex propinquitate ſanguinis nullus ducat vxorem vſque ad ſeptimum gradum:* No man muſt marrie with any of his kindred to the ſeuenth degree. *Contra. cauſ.35.qu.1.8.c.2. Gregor. Vſque ad quartum gradum genealogiæ abſtinere debent:* They muſt refraine to the fourth degree of their kindred.

271 71 The Canons agree not in the computation of the degrees of conſanguinity: ſome make the father to be the firſt degree, *part.2.cauſ.35.qu.4. ca. 21. gloſſ.* ſome would haue brethren to be the firſt, *Iſidor. ibid. qu.5.ca. 1.* ſome againe begin the computation from brothers children. *Alexand. ibid. ca.2.*

72 *Arbor.affinitat.cauſ.35.q.5.in fine: Certum eſt, quod affinitas non habet hodie prohibitionem niſi in primo genere:* It is certaine that affinity is not forbidden but in the firſt kind: as if my kinſmans wife is of my affinity in the firſt kind, if ſhe afterward marry another, he is of my affinity in the ſecond kind, but in the ſame degree: and in this kinde of affinity there is no prohibition. *Contra.cauſ.35.qu.10.ca.4. Hyginus: Proles ex ſecundis nuptijs mulieris non poteſt ſe copulare cognationi prioris mariti:* The children which a woman hath by her ſecond husband, cannot marrie with the kinred of the firſt husband, which are in the ſecond kind of affinity at the leaſt.

272 73 *Cauſ.36.qu.2.ca.8. Voluntate patris rapta poteſt nubere raptori:* With the conſent of the parents; ſhe that is rauiſhed may marry with him that offered the violence. *Contra.ca.11. ne voluntate parentis*, ſhe cannot marry no not with the conſent of the parents.

273 74 *Decr.part.3.diſtinct.2.ca.42. Berengarius* was conſtrained to ſubmit himſelfe to the confeſſion of Pope *Nicolas* as touching the reall preſence in this forme, *Corpus & ſanguinem Chriſti ſenſualiter in manibus ſacerdotum tractari, frangi & fidelium dentibus atteri:* That the body and bloud of Chriſt is ſenſibly handled by the Prieſt, and broken and chawed with the teeth of the faithfull. *Contra.ca.44. Gratia eius non conſumitur morſibus:* His grace (that is his gratious body) is not bitten or chawed, or with biting conſumed, &c. for, that the canon ſpeaketh of the chawing onely of Chriſts body, not the conſumption of it, it is cleare by theſe former words, where Chriſt is made thus to ſpeake and expound himſelfe: *Non hoc corpus, quod videtis, manducaturi eſtis,* you ſhall not eate this body which you ſee, &c.

274 75 *Part.3.diſtinct.2.ca.65. Qui diſcordat à Chriſto, non manducat carnem eius:* Hee that diſſenteth from Chriſt, eateth not his fleſh. *Contra.ca.68. Qui indignè accipit, corpus Chriſti accipit,* He that receiueth vnworthily, yet receiueth the body of Chriſt.

275 76 *Part.2.cauſ.1.qu.1.ca.88. Chriſtus traditori ſuo Euchariſtiam primam confectam manibus ſuis tradidit:* Chriſt deliuered the Euchariſt conſecrated with his owne hands firſt vnto the betrayer. *Contra.part.3.diſtinct.2.ca.7.Iulius. Intincta buccella magiſtri proditorem oſtendit, non ſacramenti inſtitutionem ſignauit:* The dipped ſop did not betoken the Sacrament, but did bewray the betrayer of Chriſt: that *Iudas* receiued the Sacrament, and that he did not, are contrary.

276 77 *Par.3.diſtinc.4.ca.24. Nicolaus, Qui in nomine tantum Chriſti baptizantur, denuò non baptizandi:* They which are baptized onely in the name of Chriſt, muſt not be baptized againe. *Contra.ca.30. Pelagius. Si ſolummodò in nomine domini baptizatos ſe confitentur & eos nomine ſancta Trinitatis baptizabis:* If they are only baptized in the name of the Lord, thou ſhalt baptize them againe in the name of the Trinity, to baptize againe, and not to baptize are contraries.

277 78 *Diſtinct.4.ca:79. Qui ſemel mergit in baptiſmate deponatur.* Hee that doth dip but once in baptiſme, let him be depoſed. *Contra.ca.Gregor. Reprehenſibile eſſe nullatenus poteſt, infantem in baptiſmate ſemel, vel ter immergere:* Is it not a matter worthy of reprehenſion, to dippe the infant once or twice in baptiſme.

278 79 *Ibid. ca.82. Euangelicum praeceptum eſt trina merſione baptiſma tribuere;* It is an Euangelicall precept to miniſter baptiſme with thrice dipping. *Contra.ca.85. Propter vitandum haeretici dogmatis vſum teneamus ſimplam merſionem:* Let vs dip but once in baptiſme, to auoid the vſe and cuſtome of heretikes, &c. If it be hereticall to dip but once, how is it euangelicall?

279 80 *Diſtinct.5.ca.2. Melchiades. Spiritus ſanctus in fonte plenitudinem tribuit ad innocentiam:* The holy ſpirit in baptiſme giueth fulnes of innocencie. *Contra.ca.1. Vrbanus. Spiritum poſt baptiſmum accipere debent vt pleni Chriſtiani inueniantur:* They muſt receiue the ſpirit after baptiſme (in confirmation) that they may be found full Chriſtians: then they had no fulnes before, which is affirmed in the other Canon.

280 81 *Decret.Gregor.lib.1.tit.11.ca.14. Ordinans puerum tredecim annorum ſuſpendatur:* He that giueth orders to a childe of thirteene yeeres, let him be ſuſpended. *Contra.tit.14.ca.3. Alexand. Nemini intra annum 14. conſtituto perſonatum concedatis:* You ſhall not giue a perſonage to any vnder foureteene yeeres of age, &c. It is then lawfull by this canon to giue a perſonage, and conſequently orders to a childe of foureteene yeeres: vnlawfull by the other canon to doe it to a child of thirteene yeeres: what great oddes can there be in one yeere?

281 82 *Decret.Greg.lib.1.tit.17.ca.4. Si filius inſtitutus eſt in eccleſia patris, eum inde non differas amouere:* If the ſon be inſtituted into his fathers Church, you ſhall remoue him without delay. *Contra.ca.5. Qui ſcienter contulit filio ſacerdotis paternam eccleſiam, exinde eum remouere non poteſt:* He that wittingly beſtowed vpon the ſonne his fathers benefice, cannot remoue him out of it: to remoue, and not to remoue, are contrary.

282 83 *Ibid.tit.20.ca.4.Clemens. Qui ſe abſcidit, vt obſequium praeſtet Deo, abſque alterius miniſterio, &c.* He that geldeth himſelfe to be the more obedient vnto God, muſt not miniſter at the Altar. *Contra.c.5. Innocent.3. Qui ſibi virilia abſcindit propter lepram, officium exequatur:* Hee that geldeth himſelfe to preuent the leproſie, may execute his office, &c. as though the health of the body were to bee preferred before the ſeruice of God: but indeed in neither caſe is it tolerable or commendable.

283 84 *Decr.Gregor.lib.1.tit.16.ca.2. Honor.3. Sepulti à ſchiſmaticis non exhumandi:* They, whom ſchiſmatikes haue buried, muſt not bee taken out of their graues: *Contra.lib.3.tit.28.ca.12. Clemens 3. Oſſa excommunicatorum, ſi diſcerni poſſunt, exhumanda:* The bones of excommunicate perſons,

ſons, if they may bee diſcerned muſt bee taken vp.

285 85 *Lib.3.tit.32.ca.17. Innocent.3. Vxor maritum profeſſum repetere poteſt, non obſtante licentia profitendi ab ea metu extorta:* The wife may require her husband profeſſed, though ſhee gaue him leaue being conſtrained by feare. *Contra.ca.20. Licet ſeductus, & deceptorie illectus, &c.* If a man make profeſſion of ſingle life, though he were ſeduced, and deceiued, it muſt ſtand, &c. Why ſhould a vow by conſtraint be diſſolued, and not a vow alſo made by deceipt.

286 86 *Lib.3.tit.42.ca.3.* Some thinke that children haue no faith at all: *Nonnulli concedunt, quod paruuli credant non per vſum, ſed per habitum fidei:* Some thinke, that children doe beleeue, not by the act, yet by the habite of faith.

287 87 *Decret.Gregor.lib.4.tit.1.ca.10. Alexander. Qui iurauit cum aliqua contrahere, contrahere compellitur:* He that hath ſworne to contract marriage with any, muſt be compelled to do it: *Contra.ca.17.Lucius. Moneri potius debet, quàm compelli:* Hee muſt bee admoniſhed rather then compelled to doe it.

288 88 *Lib.4.decr.Greg.tit.1.ca.3.Eugen. Si quis puellam nondum ſeptennem duxit, & eam tentauit, coniunx ipſius dicitur:* If one marry a child vnder ſeauen yeares, and hath attempted her, ſhee is his wife. *Contra.tit.2.ca.10.Vrban.3. Contractus ante pubertatem, etiam cum vſu carnalis copula non facit matrimonium:* A contract made before ſufficient yeares for marriage, maketh no marriage, though there can be an endeuor of carnall knowledge.

289 89 *Lib.4.tit.6.ca.3.Alexan.3.Votum ſimplex non dirimit matrimonium poſt contractum:* A ſimple vow, doth not diſſolue matrimony after contracted. *Contra.ca.7. Innocent.3. Votum ſolenne dirimit, &c.* A ſolemne vow doth diſſolue matrimony afterward contracted: and yet *can.6. Celeſtinus* ſaith, *Votum ſimplex non minus apud Deum obligat, quàm ſolenne:* A ſimple vow doth bind no leſſe before God, then a ſolemne, &c: then the one as well as the other is of force, or not of force to diſſolue matrimonie.

290 90 *Decr.Greg.lib.5.tit.33.ca.6.Alexand.3.Contra priuilegium eccleſiæ praſcribitur ſpatio 30. annorum:* Thirty yeares may preſcribe againſt the priuiledge of the Church. *Contra.ca,15. Innocent.3. Contra priuilegia eccleſiæ non praſcribitur minori ſpatio 40. annorum:* Fewer years then forty cannot preſcribe againſt the priuiledge of the Church.

291 91 *Decr.Gregor.lib.3.tit.5.ca.28.Innocent.8. Plures dignitates licet tenere cum diſpenſatione:* It is lawfull to hold diuers dignities of the Church, and thoſe with cure, with a diſpenſation: *Contra extrauag.Ioann.22.tit.3.ca.1. Virtute diſpenſationis non licet plures dignitates obtinere:* It is not lawfull to hold diuers dignities, no not with a diſpenſation &c. and this Canon commeth neerer the rule of conſcience and equity.

292 92 *Decr.Gregor.lib.3.tit.28.ca.3.Innocent.3. Qui ſepulturam eligit in loco minùs religioſo, non tenet electus:* He that chooſeth his buriall in a place not religious, his choice cannot hold: *Contra.Sext.Decretal.lib.3.tit.12.ca.3.Bonifac.8.In loco minùs religioſo poteſt noua elegi ſepultura:* A man may make choice of a place not religious to be buried in.

293 93 *Sext.Decretal.lib.3.tit.20.ca.1.Innocent. Nullam pecuniam ratione procurationum, ſed in victualibus expenſas tantùm recipiat moderatas:* That the biſhop ſhould take no mony in his viſitation, in the name of his procurations, but onely his moderate expences in diet. *Contra.ca.3.Bonifac.8.* reuerſeth this Canon, and decreeth thus: *Pecuniam licitè recipere valent pro ſumptibus moderatis faciendis in victualibus:* They take money for the moderate expences and charges of their diet. One Canon ſaith, they may not take money, but their diet: another ſaith, they may take money.

294 94 *Sext.decretal.lib.4.tit.3.ca.12. Clement.3. cognatio ſpiritualis per catechiſmum vix impedit matrimonium:* Spirituall kinred which commeth by catechizing that goeth before baptiſme, doth hardly hinder mariage. *Contra.ibid.Bonif.8. Impedit matrimonium;* It doth hinder mariage.

295 95 *Decr.Gregor.lib.5.tit.33.ca.28.Honor.3. Pariſijs, & in locis vicinis ius ciuile legi non debet:* The Ciuile law muſt not be read at Paris, and the cities adioyning. *Contra.ſext.decret.lib.5.tit.7.ca.2. Innocent.4. Romæ vigeat ſtudium iuris diuini & humani canonici videlicet & ciuilis:* At Rome the ſtudie both of diuine and humane Law, that is Canon and ciuill muſt flouriſh, &c: And why I pray you at Rome more then Paris, which is as famous an Vniuerſitie?

296 66 *Sext.decret.lib.5.tit.2.ca.15. Filij hæreticorum, vſque ad ſecundam lineam paternam, ad primam vero maternam ſunt inhabiles ad beneficium eccleſiaſticum:* The ſonnes of heretikes are incapable of any Eccleſiaſticall benefice to the ſecond degree of their fathers kinred, and firſt of their mothers: *Contra.lib.5.tit.9.ca.4. Pœna alicui impoſita & eius poſteris non extenditur ad poſteros linea fœminea:* Puniſhment inflicted vpon any and their poſterity is not to be extended to the poſterity of the womans line.

267 97 *Sext.decretal.lib.3.tit.14.ca.5.Bonif.8. Poteſt quis poſt votum emiſſum de certa religione intranda, religionem aliam laxiorem ingredi:* A man after his vow made to enter into a certaine religious profeſſion, may goe vnto another religion more large. *Contra.Clement.lib.1.tit.3.ca.1.Clemens.5. Rationi non congruit, vt homines diſparis profeſſionis ſimul in eiſdem monaſterijs ſocientur:* It is againſt reaſon that men of diuers profeſſions, ſhould company together in one monaſterie, &c. how then can one that hath vowed one religious profeſſion, enter into another, as in the former Canon?

298 98 *Sext.decretal.lib.5.tit.12.ca.3. Nicolaus 3. Abdicationem proprietatis omnium rerum Chriſtus*

verbo & exemplo firmauit: Chriſt did by his word and example, teach the abdication or diſclayming of the very property of things. *Contra.extrau. Ioann.22.tit.14.ca.4. Opinio, quæ aſſerit Chriſtum & diſcipulos nihil habuiſſe, erronea eſt, & heretica*: That opinion, which affirmeth, that Chriſt and his diſciples had nothing, is erroneous and hereticall: thus Pope *Iohn* maketh Pope *Nicolas* that ſo affirmeth, an heretike.

99 *Ibid.lib.5.tit.12.ca.3.* Pope *Nicolas* granteth vnto the Franciſcans *Simplicem vſum facti non Iuris*, The ſimple vſe in fact, not in right or property of ſuch things, as were neceſſary for their ſuſtentation, *Dominium vero & proprietatem ad Romanam ſedem pertinere*, But the dominion and property of ſuch things to belong to the Sea of Rome. *Contra.extrau. Ioan.tit.14.ca.3.* This diſtinction is confuted at large, and there it is further ſhewed, *quod actus vtendi ſine iure in rebus conſumptibilibus conſtitui non poteſt*: That there cannot be a bare vſe without right, or property in things conſumptible, as thoſe things which belong to meat and drinke: and this reaſon is giuen thereof: *Quia vti re aliqua nihil aliud eſt quàm fructus ex ea, ſalua ſubſtantia percipere*: To vſe a thing without property, is to take profit of it, the ſubſtance or ſtocke ſtill remaining; but ſo cannot a man vſe meat and drinke, becauſe the ſubſtance is conſumed: and this Canon ſeemeth of the two to be built vpon the better reaſon. 299

100 Laſtly, that it may appeare to all men, how vſuall a thing it is in popery for one to contradict another, let a view be taken of the Popes themſelues, with whom it is a very common thing for one to reuerſe and abrogate that which another had eſtabliſhed and decreed: as whereas Boniface.8. had made a decree, that the Laity ſhould not lay any taxes or impoſitions vpon the Cleargie: *Sext.decret. lib.3.tit.23.ca.3. Clemens.5.* doth abrogate that conſtitution, and maketh it of no force. *Clemens.lib.3.tit.17.ca.1.* 300 1

And as Clemens ſerueth his predeceſſor, ſo Pope *Iohn* 22. offereth the like meaſure to him, *Extrauag.tit.9.ca.1. Conſtitutio Clementis torneamenta inhibens ſub pœna excommunicat. hic reuocatur*: The conſtitution of *Clement*, forbidding Iuſtings and torneaments vnder paine of excommunication, is here reuerſed. 2

Extrau.Ioan.tit.7.c.vnic. Bonifacius abrogateth whatſoeuer was decreed by *Celeſtinus* his predeceſſor, and not by him approued. 3

Extrau.lib.14.ca.2. Iohn 22. reuerſeth the conſtitution of *Nicolas* 4. which he made againſt thoſe which ſhould take vpon them to write gloſſes, or commentaries vpon the rule of S. *Francis*. 4

Ibid. cap.3. Hee repealeth the conſtitution of the ſame *Nicolas*, whereby, the property & right of ſuch things as were conferred vpon the Franciſcanes was reſerued to the Church of Rome. 5

Ibid.ca.5. The ſame Pope *Iohn* 22. ſheweth, that it was lawfull for him to diſſent from his predeceſſors, *Si nobis non licuit contra conſtitutionem Nicolai 4. predeceſſoris noſtri aliquid ſtatuere, nec ſibi licuit contra ſtatuta Gregor. Innocent. aliquid declarare, &c.* If it were not lawfull for vs to eſtabliſh any thing againſt the degree of Nicolas 4. our predeceſſor, how was it lawfull for him to do the like againſt the decrees of *Gregorie* and *Innocentius* his predeceſſors. 6

Againe, in the ſame place he ſheweth the like practiſe to haue beene before his time; *Licet Innocent.3. in generali conſilio interdixiſſet nouas religiones inſtitui, tamen ſucceſſores ipſius (non obſtante interdicto) plures leguntur ordines confirmaſſe, qui fuerunt poſtea per Gregor.9. diſſoluti*: Though *Innocent.* 3. in a generall Councell had forbidden any new religion to be inſtituted, yet, that prohibition and interdiction notwithſtanding, his ſucceſſors confirmed diuers orders which afterward *Gregorie* 9. diſſolued. 7

Thus we ſee the manifold diſſentions, and ciuill warres, as it were, which popiſh religion hath in it ſelfe, and into how many opinions, as formes and ſhapes, they can change themſelues, that a man may worthily vſe againſt them that verſe of *Horace*:

Quo teneam vultus mutantem Protea nodo:
No knot ſo faſt or ſure to hold,
Which changeable *Proteus* cannot vnfold.

And as *Origene* well interpreteth that ſaying of our Sauiour, *Surget gens contra gentem, id eſt, vna hereſis contra aliam*: One nation ſhall riſe againſt another, that is, one hereſie againſt another. So wee do ſee the effect of that propheſie in Popiſh Religion, which as Saint *Ambroſe* well ſaith, *Velut quadam monſtruoſi Scylla portenti in varias formas diſtincta perfidia*: Like to the hideous monſter of the gulfe Scylla, doth deuide it ſelfe into diuers deformed ſhapes. *Cuius ſpeluncam, vt ferunt nautæ, nos clauſa aure prætèrire debemus*: But as the marriners are ſaid to paſſe that gulfe ſtopping their eares, ſo let vs paſſe ouer their monſtrous abſurdities and diſſentions, not regarding them. Hom.7.in Leuitic. Lib.1.de fide; cap.4.

Thus, I thinke, I haue requited *Bellarmines* kindneſſe towards vs, who chargeth vs vntruly with no leſſe then an hundred ſeuerall diſſenſions in opinion amongſt our ſelues: I haue heere repayed him for one hundred three, and more truely, and if that bee not intereſt ſufficient, hee may haue more hereafter.

And heere againe is ſome ods betweene vs: *Bellarmines* hundred is in word onely, but our large hundred we haue proued by particular induction.

Now then, if wee will compare the firſt and the laſt, and lay all together, their raylings, ſlanders, forgeries, lying and vntruths: Againe, their blaſphemies, opinions contrary to Scripture, hereſies, and abſurdities? Thirdly, their weak and feeble arguments, inſufficient anſwers, ſubtile and vaine diſtinctions: Laſtly, their contradictions among themſelues, the new with the old: the new one with the other; the ſame men many times with themſelues: yea, their religion fighting and iarring with it ſelfe: If theſe things be well weighed and conſidered, it will eaſily appeare whether their houſe bee built vpon a ſandie or a rockie foundation: Beggerlie, paltrie, diabolicall, Antichriſtian, is that religion, which is driuen to vſe ſuch leaud, vnhoneſt, and vnchriſtian deuiſes and ſhifts.

Now, to the Reader of this booke, thus much firſt I ſay, as touching himſelfe: If hee hath beene at any time doubtfull or wauering in the faith of the Goſpell, I truſt by this heere ſet downe hee may, partly be confirmed to cleaue vnto the Goſpell with a reſolute minde, and to thinke of Popery as it deſerueth, and to follow the Apoſtles counſaile, *To try all things*, and hauing tried, *to keep that which is beſt*, 1. Theſ. 5. 21. And as *Auguſtine* very well aduiſeth in theſe words: *Si iactatus curru inanium quæſtionum cadis in fluctus vanæ contentionis, &c. Reuertere & ſede in portu fidei Catholicæ, vbi te nulla poſſit fluctuoſæ curioſitatis tempeſtas turbare vel mergere*: If at any time hauing beene carried away, as with a chariot of vaine queſtions, thou haſt fallen into light and vnneceſſary contentions, and as a ſhip forſaken of the gouernour, beene toſſed, and caſt vpon vnknowen coaſts, returne and reſt thy ſelfe in the hauen of the Catholike faith, where no tempeſt of troubleſome curioſity, can either trouble or drowne thee, *Hypognoſt. articul. 6.*

And as concerning my ſelfe, this I haue to ſay, that I doe not take vpon me to bee a champion, or profeſſed propugner of our faith, there are other vpon whom that care & charge may rather lye, as whoſe leaſure is more, their encouragement greater, and their meanes better. I ſay heere with S. *Auguſtine*, anſwering the Donatiſts in the like caſe, who ſpake it modeſtly of himſelſe, but I more truly *Abſit, vt mihi apud Catholicos arrogem, quod (Bellarminus) ſibi (apud pontificios) arrogat: vnus ſum è multis qui profanas veſtras nouitates, vt poſſumus, refutamus, ſicut vnicuique noſtrûm Deus partitus eſt menſuram fidei*: Farre be it from me to chalenge that place among true Catholikes and goſpellers, that *Bellarmine* doth among the popiſh ſort. I am one amongſt many, which labour to my skill and power to confute your prophane nouelties, as God hath giuen to euery of vs a meaſure of faith, *Cont. Iulian. lib. 6. cap. 4.*

My trauell herein ſhall not preiudice other mens more painfull labours, I haue but ſhewed my deſire, and endeuoured rather, then performed that which I deſired, yet I truſt the Chriſtian Reader will accept of this my good will: and to others more curious then courteous, I ſay with S: *Hierome*, Apolog. ad Pammach. *Aut profer meliores epulas, & me conuiua vtere, aut qualicunque noſtra cœnula contentus eſto*, Either bring forth better dainties, and let me be a gueſt, or elſe content your ſelfe in the meane time with this ſmall refreſhing of mine.

And now to conclude, to thee (Chriſtian Reader) I direct my ſpeech, *In his quæ tibi diſplicebunt, ego conſpicior, in his quæ per donum Spiritus ſancti tibi placent, ille amandus, ille prædicandus.* August. ad Paulinum epiſt. 34. Wherein any thing in this book ſhall iuſtly diſpleaſe or offend thee, it is my fault, the blame is mine; but what ſo by the giſt and grace of the ſpirit of God is wel ſaid, and approued by thee; hee is to be loued, he is to be praiſed for it. Now to God the Father, and his Sonne Ieſus Chriſt, with the ſame holy ſpirit, be all praiſe, honour, and glory for euer.

Amen.

FINIS.

THE FIRST TABLE SETTING FORTH THE GENERALL CONTROVERSIES AND PARTICVLAR QVESTIONS HANDLED IN THE FIVE CENTVRIES OR bookes of this Treatiſe, with the names of the witneſſes of the truth, both of our Martyrs and their owne Writers.

THE GENERALL HEADS ARE FIRST SET DOWNE, the particular members and branches follow in their places vnder their ſeuerall letters.

The whole bodie of controuerſies conſiſteth of queſtions concerning either Chriſts

- *Offices with the benefits ariſing thereof: here we conſider,*
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        - *The Partes*
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            - *The chiefe parts, as they imagine the Pope to be.* D.
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          - *Right ſacraments*
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              - *Sacrament it ſelfe. ſee* O.
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Other ſcapes there are of ſmaller importance, as when a letter is tranſpoſed, as *mercides* for *mercedis*: or omitted: as *mericordia* for *miſericordia*, *with* for *which*: or one letter taken for another, as *Ioh.* for *Ioſh. aboleta* for *abolita*, *ſanguinus* for *ſanguinis*, *Quitirai* for *Quiricai*, *Cannexus* for *Commenus*, *Eſau* for *eſus*, *fames* for *fomes*, *prepoſitum* for *propoſitum*, *ligit* for *ligat*: or when the points are miſtaken, as *laus Dominus* for *laus: Dominus*, p.1077. *accepit: a patre*, for *accepit a patre: him for euer*, for *him: for euer*: ſuch literall ſcapes I leaue to the Readers diſcretion to be amended.

MVSEVM BRITANNICVM